



॥ श्रीः ॥

தனி ப்ரதி விலை ரூ. 20

ஸ்ரீ ரங்கநாத திவ்யமணி பாதுகாப்யாம் நம:



# ஸ்ரீ ரங்கநாத பாதுகா



சென்னை ஆசிரமம் ஸ்ரீநிவாஸப் பெருமாள்

வைகுண்ட ஏகாதசி 28.12.2009

மலர் 47 விரோதி ஸ்ரீ தை மீ (JANUARY 2010) இதழ் 10

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**



திருமலையில் ஸ்ரீமத் ஆண்டவனுக்கு  
“ஸ்ரீவாரி மர்யாதைகளுடன் வரவேற்பு 8.12.09



திருமலையில் திருவேங்கடமுடையான் மங்களாஸாஸனத்தில்  
ஸ்ரீமத் ஆண்டவனுக்க ஸ்ரீ ஸடாரி மர்யாதை 8.12.09

1

Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)



அமுதனாகவும் அரங்கனாகவும் ஸ்ரீ பாலாஜி மந்திர - டோம்பிவிலி ஆசிரமம்

Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)



திருமலையில் ஸ்ரீமத் ஆண்டவன் - 8.12.2009



வைணவன் குரல் பத்ரிகை ஆண்டு விழாவில் சென்னை ஆழ்வார்பேட்டை  
ஆச்சரமத்தில் ஸ்ரீ வானமாமலை ஜீயருக்கு ஸ்வாகதம் 14.2.09



“வைணவன் குரல்” பத்ரிகையின் முதலாண்டு விழாவில்  
ஸ்ரீமத் ஆண்டவனும் ஸ்ரீமத் வானமாமலை ஜீயரும் வைணவன் குரல் பத்ரிகை ஆசிரியர்கள்  
திரு கல்யாணராமன், திரு ரங்கராஜன் இருவரையும் அனுக்ரஹித்தார். 14.12.09

3

Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)



திருமலையில் ஸ்ரீமத் ஆண்டவனுக்கு T.T.D. யின் வரவேற்பு



திருமலையில் ஸ்ரீமத் ஆண்டவனுக்கு T.T.D. யின் வரவேற்பு



சக்ரத்தாழ்வானுக்கு 108 சங்காபிஷேகம்  
சென்னை ஆசிரமம் - 13.12.2009

4

Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)

## shrlmadANDavan anugraham

maNipAdukayoryugaM murAreH mama nityaM vidadhAtu ma'ngaLAni |  
adhikRtya carAcarasya rakSAM anukampAkSamayorivAvatAraH ||

shrutismRtlitihAsArthasampradAyapradarshini |  
pAduka patrika seyaM ciraM vijayatAM bhuvi ||

bhagavadbhaktijanani sadAcAraprabodhini |  
tatvaj~nAnapradA ceyaM bhUyAt tatvavidAM matA ||

shrlra'ngeshapriya sarvacittAnandapradAyini |  
shrlvaiSNavanivAseSu sarvadA viharatvasau ||

shrlnivAsayatIshAnadivyApA'ngavivardhitA |  
vardhatAM vedavedAntarahasyArthapravarSiNI ||

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**



Srimathe Rangaramanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramanuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Bhghawathe Bashyakaraya Mahadesikaya Namaha  
Srimathe Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli - 620 006  
Phone : 0431 - 432379

Camp: சைவநிராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் சிந்திரமும் காரணமாக  
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுகை  
வெளிவருவது நன்வதே. அம்மொழியுந்  
தீவர்களும் பொருளாந்நின்று வகாள்வதற்கு  
எளிதாகவும் இனிதாகவும் இருக்கும்.  
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்  
தொடர்ந்நின்று நன்கு வேண்டி உபசரிக்க  
நாராயண ஸ்ரீமதே வசம் கிண்கிணன்.  
நாராயண! நாராயண!! நாராயண!!!

பூவ்  
சரிவாசிமீஸுயாதி:

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Srirangam Srimad Andavan Ashramam  
Camp: Hyderabad  
Date 20/Feb/2010**

Sri Ranganatha Paadukaa getting published in other languages, due to Sri Paadukaa Devi's Anugraham, is good. People of other languages, will find it easy and interesting to learn the inner meanings. With the blessings that Readers must continue to give their good patronage, I will recite NaraayaNa Smruti.

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

**Signed by His Holiness Sri Rangaramanuja Mahadesikan.**

Translation Kainkaryam: Shri. Raman Aravamudhan



## **NOTE FROM THE EDITOR OF SRI RANGANATHA PADUKA**

Sri Ranganatha Paduka monthly magazine of Srirangam Srimad Andavan Ashramam was started by Srimad Thirukudandai Andavan in 1955 in his poorvashrama days with the noblest intention of spreading Sri Swami Desikan's sampradayam. It was also intended to continuously brief the ashrama disciples and the public about the current functioning and messages of the Ashramam and Srimad Andavan. The purpose was also to support many senior erudite scholars of our sampradayam to present their articles and views to our devotees through our magazine. Opportunity was also continuously given to new upcoming deserving scholars. All the current complex Dharmashastra matters were also elaborated and published with perfect decisions to guide the disciples then and there every month.

With such features and more, the Ranganatha Paduka magazine is none other than a book form of the Padukadevi of Sri Ranganatha Perumal. It reaches the home of the reader devotees every month as a parcel of blessing of Sri Ranganatha Perumal and our Acharyan Srirangam Srimad Andavan. The publication of the magazine had a gap before 1964 and was resumed by Srimad Thirukudandai Andavan immediately after his ascending the Ashrama Peetam.

Ever since, for the last forty seven years, Sri Ranganatha Paduka is a common household name among Sri Vaishnavites. This is the guiding magazine to our sishyas and devotees. It is always sought for reading by huge number of non subscribers also every month and hence has a very wide readership in multiples of the subscribed copies. Many articles are read repeatedly with great interest devotion and respect.

As a current day requirement this magazine is sought in many languages by our devotees all over India because of the depth and purity of the matters. This demand is not new. It is the long felt demand. However it needed great effort, erudition and selfless sacrifice for publishing this magazine every month in other languages.

Now it is of great blessing that the devout group of Srimati Geetha Anand, Srimati Kalyani Krishnamachari, Sri Uthiramerur Aravamudan and Sri Sundar Kidambi has earnestly come forward to publish this magazine in English as an e-edition to reach out the entire world. Prakrutham Srirangam Srimad Andavan (Srimushnam) Sri Rangaramanuja Maha Desikan whole-heartedly blessed this noble effort and gave suggestions. It is now intended to publish select articles of Sri Ranganatha Paduka every month translated into English.

The good work has begun. The first of the issue comes forth from this English new-year 2010. This year's Virodhi Thai issue finds the beginning of e-edition. As I found to my great surprise and satisfaction the translation of the select articles far exceeds my expectation. The spirit and depth of the Tamil articles have been excellently maintained.

I express my sincere thanks for the group of above four for complementing my effort for enhancing the readership of Sri Ranganatha Paduka.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

I foresee a new horizon has been opened by the above four devotees of our Ashram with the blessings of Sri Padukadevi. I am sure Padukadevi presents herself through their pens to the reading public. I should mention also that Sri R. Srinivasan (Brakes India) of Anna Nagar is the main driving force behind the commencement of this e-edition. He has been continuously striving already by publishing the pdf e-copy edition of Sri Ranganatha Paduka.

I as the editor of Sri Ranganatha Paduka overwhelmingly thank all of them and seek the blessings of Srimad Andavan to give us the wisdom and energy to serve our sampradayam through this means of publication.

Natteri Kidambi Rajagopala Dasan.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Preface**

With the blessings of Sri Padukas of Poorvaachariars and H.H.Srimath Andavan Sri RangaRamanuja Mahadesikan, organizers of Sri Ranganatha Paduka monthly magazine have come out with an English Translation of the January 2010 issue. The thought of translation of Sri Ranganatha Paduka into English has been in our minds for a long time, considering the difficulty of many of our devotees in reading and understanding articles printed in Tamil. The main objective of this effort is to translate articles that come out each month in the Tamil edition of Sri Ranganatha Paduka, while retaining the content of the original articles.

The task of translating has been taken up by a group of enthusiastic volunteers, who are all sishyas of our Ashramam and also active members of andavan yahoo groups. Translating is not an easy job, as they have to find exact equivalents of many of our Sanskrit and paribhashai Tamil words. Articles appearing in January 2010 issue of Sri Ranganatha Paduka were shared between the volunteers and the translated articles were cross verified by the group within themselves. In the end, the first ever Edition of Sri Ranganatha Paduka in English is now ready to be released in Electronic format. This medium seems be better for quick, worldwide release.

The volunteers in this effort are:

Smt. Kalyani Krishnamachari, USA,

Smt. Geetha Anand, Bangalore,

Shri. Sunder Kidambi, USA,

Shri. T Raguveeradayal, Thiruppullani and

Shri. Raman Aravamudhan of Utthiramerur, now in USA.

We will be enlisting a couple of more volunteers shortly, mainly to lessen the workload on the existing members.

Initial releases will be e-editions which will be followed by print edition also, based on the response received for the e-edition.

Again, our objective here will be e-edition for overseas subscribers and print edition for those within India. Subscription rates for English e-edition as well as Indian print edition will be announced soon.

**Those who are residing in USA and Canada:**

You may pre-register your interest in subscribing by contacting Sri Raman Aravamudhan at [ramanaravamudhan@yahoo.com](mailto:ramanaravamudhan@yahoo.com)

**Those who are residing in other countries and India:**

You may pre-register with Sri R.Srinivasan at [R\\_SV@yahoo.com](mailto:R_SV@yahoo.com).

Daasan,  
Srinivasan Rangaswamy.

## Sri Ranganatha Paadukaa Contents

Virodhi Varusham Thai Masam  
Malar 47 Idhazh 10

Volume 47, Number 10  
JANUARY 2010

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

### Contents

Topic	Page
1. Andavan Ashramam News	13
2. Srimath Andavan Arul MozhigaL	17
3. Srimath Ramayana Upanyasam	22
4. Paadukai Oru Deviyaa?	34
5. ArttamuLLa vaiSNavam	40
6. Idaikazhi EmperumAn	46
7. Shukla ekAdashi of mArgazhi month	48
8. Shri RukmiNI SandeshaH	51
9. Rukmini sharaNAgati Upanyasam	52
10. How to subscribe to Sri Ranganatha Paadukaa?	60
11. History Repeats itself	61
12. The curse of Ourva Maharishi to DurvAsA	64
13. AdhikaraNa SaraavaLi	67
14. Sri Lakshmi Sahasram	70
15. Why Thirukudanthai is known as Bhaskara Kshethram	73
16. Matrimonial	76

*All the articles in this English edition of Sri Ranganatha Paadukaa are reprints or best-effort translations of articles appearing in the original January 2010 issue of Sri Ranganatha Paadukaa.*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Sri:  
Andavan Ashramam News**

Srimath veda mArga pradhistaabanaacharya paramahamsethiyaadhi Srirangam Srimadhandavan (Srimushnam) Sri Rangaramanuja Mahadesikan is camping (Thirmeni Paangudan) at Chennai Azhwaarpet Ashramam (1.1.2010), and performing Sri PerumaL & Poorvacharya's Paadukai Aaradhanam and is blessing the Shishyas.

Dhanur Maatha (DEC-JAN) Aaradhanai is being conducted daily in a grand manner. Large numbers of Shishyas participate in the daily Aaradhanai (prayer), receive theertham, prasaadam and get blessed.

Large number of Shishyas, Abhimanis, Officials and important dignitaries are continuously coming with bhakthi and shraddhai to seek HH Srimadhandavan's blessings and receive mathrakshadai. With great compassion, Srimadhandavan affectionately blesses them all and provides advice. As usual Srimadhandavan blesses Shishyas with SamaaShrayaNam and Baranyaasam.

His Holiness has desired to commence His Vijaya Yaathra towards Hyderabad on Jan 8<sup>th</sup> 2010.

**Earlier News**

HH Srimadhandavan started from Chennai Aazhwarpet Ashramam after maadhyaanam on 6th December 2009, that evening HH Srimadhandavan performed magaLaasasanam at Sri KalyaNa Venkatesa PerumaL Sannadhi, belonging to our ashramam near Renigunta. HH Srimadhandavan blessed expansion and renovation thirupaNi at the temple. HH Srimadhandavan graced our Ashramam in Thiruchanoor on the night of 6<sup>th</sup> December.

On December 7<sup>th</sup>, HH Srimadhandavan accepted (TTD) Thirupathi Thirumala Devasthanam's Isthigabal maryaadai reserved for special mataathipathis, received Padmaavathi Thayar's Sri Sataari maryaadai in front of ThiruchAnur saanadhi street Jeer matam and performed Thayaar magaLaasasanam.

That night HH Srimadhandavan reached our Thirumala Ashramam. On December 8<sup>th</sup> HH Srimadhandavan arrived with about 1000 shishyas to perform magaLaasasanam of ThiruVengadamudaiyaan. Thirupathi Thirumala Devasthanam's officials submitted special maryaadai reserved for high mataathipathis to HH Srimadhandavan, and received Him. Near Siriya Thiruvadi HH Srimadhandavan accepted Sri Sataari maryaadai and performed magaLaasasanam. As per T.T.Ds count over 860 shishyas stood in line and quietly worshipped Acharya Saarvabowman and Akilaanda kodi bramaanda

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

nayagan Sri ThiruVengadamudaiyaan at the same time and became blessed bhagavathaas.

Upon receiving ThiruVengadamudaiyaan's blessings, HH Srimadhandavan, arrived in Chinna Jeer matam in (keezh) Thirupathi, as per HH Chinna Jeer's prayers. HH Vaanamaamalai Jeer also graced the matam at the same time and received HH Srimadhandavan with full honor and affection. All three mataathipathis conversed happily for a long time.

On December 9<sup>th</sup> morning, HH Srimadhandavan graced (ponnadi saathi) the new building at Sri Vaanamaamalai Jeer matam. That evening HH Srimadhandavan reached Thiruchanoor Ashramam.

On December 10<sup>th</sup> after performing Paadukaa araadhanam, HH Srimadhandavan arrived for magaLaasasanam of Thirupathi Sri Govindaraja PerumaL. TTD officials and Archakaas welcomed HH Srimadhandavan near Jeer matam, submitted Sri Sataari maryaadai and received HH in the sannadhi. With full honors and maryaadai reserved for mataathipathis, HH Srimadhandavan performed magaLaasasanam of Thirupathi Sri Govindaraja PerumaL and other Sannadhis.

On December 11<sup>th</sup>, Friday afternoon, HH performed magaLaasasanam of Sri Thiruchanoor Thaayar's Thirumanjanam. That evening HH Srimadhandavan arrived in Chennai Ashramam.

On Dec13th, "**108 Shangu Abhishekam**" was performed in grand manner at the Chennai Ashramam. Special Thirumanjanam was performed for Sri ChakrathAazhaar, Sri Varahanayinaar, Sri Srinivasar and Sri Narasimmar. Over 250 people participated and HH Srimadhandavan blessed sponsors with a ChakrathAazhaar Vigramam.

On December 14<sup>th</sup>, in the evening, the first anniversary of VaiNavan Kural magazine was celebrated. The founding authors of the magazine, pudhu agraharam Sri KalyanaRaman and Sri Rangarajan made excellent arrangements. HH Vaanamaamalai Jeer graced this occasion. HH Srimadhandavan and shishyas received HH Vaanamaamalai Jeer with much affection. As a special feature of this function, Jeer blessed shishyas with Anugraha bhashanam. HH Vaanamaamalai Jeer during the start of his Anugraha bhashanam recited Srimaan Venkata, Kavithaargiga simhaya slokams and enthralled the assembled shishyas. Sri Jeer swamigaL quoted extensively from Swami Desikan's Hayagreeva sthothram during His Upanyaasam and also enthusiastically lauded the excellent relationship He enjoys with HH Srimadhandavan.

HH Srimadhandavan's anugraha bhashanam was exceptional. HH Srimadhandavan blessed the authors of VaiNavan Kural magazine.

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

HH Srimadhandavan, during His Anugraha bhashanam, quoted extensively, emphasized and asserted VaiNavam is this world's biggest treasure; worshipping Thirumaal is the essence of VaiNavam, growing bhakthi is the best for land.

Earlier, on behalf of VaiNavan Kural magazine, Sri Uppiliappan koil Navaneetham, Sri U.Ve. Vedanta Desikachariyar, Sri. N.G Kannan, Sri. U.Ve. V.N. Venkata Nathan Swami, Sri Ranga Rajan and others spoke emphasizing that VaiNavan Kural magazine is being published with complete blessings of HH Srimadhandavan, has its goals to unite all the world's Vaishnavaites under one umbrella and sought universal support & patronage.

On 16<sup>th</sup> December 2009, HH Srimadhandavan accepted the prayers of administrators of Mylapore, chithra kuLam Panchamuka Anjaneyar Sannadi and attended the 25<sup>th</sup> Jayanthi uthsavam.

On 20<sup>th</sup> December 2009, HH Srimadhandavan was received by HH Sri Parakaala Mata Jeer at the mantapam in Mylapore, palaa thoppu and performed Shravana Thirumanjanam and magaLaasasanam of Hayagreevan.

On 23rd December 2009, HH Srimadhandavan visited Villivaakam Padma SarangapaaNi Cultural Academy. On that occasion, HH Srimadhandavan appreciated Padmabhushan Dr. Padma Subramanian's service to dancing and blessed her with the "Padma Saathanaa" award. HH Srimadhandavan presented the "Padma Saathanaa" award to T.H Vinayagam Gadam and blessed the music program.

