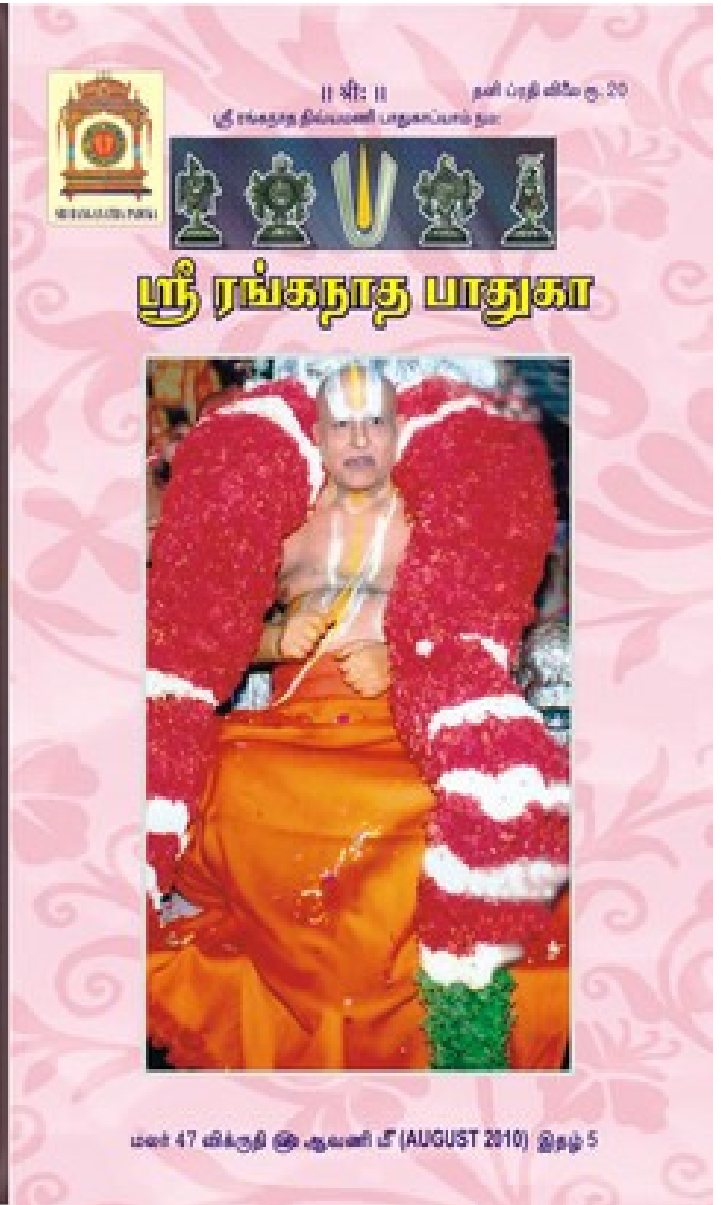


**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**



श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatāraḥ ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciram vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatīśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

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 Mahadeiskaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Bhghawathe Basyakaraya 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

ஸ்ரீமாதகா தேவியின் அநுக்ரஹம் காரணமாக
வேறு பாஷையிலும் ஸ்ரீரங்க நாத் மாதக
தெளிவாகிய நன்வகை. அம்மொழியுந்
தீர்த்தம் பொருளாந்நின்று கௌன்வதந்த
என்தாகவும் இன் தாகவும் இடுகீடும்.
வாசகர்கள் தங்கள் நன்வாதவர்களைத்
தொடர்நின்று நன்கு உணர்வதென்கினை
நாராயண ஸ்ரீமாதகை கினைவென்.
நாராயண! நாராயண!! நாராயண!!!

சுடர்
ஸ்ரீ ரங்க ராமானுஜயை:

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

Sri Paaduka Devi's anugraham is resulting in the publication of Sri Ranganatha Paadukaa in other languages; this is good. People of other languages will find it easy and interesting to understand the inner meanings. I recite the NaraayaNa smR^iti and bless the readers to continue their good patronage.

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

Signed by His Holiness Sri Rangaramanuja Mahadesikan

Sri Ranganatha Paadukaa Contents

Year: Vikruti Month: Avani
Malar 48 Idhazh 05

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AUGUST 2010

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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Sri Ranganatha Paadukaa (English)**

**Panchaanga sangraham
(Shri. u. vE. Vaduvor gaNapaati Desikaachaaryaar svaami, Srikaaryam)**

Avani	Date	Day	Details for Year Vikruti; Month Adi
1	Aug 17	Tue	Tuesday Sukla ashtami 28.11 visagam15.48 Simma ravi 22.41 soonya thithi , simma sanakaramana tharpananm
2	18	Wed	navami 26.40 anusham 15.51, siddha yogam, soonya thithi
3	19	Thurs	dhasami 26.20 kEttai 17.05, simma sukla dasami thithi
4	20	Fri	eakadhasi 27.19, moolam 19.34, sarva eakadhasi
5	21	Sat	dhwadhasi 29.52, pooradam 23.18, dhwadhasi thithi
6	22	Sun	thrayodhasi 32.52, uttaraadam 28.05, thrayodhasi thithi, Maha pradosham
7	23	Mon	chathurthasi 37.03, thiruvonam 33.45, chathurthasi thithi Rik upakarma Shravana vratham
8	24	Tue	pournami 41.48, avittam39.57, pournami thithi, yajur upakarmam
9	25	Wed	prathamai 46.48, sathayam 46.23, prathamai thithi Gaayathri japam
10	26	Thurs	Krishna thvitheeyai poorattadhi Srimath Vazhuthoor Andavan ThiruNakshthram, Srimath Therezhundur Andavan ThiruNakshthram
12	28	Sat	chathurthi 59.05, revathi 60.00 Srimath Thenpirai Andavan ThiruNakshathram
16	Sep 1	Wed	sapthami 01.55, karthikai 10.31, Janma Ashtami, Munithraya Vaigasana SriJayanthi
17	Sep 2	Thurs	Ashtami 0.23, Navami 57.19, Rohini 10.34, Sri Pancha raathra SriJayanthi
19	Sep 4	Sat	eakadhasi 49.25, thiruvadhirai 7.30, sarva eakadhasi
20	Sep 5	Sun	dhwadhasi 44.14, punarvasu 4.39, harivasaram 3.08
21	Sep 6	Mon	Poosam 1.14, ayilyam 56.09, maha pradosham
22	Sep 7	Tues	chathurthasi 32.41, makam 53.20, bhodaayana ammasvasai , krishnaankaaraka ammasvasaii
23	Sep 8	Wed	amavasyai 26.41, pooram 49.16, Dharba sagraham bhodayana ishti
24	Sep 9	Thurs	prathamai 20.46, uttaram 45.21, Srimath Mysore Andavan ThiruNakshathram , prathamai- thvitheeyai thithi dvayam
25	10	Fri	thvitheeyai 15.06, hastham 41.50, thrutheeyai thithi Sama Upakarma
31	16	Thurs	Navami 58.09, moolam 38.10, simma sukla navami thithi, Srimath Kadanthethi Andavan ThiruNakshthram

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Purattasi 1	Sep 17	Fri	Dhasami 60.00 pooradam 41.35, Kanyaa ravi, maatha pirappu , soonya thithi
2	18	Sat	Dhasami 0.23 uttaraadam 46.07, kanya sukla eakadhasi
3	19	Sun	eakadhasi 3.47, Thiruvonam 51.32, dhvadhasi thithi, sarva parivathana ekadasi
4	20	Mon	dhvadhasi 7.58, avittam maha pradosham

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

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

**Sri:
Andavan Ashramam News**

Srimath Veda Maarga pradhistaapanaacharya paramahamsethiyaadhi Srirangam Srimath Andavan (Srimushnam) SriRanga Ramaanuja Maha Desikan is observing his 22nd Chathurmasya vratha Sankalpam from Monday, 26th July 2010 camping (Thirumeni Paangudan) in Chennai Azhvaarpettai Ashramam, performing Sri Perumāḷ & Poorvacharya's Paadukai Araadhanam and is blessing the śiṣyas.

Large numbers of śiṣyas participate in the daily Araadhanai (prayer), receive tīrttam, prasaadam and get blessed.

Large number of śiṣyas, abhimanis, officials and important dignitaries are continuously coming with bhakthi and shraddhai to seek HH Srimath Andavan's blessings and receive mantraakshatai. As it is very special to seek Acharya's blessings during Chathurmasya vratha, many more śiṣyas are coming everyday. With great compassion, Srimath Andavan affectionately blesses them all and provides advice. As usual Srimath Andavan blesses sishyas with SamaaShrayaNam and Bharanyaasam.

Accepting the submission of Officials of TTD Information Center located in Thiyagaraya Nagar Chennai, Srimath Andavan visited the TTD Center on 10th July 2010. The Officials received Srimath Andavan with special honors. Srimath Andavan performed mangaLaasasanam to Padmavathy thayaar and Thiruvengadamudayaan. His Holiness inaugurated Vishnu Sahasranama classes there and blessed everyone.

On 26th July 2010, Srimath Andavan observed Chathurmasya Sankalpam at Chennai Ashramam. This is the 22nd Chathurmasya Sankalpam for His Holiness. Earlier in 2005 also Srimath Andavan observed His Sankalpam in Chennai Ashramam.

On the day of Sankalpam, HH performed Paadukaa Aradhanam and after abhigamanam prasaadam was distributed to every one, Srimath Andavan, proceeded for Mruth Sankrahanam around 9 AM. After BhuVarahar aaraadhanam and in the midst of vast presence of sishyas, Srimath Andavan proceeded for Holy hair removal ceremony at 10:30 AM. At about 1 PM, Vidhwaans performed upanyasam. seuquential Upanyasams were performed by Shri U.Ve. Natteri Kidambi Rajagopalachariyar, Shri U.Ve. Payyampaadi settlaur Srivathsangachar, Shri U.Ve. Veerapuram Krishnamaachar and Shri U.Ve. Veliyanallur Narayanachar. The special attributes of Munithraya Sampradaayam and how prakrutham Srimath Andavan is preserving and enhancing the muinthraya sampradayam were the detailed focus of the upanyasams. Ashramam was full of sishyas who were deeply immersed in the subject matter.

After Thirumudi vilakkam (Holy hair removal ceremony) Srimath Andavan completed

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

all procedures, performed mangalasanam of all Acharya Padukai, Sri Venugopalan, ThiruVengadamudaiyaan with Ashtalakshmi and came to stage with bright lusture. As sishyas were jubilant and while the vidwaans recited Pancha shanthi, Srimath Andavan performed Chathurmasya sankalpam and accepted divya desa maryadai. Garlands, parivaṭṭam-s [vastram wound around the head] etc had been brought as blessings by Bhaṭṭācārya-s from about fifty divya deśam-s. śrīmadāṇḍavan accepted all the blessings from Perumāḷ with great happiness; śiṣya-s were watching it all with folded hands exhibiting devotion to ācārya and Perumāḷ filling the hall with a flood of bhakti and happiness. After that Srimath Andavan blessed everyone with Anugraha Bhashanam for which the sishyas were waiting.

Srimath Andavan wonderfully recited Paduka Sahasra slokam and blessed the sishyas with Upanyaasam on svaami Desikan's devotion Padukai, Nammazhvaar and Acharyan. Srimath Andavan blessed all the sishyas of Desikar sampradayam.

The centenary celebration of the former Principal of Sri Ahobhila Mutt Sanscrit College Sri Kalyanapuram Ramaswamy Iyengar was celebrated at West Mambalam Ahobhila Madam Oriental School. The function was held on 30.07.2010. Srimath Andavan graced this occasion as per the respectful invitation offered by the Correspondent of this Institution Sri U.Ve. Vasudevachariar. The Correspondent, the Principal and the whole dignitaries of the School welcomed Srimath Andavan respectfully.

A trust in memory of Sri Ramaswamy Iyengar was instituted by Srimath Andavan and a liberal contribution to the corpus was also initiated with the blessings of Srimath Andavan. Sri Ramaswamy Iyengar's son donated Rs.15,000/- and Sri Vasudevachariar contributed Rs.10,000/- to the corpus fund. On behalf of this Trust as well Sri Vedantha Ramanuja Trust, Srirangam, Rs. 10,000/- was contributed for the prize distribution of those students who took part in Ramayana recitation contests.

