

Arithmetic and Almighty



Original Essays In English By
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Sincere Thanks to:

1. The Editor-in-Chief of sundarasimham-ahObilavalli e-books series, "SrI nrusimha sEva rasikan". Oppiliappan kOil Sri. V.SaThakOpan svAmi, for editing and hosting this title in his e-books series.
2. Smt. Krishnapriya for her excellent compilation of the source document.
3. Sri. Malolan Cadambi for the Cover Image and Nedumtheru Sri. Mukund Srinivasan for the co-ordination of picture selection.
4. Smt. and Sri Murali Desikachari for assembling the e-book.



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Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Arithmetic and Almighty



SIX



The Stadium resounds with the roar of the cricket enthusiasts—"Six!" shout a thousand voices in unison, even before the Umpire can raise his arms skyward. The scoreboard rotates fast to add six runs to the batsman's tally and the bowler stands in despair, with his hand to his head. Though there may be any number of shots, there is nothing more enthusing to the spectators, more rewarding to the batsman and more humiliating for a bowler, than the shot that secures six runs at a stroke. It is noteworthy that six is the maximum number of runs, which a batsman can score from a single stroke. The number of balls to an over is also limited to Six.

The number Six thus occupies a significant place in Cricket. If we really look into the matter, we find that Six has an important place not only on the cricket field, but in life too. We find the number spread throughout the Scripture, accounting for some of the most venerated concepts and works. Shall we see some of them?

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We know the various divisions of time. Between the Month and the Year, there is a segment, consisting of two months, known as the "Ritu". We thus have six Ritus in the year ("Shat vaa Ritava:" says the Shruti), comprising respectively of the Vasantha, Greeshma, Varsha, Sharat, Hemanta, and Shisisra Ritus. The best of these is the Vasanta Ritu, which heralds the arrival of Spring. All trees and shrubs are in full bloom, dressing themselves up with colourful blossoms, beckoning to passersby with their flowery hands. The air is fragrant and scented; rivers and brooks appear to have a song on their lips. Birds like the Koel are in full flow, filling their environs with sweet strains. It is a season that arouses tender feelings in the human heart, a season for rejoicing and festivities. It is also the season for performance of Yaagas—"Vasante deekshayet Vipram". It is the appointed Ritu for the Jyothishtoma Yagam. The glory of this Ritu can be well understood, when we find the Lord declaring Himself to be the Vasanta Ritu among the six Ritus—"Maasaanaam Maargasheersshoham, Ritoonaam Kusumaakara:" Other Ritus too have their own beauty, as can be seen from Sri Valmiki's detailed portrayal of the Varsha and Hemanta Ritus.

The Year is again divided into two halves of Six months each, known as the "Ayanam". While the six months beginning with the Makara Maasam ("Tai") constitute the Uttaraayanam, the other six from "Kataka Maasam" ("Adi") comprise the Dakshinaayanam. These represent respectively the northward and southward sojourns of the Sun, according to the Shruti—"tasmaat Aditya: shan maasa: dakshinena eti, shat uttarena". If one is to attain emancipation, one should shed one's mortal coils during Uttaraayanam, we are told. This is borne out by Sri Bhishma, though mortally wounded and lying on a bed of arrows, hanging on to the slender thread of life, awaiting the commencement of auspicious Uttarayanam to leave this world. However, these rules regarding death during Uttarayanam or daytime, do not apply to Prapannas, for whom the Lord has reserved a berth at SriVaikunttam, regardless of when they breathe their last.



Another group, which is always counted in Sixes, is the Tastes. "Arusuvai" is the word that comes to the mind, when we talk of an excellent feast. We find Sri Nammazhwar too mentioning this -"Aam insuvai avai aarodu adisil undu aarnda pin"

The Six Tastes or "Shadrasa"s are represented by:

1. Madhura -- Sweetness,
2. Amla -- Sourness,
3. Lavana -- Saltiness,
4. Digdha -- Hotness ("Kaaram"),
5. Katu -- Bitterness and
6. Kashaaya, etc.

The best and the most popular of these is of course Sweetness. From the just-born child, which holds out its tiny tongue for another coating of sugar, to the doddering old man, everyone likes sweets. You would have observed how, on festive occasions, you are first treated to a sweet. The western practice of ending the meal with a sweet-- a "Dessert"-- must have originated with the Sanskrit dictum, "Madhurena samaapayet" (end your repast with a sweet).

However, why would you say Sweetness triumphs over the other tastes? Apart from its being easy on the tongue, the real reason is that it is the taste of the Lord. Scriptures tell us that Emperuman is incredibly sweet. Sri Nammazhwar confirms this—"ullam pugundu tittikkum Amude!". While we have to go in search of other sweets, this Sweet of all Sweets comes in search of us and enters us of its own volition, to make our entire being tingle with an intensely blissful experience. It is thus that "Maadhuryam" or Sweetness is counted among the foremost of the Lord's traits, as enumerated by Sri Ramanuja. The Lord is sweet all over, without exception, says the Madhurashtakam, devoted solely to





the eulogy of this charming attribute—"Adharam madhuram, vadanam madhuram.....Mathuradhipate: akhilam madhuram". His walk, His talk, His conduct, His lips, His face, everything about Him is sweet. Sri Andal asks the Lord's Conch Paanchajanyam to reveal the secret about the degree of sweetness that the Lord's lips possess--"tirup pavala chevvaai taan titthittirukkum!". His feet are sweet, so much so that the surfeit of sweetness flows from the tiruvadi like a river of honey, according to the Shruti—"Vishno: pade parame madhva utsa:"

We know from experience that things which are good to the palate are not necessarily conducive to our health—a diabetic's mouth waters at the sight of sweets, but he knows that his blood sugar would soar, if he were to succumb to temptation. Spicy and oily food is tasty to consume, but wreaks havoc on one's stomach and heart. On the other hand, food that is good for health is often tasteless or even bitter—take for instance Kashaayam given to a feverish person. Bitter gourd ("Paagarkkai") is supposed to work wonders to the physique, but is unpalatable, as are Margosa leaves, which improve digestion dramatically. It is thus difficult to find food that is delectable as well as beneficial.

How good would it be to find some fare which is at once incredibly sweet on the tongue, extremely beneficial to the physique and more so to the soul! Sounds too good to be true? We need not despair, for we do have a ready delicacy on hand, which is good both for the palate and the soul, being none other than the Lord. He is not only sweet on the eyes, His voice is extremely pleasant to the ears, His sacred names sit sweet on our tongues, He fills our minds with the sweetest of thoughts ("Manatthukku iniyaan") when we meditate on Him; service or kainkaryam to Him is the most pleasant of professions. It is as if the Doctor has prescribed us honey, which we even otherwise relish consuming.