### **HH Srimadhandavan Ponnadi**

1. Navalpaakkam Sri Sheshadri – Thirumalai
2. Kadalmangalam Sri Soundarrajan – Thiruchanoor
3. Thiru RamaNan, Azwaarpet
4. Sri. S. Jaganathan, Villivaakam
5. Sri. S. Raghunathan, Villivaakam
6. Sri Sriram, Mandaiveli

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Sreemathe Rangaramanuja Mahadesikaya Namaha**

This is an announcement received from H.H. Srimath Andavan from the camp site in Hyderabad. H.H. Srimath Andavan resolves to undertake quite a few important Kainkaryams, some of which are very close to His heart. In the background, these are being thought of to bring welfare to one and all of our sishyas and also to mankind in general. To make these successful enough financial base will be necessary. Even though Ashramam by itself can manage through its own funds, H.H. wishes that each and every one our sishyas and abhimaanees also join in this noble effort.

Towards this Sri Paduka Charities, Chennai has been asked to mobilize the funds for this purpose. H.H. wishes each one our sishyas and abhimaanees contribute an amount of Rs. 1000/= only, by way of a cheque/ D.D./money order/ or directly cash. Payments are to be in the name of Sri Paduka Charities, C/O Srirangam Srimath Andavan Ashramam, No.31, Desikachari Road, Mylapore, Chennai- 600 004, indicating their name and full address. Multiple contributions from each household also are welcome. Sri Paduka Charities (which is authorized to give tax exemption certificates for the payments received), will issue the official receipt.

This appeal has been approved by H.H. through our Srikaryam Swamy. We do hope that all our sishyas and abhimaanees will spontaneously respond to this request directly coming from H.H. and make his plans to conduct various important Kainkaryams highly successful. The main purpose of keeping the base amount at only Rs 1000/= is to make everyone as mentioned above, be a partner of this great effort of H.H. Sri RangaRamanuja Mahadesikan.

Those residing in overseas can make an equivalent amount in US \$25. Those of you residing in USA, may route their payments through Sri Ramanuja Mission Inc. For this you may please visit their web site [www.ramanujamission.org](http://www.ramanujamission.org).

Srikaryam,  
Srirangam Srimath Andavan Ashramam.  
Camp; Kapra, Hyderabad



**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**shrIH  
shrlmate shrlnivAsa mahAdeshikAya namaH  
shrlmate vedAnta rAmAnuja mahAdeshikAya namaH**

**shrlra'ngam shrlmadANDavan's blessing words**

**Periya tirumozhi 11.2.8**

**ma'njuru mAliruncOlai ninRa maNALanAr  
ne'njam niRaikONDu pOyinAr ninaiginRilar  
ve'ncu DarpOi viDiyAma levviDam pukkadO?  
na'nju Dalamtu yinRAI namakkini nalladE.**

Meanings for difficult words: - ma'nju = cloud; maNALanAr = leader;  
niRai = mental peace; ve'ncuDar = sun; na'nju = deteriorated (an alternate word  
for "nai'ndu"); uDalam = body; tuyinRAI = if destroyed, if dead.

**Introductory note:**

In this song, the mistress says: "There is no use from a child born in a womb or those brought up (being held) on the chest. There is no use saying anything. Even the husband who held the hands of the wife has no intention (to care). The sun that sheds light on everything has not come up yet. So, if this body deteriorates and dies, that itself will do good for us".

**Substance of the pAsuram**

The emperumAn, who is stationed in tirumAliru'ncOlai mountain topped by clouds, took away my mental peace. But still, He is not even thinking about my plight. The sun has set and has not risen up yet; where did he go and hide? In this kind of situation, if my body gets destroyed and dies, that will be the most beneficial event happening for me.

**Explanation of the pAsuram**

(ma'njuru .....maNALanAr)

Why is the One who has established Himself as One, not getting involved with two [meaning herself]? Can the master leave out things that can be attained by Him? That is the inner meaning.

(ne'njam .....ninaginRilar)

He took away my heart and the peace together. Even then, He is not caring about my situation. Even though He has snatched away my mind, it has become the cause of my thinking about Him alone.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

(ve'ncu ..... pukkadO?)

Since He forsake me, His retinue also left me. If He takes a look at me, His retinue will also present itself! On the other hand, since that is not coming, He is also not taking a look at me. bhISodeti sUryaH – that is how His rule must have been [the sun rises and sets out of fear for Him], but may be He changed His order and ordained the sun to go away somewhere, away from me! That is why the sun is not rising.

(na'nju .....nalladE)

My suffering from separation from Him keeps increasing in intensity; His retinue has turned against me; there is no happiness for me anymore, only death.

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimadhandavan's Anugraha Bhashanam  
During Embaar Centenary Celebrations**

On 28 Nov 2009, under HH Srimadhandavan's divine supervision, the centenary celebration of Embaar Vijayaraghavachariar was celebrated at Naaradha Gaana Sabha auditorium. Is there a need to point out that HH Srimadhandavan's Anugraha Bhashanam attracted everyone!

For the sake of those who could not attend this function, a summary of our Srimadhandavan's anugraha bhashanam is provided here.

HH Srimadhandavan's passionate Carnatic music song in Shanmughapriya Ragam received a spell bound audience and amazed everyone present. HH Srimadhandavan's assertions that Parameswaran was the first to stage HariKatha and to be followed by Lava Kucha were immensely appreciated by everyone.

During this celebration, HH Srimadhandavan blessed our Ashramam's Aasthaana HariKatha Vidhwaan KalaimamaNi kalyaNapuram Aaravamudhaachariyar with the award of "**HariKatha Rathnam**" and also recognized the Secretary (kaaryadarsi) of Naaradha Gaana Sabha Shri.R Krishnaswami with the award of "**Sanaadhana Dharma SevaaNiradhaha**" for his untiring efforts to grow spiritualism.

**Samashti Upanayanam – 25 February, 2010**

With the Anugraham of Srirangam Srimath Andavan H.H. Sri Rangaramanuja Mahadesikan, Samashti Upanayanam is being conducted on Thursday, the 25<sup>th</sup> of February (Virodhi varusham, maasi 13<sup>th</sup>) in Punarvasu nakshathram between 8:45-9:20 AM at Srirangam Srimath Andavan Ashramam, New no. 31, Sri Desikachari Road, Mylapore, Chennai-4. Arrangements have been made to issue applications for this.

For details contact Tel: 044 24993658 or 044 42106776.

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Oriental Education's pre-eminence and  
HH Srimath Azhagiyasingar's (43<sup>rd</sup> Peetathipathi) Glory.**

HH Srimadhandavan's anugraha bhashanam during the ThiruNakshthram celebrations of HH Srimath Azhagiyasingar (43<sup>rd</sup> Peetathipathi)

Ahobila Matam's Oriental Schools founder HH Sri Veeraraghava YathIndhra MahA Desikan's (43<sup>rd</sup> Azhagiyasingar) ThiruNakshathram was celebrated very enthusiastically under HH Srimadhandavan's divine supervision at the Ahobila Matam Oriental High School on 21st November, 2009 (Kaarthigai Pooradam).

**HH Srimadhandavan's Keynote address:** "Education's specialty is that it can be learnt and also taught. This is an esteemed activity that only Humans have been able to do. The first degree was awarded only by Veda Purushan. We should get educated without defects and thereafter live as per that education. In ancient days, educated people lived without making mistakes, earned a good reputation and demonstrated good qualities. Only education makes a humanbeing become complete. The founder of this school 43<sup>rd</sup> Peetathipathi Srimath Azhagiyasingar is a great pontiff. He established patasalas in many places to not only impart education but also spiritualism; out of these the Mambalam Sri Ahobila Matam Oriental School remains excellent. Even though rain water falls everywhere, only in some identified places, pearls are created by drawing the water inside. Similarly, this school's Principal Dr. N.V Vasudevachariyaar is administering this school with distinction. Students must study well. Parents must cooperate and send their children regularly to Veda class. This school teaches Vedam and modern school subjects, to completely fulfill the service oriented dreams of 43<sup>rd</sup> Peetathipathi Srimath Azhagiyasingar, seeking to impart intelligence and knowledge to children. Students must remind and ask themselves "I am proud to have been educated in this school; what can I do for this school" and help in any way they are able to. Students must socialize not only to play but also to recall what they learnt, must meet, debate and discuss; should receive a lively education. They must learn and acquire good qualities".

HH Srimadhandavan reminded everyone that this school was founded out of very many sacrifices and tireless efforts of HH Srimath Azhagiyasingar, the 43<sup>rd</sup> Peetathipathi of Ahobila Matam, to spread Vedic education and blessed that the school grow even more successful with the divine grace of HH Srimath Azhagiyasingar, the 43<sup>rd</sup> Peetathipathi of Ahobila Matam.

HH Srimadhandavan awarded Rs1500/= each to the three teachers, Assistant Head Master Thiru S.Sheshadri, Thirumathi T.N. Jaya and Thirumathi H. Latha, who enabled the school students to attain the rank in the subjects of Commerce, Sanskrit and Math, during the high school exam conducted in March, 2009. In addition, HH Srimadhandavan distributed prize with His divine hands to the

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

Student Sow. U Aarthi, who achieved third rank in the state in all these subjects. From Srimadhandavan's Endowment of Rs 3,000/=, created through Shri. R Rajagopalachariar (Eyetex), HH Srimadhandavan awarded Rs. 1000/= each to the three students who won in the DhayaShathagam recitation competition. In addition, HH Srimadhandavan awarded prizes to Vedic Students, and teachers of Vedam and Prabhandham classes. HH Srimadhandavan also gave Rs. 5,000/= as an endowment.

Earlier, School committee Chief Thiru N. Venkata Subramanian delivered the welcome address. Chief Guest Thiru M.S Sundarrajan (Chairman, Indian Bank) emphasized that good conduct is very important for students and gave prizes to students who won in competitions. Special guest Thiru A.Srinivasan also spoke that students can accomplish anything if they seek to do so. Ahobilam Matam Samkritha Vidhya Abhivardhini Sabha's chief Thiru M.K Rajan (F.C.A Chartered Accountant) gave Rs. 51,720/= worth cash and book prizes to students who were successful in Prabhandham competition (It is mention worthy that for many years he has been giving awards of Rs 100/= each to 150 students).

Pravasana Thilakam Dhamal Shri. Ramakrishnan delivered a special Upanyasam on Shri Veeraraghava Satagopa Yatheenthra Maha Desikan (43<sup>rd</sup> Azhagiyasingar) under the topic of Acharya Bhakthi. School's Assistant Head Master Thiru S.Sheshadri and Thirumathi T.N. Jaya delivered the Vote of Thanks – School Secretary (seyalaaLar)

### **ThirupullaNi Srirangam Srimath Andavan Ashramam Rigveda Patasalaa**

Vidhyarthiis are being admitted to this Patasalaa, which is administered with the divya Anugraham of Srimath Andavan H.H. Sri Rangaramanuja Mahadesikan. Facilities, monthly financial assistance and cash reward upon completion of adhyayanam are all provided.

**Contact Tel: 04567-254247  
Sri Raguveeradayal Cell: 99437-84885**

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**shrIH**

**shrImad tirukkuDandai ANDavan's shrImadrAmAyaNa upanyAsam  
shrI u.ve. nATTEri KiDAmbi rAjagopAIaCAriyAr  
(Editor of shrI ra'nganAtha pAduKA)**

**atha rAmaH ca sitA ca lakSmaNaH ca kRtA'ncaliH |  
upasa'ngRhya rAjAnaM cakruH dInAH pradakSiNam ||  
(ayodhyaA.40.1)**

**taM cApi samanuj~nApya dharmaj~naH sitayA saha |  
rAghavaH shokasammuDaH jananIm abhyavAdayat ||  
(ayodhyaA.40.2)**

cakravartit tirumagan, iLaiya perumAL and Piratti circumambulate the mothers and keep standing with folded hands.

**rathamAroha bhadraM te rAjaputra mahAyashaH |  
kSipraM tvAM prApayiSyAmi yatra mAM rAma vakSyasi ||  
(ayodhyaA.40.12)**

sumantra brings forth the chariot, ready to go.

**taM rathaM sUrya sa'nkAshaM sitA hRSTena cetasa |  
Aruroha varAroha kRtvA'lankAram AtmanaH ||  
(ayodhyaA.40.14)**

That chariot shines brilliantly like the sun. sitA happily gets on to the chariot first. Then, the two brothers get on. The city folks start crying.

sumantra starts driving the chariot. They leave the palace.

Piratti sits in the chariot first. Only then, rAma and lakSmaNa sit.

vAlmiki is showing who should sit first in the car when one goes on a journey. When a person goes out of town for some marriage etc, who sits first in the car? It is always the husband. The husband should sit only after the wife sits. shAstram says that the journey should be auspicious. Only women should sit first (laughter in the audience); I am just telling you.

**samyaccha vAjinaM rashmIn sUta yAhi shanaiH shanaiH |  
mukhaM drakSyAma rAmasya durdarshaM no bhaviSyati ||  
(ayodhyaA.40.22)**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

People are all crying. Chariot is leaving. The folks hold on to the chariot and keep running with it. They tell sumantra. "Drive slowly; samyaccha vAjinAM rashmln sUta yAhi shanaiH shanaiH | Take a firm grip of the reins; do not go very fast. yAhi shanaiH shanaiH | Go slow."

**mukhaM drakSyAma rAmasya durdarshaM no bhaviASyati ||**

"Let us see rAma's face. When are we going to see that face again? After how many days? Who knows if we will be alive or not.

**AyasaM hRdayaM nUnaM rAmamAturasamshayam |  
yat devagarbha pratime vanaM yAti na bidhyate ||  
(ayodhya.40.23)**

Take mother kausalyA, or kaikeyi; are their minds made out of iron? They are still living even when their good son is leaving for the forest.

**kRta kRtyA hi vaidehi chAye vA'nugatA patim |  
(ayodhya.40.24)**

sltA is one who is very blessed. Just as the shadow follows a man, sltA is following rAma. She is very lucky.

**na jahAti ratA dharme merumarkaprabhA yathA |  
(ayodhya.40.24)**

jAnakI will never part with rAma. The sun's rays never leave meru mountain. The term 'sUya prabhai' does not refer to the vAhanam/chariot in the temple; it denotes the sun's rays. In my place, there is a chariot called sUryaprabhai; on the one side, it will look like the sun's chariot; the other side would be the moon's chariot.

The sun's rays never leave meru mountain. Since the sun circumambulates the meru mountain, there are no days when the sun's rays do not lighten up the mountain. If there is no light on one side, there will be light on the other side.

Like that, sltA will never part with rAma.

**aho lakSmaNa siddhArthaH satataM priyavAdinam |  
bhrAtaraM devasankAshaM yastvaM paricariSyasi ||  
(ayodhya.40.25)**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

lakSmaNa! You are a great blessed person! You are going with Him~ You are going to do kaiMkaryam to rAma, who is like a deva. You are very blessed.

priyavAdinam – when you do kaiMkaryam, rAma will say a word. When horses run for six or eight or ten miles, if the driver pats them on their bodies, the horses get relieved of all the tension and tiredness; they feel happy with that pat. They forget everything. When rAma thinks how much kaiMkaryam lakSmaNa has done, He would say, “lakSmaNa! Your kaiMkaryam is so great; there is no one like my brother”. Then, you will forget everything else.”

If a husband tells his wife, “Look at your doomed face; your cooking will be like your face”, how will she feel?

Even if something is not done well, she must be praised. Only then, she will feel happy. vAlmiki calls rAma – priyavAdinam He will only talk in a loving way; He can never talk in an unpleasant manner.

**mahatyESA hi te buddhiH eSa cAbhudayo mahAn |  
eSa svargasya mArgaH ca yadenam anugacchasi ||**

**(ayodhya.40.26)**

“lakSmaNa! This is a great wealth for you. rAma kaiMkaryam is the highest of all riches. There is no other famous path. KaiMkaryam to rAma is the way to salvation.”

Crying thus, all the folks come running after the chariot pleading with sumantra to hold the reins of the horses.

rAma ordered sumantra to keep driving fast. “People will talk like this. After we leave the city, everything will be forgotten. Isn't it customary to talk like this when one is closer?! When one is leaving town, they will say, “You should not go; you should stay here and bless us”. After the person leaves, they will look at this person only when he comes back next.

**sUtaM sa'ncodayAmAsa tvaritaM vAhyatAm iti |  
(ayodhya.40.31)**

This is the nature of people”.

**hA rAmeti janAH kecit rAmamAteti cApare |  
(ayodhya.40.38)**

They are all crying their hearts out, calling out, “rAma”, “ramamAtA” etc. The intensity of their suffering keeps increasing more and more.

With a great despair, dasharatha looks at his son going. He breaks out immediately -



**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**tishTheti rAjA cukrosha, yAhi yAhlti rAghavaH |  
sumantrasya babhuvAtmA cakrayoriva cAntarA ||**

**(ayodhyaA.40.46)**

vAlmiki's wonderful shlokam here. All these shlokams are excellent. dasharatha says – tiSTha tiSTheti rAjA - “sumantra, stop the chariot; I have to see rAma; please stop a little.”

yAhi yAhlti rAghavaH - they are all crying because of sorrow. You drive quickly; let the horses go fast – says rAma to sumantra.

The time is not right for sumantra. He has done service for 60,000 years. He has not retired yet. He has to get pension, gratuity etc. Shouldn't he listen to what dasharatha says? He can listen to rAma if He is the king; and He is leaving for the forest. Should sumantra listen to rAma or His father? What should he do?

**sumantrasya babhuvAtmA cakrayoriva cAntarA ||**

sumantra's soul looks now like one caught between the front and the back wheels. cakrayoriva cAntarA.

There is no comfort in getting caught between wheels. rAma says, “Go”. sumantra looks back at Him and says, “Father is asking me to stop”.

“You keep going”.

“He is asking me to stop”.

**“nAshrauSamiti rAjAnam upAlabdho'pi vakSyasi |**

**(ayodhyaA.40.47)**

If you are asking me what you can do if father gets angry and asks you, “Why didn't you listen to me? Why did you keep driving the chariot?” etc, nAshrauSamiti rAjAnam upAlabdho'pi vakSyasi | You just tell him that in all that crowd, in all that noise, you did not hear him. na ashrauSam – his words did not reach your ears. What can he do?”

Some may ask – you are saying rAma is the personification of truth! And, He is asking sumantra to lie.

rAma asked one person to lie one time. sltA lied once. We are telling lies every day; nobody cares; but, they question about them. Why? Because, they are the ones who are supposed to be very truthful and they are lying.