Srimath Andavan blessed everyone with a very moving Anugraha bhashanam. In His address, Srimath Andavan respectfully acknowledged that He was the student of Sri Ramaswamy Iyengar and added that attending this function gave Him immense satisfaction and joy. Also, He recalled the greatness of Sri Ramaswamy Iyengar, his dedication towards that Institution, administrative capabilities, the ways in which he used to lead the teachers and students and the foresight with which he operated would stand as an example for everyone for ever.

The Dolai Utsavam for Sri Venu Gopalan was performed with Srimath Andavan's gracious presence at the residents of Sri Lakshmi Narasimhan of T. Nagar and Sri S. Raghunathan of R.A. Puram.

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From 21.07.2010 Wednesday onwards, every day at 7 PM, Srimath Andavan is blessing the audience with Baghavath Vishayam discourse (Kalaskhepam). In continuation with the earlier ones, now it is the 5th TEN, 9th chapter beginning with "Maanei Nokku Nalleer". The devotees come in large number to attend this and those who come are blessed to listen to Srimath Andavan of His lucid narration of the nuances of the great works of Azhwars and Acharyas with His powerful explanations and it was the most enjoyable experience.

Translation primary contributor: Shri. Raman Aravamudhan, Shri R.Santhana Varadan and Shri Venkatesh Srinivasan

Andavan Ashramam news from around the world

Srimathe Sri Rangaramanuja Maha Desikaya Namaha
Srimathe Sri Srinivasa Ramanuja Maha Desikaya Namaha
Srimathe Vedantha Ramanuja Maha Desikaya Namaha
Srimathe Srinivasa Maha Desikaya Namaha
Srimathe Nigamanth Maha Desikaya Namaha
Srimathe Bhagavathe Bhashyakaraya Maha Desikaya Namaha
Sri Ranganatha Parabrahmane Namaha: Sri Ranganatha Divya Mani
Padukabhyam Namaha

Sri Srimath Bhagawadh Bhashyakara Thadeeyaradana Trust
(Sri Rangam Srimath Andavan Asramam, Ring Road,
Thirumala 517 504. Phone : 0877-2277826)

Kshemam: Respectful salutations. At Thirumala there are two
Brahmothsavam celebrations this year for ThiruVengadamudayan – one
between Vikruthi Aavani 26th onwards (11.09.10) Saturday and Puratasi 3rd
(19.09.10) Sunday and the other between Puratasi 22nd (8.10.2010) Friday
and Puratasi 30th (16.10.2010) Saturday.

As usual, this year too, it is planned to celebrate Thadeeyaradanam on all the
ten days and there will be about 500 devotees expected to benefit by this.
Besides, there will be 1000 devotees for whom packed prasadam (variety
rice) will be distributed outside the Asramam.

Since there are two Brahmothsavams this year, all are requested to liberally
contribute to this mission either through cash/cheque/dd or through kind and
receive the blessings of ThiruVegadamudayan and our Srimath Andavan.
Contributions can be sent to Thirumala through Cheques or through ICICI
Bank anywhere favouring A/C Number 630901057172 through Pay-in-slips
favouring Thirupathi Branch Trust and such original chalans can be sent for
getting official receipts.

15.08.2010

As per Srimath Andavan's instructions
Trustees S.S.B.B.T. Trust, Thirumalai

**SRI. T.T. BRAHMOTHSAVAM
NAVARATHRI BRAHMOTHSAVAM
IMPORTANT FESTIVAL DETAILS**

11.9.2010	Sat	Brahmothsavam Begins	
08.10.2010	Fri		
15.9.2010	Wed	Garuda Seva	9.00 pm
12.10.2010	Tue		
16.9.2010	Thu	Golden Chariot	7.00 pm
13.10.2010	Wed		
18.9.2010	Sat	Rathothsavam	7.00 a.m
15.10.2010	Fri		
19.9.2010	Sun	Brahmothsavam ends	
16.10.2010	Sat		

Swami Koorathazvan Stamp

India Post had issued a special Postal cover on Swami Koorathazvan in Jan. 2010 on the occasion of Swamy's Millennium celebrations. The cover is a much sought after and a rare item of personal memorabilia to all Vaishnavaites. A limited reprint edition of the special cover is available. Those desirous to procure may please contact Cell : 98403-79288 or email:deeipasundar@gmail.com

The cost of one cover is Rs. 25/-, with Rs. 5 Postage stamp affixed thereon.

**Srirangam Srimath Andavan Ashramam,
Sripuram, Sheshadripuram, Bangalore**

In the recently constructed Srimadh Mysore Andavan SathamAna mahotsava memorial hall there is sufficient facility to conduct birthdays, upanayanam, seematham and other auspicious events. Separate facilities are available also for performing srAdha karyam such as mAsikam, Apthikam and susubham.

Please contact for requirements:

**Srirangam Srimath Andavan Ashramam,
Sripuram, Seshadripuram,
Bangalore-560020, phone: 2331 6812.**

Sri Desikan sARRumarai at Thiruppullani Ashramam

As per directions from Srimath Andavan, the Thirunakshathira celebration of Thirukudanthai Desikan will be held between 14.10.2010 and 16.10.2010. All are requested to participate. Those who want to contribute, may kindly forward to
Sri Karyam,
Srirangam Srimath Andavan Ashramam,
Thiruppullani – 623532

Pavithrothsavam in PURISAI SRI Village

Between 24.09.20 and 26.09.10, the Pavithrothsavam for Karia Manikka Varada Perumal will be celebrated. Devotees are requested to participate. Please send your contributions to Sri Karia Manikka Perumal Pavithrothsava Committee, No.16, Thulukkanam Street, old Mambalam, Chennai 600 033.

Temple Committee Members.

Srirangam Srimath Andavan Ashramam, KumbakoNam

Our newly constructed **KumbakoNam Ashramam** in **Pothamarai KuLa Street** (Golden Lotus Street) is equipped with rooms, A/C rooms, and good facilities at economical rates. Contact
**Srirangam Srimath Andavan Ashramam,
Pothamarai KuLa Street,
KumbakoNam, Tamilnadu.
Tel: 0435-2401185, 9442101185**

**Srirangam Srimath Andavan Ashramam
Oppliappan sanniti**

Our Srirangam Srimath Andavan Ashramam, at the Kovil Street has 6 rooms with A/C facilities at reasonable charges. **Contact:**
**The Manager, SriRangam Srimath Andavan Ashramam,
Sannidhi Street,
Oppiliappan Koil, Tirunageswaram P.O. Pincode - 612204.
Phone: 0435-2463138.**

**Srirangam Srimath Andavan Ashramam,
Coimbatore**

Coimbatore Ashramam, esataablished due to the divya anugraham of Srimath Andavan Sri RangaRamanuja Maha Desikan has very comfortable facilities to conduct upanayanam, marriages, seemantham and such auspicious festivals.

This place also has facilities to perform shraddham.

For details please contact **Tel: 0422-2222473, Mobile: 9444206473**

Srikaryam

**Srirangam Srimath Andavan Ashramam
Thirupullaani**

Our **Thirupullaani Ashramam** constructed due to the divya anugraham of H.H. Srimath Andavan has the comfort of Sethu yaathra devotees as its primary focus. It is equipped with large halls, rooms, Thirumadaipalli (austere cooking room) and tasty water to facilitate subha muhurtham functions. Contact

**Srirangam Srimath Andavan Ashramam,
1/138&140, South Ratha Street,
ThirupullaNi, Tamilnadu - 623 532.**

Tel: 04567-254247 Manager Sridhar: 99437 84885

**Srirangam Srimath Andavan Ashramam
Thiruvahindipuram - 607 401**

Our **Thiruvahindipuram Ashramam** has been renovated to provide all facilities. Marriage and other subha muhurtham functions can be done at reasonable charges. Group discounts are available. There are 4 AC rooms and 2 Non AC rooms with a total of 6 rooms. Food arrangements can also be made.

Contact

**Srirangam Srimath Andavan Ashramam,
Riverside Street (aathangarai veedhi),
Thiruvahindipuram, Kadalur, Tamilnadu - 607 401.
Tel: 04142-287276, 287050 Manager Cell: 94874-87050.**

Sri ViLakkoli Thooppul Vedantha Desikan Sravanam Trust

The Thirunakshathra uthsavam of Sri Desikan is as usual being celebrated at the birth place of Sri Desikan – Sri Thooppul - with the support and contributions from devotees of Sri Desikan between 7.10.2010 (Thursday) and 17.10.2010 for 11 days.

On all the days, there will be procession of deities in different styles of appearances in golden palanquin in the mornings and in Vahanams in the evenings with Thirumanjanams and twice a day Thadeeyaradanams.

The tenth day celebration on 16.10.2010 Saturday will be *sARRumarai* which culminates on Purattasi Thiruvonam Nakashathiram and on that day Sri Desikan will be on procession decked in Big Golden Palanquin of Deavdiraj Perumal and will come to offer his obeisance to Perarulalar with his folded hands.

The above Urthsavam as well the monthly Sravanam urthsavam with Thirumanjanam and processions – all these are performed through the trust formed by Vaikunta Vaasi Sri Dasarathy Swamy which is universally known. Keeping in view the inflationary conditions, devotees of Swamy Desikan, are requested to liberally contribute to Sri Vilakkoli Thooppul Vedantha Desikan Sravanam Trust, 15/6, Anaikatti Theru, Kancheepuram -1' for the well conduct of the festival and receive the blessings of the Acharyan.

This year Purattasi 3rd, falls on Sunday and that is Sravanam day. On that day, through the above trust, for Swamy Desikan and for Vilakkoli Emperuman there will be 1000 kalasabhishekam. Devotees are requested to participate.

**Establishment of Srirangam Srimath Andavan Ashramam at
TherAzhundur**

TherAzhundur is the Avathara Sthalam (holy birth place) of Srirangam Srimath NamAndavan Srimath Vedanta Ramanuja MahaDesikan and also one of the Divya Desams of Chola Nadu. Thirumangai Mannan has sung in praise of this place as “**aNiyaar azhundur**” and performed mangaLa saasanam.

As per our Acharyan’s Niyamanam, construction work for establishment of Andavan Ashramam is in progress, in TherAzhundur, along the banks of Gajendra Pushkarni. Our Acharyan has expressed His divya desire to observe his 23rd Chatur Maasya Sankalpam (2011) here.

In order to complete this project in a grand manner, it is estimated that a sum of Rs 40 lakhs will be required. Those who wish to donate are requested to send their checks / DD favoring **Srirangam Srimath Andavan Ashramam** to **Srirangam Srimath Andavan Ashramam**, 31, Desikachari Road, Azhwarpet, Chennai-600004.

As per Srimad Andavan’s Niyamanam
Vaduvor Veeravalli GaNapadi
Srinivasa Desikachariyar, Srikaryam

**Srimathe RangaRamanuja Maha Desikaya Namaha
Establishment of Kovanoor Sri PeriAndavan Sanniti**

As per the divine desire and directions of His Holiness Srimath Andavan, separate sanniti for Srimath PeriAndavan is to be established in Sri VaradaRajar temple located in Kovanoor, which is located about 10 K.M of Naachiyaar kovil of Chozha naadu.

It is estimated that this kaimkaryam (to establish the Sanniti) will require funds of about Rs 5 lakhs.

Those who wish to participate in this kaimkaryam are requested to send their checks / DD favoring **Srirangam Srimath Andavan Ashramam** to **Srirangam Srimath Andavan Ashramam**, 31, Desikachari Road, Azhwarpet, Chennai-600004.

As per Srimad Andavan’s Niyamanam
Srikaryam

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
21 June 2010 to 20 July 2010**

Date	Poorvacharya Sanniti	Sishya's details
26.06.10	Srimath Kadandethi Andavan	Sri U.Ve. V Kannan, Thiruninravoor
11.07.10	Srimath Thirukudanthai Andavan	Sri U.Ve. R Kannan, Bangalore
13.07.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Srivisaranga Ramesh, Sri. U.Ve. Rajagopal (Kovai)
15.07.10	Srimath ChinnaAndavan	Sri U.Ve. V Kannan, Thiruninravoor
15.07.10	Srimath PeriAndavan	Sri.U.Ve. R. Srinivasan
18.07.10	Srimath PeriAndavan	Smt. Meera, Thiruvanaikoil
20.07.10	Srimath Thirukudanthai Andavan Srimath Aakoor Andavan	Smt. Jayalakshmi, Chennai

With the blessings of Srimath Andavan, the list of devotees offering Thirumanjanam is growing. Those who are desirous of offering Thirumanjanam to each of the eight Poorvachariars who are adoring our Srirangam Ashramam can remit Rs.400/- per Acharya through Money Order or Cheque addressed to The Manager, Srirangam Srimath Andavan Ashramam, Melur Road, Srirangam, Trichy-6

Besides, the Thirunakshathira Kainkaryam for Poorvachariars is costing Rs.3500/-. The Thadeeyaradanam is costing Rs.18,000/- Ashrama devotees who want to participate in these holy deeds may send their remittances to the address appearing through Cheque/DD/MO and both receipts and prasadam will be sent to them.

