

# **The Connoisseurs of Indian culture**



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**BABUJI**  
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## About the author



**B**abuji is a young writer. Right from his childhood he is after true spirituality and a serene social structure. He had read many books on this and observed the truth as follows: ‘The Truth is the same for everyone; it’s the same in everyone. But, the distance we travel mentally from it varies from person to person. That’s why, there prevail thousands of revelations about the Truth. When the distance between the mind and the Truth reduces and completely nullified, we realize that we are not distinct from the Truth’. He says: ‘Only a realized being can formulate a doctrine. They are here to bring clarity in everything. If any chaos emerges out of the doctrine, it is not because of the doctrine but by the minds which wrongly understood the doctrine.’ He supports true secularism. He was inspired by the teachings of Sri Paramahansa Yogananda and took Kriya Yoga initiation from his Master’s Yogoda Satsanga Society of India.

Though he had penned more than ten books, the ones which he wants to promote and to get translated in other languages are ‘God is in our land’ and ‘The Moral Tablet’. The word ‘land’ in the title, doesn’t refer to any geographical



region; it refers to the intuitive inner space of each and every being. He himself had translated this book into his mother tongue Tamil. This book got released in the World Tamil Conference held at Cambodia in the year 2018. The condensed version of common morals which he calls 'the moral tablet', tries to support the universal peace through the attainment of individuals' peace. The global version of the moral tablet was released in Shanghai in 2019.

He also has a Trust organisation by name PUTLI to spread these works. He expands the Trust name as follows: 'P' stands for Purity; 'U' is for Uniformity; 'T' stands for Truthfulness; 'L' stands for Love; 'I' stands for Introspection of 'I'.

He says: 'When Purity is established in mind, it results in uniformity of thoughts, words and actions. This state is known as Truthfulness. When it is felt and expressed naturally, we call it Love. This love (which is based on Purity, Uniformity and Truthfulness) is the representation of the omnipresent 'I', which is God.

He is a family man; a simple being. He is the one who has been trying to execute the principle 'Do your duty and don't look back or forward for the results'. But he too has some wishes. He wants to see a 'scams and abuses free' nation, filled with unity, unbroken culture and unexploited nature; he wants to see the above throughout the world. He wishes that India should act as a role model to the world in preserving and enjoying the world peace. By practicing





one's own religion truly and correctly, one achieves purification of mind and thus realizes the brotherhood of all souls despite linguistic, sectarian and other differences. He strongly believes that through this common sense of brotherhood and love, one can attain unwavering peace in the self and also can encourage the universal peace. His books are written only on this context in various dimensions and depths, over a period of two decades.

– The Publisher





## A Foreword

The connoisseur means a good judge, an expert. I take this term in a broader sense. The connoisseur just doesn't stop with writing the judgments; he executes them on his own. He doesn't need any higher authority in this world to approve his executions. He acts as per the will of God. Their actions directly affect the society. Their actions might look intolerable to those who are caught up in the 'trends'. Because, on most occasions, they break old trends and bring new ones, obviously the right ones. Some could influence a few; some could influence a big mass. But they all tried to bring their justice to the society in their own way. It is the intention that counts, the result may be big or small. Here I am going to tell about a few such connoisseurs from the history of India who are known to the society. Needless to say, there have been several trend makers who do their job silently, without getting caught in the eyes of the so called society. I am talking about a few who got down to the society. It's all happen as per the will of God. Indian history has been a subject of spiritual research; only those who work on it would find interesting personalities and the truths behind those personalities.

The word 'Indian culture' here refers to the culture that existed (and still existing) in India, some 5000 years back. I hope it is made clear what I am trying to mean. The culture which we are referring here is the culture of the natives. In





the past two millenniums, many intrusions occurred, many new ideals emerged. Still, the key of the Indian culture is still alive, due to the contributions of connoisseurs like the ones I am going to brief about. Naming all of them is quiet impossible. I had taken just a few of them and had tried to highlight their contributions in minimal words.



## Sri Rama and Sri Krishna – the epic heroes

**S**ri Rama is the hero of the epic Ramayana. He is born as a Kshatriya (warrior or ruler) and lived as an ideal human being, though he expressed his extra ordinary astounding skills at times. He killed the demon king Ravana who maliciously captured his wife Sri Sita and brought her back to Ayodhya, Sri Rama's own kingdom.

Sri Krishna comes in another epic, Mahabaratha, which is the longest epic in the world. He was born in a prison and was taken to a village of cowherds. He was brought up there. He played lots of mischiefs there and those stories themselves are a huge collection for appreciation. He kills lots of evil beings and he himself declares that it is the very purpose for which he came down to the earth. He happens to be the maternal uncle for Pandavas and helps them win in the battle of KuruKshetra. The advice he rendered to Arjuna, one of the Pandavas, in the battlefield is praised as the Bhagawat Gita (Outpourings of the Divine). It is the most appreciated and respected scripture in the Hindu religion.

These stories are known to everyone in India.

These heroes are more than human personifications. They are revered as the descendants of the Divine. They continue to be the all-time heroes of India. Their personifications





have reached every nuke and corner of the greater India. Greater India, here includes parts of Indonesia, Thailand, Cambodia, Afghanistan, Pakistan, Nepal, Sri Lanka, Tibet, Myanmar and Bangladesh. We can find the archeological proofs there even today. I use the term 'Greater India' only on cultural basis, not on any other grounds. Their impact on the Indian culture is inerasable.

The world may doubt the physical existence of these divine personalities - but not the Indians who live here for millenniums. So, if you ask an Indian native, 'Do you believe Rama or Krishna existed here?', he or she would just laugh at you. For them they are as real as you are!

Sri Rama and Sri Krishna have birth dates. They have their own astrological charts. Their birth places, the places they visited, friends and enemies they encountered - all these things are registered. Even the dates of their physical departure and the places where they left their physical bodies had been recorded. Their birthdays are celebrated even today with all glories, throughout the nation.

They had contributed so much to the Indian culture. The unconditional devotion to the Almighty, the respect to the parents, the loyalty with one's life partner, the disciplines to be practiced in the society that holds diversified personalities, the love for the mother earth and for her living beings, the oneness and eternity of the soul, the doctrine of karma, rebirth, renunciation, life after death, Mukthi or liberation and what not? All these things are still spoken widely in India due to the strong presence of these divine personalities.