However, those in the know of things, like the Veda Purusha, tell us that the Lord is not only Sweet, but is the essence and repository of all tastes—"Raso





vai Sa:", "Sarva Rasa:" etc. As consumption of mere sweets would pall, Nammathwar likens Him to a delicious amalgam of all the six tastes—"arusuvai adisil engo!", which is faithfully reflected by Sri Kalian—"kooriya arusuvai payanum aayinai".

Number Six is significant not only to us mortals, but to the Lord too—we are told that His Principal Attributes, which give Him the name "Bhagavaan", are Six in number. Thus, "Bhagam" refers to the combination of the six glorious Gunas of Emperuman:

1. Gnaanam,
2. Balam,
3. Ishvaryam,
4. Veeryam,
5. Shakti and
6. Tejas.

Though the Lord is credited with innumerable auspicious attributes, all of them flow from one or the other of these Six Principal Attributes. It goes without saying that Piraatti too is a repository of these six attributes—She is therefore known as "Bhagavati" ("Bhagavateem Sriyam Deveem"—Sri Ramanuja).

Six is thus an extremely significant number. We find that an extremely important and esoteric formulation, capable of conferring on us all that is auspicious both in these and the higher worlds, is made up of Six letters—the Shadakshara Mantram. This is the Vishnu Mantram, which forms the very basis for our Visishtadvaita philosophy, portraying the all-pervasiveness of the Lord. Of the three Mantras of renown ("Vyaapaka Mantras"), viz, the Ashtaaksharam, the Dwaadasaaksharam and the Shadaksharam, this is the





shortest and sweetest.

There might be thirty-three Crore Devatas and more, but the principal among them are only Six, says the Shanmata concept-- Vishnu, Shiva, Shakti, Kumara (Murugan) Ganapati and Soorya. The respective tenets are known as Vaishnavam, Shaivam, Shaaktam, Koumaaram, Gaanaapatyam and Souram. Sri Adi Shankara is said to have propounded this concept of "Shanmatam" (Six Faiths), as can be deduced from the sobriquet, "Shanmata Stthaapaka", commonly attributed to him. However, when we analyse his various pronouncements in his commentaries on the Gita and the Brahmasutras, it is clear that Adi Shankara was a Vaishnava par excellence, subscribing fully to the supremacy of Sriman Narayana. His repeated references to this Deity as the Supreme Being, while commenting on various Gita slokas and his admission of Vishnu paaramyam while analysing the Brahmasutra adhikarana dealing with the acceptability of Paancharaatram, are indications that the concept of Shanmatam might not have originated from the same intellect.

Speaking of Devatas, most of the deities in our pantheon appear to sport more than one head—from the two-headed Asvinee Devas, to the thousand-headed Mahavishnu. Among these, however, there is a six-headed god too, Shanmukha or Skanda, the son of Shiva.

THE PRINCIPAL SYSTEMS OF PHILOSOPHY, AS KNOWN TO US, ARE ALSO SIX—

1. **Chaaruvaakam**—This is the tenet of atheists, who accept no Atma, whether Jeeva or Para. They accept as truth only what they are able to see with their own eyes. They do not accept the Shruti or any other such exalted body of knowledge as Pramaanam.
2. The Logicians—**Taarkika Matam**—This is the philosophy of those who believe in reasoning out everything. Since they delight in asking questions, since "Why" is their favourite word in the dictionary, they are known as





"Koutaskuta:" (because they keep asking "Kuta:? Kuta?")

3. **Saankhyam**—Kapila Maharshi, who is reputed to be an avataram of Sriman Narayana, is the founder of this faith.

4. **Bouddham**—As everyone knows, Siddhaarttha, later known as Goutama Buddha or the Enlightened One, was the propagator of this tenet. Renunciation of all things mundane, due to their propensity to cause sorrow, is given an exalted place in this faith, which has several philosophical subdivisions—Maadhyantikam, Yogaachaaram, Soutraantikam and Vaibhaashikam.

5. **Jainam**—Founded by Jinesvara, this tenet is rooted in Ahimsa.

6. **Vedanta Matam**—is based exclusively on the Shruti and in particular, the distilled essence of wisdom offered by the Upanishads. As is common knowledge, depending on whether they accept the duality of the Brahman and the Jeevatma, the Vedanta matam is classified into Advaitam, Visihtaadvaitam and Dvaitam.

Tirumazhisai Azhwar is a great one to play with numbers. His Tirucchanda Viruttam is full of numerical formulations, all extolling the Lord's glory. One of these, predictably, involves Number Six. Here is the beautiful verse—

"Aarum aarum aarum aai or iyndum iyndum iyndumaai

eru seer irandu moondrum ezhum aarum ettumaai

veru veru gnaanam aagi meyyinodu poyyumaai

oorodu osai aaya iyndum aayavaaya Maayane!"

Four groups of Six items are mentioned in this pasuram. The first Six refers to the duties that Brahmins are to perform—

1. **Adhyayanam**—learning the Vedas from an Acharya

2. **Adhyaapanam**—imparting to others the Vedic wisdom so acquired





3. **Yajanam**—performing Yagas and Yagyas as a means of propitiating the Lord
4. **Yaajanam**—assisting others to perform similar sacrifices
5. **Daanam**—being liberally charitable and giving to those eligible therefore, without any expectation of quid pro quo
6. **Pratigraham**—accepting alms and Dakshina from others.

The second group of six items refers to the Ritus, each consisting of two months, dealt with above.

The third Six of the pasuram indicates the six types of sacrifices, with which Emperuman is to be worshipped, viz., Aagneyam, Agnishomeeyam, Upaamsu, Iyndram (2 items) and Iyndraagnam. The fourth group of six items represents the six glorious attributes of the Lord, which too have been mentioned above.