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

It is very difficult to avoid telling lies; satyaM shatena vighnAnAm – if one determines to speak only the truth, there will be hundreds of obstacles. sahasreNa tathA tapaH – there will be thousands of impediments for a penance.

... vighnAyutena govindAM nRNAM bhaktiH prajAyate (svAmi deshikan's pA'ncarAtra rakSA) – if one wants to be devoted to shrlman nArAyaNa, ten thousand hindrances will present themselves.

satyaM shatena vighnAnAm - a person makes takes up an oath saying he will not say even one lie from morning till the evening. Only that day, someone will come from the corporation (/municipality) and ask questions like “How many occupants are there? What is the rent?” Can't he come a day earlier? (laughter in the audience). satyaM shatena vighnAnAm Couldn't the corporation guy have come the previous day? That is the result of sins. It is all God's determination.

He will have to say something like, “My daughter is one of the renters; two sons are living separately here; we have reserved that room for making coffee (audience laughs).”

satyaM shatena vighnAnAm - sahasreNa tathA tapaH – a thousand deterrants will befall a person doing penance. See how many vishvAmitra had.

vighnAyutena govindAM nRNAM bhaktir nivAryate -

A person will meet with ten thousand obstructions if he wants to be devoted to bhagavAn.

When one wants to go to the temple, work will present itself; baby will cry; son-in-law will arrive; his parents will come. So many barriers; that is our plight; it is hard to protect truth.

**rAmo dvirnAbhibhaSate | (ayodhyaA.18.30)**

**anRtaM nokta purvaM me na ca vakSyee kadAcana |**

**(bAla.58.19)**

rAma is saying He will not lie; but, He asks sumantra to lie saying he did not hear! Is this fair?

**nAshrauSamiti rAjAnam upAlabdho'pi vakSyasi |**

In the laws for a kingdom, if one murders another, the murderer does not get a lot of punishment. The one who instigates the murderer gets more punishment. Like that, between the one who lies and one who instigates him to lie, the latter accrues more sin.

rAma is asking sumantra to lie.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**nAshrauSamiti rAjAnam upAlabdho'pi vakSyasi |**

na ashrauSam – He says, “I did not hear”; is this fair? VyAkhyAnam gives the explanation for this.

What does vAlmki say? The root of the word 'shRN' must be looked into. shRNNoti means 'to listen to'. nAshrauSam means 'did not listen to'.

'To listen to' denotes two meanings. Wife says, “I told you we are short of vegetables at home; did you listen?” Husband says, “Yes”. Wife says, “Did you buy them in the shop when you came back?” “No, I forgot”. It is not enough if one listens, one should act accordingly.

There is going to be an upanyAsam. “Are you going to listen?” “Yes, I am going to listen”. That listening is different from this listening. There are two meanings for the verb “shRNu”.

bhagavAn asks arjuna - “I gave you so much advice. Will you listen?” yadi cet tvam aha'nkArAt na shroSyasi vina'nkSyasi (gItA.18.58).

“Being a kSatriya, if you think egoistically, why you should listen to what I say, if you do not listen to my advice, you will be doomed – vina'nkSyasi. You will not prosper”.

arjuna says - “Will I not listen to what You say? I was listening to what You said all this time. To whom else did You impart gItA advice? Not anyone else. I was the one listening.”

yadi cet tvam ahankArAt na shroSyasi vina'nkSyasi What is the meaning?

“Who else but me has been listening to this gItai? I have been listening. You are saying 'if you do not listen, you will be doomed'; was I not listening all this time?”

'shR' verb has a different meaning ; it does not mean 'you are not listening'.

When kRSNa says, “if you do not listen to me, you will fail”, arjuna says, “I have been listening”.

Listening actually means acting according to the listening.

He said, “if you do not listen to me, you will be lost”. What is implied here?

arjuna did listen to Him.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

What is the meaning for the root of 'shRN'?

To act as per the words that were heard, words that fell on the ears. Okay?  
(Here AcAryar enjoys using karnATaka tamizh and says – sari pOccA?  
Equivalent Chennai tamizh would be sariyA? okay?)

**nAshrauSam iti rAjAnam upAlabdho'pi vakSyasi |**

rAma asks sumantra to lie!

sumantra asks, “What can I do when father asks me tomorrow”?

rAma - “Tell him that you did not act as he wanted you to”.

'na ashrauSam' – does not mean 'I did not hear your words'; it means 'I did not follow your orders'.

**“vaiyattu vAzhvIrgAL nAmum nam pAvaikkuc ceyyum kirisaigAL kELIrO”!  
(tiruppAvai-2)**

said ANDAL. So many girls were listening to her; still, she says “kELIrO” (listen).

“kELIrO” means “will you act according to what you listened to”. “The tiruppAvai I am going to say has certain rules and restrictions; I am going to point them out. Will you listen to them and follow them?”

It is not enough if one just listens with the ears. Is this an upanyAsam that you just listen with your ears? ANDAL says the girls have to follow the advice. Those who listen to upanyAsam-s do not have to act on what they hear. Those who do upanyAsam also do not have to do so, right? (shrlmad ANDavan enjoys this humor and laughs heartily).

**tasmin stu puruSavyAghre niSkrAmati kRtAncalau ...**

**(ayodhyA.41.1)**

**nAshrauSamiti rAjAnam upAlabdho'pi vakSyasi |**

**ciraM duHkhasya pApiSTham iti rAmastamabravIt ||**

**(ayodhyA.40.47)**

What is happening?

**anAthasya janasyAsya durbalasya tapasvinaH |**

**yo gatiH sharaNaM cAsIt sa nAthaH kvanu gacChati? ||**

**(ayodhyA.41.2)**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

namakkellAm nAdanAga irundAnE – He was our lord.

**amarnda nAdanai avaravar Agi**

**avarkkaruL aruLum ammAnai**

**(tiruvAi.8.4.9)**

amarnda nAdan = anurUpaH sa vai nAthaH. He is our most suited leader. He is going to leave us. Will we see Him again?

**na kruddhyatyabhishapto'pi krodhanlyAni varjayan |**

**kruddhAn prasAdayan sarvAn samaduHkhaH kvacit gataH? ||**

**(ayodhyA.41.3)**

rAma is leaving. He never gets angry even on provocation. If the opposite party gets very cross, He would sit with them and make sure their anger is suppressed. He grieves with us when we are sad.

**kausalyAyAM mahAtejA yathA mAtari vartate |**

**tathA yo varttate'smAsu mahAtmA kvanu gacChati ||**

**(ayodhyA.41.4)**

He moves with us just as He would with kausalyA. Where will that rAma go now?

**sa tam antaHpuraM ghoram Artha shabdaM mahIpatiH |**

**putrashokAbhisa'ntaptaH shRtvA cAsIt suduHkhitaH ||**

**(ayodhyA.41.8)**

All the women in the harem are crying. dasharatha listens to them and is feeling very bad.

**nAgnihotrANYahUyanta nApacan gRhamedhinaH |**

**akurvan na prajAH kAryaM sUryashcAntaradhlyata ||**

**vyasRjan kabalAn nAgAH gAvo vatsAn na pAyayan |**

**putraM prathamajaM labdhvA janani nAbhyanandata ||**

**(ayodhyA.41.9,10)**

A fine shlokam here by vAlmiki.

How is it when rAma leaves for the forest? nAgnihotrANYahUyanta – those who do agni hotrams [fire sacrifices] stop doing them. They are not doing the homam two times a day; there is no agni in the houses.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

They will go anywhere! They will wander around in all places! But, when they do yAgam, they worship agni. Not sure how they do agnihotram! There is proof in rAmAyaNam! When rAma leaves, they stop doing agnihotram.

nAgnihotrANyahUyanta – they stop doing agnihotram. The one who must be worshiped by agnihotram is not going to be around; He has left for the forest. ParamAtmA, who is sarvakarma samArAdhyan [nArAyaNa is the acceptor of all karmA-s prescribed by veda-s] ; He is leaving for the forest. So, they stop doing agnihotram (this action should be interpreted this way - that they stop doing agnihotram because of the sorrow from rAma leaving. After a few days, since agnihotram is something that pleases rAma, they all start doing agnihotram to protect their own dharma and to make amends).

Take the householders. There are so many children in the houses. No one is eating. There is no cooking done in the houses. Everyone is crying. It is not stated that sanyAsi-s did not cook. (AcAryar laughs). nApacan gRhamedhinaH – sanyAsi-s/ascetics do not cook. They have to get cooked food as alms and eat.

yatiH ca brahmacAri ca pakvAnna svAminAvubhau  
ascetics and brahmacAri-s can only get cooked food; they must not get uncooked rice.

nApacan gRhamedhinaH – householders are not cooking. They do not care that the children are hungry.

akurvan na prajAH kAryaM - those who go to shops abstain from going. Businessmen do not attend to their businesses. Lawyers and judges do not go to the courts. Everyone is leaving their personal affairs and are grieving. The sun is setting now.

The elephant mahout is not feeding the elephants. Why? balls of food are presented to the elephants. But, they are are not eating as they know rAma is not around; so they starve.

vyasRjan kabalAn nAgAH – snakes spit out the foods they swallowed. gAvo vatsAn na pAyayan | it is evening time. When the calves are allowed to drink milk, the cows are not yielding milk; so the calves are starving.

A mother has a new baby. Mother is not feeling elated.

putraM prathamajaM labdhvA janani nAbhyanandata

It is vAlmiki's shloka! (AcAryar enjoys this and laughs).

**putraM prathamajaM labdhvA janani nAbhyanandata ||**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

Mother does not even look at the child or give milk. She does not like the baby. Why? May be she has seven or eight children?! Is she not caring for the baby because of that?! Is she thinking - let this baby go?!

**putraM prathamajaM labdhvA janani nAbhyanandata ||**

It is vAlmiki! saMskRt words are intriguing. This is the way phrases must be used. putraM prathamajaM labdhvA janani nAbhyanandata || The mother did not have a child for a long time, performed vratam-s, prayed to devata-s and because of bhagavAn's blessings, she conceived and presented 10 x 6 ["pattaRu"] dhotis to svAmi-s who attended her sImantam nAndi [religious ceremony done for pregnant women] function; she longed for a baby for so many years and after all those special activities, she gave birth to the baby. And, she is now not attending to that baby.

putraM prathamajaM labdhvA janani nAbhyanandata ||

She is feeling very sad.

**na vAti pavanaH shItaH na shashi saumyadarshanaH |**

**(ayodhyaA.41.18)**

The air is now still. It is very hot. The moon has lost its splendor.

**anarthinaH sutAH strINAM bhartaAro bhrAtaraH tathA |**

**sarve sarvaM parityajya rAmamevAnvacintayan ||**

**(ayodhyaA.41.18)**

Children, women and husbands – all leave everything they are interested in.

**ye tu rAmasya suhRdaH sarve te mUDa cetasaH |**

**shokha bhAreNa cAkrAntAH shayanaM naiva bhejire||**

**(ayodhyaA.41.19)**

How are rAma's friends?

shokha bhAreNa cAkrAntAH - they go for a walking and lie down in a bench and keep crying with eyes closed. They are not getting up. Why? They are not able to get up. They are not getting up even when AcAryan comes. They just lie down like that.

Why didn't they get up? They are saying four big baggage-s have been placed on them.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

What is that baggage? shokha bhAreNa cAkrAntAH – it is the burden of sorrow. AkrAntAH shayanaM naiva bhejire – they could have fallen on a bed! They just lie down wherever they chose.

So much sorrow when rAma goes to the forest!

**maRRirundIrgaTku aRiyalAgA mAdhavan enbadOr anbutannai  
peRRirundEnukku uraippadellAm UmaiyarODu ceviDar vArttai  
peRRirundALai ozhiyavEpOi pErttorutAyil vaLarnda nambhl  
maRporukkA maRkaLamaDainda maduraip puRattennai uyyttiDumin  
(nAcciyAr tirumozhi 12.1)**

They are all suffering so much.

**kaikeyi mA mamA'ngAni sprAkSIH tvaM duSTacAriNI  
(ayodhya.42.6)**

The chariot keeps moving. dasharatha faints down. kaikeyi comes to hold him up when he falls. It is her husband; so she comes to help him. dasharatha says, “Do not touch me.

**kaikeyi mA mamA'ngAni sprAkSIH tvaM duSTacAriNI**

After having caused all this, are you coming to lift me? You can do that after I die.

**na hi tvAM draSTum icchAmi na bhAryA na ca bAndhavi  
(ayodhya.42.6)**

I do not even want to see you. You are not my wife. na ca bAndhavi – you are not even my relation. Not even a distant relative. na bhAryA na ca bAndhavi

**ye ca tvAm anujlvanti nAhaM teshAM na te mama |  
kevalArthaparAM hi tvAM tyaktadharmAM tyajAmyaham ||  
(ayodhya.42.7)**

I am disowning your folks, people in your palace, your relatives etc; you are just after money. I disinherit you, who are materialistic in nature.

**bharataH cet pratIthaH syAt rAjyaM prapyedam avyayam |  
yanme sa dadyAt prItyarthaM mAma dattam Agamat ||  
(ayodhya.42.9)**

bharata has gone to his uncle's place; when he comes back, if he accepts this kingdom, he does not have to do shrAddham for me. dasharatha puts an 'if' clause here. “IF” bharata becomes king – then, he is not my son; he does not have to offer water libations for me.”



**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

What can kaikeyi do after that? She thinks it is all for good and keeps quiet.

**ata reNu samudhvastaM tamutthApya narAdhipam |  
nyavartata tadA devI kausalyA shoka karshitA ||  
(ayodhya.42.6)**

What will kausalyA do? She goes and holds him and makes him sit up.

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**pAdukai oru dEviyA?**

**Shrl u. vE. nATTERi kiDambi rAjagopAIAcAryar**

**(editor of tamizh pAduka)**

svAmi deshikan worshiped pAdukAdEvi with one thousand and eight wonderful shlokam-s. That is our great blessing.

Some questions – perumAL has two pAduka-s. Is pAduka a single dEvi? Or, two dEvi-s?

shrl deshikan has done the stotram for both pAduka-s as one dEvi. He addresses pAdukAdEvi in singular form throughout pAdukAsahasram.

**tvannAmAnAm muniM iha bhaje** – this is the third shlokam.

**tvamiva jagatIM pAduke gAhamAnA** – this is the forth shlokam.

Thus, in hundreds of shlokam-s, he has addressed pAdukAdEvi only in singular form

Several questions arise. Is pAduka one dEvi or two dEvi-s?

How can the sandals that perumAL wears in His feet become a dEvi?

Did svAmi deshikan create a metaphorical dEvi for pAdukai for the sake of his own sentiment?

Metaphors would go well with poems, will that be true? Can one think of pAduka as dEvi and feel devoted? pAduka in saMskRt is of feminine gender. Is that why shrl deshikan called them dEvi? Who is pAdukai? It is AdisheSan, right?

AzhvAr himself has said:

**cenRAI kuDaiyAm irundAI singAdanamAm ninRAI maravaDiyAm ....  
tirumARku aravu**

AdisheSan himself is pAdukai.

**sheSasyaikAM bhUmikAm abravIt tvAm  
AcAryANAm agrANIr yAmuneyaH ||**

In this shlokam, svAmi deshikan is emphasizing what shrl ALavandAr says in stotraratnam – namely, AdisheSan is Asanam, pAduka, garment etc for perumAL.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

Besides this, in arcAvatAram, we call perumAL's pAdukai as shaThAri. Is there prathiSThai [induction] for shaThAri?

arcaka-s say that in vaikAnasa arcA-s, AdisheSan is invoked and inducted in shaThAri.

In some pA'ncarAtra Agama-s, it is said that shrl garuDa is invoked and inducted in shrl shaThAri.

svAmi deshikan has shown in amRtasvAdinI - 32nd pAsuram, that both are customary – “**aravum garuDanum anbuDan Endum aDiyiranDum**”. shrlmad tirukkuDandai ANDavan has said that this shrlsUkti has this meaning also. More than all this, in our AzhvAr related customs, we take perumAL's shaThAri as nammAzhvAr. nammAzhvAr's other names are shaThakOpar, shaThAri etc. AzhvAr also calls himself as shaThakOpan in several places in tiruvAimozhi. '**kurugUr shaThakOpan**' is a phrase that occurs several times in tiruvAimozhi.

Temple arcaka-s say that it is not customary to invoke nammAzhvAr into the shrl shaThAri. But, in daily usage, they also call it shrl shaThakopam.

svAmi deshikan extols pAduka-s thus:

**bahavidha puruSArthagraMa sImAntarekhAM  
haricaraNasaraja nyAsa dhanyAm ananyaH |**

**bharata shirasi lagnAM pAduke bhAvayaMstvAM  
shatamiha sharadaste shrAvayeyaM saMRddhim ||**

pAduka-s bless us with all that is good; why so many questions about pAduka-s?

Only pAdukaAdEvi, who is capable of bestowing all goodness must enlighten us. What else can we do, but know Her only through Her own grace?

Listen to what svAmi deshikan states as the reason why we talk of pAdukai as nammAzhvAr.

shrl svAmi deshikan says in the following shloka, that nammAzhvAr enters into perumAL's pAdukai by himself and that is why, we call perumAL's pAdukai as shrl shaThakopan:

**dramiDopaniSan nivesha shUnyAn  
api lakSmlramaNaya rocayiSyAn |  
dhruvam Avishati sma pAdukaAtmA  
shaThakopaH svayam eva mAnanlyaH ||**

We should pay attention to the phrase “shaThakopaH svayam Avishati”.

## Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)

Those who do not have a relationship with nammAzhvAr, will not get perumAL's blessings. PerumAL likes only those who have a rapport with nammAzhvAr.

We will gain a connection with nammAzhvAr only if we learn tiruvAimozhi. Not everyone learns tiruvAimozhi. nammAzhvAr was aware of this and felt, "We have to create a connection with the people even if they do not learn tiruvAimozhi. In the temples, when people come to worship perumAL, shrI shaThAri is offered. If I become pAdukai myself, when the shrI shaThAri is offered on their heads, they will obtain a connection to me. PerumAL will definitely bless those who have a relationship with me". Thinking thus, the ever benevolent nammAzhvAr entered into perumAL's pAdukai himself.

nammAzhvAr gives a subtle indication in periya tiruvantAdi 31st pAsuram -

valvinaiyum tlrppAn nizhalum aDitARumA. aDitARu is pAdukai.