Manager
R.Sampath Kumar
Ph: 9940559470 (India)

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

**Srimathe Sri Ranga Ramanuja Maha Desikaya Namakha
Sri Srimath Bhagavath Bhashyakara Thathiyaradhanai Trust
Srirangam Srimath Andavan Ashram
Ring Road, Tirumala-517 504**

List of Donors donated Rs.10000/= for CORPUS FUND Thathiyaradhanai JULY-2010	Amount in Rs
Sri. P.K.Balasubramaniam, COIMBATORE.	10000.00
Sri. Srinivasa Krishana, CHENNAI-90.	10000.00
Sri. M. Chandra Mouli, TRICHY-17.	10000.00
Sri. R. Soundara Rajan. Secundrabad-56.	10000.00
Sri. K. S. Varadachar, Bangalore-106	10000.00
Sri. K.S.Varadachar, Bangalore-106	10000.00
Sri. V. Veera Raghavan, Chennai-63.	10000.00
Sri. S.R. Parthasarathy, Chennai-79.	10000.00
Sri. S.R. Parthasarathy, Chennai-79.	10000.00
Sri. K.V. Gopalakrishna, Bangalore-3	10001.00
Total	100001.00

List of Donors donated Rs.2000/= for Special Thathiyaradhanai July-2010	
SRI. V.R. Raghunathan,Chennai	2000.00
SRI. R.Venkatesh. Chennai	2000.00
Dr.R. Srinivasa Raghavan, Chennai-90	2000.00
SRI. Radhakrishnan.Bangalore-3	2000.00
SRI. D. Seshadri, Trichy.	2000.00
SRI. R. Chellppa, Salem.1	2000.00
SRI. K. Venkatesh, Bangalore-61.	2000.00
SRI. P. Anantharaman, Kumbakonam.	2000.00
SRI. P.N. Ramn Sridharan, Chennai-33	2000.00
SMT. Suchitra Devarajan. Chennai-24	2000.00
SRI. S.T. Srinivasan. Chennai	4000.00
Total	24,000.00

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

**Srimathe Sri Ranga Ramanuja Maha Desikaya Namakha
Sri Srimath Bhagavath Bhashyakara Thathiyaradhanai Trust
Srirangam Srimath Andavan Ashram
Ring Road, Tirumala-517 504**

List of Donors donated Rs.1000/= for outside Prasadham Month of JULY-2010	Amount in Rs
Sri. N.C. RAMESH," CHENNAI-35	1000.00
SMT. MALA VENKATAKRISHNAN.MUMBAI -76.	1000.00
SRI. R. RENGARAJAN. CHENNAI-24.	1000.00
SRI. B.M.L. SUNDAR. CHENNAI-61.	1001.00
Dr. KANNAN. MUMBAI-16.	1001.00
SRI. RAMESH RAMANUJAM.CHENNAI-28.	1000.00
SRI. R. VENKATESH.CHENNAI-41	1000.00
NATHAMUNI SRI. R. SRINIVASAN.KALYANAPURAM	1000.00
SRI. L. ANANTHASRINIVASAN. CHENNAI-24.	1000.00
SRI. HARSHA CHAKRAVARTHY, CHENNAI-41	1000.00
SMT. SHATHA RAJAGOPAL," MYSORE-11.	1000.00
SMT. VASUNDHARA. MYSORE.-11.	1000.00
Total	12002.00
SMT. ROOPA CHAKRAVARTHY," MYSORE.	1000.00
SRI. S. SAMPATH KUMAR," BANGALORE-41.	1000.00
SRI. R. ARAVAMUDHAN. CHENNAI-117.	1001.00
SRI. NARAYANAN. CHENNAI-59	1000.00
SRI. D. RAJA SHUNMUGAM.SALEM-637 302.	1000.00
SRI. S. DEVANATHAN & SMT. POOMAGAL.;CHENNAI-44	1000.00
SRI.K.R. RAJU, COIMBATORE	1000.00
SMT. VEDAVALI, CHENNAI-33.	1000.00
SRI. B.T. RENGANATHAN,CHINNA KANCHEEPURAM	1000.00
SRI. K. MOHAN.CHINNA KANCHEEPURAM.	1000.00
SRI. NAREN DEVANATHAN. CHENNAI-17.	1000.00
SRI. DEVANATHAN & URMILA, CHENNAI-17.	1000.00
Grand Total	24,003.00

Sreemathe RangaRamanuja MahaDesikaya Namaha

This is an announcement received from H.H. Srimath Andavan from the camp site in Chennai. 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 of 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 of our sishyas and abhimaanees to contribute an amount of Rs. 1000/= only, by way of a cheque/ D.D./money order/ or 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.

Srikaryam,
Srirangam Srimath Andavan Ashramam.
Camp; Chennai

Translation primary contributor: Shri. Raman Aravamudhan, Shri Venkatesh Srinivasan and Shri R.Santhana Varadan

**Srimate RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

śrīḥ
śrimate śrīnivāsa mahādeśikāya namaḥ
śrimate vedanta rāmānuja mahādeśikāya namaḥ

śrīraṅgam śrīmadāṇḍavan's blessing words

Periya Tirumozhi 11.3.5

tammaiye nālum vaṇaṅgit tozhuvārkkut
tammaiye yokka aruḷseyva rādalāl
tammaiye nālum vaṇaṅgit tozhudīraiñjit
tammaiye paṛṛā manattenṛum vaittōmē |

Meanings for difficult words: nālum = everyday; vaṇaṅgi = restrict the body with humility; tozhuvār = fall on the ground and prostrate; iṛaiñji = pray; okka = equivalent to; paṛṛā = as a means; manat tenṛum vaittōmē = we meditated thus.

Introductory note:

Emperumān's nature is to award a status equivalent to His to those who pray to and worship Him as prāpya [the ultimate goal to be reached] and prāpaka [the means to attain that goal]. So, we also worship Him thus every day. In this song, the nāyikā says that it is certain that we will benefit.

Substance of the pāsuraṁ:

Since the Lord provides equivalent status to those who pray to Him daily, we are also steadfast in our thinking that He Himself is the means for performing the act of the daily prayer and worship to Him.

Explanation of the pāsuraṁ:

(tammaiye aruḷseyvar ādalāl)

tammaiye – is an expansion of 'एकम् - ekam'. nālum =implies that there is no break. “vaṇaṅgi tozhuvār” denotes bhakti coupled with prapatti. “tammaiye okka aruḷseyvār” reminds us of śāstric statements like “परमं साम्यमुपैति -

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

paramaṁ sāmyamupaiti”, “सोश्रुते सर्वान् कामान् सह - sośrute sarvān kāmān saha”, “भोगमात्र साम्याल्लिङ्गाच्च - bhogamātra sāmyāllīṅgācca” and “जगद्ध्यापावर्जम् - jagadvyāpāvarjam”.

(tammaiyēvaittōmē)

It is very definite that everything will happen as per तत्कृतुन्यायम् - tatkratunyāyam [a vedāntic principle that what one thinks one becomes or attains] We have taken a stand as per mokṣa śāstram-s which say that He is prāpyam and prāpakam.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

Paramahansa Vaani
|| Srimathe Ramanujaya Namaha ||
|| Srimathe Nigamantha Mahadesikaya Namaha ||

Lets us understand the blemishless intelligence of our ancestors!
Please come, Please come !!

एकादशैव विज्ञेयाः द्वादशदित्यसंभवाः ।

सूर्यवर्चनिरीक्षास्ते तेजोधातुमया ग्रहाः ॥

ekAdashaiva viGYeyAH dvAdashadityasaMbhavAH
sUryavarchanirIkShAste tejodhAtumayaA gruhAH

The eleven gruhas that were formed from the twelve Adityas should be known as the planetary objects that has the brightness like the sun and the source for immense energy.

दक्षयज्ञे तु रुद्रस्य क्रोधादन्ये तु निस्स्रुताः ।

भीमरूपा दशैकश्च ज्वालाङ्कुशधराः ग्रहाः ॥

dakShayaGYe tu rudrasya krodhAdanye tu nissrutAH |
bhImarUpA dashEkaScha jvAlAA~NkushadharAH gruhAH ||

There are other 11 gruhas who have a dreadful composition. Those were formed due to the anger of Rudran during Dakshan's yagya. Fire blazes inside these planetary objects in the shape of ankusa - a stick.

सप्त पैतामहास्त्वन्ये तिर्यग्गाः जर्जरग्रहाः ।

शिखास्त्रुजन्तो वितताः तन्तुशुक्लपटोपमाः ॥

sapta pEtAmahAstvanye tiryaggAH jarjaragrahAH |
shiKAssrujanto vitatAH tantushuklapaTopamAH ||

There are seven gruhas that are considered as sampandis (father-in-law of son or daughter) of grandfather devatas. They are broad and could move in cross directions. They look like objects made of a cloth with pure white strands of thread.

स्वेतकेतव इत्यन्ये व्याख्याताः दशपञ्च च

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

svetaketava ityanye vyAKyAtAH dashapa~ncha cha

There are another 15 gruhas that is called Sveta Ketus.

उद्दालकर्षिपुत्रास्ते नीचैर्विभ्रान्तमन्दलाः ।

ते स्युः श्वेत शिखाः सर्वे सौम्याः कान्तास्तनुप्रभाः ॥

uddAlakarShiputrAste nlchE rvibhrAntamanDaIAH

te syuH shveta shiKAH sarve sOmyAH kAntAstanuprabhAH

The gruhas mentioned above are the sons of Udhdhoolaka Maharshi. They have bright hallows revolving downwards. They all look beautiful, have sharp brightness and have bright white blaze. They all do good deed to others and have a good effect on others.

अष्टादशेन्दुना सार्धं मथ्यमाने पुरामृते ।

केतवः कुन्दपुष्पाभाः क्षीरोधनभसि स्मृताः ॥

aShTAdashendunA sArdhaM mathyamAne purAmRRite |

ketavaH kundapuShpAbhAH kShIrodhanabhasi smRRitAH ||

निरश्मयश्च विशिखाः महाकायाः निरर्चिषः ।

रौप्यकुम्भनिभाः सौम्याः गृहाः स्युः इति तेजसः ॥

nirashmayaScha vishiKAH mahAkAyAH nirarchiShaH |

rOpyakumbhanibhAH sOmyAH gRRihAH syuH iti tejasaH ||

When nectar was churned out from the cosmic ocean, 18 gruhas appeared along with moon. They are named as Ketus. They have a color like that of Jasmine flower. They don't have brightness or the blaze. They emit a cool radiance, have a shape like a silver kudam (a round vessel), look beautiful and are related to the moon.