Six is also the number of the Auxiliary Disciplines, which are indispensable in deciphering the esoteric purport of Vedas—these are known as the Six Angas, or Shadangam. It is from this word that the Tamizh word "**Sadangu**" appears to have originated. The following are the six Angas, which are supposed to be studied along with Vedas, according to Sri Tondaradippodi Azhwar—"Amara or Angam aarum Vedam or naangum odi"—

1. **Seekshaa**—detailing the way the Vedas are to be learnt, the exact location in the body from which the various sounds—vowels and consonants—have to emanate, the way they are to be intoned, etc.
2. **Vyaakaranam**—is Grammar
3. **Cchandas**—is all about the metres to which various Veda vaakyas are set, like Gayatri, Ushnik, Trishtup, Jagatee, Brihatee, etc.
4. **Niruktam**—can be defined as the Dictionary of the Vedas, the Etymology that furnishes us with the meaning of each word, each letter of Veda mantras.





5. **Jyotisham**—deals with movements of planets and the way they affect human beings, the ideal time for performance of sacrifices, etc.

6. **Kalpam**—is all about the construction of Yaaga shaalaas, the shapes to be adopted for the Yagya Kundam, etc.

Just as the four Vedas of the Sanskrit Shruti have Six Angaas, so does the Tamizh Marai comprised of the four compositions of Sri Nammazhwar (Tiruvaimozhi, Tiruviruttam, Tiruvaasiriyam and Periya Tiruvandaadi). If Seeksha, etc. form the six auxiliary disciplines for Shruti, then the six Prabandams of Sri Tirumangai Mannan (Periya Tirumozhi, Tiruvezhukootrirukkai, Periya Tirumadal, Siriya Tirumadal, Tirukkurumtaandakam and Tirunedumtaandakam) form the Angas for Sri Nammazhwar's Prabandams. Just as Nyaayam, etc. help us in divining the purport of the inscrutable Shruti, Tirumangai Azhwar's outpourings too enable us to imbibe the wisdom of Sri Satakopa Muni's compositions.

Six is doubtless a great number, but we find that there are some deadly things too, which number six. These are our sworn enemies, internal ones, which keep us ensnaked in Karma, ensuring that we stay forever in bondage. These are Kaamam, Krodham, Lobham, Moham, Madam and Maatsaryam. We might conquer any number of external foes, but these six internal ones are practically invincible, but for the blessed.

The Bhagavat Gita lists Six Steps to Destruction, which most mortals tread. It is these six to which most of us fall prey, unless we fix our thoughts on the Lord. Sri Krishna lists these six thus—Sangam, Kaamam, Krodham, Sammoham, Smriti Vibhramam and Buddhi Naasam.

Sangam is desire, born out of association with objects. When we set our eyes on a beautiful house or car, we are seized by a desire to possess the same. "**Sangaat sanjaayate Kaama:**" says the Gita. This desire, when it acquires such intensity that we cannot remain without satisfying it and are willing to go to any extent to achieve the same, is known as Kaamam. Many are the obstacles in





this world, to the satisfaction of even our legitimate desires—what to say then of illegitimate ones? Unrequited desire turns into intense anger at those perceived to be in the way of satisfaction of the desire. Such blinding anger is known as Krodam. This all-consuming anger in turn leads to loss of all sense of right and wrong. This state of lack of discerning between good and bad, correct and condemnable conduct, is known as Sammoham. Once this stage is reached, then all the wisdom accumulated over a lifetime, through listening to and learning from Gurus, etc., is instantly destroyed. This loss of such knowledge and perception are known as Smriti Bhramsam. And once we lose our discerning faculties in such a fashion, we are little better than unreasoning animals and reach the ultimate state of Buddhi Naasam, resulting in total ruin, psychological and spiritual.

Here is the beautiful Gita sloka, which lists these six progressive pitfalls one must avoid at all cost—

“Dhyaato vishayaan pumsa: Sanga: teshu upajaayate

Sangaat sanjaayate Kaama:, Kaamaat Krodha: abhijaayate

Krodhaat bhavati Sammoha: Sammohaat Smriti vibhrama:

Smriti bhramsaat Buddhi naasa: Buddhi naasaat pranasyati”

We saw with awe and sorrow the recent damage inflicted by the Tsunami waves, many of them tall as trees. No less ruinous for the human body is the Six Waves (Shat oormi) the Scripture speaks of—

“Asanaayaa Pipaasaa atha Shoka Mohou Jaraa Mritee

Yugapat praana dheer deha dharma: asti hi Shat oormaya:”

These are—

1. **Asanaaya**—Even if we skip a single meal, we feel the gnawing in the stomach. There is thus a biological necessity and prompting to keep the belly filled always. It is this need, the unending Hunger, which prompts most of our





unrighteous actions.

2. **Pipaasa** is Thirst. We may even go without a meal, but cannot remain without slaking our thirst.

3. **Shokam**—Distress and Sorrow are our principal enemies, which depress and immerse us in inaction.

4. **Moham** refers to the loss of reasoning faculties, the inability to discern right from wrong.

5. **Jaraa**—is old age, which, along with its companion Senility, makes our body, brain and will weak.

6. **Maranam**—Death is the ultimate stage the human body passes through, with the life spirit flying away, leaving its former abode a mere bag of flesh and bones, rotting away in no time.

If we are to escape the constant clutches of the aforesaid Six debilitating phenomena, there is another Strategy of six parts that we must adopt, says the Scripture—“**Shad vidhaa Sharanaagati:**”.

1. **Absolute Surrender**, of oneself, heart and soul, to the Lord, accompanied by the following five attitudes of mind, viz.,

2. **Anukoolyasya Sankalpam** or adoption of conduct as ordained by the Lord

3. **Praatikoolyasya Varjanam** or eschewing behaviour contrary to His dicta

4. **Rakshishyati iti Visvaasam** or the abiding faith in the Lord's role as our Sole Saviour

5. **Goptrutva Varanam** or accepting Emperuman as our Lord and Master and our sole refuge and saviour, and

6. **Kaarpanyam** or the realisation of one's utter helplessness and poverty, as far





as strategies for salvation are concerned.

We thus see the influence of Six everywhere—it is no ordinary number, affecting the fortunes of men and gods alike. We see its influence in this mundane world and are sure to find it in Paramapadam too, when we reach there.





THE SACRED SEVEN

I was traveling from Coimbatore to Chennai by the night train and was reading a book when my concentration was disturbed by an altercation nearby. An old lady who had climbed the compartment steps with difficulty had been allotted an upper berth by an inconsiderate booking clerk and was requesting a co-passenger, a middle-aged man with a lower berth (No.7), to swap places with her, as she was unable to climb to the upper berth. The man was refusing to do so (rather inconsiderately, I thought). The matter ended with my parting with my lower berth and occupying the upper one and the old lady ensconced in mine. In the morning, when we all got down from the train, my curiosity got the better of me and I asked the person who had insisted on his lower berth as to why he was so adamant. Was he suffering from arthritis, heart disease or some such disorder which made it difficult for him to oblige the lady? The gentleman then opened up and told me sheepishly that he had specifically sought and secured berth no. 7 in coach no.7 through advance booking, as 7 was his lucky number and he felt insecure traveling under any other number. He was hence reluctant to give up the specific berth in favour of anyone, however genuine the other's need. I was understandably surprised by the explanation and went on my way, reflecting on the sway numbers had on people.

