

Poetry Series

**rajagopal. h..**  
**- poems -**

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## rajagopal. h..(21 4 62)

i am Rajagopal, son of tharthy Haran(Thirupalanam of Thanjavur) and Srimathi(Thiruvaiyaaru of Thanjavur) .

Father took the role of mother also as mother left this world due to cancer when i was 5 years old

As such we all in our family have great regard for womenhood as they are variants of Abhirami only.

I seek all your blessings in all my missions.

# ami Andhadhi Pillaiyar Kaappu

Foreword

This all started with the encouragement of my great friend Savithri who has always been the task master and driving force in completing this great task. This work has seen the tragedy of my sister leaving us on 16 3 08. Even after her death I never stopped. In fact even when she was not well also I continued to do this work asking Abhirami to take care of my sister who is our mother in sister form. Pray Abhirami to take sister Janaki alias Mythili into Her fold for her sacrifices and bhakthi

Another important person is my wife Santha. She did not mind my late sitting on this work. I could not give quality hours to her. The same will apply to my daughters Gayathri and Nandhini who also understood the mission and were eager to see that I complete this successfully

Of all the people I am indebted to my father Shri Pranatharthy Haran who made me learn English without which this could not have been possible.

As Kanchi Paramacharya said great works normally tend to give egoistic tendencies. Pray Abhirami to give strength to continue to be humble and remain Her son ever.

I have a request

There is an orphanage " Jan Kalyan Sevasram " which is run by an elderly person, Shri K R Raman (phone: 09323279338) . It is in Panvel, Mumbai, Maharashtra, India.

There are around 300 children and about 100 elders.

Whoever reads this may please contribute to the above organization so that the dwellers there get continued light, which will ensure Abhirami's blessings to you all

If you want to write to me you can send me mail: [hrajagopal2004@](mailto:hrajagopal2004@)

I am open to any suggestion.

--

Kalla Varanap Pillayar Kaappu

The normal procedure is to get Pillaiyar's (Lord Ganesha) blessings before starting any noble mission

Tamil Transliteration

thaar amar konraiyum shanbaga maalaiyum chaaththum thillai  
Urardham baakaththu umai mainthane! -ulaku Ezhum petra

cheer abhirami anthaathi eppothum en sinthaiulle-  
kaar amar menik Ganaapathiye! -nirkak katturaiye.

Translation

Red Iris and Champaka flowers  
Adorning the Lord of Thillai!  
Gracefully sharing half of His  
With His consort Luminous Uma the serene!  
Ye the beautiful, son of that Gracious Couple!  
Bless me to instill, imbibe and radiate  
Verses of Abhirami, whose first word tails the last word  
Extolling the Mother of the seven worlds

Simple Meaning:

Hey Ganapathy the son of Lord Siva who wears a variety of garlands and His consort who occupies half of His body, you are beautiful; bless me so that I am always immersed in Abhirami Andhadhi which extols My Abhirami who is the Mother all the seven worlds

Commentary:

The philosophy here is that prayers are made to Ganapathy Son of Abhirami to make the poet meditate on Abhirami Andhadhi; the Goddess Abhirami is the creator of the seven worlds; She is the mother of Ganapathy also; Son is required to bless a deed involving His Mother; in the higher sphere all are one; nothing is greater and nothing is lesser. With this in mind if we proceed further, Abhirami will appear in front of you, the reader before you complete 100 slogans

03 02 2008

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# ami Andhadhi Slogan 1

(Introduction: Thirukadayur is a Temple town in Tamilnadu-India; one ordinary human being -Shri Abhirami Bhattar made wonderful poetry praising the presiding Deity Shri Abhirami; it was made when he was facing charges of wrong information to the king and disrespect to the king-the offence was that the King asked this man if it was a new moon day (it was a new moon day indeed) : as a procedure king wanted to know from this brahmin; God intoxicated man who was meditating on the Glittering and Radiating form of My Mother Abhirami said its Full moon day mistaking the Face of Abhirami for moon; King wanted him to reconfirm; on this the Brahmin got irritated and said that its Full moon day and the king should not make a fool of himself; the king ordered that this man to be placed on a hanging swing under which fire was created with logs of wood; from evening 6 pm the swing would be lowered slowly till Shri Abhirami Bhattar showed the Moon fully; failure meant sure death before end of that night; Shri Abhirami Bhattar was not shaken and reiterated that it was Abhirami who made him tell that way and it was Her responsibility to show Herself in the form of Moon;

Now his pleadings start; there are 100 slogans (stanzas)  
My Mother Abhirami started enjoying Her son's poetry and did not want to stop him in-between; let us see what happens;

For the benefit of Tamil knowing people i am giving the ' Transliteration so that it will be easier for them to follow the Stanzas in sequence;

To Get Into the Initial Stages Of Yoga

Tamil Transliteration

uthikkinra senkathir, uchchith thilagam, unarvudaiyor  
madhikkinra maanikka, maathulampothe, malarkkamalai  
thuthikkinra min kodi, men kadik kunkuma thoayam-enna  
vidhikkinra maeni abiraami, enthan vizhuth thunaiyae:

Translation

Emanating rays elegant from the Blazing Fire ball  
Adoring thy Himalayan forehead  
Precious Gem Ruby Red for the realized  
Tender Pomegranate bud early  
Flower bouquet of paramount beauty

Silver streak of the electric lightning  
Complexion Red matching the Vermillion  
Manifest Abhirami! Companion of my fame!

Simple Meaning:

One kind of meaning:

Rising Sun adorns Abhirami's forehead; she is the Gem Ruby, pomegranate bud, bunch of flowers, flashing lightning, Vermillion mix for the worshippers who realize Her; She is praised by Goddess of wealth also; She accompanies me in all my progress

Another kind of meaning:

Abhirami is comparable to the rising sun, red flower, red gem, pomegranate bud; Goddess of wealth seated on the soft flower also worships Her; she is like the flashing lightning; Her complexion is similar to Vermillion mix; She is my only companion.

Commentary:

Visualizing Abhirami as everything is obvious; as Shri Abhirami Bhattar is in a critical situation of insult and injury as he has made a wrong declaration to the king in the presence of the presiding deity of Thirukkadaiyur Shri Abhirami; now he has to prove himself that he is not a liar; there is nobody to help him other than Abhirami.

03.02.2008

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## ami Andhadhi Slogan 2

To Gain the Complete Knowledge Of Past, Present and Future

Tamil Transliteration

thunaiyum, thozhum theyvamum petra thaayum, suruthikalin  
panaiyum kozhunthum pathikonda verum-pani malarppoong  
kanaiyum, karuppu chilaiyum, men paasaankusamum, kaiyil  
anaiyum thiripura sundhari-aavathu arinthaname

Companion, Almighty worshipped,  
Mother Abhirami my origin  
Armed with arrow of cool flowers  
Sweet cane Sugar as your bow  
Rope that pulls and Stick that smashes my ego  
You are the Commandments of Vedas and Upanishads  
Origin of sound! Oh beautiful in three worlds;  
Thine revelation and my realization by divine intuition!

Simple Meaning:

Abhirami wields the weapons: arrow of cool flowers, cane sugar, nice rope and stick; She is the most beautiful; She is our Goddess; She is our mother; She is the Vedas; She is the branches of those Vedas; She is the Upanishads; She is the origin of sound-Pranavam; all these things I realize because of Her Grace.

Commentary

The weapons displayed are unique; flower arrow is to induce a person; cane sugar is to stimulate; rope is to pull the person when limits are exceeded; stick is to punish; She is personified as the Vedas, Upanishads and origin of sound; so She has the authority to control a person; moreover She is the Mother and Goddess. All these realizations are possible only because of Abhirami's grace; that is if a person is immersed in Divine thoughts, it means, Her Grace covers the person in question.

3 2 08

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# ami Andhadhi Slogan 3

To Get Cured of Mental Agonies

Tamil Transliteration

arindhen, evarum aiyaa maraiyai; arindhukondu  
cherindhen, unadhu thiruvadikke; - thiruve! - veruvip  
pirindhen, nin anbar perumai ennaadha karuma nenchaal,  
marindhe vizhu narakukku uravaaya manidharaiye

Translation

Thee, grace showering Abhirami on the beloved  
Never did I associate with the blessed  
Who are demonstrations live of your greatness  
Distancing them, my demoniacal mind  
Dwelt in hell, going behind mortals  
Realization prompting, parted ways with those unfortunate  
Comprehended thee incomprehensible Knowledge house  
Surrendered unto Thy feet holding strong, my companion!

Simple Meaning

Abhirami, I never tried to associate myself with your devotees; due to that reason my mind, that is dwelling in hell goes behind mortals; this I realize now; so I have severed those associations; I have realized you Abhirami, the Vedas personified; all these have resulted in my merging in your revered feet; you are my companion.

Commentary

Already Abhirami Bhattar is Abhirami intoxicated; he hates all other associations except those associated with Abhirami; as is nobody else can save him except Abhirami his argument is valid.

5.2.2008

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# ami Andhadhi Slogan 4

To Become Wise

Tamil Transliteration

manidharum, dhevarum, maayaa munivarum, vandhu, senni  
kunidharum sevadik komalamae! kondrai vaarsadaimel  
panitharum thinkalum, paambhum, bagheeradhium padaiththa  
punidharum neeyum en pundhi ennaalum porundhukavae.

Translation

Humans, Angels and death defying sages  
Assemble saluting at your red flower feet!  
Oh! Youthful Abhirami the beautiful!  
Your consort, embodiment of purity  
Ornamenting the Iris garland,  
Crescent the cool, snake and forceful  
Bhagirathi the river in His Locks,  
And thee pervade my heart to rule!

Simple Meaning

Human beings, Angels and Deathless Sages worship at your feet; you and your consort Siva who has flowers, snake, the crescent moon and the river Baghirathi(Ganges) should always occupy my heart and impart bliss

Commentary

Abhirami Bhattar is not worried about what is happening to his modesty; he does not bother about the king and ministers around him; he remembers Abhirami only and that mother also is such a powerful deity that all creatures of the higher ranks worship Her and are at Her feet; he prays Her to pervade his heart with Her consort, the mighty Siva.

When the Supreme Abhirami is there with a person is there a need to fear anybody or anything?

5.2.2008

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# ami Andhadhi Slogan 5

To get rid off Troubles

Tamil Transliteration

porundhiya muppurai, cheppurai cheyyum punar mulaiyaal,  
varundhiya vanchi marunkul manonmani, vaar sadaiyon  
arundhiya nanchu amudhaakkiya ambikai, ambuyamel  
thirundhiya sundhari, andhari-paadham en senniyadhe.

Translation

Desiring and demonstrating three outlooks,  
Forms befitting the needs of the destitute!  
Lady! Donning the divine breasts  
Perennial blessings! Elevating  
The low into state indomitable by Thy swaying grace!  
Ye made the poison drained out by thy consort with flowing locks  
Have my head to seat your slender feet  
Hey Abhirami! The more beautiful than the pleasing Lotus!

Simple Meaning

Abhirami! You permeate the basic functions of nature called creation, preservation and destruction; you have a slim waist, which suffers because of the heaviness of the breasts, which is like a brass mould studded with ruby stones; you elevate the mind to the state of wisdom; you changed poison into nectar when your husband Siva consumed poison to protect the devas; I prefer to have your soft feet on my head rather than the lotus flower on which you are seated.

Commentary

Eventhough Abhirami is responsible for all the three basic functions viz. creation, preservation and destruction she is here shown as a mother full of mercy; heavy breasts indicate the very nature of my Mother, the great creator; Her changing poison into nectar is an example for her preservation duty; when coming to destruction it is shown that she elevates the minds of Her devotees to a state of supreme wisdom.

Again I can say only Abhirami Bhattar can write an excellent poem like this.

07.02.2008

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# ami Andhadhi Slogan 6

To Attain Siddhi in Mantras

Tamil Transliteration

senniyadhu, unnpou thiruvadith thaamarai! chindhayulle  
manniyadhu, un thiru manthiram; - chindhura vannap penne! -  
munniya nin adiyarudan koodi, murai muraiye  
panniyadhu, enrum undhan paramaagama paththathiye

Translation

Glittering golden lotus feet Oh! Abhirami  
On my head!  
Life liberating Holy key word  
Ye red complexioned fair lady in my mind!  
Great people sheltered in your feet  
My association  
Verses imbibed with thy glory and commandments  
My prayers ever Mother

Simple Meaning

Abhirami! You have a red complexion; your glorious lotus feet are on my head; your basic mantra is always in my mind; I will always be associated with your devotees who have you only in their mind; I always chant your commandments.

Commentary

The emphasis is on the like-minded coming together.

In Tamil there is a saying &quot; Katraarai Katraarae Kaamuruvar &quot;;

This means that the learned would be loved by the learned; it applies to all spheres of life like arts, science

Here Bhattar says that the association with devotees is due to the following of the prescribed norms of glorious life enumerated by Abhirami

As Abhirami and her child Bhattar are one and the same; whatever Abhirami does is passed onto Her child Bhattar

08.02.2008

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# ami Andhadhi Slogan 7

To get greatest troubles and difficulties crushed and eliminated

Dear Readers

this stanza is of great poetical excellence;  
i have tried my level best to bring out the salient beauties;  
still i am not happy with the full effect;  
after all i am Rajagopal only!

Tamil Transliteration

thathiyuru maththir suzhalumen  
aavi thalarviladhor  
gadhiyuru vannam karudhukann  
daikama lalayanum  
madhiyuru veni magzhirnanum  
malum vanangiendrum  
thudhiyuru sevadi yaisindhu  
ranana sundhariye

Translation

Life and death forming the agitators  
Churning my life in vain lest my soul turn rag!  
Heh Abhirami! The beautiful lady offering feet  
With vermillion on the forehead accommodating a throng of  
The Creator Brahma on the beautiful lotus,  
The Guardian Vishnu and the crescent-donning Destroyer of evils Siva  
Making an ensemble,  
Elevate me to higher pedestal with your Grace!

Simple Meaning

Abhirami! Brahma seated on the lotus, the crescent donning Siva and Vishnu  
praise your feet; you have a face donning vermillion; please protect my soul  
from getting churned and torn between birth, life and death like curd is churned.

Commentary



When there is hurricane kind of wind people are carried away and strewn everywhere. Wise people catch hold of fixed structures like pillars or big trees. But these structures also cannot be claimed as permanent. They get uprooted sooner or later.

But if we want to get rid of the turmoil of birth, life and death then we have the fixed thing, the divine feet of my Mother Abhirami.

9.2.08

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## ami Andhadhi Slogan 8

To get relief from deadly desires

Dear Readers

again Shree abhirami Bhattar pours out his heart! the original makes me cry while writing!

he talks about My Divine Mother Abhirami's grace that can cure the evils arising out of the bondings which are chains in fact and painful to pursue!

this is an excellent verse which Shree Abhirami Bhattar only can write;

Tamil transliteration

Sundhari endhai thunaivi en  
Pasath thodarai ellam  
Vandhari sindhura vannaththi  
Nalmagi danthalaimel  
Andhari neeli azhiyadha  
Kannigai aaranaththon  
Kandari kaithalath thalmalarth  
Thal en karuth thanave

Translation

Hey Beautiful Lass! Dear Consort of my divine Father!  
Detach me from all spiraling attachments  
You red complexioned Mother! Elevating  
The buffalo headed demon, dancing on his head!  
Blue colored deadly Kali-the destroyer of evils  
The ever-lasting celibate!  
Ye beauty, holding the skull of Brahman The egoistic  
I behold thy feet flowers ever in my mind!

Simple Meaning

Abhirami is beauty personified; She, the red complexioned, consort of Siva, removes my internal and external affiliations and attachments; she stood on the head of Mahishasuran and destroyed him; she is dark blue coloured Kali; virgin; she carries the skull of Brahma; I always meditate upon the flower feet of that Mother.

## Commentary

Here outwardly it will give a contradictory outlook

Abhirami Bhattar says that Abhirami has removed the inner and outer attachments; but he mentions the beauty of Abhirami in full length

See the following example: if there is pleasant odour of jasmine flower all other smells take a back seat.

When Abhirami occupies one person, doe he or she require anything else?

9.2.08

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# ami Andhadhi Slogan 9

To Cure the disease of Hunger

Tamil Transliteration

Karuththana endhaithan kannan  
Vannak kanagaverpir  
Peruththana paalazhum pillaikku  
Nalghina perarulkur  
Thiruththana bhaaramum aaramum  
Sengaich chilayum ambum  
Muruththana mooralum neeyum am  
Mevandhen munnirkave

Translation

Focus of my Lord, beheld in His eyes ever  
Ye glittering golden mounts radiating light  
Gracing the yearning child with thy nectar  
Emanating from thy beautiful broad breasts  
Garland oscillating between them  
Mighty hands exhibiting arrow  
My Mother materialize in front of me  
Displaying your teeth pearls!

Simple Meaning

Abhirami! My Mother! Your noble and golden firm breasts occupy the mind and eyes of my Lord Siva. The very same breasts demonstrated your motherly love for the earthly creatures by feeding Gnana Sambandhar. Garland oscillates over those heavy mounts; your red hands hold the arrow and bow, your lips deliver smile; you appear before me in the above form

Commentary

We can visualize multiple personality of Abhirami;  
For Siva she is the beauty queen  
For Gnana Sambandar and the world She is Divine Mother  
For the devotee She is the preserver with weapons  
Her graceful smile beholds Bhattar

I see the greatness of womanhood in these lines

Womenfolk, symbols of sacrifice take all the roles that are possible....

Mother, Sister, Wife, Friend, Teacher, Guide, Peace Maker, Administrator.... and what not .....

Bhattar is saluting womanhood through this stanza.... lets join him

12.02.2008

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# ami Andhadhi Slogan 10

To attain the supreme state

Tamil Transliteration

nindrum irundhum kidamdhum  
nadandhum ninaippadhu unnai  
enrum vanunguvadhu unmalarth  
thallezhu thamaraiyin  
ondrum arumporu le aru  
le umaiye imayaththu  
andrum pirandhavale azhi  
yamuthi aanthame

Translation

In States inanimate, frozen, dead and wakefulness  
You are the anchor of my mind!  
Thy feet ridiculing the flower Lotus soft  
Are the targets of my salutation!  
The essence of the divine commandments unwritten!  
Daughter of the serene Himalayas!  
Hey Uma the graceful, the ultimate reality  
Ye everlasting Bliss and heavenly Abode!

Simple Meaning:

Abhirami! You are beyond comprehension; grace is your form; you were born in the Himalayan Mountain; you are immortal bliss; you are immersed in the rare Vedas; whether I am going strong or weak or defeated, whatever be the state I meditate on you only; I worship your feet only.

Commentary:

One-pointed devotion is explained here; this approach is a stress reliever; we are doing whatever we are supposed to do; during the process we may face happiness, hardship and assaults. When we have Abhirami as the shield nothing will percolate and disturb our mental status.

13.2.08

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# ami Andhadhi Slogan 11

To be happy always

Tamil Transliteration

Aanandhamaai enn arivaai Niraindha amudhamumai  
Vaandha maana vadivudaiyal marai naangukkum  
Thanandhamaana saranaaravindham thavalanirak  
Kaanamtham aadarangam empiraan mudik kanniyadhe

Translation

Bliss personified!  
Origin of my mind!  
Perfected Nectar  
Form endless Horizon  
Beyond the comprehension of the Vedas!  
Abode of asylum thine divine feet  
Garland the head of the Lord of ashes,  
The cosmic dancer the companion of the dead!

Simple Meaning

She is the personification of the five elements; She is the brainpower and the source of my happiness. She is the immortal truth and is beyond the comprehension of vedantha. Her lotus feet are the garland decorating the head of Siva, the graveyard dweller.

Commentary

Abhirami is beyond any measure and cannot be located given Her powerful stature for the normal person. Her feet cannot be identified in the abyss of the cosmos in entirety. The same Mother's feet are seen as the garland on the head of the graveyard dweller, Siva.

Even Vedas find it difficult to fathom Abhirami whereas simply she is seen with my Lord Siva who is the embodiment of love. (Siva is in the graveyard to bless all the souls that depart this world so they never get into the cycle of birth, life and death.)

So my interpretation is that wherever there is pure love Abhirami will be there



14.2.08

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# ami Andhadhi Slogan 12

To Have Constant Meditation

Tamil Transliteration

kanniyadhu unnpugazh karpadhu unn namam kasindhu baththi  
panniyadhu unn iru paadham buyathil pagal irava  
nanniyadhu unnai nayandhor avayaththu naan munn seidha  
punniyam edhu enn amme puvu ezhayumpoothavale

Translation

Obsessed with thy glory  
Enlightenment learning your names  
Devotion imbibed in love is to your lotus feet  
Alignment with the blessed souls dedicated, day in day out  
My leftover noble deeds! In the reserve posterior!  
My Mother Abhirami the protector! !  
The creator of the seven stages of spirits!  
Flowering the buds, Galaxies, the Universe!

Simple Meaning

Abhirami! Mother of the seven worlds! I always think about your greatness. I learn about your glorious names. I make bhakthi on your feet only. I am always associated with your devotees only. What good deeds have I done to attain this great status?

Comments

Knowledge, wisdom and bhakthi are sequential; Anhirami Bhattar is aligned with Abhirami in any sphere, as Abhirami Herself is the ultimate being.

The only thing that differentiates Hinduism from other religions is the belief that there are seven worlds through which the soul moves and the soul never dies. Soul moves through these seven worlds and its final salvation is when it merges with the paramatma. The soul moves from a body of one living thing to another based on the karma it does and punya and paapa that it accumulates. So it is basically a kind of negatives and positives getting cancelled and the final balance remaining +ve or -ve based on the sum total.

Any karma that a person does, does not have equal weightage. Some acts get more +ve points and so on. Same with the negative acts also.

15.02.2008

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# ami Andhadhi Slogan 13

To Surrender unto my Mother

Tamil Transliteration

Poothavale bhuvanam padhinangaiyum pooththa vannam  
Kaaththavale pin karandhavale karaikkandanukku  
Mooththavale endrum moova mugundharkku ilaiyavale  
Maaththavale unnai andri matror deivam vandhippadhe

Translation

Hey Abhirami! Thee Bloom of self-determination  
Made the fourteen worlds desired by you,  
Playing guardianship parallel  
Blessing the same by consuming back  
Ancestor to my Lord with poison retained throat  
Younger to the evergreen protector blue tinted,  
Embodiment of great penance  
Where is the need for another God when you are there?

Simple Meaning

Abhirami is the mother of fourteen worlds; She is the preserver of those worlds also; She absorbed the same in Her; elder to Sadasivan who took poison; younger sister to the youthful Vishnu; Leader of great penance; where is the need for another God when you are there?

Commentary

In the slogan 12 it was told that Abhirami is the mother of seven worlds; here in 13 it is indicated that Abhirami is the mother of fourteen worlds.

Hindu mythology defines fourteen worlds (not to be confused with planets) - seven higher worlds (heavens) and seven lower ones (hells) . (The earth is considered the lowest of the seven higher worlds.) All the worlds except the earth are used as temporary places of stay as follows: upon one's death on earth, the god of death (officially called 'Yama Dharma Raajaa' - Yama, the lord of justice) tallies the person's good/bad deeds while on earth and decides if the soul goes to heaven and/or hell, for how long, and in what capacity. Some versions of the mythology state that good and bad deeds neutralize each other

and the soul therefore spends time in either a heaven or a hell, but not both, whereas according to another school of thought, the good and bad deeds don't cancel out each other. In either case, the soul acquires a body as appropriate to the worlds it enters. At the end of the soul's time in those worlds, it returns to the earth (is reborn as a life form on the earth) . It is considered that only from the earth, and only after a human life, can the soul reach supreme salvation, the state free from the cycle of birth and death and the place beyond the fourteen worlds where the eternal god lives.

14-world Samsaara:

6 heavens or Upper Worlds [where merits earned in Bhooloka (the last heaven in the list of seven) are expended. One cannot earn any merit in these worlds]:

- 1) Satyaloka [heaven of Chaturmukha Brahmaa]
- 2) Tapoloka [heaven of the Sanakaadi Rishis]
- 3) Janarloka
- 4) Maharloka
- 5) Suvarloka [heaven of Indra]
- 6) Bhuvanloka

CENTER:

- 7) Bhooloka

[only loka where merits & sins can be earned and their effects experienced]

Seven hells or Lower Worlds: [where sins earned in Bhooloka are expended. One cannot earn any sin in these worlds]:

- 8) Atala
- 9) Vitala
- 10) Sutala
- 11) Talaatala
- 12) Mahaatala
- 13) Rasaatala
- 14) Paatala

16.02.2008

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# ami Andhadhi Slogan 14

To achieve supremacy in any Field

Tamil Transliteration

Vandhippavar unnai vanavar thanavar aanavargal  
Sindhippavar nal dhisai mugar naranar sindhaiyulle  
Bandhippavar azhiyapparamanandhar paril unnaich  
Sandhippavarkku elidham empiratti nin thannaliye

Translation

Worshipped by the enlightened  
Constant remembrance of the ignorant  
Meditation of the Four Headed, direction oriented  
Occupant of the mind of the preserver  
Binding you inseparable, is Siva,  
The Immortal Supreme Bliss!  
Earthly meetings with Thee Abhirami,  
Ensures Thy Grace as easy reach!

Simple Meaning:

Abhirami! Devas and Asuras worship you; Vishnu and Brahma meditate on you single pointedly. Ever blissful and immortal binds you in His mind. Still you bless those devotees who have your darshan and pray you. What a grace is your grace Abhirami?

Commentary

When the great personalities are worshipping Abhirami with special attention and norms to remain in their post Abhirami makes Herself available to the ordinary devotees easily to bless them if they worship Her.

This declaration is very important as Abhirami is available to elevate each and every child

17.02.2008

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# ami Andhadhi Slogan 15

(Readers, please read the commentary to appreciate the greatness of Abhirami and to experience bliss)

To experience Bliss in this life and hereafter

Tamil Transliteration

Thannalikkendru munnepala kodi dhavangal seivar  
Mannalikkum selvamo peruvarmadhi vanavartham  
Vinnalakkum selvamum azhiyamuththi veedumandro  
Pannalikkum soll parimala yamalaip paingiliye

Translation

Thy grace rare, stemming  
Penances many crores in advance!  
Treasure of Earth only shall they get?  
Nay! Gift of the supreme, ruling the enlightened,  
With fathomless booty  
And immortal Bliss sphere  
Thy voice vibrating the tunes of melody  
Oh fragrant Abhirami my dusky beauty parrot!

Simple Meaning:

My Mother Abhirami! You parrot that speak musical language;

Shall those devotees who do penance to get your blessing, get only earthly wealth?

No, they will get the supreme post of Devendra of the heaven and the allied comforts entitled to him.

Also they will get the immortal bliss.

Commentary

Today is a holiday (25 1 2009-Sunday) : even though I have completed the translation work of Abhirami Andhadhi I have been adding simple meaning and



commentary, which I have not done from slogan 4 to 25; parallelly some work is going on for making funds available to an orphanage in Panvel Mumbai. My wife Santha is very much concerned about the less fortunate children and the old people in orphanages. She wanted/wants to add more value in that front

Meanwhile we were discussing about the greatness of Abhirami; my elder brother in law T.K Seshadri (sister Mythili Akka's husband) is in Coimbatore Tamilnadu to visit an ailing relative; that relative is an ardent devotee of Akhilandeswari of Tiruvanaikcoil, Tamilnadu. I love that Mother and She is close to my heart. such a love.

I wanted to chant Sri Suktham and Sri Durga Suktham over phone when I was on phone with that devotee; this has not happened. Santha said it is not necessary to tell the mantra over phone; it has already reached Akhilandeswari. Immediately our doorbell rang and a Sanyasi and two Brahmins wanted donations for the marriage of an orphan girl; they chanted Veda mantras and blessed us. Santha gave Rs 201; they wanted gold; she removed the ring she was wearing and gave it to them.

The point is not to project Santha's charity; if you see the sequence of the above events we can make out that when we surrender unto Abhirami, She will take care of rest of the things.

Now please correlate with what Abhirami Bhattar's claims; hope you all will agree.

18.02.2008

rajagopal. h..

# ami Andhadhi Slogan 16

To get the power to Know Everything

Tamil Transliteration

kiliye kilainar manaththe kidandhu kilarndholirum  
olliye ollirum olikkidame ennil ondrumilla  
velliye velli mudhal boodhangallaghi virindha amme  
alliyen arivalavirku alavanadhu adhisayame

Translation

You Lovebird! Dwelling in the minds of your beloved  
Emitting glittering light; ye origin of that Light,  
Space unlimited you are,  
Vast expanse of the Universe upon contemplation  
Extending as Earth, Water, Air and Fire!  
My Mother! Wonder Thee  
Making thyself comprehensible  
To this fool's limited knowledge!

Simple Meaning

Mother Abhirami! You parrot like. You shine in the minds of those always think about you and worship you. You are the source and support of that light; you are the vast expanse of the hollow, no substance matter and the five elements. It is a wonder that you are comprehensible to the very miniscule mind of this simpleton

Commentary

Abhirami is very big for the loveless  
She can become simple and accessible to those full of Love

20.02.2008

rajagopal. h..

# ami Andhadhi Slogan 17

Today is a very disturbing day in my life; i got the news that my elder sister who is undergoing dialysis is serious; i do not know where else to shed my burden except on my Mother Abhirami!

For Womenfolk To Get More Beauty

Tamil Transliteration

Adhisayamana vadivudayal aravindhamellam  
Thudhisaya aanana sundharavalli eradhi  
Pathisayamana abasayamaga munnparthavartham  
Madhisaya magavandrovaama bagaththai vavviyadhe

Translation

Form inexplicable my Abhirami!  
Worshipped by Lotus lot appreciating thy beauty  
You are the tender tendril!  
Thy husband turned the victories  
Of the partner of Rathi into defeats  
By opening his third eye  
The instrument for destruction of desire  
You victorious! Snatched His left half by melting His heart!

Simple Meaning

Abhirami has a wonderful beauty. She has a face overflowing with beauty, which is worshipped by the lotus flower and is like a tender tendril. She has defeated Manmathan (Kaman) by occupying the mind and half the body of Siva who converted Kaman into ashes.

Commentary

Abhirami's face is compared to flowers; Her nature is win all; when we see some people for the first time we start liking them; we go to them for solution to any problem since sharing with them brings immediate solution; whoever worships Abhirami are assured of success

21.02.2008

rajagopal. h..

# ami Andhadhi Slogan 18

Dear Readers,

To underline the blessings of my Mother Abhirami, please note the following:  
i am with my ailing sister in Thanjavur; I had darshan of Punnainalur Mariamma,  
a form of Abhirami; after returning and sitting for today's quota of Abhirami  
Andhadhi translation i just saw the effect of chanting this slogan; it showed ' To  
Overcome Death'

See the correlation; my sister is critical and requires divine grace; i asked my  
friend, philosopher and guide Savithri; she suggested to add the effect also in the  
posting so that readers will be benefited;

Only if you experience Her blessings you will appreciate what i mean

To Overcome Death

Tamil Transliteration

vavviya bagaththu iraivarum neeyum magizhdirukkum  
sevviyum vungal thirumanak kolamum sindhaiyulle  
avviyam theerthennai anda porr paadhamum aagivandhu  
vevviya kaalan enmelvarumbodhu velinirkave

Translation

Hey Abhirami! Thy graceful Golden feet  
Which blessed me by cleansing  
The inner and outer bindings of mine,  
And the beauty of the form of body partnership  
With my Lord in a state of Bliss  
And Your beautiful posture of getting married  
Should materialize and stand out  
When the deadly God of Death springs upon me!

Simple Meaning

Mother Abhirami! When the God of time (Death) comes to take me away, you  
should appear in front of me in the half man-half woman form and your posture  
of getting married to my Lord. Also should show your feet, which possessed me  
by removing my internal and external bindings.

Commentary

Abhirami Bhattar seeks the form of Abhirami with Her consort; in Hinduism there is a belief that at the time of death whatever we think or wish we will get the same after death may be in the next birth; so when Parvathy and Parameshwara appear in front of Bhattar they will be the parents in his next birth

22.02.2008

rajagopal. h..

# ami Andhadhi Slogan 19

To Get the Grace in this Life and Here after-Effective during the Worship of Sri Chakram

Tamil Transliteration

Veli nindra nin thiru meniyaip parthen vizhiyum nenjum  
Kali nindra vellam karai kanda thillai karuthinulle  
Theli nindra gnanam thigharkindra dhenna thiru vulamo  
Voli nindra konangal onbadhum mevi uraibavale

Translation

Dweller of glittering Nonagon  
Illustrious Abhirami exhibitor of nine powers!  
Fail to find the banks  
For the flooding of bliss  
Which gets its entry through my vision  
Filling my mind in entirety!  
Seeing your marriage form permeating the vast expanse  
Still feel clarity amidst turbulence by thy divine grace!

Simple Meaning

Abhirami! You are the dweller of the nonagon; my happiness could not find the banks when I saw your form, which permeates the space all around. Also wisdom appears in my mind; is it not your grace?

Commentary

Here wisdom and happiness are juxtapositioned; wisdom suggests that all feelings of happiness and sorrow are maya and bliss is the ultimate goal, which is beyond any feeling but on seeing Abhirami even a great gnani like Bhattar feels happiness in his heart.

23.02.2008

rajagopal. h..

# ami Andhadhi Slogan 20

(Dear Readers

this stanza says about the search of a devotee for Abhirami; failing to locate outside Shri Abhirami Bhattar concludes that Abhirami should be inside him)

To get Great Friends without Blemish

Tamil Transliteration

Uraighindra nin thirukkoyil nin kelvar oru pakkamo  
Araighindra nanmaraiyin adiyu mudiyu amudham  
Niraighindra vennthingalo kanjamo endran nenjagamo  
Maraighindra vaaridhiyo pooranachala mangalaiye

Translation

Complete ever thee remain my Mother!  
Is Thy Altar a part of your consort?  
Nay the origin, no the tail ends  
Of the four Vedas which are recited!  
Or is it the nectar flowing white moon?  
Oh! Is it the lotus white?  
No my mind! Or the all rich white sea?  
Abhirami! All permeating miracle! Where shall I search thee?

Simple Meaning

Ever complete you are my mother Abhirami! I am wondering your residence. Is it a part of your consort? Are you the beginning of Vedas? Or are you the end of Vedas? Are you the moon overflowing with nectar? Or are you the white lotus? Are you the milk ocean where all the wealth of Indira is stored? Are you my mind?

Commentary

Abhirami being Sarvavyapi, all pervading mother, Bhattar is unable to locate Abhirami in any location; wherever he turns he sees my Mother; he sees Her in his mind also; Abhirami's omnipresence is well explained.

24.02.2008



rajagopal. h..

# ami Andhadhi Slogan 21

For the Welfare of Women

Tamil Transliteration

Mangalai sengala sammulaiyal malaiyal varunach  
Sangalai sengaich sagala kalamayil thavu gangai  
Pongalai thangum purisadaiyonbhudaiyal udaiyal  
Pingalai neeliseiyyal veliyaal pasum penkodiye

Translation

Abhirami thee ever married happily to thy consort  
Blazing red conical breasted, Ye high, Himalayan born  
White Conch bangles adorning thy mighty hands  
Knower of arts, ye peacock lady, green creeper  
The half of my Lord adorned by the frothing Ganges  
Hopping the place always otherwise  
Possession of the devoted! Golden skinned!  
You black beauty nay red skinned!

Simple Meaning

Abhirami is ever married to my Lord. She is red conical breasted. She is the daughter of the mountain king. She has a red hand wearing a bangle of white conches. She is all knowing peacock. She is part of Siva who wears the froth-loaded Ganges on His head. She has possessed me. She is golden complexioned. She is black. She is reddish. She is like space (no colour or white) . She is like a green tender creeper.

Commentary

This stanza is very colourful.

Since she is called Sumangali she wears reddish orange vermillion (thilak on the forehead)

She wears white conch bangles

She has reddish breasts

She is like peacock, which is a combination of green, blue and multiple colours.