Transliteration & Translation primary contributor: Shri. Shyam Sundar Srinivasan

śriḥ

śrimate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāmṛtam

śrīmad tirukkuṇḍandai āṇḍavan's
śrīmadrāmāyaṇa upanyāsam – August 2010
(upanyāsam dated August 23, 1972)

By Sri u.ve. Natteri Kidambi Rajagopalachariyar
(Editor of śrī raṅganātha pādukā)

श्रीमद् वेदवतम्स लक्ष्मणमुनेः प्राप्तागमान्त द्वयं

तेन श्रीरघुपुङ्गवाङ्घ्रि युगले न्यस्तात्म रक्षाभरम्।

श्रीमद् श्रीनिधि योगिवर्य कृपया लब्दाब्ज चक्राङ्गनं

वन्दे शान्ति विरक्ति पूर्णम् अनगं श्रीरङ्गनाथं गुरुम्॥

śrīmad vedavavatamsa lakṣmaṇamuneḥ prāptāgamānta dvayaṁ
tena śrīraghupuṅgavāṅghri yugaḷe nyastātma rakṣābharam |
śrīmad śrīnidhi yogivarya kṛpayā labdābja cakraṅganam
vande śānti virakti pūrṇam anagam śrīraṅganātham gurum | |

दिशन्तु मे देव सदा त्वदीयाः दया तरङ्गानुचराः कटाक्षाः।

श्रोत्रेषु पुम्साम् अमृतं क्षरन्तीं सरस्वतीं सम्श्रित कामधेनुम्॥

diśantu me deva sadā tvadīyāḥ
dayā taraṅgānucarāḥ kaṭākṣāḥ |
śrotreṣu pumsām amṛtam kṣarantīm
sarasvatīm samśrita kāmadhenum | |

कमप्यनवधिं वन्दे करुणा वरुणालयम्।

वृषशैल तटस्थानां स्वयं व्यक्तिम् उपागतम्॥

kamapyanavadhiṁ vande karuṇā varuṇālayam |

**Srimate RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

vṛṣaśaila taṭasthānām svayaṁ vyaktim upāgatam । ।

अकिञ्चन निधिं सूतिम् अपवर्गं त्रिवर्गयोः ।

अञ्जनाद्रीश्वर दयाम् अभिष्टौमि निरञ्जनाम् ॥

akiñcana nidhiṁ sūtim apavarga trivargayoḥ ।
añjanādriśvara dayāṁ abhiṣṭaumi nirañjanām । ।

वन्दे तं यमिनां धुरन्धरमहं मानान्धकार दृहा

पन्थानं परिपन्थिनां निज दृशा रुन्धानम् इन्धानया ॥

दत्तं येन दया सुधाम्बुनिधिना पीत्वा विशुद्धं पयः ।

काले नः करिशैलकृष्ण जलदः काङ्क्षाधिकं वर्षति ॥

vande taṁ yamināṁ dhurandharamahaṁ mānāndhakāra dṛhā
panthānaṁ paripanthināṁ nija dṛśā rundhānam indhānayā । ।
dattaṁ yena dayā sudhāmbunidhinā pītvā viśuddhaṁ payaḥ ।
kāle naḥ kariśailakṛṣṇa jaladaḥ kāṅkṣādhikāṁ varṣati । ।

पिता महस्यापि पितामहाय प्राचेतसादेश भलप्रदाय ।

श्री भाष्यकारोत्तम देशिकाय श्रीशैलपूर्णाय नमो नमस्तात् ॥

pitā mahasyāpi pitāmahāya prācetasādeśa bhalapradāya ।
śrī bhāṣyakārottama deśikāya śrīśailapūrṇāya namo namastāt । ।

दिव्यस्थानात् त्वमिव जगतीं पादुके गाहमाना ।

पादन्यासं प्रथममनगा भारती यत्र चक्रे ॥

योगक्षेमं सकल जगतां त्वय्यधीनं स जानन् ।

वाचं दिव्यां दिशतु वसुधाश्रोत्र जन्मा मुनिर् मे ॥

divyasthānāt tvamiva jagatīṁ pāduke gāhamānā ।
pādanyāsaṁ prathamamanagā bhāratī yatra cakre । ।
yogakṣemaṁ sakala jagatāṁ tvayyadhīnaṁ sa jānan ।
vācaṁ divyāṁ diśatu vasudhāśrotra janmā munir me । ।

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

आरुह्य कविताशाकां वन्दे वाल्मीकि कोकिलम् ॥

kūjantaṁ rāmarāmeti madhuraṁ madhurākṣaram |
āruhya kavitaśākāṁ vande vālmiki kokilam | |

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यश्शोकवह्निं जनकात्मजायाः ।

आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिः आज्ञनेयम् ॥

ullaṅghya sindhoḥ salilaṁ salilaṁ
yaśśokavahniṁ janakātmajāyāḥ |
ādāya tenaiva dadāha laṅkāṁ
namāmi taṁ prāñjaliḥ āñjaneyam | |

वैदेही सहितं सुरद्रुमतले हैमे महामण्डपे

मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।

अग्रे वाचयति प्रपञ्जन सुते तत्त्वं मुनिभ्यः परं

व्याख्यान्तं भरतातिभिः परिवृतं रामं भजे श्यामळम् ॥

vaidehī sahitaṁ suradrumatale haime mahāmaṇḍape
madhye puṣpakamāsane maṇimaye vīrāsane susthitam |
agre vācayati prapañjana sute tattvaṁ munibhyaḥ paraṁ
vyākhyāntaṁ bharaatātibhiḥ parivṛtaṁ rāmaṁ bhaje śyāmaḷam | |

kaṛpār irāmapirānayallāl maṛṛum kaṛparō
puṛpā mudalāp pulleṛumbādi onṛinṛiyē
naṛpāl ayottiyil vāzhum carācaram muṛṛavum
naṛpālukkuyttanan nānmuganār peṛṛa nāṭṭulē

Bharata left the kingdom of Kekaya after taking leave of his grandfather and uncle.
His grandfather says:

गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया ।

मातरं कुशलं ब्रूयाः पितरं च परन्तप ॥

gaccha tātānujāne tvāṁ kaikeyī suprajāstvayā |
mātaraṁ kuśalaṁ brūyāḥ pitaraṁ ca parantapa | |

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

(Ayodhyā.70.17)

He grants Bharata's leaving. It has been twelve years since he came. Which grandfather keeps a grandson for twelve years these days?

समा द्वादश तत्राहं राघवस्य निवेशने।

भुञ्जाना मानुषान् भोगान् सर्व कामसमृद्धिनी ॥

samā dvādaśa tatrāham rāghavasya niveśane |
bhuñjānā mānuṣān bhogān sarva kāmasamṛddhinī | |

(Sundara.33.17)

Pirāṭṭi talks about her living in the palace for twelve years. Bharata stayed for those twelve years in his uncle's palace. Will anyone stay in an uncle's place for twelve years? Will an uncle let one stay like that? Because he was a king, he let Bharata stay. Can poor people like us handle that? Why?

Grandfather says, "Go! kaikeyī suprajās tvayā – Kaikeyī has gotten herself a good son. Kaikeyī is my daughter. Because of you, she became a mother with a good son. Tell her that I inquired about her welfare. Tell your father also that I asked about him.

purohitam ca kuśalam – convey my inquiries about your purohitar – family priest – Vasiṣṭha. (ācārya - In those days, ācārya was also thought of as part of the family).

पुरोहितं च कुशलं ये चान्ये द्विजसत्तमाः।

तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ ॥

purohitam ca kuśalam ye cānye dvijasattamāḥ |
tau ca tāta maheṣvāsau bhrātarau rāmalakṣmaṇau | |

(Ayodhyā.70.18)

Pass on my inquiries to all the brahmaṇa-s and to Rāma and Lakṣmaṇa."

He gives a lot of gifts to Bharata.

तस्मै हस्त्युत्तमान् चित्रान् कम्बळानजिनानि च।

अभि सत्कृत्य कैकेयो भरताय धनं ददौ ॥

tasmai hastyuttamān citrān kambalānajināni ca |
abhi satkṛtya kaikeyo bharatāya dhanam dadau | |

(Ayodhyā.70.19)

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रुक्मनिष्कसहस्रे द्वे षोडशाश्च शतानि च।

rukmaniṣkasahasre dve ṣoḍaśāśva śatāni ca ।

(Ayodhyā.70.20)

He presents elephants, paintings, rugs, kṛṣṇnājīnam-s [deer skin], all kinds of wealth, rukmaniṣkasahasre dve, gold, one thousand six hundred horses, lot of money etc.

Isn't it enough that Bharata ate for twelve years? The grandfather gives all these gifts also.

सत्कृत्य कैकयीपुत्रं केकयो धनं आदिशत्।

satkṛtya kaikayīputraṁ kekayo dhanam ādiśat ।

(Ayodhyā.70.20)

He has eaten for twelve years there. Even then, the grandfather gives him more.

ऐरावतान् ऐन्द्रशिरान् नागान्वै प्रिय दर्शनान्।

खरान् शीघ्रान् सुसंयुक्तान् मातुलोस्मै धनं ददौ ॥

airāvatān aindraśirān nāgānvai priya darśanān ।

kharān śīghrān susamyuktān mātulosmai dhanam dadau । ।

(Ayodhyā.70.22)

अन्तःपुरेतिसंवृद्धान् व्याघ्रवीर्यं बलोपमान्।

दंष्ट्रायुधान् महाकायान् शुनश्चोपायनं ददौ ॥

antaḥpuretisamvṛddhān vyāghravīrya balopamān ।

daṁṣṭrāyudhān mahākāyān śunaścopāyanam dadau । ।

(Ayodhyā.70.23)

He gives several animals for the sake of protection. What is the one that pounce on visitors in the houses of 'big' people? "alsheshan"? Yes! He gives that also!

antaḥpuretisamvṛddhān vyāghravīrya balopamān ।

He gives animals that are equivalent in strength to tigers, daṁṣṭrāyudhān – those that eat with the strong, dense corner teeth, mahākāyān – those with big bodies; śunaśca upāyanam dadau. Don't these dogs need to be fed?!

स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत।

भरतः केकयीपुत्रो गमनत्वरया तदा ॥

sa dattaṁ kekeyendreṇa dhanam tannābhyanandata |
bharataḥ kekeyīputro gamanatvarayā tadā | |

(Ayodhyā.70.24)

Bharata does not feel happy looking at all these gifts.

His heart is consumed with worries.

बभूव ह्यस्य हृदये चिन्ता सुमहती तदा।

त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात् ॥

babhūva hyasya hrdaye cintā sumahatī tadā |
tvarayā cāpi dūtānām svapnasyāpi ca darśanāt | |

(Ayodhyā.70.25)

These messengers are asking him to leave immediately. He has had a bad dream also. So, Bharata is not happy in his heart at all.

स स्ववेश्म अभ्यतिक्रम्य नरनागाश्च संवृतम्।

प्रपेदे सुमहत् श्रीमान् राजमार्गम् अनुत्तमम् ॥

sa svaveśma abhyatikramya naranāgāśva saṁvṛtam |
prapede sumahat śrīmān rājamārgam anuttamam | |

(Ayodhyā.70.26)

Bharata goes inside to his allocated room and takes all his belongings and leaves in the chariot on the royal highway.

बलेन गुप्तो भरतो महात्मा सहायकस्यात्मसमैरमात्यैः।

आदाय शत्रुघ्नम् अपेतशत्रुः गृह्याद्ययौ सिद्ध इवेन्द्रलोकात्।

balena gupto bharato mahātmā

sahāryakasyātmasamairamātyaiḥ |

ādāya śatrughnam apetaśatruḥ gr̥hyādyayau siddha ivendralokāt |

(Ayodhyā.70.30)

Bharata starts from the Kekaya king's palace.

How does it look? It looks like a person leaving from indra lokam to go to the higher

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lokams.

siddha ivendralokāt |

स प्राङ्मुखो राजगृहात् अभिनिर्याय राघवः ।

ततः सुदामां द्युतिमान् संतीर्यावेक्ष्य तां नदीम् ॥

sa prāṅmukho rājagr̥hāt abhiniryāya rāghavaḥ |
tataḥ sudāmān dyutimān saṁtiryāvekṣya tān nadīm | |

(Ayodhyā.71.1)

They start towards Ayodhyā and cross several rivers and they travel very fast.

भरतः क्षिप्रमागच्छत् सुपरिश्रान्तवाहनः ॥

वनं च समतीत्याशु शर्वर्याम् अरुणोदये ।

bharataḥ kṣipramāgacchat supariśrāntavāhanaḥ | |
vanaṁ ca samatītyāśu śarvaryām aruṇodaye |

(Ayodhyā.71.17,18)

Bharata arrives at Ayodhyā in seven days. He comes around sunrise time. He looks at the Ayodhyā city that has been created by Manu.

अयोध्या दृश्यते दूरात् सारथे पाण्डुम्रित्तिका ॥

यज्वभिर्गुण सम्पन्नैः ब्राह्मणैर् वेद पारगैः ।

भूयिष्ठं ऋद्धैः आकीर्णा राजर्षिवरपालिता ॥

अयोध्यायां पुरा शब्दः श्रूयते तुमुलो महान् ।

समन्तान्नरनारीणां तमद्य न श्रुणोम्यहम् ॥

ayodhyā dṛśyate dūrāt sārathe pāṇḍumrittikā | |
yajvabhirguṇa sampannaiḥ brāhmaṇair veda pāragaiḥ |
bhūyiṣṭhaṁ ṛddhaiḥ ākīrṇā rājarṣivarapālītā | |
ayodhyāyām purā śabdaḥ śrūyate tumulo mahān |
samantānnaranārīṇām tamadya na śruṇomyaham | |

(Ayodhyā.71.20-22)

The chariot is running. The drivers are directing the horses and going very fast. The horses are panting for breath. Their tongues are drooping. Bharata calls śatrughna and says, "The place used to be filled with sounds of ladies and men

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(ācāryan - not the sounds of fight, but talking sound!). Ayodhyā is very silent”.