When I considered numbers in general and 7 in particular, I almost sympathized with the passenger, for 7 definitely appeared to occupy an exalted place in the Lord's scheme of things. The number appeared to dominate and tower over all other integers and seemed to leap out of the pages of our Scripture, whichever holy book you chose. Be it the spotless Shruti, the Divya Prabandas, Itihasas or Puranas, 7 seems to occupy a pride of place, as can be seen from the following.

It could definitely not be a coincidence, but the Yaju: Samhita consists of seven major chapters or 'Kaandam's. Srimad Ramayanam too, being but a





reincarnation of the immaculate Shruti, consists of seven 'Kaandam's. You may be inclined to pooh pooh this, but there is an abundance of references in the Scripture to 7, which is too wide-spread, too frequent and too significant to ignore. Be they rivers, mountains, worlds, trees, Rishis or chaste women, the best among them are always seven in number.

For instance, if you take rivers, all of us utter the names of 7 great rivers every day, invoking the presence of their sacred waters in our bath water.

"Gange cha Yamune chaiva Godaavaree Saraswati

Narmade Sindhu Kaaveri jalesmin sannidhim kuru"

This is what we recite, mentally imagining ourselves being cleansed of all our external and internal dirt, by the holy waters.

If you take mountains, there too you find the Vishnu Puraanam telling you that the greatest among them are seven in number—

"Mahendro Malaya: Sahya: Suktimaan Riksha parvata:

Vindhyascha Paariyaatrascha sapta atra Kula Parvataa:"

It is to these that Sri Tiruppaanazhwar refers, when he says that these huge mountains were swallowed by the Lord during the Cosmic Deluge— **"Anda bahirandatthu oru maanilam ezhumaal varai muttrum unda kandam kandeer ennai uyyak kondade"**

The Seven Kula Parvatas are stated differently in ancient Tamizh works, as Himayam, Mantharam, Kailaasam, Vindhyaam, Nishadam, Hemakootam and Nilagiri—**"Imayam, Mantharam, Kailai, Vadavindam, Nidadam, Emakootam, Nilagiri ena kula varai ezhum koorum enba"** says the Divaakaram.

Though these are indeed venerable mountains, more adored and adulated are the seven that form the abode of Srinivasa. The glory of the hills is so much that the Lord Himself is known popularly as **"Ezhumalayaan"**. The Venkatesa Suprabhaatam catalogues these seven significant hills—Sri Seshasailam,





Vrishabhaadri, Vrishaadri, Venkataadri, Naraayanaadri, Garudaadri and Anjanaadri, The seven great hills appear to be different in each Dweepa. For instance, in the Plaksha Dweepam, the Varsha Parvatas are known as Gomeda, Chandra, Naarada, Dundubhi, Somaka, Sumanaa and Vaibhraaja, while in the Saalmali Dweepa, the seven great mountains are named Kumuda, Unnata, Balaahaka, Drona, Kanka, Mahisha and Kakudmaan. Now I hear you asking, "What are these Dweepaas and how many are they?"

The great land masses and islands of the world, the Dveepaas as they are called in Sanksrit, are again 7 in number. While the one that we inhabit is known as the Jamboo Dweepam, there are six others, called Plaksha Dweepam, Krouncha Dweepam, Saalmali Dweepam, Pushkara Dweepam and Kusa Dweepam, and Saaka Dweepam. These land masses are surrounded by oceans, which too are seven in number—"Uvarodu Karumbu Madhu ney Tayir Paal Punal maa kadal ezhena vagutthanar pulavar"—oceans of salt water, sugar cane juice, ghee, curds, milk, intoxicating liquid and potable water.

The Taittiriyanopanishad tells us that the seven vital airs emanate from the Lord, as does everything else—"Sapta Praanaa: prabhavanti tasmaat"

(These seven regions of Air are—"Aavaaha, Pravaaha, Samvaaha, Udvaaha, Vivaaha, Parivaaha and Paraavaha").

Another group of seven which owes its origins to the Paramatma is "Samit" or the small wooden sticks used as fuel in various yagyas and homas. The seven types of Samit are those from the Palaasa tree, the Banyan tree, the Fig tree, the Jack tree (Palaamaram), Samee, Asani nata and Pushkara parna. The specialty of these trees is that they bear fruit, without apparently generating blossoms.

In the Cosmic Sacrifice that was performed for the purpose of Creation, do you know how many "Paridhi"s (sticks kept on three sides of the sacrificial fire) were there? No marks for guessing--they were indeed seven. ("Sapta asya aasan Paridhaya :")



These symbolic Paridhis consisted of the five elements (Earth, Atmosphere, Water, Wind and Fire), Ahankaaram and the Intellect. Vidyaaranya interprets the reference to the seven Paridhis as meaning the seven principal metres—Gaayatri, Ushnik, Anushtup, Brihatee, Pankti, Trishtup and Jagatee. And the number of Samits used in the Primordial Yagya was again 21—a multiple of seven ("Tri: sapta samidhaa: kritaa:")

Thus, the Upanishads have a lot to say about 7. The Cchaandogya Upanishad calls upon the devotee to worship seven types of Saama mantras—Hinkaaram, Prastaavam, Omkaaram, Pratihaaram, Upadravam and Nidhanam.

The Vishnu Sahasranaama Stotram praises the Lord as "Saptaidhaa:", as He is the object of worship in the three types of Yagyas (Paaka Yagya, Havir Yagya and Soma Samstha) each of which is seven in number. For instance, The Paaka Yagya group consists of seven sacrifices:

1. Oupaasanam,
2. Vaisvadevam,
3. Sthaaleepaakam,
4. Ashtakaa shraaddham,
5. monthly ceremonies,
6. Eesaana bali and
7. Sarpa bali.

