

**Lord Vinayaka**

Lord Vinayaka (Ganesha) is one of the five prime hindu deities. He is the son of [Lord Shiva](http://divineavatars.com/shiva/lord-shiva.html) and Goddess Parvati and the brother of [Lord Kartikeya (Skanda / Subramaniya / Muruga)](http://divineavatars.com/gods/lord-muruga.html). He was born of [Parvati's](http://divineavatars.com/goddess/sakthi.html) body elements. The idols and temples of Lord Vinayaka are found all over the world. In the South Indian villages there are many temples exclusively for the worship of Vinayaka but there is no village where he does not exist. He is considered as the first God to be worshiped.



**Lord Murugan**

**Lord Murugan**, the son of Shiva and Parvati, is a much revered deity of Hindus especially in South India. He is known by various names like Murugan, Shanmukha (Shanmuga), Subramanian, Shadanana, Guha, Senthil, Saravana, Kumaraswamy and Skanda ( Refer [108 Names of Lord Murugan](https://www.templepurohit.com/hindu-names-108-names-of-gods-and-godesses/108-names-of-lord-murugan-murugan-ashtottara-shatnamavali/)). Murugan is quintessentially brave, intelligent, and perfection personified because of which he is worshiped as the god of war and victory. He is also the brave leader of god’s forces and was created to destroy demons, symbolizing negative tendencies of human beings. In North of India, Murugan, also called Kartikeya, is believed to be the elder son of [Shiva](https://www.templepurohit.com/lord-shiva-the-divine-powerful-fascinating-deity/) and Parvati but his devotees in South believe him to be the younger son with Ganesha being the elder offspring of Shiva and Parvati.



Lord Ayyappa

Lord Ayyappa is a very popular Hindu deity, which is mainly worshipped in South India. He is also spelt as Ayyappa. It is believed that he was born out of the union between Lord Shiva and the mythical Mohini, who is also regarded as an avatar of Lord Vishnu. Therefore, Ayyappa is also called as ‘ Hariharan Puthiran’ which means the son of both Hari or Vishnu and ‘ Haran’ or Shiva.



Lord Shiva

Shiva is the "destroyer of evil and the transformer" within the [Trimurti](https://en.wikipedia.org/wiki/Trimurti), the Hindu trinity that includes [Brahma](https://en.wikipedia.org/wiki/Brahma) and [Vishnu](https://en.wikipedia.org/wiki/Vishnu). In Shaivism tradition, Shiva is the Supreme being who creates, protects and transforms the universe. In the tradition of Hinduism called [Shaktism](https://en.wikipedia.org/wiki/Shaktism), the Goddess, or [Devi](https://en.wikipedia.org/wiki/Devi), is described as supreme, yet Shiva is revered along with Vishnu and Brahma. A goddess is stated to be the energy and creative power (Shakti) of each, with [Parvati](https://en.wikipedia.org/wiki/Parvati) ([Sati](https://en.wikipedia.org/wiki/Sati_(Hindu_goddess))) the equal complementary partner of Shiva. He is one of the five equivalent deities in [Panchayatana puja](https://en.wikipedia.org/wiki/Panchayatana_puja) of the [Smarta](https://en.wikipedia.org/wiki/Smarta_Tradition) tradition of Hinduism.



Goddess Parvathi Devi

Parvati is the wife of the Hindu god [Shiva](https://en.wikipedia.org/wiki/Shiva) - the protector, the destroyer (of evil) and regenerator of the universe and all life. She is the daughter of the mountain king [Himavan](https://en.wikipedia.org/wiki/Himavan) and queen Mena. Parvati is the mother of Hindu deities [Ganesha](https://en.wikipedia.org/wiki/Ganesha) and [Kartikeya](https://en.wikipedia.org/wiki/Kartikeya). The Puranas also referenced her to be the sister of the preserver god [Vishnu](https://en.wikipedia.org/wiki/Vishnu) and the river goddess [Ganga](https://en.wikipedia.org/wiki/Ganges_in_Hinduism).



Lord Vishnu

**Vishnu** is one of the [principal deities](https://en.wikipedia.org/wiki/Hindu_deities) of [Hinduism](https://en.wikipedia.org/wiki/Hinduism), and the Supreme Being in its [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism) tradition. Vishnu is the "preserver" in the Hindu trinity ([Trimurti](https://en.wikipedia.org/wiki/Trimurti)) that includes [Brahma](https://en.wikipedia.org/wiki/Brahma) and [Shiva](https://en.wikipedia.org/wiki/Shiva).

In [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism), Vishnu is identical to the formless metaphysical concept called [Brahman](https://en.wikipedia.org/wiki/Brahman), the supreme, the [Svayam Bhagavan](https://en.wikipedia.org/wiki/Svayam_Bhagavan), who takes various [avatars](https://en.wikipedia.org/wiki/Avatar) as "the preserver, protector" whenever the world is threatened with evil, chaos, and destructive forces His avatars most notably include [Rama](https://en.wikipedia.org/wiki/Rama) in the [Ramayana](https://en.wikipedia.org/wiki/Ramayana) and [Krishna](https://en.wikipedia.org/wiki/Krishna) in the [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata). He is also known as [Narayana](https://en.wikipedia.org/wiki/Narayana), [Jagannath](https://en.wikipedia.org/wiki/Jagannath), Vasudeva, [Vithoba](https://en.wikipedia.org/wiki/Vithoba), and [Hari](https://en.wikipedia.org/wiki/Hari). He is one of the five equivalent deities worshipped in [Panchayatana puja](https://en.wikipedia.org/wiki/Panchayatana_puja) of the [Smarta Tradition](https://en.wikipedia.org/wiki/Smarta_Tradition) of Hinduism.

Avatars of Lord Vishnu

* Matsya, the fish. ...

**Matsya** , is the fish [avatar](https://en.wikipedia.org/wiki/Avatar) in the [ten primary avatars](https://en.wikipedia.org/wiki/Dashavatara) of [Hindu god](https://en.wikipedia.org/wiki/Hindu_god) Vishnu. Matsya is described to have rescued [Manu](https://en.wikipedia.org/wiki/Sraddhadeva_Manu) and earthly existence from a great deluge.

* Kurma, the **giant** tortoise. ...

**Kurma** is the second [Avatar](https://en.wikipedia.org/wiki/Avatar) of [Vishnu](https://en.wikipedia.org/wiki/Vishnu). Like other avatars of Vishnu, Kurma appears at a time of crisis to restore the cosmic equilibrium. His iconography is either a tortoise, or more commonly as half man-half tortoise. These are found in many Vaishnava temple ceilings or wall reliefs.

* Varaha, the boar. ...

**Varaha** is the [avatar](https://en.wikipedia.org/wiki/Avatar) of the Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu) who takes the form of a [boar](https://en.wikipedia.org/wiki/Wild_boar) to rescue goddess earth. Varaha is listed as third in the [Dashavatara](https://en.wikipedia.org/wiki/Dashavatara), the ten principal avatars of Vishnu.

* Narasimha, the half-man/half-lion. ...

**Narasimha** is an [avatar](https://en.wikipedia.org/wiki/Avatar) of the Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu), one who incarnates in the form of part lion and part man to destroy an evil, end religious persecution and calamity on Earth, thereby restoring [Dharma](https://en.wikipedia.org/wiki/Dharma).

* Vamana, the dwarf. ...

**Vamana** , is the fifth [avatar](https://en.wikipedia.org/wiki/Avatar) of Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu). He incarnates in a time of crisis to restore cosmic balance by creatively defeating the [Asura](https://en.wikipedia.org/wiki/Asura) king [Mahabali](https://en.wikipedia.org/wiki/Mahabali), who had acquired disproportionate power over the universe. According to Hindu mythology, the noble demon king sponsors a sacrifice and gift giving ceremony to consolidate his power, and Vishnu appears at this ceremony as a dwarf [mendicant](https://en.wikipedia.org/wiki/Mendicant) [Brahmin](https://en.wikipedia.org/wiki/Brahmin) called Vamana. When Vamana's turn comes to receive a gift, Mahabali offers him whatever riches and material wealth he would like, but Vamana refuses everything and states he would just like three paces of land. Mahabali finds the dwarf's request amusingly small and irrevocably grants it. Vamana then grows into a giant of cosmic proportions. In one step he covers the earth, in another the heavens, and for the third, Mahabali offers his head on which Vamana steps, sending the demon king to the Patala (netherworld).

* Parashurama, the warrior with the axe. ...

**Parashurama** is the [sixth avatar](https://en.wikipedia.org/wiki/Dashavatara) of [Vishnu](https://en.wikipedia.org/wiki/Vishnu) in [Hinduism](https://en.wikipedia.org/wiki/Hinduism). Born as a [brahmin](https://en.wikipedia.org/wiki/Brahmin), Parshuram carried traits of a [Kshatriya](https://en.wikipedia.org/wiki/Kshatriya) and is often regarded as a Brahmin-Kshatriya. He carried a number of [Kshatriya](https://en.wikipedia.org/wiki/Kshatriya) traits, which included aggression, warfare and valor. Like other incarnations of Vishnu, he was foretold to appear at a time when overwhelming evil prevailed on earth. The Kshatriyas class, with weapons and power, had begun to abuse their power, take what belonged to others by force and tyrannize people. Parashurama corrects the cosmic equilibrium by destroying these evil Kshatriya warriors.

* Rama, the prince and king of Ayodhya. ...

**Rama**  also known as **Ramachandra**, is a major deity of [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He is the seventh [avatar](https://en.wikipedia.org/wiki/Avatar) of the god [Vishnu](https://en.wikipedia.org/wiki/Vishnu), one of his most popular incarnations along with [Krishna](https://en.wikipedia.org/wiki/Krishna) and [Gautama Buddha](https://en.wikipedia.org/wiki/Gautama_Buddha). Rama was the world's best archer in [Thretha yuga](https://en.wikipedia.org/w/index.php?title=Thretha_yuga&action=edit&redlink=1). In Rama-centric traditions of Hinduism, he is considered the Supreme Being.

* Krishna

***Krishna*** is a major deity in [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He is worshiped as the eighth [avatar](https://en.wikipedia.org/wiki/Avatar) of the god [Vishnu](https://en.wikipedia.org/wiki/Vishnu) and also as the [supreme God](https://en.wikipedia.org/wiki/Svayam_Bhagavan) in his own right. He is the god of compassion, tenderness, and love in Hinduism, and is one of the most popular and widely revered among Indian divinities. Krishna's birthday is celebrated every year by Hindus on [Janmashtami](https://en.wikipedia.org/wiki/Krishna_Janmashtami) according to the lunisolar [Hindu calendar](https://en.wikipedia.org/wiki/Hindu_calendar), which falls in late August or early September of the [Gregorian calendar](https://en.wikipedia.org/wiki/Gregorian_calendar).

* Balarama

**Balarama** is a Hindu deity and the elder brother of [Krishna](https://en.wikipedia.org/wiki/Krishna) (an avatar of the god [Vishnu](https://en.wikipedia.org/wiki/Vishnu)). He is particularly significant in the Jagannath tradition, as one of the triad deities. He is also known as **Baladeva**, **Balabhadra**, **Haladhara**and **Halayudha**. The first two epithets refer to his strength, the last two associate him with Hala (Langala, "plough") from his strong associations with [farming](https://en.wikipedia.org/wiki/Farming) and [farmers](https://en.wikipedia.org/wiki/Farmer), as the deity who used farm equipment [as weapons when needed](https://en.wikipedia.org/wiki/Improvised_weapon).

* Kalki

**Kalki**, also called **Kalkin**, is the tenth [avatar](https://en.wikipedia.org/wiki/Avatar) of Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu) to end the [Kali Yuga](https://en.wikipedia.org/wiki/Kali_Yuga), one of the four periods in endless cycle of existence (krita) in [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism) cosmology. He is described in the Puranas as the avatar who rejuvenates existence by ending the darkest and destructive period to remove [adharma](https://en.wikipedia.org/wiki/Adharma) and ushering in the [Satya Yuga](https://en.wikipedia.org/wiki/Satya_Yuga), while riding a white horse with a fiery sword. The description and details of Kalki are inconsistent among the Puranic texts. He is, for example, only an invisible force destroying evil and chaos in some texts, while an actual person who kills those who persecute others, and portrayed as someone leading an army of Brahmin warriors in some. His mythology has been compared to the concepts of [Messiah](https://en.wikipedia.org/wiki/Messiah), [Apocalypse](https://en.wikipedia.org/wiki/Apocalypse), [Frashokereti](https://en.wikipedia.org/wiki/Frashokereti) and [Maitreya](https://en.wikipedia.org/wiki/Maitreya) in other religions.

**Avatars of Lord Shiva**

1. **Rishi Durvasa –** this form of Lord Shiva is famous for its short temper and anger. The incarnation came into existence to maintain peace and harmony on earth. Once Atri, the manasputra of Lord Brahma went for penance to the banks of river Nivindhya. He commenced his penance and it resulted into a massive fire that spread to all the three worlds. Seeing this devastation, Lord Brahma, Vishnu and Shiva blessed Atri. Later Lord Brahma, Vishnu and Shiva were reincarnated as the moon, Dutt and Durvasa.
2. **Hanuman –** the beloved Lord Hanuman is also one of the incarnations of Lord Siva.
3. **Rishabh avatar –** as the ocean churned a large vessel containing nectar emerged out of the ocean. A huge battle was fought between the demons and the deities over this vessel of nectar. To distract the attention of demons, Lord Vishnu created numerous beauties. While the demons took these beauties to the ‘Patal Lok’ with them, the deities drank all the nectar. This infuriated the demons and they tried to kill the deities. To save their lives Lord Vishnu went to Patal Lok and killed them all. Although he killed the demons but he was left mesmerized by the beauties there. The union of Lord Vishnu with the beauties resulted in many children. To save these children, Lord Shiva went to Patal Lok in the form of an Ox – Rishabh.
4. **Yatinaath avatar –**this form of Lord Shiva is a personification of pleasant behavior towards guests.
5. **Krishnadarshan avatar –** the twelfth incarnation of Lord Shiva symbolizes and highlights the importance of yagna and other religious practices.
6. **Avdhooth avatar –** in this incarnation Lord Shiva destroyed the ego of Lord Indira.
7. **Bhikshuwarya avatar –** although in the Hindu Trinity Lord Shiva is regarded as the destroyer, but he is also said to be the protector of life. This incarnation is a depiction of Lord Shiva as the protector of the universe.
8. **Sureshwar avatar –** this avatar of Lord Shiva depicts love towards the devotees of Lord Indra.
9. **Keerat avatar –** once Arjuna was performing penance to please Lord Shiva. In this avatar Lord Shiva appeared as a Keerat to test Arjuna and his principles.
10. **Suntantarka avatar –** Lord Shiva appeared in this avatar to as Goddess Parvati’s hand from her father – Himalaya.
11. **Brahmachari avatar –** after Goddess Parvati sacrificed herself during her father’s yagna, she took rebirth in Himalayas’ house. She worshipped Lord Shiva for years so that he could be her husband again. Lord Shiva appeared in this incarnation to take Goddess Parvati’s test.
12. **Yaksha avatar –** to remove ego and self-pride from the minds of many gods, Lord Shiva took this form.

Dikpalas

# Kubera

**Kubera** also known as **Kuvera** or **Kuber**, is the Lord of Wealth and the god-king of the semi-divine [Yakshas](https://en.wikipedia.org/wiki/Yakshas) in [Hindu mythology](https://en.wikipedia.org/wiki/Hindu_mythology). He is regarded as [the regent of the North](https://en.wikipedia.org/wiki/Guardians_of_the_directions) (Dik-pala), and a protector of the world ([Lokapala](https://en.wikipedia.org/wiki/Lokapala)). His many epithets extol him as the overlord of numerous semi-divine species and the owner of the treasures of the world. Kubera is often depicted with a plump body, adorned with jewels, and carrying a money-pot and a club.

# Yama

**Yama** or **Yamarāja** is a [god](https://en.wikipedia.org/wiki/Deva_(Hinduism)) of death, the south direction, and the [underworld](https://en.wikipedia.org/wiki/Underworld), belonging to an early stratum of [Rigvedic Hindu deities](https://en.wikipedia.org/wiki/Rigvedic_deities). In Sanskrit, his name can be interpreted to mean "twin".[[](https://en.wikipedia.org/wiki/Yama#cite_note-2) In the [Zend-Avesta](https://en.wikipedia.org/wiki/Zend#Zend-Avesta) of [Zoroastrianism](https://en.wikipedia.org/wiki/Zoroastrianism), he is called "Yima".

According to the [Vishnu Purana](https://en.wikipedia.org/wiki/Vishnu_Purana), Yama is the son of sun-god [Surya](https://en.wikipedia.org/wiki/Surya) and Sandhya, the daughter of [Vishvakarma](https://en.wikipedia.org/wiki/Vishvakarma). Yama is the brother of [Sraddhadeva Manu](https://en.wikipedia.org/wiki/Sraddhadeva_Manu) and of his older sister Yami, which [Horace Hayman Wilson](https://en.wikipedia.org/wiki/Horace_Hayman_Wilson) indicates to mean the [Yamuna](https://en.wikipedia.org/wiki/Yamuna_in_Hinduism). According to the [Vedas](https://en.wikipedia.org/wiki/Vedas), Yama is said to have been the first mortal who died. By virtue of precedence,

he became the ruler of the departed, and is called "Lord of the [Pitrs](https://en.wikipedia.org/wiki/Pitrs)".

# Indra

**Indra** ,also known as Devendra, is a [Vedic](https://en.wikipedia.org/wiki/Vedas) deity in [Hinduism](https://en.wikipedia.org/wiki/Hinduism), a guardian deity in [Buddhism](https://en.wikipedia.org/wiki/Buddhism), and the king of the highest heaven called Saudharmakalpa in [Jainism](https://en.wikipedia.org/wiki/Jainism). His mythologies and powers are similar, though not identical to those of such Indo-European deities as [Zeus](https://en.wikipedia.org/wiki/Zeus), [Jupiter](https://en.wikipedia.org/wiki/Jupiter_(mythology)), [Perun](https://en.wikipedia.org/wiki/Perun), [Thor](https://en.wikipedia.org/wiki/Thor), and [Odin (Wotan)](https://en.wikipedia.org/wiki/Odin).

In the Vedas, Indra is the king of [Svarga](https://en.wikipedia.org/wiki/Svarga) (Heaven) and the [Devas](https://en.wikipedia.org/wiki/Deva_(Hinduism)). He is the god of the heavens, lightning, thunder, storms, rains and river flows.[[7]](https://en.wikipedia.org/wiki/Indra#cite_note-7) Indra is the most referred to [deity](https://en.wikipedia.org/wiki/Deity) in the [Rigveda](https://en.wikipedia.org/wiki/Rigveda). He is celebrated for his powers, and the one who kills the great symbolic evil ([Asura](https://en.wikipedia.org/wiki/Asura)) named [Vritra](https://en.wikipedia.org/wiki/Vritra) who obstructs human prosperity and happiness. Indra destroys Vritra and his "deceiving forces", and thereby brings rains and the sunshine as the friend of mankind. His importance diminishes in the post-Vedic Indian literature where he is depicted as a powerful hero but one who is getting in trouble with his drunken, hedonistic and adulterous ways, and the god who disturbs [Hindu](https://en.wikipedia.org/wiki/Hindu) monks as they meditate because he fears self-realized human beings may become more powerful than him.

# Varuna

**Varuna** is a [Vedic](https://en.wikipedia.org/wiki/Vedas) deity associated first with sky, later with waters as well as with [Ṛta](https://en.wikipedia.org/wiki/%E1%B9%9Ata) (justice) and [Satya](https://en.wikipedia.org/wiki/Satya) (truth). He is found in the oldest layer of Vedic literature of [Hinduism](https://en.wikipedia.org/wiki/Hinduism), such as the hymn 7.86 of the [Rigveda](https://en.wikipedia.org/wiki/Rigveda). He is also mentioned in the [Tamil](https://en.wikipedia.org/wiki/Tamil_language) grammar work [Tolkāppiyam](https://en.wikipedia.org/wiki/Tolk%C4%81ppiyam), as the god of sea and rain.

In the Hindu [Puranas](https://en.wikipedia.org/wiki/Puranas), Varuna is the god of oceans, his vehicle is a [Makara](https://en.wikipedia.org/wiki/Makara_(Hindu_mythology)) (part fish, sea creature) and his weapon is a Pasha (noose, rope loop). He is the guardian deity of the western direction.