She is of golden complexion

She is black in colour  
She is reddish  
She is white  
She is like greenish creeper-like

All the natural colours represent Abhirami

26.02.2008

rajagopal. h..

## ami Andhadhi Slogan 22

Dear Readers

while translating this stanza i was under complete bliss! i could feel the presence of Abhirami in front of me;  
my thanks to Shrimathi Savithri who initiated me into this sublime task and who is guiding me/correcting me in every detail taking time out of her tight schedule; i have not met such a selfless soul! may Abhirami bless her with Her Vishwaroopa Darshan

To Avoid Rebirth

Tamil Transliteration

Kodiye ilavanchik kombey enakku vammbe pazhutta  
Padiye maraiyin parimalame panimal imayap  
Pidiye piraman mudhalaya dhevaraip petra amme  
Adiyen irandhu ingu inip piravamal vandhu aandukolle

Translation

Ye creeper! Its tender support post golden  
Fruit grace Voluntarily blessing this unfit  
Basic Essence of the Fragrant Veda  
Doe Elephant born in the Himalayas  
Sheltered under the molten ice  
Thee mother yielding the Angelic Gods from Brahman  
Engross thy slave to elevate cutting the cycle  
Of metempsychosis at the end of my life drama!

Simple Meaning

Abhirami you are a creeper. You are the golden post that supports the creeper. You are the tender fruit, who volunteered to bless me though I do not deserve your grace. You are the origin of the Vedas spreading its fragrance. You are cow elephant originating in the icy Himalayas. You are the mother of devas including Brahma. You have to ensure that I do not take another birth when I leave this body at the end of my tenure in this world.

Commentary

Taking another birth and its prevention are discussed here.

I consider birth as something related to continuity

If I die as a devotee of Abhirami and per chance take the next birth as devotee of another form of Almighty, it will look like digging the well wide instead of digging deep;

Not many have the wisdom of realizing that all are Her forms

27.02.2008

rajagopal. h..

## ami Andhadhi Slogan 23

Dear Readers

see the power of Abhirami; after starting this translation work, i started sleeping hardly for 4 hours only a day; Abhirami started permeating me; this slogan substantiates my claim as Shree Abhirami Bhattar also had the same experience

To Get Trust Worthy Bonds (Everlasting/Immortal Relations)

Tamil Transliteration

Kolllaen manaththil nin kolam allal anbar koottam thannai  
Villen parasamayam virumbenn viyan moovulagukku  
Ulle anaithinukkum purambe ullaththe vilaindhda  
Kalle kalikkum kaliye aliya enn kann maniye

Translation

Never shall I retain forms other than thine in mind  
Contradiction with thy devoted flock impossible to me  
Shan't like religious truths other than you  
Heh Abhirami you permeate and spread out,  
The vast expanse of the mighty three worlds!  
Ye brew of bliss infinite, inebriating our minds!  
The Supreme Bliss Cream of pure happiness!  
You pupil of my eye, Thee graced this simpleton too!

Simple Meaning

Abhirami! You are the honey bliss, inside and outside the three worlds and permeate my whole mind also. You are the happiness that brews in the mind of the realized devotees. you blessed me also who is an unknown entity and you are the pupil of my eye. I will not meditate on any other form than your divine form. I shall not go away from the flock of your devotees. I shall not have alignment with any other path of devotion

Commentary

The grace of Abhirami even to ordinary people is highlighted

The beauty is that Abhirami's grace is compared to the action of the pupil of the

eye.

Pupa never distinguishes between good and bad; Abhirami being the mother never sees any difference among Her children

28.02.2008

rajagopal. h..

# ami Andhadhi Slogan 24

Dear Readers

tomorrow-20 02.08 is Full moon day!

Today i was trampled by my bosom friend.

while returning home i was thinking about that, it reminded me of an episode in Rama's life. Rama was travelling on foot during his stay in the forest; at a certain point he was standing and after sometime he could sense that somebody was crying; he located the source just below His foot; he lifted his leg and saw a frog; he asked the frog the reason for not shouting for help; the frog replied that whenever it had problem he used to call Rama for help/consolation; when Rama Himself was hitting him who he could call?

similarly in a sad mood i concentrated on Mother Abhirami and this stanza occurred to me; pleading Her to give back my friend in full form

To get cured of Deadly diseases

Tamil Transliteration

maniye, maniyin oliye, olirum mani punaintha  
aniye, aniyum anikkazhaghe, anugaadhavarkkup  
piniye, pinikku marundhe, amarar peru virundhe! -  
paniyenn, oruvarai ninn padhma paadham panindhapinne.

Translation

Oh dear Pearl!  
Pearl's Aura of Light!  
Pearl studded ornament!  
Beauty to the ornament and the wearer!  
Disease to the loner!  
Nectar Panacea to the life disease!  
Feast to smaller Gods feeding thine grace!  
Never shall I bow to anything else under you!  
After sheltering myself under your feet!

Simple Meaning



Abhirami! You are the pearl. You are also the light of the pearl. You are the ornament made out of that pearl. You are the beauty to the ornament. You are disease to the people who do not get into your fold. You are the cure to their disease also. To devas you are the nectar. After surrendering unto your feet I shall not seek anybody else.

### Commentary

Only such a person like Abhirami Bhattar intoxicated with divine love can write a wonderful song.

When the wish-fulfilling tree, Kalpagavriksha, is available, will there be need for anything else?

Abhirami being all giving wonder, once we surrender unto Her feet, all other needs take a back seat and vanish into oblivion like the stars vanish when the Sun rises in the east.

19.02.2008

rajagopal. h..

# ami Andhadhi Slogan 25

To get whatever is desired

Tamil Transliteration

Pinne thirindhu unn adiyaraip penip pirapparukka  
Munne thavangal muyandru kondan mudhal moovarukkum  
Anne ulagukku Abhirami ennum arumarundhe  
Enne ini unnaiyan maravamal nindru ethuvane

Translation

Divine Mother of the Trinity Gods  
Panacea rare for the three worlds  
Not to sow myself again here  
Did I penance innumerable with efforts unabated!  
That aim in focus tailing thy devotees wandering  
And serving them my Mother  
It's my deeds noble in the life cycles gone  
I remember Thee now worshipping, shall pray Thee forever!

Simple Meaning

Mother Abhirami! You are the mother of the trinity supreme-Brahma, Vishnu and Siva. You are the panacea available to the three worlds in the name Abhirami. I have already done great penances of following your devotees and praising them will result in the removal of further births. Because of those penances only I am praising you Mother.

Do I have any other wants Mother?

Commentary

This is another wonderful song which brings tears to my eyes whenever I go through

In many areas it is a question of starting trouble; once we start then there is no stopping; whether it be learning to drive a bicycle, a car, a plane etc.,

Getting into Abhirami way requires Her grace

Once we become Her love slave then Abhirami takes care of the rest

Again getting Abhirami for mother in body, mind and spirit requires all earnestness.

Accumulated good deeds of many births ensure Her grace

28.02.2008

rajagopal. h..

# ami Andhadhi Slogan 26

To get Powerful Tongue

Tamil Transliteration

aeththum adiyavar erezhulagayum padaiththum  
kaaththum azhiththum thiribhavaram kamazh poongadambhu  
saaththum kuzhal anange manam naarum nin thaal inaikku enn  
naaththanghu punmozhi eriyavaaru nagai yudaitthe

Translation

Creating the worlds seven above seven  
Trios preserving and hiding the cosmos also,  
The tracking trinities worshipping you with praise  
Honor so great for Thee, heavenly mother!  
Adorned with sweet smelling garland!  
Submit unto thy ever-fragrant feet,  
Words rustic from the mouth of this ribald,  
Is jest even to me, finding a place high on thy Holy feet!

Simple Meaning:

Brahma, Vishnu and Siva who do the job of creating, preserving and destroying the fourteen worlds worship you, Mother Abhirami with praise; I (Abhirami Bhattar) submit words (Abhirami Andhadhi) at your fragrant feet of such a High Deity bearing sweet smelling garland; those songs finding a place at your feet make me laugh;

Commentary:

creation requires preservation; sustenance of the world is achieved by periodical eliminations also; here elimination is indicated as hiding; Newton's law is Energy can neither be created nor destroyed; one form takes another form; total reconciliation will give one result only; such Gods responsible for such big jobs are at the feet of the Supreme Abhirami; the poet Shri Abhirami Bhattar is surprised at the fact that his simple version of poetry is also accepted by my Mother Abhirami; this poem shows the humility of the poet and the greatness of Abhirami

29.02.2008

rajagopal. h..

# ami Andhadhi Slogan 27-Translation Version 1

Dear Readers

again skipping the serial order;  
this is to honour the love and affection many people shower on me;  
especially one friend who is far away but is my soul floods me with the immortal  
Love; May Abhirami have Her choicest blessings on that child)

To get Relief from mental illness and fear

Tamil transliteration

udaiththanai vanchap piraviyai, ullam urukum anbu  
padaiththanai, pathma padhayukam choodum pani enakke  
adaiththanai, nenchaththu azhukkaiyellaam nin arutpunalaal  
thudaiththanai, - sundhari - nin arul ethenru soolluvathe

Translation

Made this treacherous sinner pure  
With heart dissolving Love inbuilt  
Ornamented me with your Lotus feet  
On my head as a loving duty  
Swabbed my heart dirt with your flooding grace  
Oh Beautiful loving Lady  
Which one of your graceful acts  
Shall I sing my Love?

Simple meaning:

Abhirami! Your grace removed the ego, ill feelings and illusion of my heart; you made me worship your lotus feet; gave me a devotion that can melt my stiffened heart; helped me to find ways to come out of the cycle of birth and death; how shall I praise your fame in verses?

Commentary:

when the divine thought occupy mind there cannot be space for the lowly

thoughts; those thoughts culminate as devotion that removes the rebirth possibilities as birth is the repetitive phenomenon that is the source of our sufferings; poet fails to find word to praise Abhirami as one grace excels the other!

24.02.2008

rajagopal. h..

# ami Andhadhi Slogan 27-Translation Version II

Dear Readers

without realising that i have done the translation of this stanza which was done randomly sometime back, i spent time and made the same again; i am submitting the same for your perusal; again this is Abhirami's direction only; i myself see lot of differences;

something Savithri uses to tell me that no one can bring the real beauty of the original-what a statement from such a great soul;  
you judge yourself if i am fit to do that job;

To Get Rid off All Illusions

Tamil Transliteration

udaiththanai vanjap piraviyai ullam urugum anbhu  
padaihthanai padhmapada yugam soodum pani enakke  
adaihthanai nenchaththu azhukkai ellam nin arutpunalal  
thudaihthanai sundhari ninnarul edhendru solluvadhe

Translation

Mother Abhirami! Thy grace broke the false chimeras  
The exorcist ego, animosity and illusion!  
Gifted radiating devotion that diffuses my stone heart  
Assigned me the honor of holding,  
Your lotus feet on my head a privilege to cherish  
Wiping the dirt of my mind  
Nullified genesis, the betrayer ever chasing!  
Heh charming beauty! How shall I sing thine benefaction?

Simple meaning:

Abhirami! Your grace removed the ego, ill feelings and illusion of my heart; you made me worship your lotus feet; gave me a devotion that can melt my stiffened heart; helped me to find ways to come out of the cycle of birth and death; how shall I praise your fame in verses?

Commentary:



when the divine thought occupy mind there cannot be space for the lowly thoughts; those thoughts culminate as devotion that removes the rebirth possibilities as birth is the repetitive phenomenon that is the source of our sufferings; poet fails to find word to praise Abhirami as one grace excels the other!

02.03.2008

rajagopal. h..

# ami Andhadhi Slogan 28

To get Wisdom and Enlightenment

Tamil Transliteration

Sollum porulum ena nadamadum thunaivarudan  
Pullum parimalap poongodiye nin pudhu malarth thal  
Allum pagalum thozhum avarkke azhiya arazhum  
Sellum thava neriyum sivalogamum sidhdhikkume

Translation

Entwined in unison with the Cosmic Dancer  
Ye tendril pregnant with flowers ever fragrant,  
Like the inseparable word and that meaning!  
The everlasting reign, penance culminating in enlightenment  
And the world of well-being, bliss and peace ultimate  
Shall materialize to thy devotees  
Worshipping day in and day out,  
Thy feet, the sweet smelling newborn blossom!

Simple Meaning:

You fragrant tendril like Abhirami! You are with the cosmic dancer Siva, like the word and its meaning; the boon of ruling a kingdom, the ways and penance elevating to enlightenment and the Abode of Lord Siva (means the state of Bliss and everlasting peace) shall be granted to those devotees who worship your fresh flower-like feet throughout the day (24 hours)

Commentary:

when a devotee is fully immersed in the contemplation of Abhirami and Her consort Lord Siva, all things earthly and materialistic will be bestowed by default;

03.03.2008

rajagopal. h..

# ami Andhadhi Slogan 29

To Acquire the Eight Super Possessions (Ashta Maha Siddhis)

Tamil Transliteration

Siddhiyum siddhitharum deivamagith thigazhum paraa  
Saththiyum sathi thazhaikkum sivamum thavam muyalvar  
Muthiyum muthikku viththum vithagi mulaithezhundha  
Budhdhiyum budhiyin vulle purakkum purathaiyandre

Translation

Eight super possessions, lady bountiful  
Sanctioning those powers are Thee,  
Exhibiting thyself as The Power ultimate,  
And the Lord Siva the pure that buttresses,  
The enlightenment of the holy expiating,  
The seed of that illumination and the resultant wisdom  
Allusion of that astuteness, all thee  
Who else can shelter from bondage other than the beauty of the three worlds!

Simple meaning:

Abhirami is all; the eight powers, the Gods that sanction those powers, the Lord Siva that makes that God sustain, the enlightenment of the sages who perform penance keeping Siva in mind, the resultant seed of that enlightenment, the wisdom that comes off the seed, the inner meaning of the wisdom, all are Abhirami, the most beautiful who only relieves us from the bondage of associations and pains

Commentary:

the eight powers are:

1) aNimA (becoming small) – the capacity of awareness of your own

presence in objects

2) mahimA (becoming large) – the capacity of consciousness to permeate all things

3) laghimA (becoming light) – the capacity to go above the gross world

of multitude

4) garimA (becoming heavy) – the capacity of getting gross forms from own undivided consciousness

5) prApti (achieving) – the capacity to follow your own true nature

6) prAkAmya (fulfilling of desires) – the capacity to realize the

multitude of the existence

7) vashitvA (control) – the capacity to do your will

8) IshitvA (ownership) – the perfect freedom

when all these things are the possessions of anybody there can not be need for associations and they will be automatically out of the chains of bondage which is the essence of penance and wisdom

04.03.2008

rajagopal. h..

# ami Andhadhi Slogan 30

To get rid of Fear

Tamil Transliteration

Andre thaduththu ennai aandukondai kondadhu allavenkai  
Nandre vunakku ini naan enn seyinum naduk kadalul  
Sendre vizhinum karai yetrugai nin thiru vulame  
Ondre palavuruve yaruve enn vumaiyavale

Translation

Abhirami, my serene, glittering mother Uma,  
Consumed me by preventing this simpleton doing sins  
I trespass thy will menacingly though, or plummet in the mid sea  
Extrication thine duty to save me!  
Unfair to declare negation of my elevation  
Thy merciful cognizance, grace can take me to the shore-  
of enlightenment for ever from bondage  
The only one, singular permeating as plural!

Simple meaning:

Mother Abhirami; you exhibit yourself as one and many; you prevented and blessed me before I could make any sin; even if I perform sin or fall into mid sea, you have to save me; its not fair to say that I can not grade better; now your divine mind only can take me to the shore of enlightenment from bondage;

Commentary:

this slogan indicates that all are bound to do sin and errors; its Abhirami who will have to forgive and elevate individual souls

06.03.2008

rajagopal. h..

# ami Andhadhi Slogan 31

To get rid of the illusion of Lust

Tamil Transliteration

umaiyum umaiyuru bhaganum ega vuruvil vandhingu  
emaiyum thamakkanbhu seiyavaiththar ini ennudharkuch  
samaiyangalumillai eendreduppal oru thayum illai  
amaiyum amaiyaru tholiyarmael vaiththa aasaiyume

Translation

Mother Abhirami! Thee and Thy consort  
Manifesting in form non-dual, one body one soul rare!  
Thy grace acceding this twit too adulate thee!  
Making unidirectional my focus, deplete of other paths!  
Thus Mother Mortal outmoded!  
Hankering for the luscious shoulders  
Of dames structured with bamboo bland,  
Dead and gone that lasciviousness, the unbridled craving!

Simple meaning:

Abhirami! You appeared in front of me with your partner Lord Siva in the non-dual form! (that is half body Abhirami and half body Siva—Hindus call this form as Ardhanari, a Sanskrit word which means—Ardha meaning half; nari meaning woman; that is half woman) ! Not only that but also you have blessed me to do service unto you! Hence I do not have to think of other paths and do not require a mortal mother to yield me to the earth (as there will be no more births) : also my lustful desire for females also is gone!

Commentary:

The writer is a male; so if the reader is a male he should take as such; if they are women they should read as males; the point is when the vessel is full, however you try, no more filling will be possible; similarly when every cell in the body is permeated by the Caring Abhirami with Her consort Lord Siva, there is no other need, wish to be fulfilled as they take care of every need of the devotee!

08.03.2008

rajagopal. h..

## ami Andhadhi Slogan 32

To Avoid Accidents

Tamil Transliteration

Aasaik kadalil agappattu arulatra andhagankaip  
Paasaththil allalpada erundhenai nin padham ennum  
Vaasak kamalam thalaimel valiyavaiththu aandu konda  
Naesaththai ennsolluven eesarbaagaththu naerizhaiye

Translation

Mother Abhirami! Part of my Lord Siva!  
Bedecking His left by occupation!  
Cravings, the ocean sans boundaries drowning me,  
Net of the Disgraceful God of Death entrapping,  
Thy Lotus feet fragrant, found their place,  
the head of this derelict willingly!  
Possessing thus! Thy Grace reined me  
How shall I acclaim Thy dexterity!

Simple meaning:

Mother Abhirami! The left side of my Lord Siva's body; Maa! The deadly wants drowned me in the ocean of misery entrapping in the net spread by the God of Death; at that time you possessed this sinner by placing your fragrant lotus feet on my head voluntarily! Mother how shall praise your rare and great grace?

Commentary:

One thing is to be noted; the grace of Abhirami is shown as voluntary; two Tamil commentators have given their versions on the feet of Abhirami protecting Bhattar at the time of death; one I like is that the feet themselves did the act of occupying the poet's head; that is in mothers the mind/heart works without permission from the brain; when a child is in distress mother will be acting by reflex action

Special commentary:

After Sivarathri I posted slogan 31 and was waiting for approval from my mentor



Smt Savithri; after going out for some bank work came in the afternoon and was just closing eyes to relax; immediately there was a dream like scene; I am in a water body; swimming; friends are watching; slowly I am getting drowned; no resistance from me; I hear the noise outside everybody calling me to get out; but I am going down slowly; at that time my wife called me for Lunch; After that I wanted to do the next poem allotted for the day; poem 32; I was shocked to see the lines indicating, " drowning in the sea of wants...."  
So there is a Divine force that drives; so I am trying my level best to do full justification to the translation as the original has been made of the child-mother Love! As a motherless child I assume that love and translate; who really enjoy that mother's love please forgive me if there is no "life" in my words!

08.03.2008

rajagopal. h..

## ami Andhadhi Slogan 33

To get the Companionship of Abhirami forever

Tamil Transliteration

izhaikkum vinaivazhiye adum kaalan, enai nadunga  
azhaikkum pozhuthu vandhu, 'anchal' enpaay! aththar chiththam ellaam  
kuzhaikkum kalapak kuvimulai yaamalaik komalame!  
uzhaikkum pozhuthu, unnaiye annaiye enban odivandhe

Translation

By the flickering baneful deeds of mine  
Dire consequences stemming from sins aggregating,  
While God of Time blasting me to follow  
Appear and bestow your protection that moment!  
Oh the messing Lady of my Lord's Heart  
With your pointed beautiful breasts anointed with sandal paste!  
Will hail thee " Mother Oh my Mother"  
Come running to save and absolve me!

Simple meaning:

Mother Abhirami! For my evil deeds the God of Death will torture and take me away; at that time I will call you; you need to come promising my safety and protect me; you, who are occupying the mind of my Lord Siva, by virtue of your beauty, at the time of death I will call you only; please come and save me.

Commentary

While we are powerful in terms of money, position and status we ignore righteousness; when we become older we slowly understand that we are alone ultimately and the consequences are ready bearing fruits; the calling of Abhirami at the time of death is the calling of " Good Things" personified which only will elevate us to a higher plane

09.03.2008

rajagopal. h..

## ami Andhadhi Slogan 34

To have better plant yield and prosperity

Tamil Transliteration

Vandhe saranam pugum adiyarukku vaan ulagam  
Thandhe parivodu than poi erukkum chathur mugamum  
Paindhen alangal parumani aagamum bagamum pon  
Sendhen malarum alarkadhir gnayirumthingalume

Translation

Mother Abhirami! Thee bestowing the supreme world  
To the devotees exhibiting surrender total,  
Removing their grief, Impelled by love,  
Reside in the production creativity of the four headed!  
Inhabit the chest of the preserver, garland of honey rich flowers,

Adorning His gem dappled chest  
Dweller of the left side of my Lord Siva; Also reside thee in the golden

lotus flower

In the Sun with hands spread all over the cosmos and in the moon with  
cool hands!

Simple Meaning:

Mother Abhirami! You are in the creativity of Brahma; you are in the heart of Vishnu who is adorned with the fresh honey laced garland of fragrant flowers; you are on the left hand side of Lord Siva; you are in the golden lotus flower; you are in the sun and moon possessing long arms; you are the one, who removes the grievances of the devotees who surrender unto you;

Commentary:

By seeing Abhirami in the three vital areas of creation, preservation and hiding the writer says She is all; also identifying her in the Sun and Moon poet indicates Abhirami reaches every nook and corner; positioning Her on the golden Lotus

flower poet sees her as fresh and energetic; one thing is to be noticed: only by a dynamic and exuberant person looking fresh, the worries/grievances of others can be removed; its my feeling that seeing that great mother is itself getting the immortal world.

12.03.2008

rajagopal. h..

# ami Andhadhi Slogan 35

To Attain The Status Beyond that of Heavenly Bodies

Tamil Transliteration

Thinkat pasuvin manam naarum seeradi senni vaikka  
Engatku oru thavam eidhivaa ennirandha vinnore  
Thangatkum indhath thavameidhu modhirangak kadalul  
Venkat paniyanai meilthuyil koorum vizhup porule

Translation

Red eyed snake, lethal, forming thy bed  
On the Milky Ocean tossing the waves  
Dozing as Vaishnavi; scented feet of Thine  
Cool and cute, analogizing the crescent,  
Descending on the head of this moron!  
Fail to figure out the penance so great  
Wonder if the elite would ever share this Grace!

Simple meaning:

You Abhirami dweller of the milk ocean on the red-eyed snake bed with the name Vaishnavi, dozing; your placing of the feet on me is a boon of a life time; even the angels would not get that gift

Commentary:

Abhirami the Royal queen is comfortable and resting;  
Her resting very cool on a poisonous snake ready to bite anybody in the vicinity is a point to be noted; the world is a composite structure of good and evil; one can not have good only as exclusivity; if there is that exclusivity then there will not be tribulations, offering a chance to the mortals to learn and refine.  
Another point is that She has nothing to do as her " Karma", that is destined work, as such like we mortals have; Her coming to our level means she is the embodiment of love. Even Her sleep is not that kind which normally we have; it's a state wherein she percolates and condescends to various levels;  
Another vital point is the " feet "; one may wonder why feet and not other parts of the Almighty to bless anybody; one intriguing explanation is that all Hindu personifications of Gods depict multiple hands, multiple heads; but the leg/feet

number has been restricted to two only; (Courtesy Shri Kripanandha Variyar, a veteran in mythology and spirituality)

One plausible reason is that the one which is constant is trust worthy; there is no ambiguity as to which of the feet will be available to the devotee; as there are only two and that too are bound by the devotee with the bonds of " Love" Abhirami will be immobilized and has to reside with the devotee only!

15.03.2008

rajagopal. h..

## ami Andhadhi Slogan 36

To prosper in any profession

Tamil Transliteration

Porulae porulmudikkum bhogamae arum bogam seiyum  
Marulae marulil varundherulae enn manaththu vanchaththu  
Iruledhum indri oliveliyagi irukkum undran  
Arulaedhu arigindrilaen ambhuyadhanaththu ambhigaiye

Translation

Ye Abhirami with converging breasts artistic!  
Permeating Beauty of multi dimensions!  
You are the Wealth and pleasure-  
the end product of that wealth unlimited!  
Again it's you the illusion, resultant of the delight!  
Thee the enlightenment, an emergence of that delusion  
You swabbed my ignorant mind, illuminating wisdom  
Effulgent Mother! I languish in comprehending thy grace!

Simple meaning:

Abhirami! You are everything; the wealth, the resultant pleasure, and the by-product illusion, and the ultimate enlightenment; Abhirami you only removed the ignorance of my mind by installing the light of wisdom; Abhirami, effulgent mother! I am unable to comprehend the greatness of your grace!

Commentary:

Abhirami Bhattar sees Mother Abhirami as a personification of perfection; in Hindu mythology "Samudrika Lakshanam"—definition of perfect beauty forms a major role; kings, queens, ministers and Gods are modeled as beauty personified; not only the external beauty but also the inner beauty of love and compassion;  
Also the cycle of effort, wealth, delusion, enlightenment and elevation to a higher plane are Her grace only; Bhattar identifies Abhirami as the effulgent light. made of beauty and wisdom. When light is in a room, darkness has no place; when Abhirami is inside, ignorance and illusion have to vanish; so it is not a surprise that Bhattar is unable to understand the grace of Abhirami when the queen with

no parallel condescends to Human level with all compassion!

15.03.2008

rajagopal. h..



## ami Andhadhi Slogan 37

To get Jewels and other valuables

Tamil Transliteration

Kaikke anivadhu kannalum poovum; kamalamanna  
Meikke anivadhu vennmuthu maalai; vida aravin  
Paikke anivadhu panmanik kovaiyum pattum; ettuth  
Thikke aniyum thiruvudaiyan idam saerbhavalae

Translation

Directions eight only forming the cloak  
Of my Lord, Siva the beholder of prosperity,  
Thee glowing on the left of that baron!  
Sweet sugarcane and Bouquet of flowers  
Exhibited in thy hands with alluring beauty!  
Pearls elite bedecking thy Lotus body!  
Your hip with snake pernicious `hood-like lap  
Condescends a belt of gems over the robe of silk!

Simple meaning:

The eight directions form the dress of Siva; Abhirami, you form the glorious left side of that Lord who owns all the wealth; you exhibit sugarcane and bouquet of flowers in your hands; your huge snake's hood-like hip portrays silk robe and gem belt;

Commentary:

My Mother Abhirami occupies the left side of Lord Siva who wears the dress of eight directions; dress of eight directions indicates that Siva is the controller of all affairs of the world; since Abhirami is occupying the left side of Siva, which also houses the heart, heart will be ruled by My Mother Abhirami; we can make out that all requests are sanctioned by the a kind heart; even though there can be Karma and sins and our destiny devotees of Abhirami can overcome any hardship which are cancelled/over-ruled by Abhirami

As an appendix i would like to add that Savithri has well said that the spiritual heart is on the right side; i feel that its the male part which goes into

realization/logic/spirituality; but if you ask me any mother including My Abhirami do not see any logic and would try to fulfil the desire of the child at any cost; hope my argument still holds good.

18 03 2008

rajagopal. h..

## ami Andhadhi Slogan 38

To attain all Luxuries in Life

Tamil Transliteration

Pavalak kodiyl pazhuththa sevvayum pani muruval  
Thavalath thirunaghai yumthunaiya engal sankaranaith  
Thuvalap porudhu thudiyidai saaikkum thunai mulaiyal  
Avalaip panimin kandeer amaravathi aalukaikkae

Translation

Fruition of the coral thy mouth  
Crimson red and elegant  
Cool smile emanating  
From the pearl teeth perfect  
Dumbbell hips flimsy  
Strained by the breasts conjoined  
Her beauty felling the trance of my Lord  
Surrender unto Her, enlightenment shall be yours!

Simple meaning:

Mother Abhirami has a beautiful mouth similar to coral; her pearl teeth spell cool smiles; She spoiled the trance of Lord Shiva with her mind boggling beauty; if we surrender unto Her, enlightenment is guaranteed;

Commentary:

Abhirami is beauty personified; Her beauty can hinder Lord Siva's penance; there is a situation when we need somebody even if they are in deep penance; when Rathi's husband did the same for the welfare of the world he was turned into ashes by the mere look of Shiva; in the case of Abhirami; Her smile has the capacity to shake Him off from His penance without using any other weapon as done by Manmathan, the God of lust, husband of Rathi; so if the feminine force plans to achieve anything it can do without blood-shed or any untoward incidence.

22.03.2008

rajagopal. h..

# ami Andhadhi Slogan 39

To Avoid Premature Death

Tamil Transliteration

aalukaikku undran adiththamaraigal undu andhaganpaal  
meelugaikku undran vizhiyin kadaiyundu mael ivatrin  
moolugaikku ennkurai ninkuraiye andru muppurangal  
maalugaikku ambhu thoduththa villan panghil vaalnudhalae

Translation

Abhirami My Mother! Thy lotus feet  
Competent to condescend benevolence on me!  
Dexterity of your corner of the eye; Adept to accord succor  
From the clutches of God of Time!  
Capitalization mine with efforts unflinching;  
Botching to attempt, failure from me; not thy miscarriage;  
Forehead beauty, Occupying the Lord's left, who wields bow and arrow  
With intend to destroy the three cities deadly!

Simple meaning:

Abhirami; your lotus feet are capable of ruling me; your grace of the eyes has the ability to save me from the God of Time; I will be benefited if I worship; if there is a failure its mine and not yours; you Abhirami with a beautiful forehead; you are the occupier of the left side of Shiva who wields bow and arrow with an intend to destroy the three cities and its dwellers.

Commentary:

This poem is unique in its content and comparison; Abhirami occupying the left side of Shiva whose qualifications are indicated at various places with specific references; here Shiva is portrayed as someone ready to destroy the bad elements who are dwellers of "Thripuram"; these demons were not conquerable as they constantly remembered Shiva by virtue of their prayer; the irony is Shiva himself was waiting to destroy them and Lord Vishnu conspired to change the demon's mind and made them forget Shiva for a while when Shiva destroyed them at that moment; such is the nature of Shiva whose left hand side is occupied by Abhirami whose grace is ready to save the devotee from the clutches of death and destruction even if the devotee has surrendered unto Her only once; the point is even if the right side...that is Shiva fails to protect the

devotee.... my Mother Abhirami is readily available in the next half to save Her devotee...my conviction in the mercy of womenfolk is substantiated.

22.03.2008

rajagopal. h..

# ami Andhadhi Slogan 40

To get the complete fruition of all good deeds

Tamil Transliteration

Vaanudhal kanniyai vinnavar yavarum vandhirainjip  
Paenudharkku enniya emperumaattiyaip paedhai nenjil  
Kaanudharkku anniyal alladha kanniyaik kaanum anbhu  
Poonudharkku enniya ennam andro mun sei punniyamae

Translation

Brilliant eye third on Her forehead  
Made the enlightened contemplate obeisance  
And salute in acclaim!  
Lady not in the zoom of ignorant mind  
Empress that great, I reckoned to take shelter  
Compelled by the love inborn  
This cognition colossal expressing my love  
Resultant of deeds noble in my incarnations earlier!

Simple meaning:

Abhirami my Mother has a brilliant third eye; all angels and enlightened, contemplated to worship Her; She cannot be seen by the ignorant mind; this inclination to love and surrender unto Her is the result of my good deeds performed in my earlier births.

Commentary:

The third eye is a symbol of enlightenment; the point is that even the other enlightened souls want to worship Abhirami; this is because Love and grace cannot be understood by the ignorant; and all enlightened need not follow the path of Universal love as wielded by my Mother Abhirami; as Abhirami Bhattar is also a love starved soul he feels that it's the fruition of the great deposit of good deeds of the previous births...only with tremendous love for Abhirami this stanza can be realized.

24.03.2008

rajagopal. h..



# ami Andhadhi Slogan 41

To Concretize the Husband and Wife Relationship

Tamil Transliteration

Puuniam seidhanamae manamae pudhup poonguvalaik  
Kanniyum seiya kanavarum kuudi nam karanaththal  
Nanni ingae vandhu thammadiyargal naduvirukkap  
Panni nam senniyin mael padma paadham pathithidavae

Translation

Blessed we are with grace infinite, oh my mind!  
My Mother Abhirami, the big flower eyed,  
Her consort the ruddy skinned my Lord,  
The Duo in Unison and harmony,  
Mercy condescending on us,  
Aggregating the hangers-on, ardent,  
Symbolized our affiliation, adding our heads  
To their feet holy! It's our positive deeds!

Simple Meaning:

Mind! On our behalf my Mother Abhirami and Her consort, the red skinned Mahadeva came together assembling all of us Her dear children; blessed us by adding our heads to their Holy feet as a symbol of the lovely association! It's all our good deeds in the past; its our luck only to have such a bliss

Commentary:

As Abhirami Bhattar is intoxicated with the divine love he goes for more and more of Divine association rather than mortal relationships; but again he is not dissociating himself from the other devotees; he makes all the devotees as one family wherein my Lord Shiva and Divine Mother Abhirami make their appearance and authorize our relationship with that divine couple, by stamping all our heads with their feet. So all are their children –a single family.

Special Commentary:

On the personal front I would like to add a few tidbits; my elder sister who

was an ardent devotee of Shri Meenakshi Devi left this mortal world on 16 3 08; today (25 03 2008) being the 10th day ceremony, as per the Hindu faith she will be elevated to the higher Angelic/Enlightened status; after this I can not claim her as my mortal sister; when I was ruminating on this, Shri Abhirami Bhattar showed the way out that She and me are still children of the same Abhirami...I am really impressed to think in those lines...again a deep sense of belongingness will add flavor to the understanding of this stanza.

25.03.2008

rajagopal. h..

# ami Andhadhi Slogan 42

To Get the Support of General Public

Tamil Transliteration

Idamkondur vimmi inaikondur irugi ilagimuthu  
Vadamkonda kongai malaikondur iravar valiya nenjai  
Nadamkonda kolgai nalangkonda nayagi nallaravin  
Padamkonda alkul panimozhi vedhap paripuraiye

Translation

Mother Abhirami! On thy proliferating and bristling  
Breast Mountains, constrained for space,  
Dazzling garland of pearls oscillating and dabbling  
On those mounts! Heaps enormous shake  
the mind fortified so strong, of my Lord!  
Hey Abhirami! Possessing cobra's hood-like lap,  
Ye brandish a cool language flamboyant  
With anklets of Vedas adorning thy feet!

Simple meaning:

Mother Abhirami wears pearl ornament which oscillates on Her breasts; those breasts compete with each other for space; and these are the breasts which distract the strong will powered mind of Lord Shiva; Abhirami possesses a snakes' hood-like lap; also has a cool language, has Vedas as Her anklets

Commentary:

if we look at the meaning outwardly we may conclude that some bodily descriptions are given; but some scrutiny will clarify and throw the inner meaning; one is the description of the breasts; next is the power of those breasts to tranquilize Shiva; third is a big lap; fourth is the cool and sweet language; fifth is the Vedas as anklets;

Big breasts are the exclusive features of Mothers who feed their children; the same breasts intoxicate Her Consort. Naturally Shiva is the father to the children; the big lap is to hold the child comfortably while lactating the child; sweet language is to sing a lullaby to the child; Vedas are anklets; so the child is guaranteed of protection;

Hence Shri Abhirami Bhattar conveys that whoever thinks that he/she is Her

child they are sure to get the nectar milk, Lord Shiva for Father Lap of Abhirami  
for comfort and Vedas as security guards.