उध्यानानि च सायाहे क्रीडित्वोपरतैरैः ।

समन्तात् विप्रधावद्भिः प्रकाशन्ते ममान्यथा ॥

तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः ।

अरण्यभूतेव पुरी सारथे प्रतिभाति मे ॥

udhyānāni ca sāyāhne krīḍitvoparatairnaraiḥ ।
samantāt vipradhāvadbhiḥ prakāśante mamānyathā । ।
tānyadyānurudantīva parityaktāni kāmibhiḥ ।
araṇyabhūteva purī sārathe pratibhāti me । ।

(Ayodhyā.71.23,24)

Bharata calls the chariot driver and asks, “Ayodhyā has never been like this! What a surprise! There will be couples sleeping on the red cement benches in the parks and would wake up in the morning and go home in chariots or horses. The sounds created by those scenes would be so nice; I cannot see anything now.

न ह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः ॥

निर्यान्तो वाऽभीयान्तो वा नरमुख्या यथापुरम् ॥

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च ।

na hyatra yānairdṛśyante na gajairna ca vājibhiḥ । ।
niryānto vā'bhiyānto vā naramukhyā yathāpuram । ।
udyānāni purā bhānti mattapramuditāni ca ।

(Ayodhyā.71.24,25)

All the citizens would so happy. There will always be folks riding on elephants, horses and other vehicles. Those are not to be seen.

चन्दनागरु संपृक्तो धूमसंमूर्च्छितोऽतुलः ।

प्रवाति पवनः श्रीमान् किं नु नाद्य यथापुरम् ॥

candanāgaru saṁpṛkto dhūmasaṁmūrchito'tulaḥ ।
pravāti pavanaḥ śrīmān kiṁ nu nādya yathāpuram । ।

(Ayodhyā.71.28)

How jubilant and pleasant all the citizens will be! They will all be traveling hither and

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thither on elephants and horses. We cannot see anything now.

candanāgaru saṁprkto dhūmasaṁmūrchito'tulaḥ |
pravāti pavanaḥ śrīmān kiṁ nu nādyā yathāpuram | |

In the early mornings, sandalwood water would be sprinkled on the streets. The breeze will be carrying that smell; I cannot smell that now (ācāryan - In those days, it seems sandalwood water will be sprinkled on the streets; in these present days, there is no water even in the Kūvam river. Eaglewood – agil logs will be burnt so that a good smell will permeate the air).

निमित्तान्यमनोज्ञानि तेन सीदति मे मनः।

सर्वथा कुशलं सूत दुर्लभं मम बन्धुषु ॥

nimittānyamanojñāni tena sīdati me manaḥ |
sarvathā kuśalaṁ sūta durlabhaṁ mama bandhuṣu | |

(Ayodhyā.71.30)

What is this, driver? You are driving without uttering a word? I feel so distressed looking at all this. I am not sure if I am going to hear any good words in the city! It looks odd when I see all the bad omens. This city looks like how the books describe - a city, without its king!

श्रुता नो यादृशाः पूर्वं नृपतीनां विनाशने।

आकारांस्तानहं सर्वान् इह पश्यामि सारथे ॥

संमार्जन विहीनानि परुषाण्युपलक्षये।

असंयतकवाटानि श्रीविहीनिनानि सर्वशः ॥

बलिकर्म विहीनानि धूपसम्मोदनेन च ॥

śrutā no yādṛśāḥ pūrvam nṛpatinām vināśane |
ākārāṁstānahaṁ sarvān iha paśyāmi sārathe | |
saṁmārjana vihināni paruṣāṅnyupalakṣaye |
asaṁyatakavāṭāni śrīvihīnināni sarvaśaḥ | |
balikarma vihināni dhūpasammodanena ca | |

(Ayodhyā.71.36-38)

None of the house entrances have been brushed and cleaned. The kōlam-s [ornamental designs made on the floor with rice flour] are not decorating the fronts of the houses. There is no incense smell.

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Peoples' faces are not bright. It looks like none of them have been eating.

अनाशितकुटुम्बानि प्रभाहीन जनानि च।

अलक्ष्मीकानि पश्यामि कुटुम्बिभनान्यहम् ॥

anāśitakuṭumbāni prabhāhīna janāni ca |
alakṣmīkāni paśyāmi kuṭumbibhanānyaham | |

(Ayodhyā.71.38)

None of the families seem cheerful.

अपेत माल्य शोभानि ह्यसंमृष्टाजिराणि च।

देवगाराणि शून्यानि न चापान्ति यथापुरम् ॥

apeta mālya śobhāni hyasaṁmrṣṭājirāṇi ca |
devagārāṇi śūnyāni na cāpānti yathāpuram | |

(Ayodhyā.71.39)

There is no lamp even in the temples. How unjust this is? They have not cleaned the house fronts.

apeta mālya śobhāni hyasaṁmrṣṭājirāṇi ca |
devagārāṇi śūnyāni | |

(Acāryān - Temples for devata-s existed even in tretā yugam).

देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठ्यः तथाविधाः।

माल्यापणेषु राजन्ते नाद्य पण्यानि वै तथा ॥

devatārcāḥ praviddhāśca yajñagoṣṭhyaḥ tathāvidhāḥ |
mālyāpaṇeṣu rājante nādya paṇyāni vai tathā | |

(Ayodhyā.71.40)

Look! Snack stalls would be normally be open during early morning hours! No tea shop is open (ācāryān – that is a special attraction! The snack stall owner would be selling snacks burning a petromax lantern!)

दृश्यन्ते वणिजोऽप्यत्र न यथापूर्वमद्य वै।

ध्यान संविग्रहदया नष्टव्यापारयन्त्रिताः ॥

dr̥śyante vaṇijo'pyatra na yathāpūrvamadya vai |
dhyāna saṁvignahr̥dayā naṣṭavyāpārayantritāḥ | |

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(Ayodhyā.71.41)

It is so disheartening to look at merchants.

I feel like crying when I look at these faces. Birds like pigeons used to make noises during early mornings from the temple tower gates. I don't see even those birds.

सस्त्रीपुंसं च पश्यामि जनमुत्कण्ठितम् पुरे।

sastrīpuṁsaṁ ca paśyāmi janamutkaṅṭhitam pure ।

(Ayodhyā.71.43)

None of the people I see now seem to be in high spirits.”

The chariot driver says, “Once we go to the place, we will know”.

तान्यरिष्टान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ ॥

tānyariṣṭānyayodhyāyāṁ prekṣya rājagṛhaṁ yayau ।।

(Ayodhyā.71.44)

Bharata looks at all these occurrences and goes to the palace. He has not seen anything like this before.

अपश्यंस्तु ततस्तत्र पितरं पितुरालये।

जगाम भरतो द्रंष्टु मातरं मातुरालये ॥

apaśyaṁstu tatastatra pitaraṁ piturālaye ।

jagāma bharato draṁṣṭu mātaraṁ māturālaye ।।

(Ayodhyā.72.1)

Bharata goes to his father's palace first. He tells śatrughna that father is not to be found. śatrughna says, “I also do not know; I have been coming with you all along” [ācāryan's subtle humor here!].

It is customary for them to prostrate before their father immediately after they arrive from out of town. Even though he is mahārāja, he is still their father. His father is nowhere to be found! So, he thinks that may be he is in Kausalyā's palace. He then goes to pay respects to his mother Kaikeyī. He prostrates before her and says, “I went to prostrate to father; where is he? He would have been in the palace usually at this time. I cannot find him”. Kaikeyī gives a wonderful response. She is very smart! She knows how to talk anytime. ātma kāmā sadā caṇḍī krodhanā prājñamāninī. She says,

या गतिः सर्वभूतानां तां गतिं ते पिता गतः।

राजा महात्मा तेजस्वी यायजूकः सतां गतिः ॥

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yā gatiḥ sarvabhūtānām tām gatim te pitā gataḥ |
rājā mahātmā tejasvī yāyajūkaḥ satām gatiḥ | |

(Ayodhyā.72.15)

vandu tāyai aḍiyil vaṇaṅgalum
cindai ārat tazhuvinaḷ tīdu ilar
endai ennaiyar eṅgaiyar eṅṅanaḷ
andamil guṇattānum adu ām eṅṅān
(Kamban.2.11.41)

When she is asked where father is, she says,

yā gatiḥ sarvabhūtānām tām gatim te pitā gataḥ |
rājā mahātmā tejasvī yāyajūkaḥ satām gatiḥ | |

Look how many special words she uses for her husband!

“My dear! Your father has gone to the place where everyone has to go! He has reached the place where each person goes in the end! Even when one travels in a bus or a car or a plane, there is a place where everyone goes – a final destination!

He has gone to that place. Great soul! He has conducted yāgam-s! He has taken care of good people. He has protected so many vaidīka-s [observers of vedic, religious rules]. He would have gone to a good place! He would not have gone to hell. Do not worry.”

yā gatiḥ sarvabhūtānām tām gatim te pitā gataḥ |
rājā mahātmā tejasvī yāyajūkaḥ satām gatiḥ | |

Why is she using so many unique words? So that he will not experience anguish. She speaks wisely -

ānavan urai seya azhivil cindaiyāḷ
tānavar vali tolaittu avani tāngiya
tēnamar teriyalān dēvar kai tozha
vānagam eydinān varundal nī eṅṅāḷ

(Kamba.2.11.43)

dēvar kai tozha vānagam eydinān – sarvasmai devā balim āvahanti. Your father has attained a high status! It is so amazing! He has helped even Indra during śambāsura battle!

He reached the upper world with deva-s welcoming him with folded hands! You should not feel miserable! He has gone to heaven; do not worry.

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yā gatiḥ sarvabhūtānām tām gatim te pitā gataḥ |
rājā mahātmā tejasvī yāyajūkaḥ satām gatiḥ | |

This is great [ācāryar is sarcastic here]. She does not have any sorrow and tells him that his father has gone where everyone goes. The idea is that no one will be here forever.

yā gatiḥ sarvabhūtānām tām gatim te pitā gataḥ |
rājā mahātmā tejasvī yāyajūkaḥ satām gatiḥ | |

Bharata feels bad, "I had a bad dream! That came to be true" and he swoons like a rootless tree. There is no breath! Kaikeyī wakes him up.

उत्तिष्ठोत्तिष्ठ किं शेषे राजन्नत्र महायशः।

त्वद्विधा न हि शोचन्ति सन्तः सदसि संमताः ॥

uttiṣṭhottiṣṭha kiṁ śeṣe rājannatra mahāyaśaḥ |
tvadvidhā na hi śocanti santaḥ sadasi saṁmatāḥ | |

(Ayodhyā.72.24)

Wake up! uttiṣṭhottiṣṭha kiṁ śeṣe! Why are you lying down!

She calls him 'rājan'. She says, "Mahārāja, wake up".

tvadvidhā na hi śocanti santaḥ sadasi saṁmatāḥ | |

Kings like you must not be gloomy!

Will it be right if people in the assembly look depressed? One should be majestic and not exhibit the sorrow; so, do not lose hope.

When she calls him 'King', Bharata feels down in the dumps. He covers his ears. He thinks, "What is this! Mother has not called me like this all these days! She calls me 'king'! How oddly wrong this is! I don't understand!"

Later it is said, "vilālāpa sabhā madhye" [Ayodhyā.82.10] – Bharata cries profusely in the assembly.

Bharata gets up and wipes his eyes. He asks, "Okay! What did father speak in the end? Did he say anything? What words did he utter when he passed away? Did he have a message for me? What was his last wish?"

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People come to inquire when there is death; they will ask, “He is dead! When he died, did he say anything? Has he kept something [money!]?”

sōrvināl poruḷ vaittatunḍāgil collu collenṟu cuṟṟumirundu
ārvinavilum vāi tiṟavādē anda kālamaḍaivadaṅ munnam
mārvamenbadōr kōvilamaittu mādavan ennum deyvattai nāṭṭi
ārvamenbadōr pūviḍavallārkkku aravadaṅḍattil uyyalumāmē |

(Periyāzhvār tirumozhi.4.5.3)

Azhvār himself has sung this. He has sung ten songs for death!