The meaning given for this line is, "We do not leave perumAL's tiruvaDi just like shadow and pAdukai". But, if the phrase, "aDitARum AnOm" is considered in a subtle way, the meaning fits well; it means "I became pAdukai".

In the sharaNAgati pAsuram 'agalagillEn', he says "aDikkIzh amarndu pugundEnE"; there are vyAkhyAnam-s for this line, but, the inner meaning, namely, "I entered into the pAdukai that is below perumAL's tiruvaDi" can be realized also.

shrI svAmi deshikan's dramidopaniSannivesha shlokam also is interpreted in this manner.

Okay, nammAzhvAr himself became pAdukai. pAdukai that had a part of AdisheSan, who was already perumAL's bed, also obtained the part of shaThAri nammAzhvAr. So, perumAL's pAdukai became shrI shaThAri.

It seems perumAL's pAdukai used to be called shrI shaThAri even before that. nammAzhvAr's incarnation was about 5100 years back. For eons, for several crores of years, pAdukai was called shrI shaThAri.

In pAdukAsahasram, samAkhyA paddhati, svAmi deshikan says, "**vishNupadAsaktaM tamRSiM tAM ca pAdukAm**".

pAduka was called shaThAri even before nammAzhvAr incarnated.

The sixth in line in our shrIra'ngam shrImad ANDavan lineage, shrImad tErzhundUr ANDavan, who was called 'nammANDavan' (our ANDavan) by even outsiders, was a great worshiper of shrI pAduka like bharaTazhvAn; he has written a wonderful commentary for shrI pAdukAsahasram.

## **Srimate Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

In the commentary for the above mentioned shloka, he has said that pAduka got the name 'shaThAri' because perumAL's pAduka had killed an asura named 'shaThan'. He also says that this information is stated in pA'ncarAtram. Other commentators have also indicated this.

aDiyEn had a question anyway. Which pA'ncarAtra samhita has this information? A lot of pA'ncarAtra samhita-s are not available. Even if we accept that pAdukai already called shaThAri, why does svAmi deshikan worship pAdukai as a dEvi, with great devotion?

aDiyEn will share with you how the doubt got cleared with the enormous blessing of pAdukAdEvi.

With the divine anugraham of prakRtam shrlmad ANDavan and the encouragement from shrl R.R svAmi, aDiyEn started digitizing all the copies of shrl ra'nganAtha pAduka magazine that was originally started by shrlmad tirukkuDandai ANDavan in 1955 during his pre-Ashramam-days. This kaiMkaryam has been going on for the last two years. But, there was an obstacle. The magazine was started in 1955, got stopped in the middle and again started in 1964 when shrlmad tiriukkuDandai ANDavan took sanyAshramam and has been published continuously after that.

Because of lack of facilities in those old days, all the magazine copies are not to be found in the Ashramam office. About 170 magazines were missing here and there. Upon undertaking several efforts, many devoted sishya-s and well-wishers gave us several magazines that they were protecting like their eyes. We are very grateful to them.

tiruvahIndrapurm shrlmAn T. D. ra'ngarAmAnujam, who is over 90 years old, extended a lot of help.

Former supreme court judge shrl shrlnivAsan svAmi's wife shrlmati ra'nganAyaki mAmi gave a lot of magazine copies.

shrlmAn Halls Road kaNNan, our great well-wisher, gave some rare ones.

German Book House shrlmAn sheSAdri (C.I.T. Nagar) gave some magazines.

shrlmAn C.B. I. ra'ngAcAri (anagaputtUr) provided some very rare, old copies.

We still have not received some copies. aDiyEn has included a request along with this article. Whoever has these copies are requested to kindly provide them to us.

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

All of them will be collected and when prakRtam shrlmad ANDavan's 75th tirunakSatram function is going to be celebrated in Chennai this year, the CD will be released by shrlmad ANDavan Himself. With the great blessings of our ANDavan, shrl ra'nganatha's pAdukAdEvi Herself is coming in the form of a magazine to our houses every month and blesses us. So many glorious and virtuous articles are appearing with the blessings of AcArya-s and great scholars!

When the compression work of these old pAduka-s was being done, aDiyEn read an article in 1958 panguni (hEviLambi) month's magazine, that cleared several doubts that we have.

IkSvAku cakravarti had done severe penance and had established in ayodhya, the praNavAkAra vimAnam and shrlra'nganAthan, who was originally worshiped by brahmA in satyalokam and then by vaivasvata manu.

Several mahaRSi-s worshiped shrlra'nganAtha in ayodhya. Along with them was an asuran named 'shaThan', who came disguised as a RSi and he stole shrl ra'nganAtha 's powerful and great necklace.

IkSvAku mahArAja felt very sad and prayed to shrl ra'nganAtha. PerumAL sent His pAdukai, who appeared as a dEvi and went after that shaThan.

In order to escape, shaThan changed into a big tree and made his friends also transform into trees and disguised as a big forest.

pAdukAdEvi could not find shaThan and meditated upon shrl ra'nganAtha.

She was then able to perceive shaThan's disguise. pAdukAdEvi changed into a forest fire and consumed the whole forest thus turning all the asura-s into ashes. She recovered shrl ra'nganAtha's necklace also. IkSvAku and vashiSTha were pleased and decorated shrl ra'nganAtha again. From that day onwards, pAduka-s were called as 'shaThakopam'.

shrlra'ngam ArAdhakar R. rAghava bhaTTar svAmi has explained in detail this incident that is stated in 34 shloka-s in shrl pA'ncarAtram pauSkara samhitai 39th pariccetam – shaThkopa vRttANtaH. This has been published in heyviLambi panguni month magazine. He has also written, citing several proofs, that the same information is given shortly in vaikAnasa sangraham and atri samhitai (vaikAnasam).

Just as how the divine river gangA is a dEvi in a woman form, emperumAn's divine pAduka also is a dEvi. The reason why svAmi deshikan is crying his heart out throughout pAdukAsahasram calling her 'dEvi! dEvi!' is because of these proofs.

shrl deshikan's shrl sUkti itself is a proof, right! He blessed us with shrl pAduka sahasram only by worshiping pAduka dEvi.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**shrlmate ra'ngarAmAnuja mahAdeshikAya namaH**

**We seek your help  
An appeal by the editor**

As per the divine instruction of His Holiness shrlmad ANDavan shrl ra'ngarAmAnuja mahAdeshikan, shrl ra'nganAtha pAdukA issues (since 1955 to date) are being digitized for preservation and distribution. Almost 99% (about 600 issues) of the kaiMkaryam is over.

Yet, few old issues are to be traced. It is earnestly requested that, if any devotee is preserving the following issues, kindly help us to digitize them also, so as to complete the kaiMkaryam in full. Please help our sampradAyam to preserve shrl ra'nganAtha pAdukA.

shrl ra'nganAtha pAdukA issues (a total of 9) requested:

1957	March	dur mukhi	panguni	1 issue
1957	April to Sept.	hEviLambi	cittirai to puraTTAsi	6 issues
1957	Dec.	hEviLambi	mArgazhi	1 issue
1976	Oct.	naLa	aippasi	1 issue

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimate Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**arttamuLLa vaiSNavam  
shrl u. vE. vAsudevatAtAcAryar svAmi  
tiruvanandapuram**

**PerumAL prasAdam**

We have to consume only prAsAdam that has been offered to perumAL; through the sayings like vedam-s, we have seen that it is extremely special.

It is not just prasAdam [food]; perumAL tlrtham, turmeric, sandalwood, ku'nkumam, garland, tulasi etc that are offered to perumAL are all very exceptional. shAstram says that we have to use only those that are offered to perumAL. Let us see what they are -

**First, perumAL tlrtham.**

**1. brahmANDa purANam:**

**pRthivyAM yAni tlrthAni teSu snAnena yatphalam |  
viSNoH pAdodakaM mUrdhnA dhArayet sarvamApnuyAt ||**

By bearing viSnu's tiruvaDi tlrtham on one's head, one acquires all the virtues of taking bath in all the sacred rivers in this earth. (We have to do prokSaNam [sprinkling] of perumAL's pAda tlrtham on our heads).

**2. atrisamhitA:**

**tatpAdyatlrthamAdAya bhaktyA devamanusmaran |  
AtmAnaM prokSayet yastu sarvapApaiH pramucyate ||**

One who takes bhagavAn's tiruvaDi tlrtham and sprinkles it on his head with great devotion to bhagavAN, gets alleviated of all his sins.

**3. brahmANDa purANam :**

**mAnavo yastu gangAyAM snAnaM pAnaM samAcaret |  
tasya yAdRgभवetpuNyaM tAdRk pAdAmbudhAraNAAt ||**

The virtue that is obtained by bathing in gangA and drinking gangA water, can be had by bearing bhagavAn's tiruvaDi tlrtham, by sprinkling it on the heads.

**4. shrl nArasimha purANam:**

**gangAprayAgagayanaimishapuSkarANi puNyAni yAni  
kurujAngalayAmunAni |  
kAlena tlrthasalilAni punanti pApaM pAdodakaM  
bhagavatastu punANi sadyaH ||**



## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

The divine rivers gangA, prayAgai, gayA, naimisham, puSkaram, syamanta pa'ncakam, yamunA etc, destroy sins slowly; bhagavAn's tiruvaDi tlrtham does that instantly.

### **5. shrl bhAgavatam:**

**pAdodakasya mAAtmyaM jAnAtyeva hi shankaraH |  
viSNuPAdodbhavAM gangAM shirasA'dhArayaddhi saH ||**

Only paramashivan knows about perumAL's tiruvaDi tlrtham! Because, he was the one who took gangA, who came out of perumAL's tiruvaDi, on his head.

### **6. shrl bhAgavatam:**

**prAyascittamanuprAptaM kRcChraM vApyagamarSaNam |  
viSNuPAdodakaM pltvA shuddhimApmoti tatkSaNAAt ||**

Similar to prAyascittam-s [expiatory remedies] like kRcChraM or agamarSaNam, one can take a sip of shrl viSNu's tiruvaDi tlrtham and cleanse oneself instantly.

### **7. brahmANDa purANam:**

**triSu lokeSu yattlrthaM prayAgapuSkarAdikam |  
tatpAdayugme kRSnasya tatra tiSThati nityashaH ||**

The most sacred rivers in all the three worlds, namely, prayAgai, puSkaram etc are permanently stationed in shrl kRSNa's two tiruvaDi-s.

### **8. A saying from a purANa::**

**pAdodakaM pibennityaM cakrA'nkitAshilAM hareH |  
prakSAlayatiti yattoyam brahmahatyAdi pAtakam ||**

When one takes a sip of the sacred tiruvaDi water of shAlagrAmam, which has the imprint of bhagavAn's cakram (discus), that water removes sins like brahama hatti etc.

### **9. From a purANa:**

**bahucakrasamAyuktaM dvArakApuravAsinam |  
snApayitvA tu tattoyam piban j~nAnamavApnuyAt ||**

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

One can obtain knowledge by drinking the tlrtham obtained from bathing dvArakA-nAthan's shilA [like shAlagrAmam], that has imprints of several cakrams.

### **10. shaunakar:**

**bhaktapAdacyutenApi matsrApitajalena vA |  
naraH pApAtpramucyeta snApAnAdikarmabhiH ||**

bhagavAn says - "Whoever bathes in or takes in My tirumanjana tlrtham or bhaktas' shrIpAda tlrtham etc, will get emancipated from sins.

**Next, let us look at garland, prasAdams like cUrNam [powder] etc.**

### **1. pAdmottaram**

**viSNudehaparAmRSTaM yascUrNaM shirasA vahet |  
so'shvamedhaphalaM prApya viSNuloke mahlyate ||**

Whoever wears the turmeric powder that was applied on bhagavAn's tirumEni, on his head, will acquire the benefits of doing ashvameda yAgam and will be extolled in viSnu lokam.

### **2. pAdmottaram:**

**viSNugAtracyutaM cUrNaM laIATe dharayet dvijaH |  
apohya pAtakAnyashu modate divi devavat ||**

One must wear on the forehead, the cUrNam applied on viSnu's tirumEni; immediately, all his sins will vanish and he will enjoy his life in devalokam like the devas.

### **3. Ishvara samhita:**

**ku'nkumaM candanaM caiva karpUraM cAnulepanam |  
viSNudehaparAmRSTaM tadvai pAvanapAvanam ||**

The ku'nkumam, candanam (sandalwood) and kaRpUram (camphor) etc that can be applied on the body, all become the purest of the pure things, after they are applied on bhagavAn's tirumEni.

### **4. shrI viSNutatvam:**

**tvadgbhuktasheSabhogA syAt jihvA ghrANastathAvidhaH |**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

oh bhagavAn! My tongue must like only the prasAdam that You partook and blessed. My nose must be the same way too.

**5. shrl nArasimha purANam:**

**mAIAM yo dhArayennityaM vaiSNavIM bhaktimAshritaH |  
sarvApavinirmukhtaH sa yAti paramAM gatim ||**

The one who always wears bhagavAn viSnu's garland with great devotion, will be freed of all sins and attain the highest status.

**6. shrl bhAgavatam:**

**tvayopabhuktasraggandhavAso'la'nkAracarcitAH |  
ucChiSTabhojino dAsAH tava mAyAM taremahI ||**

Oh bhagavAn! We will use the garland, sandalwood, garments, decorations etc that were used for decorating You, to adorn ourselves, and as your servants, we will eat Your prasAdam and cross Your mAyai (illusion).

**7. From a purANam:**

**viSNugAtreNa saMspRSTaM patraM vA puSpameva vA |  
shirasA dhaArayet yo vai sa yAti harima'njasa ||**

Whoever wears on his head, a leaf like tulasi or flower that was used on viSnu's tirumEni, will definitely reach viSnu Himself.

**8. shrl bhAgavatam:**

**hRDi rUpaM mukhe nAma naivedyamudare hareH |  
pAdodakaM ca nirmAlyaM yasya mUrdhni sa vaiSNaVaH ||**

Only one who has hari's tirumEni imprinted in his heart, utters His tirunAmam in his mouth, has bhagavat prasAdam in his stomach, has perumAL's tiruvADi tlrtham on his head, and has the garland and turmeric cUrNam worn by Him, is a vaiSNaVa.

**9. From a purANa:**

**hRDi rUpaM mukhe nAma naivedyamudare hareH |  
pAdodakaM ca nirmAlyaM mastake yasya so'cyutaH ||**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

bhagavAn does not forsake the one whose heart has bhagavAn's divya rUpam, whose lips have His prasAdam, whose head has His tlrtham, garland etc.

**10. IshvarasaMhitA:**

**upabhuktasya sarvasya gandhapuSpAdikasya ca |  
snAnAdau upayuktasya dadhikSlrAdikasya ca ||....**

**pratyakSeNa pramANena lokadRSTena hetunA |  
shiSTairanuSThitA caiva vaiSNavasya pavitratA |  
siddhA pAdodakAntasya mahattA devapUjitA ||**

It is very obvious that the sandalwood, flowers etc used for bhagavAn, the yogurt, milk etc used for His tirumanjanam, are all very distinct. It can be guessed in a worldly manner also. It is made known to the world through the anuSThAnam-s [practice of religious austerities] of great vaidika-s [faithful observers of religious rules prescribed in veda-s]. So, it is established that tiruvaDi tlrtham etc are all very special and are worshiped by even deva-s.

**11. shrl sAtvata-saMhitA:**

**sugandhaphalapuSpAdyam apUrvamucitaM ca yat |  
abhojyaM gurudevAdinivedanavivarjitam ||**

If things like sandalwood, fruits, flowers etc are not offered to bhagavAn, we should not be using them for our enjoyment.

**12. IshvarasaMhitA:**

**dUSaNaM na prayoktavyaM shabdairapratipattijaiH |  
te yAnti narakaM mUDhAH tatprabhAvApalApinaH ||**

One should not insult cUrNam, garland etc which are bhagavAn's prasAdams. The foolish ones who deny the extraordinary importance of these things will reach only hell.

Thus, bhagavAn's turmeric cUrNam, tulasi, garments, tlrtham etc are all exceptional, what is there to question about prasAdam that bhagavAn accepted? That is very, very special.

Our AzhvAr-s and AcArya-s extolled bhagavat prasAdam and spent their lives on it.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**uDuttuk kaLainda nin pldaka ADai uDuttuk kalattadu uNDu  
toDutta tuzhAi malar cUDikkaLaindana cUDum ittoNDargaLOm**

says periyAzhvAr.

nAcciyAr said “**yAm perUm sammAnam**”.

dinacaryA stotram says that svAmi deshikan went to shrlra'ngam temple everyday, and partook the tlrtha prasAdam-s. This is an anuSThAnam that all AcArya-s performed; it is something they showed by practically doing them.

In saccaritra rakSA book, svAmi deshikan says in the end:

**“prathitaguNagaNAnAM prApaNaprAshanAdyaiH  
ayamahamanaghAnAmasmi pAtraM dayAyAH | “**

I bow to the mercy of vaiSNava-s who have the good character of accepting bhagavAn's prasAdam.

svAmi deshikan, who is “rAmAnuja dayApAtram” [one who received rAmAnuja's mercy], says he is the dayApAtram of shrl vaiSNava-s who partake bhagavad prasAdam.

What else is there to say?

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Idaikazhi EmperumAn  
(Sri R.Kannan, Bangalore)**

EmperumAn's name in ThirukkovalUr Divyadesam is '**DehaLiisan**'. Swami Desikan composed '**Sri DehaLiisa stuti**' in honor of this EmperumAn. It contains 28 sLOkas in Sanskrit. DehaLii (foyer) represents the narrow space between the outside and the inside of a house. It is also called **idaikazhi** in Tamil.