27.03.2008

rajagopal. h..

## ami Andhadhi Slogan 43

To Get Rid off Enmity of any kind

Tamil Transliteration

Paripurach seeradi paasang kusai panchapaani inn sol  
Thiripurasundhari sindhura maeniyal theemai nenjil  
Puripura vancharai anchak kuniporup puchilakkai  
Eripurai meini iraiarsem bagaththu irundhavalae

Translation

Deeds abominable way of life, day in and day out,  
Routine of the ruffians of the three cities  
Hey Abhirami! Dweller of the left of my Lord,  
Thy consort flexing the rock bow, the flame red skinned destroyer  
Of the demons in a manner dreaded!  
Ye with tiny feet adorned by anklets  
Wielder of rope and goad anlius and five missiles  
Vermillion-red skinned, Tripurasundhari, with voice so sweet!

Simple meaning:

The occupants of the three cities, the dreaded evils were destroyed by Shiva; Abhirami occupies the left side of my Lord; she wears anklets around Her small feet; and holds rope, anlius and five missiles; She speaks sweet language and is red skinned similar to vermilion.

Commentary:

Here again Abhirami occupying the left side of Shiva is indicated; the quality of this Shiva is very aggressive; this Shiva is mighty, destroying the bad elements in a severe powerful fashion; but Abhirami who is beautiful, is with sweet words with limited weapons like rope, anlius and five missiles; she is with small feet and anklets; what Shiva does with all fuss, Abhirami is capable of doing without any effort and cool approach.

28.03.2008

rajagopal. h..

# ami Andhadhi Slogan 44

To Get A Good Family Life

Tamil Transliteration

Thavalaē ival engal sankaranar manai mangalamaam  
Avalaē avar thamakku annaiyum aayinal aagaiyinal  
Ivalaē kadavular yavarkkum maelai iraiyiyum aam  
Thuvalaen inioru dheivamundaga meith thondu seidhae

Translation

My Mother Abhirami! Spouse of Lord Sankara!  
Destroyer of evils! She, His Mother also  
In the dual role! Goddess the supreme,  
Greatest Deity of the Gods and Goddesses  
With stature unparallel! Me ministering other forms  
With misconceptions of service to them  
Pining for grace therein,  
Conduct incongruous, hence forlorn!

Simple meaning:

Our Abhirami is Lord Sankaran's loving consort; she is his mother also; She is the supreme Goddess also; so I will not pine for the grace of other forms of Gods doing service to them.

Commentary:

Two aspects are to be noticed;

- 1) Abhirami is the Consort and Mother of Sankara
- 2) She is the Supreme Goddess

When everything is "She" only then the first point is answered; when there is no second then there can not be duality in form and performance; (Advaitha philosophy) : many scriptures say wife is all...she is the mistress, she is the caring mother, she is the faithful friend, she is the loyal servant, she is the trusted soldier, she is a close confidant; so this wife acting as mother should not be a surprise

Coming to the second point of Supremacy, one parable of Shri Ramakrishna Paramahansa is worth mentioning: a farmer wanted water for his plants and he started digging a well; someone suggested that the space next to his field would yield better results; farmer abandoned the first one halfway and went for the second; again third opinion came so again he discontinued the second and went for the third...in this process the farmer never succeeded in his mission of getting water; whoever is the reader of this stanza. a Hindu, a Muslim, a Christian, a Jain, a Buddhist ....an Atheist should continue to follow their high ideals to get the fruits of their service/meditation/devotion single pointedly. As Advaita philosophy suggests there nothing called the second; " Thatvamasi" you are that; " Aham Brahmasmi"...I am the Brahman...the Supreme...

.....point is one has to elevate to that level of the Supreme Mother/Father...I feel "Love" is the only prescription for achieving that goal

29.03.08

rajagopal. h..



# ami Andhadhi Slogan 45

To Circumvent Deeds Leading to Sin

Tamil Transliteration

Thondu seiyadhu ninpaadham thozhadhu thunindhichchayye  
Pandu seidhar ularo ilaro app parisadiyein  
Kandu seidhal adhu kaidhavamo andrich seidhavamo  
Mindu seidhalum porukkai nandrae pinn verukkai andrae

Translation

Abandoning ministrations unto Thee, abrogating servility  
To Your Feet feigning independent existence  
Performed their duties those wise lords!  
Tracing those steps in the sand of time  
Shall imitation by me attract Thy hatred?  
Or shall Thee bear and bless me? I know not!  
Me, stooping low to forbidden deeds, abhor not!  
Appropriate for you, Abhirami to bear with me and absolve!

Simple Meaning:

Abhirami! There were wise people who performed their duties neither doing service unto you nor worshipping your feet; if I follow them will you hate me or bear with me and shower your grace? I do not know. Still even if I do mistakes you should not abhor me; it's proper for you to bear with me and absolve.

Commentary:

To my knowledge Shri Abhirami Bhattar is referring to great saintly people; they were self-sustaining as they were realized souls who did not have to undergo the rigours of normal humans; Shri Abhirami Bhattar by comparing himself with them throws a vital point that if it is okay if he also will be pardoned; that means if ordinary persons like us, imitate without proper understanding those great people, is there a chance that Abhirami will forgive and bless us; Bhattar pleads for that; in a nutshell the argument is that Abhirami should treat all at par.

rajagopal. h..

# ami Andhadhi Slogan 46

To Get Divine Grace At Any Stage of Life

Tamil Transliteration

verukkum thagaimaigal seiyinum thammadiyaarai mikkoar  
porukkum thagaimai pudhiyadhandrae pudhu nanjai unndu  
karukkum thirumidatraan idap pagam kalandha ponnae  
marukkum thagaimaigal seiyinum yaan unnai vazhthuvanae

Translation

Partaking of poison passionately,  
Throat blackening of my Lord ensuing  
Amalgamating His left! Ye gold!  
Awful deeds forming the path beaten  
Of the fragile hanger-on, pardoned by the exalted  
Nothing novel, act so graceful!  
I shall adulate Thee over and over  
Although treading the path forbidden

Simple meaning:

Abhirami! You have mingled with the left side of my Lord who consumed poison and got his Adam's apple blackened ye gold! Even though the weak commit mistakes the noble minded pardon them; it is not unusual; I will praise you repeatedly even though I do commit the forbidden mistakes.

Commentary:

Abhirami is the left side my Lord Shiva; Shri Abhirami Bhattar has indicated the same at various places; but the quality of Shiva is different every time; here it is Shiva taking the poison to save others, especially the enlightened; in that process his throat becomes black; Bhattar calls Abhirami as " Gold " who has merged with the left side of Shiva;

We all know that gold has the following properties:

- 1) It gives resistance to the body
- 2) It keeps the person taking it, young
- 3) It turns the color of the skin fair

So Her presence is to nullify the effect of the poison; coming to the other part of

the poem that the mistakes of the ordinary are pardoned by the great souls; Bhattar claims that even if he does the prohibited deeds, he will praise Abhirami, which means that he will continue to commit mistakes; these are to be pardoned by my Mother Abhirami; as gratitude demands, Bhattar will praise Her repeatedly.

As Mother Abhirami is love personified She will always disregard those mistakes of Her children as errors and bless them.

4.4.2008

rajagopal. h..

# ami Andhadhi Slogan 47

To Reach Heights in Yoga

Tamil Transliteration

vaazhum padiyondru kandu kondaen manaththe yoruvar  
veezhum padiyandru villum padiyandru vaelainilam  
aezhum paruvurai ettum ettamal iravu paghal  
soozhum sudarkku naduvae kidandhu sudarkindradae

Translation

Lifeline for glorious life,  
Visible to eyes welling wisdom  
Not an apparition created by mind's eye  
Inexplicable by vociferous voicing;  
That splendid light glittering  
Stands beyond those seven seas,  
Seven worlds and eight mountains  
Shining in the spheres of the Sun and the Moon!  
Simple meaning:

I identified the life line for glorious living using my wisdom; it is not an imagination of the uncertain mind; it can not explained in so many words; that splendid light is beyond the seven seas, seven worlds and eight mountains; it sparkles in the spheres of the sun and the Moon

Commentary:

the Seven Seas

Refer to the North Pacific Ocean, the South Pacific Ocean, the North Atlantic Ocean, the South Atlantic Ocean, the Indian Ocean, the Antarctic Ocean, and the Arctic Ocean; When people use the phrase 'Seven Seas',

it is different from different time periods. It's mostly a phrase, and there isn't a definite answer for, 'What are the seven seas?' In Medieval European literature, the Seven Seas referred to any seven of the following eleven bodies of water: the Adriatic Sea, the Aegean Sea, the Arabian Sea, the Black Sea, the Caspian Sea, the Indian Ocean, the Irish Sea, the Mediterranean Sea, the North Sea, the Persian Gulf, and the Red Sea

The seven worlds in the Hindu philosophy are:

Boologam-7 th wall wherein we all live  
Bugarlogam-6 th wall is the land of dreams  
Sudarlogam-5 th wall is the land of the enlightened  
Maharlogam-4 th wall is the opening to the heaven  
Janalogam-3 rd wall is the world of the purified  
Thabologam-2 nd wall is the threshold between complete knowledge and partial knowledge  
Satyalogam-1 st wall is the land of complete and total truth

## The eight mountains

Religious life has always been about being taken up to mountains by the God who leads us always beyond ourselves. It is about reaching heights we thought we could never achieve, by contemplating the valleys below us in the gleam given off by the vision of the heights. Indeed, think about mountains we must.  
Mountains

'If you wish to see the valleys, climb to the mountain top, ' the mystic Kahlil Gibran wrote. 'Then, close your eyes and think! '

Mountains in Greek, Hebrew, Roman and Asian religious literature - are those places on earth that are nearest to heaven. Mountains are places where the human could touch the divine. Mountains are places where people could contact God. Mountains are places where a person would go seeking a special relationship with God.

The Buddhists, the Hindus, the Sufi, all provide for intense periods of spiritual instruction in religious communities - not for the sake of perpetual profession in particular religious congregations but for the sake of serious preparation for the development of the spiritual person in the world

There are eight mountains in Israel's history of life with God, where the people are brought to challenge and to growth - Sinai, Gilboa, Olive, Moriah, Carmel, Hermon, Gerizim and the Mount of the Beatitudes. It is these mountains that yet today, I believe, challenge us, too. Some of them we climb with daily devotion; some of them, I believe, we have yet to scale if religious life is to be the catalyst, the presence, the prophetic voice in this time that it once was in the past.

- 1) Sinai is the mountain of spirituality
- 2) Gilboa is the mountain of letting go that is renewal
- 3) Olive is the mountain of solidarity with the poor
- 4) Moriah is the mountain of sacrifice
- 5) Carmel is the mountain of choice
- 6) Hermon is a siren call to the Religious communities
- 7) Gerizim is the mountain of feminism
- 8) Mount of Beatitude is the mountain of Hoping Heart

Abhirami is beyond the seven seas, seven worlds and eight mountains; this means she cannot be reached by mere knowledge, wisdom, and realization; she is accessible to beyond all these ...that is love and love only which makes a mother and sustains a mother;

Also she shines among the shining star—Sun and its reflection moon.

It is unique to find somebody who is within the reach of love and also great.

rajagopal. h..

# ami Andhadhi Slogan 48

Tamil Transliteration

sudarum kalaimadhi thundrum sadaimudik kundril ondrip  
padarum parimalap pachaik kodiyaip padhiththu nenjil  
idarum thavirththimaip podhirup paarppinum aidhuvaroa  
kudarum kozhuvum kurudhiyum thoyum kurambaiyilae

Translation

Hey Abhirami! Tender green creeper, sweet smelling  
Ye entwine the mountain, my Lord  
Of red coral complexion  
Brilliant crescent adorning the head  
Of the beholder of the huge lock of hair  
Those retaining thy form in the unwavering mind  
Meditating even for a second in yoga  
Shall take refuge in the cage of gut, flesh and blood?

Simple Meaning:

Abhirami surrounds Lord Siva from all sides who is of red complexion with a huge lock of hair adorned by the brilliant crescent moon; those who just keep her in mind for a few seconds without any other thought shall not take another birth which means soul entering into another body of gut, flesh and blood.

Commentary:

When we want something great we have to sacrifice something dear to us; when we want the permanent company of the Divine couple we need to forget about ourselves; its like oil and water being incompatible; even astronauts trying to either land in the moon or walk in space risk their life that there is no surety that they will return to earth in the space shuttle or space craft; if such is the case if we want the association of the owners of the entire universe renunciation of the body becomes not only a pre condition but a natural basement for that high goal.

rajagopal. h..

# ami Andhadhi Slogan 49

To Overcome the Fear Of Death

Tamil Transliteration

kurambai aduththuk kudipukka aavi veng kutruuk kitta  
varambai aduththu marugum appodhu valaik kai amaitththu  
arambai aduththa arivaiyar zhuuzha vandhu anchal enbhai  
narambai aduththa isaivadi vaai nindra naayagiyae

Translation

Ye Abhirami the musical note seven  
Originating from the stringed instrument!  
My soul, resident of this mortal body  
Gallop towards the deadline earmarked Death  
Fearing in desperation and worry  
Thence give refuge to my battered soul  
With your hand full of bangles  
Heavenly ladies like Ramba as thy company

Simple meaning:

Abhirami, the form of the seven notes of the stringed instrument, my soul that is residing in this temporary body, when it reaches the dead line demarcated by the God of Death, when it worries fearing death, you should bless me on my head with your hand full of bangles along with the company of the beautiful ladies from the heaven including Ramba and give refuge to me

Commentary

Abhirami is personified as the form of seven musical notes, which is nothing but articulated air; the soul also is formless and is like the seven musical notes; both are created by the artist(s) and both mingle with the air or space after the mission is complete; so calling Abhirami the Great musician of the universe, at the time of death is apt and befitting.

rajagopal. h..



# ami Andhadhi Slogan 50

(Note: Dear readers; i have come to 50 th slogan; half way through; the test Abhirami has given me is that i have lost all guides who promised help throughout, no comments, no readers but still something in me is propelling me to complete the mission impossible)

To Get Divine Grace

Tamil Transliteration

naayaghi naanmughi narayanigai nalina pancha  
saayagi saambhavi sangari saamalai saadhi nachchu  
vaayaghi maalini vaaraghi soolini maathanghi enn  
drayaghi yaadhi udaiyal saranam arann namakkae

Translation

Leader Supreme, the power that creates  
The force preserving forever!  
Exhibits the flower missiles  
In Her Lotus hands that beauty unparalleled!  
Lavishing Jewel of snakes  
Bestower of the universe wielding the trident  
Daughter of Mathangar and origin of all  
I take refuge in Her feet, our asylum!

Simple Meaning

Hey! Abhirami, you are the leader of the universe! You are the force behind Brahma, the creator and Vishnu the Preserver; you hold the five different flower arrows in style; you are in different forms as power of Siva, Sangari the destroyer of evils, beauty, person wearing Snakes, Maalini, the world giver Vaaraghi, daughter of the saint Mathangar; you are the origin; Her feet are our asylum

Commentary

As the time goes by Shri Abhirami Bhattar is focusing more on surrender; he personifies Her as the most powerful Goddess; he believes that She being the ultimate being should be protecting him from the disgraceful death.

One thing is to be noticed; Abhirami is the daughter of Mathangar; one peculiarity can be understood if we go through the following facts

Kalikutu was born in the stomach of a deer, Jambukar was born from the stomach of a fox, Goutama was born of a cow, Valmiki was born to a hunter, Agastiyar was born from a pot, Vyasara was born to a fisherwoman, Vasishtar was born to a prostitute Voovasi, Koulatya was born to a widow, Narada was born to a washerwoman, Mathangar was born to a cobbler, Mandaliar born to a frog, Chasangyar was born to a untouchable, Kangayer was born to a donkey and Swanakar was born to a dog

As Mathagar is the son of a cobbler; Abhirami daughter of that cobbler should condescend to bless an ordinary person, Abhirami Bhattar.

rajagopal. h..

# ami Andhadhi Slogan 51

(Note: Dear Readers,  
While doing the translation and commentary for this in the train i could hear ' Veda Ghosham'-that is the chorus recitation of Veda mantras; this i could perceive over and above the bhajan sound which was happening in the same compartment; so my consolation is Abhirami is helping me in this mission.)

To Attain Immortality

Tamil Transliteration

aranam porulendru arul ondriladha asurar thangal  
muran andru azhiya munindha pemmanum mukundhanumae  
saranam saranam ena nindra nayaghi thannadiyaar  
maranam piravi erandum eidhar indha vaiyagaththae

Translation

Flying palaces fortified  
With the blessings of immortality  
Instilling assurances disproportionate  
Residential demons assuming permanence,  
Siva destroyer of the three  
And Vishnu the preserver of the cosmos  
Take refuge in the Universal Mother  
Death and rebirth not Her devotees!

Simple meaning:

The three demons residing in the flying three cities assumed that they were immortal; my Lord Siva destroyed those three of immense powers; that cosmic dancer and Mukunthan, the preserver take refuge in Abhirami; those who are Her devotees are exempted from the death and life cycle.

Commentary

The three flying cities are the three qualities Sattwa, Rajas and Tamas; all beings are is constituted of the three Gunas of Sattwa, Rajas and Tamas. It is imperceptible, not being apprehended by any organ of knowledge, but it exists eternally, as it provides the basis and substance for all objects in their causal and

effectual conditions.

[Note: Sattwa = Goodness, Rajas = Passion, Tamas = Darkness]

Darkness, Passion and Goodness—these are called the three qualities. Darkness should be known to have the night (or obscurity) for its essence. It is otherwise called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others.

Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production.

Splendour, lightness and faith – these are the form, that is light, of Goodness among all creatures, as regarded by all good men.

The three cities are symbolic and the powers bestowed are intrinsic; Siva is the destroyer of these Gunas (qualities) ...so should be powerful...He along with Mukunth, the preserver take refuge in Abhirami; devotees of such a powerful Mother will not perish is the implied meaning.

rajagopal. h..

# ami Andhadhi Slogan 52

52

To Get Wealth in Life

Tamil Transliteration

Vaiyam thuragam madhagari  
Maamagudam sivigai  
Peiyum kanagam peruvilai  
Aaram pirai mudiththa  
Aiyam thirumanaiyal adith  
Thaamarikku anbu munbu  
Seiyum thavam vudaiyak kula  
Vaagiya sinnangalae

Translation

Earth, chariot, horse  
Elephant, crown invaluable,  
Palanquin, rain of gold  
Submitted by the lesser kings,  
Precious garland of pearls,  
Symbols of devotees worshipping  
Thy lotus feet, ye Abhirami consort  
Of my Lord donning crescent!

Simple Meaning

Earth, chariot, horse, elephant, valuable crown, palanquin, gold submitted by the subordinate kings, precious garland of pearls are symbols of the devotees who worship the Lotus feet of Abhirami consort of my Lord who wears the crescent.

Commentary

Status of a person is immaterial; when they become Abhirami's devotees they become rich by default; She takes care of their needs;

Another aspect:

Siva the consort of Abhirami has crescent as ornament in his Lock; the challenge before Abhirami Bhattar is that he needs to show the full moon before the next

day morning; Abhirami who has the moon as crescent within Her reach can make that full and fulfill the need of Her Greatest Devotee Abhirami Bhattar.

1 5 08

rajagopal. h..

# ami Andhadhi Slogan 53

To Realize the Greatness of Penance

Tamil Transliteration

Chinnan chiriya marunghinil saththiya seiyappattum  
Pennam periya mulayum muth tharamum pichichi moiththa  
Kannang kariya kuzhalum kann moon drum karuththil vaiththuth  
Thannan thaniyirup parkidhu poalum thavamillayae

Translation

Thy microscopic waist so small  
Donning silk garment!  
Big breasts so beautiful  
Exhibiting chain of pearl!  
Locks of hair pitch black  
Thronged by bees, Hey the three eyed  
No other penance comparable to  
the meditation on thy splendour in solitude!

Simple Meaning

Abhirami has silk garment around Her small waist; She wears chain of pearl over Her big breasts; She has a beautiful lock of hair thronged by bees; those who meditate on the three eyed mother has no other better penance.

Commentary:

Silk garment is an auspicious symbol; Big breasts are symbols of a great mother who feeds the universe; lock of black hair with sweet smell which attracts bees is the symbol of youth and vigor; three eyes symbolize the state of wisdom; so whoever meditates on this form need not go for any other penance as all required for a mortal and subsequent immortal life can be attained with the grace of Abhirami!

3.5.08

rajagopal. h..

# ami Andhadhi Slogan 54

54

To Get Rid Of Poverty

Tamil Transliteration

Illamai solli oruvartham paal sendru ezhivupattu  
Nillamai nengil ninaikuvirael niththam needuthavam  
Kallamai kattru kayavartham paal oru kaalaththilum  
Sellamai vaiththa thirupurai paadhangal saermingalae

Traslation

Trumpeting poverty going begging  
Getting insult backed humiliation in return  
Those who contemplate on redemption  
Ask for refuge from the Lady of three cities,  
The Saviour of my soul  
Preventing association with the rougues,  
The habituated criminals devoid of penance  
By surrendering unto Her feet

Simple Meaning:

If anybody wants to avoid humiliation resulting from our declaration of poverty and asking for help, the way is surrender unto the feet of Thripurasundari the savior, preventing my association with unscrupulous elements who are not habituated to good practices like penance.

Commentary

The blessing highlighted by Abhirami Bhattar is his alienation by Abhirami from the people who are never associated with penance.

His wrong declaration to the king also was during his meditation, a state when he was away from the outer world having only Abhirami in his mind;  
So blessings of Abhirami cannot go wrong is the intended meaning

rajagopal. h..



# ami Andhadhi Slogan 55

To Attain The State of Renunciation

Tamil Transliteration

Minnaayiram oru meivadivaagi vilangu kindra  
Annal aga magizh aanandha valli arumaraikku  
Munnaai naduvengumaai mudivaaya muthalvi thannai  
Unnaadhu ozhiyinum unninum vaenduvadhu ondrillaiyae

Translation

A conglomeration of thousand lightning  
Thy body Ye Abhirami imparting inner calm  
To devotees, you bliss incarnate  
Origin of the Vedas adding to the middle  
And the end hey Abhirami the principal  
Remembering thee or faltering to think of you  
Never a botheration as you have no end desires  
For matter and materials, state elated

Simple meaning:

Abhirami is light personified; she looks like a collection of lightning; she gives peace of mind to Her devotees; she is the origin, middle and end of the Vedas; even if the creatures are blessed to worship Her or forget because of illusion, she has no wants for anything

Commentary

Now Shri Abhirami Bhattar sees Abhirami as the powerful light; he recalls that She gives inner peace; also says that She is not concerned or bothered if She is worshipped or not;  
This state indicates the belief/faith of Abhirami Bhattar that if Abhirami appears there She can demonstrate a thousand lightning and it is in Her capacity to show the " moon " committed by Bhattar which is without light now; in other words Abhirami Bhattar is resigning and leaving to Abhirami whether to save him or otherwise

rajagopal. h..

# ami Andhadhi Slogan 56

(Today Mumbai had the first showers of the season; after coming from office I sat to complete this slogan; it was a blissful experience as I could visualize Abhirami in the backdropp of a screen of needle drops, trees and mountain)

To Get the Attention of Everybody

Tamil Transliteration

Onedraai arumbip palavai virindhu ivvulaghenghumaai  
Nindral anaiththayum neenghi nirpaal endran nenginullae  
Pondraadhu nindru purigindravaa ipporul arivaar  
Andraa lilayil thuyindra pemmanum enn aiyanumae

Translation

Blossoming as one and  
Spreading into multiples  
Permeating the cosmos ye Abhirami  
Standing aloof as a variant!  
Enshrined in my heart, deserting never  
Showering your grace ever! Answer to this puzzle  
Entailed with the preserver in the conscious sleep  
On the banyan leaf and Siva my Father!

Simple Meaning

Abhirami blossoms as a unified force which spreads into multiples; She makes Herself aloof also from other things; that powerful Abhirami occupies my heart ever without leaving at any point of time and continues to bless; this is a great puzzle; answer to this is known to Vishnu and Siva only.

Commentary

Abhirami the powerful, has chosen to reside in the heart of Abhirami Bhattar; that force, which cannot be restricted by any standard or limitations has willingly desired to restrict Herself inside the boundaries of Her greatest devotee's heart; Abhirami Bhattar is unable to comprehend the meaning of this play; when Bhattar claims that Siva and Vishnu know the intricacy of this game it means that they have Bhattar also in their mind always, as Abhirami is their life force;

as Bhattar and Abhirami are inseparable, thoughts originating in the minds of the preserver and the Leveler will always have the mixed flavor of both Abhirami and Bhattar;

Another point to be noted is that the sleep of the preserver, Vishnu is related to the Krishna period when he slept on the banyan leaf during childhood; Krishna again is a powerful God who always supported the meek and the disowned.

rajagopal. h..

# ami Andhadhi Slogan 57

To avoid dependence on others seeking material benefits

Tamil Transliteration

Aiyan alandha padiyiru naazhi kondu andam yellam  
Uiya aramseyum unnaiyum poatri oruvar thampaal  
Seiya pasunthamizh paamalaiyum kondu sendru poiyaum  
Meiyum iyamba vaiththaar idhuvoa undran meiyarulae

Translation

Wielding the two measures of paddy  
Shared by My Lord, the Cosmic Father  
Protected the universe by feeding in plenty  
Exercising virtues all along this grace  
Designed me to praise thee with the verses of chaste Tamil  
Made me applaud the truth and falsehood  
Of infidels in the same Tamil  
Is this thy benediction mother Abhirami?

Simple Meaning

Abhirami, you fed the whole universe with the two small measures of paddy (rice) handed over by Lord Siva; you only made me praise you with Tamil songs; is it your mercy that you made me praise ordinary mortals also with truth and falsehood

Commentary

The supreme power of Abhirami is exhibited here; Abhirami could feed the whole universe with just two measures of rice; in Abhirami's grace truth and falsehood cannot

co exist which is explained above; the argument by Abhirami Bhattar is that his declaration of " Full Moon Day" to the king on a " New Moon Day " is to be addressed by Abhirami which is false and to be redressed by Her who has immense powers as explained above

rajagopal. h..

# ami Andhadhi Slogan 58

To Have Peaceful Mind

Tamil Transliteration

Arunaam bhuyaththum enn siththambhuyaththum amarndhirukkum  
Dharunam bhuya mulaith thaiyal nallall thagainaer nayanak  
Karunaam bhuyamum vadhanaam bhuyamum karaam bhuyamum  
Saranaam bhuyamum allaal kandilaen oru thanjamumae

Translation

Seated on the morning lotus and  
Alternating with my lotus mind  
Ye the virtuous lady  
Beholder of blooming lotus breasts  
No other asylum to take refuge  
Except thy worthy lotus eyes, the merciful  
And lotus face and lotus hands  
And lotus feet of thyself, Abhirami!

Simple Meaning

Abhirami, you are seated on the morning lotus and my lotus mind; you the beholder of lotus breasts, I do not find any other shelter to surrender myself than your lotus eyes, lotus face, lotus hands and lotus feet.

Commentary

The lotus flower is one of the most ancient and deepest symbols of our planet.

The lotus flower grows in muddy water and rises above the surface to bloom with remarkable beauty. At night the flower closes and sinks underwater\*, at dawn it rises and opens again\*\*\*. Untouched by the impurity, lotus symbolizes the purity of heart and mind. The lotus flower represents long life, health, honor and good luck.

The Egyptian Lotus Flower symbol was called Sesen in the Egyptian language; in the Egyptian mythology the lotus flower is a symbol of the sun, of creation and rebirth.

\*\*\* Readers...Lotus sinking underwater is disputable; following is my explanation; belief and facts are juxtaposed to give the readers the liberty of decision making

((*Nymphaea caerulea*, also known as the Egyptian blue lily or sacred blue lily, is a blue water-lily in the genus *Nymphaea* that grows along the Nile, amongst other locations (eg. Thailand) . It can be confused with Blue Lotus, *Nelumbo nucifera*, as they can both be known by this name. It has historically been known as the blue lotus and sacred lotus, particularly in discussing its revered status among the Ancient Egyptians, Nubians, Abyssinians, and any number of historic African civilizations of the ancient world.

The leaves are broadly rounded, 25-40 cm across, with a notch at the leaf stem. The flowers are 10-15 cm diameter. Reports in the literature by persons unfamiliar with its actual growth and blooming cycle have suggested that the flowers open in the morning, rising to the surface of the water, then close and sink at dusk. In fact, the flower buds rise to the surface over a period of two to three days, and when ready, open at approximately 9-9:30am and close about 3pm. The flowers and buds do not rise above the water in the morning, nor do they submerge at night. The flowers have pale bluish-white to sky-blue petals, smoothly changing to a pale yellow in the centre of the flower.))

In the East, the lotus flower is viewed as a symbol of spiritual unfoldment. The lotus has its roots in earthly mud, but as it grows upward in aspiration toward the light, its petals open out in a beautiful flower. Om Mani Padme Hum, meaning, 'Hail to the Jewel in the Lotus' is the sacred mantra of the Tibetans

The Christian alternative to the lotus is the white lily which relating to Mary as queen of heaven, signifies both fertility and purity. Traditionally the Archangel Gabriel carries lily of Annunciation to the virgin Mary. " Blessed are the pure in heart " said Jesus, " for they shall see God. " The teachings of the Galilean Master and those of India's great yogis were cut from the same cloth of self-realization.

The Indian Lotus flower symbolizes divinity, fertility, wealth, knowledge and enlightenment. It is associated with the goddess of wealth, Maha Lakshmi, who brings prosperity, purity and generosity. She sits on a fully blossomed lotus flower, symbolizing purity, beauty and everything that is good.

I quote Swami Kriyananda

We were talking - about the love that's gone so cold  
And the people who gain the world and lose their soul  
They don't know, they can't see - are you one of them?

When you've seen beyond yourself  
Then you may find peace of mind is waiting there  
And the time will come when you see we are all one  
And life flows on within you and without you.'

Abhiramibhattar sees beyond himself which gives him peace of mind and the steadfastness and faith in the dispensation of Abhirami, the supreme Mother

rajagopal. h..



# ami Andhadhi Slogan 59

To Get Virtuous Children

Tamil Transliteration

Thanjam piridhillai eedhalla dhendrun thava nerikkae  
Nenjam payila ninaikkindrilaen ottrai neell silaiyum  
Anjambhum ikku alar aaga nindraai ariyaar aeninum  
Panjanjum melladiyaar adiyaar pettra balaraiyae

Translation

Wielder of Sugar cane as the bow and  
Five different flowers as arrow!  
Reluctant to study thy virtuous ways and  
Never contemplating thy form in mind  
Though no other refuge than thee is the fact  
Castigation not the caliber of women  
With spongy feet of their children for contempt  
Hey Abhirami abhor not this barren!

Simple Meaning

Abhirami, you are holding sugar cane and the five flowers for bow and arrow;  
other than you there is no refuge; eventhough I am aware of this I do not fix you  
in mind and do not follow your virtues; fot that do not punish me; womenfolk  
never punish their children even if they commit mistakes

Commentary

The irony is that Abhirami Bhattar commits the error of declaring that day as “  
Full Moon Day ” when it was “ New Moon Day ”; that time he was fully absorbed  
meditating on Her glorious form;  
But now he talks about his failure to remember Abhirami at any moment and  
about his failure to follow the scriptures;  
Why? Perhaps he is not happy about his pleading; eventhough he is aware that  
except Abhirami nobody can help him out he is doubtful and the mind wanders  
out of focus;  
For this blunder also he surrenders unto Her only as Mother only has the extreme  
capacity of ignoring all the faults of Her children

20 6 08

rajagopal. h..

# ami Andhadhi Slogan 60

To Realise the Self

Tamil Transliteration

Paalinum soll iniyaai pani maamalarp paadham vaikka  
Maalinum thaevar vananga nindroan kondrai vaar sadaiyin  
Maelinum keezhnindruvaedhangal paadummeip peedam oru  
Naalinum saala nandroa adiyaen mudai naaith thalaiyae

Translation

Sweeter than milk, thy words Abhirami  
Cool flower -feet gracing the long locks  
Of the flower-decked noddle of my Lord  
Adored by the preserver and His higher equals!  
Feet landed on Vedas four also, which praise thee  
From the pedestal low, thus dignifying the sacred books  
Thy holy feet chose to tread the head of this dog  
Wonder my merits on comparison!

Simple Meaning

Hey Abhirami sweeter are your words than milk; you placed your feet on the head of Lord Siva who is worshipped by Vishnu and higher Gods and Goddesses; same feet are found on the basement of the four Vedas; now the same feet have found a destination, the head of this dog. Is it proper to honour me in sequence with the other far superior two.

Commentary

If we compare slogan 59 and 60 there is a wonderful connectivity; in 59 Abhirami Bhattar pleads with Mother Abhirami not to punish him for failing to fix the supreme mother in mind; here in 60 Bhattar claims that Mother has blessed him by placing Her holy feet on Bhattar's head; that too he is at par with my Lord Siva and the four Vedas;

I really wonder and tears flow down when I realize the kind heart of my Universal Mother who not only pardons but also glorifies Her innocent child instead; only Mothers can do that.

26.06.2008

rajagopal. h..

# ami Andhadhi Slogan 61

To realise ourself and Get upliftment

Tamil Transliteration

Naayaenaiyum ingu oru porulaaga nayandhu vandhu  
Neeyae ninaivindri aandu kondaai ninnai ulla vannam  
paeyaen ariyum arivu thandhai enna paeru petraen  
thaayae malaimagalae senganmaal thiruth thangachchiyae

Translation

Mother Universal! Daughter of the mountain!  
The red eyed preserver's sibling!  
Adjudicated this bestial dog  
As material valuable! Volunteering  
Mission prevention in my state unconscious  
Showering overwhelming grace!  
Instilled wisdom in this ghost-like capricious minded  
To realize thy splendour! I wonder my fortune!

Simple Meaning

Hey Abhirami! You are the universal mother, daughter of the mountain and the preserver's (Vishnu's) sister; you considered me, who is worse than a dog as a material and prevented me from straying voluntarily in my unconscious state; also made me, the ghost-like unstable minded, realize your splendour; I am fortunate to have this grace.

Commentary

Abhirami is personified as the Universal mother, daughter of the great mountain and the sister of the Preserver, Vishnu; She is shown as showering Her grace even to ignoble souls even without their longing for them.

This means that the female form whether it is a mother or sister or daughter or any relation is " Love " personified which only can redeem the shattered souls.

That gracious love also ventures into making the beneficiary realize the depth of that "Love" which is difficult to understand without Her aid.

28.06.2008

rajagopal. h..

# ami Andhadhi Slogan 62

To Get Rid of Fear

Tamil Transliteration

Thangach chilai kondu thaanavar muppuram saiththu madha  
Vengan kariyuri poartha senchevagan meiyadaiyak  
Kongaik kurumbaik kuriyitta naayagi koakanagach  
Sengaik karumbum alarum eppodhum enn sindhaiyadhae

Translation

Wielder of Golden Mountain as His bow  
Demolishing the three cities  
Thy consort, fine guard donning the skin  
Of red-eyed elephant, rouge gone mad  
Smearing His body with your budding breasts  
Sugarcane bow and flower arrows five  
Weapons in the flowery hands, red as gold  
Reside in my mind frozen forever!

Simple Meaning

Lord Siva, husband of Abhirami who dons the red-eyed elephant's skin destroyed the floating three cities which were threatening the welfare of all creatures by just wielding the bow of golden mountain; He is a fine guard; Abhirami smeared the whole body of Siva with Her gracious breasts; the weapons of sugar-cane bow and the five flower arrows always reside in my mind.