It is the great Periyāzhvār tirumozhi. He sings about Kaṇṇan’s pastimes starting from His birth, moving on to His crawling, walking stages etc and enjoys Kaṇṇan. That āzhvār sings ten songs about people dying. Why is he doing that! When one reads Rāmāyaṇam in the house, will someone say – why are you reading this? Right? One can say – because they asked me to do this in the aśramam, right?

cettup pōvadōr pōdu ninaindu seyyum seygaigaḷ devapirān mēl
pattarāi iṟandār perum pēṟṟai pāzhittōḷ viṭṭucittan puttūr kōn
cittam nangorungit tirumālai seyda mālai ivai pattum vallār
cittam nangorungit tirumāl mēl cenṟa cindai peṟuvar tāmē

(Periyāzhvār tirumozhi.4.5.10)

Why is he dwelling on the topic of death? He is emphasizing that so that people will realize there is ‘death’ and initiate the meditation on Perumāl - tirumāl mēl cenṟa cindai peṟuvar tāmē. One’s mind will start thinking about Tirumāl. Can’t one say “Kṛṣṇa”, “Nārāyaṇa” at the last minute? It will help the dying person with the last minute meditation on Him. śāstram says that one should remember Bhagavān at the final moment! Right? It is said that if a dying person thinks about something else, he will be born as that something.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram |
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ | |

(Gītā.8.6)

There is no śāstram that is an exception for this. No matter whether a person has

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done śaraṇāgati or has done bhakti, he has to think about Bhagavān at the time of his death. Instead, if one thinks something else like, “Oh, I am dying before drying this appalam [wafer, for instance, made out of urad dhal!], then one will be born as a person who dries the appalam (a loud laughter in the audience!) So, only if a person keeps thinking about Bhagavān from the beginning, he will remember Him in the end! If one thinks, “It is needed only in the final stage! I will do that when the end comes”, that thought about Bhagavān will not come. Only abhyastamāna viṣayam - those thoughts that one is accustomed to - will come to memory. The thought will come only if one has been practicing from childhood. It will not come all on a sudden.

Therefore, in His Gītā, Bhagavān advised Arjuna to start practicing early. So, thought about Bhagavān is necessary.

If not, some other thought will take over. Can't one say – Nārāyaṇa, Gopāla in the dying person's ears? Only then, people will come to him and say, “You are going to die anyway; have you kept something, have you kept something [accumulated money!]; at that time, the dying person cannot even respond. If he is forced, then, he will say, “That person has to give two thousand; this person has to give five hundred rupees. It has not been written in the accounts”. When forced further, he will say, “I got a loan of three thousand from that person...”; at that time, the relatives will say, “Oh no, he is losing his memory” (laughter in the audience).

When the dying person mentions that the relative may have to return money to someone else, he will declare that the dying person has lost his memory power!

sōrvināl poruḷ vaittatuṇḍāgil collu collenṟu cuṟṟumirundu
ārvinavilum vāi tīravādē anda kālamaḍaivadan munnam

Whoever asks him, close relatives, or even if wife asks him, the dying person will not be able to talk or tell anything. Before that stage comes to a person,

mārvamenbadōr kōvilamaittu mādavan ennum deyvattai nāṭṭi
ārvamenbadōr pūviḍavallārkkku aravadaṇḍattil uyālumāmē

There is no need to build a temple. Meditate about Mādhavan, the Lord in your heart. What is the name of the Perumāḷ in the chest [ācāryān asks someone in the audience]? Is it Mādhavan? Meditate on Him!

ārvamenbadōr pūviḍavallārkkku – if one submits bhakti in the form of a flower to Perumāḷ, one can escape from the punishment meted out by Yaman [God of

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death]. That is what Periyāzhvār is saying. A poet is feeling bad that the relatives are asking “What have you kept? What did you keep for me?” during his last breathing moments, without worrying about him but thinking only about themselves even though he had spent all his life toiling for them.

So, people do ask, “What was his last word?” after a person dies.

Bharata asks Kaikeyī, “What was father’s last word?” Kaikeyī says,

रामेति राजा विलपन्हा सीते लक्ष्मणेति च।

स महात्मा परं लोकं गतो गतिमतां वरः ॥

rāmeti rājā vilapanhā sīte lakṣmaṇeti ca ।
sa mahātmā param lokam gato gatimatām varaḥ ।।

(Ayodhyā.72.36)

In the end, he died crying, “Rāma! Lakṣmaṇa! He passed away saying these words”.

Bharata feels like another thunder falling on his head.

“Did something happen to them? I don’t understand. Why did father cry, “Rāma, Lakṣmaṇa”? Why are you saying like this, mother?

क्व चेदानीं स धर्मात्मा कौसल्यानन्दवर्धनः ।

लक्ष्मणेन सह भ्रात्रा सीतया च समागतः ॥

kva cedānīm sa dharmātmā kausalyānandavardhanaḥ ।
lakṣmaṇena saha bhrātrā sītayā ca samāgataḥ ।।

(Ayodhyā.72.40)

You said, he cried out ‘Rāma, Lakṣmaṇa’ when dying. Where is that dharmātmā Rāma? Where did that Rāma, who brings happiness to Kausalyā – kausalyā nanda vardhanaḥ – go along with Lakṣmaṇa and Sītā? You are giving me a shocking information!”

avvurai kēṭṭalum acani ēṟu ena
vevvurai vallavaḷ miṭṭum kūṟuvāḷ
tev aḍu silaiyināi dēvi tambi enṟu
ivviruvarōḍum kānaḡam eiydinān

“Where did those two go, mother? You said father died crying, ‘Rāma, Lakṣmaṇa’.

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What does that mean? Are they not here?"

दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः ।

daṇḍakān saha vaidehyā lakṣmaṇānucaro gataḥ ।

(Ayodhyā.72.42)

Kaikeyī says, "Followed by Lakṣmaṇa, they (Rāma and Sītā) have gone to the forest".

avvurai kēṭṭalum acani ēṟu ena
vevvurai vallaval mīṭṭum kūṟuvāl
tev aḍu silaiyināi dēvi tambi enṟu
ivviruvarōḍum kānagam eiydinān

With His wife and His brother, he went to the forest. He has gone to the forest! To Daṇḍakāraṇyam!

Bharata: Why did they go? Were they sent to the forest? People will be banished to the forest only when they make mistakes! What mistakes did they make?

कच्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित् ।

कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः ॥

कच्चिन्न परदारान् वा राजपुत्रोऽभिमन्यते ।

kaccinna brāhmaṇadhanam hṛtam rāmeṇa kasyacit ।
kaccinnādhyo daridro vā tenāpāpo vihimsitaḥ । ।
kaccinna paradārān vā rājaputro'bhimanyate ।

(Ayodhyā.72.44,45)

Look at how he asks! Beautiful sounds! saṁskṛta language! See how he talks!

"Did He steal any brahmaṇa's wealth?"

In those days, if anyone stole brahmaṇa's wealth, he would be taken to the forest and left there; that was the punishment; in these days, prize will be given if brahmaṇa's money is confiscated!

kaccinna brāhmaṇadhanam hṛtam rāmeṇa kasyacit ।

"Did He take wealth belonging to a brahmaṇa? "

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kaccinnāḍhyo daridro vā tenāpāpo vihimsitaḥ | |

“Did He torture a rich man or a poor man when he was faultless?”

In those cases, the torturer was banished to the forest.

kaccinna paradārān vā rājaputro'bhimanyate |

When Bharata is asking thus, he does not say ‘Rāma’ or muttanṇā [elder brother].

rājaputraḥ – when asking if an elder person made any mistake, it should be asked with some honor, right?

“Being a rāja kumāraṇ, did He take anyone else’s wife? Was He sent to the forest for that? What was His mistake? Normally, people would be banished to the forest for these kinds of mistakes. I do not understand why they went to the forest”.

Kaikeyī says,

न ब्राह्मण धनं किञ्चित् हृतं रामेण कस्यचित्।

कच्चिन्नाढ्यो दरिद्रोवा तेनापापो विहिंसितः ॥

na brāhmaṇa dhanam kiñcit hrtaṁ rāmeṇa kasyacit |
kaccinnāḍhyo daridrovā tenāpāpo vihimsitaḥ | |

(Ayodhyā.72.48)

It is Kaikeyī who asked them to go to the forest, right? She could have said yes. Is anyone going to ask for a witness? Husband has gone to paramapadam. She could have said, ‘Your father would have heard something like that! So, he could have sent them to the forest’, right?

Even the inimical Kaikeyī could not say something wrong about Rāma!

na brāhmaṇa dhanam kiñcit hrtaṁ rāmeṇa kasyacit |

“Goodness! Will Rāma make any mistake? Will Rāma take someone’s wealth?

न रामः परदारान् स्म चक्षुर्भ्याम् अपि पश्यति।

na rāmaḥ paradārān sma cakṣurbhyām api paśyati |

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(Ayodhyā.72.49)

He has never seen another person's wife!"

Bharata: When the situation is like that, when He is faultless, why did He go to the forest?

vānattanan enṛu aval̥ isainda māṛṛattai
ninaittan̄an irundanan neruppuṇḍān ena
vinaittiṛam yādu ini viḷaivippadu innamum
enaittu uḷa kēṭṭpana tumbam yān enṛān

(Kamba.2.11.59)

śatrughna! I had a bad dream! Did you see? I had one bad news, now a second!
We do not know what else we are going to hear!

vinaittiṛam yādu ini viḷaivippadu innamum
enaittu uḷa kēṭṭpana tumbam yān enṛān

Are we going to hear more sorrowful news? We now know the result of having a bad dream!

tīyana irāmanē seyyumēl avai
tāi seyal allavō talattuḷōrkkelām
pōyadu tādai viṇ pukka pinnarō
āyadan munnarō aruḷuvīr enṛān |

Bharata asks Kaikeyī: You said Rāma went to Daṇḍakāraṇyam.

gurukkaḷai igazhdalin anṛu kūṛiya
cerukkināl anṛu oru deyvattālum anṛu
arukkanē anaīya av arasar kēmagān
irukkavē vanattu avan ēginān enṛāl |

You said Rāma went to the forest! Why did He go? You are saying He did not commit any mistake!

Kaikeyī: "Are you asking why He went?"

vākkināl varam tarak koṇḍu maindanaip
pōkkinēn vanattiḍai pōkki pār unakku
ākkinēn annadu poṛukkaḷamaiyāl

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nīkkinān tan uyir nēmi vēndu enṛāḷ

“Your father died only because of me. I myself made him go.

Why? Your father was supposed to give me two boons!

vākkināl varam tarak koṇḍu – He attempted to do coronation for Rāma! With one boon, I asked that Rāma must go to the forest. Then, I made this world yours – pār unadākkinēn – I asked that you should be coronated and be ruling over the world. So, He went to the forest. After He left, your father breathed his last.

Did he stop breathing because Rāma went to the forest? No, not for that! He could not bear the thought that I made this world yours – nīkkinān tan uyir nēmi vēndu.

He did not die when Rāma had to go to the forest, only because bhūmi was asked for Bharata; he thought – is this bhūmi for Bharata – and then died.”

pār unakku ākkinēn annadu poṛukkaḷamaiyāl
nīkkinān tan uyir nēmi vēndu enṛāḷ

Kaikeyī knows how to talk smart. Men also know how to talk smart. Women also know how to do that. Indra went to Ahalyā. Gautama cursed him. Indra went back to the deva-s and told them what happened. They asked him why he went to her. He said, ‘deva kāryam kṛtam – I did work for the sake of devata-s’. Is this deva kāryam?

vākkināl varam tarak koṇḍu maindanaip
pōkkinēn vanattiḍai pōkki pār unakku
ākkinēn annadu poṛukkaḷamaiyāl
nīkkinān tan uyir nēmi vēndu enṛāḷ

Bharata realizes what kind of evil mischief she has played.

nōyīr allīr num kaṇavan tan uyir uṇḍīr
pēyīrē nīr innam irukkap peṛuvīrō
māyīr māyā vanpazhi tandīr mulai tandīr
tāyīrē nīr innam enakken taruvīrō

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“Are you a mother or a disease?”

nōyīr allīr num kaṇavan tan uyir uṇḍīr

I cannot say you are a disease. A sickness can be cured by taking medicine. You have taken the life of your husband; this cannot be cured.

nōyīr allīr num kaṇavan tan uyir uṇḍīr
pēyīr nīr ... I can call you a pēy – an evil spirit.

innam irukkap peṟuvīrō

You are still living and breathing even after Rāma, Sītā and Lakṣmaṇa have gone to the forest! māyīr – will you not die? Why am I saying like this? māyā vanpazhi tandīr – you gave me a very big shame! Everyone will say this son coveted the kingdom! You have earned for me a permanent slander that will not be erased in time! You offered me your milk! Why?

tāyīrē nīr innam enakken taruvīrō

What else are you ready to give me? I do not know!