When EmperumAn whose Paratvam is revered by expressions such as '**vttrirundu Ezhulagum tanikkOI sella vivilsr Attral mikkALum ammAn**', '**anaitulagumudaya aravindaOcanan**', '**anganedu madiL pudaisUzh ayOdhi enum aNinagarattulaganaittum viLangum sodhi**'. '**pongOdam sUzhnda puvaniyum viNNulagum angAdum sErAmE ALginra emperumAn**' and '**ubaya vibhUti nAtham**' is called '**idaikkazhikku Isan**' it shows his soulabyam. EmperumAn can incarnate in any form and anywhere He wishes to do so. He emerged from a pillar as Narasimham, from Caturmukha Brahma's nose as VarAham and in Kamsa's jail as Kannan. It seems as if He wished Yogi's sampandam and decided to appear in the idaikazhi.

Once, on a dark night, the first three Azhwars (Mudal Azhwar) Poigai, Bhootam and PeyAzhwar reached Mrigandu Rishi's ashrama. It was raining outside and the only place that was available was the idaikazhi. The place was so narrow that the three of them could only stand there. EmperumAn wished their company and came among their midst invisibly and squeezed them. All the three Azhwars had great love for EmperumAn. May be EmperumAn approached the Azhwars (who approach Him with their minds) in His physical form in line with Nammaazhwar's expression '**aNugil aNugum**'. The three Azhwars could feel the presence of some one among them and asked "We are only three here. Is there a fourth person among us who is invisible?". They needed the help of a lamp to see if there was anyone in the idaikazhi along with them. Hence Poigai Azhwar lit the lamp with his composition that begins '**vaiyam tagaLiyA..**'. BhootatAzhwar lit the lamp of love starting '**anbE tagaLiyA..**'. When both these 'lamps' were lit the darkness vanished and PeyAzhwar saw Sria:PatI (**ThirukkandEn pon mEni kaNdEn..**). The other two joined him in having the darsan of Emperuman and Piratti. Thus the first three ThiruvandAdis were born. The foundation stone for the NaalAyira Divya Prabandam was laid there. Thus the foyer of Mrigandu rishi's ashram in ThirukkOvalUr is the birthplace of NaalAyira Divya Prabandam.

Through the following verse Poigai Azhwar tells us that both Piratti and PerumAl came in their midst:

**'nlyum thirumagaLum nindrAyAl kundreduttu  
pAyum panimaraindha paNbALaa vAsal  
kadaikazhiyAvuLpuka kAmar pUnkOvil  
idaikazhiyE pattiyini'** (Paasuram 86- Mudal thiruvandAdi)

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

“You who displayed His Souseelyam by lifting the Govardanagiri to prevent the shower of stones that Indra hurled! You are gracing us now by not going out or coming inside the house but staying in the idaikazhi along with Piratti”.

Swami Desika also describes the beautiful scene of Mudal Azhwars lighting the ‘lamp’ and experiencing the presence of Piratti and EmperumAn in his Sri DehALiisa stuti as follows:

**‘Dlpena kenacidashItarucA nishlyE  
snehopapanna parishuddha guNArppitena  
dahrAvakAshA nibitDam dadrushu: bhavantam  
svAdyAya yOga nayanA: shucaya: kavIndrA:’ (6)**

“Long ago, on a dark night the expert kavis (Mudal Azhwars) witnessed You in their daharAkAsam (cave of the heart) with their two eyes that are sAstras and yoga by lighting a lamp that is jnAna Surya with the help of bhakti and satva guNa (snEham- bhakti/ oil), (guNam- sattva guNa/wick)”. Let us recall Nammazhwar’s expression ‘inn kavi pAdum paramar’ (7.9,6) here.

In another slokam Swami Desikan says Prabandams happened because DehALiisan crowded the Azhwars.

**kAsAra pUrva kavi mukhya vimarda janmA  
paNNA tatEkshu subhagasya rasO bahustE  
tvatpAda padma madhuni tvadananya bhOgyE  
nUnam samAshrayati nUtana sharkkarAtvam (7)**

(When the three Azhwars crowded You, the sugarcane who grew on the banks of Pennai river, on a dark night at the idaikazhi, the flow of the superb three andAdis, Prabandams, occurred. They are as sweet as sugar mixed with the honey which is Your lotus feet.)

Usually the sugarcane is crushed between three rollers to get the juice out. The three Azhwars are equated to the three rollers. EmperumAn is the sugarcane. The sweet juice that came out is the Prabandam.

In another slokam Swami Desikan exclaims “it is no wonder that You measured the three worlds. What is amazing is that You shrunk Your magnificent form to fit among the Azhwars in the idaikazhi”.

In conclusion of the composition, Swami Desikan says “The Adi bhaktas, the three Azhwars, saw EmperumAn who was present in the idaikazhi at ThirukkOvilUr very well. They composed three ThiruvandAdis. These Prabandams describe the glory of EmperumAn’s svaroopam, roopam, guNa and Vibhavam. He has willed to destroy effortlessly the sins of those who reach Him as if it is an easy game”. If we worship the EmperumAn who is present in ThirukkOvalUr and who is ‘Sarva sulabhan’ (easily accessible) all our ‘anishtam’ will be removed and our wishes granted.

*Transliteration & Translation primary contributor: Smt. Geetha Anand*

**shukla ekAdashi of mArgazhi month  
shrl vlrApuram sampath dlkSitar**

Introduction – Several scholars have written articles about ekAdashi vratam. The saMskRt word, 'vratam' denotes 'following' or 'taking up'. We take up something and follow that in practice. Many vaiSNava-s have the practice of fasting on every ekAdashi day coming in each pakSam [fortnight] every month. Some take it to the extreme. The common practice must have been, in the state of upavAsam (being close to emperumAn), one should sing His nAmam-s two days a month and meditate upon His names. For a true vaiSNavan, who is always in the memory of emperumAn, the food he eats, the water he drinks, the betel-leaf he takes, must all be “kaNNan emperumAn”. A vaiSNavan has no hunger! No sleep! In this condition, the importance is not given for the food; the real importance is given to internal devotion; that is the ekAdashi day. aDyEn happened to find some shloka-m-s in “viSNu sMRti” about ekAdashi vratam, especially, sukla pakSa ekAdashi of mArgazhi month and am submitting this article to share that with you, with a good intention - “nAn perUm inbam ivvaiyyagam peRuga” [let the whole world get to experience my enjoyment].

**mArga shlrSa shuklaikAdashyA mupoSito dvAdashyAM  
bhagavantaM shrlvAsudevam arcayet |**

One should fast on the ekAdashi day of the mArgazhi month (when mRga shlrsha star and paurNami come together and during waxing of the moon) and worship shrl vAsudevan on dvAdashi day.

**puSpadhUpAnulepena dlpa naivedyaiH vahnibrAhmaNa tarpaNaisca |**

One should please bhagavAn, agni and brahmaNa with flowers, dUpam [incense], naivedyam [food prasAdam] etc.

**vratametata saMvatsaraM kRtvA pApebhyaH pUto bhavati | 2**

One who observes ekAdashi vratam every month, starting from the mArgazhi month shukla ekAdashi day and successfully observes them for a whole year, gets relieved of all sins and becomes pure.

**yAvajjlvaM kRtvA shvetadvIpa mApnoti |**

One who observes this vratam for his life time gets to go to shveta dvlpam (island).

**ubhayapakSa dvAdashISvevaM saMvatsareNa svargalokamApnoti || 3**



## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

One can reach svargalokam by observing the vratam in the two phases (waxing and waning of the moon), fasting on ekAdashi days and worshiping on dvAdashi days for a period of one year.

### **yAvajjlvaM kRtvA viSNulokam**

If a person observes ekAdashi vratam like this all his life, he will reach viSnu lokam, because all his sins get dissolved.

### **pApaM ca vividhaM proktaM pAtakaM cA'tipAtakaM | upapAtaka saMj~naM ca mahApAtakameva ca || 4**

There are several kinds of sins listed.

### **praklrNakaM cA'nyadapi narANAmiha jAyate | abhojya bhojanAjJAtam agamyAgamanAcca yat || 5**

Because of wrong company, people get to eat food that they are not supposed to eat and acquire unwanted relationships etc. That is why, auvaiyAr says, "sEriDam aRindu sEr – know what your company is before joining them' in order to emphasize the importance of good company and being with sadhu-s.

### **ayAjya yAjanAdyacca ahabakSyANAM ca bhakSaNaT | aspRshya sparshanAccaiva pareSAM nindanAcca yat || 6**

Doing things that are not supposed to be done, eating food that is not supposed to be eaten, touching things that are not supposed to be touched, insulting others without any reason etc are all sins.

### **AtmasaMstavanAdyacca pAradArya kRtaM ca yat | vihitAkaraNAdyacca paravittApahArataH || 6**

Self-praise, having intercourse with another man's wife, doing atrocious things that are prohibited, stealing another person's things – these are all sins that are committed knowingly. Sometimes, we commit these sins without realizing it.

### **j~nAnAj~nAnakRtaM yacca svayamanyena kAritam | tat sarvaM vilayaM yAnti ekAdashyAmupoSaNaT || 7**

All the sins that we commit knowingly or unknowingly, by ourselves or by being instigated, vanish when one observes ekAdashi vratam.

### **ekAdashi mahAuNyA mArgashlrSasya shuklagA | tasyAmupoSito yastu dvAdashyAM pUjayet harim || 8**

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

ekAdashi vratam is very auspicious (because one is chanting bhagavan nAma-s all through the day); that also, it is very virtuous to fast on mArgazhi month shukla pakSa ekAdashi and worship bhagavAn the next day, that is dvAdashi day.

**tasya pApAni nashyanti viSNau bhaktisca jAyate |  
j~nAnaM ca shAsvataM yena saMsArAnmucyate naraH ||**

All the sins of one who observes ekAdashi vratam like this, disappear totally. He develops devotion towards viSNu and obtains clear knowledge. So, he gets relieved from samsAra bandham [the bondage of the cycle of worldly existence].

### **Notes from the author:**

3. The ekAdashi that comes in the mArgazhi month shukla pakSam is the vaikuNTha ekAdashi.
  4. The one who demonstrated to the whole world about ekAdashi's importance is rukmAngadan.
  5. The dvAdashi worship that ambariSan did was the mArgazhi month's shukal pakSa dvAdashi.
  6. In order to denote ekAdashi as viSNu's day, it is referred to as harivAsaram.
  7. Let us keep these in our mind and observe ekAdashi vratam.
  8. Let us try to be sincerely devoted to bhagavAn and live our lives.
- In the next article, we will see the nine different kinds of bhakti or devotion.

*Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**shrl rukmiNI sandeshaH**

shrlrukmiNyuvAcha  
shrutvA guNAn bhuvanasundara shR^iNvatAM te  
nirvishya karNavivarairharato.a~NgatApam|  
rUpaM dR^ishAM dR^ishimatAmakhilArthaAbhaM  
tvayyachyutAvishati chittamapatrapaM me|| 1||

kA tvA mukunda mahatl kulashllarUpa-  
vidyAvayodraviNadhAmabhirAtmatulyam|  
dhIrA patiM kulavatl na vR^iNIta kanya  
kAle nR^isiMha naralokamano.abhirAmam|| 2||

tanme bhavAn khalu vR^itaH patira~Nga jAyA-  
mAtmArpitashcha bhavato.atra vibho vidhehi|  
mA vlrabhAgamabhimarshatu chaidya ArAd  
gomAyuvanmR^igapaterbalimambujAkSha|| 3||

pUrteShTadattaniyamavratadevavipra-  
gurvarchanAdibhiraM bhagavAn pareshaH|  
ArAdhito yadi gadAgraja etya pANiM  
gR^ihNAtu me na damaghoShasutAdayo.anye|| 4||

shvo bhAvini tvamajitodvahane vidarbhan  
guptaH sametya pR^itanApatibhiH parItaH|  
nirmathya chaidyamagadhendrabalaM prasahya  
mAM rAkShasena vidhinodvaha vlryashulkAm|| 5||

antaHpurAntaracharImanihatya bandhUM-  
stvAmudvahe kathamiti pravadAmyupAyam|  
pUrvedyurasti mahatl kuladevayAtrA  
yasyAM bahirnavavadhUrgirijAmupeyAt|| 6||

yasyA~Nghripa~NkajarajaHsnapanaM mahAnto  
vA~nChantyumApatirivAtmatamo.apahatyai|  
yarhyambujAkSha na labheya bhavatprasAdaM  
jahyAmasUn vratakR^ishA~nChatajanmabhiH syAt|| 7||

brAhmaNa uvAcha  
ityete guhyasandeshA yadudeva mayAhR^itAH|  
vimR^ishya kartuM yachchAtra kriyatAM tadanantaram|| 8||  
<http://www.prapatti.com/slokas/mp3/rukminiisandesha.mp3>  
<http://www.prapatti.com/slokas/tam2/rukminisandesha.pdf>  
<http://www.prapatti.com/slokas/kannada/rukminisandesha.pdf>  
<http://www.prapatti.com/slokas/telugu/rukminisandesha.pdf>

*Transliteration & Translation primary contributor: Shri. Sunder Kidambi*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Rukmini sharaNAgati  
Shri K. Pattabhi Raman – Chromepet  
(from HH Srimath ThiruKudanthai Andavan’s Upanyasam)**

Parikshith Maharaja receives Bhagavatham Upadesam from Shuka Brahmam and is about to hear the story of Rukmini’s Wedding (KalyaNam or Vivaaham or Kannigaa Dhanam in Thamizh); astonishing divine historical story. There are two types of spouses (Husband & Wife -- **dampatigaL** in Thamizh). Some people are **Aaganthuka dampatigaL** and some are **Nithya dampatigaL**. We are all **Aaganthuka dampatigaL**; before this life, this **Jeevan** could not have been the **wife (Bharyai) of the Husband** and similarly the **Jeevan of the Husband** could not have been the **Husband (Bhartha)** of the wife. Karma is the cause of the current relationship. Who is **Nithya dampatigaL**? Shakshath Sriman Narayana and Lakshmi are the only ones. Still during their Incarnations (avathaarams), while performing their earthly roles (Loka Bhavanai), she goes through Wedding (Vivaaham or KalyaNam) with Bhagavan. If we listen to the story of Bhagavan’s Vivaaham, Bhagavan gives us all the kinds of auspicious prosperity (sowbhakyam), Shreyas, Aayul Arokiya Shreyas, and all the good; this is the meaning of shastras. We also need to learn the inner meanings of this KalyaNa episode; I will tell this in the end.

Kannan performed wonderful leelaigaL, vanquished all kings who were asuraas (demons), established His Kingdom at Dwaarakai, which is located as an island in the sea and continued to rule and bless His subjects. At that time, He (Paramaathma, Kannan) attained the age which was appropriate for marriage. As per Avaathaara Kramam (Incarnation process), only Shakshath Lakshmi is blessed to be His wife; whenever He incarnates (takes an avathaaram), She will also incarnate on this earth. If He adorns the avathaaram of Ramar, She will come in as Seetha. If He comes in as Krishna Avatharam, she will come in as Rukmini, if He comes in as Varaha Avatharam, she will come in as Bhooma Devi, if He comes in as Vamana Avatharam, She will incarnate as the Lakshmi of the Chest (Maarbu Lakshmi). So, she never stays away from her Husband. No matter what difficulty Bhagavan faces, Piratti Lakshmi will not stay away from Him. On this basis, during Krishna Avatharam, She incarnated in Vidharbha Desam (a region in central India) to marry Krishna. She incarnated with the divine name of Rukmini; Piratti Lakshmi is SarvaLokeshwari.

Bhishmagan was the king of Vidharbha. He had five sons and one daughter. The daughter was the one who was named as Rukmini. Bhishmagan named his five sons with Rukma as the root sound. The eldest son (Jyeshtan) was named Rukmi. Next sons were named as Rukmagesan, RukmaBahu, RukmaRathan and RukmaMalini. It was all gold for Bhishmagan. Piratti is (Hiranya VarNi), the highest quality of Gold.

In Rama Avathaaram, PerumaL had a disappointment it seems. What disappointment? It was the disappointment of not having a Brother-In-Law.

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

(Machinnan in Thamizh). In this avathaaram, that disappointment was not there; **Kurai Ornumilladha Govindha**. Dharma shasthras recommend marrying someone with brothers. Five brothers and their sister is Rukmini; this is mentioned to explain inner meaning (svApadesha artham). The mother and father desired that Rukmini be submitted to, given in marriage to PerumaL. Similarly, Rukmini also desired to marry Bhagavan Kannan. Brothers were not agreeable to this. Jeyeshtan did not like it; others also did not like it. They insisted that Rukmini be given in marriage to Shishupaalan.

Why are there five brothers for Rukmini? Rukmini's position is similar to (para thanthra swaroopamaana) Jeevaathma. Submitting this Jeevaathma to PerumaL is the **Aathma Vivaaham** (Wedding). **Sareera Vivaaham** is consummated on this earth. Aaathma Vivaham is marriage between Jeevan and Paramaathma. Shasthras say that all Jeevan are feminine. Even if they are males, their Jeevan is only feminine. Why is it so?

All the jeevan-s are dependent by nature; they depend on bhagavAn; our ancient old shAstram says that women do not have independence. Since jeevan-s are like females, just as a father gives his daughter as kannika dAnam, AcAryar presents the jeevan-s to perumAL. Just as a Father gives daughter to the Son-in-law as Kannigaa dhaanam (Wedding), Father in the status of Acharyan submits Jeevan (Para Thanthra Chethanan) to PerumaL. That is what is known as **Aathma Vivaaham**.

Why would PerumaL not accept Jeevan? Five brothers won't help! Who are they – the five Gnana IndhiriyangaL namely Eye, Ear, Nose, Tongue, Skin (tvak).

“Thiruvukkum Thiruvaagiya selvaa theivathukkarase seyYaKaNNa uruvacchenchudaraazhi vallaane ulaguNda oruvaa thirumaarbaa oruvarkaatriuiyum vagaiyandral udan nindru aivar ennuL pugundhu ozhiyaathu aruvitthindrida anji nindainthEn azhundur mel thisai nindra ammaane” - ThiruMangai Aazhwar

These five indriyam (Pancha indriyam) prevents us from reaching Bhagavaan; to prevent Rukmini from attaining PerumaL, five brothers were born.