The philosophies and the ethics are taught through stories so that even laymen come to understand the disciplines and principles to be followed in the path to perfection. Obviously, Sri Rama or Sri Krishna would be playing a role in most of such traditional stories.

Though they are worshipped as the personifications of the same Divinity, some differences still prevail between them, as they emerged in different eras. Sri Rama is said to be unaware of his divine acquaintances whereas Sri Krishna is known as an all knowing personality from the first day of his earthly existence. Both are playful and extra-ordinarily skillful in their childhood.

Another difference between them which is often quoted is, Sri Rama stucked to one wife whereas Sri Krishna married several wives. It is often explained in wrong sense. But the truth is, Sri Rama lived with one wife, as a single personality, whereas Sri Krishna lived in all the houses of his wives simultaneously. The wives are none other than his devotees. Srimad Bhagata says that Sri Krishna is found in all the houses of his devotees at the same time. We can say ironically that, Sri Krishna too followed one to one relationship in the family!

Those, who wonder how a person can be present in many places at the same time, are advised to refer to the chapter 'The saint with two bodies' in 'The autobiography of a yogi' written by Sri Paramahansa Yogananda. The Master explains it scientifically. If a saint can do that, why not an incarnation of the Divine?





The rule of cause and effect is so strongly and profoundly taught by these divine personalities. ‘What you sow, so you reap’ – this applies even to God if He comes down to earth. For the Indians, the stories of Sri Rama and Sri Krishna are the standing proofs for this. There are instances where they bore the consequences of their own actions to teach everyone, that, whoever it is, one has to face the consequences of one’s own action, let it be good or bad.

They also have taught the ways which can bring one out from the miseries and bondages of the world. By being devoted to God and by being disciplined – one can escape from the clutches of the cause and effect of one’s deeds. Even when the consequences hit back, the one who is centered in devotion and discipline, will not feel hurt.

The devotees who got enlightenment through the attunement with Sri Rama and Sri Krishna are limitless. Some known devotees among them:

Sri Rama’s devotees – Sri Hanuman, Baktha Rama Dass, Tulsidas, Namdev, Kabir.

Sri Krishna’s devotees – Meera bai, Vidyapathi, Baktha Kanakadas, Tukaram, Baktha Prabhu Padha.

The people of India are awe-struck with the life stories of these epic heroes and always admire their footprints in every walk of life.



## Rishis

**R**ishi literally means 'one who sees'. What the rishis see is different from what we ordinary people see. The three types of vision (drishti) that rishis have are:

1. Sukshuma Drishti
2. Andhar Drishti
3. Dhivya Drishti

Through Sukshuma Drishti, rishis see beyond geographical and material boundaries. Through Andhar Drishti, rishis come to know about the causes, the root seeds of all beings, which bind them to the planet in various forms and for various durations. Through Divya Drishti, rishis know the past, present and future at the same time.

They are endowed with divine knowledge which they inherit naturally or through their strict and serene spiritual practices. They bring down the ultimate truths regarding the creation and God, and they feed them to the humans through logical and exponential texts. The extent they went down is so deep that many of their texts which are in the form of hymns are still uttered in all corners of India.

A Rishi can be either a family man or a celibate. But basically they prefer to stay in solitude. So, most of the rishis are forest dwellers. The place where they dwell is known as Ashram. There are woman rishis too. Examples: Ghosha





(daughter of Kakshivat), Lopamudra (wife of Agasthya), Maitreyi (wife of Yagnavakya), Gargi (daughter of Sage Vachaknu), Anusuya (wife of Atri Maharshi). Generally, the wives of rishis are rishis themselves. They transmit their transcendental knowledge to the next generation through their well-qualified disciples. Through the hierarchy of Master-Disciple relationship, the most precious knowledge regarding the spirit and the nature is carried down to the present.

Rishis are classified under some categories. The king who has the qualities and contributions of a rishi is a Raja rishi, example – Janaka. The rishi who has unrestricted access everywhere is a Deva rishi, examples – Narada, Parvata, Asita, Vatsara. The rishi who has the knowledge of the creator (Brahma) is a Brahma rishi, examples – Vasishta, Viswamithra, Yagnavalkya.

Saptharishis are seven prominent rishis who are extolled in Vedhas, the most ancient religious scriptures of India. The names of these seven rishis vary according to the ages. Saptha Rishis are said to have their presence in the stars, which the Indians regard as Saptharishi Mandalam. The seven rishis who are said to be identified with the constellation (which is known as Big Dipper) are: Vashishta, Marichi, Pulastya, Pulaha, Atri, Angiras and Kratu.

When we talk about rishis, no one can leave out the name of Vyasa Maharshi also known as Vedha Vyasa. He classified the Vedhas into four and is the author of eighteen





puranas and Brahma sutras. He is also the author of the world's longest epic The Maha Baratha.

In the recent history of India also, we have seen some rishis. Here are some examples:

Sri Ramalinga Vallalar (1823-1874) – who found and pointed out God as the Great Vast Light of Compassion.

Lahiri Mahasaya (1828-1895) – who brought back the ancient scientific technique of Kriya Yoga to the world to speed up God/Self realization.

Swami Vivekananda (1863-1902) – who roared in the international religious conference held in USA and made the whole world look at India in a different and probably the right way.

Mahatma Gandhi (1869-1948) – who took the role of a Raja rishi, though he was not on throne and fought for India's independence in a non-violent way.

Sri Ramana Maharshi (1879-1950) – who is a knower of the Self and the one who guides all in the path of

self realization through strenuous query of 'who am I'.





## Eighteen Sidhars

**S**idhar means the one who had attained sidhi. There are said to be eight sidhis (ashtama sidhi) related to the material creation.

1. Anima (shrinking) — Power of becoming the size of an atom and entering the smallest beings

2. Mahima (expansion) — Power of becoming mighty and co-extensive with the universe. The power of increasing one's size without limit

3. Laghima (lightness) — Capacity to be quite light in weigh though big in size

4. Garima (weightful) — Capacity to weigh a lot, though seemingly being small in size

5. Prapti (fulfillment of desires) — Capacity to enter all the worlds through yogic powers. It is the power of attaining everything desired

6. Prakasym (irresistible will) — Power of disembodiment and entering into other bodies and going to heaven and enjoying what everyone aspires for, simply from where he stays

7. Ishatvam (supremacy) — Have the creative power of God and control over the Sun, Moon and the elements



8. Vashitvam (dominion over the elements) — Power of control over kings and gods. The power of changing the course of nature and assuming any form

But the important sidhi is self realization. These eighteen sidhars are known for their material, as well as, spiritual sidhis. There are hundreds of Sidhars. But eighteen of them are praised with special reverence.

