

naMbi keTTavarillavO raMgaiyana

Vyasarajaru who is none other than the avatara of Prahlada is giving assurance to everyone who has taken to the path of faith and to those who are wavering ,he uses logic and evidence to persuade them to make a decision to have trust in Lord Ranganatha. But always there will be some who are not destined to be convinced because of their innate essence and they are sure to fall.

The Vedas themselves declare that any knowledge about God, His attributes, or leelas cannot be known through the perception of any sense organs or through logic but only through the words of those who have experienced His compassion, those who have been fortunate enough to be graced by His vision.

nEndriyANi nAnumAnam vEdehyevainam
vEdayaMti tasmAt AhurvEdAH ||

One can believe what another has seen or experienced but it is impossible to understand or acquire knowledge about something by just logic, especially if that something is not accessible to any of the sense organs which give inputs of knowledge. Even knowledge about ordinary things cannot be obtained by logic.

Here knowledge of the object implies that which one gets by using the correct sense organ to sense it. i.e. eyes to see, ears to listen, tongue to taste etc.

To understand consider a crude example:

Everything that we know is perceived through one of the indriyas. For example taste of coffee. Using words it is impossible to express this unique taste to someone who has not tasted it.

If you show him coffee, can that person get a taste of it? He cannot get the taste unless he uses his tongue. Because the smell alone is not coffee taste, the color alone is not coffee taste. One would ask him to taste it to know it.

Until he tastes it he has to accept the information given by someone trustworthy who has tasted it.

Similarly we have to accept the words of the saints who have seen the Lord and the stream of words which comes from their experience is the Vedas. But to those who lack the belief Vyasarajaru gives something more.....

To understand the true import of the Vedas which are very abstract, Vedavyasaru gave the Puranas using which one should discern the truth contained in the Vedas.

Sri Vyasarajaru uses logic as well as evidence from the Puranas to substantiate his claim. He gives examples of the devotees who had faith in the Lord's omnipotence, omnipresence, omniscience and other innumerable attributes and states and how they all fared very well. Those bhaktas were blessed with the Lord's benevolence wherein He came personally or showed His vibhuthi at the instant when they called out to Him in utmost faith and surrender.

SriVyasaraJarU is himself one such bhakta in his previous avatar as Prahlada. Being an aparOsha jNAni he is definitely qualified to tell the ignorant masses like us about the Lord's infinite attributes and also assure us to have faith in the Lord.

naMbi keTTavarillavO raMgaiyana
naMbade keTTare keDali

VyasarajarU proclaims that one, who trusts in Rangaiyya, will not be deluded, if there are some who don't believe in the presence and abilities of the Lord, then let them get deluded.

In the Bhagavad Gita Lord Krishna tells Arjuna that one who has faith will obtain jNana and from there one will move upwards to mukthi.

"shraddavAn labate jNAnam matparaH samyatEMdriyaH
jNAnam labdvA parAm shAMtimachirENAdhigacchati ||4.39

"He who is endowed with faith in the Lord and accepts and expresses devotion to the Lord as the Supreme being, has controlled his senses attains the direct vision of the Lord and soon obtains the prime objective -moksha." He also continues to say that those who don't have such faith are ignorant and ill-informed and cannot gain conviction in truth and for such a person there is neither pleasure in this world nor joy in other worlds. Such a person forgoes all happiness.

In one devaranama SripadarajarU says ,

dayamADi salahaiyya hayavada ninna charaNa naMbideno jlyA

"Please protect me O lord Hayavadana as I have placed my trust and faith in Your lotus feet."

Sri Purandara dasaru says ,

" smaraNe oMde sAlade gOviMdana nAma
pari pari vidhavella braMtiyeMdu tilidu
paramapurusha hariya nerenambidavarige"

aMbujanAbhana akhila IOkEshana
kaMbukaMdara kRuShNa karuNAsAgarana

Who is this Rangaiyya that SriVyasaraJarU is referring to?

He himself answers.

He says, "Rangaiyya is the one who has the Lotus in His navel, He is the Lord of the entire universe, He has a beautiful neck with three folds like that of a conch shell, He has the most attractive form -Krishna and He is an ocean of mercy."

One by one VyasarajarU is substantiating his initial proclamation that one who has faith will only benefit and never lose.

Believe in Rangaiyya. Why?

1. Because He is [ambujanAba](#). Ambuja is the Lotus from which Brahma was born and He was instrumental in creating the universe.

Vyasarajaru says, "The one who created you as well as the world around you, he was created by Rangaiyya So why cannot you have faith in Him?"

2. Because He is [akhila lOkesha](#). akhila encompassing everything sentient and insentient, tangible and intangible, physical as well as subtle. He is the master of all and everything, every occurrence, every thought , every idea.....etc He says so Himself in the BG chapter 10.39, "There is no being mobile or immobile that can stay on its own without my support."

Vyasarajaru says to the wavering devotee," You exist and the world around you exists because of Him, so why can't you place your trust in Him. He has propelled you this far, he will surely take you further along....."