Commentary:

Abhirami holds the sugarcane bow and arrows made of five flowers kamalam, raktakairavam, kahLaram, indIvaram, and sahakAram in the lower right arm;

In contrast Siva is wielding the gold mountain as the bow and destroys the might three cities; also he wears the skin of mighty mad elephant;

The demolisher (Siva) is demolished by a gracious touch of Abhirami;

So the weapon of sugarcane bow and flower arrows are of no use, probably

remaining unused; may be Abhirami Bhattar thinks that these weapons can come to his aid;

If we analyse more, Siva who is the guardian of the creatures of the world, is blessed by the gracious massage of His body by my Mother Abhirami with Her blissful breasts that are capable of sustaining the whole world; if that is Her love then surrender unto Her will earn Her protection with Her other weapons.

rajagopal. h..



# ami Andhadhi Slogan 63

To Get Wisdom

Tamil Transliteration

Thaerum padi sila aedhuvum kaattimun sellgadhikkukk  
Koorum porul kundril kottum tharikurikkum samayam  
Aarum thalaivi ivalaai iruppadhu arindhirundhum  
Vaerum samayam undendru kondaadiya veenarukkae

Translation

Forewoman of sects six in all reigning supreme  
Abhirami Herself, knowledge persisting  
Yet chase the ignorant the other Pastures  
Trusting their delusive worthiness;  
Justification through reasoning  
And imparting truths that guide  
Destination enlightenment, draw equivalence  
To wooden stick breaking the mountain!

Simple Meaning

Eventhough Abhirami is the chairperson of the six sects reigning, the ignorant chase and go behind the other sects believing them to be true; efforts justifying and reasoning out to those explaining the truth leading to enlightenment is like breaking the mountain with wooden stick; (this means that those ignorant people can not be disciplined.

Commentary:

Six. Has a special significance

On the sixth day, God created Man;  
The atomic number of carbon is six  
Hexagonal properties/shape of stars;  
Six points on a Star of David, six guitar strings (for six Tchaikovsky symphonies, six Brandenburg concertos, and six Bartok string quartets) ,  
Six points for football touchdowns,  
Six balls to a cricket over,

Six packs of soda and beer,  
Six-legged insects,  
Six sides of a die,  
Six Flags' roller coasters,  
Six inhabited continents,  
The sixth sense,  
Kevin Bacon's Six degrees  
Coffins buried six feet underground, and  
Three sixes being the sign of the Devil,  
Six tastes  
There are six directions  
Six sources in the body  
Lord Karthigeya has six faces

Following are the six enemies of happy life...in English capital vices

Kamam...Lust  
Krodham...Wrath, enmity  
Mogam...Desire  
Madham...Pride  
Maacharyam...Jealousy  
Lobam...Greed

There are 6 Darshans...means ways of self-realization (spiritual paths)

Dwaitham  
Adwaitham  
Vishistadwaitham  
Nyayam  
Vaishesigam  
Meemamsam

Hinduism accommodates all types of men. It prescribes spiritual food for everybody, according to his/her qualification and growth. This is the beauty of this magnanimous religion. This is the glory of Hinduism. Hence there is no conflict among the various cults and creeds.

The Rig-Veda declares: 'Truth is one; sages call it various names- Ekam Sat Vipra Bahudha Vadanti.'

The Upanishads declare that all the paths lead to the same goal, just as cows of variegated colours yield the same white milk.

Lord Krishna says in the Gita: 'Howsoever men approach Me, even so do I welcome them, for the path men take from every side

is Mine.'

All diversities are organized and united in the body of Hinduism.

In the above slogan the following six sects are indicated;

Smartism, accept and worship of all major forms of God, (Ganesha, Siva, Sakti, Vishnu, Surya and Skanda) . Following a meditative, philosophical path, the denomination is generally considered to be liberal and non-sectarian.

As all the six forms require essentially a Mother, She becomes the natural choice of all irrespective of caste and creed.

also

As only realized souls can recognize this fact with understanding, explaining to ignorant is a waste exercise as Love and submission come not by compulsion but by natural instinct

31 7 08

rajagopal. h..

# ami Andhadhi Slogan 64

(note: due to some issues i was not to continue posting further ' Abhirami Andhadhi ' works; but Abhirami came in the form of ' Kolhapur Mahalakshmi ' and prompted me to go ahead; i am unable to share the details of this miracle)

To have a focused mind

Tamil Transliteration

veenae bhalikavar deivangal paall sendru mikka anbhu  
puunaen unakku anbhu poondu kondaen nin pughazchi andripp  
paenaen oru pozhudhum thirumaenipp prakaasamindrikk  
kaanaen irunilamum thisai naangum gaganamumae

Translation

Seldom shall I love deeply the spirits  
Those engulf sacrifices unwanted.  
Initiated undying love unto Thee alone  
Will praise none than thy greatness!  
Resolved to perceive the splendour  
of Thy glorious body spectacular Abhirami,  
Forfeiting admiration of things around  
In this earth, heaven and the directions four!

Simple Meaning

I will not love the Gods that take unwanted sacrifices; I will have complete love for you only; I will praise you (Abhirami) only; I will not praise anything else; I will perceive your body splendour only in this earth, in the heaven or the four directions.

Commentary:

This is one slogan, which will give practical help to all the mortals.

Abhirami Bhattar is not telling something which he has not experienced; all are hundred percent true including his darshan at the end of the 79th slogan;

When he says about the gods that take unwanted sacrifice we are reminded of

the current day scenario; lets see; if a boy loves a girl he goes on sacrificing his sleep, food, parental care, company of friends, advices of well wishers, education and ultimately the girl herself; even if he wins her love he should go on satisfying her hourly needs as human mind has limitless needs which can not be satisfied till the soul leaves the very body;

So ideally if we start loving Abhirami there is no hassle like the above tensions as She will take all the tensions on our behalf; it is like getting incentive for taking sugarcane; so Abhirami's complete love and Her complete protection are guaranteed;

Coming to the next point of praising Abhirami's Glory only- in today's world if we praise somebody the same person may take it as a flattery or other people around may feel offended; when we praise Abhirami only there are no such issues.

Regarding perceiving Her splendour only- if the love is true only Her beauty can be perceptible and all other lights will fade away in the background; this level of elevation will help one to ignore the unwanted rumblings around to make headway in the spiritual path.

Of all the things this one pointed love will give us complete concentration and focus; also at the time of death Abhirami's vision will take the soul easily away from the body without pain which normally results from attachment to this body, relation and wants.

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rajagopal. h..

# ami Andhadhi Slogan 65

To Have Wise Children

Tamil Tansliteration

gaganamum vaanum bhuvanamum kaanavir kaaman angam  
dhagana mun seidha dhavap perumaarkuth thadakkaiyum semm  
muganumann naangiru moondrenaneth thoandriya moodharivinn  
maganumundadaaya dhandroa valli nee seidha vallabhamae

Translation

This earth, the heaven and the universe  
Witnessing process demolition of Kaman  
With parts set on fire by my Lord  
Reducing him to ashes oh Abhirami!  
Yet thy will burgeoned into personified wisdom  
As son with faces six and hands six and six  
Unto that penancing Almighty as mortification  
Hey Mother compassionate! Wonder thy grace!

Simple meaning

The God Kamadeva (Manmadhan...equivalent of Latin Cupid) was reduced to ashes by Siva which was witnessed by the whole cosmos; still the same Siva was made to get Karthigeya the six faced and twelve handed God who is embodiment of wisdom as son; its because of your grace only.

Commentary

The demon Surapadman ravaged the earth and tormented its beings. It was realized by the gods that only the son born of Shiva could lead the gods to victory over Tarakasuran, Surapadman and their demon companions. Siva was doing penance alone; Other Gods plotted with Kamadeva, to shoot a flower arrow at Shiva, as He sat in deep meditation, so as to make Him fall in love with Parvati. When Kama aimed his arrow, Shiva opened his third eye(wisdom) and burned Kama to ashes instantly. The sparks of the fiery seed of Shiva were unbearable; even the fire God Agni could not bear them; this fire was then transported by the river Ganga into the Saravana forest into a pond called the Saravana Poigai(located at mouths of river

Ganga) , where the sparks became six children. They were raised by the six Kritika or Kartika - the stars that make up the Pleiades, earning the name Karthikeya. Parvati combined these six babies into one with six faces, ie. Shanmukha or Arumugan. Since he was born in the Saravana he was also called 'Saravanabhava.'

such an obstinate God was blessed with a son with six heads and twelve hands, who is wisdom personified by the grace of Abhirami;

so the point is nothing is impossible for Mother Abhirami

Significance of Karthigeya: Kartikeya symbols are based on the weapons - Vel, the Divine Lance that He carries and His mount the peacock. He is sometimes depicted with many weapons including: a sword, a javelin, a mace, a discus and a bow although more usually he is depicted wielding a sakti or spear. This symbolizes His purification of human ills. His javelin is used to symbolize His far reaching protection, His discus symbolizes His knowledge of the truth, His mace represents His strength and His bow shows His ability to defeat all ills. His peacock mount symbolizes his destruction of the ego.

His six heads represent the six siddhis bestowed upon yogis over the course of their spiritual development. This corresponds to his role as the bestower of siddhis.

rajagopal. h..

## ami Andhadhi Slogan 66

(Note: while doing this translation I felt the same way Abhirami Bhattar feels here; deserted by trusted friend and dependent on Mother only, the situation helped to get the juice of the situation Bhattar is in during this slogan; tears have been rolling down profusely throughout this stanza work.)

To Excel in Studies

Tamil transliteration

Vallabham onedrariyaen siriyaen nin malaradich chem  
Pallavam alladhu pattrondrilaen pasummp porr poruppu  
Villavar thammudan veetriruppaai vinaiyaen thoduththa  
Sollavamaayinum ninn thirunaamangall thoaththiramae

Translation

Sharing the form of the archer, thy consort  
With golden mountain pure in His possession  
Exhibiting as bow, Hey Abhirami!  
This simpleton san excellence  
Devoid of knowledge vide studies,  
Aligned to none but your floral feet red;  
Poetical garland of this sinner,  
is rubbish yet a festoon of Thy praise only!

Simple Meaning

Hey Abhirami! You have occupied one part of the archer who exhibits the golden mountain as his bow; I am without education and knowledge and a simpleton; I am aligned with none except your red floral feet; the poetical garland of this sinner may be flawed but its all your praise only.

Commentary:

When we look at the meaning outwardly it may look like that Abhirami Bhattar is pleading for acceptance of his poetical composition with the argument that these compositions are all Her praise only implying the meaning that She has to accept and protect him.



I see from a different angle; a person of Abhirami Bhattar's stature need not prove his credentials to Mother Abhirami who is his very soul, mind and breathing;

So what does this stanza convey? If we recollect Bhattar has confirmed that day in question as the " Full Moon Day " when it is actually " New Moon Day ".

Now lets correlate that episode with this slogan;

Bhattar's poem may be faulty with respect to words and composition but it is full of facts about Mother Abhirami only; the expression could be faulty in language but its all facts only; he is reassuring that it is truth only from the mouth of the useless lunatic without any merits added to his name. So all the utterances of the same simpleton spelt in connotation with the Abhirami in mind should be true.

That is, when he declared that it is full moon day it should be full moon day only and nothing else; so he is reinforcing his faith and asserts that his words will come true.

rajagopal. h..

# ami Andhadhi Slogan 67

To Add credit to Ancestry

Tamil Transliteration

Thoathiram seidhu thozhudhumin poalum ninn thoatrum oru  
Maathiraip poadhun manadhil vaiyadhavar vannmaikulam  
Koathiram kalvi gunam kundri naalumm kudilkal thoarum  
Paaththiram kondu palik kuzhalaa nirrparr paarengumae

Translation

Hey Abhirami failing to ponder  
Thy glorious body's splendour-  
The flashing form of the lightning-  
A moment atleast in their mind and  
Praising thee and surrendering altogether  
Shall diminish the gifted generosity, noble ancestry,  
Caste, the birth parentage, education and character,  
Go begging house to house with begging bowl!

Simple meaning

Those who fail to keep in mind the glorious form of Abhirami, which is the glorious splendour of lightning flash, shall lose their generosity, ancestry, caste, education and character; also they will go begging from house to house.

Commentary

Abhirami Bhattar is giving a direct solution to all our problems; all the ill effects listed out here are day today happenings in our life; once we have Her as our commander then we need not worry about anything else.

In human society, the nearer the man is to the animal, the stronger is his pleasure in the senses; and the higher and the more cultured the man is, the greater is his pleasure in intellectual and such other finer pursuits. So when a man gets even higher than the plane of the intellect, higher than that of mere thought, when he gets to the plane of spirituality and of divine inspiration, he finds there a state of bliss, compared with which all the pleasures of the senses, or even of the intellect, are as nothing. When the moon shines brightly, all the

stars become dim; and when the sun shines, the moon herself becomes dim.

The love of God grows and assumes a form, which is called Para-Bhakti or supreme devotion. Forms vanish, rituals fly away, books are superseded; images, temples, churches, religions and sects, countries and nationalities — all these little limitations and bondages fall off by their own nature from him who knows this love of God. Nothing remains to bind him or fetter his freedom. A ship, all of a sudden, comes near a magnetic rock, and its iron bolts and bars are all attracted and drawn out, and the planks get loosened and freely float on the water. Divine grace thus loosens the binding bolts and bars of the soul, and it becomes free. In this renunciation auxiliary to devotion, there is no harshness, no dryness no struggle, no repression or suppression. The Bhakta does not have to suppress any single emotion, but he only strives to intensify them and direct them to God.

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rajagopal. h..

# ami Andhadhi Slogan 68

To enjoy pleasures of life

Tamil Transliteration

Paarum punalum kanalum venngaalum padar visumbhum  
Voorum murughu suvai oli vooroli vondrupadach  
Cherum thalaivi sivakaama sundari seeradikkae  
Saarum thavamudaiyaar padaiyaadha dhanamillaiyae

Translation

Thee Earth, Water, Fire, Air,  
And Space in the outset of the genesis!  
Permeating everywhere in detail;  
Light, taste, touch, hearing  
And smell for the subjects in action!  
Ye! The beauty desired by Siva my Lord!  
What wealth is left for those-  
who surrender unto thy rich feet?

Simple meaning

Hey Abhirami! You are the five elements...earth, water, air, space and fire; you are the five senses...sight, hearing, touch, taste and smell. Those blessed souls, who surrender unto your feet, which are adorned by Maha Lakshmi, shall attain all riches.

Commentary

The cosmos is made up of the five basic elements; the miniature cosmos, that is, our body is guided by the five senses that are sight, hearing, touch, taste and smell.

Thinking widely that the guiding principle is common and the cosmos is common to all, gives the emergent feeling of oneness with others and ultimately the Universe; moving under the shadow of this feeling which is rich in content makes a person rich in all spheres as there is no defeat for him.

rajagopal. h..

# ami Andhadhi Slogan 69

To Get Anything Precious

Tamil Transliteration

Dhanam tharum kalvi tharum orunaalum thalarvariya  
Manam tharum dheiva vadivum tharum nenchil vanchamilla  
Inam tharum nallana ellaam tharum anbhar enbhavarkkae  
Ganam tharum poong kuzhalaal Abhirami kadaikkangalae

Translation

Dark clouds pregnant with water  
Forming thy thick locks of hair  
Abhirami! Thy corner of the eyes  
Shall lavish riches, impart educative knowledge  
Accord tireless mind and bestow form so divine  
Confer kith and kin deplete of malice  
Mete out everything, implying good  
To zealots, the ardent lovers of Thy form!

Simple Meaning

Devotees of Abhirami who exhibits thick locks of hair resembling dark clouds, shall get the following by the mere grace of the corners of Her eyes:  
Riches, education, tireless mind, divine form, relatives without malevolence and everything good

Commentary

1) Money

In Tamil there is a poem, which reads like this:

Illanai illalum vaedaall, eendreduththa thaayum vaendaall...  
Which literally means that wife and mother do not want a person without money.

2) Education:

Once he got money he requires the brain to use it, which is developed by education

### 3) Tireless Mind:

After education life demands adventures to become an achiever; this requires tireless efforts.

namurthy quotes: Conventional education makes independent thinking extremely difficult. Conformity leads to mediocrity. To be different from the group or to resist environment is not easy and is often risky as long as we worship success. The urge to be successful, which is the pursuit of reward whether in the material or the in the so-called spiritual sphere, the search for inward or outward security, the desire for comfort - this whole process smothers discontent, puts an end to spontaneity and breeds fear; and fear blocks the intelligent understanding of life. With increasing age, dullness of mind and heart sets in.

### 4) Divine Form:

There is a couplet from Thirukkural written by Thiruvalluvar

Vaiyaththul vazhvaangu vaazhbhavan vaanuraiyum  
Dheivaththul vaikkappadam

This means that he/she who lives properly on this earth shall be placed among Gods.

### 5) Relatives with good heart:

Albert Einstein quotes:

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to a divine purpose. From the standpoint of daily life, however, there is one thing we do know: That we are here for the sake of others...for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day, I realize how much my outer and inner life is built upon the labors of people, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

### 6) All good things in Life

J Krishnamurthy quotes:

As long as we want our children to be powerful, to have bigger and better positions, to become more and more successful, there is no love in our hearts; for the worship of success encourages conflict and misery. To love one's children is to be in complete communion with them; it is to see that they have the kind of education that will help them to be sensitive, intelligent and integrated.

So Abhirami by Her mere slight look can bless Her child with money, then education that can control the money, then the courage to enter into actions; these above possessions will give a godly look to the child as he becomes an icon for fellow human-beings; once this is reached all the near and dear will become devoid of narrow mindedness which even if present gets dissolved in the divine brilliance of the devotee; if this stage is achieved is it essential to say that Abhirami's eyes will always grant all good things to Her child?

rajagopal. h..

# ami Andhadhi Slogan 70

To Excel in Music

Tamil Transliteration

Kann kalikkumbadi kandu kondaen kadambhadaviyil  
Pann kalikkum kural veenaiyum kaiyum bhayodharamum  
Mann kalikkum pachchai vannamum aaghi madhangarkulap  
Penngalirr thondriya emmperumaatithan peerazhagae

Translation

Voice that delights the tunes while  
Hands honouring the veena,  
Chest orchestrating glorious breasts  
Complexion green fascinating the earth!  
Ye! conglomeration of beauty rare  
Adoring the lady offshoot of Mathanghar clan  
Perceived thy pageantry, great spectacle rare  
A splendid display gratifying my eyes!

Simple Meaning

To the delight of my eyes I perceived Abhirami who has a voice that delights the tunes, who has veena in her hands, who has wonderful breasts, who is green complexioned which is loved by earth, who has been born among the clan of Mathanghar and who is beauty personified.

Commentary:

Nelson Mandela quotes:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that frightens us most. We ask ourselves, 'Who am I to be brilliant, gorgeous, talented, and famous?' Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in all of us. And



when we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

To play big we need to be associated with something bigger; Abhirami the beauty queen who is the biggest can deliver anything for Her child.

I read an article from Egyptology which shows a Goddess similar to Abhirami, called Hathor who is beautiful with an instrument implying sexual overtones who blessed and who helped many mortals to get rid of problems:

Hathor was a goddess of many things, from the celestial to the alcoholic! She was a celestial goddess, The Mistress of Heaven. A goddess of love, music and beauty as the Goddess of Love, Cheerfulness, Music and Dance. She was known as the Mother of Mothers and the Celestial Nurse who presided over women, fertility, children and childbirth.

Her name is translated as 'House of Horus', which may be a reference to her as the embodiment of the sky in her role of the Celestial Cow, being that which surrounds the decidedly sky-oriented hawk-deity, Horus, when he takes wing. If Horus was the god associated with the living king, Hathor was the god associated with the living queen.

She was also known as the Mistress of Life, the Great Wild Cow, the Golden One, the Mistress of Turquoise, Lady of Iunet (Dendera) , Mistress of Qis, Lady to the Limit (of the Universe) , Lady of Punt, the Mistress of the Desert, Lady of the Southern Sycamore... and many other names, besides. She was also the goddess of the third month of the Egyptian calendars, know in Greek times as Hethara. An interesting story involving Hathor - all the more interesting because it is very similar to the Japanese tale of the sun goddess who leaves the company of the gods to sulk - is the story of Ra's temper tantrum. Baba a predynastic baboon god, taunted Ra who stood for Set becoming ruler rather than Horus, 'Your shrine is empty! ' With that, Ra stormed off to be alone - presumably this is a story about a solar eclipse - and refused to join the other gods. Realising that they'd gone too far, the others sent Baba away, but still Ra refused to stop sulking. Finally, Hathor decided on a plan. She went into Ra's presence and stood before him and started to dance and strip, revealing her nakedness and lewdly showing him her private parts. The dance caused Ra to laugh, forget his hurt feelings and he once again rejoined the gods.

Another interesting thing about Hathor is found in one particular Egyptian tale - when the hero of the story was born, the 'Seven Hathors', disguised as seven young women, appeared and announced his fate. They seemed to be linked with not only fortune telling, but to being questioners of the soul on its way to the

Land of the West. These goddesses were worshiped in seven cities: Waset (Thebes) , Iunu (On, Heliopolis) , Aphroditopolis, Sinai, Momemphis, Herakleopolis, and Keset. They may have been linked to the Pleiades in later times, but this is debated. Hathor herself was known as 'Lady of Stars' and 'Sovereign of Stars' and linked to Sirius (the goddess Sopdet) . The day that Sirius rose (originally on the first day of the first month, known as Thuthi by Greek times) was a festive occasion to the followers of Hathor - it was the day they celebrated her birth. By Greek times, she was the goddess of Hethara, the third month of the Egyptian calendar.

Generally, Hathor was pictured as a woman with cow's horns with the sun between them (giving her the title of 'Golden One') , or as a beautiful woman with cow's ears, or a cow wearing the sun disk between her horns, or even as a lioness or a lion-headed woman showing her destructive side. It was only in later Egyptian history that she was shown as a woman with the head of a cow. She often is seen carrying a sistrum, an ancient musical instrument played by the priestesses. The sistrum usually had the face of Hathor where the handle adjoins the rest of the instrument. This particular instrument was thought to have sexual overtones, relating to fertility. Hathor has a rather odd title, 'Hand of God'. This might be related to how the handle of the sistrum is held, just as the relationship of the loop ajoined to the handle (the naos) might be related to her title of 'Lady of the Vulva'!

Hathor was also known as the 'Great Menat'. The menat, a necklace with a special counterweight, is not actually jewelry - it is a musical instrument sacred to Hathor! The counter piece is similar to the fertility dolls found in ancient tombs, while the beaded necklace was believed to represent the womb. It was held in the hand and rattled to convey the blessing of the goddess.

Hathor was also the 'Lady of Greenstone and Malachite' and 'Lady of Lapis-Lazuli', presiding over these materials as well as being a goddess of the fringes where they were mined. (Malachite is a banded light and dark green semi-precious stone that was ground up and mixed with eye make up. Lapis-lazuli adorned many pieces of ancient Egyptian jewelry. This fits in well with Hathor's role of a goddess of beauty.) She was a goddess of the west, and a goddess of Punt and Sinai and so was a goddess of far off places. This is perhaps why she was also known as the 'Lady to the Limit' - the Egyptians believed her to be a goddess who ruled over the known universe!

So I would like to insist that my Mother Abhirami can show Herself in any form but the ultimate lifeline for Her is Her child in distress.

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rajagopal. h..

# ami Andhadhi Slogan 71

To Get stronger mind

Tamil Transliteration

Azhagukku oruvarum ovvaadha valli arumaraighal  
Pazhagich chivandha padhaampuyath thaal pani maa madhiyin  
Kuzhavith thiru mudik koamala yaamalaik kombirukka  
Izhavuttru nindra nenchae yirangaelunakku enn kuraiyae

Translation

Disappointment weighing down,  
Deplete of initiatives, standing deserted,  
Fear not depressed lot! Hey mind!  
What is your problem when  
Youthful, delicate, beauty bubbling Abhirami  
Incomparable lovely form, trampling among the Vedas,  
Toiled lotus feet turning red ultimately,  
Honourable locks of hair donning the cool crescent  
Is ever available as supporting stick extended everywhere?

Simple Meaning

Hey my mind! Why are you so depressed lacking enthusiasm and encouragement? Don't worry. When Abhirami, who is supported below her feet by Vedas, who is youthful, soft and beautiful with cool crescent on her head, is always there to extend support frxure at any time, you should not have any issues.

Commentary

Crescent can be waning or waxing at any point of time; this means it is not full at all except one day; to honour that Abhirami wears the same after which whoever worships Her have to salute the poor crescent also;  
Beauty is associated with grace, bliss and protection  
Lets see something about Iranian Anahita  
Aredvi Sura Anahita is the Avestan language name of an Indo-Iranian cosmological figure, venerated as the divinity of 'the Waters and hence

associated with fertility, healing and wisdom.

Aredvi Sura Anahita is 'Ardwisur Anahid' or 'Nahid' in Middle- and Modern Persian, 'Anahit' in Armenian.

An iconic shrine cult of Aredvi Sura Anahita together with other shrine cults - 'introduced apparently in the 4th century BCE and lasted until it was suppressed in the wake of an iconoclastic movement under the Sassanids.

Persian name: Anahita, Anahit, Ardvi Sura Anahita, "Immaculate One"

Greek name: Anaitis

Anahita was very popular and is one of the forms of the 'Great Goddess' which appears in many ancient eastern religions (such as the Syrian/Phoenician goddess Anath) . She is associated with rivers and lakes, as the waters of birth.

Anahita is sometimes regarded as the consort of Mithra

When Persia conquered Babylonia (in the 6th century BC) , Anahita began to show some similarities with the goddess Ishtar. Since then her cult included also the practice of temple prostitution. During the reign of king Artaxerxes (436-358 BC) many temples were erected in her honor; in Soesa, Ecbatana, and in Babylon

Ardvi Sura Anahita (also Anahita, Anahit, or "Immaculate One") , whcih means "the humid, strong, immaculate one", was one of the ruling deities of the Persian Empire. She embodied the physical and metaphroical qualities of water, especially the fertilizing flow of water from the fountain in the stars. She also ruled semen and human fertility. She was viewed as the "Golden Mother" and as a warrior maiden.

Anahita originated in Babylon and spread to Kemet (ancient Egypt) , where She was depicted as an armed and mounted Goddess. The Greeks associated Anahita with either Athena or Aphrodite. In the Middle East, She was associated with Anat. Worship of Anahita spread to Armenia, Persia, and various parts of western Asia. Zoroaster was specifically commanded by his male god to honor Her.

Anahita was often shown wearing a golden kerchief, square gold earrings, and a jeweled diadem, and wrapped in a golde-embroidered cloak adorned with thirty otter skins. Anahita was sometimes depicted as driving a chariot drawn by four white horses, representing wind, rain, clouds, and hail. Anahita was honored with offerings of green branches and white heifers. Ritual prostitution occurred in Her temples in order to "purify the seed of males and the womb and milk of females, " according to Strabo. Armenians called out to Anahita "Great Lady Anahita, glory and life-giver of our nation, mother of sobriety, and benefactor of humanity." This means Mother Abhirami has been showing Her presence at various periods in a similar form with the simple objective of protecting Her children

Khalil Gibran quotes:

The person you consider ignorant and insignificant is the one who came from God, that he might learn bliss from grief and knowledge from gloom.

If we follow bliss doors will open where there were no doors before; Abhirami Bhattar is canvassing the same; it is the nature of babies to be in bliss

Deepak Chopra quotes:

The less you open your heart to others, the more your heart suffers.

Lets open our heart to Abhirami who will heal any wound and elevate us from turmoils.

3 10 08

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## ami Andhadhi Slogan 72

Note: I was mentally disturbed due to reasons; my neighbour who is 48 just expired yesterday night after 6 months battle with cancer leaving behind his wife and son; today being " Vijaya Dasami Day " I wanted to be with Abhirami as I do not have anybody to bank on...me a bird in the mid sea has Abhirami as my Ship to rest my head in Her laps

To Get Rid of Life and Death cycle

Tamil Transliteration

Enn kuraii theera nindru aeththukindraen yini yaan pirakkinn  
Ninn kuraiyae andri yaar kurai kaann iru neellvizhumbhinn  
Minn kurai kaatti melighindra naeridai melliyalaai  
Than kurai theera ennkoan sadaii mael vaiththa thaamaraiyae

Translation

Thy diminutive hip that ridicules  
The lightning of the broad sky  
Assigning a foible to the flash so narrow,  
Gentle lady! I rever thy lotus feet, that adore  
the locks of my lord thus relieving his pains,  
To rid of my blemishes and glitches;  
Incarnation again is dereliction of none  
Other than Thy onus Abhirami my Mother!

Simple Meaning

Hey Abhirami with small hips that are thinner than the width of the lightning that appears in the broad sky! I rever your lotus feet which are taken on the head by my Lord Siva adoring His locks in order to get rid of His pains; my this surrender is to get rid of my problems (repeated births and deaths) .  
Inspite of this effort if I take another birth it will be your blunder only and nobody else will be responsible for that.

Commentary

The broad sky produces a thin flash of lightning; Abhirami has a hip that can

challenge that celestial thing and make it blush; by saying this Abhirami Bhattar just underlines the capabilities of my Mother Abhirami;

That glorious hip is supported by the more glorious lotus feet, which adore Lora Siva's locks of hair with the purpose of solving His issues.

In Lalitha Sahasranamam, Abhirami is narrated as " Bahulavanya Sevaki"; She is an assemblage of all the beauties;

As we discussed earlier beauty has the power of conquering everything including the arrogance of savages.

The point is that there is nothing permanent anywhere in the cosmos; if I die I will have to go to another space; if I die there again I will be pushed to yet another space; my mothers, fathers and relatives may be different; but the ultimate thing is the same rigmarole making the soul feel tired of this repetitive tortures.

So Abhirami Bhattar wants to get out of this nonsense; so he is pleading with Abhirami who is the meaning of power to take a note of his request.

Again I repeat a couplet from Thirukkural, which I have quoted in Abhirami Andhadhi slogan 69

Vaiyaththul vazhvaangu vaazhbhavan vaanuraiyum  
Dheivaththul vaikkappadam

This means that he/she who lives properly on this earth shall be placed among Gods.

In Lalitha Sahasranamam there is a description " Shri Maha Raagji "

Following is the explanation: making " Rangoli " (Rangoli in Hindi, Kolam in Tamil-which is the decoration of the floor with rice flour in an artistic manner) is very easy but protecting the same is very difficult; so Abhirami takes any form to take care of Her children; also She reigns and executes what She thinks is the best to a particular child; so when Bhattar says that it is your fault only then he means that it is Her design of the thing not his or others.

9 10 08

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# ami Andhadhi Slogan 73

To Get Married

Tamil Transliteration

Thaamam kadambhu padai panjha bhanam thanuk karummbhu  
Yaamam vayiravarr yaeththum pozhudhu yemakkendru vaiththa  
Saemam thiruvadi sengaigal naanghu oli semmai yammai  
Naamam thiripurai ondroadirandu nayanangalae

Translation

Thee named Thiripurai exhibit the wisdom eye on the forehead  
In conjunction with the other two eyes,  
Four hands supporting thy mission  
All turned red, ye donning the garland  
Of Kadamba, Thy army is of five missiles,  
Sugarcane chosen as bow accompanying,  
Favourite time midnight, dear to Bhairava, to praise Thee  
Your graceful feet, my property, allocated by you for me!

Simple Meaning:

Abhirami has another name, Thiripurai; She has three eyes; She has four hands; eyes and hands are red in colour; She wears the garland of Kadamba; Her army is made up of four missiles; Her bow is sugarcane; the appropriate time to worship Her is midnight which is a favourite time of Lord Bhairava; the property left behind by Abhirami for me is Her graceful feet.

Commentary:

A question may arise in our mind as to why Abhirami could not allocate other parts of Her body to Her child Abhirami Bhattar and why midnight is preferred to pray Her.

Lets see the following logic.

A) Hands and mind are occupied

Normally Hindu deities have four hands whether they are male or female; there is significance in that four;

There are four basic forces, which govern the behaviour of all the particles when they come close to each other;

- 1) Gravitational force which keeps the planets in an orbit around the sun; thus this controls the behaviour of planets;
- 2) Electro magnetic forces, which are a result of electric charges in motion, govern all phenomena of life on earth.
- 3) Weak nuclear forces, which make all particles, interact with each other when they are close together, and these forces are responsible for the existence of heavy elements on earth.
- 4) Strong nuclear forces which are responsible for fusion that makes sun shine and fission that powers the nuclear reactors today

Even great scientists like Einstein could not explain the force as a unified entity, which could be explained as a geometrical property of the space-time manifold as these forces transcend those limitations.

Apart from the traditional human weapons like swords, daggers, spears, clubs, shields, bows, arrows and maces, and the weapons used by the Gods (such as Indra's thunderbolt Vajrayudha) , the texts mention the utilization of various divine weapons by various heroes, each associated with a certain God or deity. These weapons are most often gifted to semi-divine beings, human beings or the rakshasas by the Gods, sometimes as a result of penance.

There are several weapons which were believed to be used by the Gods of the Hindu mythology, some of which are Agneyastra, Brahmastra, Chakram, Garudastra, Kaumodaki, Narayanastra, Pashupata, Shiva Dhanush, Sudarshana Chakra, Trishul, Vaishnavastra, Varunastra, and Vayavastra.

Some of these weapons are explicitly classified (for example, the Shiva Dhanush is a bow, the Sudharshan Chakra is a discus and the Trishul is a trident) , but many other weapons appear to be weapons specially blessed by the Gods. For example, the Brahmastra, Agneyastra (Sanskrit: Astra = divine weapon, especially, one thrown at an opponent) and the other astras appear to be single use weapons requiring an intricate knowledge of use, often depicted in art, literature and adapted filmography as divinely blessed arrows.

Sometimes the astra is descriptive of the function, or of the force of nature which it invokes. The Mahabharata cites instances when the Nagastra (Sanskrit: Nag=snake) was used, and thousands of snakes came pouring down from the skies on unsuspecting enemies. Similarly, the Agneyastra (Agni) is used for setting the enemy ablaze, as the Varunastra (Varuna) is used for extinguishing flames, or for invoking floods. Some weapons like the Brahmastra can only be used (lethally) against a single individual.

Apart from the astras, other instances of divine or mythological weaponry include

armor (Kavacha) , crowns and helmets, staffs and jewellery (Kundala) .

B) Eyes are busy

We live life with both eyes open. We are too busy watching things to really 'see' what unfolds before us. The photographer meanwhile sees life with one eye shut, the other eye peering through the camera lens. The flat two-dimensional view reveals a picture worth a thousand words.

For Abhirami the regular eyes are closed in meditation looking for children who need Her help

The third eye, which in the center of forehead is usually closed; the third eye is meant to restore order. The fierce light from the third eye is so powerful and destructive it is opened to destroy all that is unconscious, dark, and dualistic, in this dancing universe. The third eye opens to end all illusion.

So it is natural that the eyes and hands are red in colour due to the handling of light and forces.

C)

The breasts are already feeding Her hungry children including Thiru Gnana Sambandar;

So such a busy Goddess is free only at midnight, which seems quite natural.

So the " Her Feet " are the only parts of Her body that are not claimed by others or which free of any occupation which are allotted to Her divine Child Abhirami Bhattar

12 10 2008

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## ami Andhadhi Slogan 74

(Note: I dedicate this slogan to my father and mother, who are no more, and to their eldest son who is turning 60 tomorrow (on 16 10 08) : may Abhirami bless our elder brother and sister-in-law and be with them ever.)

To be the best in anything

Tamil Transliteration

Nayanangal moondrudai nathanum vaedhamum Naarananum  
Ayanum paravum Abhiramivalli adiyinaiyaipp  
Payann yendru kondavarr paavaiyar aadavum paadavam ponn  
Sayanam porundhu thamaniyakk kaavinil thanguvarae

Translation

The zealot entwined ever with  
The blessed feet of thee, Abhirami,  
Thronged by the three eyed Lord,  
The Vedas four, the preserver and  
The creator, construing thy feet as fruition of the their birth  
In affiliation and acclamation-  
Shall these buffs lie on the golden cot in the utopian oasis-  
Accosted by seductive dames enjoying the stay?