Most of the Sidhars are routed in south India, that too in Tamil Nadu to be specific, though they have seen the length and breadth of the whole universe through their sidhis. They have rendered thousands and thousands of mystical poems in Tamil language. They exhibit the science of creation, purpose of human life, the dangers of delusive material life.

Sidhars talk more on the internal God (Atman) rather to the external manifestations of God. They ridicule

The religious ceremonies practiced externally and advice the human kind to stay clean and devoted internally.

Sidhars, through their mystical powers, have found the medicinal qualities in the plants and chemicals and have rendered medicines for numerous diseases, which is a unique stream of medicine, known as Sidha medicine. They taught to find out the nature of diseases through pulse reading. Later, this practice is spread to other types of medicines also. They are considered to be the inventors of martial arts.





Their revelations and contributions had been written in palm leaves in Tamil language and had been preserved through ages by the natives. We can find some of them in countries like German, USA and UK even today.

A major difference between Rishis and Sidhars is that the latter are more mystical in their interpretations. While Rishis outpoured Vedhic hymns, which are regarded as the voice of the Divine and are accessible to a particular section of humans, the Sidhars sang poems for the ordinary laymen, which are mystical though. Most of the Rishis are Brahmins in origin. Almost all Sidhars are non-Brahmins in origin.

Sidhars are secular and their contributions are applicable to all beings.

The only sage who is regarded as a Rishi and also as a Sidhar is Agasthya. He had contributed to Vedhas as well as to the ordinary people in terms of medicines and other practical common values. There prevails a less popular notion which says Rishi Agasthya and Agasthya Sidhar are two different personalities. But there are proofs from ancient mythical scriptures (Skandha Purana – Sanskrit) and social scriptures (Pura Naanooru – Tamil) which confirm the presence of sage Agasthya, both in the northern and southern parts of India. In fact, his sculptural and philosophical presence is there in Vietnam, Cambodia, Java, Indonesia and in some other places of South and Southeast Asia – even today.

Let us see the place of birth, some important literary contributions and the place of Jeeva Samadhi of the eighteen



Sidhars in brief. It is to be noted that some Sidhars are said to have more than one place of Jeeva Samadhi, since they could traverse through more than one physical body.

### **1. Idaikkaadar**

Birth place: Idayan Thittu in Kanchipuram District, Tamil Nadu.

Lierary contribution: Varushadhi, a Tamil scripture related to astrological science.

Place of Jeeva Samadhi: Thiruvannamalai, Tamil Nadu.

### **2. Sattai Muni**

Place of Birth: Sri Lanka.

Literary contribution: sattaimuni nigandu 1200, sattaimuni vaatha kaaviyam 1000, sattaimuni sarakku vaippu 500, sattaimuni navarathina vaippu 500, sattaimuni vagadam 200, sattaimuni mun gnanam pin gnanam 200, sattaimuni karppam 100, sattaimuni unmai vilakkam 51.

Place of Samadhi: Seerkazhi, Tamil Nadu.

### **3. Pathanjali**

Place of Birth: Not known.

Literary contributions: Gyana Sutram, Mahabhashya.

Place of Samadhi: Sri Rameswaram, Tamil Nadu.



#### 4. Konganar

Place of Birth: Oothiyur, Erode District, Tamil Nadu.

Literary contribution: konkanavar vaatha kaaviyam-3000, konkanavar mukkaandangal 1500, konkanavar thanigunam 200, konkanavar vaithiyam 200, konkanavar vaatha soothiram 200, konkanavar thandagam 120, konkanavar gnana saithanyam, konkanavar sarakku vaippu 111, konkanavar karppa soothiram 100, konkanavar vaalai kummi 100, konkanavar gnana mukkaanda soothiram 80, konkanavar gnanavenba soothiram 49, konkanavar aathiyantha soothiram 45, konkanavar muppu soothiram 40, konkanavar urpathi gnanam 21, konkanavar suththa gnanam 16, konkanavar vaatha kaaviyam 3000, konkanavar nadukaandam, konkanavar kadaikaandam.

Place of Samadhi: Thirupathi, Andhra Pradesh.

#### 5. Kudhambai Sithar

Place of Birth: Not known.

Literary work: Kudhambai Sithar Kannigal 246.



Place of Jeeva Samadhi: Mayiladu Thurai, Tamil Nadu.

### **6. Paambaati Sidhar**

Place of Birth: Thirukkogarnam, Tamil Nadu.

Literary works: Paambaatti Sidhar Paadal, Sithraa Roodam, Paambaatti Sidhar Vaithiyam.

Place of Jeeva Samadhi: Virudhachalam/ Thirukkadaiyur, Tamil Nadu.

### **7. Karuvooraar**

Place of birth: Karoor, Tamil Nadu.

Literary works: 700 karuvoorar vaatha kaaviyam 700, karuvoorar vaithiyam 500, karuvoorar yoga gnanam 500, karuvoorar pala thirattu 300, karuvoorar gurunool soothira 105, karuvoorar poorana gnanam 100, karuvoorar meisurukkam 52, karuvoorar sivagnana petham 42, karuvoorar karppa vithi 39, karuvoorar muppu soothiram 30, karuvoorar attamaasithu.

Place of Jeeva Samadhi: Karoor, Tamil Nadu.

### **8. Thirumoolar**

Place of birth: Madurai, Tamil Nadu.

Literary works: Thirumoolar kaaviyam (krantham) – 8000, Thirumoolar sirpa nool 1000, Thirumoolar jothidam 300 Thirumoolar



maanthiregam 600 Thirumoolar salliyam 1000, Thirumoolar vaithiya kaaviyam 1000, Thirumoolar vaithiya karikidai - 600, Thirumoolar vaithiya surukkam 200, Thirumoolar sookkuma gnanam 100, Thirumoolar perungaaviyam 1500, Thirumoolar theetchai vithi 100, Thirumoolar korvai vithi 16, Thirumoolar theetchai vithi 8, Thirumoolar yoga gnanam 16, Thirumoolar vithi nool 24, Thirumoolar aaraathaaram 64, Thirumoolar pachai nool 24, Thirumoolar perunool 3000.