Rukmini's time for wedding arrived. Mother and father were thinking of getting her married. This Girl (Rukmini) also desired the same and her thoughts were to marry Kannan. Why? All the visitors to that palace were talking only about Krishnan. They were describing Krishna's, good qualities (GuNam), appearance (roopam) and His Godly qualities (Aysvaryam).

Even those who come for Bikshai (alms) rarely say Krishnaaya Namaha, Ramaaya Namaha; I went on yaathra upto BhadriKashramam; when covered 23 Kshethrams with Ramar as the Bhagavan, we faced hunger; only around 4 Pm a very small quantity of food will be available. Whereas, when we went to Krishna

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

Kshethrams, Thayir Vadai and Payasam were available. Look at Rama Navami and look at Krishna Jayanthi. After hearing about Krishna's appearance (Roopam), Qualities (GuNam), Godly qualities (Aysvaryam) and beauty she insistently desired to marry only Sri Krishna.

In this period, in Dwaaraka, some used to admire the beauty of Rukmini and mentioned that marrying Rukmini would result in good married life. This fell on the divine ears of Sri Krishna and likewise He also felt that it would be nice if He gets Rukmini. How should women be? They must have Intellect (Bhuddhi), qualification (lakshanam), generosity (audAryam), appearance (roopam), wisdom (seelam), and good quality (GuNam). Only when a wife has all these, it adds to her pride. Sri Krishna thought that all these were possessed by Rukmini and desired to marry only Rukmini.

All the relatives also felt that Krishna would be the deserving Bridegroom for Rukmini. Even though the King's relatives and Queen's relatives felt that Sri Krishna would be the most deserving bridegroom, that Rukmi and his brothers were not interested.

Why? Sri Krishna is born in a clan without any Coronation (Pattabhishekam); in addition He has made friends with cowherds; also out of fear for Jaraasandha, He has been hiding by establishing a home in the middle of the ocean. He has no friendship with the rich; His only friends are bearded rishis; so it will be nice if we give Rukmini in marriage to one who is suitable to us like Shishupaalan, the Kings of Kings. This way, her eldest brother (jyeshta braatha Rukmi) insisted that Rukmini must be married to Shishupaalan only; his brothers also agreed to it. Their father also decided that let it happen accordingly, decided in favor of Shishupaalan, rejected Krishna and ordered the wedding invitations to be printed. What was the defect with Krishna? Only their hatred for Sri Krishna was the cause and nothing else.

Rukmini woke up as soon as she got to know that they have made the decision and also fixed the wedding date. (Rukmini thought) This divine body is grown only for this Sarveshwaran; as this divine body has grown only to be submitted to Him, I should not remain without talking. It is not correct to remain without taking efforts to attain goal (Purshartham). She decided that she must make some efforts and attain that Bhagavan (Sri Krishna). With a mind filled with sadness and mental agony (klesa pattu), she sent a messenger to Sri Krishna. She sent a brahmin as her messenger. Why a brahmin? She was afraid that if Rukmi gets to know the name or place of the person, he may stop him from being a messenger; she sent a secret messenger it seems.

Experts opine many ways in their commentaries. Some say that shuka brahman himself went as the messenger out of his desire to unite PerumaL & Thayaar, another commentator says that Shakshath Anjaneyar who came in Rama Avathaaram, came here as a brahmin to go as the messenger. People want to

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

know Why? Anjaneyar went as a messenger from PerumaL to Piratti and now He desired to go as a messenger from Piratti to PerumaL; thus some feel that Shakshath Anjaneyar went as the messenger. Some others say that Shakshath Periya Thiruvadi known as GaruDan was the real messenger. GaruDa felt that Anjaneyar went as a messenger in Rama Avatharam and won many accolades resulting in very high fame for Anjaneyar. So GaruDa decided that he must go as the messenger in this avathaaram and get good name. So Vainateya (GaruDan) came as the brahmin, even for AndaL's wedding Vainateya was the escort, it seems.

She (**Rukmini**) wrote seven slokas; she wrote it herself! She sealed it in a cover and asked that it be submitted to Kannan, the King of Dwaarakai. The messenger went to Dwaarakai; the dvAra pAlakas there stopped him. He said he was a messenger from Bhishmaka Raja's daughter. As soon as they heard it, the dvAra pAlakas sent him inside in a hurry. The Brahmin kept the mail in his hip and went inside the assembly hall (Sabha Mantapam). Krishna, who was seated on the golden throne, climbed down from the throne as soon as he saw the brahmin. Sri Krishna offered the brahmin Argyam, Paadhyam, Achamaneeyam and showered hospitality on him. Requested that brahmin messenger relive the stress (ShramaParikaaram); asked him to rest in a bed and massaged his legs saying that "you have walked a long distance to get here". Being humble to every one is Bhagavan's nature just like the elephant which despite being a huge animal enables its caretaker (paagan) to climb on it by bending down, by kneeling down and by even lifting the pagan. Similarly, Paramaathma also enables people to attain him by being humble. Just like the elephant picks up the chain for the Paagan to tie it, Bhagavan himself gives rope (means) to bind him. "**EttinotiraNdenum kaiyittrinaal manantanaik katti veedilaathu vaittha kaadhal inbamaagume**" - Thirumazhisai Azhwaar - like the elephant, Bhagavan gives us the rope of Ashtaksharam & Dwayam and makes us bind him with it. Paramaathma being the ParamaSwalabar says such words while massaging the Brahmin's legs. After the Brahmin has food and rest in the bed, Sri Krishna enquired the purpose of his visit.

**(Bhagavaan)** Oh good Brahmin, how are you? Are you doing well? Are you able to do your daily Dharma Anushtanams? Are you happy? Are you tranquil without mental agony/conflict? It will be better if you tell the purpose of your visit. Tell it, if it is not a secret; tell it, if it is some thing that can be told; otherwise you don't need to tell it. I am ready to do anything.

**(Brahmin)** Hey Purushothama, I was having a desire to go near you who belongs to Lakshmi Devi. After listening to her message, what ever may be your directions, I will abide by that. (Here are) seven slokas written by Rukmini with her own hands. I have kept it in this envelope; am submitting it at your divine feet.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

If a request needs to be submitted to Sarveshwaran where should it be placed? It must be placed at His divine feet. Brahmin said that Rukmini instructed him to submit the message at the divine feet.

Sri Krishna picked up the letter; that pleasant smile and beauty of eyes were astonishing. He was smiling. And said he was smiling because of the message from Devigal. With that pleasant smile he looked with the beautiful eyes and asked the Brahmin to read the message.

This slokam is wonderfully recited in one raga. I do not know raagam; all the seven slokas are wonderful; Pandits, vidhwaans and Upanyasa karthas have been giving the meaning for 5000 years; still not concluded. The story happened in end of Dwaapara Yugam.

**“Shurthvaa guNan Bhuvana Sundara”** - What a wonderful meaning!

She has faced PerumaL and addressed PerumaL **“Kanyaa Varayathe roopam”** - Krishnaa; I wish to have you as my Bhartha (Husband)

**“Bhuvana Sundara”** – that one phrase is sufficient. Because it came out of Devi’s (Rukmini’s) words - PerumaL likes to hear the slokas from Devi’s face and Tamizh Paasurams. He pleaded with The Monkey “Please tell me; only if you tell will I continue to breathe” [this refers to rAma pleading with hanumAn]; Devi’s words were of such high importance. Words filled with kindness, beautiful words **“Bhuvana Sundara”** She called him the beauty of the Lokam (universe). If there is a competition to select the most handsome person, the first prize will belong only to Kannan. Others won’t get it. **“Bhuvana Sundara”**

Graha sundara, graama sundara, nagara sundara, desa sundara, loka sundara, akila loka sundara, bhuvana sundara – one will be the most handsome man within the home, we can find one handsome person within the village, similarly one can identify a handsome man in each desam like tamizh naadu, Karnataka; we can identify a handsome man from beauty contests in countries like India, America. If there is a contest for all the 14 lokas, it is only Bhagavaan Kannan. She (Rukmini) is speaking about Kannan’s loveliness very beautifully; the beauty of her expression is hard to describe.

**(Rukmini)** “My heart is seeking you; my heart has entered you. Can I speak like this without shame? The time to face shame or loose self respect has come; so I am speaking after giving up shame. **“Shurthvaa GuNan”** - I heard about your special characteristics. Because I heard it, I started desiring you. How did I hear it? Whoever is listening to Bhagavan’s characteristics with their ears, those characteristics go through the ears and eradicate all their sins. Any difficulties are removed; any sadness will be eliminated. Such is the nature of Bhagavaan’s gunas; gives happiness; listening to narration of gunas of others gives a feeling of jealousy. Not only Your Gunas, I also heard about how handsome you are.



## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

Having such a beauty with all the Bhgavath Gunas is like having a Golden lotus flower but with the divine fragrance. What is the purpose of creation of eyes; it is only to see PerumaaL's appearance (roopam). Whatever gains Pancha IndriyangaL affords on this world, all those can be attained from PerumaL. Who ever sees Krishna Roopam, whether it is saivaites, advaitis, vishistadvaitis, madhvas or jainas they all get intoxicated. Swami Ramanujar, Desikan, AcharyaaL all get involved in Krishna roopam. From this sloka we can guess the level of education women had those days. Bhagavan's inner, natural qualities (Swaroopam) are supreme, roopam is also towering. Bhashyakarar also enjoys the same as **GuNaNidhi DivyarooPa**.

Its fragrance is not deficient, beauty/ visual appeal (laavanyam) is not deficient, while drinking milk, it must be visible when it passes the neck. I heard about such an astonishing loveliness (Soundharyam). Hey Bhagavan, my mind has entered you but only if you set your heart, I can marry you **Achutha**.

First she addresses Him as "Bhuvana Sundara"; after that it is "Achutha".

**(Rukmini)** "I was thinking that you have a name called Achutha. You have a name for not letting down those who seek you & those who worship you. That is why I came to you".

Swami Desikan has compiled 100 slokams for this Achuthan known as Achutha Shathakam.

Krishna asked the Brahmin (messenger) "You read the slokam; did you ask her for the meaning? Everyone says I am a troublesome person with no good qualities. She has written a slokam that I am of Good quality. Is it a mistake? Even Azhwaar have called Me names like hard-hearted (kadiyan), cruel (kodiyan), very wicked (rhomba kodoouran), troublesome person. Even AndaL has said that Krishna Avatharam is useless; **Vembey aaga vaLarthaaLe**'; she said that Yosodha has fed milk and brought Me up as a neem tree; She calls Me 'the PerumaL who does not understand the sadness of a girl' (peNNin varuttham theriyaadha PerumaL), 'Kannan, the Black God' (**Kannan ennum karum deivam**), 'Maalai pirandha Nambi, Maale seyyum MaNaalan, Yelaa poigaL uraipaan' -- This way AndaL calls Me troublesome person, swami. The gopikas here don't accept Me at all. Do you know what they say 'hey Krishnaa avathara Perumaane, Your body is made of falsehood. Even the veins, blood, skin, ears, eyes in the body everything is false; have You said the truth on any day? Just as Your body is growing since birth, Your falsehood is also growing"

One gopika says Krishna came in the night; she laid a very nice bed. Krishna lay down in that bed; she also lay down; she slept it seems. "Valvinayen Thuyil KoNda vaare" as in Kulasekara Azhwar's poem --it seems she slept; now that she has slept He kept the pillow and came back in the morning to drink milk; (the upset gopika) she asked "why have You come to my house ; better leave now".

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**(Krishna)** “This way when everyone says I am a troublesome person (Dhushtan), She (Rukmini) writes that Krishnaa avatar is good quality (GuNam). Oh Brahmin it seems to be mistake; later on after hearing about My bad qualities, she may not want Me”

(There are new laws, you know?).

The Brahmin replied “I asked Rukmini; every one is speaking about Krishna in a different way and she replied “I have written correctly. I want Him knowing His mischief making traits”

Krishna asked “Did She say like that? “

Brahmin replied “That is what She said”

Krishna asked again “how did She say that “

Brahmin replied “**Shruthvaa aguNan bhuvana sundara Shurthvaa aguNan**”; She said it the second time and emphasized; such mischief making traits are not existing in any one else it seems; only He has it as a good trait. If some one else takes care of cows, he gets scolded. If he can't study, then they offer to buy 4 cows. If Krishna takes care of cows, people sit down and listen to the epic story. Rukmini says “I like His Eswara leelaigaL, I like His mischief making traits and that is why I want to marry Him” She said that it did not hurt if this handsome man is a mischief maker; why ? How much He steals! Krishnan steals Navaneetham; Krishnan steals clothes; everyone comes to Yasodhai and complains; Yasodhai disciplines.

After 4 days the gopikais come back. When asked why they came back they responded “Kannan did not come; we wanted to see Him”. On this world, is there anyone who has a desire to see a thief? Everyone is eager to see this Thief (sorana). That is the nature of the appearance roopam. “**Shruthvaa aguNan roopam cha Shruthvaa**”. If that Paramaathma's roopam is seen, what will come? How many PurushaarthangaL; Dharmam, Artham, Kaamam, Mokhsham, all these will be received from him. If He alone is attained, then everything will come your way; even those that should not come will come.

Even in the disguise of a sanyaasi, one may get women. Who got that? Arjuna got that; Subathrai. Assured to marry His (Krishna's) sister even in Sanyaasi's attire; He gave her in marriage. Arjuna had such confidence that if Krishna says He will do it.

**Rukmini** says “Because You have the name for not letting down those who seek You, I have come to seek You. If they know the secret of Your Avathaaram, which girl born in a good family will not seek You, who is the best in qualities

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

(guNam), appearance (roopam), wisdom (seelam), intellect (Bhuddhi) , Strength (Bhalam) and His Godly qualities (Aysvaryam) !”

Piratti’s quality (guNam) is matched by PerumaL’s appearance (roopam). Piratti’s roopam is the beautiful roopam and it is best suited for PerumaL. Bhuddhi must be favorable; nature (swabhavam in Tamizh) must also be favourable. She said everything is a match!

**(Rukmini)** “You are Narasimhan; who will not desire you?” Adoringly, she addressed Him as The Lotus eyed Kannan. She said that She has accepted Him to be Her Husband (Bhartha) and requested that He accept Her as His Wife (Bharyai).

He **(Krishna)** asked if He should do so merely because She tells him to do so. Rukmini replies that She will make him accept Her; says She has a means or tool (ubhaayam) to make Him accept. What tool?

**(Rukmini)** “I surrendered this Aathma; I have performed **sharaNAgati, my Lord**”.

PerumaaL has to give in, if **sharaNAgati** is performed. That shasthram is above everything. Once **sharaNAgati** is performed, the request cannot be denied. If he denies, it is a sin for Him; nothing happens to us.

**(Rukmini)** “I have given my Aathma”

**(Krishna)** “So what?”

**(Rukmini)** “You, my Lord must accept me and make sure that no one touches my body. People like Shishupaalan should not touch me. Why they should not touch me? Can the food reserved for a Lion be eaten by Jackal (nari). Shishupaalan should not touch me. You, my Lord, should accept me”. Krishnan says – “People think Krishna can be easily attained. Do you think so that way?”

**(Rukmini)** “In my many births if I have performed many yagam, dug ponds, observed many penance (viratham), followed many protocols (niyamam), performed several poojas to devathas and served Acharyas, that benevolent PerumaL must come and marry me”.

Only if all these are done, Bhagavan is attainable it seems. If Bhagavan Narayanan is sought, will Bhagavaan be attainable for all? Do you know how many good deeds must be done! Very many good deeds must be done and only as a fruit for such actions, Sarveswaran is attainable.

**AcharyaaL thiruvadiGaLe sharaNam.**

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

**Sreemathe RangaRamanuja Mahadesikaya Namaha**

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**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**History repeats itself**

Shri. K.R Sampath  
KaoundanpaLayam, Kovai

Epics are magnifying glasses for Vedas. Epics used stories to provide expanded explanation for the short cryptic rules of Dharma defined in Vedas. Cryptic expressions may not get registered in our mind; the same, if explained with interesting story, it will register well in our mind.

Vedas says "Speak the truth" but Vedas does not enunciate the fame that follows such conduct. It just says "Sathyam Vad"; the epic story of Harischandra illustrates in detail the fame that follows such conduct. Vedas just says "Dharmam chara" "Follow the just virtuous path" but offers life time story of Dharmaputhra in Mahabharatha to illustrate it. Vedas just says "Treat your mother as God, Treat your Father as God" (Maathru devo bhav, Pithru devo bhav); there are no explanations for it. But that Vedic saying is magnified in the life story of SriRama in RamaayaNam. Several virtuous ways of life (Dharma) like Humility, patience, mercy and chastity are recommended in Vedas; it is the great characters of our epics that have explained them in detail and highlighted them. We get deeply involved and associated with such Vedic dharmas by reading and hearing about these great stories from our epics.

All these great characters have faced very big difficulties and trials of life; these perfect Characters of the Epics have suffered more than the error prone people like us. When we read the history of these characters in Epics, we don't blame their virtuous ways of life for their troubles and travails nor do we feel that we should not follow the same virtuous path. Instead their steadfast, rock solid adherence to the virtuous path and resultant clarity of mind is what remains impressed in our mind. Also when we hear about the difficulties faced by those characters, we feel very much, as if to cleanse the imperfections in ourselves. Instead the fame and victory that they received gives an association with such virtuous ways of life.

It is being complained that our country does not have history. Modern intelligentsia treat only the era after Christ as part of history. They don't treat Epics and narrations as part of history. They selectively illustrate from Epics to argue for false concepts like the differences between Aryans and Dravidians and dismiss all the miracles and super natural details in the epics as imaginations. As these people are convinced that what they don't see or feel, could not have existed they refuse to recognize all the wonders in the Epics as history.