Simple Meaning:

Will those devotees who surrender unto the feet of Abhirami, which are always praised by Brahma, Vishnu, Siva and the four Vedas, and who are convinced that those feet are the ultimate fruit, lie on the golden cot and enjoy their stay in the utopian oasis surrounded by the celestial beauties that sing and dance?

Commentary

One fine point we can notice is that in slogan 73 Abhirami as " Thiripurai " has 3 eyes; here her consort is said to have 3 eyes; its not a surprise; as Arthanari Abhirami and Her consort Siva have a single body the left half being my Mother and the right side my Father; so if Siva is said to have 3 eyes then naturally

Abhirami also can share the same honour.

When I read this slogan, I remember the Thiruvaimozhi written by Nammallvaar in Tamil.

One slogan reads like this:

Ichchuvai thavira yaan poaii Indira Logam aalumm  
Achchuvai perineum vaendaen aranganmaa nagarullaanae

This means that I do not want anything including a chance to rule the heaven, except the enjoyment and pleasure of admiring you (Vishnu) and serving your devotees;

Abhirami Bhattar reflects the above meaning. Great men/women think alike. The Gita recognizes the difficulty of worship in terms of the Impersonal and Absolute. The aspirant is, therefore, advised to practice contemplation of God in His personal aspect as loving Ruler of the universe. Even keeping Him in mind, let us engage ourselves in all activities, and dedicate all our works to God as service and worship done unto Him.

Ultimately it is His Grace alone that can save us, by giving us power of self-control, knowledge and Peace, and protecting us from temptation, doubt, weakness and confusion. This aspect of Hindu faith is known as the Bhakti path of Salvation.

In other words, the vast majority of men are engaged in the animal propensities to eat, sleep, be merry, enjoy and mate a little. Of millions of these, only one will strive to know Abhirami as She is, and of millions of these, only one will succeed.

Refer Bhagavad Geetha eleventh chapter

Bhaktya tv ananyaya sakya

aham evam-vidho 'rjuna

jnatum drastum ca tattvena

pravestum ca parantapa

'My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter the mysteries of my understanding.' (Bg.11.54)

There are six principles of love by which one can understand that another person loves him. The first is - when we love someone, we must give him something. The second is that we must take something from him. Next, we must give him something to eat and also accept what he gives to eat. One must also disclose his mind, and if the beloved is in difficulty, one must also hear him disclose his. We have to relate to God in this way. The beginning, therefore, is offering something.

Abhirami offers Her feet to Her child and Her divine child offers Himself unto Her feet.

15 10 2008

rajagopal. h..

# ami Andhadhi Slogan 75

To Defy Fate

Tamil Transliteration

Thanguvar karrpaghath tharuvinn nēzhalill thāayarindrii  
Manguvarr mannill vazhuvaap piraviyai maalvaraiyum  
Ponghuvar aazhiyum eeraezh bhuvanamum pooththa undhikk  
Kongivarr poonghuzhalall thirumaeni kuriththavarae

Translation

Lady with locks of hair adorned with scented flowers!  
Thy abdomen conceiving and breeding the fetus  
Of monumental mountains, frothing salty oceans  
And worlds seven and seven up and down!  
Contemplating on thy feature  
Get us shelter under Karpaga tree,  
Devoid of worries Staying happily making us disappear  
From earth forever free from mothers every now and then!

Simple Meaning:

Those who contemplate on the form of Abhirami whose stomach yielded big mountains, salty oceans and the fourteen worlds and who has a lock of hair with scented flowers will be gifted with the shelter of Karpaga Tree which will keep them always happy; also they will ultimately disappear from this earth without the incidence of having mothers every birth.

Commentary

The karpaga tree:

It is the wish-fulfilling tree; if we go under the tree and just ask anything, it will materialize immediately.

Seven and seven worlds:

Hindu mythology defines fourteen worlds (not to be confused with planets) - seven higher worlds (heavens) and seven lower ones (hells) . (The earth is

considered the lowest of the seven higher worlds.) All the worlds except the earth are used as temporary places of stay as follows: upon one's death on earth, the god of death (officially called 'Yama Dharma Raajaa' - Yama, the lord of justice) tallies the person's good/bad deeds while on earth and decides if the soul goes to heaven and/or hell, for how long, and in what capacity. Some versions of the mythology state that good and bad deeds neutralize each other and the soul therefore spends time in either a heaven or a hell, but not both, whereas according to another school of thought, the good and bad deeds don't cancel out each other. In either case, the soul acquires a body as appropriate to the worlds it enters. At the end of the soul's time in those worlds, it returns to the earth (is reborn as a life form on the earth) . It is considered that only from the earth, and only after a human life, can the soul reach supreme salvation, the state free from the cycle of birth and death and the place beyond the fourteen worlds where the eternal god lives.

So Abhirami is the mother of all these creations.

If we analyse all the slogans Abhirami Bhattar adores the beauty of my mother Abhirami. Here he describes Her stomach and the hair; in India there has always been the practice of wearing scented flowers, which normally keeps the person fresh and surcharges the surrounding.

Helen Keller (who was blind) quotes:

The best and most beautiful things in the world cannot be seen, nor touched... but are felt in the heart.

Hence when we worship beauty we become immortal as wisdom is the abstract of the past, but beauty is the promise of the future

The phrase that " those devotees who worship Abhirami shall disappear from this earth " means they will not be born again and again thro' a mother.

If we refer to the explanation of the fourteen worlds then the above said points will throw the obvious truth.

18 10 2008

rajagopal. h..



# ami Andhadhi Slogan 76

To Establish Our Rights

Tamil Transliteration

Kuriththaen manaththil ninn koalam yellaam ninn kuripparindhu  
Mariththaen marali varugindra naer vazhi vanndugindi  
Veriththaen avizhkondrai vaenipp piraan oru kootrai meyyill  
Pariththae kudipugudhum panchabhaana Bhayiraviyae

Translation

Depriving a half of my Lord, who dons,  
Scented kondrai flower, overflowing with nectar,  
Drilled and sapped by wasp,  
Ye occupied that space Abhirami,  
Wielding the five missiles hey Bairavi!  
Meditating on thy form all divine,  
I sensed the route of the God of death  
Blocked His entry highway by Thy grace!

Simple Meaning:

Bhairavi, you occupy the left half of Lord Siva, who wears the scented Kondrai flower, thronged by the wasp; I meditated on your form who wields five missiles; because of your grace I identified the route of Yama, the God of Death and blocked His entry.

Commentary:

To appreciate the correlation of Bhairavi taking the left half of Siva in this slogan we need to know about Yama and Bhairavi

Yama

Yama is the god of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony. In art, he is depicted with green or red skin, red clothes, and riding a water buffalo. He holds a loop of rope in his left hand with which he pulls the soul from the corpse. He is the son of Surya (Sun) and twin brother of Yami, or Yamuna,

traditionally the first human pair in the Vedas. He was also worshiped as a son of Vivasvat and Saranya. He is one of the Guardians of the directions and represents the south. He is described as reporting to either Vishnu (the maintainer) or Shiva (the destroyer) from the Trimurti (Hinduism's triune Godhead). Three hymns (10,14, and 135) in the Rig Veda Book 10 are addressed to him.

It is said that he is also one of the wisest of the devas. In the Katha Upanishad, among the most famous Upanishads, Yama is portrayed as a teacher. He is the father of Yudhishthira (also known as Dharmaraja), the oldest brother of the 5 Pandavas (Karna was born prior to Kunti's wedlock, so technically Karna is Yudhishthira's older brother) and is said to have incarnated as Vidura by some accounts in the Mahabharata period.

Garuda Purana mentions Yama often. His description is in 2.5.147-149: 'There very soon among Death, Time, etc. he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him.' In 2.8.28-29, '...the seven names of Yama, viz Yama, Dharma-rajā, Mrtyu, Antaka, Vaivasvata, Kala, Sarva-pranahara...'. His wife is Syamala

Yama, although one of the most powerful controllers, is still subordinate to the controllers Shiva and Vishnu because they are different aspects of the overruling Brahman. A story of Yama's subordination to Shiva is well-illustrated in the story of Markandeya.

Yama is called Kala ('time'), while Shiva is called Mahakala ('greater time'). Another story, found in the Bhagavata Purana, shows Yama's subordination to Vishnu. The man Ajamila had committed many evil acts during his life such as stealing, abandoning his wife and children, and marrying a prostitute. At the moment of his death he involuntarily chanted the name of Narayana (the Sanskrit name for Vishnu) and achieved moksha, becoming saved from the messengers of Yama. Although Ajamila had actually been thinking the name of his youngest son, Narayana's name has powerful effects, and thus Ajamila was released from his great sins.

## Bhairavi

Bhairavi is a title for a female adept in Kundalini Tantra. A Yogini is a student of Tantra, or an aspirant. A Bhairavi is one who has succeeded. Supposedly there are many more levels of achievement than these two, but Tantra is, in essence, a mystery religion, and one would have to be initiated, to learn them all.

The name 'Bhairavi' means 'Terror,' or 'awe-inspiring,' so the one who has

achieved the state of Bhairavi, is beyond the fear of death, and therefore awesome.

Bhairavi is also identified with Kalaratri, a name often associated with Kali that means "black night (of destruction) " and refers to a particularly destructive aspect of Kali. She is also identified with Mahapralaya, the great dissolution at the end of a cosmic cycle, during which all things, having been consumed with fire, are dissolved in the formless waters of procreation. She is the force that tends toward dissolution. This force, furthermore, which is actually Bhairavi herself, is present in each person as one gradually ages, weakens and finally dies. Destruction is apparent everywhere, and therefore Bhairavi is present everywhere. She is also called Shubmkari, Good Mother to Good People and Terrible to bad ones. Its believed that when Bhairavi entered the battle field, her horrible appearance made the demons become weak and very feeble, and it's believed that most of the demons started panicking as soon as they saw her. Bhairavi is seen mainly as the Mahakali in the Durga Saptashathi version of slaying Shumbha and Nishumbha. However, she kills and drinks the blood of Chanda and Munda the Chieftains of asuras, so the Goddess Parvathi gives her a boon that she would be called Chamundeshwari. In other forms she is also identified with Parvathi or Durga. When furious she is found sitting on a faithful donkey, with her mouth full of demons' blood, her body covered with a tiger skin and skeleton. She also presents the abhaya mudra and vara mudhra, and she is shown holding weapons such as a trident, axe, and thunderbolt.

One of her dhyana mantras, that of Sampatprada-bhairavi, says that she is intoxicated with her youth, and most descriptions of her, despite her association with destruction, say that she is attractive, young, and shapely.

Bhairavi has facets and epithets that assert her cosmic importance, if not supremacy. A commentary on the Parashurama-kalpasutra says that the name Bhairavi is derived from the words bharana (to create) , ramana (to protect) , and vama (to emit or disgorge) . The commentator, that is, seeks to discern the inner meaning of Bhairavi's name by identifying her with the cosmic functions of creation, maintenance, and destruction.

Correlation:

Now coming to our slogan we can make out that Bhairavi Herself capable of tackling anything becomes more powerful by partaking the body of Siva.

Another fine point is that Siva had to come personally to help His devotee whereas Abhi empowers Her child to take decisions by giving them enlightened directions.

19 10 2008

rajagopal. h..

# ami Andhadhi Slogan 77

To Become Fearless of Enemies

Tamil Transliteration

Bhayiravi Panchami Paasaanngusai pancha paanii vanchar  
Uyiravi unnumm uyarr sandi kaali olirum kala  
Vayiravi mandali maalini sooli vaaraghi endrae  
Seyiravi naanmarai saer thiru naamangal seppuvarae

Translation

Hey Abhirami! Thy devotees invoke thee  
Praising Thee in the names Bhairavi,  
Panchmi, Paasangusai, Panchapaani,  
Chandi that devours the life of the malice-  
Sapping out their blood, Kaali, Vayiravi glittering  
With rays of arts, Mandali who resides in the spheres  
Of Sun and Moon, Maalini donning garland of kadamba,  
Sooli, Vaaraghi, highlighted in the spotless Vedas four!

Simple Meaning:

Abhirami! Your devotees praise you calling, Bhairavi, Panchami, Paasangusai, Pachapaani, Chandi who destroys the malice, Kaali, Vayiravi, Mandali who lives in the Sun and the Moon, Maalini wearing the garland of kadambha, Sooli, Vaaraghi; these are the names prescribed in the four blemishless Vedas.

Commentary:

In this slogan Abhirami is praised in eleven different names

There is a speciality in those names

All are independent of any male partners  
Kali is one of the most significant divinities, and many texts and contexts treat Kali as an independent deity, not directly associated with a male god. In case she is associated with a male god, it is invariably Shiva. In this aspect, she represents the omnipotent Shakti of Shiva. She holds both the creative and destructive power of time.

The earliest reference to Kali in Hindu tradition date back to the 6th Century, and locate her in the battle fields fighting asuras. Her temples are recommended to be built away from human habitations. Vana Bhatta's 7th century drama Kadambari features a goddess named Chandi, an epithet of both Kali and Durga. Kali's most famous appearance in battle contexts are found in the Devi Mahatmya when during the battle with asuras, Durga becomes angry. Her face turns pitch dark, and suddenly Kali springs forth from Durga's forehead. She is black, wears a garland of human heads, is clothed in a tiger skin, and wields a staff topped by a human skull. She destroys the asuras. Later, Durga seeks her assistance once more to annihilate Raktabija. Kali's mythology recounts several such appearances, mostly in terrible aspects

Devi Mahatmya accepts the ancient Vedic tradition in the form of Vedānta and Trayā Vidyā; and the philosophical doctrine of the codified system of Samkhya (Prakriti manifesting as the three Gunas) and Vedānta as Paramavidyā, the cause of Mukti. Further it synthesizes the then prevailing local Mother goddess cults of Aryan and non-Aryan origin.

In the first chapter it is said 'all lives are conscious, but that knowledge is connected with senses. That goddess Bhagavatī, granting all kinds of prosperity, makes even the wise attracted to worldly pleasures and things forcibly with her great power of attraction. This ever-changing world with all its animate and inanimate things, is created by her. As the cause of salvation she turns into supreme spiritual knowledge, and is thus eternal; and again as the cause of bondage to worldly things she turns into things mundane and is the mistress of all, including Gods. She is eternal (and is thus beyond our knowledge) and pervades the world which may accordingly be called her form. Yet for the assistance of the lustrous souls, she appears in different forms.'

Though the figure of Shiva is known in Devānāmīyā the goddess bears no special relationship to him. In fact she bears no special relationship with anyone other than her devotees. While each God has a Sakti, Devānāmīyā avoids characterizing such forms as consorts, for the Goddess is Shakti, power itself beyond the realm of being a consort to anyone. Devānāmīyā does not know the conceptualization that Sakti is feminine and its possessor or vehicle masculine, for as it is seen, the Goddess herself can put forth a Sakti.

So we can make out that Abhirami independantly can protect Her children from any evil.

20.10.2008

rajagopal. h..

## ami Andhadhi Slogan 78

To Get and Enjoy all Comforts  
Tamil Transliteration

Cheppum kanaga kalasamum poalum thiru mulai mael  
Appum kalabha Abhirama valli Anitharalakk  
Koppum vayirakk kuzhayum vizhiyin kozhum kadaiyum  
Thuppum nilavum ezhudhivaiththaen enn thunai vizhikkae

Translation

Abhirami! Drew in my pupils thy form,  
The ruby laced bronze armour-like  
And golden dome shaped mounts,  
Smearred with sandal paste pleasant scented,  
Garland of pearl oscillating between them,  
Supported by diamond-steaded ears,  
Eyes glowing with loving grace and  
Crescent smile emanating from the coral red mouth!

Simple Meaning

Abhirami! I kept your following form in my eyes; breasts which are like round red bronze armour and gold dome, smearred with pleasant scented paste of sandal, pearl garland oscillating between those mounts, diamond-steaded ears, eyes overflowing with grace, crescent moon-like smile emanating from the coral-red coloured mouth.

Commentary:

One of the forms of Abhirami is Parvathi; lets see how she is depicted.

Naturally Parvati's unique characteristics have become more and more obscured, as she absorbed more and more Goddesses into her Iconography. Therefore, her depictions have become rather generic today. When shown with Lord Shiva, She carries a blue lotus in full bloom, shows the abhaya mudra (hand gesture of fearlessness, like every other Goddess) and usually has one of her children on her knee. The only hint of her former occult status is the somewhat languid appearance of her eyes, as one who has recently emerged from deep meditation. Other Goddesses are usually shown with large staring eyes as this is considered

a mark of beauty. The consorts of the other two Gods of the trinity, Saraswati and Lakshmi, may be depicted alone, and enjoy large followings of their own, apart from Brahma and Vishnu, but Parvati hasn't been depicted this way for many centuries. Still, for the dogged researcher, depictions are there which give hints as to the original appearance of Goddess Parvati even if they are a bit clouded.

The goddess is usually represented as a fair and beautiful. The colour of her vestments is milk-white, the colour of enlightenment and white is a combination of all colours it shows that She has all the qualities or Gunas. Since white also depicts colourlessness, it indicates that She is devoid of all, She is referred to as Trigunatmika (having the three gunas- Sattva, Rajas, and Tamas) and at the same time being Nirguna (without any gunas). She has three eyes. Her accoutrements tend to be those of a Rishi (seer) but she may also wear the ceremonial garments and carry the ritual items of a Gur (Himalayan Oracle). She is also usually depicted with jatamukuta or a crown of matted hair, as Shiva is usually is also shown as having a crescent moon bound in her locks, like Shiva. Parvati is consistently depicted with bare breasts and wearing a sacred thread in Pallava, Chola, and Jain statuary, right up until the muslim invasion in 12th century A.D.. Bare breasts were considered a mark of divinity in ancient India and only those Goddesses who were exclusively divine may go about 'sky clad,' as it were. Clothes symbolised the body and earthly attachments whereas nudity was indicative of unfettered carries a rosary, mirror, bell, and citron in her four hands.

Her Mudras (symbolic hand gestures) are Kataka—fascination and enchantment, Hirana—the antelope, the powers of nature and the elusive, Tarjani—gesture of menace, and Chandrakal—the moon, a symbol of intelligence. Kataka must be affected by one of the foremost hands as it is a means of drawing the worshiper closer. Tarjani must be described with the left hand, which symbolises contempt, and usually in the back set of hands. If Parvati is depicted with two hands, then Tarjani and Chandrakal may be dropped but Hirana and Kataka are signature except in very modern representations, where Abhaya (fearlessness), and Varada, (beneficence), are used. Abhaya and Varada are depicted almost as a matter of course in modern depictions as they are "safe" mudras and are unlikely to carry any inauspicious side effects for the artist if he is superstitious.

So considering the times and the reality, the descriptions of Abhirami as explained by Abhirami Bhattar are natural; when that divine beauty is taken into our mind no other force can hinder or oscillate us.

23 10 08



rajagopal. h..

# ami Andhadhi Slogan 79

To Avoid Wrong Company

(Dear Readers

i am jumping to Slogan 79 after slogan 4 for the simple reason that Abhirami blessed her favourite child Abhirami Bhattar on this day-today-6.2.08- being New moon day of the Tamil Month ' Thai'

after reciting this 79 th slogan My Divine Mother Abhirami appeared before him and assured that She would save him and not to worry; telling that she removed Her diamond ear ring and flung into the space which glittered like thousand moons joined together;

My Mother ordered Bhattar to complete the 100 numbers which he willingly obeyed;

Today being that day of Her grace i wanted to share my Mother's blessing with you all; as i am also over fire waiting for my Mother to have mercy/pity on me; After this i will continue from slogan 5 and complete)

Tamil Transliteration

vizhikke aruulundu, abiraama vallikku vedham sonna  
vazhikke vazhipada nenchundu emakku; avvazhi kidakkap,  
pazhikke chuzhanru, vem paavankale seidhu, paazh narakak  
kuzhikke azhundhum kayavar thammodenna koottiniye?

Translation

Mother Abhirami!

Graceful eyes are Thine only!

Inclined to tread the path of Vedas to devotion!

When blessed to follow the divine route,

Should I associate with the immoral?

Deep in the whirlpool of deadly sins

Repenting their wrong and resultant sin

Making my way to hell! Simple Meaning:

Abhirami's eyes are filled with grace ever; I have the mind to worship Her as prescribed by the Vedas; so why should I be associated with unscrupulous elements who are the wrong-doers always accumulating sins and get immersed in the hell?

Commentary:

Magnet attracts iron pieces from any mixture; Abhirami's graceful eyes attract Her children towards Her; Her grace gives Her children the will power to be always associated with Her; if that association is in place there is no need for any other association; the logic is that when light is in place there is no room for darkness.

Let us see how Her grace and the mind-set of Her children are equated: In his Posterior Analytics and Metaphysics, Aristotle wrote, 'All causes are beginnings..., '... we have scientific knowledge when we know the cause..., and... to know a thing's nature is to know the reason why it is...' This formulation set the guidelines for subsequent causal theories by specifying the number, nature, principles, elements, varieties, order of causes as well as the modes of causation. Aristotle's account of the causes of things is a comprehensive model. Aristotle's theory enumerates the possible causes which fall into several wide groups, amounting to the ways the question 'why' may be answered; namely, by reference to the material worked upon (as by an artisan) or what might be called the substratum; to the essence, i.e., the pattern, the form, or the structure by reference to which the 'matter' or 'substratum' is to be worked; to the primary moving agent of change or the agent and its action; and to the goal, the plan, the end, or the good that the figurative artisan intended to obtain. As a result, the major kinds of causes come under the following divisions:

- The material cause is that 'raw material' from which a thing is produced as from its parts, constituents, substratum, or materials. This rubric limits the explanation of cause to the parts (the factors, elements, constituents, ingredients) forming the whole (the system, structure, compound, complex, composite, or combination) (the part-whole causation) .
- The formal cause tells us what, by analogy to the plans of an artisan, a thing is intended and planned to be. Any thing is thought to be determined by its definition, form (mold) , pattern, essence, whole, synthesis, or archetype. This analysis embraces the account of causes in terms of fundamental principles or general laws, as the intended whole (macrostructure) is the cause that explains the production of its parts (the whole-part causation) .
- The efficient cause is that external entity from which the change or the ending of the change first starts. It identifies 'what makes of what is made and what causes change of what is changed' and so suggests all sorts of agents, nonliving or living, acting as the sources of change or movement or rest. Representing the current understanding of causality as the relation of cause and effect, this analysis covers the modern definitions of 'cause' as either the agent, agency, particular causal events, or the relevant causal states of affairs.
- The final cause is that for the sake of which a thing exists, or is done - including both purposeful and instrumental actions. The final cause, or telos, is the

purpose, or end, that something is supposed to serve; or it is that from which, and that to which, the change is. This analysis also covers modern ideas of mental causation involving such psychological causes as volition, need, motivation, or motives; rational, irrational, ethical - all that gives purpose to behavior.

Theories of causality in Indian philosophy focus mainly on the relationship between cause and effect. The various philosophical schools (darsanas) provide different theories.

The doctrine of satkaryavada affirms that the effect inheres in the cause in some way. The effect is thus either a real or apparent modification of the cause. From the above we can make out that Abhirami's grace and the devotee's inclination to be at Her feet are complementary.

06.02.2008

rajagopal. h..

# ami Andhadhi Slogan 80

To get the Extreme Boundless Happiness

Tamil Transliteration

Kootiyavaa ennaith thannadiyaaril kodiya vinaii  
Oatiyavaa enn kann oadiyavaa thannai Ulla vannam  
Kaatiyavaa kanda kannum manamum kalikkindravaa  
Aattiyavaa nadam aadagath thaamarai aaranangae

Translation

Beauty personified Abhirami! Ye seated  
On the golden lotus flower! Addition into  
Your lot of devotees is a wonder!  
Liberation from deadly sins is amazement;  
Revelation, of thy all-pervading form to the eyes  
Of this ignorant, is astonishment; Minds and eyes,  
Filled with thy cast, dance in excitement  
How shall I praise thee for directing me enacting the drama?

Simple Meaning:

Hey Abhirami, seated on the golden lotus, I wonder the following: my addition into the lot of your devotees, removal of my sins, revelation of thy true form to me who is ignorant.  
After seeing you my mind and eyes are dancing in ecstasy. How shall I praise thy grace that made me enact the drama?

Commentary:

There is a reference to a drama by Abhirami Bhattar.  
The senses are the gatekeepers of the wonderful factory of the mind. They bring into the mental factory matter for manufacture. Light vibrations, sound vibrations, and the like, are brought inside through these avenues. The sensations are first converted into percepts by the mind, which then presents these percepts to the intellect. The intellect converts these percepts into concepts or ideas. Just as raw sugarcane juice is treated with so many chemicals and passes through various settling tanks, and is packed as pure crystals; just as

ordinary clay mixed and treated with plaster of Paris, etc. passes through settling tanks and is made into jugs, jars, plates, cups, etc.; just as crude sand is turned into beautiful glassware of various sorts in a glass factory; so mere light vibrations, sound vibrations, etc. are turned into powerful ideas or concepts of various descriptions in the factory of the mind.

The external senses are only instruments in the process of perception. The real auditory, tactile, visual, gustatory and olfactory centres are in the brain and in the astral body. These centres are the real senses, which make perception possible. The intellect (Buddhi) receives material from the mind and presents them to the Purusha or the Atman, which is behind the screen. The intellect is like the prime minister; it is closer to the Purusha than the mind is. As soon as facts are placed by the intellect before the Purusha, there flashes out egoism (Ahamkara). The intellect receives back the message from the Purusha, decides and determines, and transmits it to the mind for the execution of orders. The external organs of action carry out the orders of the master.

“The mind assumes the shape of any object it intensely thinks upon.” “When you pass through a mango garden, a ray of the mind comes out through the eye and envelops the mango. It assumes the shape of the mango. The ray is termed a Vritti. The enveloping process is called Vritti-vyapti. The function of a Vritti is to remove the Avarana (veil) that envelops the object and the Upahita-chaitanya (consciousness defined by an adjunct). The Vritti or the mental ray removes the veil that envelops the mango. There is Chaitanya (consciousness) associated with the Vritti. This Chaitanya illuminates the object ‘mango.’ This result is termed Phala-vyapti. Just as torchlight illuminates an object in a flash, this Vritti-chaitanya (consciousness conditioned by the mental mode) illumines the object. Only then does perception of the mango take place”. “According to the Advaita theory of perception, it is the Chaitanya within us that makes perception possible. The Chetana (intelligence) within us unites with the Chetana (intelligence) in the object, and the result is perception. It does not follow from this that the mind and the senses are useless, for they serve the purpose of determining the special object of each sense”

On ultimate analysis it is discovered that there is nothing either in the object or in the subject except mere name and form plus the universal consciousness on which the name and form appear. Even space, time, substantiality, extension, resistance and causation are but the schema of the universal knowing subject fastened on to a network of objectivity. On receiving sensations one must, truly speaking, not refer them to anything outside in space, but to the essential nature of the consciousness, which is the real subject. If this is done, there will be an experience of the instantaneous illumination of the Atman as shining within and without, as subject as well as object. The rationalistic and the empiricist attitudes to perception are reconciled in the acceptance of the Atman as the fundamental

reality. It is the Atman that masquerades as the seer and the seen within space-time, and exists as the true substance behind the forms taken by the seer and the seen.

“Intuition is an active inner awareness of the immortal and blissful Self within. It is the eye of wisdom through which the sage senses in everything the unseen presence. It is the Divya-chakshus, Prajna-chakshus or the Jnana-chakshus through which the Yogi or the sage experiences the supreme vision of the all-pervading Atman or Brahman”. “Intuition, intuitive discernment, in fact, is the only touchstone of philosophy. The method of intuition is the only one of discerning the truth ultimately. Intuition is the method. Realization or the Self is the goal. Without developing intuition the intellectual man remains imperfect and blind to the truth behind appearance”. Intuition is the ultimate source of all proofs of knowledge. Other ways of knowing, like sense perception, inference and verbal testimony give us only an indirect knowledge. The highest revelation comes to the self by itself alone, independent of external instruments and other accessories needed in empirical knowledge. The highest truth can be given only in intuition.

So we can understand the drama indicated by Abhirami Bhattar is not a small drama but a greater cosmic drama ultimately leading to realization.

24 10 08

rajagopal. h..

# ami Andhadhi Slogan 81

To Develop Good Character

Tamil Transliteration

Anangae anangugal ninpari vaarangal aagaiyinaal  
Vangaen oruvarai vaazhththugilaen nengil vanchagaroadu  
Inangaen enadhu unadhu enadhu endriruppaar silar yaavaroadum  
Pinangaen arivondrilaen enn kann nee vaiththa paeliyae

Translation

Abhirami! Powers allied with Thee are  
Angels of Thy clan, hence no submission to  
Those extraneous gods, shall praise none,  
By Thy divine grace, align not with people loaded  
With malice in their mind! Devoid of knowledge though,  
Will not antagonize the wise that declare  
"All my belongings are thy belongings"  
Shall relate to them by subjugation!

Simple Meaning:

Hey Abhirami! All other forces are your subordinate angels; so I will not pray them; will not praise any of them; because of your grace, I shall not have any association with people filled with malice; even though I am a fool, I will always align with the wise people, who declare that all their belongings are yours', and will never negate them, rather will go with them.

Commentary

When Abhirami Bhattar says that he will not pray the other subordinate Gods, it should not be construed that he is egoistic.

Before Sunrise, there are thousands of stars twinkling and dispatching some light, when the Sun starts sending its rays of hope, immediately all stars dissolve into oblivion.

During power-cut we light candles and they serve their best; once power is restored one tube light makes all the candles obsolete.



During pralaya, which literally translated, may be equated with the dooms day; the ocean just enters the land and all rivers and landscapes are submerged and there will be no more distinction of land and water but ocean only.

Similarly when Abhirami is there all other Gods merge into Her being; so it is sufficient if we worship Her only.

The above point is also correlated with the last point when Bhattar says that he will align with the wise who declare that all my belongings are your belongings; the meaning is that once the wise declare as above they themselves become part of the universal spirit, that is Abhirami. So any relation and subjugation to them is a proxy to Abhirami only.

26.10.2008

rajagopal. h..

# ami Andhadhi Slogan 82

To Get Relief from Forgetfulness

Tamil Transliteration

Aliyaar kamalaththil aaranangae akilaandamum ninn  
Oliyaaga ninndra olirthirumaeniyai ullundh thorum  
Kaliyaagi anthak karanangal vimmik karai purandu  
Veliyaai vidin eng ganamae marappaen ninn viraginaiyae

Translation

Hey beauty the supreme, seated on the lotus,  
Thronged by the wasps, glowing source, your body  
Glittering all over, you illuminate the cosmos everywhere!  
A volley of happiness springs forth and swells  
For every bout of remembrance of thy glamour  
Culminating in all my inner senses emerging, thrashing the boundaries  
And engulfing the space around losing the duality!  
How shall I forget thy mechanization of grace?

Simple Meaning:

Hey Abhyirami! You are seated on the lotus flower which is thronged by wasps. You are the source of light illuminating the whole universe; whenever I think of your graceful beauty, my senses lose their control breaking all boundaries and merge with the all pervading space; how will I forget your scheme of grace?

Commentary:

When celestial bodies show up they emanate powerful light energy which a normal human eye can not perceive.

To get the help of science to explain this concept, we may have to go to the basics of light; light is available in 3 different categories:

IR Range

UV Range

## Visible Range

(Also we have X Rays and Gamma Rays)

Infrared: We often think of this as being the same thing as 'heat', because it makes our skin feel warm. In space, IR light maps the dust between stars.

Visible: Yes, this is the part that our eyes see. Visible radiation is emitted by everything from fireflies to light bulbs to stars... also by fast-moving particles hitting other particles.

Ultraviolet: We know that the Sun is a source of ultraviolet (or UV) radiation, because it is the UV rays that cause our skin to burn! Stars and other 'hot' objects in space emit UV radiation.

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### Details:

#### IR

The term 'infrared' refers to a broad range of frequencies, beginning at the top end of those frequencies used for communication and extending up the the low frequency (red) end of the visible spectrum. The wavelength range is from about 1 millimeter down to 750 nm. The range adjacent to the visible spectrum is called the 'near infrared' and the longer wavelength part is called 'far infrared'. In interactions with matter, infrared primarily acts to set molecules into vibration. Infrared spectrometers are widely used to study the vibrational spectra of molecules.

Infrared does not penetrate the atmosphere well, but astronomy in the infrared is carried out with the Spitzer Space Telescope.

Frequencies:  $.003 - 4 \times 10^{14}$  Hz

Wavelengths: 1 mm - 750 nm

Quantum energies: 0.0012 - 1.65 eV

#### Visible

The narrow visible part of the electromagnetic spectrum corresponds to the wavelengths near the maximum of the Sun's radiation curve. In interactions with matter, visible light primarily acts to elevate electrons to higher energy levels.

Frequencies:  $4 - 7.5 \times 10^{14}$  Hz

Wavelengths: 750 - 400 nm

Quantum energies: 1.65 - 3.1 eV

## UV

The region just below the visible in wavelength is called the near ultraviolet. It is absorbed very strongly by most solid substances, and even absorbed appreciably by air. The shorter wavelengths reach the ionization energy for many molecules, so the far ultraviolet has some of the dangers attendant to other ionizing radiation. The tissue effects of ultraviolet include sunburn, but can have some therapeutic effects as well. The sun is a strong source of ultraviolet radiation, but atmospheric absorption eliminates most of the shorter wavelengths. The eyes are quite susceptible to damage from ultraviolet radiation. Welders must wear protective eye shields because of the uv content of welding arcs can inflame the eyes. Snow-blindness is another example of uv inflammation; the snow reflects uv while most other substances absorb it strongly.

Frequencies:  $7.5 \times 10^{14}$  -  $3 \times 10^{16}$  Hz

Wavelengths: 400 nm - 10 nm

Quantum energies: 3.1 - 124 eV

## X Ray

X-ray was the name given to the highly penetrating rays which emanated when high energy electrons struck a metal target. Within a short time of their discovery, they were being used in medical facilities to image broken bones. We now know that they are high frequency electromagnetic rays which are produced when the electrons are suddenly decelerated - these rays are called bremsstrahlung radiation, or 'braking radiation'. X-rays are also produced when electrons make transitions between lower atomic energy levels in heavy elements. X-rays produced in this way have definite energies just like other line spectra from atomic electrons. They are called characteristic x-rays since they have energies determined by the atomic energy levels.

In interactions with matter, x-rays are ionizing radiation and produce physiological effects which are not observed with any exposure of non-ionizing radiation, such as the risk of mutations or cancer in tissue.

Astronomical observations in the X-ray region of the spectrum are obtained with the Chandra X-ray Observatory.

Frequencies:  $3 \times 10^{16}$  Hz upward

Wavelengths: 10 nm - > downward

Quantum energies: 124 eV -> upward

## Gamma Rays

The term gamma ray is used to denote electromagnetic radiation from the nucleus as a part of a radioactive process. The energy of nuclear radiation is extremely high because such radiation is born in the intense conflict between the nuclear strong force and the electromagnetic force, the two strongest basic forces. The gamma ray photon may in fact be identical to an x-ray, since both are electromagnetic rays; the terms x-ray and gamma rays are statements about origin rather than implying different kinds of radiation.

In interactions with matter, gamma rays are ionizing radiation and produce physiological effects which are not observed with any exposure of non-ionizing radiation, such as the risk of mutations or cancer in tissue.

Frequencies: typically  $>10^{20}$  Hz

Wavelengths: typically  $< 10^{-12}$  m

Quantum energies: typically  $>1$  MeV

To perceive IR and UV rays special sensors are required.

If Abirami Bhattar claims that he has seen Abhirami out of the flooding of light it is nothing short of Abhirami's grace as it is she who has made him see Her form.

In Mahabharata epic, Shri Krishna showed up his Viswaroopa (Full Form) which was similar to the one explained above. Only a few enlightened souls like, Bhishma. Arjuna. Vithura and Drona could perceive that form. (Sanchaya also got that special power so that he could narrate the happenings in the battle field to Dridharashtra) . All others had to close their eyes as they could not withstand the vigor of the light rays.

29 10 2008

rajagopal. h..