Place of Jeeva Samadhi Chidambaram, Tamil Nadu.

### **9. Korakkar**

Birth place: Coimbatore, Tamil Nadu.

Literary works: korakkar chandiraregai, korakkar namanaasathiravukol, korakkar ravimegalai, korakkar muththaaram, korakkar malaivagadam, korakkar karppam, korakkar muthineri, korakkar attakarmam, korakkar soothiram, korakkar vagara soothiram, korakkar thandagam, korakkar karppa soothiram, korakkar birma gnanam,

Place of Jeeva Samadhi: Vadakku Poigai Nallur, Tamil Nadu.





## 10. Kamala muni (or Kalangi Nathar)

Place of Birth: Not known.

Literary works: kalanginathar vagara thiraviyam,  
kalanginathar vaithiya kaaviyam,  
kalanginathar gnanasaraamsam,  
kalanginathar gnana poojavithi,  
kalanginathar indirajaala gnanam,  
kalanginathar gnana soothiram,  
kalanginathar upadesa gnanam,  
kalanginathar thandagam.

Place of Jeeva Samadhi: Thiruvavur (another belief is  
Kancheepuram).

## 11. Bogar

Place of birth: China.

Literary works: Bogar 7000, Bogar jananasagaram, Bogar  
nigandu 1700, Bogar nigandu karukidai,  
Bogar nigandu kaiyedu, Bogar vaithiya  
kaaviyam 1000, Bogar sarakku vaippu  
800, Bogar panchapatchi sathiram, Bogar  
karpam 300, Bogar varma soothiram 100,  
Bogar malai vaagadam, saptha kaandam  
7000, Bogar updesam 150, Bogar rana  
vaagadam 100, Bogar karppa soothiram  
54, vaithiya soothiram 77, Bogar muppu  
soothiram 51, Bogar gnana soothiram 37,  
Bogar attanga yogam 24, Bogar poojavithi.

Place of Jeeva Samadhi: Palani, Tamil Nadu



## 12. Romarishi or Rama Devar

Place of Birth: Rome, Italy.

Literary works: yakobu sivayogam, yakobu vaithiya kaaviyam, yakobu vaithiya sinthaamani, yakobu sunnam, yakobu sunnakaandam urai, yakobu logaenthoora vaatha kaaviyam, yakobu panchamitram thandagam, yakobu vaithiya kalladam yakobu vaithiyam 300, yakobu senthooram, yakobu soothiram 155, yakobu soothira surukkam 57.

Place of Jeeva Samadhi: Azhagar malai, Tamil Nadu.

## 13. Agathiyar

Place of birth: Mystery.

Literary works: Agathiyar 2000, Agathiyar Rana Nool – Deals with medicines for internal and external wound dressings. Agathiyar Vaithiya Rathina Surukkam – Briefs Siddha Medicine preparation methods. Agathiyar Vaidyam, Agastiyar Nayana vithi, Perunool, Agathiyar Tharukka Saasthiram, Agathiyar Poorana Soothiram, Thirumanthiram 1500, Vaithiya kaaviyam 1500, Amuthakalai gnanam 1200, Ayulvetham 1200, Sowmiya sagaram 1200, Vaatha sowmiya sagaram 1200, Ilakka sowmiya



sagaram 1200, Paribaasai 500, Jaala soothira thirattu 500, Gnanam 500, Rana vagadam 500, Gowmathi 400, Aedaipaagam 400, Vaithiya rathina surukkam 360.

Place of Jeeva Samadhi: Trivandrum, Kerala.

#### **14. Pinnakeesar**

Place of Birth: not known.

Literary works: Mei Gnanam, Gnanappaal, Muppooch Chunnach Cheyaner.

Place of Jeeva Samadhi: Nangunaacheri, Kerala.

#### **15. Pulasthiyar**

Place of Birth: Not known.

Literary works: Vaithiya vadham, Vaadha Suthiram, Karpa Suthiram, Gnana Suthiram, Vaithiya vaadham, Uzhalaich churukkam.

Place of Jeeva Samadhi: Paapa Naasam, Tamil Nadu.

#### **16. Agappei Sithar**

Place of Birth: Not known

Literary work: Agappei Sithar paadal thirattu, Poorana Gnanam

Place of Jeeva Samadhi: Ettakkudi, Tamil Nadu



### 17. Sundharaanandhar

Birth Place: Kishkindha, Karnataka.

Literary works: Sundaranandar kaaviyam, Sundaranandar vishanivaarani, Sundaranandar vaakiasoothiram, Sundaranandar vaithiyathirattu, Sundaranandar kesari, Sundaranandar siddhagnanam, Sundaranandar theetchavithi, Sundaranandar poojaviithi, Sundaranandar athisaya kaaranam, Sundaranandar sivayoga gnanam, Sundaranandar muppu, Sundaranandar thandagam.

Place of Jeeva Samadhi: Madhrai, Tamil Nadu.

### 18. Machamuni

Place of Birth: North India.

Literary works: Machamuni meignanam 800, Machamuni sothidam, Machamuni thirumanthiram 800, Machamuni perunool kaaviyam 800, Machamuni sarakku vaippu 800, Machamunivagaaram 800, Machamuni yogam 800, Machamuni vaithiyam 800, Machamuni vethantham 800, Machamuni gurunool 800, Machamuni theetchavithi 100, Machamuni thandagam 100, Machamuni thoola sookkuma kaarana gnanam 30, Machamuni soothiram 21.



Place of Jeeva Samadhi: Thirupparankundram, Tamil Nadu.

Some other remarkable Sidhars are Therayar, Poonakkannar, Pulikkaiesar, Azhugannar. These Sidhars also brought down under the list of eighteen Sidhars, by some scholars.



## Acharyas

When man started to think about his existence, the creation and the source of the creation, different philosophies emerged.