# Ishana

**Ishana** , or **Ishan** , literally translates into "Guardian of the North-east"). In Indian mythology and [Vaastu Shastra](https://en.wikipedia.org/wiki/Vaastu_Shastra), North is the direction where wealth resides (in the abode of Kubera, the god of wealth), while East is the direction where knowledge resides (in the abode of Indra, the king of gods). So Ishan symbolizes the culmination of knowledge and wealth. Hence it is considered auspicious under [Vaastu Shastra](https://en.wikipedia.org/wiki/Vastu) for homes and offices to face the north-east direction.

The name Ishan is also mentioned in Shiva Mahapurana as one of five names of the god (Shiva). **Īśāna** has its roots in the word "ish", which means the invisible power that governs the universe. The wielder of this power, about this power itself, is "Īśāna". It is synonymous with [Ishwar](https://en.wikipedia.org/wiki/Ishwar), which means "The Lord". In Hindu Scriptures, this is a name given to [Shiva](https://en.wikipedia.org/wiki/Shiva). As per [Hindu scriptures](https://en.wikipedia.org/wiki/Hindu_scriptures) Shiva has five heads, each denoting one of the five [tattvas](https://en.wikipedia.org/wiki/Tattvas) (elements) namely Fire, Earth, Air, Water, and Ether (also called as Sky-element or Akash-tattva in [sanskrit](https://en.wikipedia.org/wiki/Sanskrit)) that make up the universe. This fifth head of Shiva faces the upward direction, towards the sky.

# Agni

**Agni** is an Indian word meaning fire, and connotes the [Vedic](https://en.wikipedia.org/wiki/Vedas) fire god of [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He is also the guardian deity of the southeast direction, and is typically found in southeast corners of [Hindu temples](https://en.wikipedia.org/wiki/Hindu_temple). In classical [cosmology](https://en.wikipedia.org/wiki/Cosmology) of Indian religions, Agni as fire has been one of the five inert impermanent constituents (Dhatus) along with space (Akasha/Dyaus), water (Jal/Varuna), air ([Vayu](https://en.wikipedia.org/wiki/Vayu)) and earth (Prithvi), the five combining to form the empirically perceived material existence (Prakriti).

# Vayu

**Vāyu** is a primary [Hindu deity](https://en.wikipedia.org/wiki/Deva_(Hinduism)), the lord of the winds, the father of [Bhima](https://en.wikipedia.org/wiki/Bhima) and the spiritual father of [Hanuman](https://en.wikipedia.org/wiki/Hanuman). He is also known as **Anil** ("Air, Wind"), **Vyān** (Air), **Vāta** ("Airy Element"), **Tanun** (The Wind), **Pavan** ("The Purifier"),[[1]](https://en.wikipedia.org/wiki/Vayu#cite_note-jansen1993-1) and sometimes **Prāṇa** ("The Breath").

# Nirṛti

**Nirṛti**  is the Hindu goddess of deathly hidden realms and sorrows, one of the dikpāla ([Guardians of the directions](https://en.wikipedia.org/wiki/Guardians_of_the_directions)), representing the southwest. The name nirhti has the meaning of "absence of ".

Nirrti is a [Ketu](https://en.wikipedia.org/wiki/Ketu_(mythology)) ruled nakshatra in vedic astrology, strongly associated with [Kali](https://en.wikipedia.org/wiki/Kali) in form [Dhumavati](https://en.wikipedia.org/wiki/Dhumavati). Nirṛti is mentioned in a few hymns of the [Rigveda](https://en.wikipedia.org/wiki/Rigveda), mostly to seek protection from her or imploring for her during a possible departure. In one hymn (X.59), she is mentioned several times. This hymn, after summing up her nature, also asks for her in departure from the sacrificial site. In the [Atharva Veda](https://en.wikipedia.org/wiki/Atharva_Veda)(V.7.9), she is described as having golden locks. In the [Taittiriya Brahmana](https://en.wikipedia.org/wiki/Taittiriya_Brahmana) (I.6.1.4), Nirṛti is described as dark, dressed in dark clothes and her sacrificial shares are dark husks. In the sacred [Shatapatha Brahmana](https://en.wikipedia.org/wiki/Shatapatha_Brahmana) (X.1.2.9), she is associated with the southwest quarter as her region. But elsewhere in the same text (V.2.3.3.) she is mentioned as living in the kingdom of the dead.

# Brahma

**Brahma** is a creator god in [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He has four faces. Brahma is also known as [Svayambhu](https://en.wikipedia.org/wiki/Svayambhu) (self-born), Vāgīśa (Lord of Speech), and the creator of the four [Vedas](https://en.wikipedia.org/wiki/Vedas), one from each of his mouths.

Brahma is sometimes identified with the [Vedic god](https://en.wikipedia.org/wiki/Rigvedic_deities) [Prajapati](https://en.wikipedia.org/wiki/Prajapati), as well as linked to [Kama](https://en.wikipedia.org/wiki/Kama) and [Hiranyagarbha](https://en.wikipedia.org/wiki/Hiranyagarbha) (the cosmic egg). He is more prominently mentioned in the post-Vedic [Hindu epics](https://en.wikipedia.org/wiki/Hindu_epic) and the mythologies in the [Puranas](https://en.wikipedia.org/wiki/Purana). In the epics, he is conflated with [Purusha](https://en.wikipedia.org/wiki/Purusha). Although, Brahma is part of the Brahma-Vishnu-Shiva [Trimurti](https://en.wikipedia.org/wiki/Trimurti), ancient Hindu scriptures mention multiple other trinities of gods or goddesses which do not include Brahma.

# Vishnu

**Vishnu** is one of the [principal deities](https://en.wikipedia.org/wiki/Hindu_deities) of [Hinduism](https://en.wikipedia.org/wiki/Hinduism), and the Supreme Being in its [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism) tradition. Vishnu is the "preserver" in the Hindu trinity ([Trimurti](https://en.wikipedia.org/wiki/Trimurti)) that includes [Brahma](https://en.wikipedia.org/wiki/Brahma) and [Shiva](https://en.wikipedia.org/wiki/Shiva).

In [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism), Vishnu is identical to the formless metaphysical concept called [Brahman](https://en.wikipedia.org/wiki/Brahman), the supreme, the [Svayam Bhagavan](https://en.wikipedia.org/wiki/Svayam_Bhagavan), who takes various [avatars](https://en.wikipedia.org/wiki/Avatar) as "the preserver, protector" whenever the world is threatened with evil, chaos, and destructive forces. His avatars most notably include [Rama](https://en.wikipedia.org/wiki/Rama) in the [Ramayana](https://en.wikipedia.org/wiki/Ramayana) and [Krishna](https://en.wikipedia.org/wiki/Krishna) in the [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata). He is also known as [Narayana](https://en.wikipedia.org/wiki/Narayana), [Jagannath](https://en.wikipedia.org/wiki/Jagannath), Vasudeva, [Vithoba](https://en.wikipedia.org/wiki/Vithoba), and [Hari](https://en.wikipedia.org/wiki/Hari). He is one of the five equivalent deities worshipped in [Panchayatana puja](https://en.wikipedia.org/wiki/Panchayatana_puja) of the [Smarta Tradition](https://en.wikipedia.org/wiki/Smarta_Tradition) of Hinduism.

Navagrahas

# Surya

**Surya**  means the [Sun](https://en.wikipedia.org/wiki/Sun).  Synonyms of Surya in ancient Indian literature include **Aditya**, **Arka**, **Bhānu**, **Savitru**, **Pushana**, **Ravi**, **Mārtanda**, **Mitra** and **Vivasvāna.**

Surya also connotes the [solar deity](https://en.wikipedia.org/wiki/Solar_deity) in [Hinduism](https://en.wikipedia.org/wiki/Hinduism), particularly in the [Saura](https://en.wikipedia.org/wiki/Saura_(Hinduism)) tradition found in states such as Rajasthan, Gujarat, Madhya Pradesh, Bihar, Uttar Pradesh, Jharkhand and Odisha. Surya is one of the five deities considered as equivalent aspects and means to realizing [Brahman](https://en.wikipedia.org/wiki/Brahman) in the [Smarta Tradition](https://en.wikipedia.org/wiki/Smarta_Tradition).[[](https://en.wikipedia.org/wiki/Surya#cite_note-10)Surya's iconography is often depicted riding a chariot harnessed by horses, often seven in numberwhich represent the seven colour rays of the rainbow.  In medieval Hinduism, Surya is also an epithet for the major Hindu gods Shiva, Brahma and Vishnu. In some ancient texts and arts, Surya is presented syncretically with Indra, Ganesha or others. Surya as a deity is also found in the arts and literature of [Buddhism](https://en.wikipedia.org/wiki/Buddhism) and [Jainism](https://en.wikipedia.org/wiki/Jainism).

# Chandra

**Chandra**  is a [lunar deity](https://en.wikipedia.org/wiki/Lunar_deity) and is also one of the nine planets ([Navagraha](https://en.wikipedia.org/wiki/Navagraha)) in [Hinduism](https://en.wikipedia.org/wiki/Hinduism). Chandra is synonymous to as [Soma](https://en.wikipedia.org/wiki/Soma_(deity)). Other names include **Indu** (bright drop), **Atrisuta** (son of Atri), **Sachin** (marked by hare), **Tārādhipa** (lord of stars) and **Nishakara** (the night maker).

Chandra is described as young and beautiful, two-armed and carrying a club and a lotus. In Hindu mythology, Chandra is the father of [Budha](https://en.wikipedia.org/wiki/Budha) (planet Mercury). The Chandra is married to the 27 daughters of [Daksha](https://en.wikipedia.org/wiki/Daksha), after whom the [Nakshatras](https://en.wikipedia.org/wiki/Nakshatra) in Hindu astrology are named.

Chandra, who is also known as Soma and Indu, is the basis of **Somvaar**, which is [Hindi](https://en.wikipedia.org/wiki/Hindi), and **Induvaasaram**, which is [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit), for [Monday](https://en.wikipedia.org/wiki/Monday) in the [Hindu calendar](https://en.wikipedia.org/wiki/Hindu_calendar).

# Mangala

**Mangala**  is the name for [Mars](https://en.wikipedia.org/wiki/Mars), the red planet, lord of [Mangal Dosha](https://en.wikipedia.org/wiki/Mangal_Dosha), in [Hindu texts](https://en.wikipedia.org/wiki/Hindu_texts). Also known as **Lohit** (meaning: red), he is the god of war, [celibate](https://en.wikipedia.org/wiki/Celibate) and sometimes linked to god [Karttikeya](https://en.wikipedia.org/wiki/Karttikeya) (Skanda). His origins vary with different mythological texts; in some, he is the son of [Bhumi](https://en.wikipedia.org/wiki/Bh%C5%ABmi), the Earth Goddess and Vishnu, born when he raised her from the depths of water in [Varaha](https://en.wikipedia.org/wiki/Varaha) avatar. In other myths, he is born from Shiva's sweat or blood drop.

Budha

**Budha graha** , in Puranic mythology, is also a deity.

He is also known as **Saumya** , **Rauhineya** and **Tunga**.

Budha as a planet appears in various Hindu astronomical texts in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit), such as the 5th century Aryabhatiya by [Aryabhatta](https://en.wikipedia.org/wiki/Aryabhatta), the 6th century Romaka by Latadeva and Panca Siddhantika by Varahamihira, the 7th century Khandakhadyaka by Brahmagupta and the 8th century Sisyadhivrddida by Lalla. These texts present Budha as one of the planets and estimate the characteristics of the respective planetary motion. Other texts such as Surya Siddhanta dated to have been complete sometime between the 5th century and 10th century present their chapters on various planets with deity mythologies.

# Bṛhaspati

**Bṛhaspati** is an Indian name, and refers to different mythical figures depending on the age of the text. In ancient Hindu literature Brihaspati is a Vedic era sage who counsels the gods, while in some medieval texts the word refers to the largest planet [Jupiter](https://en.wikipedia.org/wiki/Jupiter). He is the god of eloquence in some ancient post-Vedic Indian texts, and sometimes identified with god [Agni](https://en.wikipedia.org/wiki/Agni).

# Shukra

**Shukra** is a [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) word that means "lucid, clear, bright". It also has other meanings, such as the name of an ancient sage who counseled [Asuras](https://en.wikipedia.org/wiki/Asura) in [Vedic mythology](https://en.wikipedia.org/wiki/Vedic_mythology). In medieval mythology and Hindu astrology, the term refers to the planet [Venus](https://en.wikipedia.org/wiki/Venus), one of the [Navagrahas](https://en.wikipedia.org/wiki/Navagraha). Shukra is also the name of the seventh [dhatu](https://en.wikipedia.org/wiki/Dh%C4%81tu_(Ayurveda)) (tissue layer) in [Ayurveda](https://en.wikipedia.org/wiki/Ayurveda) that corresponds to sexual energy.

In the Mahabharata, Shukracharya is mentioned as one of the mentors of [Bhishma](https://en.wikipedia.org/wiki/Bhishma), having taught him political science in his youth.

# Shani

**Shani**  refers to the planet [Saturn](https://en.wikipedia.org/wiki/Saturn), and is one of the nine heavenly objects known as [Navagraha](https://en.wikipedia.org/wiki/Navagraha) in [Hindu astrology](https://en.wikipedia.org/wiki/Hindu_astrology). Shani is also a male deity in the [Puranas](https://en.wikipedia.org/wiki/Puranas), whose iconography consists of a handsome dark (black) figure carrying a sword or other weapon, and sitting on a crow.

Shani as a planet appears in various Hindu astronomical texts in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit), such as the 5th century Aryabhatiya by [Aryabhatta](https://en.wikipedia.org/wiki/Aryabhatta), the 6th-century Romaka by Latadeva and Panca Siddhantika by Varahamihira, the 7th century Khandakhadyaka by Brahmagupta and the 8th century Sisyadhivrddida by Lalla. These texts present Shani as one of the planets and estimate the characteristics of the respective planetary motion.[.](https://en.wikipedia.org/wiki/Shani#cite_note-Burgess1989vii-6) Other texts such as Surya Siddhanta dated to have been complete sometime between the 5th century and 10th century present their chapters on various planets as divine knowledge linked to deities.

# Rahu

**Rāhu** is one of the nine major astronomical bodies ([navagraha](https://en.wikipedia.org/wiki/Navagraha)) in Indian texts. Unlike the other eight, Rāhu is not a real astronomical body but a shadow entity, one that causes eclipses and is the king of meteors. Rahu represents the ascend of the moon in its precessional orbit around the earth.

Rāhu is usually paired with [Ketu](https://en.wikipedia.org/wiki/Ketu_(mythology)). The time of day considered to be under the influence of Rāhu is called [Rāhu kāla](https://en.wikipedia.org/wiki/Rahu_kala) and is considered inauspicious.

# Ketu

According to some accounts in [Hindu mythology](https://en.wikipedia.org/wiki/Hindu_mythology), Ketu belongs to Jaimini Gotra, whereas Rahu is from Paiteenasa gotra and hence both are totally different entities with distinct characteristics but are two parts of a common body. Ketu is generally referred to as a "shadow" planet. It is believed to have a tremendous impact on human lives and also the whole creation. In some special circumstances it helps someone achieve the zenith of fame. Ketu is often depicted with a gem or star on his head signifying a mystery light.

**Sapta Rishis and their Wives**

**Atri - wife - Anusuya**

Atri is one of the seven great Rishi or [Saptarshi](https://en.wikipedia.org/wiki/Saptarshi) along with [Marichi](https://en.wikipedia.org/wiki/Marichi), [Angiras](https://en.wikipedia.org/wiki/Angiras_(sage)), [Pulaha](https://en.wikipedia.org/wiki/Pulaha), [Kratu](https://en.wikipedia.org/wiki/Kratu), [Pulastya](https://en.wikipedia.org/wiki/Pulastya) and [Vashistha](https://en.wikipedia.org/wiki/Vashistha).  According to the legends of the Vedic era, sage Atri was married to [Anasuya](https://en.wikipedia.org/wiki/Anasuya) Devi. They had three sons, [Dattatreya](https://en.wikipedia.org/wiki/Dattatreya), [Durvasas](https://en.wikipedia.org/wiki/Durvasas) and [Soma](https://en.wikipedia.org/wiki/Soma_(deity)). As per divine account, he is the last among the seven saptharishis and is believed to have originated from the tongue. The wife of Atri was [Anusuya](https://en.wikipedia.org/wiki/Anusuya), who is considered one of the seven female pathivrathas. When instructed by divine voice to do penance, Atri readily agreed and did severe penance. Pleased by his devotion and prayers, the Hindu trinity, namely, [Brahma](https://en.wikipedia.org/wiki/Brahma), [Vishnu](https://en.wikipedia.org/wiki/Vishnu) and [Shiva](https://en.wikipedia.org/wiki/Shiva) appeared before him and offered him boons. He sought all the three to be born to him. Another version of the legend states that Anusuya, by the powers of her chastity, rescued the three gods and in return, they were born as children to her. Brahma was born to her as [Chandra](https://en.wikipedia.org/wiki/Chandra), Vishnu as [Dattatreya](https://en.wikipedia.org/wiki/Dattatreya) and Shiva in some part as [Durvasa](https://en.wikipedia.org/wiki/Durvasa). The mention about Atri is found in various scriptures, with the notable being in [Rig Veda](https://en.wikipedia.org/wiki/Rig_Veda). He is also associated with various ages, the notable being in [Treta Yuga](https://en.wikipedia.org/wiki/Treta_Yuga) during [Ramayana](https://en.wikipedia.org/wiki/Ramayana), when he and Anusuya advised [Rama](https://en.wikipedia.org/wiki/Rama) and his wife [Sita](https://en.wikipedia.org/wiki/Sita). The pair is also attributed to bringing river [Ganga](https://en.wikipedia.org/wiki/Ganga) down to earth, the mention of which is found in [Shiva Purana](https://en.wikipedia.org/wiki/Shiva_Purana).

Bharadvaja - wife - Susheela

**Bharadwaja**, also referred to as Bharadvaja  or **Bharadvaja Bṛhaspatya**, was one of the revered [Vedic](https://en.wikipedia.org/wiki/Vedic) sages ([rishi](https://en.wikipedia.org/wiki/Rishi)) in [Ancient India](https://en.wikipedia.org/wiki/Ancient_India), who was a renowned scholar, [economist](https://en.wikipedia.org/wiki/Economist) and an eminent physician. His contributions to the ancient Indian literature, mainly in Puranas and Rig Veda, played a significant role in giving an insight to the then Indian society. He and his family of students are considered the authors of the sixth book of the [Rigveda](https://en.wikipedia.org/wiki/Rigveda). Bharadwaja was father of warrior [Brahmin](https://en.wikipedia.org/wiki/Brahmin)[Droṇācārya](https://en.wikipedia.org/wiki/Drona), a main character in [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata) who was an instructor to both [Pandava](https://en.wikipedia.org/wiki/Pandava) and [Kaurava](https://en.wikipedia.org/wiki/Kaurava) princes. He was grandfather of [Aśvatthāma](https://en.wikipedia.org/wiki/Ashwatthama), a legendary warrior in Mahabharata. Both Droncharya and Ashwatthama fought in different battles of Mahabharata alongside Kauravas. Bharadwaja is also mentioned in [Charaka Samhita](https://en.wikipedia.org/wiki/Charaka_Samhita), an authoritative ancient Indian text on medicine.

He is one of the [Saptaṛṣis](https://en.wikipedia.org/wiki/Saptarishi) (seven great sages or [Maharṣis](https://en.wikipedia.org/wiki/Maharishi)).

**Gautam - wife - Ahalya**

**Gautama Maharishi** was a [Rigvedic](https://en.wikipedia.org/wiki/Rigveda) sage in Hinduism, and also finds mentions in Jainism and Buddhism.

he [Rig Veda](https://en.wikipedia.org/wiki/Rig_Veda) has several [suktas](https://en.wikipedia.org/wiki/List_of_suktas_and_stutis) (Sanskrit: 'hymns') that mentions him. The Vedic sage Gautama is credited with authoring many hymns in Mandala 1.