## ami Andhadhi Slogan 83

(Dear Readers

On 4 11 08 I completed the translation; I was thinking about the commentary part; so I stopped there; in the meanwhile, during dinner I suggested my wife that we watch the film " Deivam " in tamil which means " Almighty "; its about the miracles of Murugan/Karthigeyan, the son of Siva and Parvathi; there are 6 episodes; after 2 episodes we closed; today morning I suggested my daughters and wife to watch the rest of the film as they are on holiday; they were reluctant to see without me; but in the afternoon I got a call from my wife that the same film is being telecast in Vijay TV which they watched.

When I completed the commentary I felt compelled to share this experience, which I normally do not do; if there is a strong bond between the devotee and Almighty, both of them become complimentary to each other; one says and the other does.

Then i completed the commentary taking almost 5 hours; still i feel i am in adequate in expressing myself)

To get those things Beyond Our Reach

Tamil Transliteration

Viravum pudhumalarr ittu ninn paadha viraik kamalam  
Iravum pagalum iraigna vallaar imayyoar evarumm  
Paravumm padhamum ayiravadhamum Bagheerathiyum  
Uravum kulisamum karrpagakk kaavum vudaiyavarae

Translation

Abhirami! My Mother! Devotees who offer blooms-  
So fresh, thronged by the bees for the nector,  
Meditating on Thee day and night nonstop,  
Shall attain the state so divine achieving post indra-  
The post venerated by those who never flick the eyelids,  
Bestowed with the gifts Airavatham, the heavenly Ganges,  
Vajrayudham the backbone missile, the weapon invincible  
And the oasis of karpaga, the wish fulfilling tree!

## Simple Meaning:

Those who offer fragrant flowers at the feet of Abhirami meditating on Her feet incessantly, will be gifted with the post of Indra who is worshipped by all heaven dwellers (by virtue of his being the default leader to them) along with Airavatham, the white elephant, the heavenly ganges, the vajrayudham, a weapon made of backbone and the oasis comprising of Karpaga tree.

## Commentary

Indra who is the supreme god of the world above, has no requirements; but still he is given all the things listed above; Karpaga tree itself can give him whatever he asks; over and above that he is given the elephant which can fly to any place he wishes, Vajrayudham the weapon which makes Indra invincible, the ganges which never goes dry;

What is the purpose? What is the message given by Abhirami Bhattar?

To understand Bhattar, we need to know what Moksha means..

In the state of Moksha or Mukti, lies ultimate peace (Shanti) , ultimate knowledge (Videh) , and ultimate enlightenment (Kaivalya) . Paradise (Swarga) is believed to be a place of temporal attractions to be avoided by the seeker in order to pursue the ultimate goal of yoking up with God through Yoga. In fact, even acquiring intermediate spiritual powers (Siddhis) is to be avoided as they can turn out to be stumbling blocks in the path towards ultimate liberation, Mukti.

In Hinduism, atma-jnana (self-realization) is the key to obtaining Moksha. The Hindu is one who practices one or more forms of Yoga - Bhakti, Karma, Jnana, Raja, knowing that God is unlimited and exists in many different forms, both personal and impersonal.

There are believed to be four Yogas (disciplines) or margas (paths) for the attainment of Moksha. These are: working for the Supreme (Karma Yoga) , realizing the Supreme (Jnana Yoga) , meditating on the Supreme (Raja Yoga) and serving the Supreme in loving devotion (Bhakti Yoga) . Different schools of Hinduism place varying emphasis on one path or other, some of the most famous being the tantric and yogic practices developed in Hinduism. Today, the two major schools of thought are Advaita Vedanta and Bhakti branches.

1. Bhakti sees God as the most worshippable object of love, for example, a personified monotheistic conception of Shiva or Vishnu or e Abrahamic traditions, Smartha Hinduism does not prevent worship of other aspects of God, as they are

all seen as rays from a single source. The concept is essentially of devotional service in love, since the ideal nature of being is seen as that of harmony, euphony, its manifest essence being love. By immersing oneself in the love of God, one's Karmas (good or bad, regardless) slough off, one's illusions about beings decay and 'truth' is soon known and lived. Both the worshiped and worshiper gradually lose their illusory sense of separation and only One beyond all names remains.

2. Vedanta finds itself split threefold, though the dualist and modified non-dualist schools are primarily associated with the foregoing thought of Bhakti. The most famous today is Advaita Vedanta, a non-dual (i.e. no separation between the individual and reality/God/etc.) perspective which often played the role of Hindu foil to contemporary Buddhist philosophy. In general, it focused on intense meditation and moral realignment, its bedrock being the Upanishads, Brahma Sutras and the teachings of its putative founder, Adi Shankara. Through discernment of the real and the unreal, as a peeling of the layers of an onion, the sadhak (practitioner) would unravel the maya (illusion) of being and the cosmos to find nothing within, a nothingness which was paradoxically being, and transcendently beyond both such inadequate descriptions. This was Moksha, this was atman and Brahman realized as the substance and void of existential duality. The impersonalist schools of Hinduism also worship various deities, but with the idea that such worship is ultimately abandoned - both the worshiped and worshiper lose their individual identities.

One must achieve Moksha on his or her own under the guidance of a Guru. A Guru or a Siddha inspires but does not intervene.

Lets see something about my favourite personality Nammaalvaar.

He must have been born fully enlightened because as a baby he never cried or suckled and never opened his eyes. According to tradition, as a child he responded to no external stimuli and his parents left him at the feet of the statue of Vishnu. The child then got up and climbed into a hole in a tamarind, sat in the lotus position, and began to meditate. It appears he was in this state for as long as sixteen years when a Tamil poet and scholar in North India named Madhurakavi Alvar saw a bright light shining to the south, and followed it until he reached Nammalvar's tree. Unable to elicit any reaction from the child, he asked him a riddle: ' If the small is born in a dead's body(or stomach) , what will it eat and where will it stay? ' meaning, if the subtle soul is embodied in the gross body, what are its actions and thoughts? Nammalvar broke his lifelong silence and responded, 'That it will eat, and there it will rest! ' meaning that if the soul identifies with the body, it will be the body but if it merges with the divine, it will stay in vaikunta and eat(think) of God. Madhura-kavi realized the holiness of this child yogi

He also writes that he does not want the other world like the one suggested by Bhattar;



“ ich chuvai thavira yaan poai indira loagam aalum, achchuvai perinum vaendaen aranga, a nagarullalae”

its only to divert the devotee from the main object, that is Abhirami.

But the assurance is that whoever is at the feet of my Mother Abhirami are guaranteed of all the facilities possible in the cosmos.

5 11 08

rajagopal. h..

# ami Andhadhi Slogan 84

(Dear Readers,

Again Abhirami demonstrates Her will-power; this slogan's translation is the one She explained; the inner details can not be shared due to reasons but the guarantee is that She is the force driving me and of course you too)

To Get Rid of Embarassing Situations

Tamil Transliteration

Udaiyaalai olgu sempattu udaiyaalai olirrmathi senj  
Chadaiyaalai vanchagar nenjadaiyaalaith thayanghu nunnool  
Idaiyaalai engal pemmaidaiyaalai ingu ennai inipp  
Padaiyaalai ungalaiyum padaiyaa vannam paarthirumae

Translation

Possessor of myself as Her slave  
Donning the grand silk garment with radiance  
Shining crescent moon adoring her locks  
Never associating Herself with the malice  
Beholding a glaring hip so slim like a thread  
Forming the left-half of my Lord, Lady who  
Shall never make me born again, meditate  
Onto Her form to refrain from birth again!

Simple Meaning:

Abhirami is the one who made me Her devotee; she wears silk garments; shining crescent moon adorns Her locks; She never associates Herself with the malice; She has a thin hip similar to a thread; She has occupied the left half of my Lord Siva; She will never make me take another birth; you also pray Her to refrain from another birth.

Commentary

Majority of the above explanations have come in the other slogans.

Lets focus on the last declaration of not making Bhattar be born again.

To take another birth a person or creature has to die necessarily; before death

the same creature has to be protected from onslaughts.

What I wonder is that the question of rebirth.

There are two ways of looking at it

One is that the valiant die only once in this life; so whenever there is a problem or turbulence Abhirami will take care of Her children

The other one is to be derived from the Law of Conservation of energy defined as law of Thermodynamics and Newton's Third Law of Motion.

Lets go into the law of conservation of energy in physic which deals with Energy conservation.

In physics, the law of 'conservation of energy' states that the total amount of energy in an isolated system remains constant and cannot be created, although it may change forms, e.g. friction turns kinetic energy into heat (radiant energy) .

In thermodynamics, the first law of thermodynamics is a statement of the conservation of energy for thermodynamic systems, and is the more encompassing version of the conservation of energy. In short, the law of conservation of energy states that energy can neither be created nor destroyed, it can only be changed from one form to another or transferred from one body to another, but the total amount of energy remains constant (the same) .

Ancient philosophers as far back as Thales of Miletus had inklings of the conservation of some underlying substance of which everything is made. However, there is no particular reason to identify this with what we know today as 'mass-energy' (for example, Thales thought it was water) .

A key stage in the development of the modern conservation principle was the demonstration of the mechanical equivalent of heat. The caloric theory maintained that heat could neither be created nor destroyed but conservation of energy entails the contrary principle that heat and mechanical work are interchangeable.

The mechanical equivalence principle was first stated in its modern form by the German surgeon Julius Robert von Mayer. Mayer reached his conclusion on a voyage to the Dutch East Indies, where he found that his patients' blood was a deeper red because they were consuming less oxygen, and therefore less energy, to maintain their body temperature in the hotter climate. He had discovered that heat and mechanical work were both forms of energy, and later, after improving his knowledge of physics, he calculated a quantitative relationship between them. In quantum mechanics, energy is defined as proportional to the time derivative of the wave function. Lack of commutation of the time derivative operator with the time operator itself mathematically results in an uncertainty principle for time

and energy: the longer the period of time, the more precisely energy can be defined

So the total number of creatures either in one form or the other is a constant; if the devotee is determined to avoid this birth-death cycle Abhirami will retain them with Her which is guaranteed by the third Law Of Newton which states:

Whenever a particle A exerts a force on another particle B, B simultaneously exerts a force on A with the same magnitude in the opposite direction. The strong form of the law further postulates that these two forces act along the same line. This law is often simplified into the sentence 'To every action there is an equal and opposite reaction.'

Here A is the devotee and B is Abhirami; the force exerted by the devotee is his devotion and force exerted by Abhirami is the unquestionable protection to the devotee.

9 11 2008

rajagopal. h..

# ami Andhadhi Slogan 85

To get rid of Negative/Evil Deeds

Tamil Transliteration

Paarkkum dhisai thorum paasaangusamumpanich chiraivandu  
Aarkkum pudhumalar aindhudhum karumbhum enn allal ellam  
Theerkkum thiripurai yaall thirumaeniyum sitridaiyum  
Vaark kumkum mulaiyum mulaimael muthu maalaiyumae

Translation

All pervading in directions I seek are  
Thy armouries rope, anlius,  
Flower missiles five thronged  
By the hidden wasps, sweet sugar cane,  
Thiripurai! Thy beauty that drives out  
all my evils, tiny hips, breasts masked by  
The blouse soaked with the vermilion paste and  
The necklace of pearls that oscillate over the mounts!

Simple Meaning

Abhirami! Wherever I turn I see the following:  
Your armouries of rope, anlius, flower missiles, sugar cane, the beauty of  
Thiripurai (Abhirami) that drives out all my evils, small hips, breasts hidden by  
blouse soaked in kumkum paste, and the necklace of pearl that oscillate over the  
mounts

Commentary

Vermilion (Kumkum) is a powder used for social and religious markings in  
Hinduism. It is either made from turmeric or saffron. The turmeric is dried and  
powdered with a bit of slaked lime, which turns the rich yellow powder into red  
color.

The kumkum is an auspicious symbol. When a girl or a married woman visits a  
house, it is a sign of respect (in case of an elderly lady) or blessings (in case of  
a young girl) to offer kumkum to them when they leave.

Men, women, girls, and boys apply a dot on their forehead of red turmeric  
powder, also when visiting a temple or during a pooja. In most of India,

everyday, married women apply red kumkum in front of their parting on their forehead as a symbol of marriage. This is called vermilion, or in Hindi, sindoor. Coming to the point of jacket soaked in kumkum: Kumkum is also widely used for worshipping the Hindu goddesses; kumkum is offered either at the feet if the goddess is in the standing posture wherein the devotee can reach the deity's feet only;

Here since the blouse covering the breasts are soaked in kumkum, Abhirami is in the sitting posture and Abhirami Bhattar is offering Kumkum in his standing posture

It's a wonderful sight of a commanding deity like Abhirami who is a beauty queen with a great body structure, tender hips, big breasts with the blouse tying to hide them and the necklace oscillating over them, displaying weapons of protection, sitting comfortably and a devotee offering kumkum.

It's a form of expressing the love.

Bhattar claims that this beauty will ward off all his evils

To understand this lets see something about beauty

Researchers have found that good looking students get higher grades from their teachers than students with an ordinary appearance. Furthermore, attractive patients receive more personalized care from their doctors. Studies have even shown that handsome criminals receive lighter sentences than less attractive convicts. How much money a person earns may also be influenced by physical beauty. One study found that people low in physical attractiveness earn 5 to 10 percent less than ordinary looking people, who in turn earn 3 to 8 percent less than those who are considered good looking. Discrimination against others based on their appearance is known as lookism.

The characterization of a person as "beautiful", whether on an individual basis or by community consensus, is often based on some combination of inner beauty, which includes psychological factors such as personality, intelligence, grace, charm and elegance, and outer beauty, which includes physical factors, such as health, youthfulness, symmetry, averageness, and complexion.

A strong indicator of physical beauty is 'averageness', or 'koinophilia'. When images of human faces are averaged together to form a composite image, they become progressively closer to the 'ideal' image and are perceived as more attractive. This was first noticed in 1883, when Francis Galton, cousin of Charles Darwin, overlaid photographic composite images of the faces of vegetarians and

criminals to see if there was a typical facial appearance for each. When doing this, he noticed that the composite images were more attractive compared to any of the individual images. Researchers have replicated the result under more controlled conditions and found that the computer generated, mathematical average of a series of faces is rated more favorably than individual ones. It makes logical sense that sexual creatures should be attracted to mates who possess predominantly common or average features.

Another feature of beautiful women that has been explored by researchers is a waist-to-hip ratio of approximately 0.70 for women. The concept of waist-to-hip ratio (WHR) was developed by psychologist Devendra Singh of the University of Texas at Austin. Physiologists have shown that this ratio accurately indicates most women's fertility.

The earliest Western theory of beauty can be found in the works of early Greek philosophers from the pre-Socratic period, such as Pythagoras. The Pythagorean school saw a strong connection between mathematics and beauty. In particular, they noted that objects proportioned according to the golden ratio seemed more attractive. Ancient Greek architecture is based on this view of symmetry and proportion. Modern research also suggests that people whose facial features are symmetric and proportioned according to the golden ratio are considered more attractive than those whose faces are not.

Inner beauty is a concept used to describe the positive aspects of something that is not physically observable.

While most species use physical traits and pheromones to attract mates, some humans claim to rely on the inner beauty of their choices. Qualities including kindness, sensitivity, tenderness or compassion, creativity and intelligence have been said to be desirable since antiquity. However new research comparing what humans claim to find attractive to their actual mating habits underlines the superficiality of 'inner beauty,' underlining the fact that the human animal relies on physical traits and pheromones just like every other animal to find a mate. That said, whether 'inner beauty' does or does not measurably affect humans' mating habits, some traits classified as 'inner beauty' do give an evolutionary survival advantage to either the individual or mating couple or group or all three.

So there is no surprise or shock when Bhattar describes Abhirami's beauty every now and then

15 11 2008

rajagopal. h..

# ami Andhadhi Slogan 86

Dear Readers,

Today is the birthday of my mentor Shri Satya Sai Baba with whom my association started in the year 1980 when I was passing through a very tough time of my life; I dedicate this slogan to Him.

To overcome the fear of weapons of war

Tamil Transliteration

Maalayan thaeda maraithaeda vaanavar thaeda nindra  
Kaalaiyum chudagakk kaiyum kondu gadhith thagappu  
Vaelai venkaalan enmael vidum poadhu velinilkandaai  
Paalaiyum thaenaiyum paagaiyum poalim pani mozhiyae

Translation

Abhirami! Uttering sweet words so soft  
Resembling milk, honey and the  
Jaggery syrup! Crysallize thy presence  
In front of me in the form elite  
Wearing conch around your hands  
And the feet that remained untraceable  
To the great chase of Vishnu, Brahma and the Vedas,  
When the Lord of Death fires the multipronged leister on me!

Simple Meaning:

Hey Abhirami! You speak sweet and soft word equivalent to the milk, honey and the jaggery syrup. When the Lord of Death, Yama throws the multipronged spear on me, you should appear in front of me with the conch adorning your hands and the feet, which are not traceable to Vishnu, Brahma and the Vedas!

Commentary:

Yama is assisted by Chitragupta who is assigned with the task of keeping complete records of actions of human beings on the earth, and upon their death, deciding as regards sending them to the heaven or the hell, depending on their actions on the earth (Karma) .



Yama is also the lord of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony. It is said that he is also one of the wisest of the devas

' Yama is depicted with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely. He is chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron rod in his hand and also a noose. The creatures goes either to good or to bad state as directed by him.' The seven names of Yama, viz Yama, Dharma-rajā, Mrtyu, Antaka, Vaivasvata, Kala, Sarva-pranahara.

So as a leveller, Bhattar fears that he may be fiercely attacked by Yama with His spear at the time of death; as there can not be any help than that of Abhirami, Bhattar makes the request.

The point to be noted is Abhirami's sweet voice which can counter male arrogance of Yama; also the conch which forms the ornament has auspicious connotations as force to negate the negative forces; Her incomparable feet which are not available to the other Gods appearing in front of Bhattar would guarantee the special protection.

23 11 2008

rajagopal. h..

# ami Andhadhi Slogan 87

(Dear Readers

While doing the translation of some slogans I feel Abhirami around.

This is one such slogan.

I started crying when I realised that many people including guests from other nations including small infants and women lost their lives on 26 11 2008 in a cruel way due to the atrocious terrorism of some mindless maniacs induced by some mad people and nations, inspite of Abhirami in the form of Mahalakshmi guading Mumbai

I dedicate this slogan to those who lost their lives due to this arrogant act and the police personnel and NSG guards who also lost their lives while discharging their duties.

All these souls will reach the kingdom of my mother Abhirami and will rest in peace.

I pray Abhirami to give peace and consolation to the bereaved families of all the victims

May peace prevail henceforth in this world)

To Accomplish missions impossible

Tamil Transliteration

Mozhikkum ninaivukkum ettadha ninn thirumoorthy endran  
Vizhikkum vinaikkum velinindradhal vizhiyaal madhanai  
Azhikkum thalaivar azhiyaa viradhaththai andamellaam  
Pazhikkum padiyuru bhaagham kondaalum paraabharaiyae

Translation

Partaking the even part of my lord  
Of impeccable austerities, destroyer of Manmadhan  
With the fire emanating from the eye  
Making Him the laughing stock  
Due to thy influence weighing down  
His will of overlasting steadfastness  
Made thy form, that is beyond the words and mind,  
Crystallize to my eyes and prayers

Simple meaning

Abhirami! You occupied the left half of My Lord Siva of steadfast penance, destroyer of Manmadhan with His forehead eye, thus making Him the laughing stock; you made your form, which is beyond words and mind, appear to my eyes and prayers

### Commentary

Two points are to be noticed

- 1) Abhirami's power
- 2) Bhattar's eyes and prayers

Abhirami occupied the left side of Siva when he was doing penance; the beauty is that when Manmadhan, Kama tried to bring Siva to his senses from His penance, he was destroyed by Siva; but Abhirami not only took half of His body but also started ruling Him thus making Him the laughing stock.

What I feel is that Siva got this blessing of Abhirami partaking His body due to His strong penance

The same form of Abhi, which is beyond the reach of words and mind materialized in front of Bhattar for his eyes and prayer.

I was wondering why Bhattar wrote that Abhirami showed Her great form to his eyes and prayers; if we read Abhirami Andhadhi; his prayers have the overtone of Her bodily descriptions and Her grace. So what we can make out is that whatever he has written is the outcome of what Bhattar saw.

So it is emphasized that Bhattar ofcourse saw Abhirami, which is a reciprocation of this divine love by showing Her form to Bhattar without Bhattar having had to perform severe penance like Her consort Siva

29 11 2008

rajagopal. h..

# ami Andhadhi Slogan 88

To Get The Grace Of Abhirami Ever

(Dear Readers

I start this stanza with a special foreword; as I do not have a mother to say something about her I borrow the words of bhishma from Mahabharatha to explain the greatness of Mother)

Foreword

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Mother

From the Mahabharata

Santi Parva: Mokshadharma Parva

Section CCLXVI

Bhishma said:

The mother is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity enters his house, uttering the words, 'O mother! '- has not to indulge in grief. Nor does decrepitude ever assails him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even he himself is hundred years old, but in the eyes of his mother he looks like a child of two years of age. Whether the mother is able or disabled, lean or robust, the mother always protects the son. None else, according to the ordinance, is the son's protector. Then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter like the mother. There is no refuge like the mother. There is no defense like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's dhatri. For having been the chief cause of his birth, she is his janani. For having nursed his young limbs, she is called amva (Amma) . For nursing and looking after the son she is called sura. The mother is one's own body.

Tamil Transliteration

Paramendru unaiadaindaen thamiyaenum unn paththarukkul  
Tharamandru Evan endru thallath thagaadhu thariyalartham  
Puram andru eriyap poruppuvill vaanghiya paodhil ayan

Siram ondru settragai yaan idapp paagam sirandh dhavala

### Translation

Occupying well the left of my Lord,  
Glorifying thus, the destroyer of  
The menacing cities wielding mount Meru  
As the mighty bow, and Snatcher of  
The head ego of the creator; Hey Abhirami!  
Devoid of companions, I surrender unto  
Thee for protection, its disgrace to Thy grace,  
Neglecting me on the ground disqualification!

### Simple Meaning

Hey Abhirami who has occupied the left side of my Lord Siva the destroyer of the three cities "Thripuram" by wielding mount Meru as His bow and also plucking out the egoistic head of the the creator Brahma, I do not have any companion; I surrender unto you for protection; do not neglect me telling I do not deserve your protection which will not suit your graceful stature.

### Commentary

Juxtaposition of destruction and protection is the beauty of Abhiramai Bhattar

To understand Abhirami lets go through the following facts

In the various stages of development the final stage of development is the worshipping of Kali as the Great Mother, devoid of her usual violence. This practice is a break from the more traditional depictions. The pioneers of this tradition are the 18th century Shakta poets such as Ramprasad Sen, who show an awareness of Kali's ambivalent nature. Ramakrishna, the 19th century Bengali saint, was also a great devotee of Kali; the western popularity of whom may have contributed to the more modern, equivocal interpretations of this Goddess. Rachel McDermott's work, however, suggests that for the common, modern worshipper, Kali is not seen as fearful, and only those educated in old traditions see her as having a wrathful component. Some credit to the development of Devi must also be given to Samkhya. Commonly referred to as the Devi of delusion, Mahamaya, acting in the confines of (but not being bound by) the nature of the three gunas, takes three forms: Maha-Kali, Maha-Lakshmi and Maha-Saraswati,

being her *tamas-ika*, *rajas-ika* and *sattva-ika* forms. In this sense, Kali is simply part of a larger whole.

Like Sir John Woodroffe and Georg Feuerstein, many Tantric scholars (as well as sincere practitioners) agree that, no matter how propitious or appalling you describe them, Shiva and Devi are simply recognizable symbols for everyday, abstract (yet tangible) concepts such as perception, knowledge, space-time, causation and the process of liberating oneself from the confines of such things. Shiva, symbolizing pure, absolute consciousness, and Devi, symbolizing the entire content of that consciousness, are ultimately one and the same — totality incarnate, a micro-macro-cosmic amalgamation of all subjects, all objects and all phenomenal relations between the 'two.' Like man and woman who both share many common, human traits yet at the same time they are still different and, therefore, may also be seen as complementary.

Worshippers prescribe various benign and horrific qualities to Devi simply out of practicality. They do this so they may have a variety of symbols to choose from, symbols which they can identify and relate with from the perspective of their own, ever-changing time, place and personal level of unfolding

In comparison to other religions, Hinduism allows the devotee the liberty to choose from a vast array of complementary symbols and rhetoric that which suits one's evolving needs and tastes. From an aesthetic standpoint, nothing is interdict and nothing is orthodox. In this sense, the projection of some of Devi's more gentle qualities onto Kali is not sacrilege and the development of Kali really lies in the practitioner, not the *murthi*.

Ramprasad who was a Bengali devotee comments in many of his songs that Kali is indifferent to his wellbeing, causes him to suffer, brings his worldly desires to nothing and his worldly goods to ruin. He also states that she does not behave like a mother should and that she ignores his pleas:

Can mercy be found in the heart of her who was born of the stone? [a reference to Kali as the daughter of Himalaya]

Were she not merciless, would she kick the breast of her lord?

Men call you merciful, but there is no trace of mercy in you. Mother.

You have cut off the headset the children of others, and these you wear as a garland around your neck.

It matters not how much I call you 'Mother, Mother.' You hear me, but you will not listen.

To be a child of Kali, Ramprasad asserts, is to be denied of earthly delights and pleasures. Kali is said to not give what is expected. To the devotee, it is perhaps her very refusal to do so that enables her devotees to reflect on dimensions of themselves and of reality that go beyond the material world.

13 12 08

rajagopal. h..

# ami Andhadhi Slogan 89

To attain the fruits of Yoga

Tamil Transliteration

Sirakkum kamalath thiruvae ninn saevadi senni vaikkath  
Thurakkam tharum ninn thunaivarum neeyum thuriyam attra  
Vurakkam thara vandhu udambodu uyirvara vatririvu  
Marakkum pozhuden munnae viral vaendum varundhiyumae

Translation

Wealth Abhirami! Seated on the amazing lotus!  
When my body and soul lying dissociated  
Forgetfulness taking the reign supreme,  
Your consort, my Lord, that grants renunciation,  
To the accompaniment of Thee shall  
Condescend to manifest in front of me thus  
Accrediting thy feet adorn my head that time  
Granting me abdication and trance of tranquil!

Simple Meaning:

Mother Abhirami! Seated on the flawless lotus flower! When my body and spirit are lying dissociated and when I am brimming with forgetfulness, your consort my Lord who grants renunciation and you together should manifest in front of me thus giving you the chance to place your feet on my head; both of you should grant be the tranquil state that make me meditate in peace.

Commentary

The following story will explain the significance of the above request by Abhirami Bhattar:

There was a miser; he never did any good deed; never did any prayer; so he was worried about his fate after death as he was told that a person with nothing to his credit would go to hell.

So he approached a guru asking for advice; the miser told the guru that he was not ready to part with a single penny of his property but he wanted to reach the heaven; the guru told him that anybody can reach Vaikuntam the abode of Sri



Maha Vishnu by uttering His name at the time of breathing his last.

To make this happen the miser named his sons as Narayana, Mukuntha and Hari which are the various names of Lord Mahavishnu; the miser's contention was that he would however be calling any one of his sons by the name of Mahavishnu one way or other; for Chitrugupta the calling of the Vishnu's name only counts whether it is directed towards the Almighty Himself or any mortals.

The final moment of the miser came; he was aware that his end was near; in his fear of leaving this world and leaving behind the wealth, near and dear, he called out " Aiyoh " which is a desperate expression of disappointment; that word being the name of Lord Yama's wife, he was taken to the hell by the representatives of Yama.

So it is not that easy to synchronise our mind, word and action when the body is let down by the faculty of brain at the time of death; unless it is by default mechanism that we remember the Almighty, it is difficult to remember my Lord or my Mother Abhirami, who only will accompany the soul when all other earthly relations are to stop company with the individual soul.

14 12 08

rajagopal. h..

# ami Andhadhi Slogan 90

For the separated couples to unite

Tamil Transliteration

Varundha vaghai enn manaththaamaraiyinil vandhu pugunthu  
Irundhaal pazhaiya iruppidamaaga ini enakkupp  
Porundhaadhoru porull illai vinn maevum pulavarukku  
Virundha vaelai marundhaanadhai nalghum melliyalae

Translation

Hey Abhirami! Thee instrumental  
In the distribution of the nectar, fruit of the churning  
From the ocean of milk to the heaven dwellers  
By the preserver of beings! Elevating me  
From suffering by cutting the vicious cycle of  
Birth and death occupying the lotus pedestal  
Of my mind as Her old native place  
Nothing unattainable hence in Thy presence!

Simple Meaning

Abhirami, you were responsible for the distribution of the nectar, which resulted from the milk ocean, to the devas by Vishnu; you elevated me from suffering by disconnecting the cycle of birth and death; this you made it possible by occupying my lotus mind as if it is your old house; henceforth nothing is unattainable to me.

Commentary:

If we look at the dwelling place area, Bhattars mind is considered as the old dwelling place of Abhirami; Abhirami is at present occupying the left side of Siva, my Lord. The older place is Himalayas. Parvata is one of the Sanskrit words for 'mountain'; 'Parvati' translates to 'She of the mountains' and refers to Parvati being born the daughter of Himavan, lord of the mountains and the personification of the Himalayas.

My opinion is that Himalayas is the mother's house for Parvathi

To understand the significance of " the old dwelling place" we need to understand the Indian system of life; in India whether they are Christians, Muslims, Hindus, Jains, Buddhists all girls after marriage go to the husband's house; for the bride the family set up is like this before marriage- it is father, mother, brothers and sisters; after marriage the physical forms of the just mentioned would be replaced with father-in-law, mother-in-law, brothers-in-law and sisters-in-law with an additional relation called husband. Also she has to undergo probation in the in-law family as if it is a new birth whatever be her social status, qualification etc; for some lucky brides they get used to the new set of people in a few months and for many the ordeal may continue; all the brides whenever they happen to go to their house- that is mother's place-"the old dwelling" their happiness finds no boundaries; these girls spend much of their time with their mother only, sharing the in and out of the happening in the other house; mother will add advices or share the happiness; mother will fulfill whatever the daughter asks; when they have to return back to their in-law's house parents send with this daughter lots of dress articles like Silk sarees, food preparations like sweets, snacks etc, ornaments etc; this separation also will be like the one that happens at the time of marriage; even though every visit of the daughter is expensive, daughters love to visit this " old dwelling" and parents also love to spend like this repeatedly with full heart. So the point is that the daughter has all the rights to demand from parents, in the old dwelling" with love; this privilege is not available to the sons.

Coming to our story Bhattar claims that Abhirami has got Herself seated in His heart/mind as Her " old dwelling "; Hindu philosophy believes that the body is a great dwelling; one should make that dwelling suitable for seating Abhirami or Parasakthi or Kamathchi or Gayathri or Savithri or Saraswathi or any divine form of my Mother this means that Abhirami has selected Bhattar's heart since he qualifies and is meritorious. Also since She considers his heart as Her place She has the liberty of asking Bhattar anything at anytime as a daughter asks her parents; also She has the privilege of moving about around Bhattar. What a great blessing/grace?

Is it not that we all strive to achieve this by doing various sadhanas and prayers? If Abhirami is with us like this, what else is required?

Note: if readers feel that they have to add something more please do that in the commentary; I will immediately add; as this is done from the male point of view, opinions from womenfolk will add value to my commentary

25 12 2008

rajagopal. h..

# ami Andhadhi Slogan 91

To succeed in debates and be a successful legislator

Tamil Transliteration

Mellia nunnidai minnanaiyaalai virisadaiyoan  
Pulliya menmulai ponn anaiyaalaipp pugazhndhumarai  
Solliya vannam thozum adiyaaraith thozhumavarkkup  
Palliyam aarththezha vennpaghadu oorum padham tharumae

Translation

Mother Abhirami with hips ridiculing  
The lightning and the breasts so soft  
Abrasing my Lord having spread locks of hair  
With a body of gold complexion,  
Shall boon devotees praying Her treading the Vedas  
With riches and posts of the heavenly king  
With the right of traveling on a white elephant  
To the accompaniment of musical instrument!

Simple Meaning

Abhirami has a small hip similar to the thickness of lightning flash and soft breasts that just touch the body of my Lord Siva who has locks of hair spread. She has a gold complexioned body. Those who pray Her as per the norms laid down by the Vedas shall be blessed with all the riches and posts similar to Indira traveling on the white elephant accompanied by the musical instruments.

Commentary

Hinduism in India traces its source to the Vedas, ancient hymns composed and recited in Punjab as early as 1500 B.C. Three main collections of the Vedas-the Rig, Sama, and Yajur-consist of chants that were originally recited by priests while offering plant and animal sacrifices in sacred fires. A fourth collection, the Atharva Veda, contains a number of formulas for requirements as varied as medical cures and love magic. The majority of modern Hindus revere these hymns as sacred sounds passed down to humanity from the greatest antiquity and as the source of Hindu tradition.

The vast majority of Vedic hymns are addressed to a pantheon of deities who are

attracted, generated, and nourished by the offerings into the sacred flames and the precisely chanted mantras (mystical formulas of invocation) based on the hymns. Each of these deities may appear to be the supreme god in his or her own hymns, but some gods stand out as most significant. Indra, god of the firmament and lord of the weather, is the supreme deity of the Vedas. Indra also is a god of war who, accompanied by a host of storm gods, uses thunderbolts as weapons to slay the serpent demon Vritra (the name means storm cloud), thus releasing the rains for the earth. Agni, the god of fire, accepts the sacrificial offerings and transmits them to all the gods. Varuna passes judgment, lays down the law, and protects the cosmic order. Yama, the god of death, sends earthly dwellers signs of old age, sickness, and approaching mortality as exhortations to lead a moral life. Surya is the sun god, Chandra the moon god, Vayu the wind god, and Usha the dawn goddess.

Some of the later hymns of the Rig Veda contain speculations that form the basis for much of Indian religious and philosophical thought. From one perspective, the universe originates through the evolution of an impersonal force manifested as male and female principles. Other hymns describe a personal creator, Prajapati, the Lord of creatures, from whom came the heavens and the earth and all the other gods. One hymn describes the universe as emerging from the sacrifice of a cosmic man (purusha) who was the source of all things but who was in turn offered into the fire by gods. Within the Vedic accounts of the origin of things, there is a tension between visions of the highest reality as an impersonal force, or as a creator god, or as a group of gods with different jobs to do in the universe. Much of Hinduism tends to accept all these visions simultaneously, claiming that they are valid as different facets of a single truth, or ranks them as explanations with different levels of sophistication. It is possible, however, to follow only one of these explanations, such as believing in a single personal god while rejecting all others, and still claim to be following the Vedas. In sum, Hinduism does not exist as a single belief system with one textual explanation of the origin of the universe or the nature of God, and a wide range of philosophies and practices can trace their beginnings somewhere in the hymns of the Vedas. Indian religious tradition sees karma as the source of the problem of transmigration. While associated with physical form, for example, in a human body, beings experience the universe through their senses and their minds and attach themselves to the people and things around them and constantly lose sight of their true existence as atman, which is of the same nature as Brahman. As the time comes for the dropping of the body, the fruits of good and evil actions in the past remain with atman, clinging to it, causing a tendency to continue experience in other existences after death. Good deeds in this life may lead to a happy rebirth in a better life, and evil deeds may lead to a lower existence, but eventually the consequences of past deeds will be worked out, and the individual will seek more experiences in a physical world. In this manner, the

bound or ignorant atman wanders from life to life, in heavens and hells and in many different bodies. The universe may expand and be destroyed numerous times, but the bound atman will not achieve release.

The true goal of atman is liberation, or release (moksha) , from the limited world of experience and realization of oneness with God or the cosmos.

Abhirami's grace comes in the form of guiding Her devotees leading to higher status equivalent to Indira; as She stays connected with Her consort Lord Siva all Her devotees have the support of Lord Siva also as a bonus offer.