Some believe that the individual consciousness and the material world are created by a supreme consciousness, which are real but distinct to each other. Some believe that the individual consciousness and the supreme consciousness are the same but are separated by ignorance which deludes the being to see the body and the creation as real which are unreal truly speaking. Some believe that the individual consciousness and the creation are just the parts of the supreme consciousness. A few believe that there are only individual consciousness and the unconscious materials which are several and that there is no such thing as the supreme consciousness. Based on the beliefs and practical experiences, three philosophies are widely accepted as authentic philosophies of existence.

1. Advaita philosophy of Sri Adhi Sankaracharya.
2. Visishtadvaita philosophy of Sri Ramanujacharya.
3. Dvaita philosophy of Sri Madhvacharya.



### **Sri Adhi Sankaracharya (788 AD – 820 AD)**

Adhi Sankaracharya was born in Kalady, Kerala. His spiritual Guru is Sri Govindha Bagawatpadha. At a young age he left his home and traveled the length and breadth of the nation, teaching and propagating Advaita philosophy. Advaita means non-duality. He doesn't find any difference between Atma (soul) and Paramatma (God). This philosophy is considered to be the toughest to comprehend in the path of self-realisation. He won many debates over the scholars of other philosophies during his traveling.

He grouped the devotees in Hinduism under six Heads as Saivaites, Vaishnavites, Saakthas, Sauras, Koumaraas, Ganpathyas. He established four Mutts in the four directions of the nation – to train and produce monks who could spread Advaita philosophy. His literary works include commentary on Brahma Sutra, commentaries on ten principal Upanishads, Commentary on Bhagawat Gita, Dhakshinamurthy Stotra, Bhajagovindha Stotra, Sivananda Lahiri, Upadesasahasri.

At the age of 32, finally he was seen in Kedharnath, Uttarkhand. His Samadhi is considered to be present in Kedharnath.

### **Sri Ramanujacharya (1017 AD – 1137 AD)**

Sri Ramanujacharya was born in Sriperumbudhur, Tamil Nadu. His Guru is Yamunacharya. His philosophy is Visishta Advaita which means qualified monism. He says that the individual soul and the Universal Soul are not the





same, and that all the souls are connected and the individual soul has the potential to realise the Universal Soul.

Sri Ramanujacharya too traveled across the corners of India and won many debates that questioned his philosophy. His literary works include Shri Bhashya, Vedarthasangraha and the Bhagavad Gita Bhashya. He is considered to be the first religious philosopher in India who talked openly about the equanimity among humans. He had to face many life threats though he lived for quite a long time on earth for a period of 120 years. He finally got Samadhi in Sri Rangam, Tamil Nadu.

#### **Sri Madhvacharya (1238 AD – 1317 AD)**

Sri Madhvacharya was born in Pajaka, the west coast of Karnataka. His Guru is Achyuthapreksha. Madhvacharya took Sanyasam (celibacy) at an early age. His philosophy is Dvaitam, which means dualism. Thus, he is against the philosophies of Sankaracharya's monism and Ramanujacharya's qualified monism. According to him, the soul and God are two different realities. He says that God is the independent reality whereas the souls and the matter are the dependent realities. As per his philosophy, the liberation of the soul is achievable only through the grace of God.

Sri Madhvacharya found eight Mutts in Udupi, Karnataka to spread Dvaita philosophy. He too travelled across the country and won many scholars in philosophical debates. His Samadhi is in Udupi, Karnataka.





These three schools of Vedhantha are widely accepted in Hinduism. These three philosophies accept the existence of the Superior Consciousness and the path of devotion. These three Acharyas (Masters) have their origin in South India.

There is yet another philosophy founded by Kapila Muni, called Samkhya. It is widely believed that he belonged to 6<sup>th</sup> or 7<sup>th</sup> BCE. He too was a Vedhic scholar, but his philosophy was unpopular.

Samkhya accepts the notion of higher selves or perfected beings but rejects the idea of God. Samkhya argues against the existence of God on metaphysical grounds. Samkhya theorists argue that an unchanging God cannot be the source of an ever-changing world and that God was only a necessary metaphysical assumption demanded by circumstances. The doctrines of Samkhya have no explicit role for a separate God. Thus, this philosophy paved way for the emergence of new religions like Buddhism where the existence and role of God are not discussed. It also led to the formation of atheist groups, some of which are still existing in some parts of the nation.



## Nayanmars

**N**ayanmars or Nayanars are sixty three in number. They all are devoted to Lord Shiva and are rooted in Tamil Nadu. All the four varnas (castes) of people come under the classification of Nayanars. Workers, women, warriors, scholars, ignorant, poor, rich – all these types of humans have a place in the list of Nayanmars. Hence, Nayanmars stand as a proof for the equality of position is being maintained in the path of devotion. Let us see the names and occupations/castes of 63 nayanars.

<b>Name</b>	<b>Occupation/caste</b>
Adhi Bathar	Barathavar
Appoodhi Adigal	Brahmin
Amarneedhi Nayanar	Businessman
Arivattayar	Velaalar
Aanaaya Nayanar	Shepherd
Isai Gnaniyaar	Aadi Saivar
Idangazhi Nayanar	Velir
Iyarpagai Nayanar	Businessman
Ilayaankudi Maarar	Velaalar
Ruthira Pasupathi Nayanar	Brahmin



Eripatha Nayanar	Marabariyaar
Eyarkon Kalikaamar	Velaalar
Enathi Nadhar	Saanraar
Iyadigal Kaadavarkon	Kaadavar
Gananaadhar	Brahmin
Ganampullar	Sengundhar
Kannappar	Hunter
Kalia Nayanar	Sekkar
Kazhatritrarivaar	Warrior
Kazhar Chingar	Warrior
Kaari Nayanar	Brahmin
Kaaraikkal Ammayaar	House wife
Kungiliya kalayanaar	Brahmin
Kulachiraiyaar	Marabariyaar
Kootruvar	Labourer
Lalikkamba Nayanar	Businessman
Kochengat Chozhan	King
Kotpuli Nayanar	Velaalar
Sadayanaar	Aadhi Saivar
Sandeswara Nayanar	Brahmin
Sakthi Nayanar	Velaalar