At schools they enforce the history they wrote recently, and dismiss Epics; this is not good for the children. Unlike in the Epics, the recent history has nothing to guide the kids in the right path. Children must study Epics also. It is said that History repeats itself; if we understand what happened in the past, we can understand what will happen in the future. History tells us when wars arise,

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

when life gets spoiled and when an entire civilization gets destroyed; so history is useful in prediction and prevention. Similar events happened during Ramayana, Bhagavatham and DasaaAvatharam periods; so the statement that "History repeats itself" is only a minor variation of the same. Still no one learns any lessons from the accepted history in reality. History says that Taimur, Gajani, Malik Kafur and others have looted nations. Still are we able to stop such extreme happenings? We have seen Hitlar and Musolini to cause widespread destruction; we still see it with our own eyes. If a government indulges in corruption or favoritism, we see it loose people's support during elections. Another party forms the government and commits the same misdeeds and faces the same fate. It appears that no lessons are learnt. So just being aware that History repeats itself is not sufficient and it has no means to prevent the repetition. To solve this situation, virtuous ways of life must be taught as part of history and that is what Epics do.

History is full of life history of kings; it is hard for historians to determine if the tyrants and dictators attained punishments or if the benevolent kings attained good fate. As per rules of kharma, bhagavaan would have given them appropriate treatment in that birth or the later births. A Gajani or Hitlar may have ruled as tyrants but whether they got punished with rebirth after that life is something that Epics investigate. Authors of Epics have that capability and also the intent. But the historians on Hitlar have neither the capability nor the intent; that is why we can't learn about good deeds and bad deeds from modern history.

Epics are also history. It narrates only those episodes which educate people about good deeds and bad deeds and guides them to good conduct. There is no use in describing the wars and lives of kings without explaining the good and bad deeds. History that is not applicable to our life is something that we don't need. Epics only provide episodes that strengthen our Aathma.

Western historians branded Epics as false and wrote our history. As if they were independent (unprejudiced) researchers they injected things like the race theory so as to enable them to divide and rule. Just as they labeled the Epics to be false, the history they wrote is also being re-written with similar justifications. It is difficult to predict the chances of correct truthful history ever being written.

Sage Veda Vyasa who wrote 18 epics (puranas), authors of sthala puraNas, Sekizhaar, Bhagavth Ramajuja were all free from prejudice. It is not correct to think that empires, wars, battles and dynasties are all that counts as history. Everything is history. Political history alone consumes the predominant position in history. But in Epics, history is narrated with virtuous ways of life as the foundation and any discussion of characters likes kings, sages, ordinary people and even animals takes place with this perspective. If we analyze Epics, we are able to learn about the kings, the culture, sciences and capabilities. Out of all these the main focus is on virtuous ways life.

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

Any miracle is being discarded as not part of history; In Madurai a Pandya king became a hunch back ("kooN" in tamizh), due to illness. He was known as KooN Pandiyan. Sage ThiruGnanaSammandhar sang Panchaksharam and straightened the hunched back. He received a title "Nindra seer nedumaran" meaning the King who stood straight. King Mahendra Pallava tied sage Appar to a stone and threw him in the river. He saw the sage float and he converted from Jainism to vaideegam. Hoysala King Bitty Deva embraced VaisNavism because Bhagavath Ramanuja cured his daughter of from evil spirits; he came to be known as VishnuVardhana Devan and established VaishNava temples. It is improper to discard Epics (puraNas) as false because it cannot be proved in today's science. Just because rock or copper inscriptions are not found, can we deny the happening of history? Description of age can be learnt from geography, astronomy and history. Epics go beyond these and offer Paramaathma thathvam, Bhakthi (devotion) and virtuous ways of life.

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

## **The curse of Ourva Maharishi to DurvAsA**

**(Vaduvor Veeravalli Ganapadi Sri U.Ve. N. SatagopAcAryar, Chennai-33)**

Once Narayana muni recounted the secret life history of DurvAsA to Narada. DurvAsa who was a 'naishitaka brahmachari' and 'jithEndria' (one who has all his senses under his control) he was attracted by the beauty of the heavenly maiden ThilOttama. At that time Ourva Maharishi came there with his daughter Kadall, seeks DurvAsA's hand in marriage for her. Ourva Maharishi emerged from Brahma's thigh. That was why he was called Ourvar. His daughter Kadall emerged from his knee. She had heard about DurvAsA's fame and wished to have him as her husband. Ourva rishi told DurvAsA "this is my beautiful daughter Kadall. She has impressed all the three worlds with her beauty. She is ayOnijA (one who was not born from a womb). She has many exemplary qualities except one. When she gets angry she will utter evil words and she plays many pranks. Please do not decline her request for this one bad quality". When DurvAsA saw her he was both happy and sad. He was happy to marry such a beautiful woman. He was sad as this is a distraction that would drag him away from his tapas and immerse him in samsArA.

Thinking about these issues DurvAsA told Ourva "It is only service to the lotus feet of Krishna that gives supreme bliss. I was contemplating the lotus feet of Krishna before this distraction came my way. I do not know which of my previous bad karmas caused this distraction. Anyway, I will accept your offer and marry your daughter now. I will tolerate hundred harsh words from her after which she will have to face the consequences". Ourva gave away his daughter in marriage to DurvAsA and started weeping. Even great rishis are not free from the dilution of worldly love. Ourva told his daughter "Let me give you some advice. A husband is the one who benefits a wife in this world and in the next. He is her most cherished relative. The relationship between a husband and his wife is the supreme relationship for a lady. He is her guru. Nothing is equal to serving one's husband, not even tapas, vrada, dhAna, upavAsa or aditi seva. All the sAstras say that serving one's husband is the best austerity. So, Kadall, serve your husband sincerely. Never ridicule him or talk ill of him when he is absent. There is no reprieve for a lady who insults her husband. She will remain in hell for 100 kalpas".

DurvAsA led a happy life with his wife. He left all his austerities and was engaged full time in worldly life. However Kadall did not refrain from her wicked habit of uttering harsh words or creating confusion. The count of her harsh words quickly exceeded 100. Once DurvAsA got very angry at her behaviour and cursed her to turn into ashes. Immediately her body turned into ashes. Her soul rose up in the sky and started saying to DurvAsA "due to your jnAna drsti you are able to see and comprehend everything. You know very well that anger, harsh words, hunger, thirst and sadness are the qualities displayed by one's body. They are not the dharma of the soul. The body is made up on the three



**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

qualities (triguNa) sattva, rajas and tamas. One behaves in a certain way depending on which quality is predominant at that time. When the sattva guNa is predominant then the person utters sweet words, when the rajO guNa is predominant then he utters a mixture of sweet and harsh words and when the tamO guNa is predominant then he utters exclusively harsh words. When this is the nature of any action how can one be an enemy for another, how can one be a friend of another?. They are all caused by the indriyAs. The husband is the dearest to a wife. Similarly for a husband the wife is more endearing than even his own life.

(To be continued)

*Transliteration & Translation primary contributor: Smt. Geetha Anand*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**With sadness**

**Shrimaan Thillaiyambur Narasimman, who served as an Office Supervisor in our Chennai Ashramam Sri Ranganatha Paadukaa office, attained Acharyan Thiruvadi on 24 December, 2009. His unexpected demise, after 2 days of fever, in only his 56<sup>th</sup> year, immersed everyone in the Ashramam in deep sadness. This Swami's sarama kankaryam was done with maryaadai from Ashramam Perumal. He would carryout with Bhaya Bhakthi, any kankaryam assigned by HH Srimadhandavan. He is a relative of Vaikundavaasi Kumkumam Varadhachariyaar. Everyone is aware that Kumkumam Varadhachariyaar's descendents perform many important kankaryams in our Ashramam. On behalf of our Paadukaii magazine, we offer our deep condolences to the bereaved family.**

**-Sampathakar**

*Transliteration & Translation primary contributor: Shri. Raman Aravamudhan*

**AdikaraNa sArAvaLi**

nOpAdAnam nimittam kimapi naditarat kAraNam taddhi vidma:  
yadvA siddham nimittam na bhajati tadupAdAnatAmityayuktam  
ishTAdAkArabhEdAdubhayaghaTanatO IOkavEdAnurOdhE  
siddhE svacChandalakshmapraNamanakusRti: pAkacintAvipAka:

**Word for word meaning:**

upAdAnam- which is upAdAna kAranam, **kimapi-** anything, **na nimittam-** is not the nimitta kAraNam, **hi-** because, **tati tarat-** what is different from upAdAnakAram, **tatkAraNam-** as nimitta kAraNam, **vidma-** we realize, **vA-** or, **yat nimittam siddham-** what was established as nimittam, **tat-** that, **upAdAnatam na bhajati-** will not be upAdAna kAraNam, **iti ayuktam-** this assumption is not correct, **ishtAt-** depending on the context, **AhArabhEdAt-** due to difference in the form, **ubhaya ghatana-** both upAdAnam and nimittam, **IOkavEdAnurOdhE-** as established generally and by Vedas, **siddhE-** when it occurs, **svacchanda-** as one wishes, **lakshma-** the characteristic, **praNayana-** saying, establishing, **kuSrti:-** is devious, **pAkacintAvipAka:-** is childish.

**Summary:**

Through the second sLOkam (svajNAnadyam) in this adikaraNam it was established that the same object could be both material cause (upAdAna kAraNam) and instrumental cause (nimitta kAraNam). In the next sLOka (kAryaikyE) it has been shown that Vedas also establish that the same object can be both material as well as instrumental cause. When this has been done so it is devious and childish to try to establish another hypothesis and claim that it is true.

**Comments:**

We have seen in the second sloka itself that tArkikAs accept the three causes namely samavAyi kAraNam, asamavEyi kAraNam and nimitta kAraNam. They claim that nimitta kAraNam is that which is different from samavAyi and asamavAyi kAraNam. According to them what is upAdAna kAraNam cannot be nimitta kAraNam and vice versa.

1. Clay is not nimitta kAraNam as it is upAdAna kAraNam.

2. Potter is not upAdAna kAraNam as he is the nimitta kAraNam.

According to the tArkikA '**upAdlyatE svanishtatayA svIkriyatE kAryam yEna dravyEna tat upAdAnam**'. That which has the capacity to create end product (kAryam) is called upAdAnam. From the raw material (avayava dravyam) the end product is obtained (avayavi dravyam). Products have qualities and capacity for action (kriya). Clay (mrut, maN) is avayava dravyam. From clay pot is created (avayavi). Thus clay is the raw material for the pot and its qualities and functions. Hence there is equivalence between clay and the final products and their qualities (samavAyam). Hence clay is called samavAyi kAraNam. When two parts (avayavam) join then a final product is created. The association (samyogam) of the two parts is called asamavAyi kAraNam.

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

The cause which is different from these two (samavAyam and asamavAyam) is called nimitta kAraNam. They are the stick, wheel, time and invisible factors that contribute towards the creation of the pot.

According to our siddhAntam the creator (kartA) is also called nimitta kAraNam in addition to the above factor.

Swamy Desikan is raising an objection to the above standpoint. If one assumes samavAyi kAraNam to an object and its own qualities and actions then samavAyi kAraNatvam exists in the nimitta kAraNam such as stick and wheel also. Then who can the statement that what is different from samavAyi kAraNam and asamavAyi kAraNam is nimitta kAraNam is valid?. However the tArkikAs claim that the stick and the wheel are samavAyi kAraNam for their own qualities and functions but not for the pot. So they can be nimitta kAraNam for the pot and the statement will still hold good.

However this kind of an argument will disprove their stand in the following case. A thread that is the raw material for the cloth is its samavAyi kAraNam. In a weaving loom the thread becomes the nimitta kAraNam for the cloth. Thus the same object serves as upAdAna and nimitta kAraNam. We have seen this occur in many general situations in everyday life. We also see this in many situations in the Vedas. Hence one cannot assign his own interpretation for kArya kAraNatvam. If he does so then it will go against his own statement. We should accept what Veda says and the pramANam that fits with the Veda. Bhagavan BhAdarAyaNa Vyasa says in the second chapter in the Brahmasutra '**tarkApratishTAnAdapi**'. Swami Desikan says in the fourth chapter of SarAvALi '**sarvam sthAnE syAt pramitiparavatAm nEtarEshAm tu kincit**'. Thus if we follow the pramANam then everything will fit well. Otherwise there is be contradiction.

In ChintAmaNi Sri KumAradesikan proves the following through many examples: an object can exist in many forms due to differences in its state, what is a prameyam can become pramANam elsewhere. We measure the weight of an object by comparing its weight to an equivalent weighing stone. When we want to measure another object we can use either the weighing stone or the object whose weight we determined before. Thus what was prameyam (its weight has to be known) became pramANam (what helps in determining the weight of another) later.

In the same way ParamAtma becomes nimitta kAraNam (sankalpASrayatva dasai) when he wills to create the Universe. When he creates the Universe He becomes upAdAna kAraNam (pariNaamASraya dasai). PariNaamASrayam occurs only in His viSeshanam (chit and achit that are his sarIram). However sankalpam is possible only by ParamAtma (the Iswara). When the chit and achit and Iswara exist as visishtam (associated) then the change occurs only in the

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

visEshanNam (Jiva and achit). Otherwise His quality of nivikAram will not be valid. This is not our assumption but what the Sruti says.

These theories have been already established in the first sIOka. We cannot apply what we see in situations such as clay and potter to ParamAtma. SutrakArar conveys this through the sutra 'pariNaamAt'.

Thus ParamAtma is the upAdAna and nimitta kAraNam. This siddhAntam of the Vedanti has been well established in this prakrutyadikaraNam.

*Transliteration & Translation primary contributor: Smt. Geetha Anand*

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Sri Lakshmi Sahasram**

**23. SankIrNa stabakam**

In this stabakam the poet describes various qualities of Piratti's qualities (that cannot be defined under one category) through thirty sLOkas.

**1. She is the embodiment of all the qualities**

**samasta guNa vistAra samAveshanivEshanam  
vandE'ravindanilayam varadam paradaivatam**

**Word for word meaning:**

**samasta guNa vistAram samAvesha nivEshanam-** one who is the locus of the expanse of unlimited good qualities, **aravinda nilayam-** one who has the lotus as residence, **paradaivatam-** that paradevatha, **vandE-** (I) worship.

**Summary:** TAYAr is the embodiment of all the qualities. She is the ParadevathA who resides on the lotus and who grants all our wishes. I worship Her.

**Comments:** The poet has composed one stabakam each for some of pirATTi's qualities such as kArUNyam, soundaryam, kshamA and audAryam. Getting close to almost thousand sLOkas he realizes that there are many other qualities of pirATTi that have not been eulogised yet and that he cannot praise them even briefly within thousand sLOkas. Hence he groups all the great qualities of pirATTi and praises them in this sLOka through the term '**samastha guNa**'. This term represents Her physical qualities such as beauty, effulgence, softness and her Athma guNas such as motherly love, soulabhyam, simplicity, generosity and sousllyam.

**vistAra** indicates that Her qualities are limitless, all encompassing in nature.

**samAvEsha :** Generally we see people possess some good qualities and not others. In pirATTi they are all present.

**nivEshanam:** Some would have good qualities temporarily or due to the some external factors. However in the case of Piratti She is the origin of the good qualities. It is only due to Her grace that other acquire the good qualities.

**aravindha nilayam:** She is the abode of good qualities. Her abode is the lotus.

**2. The lady who walks like vaidarbham**

**audArya shevadhi: aninditakAntisindhu:  
oja:prasAdanidhi: ujjvalasoukumAryA  
VaidarbharItiriva vAridhirAjakanyE  
shlAghApadam bhavasi sAravidAm kavInAm**

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**Word for word meaning:**

**vAridhirAjakanyE-** the daughter of the ocean, **audAryaSevadhi:-** the jewel of generosity, **anindita kAntI sindhu:-** the ocean of blemish-free luster, **oja:prasAdanidhi:-** the wealth of knowledge and bliss, **ujjvala soukumAryA-** one who is glowing and soft, **vaidarbharlti:iva-** like the vaidarbha meter, **sAravidAm-** knowing the essence, **kavInAm shIAghApadam bhavasi-** you become the object of praise of poets.

**Summary:** Daughter of the ocean! While describing the mood of a kAvyAm experts of alamkAram describe '**vaidarbhi saili**' to be one that has predominantly emotions such as munificence, luster, effulgence, knowledge and tenderness. Piratti is also replete with these qualities. Hence poets adore Her as they adore the **vaidarbhi saili**.

**Comments:**

**audAryam:** when a poem is composed with words that have pun in them and if the meter is like a dance music then the poem is said to contain audAryam. Philanthropy is also called audAryam. This term could be applied both for a poem and for Piratti who is generosity incarnate.

**kAnthi:** luster. A poem impresses others if the group of words used is effective. Piratti glows with Her physical beauty.

**Ojas:** When combinatory words are found in plenty in a poem it is said to have Ojas. Piratti has the Ojas of creation and jnAna.

**prasAdam:** when the meaning of the poem is easily comprehensible it is called prasAdam. Piratti's prasAdam is being cheerful, loving and ready to grant us all benefits.

**soukumAryam:** when strong letters are few and soft letters are more then the poem is said to have soukumAryam. The gentleness of Piratti is called soukumAryam.

**SIAkApadam:** Expert poets adore vaidarbha saili and do not prefer the harsh gouda rlti. Similarly good poets praise Lakshmi. They are SanatkumArar who gave us 'Lakshmi sahasranAmam', ParASarar who composed 'Indrakruta LakshmistOtram', AdiSankara who composed 'KanakadhArA stOtram', AlavandAr who composed 'chatuslOkI', Ramanuja who composed 'Gadya chUrNikai', KuratAlvan who composed 'Sristavam', Vedanta Desika who composed "SriStuti", ParAsara Bhattar who composed 'SriGuNaratna kOSam' and VenkatAdvari kavi who is now composing 'Lakshmi Sahasram'. They all praise Piratti and hence are 'sAravith'. Other poets praise mountains, trees, flowers and lakes. They do not know the essence or sAram. They do not know that the world is asAram and SriVaikuntam is the sAram. Poem in Tamizh is as follows:

kadalarasan kannikaiyaan kanthiyudaik kadalaavaan  
kaaviyathu nadaipolvan , kavignar thudhikkidamaavaaL  
vaipaavaaL vaNmaikku vaiyalilaa oLiyudaiyaal  
vaiyatthu kavi pottrum vaidharppanadai polvaal

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

**3. She will be with Her consort like the art form, Drama**

**ArambhamEtya mahanlyamamOghayatnA  
prAptyAshayA shritapadA pramEpsitasya  
nityam phalam kalayasE niyatAptibhAjA  
nAthEana nAtakakalAparipATikEva**

**Word for word meaning:**

**Parama Ipsitasya-** the import goal that is Paramapadam, **prApti AsayA-** with the desire to reach it, **shrita padA-** has the feet that was attained, **mahanlya-** praiseworthy, **Arambham-** beginning, **etya-** reached, **amOgha yatnA-** has effort that was successful, **niyata Apti bhAjA-** one who is always the wellwisher, **nAthEana-** by bhagavAn, **nityam-** eternally, **phalam-** fruit, **kalayasE-** you create, **nAtaka kala paripAtikAiva-** like drama.