25 12 2008

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# ami Andhadhi Slogan 92

To Get Mental Maturity

Tamil Transliteration

Padhaththae urughi ninn paadhaththilae manam pattri undran  
Idhaththae ozhugha adimai kondaai inii yaan oruvar  
Madhaththae madhi mayangaen avar poana vazhiyum sellae  
Mudhath thaevar moovarum yaavarum poatrum mughiz naghaiyae

Translation

Abhirami! Wielding a pleasing smile  
Worshipped by the elite three supreme,  
And the rest of heaven dwellers! You engrossed me  
In contemplating on Thy graceful feet ever adhering,  
Ever pining for you seeking Thy wisdom  
That directs me all along, thus making me  
Your slave forever, incapacitating me  
From following alien ideologies and guidelines!

Simple Meaning

Abhirami! You don a pleasing smile. The three supreme Gods Brahma, Vishnu and Siva along with the rest of the heaven dwellers worship you. I am always at your feet pining all the time seeking your wisdom that guides me that way you have made me your slave. Hence I shall not follow any other ideology or methods of enlightenment.

Commentary

Nothing can be impressed on smooth glass, but when the surface is coated with proper chemicals, pictures can be impressed upon it, as in photography. In the same way, on the human heart coated with the chemicals of Bhakthi, the image of Divinity can be impressed.

Unless one screens the eyes of unbroken horses, they will not move a single step.

Single-minded Devotion One way to approach God, according to traditional Hinduism, is by practicing any one of five dualistic attitudes, or modes. These attitudes, or modes, are manifested in the relationship between the devotee and God, and they are:



1) Santa Bhava

The peace and stillness felt in the presence of God

2) Dasya Bhava

The attitude of a servant towards his Master

3) Sakhya Bhava

The attitude of a friend towards a Friend

4) Vatsalya Bhava

The attitude of a parent towards a Child

5) Madhura Bhava

The attitude of a lover towards the Beloved.

The idea behind this classification is to help the spiritual aspirant intensify his relationship with God according to his own inner nature. This is a natural path to God-realization.

The Blessed Lord said:

Through single-minded devotion, however,  
I can be seen in this form (with four arms) ,  
known in essence and entered into, O Arjuna.

-The Bhagavad Gita Chapter 11, verse 54.

So we can make out the mindset of Abhirami Bhattar and the ultimate grace he got from Abhirami

27 12 08

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# ami Andhadhi Slogan 93

To Kindle the Light of wisdom in the heart

Tamil Transliteration

Naghaiyae ihdhindha gnalamellaam pettra naayaghikku  
Mughaiyae mughiz mulai maanae mudhu kann mudivill andha  
Vaghaiyae piraviyum vammhae malaighal enbhadhu naam  
Mighaiyae evall thann thaghaimaiyai naadi virumbhuvadae

Translation

The effulgent Mounts of Mother of all the worlds  
Resemble the lotus buds, and Her matured eyes  
Brimming with grace are the roller coaster oculus of the deer,  
And She has no end and no beginning as well,  
Deliberations all above misfit Abhirami as the daughter  
Of the mountain king a mortal indeed, contradictions and exaggerations  
Make me laugh; desirable to fend off all these illusions  
And praise my Mother in Her true splendour!

Simple Meaning:

Various poets describe the mother of all the worlds as having bright breasts which resemble the lotus buds and the graceful matured eyes resembling the agitated eyes of deer; also they describe Her as having no end and no beginning. If that is the case how can we call Abhirami as the daughter of the mountain king? All these all highly contradictory; when we think about all these we are made to laugh; so what is desirable is to ward off all these imaginations and get know the true mother and praise Her

Commentary

The readers who are acquainted with Abhirami Andhadhi would know that Abhirami Bhattar himself has described Abhirami in the various parameters as described above; now the same Bhattar says all are contradictory; one may wonder if Bhattar himself is self contradicting. Ant at the feet of an elephant can never have the full vision of the elephant; it can have glimpses and describe the mammal in its own words.

Also we are all aware of the story of 4 visually challenged people trying to describe an elephant; one claimed elephant was like a rope when he felt its tail; the other said that it was like a pillar when he felt the legs; the third said it was like a solid wall when he passed his hands through the body and the fourth claimed that elephant is like a husking basket when after touching its ears. All of them are right. The reason every one of them was telling it differently was because each one of them touched the different part of the elephant.

So, actually the elephant has all the features mentioned.

The above explanation is for the forms.

Coming to Abhirami being viewed as the daughter of a mortal and being mentioned as immortal and without any limitations.

For this I take the help of Sun, which is known to all; all of us know that there is sunrise and sunset at a place; but in reality Sun is always there in the sky shining and it never vanishes or dies down. It is only the geography that gives us the perception, which is deceptive.

In fact in the process of rise and set Sun makes schemes for us to work and rest in which it has no gains or losses

So if we look at the final recommendation of Bhattar he says that he would understand Her real nature and worship.

If you ask me Her real nature is that of a mother who is ready to serve Her children. That's all

28 12 2008

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# ami Andhadhi Slogan 94

To cure mental disorders

Tamil Transliteration

Virumbhith thozhum adiyaar vizhi neer malghi mei pulagham  
Arumbhith thadhumbhiya aanandhamaaghi arivizhandhu  
Karumbhirr kaliththu mozhithadumaari munn sonnadhu ellam  
Tharum piththar aavarendraal Abhirami samayam nandrae

Translation

Tears swelling in the eyes,  
Body developing goose bumps,  
Ecstasy overflowing, wisdom eroding,  
Enjoying like wasps, words faltering and  
Betraying meaning, appear like psycho!  
The devotees of Abhirami exhibit the above!  
Abhirami religion showering that rapture is  
The supreme way of life to follow hence!

Simple Meaning:

Devotees who worship Abhirami, cry like anything, develop goose bumps, overflow with ecstasy, show signs of eroding wisdom, enjoy like wasp, words faltering and give the appearance of a psycho. Hence the religion of Abhirami that showers all the happiness like above is the supreme way of life.

Commentary

When this highest ideal of love is reached, philosophy is thrown away; who will then care for it? Freedom, Salvation, Nirvâna — all are thrown away; who cares to become free while in the enjoyment of divine love? 'Lord, I do not want wealth, nor friends, nor beauty, nor learning, nor even freedom; let me be born again and again, and be Thou ever my Love. Be Thou ever and ever my Love.' 'Who cares to become sugar?' says the Bhakta, 'I want to taste sugar.' Who will then desire to become free and one with God? 'I may know that I am He; yet will I take myself away from Him and become different, so that I may enjoy the Beloved.' That is what the Bhakta says. Love for love's sake is his highest enjoyment. Who will not be bound hand and foot a thousand times over to enjoy

the Beloved? No Bhakta cares for anything except love, except to love and to be loved. His unworldly love is like the tide rushing up the river; this lover goes up the river against the current. The world calls him mad I know one whom the world used to call mad, and this was his answer: 'My friends, the whole world is a lunatic asylum. Some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylum I am also mad, I am mad after God. If you are mad after money, I am mad after God. You are mad; so am I. I think my madness is after all the best.' The true Bhakta's love is this burning madness before which everything else vanishes for him. The whole universe is to him full of love and love alone; that is how it seems to the lover. So when a man has this love in him, he becomes eternally blessed, eternally happy. This blessed madness of divine love alone can cure for ever the disease of the world that is in us. With desire, selfishness has vanished. He has drawn near to God, he has thrown off all those vain desires of which he was full before.

We all have to begin as dualists in the religion of love. God is to us a separate Being, and we feel ourselves to be separate beings also. Love then comes in the middle, and man begins to approach God, and God also comes nearer and nearer to man. Man takes up all the various relationships of life, as father, as mother, as son, as friend, as master, as lover, and projects them on his ideal of love, on his God. To him God exists as all these, and the last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship. We all begin with love for ourselves, and the unfair claims of the little self make even love selfish. At last, however, comes the full blaze of light, in which this little self is seen to have become one with the Infinite. Man himself is transfigured in the presence of this Light of Love, and he realises at last the beautiful and inspiring truth that Love, the Lover, and the Beloved are One.

29 12 2008

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# ami Andhadhi Slogan 95

To Surrender unto Abhirami's Feet

Tamil Transliteration

Nanndrae varughinum theedae vilaighinum nann arivadhu  
Ondraeyumillai unakkae param enakku ulla ellaam  
Andrae unadhendru aliththu vittaen azhiyaadha ghunakk  
Kundrae arutkadalae imavaan petra koamalamae

Translation

Immortal treasure of character with rock base!  
Grace Ocean! Beautiful Abhirami, progeny beautiful of  
The king of Himalayas, brimming with youth!  
My imagined Possessions enlisted as mine  
Made them thine that day itself, nothing left,  
I have become immune to sensing good or bad  
Landing on me, I am your responsibility  
As I have saddled myself onto you my Mother!

Translation

Abhirami! You are of great character as solid as a rock; also you are grace personified; you are the child of Himavan the king of Himalayas; I have entrusted all my belongings unto you; henceforth whether it is luck or misfortune, I have nothing to sense them; I have made myself your burden.

Commentary

I feel I am incompetent to make a commentary on such a great masterpiece. I stand in front of Abhirami with folded hands with a prayer to accept this inconspicuous dust also as Her child like many other children who are in the queue.

I remember a story.

One person was very friendly with the Almighty; wherever he went Almighty walked with him; this was supported by the two foot prints appearing along with his imprints; when he had bad times in the cycle of his life the steps

accompanying him vanished; this person asked Almighty the reason for his leaving him when he was facing hardships; Almighty replied that He was carrying him on His back and the two steps he was seeing were of Almighty.

If this can happen to every one of us.... oh the thought itself gives an elation of moods and a sense of freedom and care free feeling

Sri Ramakrishna gives the analogy of a kitten, depending on its mother, to illustrate self-surrender. The mother cat carries the kitten in its mouth, securely holding it, and sometimes puts it on the master's bed, sometimes on the roof behind a pile of wood. But whatever it does, it does for the good of the kitten. That type of dependence is complete surrender, complete reliance, on God. The aspirant yearns for God and God alone. He does not want anything but God. He does not calculate how much material gain he can reap by his surrender. There is no trading in his surrender. Our Epics like the Mahabharata are replete with stories which delineate such self-surrender. Prahlada and Ambarisha are some of the shining examples they have held before us.

Saranaagathi denotes surrender; "Surrender Unto the Lord". Surrender is also called as " AtmaNivedana" is the highest form of Bhakti or Devotion, where the Self is surrendered to God in entirety. This Surrender is the culmination of the sadhana of Bhakti and Jnana.

Saranaagathi in its true sense is the ultimate aim of all branches of yoga – Karma, Jnana and Bhakti. In Saranaagathi, the devotee is just like a small child, barely months old, which surrenders itself completely and exclusively to the mother's care, because the child is innately assured of mother's caring for it. The child does not depend on its self even for a small work. The devotee also becomes completely child-like, entrusting everything into the hands of God. In most of our day-to-day lives and actions, we have very little " Saranaagathi" to the Divine. We act as independent beings, and perform all actions of grown-up adults, with the feeling that we have enough mental and physical capabilities to take care of ourselves.

But, there is also a "Surrender" that we do here, but in the reverse direction. We surrender to the world around us. We surrender to our temptations, to our sensual pleasures, relationships, emotions, what to speak of big things, even to the smallest thing like "taste buds", we surrender ourselves.

Self-effort and self-surrender, are two meaningful words which are often loosely employed; and are more often than not mistaken as contradictory to one another. Self-effort is usually associated and aligned with the follower of the path of jnana and self-surrender with that of the follower of bhakti. Under such circumstances it will look paradoxical to say that both these attitudes can, nay should be found in a spiritual aspirant.

11 1 2009

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# ami Andhadhi Slogan 96

To Attain Blemishless Fame

Tamil Transliteration

Koamala valliylai alliyanth thaamaraik koilvaighum  
Yaamala valliylai aedham ilalai ezhudhariya  
Samala maenich saghala kalaamayil thannaith thammaal  
Aamalavum thozhuvaar ezhupaarukkum aadhibharae

Translation

Youthful beauty! Sponge bodied wonder!  
Black magic residing in the temple of lotus  
The flawless marvel! Artistic glamour!  
That enchantment intoxicates the mind  
Beyond any brief depiction! Ace of arts entire,  
Champion peacock delicacy! Adulating lot  
To the extent of their standards fortuitous,  
Surely be the crown of the worlds seven!

Simple Meaning

Abhirami is all beauty with brimming youth; she has soft lotus as Her residence;  
black attraction; flawless; has an attractive structure that can not be pictorised;  
She is the ace of all arts like peacock;  
Those who worship that Abhirami to their level best possible shall be made the  
head of all the seven worlds.

Commentary

In war and love nothing is wrong

The love of Bhattar for Abhirami cannot be written or expressed by anybody in  
the same way Bhattar is unable to express Her beauty.

For better or worse, masculine and feminine youth and beauty have been part  
and parcel of the iconography of Hinduism since millennia.

Lets talk about the imagery that points to something absolute and eternal.

if we turn to Greek and Roman sculpture, images of Divine Beings, whether they are portrayed as male or female, tend to be specimens of astonishing physical beauty and perfection (and youth) . Same with ancient Hindu sculpture – the female figures are voluptuous, and male figures are virile; artists quite naturally drew upon human ideals of beauty (whether those ideals are subjectively 'right' or not is a matter of individual response of course) .

Broadly speaking, there are two main paths of Shaktism:

- 1) The dark way of Kali, and
- 2) The bright way of Lalita.

Lalita is called Shodashi. She is Eternally Sixteen. Why is She eternally sixteen? Sixteen is, for men and women alike, something like the high flowering adult beauty.

Maybe the beauty of these divine creatures really did lift them above sexual fantasy and into the realm of divine bliss.

All of these physical descriptions have multiple levels of meaning.

The Lalita Sahasranama, the Soundarya Lahari and all of these are divided into groups of names, some of which tell stories, some of which describe pujas and rituals in coded language, some of which correspond to portions of Sri Chakra, some of which describe physical ideals.

But when we are told She is 'slim-waisted, ' for example, it doesn't just signal to the sadhak, 'oh, she's a hottie! Forget the fat, wrinkled goddesses. (Not to say \*nobody\* thinks like that; we are all humans at whatever level of spiritual development.

But in fact, 'slim-waisted' indicates to the informed sadhak that there is 'nothingness at the Center.'

Why do magazines feature impossibly beautiful men and women? – Putting aside for a moment all of the very valid societal and health-related objections – that is because seeing human perfection of some sort really does make us feel better at some level. It's just \*nice\* to see how beautiful human beings can be.

Same with ballet, for instance, or any classical or stylized system of dance - real human beings just don't move like that. We are not so unaffected by gravity, so unfettered in movement; but even the greatest ballet stars can only pull it off for a relatively brief number of years. Still, it feels nice to see how beautifully human beings can move when they approach some impossible standard of perfection.

Same with the most beautiful music, especially vocal music - to hear our blumpy, sloppy human feelings expressed so purely and perfectly! Human beings hardly ever sound so nice - but isn't it wonderful to know that some of us can?

And sure, we could take all this and get angry or envious - 'why can't I look/move/sound like that? ! ' But I think most of us 'get it' for what it is, at a very profound level - a vindication of humanity.

There is a profound beauty of a different kind in the elderly and those who are battered and scarred by time and hard experience - a human beauty akin to old rock formations or gnarled ancient is not that youthful beauty and perfection is better than this. It's not. It's just different.

And for whatever reason, the Divine ideal most commonly called upon in Hindu systems, as it was in ancient Egypt and Greece and Rome and so on, is youthful beauty. It just is. The Abrahamic systems - Judaism, Christianity and Islam -lean more toward the rugged old patriarchs. And Wicca and many other Pagans, Goddess-centered systems often call up rugged old matriarchs. Whatever works for you, it is up to the individual.

But when we use the human being as metaphor for the divine in Tantra, the beauty dynamic - the heartbreaking perfection of the human form at its ideal balance can be used as a stepping-stone to the more subtle delights of Divine experience.

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# ami Andhadhi Slogan 97

For the growth of Fame and Righteousness

Tamil Transliteration

Aathithan ambhuli anghi kubaeran amarak thangoan  
Podhir piramann puraari muraari podhiya munii  
Kadhipp porupadaikk kandhan ganapathi kaaman mudhal  
Sadhiththa punniyar ennilar poatruvarr thailaiyai

Translation

The Sun God, Moon, Fire, Kubher the God of wealth,  
Indra the king of the higher world, Brahma the creator  
Residing on the lotus, Siva the destroyer of the flying  
Cities the deadly three, Vishnu the aggressor of Muran,  
Agasthiar the Saint of Podhighai Mountain, Kandan  
The warrior God with the spear Killing en masse, Ganapathy,  
Kaman and the rest of Gods, by virtue of their good deeds accrued  
Thus possessing the fruition thereof worship the lady supreme!

Simple Meaning:

Sun, Moon, Fire, Kubher, Indra, Brahma, Siva, Vishnu, Agasthiar, Kandan,  
Ganapathy, Kaman and the rest of the Gods who have accrued good deeds and  
their command fruition of those deeds worship the supreme lady

Commentary:

There are two important observations

- 1) All the Gods are males and none is a female representative
- 2) Individual God is a specialist in a field
- 3) Each of the God has a wife representing a special area

Sun is the God that controls all the planets and hence responsible for the life of  
all the creatures

Chhaya is the wife of the Sun God; she tolerates the heat of her husband

Moon also is the controller of the lives of earthly creatures  
Twenty-seven stars are his wives who control the lives of human-beings

Fire is one of the natural forces  
Swaha is his wife who transfers the offering made to her husband

Brahma is the creator  
Saraswathi is his wife and goddess of education

Kubher is the god of wealth  
Yakshi is his wife; look after treasure hidden in the earth and resemble that of fairies

Indra is the king of the higher world  
Indrani is his beautiful queen

Siva is the destroyer  
Parvathi is his wife who has all the powers equivalent to her husband's

Vishnu is the preserver  
Lakshmi is his wife who bestows wealth to her devotees

Kandan is the commander of the devas  
Valli and Deivanai, the essence of being earthly and heavenly existence and enjoyments

Ganapathy is the God who is the origin of any work  
Siddhi and Buddhi are his wives who literally mean victory and brain power

Kaman is the God of sex  
Rathi is his wife who made special prayer so that she could see her destroyed husband

Agasthiar is the saint of the southern Podhigai  
He is unmarried

All the above powerful beings had to have penance and good deeds so that they can pray Abhirami.

If this is the case with power packed Gods, we need to think of ordinary human beings like me

19 1 09

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# ami Andhadhi Slogan 98

Not to get injured by the deeds of Betrayers

Tamil Transliteration

Thai vandhu ninnadith thaamarai soodiya sankararkkukk  
Kaivandha theyum thalai vandha aarum karandhadhengae  
Meivandha nenjinn allaal orukaalum viragharthanghal  
Poivandha nenjill pugha ariyaa madap poonghuyilae

Translation

Youthful Abhirami! Ye the blooming cuckoo,  
Entering the minds of the faithful and  
Never those of the wicked full of deception!  
Unable to trace the fire held by Sankara  
In his hands and the Ganges that resides  
In His crown among the locks of long hair,  
When Siva adorned His head with  
Your lotus feet after lovely caressing!

Simple Meaning:

Abhirami! You enter the minds of the faithful only and it can never enter the minds of the wicked full of deception; you are youthful and like a young cuckoo; where have the fire held by Sankara and the Ganges residing in the locks of Siva gone when he adorned his head with your lotus feet after caressing them with love.

Commentary

Without elaborating I am giving the following data that will explain the concept of Abhirami entering the plain minds only:

Think

Have you got the habit of hoarding useless objects, thinking that one day, who knows when, you may need them?

Have you got the habit of accumulating money and not spending it because you

think that in future you may be in want of it?

And inside yourself .....? Have you got the habit to keep reproaches, resentment, sadness, fears and more?

It is necessary to make room, to leave an empty space in order to allow new things to arrive to your life.

It is necessary that you get rid off all the useless things that are in you and in your life, in order to prosperity to arrive.

The force of this emptiness is one that will absorb and attract all that you wish.

As long as you are, materially or emotionally, holding old and useless feelings, you wont have room for new opportunities.

The attitude of keeping a heap of useless stuff ties your life down.

It's not the objects you keep that stagnate your life.

But rather the attitude of keeping

When we keep in store we consider the possibility of of wanting of penury...

With this idea, you are sending two messages to your brain and to your life:

That you don't trust tomorrow

And you think that the new and the better are not for you

Let the new enter your home and yourself.

When we talk about the fire and Ganges unable to do anything means that no force in all the worlds can do any harm to Abhirami; this again means that who surrender unto my mother Abhirami's feet will never be troubled by any natural forces.

20 1 2009

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# ami Andhadhi Slogan 99

To Develop Graceful Character

Tamil Transliteration

Kuyilaa irukkum kadambhadaviyidaikk koala yiyal  
Mayilaa irukkum imayaasalaththidai vandhudhiththa  
Veyilaa irukkum vizhumbhil kamalththin meedhannamaam  
Kayilaa yaarukku andru imivaan aliththa kanangkuzhaiyae

Translation

Abhirami, my Mother, married off to  
King of the Kailash Mountain by Thy father  
Himavaan! Ye throng the kadambha forest  
As the cuckoo, beautifying Himalayas as  
The colourful peacock, filling the space  
In Chidambharam as the wise Sun,  
And permeate Thiruvarur the source  
Of main cause, as the alluring swan on the lotus!

Simple Meaning

Abhirami got married off to the king of Himalayas, Lord Siva by Her father is  
cuckoo in Kadambha forest, peacock in Himalaya mountains, wise Sun in  
Chidambaram and swan on lotus in Thiruvarur

Commentary

All the birds mentioned here are unique in their properties which denotes grace  
and splendour

Cuckoos are often highly secretive and in many cases best known for their wide  
repertoire of calls. Calls are usually relatively simple, resembling whistles, flutes,  
or hiccups. The calls are used in order to demonstrate ownership of a territory  
and to attract a al cryptic species are best identified on the basis of their calls.

Indian Peacock (called Mayura in Sanskrit) has enjoyed a fabled place in India  
since ancient times. In the epic Mahabharat, Lord Krishna is always mentioned to

be wearing a peacock feather tucked in his headband. The peacock is also supposed to be the 'vahan' or the vehicle for Karthikeya, the brother of Ganesha and a major deity in South India. I have entered ancient Indian stories, songs and poems as symbols of beauty and poise. As the mating season coincides with the onset of monsoon rains and the month of Shravan in the Hindu calendar, many songs of rains have peacock-dance mentioned in them. In the medieval times, the Mughals of India fell in love with this bird too, and started keeping them in their famous gardens.

Swans are birds of the family Anatidae, which also includes geese and ducks. Swans are grouped with the closely related geese in the subfamily Anserinae where they form the tribe Cygnini. Sometimes, they are considered a distinct subfamily, Cygninae. Swans usually mate for life, though 'divorce' does sometimes occur, particularly following nesting failure.

Swans are revered in many religions and cultures, especially Hinduism. The Sanskrit word for swan is hamsa or hansa, and it is the vehicle of many deities like the goddess Saraswati. It is mentioned several times in the Vedic literature, and persons who have attained great spiritual capabilities are sometimes called Paramahansa ('Great Swan') on account of their spiritual grace and ability to travel between various spiritual worlds.

As we focus on Abhirami with these attributions, we are sure to imbibe the grace with which the above birds are depicted

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20 1 09

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# ami Andhadhi Slogan 100

To have the vision of Abhirami always inside the mind's eye

Tamil Transliteration

Kuzhzyaith thazhuviya kondraiyanthaar kamazh konghai valli  
Kazhayaip porudha thirunedunth thoalum karuppuvillum  
Vizhaiyap poruthiral vaeriyam bhaanamum vennaghayyum  
Uzhayaip porukkannum nenjil eppodhum udhikkindravae

Translation:

Abhirami! Breasts spreading the sweet smell of  
The tender leaves and red iris flowers,  
Flexible bamboo slippery shoulders,  
Sugarcane bow accompanied by arrows  
Of fragrant flowers making others fall in love  
Smile spreading the white elegant teeth,  
Eyes resembling terrorized lot of the deer rolling  
Swiftly, appear in mind ever in splendour!

Simple Meaning

Abhirami! Your following form always appear in my mind: breasts with the combined smell of tender leaves and red iris flowers, shoulder resembling the smooth flexible bamboo, sugarcane bow and fragrant flower missiles making lovers fall in great love, smile exposing thy white beautiful teeth and eyes that resemble those of the terrorized deer.

Commentary

'Meditation is the steady and unfaltering march of the mind to the Goal.'

'It is the process of tuning the mind with the Divine Nature which is the Reservoir of energy, peace and bliss.'

'Meditation is the effective process of sharpening the mind to increase its capacity for experience, so that it may be able to experience even the finer fields of creation lying beyond this gross field of sense perception and be able to

experience the essential nature of the Transcendental Reality, the Bliss Eternal and Absolute.'

'Meditation is the most effective means of getting rid of sins by burning them in the fire of Divine Experience.'

'Meditation is the most effective form of confession. It amount to confession before the Almighty Himself because it directly takes the mind to the root of creation, the realm of the Creator Almighty where the mind is reduced to its essence, the Purest Being unallied with any malice and free from sin.'

'Meditation is the straight flight of the mind to the Kingdon of Heaven present in the heart of everybody.'

'Meditation is the direct means of enjoying the greatest happiness and is the only means to quench the thirst for happiness on earth.'

'Meditation is the sharp tool to dig out the great treasure hidden within everybody's inner personality.'

'Meditation is the only means to the harmonious development of the body, mind and soul.'

'Meditation is a technique to integrate one's personality, to be able to live and enjoy full life of all glories - worldly and divine.'

'Meditation is the royal road for man to reach God and allow God to reach man to save him.'

'Meditation is a means to discover all the glories of the ocean of mind.'

'Meditation is the means to fully educate a man.'

'Meditation is the direct means of eradicating the very cause of the majority of diseases, both mental and physical.'

'Meditation is the most effective form of relaxation. It not only relaxes the body and mind but also feeds them with vital energy, peace and happiness.'

'Meditation is the best means of elongating life'

'Meditation makes the man Divine and brings the Divine to the world of man.'

'Meditation is the means through which the Soul dictates and guides the mind for all good.'

'Meditation is a glorious link to connect and harmonize the two ends of life - material and spiritual.'

'Meditation is a process of spiritualization of the modern materialism and materialization of the old spiritualism of mere asceticism, for a comfortable march to all glories of life - material and spiritual.'

'Meditation is the technique of living in prosperity, peace, energy and happiness.'

'Meditation is fortification of mind from onslaughts of vice and immorality.'

'Meditation is a thing of very great value for all 'isms' of life - individual and social because every good 'ism' needs for its progress a harmonious development of body, mind and soul of the individual. This is achieved at one stroke of meditation.'

'Meditation not only connects and harmonizes the material and spiritual aspects of life but also brightens the glare of material glories of life by the Light of the Inner Self.'

'Meditation is the direct means to end the conflicts in the family and society - the conflict between husband and wife, father and son, mother and son, conflict between brothers, friends, co-workers, between subordinate and boss, servant and master, employee and employer, conflict between labor and mill owner or factory owner, and all conflicts between man and man because meditation, feeding the mind with great happiness, removes the very cause of conflicts and develops love and sympathy for all.'

'Meditation is a very quiet technique to change the cruelty and sinful nature of the heart and mind into the glories of piety, kindness, compassion, virtue and love for everybody.'

'Meditation is the surest means to put an effective end to all corruption in individual and social life.'

'Meditation is the ready fire to burn away all sins. A sinner cannot remain a sinner in the heat of this fire. A sinner cannot commit sins more than this fire has the capacity to burn.'

'Meditation is the technique of living in the world of conflicts unaffected by them and the binding influence of action (karma) - a life of liberation, Jivan-Mukti, Nirvana, the life of an Arhata.'

'Meditation is a boon for everybody in every walk of life.'

'Meditation is the steady and unfaltering march of the mind to the Goal.'

'It is the process of tuning the mind with the Divine Nature which is the Reservoir of energy, peace and bliss.'

'Meditation is the effective process of sharpening the mind to increase its capacity for experience, so that it may be able to experience even the finer fields of creation lying beyond this gross field of sense perception and be able to experience the essential nature of the Transcendental Reality, the Bliss Eternal and Absolute.'

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save him.'

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'Meditation is the direct means to end the conflicts in the family and society - the conflict between husband and wife, father and son, mother and son, conflict between brothers, friends, co-workers, between subordinate and boss, servant

and master, employee and employer, conflict between labor and mill owner or factory owner, and all conflicts between man and man because meditation, feeding the mind with great happiness, removes the very cause of conflicts and develops love and sympathy for all.'

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'Meditation is the technique of living in the world of conflicts unaffected by them and the binding influence of action (karma) - a life of liberation, Jivan-Mukti, Nirvana, the life of an Arhata.'

'Meditation is a boon for everybody in every walk of life.'

20.01.2009

rajagopal. h..



# ami Andhadhi Slogan 101

The Ultimate Fruit of all these slogans

(Dear Readers

With folded hands I submit the final slogan, which tells about the use of reading “  
Abhirami Andhadhi “

Without much knowledge in anything I ventured into this; many people have  
been propelling this mission; with Abhirami’s blessing I am completing the same.

I am not very happy the way I have done this.i wanted to do many additions and  
corrections

With Her guidance and blessing I am just completing and submitting at your feet

Forgive me if you find any mistake or derogatory meaning which is not agreeable  
to you.

There is no intention to hurt your feeling

Abhirami bless you all)

Tamil Transliteration

Aaththalai enghal Abhiramavalliyai andam yellaam  
Pooththalaai maadhulam poo niraththalaip puvu adanghak  
Kaaththalaai ainghanai paasaanghusamum karumbhum anghai  
Saerththalaai mukkanniyaith thozhuvaarkkoru theenghillaiyae

Translation

Devotees, worshipping Abhirami our divine mother  
Delivering the entire cosmos  
Flashing the complexion of pomegranate flower  
Protecting the entire universe; exhibiting  
The five missiles in Her beautiful hands,  
Possessing the rope that swings the souls,  
Anlius and the sugarcane bow for control  
Displaying three eyes, shall have no danger ever!

Simple Meaning:

Those who worship my mother Abhirami who delivered the whole cosmos, who has the complexion of pomegranate flowers, who protects the whole universe, who exhibits the sugarcane bow, five flower missiles, the rpe, the anlius and displaying three eyes shall never have any danger in their life

Commentary

I conclude with a small story

A child went to a shop with her father

The shopkeeper offered chocolates

Shopkeeper suggested the child to take as many chocolates as it could take

Child refused

Father also asked her to take

Child refused

Then shopkeeper opened the chocolate bottle and took two handfuls of chocolates which the child happily accepted by extending its skirt as the hands were too small to accommodate the quantity offered by the shopkeeper

Father was surprised

He asked his child the reason for this strange behaviour

Child answered: " Appa if I had tried my hands I would have taken only a few chocolates might be 4-5 nos because my hands are small; now I made the shopkeeper to give me; see now; it is plenty which I have to collect with my extended skirt.'

So

The child is.... we all

Shopkeeper...my Mother Abhirami

Lets allow Her to give

You will get everything

Abhirami bless you all

20 01 2009

rajagopal. h..

# ami Andhadhi-Pillaiyaar Kaapu: Word By Word

## Meaning:

Tamil Transliteration

thaar amar konraiyeum shanbaga maalaiyeum chaaththum thillai  
Urardham baakaththu umai mainthane! -ulaku Ezhum petra  
cheer abhirami anthaathi eppothum en sinthaiyulle-  
kaar amar menik Ganaapathiye! -nirkak katturaiye.

Hey Ganapathy the son of Lord Siva who wears a variety of garlands and His consort who occupies half of His body, you are beautiful; bless me so that I am always immersed in Abhirami Andhadhi which extols My Abhirami who is the Mother all the seven worlds

Kaappu: protection

thaar-bunch similar to banana

amar-similar/resembling

Kondrai—cassia fistula (yellow flower)

thaat amar kondrai means Kondrai flower appearing in bunches

Senbhagam- Michelia champaca (saffron colour flower)

Maalai—garland

Saaththum—wearing

Thillai oorar—(Lord) residing in thillai

Bhaagaththu—partaking a part (sharing one part of the Lord) —it means

Parvathy Devi

Umai—Parvathy Devi

maindhanae—son

ulagu—Universe or world

aezhum—seven

petra—(who) yielded

cheer or seer—famous

Abhirami—(My Mother) Abhirami

Andhadhi—slogam that starts with the last word of the previous slogam

Eppoadhum—always

Enn—my

Sindhiyullae—in mind

Kaar—rain bearing clouds; it means dark here

amar-similar/resembling  
Maeni—body  
Ganapathiyae—Ganesa  
Nirka—to stay  
Katturaiyae—ensure

26.12.2012

rajagopal. h..

# ami Andhadhi-Slogam 1: Word By Word Meaning

## Slogam 1

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## Slogam 1

### Tamil Transliteration

uthikkinra senkathir, uchchith thilagam, unarvudaiyor  
madhikkinra maanikka, maathulampothe, malarkkamalai  
thuthikkinra min kodi, men kadik kunkuma thoayam-enna  
vidhikkinra maeni abiraami, enthan vizhuth thunaiyae:

### Simple Meaning

Rising Sun adorns Abhirami's forehead; she is the Gem Ruby, pomegranate bud, bunch of flowers, flashing lightning, Vermillion mix for the worshippers who realize Her; She is praised by Goddess of wealth also; She accompanies me in all my progress

### word by word meaning

uthikkindra—rising  
senkathir—the reddish rays

uchith thilagam—the vermillion mark on the forehead (costume seen on married Indian girls)  
unai vudaiyoar—right thinking people or sensible people  
mathikkindra—venerated (by sensible people)  
maanickam—gem ruby  
madhulam—pomegranate  
poadhu—like  
malar—flower  
kamalai—(seated on) lotus—this malark kamalai denotes Goddess Lakshmi  
thuthikkindra—worshipped  
minn—flashing  
kodi—creeper  
menn—sweet  
kadi—smelling  
kunkuma—vermillion  
thoayam—mixture (literally a semisolid form of vermillion and water; in tamil they call it as kuzhambhu)  
enna—like  
vidhikkindra—having/destined  
maeni—body  
Abhirami—my Mother and Love Abhirami  
Endhan—my  
Vizhu—best  
Thunaiyae—companion

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# ami Andhadhi-Slogam 2: Word By Word Meaning

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## Tamil Transliteration

thunaiyum, thozhum theyvamum petra thaayum, suruthikalin  
panaiyum kozhunthum pathikonda verum-pani malarppoong  
kanaiyum, karuppu chilaiyum, men paasaankusamum, kaiyil  
anaiyum thiripura sundhari-aavathu arinthaname

## Simple Meaning

Abhirami wields the weapons: arrow of cool flowers, cane sugar, nice rope and stick; She is the most beautiful; She is our Goddess; She is our mother; She is the Vedas; She is the branches of those Vedas; She is the Upanishads; She is the origin of sound-Pranavam; all these things I realize because of Her Grace.

## Word by word meaning:

Thunaiyum: companion and  
Thozum deivamum: goddess that is worshipped and  
Petra thaayum: biological mother  
Suruthikalin: vedas'  
panaiyum: branch  
kozhundum: tender (leaf)  
pathikonda -deep rooted  
vaerum—root  
pani—cool (cold)



malar: flower

kanai: arrow

karupuch -sugar cane

chilaiyum: bow also:

menn: soft/nice

pasa: rope

angusam: stick with a sharp edge (used to control elephants)

kaiyil: in the hand

anaiyum: possessing/wielding

tripurasundari: mother owning the 3 cities or just the name Tripura Sundari

arindanamae: (i) realized

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## ami Andhadhi-Slogam 3: Word By Word Meaning

3. ??????????, ??????????;

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### Tamil Transliteration

arindhen, evarum ayiyaa maraiyai; arindhukondu  
cherindhen, unadhu thiruvadikke; - thiruve! - veruvip  
pirindhen, nin anbar perumai ennaadha karuma nenchaal,  
marindhe vizhu narakukku uravaaya manidharaiye

### Simple meaning:

Abhirami, I never tried to associate myself with your devotees; due to that reason my mind, that is dwelling in hell goes behind mortals; this I realize now; so I have severed those associations; I have realized you Abhirami, the Vedas personified; all these have resulted in my merging in your revered feet; you are my companion.