Saakiyar	Velaalar
Sirappuli Nayanar	Brahmin
Siruthondar	Mamaathirar
Sundaramurthy Nayanar	Aadhi Saivar
Seruthunai Nayanar	Velaalar
Somasimaarar	Brahmin
Thandiyadigal	Sengundhar
Thirukkurippu Nayanar	Egaaliyar
Thirugnaana Sambandhar	Brahmin
Thirunaavukkarasar	Velaalar
Thirunaalai povaar	Pulayar
Thiruneelakandar	Potter
Thiruneelakanda Yazhpaanar	Paanar
Thiruneelanakka Nayanar	Brahmin
Thirumoolar	Shepherd
Naminanthi Adigal	Brahmin
Narasinga Munayar	Munayar
Ninra Seer Nedumaaran	King
Nesa Nayanar	Saaliyar
Pugazh Chozhan	Warrior
Pugazhthunai Nayanar	Aadhi Saivar



Poosalaar	Brahmin
Perumizhalaikkurumbar	Kurumbar
Mangayarkkarasiyaar	Queen
Maanakkanjaara Nayanar	Velaalar
Muruga Nayanar	Brahmin
Munayaduvaar Nayanar	Velaalar
Moorka Nayanar	Velaalar
Moorthy Nayanar	Businessman
Meiporul Nayanar	Velaalar
Vaayilaar Nayanar	Velaalar
Viranminda Nayanar	Velaalar

Irrespective of the caste, creed and gender these devotees are worshipped and celebrated in the temples of Lord Shiva. Of these 63 devotees, three along with Maanicka Vaasagar are marked as Samayak Kuravar and assume special stature in Saivait temples. The Tamil Saivaite devotional literary works are collectively known as Panniru Thirumuraigal, twelve divine collections of hymns. Many songs were found missing and damaged, and currently, only some 18,000 songs are available in these collections which were gathered and ordered by Nambiandaar Nambi from Chidambaram temple during 10 BC.



## Azhwaars

As Nayanmars are to Saivam, Azhwaars are to Vainavam, where God is worshipped in the name of Lord Vishnu. Azhwaars are 12 in number and lived during 6 BC to 9 BC. They too had come from the soil of Tamil Nadu and had sung devotional hymns in Tamil. Their devotional hymns totaling to 4,000 were collected by Nadha Munigal and are revered as Naalaayira Dhivaprabandham. Here too, devotees from different walks of life are celebrated and are held at high altitude.

### **Twelve Azhwaars:**

#### **Poigaiyaazhwaar**

Period: 713 CE.

Place of origin: Thiruvekka, Kanchipuram.

Literary works: Mudhal Thiruvanthathi, 100 verses.

#### **Boothathaazhwaar**

Period: 713 CE.

Place of origin: Mahabalipuram.

Literary works: Irandam Thiruvanthathim 100 verses.



### **Paeyazhwaar**

Period: 713 CE.

Place of origin: Thiru Mayilai.

Literary works: Moonram Thiruvanthathi, 100 verses.

### **Thirumazhisaiyaazhwaar**

Period: 720 CE.

Place of origin: Thirumazhisai.

Literary works: Nanmugan Thiruvanthathi (96 verses),  
Thiruchanda Virutham (120 verses).

### **Nammaazhwaar**

Period: 798 CE.

Place of origin: Azhwar Thirunagari.

Literary works: Thiruvaimozhi (1,102 verses), Thiruvasiriyam  
(7 verses), Thiruvirutham (100 verses),  
Periya Thiruvanthathi (87 verses).

### **Madhurakaviyaazhwaar**

Period: 800 CE.

Place of origin: Thiru Kollur.

Literary works: Kanninun Siruthambu, 11 verses.



### **Kulasekara Azhwaar**

Period: 844-883 CE.

Place of origin: Thiruvanchikulam.

Literary works: Perumal Thirumozhi, 105 verses.

### **Periyaazhwaar**

Period: 785 CE.

Place of origin: Srivilliputhur.

Literary works: Thiruppallandu (12 verses), Peryazhwar Thirumozhi (461 verses).

### **Randaal**

Period: 767 CE.

Place of origin: Srivilliputhur.

Literary works: Nachiyar Thirumozhi (143 verses), Thiruppavai (30 verses).

### **Thondaradippodiyazhwaar**

Period: 726 CE.

Place of origin: Thirumandankudi.

Literary works: Thirumaalai (45 verses), Thiruppalliezhuchi (10 verses)





### **Thiruppaanaazhwaar**

Period: 781 CE.

Place of origin: Uraiyur.

Literary works: Amalan Adi Piraan, 10 verses.

### **Thirumangaiyaazhwaar**

Period: 776 CE.

Place of origin: Thirukurayalur

Literary works: Periya Thirumozhi (1084 verses), Thiruvezhukootru Irukai, Thirukkurum Thandagam (20 verses), Thirunedum Thandagam (30 verses), Siriya Thirumadal (40 verses), Periya Thirumadal (78 verses).



## Icons of Indian classical music

Indian music has its origin in Vedhas. Rig Vedha has certain hymns as musical notes. Sama Vedha is in the form of music. Basically the Indian classical music is meant for worship and prayers. Even in the courtyards of kings, primarily classical music was played. Folk songs are meant for the average people who sing about their day to day life and social practices. Their style and structure vary widely, from place to place, as India is a multi-faceted nation.

After the intrusion of Mughal emperors, the classical music had some absorption from other blends, in particular the notes of Persian music with the influence of Sufism. That's how Hindustani music was formed in the beginning of 12<sup>th</sup> century BC, in north India. Anyway, the Carnatic music of south India remained unaffected by foreign intrusions.

Here I want to point out some icons in Indian music whose presence and contributions can never be taken away from the history of Indian music. All of them sang on divinity and nothing else.

### **Sage Naradha**

Sage Naradha is said to be a celestial being, a son of Lord Brahma. He is regarded as Rishiraj, 'king of Rishis'. He is said to be on the move - continuously, visiting different worlds, spreading divine messages, chanting the names of



Lord Vishnu. He holds the musical instrument Tambura, by name 'Mahati' in his right hand.

### **Sage Tumburu**

Tumburu is said to be a Gandharva, a celestial being, who is regarded as a mighty singer and musician, often found to be singing the glory of Lord Vishnu. He is the son of sage Kashyapa, and so sometimes regarded as a sage also. In south India, he is depicted with a face of a horse, Veena (a musical instrument using stings) in one of his hands. In the south, there is a belief that sage Tumburu praised Lord Shiva and got boon of immortality from Him.