**Summary:**

Arambam, yatnam, padam, paramEpsitam, niyatApti, nAthana are words that are frequently used in the world of Drama. All these words have another meaning that is applicable in general life. You are like the art form Drama. Devotees seek Your feet to fulfill their lofty wishes. You also start the effort of fulfilling their wishes. Your efforts are never wasted. As Your consort is always beneficial to You, You grant wishes always.

**Comments:**

**Arambam:** In nAtya sAstra the initial interest the hero develops towards the heroine, his unsatiable desire that cannot tolerate any delay is called Arambam. Arambam also means beginning.

**Yatnam:** In nAtya sAstra yatnam represents acting with great focus to achieve what is sought. In general terms yatnam represents effort.

**prAptyASaa:** Weighing the pros and cons in achieving one's goal and trusting with a lot of reservation is called prAptyASaa.

**niyatApti:** Deciding that there is no danger and the goal is achievable is called niyatApti.

**nAthana, padam:** nAthana is the hero in the play. Padam represents gait on the stage according to the hero's moods.

When one wishes lofty benefits and seeks Lakshmi's help the Arambam is glorious, the effort is great, the reservations lead to pada nyAsam, there is Lakshmi's consort who will assure there is no danger and the goal is achievable, and the result is definite nityam phalam. Poem in Tamizh is as follows:

Thondrumavaa niRaiveRath thoNdar thozhum thiruvadiyaaL  
thodakkathe sirappudaiyaaL Tholaatha muyarchinaaL  
nadiyathai niRaivetrRa naadivarum adiyudaiyaaL  
naathan thuNai nidhamudaiyaaL naadakam pol muraiyudaiyaaL

*Transliteration & Translation primary contributor: Smt. Geetha Anand*



**WHY THIRUKUDANTHAI IS KNOWN AS  
"BHASKARA KSHETRAM"  
PART-II-A**

*(contd. from oct 09 issue)*

14) On the day of Akshaya Trithiya, Thirukudanthai witnesses 12 GaruDa Sevas of Sri Sarangapani and Sri Chakrapani along with the idols of Emperuman from other Koils nearby. Aakshya Trithi falls on 3rd day. Sun and Moon will be in their exalted (ucchem) Rasis namely Mesham and Rishabam respectively. This day is important because in Mahabharatha, it is said that Suriyan Blessed Draupathi with Akshaya Patra to ensure abundance of food during Pandavas exile in forest. Also it is believed that Sri Krishna blessed his friend Sri Kuchela with Prosperity on this Day.

15) Chitrai Ther (chariot) festival is celebrated during the month of Chitrai when Sun is in its exalted Mesha Rasi with Moon transiting in the Star of Chitrai, the Avatara Star of Chakrathazhwar. On this day Sri Sarangapani with his consorts are Seated in Chitrai Ther as processions deities and the chariot is taken out on the main streets. This is very important festival as Ther is the Vahana of Suriyan.

16) On Adi 18th (Pathinettam Peruku) Sri Sarangapani or his Paduka is taken out on Procession to Kaveri River for a ritual connected to this water festival. This is to Show Lords gesture to the Sacred river "Kaveri" the Outpour of Water from Kamandalam of Sage Agastya who gave us Tamizh Pazhai (Language) a top Status by reason of its Origination from this great Sage. Agastya helped Suriyan Transverse through Vindhya Mountain by stopping its growth in height by Pressing his Toe. Besides this, Ramayana mentions that Sage Agastya initiate Lord Rama in to the prayer of Suriyan by reciting "Aditya Hridaya Mantra" before his fight with Ravana. Sage Agastya was blessed by Suriyan with Sandals (Padukas) and Umbrella. Hence this Water festival is important to this Emperuman who brought back the disappeared "Tamizh Vedam" through Sri Natha Muni and hence his gesture to the river Kaveri and Agastya who gave us the Tamil Language.

17) This is the Avatara Sthalam of Sri Lakshmi as "Sri Komalavalli". Her Sannidhi is facing eastern Direction towards the Sunrise as Thayar is in the Pedestal of Lotus flower which opens its petals upon the Sight of Suriyan who is also said to be holding Lotus in both hands. Thayar here took Penance at potramarai Kulam (golden lotus pond) and made Emperuman come over here to marry her. The Flower of Suriyan is Lotus which is the seat of Thayar here.

18) Suriyan denotes Civilization, Culture, heritage and ethnical fabric of Society spread all over the World. Hence its temples, its ruins, and monuments dedicated to Sun God function as Cultural Ambassador blended with the annual festivals of dances reflecting their Culture to give an attraction as tourist places. Konarak

## **Srimathe Rangaramanuja Mahadesikaya Namaha Sri Ranganatha Paadukaa (English)**

Sun Temple in Orissa is famous for its Yearly Dance Festivals. Modhera Sun Temple in Gujarat is known for its famous Dance Festivals, besides in Gaya which witness Yearly dance festivals are dedicated to Suriyan. The Same Spirit of dances and festivals according to their respective Culture and Customs are Celebrated in Sun Temples all over the World. Sri Sarangapani temple is closely linked with Cultural part of Suriyan Karakathvam. This Temple's first tier of Gopuram has Sculptures depicting the Bharatra Natiya Karanas of all 108 nos Carved with names of respective Karnam inscribed in Tamil Grantha Script under each figure. This reminds us here of Sri Nathamuni who set the Raga, Bhava, Taalam and Abhinayam in dance form for divine Thiruvaimozhi owe his credit to the above Sculptures of Karnams Carved in this Temple. Thirumangaiazhwar mentioned affectionately in his Periyathirumozhi Pasurams this lord as "Kudanthai thalaik kovinai kudamaadiya koothanai" and as "kuyilalum vaLar pozhil soozh thanKudanthaik kudamaadi" besides Sri Andal also rendered Pasuram in her Nachiyaar Thirumozhi to call this Emperuman as "Kudanthai kidantha kudamaadi" This shows the Significance of Sculptures of above Karanas carved in the first tier of Gopuram.

19) Maha Kumba Melas are celebrated in Sacred towns along side the holy rivers in north for every 12 years whenever Sun Transit to Kumbha Raasi in line with Jupiter transited to Simha Raasi on mutual aspects normally occurs once in every 12 years. Similarly Maha Magam, the only Kumba Mela of South India is Celebrated every 12 years at Kumbakonam, the sacred town when Sun transit to Kumbha Raasi with Jupiter and Moon are together in Simha Raasi at Maham Star with Mutual aspects. This is very important festival when large people would take bath on holy tanks of Maha Magam Kulam and Pootramarai Kulam Where all the seven holy rivers are Converged together to have Divine Darshan of Lord Aravamudhan and Komalavalli Thayar. This shows the Suriyan connection to Kumba Mela here known as Maha Makam particularly on this Kshetram.

20) **RAINBOW:** Rain is caused by the clouds formed out of evaporation of Water by Sun Light from River, Tank, Lake etc. During the rainy days all rain drops Refract and Reflect Sun Light at low altitude angle (Konam) in the same way to fan out in to its Spectral Seven Colors like a Bow (Vil) called "RAINBOW" Periazhwar in his Pasuram of Thirupallandu mentioned as "saarngamennum villaNdaan" Signifying this Emperuman as Rainbow Sri Andal in her 4<sup>th</sup> Pasuram of Thirupaavai Connected both Sri Chakrapani and Sri Sarangapani Perumal together being the root Causer of rain by Depicting "Aazhipol minni" the dazzling discus (Chakram) for the lightning that accompany the abundance of rain without Cessation like Showers of arrows coming forth in Succession from bow like "saarnga mudaitha sara mazhai pola" Namazhwar rendered in the Thiruvaimozhi 5<sup>th</sup> Pasuram as "sezhuneerth thirukudanthai" mentioning this Kshetram is the one gifted with copious water always. Among the birds connected to Sun (Eagle and Peacock) Peacock is fond of displaying its feathers like a ring and dance upon at the Sight of Rainbow in sky and at the fall of raindrops. Peacock feathers are actually brown. When the Sun light hits the feather in all directions, brilliant 7

**Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Paadukaa (English)**

colors shimmer and glow in its plumage due to the optical interference phenomenon found in the barbules of the feathers of peacock, thanks to the light from Sun. A Peacock sanctuary is located much closer to Thirukudanthai (at swamimalai). Poolambudankudi and Nachiyarkoil are in this area signifying the importance of Eagle birds.

**SIGNIFICANCE OF SURIYAN IN THIRUKUDANTHAI COPPER** is the Metal of Suriyan. Significantly to this, Copper and Brass Metal Industries are Concentrated in and around Kumbakonam to manufacture Pure Copper and brass (Copper is 70% Alloyed) wares of exquisite designed Oil lamp, Intricately Carved Panchalogas idols in large Scale. Kumbakonam is the Main Supplier of Kumbams and temple Statues made out of Pure Copper and Brass besides being famous for its "Kuthuvillaku" exported to many places. Similarly Weaving of Silk Sarees with Zari works designed in the Pattern of "Kuthuvillaku" and "Akalvillaku" are famous Kumbakonam. Being the Kshetram of Suriyan, Kumbakonam is the centre to produce products which are symbolically identified with the Source of Light.

**BETAL LEAVES** - Devaloga Taambulam – "Vetrilai" which Namazhwar rendered in his Thiruvaimozhi Pasuram as "Unnum Soorum, Parukum Neer, Thinnam Vetrilai Ellam Kannne" is Known Popularly as "Kumbakonam Vetrilai" for its typical characteristic compared to other varieties of "Vetrilai" grown else where. Here it is unusually small shaped size like Heart, Spicy hot taste, pungent Smell. This typical taste/odor is denoted by Suriyan Karagam. Its dark green color is attributed to the High Absorption of Sun Light by dense chloroplasts in the leaves for the Process of Photosynthesis, which requires more sun light and water, as naturally intensity of Sun light is more at this Bhaskarakshetram. Betal Leaves of this town are taken to cure diseases arising out of Suriyans Karagathvam like Headache, Constipation and Indigestion etc. and also this acts as a good Stimulant, anti flatulent, astringent, as a Blood Purifier, and as anti inflammatory agent etc.

*(TO BE CONCLUDED IN NEXT ISSSUE)*

*Reprinted from Sri Ranganatha Paadukaa Jan 2010*

## Matrimonial

For the Month Of

**THAI MAATHAM (JANUARY 2010)**

Kindly forward your replies to  
**BOX NUMBERS** to the following address

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।  
क्रीडन्तौ पुत्रैर्नमृभिः मोदमानौ स्वस्तकौ ॥

अथर्व वेदः (१४.१.२२)

"O groom and bride ! May you both live the full span of your life, in wedded bliss. Never be separated from each other. May you always live joyously in your home with your children and grand children."  
*(Atharva Veda 14.1.22)*

**BOX NO. WILL BE KEPT OPEN FOR TWO MONTHSONLY**

To Box No;.....

**C/o SRI RANGANATHA PADUKA,**  
**21, Sir Desikachari Road, Mylapore,**  
**Chennai 600 004.**

### **BRIDE GROOM WANTED**

Wanted a suitable non-Bharathwaja vadagalai bridegroom (not born earlier than 1980) for a bride born 1985, Chithrai-5.4" BISM, MBA employed in MNC / Chennai . Contact. Ph.No 24640189, 24616336,9884090017

Vadagalai Srivatsam Kettai 5.3" 22 years BE (Comp Science) working in TCS, Chennai seeks well employed professionally qualified Groom Below 27 years. Contact 9444843070. E.Mail: [ramarajan60@gmail.com](mailto:ramarajan60@gmail.com)

Vadakalai, Naithruvakasyapam, Mirugaseersham, Nov 1985 5.4", B.Tech (EEE) software Engineer seeks BE MS, MBA, Qualified groom age below 28 years. [Ub11185@gmail.com](mailto:Ub11185@gmail.com), 044 – 42614143

Vadakalai, Vadhoolam, Thiruvadhirai Nov 1985, 5.2", doing MBA in Bangalore seeks BE MS / MBA qualified groom age upto 29 yrs, [sudhas02@yahoo.com](mailto:sudhas02@yahoo.com) 044 – 43534064

Vadakalai, Kousigam, Avittam 2nd Padam, Aug 1985, Fair 5.7", Employed Chennai BE Civil seeks MS/ MBA, well employed vadakalai groom. Contact : 9840312092 or 9445001927.

### **BRIDE WANTED**

Vadagalai, Kausika, Krittika, Padam -3, 18.May.1977, 5'7", B.Com. MBA ( Marketing), Family business 10 – 12 Lakhs p.a. seeks professionally qualified girl, contact : 022- 25062068 , 67554014 email – [kavikri@yahoo.com](mailto:kavikri@yahoo.com).

Vadagalai Athireya gothram Ashwini 1st padam Age 24 height 163cm B.Tech software MNC seeks well qualified well placed Bride groom 25 / 29 . Sudda Jatakam contact 9381745530 email [hema\\_seshadri43@yahoo.com](mailto:hema_seshadri43@yahoo.com)

சி. கண்ணன், வாதூல கோத்ரம் ரோஹிணி நக்ஷத்ரம், வயது 34, வருமானம் Rs.6,000 p.m. கல்வி SSLC வலது காது பிறவி ஊனம். முகவரி : S.R. கோபாலன், 31/7, முதல் மெயின்ரோடு, திருவேங்கட நகர், திருநின்றவூர் R.S. -602 204..

Thenkalai Gowthama gothram punarpoosam DOB 01.04.1982 height 5.8" M.A. (Mascom) employed Journalist premier news agency Rs.2,80,000/- p.a. seeks graduate employed Bride. kalai no bar Contact C.V.Srikumar Krishnan, 45, II Street, Sudarshan Nagar, Madambakkam, Chennai 600 073. Ph : 9940140819.

Vadakalai Kousigam Uthiradam IV Padam, Sep 1982, 5.10" (Slim) BE Employed Apollo Tyres Chennai Senior Executive Rs.30000/- Pm Seeks Good Looking Employed or not employed girl from a decent family. Contact 044 – 27695795 or 9444626800. Kalai no bar.

Vadakalai sadamarshanam Rohini oct 1979, 5.10", BE Employed HCL Chennai. Contact e.mail [tksrivatsan@gmail.com](mailto:tksrivatsan@gmail.com), ph : 22422847 seeks graduate vadakalai employment or unemployed from a decent family.

Vadakalai sadamarshanam chitra Kanni 34/180 / MCA employed pune 15 Lacs yearly seeks good looking graduate about 30 years preferably unemployed bride contact S.Sundararajan 28/31, Venugopalapuram. Chennai 600 114. ph: 22344808, 9884044808.

Vadakalai Vadhoolam Bharani 29/165, Integrated MS(IIT) MS (USA) presently working India for USA professionally trained violinist and vocalist seeking educated musically inclined bride. Contact : 28175615, 9444506615.

Vadakalai, athreyam, Uthiradam, 4th Padam, Sep 1982, 5.6", (Graduate) Dip holder (Comp Science) in French working in MNC at Bangalore, well settled fair complexion seeks employed / unemployed from a decent family. Contact : V.Kannan 9730069402

Vadakalai Athreyam Anusham July 1967 BE Employed in a chemical company. Sub Sect no bar seeks suitable alliance graduate preferable. Boy good in character. Contact : 044 – 2616 2832.

Vadakalai, Athreyam, Uthiradam June 1974, BABL well practicing seeks suitable bride. Graduate preferable Kalai no bar. Boy 5.9 tall handsome good habits. Contact : 044 – 26162832.

Vadakalai, Vadhoolam, Sadayam, 5.11", April 1982 MS Employed in US seeks Graduate / post graduate girl. Contact : 9500041951, email : [tsk51@rediffmail.com](mailto:tsk51@rediffmail.com) Girls working studying in USA Excuse.

Vadakalai, Moudgalyam, Pooradam, July 1980, 173Cms, BE(ME) ISRO Trivandrum Rs.45000/- Fair seeks vadakalai (preferred) Graduate employed or unemployed between 25 to

27 girl from a decent family. Contact : 9840364982, 09995085038.

Thenkalai Koundinyam Aswini June 1980 167cms, BPT Physio Therapist Apollo Hospitals Rs.25,000/- per month seeks employed girl from a decent family. Kalai no bar. Contact :V.N.Ramapriyan, 044 – 24511567, 9841896256, 9003170851.

Vadakai, Bharahwajam, Rohini, 5.1”, Sep 1984, Dip in 4 wheeler mech employed in TVS Wheels India Ltd earning Rs.15000/- pm. Seeks girl from decent family employed or unemployed. Contact : 9940336070 or 9940443400.

Vadakai, Vadhoolam, Purattadhi, 3rd Padam, BE Ms, working in USA Seattle Microsoft 26.06.78 5.7”, looking for Bride of good looking. 044 – 2498 7800, 9176614200.

Vadakai, Vadhoolam, Rohini, M.Sc, PhD, working in PSG College, Cbe, 04- 11 – 1982, 5.11”, looking for Bride of good looking 9940228240, 9840528969

Vadakai shadamarshanam Ayilyam 25.07.1979 170 cms, 9th Standard employed clerk Rs.4500/-pm suitable employed girl. Kalai no bar 9952081448.

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