3. Because He is [kaMbukaMdara Krishna](#) - One whose conch shaped neck moves down into the chest like a narrow valley between the two broad shoulders. It expresses the beautiful form of the Lord in His avatara as Krishna. The neck is also described to show that He is the originator of all the knowledge which exists in the Vedas and the primordial sound of 'OM' emanates from Him. His form and attributes are not different from Him and He attracts everyone who trusts Him.

Vyasarajaru says to the layman," If only you place your trust in Him, He will do the rest, He will attract you because it is His nature to attract the soul who trusts Him. He will carry you towards Him by bestowing the correct knowledge as He is the originator of all knowledge."

4. Because He is [karuNAsAgarA](#) - When one mentions the word ocean, we get the impression of vast, huge, inexhaustible.... If one has a doubt if all His compassion will be exhausted before one is eligible for it, Vyasarajaru is setting that doubt to rest by saying ... He is an ocean of compassion. His compassion is as infinite as Himself.

Ghrini namaka paramatma is the central figure in the chakrAbja maNDala which is approved adhishtana for worship in the earth and the meaning of Ghrini is one who is extremely compassionate. As with all paramatma's guNas this is also infinite in nature.

Even though logic cannot be used to understand the Lord, Vyasarajaru gives the attributes of the Lord and gives a convincing logic about the Lord using the knowledge contained in the Vedas.

Vyasarajaru moves on to give the proofs next.

[tarala prahlAda sAkshi-sarasiyOlidda](#)

[karirAjanobba sAkshi](#)

[maraNakAladi ajAmila maganannu kareye](#)

[garuDanEri baMda garuvarahita](#)

He states examples of devotees who have experienced the Lord's benevolence. He says , "The innocent little boy Prahalada is a witness to my

statement. The elephant king who was rescued by the Lord while he was attacked by the crocodile in the pond is my witness. The wayward devotee Ajamila who temporarily stepped from the path of dharma but returned to the track was forgiven and shown the onward journey by the Lord through the Vishnudootas. VyasaraJaruru is saying that the Lord does not see the stature of the devotee (garuvarahita- devoid of pride). He came to the aid of a young boy, he came to the aid of cursed king who was born in the lowly birth as an elephant.

He came to the aid of the fallen brahmin ajAmila who repented at the end of his life. Even at the time when the yamadootas came Ajamila did not call to the Lord, but just the name of his son -Narayana. But the Lord's extreme compassion on Ajamila because of his previous sadhana caused him to associate the word Narayana not with his son, but with the Lord who is the abode of infinite auspicious attributes. As a result his faith returned and he was granted a lease of life during which he completed his sadhana and reached the abode of the Lord. VyasaraJaruru is highlighting that the Lord is devoid of pride. He does not think it below His dignity to go to the aid of someone who called his son's name but instead looked at that jiva's sadhana over a long period and decided that He deserved compassion to be uplifted. VyasaraJaruru says , " Heartened to my words trust in Rangaiyya, trust in Rangaiyya"

dOreyUrU EribaMda putranannu
kOralhiDidhoraDisalu
araNyadolagavanidda staLadalli
baradiMdODi baMda bhaktavatsalanna

VyasaraJaruru gives his next witness as Dhruva. The case of Dhruva is very exemplary as he was but a child of 5 yrs old and he was innocent and guileless about the sway of power within the family. When Suruchi told him to go and be reborn as her son if he wanted to sit on his father's lap, Dhruva was completely taken aback and hurt by the injustice. He was advised by his mother Suneethi to seek redress from the Lord who is the only resort of the destitute. He had complete faith in his mother's words and went to the forest. On the way none other than Narada came along to give him upadesha after testing his will to seek the Lord's grace. After austere penance, the Lord graced Dhruva with His presence.

Let's look at this example. It is different from the others simply because this boy was unaware of God's might during that birth. He was a great soul, no doubt and must have done a lot of sadhana before, but at that point he was feeling helpless and was being propelled by the simple desire to sit on his father's lap. He took faith in his mother's words and proceeded to the forest. But his trust in the Lord enabled him to secure a great guru and then led him to enlightenment.

taruNi draupadi slreya dushshAsana
sarasara seleyutire
karuNi tannoDtiyoDane ADuvuda biTTu
tvarado akshayavitta sirikRuShNarAyana

Next VyasaraJaruru cites the case of Draupadi who called out to the Lord. This is also singular in the sense that Draupadi is the incarnation of Bharathi devi who could easily change the situation at will. But she plays the part directed by the Lord in order to bestow faith on the devotees and to delude the ineligible. All her relatives were present there and it was not lack of physical might that they could not go to her aid. When no one who was physically present helped her, she entreated the Lord who was with Rukmini Devi. But the Lord wastes no time, He immediately graces Draupadi with akshayavastra which she needed at that time. He gives what is needed by the devotee and is called as KrishnarAya by VyasaraJaruru. Just as a king meets the needs of his subjects, so also the Lord meets the needs of His devotees. But the king's realm of power is limited; he can only grant that much which is in his kingdom/power, but the Lord can grant anything. His power is limitless and His sway is at all places and times.

With so many reassurances from SriVyasaraJaruru for the upliftment of sincere souls, it is definitely proved that if one has faith in the Lord and His abilities then one will be led towards upliftment, beyond doubt.