### **Nam Dev (1270-1350 AD)**

Nam Dev is from the state of Maharashtra. Though he is Hindu by religion, his devotional songs and path are respected by Sikhs also in the state of Punjab. He is said to have made many miracles during his life time through his deep rooted devotion on God. He is known for the contribution of devotional literature in Marati language, known as Abhangas. He says that God is for all classes of people irrespective of cast, creed and religion; thus, during and after his life time, he has been highly adored by the so called lower classes of people in the religion of Hinduism and also by the people of other religions.





### **Kabir (1440 – 1518 AD)**

Kabir is a mystic poet from the state of Uthar Pradesh. He was a weaver by profession and a Muslim by religion. But he was influenced by the devotional saint and poet Swami Ramananda of Kasi and became a disciple of the latter. Kabir was considered to be a social reformer also, since he criticized some rituals in Hinduism and Islam. His poems and doublets are liked by the followers of Sikhism too. He is very straight to the path of devotion and proclaims that God is for all and being righteous is the path. His followers are known as *Kabir panthis*.

### **Meera Bai (1498 – 1546 AD)**

Meera Bai is from the state of Rajasthan. She was a warrior by community, but a mystic devotional poet by nature. She lived during the dawn of Mughal Empire. She had been devoted to Lord Krishna from her very childhood. Without her willingness, she got married to Bhoj Raj, the prince of Mewar. There were quite a lot of wars going on during her life time, between the Hindu kings and the Mughal kings. Her husband died due to war wounds. After a few years, her father and father in law were also killed in a war with the Islamic army of Babur. Her own relatives (in-laws) tried to execute her since she was not sticking to the royal ways of living. She stood strong in her unconditional devotion to God and withstood all the odd things which were targeted at her. She was seen as a symbol of social being seeking freedom to love God and



God alone. Though the available poems penned by her are only a few in numbers, her influence on the Indian culture is remarkable and inerasable.

### **Purandara Dasa (1484 – 1564 AD)**

Purandara Dasa was born in the 15<sup>th</sup> century AD in Karnataka, a south Indian state. He is said to be the father of Carnatic music. He designed the basic methods of teaching Carnatic music. He was the composer, Carnatic vocalist and instrumentalist as well. Most of his songs are in Kannada language. He composed 4,75,000 songs. He is believed to be an incarnation of Sage Narada.

### **The Musical trinity of Carnatic music**

Muthuswami Dheekshidar (1775 – 1835 AD), Thyagarajar (1767- 1847) and Shyama Sasthirigal (1762 – 1827) are revered as the musical trinity of Carnatic music.

All these three icons lived in Thiruvarur, Tamil Nadu. They composed Telugu songs in more numbers. Still, we can also see a few Tamil and Sanskrit compositions of them. Muthuswami Dheekshidar had the grace of Lord Muruga at Thiruthani and sang his first song on Gurukuha (Lord Muruga). He also sang devotional songs on other forms of Hindu deities. Thyagarajar was a stern devotee of Lord Rama and his history has a reference of Lord Rama visiting his home in a mystical manner. Shyama Sasthiri was a devotee of Goddess Kamakshi. Though the number of poems composed by him were just around 300,



they are regarded for their literary, melodic and rhythmic excellence.

There are plenty of musical icons in India, of whom to my little knowledge, Kali Das, Tulsi Das, Chaitanya Prabhu, Annamacharya, Vengamaamba, Mahakavi Bharathi, Rabindranath Tagore, Arbindo deserve a mention here in this short note.



## Conclusion

The legendary personalities who rendered remarkable contribution to the structure and style of Indian culture are many. We have seen only a few. There are sadhus, swamis, brahmacharis, sadgurus, paramahansas, yogis, aghoris and many more who are seldom known to the human society. The impact created by these legends will never go away from India.

If we see a little closer, we can easily grasp the uniformity among these personalities. Yes, they are immersed in the thoughts of God or Godliness. Only the spiritual beings could influence the life of people here. The valiant emperors, super brains, the extra-ordinarily skilled, the rarest scientists come only next to the spiritually advanced. In most cases, the material sciences and the arts of India too have an edge with spirituality.

Another salient feature is that all types of people - saints, warriors, businessmen, the bottom most laborers, women and even children - have contributed to the eternal structure of the oldest culture of the world.

The bottom line is, so long as the spiritual values are respected and practiced in India, her unique religious culture would endure the weirdest and dangerous material developments of the world and would also light the humanity with the hope of love.