Similarly, Havir Yagyas consist of another seven:

1. Agnihotram,
2. Darsa Poorna maasam,
3. Pinda Pitru Yagyam,
4. Pasu bandham,
5. Aagraayanam,
6. Chaatur maasyam and



7. Sautraamani.

The seven Soma Samasttha type of Yagyas are:

1. Agnishtomam,
2. Atyaagnishtomam,
3. Ukthyam,
4. Shodasam,
5. Vaajapeyam,
6. Atiraatram and
7. Aaptoryaamam.

The same Vishnu Sahasranaamam tells us that the Lord has seven vehicles—**"Sapta vaahana:"**—consisting of the seven horses of the Sun's chariot, which are the presiding deities of seven Vedic metres, viz.,

1. Gaayatri,
2. Ushnik,
3. Anushtup,
4. Brihatee,
5. Pankti,
6. Trishtup and
7. Jagatee.

Again the magical number 7 is used to describe the Parabrahmam, in the same Stotram—**"Sapta Jihavaa:"** or the seven-tongued one. Here, the reference is to the Lord's fiery form as the Agni Bhagawan, which is used for conveying the sacrificial offerings meant for various deities. These seven tongues are known as:

1. Kaalee,
2. Karaalee,



3. Manojava,
4. Sulohita,
5. Sudhoomravarna,
6. Sphulinginee and
7. Visvaroopee.

These seven tongues are also symbolically represented as the nose, tongue, eye, skin, ear, mind and intellect—

“Ghraanam jihvaa chakshuscha tvak cha shrotram cha panchamam

Mana: buddhischa sapta etaa jihvaa Vaisvaanara archisha:”

Again, we are told by the Upanishad that the Paramatma is the source of the seven types of fire-“Sapta praanaa: prabhavanti tasmaat, Saptaarchisha: Samidha: Sapta jihvaa:” And the seven types of fire referred to here are:

1. Hiranya,
2. Kanaka,
3. Rakta,
4. Krishna,
5. Suprabha,
6. Atirakta and
7. Bahuroopa.

Confirming His affinity for number 7, when He decides to show Sugriva what He is capable of, it is seven Saala trees that Sri Rama pierces with a single arrow. And when He exhibits His prowess for winning the fair hand of Sri Nappinnai, Sri Krishna tames seven wild bulls—“maal vidai ezhum adarttha sempavala tiral vaayan”. And when He hoists the Govardhana Mountain as a huge umbrella to protect the cows and cowherds of Gokulam from the hail storm let loose by an enraged Indra, He stands still for seven days and seven nights, absolutely without any fatigue. 7 would indeed appear to be the





favorite number of the Lord, as it was of the railway passenger mentioned above. This is yet again borne out by the seven Praakaarams or enclosures He sports at Srirangam. Sri Bhattar is so enamoured of these seven praakaaras, that he begins his Sri Ranganatha Stotram with "Sapta Praakaara madhye".

And again, the worlds in this universe are seven, as we well know from the Praanaayaama mantras, which enumerate them as "Bhoo:, Bhuva:, Suva:, Maha:, Jana:, Tapa:, and Satyam". This Cosmos consists of fourteen such worlds, we are told by Sri Ramanuja—"Chaturdasa bhuvanaatmakam Andam". While the aforesaid seven worlds are those consisting of the Earth and the exalted ones above, there are seven more under the earth, which are the abode of Asuras, Rakshasas, Serpents and Yakhshas. These underworlds are Atalam, Vitalam, Nitalam, Gabhastimaan, Sutalam, Mahaatalam and Paataalam. Contrary to the popular misconception, these worlds below are beautiful and enchanting, where the Sun shines without scorching and everything is pleasant. In fact, Sri Narada, returning to heaven after a trip to the Paataala lokam, is said to have remarked that the latter was much more beautiful than the former, according to Sri Vishnu Puranam. (It is interesting to note that even according to the Islamic tradition; the number of Earths is seven).

There is none who has not seen the constellation of seven stars in the night sky, known as the "Saptarishi Mandalam", representing the seven great Sages or Maharshis. If you want to know who they are, you have to go again to the Sandhyavandana Mantras, where their names are enumerated as the discoverers of seven significant "Vyaahriti" mantras:

1. Atri,
2. Bhrigu,
3. Kutsa,
4. Vasishtta,
5. Goutama,
6. Kaasyapa and





7. Angirasa.

The fame of these Sapta Rishis is such that even the Lord refers to them in the Bhagavat Gita-

“Maharshaya: Sapta poorve chatvaaro Manava: tatha

Mad bhaavam maanasa jaata yeshaam loka imaa: prajaa:”

These seven Rishis are considered to be the progenitors of the entire human race, to whom all of us owe our origins. These Rishis, in turn, were born directly from the mind of the four-headed Brahma. Due to their exalted origins, these Rishis were considered the best of their class and were charged with the important function of populating the worlds through their progeny. However, the seven Rishis enumerated by the Lord are apparently different from the seven referred to as the discoverers of the Vyaahriti mantras. The Sapta Rishis as per the Bhagavat Gita would appear to be:

1. Mareechi,
2. Angiras,
3. Atri,
4. Pulastya,
5. Pulaha,
6. Kratu and
7. Vasishtha,

as can be deduced from the following Mahabharata Sloka:

“Mareechi: Angirasascha Atri: Pulastya: Pulaha: Kratu:


Vasishtha: iti sapta ete maanasaa nirmittaa hi te

Ete Veda vido mukhya: vedaacharyaascha kalpita:

Pravritti dharmina: chaiva prajaapatye cha kalpita:”

The same Epic furnishes another grouping of Sapta Rishis, born from the mind of Brahma:



- 
- 
1. Sana,
 2. Sanatsujaata,
 3. Sanaka,
 4. Sanandana,
 5. Sanatkumara,
 6. Sanaatana and
 7. Kapila.

It would appear that the Sapta Rishis differ from one Manvantaram to another, the seven narrated above belonging to the Swaayambhuva Manvataram. The seven great seers belonging to the current Vaivasvata Manvantaram would be:

1. Visvamitra,
2. Jamadagni,
3. Bharadvaja,
4. Goutama,
5. Atri,
6. Vasishtha and
7. Kasyapa.

It is significant that the names of all these Rishis find mention in the Vedas in several contexts.