He was the son of Rahugana, belonging to the lineage of [Angirasa](https://en.wikipedia.org/wiki/Angiras_(sage)). Gautama was the progenitor of the paternal Gautama [gotra](https://en.wikipedia.org/wiki/Gotra) lineage. Gautama and [Bharadvaja](https://en.wikipedia.org/wiki/Bharadvaja) share a common ancestry, as they are both descended from [Angirasa](https://en.wikipedia.org/wiki/Angiras_(sage)), and sometimes they are both bracketed together under the name [Angirasa](https://en.wikipedia.org/wiki/Angiras_(sage)).

**Jamadagni - wife - Renuka**

According to [Hindu legends](https://en.wikipedia.org/w/index.php?title=Hindu_legends&action=edit&redlink=1), **Jamadagni** (or **Jamdagni**,  is one of the [Saptarishis](https://en.wikipedia.org/wiki/Saptarishi) (Seven Great Sages [Rishi](https://en.wikipedia.org/wiki/Rishi)) in the seventh, current [Manvantara](https://en.wikipedia.org/wiki/Manvantara). He is the father of [Parashurama](https://en.wikipedia.org/wiki/Parashurama), the sixth incarnation of [Vishnu](https://en.wikipedia.org/wiki/Vishnu). He was a descendant of the sage [Bhrigu](https://en.wikipedia.org/wiki/Bhrigu), one of the [Prajapatis](https://en.wikipedia.org/wiki/Prajapatis) created by [Brahma](https://en.wikipedia.org/wiki/Brahma), the God of Creation. Jamadagni had five children with wife [Renuka](https://en.wikipedia.org/wiki/Renuka), the youngest of whom was [Parashurama](https://en.wikipedia.org/wiki/Parashurama), an [avatar](https://en.wikipedia.org/wiki/Avatar) of Lord [Vishnu](https://en.wikipedia.org/wiki/Vishnu). Jamadagni was well versed in the scriptures and weaponry without formal instruction.

**Kashyapa - wife - Aditi and Diti**

**Kashyapa** is a revered [Vedic](https://en.wikipedia.org/wiki/Vedas) sage of [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He was one of the seven ancient sages ([rishi](https://en.wikipedia.org/wiki/Rishi)) considered as [Saptarishis](https://en.wikipedia.org/wiki/Saptarishi) in [Rigveda](https://en.wikipedia.org/wiki/Rigveda),numerous Sanskrit texts and Indian mythologies. He is the most ancient rishi listed in the colophon verse in the [Brihadaranyaka Upanishad](https://en.wikipedia.org/wiki/Brihadaranyaka_Upanishad), and called a self-made scholar in the [Atharvaveda](https://en.wikipedia.org/wiki/Atharvaveda). He was based in the northwestern part of the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent), and legends attribute the region of [Kashmir](https://en.wikipedia.org/wiki/Kashmir) to be derived from his name.

Kashyapa is a common ancient name, referring to many different personalities in the ancient Hindu and Buddhist texts.

**Vasishta - wife - Arunthati**

**Vasishtha** is a revered Vedic sage in [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He is one of the [Saptarishis](https://en.wikipedia.org/wiki/Saptarishi) (seven great [Rishis](https://en.wikipedia.org/wiki/Rishis)) of India. Vasishtha is credited as the chief author of [Mandala 7](https://en.wikipedia.org/wiki/Mandala_7) of [Rigveda](https://en.wikipedia.org/wiki/Rigveda). Vasishtha and his family are mentioned in Rigvedic verse 10.167.4 other Rigvedic mandalas and in many Vedic texts. His ideas have been influential and he was called as the first sage of the [Vedanta](https://en.wikipedia.org/wiki/Vedanta) school of Hindu philosophy by [Adi Shankara](https://en.wikipedia.org/wiki/Adi_Shankara).

[Yoga Vasistha](https://en.wikipedia.org/wiki/Yoga_Vasistha), Vasishtha Samhita, as well as some versions of the [Agni Purana](https://en.wikipedia.org/wiki/Agni_Purana) and [Vishnu Purana](https://en.wikipedia.org/wiki/Vishnu_Purana) are attributed to him. He is the subject of many mythologies, such as him being in possession of the divine cow [Kamadhenu](https://en.wikipedia.org/wiki/Kamadhenu) and Nandini her child, who could grant anything to their owners. He is famous in Hindu mythologies for his legendary conflicts with sage [Visvamitra](https://en.wikipedia.org/wiki/Visvamitra).

**Vishwamitra - wife - Sruti / Menoka (actually she not considered his wife**

[Brahmarshi](https://en.wikipedia.org/wiki/Brahmarshi) **Vishvamitra** (viśvā-mitra) is one of the most venerated [rishis](https://en.wikipedia.org/wiki/Rishi) or sages of [ancient India](https://en.wikipedia.org/wiki/Ancient_India). He is also credited as the author of most of [Mandala 3](https://en.wikipedia.org/wiki/Mandala_3) of the [Rigveda](https://en.wikipedia.org/wiki/Rigveda), including [Gayatri Mantra](https://en.wikipedia.org/wiki/Gayatri_Mantra). The [Puranas](https://en.wikipedia.org/wiki/Puranas) mention that only 24 rishis since antiquity have understood the whole meaning of—and thus wielded the whole power of—Gayatri Mantra. Vishvamitra is supposed to be the first, and [Yajnavalkya](https://en.wikipedia.org/wiki/Yajnavalkya)the last.

The story of Vishvamitra is narrated in the [Balakanda](https://en.wikipedia.org/wiki/Balakanda) of [Valmiki Ramayana](https://en.wikipedia.org/wiki/Valmiki_Ramayana). [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata) adds that Vishvamitra's relationship with [Menaka](https://en.wikipedia.org/wiki/Menaka) resulted in a daughter, [Shakuntala](https://en.wikipedia.org/wiki/Shakuntala), whose story is narrated in [Adi Parva](https://en.wikipedia.org/wiki/Adi_Parva) of Mahabharata.

**Child Saints in Hinduism**

**Prahlada**

**Prahlada** ([Sanskrit](https://en.wikipedia.org/wiki/Sanskrit_language): Prahlāda, was a king, the son of [Hiranyakashipu](https://en.wikipedia.org/wiki/Hiranyakashipu) and Kayadhu, and the father of [Virochana](https://en.wikipedia.org/wiki/Virochana). He belonged to the Kashyap gotra. He is often described as a saintly boy from the [Puranas](https://en.wikipedia.org/wiki/Puranas) known for his piety and [bhakti](https://en.wikipedia.org/wiki/Bhakti) to Lord [Vishnu](https://en.wikipedia.org/wiki/Vishnu). Despite the abusive nature of his father, Hiranyakashipu, he continued his devotion towards Lord [Vishnu](https://en.wikipedia.org/wiki/Vishnu). He is considered to be a mahājana, or great devotee, by followers of [Vaishnava](https://en.wikipedia.org/wiki/Vaishnavism) traditions and is of special importance to devotees of the [avatār](https://en.wikipedia.org/wiki/Avatar) [Narasiṁha](https://en.wikipedia.org/wiki/Narasimha). A treatise is accredited to him in the [Bhagavata Purana](https://en.wikipedia.org/wiki/Bhagavata_Purana) in which Prahlāda describes the process of loving worship to his Lord Vishnu. The majority of stories in the Puranas are based on the activities of Prahlāda as a young boy, and he is usually depicted as such in paintings and illustrations.

# Dhruva

**Dhruva** is a devotee of [Vishnu](https://en.wikipedia.org/wiki/Vishnu) mentioned in the [Vishnu Purana](https://en.wikipedia.org/wiki/Vishnu_Purana) and the [Bhagavata Purana](https://en.wikipedia.org/wiki/Bhagavata_Purana).

Dhruva was born a son of the King Uttānapāda (the son of [Svayambhuva Manu](https://en.wikipedia.org/wiki/Svayambhuva_Manu)) and his wife Suniti. The king also had another son Uttama,born to his second queen Suruchi, who was the preferred object of his affection. Once, when Dhruva was a child of five years of age, he was sitting on his father's lap at the King's throne. Suruchi, who was jealous of the older son from the first wife (since he - Dhruva - would be heir to throne, and not Suruchi's son), forcefully removed Dhruva from his father's lap. When Dhruva protested and asked if he could not be allowed to sit on his father's lap, Suruchi berated him saying, 'only God can allow you that privilege. Go ask him.'

Suniti - being of gentle nature and now the lesser favorite wife - tried to console the distraught child, but Dhruva was determined to hear of his fate from the Lord himself! Seeing his firm resolve, his mother bade him farewell as he set out on a lonely journey to the forest. Dhruva was determined to seek for himself his rightful place, and noticing this resolve, the divine sage [Narada](https://en.wikipedia.org/wiki/Narada) appeared before him and tried to desist him from assuming a severe austerity upon himself at such an early age. But, Dhruva's fierce determination knew no bounds, and the astonished sage guided him towards his goal by teaching him the rituals and [mantras](https://en.wikipedia.org/wiki/Mantra) to meditate on when seeking lord Vishnu. The one mantra which Narada taught and which was effectively used by Dhruva was [Om Namo Bhagavate Vasudevaya](https://en.wikipedia.org/wiki/Om_Namo_Bhagavate_Vasudevaya). Having been advised, Dhruva started his meditation, and went without food and water for six months, his mind fixed on the Lord. The austerity of his [tapasya](https://en.wikipedia.org/wiki/Tapasya) shook the heavens and the Lord appeared before him, but the child would not open his eyes because he was still merged in his inner vision of Vishnu's form described to him by Narada. Lord Vishnu had to adopt a strategy of causing that inner vision to disappear. Immediately Dhruva opened his eyes, and, seeing outside what he had been seeing all along in his mental vision, prostrated himself before the Lord. But he could not utter a single word. The Lord touched his right cheek by his divine conch and that sparked off his speech. Out poured forth a beautiful poem of praise of the Lord in 12 powerful verses, which together are called Dhruva-stuti.

[Vishnu Purana](https://en.wikipedia.org/wiki/Vishnu_Purana) gives a slightly different account here. When Vishnu was pleased with Dhruva's tapasya and asked him to ask for a varadāna (grant of wishes), a said that he (being an uneducated child) did not know how to sing the praise of Lord Vishnu, and therefore asked the varadān of a knowledge of stuti (hymn in the praise of Vishnu). Other persons would have asked for worldly or heavenly pleasures, or for [moksha](https://en.wikipedia.org/wiki/Moksha) at most, but Dhruva had no personal desire. Renunciation of all desires is regarded to be essential for eternal peace in Hinduism: this is the meaning of Dhruva-pada. That was the reason why the [Saptarshis](https://en.wikipedia.org/wiki/Saptarshi) decided to give Dhruva the most revered seat of a Star.

The Dhruva-stuti as mentioned in the [Vishnu Purana](https://en.wikipedia.org/wiki/Vishnu_Purana) is an extended version of the Vedic [Purusha sukta](https://en.wikipedia.org/wiki/Purusha_sukta) and is quite different from the Dhruva-stuti of [Bhagavata Purana](https://en.wikipedia.org/wiki/Bhagavata_Purana)

Having spent a long time in the Lord's remembrance he even forgot the objective of his tapasya, and only asked for a life in memory of the Lord. Pleased by his tapasya and by his stuti, Vishnu granted his wish and further decreed that the lad would attain Dhruvapada - the state where he would become a celestial body which would not even be touched by the [Maha Pralaya](https://en.wikipedia.org/wiki/Pralaya), or the final [cataclysm](https://en.wiktionary.org/wiki/cataclysm).

**Markandeya**

**Markandeya** is an ancient [rishi](https://en.wikipedia.org/wiki/Rishi) (sage) from the [Hindu](https://en.wikipedia.org/wiki/Hindu) tradition, born in the clan of [Bhrigu](https://en.wikipedia.org/wiki/Bhrigus) Rishi. He is celebrated as a devotee of both [Shiva](https://en.wikipedia.org/wiki/Shiva) and [Vishnu](https://en.wikipedia.org/wiki/Vishnu) and is mentioned in a number of stories from the [Puranas](https://en.wikipedia.org/wiki/Puranas). The [Markandeya Purana](https://en.wikipedia.org/wiki/Markandeya_Purana) especially, comprises a dialogue between Markandeya and a sage called [Jaimini](https://en.wikipedia.org/wiki/Jaimini), and a number of chapters in the [Bhagavata Purana](https://en.wikipedia.org/wiki/Bhagavata_Purana) are dedicated to his conversations and prayers. He is also mentioned in the [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata). Markandeya is venerated within all mainstream Hindu traditions.

Today, Markandeya Tirtha, where the sage Markandeya wrote the Markandeya Purana is situated on a trekking route to the [Yamunotri](https://en.wikipedia.org/wiki/Yamunotri)Shrine in the [Uttarkashi district](https://en.wikipedia.org/wiki/Uttarkashi_district), [Uttarakhand](https://en.wikipedia.org/wiki/Uttarakhand).

**18 Siddhars in Hinduism**

There are 18 siddhars in the Tamil Siddha tradition. They are

1. Nandeeswarar (Nandidevar or [Nandi (bull)](https://en.wikipedia.org/wiki/Nandi_(bull)))
2. [Tirumular](https://en.wikipedia.org/wiki/Tirumular)
3. [Agathiyar](https://en.wikipedia.org/wiki/Agathiyar)
4. [Kalangi Nathar](https://en.wikipedia.org/wiki/Kalangi_Nathar)
5. [Pathanjali](https://en.wikipedia.org/wiki/Pathanjali)
6. [Korakkar](https://en.wikipedia.org/wiki/Korakkar)
7. Pulipaani
8. Konganar
9. Sattamuni
10. Theraiyar
11. Ramadevar
12. Siva vaakiyar
13. Edaikkadar
14. Machamuni
15. KaruvoorarThevar
16. [Bogar](https://en.wikipedia.org/wiki/Bogar)
17. Pambatti ([Pambatti Siddhar](https://en.wikipedia.org/wiki/Pambatti_Siddhar))
18. Kuthambai

**Nandi** is the name of the [gate- guardian](https://en.wikipedia.org/wiki/Dvarapala) deity of [Kailasa](https://en.wikipedia.org/wiki/Kailasa), the abode of Lord [Shiva](https://en.wikipedia.org/wiki/Shiva). He is usually depicted as a [bull](https://en.wikipedia.org/wiki/Bull) which also serves as the mount to the god [Shiva](https://en.wikipedia.org/wiki/Shiva). According to [Saivite](https://en.wikipedia.org/wiki/Saivism) [siddhantic](https://en.wikipedia.org/wiki/Shaiva_Siddhanta)tradition, he is considered as the chief [guru](https://en.wikipedia.org/wiki/Guru) of eight disciples of [Nandinatha Sampradaya](https://en.wikipedia.org/wiki/Nandinatha_Sampradaya) - [Sanaka, Sanatana, Sanandana](https://en.wikipedia.org/wiki/Four_Kumaras), [Sanatkumara](https://en.wikipedia.org/wiki/Sanatkumara), [Tirumular](https://en.wikipedia.org/wiki/Tirumular), [Vyagrapada](https://en.wikipedia.org/wiki/Vyagrapada), [Patanjali](https://en.wikipedia.org/wiki/Patanjali) and Sivayoga Muni who were send to eight directions to spread the wisdom of [Shaivism](https://en.wikipedia.org/wiki/Shaivism).

**Tirumular** (also spelt **Thirumoolar** etc., originally known as Suntaranāthar) was a [Tamil](https://en.wikipedia.org/wiki/Tamil_people) [Shaivite](https://en.wikipedia.org/wiki/Shaivite) mystic and writer, considered one of the sixty-three [Nayanmars](https://en.wikipedia.org/wiki/Nayanmars) and one of the 18 [Siddhars](https://en.wikipedia.org/wiki/Siddhar). His main work, the [Tirumantiram](https://en.wikipedia.org/wiki/Tirumantiram) (also sometimes written Tirumanthiram, Tirumandhiram, etc.), which consists of over 3000 verses, forms a part of the key text of the Tamil [Shaiva Siddhanta](https://en.wikipedia.org/wiki/Shaiva_Siddhanta), the [Tirumurai](https://en.wikipedia.org/wiki/Tirumurai).

**Agathiyar** The story is about Agathiyar Muni, who is considered to be the embodiment of one of celestial intellectual who descended on earth to enlighten human beings. During the wedding of [Lord Shiva](https://en.wikipedia.org/wiki/Lord_Shiva) and [Goddess Parvati](https://en.wikipedia.org/wiki/Goddess_Parvati), the earth tilted to the Northern side, as the whole world was witnessing the marriage. [Lord Shiva](https://en.wikipedia.org/wiki/Lord_Shiva) gave the responsibility of balancing the earth to Agathiyar by going to the Southern side. Agathiyar is also given the additional responsibility of spreading goodness and equality. He has the additional task of spreading [Tamil language](https://en.wikipedia.org/wiki/Tamil_language). Many small stories between heaven and Earth are interwoven in the movie. The stories teach one to lead a simple existence without ego. It also shows how Agathiyar in this journey destroyed the ego of [River Kaveri](https://en.wikipedia.org/wiki/River_Kaveri), Vindhya Mount and [Ravana](https://en.wikipedia.org/wiki/Ravana), thereby teaching them the greatness of humility.

**Kalangi Nathar** was the guru of [Bhogar](https://en.wikipedia.org/wiki/Bhogar) (or Bhogarnathar). Kalangi Nathar was from [Benaras](https://en.wikipedia.org/wiki/Benaras). Kalangi Nathar and Bogar were considered to possess an ideal master and student relationship. It is said that they had a mutual care among both of them in their own spiritual progresses. Kalangi Nathar, especially took more care and strain towards the spiritual advancement of his disciple bogar. Kalangi Nathar was behind Bogar's every development and his innovations for the world.

**Pathanjali** The author of the [Mahābhāṣya](https://en.wikipedia.org/wiki/Mah%C4%81bh%C4%81%E1%B9%A3ya), an ancient treatise on [Sanskrit grammar](https://en.wikipedia.org/wiki/Sanskrit_grammar) and linguistics, based on the [Aṣṭādhyāyī](https://en.wikipedia.org/wiki/P%C4%81%E1%B9%87ini#Ashtadhyayi) of [Pāṇini](https://en.wikipedia.org/wiki/P%C4%81%E1%B9%87ini). This Patañjali's life is dated to mid 2nd century BCE by both Western and Indian scholars. This text was titled as a [bhasya](https://en.wikipedia.org/wiki/Bhasya) or "commentary" on Katyayana-Panini's work by Patanjali, but is so revered in the Hindu traditions that it is widely known simply as Maha-bhasya or "Great commentary". So vigorous, well reasoned and vast is his text, that this Patanjali has been the authority as the last grammarian of classical Sanskrit for 2,000 years, with Panini and Katyayana preceding him. Their ideas on structure, grammar and philosophy of language have also influenced scholars of other Indian religions such as [Buddhism](https://en.wikipedia.org/wiki/Buddhism) and [Jainism](https://en.wikipedia.org/wiki/Jainism).

**Korakkar** was a [Siddhar](https://en.wikipedia.org/wiki/Siddhar). His name was [Tamilised](https://en.wikipedia.org/wiki/Tamil_language) from the original **Gorakh** identifying him with [Gorakshanath](https://en.wikipedia.org/wiki/Gorakshanath). His works include Korakkar Malai Vagatam (Korakkar's Mountain Medicines).

**Pulipani** Among the Eighteen siddha’s Boghtar is held at the top and pulipani siddha was the disciple of Bogha and only pulipani siddha and his briefs are living hereditarily in palani according to the wors of Boghar.

**Sri Konganavar** (Konganar/Gonganar/Gonganavar) is a great Siddha. He is said to be the disciple of Siddhar Bogar. He attained samadhi at Thirupathi and it is believed that the Thirupathi temple has been built over his samadhi.