Bharata insults Kaikeyī thus. He sits with śatrughna and cries his heart out; then he says, “Why should we look at her face? Let us go and see our big mother, Kausalyā” and they both go to see her.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Questions and Answers

Shri.Sadagopan Iyengar provides Transliteration & Translation for this article with the obeisance to "H.H Srimate SrivanSatakopa Sri VedantaDesika Yatindra Mahadesikaya nama:"

1. Q. For purifying materials used during Bhagavat Aaraadhanam, Soshanam (drying), Daahanam (burning) and Plaavanam are performed. I have read somewhere these are to be done respectively with the right, left and right palms, but have a doubt about the correctness of this. Can you please clarify the matter?

A. In a few books furnishing the simplified procedure for Aaraadhanam, procedures for Soshanam, Daahanam and Plaavanam have been indicated erroneously and this appears to have spread. While detailing the process of Bhoota Shuddhi (purifying oneself prior to performing Aaradhanam), Sri Tirukkudandai Desikan has indicated that both Soshanam and Daahanam are to be done with the right palm only. The Aahnikam of Sri Matham too specifically mentions that Soshanam and Daahanam are to be done with the right palm, while Plaavanam is to be performed with the left. This appears to be the correct way of doing things. If you find supporting scriptural texts for doing differently, you may adopt that.

If we analyse the reason for doing Daahanam (notional burning) with the right hand, we find the scripture telling us that Fire (Agni) resides in a Brahmana's right hand—*Braahmanasya dakshine haste hotavyam* says the Shruti too, prescribing a Braahmana's right palm as an alternative to offering oblations in the sacrificial fire.

According to Sri Tirukkudandai Desikan, Soshanam, Daahanam and Plaavanam are to be done only with the Ashtaksharam: Sri Chinnaandavan too confirms this. Some include the Vaayu, Agni and Amrita mantras, along with the Ashtaaksharam, for this purpose.

2. Q. People say that buttermilk can be accepted from anyone, as it is not subject to any impurity. Some say too that water too can be considered pure, if some buttermilk is added to it. Is this correct?

A. The Angiras Smriti prescribes the purity standards for buttermilk, linking it to the water content. Buttermilk with 25% water in it is known

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as Dakram and that with a 50% water content is called Udasvit. Only these two types of buttermilk are considered pure.

3. Q. In respect of impurity (teettu) contracted due to birth or death of relatives, it is said that gyaatis (relatives) attract such impurity up to seven generations. Counting the newly born or dead person as one generation, it is said that three generations prior to him and three after him suffer such impurity. Is this correct?

A. The aforesaid statement can never be true in the case of births, for, there cannot be three generations after the just born baby, who will incur such impurity. Can anyone ever say, "My great-grandfather was born today. Hence I am affected by impurity"? The correct position is that the seven generations are to be counted backwards from the person concerned.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

**Mayakkoothan's leelaigaL 64
64 Magical deeds of Mayakkoothan (Kannan)**

By Sri u.ve. Natteri Kidambi Rajagopalachariyar
(Editor of śrī raṅganātha pādukā)

This (aavaNi) is the holy month of Sri Kannan's avatharam (birth). If we recall Him even for a few moments, it will bring us enormous good, isn't it! Svami Naamazhvaar affectionately praised that perumaal's magical deeds during His birth and growth are many which makes Azhvaar loose His heart for Sri Kannan. So we will only recall the super human leelaigaL of perumaal

1. Even at birth Sri Krishna was wearing royal robe; from diamond crown on His head to golden brace around his ankles, he took birth with all His holy weapons in tact. (normal kids attain birth in bare body)
2. Heeding to Devaki's request, he concealed two of His four hands (until He vanquished Kamsa)
3. As He was born, the shackles (chain) in His father's legs got broken; gates of the prison cell flung open; Adhiseshan (snake) served as an umbrella; the mighty Yamuna, the river in spate, yielded way by reducing itself to just knee height water.
4. Just on the eight day after His birth, He drank poison from the demon's bosom and digested it. Made her funeral smell fragrant like sandalwood and granted Mukthi (Moksha) even to that demon.
5. Suppressed the mighty King with his tender divine foot
6. Safely returned to the earth after vanquishing the DhruNaavartha Asura who came as a tornado to take Sri Krishna away into the skies
7. Dragged the ural (heavy kitchen stone used for grinding) to which He was tied and vanquished the kubera puthrars and sent them to heavens.
8. Showed all the 14 worlds by opening His mouth which had just eaten butter
9. Gave navaratnas (9 types of gems) in abundance to the hunter lady who gave him fruits from the forest
10. Granted Moksha to even the potter's pot
11. Effortlessly danced on the five headed serpent (kaLiyan's) heads in such way that Kaliyan's pond was stirred up
12. Swallowed the forest fire that surrounded the town
13. Brahma Mohanam. He took the form of all the cows and boys in Ayarpaadi town and remained incognito for a year
14. When kokaa Asura swallowed Him, He burnt the Asura like fire; and tore the asuraa's body down while coming out.
15. Vanquished the Asura who came a python and swallowed Sri Krishna but granted Moksha to the Asura even when all the devaas watched
16. When perumaal's crown of gems was stolen by the asura Veerosanan, Garuda retrieved it and checked it out by placing it on child Sri Kannan's head.

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17. Sri Krishna played his mesmerizing Venuganam (music on his flute) to make rivers and birds stop still, sky come close to the ground, deer, human and trees (animals, humans, plantations) all were mesmerized.
18. He consumed the mountain of food offered by devotees to the Mountain.
19. When he was only seven years old He lifted and held the mountain as an umbrella for 7 days. Devendra's arrogance was subdued.
20. He danced individually with countless Gopikas, by taking an individual form as if it was a one to one affair.
21. When He enjoyed with Gopikas all through the night, He magically made it appear like they were at home so that their relatives will not search for them.
22. Despite enjoying relationship with so many women, He maintained His self.
23. He went to Varuna loka to retrieve Nandhagopa who was drowned into Yamuna River.
24. Blessed everyone in Ayarpaadi with Vaikuntha sevai
25. Stretched the Hand and inserted into the mouth of kuthirai Asura and vanquished him
26. While inside Yamuna River, blessed Akrurar with the divine Vaikuntha seva.
27. At Mathura, cured the kooni (hunchback) lady, who gave Him sandalwood paste and made her a pretty young woman.
28. Conquered the kuvalyaa peeta elephant
29. Jumped on Kamsa, took his life by looking at him with his eyes and gave him Moksha
30. Gave His grandfather Ukrasena the kingdom and presented him with the Sudarma, the assembly hall of Indira. Within this hall one would not feel hunger, tiresome or sleep.
31. As per the request of His mother, he brought back the previous six children for her to see. She also gave sthanyaamaanam.
32. Learnt 64 arts and skills in only 64 days from His teacher
33. As a gratitude to His teacher, he brought the son of his teacher back to life, 18 years after the demise.
34. Blessed Musukuntha Chakravarthi with his full form and blessed him
35. In a very short time He established Dwarakaa and by his magical powers helped all the citizens of Mathura to safely escape the siege of jarasandha
36. In one night he travelled a 1000 miles to KuNtinapuram, vanquished all the enemies and brought back Rukmini thayaar and married her at Dwarakaa to jubilation devas and all.
37. Waged non stop battle for 27 days with Jambhavan and married Jambavathi
38. Took seven forms to conquer 7 oxes to marry Nappinnai
39. Vanquished Muran and Narakasuran who were camping under the ocean and recovered all the valuables of Devas
40. Rescued 16100 gopikas imprisoned by Narakasura and also married each of them as per their desire in one Muhurtham, by taking individual form.
41. When Indra's wife SasiDevi refused to give PaariJaatha flower to His wife SathyaBama, he conquered Indra and brought back the Paarijaatha tree to plant it in dwaraka itself.
42. Blessed all the 16108 wives with 10 kids each as per the divine words

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43. At all times he magically lived with each of the 16108 wives with individual form
44. On His way to Kailasam with Rukmini, He blessed the ghost KaNdaaKarnan, which was just returning from siva bhakthi
45. Blessed Nruka chakravarthi who lived as a chameleon and absolved him of all the sins
46. In the matter of Usha Aniruddha wedding, he conquered Shiva and all His army and chopped the 998 hands of BhaNasuran, in front of Shiva. Shiva submitted saranagathi.
47. When Poundragan gave trouble with Shiva's support, He burnt Kaasi leading to Shiva's surrender at His feet.
48. In the town of Mithila, he took different forms and blessed both the King Bahulashvan and also the poor hamlet of shruthadevar, along with a host of sages.
49. During Yudhistra's Rajasuya yaga, He made Sisubalan's aathma surrender at His feet, in front of every one.
50. Severed Seemaaligan's head with Chakra
51. Blessed Kuselar with the massive wealth like that of Kubera
52. Went to Vaikuntha to bring back the son of a doctor in dwaraka
53. Set fire to Khandva forest and created Inraprastha to Pandavaas
54. Accepting Panchali's surrender, He blessed her with saree
55. By eating the one grain of food in Akshya pathram (vessel), He quenched the hunger of 1000 sishyaas of sage Durvaasa
56. When he went as a messenger, he showed His full form to DhirudhaRashtra who was blind
57. Preached Bhagavath Gita to Arjuna and blessed Arjuna with his Viswaroopa
58. Kannan tipped Arjuna to place a garland at His feet in order for Arjuna to get Pasupatha astharam. Shiva appeared with the same garland on His head and granted Arjuna the astharam.
59. Covered and concealed the Sun even during the day, with His ThiruChakram and helped Arjuna vanquish Jaydrathan.
60. When BhagaDattan sent Narayana Astharam, Krishna accepted it on His chest and saved Arjuna
61. In the battle with Karnaa, Sri Krishna made Arjuna's chariot go a bit into the soil and saved Arjuna from Karna's Nagaasthram.
62. In the MahaBharatha war, saved the Pancha Paadavas in many ways
63. When Asvathamaa's abhandavaasthram destroyed the child in Uttara's uterus, He made the child live again.
64. Using Dhurvaasa's curse as a means, created fight and destroyed all relatives in Dwaraka, only to give them Moksha.

**Krishnaaya vasudevaaya devaki Nandanaaya cha
Nandha gopa kumaaraya Govindaaya Namaha**

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

**Aan Pennagavum adhe peN aaNagavum maariya sarithram
(The story of a man who became a lady and later regained the form
of a man)**

(West Mambalam, Chennai-33)

In Vaivasvatha Manu, there was an King named "iLan". One day he went along with his huge army to the forest to hunt. He suddenly got an idea. "You all proceed to the town protected by my son; Sage Vasistha is like our father. Let Him take Agni from AgniHothra and return with my wife. I will live in this forest at this instant". Everyone agreed and returned. The King slowly went to the Himalayas (filled with gems) and started living there. One day he saw a cave there. That looked beautiful because of the gems. The King of Yakshas, Samyanyu lived there. His loyal wife Sama also lived with him. That Yaksha (Samanyu) took the form of a deer and lived. His residence filled with gems looked hollow and empty. So the King stayed there itself with his army.

That Yaksha also lived there in the form of deer along with his wife. "This King has usurped my residence. I cannot win him in a fight; If I ask him to give my residence back he will not do so" With this worry he told his wife "Hey dear ! This King is very interested in hunting ; we need to get him into some danger; think of some means for the same ; I will also think. Go in front of him with this form of a beautiful deer. Drag him to Ambika vanam (forest). Once he goes there the King will become a women. This work is best done by you; it will not be proper for me to do this".

The wife in the deer form asked " Hey my master. Ambika Vanam is beautiful. Why is that you cannot go inside? How is it a crime for you to go there ? Please explain this to me properly".

The yaksha responded " Once Parvathi was sitting alone and told Shankaran as follows " " Hey Deveshvara ; Women have this simple desire. I want my romatic endevaours to be in private. So you must give a protected private place. This place known as UmaVanam must be very special. Into that place no one but Yourself, Ganesha, Kaarthikeyan or Nandeesarar must enter. If any one enters they must become a woman as well. Bhavan Shankaran granted this to Parvati. So I cannot enter this Ambika vanam".