The Sapta Rishis or the Seven Great Seers are so called not only because they are seven in number, but also due to their possessing seven great qualities, viz.,

1. Long life
2. Ability to discover Veda mantras through penance
3. Divine vision encompassing the past, present and the future



4. Lordship

5. Maturity with respect to age, qualities and learning—the "Gnaana Vriddhaa:", Vayo Vriddhaah: and "Seela Vriddhaa: indicated in Srimad Ramayanam

6. Identification and propagation of the right path, and

7. Being the progenitors of the entire human race.

This much is clear from the following Vaayu Purana sloka:

"Etaan bhaavaan adheeyaanaa ye chaita Rishaya: mataa:

Sapta ete saptabhi: chaiva gunai: Saptarshaya: smritaa:

Deerghaayusha: Mantrakrita: Isvaraa: divya chakshusha:

Vriddhaa: pratyaksha dharmana: Gotra pravartakaa: cha ye"

It is significant to note that Sri Kousalya invokes the blessings of the Sapta Rishis, when bidding Sri Rama farewell on His jungle sojourn—"Sapta Rishaya: Naaradascha te tvaam rakshantu sarvata:"

There are some sacred places which bestow liberation on those who visit them or reside in them. These are known as "Mokhsapuri". If you see their number, it is predictably seven: these are Ayodhya, Mathura, Maya (Haridwar), Kasi, Kaanchi, Avantika (Ujjain) and Dwaraka. Here is the relative scriptural quote—

"Ayodhya Mathura Maya Kasi Kanchi Avantika

Puree Dwaaravatee chaiva sapta ete moksha daayakaa:"

At the other extreme, we find that the principal forms of Hell, which are created to enable Jeevatmas to work off their evil deeds, are also seven. This we find from Sri Poygai Azhwar's words—"Ini yaar puguvaar ezhu naraka vaasal". If you really want to know, the seven hells indicated by Azhwar, to which evil-doers of various hues are assigned, are Rounavam, Maharounavam, Tamas, Nikrunthanam, Apratishttam, Asipatram and Taptakumbham.





These have been differently stated as Perum Kalittru Vattam, Peru Manal Vattam, Eriyin Vattam, Poogaiyin Vattam, Irulin Vattam, Perum keezh Vattam and Aripadai Vattam.

Another grouping of these seven hells mentioned by Sri Annangaracharya is—
"Koota saalam Kumbheepaakam Allal Adhogati Aarvambhoo, Sendhu endru ezhum tee naraka peyar".

The number 7 exerts great influence over human lives too. For instance, it is at age 7 that we are normally expected to undergo Upanayanam. Though the Shastras tell us that a boy should undergo this samskaara at 8 ("Ashta varsham braahmanam upanayeeta") since age for this purpose includes the time spent in the mother's womb, it is actually at 7 that Upanayanam is to be done. In marriage too, the acid test of whether a marriage has been concluded is whether the significant ritual of Saptapati has been performed. Even the Hindu Law prescribes Saptapati as conclusive proof of marriage. This involves the bride and groom taking seven steps together, with the intonation by the groom of the mantras beginning with "Ekamishe Vishnu: tvaa anvetu", invoking the blessings of the Paramatma at each of the very first steps the couple take together in their new life.

As children, all of us must have written essays on Domestic Animals and Wild Animals. We have a clear categorization of these beasts and predictably, we find that each kind consists of seven animals. Among the Domestic Animals are the cow, the sheep, the buffalo, the horse, the mule and the donkey and, of course, the human being, while the Wild Animals consist of the lion, the tiger, the pig, the boar, the elephant, the bear and the monkey. Here is the relative Mahabharata slokam—

"Simha vyaaghra varaahascha mahisha vaaranaa: tatha

Rikshaascha vaanaraaschaiva sapta aaranyaa: smrita nripa

Gou: aja: manuja: mesho vaaji asvatara gardbhaa:

Ete graamyaa: samaakhyaataa: pasava: sapta saadhubhi:"





And when they seek the exalted state of subjugation to Emperuman, Azhwars do not confine the prayer to themselves, but include three generations before them and three after them, which makes for seven generations, including themselves. This is known as "Sapta parva daasyam" and is oft-repeated in Azhwars' outpourings. Here are a few for a sample—

"Endai Piraan tanakku adiyaar adiyaar tam adiyaar adiyaar tamakku adiyaar adiyaar tam adiyaar adiyongale"

--- (Sri Nammazhwar)

"Endai tandai tandai tandai tam mootthappan
Ezh padikaal todangi vandu vazhi vazhi aatcheigindrom"

----- (Sri Periyazhwar)

"Tvat bhritya bhritya parichaaraka bhritya bhritya bhritya's bhritya iti maam smara Lokanatha!"

----- (Sri Kulasekharazhwar)

Sri Nammazhwar proudly proclaims that the Lord decided to bless seven generations before him (Azhwar) and seven after him, just because of their connection with Azhwar—

"Kesavan tamar keezh mel emar ezh ezhu pirappum
Maa sadir idu pettru nammudaya vaazhu vaaikindravaa!"

Azhwar performs Prapatti at the feet of the Lord— "un adikkezh amarndu pugundene".

As a result, it is not only Azhwar who is assured of liberation and endless bliss, but all those who were born seven generations before him and seven after. This is evident from his words,

"ennai kondu en paavam tannaiyum paara kaitthu emar ezh ezhu pirappum mevum tan maiyyam aakkinaan vallan Empiran Vittuve".





If you ask whether the Saranagati performed by one person can save so many generations after him, the answer is that due to the devotion ingrained in their genes, all followers of Azhwar are endowed with divine wisdom and are prompted by the Lord Himself at appropriate times to perform Prapatti at His lotus feet, for their own individual selves, thus ensuring their liberation.

7 would also appear to indicate innumerability or infinity, as does thousand in Vedic parlance. When the Purusha Sooktam credits the Lord with a thousand heads, eyes and feet ("Sahasra seersha Purusha: sahasraaksha: sahasra paat"), what it actually means is that the Lord has an infinite number of heads, eyes and feet. Similarly, when Sri Peyazhwar proudly proclaims having rid himself of seven births ("Ezh pirappum yaan arutthen") as a result of his having attained the Lord's feet, what he really means is that he has escaped the interminable cycle of births and deaths. When Sri Andal prays for intimate service to the Lord in seven births and their multiples, ("Ettraikkum ezh ezh piravikkum un tannodu uttrome aavom, unakke naam aatcheivom") She again seeks such kainkaryam in innumerable births, as long as the Jeevatma continues to inhabit its mortal coils.

Giving away cows is so meritorious that it saves seven generations before and seven after the donor, we learn from the Mahabharata—"Go pradaanam taarayate sapta poorvaan tathaa aparaan".