**Sattaimuni Siddhar**

* In the annals of Siddha History Sattaimuni Siddhar occupies a vital place for his anthropological work.
* Keeping the benefit of people in mind, he exposed the secret codes followed in the realm of Siddha, which was adhered by others.
* Sattaimuni Siddhar was born in Srilanka and was living with his family as a mendicant friar outside a temple.
* Enchanted by the glow of a saint from North India, he quit his family life and followed the seer to seek Siddha knowledge.
* He also gained knowledge from [Siddhar Agathiyar](http://www.tknsiddha.com/medicine/agathiyar-siddhar/) and [Siddhar Bogar](http://www.tknsiddha.com/medicine/siddhar-bogar/).
* He also learned under Siddhar Bogar and hence had healthy relations with [Siddhar Karuvurar](http://www.tknsiddha.com/medicine/karuvurar-siddhar/) and [Siddhar Konganavar.](http://www.tknsiddha.com/medicine/konganar-siddhar/)

# Theraiyar Siddhar

* Theraiyar Siddhar, a stalwart of [Siddhar Agathiyar](http://www.tknsiddha.com/medicine/agathiyar-siddhar/) is one of the strong patrons of Siddha Medicine system, whose contribution towards Siddha Medicine System is immeasurable.
* Female Siddhar, Avvaiyar recommended [Siddhar Agathiyar](http://www.tknsiddha.com/medicine/agathiyar-siddhar/) to mentor Siddhar Theraiyar when Theraiyar was a small boy.
* Theraiyar Siddhar was not an ordinary pupil of Siddhar Agathiyar, as he mastered in all the realms of Siddha science.
* He is a polyglot and proficient in Tamil, Telugu, Kannada and Sanskrit.
* He was named Theraiyar, for his skillful open head surgery to remove a therai( a type of frog) which resided in a person’s head for long and gave headache.
* He lived with Siddhar Agathiyar for a while and seeing the expertise of his disciple Siddha Agathiyar, asked him to practice separately to discover more in the field of Siddha medicine system.
* He excelled in the discipline of Siddha medicine system like humoral pathology, categorization and classification of diseases on the basis of the anatomy, physiology, pathology and etiologic conditions even before 5000 years is astonishing and his discoveries are still irrefutable.

# Ramadevar Siddhar

* Ramadevar siddhar or Uromarishi or Yacob Siddhar occupies a distinct and significant part in the Tamil Siddha Medicine System for his discoveries in all the spheres of Siddha Science.
* An eminent thinker and lively researcher, was well known for his simple usage of Tamil language to describe extraordinary concepts in Siddha Science.
* Ramadevar Siddhar, a scion of great Pulasthiyar, who himself the favorite disciple [Sage Agathiyar](http://www.tknsiddha.com/medicine/agathiyar-siddhar/) was in Nagapattinam of Tamil Nadu.
* [Bogar](http://www.tknsiddha.com/medicine/siddhar-bogar/)in his biographies about Siddhas says, he was born in a Brahmin family.
* After entering into the world of Siddha science, Siddhar Ramadevar by the dint of his deep meditation techniques awakened his kundalini energy.
* He succeeded in bringing the energies through the chakras up to the crown and united with divine for long.
* He attained perfection in Attama siddihis and said to have performed many miracles called Jaalam in Tamil.

Siva vaakiyar

* Revolution and anthropology is his trade mark, one such person was Siddhar Sivavaakiyar, even before thousand years, he reprimanded mere rituals and caste system.
* His content speaks volume about philosophies, superstitions etc. And more importantly his works imparts values to readers of all age.
* He is one among the celebrated 18 Siddhas and considered as a revolutionary Siddhar.
* Sivavakkiyar Siddhar was born with chanting lord Shiva’s name, hence named Sivavakkiyar.
* He condemned the caste system before anybody could think of evils of the caste system.

# Idaikkadar Siddhar

* Tamil Siddha Science is at least five thousand years old, but the values of the “the ancient scientists -Siddhars” are still applicable in today’s world.
* Apart from the inherited Siddha medicine and yoga, Astrology is also widely used.
* Siddhar Idaikadar’s findings and results in the field of astrology are still used in everyday activities, even yearly “panchangam” starts with the predictions of Siddhar Idaikadar.
* He is one of the renowned Siddhar among the 18 Siddhas.
* He was born in a place called Idaikadu and hence named Idaikadar.

# Machamuni Siddhar

* **Machamuni Siddhar** is called Machindranath or Matsyendranath in the northern part of India and Machamuni in south India.
* Once when,Shiva was transferring his divine knowledge to Paarvathi nearby a sea, she slept in the middle and a fish in the sea caught the teachings of lord Shiva.
* Later, the fish got enlighten and to understand the remaining things it took birth as Machamuni in the world.
* Since Machamuni was born with the blessings of lord Shiva, he naturally had the divine search.
* He was brought up by Siddhar Pinnakeesar.

# Karuvoorar

# Karuvoorar Siddhar was born in a place called Karuvoor of the then Chola Kingdom, what is now called as Karur. Literary research works pose multiple theories about Karuvoorar Siddhar’s birth and origin. Some consider that, he is also called as Karuvoor Devar.  Some postulate that Karuvoorar Siddhar should have been born to a family of Sthapathis or idol architects. For this theory the reference provided is from Chapter 4 Verse 452 of “Agastyar 12000” a composition by the great Sage Agastya Muni Siddhar.

# Bogar

# போகர் or Bogar or Bhogar or Boganathar or Boyang has been authoritatively described in various traditions and texts as a [Tamil](https://en.wikipedia.org/wiki/Tamils) [siddhar](https://en.wikipedia.org/wiki/Siddhar) belonging to [viswakarma](https://en.wikipedia.org/wiki/Viswakarma)/kammalar (source: siddhar text and also confirmed by the descendants of siddhar pulipanni and others) who lived sometime between 550 and 300 BCE. More specifically Bogar belongs to a group within vishwakarma/kammalar called பொன் ஆசாரி (gold smith's) and the local saying among fellow siddhars is "like how aasari removes impurities from gold and shapes it beautifully, he did the same to his body". [[1]](https://en.wikipedia.org/wiki/Bogar#cite_note-White-1) Bogar went from Tamil Nadu to China and taught about enlightenment, he mentioned that one of his songs "Bogar 7000, song 6". Bogar is considered as a contemporary of [Thirumoolar](https://en.wikipedia.org/wiki/Thirumoolar). [Samadhi](https://en.wikipedia.org/wiki/Samadhi) for Bogar is reported in at least six places in Tamil Nadu.[

# Pambatti Siddhar

**Pambatti siddhar** was the latest from the 18 [siddhars](https://en.wikipedia.org/wiki/Siddhar) who lived at various time periods in [India](https://en.wikipedia.org/wiki/India) and mainly southern India. Some of his poems, roughly around 600 lines of text are available today. His poems are written in Tamil and he is famous for finishing his poems with the term 'Addu Pambe' which literally means 'dance, o snake'. Even his poems are addressed to snakes. Some of his poems also addresses his spiritual teacher or guru. Pambatti siddhar comes from the line of saints who are believed to have possessed [siddhis](https://en.wikipedia.org/wiki/Siddhi) or supernatural powers through rigorous meditation and other spiritual exercises. He is also believed to have caught snakes and sold them for living before he ventured into his spiritual quest.

Sri Pambatti siddhar was attained the eight supernatural powers called 'Ashtamasiddhi' after performing penance for a very long time in a cave on Marudamalai, near Coimbatore in Tamil Nadu. Also he lived in places like Mahalingamalai in Vathiraayiruppu, Kollimalai, Madurai, Puliyur and Bhavani. One notable aspect of his works are the usage of common slang language to explain complex spiritual experiences and siddhis. He has a flavour for imagination and often mentions that salvation is not possible without love in one's heart. He also has performed pooja and meditated near Holy Marudha Tree ([Terminalia arjuna](https://en.wikipedia.org/wiki/Terminalia_arjuna)) in [Marudamalai](https://en.wikipedia.org/wiki/Marudamalai) by praying to Lord [Murugan](https://en.wikipedia.org/wiki/Murugan). He is believed to have attained [Samadhi](https://en.wikipedia.org/wiki/Samadhi) by practising his rigorous techniques in [Sankarankoil](https://en.wikipedia.org/wiki/Sankarankoil). and Vaasi Techniques in Thirukadavur , Nagapattinam District. His duration of life is believed to be 123 Years. His guru was Sattaimuni.

# Kuthambai Siddhar

* One cannot learn or find siddha medicine without encountering philosophies, which is highly reflected in the works of kuthambai siddhar.
* As medicine is for both soul and mind, Kuthambai Siddhar is one such person, whose teachings to the world show the importance of sound soul for healthy body.
* He is one among the celebrated 18 Siddha’s, who was born in the lineage of Yadavas.
* Kuthambai is an ornament worn by girls in ear i.e… a type of earring.
* Kuthambai Siddhar was only child to his parents and since, there was no girl child with him, his mother brought him up like a girl by wearing him the earring.
* In his previous birth Kuthambai Siddhar’s life expired before attaining the Siddhi.
* Kuthambai Siddhar had much propensity for Siddha Science right from his sixteenth year due to the remaining good karma.
* Kuthambai Siddhar took birth again and got initiation and knowledge transfer at the age of sixteen.
* Learning his complete background from his preceptor, he no more wasted his life.
* He embraced path of Siddhars and started his inward journey i.e. trance for years to attain siddhi.
* Kuthambai Siddhar is famous for his work of three lined verse embedded with volumes of philosophical teachings.
* His songs are highly embedded with indirect meanings and one who understands it can easily get going on the Siddha’s path.
* He compiled his songs with the word Kuthambai in every stanza, and it is constructed in perception of advising his Kuthambaii.e. ear ring.
* Kuthambai Siddhar’s philosophy applies to men of all era.
* He attained samathi at Mayiladuthurai in Tamil Nadu

Thus God can be worshiped in many forms - as Krishna, **Ganesha**, Kaali, Durga, **Shiva**, Surya, **Agni** or any other form/name. As the RigVeda Richa (1/164/46) proclaims: God is called **Indra**, **Mitra**,**Varuna**, **Agni**, Divya, Suparna, Garutmaan, Yama and Maatarishvaa etc. but God is one, wise call him by many names.

# Ramakrishna

**Ramakrishna Paramahansa** [About this sound](https://en.wikipedia.org/wiki/File:Ramakrishna.ogg) [Ramkṛiṣṇa Pôromôhongśa](https://upload.wikimedia.org/wikipedia/commons/e/e1/Ramakrishna.ogg) ([help](https://en.wikipedia.org/wiki/Wikipedia:Media_help)·[info](https://en.wikipedia.org/wiki/File:Ramakrishna.ogg)); 18 February 1836 – 16 August 1886, born **Gadadhar Chatterjee** or **Gadadhar Chattopadhyay** (Bengali: [[Gôdadhor Chôṭṭopaddhae]](https://en.wikipedia.org/wiki/Help:IPA/Bengali)), was an Indian mystic and yogi during the 19th century. Ramakrishna was given to spiritual ecstacies from a young age, and was influenced by several religious traditions, including devotion toward the goddess [Kali](https://en.wikipedia.org/wiki/Kali), [Tantra](https://en.wikipedia.org/wiki/Tantra), [Vaishnava](https://en.wikipedia.org/wiki/Vaishnava) bhakti, and [Advaita Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta). Reverence and admiration for him amongst Bengali elites led to the formation of the [Ramakrishna Mission](https://en.wikipedia.org/wiki/Ramakrishna_Mission) by his chief disciple [Swami Vivekananda](https://en.wikipedia.org/wiki/Swami_Vivekananda)..His devotees look upon him as an [incarnation](https://en.wikipedia.org/wiki/Incarnation) or [Avatara](https://en.wikipedia.org/wiki/Avatara) of the formless Supreme [Brahman](https://en.wikipedia.org/wiki/Brahman) while some devotees see him as an avatara of Vishnu.

**Vivekananda**

**Swami Vivekananda** 12 January 1863 – 4 July 1902), born **Narendranath Datta**(Bengali, was an [Indian](https://en.wikipedia.org/wiki/India) [Hindu](https://en.wikipedia.org/wiki/Hindu) [monk](https://en.wikipedia.org/wiki/Monk), a chief disciple of the 19th-century Indian mystic [Ramakrishna](https://en.wikipedia.org/wiki/Ramakrishna). He was a key figure in the introduction of the Indian philosophies of [Vedanta](https://en.wikipedia.org/wiki/Vedanta) and [Yoga](https://en.wikipedia.org/wiki/Yoga) to the Western world.. and is credited with raising [interfaith](https://en.wikipedia.org/wiki/Interfaith_dialogue) awareness, bringing [Hinduism](https://en.wikipedia.org/wiki/Hinduism) to the status of a major world religion during the late 19th century. He was a major force in the [revival of Hinduism](https://en.wikipedia.org/wiki/Hindu_reform_movements) in India, and contributed to the concept of [nationalism](https://en.wikipedia.org/wiki/Nationalism) in [colonial India](https://en.wikipedia.org/wiki/Colonial_India). Vivekananda founded the [Ramakrishna Math](https://en.wikipedia.org/wiki/Ramakrishna_Math) and the [Ramakrishna Mission](https://en.wikipedia.org/wiki/Ramakrishna_Mission). He is perhaps best known for his speech which began, "Sisters and brothers of America …, in which he introduced Hinduism at the [Parliament of the World's Religions](https://en.wikipedia.org/wiki/Parliament_of_the_World%27s_Religions) in [Chicago](https://en.wikipedia.org/wiki/Chicago) in 1893.

# Sarada Devi

**Sarada Devi**  (22 December 1853 – 21 July 1920), born **Saradamani Mukhopadhyay** , was the wife and spiritual counterpart of [Ramakrishna Paramhansa](https://en.wikipedia.org/wiki/Ramakrishna_Paramhansa), a nineteenth-century [mystic](https://en.wikipedia.org/wiki/Mysticism) of [Bengal](https://en.wikipedia.org/wiki/Bengal). Sarada Devi is also reverentially addressed as the **Holy Mother** (Sri Maa ) by the followers of the Ramakrishna monastic order. Sarada Devi or Sri Sri Ma is one of the notable woman saints and mystics of the nineteenth century. She paved the way for the future generation of women to take up monasticity as the means and end of life. In fact Sri Sarada Math and Ramakrishna Sarada Mission situated at Dakshineshwar is based on the ideals and life of Sri Sri Ma. Sarada Devi played an important role in the growth of the Ramakrishna Movement.

# Raghavendra Tirtha

**Sri Rāghavēndra** (c.1595–c.1671) was a [Hindu](https://en.wikipedia.org/wiki/Hindu) scholar, theologian and saint. His diverse oeuvre include commentaries on the works of [Madhva](https://en.wikipedia.org/wiki/Madhva), [Jayatirtha](https://en.wikipedia.org/wiki/Jayatirtha) and [Vyasatirtha](https://en.wikipedia.org/wiki/Vyasatirtha), interpretation of the [Principal Upanishads](https://en.wikipedia.org/wiki/Principal_Upanishads) from the standpoint of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) and a treatise on [Purva Mimamsa](https://en.wikipedia.org/wiki/Purva_Mimamsa). He served as the pontiff of the [Madhvacharya](https://en.wikipedia.org/wiki/Madhvacharya) Mutt at [Kumbakonam](https://en.wikipedia.org/wiki/Kumbakonam) from 1624 to 1671. Raghavendra was also an accomplished player of the [Veena](https://en.wikipedia.org/wiki/Veena) and he composed several songs under the name of Venu Gopala. His tomb at [Mantralayam](https://en.wikipedia.org/wiki/Mantralayam)(Brindavana) attracts thousands of visitors every year.

# Sai Baba of Shirdi

**Sai Baba of Shirdi**, also known as **Shirdi Sai Baba**, was an [Indian](https://en.wikipedia.org/wiki/Indian_people) spiritual master who is regarded by his devotees as a [saint](https://en.wikipedia.org/wiki/Saint), a [fakir](https://en.wikipedia.org/wiki/Fakir), a [satguru](https://en.wikipedia.org/wiki/Satguru) and an incarnation ([avatar](https://en.wikipedia.org/wiki/Avatar)) of Lord Shiva and Dattatreya. He is revered by both his [Hindu](https://en.wikipedia.org/wiki/Hindu) and [Muslim](https://en.wikipedia.org/wiki/Muslim) devotees during, as well as after his lifetime. Saibaba is now revered as incarnation of Sri Dattatreya, and considered as Saguna Brahma. He is attributed to be the creator, sustainer and destroyer of this universe by his devotees. He is decorated with jewels and all forms of Hindu vedic deities as he is supreme God.

# Ramalinga Swamigal

**Arutprakasa Vallalār Chidambaram Ramalingam**(5 October 1823 – 30 January 1874), whose pre-monastic name was **Rāmalingam**, is commonly known in India and across the world as **Vallalār**. He was one of the most famous Tamil Saints and also one of the greatest Tamil poets of the 19th century and belongs to a line of [Tamil](https://en.wikipedia.org/wiki/Tamil_people) [saints](https://en.wikipedia.org/wiki/Saints) known as "[gnana siddhars](https://en.wikipedia.org/wiki/Siddhar)" (gnana means higher [wisdom](https://en.wikipedia.org/wiki/Wisdom)).

The Samarasa Suddha Sanmarga Sathiya Sangam was spread and passed on by him not only in [theory](https://en.wikipedia.org/wiki/Theory) but mainly in practice by his own way of living which by itself is an inspiration for his followers. Through the notion of Suddha Sanmarga Sangam, the saint endeavored to eliminate the [caste system](https://en.wikipedia.org/wiki/Caste_system_in_India). According to Suddha Sanmarga, the prime aspects of human life should be love connected with [charity](https://en.wikipedia.org/wiki/Charity_(virtue)) and [divine](https://en.wikipedia.org/wiki/Divinity) practice leading to achievement of pure [knowledge](https://en.wikipedia.org/wiki/Knowledge).

Ramalinga swami advocated the concept of worshipping the flame of lighted lamp as a symbol of the eternal Power.

# Ramana Maharshi

**Ramana Maharshi**  (30 December 1879 – 14 April 1950) was a [Hindu](https://en.wikipedia.org/wiki/Hindu) [sage](https://en.wikipedia.org/wiki/Sage_(philosophy)) and [jivanmukta](https://en.wikipedia.org/wiki/Jivanmukta). He was born as Venkataraman Iyer, but is most commonly known by the name Bhagavan Sri Ramana Maharshi.

He was born in what is now [Tiruchuli](https://en.wikipedia.org/wiki/Tiruchuli), [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu), [India](https://en.wikipedia.org/wiki/India). In 1895, an attraction to the sacred hill [Arunachala](https://en.wikipedia.org/wiki/Arunachala) and the [63 Nayanars](https://en.wikipedia.org/wiki/Nayanars) was aroused in him, and in 1896, at the age of 16, he had a "death-experience" where he became aware of a "current" or "force" (avesam) which he recognised as his true "I" or "self", which he later identified with [Ishvara](https://en.wikipedia.org/wiki/Ishvara). This resulted in a state that he later described as ["the state of mind of Iswara or the jnani".](https://en.wikipedia.org/wiki/Enlightenment_(spiritual)) Six weeks later he left his uncle's home in Madurai, and journeyed to the holy mountain [Arunachala](https://en.wikipedia.org/wiki/Arunachala), in [Tiruvannamalai](https://en.wikipedia.org/wiki/Tiruvannamalai), where he took on the role of a [sannyasin](https://en.wikipedia.org/wiki/Sannyasin) (though not formally initiated), and remained for the rest of his life.

He soon attracted devotees who regarded him as an [avatar](https://en.wikipedia.org/wiki/Avatar) and came to him for [darshan](https://en.wikipedia.org/wiki/Dar%C5%9Bana) ("the sight of God"), and in later years an [ashram](https://en.wikipedia.org/wiki/Ashram) grew up around him, where visitors received [upadesa](https://en.wikipedia.org/wiki/Upadesa) ("spiritual instruction") by [sitting silently in his company](https://en.wikipedia.org/wiki/Satsang) asking questions. Since the 1930s his teachings have been popularized in the West, resulting in his worldwide recognition as an [enlightened](https://en.wikipedia.org/wiki/Enlightenment_(spiritual))being.

Ramana Maharshi approved a number of paths and practices,[[3]](https://en.wikipedia.org/wiki/Ramana_Maharshi" \l "cite_note-FOOTNOTEGodman1985-3) but recommended [self-enquiry](https://en.wikipedia.org/wiki/Self-enquiry) as the principal means to remove ignorance and abide in Self-awareness, together with [bhakti](https://en.wikipedia.org/wiki/Bhakti) (devotion) or surrender to the Self.