## Pictures session

*The epic heroes: Sri Rama and Sri Krishna.*



Sri Rama

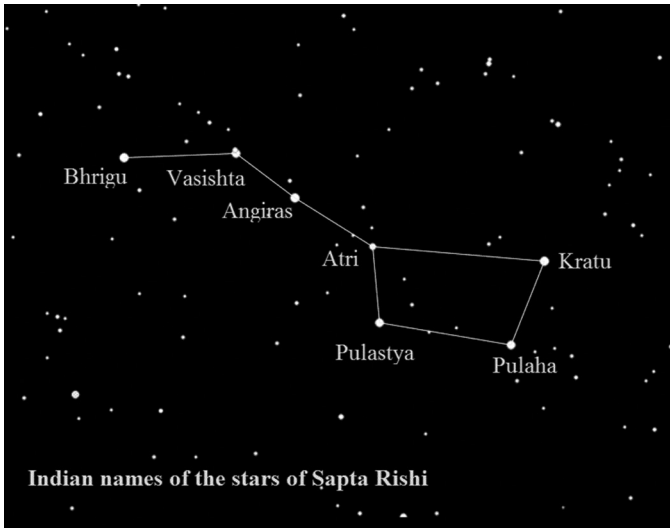


Sri Krishna





## Rishis



Vedha Vyasa

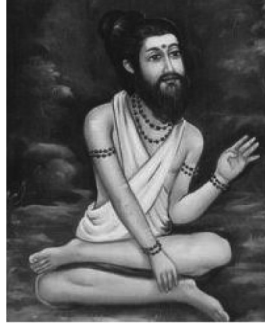




*Eighteen Sidhars*



Idaikkaadar



Sattai Muni



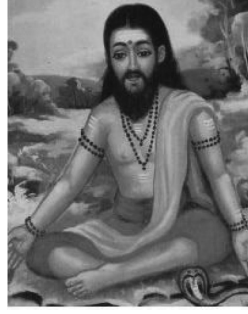
Pathanjali



Konganar



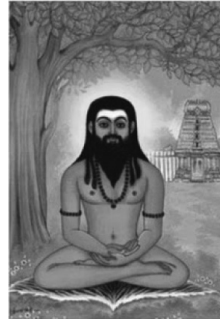
Kudhambai Sidhar



Paambaati Sidhar



Karuvoorar



Thirumoolar



Korakkar



Kamala Muni



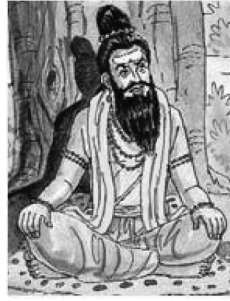
Bogar



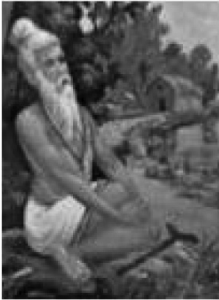
Roma Rishi



Agathiyar



Pinnakkeesar



Pulastiar



Agappei Sidhar





Sundaraanandar



Macha Muni



## Acharyas

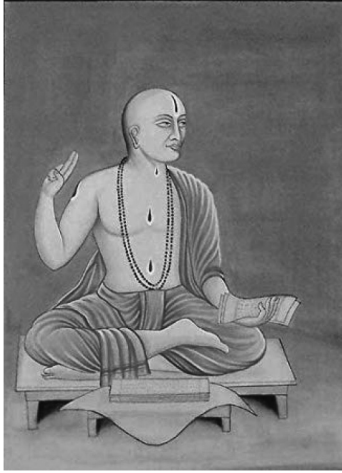


Adhi Sankaracharya



Sri Ramanujacharya





Sri Madhwacharya

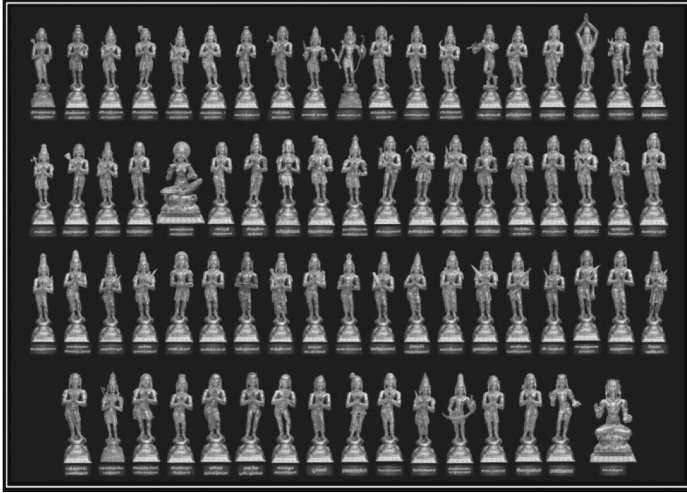


Sri Kapilacharya



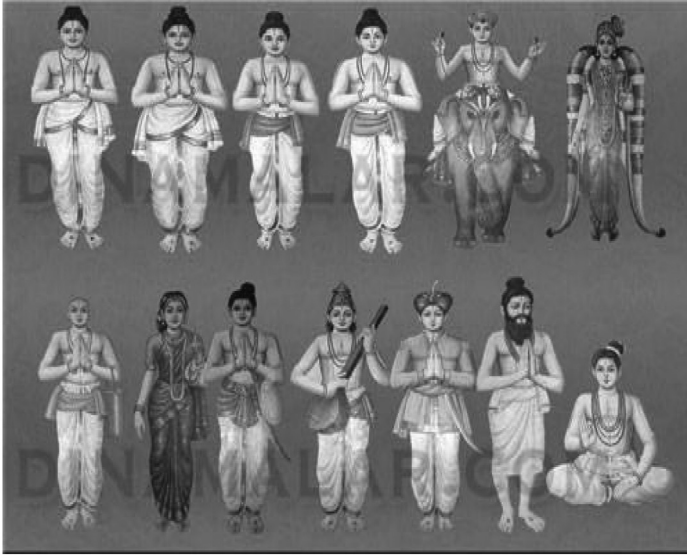


# Nayanmars





## Azhwaars





## Icons of Indian classical music



Naradha



Tumburu



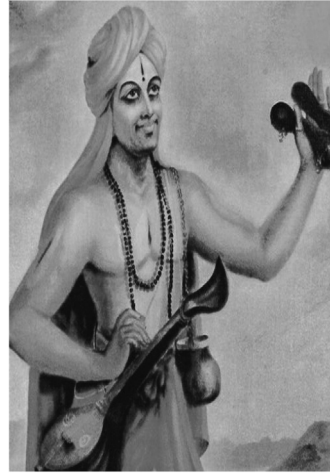
Nam Dev



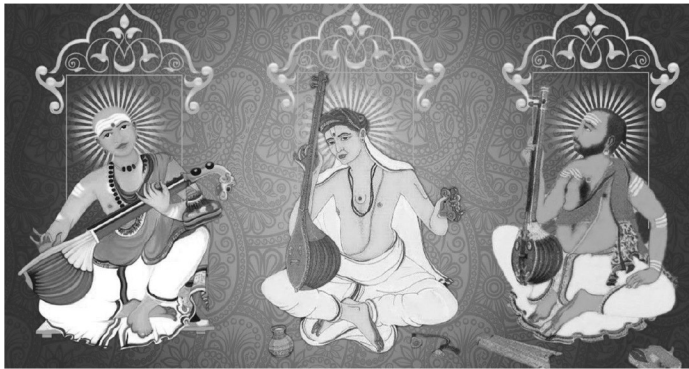
Kabir



Meera Bai



Purandara Dasa



Sri Muthuswami  
Dheekshidar

Sri Thyagarajar

Sri Shyama  
Sasthiri

“You may control a mad elephant; You may shut the mouth of the bear and the tiger; Ride the lion and play with the cobra; By alchemy you may learn your livelihood; You may wander through the universe incognito; Make vassals of the gods; You may walk on water and live in fire; But control of the mind is better and more difficult.”

- Sri Paramahansa Yogananda

## **THIRUCCHITTRAMBALAM**

(SALUTATIONS TO THE LOTUS FEET OF THE  
SUPREME INDWELLER)