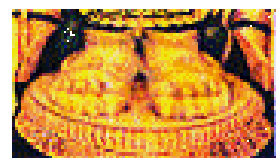
We thus see how good deeds done by one confer merits on seven generations. Conversely, sins committed by one can also affect one's forebears and successors for seven generations, says the same Mahabharata. For instance, perjury, or tendering of false evidence, dooms not only the perjurer to hell, but also seven of his generations before and after him—

"Prishto hi saakshee ya: saakshyam jaanamaano anyatha vadet

Sa poorvaan aatmana: sapta kule hanyaat tathaa aparaan"

Another famous grouping of seven is the notes or Swaras in music:





1. Shadjam,
2. Rishabham,
3. Gaandhaaram,
4. Madhyamam,
5. Panchamam,
6. Daivatam and
7. Nishaadam.

It is the innumerable permutations and combinations of these seven Swaras that take the form of delightful music, which entralls us. These seven swaras in turn originate from the three basic swaras of the Shruti. viz., Udaattam, Anudaattam and Swaritam.

Sri Tirumangai Mannan tells us that the venerable residents of Tirunaangoor Vaikuntta Vinnagaram were well versed not only in the Vedas and other Shastras, but were expert musicians too, having mastered the seven swaras and employing them to maximum advantage in constantly singing the praise of the Lord—

“Ezhil vilangu marayum Ezh isayum kelvicalum iyandra perum gunatthor, mannil migu marayavargal maliveydu Naangoor Vaikuntha Vinnagaram”.

A neighbouring divya desam, Manimaada Koodam, is also populated by Vaidikas who are adept at music—

“Muttheeyar, naal Vedar, Iyvelvi, Aarangaar, Ezhin isayor marayor”

All of us have experienced the power of music—an ideal amalgam of the Sapta Swaras is capable of transporting us to incredible heights of delight. If this is true of human exponents, rendering human compositions, how blissful would it be to listen to the same combination of seven notes, setting to music an incredibly sweet text, that too portraying the uplifting tale of the Ultimate? This was the experience to which the residents of Ayodhya were treated, by Kusa and Lava, the sons of Sri Rama, rendering the poignant and potent verses





of Sri Valmiki's composition, all set to the seven lilting Swaras and appropriate beats—

"Paatye geye cha madhuram pramaanai: tribhi: anvitam

Jaatibhi: saptabhi: baddham tantree laya samanvitam"

Going back to Sri Tirumangai Mannan, we find that No. 7 figures prominently in one of the compositions from his prolific pen. Aptly named Tiru ezhu koottrirukkai, reflecting its emphasis on 7, the verses incorporate the numbers from 1 to 7 and from 7 to 1 in a formation resembling a beautiful pyramidal chariot. This is an extraordinary type of Prabandam, involving the drawing of a Chariot-like figure with a top half and a bottom one, both triangular. The Divine Poet has effortlessly employed words representing numbers from one to seven and woven all these into an enthralling garland of words, that is at once lilting in metre, profound in purport, brimming over with Bhakti and matchlessly magnificent in composition. This Tiruvezhukoottrirukkai belongs to a poetical form known as "Chitra Kavi", refreshingly different from run-of-the-mill verses, appealing to the intellect as well as the heart and bringing out the significance of 7.

If 7 is so significant, is there a Mantram or such esoteric formulation with seven letters, just as we have the Shadakshari or Vishnu Mantram with six letters, the Ashtaaksharam or the eight-lettered Narayana Mantram or the twelve-lettered Vasudeva Mantram? Yes, indeed—we have the Rama Mantram of seven letters, capable of conferring all auspiciousness on the devotee, says the Rama Rahasya Upanishad -

"Rama Saptaaksharo mantra aadyante taara samyuta:"

"Saptaaksharo mantra raaja: sarva kaama phala prada:"

And now, shall we see how the rest of the world regards No.7? The Pythagoreans called 7 the perfect number. The Goths had seven deities and so had the Romans, from which are derived the names of the seven-day week we currently follow.



In Chinese culture, the number 7 features prominently in many aspects of life. For example, the seventh day of the first moon of the lunar year is known as Human's Day and is considered the birthday of all human beings universally. There are Seven Gods of Luck in Japanese folklore. Seven is the fourth Prime Number. Seven is the smallest number that can't be represented as a sum of fewer than four nonzero squares.

As per christian tenets, there are seven principal virtues-- Chastity, Abstinence, Diligence, Liberality, Patience, Kindness, and Humility, and correspondingly, there are seven deadly sins too--Avarice, Envy, Pride, Sloth, Gluttony and Wrath .



According to psychologists, when asked to choose a number between 1 and 10, most people will choose 7, as it is the most common number thought of, off the top of one's head.

We are told that ancient Rome had seven hills, which is also the number of the wonders of the ancient world. Just like our Sapta Rishis, Greek mythology speaks of seven sages, named Solon, Chilon, Thales, Bias, Cleobulus, Pittacus and Periander. Christian Middle Ages had seven free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy).

You would now agree that the world has indeed taken a cue from our Shastras and accorded Number 7 an exalted place in the universal scheme of things.

And now, to end this piece, here is a quote from H.P.Blavatsky's article in "The Thosophist" of June 1880—

"If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number seven play so prominent a part as with the old Aryas in India. We have but to think of the seven sages--the Sapta Rishis; the Sapta Loka--the seven worlds; the Sapta Pura--the seven holy cities; the Sapta Dvipa--the seven holy islands; the Sapta Samudra--the seven holy seas; the Sapta



Parvatta--the seven holy mountains; the Sapta Arania--the seven deserts; the Sapta Vriksha--the seven sacred trees; and so on, to see the probability of the hypothesis. The Aryas never borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number seven?"





NUMBER 26

If you think about it, you find it really astonishing as to how Numbers dominate our lives-- so much so that you can't imagine an existence without them. Previously, only Police Constables and Prisoners used to be addressed by the numbers assigned to them and not by names. However, with the advent of computers, all of us have been reduced to a series of numbers, whether it is for the purpose of Social Security, Income Tax, college admissions or employment. Much more than your names, you are called upon to remember the number assigned to you for the aforesaid purposes, if you want to lead a peaceful life. And the day doesn't seem far off when these ubiquitous Numbers would replace our names, if Cyber Governance reaches its logical destination. Imagine, your grandchild may well be known just as "25675490870982321789", instead of Krishnan or Sharanya. With the gradual disappearance of national frontiers, each new baby would be allotted a distinguishing number on global basis, with the various digits representing date and place of birth, sex, category and so on. This may sound to be a fantasy, but is not so very far from truth as one might imagine.