# Seshadri Swamigal

Seshadri Swamigal was born on January 22, 1870. As a child he had spontaneous trances. At age four Seshadri received his nickname, 'Golden Hand'. One day Seshadri and his mother stopped at a shop full of bronze castings of the Gods. While at the shop the young lad picked up a statue of Krishna and asked his mother to buy it so he could perform Krishna puja. The trader, thinking that the radiant child himself resembled the Lord Krishna, gave the idol and refused payment. The next day the trader proclaimed the boy to be most lucky as the whole consignment of 1,000 statues (because of the young boy's touch), had been sold in one day. News of the incident spread quickly through the town and from that moment on the young boy was known as, 'The one with the golden hand'. This gave him the name "Thanga Kai" (golden hand).

Aged 14, his father Sri Varadarajar died unexpectedly. Kamakoti Sastrigal took the family to live at Vazhur. It was there that Swamiji completed his education. Aged 17 his mother died, and Seshadri's uncle took charge of Seshadri and the younger brother Narasimha Josiar.

### Early Adulthood

At the age of 19, he met Sri Balaji Swamigal, a wandering saint from North India, who gave Seshadri sannyas and instructed him in the Mahavakyas. Shortly after Seshadri started to travel to various spots in Tamil Nadu eventually ending up at Tiruvannamalai, at the age of 19. Seshadri Swami moved about Tiruvannamalai for 40 years, an ascetic with a total disregard for either name or form.

Throughout his life and teachings Sri Seshadri continuously emphasised the glory of Arunachala. He often talked about the unique aspects of the Arunachala kshetra. He would say: 'This is the place where Swamy and Ambal invite all and confer liberation', and 'Lord Krishna leaving aside his sudarshana chakra (divine weapon) is playing on his flute. On hearing it Lord Siva who is inside the mountain comes out and dances'.

Sri Seshadri Swami had deep devotion to God, especially in the form of the Goddess Kamakshi, Lord Ram and Arunachala. Sri Seshadri was a great worshipper of [Shakti](https://en.wikipedia.org/wiki/Shakti). In the practice of concentration he sat steeped in samadhi, oblivious of his body.

### Death

Sri Seshadri died on January 4, 1929. His body was not cremated but buried, as is the custom in the case of a saint.

# Chandrashekarendra Saraswati Swamigal

**Jagadguru Sri Chandrasekharendra Saraswati Mahaswamiji** (20 May 1894 – 8 January 1994) [birth name: Swaminathan], also known as the **Sage of Kanchi** or **Mahaperiyavar** (meaning, "A venerable sage") was the 68th Jagadguru of the [Kanchi Kamakoti Peetham](https://en.wikipedia.org/wiki/Kanchi_Kamakoti_Peetham). His brother was Sadasiva Sastrigal, popularly known as [Sivan Sir](https://en.wikipedia.org/wiki/Sivan_Sir). Sadasiva Sastri was born on 3 October 1903 in Viluppuram, South Arcot District, [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu). He has written a magnum opus based on Hindu philosophy in a Tamil book titled- "Yenippadigalil Maanthargal".

# Adi Shankara

**Adi Shankara** (pronounced [[aːd̪i ɕəŋkəɾə]](https://en.wikipedia.org/wiki/Help:IPA/Sanskrit)) or Shankara, was an early 8th century [Indian](https://en.wikipedia.org/wiki/Indian_people) philosopher and theologian[[2]](https://en.wikipedia.org/wiki/Adi_Shankara" \l "cite_note-2) who consolidated the doctrine of [Advaita Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta). He is credited with unifying and establishing the main currents of thought in [Hinduism](https://en.wikipedia.org/wiki/Hinduism).

His works in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) discuss the unity of the [ātman](https://en.wikipedia.org/wiki/%C4%80tman_(Hinduism)) and [Nirguna Brahman](https://en.wikipedia.org/wiki/Nirguna_Brahman) "brahman without attributes".[[9]](https://en.wikipedia.org/wiki/Adi_Shankara#cite_note-SriAdi-10) He wrote copious commentaries on the Vedic canon ([Brahma Sutras](https://en.wikipedia.org/wiki/Brahma_Sutras), Principal [Upanishads](https://en.wikipedia.org/wiki/Upanishads) and [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita)) in support of his thesis. His works elaborate on ideas found in the Upanishads. Shankara's publications criticised the ritually-oriented [Mīmāṃsā](https://en.wikipedia.org/wiki/M%C4%ABm%C4%81%E1%B9%83s%C4%81) school of Hinduism.[[11]](https://en.wikipedia.org/wiki/Adi_Shankara#cite_note-SKChattopadhyaya-12) He also explained the key difference between Hinduism and Buddhism, stating that Hinduism asserts "Atman (Soul, Self) exists", while Buddhism asserts that there is "no Soul, no Self".

Shankara travelled across the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent) to propagate his philosophy through discourses and debates with other thinkers. He established the importance of monastic life as sanctioned in the Upanishads and Brahma Sutra, in a time when the Mīmāṃsā school established strict ritualism and ridiculed monasticism. He is reputed to have founded four [mathas](https://en.wikipedia.org/wiki/Adi_Shankara#Mathas) ("monasteries"), which helped in the historical development, revival and spread of Advaita Vedanta of which he is known as the greatest revivalist. Adi Shankara is believed to be the organiser of the [Dashanami](https://en.wikipedia.org/wiki/Dashanami_Sampradaya) monastic order and unified the [Shanmata](https://en.wikipedia.org/wiki/Shanmata) tradition of worship. He is also known as Adi Shankaracharya, Shankara Bhagavatpada, sometimes spelled as Sankaracharya, (Ādi) Śaṅkarācārya, Śaṅkara Bhagavatpāda and Śaṅkara Bhagavatpādācārya.

# Ramanuja

Ramanuja (traditionally, 1017–1137 CE; [IAST](https://en.wikipedia.org/wiki/IAST): Rāmānuja; [[raːmaːnud͡ʑə]](https://en.wikipedia.org/wiki/Help:IPA/Sanskrit) ) was a Hindu theologian, philosopher, and one of the most important exponents of the [Sri Vaishnavism](https://en.wikipedia.org/wiki/Sri_Vaishnavism) tradition within [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He was born in a [Tamil Brāhmin](https://en.wikipedia.org/wiki/Tamil_Brahmin) family in the village of [Sriperumbudur](https://en.wikipedia.org/wiki/Sriperumbudur), [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu). His philosophical foundations for devotionalism were influential to the [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement).

Rāmānuja's [guru](https://en.wikipedia.org/wiki/Guru) was [Yādava Prakāśa](https://en.wikipedia.org/wiki/Yadava_Prakaasa), a scholar who was a part of the more ancient [Advaita Vedānta](https://en.wikipedia.org/wiki/Advaita_Vedanta) monastic tradition. Sri Vaishnava tradition holds that Rāmānuja disagreed with his guru and the non-dualistic Advaita Vedānta, and instead followed in the footsteps of Indian [Alvārs](https://en.wikipedia.org/wiki/Alvars) tradition, the scholars [Nāthamuni](https://en.wikipedia.org/wiki/Nathamuni) and [Yamunāchārya](https://en.wikipedia.org/wiki/Yamunacharya).  Rāmānuja is famous as the chief proponent of [Vishishtadvaita](https://en.wikipedia.org/wiki/Vishishtadvaita) subschool of [Vedānta](https://en.wikipedia.org/wiki/Vedanta), and his disciples were likely authors of texts such as the [Shatyayaniya Upanishad](https://en.wikipedia.org/wiki/Shatyayaniya_Upanishad).[[7]](https://en.wikipedia.org/wiki/Ramanuja#cite_note-olivellehsarp10-7)Rāmānuja himself wrote influential texts, such as [bhāsya](https://en.wikipedia.org/wiki/Bhasya) on the [Brahma Sutras](https://en.wikipedia.org/wiki/Brahma_Sutras) and the [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita), all in Sanskrit.

His Vishishtadvaita (qualified [monism](https://en.wikipedia.org/wiki/Monism)) philosophy has competed with the [Dvaita](https://en.wikipedia.org/wiki/Dvaita) (theistic dualism) philosophy of [Madhvāchārya](https://en.wikipedia.org/wiki/Madhvacharya), and [Advaita](https://en.wikipedia.org/wiki/Advaita_Vedanta) (monism) philosophy of [Ādi Shankara](https://en.wikipedia.org/wiki/Adi_Shankara), together the three most influential Vedantic philosophies of the 2nd millennium.Rāmānuja presented the epistemic and soteriological importance of bhakti, or the devotion to a personal God (Vishnu in Rāmānuja's case) as a means to spiritual liberation. His theories assert that there exists a plurality and distinction between [Ātman](https://en.wikipedia.org/wiki/Atman_(Hinduism)) (soul) and [Brahman](https://en.wikipedia.org/wiki/Brahman) (metaphysical, ultimate reality), while he also affirmed that there is unity of all souls and that the individual soul has the potential to realize identity with the Brahman.

# Madhvacharya

**Madhvācārya** (ಮಧ್ವಾಚಾರ್ಯ; Sanskrit pronunciation: [[məd̪ʱʋɑːˈtʃɑːrjə]](https://en.wikipedia.org/wiki/Help:IPA/Sanskrit); CE 1238–1317 ), sometimes [anglicised](https://en.wikipedia.org/wiki/Anglicisation) as **Madhva Acharya**, and also known as **Purna Prajña** and **Ananda Teertha**, was a [Hindu](https://en.wikipedia.org/wiki/Hinduism) philosopher and the chief proponent of the [Dvaita](https://en.wikipedia.org/wiki/Dvaita) (dualism) school of [Vedanta](https://en.wikipedia.org/wiki/Vedanta). Madhva called his philosophy [Tatvavāda](https://en.wikipedia.org/wiki/Dvaita_Vedanta) meaning "arguments from a realist viewpoint".

Madhvācārya was born on the west coast of [Karnataka](https://en.wikipedia.org/wiki/Karnataka) state in 13th-century [India](https://en.wikipedia.org/wiki/India). As a teenager, he became a [Sanyasi](https://en.wikipedia.org/wiki/Sannyasa) (monk) joining Brahma-sampradaya [guru](https://en.wikipedia.org/wiki/Guru) Achyutapreksha, of the Ekadandi order. Madhva studied the classics of [Hindu philosophy](https://en.wikipedia.org/wiki/Hindu_philosophy), particularly the [Principal Upanishads](https://en.wikipedia.org/wiki/Principal_Upanishads), the [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita) and the [Brahma Sutras](https://en.wikipedia.org/wiki/Brahma_Sutras) (Prasthanatrayi). He commented on these, and is credited with thirty seven works in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). His writing style was of extreme brevity and condensed expression. His greatest work is considered to be the Anuvyakhyana, a philosophical supplement to his [bhasya](https://en.wikipedia.org/wiki/Bhasya) on the [Brahma Sutras](https://en.wikipedia.org/wiki/Brahma_Sutras) composed with a poetic structure. In some of his works, he proclaimed himself to be an avatar of [Vayu](https://en.wikipedia.org/wiki/Vayu), the son of god [Vishnu](https://en.wikipedia.org/wiki/Vishnu)..

He was a critic of [Adi Shankara](https://en.wikipedia.org/wiki/Adi_Shankara)'s [Advaita Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta) and [Ramanuja](https://en.wikipedia.org/wiki/Ramanuja)'s [Vishishtadvaita Vedanta](https://en.wikipedia.org/wiki/Vishishtadvaita_Vedanta) teachings. He toured India several times, visiting places such as Bengal, Varanasi, Dwarka, Goa and Kanyakumari, engaging in philosophical debates and visiting Hindu centres of learning. Madhva established the [Krishna Mutt at Udupi](https://en.wikipedia.org/wiki/Udupi_Krishna_Mutt) with a [murti](https://en.wikipedia.org/wiki/Murti) secured from [Dwarka](https://en.wikipedia.org/wiki/Dwarka) Gujarat in CE 1285.

Madhvācārya's teachings are built on the premise that there is a fundamental difference between [Atman](https://en.wikipedia.org/wiki/Atman_(Hinduism)) (individual soul, self) and the [Brahman](https://en.wikipedia.org/wiki/Brahman) (ultimate reality, God Vishnu), these are two different unchanging realities, with individual soul dependent on Brahman, never identical. His school's theistic dualism teachings disagreed with the [monist](https://en.wikipedia.org/wiki/Monism) teachings of the other two most influential schools of Vedanta based on Advaita's nondualism and Vishishtadvaita's qualified nondualism..Liberation, asserted Madhva, is achievable only through the grace of God. The Dvaita school founded by Madhva influenced [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism), the [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement) in medieval India, and has been one of the three influential [Vedānta](https://en.wikipedia.org/wiki/Vedanta) philosophies, along with Advaita Vedanta and Vishishtadvaita Vedanta.Madhva's historical influence in Hinduism, state Kulandran and Kraemer, has been salutary, but not extensive.

# Vyasatirtha

**Vyāsatīrtha** (c. 1460–c. 1539[[1]](https://en.wikipedia.org/wiki/Vyasatirtha#cite_note-FOOTNOTEStoker20162-1)), also called Vyasaraja or Chandrikacharya, was a [Madhva](https://en.wikipedia.org/wiki/Madhva) scholar and poet belonging to the [Dvaita](https://en.wikipedia.org/wiki/Dvaita)order of [Vedanta](https://en.wikipedia.org/wiki/Vedanta). As the patron saint of the [Vijayanagara Empire](https://en.wikipedia.org/wiki/Vijayanagara_Empire), Vyasatirtha was at the forefront of a golden age in Dvaita which saw new developments in dialectical thought, growth of the [Haridasa](https://en.wikipedia.org/wiki/Haridasa) literature under bards like [Purandara Dasa](https://en.wikipedia.org/wiki/Purandara_Dasa) and [Kanaka Dasa](https://en.wikipedia.org/wiki/Kanaka_Dasa) and an amplified spread of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) across the subcontinent. Three of his polemically themed [doxographical](https://en.wikipedia.org/wiki/Doxography) works Nyayamruta, Tatparya Chandrika and Tarka Tandava (collectively called Vyasa Traya) documented and critiqued an encyclopaedic range of sub-philosophies in [Advaita](https://en.wikipedia.org/wiki/Advaita_Vedanta#Post-Shankara_%E2%80%93_early_medieaval_times),[.](https://en.wikipedia.org/wiki/Vyasatirtha#cite_note-3) [Visistadvaita](https://en.wikipedia.org/wiki/Vishishtadvaita#Thenkalai_and_Vadakalai_schools_of_thought), [Mahayana Buddhism](https://en.wikipedia.org/wiki/Early_Buddhist_schools), [Mimamsa](https://en.wikipedia.org/wiki/M%C4%ABm%C4%81%E1%B9%83s%C4%81#History) and [Nyaya](https://en.wikipedia.org/wiki/Nyaya#Literature_of_Nyaya), revealing internal contradictions and fallacies. His Nyayamruta caused a significant stir in the [Advaita](https://en.wikipedia.org/wiki/Advaita) community across the country requiring a rebuttal by [Madhusudhana Saraswati](https://en.wikipedia.org/wiki/Madhusudhana_Saraswati)through his text, Advaitasiddhi.

Born into a [Brahmin](https://en.wikipedia.org/wiki/Brahmin) family as Yatiraja, Bramhanya Tirtha, the pontiff of the [matha](https://en.wikipedia.org/wiki/Matha) at [Abbur](https://en.wikipedia.org/wiki/Abbur), assumed guardianship over him and oversaw his education. He studied the [six orthodox schools](https://en.wikipedia.org/wiki/%C4%80stika_and_n%C4%81stika#%C4%80stika) of [Hinduism](https://en.wikipedia.org/wiki/Hinduism) at [Kanchi](https://en.wikipedia.org/wiki/Kanchi) and subsequently, the philosophy of Dvaita under [Sripadaraja](https://en.wikipedia.org/wiki/Sripadaraja) at [Mulbagal](https://en.wikipedia.org/wiki/Mulbagal), eventually succeeding him as the [pontiff](https://en.wikipedia.org/wiki/Pontiff). He served as a spiritual adviser to [Saluva Narasimha Deva Raya](https://en.wikipedia.org/wiki/Saluva_Narasimha_Deva_Raya) at [Chandragiri](https://en.wikipedia.org/wiki/Chandragiri) though his most notable association was with the [Tuluva](https://en.wikipedia.org/wiki/Tuluva) king [Krishna Deva Raya](https://en.wikipedia.org/wiki/Krishna_Deva_Raya). With the royal patronage of the latter, Vyasatirtha undertook a massive expansion of Dvaita into the scholarly circles, through his polemical tracts as well as into the lives of the laymen through devotional songs and poems. In this regard, he penned several [kirtanas](https://en.wikipedia.org/wiki/Kirtana) under the [nom de plume](https://en.wikipedia.org/wiki/Nom_de_plume) of Krishnaincluding the classical [Carnatic](https://en.wikipedia.org/wiki/Carnatic_music) song [Krishna Ni Begane Baaro](https://en.wikipedia.org/wiki/Krishna_Ni_Begane_Baaro). Polticially, Vyasatirtha was responsible for the development of irrigation systems in villages such as Bettakonda and establishment of several [Vayu](https://en.wikipedia.org/wiki/Vayu) temples in the newly conquered regions between [Bengaluru](https://en.wikipedia.org/wiki/Bengaluru)and [Mysore](https://en.wikipedia.org/wiki/Mysore) in-order to quell any rebellion and facilitate their integration into the Empire.

For his contribution to the Dvaita school of thought, he, along with [Madhva](https://en.wikipedia.org/wiki/Madhva) and [Jayatirtha](https://en.wikipedia.org/wiki/Jayatirtha), are considered to be the three great saints of Dvaita (munitraya). Scholar [Surendranath Dasgupta](https://en.wikipedia.org/wiki/Surendranath_Dasgupta) notes, "The logical skill and depth of acute dialectical thinking shown by Vyasa-tirtha stands almost unrivalled in the whole field of Indian thought".

# Sripadaraja

**Sripadaraya** or **Lakshminarayana Tirtha** (c.1422-c.1480) was a [Dvaita](https://en.wikipedia.org/wiki/Dvaita) scholar, composer and the pontiff of the [Madhvacharya](https://en.wikipedia.org/wiki/Madhvacharya) mutt at [Mulbagal](https://en.wikipedia.org/wiki/Mulbagal). He is widely considered as the founder of [Haridasa](https://en.wikipedia.org/wiki/Haridasa) movement along with Narahari Tirtha. His songs and hymns, written under the [nom-de-plume](https://en.wikipedia.org/wiki/Nom-de-plume) of Ranga Vitthala, contain the distillation of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) principles infused with mysticism and humanism. [[1]](https://en.wikipedia.org/wiki/Sripadaraja#cite_note-FOOTNOTEJackson2000802-1) He is also credited with the invention of the suladi musical structure and composed 133 of them along with several kirtanas.  He was the advisor of [Saluva Narasimha Deva Raya](https://en.wikipedia.org/wiki/Saluva_Narasimha_Deva_Raya) and mentored the young [Vyasatirtha](https://en.wikipedia.org/wiki/Vyasatirtha).  He has also authored a commentary on [Jayatirtha's](https://en.wikipedia.org/wiki/Jayatirtha)Nyaya Sudha called Vagvajra.

Sripadaraya was born in Abbur, a village in Channapatna taluk, Karnataka. His father, Sheshagiriappa, served as an accountant while young Sripadaraya looked after the cattle, studying [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) texts in his spare time. Tradition asserts that Sripadaraya was the cousin of Brahmanya Tirtha, who served as the pontiff of the [Madhvacharya](https://en.wikipedia.org/wiki/Madhvacharya) mutt at [Abbur](https://en.wikipedia.org/wiki/Abbur) and the guru of [Vyasatirtha](https://en.wikipedia.org/wiki/Vyasatirtha). Legends speak of Svarnavarna Tirtha encountering young Sripadaraya on his way to Abbur and after a brief rapport, being amazed by the youth's innate intelligence. He would later tutor the youth and ordain him as a monk with the name Lakshminarayana Tirtha. Lakshminarayana Tirtha eventually succeeded Svarnavarna Tirtha as the pontiff of the mutt at [Mulbagal](https://en.wikipedia.org/wiki/Mulbagal). Affectionately known as **Sripadaraya**, he was considered the guru of [Saluva Narasimha Deva Raya](https://en.wikipedia.org/wiki/Saluva_Narasimha_Deva_Raya) and educated [Vyasatirtha](https://en.wikipedia.org/wiki/Vyasatirtha) in the shastras.  His songs and hymns were sung during the nighttime [bhajans](https://en.wikipedia.org/wiki/Bhajans) at his mutt.