### Word by Word Meaning:

Arindaen: I got to know  
Evarum: anybody else  
Ariya: not known  
Maraiyai: Veda  
Arindhu kondu: having known/ after knowing  
Serindaen: surrendered/ merged

Unadu: your  
Thiruvadikkae: honourable feet  
Thiruvae: (hay) wealth (Goddess)  
Veruvi: got disgusted  
Pirindaen: separated  
Ninn: your  
Anbar: devotees  
Perumai: greatness  
eNNaadha: not meditating on/ not realizing/ not pondering  
karuma: (bad) deed (flavoured)  
nenjaal: by mind  
marinade: (fall) dead/defeated/disgraced  
vizhum: fall  
naragukku: to hell  
uravaaya: related (to)  
manidharaiyae: humans only

6.1.2013

rajagopal. h..

# ami Andhadhi-Slogam 4: Word By Word Meaning

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Tamil Transliteration

manidharum, dhevarum, maayaa munivarum, vandhu, senni  
kunidharum sevadik komalamae! kondrai vaarsadaimel  
panitharum thinkalum, paambhum, bagheeradhium padaiththa  
punidharum neeyum en pundhi ennaalum porundhukavae.

Simple Meaning

Human beings, Angels and Deathless Sages worship at your feet; you and your consort Siva who has flowers, snake, the crescent moon and the river Baghirathi(Ganges) should always occupy my heart and impart bliss

Word by word meaning

Manidharum: human beings (and)

Dhevarum: celestial beings/heavenly bodies (and)

maayaa: never dying/deathless

munivarum: ascetics /saints (and)

vandhu: approaching

senni: head

kunidharum: bowing / lowering

sevadik -this word should be split as si adi- -si stands for reddish adi means feet

komalamae: pleasing to the senses (komala is an adjective and here it is used to called my Mother Abhirami as the person having that property)

kondrai -flower Kondrai

vaar- matted

sadai- hair  
mel- upon  
pani- cold  
tharum - giving  
thinkalum: moon (and)  
paambhum: snake (and)  
bagheeradhium: Ganges(and)  
padaiththa: exhibiting  
punidharum: sacred  
neeyum: you also  
en: my  
pundhi: mind or wisdom  
ennaalum: all days (all days)  
porundhukavae: fit (fix)

8.1.2013

rajagopal. h..

# ami Andhadhi-Slogam 5: Word By Word Meaning

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Tamil Transliteration

porundhiya muppurai, cheppurai seyyum punar mulaiyaal,  
varundhiya vanchi marunkul manonmani, vaar sadaiyon  
arundhiya nanchu amudhaakkiya ambikai, ambuyamel  
thirundhiya sundhari, andhari-paadham en senniyadhe.

Simple Meaning

Abhirami! You permeate the basic functions of nature called creation, preservation and destruction; you have a slim waist, which suffers because of the heaviness of the breasts, which is like a brass mould studded with ruby stones; you elevate the mind to the state of wisdom; you changed poison into nectar when your husband Siva consumed poison to protect the devas; I prefer to have your soft feet on my head rather than the lotus flower on which you are seated.

Word by word meaning

porundhiya: taken up/assigned (assignment or duty undertaken; in that meaning)  
muppurai: creation, preservation and destruction—three duties  
cheppurai: as if moulded in copper(cheppu: copper; urai: mould)  
seyyum: made  
punar: abundant  
mulaiyaal: person having breast  
varundhiya: suffering(due to weight)  
vanchi: creeper like waisted  
marunkul: waist

manonmani: can be split as mana + unn + mani- - mana means mind; unn means up-liftment; mani means Gem(higher species or object of higher quality) in entirety it means Devi who uplifts the mentality of Her children  
vaar - -matted  
sadaiyon—person having lock of hair  
arundhiya - drunken  
nanchu - poison  
amudhaakkiya—this word may be split as amudhu + aakkiya; amudhu means food or nectar; aakkiya means made  
ambikai: amba means Mother; in Tamil my Mother is called lovingly ' Ambikaikai  
ambuyamel: this word can be split as ambuyam + mel; ambuyam means Lotus; mel means upon  
thirundhiya: means better /superior to  
sundhari: lady with beauty  
andhari: your (I would interpret this as andh + ari meaning the Mother who removes(ari- erodes) the end meaning a deathless state  
paadham: foot  
en - my  
senni- head  
adhe—that is it

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# ami Andhadhi-Slogam 6: Word By Word Meaning

# 6. ????????? ???? , ???????? ?????!

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To Attain Siddhi in Mantras

Tamil Transliteration

senniyadhu, unnpon thiruvadith thaamarai! chindhaiyulle  
manniyadhu, un thiru manthiram; - chinthura vannap penne! -  
munniya nin adiyaarudan koodi, murai muraiye  
panniyadhu, enrum undhan paramaagama paththathiye

Simple Meaning

Abhirami! You have a red complexion; your glorious lotus feet are on my head;  
your basic mantra is always in my mind; I will always be associated with your  
devotees who have you only in their mind; I always chant your commandments.

Word by word meaning

Senni- head  
yadhu-that is  
unn- your  
pon- golden  
thiru- honourable  
vadi- foot  
thaamarai- lotus  
chindhai- mind  
yulle- inside  
manni—reside/stay/hold on



yadhu—that is  
un - your  
thiru - honourable  
manthiram—formula, refrain  
chinthura -of red (place)  
vanna- coloured  
penne! -girl/lady  
mun- foremost  
niya - formulated  
nin - your  
adiyaar- -followers  
udan - -with  
koodi—getting associated  
murai - system  
muraiye—only system  
panniyadhu- made  
enrum - always  
undhan - your  
parama- supreme  
agama - reverential  
paththathiye—neri nool literally in Tamil=book of doctrines or commandments

rajagopal. h..

# ami Andhadhi-Slogam 7: Word By Word Meaning

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To get greatest troubles and difficulties crushed and eliminated

Tamil Transliteration

dhathiyuru maththir suzhalumen  
aavi thalarviladhor  
gadhiyuru vannam karudhukann  
daikama lalayanum  
madhiyuru veni magzhirnanum  
malum vanangiendrum  
thudhiyuru sevadi yaisindhu  
ranana sundhariye

Simple Meaning

Abhirami! Brahma seated on the lotus, the crescent donning Siva and Vishnu  
praise your feet; you have a face donning vermillion; please protect my soul  
from getting churned and torn between birth, life and death like curd is churned.

Word by word meaning

Dhathi- -curd  
yuru =like

maththir -in the churning stick  
suzhalum—churning/rotating  
en- my  
aavi- soul  
thalarvu=fatigue  
iladhu=not (happening) poet means fatigue should not happen by repeated  
births and deaths  
or=one  
gadhi=asylum  
yuru =happening  
vannam =like  
karudhu=consider  
kanndai=ensure  
kamal=lotus  
alayanum=resident  
madhi=Mata Saraswathi  
yuru =relative  
veni=matter hair  
maghirznanum=loving relative(brahma)  
malum =vishnu  
vanangi=praying  
endrum=always  
thudhi=salute  
yuru =receiving  
sevadi =red feet  
yai=of  
sindhuranana =veremillion donning  
sundhariye=beauty

17.2.2013

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# ami Andhadhi-Slogam 8: Word By Word Meaning

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To get relief from deadly desires

Dear Readers

again Shree abhirami Bhattar pours out his heart! the original makes me cry while writing!

he talks about My Divine Mother Abhirami's grace that can cure the evils arising out of the bonding which are chains in fact and painful to pursue!

This is an excellent verse which Shree Abhirami Bhattar only can write;

Tamil transliteration

Sundhari endhai thunaivi en  
Pasath thodarai ellam  
Vandhari sindhura vannaththi  
Nalmagi danthalaimel  
Andhari neeli azhiyadha  
Kannigai aaranaththon  
Kandari kaithalath thalmalarth  
Thal en karuth thanave

Simple Meaning

Abhirami is beauty personified; She, the red complexioned, consort of Siva, removes my internal and external affiliations and attachments; she stood on the head of Mahishasuran and destroyed him; she is dark blue coloured Kali; virgin;

she carries the skull of Brahma; I always meditate upon the flower feet of that Mother.

Word by word meaning

Sundhari =beauty

endhai =my father

thunaivi =companion/wife

en=my

Pasath =bonding/relationships or unwanted lineage

thodarai =chains

ellam=all

Vandhari =vandhu+ ari=came and severed

sindhura vannaththinal =red colour complexioned of vermilion tinge

magidan=Mahishasuran/ demon Mahishan

thalaimel=on head

Andhari =andham+ari=finished him/killed him

neeli =blue coloured

azhiyadha Kannigai =everlasting Virgin

aaranaththon=aaranam means Vedas; aaranaththon means the maker or creator of vedas

Kandari=kandam means piece here it means one of his heads which got severed

kaithalath thal=bears in Her hand

malarththal =flower feet

en =my

karuth thanave=meditate upon

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# ami Andhadhi-Slogam 9: Word By Word Meaning

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To Cure the disease of Hunger

Tamil Transliteration

Karuththana endhaithan kannan  
Vannak kanagaverpir  
Peruththana paalazhum pillaikku  
Nalghina perarulkur  
Thiruththana bhaaramum aaramum  
Sengaich chilayum ambum  
Muruththana mooralum neeyum am  
Mevandhen munnirkave

Simple Meaning

Abhirami! My Mother! Your noble and golden firm breasts occupy the mind and eyes of my Lord Siva. The very same breasts demonstrated your motherly love for the earthly creatures by feeding Gnana Sambandhar. Garland oscillates over those heavy mounts; your red hands hold the arrow and bow, your lips deliver smile; you appear before me in the above form

Word by word meaning

word by word meaning

Karuththana—in the mind

Endhai—father

Than- -his

Kannan—in the eyes

Vannak- -colourful

Kanagam—gold

Verpu—hill/mountain

Peruththa—big

Thana—breasts

Paal—milk

Azhum—crying

Pillaikku—to the son

Nalgina—given

Perarul- -benevolent act

Kur—demonstrate

Thiruth—Shree/Respectful

Thana—breasts

Bharam—load

Aaram—garland

Sengai—reddish hand

Chilai—bow

Ambum—arrow

Muruththana—reddish lips

mooral—smile

neeyum—and you

amme—Oh Mother! !

Vandhu—come

Enn—me

Munn—front

Nirkavae- -stand/appear

14.3.2013

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# ami Andhadhi-Slogam 10: Word By Word Meaning

10. ?????????? ???????????.

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To attain the supreme state

Tamil Transliteration

nindrum irundhum kidamdhum nadandhum ninaippadhu unnai  
enrum vanunguvadhu unmalarth thallezhu thamaraiyin  
ondrum arumporu le aru le umaiye imayaththu  
andrum pirandhavale azhiyamuthi aanthame

Simple Meaning:

Abhirami! You are beyond comprehension; grace is your form; you were born in the Himalayan Mountain; you are immortal bliss; you are immersed in the rare Vedas; whether I am going strong or weak or defeated, whatever be the state I meditate on you only; I worship your feet only.

Word by word Meaning:

nindrum -while standing or strong  
irundhum -stationary or sitting or dormant  
kidamdhum -while lying (low) or defeated  
nadandhum -while walking or pulling on  
ninaippadhu - remember  
unnai- you  
enrum - always  
vanunguvadhu -saluting/ praying



unn- your  
malarth - flowery  
thall- feet  
ezhu thamaraiyin—blossoming Lotus  
ondrum - residing  
arumporule -Oh Rare Commodity  
arule -Oh Bliss  
umaiye -you only  
imayaththu—of Himalayas  
andrum -that day also (here the beauty is that Abhirami bhattar says Andrum;  
he could have told Andru means that day but he uses Andrum means that day  
also; this indicates that Mother Abhirami takes birth every time when Her Child is  
in trouble)  
pirandhavale -Oh who took birth  
azhiya- immortal  
muthi -Liberation or liberating  
aanthame—ultimate Happiness

17.03.2013

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# ami Andhadhi-Slogam 11: Word By Word Meaning

11. ?????????? ??????.

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To be happy always

Tamil Transliteration

Aanandhamaai enn arivaai Niraindha amudhamumai  
Vaanandha maana vadivudaiyal marai naangukkum  
Thanandhamaana saranaaravindham thavalanirak  
Kaanamtham aadarangam empiraan mudik kanniyadhe

Simple Meaning

She is the personification of the five elements; She is the brainpower and the source of my happiness. She is the immortal truth and is beyond the comprehension of vedantha. Her lotus feet are the garland decorating the head of Siva, the graveyard dweller.

Word by word meaning

Aanandhamaai -in the form of Bliss  
Enn- my  
arivaai - wisdom  
Niraindha -all pervading  
Amudhamumai—also nectar  
Vaanandham -from sky to earth and below  
aana - made

vadivudaiyal -in the form  
marai naanginukkum—for the 4 vedas  
Thaan- herself  
andhamaana -end in Herself  
saranam—feet(part of veda also)  
aara—related to garland  
vindham -the great  
thavalam- white  
nirak- colour  
Kaanam- graveyard  
tham - His  
aadarangam - -dancing field/ daise  
empiraan - -my Lord  
mudik—to the head  
kanniyadhe—(it is that thing) which is desired

16.03.2013

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# ami Andhadhi-Slogam 12: Word By Word Meaning

ami Andhadhi-Slogam 12: word by word meaning

12. ?????????? ??????????.

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To Have Constant Meditation

Tamil Transliteration

kanniyadhu unnpugazh karpadhu unn namam kasindhu baththi  
panniyadhu unn iru paadham buyathil pagal irava  
nanniyadhu unnai nayandhor avayaththu naan munn seidha  
punniyam edhu enn amme puvu ezhayumpoothavale

Simple Meaning

Abhirami! Mother of the seven worlds! I always think about your greatness. I learn about your glorious names. I make bhakthi on your feet only. I am always associated with your devotees only. What good deeds have I done to attain this great status?

Word by word meaning

kanniyadhu –remember/contemplate/meditate  
unn- your  
pugazh - -fame  
karpadhu - -learn/study  
unn - your

namam - -names  
kasindhu - -molten mind out of true love  
baththi- -devotion  
panniyadhu - done  
unn - -your  
iru - two  
paadham - feet  
buya- flower  
thil -in  
pagal - -day  
irava- -night  
nanniyadhu - -adjoined/associated  
unnai - your  
nayandhor -who took you as master/affiliated to you  
avayaththu in the court of learned  
naan - i  
munn - -earlier  
seidha- -done  
punniam - -good deed  
edhu - what  
enn - my  
amme - Mother  
puvi - -world/universe  
ezhayum- seven  
poothavale—yielded/blossomed

11 4 2013

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# ami Andhadhi-Slogam 13: Word By Word Meaning

13. ??????? ??????!

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To Surrender unto my Mother

Tamil Transliteration

Poothavale bhuvanam padhinangaiyum pooththa vannam  
Kaaththavala pin karandhavale karaikkandanukku  
Mooththavale endrum moova mugundharkku ilaiyavale  
Maaththavale unnai andri matror deivam vandhippadhe

Simple Meaning

Abhirami is the mother of fourteen worlds; She is the preserver of those worlds also; She absorbed the same in Her; elder to Sadasivan who took poison; younger sister to the youthful Vishnu; Leader of great penance; where is the need for another God when you are there?

Word by word meaning

Poothavale—Oh Creator  
Bhuvanam—Universe  
Padhinangaiyum—all the 14 worlds  
Pootha vannam—while creating  
Kaaththavala—(you who have) protected  
Pin—afterwards

Karandavalae—(who) dissolved  
Karai -colour tint(here blue colour)  
Kantan—throated (here Shiva, blue throated)  
Moothavalae—elder to (Siva)  
Endrum—always  
Moo—aging  
Moova—never aging or youthful  
Mukuntarku—to Vishnu  
Ilayavalae—younger to  
Maa—great  
Thavalae—who does Penance  
Unnai andri—except you  
Matroar—another  
Deivam—God  
Vandippadae—how (will i) worship

20.06.2013

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# ami Andhadhi-Slogam 14: Word By Word Meaning

14. ?????????, ?????????.

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To achieve supremacy in any Field

Tamil Transliteration

Vandhippavar unnai vanavar thanavar aanavargal  
Sindhippavar nal dhisai mugar naranar sindhaiyulle  
Bandhippavar azhiyapparamanandhar paril unnaich  
Sandhippavarkku elidham empiratti nin thannaliye

Simple Meaning:

Abhirami! Devas and Asuras worship you; Vishnu and Brahma meditate on you single pointedly. Ever blissful and immortal binds you in His mind. Still you bless those devotees who have your darshan and pray you. What a grace is your grace Abhirami?

Word by word meaning

Vandhippavar –those who pray(you)  
unnai - you  
vanavar –the heavenly bodies/people  
thanavar –the people destined to hell  
aanavargal—those people  
Sindhippavar –(those who) meditate  
nal - four



dhisai - directions  
mugar - faced  
naranar - Narayana  
sindhayulle—inside the mind  
Bandhippavar -(who) bound you  
Azhiyap—never reduced/reducing  
Parama—excellent/supreme  
anandhar -blissful person  
paril -in the universe  
unnaich- you  
Sandhippavarkku -who have a vision/darshan of you  
elidham - easy  
empiratti -my LEADER/GODDESS  
nin - your  
thann- cool  
aliye—love only

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# ami Andhadhi-Slogam 15: Word By Word Meaning

15. ??????? ???????.

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To experience Bliss in this life and hereafter

Tamil Transliteration

Thannalikkendru munnepala kodi dhavangal seivar  
Mannalikkum selvamo peruvaramadhi vanavartham  
Vinnalakkum selvamum azhiyamuththi veedumandro  
Pannalikkum soll parimala yamalaip paingiliye

Simple Meaning:

My Mother Abhirami! You parrot that speak musical language;

Shall those devotees who do penance to get your blessing, get only earthly wealth?

No, they will get the supreme post of Devendra of the heaven and the allied comforts entitled to him.

Also they will get the immortal bliss.

Word by word meaning

Thannalikku endru—for cool kindness(Thann could mean cold; ali could mean

charity, kindness)

Munne- earlier

pala - many

kodi –crores of

dhavangal - penances

seivar- do

Mannalikkum –earth giving

selvamo - property

peruvarmadhi –will get (earth) only? (madhi is an estimate of quantity)

vanavartham—belonging to Heavenly King; of Devendra

Vinnalakkum –will give heaven; will give Indralok

selvamum - -money/gold/property

azhiya- everlasting

muththi –Release; salvation

veedum—Heaven; swarg

andro— isn't it?

Pannalikkum –giving music(musical note)

soll - speech

parimala –propagating fragrance

yamalai—denotes PARVATI Devi /Kali

paingiliye—beautiful parrot(pai means beauty; Kili is parrot)

29/8/2013

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# ami Andhadhi-Slogam 16: Word By Word Meaning

16. ????? ??????????????

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To get the power to Know Everything

Tamil Transliteration

kiliye kilaignar manaththe kidandhu kilarndholirum  
olliye ollirum olikkidame ennil ondrumilla  
velliye velli mudhal boodhangallaghi virindha amme  
alliyen arivalavirku alavanadhu adhisayame

Simple Meaning

Mother Abhirami! You parrot like. You shine in the minds of those always think about you and worship you. You are the source and support of that light; you are the vast expanse of the hollow, no substance matter and the five elements. It is a wonder that you are comprehensible to the very miniscule mind of this simpleton

Word by word meaning

Kiliye- parrot  
Kilaignar—friend/relative/inhabitants of Agricultural Land  
manaththe –in mind  
kidandhu - lying  
kilarndhu—rising up  
olirum- glittering

olliye - Light  
ollirum - -glittering  
olliku—to light  
idame - place  
ennil –countless  
ondrumilla—without anything/empty  
veliye - void  
velli –vast expanse  
mudhal - from  
boodhangall- elements  
aaghi - become  
virindha - expanded  
amme—Oh Mother  
alliyen - simpleton  
arivu—mind/brain power  
alavirku - limitation  
alavanadhu - comprehensible  
adhisayame—wonder indeed

29/8/2013

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# ami Andhadhi-Slogam 17: Word By Word Meaning

17. ?????????? ?????????!

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For Womenfolk To Get More Beauty

Tamil Transliteration

Adhisayamana vadvudayal aravindhamellam  
Thudhisaya aanana sundharavalli eradhi  
Pathisayamana abasayamaga munnparthavartham  
Madhisaya magavandrovaama bagaththai vavviyadhe

Simple Meaning

Abhirami has a wonderful beauty. She has a face overflowing with beauty, which is worshipped by the lotus flower and is like a tender tendril. She has defeated Manmathan (Kaman) by occupying the mind and half the body of Siva who converted Kaman into ashes

Word by word meaning

Adhisayamana - wonderful  
vadvudayal –form possessor  
aravindham—lotus(like)  
ellam- all  
Thudhi—worship

saya - inclined  
aananam- face  
sundhara- beautifull  
valli - tendril  
eradhi—Rathi wife of Manmada, the wife of Sex God  
Pathi- husband  
Sayam- victory  
ana - all  
abasayamaga -to turn into failure  
munn- earlier  
parthavar—who has seen  
tham- his  
Madhisayam -win his mind  
Aga—to result  
Andro- thus  
vaama -left (side)  
bagaththai - side  
vavviyadhe—grabbed (and succeeded)  
  
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# ami Andhadhi-Slogam 18: Word By Word Meaning

18. ????????? ?????????!

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To Overcome Death

Tamil Transliteration

vavviya bagaththu iraivarum neeyum magizhdirukkum  
sevviyum vungal thirumanak kolamum sindhaiyulle  
avviyam theerthennai anda porr paadhamum aagivandhu  
vevviya kaalan enmelvarumbodhu velinirkave

Simple Meaning

Mother Abhirami! When the God of time (Death) comes to take me away, you should appear in front of me in the half man-half woman form and your posture of getting married to my Lord. Also should show your feet, which possessed me by removing my internal and external bindings.

Word by word meaning

vavviya - snatched  
bagaththu -of part  
iraivarum -Lord and  
neeyum - yourself  
magizhdirukkum—happily associated  
sevviyum - sight  
vungal - your



thirumana—of marriage  
kolamum - scene  
sindhayulle—in the mind  
avviyam - deceit  
theerthu—resolving/removing/uplifting (from that evil)  
ennai - myself  
aanda - ruling  
porr - golden  
paadhamum - feet  
aagi- becoming  
vandhu- coming  
vevviya - harsh  
kaalan -Death God  
enn mel—on me  
varumbodhu -when (he) comes  
velinirkave—appear in front (of me)

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# ami Andhadhi-Slogam 19: Word By Word Meaning

19. ?????? ????????

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To Get the Grace in this Life and Here after-Effective during the Worship of Sri Chakram

Tamil Transliteration

Veli nindra nin thiru meniyaip parthen vizhiyum nenjum  
Kali nindra vellam karai kanda thillai karuthinulle  
Theli nindra gnanam thigharkindra dhenna thiru vulamo  
Voli nindra konangal onbadhum mevi uraibavale

Simple Meaning

Abhirami! You are the dweller of the nonagon; my happiness could not find the banks when I saw your form, which permeates the space all around. Also wisdom appears in my mind; is it not your grace?

Word by word meaning

Veli - space  
nindra - spread  
nin - your  
thiru -Valuable/ respectful  
meniyaip -body/form  
parthu—having seen  
en - my

vizhiyum - eye  
nenjum- heart  
Kali - happiness  
nindra - status  
vellam - flood  
karai - banks  
kandathu - seen  
illai -no/ not  
karuthinulle—in my thinking/meditation  
Theli -become pure  
nindra - stand  
gnanam - -wisdom  
thigharkindrathu - occupying  
enna -what(this is a way of wondering in Tamil language like what a big heart?)  
thiru -Respectful, full of wealth  
vulamo—(what) a mind  
Voli - Light  
nindra - bearing  
konangal -angle  
onbadhum -all nine  
mevi - spreading  
uraibavale—oh inherent (Mother!)

rajagopal. h..

# ami Andhadhi-Slogam 20: Word By Word Meaning

20. ????????? ??????

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To get Great Friends without Blemish

Tamil Transliteration

Uraighindra nin thirukkoyil nin kelvar oru pakkamo  
Araighindra nanmaraiyin adiyō mudiyo amudham  
Niraighindra vennthingalo kanjamo endran nenjagamo  
Maraighindra vaaridhiyo pooranachala mangalaiye

Simple Meaning

Ever complete you are my mother Abhirami! I am wondering your residence. Is it a part of your consort? Are you the beginning of Vedas? Or are you the end of Vedas? Are you the moon overflowing with nectar? Or are you the white lotus? Are you the milk ocean where all the wealth of Indira is stored? Are you my mind?

Word by word meaning

Uraighindra –staying /occupying  
nin - your  
thiru- respectful  
koyil - temple

nin - your  
kelvar - husband  
oru - one  
pakkamo—side? (is it one side of your husband?)  
Araighindra - chanted  
nanmaraiyin -four vedas  
adiyo -origin?  
mudiyo - top  
amudham- nectar  
Niraighindra - filled  
Venn- white  
thingalo -moon?  
kanjamo -Lotus?  
endran - my  
nenjagamo—inner mind?  
Maraighindra - hidden  
vaaridhiyo -ocean?  
Poorana- complete  
chala -moving target/whirling motion  
mangalaiye—Oh mother (a married woman living with her husband is called mangalai)  
  
rajagopal. h..

# ami Andhadhi-Slogam 21: Word By Word Meaning

21. ?????????? ??????????!

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For the Welfare of Women

Tamil Transliteration

Mangalai sengala sammulaiyal malaiyal varunach  
Sangalai sengaich sagala kalamayil thavu gangai  
Pongalai thangum purisadaiyonbhudaiyal udaiyal  
Pingalai neeliseiyyal veliyaal pasum penkodiye

Simple Meaning

Abhirami is ever married to my Lord. She is red conical breasted. She is the daughter of the mountain king. She has a red hand wearing a bangle of white conches. She is all knowing peacock. She is part of Siva who wears the froth-loaded Ganges on His head. She has possessed me. She is golden complexioned. She is black. She is reddish. She is like space (no colour or white) . She is like a green tender creeper.

Word by word meaning

Mangalai - married woman living with her husband is called mangalai  
Sen- red

Kalagam- conical  
mulaiyal - breasted  
malaiyal -of mountain  
varunach- coloured  
Sangalai -bangles of conches  
sengaich -red handed  
sagala - all  
kalamayil -arts knowing peacock  
thavu - jumping  
gangai—River Ganges  
Pongalai -froth laden waves  
thangum - residing  
puri—twisted strand  
sadaiyon—person having matted hair  
pudaiyal -Person occupying) left side  
udaiyal—Uma Devi(Feminine Gender of Udaiyavar which means Lord)  
Pingalai -gold complexioned  
neeli -black coloured  
seiyyal—the Goddess of Creator or can mean creator also  
veliyaal -one who is the Space(Universe)  
pasum - tender  
pen- Woman  
kodiye- creeper  
  
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# ami Andhadhi-Slogam 22: Word By Word Meaning

To Avoid Rebirth

Tamil Transliteration

Kodiye ilavanchik kombey enakku vammbe pazhutta  
Padiye maraiyin parimalame panimal imayap  
Pidiye piraman mudhalaya dhevaraip petra amme  
Adiyen irandhu ingu inip piravamal vandhu aandukolle

Simple Meaning

Abhirami you are a creeper. You are the golden post that supports the creeper. You are the tender fruit, who volunteered to bless me though I do not deserve your grace. You are the origin of the Vedas spreading its fragrance. You are cow elephant originating in the icy Himalayas. You are the mother of devas including Brahma. You have to ensure that I do not take another birth when I leave this body at the end of my tenure in this world.

Word by word meaning

Kodiye - creeper  
Ila- young  
Vanchi- Woman  
kombey - pole  
enakku -to me  
vammbe - volunteered  
pazhutta—blessed/granting grace  
Padiye -rung of a ladder  
maraiyin -of vedas  
parimalame - fragrance  
pani- ice  
mal -mountain/greatness/plenty  
imaya- Himalayan  
Pidiye -female elephant  
brahman -Lord Brahma  
mudhalaya - including  
dhevaraip -Heavenly bodies/Gods



petra -(who) yielded  
amme—Oh Mother  
Adiyen -I, your slave/servant  
irandhu - dying  
ingu - here  
inip - henceforth  
piravamal -never to be born  
vandhu - come  
aandukolle—possess and rule me  
  
rajagopal. h..

# ami Andhadhi-Slogam 23: Word By Word Meaning

23. ??? ???????????.

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To Get Trust Worthy Bonds (Everlasting/Immortal Relations)

Tamil Transliteration

Kolllaen manaththil nin kolam allal anbar koottam thannai  
Villen parasamayam virumbenn viyan moovulagukku  
Ulle anaithinukkum purambe ullaththe vilaindhda  
Kalle kalikkum kaliye aliya enn kann maniye

Simple Meaning

Abhirami! You are the honey bliss, inside and outside the three worlds and permeate my whole mind also. You are the happiness that brews in the mind of the realized devotees. you blessed me also who is an unknown entity and you are the pupil of my eye. I will not meditate on any other form than your divine form. I shall not go away from the flock of your devotees. I shall not have alignment with any other path of devotion

Word by word meaning

Kolllaen –will not have  
manaththil –in mind  
nin - your  
kolam - form

allal –other than  
anbar –your devotees  
koottam - group  
thannai—that(group)  
Villen –negate/ not antagonise  
parasamayam –other affiliations/ other religions/ other followings  
virumbenn –will not like  
viyan - sky  
moovulagukku—three worlds  
Ulle - inside  
anaithinukkum –of all/of every thing  
purambe - outside  
ullaththe –in mind  
vilaindha—grown/generated  
Kalle - liquor  
kalikkum –of happiness  
kaliye –oh happiness  
aliya –one who needs protection  
enn - my  
kann - eye  
maniye- pupil

29/8/2013

rajagopal. h..

# ami Andhadhi-Slogam 24: Word By Word Meaning

24. ????? ??? ???????.

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To get cured of Deadly diseases

Tamil Transliteration

maniye, maniyin oliye, olirum mani punaintha  
aniye, aniyum anikkazhaghe, anugaadhavarkkup  
piniye, pinikku marundhe, amarar peru virundhe! -  
paniyenn, oruvarai ninn padhma paadham panindhapinne.

Simple Meaning

Abhirami! You are the pearl. You are also the light of the pearl. You are the ornament made out of that pearl. You are the beauty to the ornament. You are disease to the people who do not get into your fold. You are the cure to their disease also. To devas you are the nectar. After surrendering unto your feet I shall not seek anybody else.

Word by word meaning

maniye - pearl  
maniyin -of pearl  
oliye - Light  
olirum -glowing/glittering  
mani -precious stone  
punaintha- wearing  
aniye - Ornament

anikum –that is worn  
anikku—for the ornament  
azhaghe - beauty  
anugaadhavarkku—who has not come to you  
piniye - Disease  
pinikku –for disease  
marundhe –medicine/nectar  
amarar –Angels/Gods  
peru - begetting  
virundhe- feast  
paniyenn –will not obey/subordinate  
oruvarai –any one  
ninn - your  
padhma - Lotus  
paadham - feet  
panindhapinne—after surrendering/after offering obeisance

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# ami Andhadhi-Slogam 25: Word By Word Meaning

25. ?????? ??????!

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To get whatever is desired

Tamil Transliteration

Pinne thirindhu unn adiyaraip penip pirapparukka  
Munne thavangal muyandru konden mudhal moovarukkum  
Anne ulagukku Abhirami ennum arumarundhe  
Enne ini unnaiyan maravamal nindru ethuvane

Simple Meaning

Mother Abhirami! You are the mother of the trinity supreme-Brahma, Vishnu and Siva. You are the panacea available to the three worlds in the name Abhirami. I have already done great penances of following your devotees and praising them will result in the removal of further births. Because of those penances only I am praising you Mother.

Do I have any other wants Mother?

Word by word meaning

Pinne - behind  
thirindhu - wandered  
unn - your  
adiyaraip—devotees/servants

penip - honour  
pirapparukka—to stop birth cycle  
Munne - earlier  
thavangal - penances  
muyandru - tried  
konden - had  
mudhal –first/earlier/in the beginning  
moovarukkum—Trinity of God—Brahma, Vishnu and Siva  
Anne - you  
ulagukku - world  
Abhirami –(named) Abhirami  
ennum –called/named  
aru- rare  
marundhe- medicine  
Enne - how  
ini - henceforth  
unnai- you  
yan - myself  
maravamal –without forgetting/ ever remembering  
nindru –stand/steadfast  
ethuvane—worship/praise

30/8/2013

rajagopal. h..

# ami Andhadhi-Slogam 26: Word By Word Meaning

26. ?????? ?????!

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To get Powerful Tongue

Tamil Transliteration

aeththtum adiyavar erezhulagayum padaiththum  
kaaththum azhiththum thiribhavaram kamazh poongadambhu  
saaththum kuzhal anange manam naarum nin thaal inaikku enn  
naaththanghu punmozhi eriyavaaru nagai yudaitthe

Simple Meaning:

Brahma, Vishnu and Siva who do the job of creating, preserving and destroying the fourteen worlds worship you, Mother Abhirami with praise; I (Abhirami Bhattar) submit words (Abhirami Andhadhi) at your fragrant feet of such a High Deity bearing sweet smelling garland; those songs finding a place at your feet make me laugh;

Word by word meaning

aeththtum - prasing  
adiyavar - devotees  
erezhulagayum - lower seven and higher seven worlds



padaiththum- creating  
kaaththum - protecting  
azhiththum –dissolving(destroying)  
thiribhavaram - wandering  
kamazh –filling the atmosphere with fragrance  
poo—this could mean flower or that has the power to create  
kadambhu—Kadamba flower  
saaththum - bedeck  
kuzhal –curly hair  
anange –Oh beautiful Lady!  
manam –pleasant smelling  
naarum –spreading fragrance  
nin - your  
thaal - feet  
inaikku –pair (pair of feet)  
enn- my  
naaththanghu –originating from tongue  
punmozhi –sore language  
eriyavaaru –manner of acceptance  
nagai - laughing  
yudaitthe—lead and belong to (laughing)

20.10.2013

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# ami Andhadhi-Slogam 27: Word By Word Meaning

27. ??????? ???????????

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To get Relief from mental illness and fear

Tamil transliteration

udaiththanai vanchap piraviyai, ullam urukum anbu  
padaiththanai, pathma padhayukam choodum pani enakke  
adaiththanai, nenchaththu azhukkaiyellaam nin arutpunalaal  
thudaiththanai, - sundhari - nin arul ethenru soolluvathe

Simple meaning:

Abhirami! Your grace removed the ego, ill feelings and illusion of my heart; you made me worship your lotus feet; gave me a devotion that can melt my stiffened heart; helped me to find ways to come out of the cycle of birth and death; how shall I praise your fame in verses?

Word by word meaning

udaiththanai –(you) broke  
vancha—fraudulent, cruel, revengeful, illusory  
piraviyai - birth  
ullam –heart/mind  
urukum - melting

anbu- love  
padaiththanai- created  
pathma - Lotus  
padha- feet  
yukam - pair  
choodum - wear  
pani - deed  
enakke—to me only  
adaiththanai - cleaned  
nenchaththu -of mind  
azhukkaiyellaam -dust and unwanted  
nin - your  
arul- grace  
punalaal—with flood (with flood of grace)  
thudaitthanai - wiped away  
sundhari—embodiment of beauty  
nin - your  
arul - grace  
ethenru -how can (I explain)  
soolluvathe—explain or tell

20.10.2013

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