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In such a situation, where names lose their significance and everybody is but a series of numbers, what Number would you allot to the Paramatma? For, when the Lord has made Himself amenable to digitalization of His images, when the administration of His abodes (like Tirumala) has been extensively computerized, when we prefer to watch His festive outings (Brahmotsavams) in the form of computerized television images beamed across thousands of miles—when all these can happen, it would only be logical that we assign even the Paramaatma a number. If such were to be the case, what number would we assign to the Lord?

"No. 1", of course, would be the answer I expect from most of you. And the logic behind this is understandable, for the Lord is indeed the first in everything.





He was the first and only being in existence when there was none other, prior to Creation—

“Eko ha vai Narayana aaseet, na Brahmaa na Eesaana:”,

“Eko Vishnu: mahat bhootam” etc.

are just a few quotes attesting to the Parabrahmam being the sole being in existence. (The other Atmas did exist of course, but as an undifferentiated mass mixed up with Matter). It is only thereafter that He created lesser beings—**“Yo Brahmaanam vidhadhaati poorvam”, “tat iykshat bahusyaam”** and scores of Shruti vaakyaas attest to the singular Supreme Being becoming many.

Secondly, the Lord is indeed the first in everything, be it auspicious attributes like Wisdom, Strength, Bounties, Power or any other. There is absolutely no dispute to His primacy, be it on whatever count.

Thus, viewed from any angle, it appears only correct to assign the very first number, 1, to Paramatma.

However, Vedantis allot quite a different number to the Lord—viz., 26. I see your eyebrows raised in puzzlement—why 26? Why not 1 and why not 21? What is so sacrosanct about 26 that the Lord should answer to this number?

In our Sampradaya, there are three Realities, which every aspirant for liberation should be conversant with. These are respectively Chit, Achit and Isvaran. Chit represents all the sentient Jeevatmas, Achit represents non-sentient matter and Iswara, naturally, is the Supreme Lord with all His innumerable kalyana gunas.

Of these three, Non-sentient Objects are counted first. Again, these are classified into the following categories and are assigned the respective numbers—

1. **Prakriti** or Matter, the basic material of which all non-sentient objects are





made. For instance, if we take a pot, clay, which forms the basic component, is what comprises of Matter.

2. **Mahat** (which is of three types, Satvam, Rajas and Tamas)

3. **Ahankaaram** or Ego

4 to 8—The Five Tanmaatras (**Roopa, Rasa, Shabda, Sprarsa, Gandha**) which represent energy in the form of radiation and which afford the faculties of sight, taste, hearing, touch and smell

9 to 13—The Five Elements, **Pancha Bhootam**, viz., Earth, Water, Fire, Air and Ether

14 to 18—The Five Organs of Knowledge (**Gnaana Indriyas**)—Eyes, Ears, Skin, Tongue and Nose

19 to 23—The Five Organs of Action (**Karma Indriyaas**)—Hands, Feet, Speech and the two excretory organs

24. **The Mind**

Thus, Numbers One to Twenty-four are allotted to the aforesaid elements

The 25th item is the **Jeevaatma**, the Individual Soul.

While Numbers 1 to 24 represent the non-sentient group, items 25 and 26 represent the Sentient or Chetana Group. We have seen that Jeevatma is numbered 25.

The other Sentient, **the Paramatma**, answers to **No. 26**. It is thus that we allot No. 26 to the Supreme Being.

The Lord's love and affection for us is so much that He yearns for us to just utter His holy names, or even those of His abodes, whether in devotion or merely in levity. He treats even such casual utterances as reason enough to





turn us on to the right path leading to Liberation. According to Nammazhwar, the very utterance of the name of Tirumaalirum Solai led to Emepuman embracing Azhwar with ardour—"Tirumaalirum Solai malai endren, enna Tirumaal vandu en nenju niraya pugundaan". Such mention of the Lord's abode need not even be with absolute devotion, need not even be with due regard to grammar or syntax—even if it is uttered with absolute casualness or flippancy, the Lord rushes forward to be counted as our friend, guide and philosopher.

We are told that even if we know not the names of the Lord or His abodes, even if we call the No. 26, Emperuman answers to the mere number—this, even if we have absolutely no inkling of the significance of the no. 26. Even if a devotee were to count from 1 to 100 for some other purpose, the moment No. 26 is uttered, the Lord presents Himself, saying, "Here I am!", much in the fashion of a student answering the roll call at class.

This is what Sri Nampillai says, while commenting on the words "eNNilum varum", in the following pasuram from Tiruvaimozhi—

"KaN ulle nirkkum, kaadanmayaal tozhil

eNNilum varum, en ini venduvam?

MaNNum Neerum Eriyum nal Vaayuvum

ViNNumaai viriyum Empiranaye"

When a devotee starts counting, "twenty-one, twenty-two, twenty-three, twenty-four, twenty-five", the moment "twenty-six" is uttered, the Lord rushes forward and says "Here I am"—says the Eedu—"Irupattu ondrum, Irupattu irandu, Irupattu moondru, Irupattu naalu, Irupattu aindu, Irupattu aaru endru eNNinaal, 'Irupattu aaru naane' endru varum".

No.26 appears noteworthy in other ways too, in its composition.

1. If we add up the two integers, we get 8, signifying the Ashtaaksharam, (the eight-lettered formulation) which is the greatest of Mantras, which again





reflects the Lord and His glory in full measure.

2. If we multiply 2 and 6, we get the number of letters in another great Bhagavat Mantram, viz., the Dvaadasa Akshari, the Vasudeva Mantram.
3. The third of the Vyaapaka or famous Mantras of the Lord, the Shadakshari or the Vishnu Mantram, is composed of 6 letters.
4. The first integer 2 stands for the Dvaya Mantram too, with its two sentences, with which Sharanagati is performed.

Thus, looked at anyway, No. 26 appears extremely significant.

Nammazhwar tells us that the Lord is indeed beyond numbers—"eNNin meediyā Emeperuman". The Sahasranamam too confirms that He is countless—"Asankheya:". Despite all this, it appears as though we can capture Him before counting even 50.

The next time we come across No. 26 in any context, won't it remind us of the magnificent Lord and His immeasurable glory?

Srimate Sri LakshmiNrisimha divya paduka sevaka

SrivanSatakopa Sri Narayana Yatindra Mahadesikaya nama:

dasan, sadagopan