Raghuutthama Teertha

Tirukoilur is also a highly regarded by Madhwas (followers of Dvaitha philosophy of Sri Madhwacharya). Manampoondi is a small village located between Tiruvanamalai and Tirukoilur. Manampoondi is 36 km away from Tiruvannamalai. It is at a distance of 2 km from Tirukoilur. On the banks of River Thenpennai we can find the Moola brindavana of Sri Raghuutthama Teertha (1595 A.D) and Sri Satyapramoda Teertha (1997), very eminent pontiffs of [Uttaradi Mutt](https://en.wikipedia.org/wiki/Uttaradi_Matha) of Madhwa lineage.

# Kanaka Dasa

**Kanaka Dasa**  (1509 – 1609) was a poet, philosopher, musician and composer from modern [Karnataka](https://en.wikipedia.org/wiki/Karnataka).He was born in kuruba community (shepherd). He is known for his [Kirtanes](https://en.wikipedia.org/wiki/Kriti) and [Ugabhoga](https://en.wikipedia.org/wiki/Ugabhoga), compositions in the [Kannada](https://en.wikipedia.org/wiki/Kannada) language for [Carnatic music](https://en.wikipedia.org/wiki/Carnatic_music). Like other Haridasas, he used simple Kannada language and native metrical forms for his compositions.

# Purandara Dasa

**Purandara Dāsa** (1484–1564) was a Haridasa (a devotee - servant of Lord Hari (Vishnu)), great devotee of [Lord Krishna](https://en.wikipedia.org/wiki/Krishna) (an incarnation of Lord Vishnu) and a saint. He was a disciple of the celebrated Madhwa philosopher-saint Vyasatirtha, and a contemporary of yet another great Haridasa, Kanakadasa. His Guru, Vyasatirtha glorified Purandara Dasa in a song thus: Dāsarendare purandara dāsarayya. He was a composer, singer and one of the chief founding-proponents of the South Indian classical music ([Carnatic Music](https://en.wikipedia.org/wiki/Carnatic_Music)). In honor of his significant and legendary contributions to Carnatic Music, he is widely referred to as the Pitamaha (lit, "father" or the "grandfather") of Carnatic Music. He is respected as an avatara (incarnation) of the great sage Narada (a celestial being who is also a singer).

Purandara Dasa was a wealthy diamond merchant from [Karnataka](https://en.wikipedia.org/wiki/Karnataka), who gave away all his material riches to become a Haridasa, a devotional singer who made the difficult Sanskrit tenets of Srimad Bhagavatam available to everyone in simple and melodious songs, and is one of the most important music scholars of medieval India. He formulated the basic lessons of teaching Carnatic music by structuring graded exercises known as Svaravalis and [Alankaras](https://en.wikipedia.org/wiki/Alankara), and at the same time, he introduced the [Raga](https://en.wikipedia.org/wiki/Raga) [Mayamalavagowla](https://en.wikipedia.org/wiki/Mayamalavagowla)as the first scale to be learnt by beginners in the field - a practice that is being followed till date. He also composed Gitas (simple songs) for novice students.

Purandara Dasa is noted for composing Dasa Sahithya, as a [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement) vocalist, and a music scholar. His practice was emulated by his younger contemporary, [Kanakadasa](https://en.wikipedia.org/wiki/Kanakadasa). Purandara Dasa's Carnatic music compositions are mostly in [Kannada](https://en.wikipedia.org/wiki/Kannada_language), while some are in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). He signed his compositions with the ankita (pen name) "Purandara Vittala" ([Vittala](https://en.wikipedia.org/wiki/Vittala) is one of the incarnations of the Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu)).

Vijayendra Tirtha

**Vijayendra Tīrtha** (also known as Vijayīndra Tīrtha) (1514-1595) was a [Dvaita](https://en.wikipedia.org/wiki/Dvaita) philosopher and dialectician. A prolific writer and an unrelenting polemicist, he is said to have authored 104 treatises expounding the principles of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) and defending it against attacks from the contemporary orthodox schools of [Vedanta](https://en.wikipedia.org/wiki/Vedanta) and the heterodox [Veerashaiva](https://en.wikipedia.org/wiki/Veerashaiva) movement. He held the pontifical seat at [Kumbakonam](https://en.wikipedia.org/wiki/Kumbakonam) under the rule of [Thanjavur Nayaks](https://en.wikipedia.org/wiki/Thanjavur_Nayaks) where he participated in polemical discussions with the [Advaita](https://en.wikipedia.org/wiki/Advaita) philosopher [Appayya Dikshita](https://en.wikipedia.org/wiki/Appayya_Dikshita) and the [Veerashaiva](https://en.wikipedia.org/wiki/Veerashaiva) Emme Basava.[,](https://en.wikipedia.org/wiki/Vijayendra_Tirtha#cite_note-FOOTNOTESharma2000165-3) Inscriptions from that era record grants of villages received by Vijayindra for his triumph over theological debates . Legend ascribes to him mastery over 64 arts and his erudition, writes Sharma, "is evident from a few of his works bearing on [Purva Mimamsa](https://en.wikipedia.org/wiki/Purva_Mimamsa), [Nyaya](https://en.wikipedia.org/wiki/Nyaya) and [Kavya](https://en.wikipedia.org/wiki/Kavya) literature".

# Jayatirtha

Sri Jayatirtha or Jayateertharu (also known as Teekācharya) (c. 1365 – c. 1388 ) was a [Hindu](https://en.wikipedia.org/wiki/Hindu) philosopher, dialectician, polemicist and the sixth pontiff of [Madhvacharya](https://en.wikipedia.org/wiki/Madhvacharya) Peetha. He is considered to be one of the most important seers in the history of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) school of thought on account of his sound elucidations of the works of [Madhvacharya](https://en.wikipedia.org/wiki/Madhvacharya). He is credited with structuring the philosophical aspects of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) and through his polemical works, elevating it to an equal footing with the contemporary schools of thought. Along with [Madhva](https://en.wikipedia.org/wiki/Madhva)and [Vyasatirtha](https://en.wikipedia.org/wiki/Vyasatirtha), he is venerated as one of the three great spiritual sages, or munitraya of [Dvaita](https://en.wikipedia.org/wiki/Dvaita).

Born into an aristocratic [Deshastha Brahmin](https://en.wikipedia.org/wiki/Deshastha_Brahmin) family, he later adopted the cause of [Dvaita](https://en.wikipedia.org/wiki/Dvaita) after an encounter with the Madhva saint,[Akshobhya Tirtha](https://en.wikipedia.org/wiki/Akshobya_Tirtha" \o "Akshobya Tirtha) (d. 1365 []](https://en.wikipedia.org/wiki/Jayatirtha#cite_note-FOOTNOTESharma2000208-5)). He composed 22 works, consisting of commentaries on the works of [Madhva](https://en.wikipedia.org/wiki/Madhva) and several independent treatises criticizing the tenets of contemporary schools, especially [Advaita](https://en.wikipedia.org/wiki/Advaita), while simultaneously elaborating upon the Dvaita thought. His dialectical skill and logical acumen earned him the distinction of Ṭīkacārya or commentator par excellence.

# Vadiraja Tirtha

**Sri Vadiraja Tirtha** (c.1480-c.1600 ) was a [Dvaita](https://en.wikipedia.org/wiki/Dvaita) philosopher, poet and mystic. A polymath of his time, he authored many works, often polemical, on [Madhva](https://en.wikipedia.org/wiki/Madhva) theology and metaphysics, he composed numerous poems and as the pontiff of [Sodhe](https://en.wikipedia.org/wiki/Sodhe) Mutt, renovated the temple complex at [Udupi](https://en.wikipedia.org/wiki/Udupi) and established the Paryaya system of worship, He is also credited with enriching the [Kannada](https://en.wikipedia.org/wiki/Kannada) literature of the time by translating [Madhva's](https://en.wikipedia.org/wiki/Madhva) works to Kannada,,giving impetus and contributing to the [Haridasa](https://en.wikipedia.org/wiki/Haridasa) movement. His works are characterised by their poetic flourishes, incisive wit and humour.

Dattatreya

**Dattatreya** , **Dattā** or **Dattaguru**, is a paradigmatic [Sannyasi](https://en.wikipedia.org/wiki/Sannyasi) (monk) and one of the lords of [Yoga](https://en.wikipedia.org/wiki/Yoga) in Hinduism. In many regions of India and Nepal, he is considered a deity. In [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra), [Andhra Pradesh](https://en.wikipedia.org/wiki/Andhra_Pradesh), [Telangana](https://en.wikipedia.org/wiki/Telangana), [Karnataka](https://en.wikipedia.org/wiki/Karnataka) and [Gujarat](https://en.wikipedia.org/wiki/Gujarat) he is a [syncretic deity](https://en.wikipedia.org/wiki/Syncretic_deity), considered to be an [avatar](https://en.wikipedia.org/wiki/Avatar) (incarnation) of the three Hindu gods [Brahma](https://en.wikipedia.org/wiki/Brahma), [Vishnu](https://en.wikipedia.org/wiki/Vishnu), and [Shiva](https://en.wikipedia.org/wiki/Shiva), collectively known as [Trimurti](https://en.wikipedia.org/wiki/Trimurti). In other regions, and some versions of texts such as the [Garuda Purana](https://en.wikipedia.org/wiki/Garuda_Purana), [Brahma Purana](https://en.wikipedia.org/wiki/Brahma_Purana) and [Sattvata Samhita](https://en.wikipedia.org/wiki/Sattvata_Samhita), he is an avatar of Vishnu.

His iconography varies regionally. In western Maharashtra and [Andhra Pradesh](https://en.wikipedia.org/wiki/Andhra_Pradesh), for example, he is typically shown with three heads and six hands, one head each for Brahma, Vishnu and Shiva, and one pair of hand holding the symbolic items associated with each of these gods: rosary and water pot of Brahma, conch and wheel of Vishnu, trident and drum of Shiva. He is typically dressed as a simple monk, situated in a forest or wilderness suggestive of his renunciation of worldly goods and pursuit of a meditative yogi lifestyle. In paintings and some large carvings, he is surrounded by four dogs and a cow, which is a symbolism for the four [Vedas](https://en.wikipedia.org/wiki/Vedas) and mother earth that nourishes all living beings. In the temples of southern Maharashtra, Varanasi and in the Himalayas, his iconography shows him with one head and two hands with four dogs and a cow.

According to Rigopoulos, in the [Nath tradition](https://en.wikipedia.org/wiki/Nath) of [Shaivism](https://en.wikipedia.org/wiki/Shaivism), Dattatreya is revered as the Adi-Guru (First Teacher) of the [Adinath Sampradaya](https://en.wikipedia.org/wiki/Adinath_Sampradaya) of the Nathas, the first "Lord of Yoga" with mastery of [Tantra](https://en.wikipedia.org/wiki/Tantra) (techniques), although most traditions and scholars consider Adi Nath an epithet of Shiva. His pursuit of simple life, kindness to all, sharing of his knowledge and the meaning of life during his travels is reverentially mentioned in the poems by [Tukaram](https://en.wikipedia.org/wiki/Tukaram), a saint-poet of the [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement). Over time, Dattatreya has inspired many monastic movements in Shaivism, Vaishnavism and Shaktism, particularly in the Deccan region of India, south India, Gujarat, Rajasthan and Himalayan regions where Shiva tradition has been strong. According to Mallinson, Dattatreya is not the traditional guru of the Nath sampradaya, he was coopted by the Nath tradition in about the 18th century as a guru, as a part of Vishnu-Shiva syncretism. This is evidenced by the Marathi text Navanathabhaktisara, states Mallinson, wherein there is syncretic fusion of the Nath Sampradaya with the Mahanubhava sect by identifying nine Naths with nine Narayanas.

Several [Upanishads](https://en.wikipedia.org/wiki/Upanishads) are dedicated to him, as are texts of the [Advaita Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta)-[Yoga](https://en.wikipedia.org/wiki/Yoga) tradition in Hinduism.[.](https://en.wikipedia.org/wiki/Dattatreya#cite_note-10) One of the most important texts of Advaita Vedanta, namely [Avadhuta Gita](https://en.wikipedia.org/wiki/Avadhuta_Gita) (literally, "song of the free") is attributed to Dattatreya. Annual festival in the Hindu calendar month of Mārgaśīrṣa (November/December) reveres Dattatreya and this is called [Datta Jayanti](https://en.wikipedia.org/wiki/Datta_Jayanti).

Shripad Shri Vallabha

**Shripad Shri Vallabha**  is an incarnation of Lord [Dattatreya](https://en.wikipedia.org/wiki/Dattatreya) who was born and lived in [Pithapuram](https://en.wikipedia.org/wiki/Pithapuram), a town in present-day [Andhra Pradesh](https://en.wikipedia.org/wiki/Andhra_Pradesh) in India. He is considered one of the first complete [Avatars](https://en.wikipedia.org/wiki/Avatars) (incarnations) of the deity Dattatreya in [Kali Yuga](https://en.wikipedia.org/wiki/Kali_Yuga).

It is believed that the Avatar Shripad Shrivallabh is 'Chiranjeevi' (immortal) and that he took 'Jalsamadhi' in Kuravapura or Kurugaddi, a river island on river Krishna near Raichur, Karnataka. He disappeared since then as a human but still exists in 'Tejorup' (in Pure energy form)

Sometime after Vallabha disappeared, a Brahmin named Vallabhesh vowed to go to Kuravapur and feed 1,000 Brahmins if he earned more than his usual profit. Near Kuravapur, he encountered [bandits](https://en.wikipedia.org/wiki/Dacoity) in disguise who robbed and beheaded him. Vallabha suddenly appeared from nowhere and killed the bandits with his [Trishula](https://en.wikipedia.org/wiki/Trishula); one, who appealed to the saint as [Shiva](https://en.wikipedia.org/wiki/Shiva), was spared. Vallabha asked him to reattach Vallabhesh's severed head to his body and brought him back to life. Vallabhesh Brahmin completed his vow and became a disciple of Shripad Shri Vallabha.

Vallabhesh Brahmin is considered the mula-purush (founder) of the Hedgewar family. [K. B. Hedgewar](https://en.wikipedia.org/wiki/K._B._Hedgewar), founder of the [Rashtriya Swayamsevak Sangh](https://en.wikipedia.org/wiki/Rashtriya_Swayamsevak_Sangh) (RSS), was a ninth-generation descendant of Vallabhesh.

# Swami Samarth

**Swami Samarth** (also known as **Akkalkot Swami**) of [Akkalkot](https://en.wikipedia.org/wiki/Akkalkot), was an [Indian](https://en.wikipedia.org/wiki/India) [Guru](https://en.wikipedia.org/wiki/Guru) of the [Dattatreya](https://en.wikipedia.org/wiki/Dattatreya) tradition ([sampradaya](https://en.wikipedia.org/wiki/Sampradaya)), widely respected in [indian](https://en.wikipedia.org/wiki/India) states of [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra)[[5]](https://en.wikipedia.org/wiki/Swami_Samarth#cite_note-5) as well as in [Karnataka](https://en.wikipedia.org/wiki/Karnataka) and [Andhra Pradesh](https://en.wikipedia.org/wiki/Andhra_Pradesh) with [Shripad Shri Vallabha](https://en.wikipedia.org/wiki/Shripad_Shri_Vallabha) and [Narasimha Saraswati](https://en.wikipedia.org/wiki/Narasimha_Saraswati). His existence in physical form is dated to the nineteenth century AD.

Sri Swami Samarth traveled all over the country and eventually set his abode at [Akkalkot](https://en.wikipedia.org/wiki/Akkalkot) village in [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra), [India](https://en.wikipedia.org/wiki/India). Maharaj first appeared at [Akkalkot](https://en.wikipedia.org/wiki/Akkalkot) on a Wednesday around the September–October period in the year 1856 AD near [Khandoba](https://en.wikipedia.org/wiki/Khandoba) Mandir. He stayed in Akkalkot for close to twenty-two years. His parentage & native place details remain obscure to this day. Once, when a devotee posed him a question about his life, Sri Swami Samarth indicated that he originated from the [Banyan tree](https://en.wikipedia.org/wiki/Banyan_tree) (Vata-Vriksha). On another occasion Swami Samarth said that his name was Nrusimha Bhan and that he was from Kardalivan near [Srisailam](https://en.wikipedia.org/wiki/Srisailam).

Kabir

**Kabir** was a 15th-century Indian [mystic](https://en.wikipedia.org/wiki/Mysticism) [poet](https://en.wikipedia.org/wiki/Poet) and [saint](https://en.wikipedia.org/wiki/Saint), whose writings influenced [Hinduism's](https://en.wikipedia.org/wiki/Hinduism%27s_Global_influence) [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement)and his verses are found in Sikhism's scripture [Guru Granth Sahib](https://en.wikipedia.org/wiki/Guru_Granth_Sahib). His early life was in a Muslim family, but he was strongly influenced by his teacher, the Hindu bhakti leader [Ramananda](https://en.wikipedia.org/wiki/Ramananda).

Kabir is known for being critical of both [Hinduism](https://en.wikipedia.org/wiki/Hinduism) and [Islam](https://en.wikipedia.org/wiki/Islam), stating that the former was misguided by the [Vedas](https://en.wikipedia.org/wiki/Veda), and questioning their meaningless rites of initiation such as the [sacred thread](https://en.wikipedia.org/wiki/Upanayana#Significance_of_the_yaj.C3.B1opav.C4.ABtam.2C_sacred_thread) and [circumcision](https://en.wikipedia.org/wiki/Khitan_(circumcision)) respectively. During his lifetime, he was threatened by both Hindus and Muslims for his views. When he died, both Hindus and Muslims he had inspired claimed him as theirs.(There was dispute whether to [cremate](https://en.wikipedia.org/wiki/Cremate) or [bury](https://en.wikipedia.org/wiki/Burial) his corpse).

Kabir suggested that True God is with the person who is on the path of righteousness, considered all creatures on earth as his own self, and who is passively detached from the affairs of the world.

Kabir's legacy survives and continues through the [Kabir panth](https://en.wikipedia.org/wiki/Kabir_panth) ("Path of Kabir"), a religious community that recognises him as its founder and is one of the [Sant Mat](https://en.wikipedia.org/wiki/Sant_Mat) sects. Its members are known as Kabir panthis.

# Chaitanya Mahaprabhu

**Chaitanya Mahaprabhu** ((also transliterated **Caitanya Mahāprabhu**); 18 February 1486 – 14 June 1534) was a [Vedic](https://en.wikipedia.org/wiki/Vedas) spiritual leader who founded [Gaudiya Vaishnavism](https://en.wikipedia.org/wiki/Gaudiya_Vaishnavism). Chaitanya was the proponent for the [Vaishnava](https://en.wikipedia.org/wiki/Vaishnava) school of [Bhakti yoga](https://en.wikipedia.org/wiki/Bhakti_yoga) (meaning loving devotion to God), based on [Bhagavata Purana](https://en.wikipedia.org/wiki/Bhagavata_Purana) and [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita). Of various forms and direct or indirect expansions of Krishna such as Lord Narasimha(Krishna in mood of anger), Maha-Vishnuand Garbhodakshaya Vishnu respectively, he is Krishna in the mood of a devotee. He popularised the chanting of the [Hare Krishna](https://en.wikipedia.org/wiki/Hare_Krishna_(mantra)) [mantra](https://en.wikipedia.org/wiki/Mantra) and composed the [Siksastakam](https://en.wikipedia.org/wiki/Siksastaka) (eight devotional prayers) in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). His followers, [Gaudiya Vaishnavas](https://en.wikipedia.org/wiki/Gaudiya_Vaishnava), revere him as a Krishna with the mood and complexion of his source of inspiration Radha..His birthday is celebrated as [Gaura-purnima](https://en.wikipedia.org/wiki/Gaura-purnima).

Chaitanya is sometimes referred to by the names **Gauranga** or **Gaura** due to his fair complexion, and **Nimai** due to his being born underneath a [Neem](https://en.wikipedia.org/wiki/Neem) tree.[.](https://en.wikipedia.org/wiki/Chaitanya_Mahaprabhu#cite_note-6) He was very mischievous in his young days. His original name was Vishvambhar. He was a brilliant student and Nimai was his nickname. At an early age he became a scholar and opened a school.

Chaitanya means '"living force"; Maha means "Great" and Prabhu means "Lord" or "Master".

Chaitanya was born as the second son of Jagannath Mishra and his wife Sachi Devi. Mishra's family lived in the town of Dhaka Dakhhin, [Srihatta](https://en.wikipedia.org/wiki/Sylhet), now [Sylhet](https://en.wikipedia.org/wiki/Sylhet), [Bangladesh](https://en.wikipedia.org/wiki/Bangladesh). According to Chaitanya Charitamruta, Chaitanya was born on the full moon night of 18 February 1486, at the time of a lunar eclipse.

Alternatively, Chaitanya is also believed to born in [Mayapur](https://en.wikipedia.org/wiki/Mayapur). Mayapur is located on the banks of the [Ganges](https://en.wikipedia.org/wiki/Ganges) river, at the point of its confluence with the [Jalangi](https://en.wikipedia.org/wiki/Jalangi_River), near [Nabadwip](https://en.wikipedia.org/wiki/Navadvip), [West Bengal](https://en.wikipedia.org/wiki/West_Bengal), [India](https://en.wikipedia.org/wiki/India), 130 km north of [Kolkata](https://en.wikipedia.org/wiki/Kolkata) ([Calcutta](https://en.wikipedia.org/wiki/Calcutta)). Mayapur is considered a holy place by a number of other traditions within [Hinduism](https://en.wikipedia.org/wiki/Hinduism).

A number of stories also exist telling of Chaitanya's apparent attraction to the [chanting](https://en.wikipedia.org/wiki/Japa) and [singing](https://en.wikipedia.org/wiki/Bhajan) of Krishna's names from a very young age, but largely this was perceived as being secondary to his interest in acquiring knowledge and studying [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). When travelling to [Gaya](https://en.wikipedia.org/wiki/Gaya,_India) to perform the [shraddha](https://en.wikipedia.org/wiki/%C5%9Ar%C4%81ddha) ceremony for his departed father, Chaitanya met his [guru](https://en.wikipedia.org/wiki/Guru), the ascetic [Ishvara Puri](https://en.wikipedia.org/wiki/Isvara_Puri), from whom he received initiation with the [Gopala Krishna](https://en.wikipedia.org/wiki/Gopala) mantra. This meeting was to mark a significant change in Chaitanya's outlook and upon his return to Bengal the local Vaishnavas, headed by [Advaita Acharya](https://en.wikipedia.org/wiki/Advaita_Acharya), were stunned at his external sudden 'change of heart' (from 'scholar' to 'devotee') and soon Chaitanya became the eminent leader of their Vaishnava group within Nadia.

After leaving Bengal and receiving entrance into the [sannyasa](https://en.wikipedia.org/wiki/Sannyasa) order by [Keshava Bharati](https://en.wikipedia.org/wiki/Kesava_Bharati), Chaitanya journeyed throughout the length and breadth of [India](https://en.wikipedia.org/wiki/India) for several years, chanting the divine Names of Krishna constantly.At that time He travelled on foot covering a lot of place like Baranagar, Mahinagar, Atisara at last [Chhatrabhog](https://en.wikipedia.org/wiki/Chhatrabhog). Chhatrabhog is the place where Goddess Ganga and Lord Shiva met, then hundred mouths of Ganga was visible from here. From the source of Vrindaban Das's Chaitanya Bhagavat He bathed at Ambulinga Ghat of Chhatrabhog with intimate companions with great chorus chanting(kirtan).After staying one night He set for Puri by boat with the help of Local Administrator Ram Chandra Khan. He spent the last 24 years of his life in [Puri](https://en.wikipedia.org/wiki/Puri_(city)), Odisha, the great temple city of [Jagannath](https://en.wikipedia.org/wiki/Jagannath) in the [Radhakanta Math](https://en.wikipedia.org/wiki/Radhakanta_Math). The [Gajapati](https://en.wikipedia.org/wiki/Gajapati_Kingdom) king, [Prataprudra Dev](https://en.wikipedia.org/wiki/Prataprudra_Dev), regarded Chaitanya as Krishna's avatar and was an enthusiastic patron and devotee of Chaitanya's [sankeertan](https://en.wikipedia.org/wiki/Sankirtan) gatherings. It was during these years that Chaitanya is believed by his followers to have sunk deep into various Divine-Love ([samādhi](https://en.wikipedia.org/wiki/Sam%C4%81dhi)) and performed pastimes of [divine ecstasy](https://en.wikipedia.org/wiki/Religious_ecstasy) ([bhakti](https://en.wikipedia.org/wiki/Bhakti)).[.](https://en.wikipedia.org/wiki/Chaitanya_Mahaprabhu#cite_note-15)

[Vrindavan](https://en.wikipedia.org/wiki/Vrindavan), the land of Radha Rani, the “City of Temples” has more than 5000 temples to showcase the pastimes of Radha and Krishna, including temples as old as 5500 years. The essence of Vrindavan was lost over time until the 16th century, when it was rediscovered by Chaitanya Mahaprabhu. In the year 1515, Chaitanya Mahaprabhu visited Vrindavana, with the purpose of locating the lost holy places associated with Lord Sri Krishna’s transcendent pastimes. He wandered through the different sacred forests of Vrindavana in a spiritual trance of divine love. It was believed that by His divine spiritual power, he was able to locate all the important places of Krishna’s pastimes in and around Vrindavan including the seven main temples or sapta devalay, which are worshiped by Vaishnavas in the Chaitanya tradition to this day.[.](https://en.wikipedia.org/wiki/Chaitanya_Mahaprabhu#cite_note-16)

# Tukaram

**Thukaram**, also referred to as **Sant Tukaram**, **Bhakta Tukaram**, **Tukaram Maharaj**, **Tukoba** and **Tukobaraya**, was a 17th-century poet-[sant](https://en.wikipedia.org/wiki/Sant) of the [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement) in [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra). He was part of the egalitarian, personalized [Varkari](https://en.wikipedia.org/wiki/Varkari) devotionalism tradition.Tukaram is best known for his devotional poetry called [Abhanga](https://en.wikipedia.org/wiki/Abhanga) and community-oriented worship with spiritual songs known as [kirtans](https://en.wikipedia.org/wiki/Kirtan).[.](https://en.wikipedia.org/wiki/Tukaram#cite_note-annaschultz-6) His poetry was devoted to Vitthala or [Vithoba](https://en.wikipedia.org/wiki/Vithoba), an avatar of Hindu god [Vishnu](https://en.wikipedia.org/wiki/Vishnu).

Meera

**Meera**, also known as **Meera Bai** or **Mirabai** (1498-1546) was a [Hindu](https://en.wikipedia.org/wiki/Hindu) [mystic](https://en.wikipedia.org/wiki/Mysticism) poet of the Bhakti movement. She referred to the Lord, whom she saw as her husband, with different names like Satguru, Prabhu Ji, Girdhar Nagar, Krishna. She even called him the husband of her soul. Due to their jealousy, her in-laws disapproved of her public singing and dancing as she belonged to a Royal Family of Mewarh and was a princess. But she had too much love for her god and sacrificed everything, even her family, for god. She is a celebrated [Bhakti](https://en.wikipedia.org/wiki/Bhakti_movement) saint, particularly in the North Indian Hindu tradition.

Meera Bai was born into a [Rajput](https://en.wikipedia.org/wiki/Rajput) royal [Rathore](https://en.wikipedia.org/wiki/Rathore) family of Merta, [Rajasthan](https://en.wikipedia.org/wiki/Rajasthan), India. She is mentioned in [Bhaktamal](https://en.wikipedia.org/wiki/Bhaktamal), confirming that she was widely known and a cherished figure in the [Bhakti movement](https://en.wikipedia.org/wiki/Bhakti_movement) culture by about 1600 CE. Most legends about Meera mention her fearless disregard for social and family conventions, her devotion to god Krishna, her treating Krishna as her husband, and she being persecuted by her [in-laws](https://en.wikipedia.org/wiki/In-law) for her religious devotion. She has been the subject of numerous folk tales and [hagiographic](https://en.wikipedia.org/wiki/Hagiography) legends, which are inconsistent or widely different in details. She is royal Thousands of devotional poems in passionate praise of Lord [Krishna](https://en.wikipedia.org/wiki/Krishna) are attributed to Meera in the Indian tradition, but just a few hundred are believed to be authentic by scholars, and the earliest written records suggest that except for two poems, most were written down only in the 18th century.[.](https://en.wikipedia.org/wiki/Meera#cite_note-hawley-7) Many poems attributed to Meera were likely composed later by others who admired Meera. These poems are commonly known as [bhajans](https://en.wikipedia.org/wiki/Bhajan), and are popular across India. Hindu temples, such as in Chittorgarh fort, are dedicated to Mira Bai's memory. Legends about Meera's life, of contested authenticity, have been the subject of movies, comic strips and other popular literature in modern times.

Sakkubai

There lived a poor couple in Pandharpur. They won the hearts of the people in their town, with their humble nature and philanthropic attitude. They were staunch devotees of Panduranga Vittala, the presiding duty there. Though they led a contented life, they were feeling distressed now and then since they were not blessed with children. So their only wish was to be blessed with one. Very soon God answered their prayers. The wife gave birth to a female child. She was named Sakkubai. She grew up into a beautiful and lovable girl. She imbibed in herself a deep sense of devotion to God. She assisted in the ‘Puja’ at house by preparing flower garlands, sandalwood paste etc., tended the cattle, helped her mother in cooking.  
  
Sakkubai was so sweet that she never hurt anybody or uttered any harsh word against anybody.  
  
There is a beautiful town on the banks of the Krishna River. The town was known for its scenic beauty with green fields, flowering plants and fruit orchards. The fragrance of the flowers filled one’s mind with tranquility while the colourful fruits were feast to the eyes. The town, Karaveerapuram was filled with all the different castes of people. They all complemented one another.  
  
There lived a Pandit in Karaveerapuram. Though the land was bountiful, though the man was well versed in Puranas, though he had enough and to spare he never donated a single pie to the needy. He did not drive away a crow even with his unwashed hand after meals lest any morsel of rice should fall down and the crow might eat it. People had named him ‘Krupanaraya’ (Krupana means a miser). His wife Gayyalibai was a quarrelsome woman and was always insulting people and picked up quarrels with them. She was neither a devotee of God nor helpful in any way to other. The couple had a son whose name was Oaduraya. Neither the father nor the son dared to open their mouth before the tyrant lady.  
To put it in a nutshell, Krupanaraya, though a Brahmin, was a cunning, cruel, unfriendly and selfish man. He never cared for others. Being brought up by such cruel parents, one could not expect Oaduraya to be friendly or good-natured. His father had imparted him the knowledge of the Vedas and also unconsciously imbibed in him his bad qualities.  
  
Sum and substance is - On the whole the family was so ill reputed in the town that nobody dared to offer his daughter to the young man. The neighbourhood felt that it was less evil to throw the girl into the well. So the father had to go in search of a daughter-in-law in the neighbouring places.  
  
In his search, Krupanaraya happened to come to Pandharpur and to Sakkubai’s house. He was impressed by the family’s hospitality and especially by the good nature of Sakkubai. He keenly watched her. She brought him water to wash his feet. She helped her mother in the kitchen and also in serving food. Krupanaraya did not think even for a split second what her fate would be if she fell into the hands of his nagging wife. All that he knew was he badly needed a daughter-in-law and there was one who fulfilled well all their requirements without wasting a single minute, he proposed the alliance to her father.  
  
Poor father of Sakkubai had heard about the wealthy Pandit but had not heard about his ill reputation. He too did not bother to think why a wealthy man should seek an alliance from a poor family. He and his wife were thrilled at the offer since they thought that it was a boon from Lord Vittala that their daughter should be married into a wealthy family. When they could not make both ends meet, naturally they would like to see their daughter well placed.  
Krupanaraya fixed the ‘Muhurat’ for the wedding and arrived for the wedding with his family. The poor Brahmin made arrangements wonderfully for the bridegroom’s party and the marriage went on a grand gala scale for 5 days. Gayyalibai had brought some presents for Sakku’s parents and some gold jewellery for the bride. The girl’s parents felt their daughter was lucky. They were still in the dark regarding the boy’s family’s ill reputation.  
  
Sakku was taken to her in-law’s house at the age of twelve itself, though her parents wanted her to stay back for some more days. Being impressed by Sakkubai’s pious nature, a saint had taught her a sloka on Krishna, earlier when she was very young. She continued to chant her sloka at her in-law’s house, but the cruel mother-in-law instead of being pleased with it felt that she was shirking her responsibility. In fact she did lots of work. She had to pound paddy, churn the grains, cleanse the vessels, store the water, wash the clothes etc. Still she could never please her mother-in-law. She continuously nagged her, pointing out silly mistakes in her work. She would even blame her mother for not teaching her household duties. She did not serve her proper food too. She would throw a little rice and a bit of other dishes into her plate. It would become stone cold by the time she ate it. Sometimes it would be infested with ants, flies etc. Many days she had to go without food.  
  
Sakkubai never longed for veritable food of the Gods but this was not food even for dogs. She did not mind even that, but could not bear the cruel treatment meted out to her. In her father’s house they were not rich enough but there was always provision for a little charity. A handful of rice was always available to those coming for alms. Here there was so much abundance but she had no liberty to offer alms. In-laws poured insult on her. Should one not have some sympathy, dharma and be charitable? She always resorted to Vittala. She only prayed to God to bless these people with good thoughts and deeds.  
  
Sakkubai’s parents came to see her and were shocked at her pitiable condition. She looked pale and weak, her clothes were worn out, her hair had become ruffled for want of coconut oil. Sakkubai was not allowed to say a proper hello to her mother. Her mother-in-law shouted at her and subsequently at the mother too when she enquired about her daughter’s health. The neighbours asked, ‘Don’t you have a well in your town?’  
  
The parents tried to take her back home but had to face a flat denial. They were ridiculed for their poverty. Bent with shame, they left Sakkubai mutely to her fate. All they could do was to give her a statuette of Vittala. ‘His will be done’ were their last words. That made it clear for Sakkubai that their doors were closed, rather made to be closed, for her. Till then she had been hoping against hope to be taken away from the family of devils. Now she had no other go. She could still survive there because of her ananya Bhakti in God. Anybody else in her situation would have died.  
  
She knew the gale her mother-in-law would create, if she saw the statuette. So she hid it in her saree folds and continued to do her household chores, chanting or talking to God all the while ! She could not continue this too for long. The suspicious, vicious mother-in-law spied against her and caught her red-handed. She flung the statuette away paying a deaf ear to her pleadings. On top of it, she complained to her son against his wife. The son did not bother to probe into the matter. He only gave her a good thrashing!  
  
Sakkubai’s devotion to God continued to grow on par with the atrocities of the family. When the neighbours sympathized with her, she only said, ‘Vittala is my father, mother and everything. He will take care of me. Don’t you worry.’ She became bony and weak. Somebody dared to bring it to the notice of the father-in-law. It brought no change. It only brought a fresh round of thrashing to her and the neighbours held their head down in shame. They had to leave her alone with her God.  
  
One evening, Sakkubai, accompanied by a neighbour called Shantabai, went to fetch water from the river. There she came across a group of pilgrims on their way to Pandharpur. The devotees had to walk for miles as there were no transport facilities in those days. They enthralled her. She expressed her desire to join them on their pilgrimage. She did not heed to the pleading of her neighbour. The neighbour went back alone and she had to blurt out the truth to her in-laws. The raged mother-in-law and husband came there. They were shocked to see Sakkubai dancing in ecstasy chanting the name of Lord Vittala. They dragged her home by her plait and tied her to a pole. They said she wanted to run away from home.  
  
Nothing could dispel her Bhakti to Vittala. She was not worried about food, sleep, clothes or rest. She was always chanting, ‘Vittala! Vittala! Please fulfil my desire.’  
  
The time was ripe then for Sakkubai to be relieved of her miseries. Around midnight, Lord Vittala disguised himself as a woman, came down. He told her, ‘Dear Sakku ! You are keen on having a darshan of Vittala, aren’t you ? Go ahead. Till you come back, I will look after your work.’ But Sakkubai said, ‘You are kind enough to me but I am helpless. If I go with you, you will be ill treated by my in-laws. I don’t want you to suffer. So you please go ahead and convey pranams to God on my behalf.’ The lady insisted, ‘Instead, you go and you convey my pranams. I will stay in your place and serve your people on your behalf.’ So saying, she untied the ropes of Sakkubai and got herself tied up in Sakkubai’s place. She added, ‘Go happily to Pandharpur and participate in the celebrations. Be rest assured of my help.’ Sakkubai gladly joined the Sadhus.  
  
The Sadhus were surprised at the glow in her face. They were not carried away by her humble words that she was an ordinary woman come to serve the Lord with them. They prayed to her, ‘Oh! You are definitely Goddess Lakshmi Devi. You reside at the heart of Lord Vishnu. You have donned a human form to safeguard us on our pilgrimage. Normally, the Lord is always beside you, but now we see you all alone. Why? Does it mean, we have not purified ourselves totally? You, being a mother, are considerate enough to your children. Please, request God, on our behalf to manifest himself before us.’ They prayed to her thus and they all chanted the Lord’s name. Panduranga Vittala who had already a soft corner for Sakkubai was impressed by their sincere prayer and manifested Himself, with Rukmini before the devotees.  
  
The devotees’ joy knew no bounds. They all prayed to the God and Goddess with folded hands. Sakkubai fell to their feet and did not get up. God lifted her up caressingly, and said, ‘I am pleased with your Jnana and Vairagya. Your difficult times are coming to an end very soon. Please have patience.’ So saying, they disappeared. The Sadhus were grateful to Sakkubai. They knew they had the darshan of God, only because of Sakkubai.  
  
The Sadhus and Sakkubai proceeded on their pilgrimage chanting the name of the Lord all the while. Sakkubai was thrilled when she cited the temple pillars. She had a holy bath in the Chandrabhaga River and had a darshan of God, with flowers and incense. What a feast to the eyes! The God was standing over bricks in a marble floored temple with his hands to his waist. Sakkubai gazed at him from top to toe at His Sankhu Chakra, His broad eyes, His ear studs, His Kaustubhas, His holy garments etc. We forget the troublesome world around us at the sight of the blissful Lord. She offered him flowers, fruits, went round the temple and prayed to him with various slokas. She continued thus for many days.  
  
Back in her house, the in-laws did not untie Sakkubai (God) for a few days as a means of punishment. After a few days, there was a sudden transformation in the husband. He felt sorry for her and untied the ropes and asked her to carry on with her household duties. Sakkubai turned God did every job that Sakkubai used to do. She went to the river to fetch water, cleaned the vessels, washed the clothes and even pounded the grain. When she served food it was like savoring nectar ! How lucky they were to eat food prepared by God Himself. The family ate heartily praising the dishes prepared. But the constant chanting of Vittal’s name irritated Gayyalibai. She ordered, ‘Don’t chant that bad word.’  
  
God in the guise of Sakkubai did not pay heed. Gradually, in the divine presence, there was a sea change in the family. They could not utter any bad word against Sakkubai.  
  
The real Sakkubai there in Pandharpur was praying to God bountifully! One fine morning, when she felt she had prayed to God to her heart’s content, said, ‘Oh God! Let me join you!’ Then her Jeevathma joined Paramathma in the form of a Jyothi. The other devotees, who witnessed this scene, took her physical body to the Chandrabhaga River side and performed the funeral rites there. One of them went back Karaveerapuram to report the news.  
  
Goddess Rukmini Devi was perplexed at the situation. God promised to stay back in her place till she returned. How will Sakkubai go back now? So she appeared, in the dream of those devotees and said, ‘My Lord is in Sakkubai’s house. So you please bring the mortal remains of her. Keep it a secret.’  
  
The devotees shared their dream among themselves and secretly brought back the mortal remains of Sakkubai. Those mortal remains were chanting the name of the Lord. They collected them in a golden platter and placed them humbly before the goddess. She was pleased with their actions, manifested herself before them and said, ‘You will be blessed by My Lord.’ Sakkubai came back to life when Goddess Rukmini touched her. She stood praying to God.  
  
Goddess Rukmini blessed Sakkubai and said, ‘Oh Sakku! My Lord, being impressed by your love is serving your in-laws in your form. So please go back to your house and release him. You chant the name of the Lord and transform your in-laws and others around you. Finally you will be liberated.’  
  
Accordingly Sakkubai hastened to her village. She met God at the riverbed with a pitcher of water. She fell to His feet and thanked Him profusely. ‘Oh God! What a great sinner I am! I made you do the menial jobs at home! Please forgive me! I am also thankful to you for sending me to Pandharpur. Please see to it that I visit your holy place every year.’  
God told her fondly, ‘Don’t you worry. Your ananya bhakti in me, made me do your household jobs. Your family members will become my devotees through you.’ He gave her prasad and disappeared.  
  
Sakkubai arrived at home with the pitcher of water. Just then one of the pilgrims stepped into her house to convey the tragic demise of Sakkubai to her in-laws. He couldn’t believe his eyes. He narrated what he saw in Pandharpur.  
  
The mother-in-law couldn’t believe her ears since Sakkubai was with them, serving them as humbly as ever, all the time. Sakkubai narrated what happened. ‘An old lady untied me and sent me to Pandharpur I served the Lord there to my heart’s content and when I came back half an hour ago, she gave me this pitcher of water and left.’  
  
The in-laws and her husband could guess at once it was nothing but God’s Leela! How great was Sakkubai and how mean were they! They were so cruel to the Almighty Himself! They pleaded to Sakkubai to forgive them.  
  
Sakkubai had no ill feeling towards them, she only said,’ You had punished me only for my good. In fact, I should thank you, since because of the ill treatment meted out to me, I prayed more sincerely to God’ They made her sit and asked her to enlighten them.  
  
Sakkubai spoke thus – ‘You are elderly people, but still since you have asked me, let me tell you what little I know. This physical body of ours is mortal. The children, wife, husband, house, properties all are but temporary. The world around is Maya, but we devote our entire time and attention on these. Instead if we divert atleast one-tenth of that time and attention on God, we will attain Moksha. We are blessed to be born as human beings. We should utilize this opportunity in a proper way. God is Omnipresent, Omnipotent and Omniscient. We should learn Jagat Midhya, Brahma Satyam and pray with sincere heart to God. Owing to our Karmas, if we fall a prey to our Indriyas and lead the life of a sinner we will be born again and again. We may not don the human form again. So we should seek a Sadguru’s feet and be enlightened by him. So let us go, to Pandharpur and seek the Sadguru there.’  
  
They all left for Pandharpur, had the darshan of God and sought the presence of the Sadguru. Sakkubai pleaded on behalf of her husband and her in-laws to enlighten them. He was pleased with her faith in him and initiated them into a mantra on Lord Sri Krishna.  
  
He added, you are blessed by being related to Sakkubai, but still learn one principle appreciated by God. ‘Service to Humanity is service to God. Treat the Sadhus as incarnation of God, serve them sincerely, pray to God whole-heartedly, feel God in everything and everybody around you.’  
  
They came back to Karaveerapuram and were leading a pious and peaceful life henceforth. Sakkubai’s name and fame spread far and wide. Sadhus flocked together to get her blessings.  
  
Thus Sakkubai with her ananya Bhakti transformed all those people who came in contact with her. That’s why our elders tell in ‘Satsangatve Nissangathwam’.

Totally polluted brains of her in-laws were changed; many more came unto the path of spirituality. Sakkubai, as long as she lived, prayed to God throughout, taught the people around, visited Pandharpur regularly and participated in the special occasions there. Along with her, the Lord blessed her entire family and her associates. They attained Moksha after their death.

# Chokhamela

**Chokhamela** was a [saint](https://en.wikipedia.org/wiki/Saint) in [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra), [India](https://en.wikipedia.org/wiki/India) in the 14th century. He belonged to the [Mahar](https://en.wikipedia.org/wiki/Mahar) [caste](https://en.wikipedia.org/wiki/Caste), considered "[untouchable](https://en.wikipedia.org/wiki/Dalit)" in India in that era. He was born at Mehuna Raja, a village in [Deulgaon Raja](https://en.wikipedia.org/wiki/Deulgaon_Raja) Taluka of [Buldhana district](https://en.wikipedia.org/wiki/Buldhana_district). He lived at [Mangalvedha](https://en.wikipedia.org/wiki/Mangalvedha) in [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra). He wrote many [Abhangas](https://en.wikipedia.org/wiki/Abhanga). He was one of the first Dalit poets in India. Chokhamela lived with his wife [Soyarabai](https://en.wikipedia.org/wiki/Sant_Soyarabai) and son [Karmamela](https://en.wikipedia.org/wiki/Karmamela) in Mangalvedha. Chokhamela's task was to guard and work in farms of uppercast people . As a lower-caste person, Chokha was forced to live outside the town in a separate settlement for members of the untouchable caste.

His family also followed [varkari](https://en.wikipedia.org/wiki/Varkari) sect.

* [Soyarabai](https://en.wikipedia.org/wiki/Sant_Soyarabai) - Wife
* [Nirmala](https://en.wikipedia.org/wiki/Sant_Nirmala) - Sister and her husband [Banka](https://en.wikipedia.org/wiki/Sant_Banka) (who is brother of Soyarabai)
* [Karmamela](https://en.wikipedia.org/wiki/Karmamela) – Son . He was initiated into bhakti spirituality by the poet-saint [Namdev](https://en.wikipedia.org/wiki/Namdev) (1270-1350). Once when he visited Pandharpur, he listened to Sant Namdev's kirtan. Already a devotee of Vitthal alias [Vithoba](https://en.wikipedia.org/wiki/Vithoba), Chokha was moved by Namdev's teachings.

Later, he moved to [Pandharpur](https://en.wikipedia.org/wiki/Pandharpur). The traditional story is that the upper castes here did not allow him to enter the temple, nor did they allow him to stand in the door of the temple, so he instead built a hut on the other side of the river [Chandrabhaga](https://en.wikipedia.org/wiki/Bhima_River).

While working on construction of a wall in Mangalvedha, near Pandharpur, the wall fell down, crushing some workers. Chokha was one of them. His tomb is in front of the Vitthal temple, Pandharpur, where it can be seen to this day. According to a legend the bones of the dead Chokhamela were still chanting Vitthal, Vitthal, apparently yearning to visit the Vitthal temple. The bones were buried at the footsteps of the Vitthal temple. In early 20th century, the [Dalit](https://en.wikipedia.org/wiki/Dalit) leader [B. R. Ambedkar](https://en.wikipedia.org/wiki/B._R._Ambedkar) attempted to visit the temple, but was stopped at the burial site of Chokhamela and denied entry beyond that point for being a [Mahar](https://en.wikipedia.org/wiki/Mahar).

# Namdev

**Namdev**, also transliterated as **Namdeo** and **Namadeva**, (traditionally, c. 1270 – c. 1350) was a poet-saint from [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra), India who is significant to the [Varkari](https://en.wikipedia.org/wiki/Varkari) sect of [Hinduism](https://en.wikipedia.org/wiki/Hinduism). He is also venerated in [Sikhism](https://en.wikipedia.org/wiki/Sikhism), as well as Hindu warrior-ascetic traditions such as the Dadupanthis and the Niranjani Sampraday that emerged in north India during the Islamic rule.

The details of Namdev's life are unclear. He is the subject of many miracle-filled hagiographies composed centuries after he died. Scholars find these biographies to be inconsistent and contradictory.

Namdev was influenced by [Vaishnavism](https://en.wikipedia.org/wiki/Vaishnavism), and became widely known in India for his devotional songs set to music (bhajan-kirtans). His philosophy contains both nirguna and saguna [Brahman](https://en.wikipedia.org/wiki/Brahman) elements, with [monistic](https://en.wikipedia.org/wiki/Monism#Vedanta) themes..Namdev's legacy is remembered in modern times in the Varkari tradition, along with those of other gurus, with masses of people walking together in biannual pilgrimages to [Pandharpur](https://en.wikipedia.org/wiki/Pandharpur) in south Maharashtra.

# Surdas

**Surdas** was a 16th-century blind [Hindu](https://en.wikipedia.org/wiki/Hindu) devotional [poet](https://en.wikipedia.org/wiki/Poet) and [singer](https://en.wikipedia.org/wiki/Singing), who was known for his lyrics written in praise of Krishna. They are usually written in [Braj Bhasa](https://en.wikipedia.org/wiki/Braj_Bhasa), one of the two literary dialects of [Hindi](https://en.wikipedia.org/wiki/Hindi), the other being [Awadhi](https://en.wikipedia.org/wiki/Awadhi).

Surdas is usually regarded as having taken his inspiration from the teachings of [Vallabha Acharya](https://en.wikipedia.org/wiki/Vallabha_Acharya), whom he is supposed to have met in 1510. There are many stories about him, but most consideringly he is said to be blind from his birth. He is said to have become foremost among the poets the Vallabha [Sampradaya](https://en.wikipedia.org/wiki/Sampradaya) designates as its [Aṣṭachāp](https://en.wikipedia.org/wiki/A%E1%B9%A3%E1%B9%ADach%C4%81p) (eight seals), following the convention that each poet affixes his oral [signature](https://en.wikipedia.org/wiki/Signature) called chap at the end of each composition. However, the absence of Vallabha Acharya from early poems of Surdas and the awkward story of their meeting suggests that Surdas was an independent poet.

The book Sur Sagar (Sur's Ocean) is traditionally attributed to Surdas. However, many of the poems in the book seem to be written by later poets in Sur's name. The Sur Sagar in its present form focuses on descriptions of Krishna as a lovable child, written from the [gopis](https://en.wikipedia.org/wiki/Gopis)' perspective. Surdas was a great religious singer.

# Tansen

**Tansen** (c. 1500 – 1586), also referred to as **Tan Sen** or **Ramtanu**, was a prominent figure of North Indian (Hindustani) classical music. Born in a Hindu family, he learnt and perfected his art in the northwest region of modern [Madhya Pradesh](https://en.wikipedia.org/wiki/Madhya_Pradesh). He began his career and spent most of his adult life in the court and patronage of the Hindu king of [Rewa (princely state)](https://en.wikipedia.org/wiki/Rewa_(princely_state)), Raja Ramchandra Singh (r.1555–1592), where Tansen's musical abilities and studies gained widespread fame. This reputation brought him to the attention of the Mughal Emperor [Akbar](https://en.wikipedia.org/wiki/Akbar), who sent messengers to Raja Ramchandra Singh, requesting Tansen to join the musicians at the Mughal court. Tansen did not want to go, encouraged him to gain wider audience, and sent him along with gifts to Akbar. In 1562, about the age of 60, the [Vaishnava](https://en.wikipedia.org/wiki/Vaishnavism) musician Tansen joined the Akbar court, and his performances became a subject of many court historians.

Numerous legends have been written about Tansen, mixing facts and fiction, and the historicity of these stories is doubtful. Akbar considered him as a [Navaratnas](https://en.wikipedia.org/wiki/Navaratnas) (nine jewels), and gave him the title Mian, an honorific, meaning learned man.

Tansen was a composer, musician and vocalist, to whom a large number of compositions have been attributed in northern regions of the Indian subcontinent. He was also an instrumentalist who popularized and improved musical instruments. He is among the most influential personalities in North Indian tradition of [Indian classical music](https://en.wikipedia.org/wiki/Indian_classical_music), called Hindustani. His 16th century studies in music and compositions inspired many, and he is considered by numerous North Indian gharana (regional music schools) as their lineage founder.

Tansen is remembered for his epic [Dhrupad](https://en.wikipedia.org/wiki/Dhrupad) compositions, creating several new [ragas](https://en.wikipedia.org/wiki/Raga), as well as for writing two classic books on music Sri [Ganesh](https://en.wikipedia.org/wiki/Ganesh) [Stotra](https://en.wikipedia.org/wiki/Stotra) and Sangita Sara.

Tansen's musical compositions covered many themes, and employed [Dhrupad](https://en.wikipedia.org/wiki/Dhrupad). Most of these were derived from the Hindu [Puranas](https://en.wikipedia.org/wiki/Puranas), composed in [Braj Bhasha](https://en.wikipedia.org/wiki/Braj_Bhasha), and written in praise of gods and goddesses such as [Ganesha](https://en.wikipedia.org/wiki/Ganesha), [Sarasvati](https://en.wikipedia.org/wiki/Sarasvati), [Surya](https://en.wikipedia.org/wiki/Surya), [Shiva](https://en.wikipedia.org/wiki/Shiva), [Vishnu](https://en.wikipedia.org/wiki/Vishnu) (Narayana and Krishna avatar).

# Sri Aurobindo

**Sri Aurobindo** (Bengali: [[Sri Ôrobindo]](https://en.wikipedia.org/wiki/Help:IPA/Bengali)) (born **Aurobindo Ghose**; 15 August 1872 – 5 December 1950) was an Indian philosopher, [yogi](https://en.wikipedia.org/wiki/Yogi), [guru](https://en.wikipedia.org/wiki/Guru), poet, and [nationalist](https://en.wikipedia.org/wiki/Indian_nationalism). He joined the [Indian movement](https://en.wikipedia.org/wiki/Indian_independence_movement) for independence from [British rule](https://en.wikipedia.org/wiki/British_Raj), for a while was one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and [spiritual evolution](https://en.wikipedia.org/wiki/Spiritual_evolution).

Aurobindo studied for the [Indian Civil Service](https://en.wikipedia.org/wiki/Imperial_Civil_Service) at [King's College, Cambridge](https://en.wikipedia.org/wiki/King%27s_College,_Cambridge), [England](https://en.wikipedia.org/wiki/England). After returning to India he took up various civil service works under the [maharaja](https://en.wikipedia.org/wiki/Maharaja) of the [princely state](https://en.wikipedia.org/wiki/Princely_state) of [Baroda](https://en.wikipedia.org/wiki/Baroda_State) and became increasingly involved in [nationalist politics](https://en.wikipedia.org/wiki/Indian_National_Congress) and the [nascent revolutionary movement in Bengal](https://en.wikipedia.org/wiki/Anushilan_Samiti). He was arrested in the aftermath of a number of bomb outrages linked [to his organisation](https://en.wikipedia.org/wiki/Anushilan_samiti), but in a highly public trial where he [faced charges of treason](https://en.wikipedia.org/wiki/Emperor_vs_Aurobindo_Ghosh_and_others), Aurobindo could only be convicted and imprisoned for writing articles against [British rule](https://en.wikipedia.org/wiki/British_India) in India. He was released when no evidence could be provided, following the murder of a prosecution witness during the trial. During his stay in the jail, he had mystical and spiritual experiences, after which he moved to [Pondicherry](https://en.wikipedia.org/wiki/Pondicherry_(city)), leaving politics for [spiritual](https://en.wikipedia.org/wiki/Spirituality) work.

During his stay in Pondicherry, Sri Aurobindo developed a method of spiritual practice he called [Integral Yoga](https://en.wikipedia.org/wiki/Integral_Yoga). The central theme of his vision was the evolution of human life into a life [divine](https://en.wikipedia.org/wiki/Divine). He believed in a spiritual realisation that not only liberated man but transformed his nature, enabling a divine life on earth. In 1926, with the help of his spiritual collaborator, [Mirra Alfassa](https://en.wikipedia.org/wiki/Mirra_Alfassa) (referred to as "The Mother"), he founded the [Sri Aurobindo Ashram](https://en.wikipedia.org/wiki/Sri_Aurobindo_Ashram).

His main literary works are The Life Divine, which deals with theoretical aspects of Integral Yoga; Synthesis of Yoga, which deals with practical guidance to Integral Yoga; and [Savitri: A Legend and a Symbol](https://en.wikipedia.org/wiki/Savitri:_A_Legend_and_a_Symbol), an [epic poem](https://en.wikipedia.org/wiki/Epic_poem). His works also include philosophy, poetry, translations and commentaries on the [Vedas](https://en.wikipedia.org/wiki/Vedas), [Upanishads](https://en.wikipedia.org/wiki/Upanishads) and the [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita). He was nominated for the [Nobel Prize in Literature](https://en.wikipedia.org/wiki/Nobel_Prize_in_Literature) in 1943 and for the [Nobel Peace Prize](https://en.wikipedia.org/wiki/Nobel_Peace_Prize) in 1950.

# Mirra Alfassa

**Mirra Alfassa** (21 February 1878 – 17 November 1973), known to her followers as **The Mother**, was a spiritual [guru](https://en.wikipedia.org/wiki/Guru), an [occultist](https://en.wikipedia.org/wiki/Occult) and a collaborator of [Sri Aurobindo](https://en.wikipedia.org/wiki/Sri_Aurobindo). Aurobindo considered her to be of equal yogic stature to him and called her by the name "The Mother". She founded the [Sri Aurobindo Ashram](https://en.wikipedia.org/wiki/Sri_Aurobindo_Ashram) and established [Auroville](https://en.wikipedia.org/wiki/Auroville) an experimental township with no barrier and as a universal town, was an influence and inspiration to many writers and gurus on the subject of [Integral Yoga](https://en.wikipedia.org/wiki/Integral_yoga).

Mirra Alfassa was born in Paris on 1878 to a bourgeois family. In her youth, she travelled to Algeria to practise occultism under [Max Théon](https://en.wikipedia.org/wiki/Max_Th%C3%A9on). After returning, she traveled around the world and finally settled in Pondicherry, India with Sri Aurobindo and his followers. With growing followers, the settlement was turned into an [ashram](https://en.wikipedia.org/wiki/Ashram) over the years, where she worked with Sri Aurobindo in establishing Integral Yoga and guiding its pupils. After Aurobindo's death, she started a school in the ashram and established an experimental township called Auroville with a view of having a township without any discrimination of nationality, language, creed and politics. She died on 17 November 1973 in Pondicherry.

The experiences of the last thirty years of Alfassa’s life were captured in the 13-volume work [The Agenda](https://en.wikipedia.org/wiki/The_Agenda_(Mother)) by [Satprem](https://en.wikipedia.org/wiki/Satprem) who was one of the followers.

**Sri Vittobha Swami**

Om SathGuru Sri Seshadri Swamigal Thiruvadikkae

MAHAAN SRI SESHADRI SWAMIGAL OF THIRUVANNAMALAI

“There! Vittobha goes in Royal Style!”

Sookshma Drishti is the ability to perceive subtle objects. The atom is a minute thing. Even more minute is the Jeevaswarupa (Soul). The soul is very minute and there is nothing more minute than it. While the soul is not perceptible for a person with ordinary senses, it becomes manifest to a Brahmajnani. Great sages like Vasisht also possessed this power. The following is an example ofSwami’s perceptive power that was innate to Him.

One day Swami was running in the streets of Thiruvannamalai pointing to the sky saying, “There! Vittobha goes in Royal Style! Ah! Ah!” (Sri Vittobha Swami- Maha Samadhi-Polur-34 kms from Thiruvannamalai)

On the day when Swami made the above observation, Sri Vittobha had attained Maha Samadhi. Swami made those remarks at 6 a.m. And at 11 a.m. a telegram was received in Thiruvannamalai that was an intimation of the news. Mahaan had perceived this by virtue of His Sookshma Drishti.

(Sri Vittobha Swami was a jeevan Mukta.)

# Sadasiva Brahmendra

**Sadasiva Brahmendra** was a [saint](https://en.wikipedia.org/wiki/Saint), [composer](https://en.wikipedia.org/wiki/Composer) of [Carnatic music](https://en.wikipedia.org/wiki/Carnatic_music) and [Advaita](https://en.wikipedia.org/wiki/Advaita) philosopher who lived near [Kumbakonam](https://en.wikipedia.org/wiki/Kumbakonam), [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu)during the 18th century. He composed mainly in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). Only a few of his compositions have survived but they are recognised as great compositions of Carnatic music.

Sadasiva was born into a Telugu Velanadu Brahmin couple Moksha Somasundara Avadhaani and Parvati. His initial name was Sivaramakrishna. He was married at the age of 17. Sadasiva lived in [Kumbakonam](https://en.wikipedia.org/wiki/Kumbakonam), in [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu) in the 17th to 18th century. Two other prominent Hindu saints [Sridhara Venkatesa Ayyaval](https://en.wikipedia.org/wiki/Sridhara_Venkatesa_Ayyaval) and Sri [Bodhendra Saraswathi](https://en.wikipedia.org/wiki/Bodhendra_Saraswathi) were his classmates in the veda school.

Conclusion:-

By God’s grace, I have completed the details of Hindu Gods,Demi gods and saints.

Thanks & Regards,

**R.HARISHANKAR**