The devoted Yakshini wife became a beautiful deer with long captivating eyes and appeared before the King (iLan). The King saw the deer which slowly dragged the King into Ambika vanam and entered it on top of his horse. The Yakshini cast aside the form of the deer and stood as a tall beautiful woman and said " Hey beautiful lady iLa ! As a woman on top of a horse where will you go alone and what will you do ?" .

The King was upset to be called by his name by a lady and commanded that the voice show itself up. The Yakshini replied " Please take a look at yourself and see if what I am telling is true or not" . The Kind found him to have the appearance of a

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women and got alarmed. He asked the Yakshini to help him understand what happened to him. "You know this place and matter well. Please tell me" thus asked the King. The yakshini replied "My husband the King of Yakhsas lives in a beautiful cave on top of the Himalayan mountains. I am his wife ; you have occupied that cave which is our home. That is why I became a female deer and brought you this far. This forest is known as Uma Vanam. Bhagavan Shankaran has given this boon that any male entering this forest will become a female. That is why you have become a female. But you need not worry about this. No matter how powerful one may be, what is destined to happen will happen. No one can understand this".

After communicating to the iLa (king who became a lady), the Yakshini disappeared. She reported all the events to the Yaksha who was happy. In Uma Vanam, iLa also started living and enjoying the life of a woman, accepting it as fate. One day when she was dancing Bhudhan saw her on his way to see his father. Being attracted to iLa's beauty, he asked her to be his wife in heaven. iLa accepted the request and lived with Bhudhan as his wife giving him all the joy. Being very satisfied, one day Bhudhan gave a boon to iLa to seek anything from him. iLa requested the birth of a boy. Bhudhan granted that a boy would be born. He will be world famous enhancing the fame of Chandra vamsa (clan). He will be as bright as the Sun, comparable to Bhihaspathi in intellect, as patient as the earth, like Maha Vishnu, and like fire when he is angry.

In due course, a boy was born to him. In the Deva loka "Jaya Jaya" sounds were heard. All important devathas came for the birthday. The child cried with a loud voice; the visitors suggested that the kid may be named as Puroorava because it has cried with such loud voice. All devathas accepted it happily. After that Bhudhan taught his son all the skills of Kshthriyaas and dhanur veda. Puroorava grew fast like the moon (valar pirai) . When he saw his mother being sad he saluted and asked her reverentially "Mother. Bhudhan is my father. Your dear spouse. I who is very focussed on my tasks is your son. Then why are you sad ?".

iLa responded " Son ! what you are saying is correct. I have no worries about my husband or my son. Still, for a long time I have some disappointment. When I am reminded of it, I get immersed in sadness".

Puroorava said " First you tell me what your disappointment is !" . Then iLa told him the whole story of her birth in ikshavaagu vamsam (clan) as a boy , the name, expedition to Himalayas with his family, life in the cave , entering the Uma Vanam, changing into a female, marrying Bhudhan and having son. The boy asked "what should I do to help ?"

iLa said " Son ; with your help, I want to become man, rule a famous kingdom, give a lot to charitable causes, perform yagas, and be religious. Go to your father and ask for the details. He knows everything. He will give you good advice. He went to his father and asked what he needs to do to help.

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Bhudhan said “ Hey my son. I know King iLa and about he became a women ; how he came to Uma Vanam and I am also aware of what happens as per Shiva’s boon when one enters that place. Son Bhagavan Shiva and Mother Parvathi’s blessings will relieve iLa of this curse. Only they can do so. You go to River Goodavari; Shiva and Parvati are there.

Puroorava was very happy to hear the words of his father. He took blessings from Acharya, Father and mother and was very delighted at the thought of his mother becoming a man. Further he proceeded to the banks of Gauthami Ganga to meditate. They bathed and all three of them prayed to Parvathi Parmeshwaran. iLa said “Shiva who gives refuge to everyone must protect me. I am in distress. My heart is filled with unbearable sadness. There is no one who can save me. Only your two feet protects one who Sharanagathan (one who submits sharanagathi) Please accept my Sharanagati “

Parvathi asked Puroorava, what his desires were and promised to fulfill them. Puroorava said “Hey devi. King iLa entered your protected vanam, unknowingly. You must forgive him for his mistake and bless him again with manhood. She asked for Bhagavan Shankara’s permission and blessed that iLa could attain manhood after bathing in Gauthami Ganga. iLa also did the same regained his manhood.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

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ParamaikAnthi's svastivAcanam

(Sri U.Ve. Villur NadAdUr KaruNakarAcAryar Swamy, Chennai)

Many people praise this *Azagar* as *pāñcajanya* only. *Vedattāzhwan* also describes this as:

yaṁ pāñcajanyaṁ bahavassamindhate (यं पाञ्चजन्यं बहवस्समिन्धते)

There are five kinds of people viz., Brahmins, Kings, Businessmen, farmers and those who are not covered under these four categories. The person who is beneficent to all these five types of people is called as *pāñcajanya*. This holy name will not be appropriate for any Lord other than *Azagar*. For the people who worship the *Azagar* touring on the northern bank of the river Vaigai on the northern part of Madurai amidst the fountain of water sprayed by all kinds of devotees, it will be clear that this *Azagar* is the *pāñcajanya*.

Why can't we interpret the word *pāñcajanya* in the above Vedic verse to mean 'the person who carries the conch *pāñcajanya*' in lines with the commentary blessed by our ancestors for the phrase '*atir kural sangattu azhagar*', as 'one who is with *Sri pāñcajanya* in His holy hand and because of the beauty of such an union represented by the same name'? A thought occurred to me that the person in possession of *pāñcajanya* can be referred to as *pāñcajanyaḥ* according to Panini's aphorism (*sutra*) "arśādibhyo-ac". However, in the *pada pāṭam* (word split-up in the Veda), the word *pāñcajanya* occurring at this place is not chanted as a whole word, but, is chanted in the form of *veṣṭanai* (a convention for indicating that the particular word is a composite word) as '*pāñcajanyaṁ iti pāñca-janya*'. If we split the word *pāñcajanya* in accordance with the convention of *pada pāṭam* then the only meaning we get is 'the person who is beneficent to all these five types of people'. When I was restless on the inability of deriving the meaning I had thought of, I consulted with Srimadubhayave Maha Vidwan Dr. Sogattur CDAC Ramanujachariar Swami. You would have seen in Paduka that last year Sri Mushnam SrimadAndavan honored this Swami, who is a scholar in *ubhaya* Vedas and an incomparable expert in Grammar (*Vyākharana*), Vedic commentaries and computers. This Swami told me, "It is correct to say that we should not derive a meaning outside *pada pāṭam*. However, whenever we recite the above word our mind thinks about the Lord who is carrying the conch and the wheel. While relishing the Veda how can we prevent the interpretation got out of the sound? That interpretation is not contradictory to the original Vedic verse, isn't it? Veda would have used this word so that we get the sound based meaning also, as otherwise, this could have been mentioned as *pañca janānām hitam*, isn't it?"

In few places we see that Sri Bhatta Bhaskara gives the meaning that doesn't augur well with *pada pāṭam*. He mentions the fact that this is not accepted by *pada* people by saying '*tattu padakārāḥ na sahante*'. I hear few people murmuring that 'isn't it overboard that you giving this meaning based on the sound and Sogattur Swami

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agreeing to it owing to the affection he has on you?' I need to give few more details for such people. I pray that the readers be patient and read them as well.

I had previously written that I had consulted various scholars for getting clarifications on various doubts such as the reason for the name *mṛgārā*. One such scholar is Brahmasri Sundararama Vajapeyee. He has been tirelessly researching on the *mṛgārā* mantras and passing the information to me over phone. One such fact he shared with me is, "*vridha hārīta smṛti* says that while performing *samāśrayaṇam* (*pañcasamskāram* or five fold purification ceremony), *ācāryan* should chant the *mantrā* starting with 'agner manve' which is the first *mantrā* of *mṛgārā* while heating the *pāñcajanya* (conch) in the fire consecrated for *samāśrayaṇam* and then use it to emboss on the shoulder of the disciple". With the help of the place shown by him I referred to the *vridha hārīta smṛti*.

vridha hārīta smṛti is the compilation of instructions blessed by the sage *Hārītā* to the emperor *Ambarīsha*. It has eight chapters. In the eighth chapter Sri *Hārītā* Maharishi blesses the details on the fivefold purification (*pañcasamskāram*). Here, while describing the *tāpa samskāram* (purification ceremony through heat), i.e., embossing the impressions on the shoulders, he describes the method of performing the fire rituals (*homā*) for *samāśrayaṇam*. In the 228th and 229th ślokās, he blesses that embossing the wheel (*cakrā*) should be done by heating the wheel with the mantra 'caraṇam pavitram' and the conch (*pāñcajanya*) should be heated with the *mantrā* 'agner manve'. The ślokās are given below:

ājyaṃ hutvā tataścakraṃ tadagnau pratapet guruḥ |
caraṇam pavitramiti yajuṣā taccakreṅṅāṅgayet bhujam | |
vāmaṃ sampratapet paścāt pāñcajanyaena deśikaḥ |
agner manveti taddhomāgnau pratapya vai | |

From the above, isn't it clear that the *Hārītā* Maharishi thinks that the *mantrā* 'agner manve' belongs to the conch *pāñcajanya*? The basis of that is the word *pāñcajanya* in the verse brings in that interpretation. Hence, I and Sri Sogathur Swami follow the way shown by the sage Sri. *Hārītā*.

Hence, what is wrong in interpreting that through the phrase *pāñcajanya*, *Vedattāzhwan* praises the Lord who has the conch *pāñcajanya* in his hand? Thus it can be said that through the phrase 'pāñcajanya' *Vedattāzhwan* sets the precedent for the azhwar's praise 'atir kural sangatthu azagar'.

I meditate upon (*manve*) of this *azagar*. In the place of of *Azagar*, we can fill it with the 'beautiful radiant holy body' and enjoy it. *Vedattāzhwan* has created a poem in which we can fill words such as 'holy body', 'attributes' and 'wealth' in the blanks and enjoy. Something about Brahmasri Sundararama Vajapeyee should necessarily be mentioned here. He has great interest in performing *yajñams*.

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In the tradition of non-dualism (*Advaitam*) knowledge is the essential means of attaining salvation. The deeds like performing *yajñams* contradict this knowledge. One will attain salvation only if he renounces all deeds and become a *sanyasi*. In our tradition also, knowledge is the one which leads to salvation. Devotion is one form of developed knowledge. Absolute surrender (*prapatti*) is another form of knowledge.

However, for one to develop the knowledge that culminates into devotion, one has to perform the rites he is supposed to perform, as the offering to the Lord (*bhagavadārāadhanam*) in order to please Him. i.e. karma becomes part of devotion. Since karma is part of bhakti yoga, it is without vidya, i.e. avidya. In this way Emperumanar has explained the following verse from Isavasyopanishad:

avidyayā mṛtyum tīrtvā vidyayā-mṛtamaśnute
avidyayā – (*jīvātmā*) With the rites performed as prescribed and as
bhagavadārāadhanam (karmayogam)
mṛtyum – hindrances to the *vidya*, i.e. Bhakti yogam
tīrtvā – cross
vidyayā – with the *Bhakti yogam*
amṛtamaśnute – attains salvation

(With the rites performed as offerings to God the obstacles for the Bhakti yogam are crossed and through the Bhakti yogam the jivatma attains salvation).
Sri Sundararama Vajpayee enjoys the above explanation and shares the same with me whenever he meets me.

Though the absolute surrender (*prapatti*) does not rely on the rites (*karma yogam*) for fulfillment, it is the philosophy of our ancestors that the surrendered (*prapannas*) should perform the rites as a service to the Lord as prescribed in the scriptures. Hence the Sri vaishnava householders should perform agni hotram, *yajñams* etc..., to the extent possible.

Sri Vajapeyee compliments the above philosophy and diet discipline of Sri Vaishnavas. He praises our discipline.

It is his wish that at least few young Sri Vaishnavas should become the performers of Soma yaga and they should be able to help each other as ritviks.

Let this wish be fulfilled due to the mercy of Paduka devi.

Let us get into the commentary of our mantra.

This Emperuman, who is '*atir kural sangattu azagan*', wishes that the devotees who come to offer their obeisance should come with His disguise and hence we could see lot of villagers with His disguise during the procession. It would look as though

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he has entered all of them and become like them. This has been described as 'viśvayāṁ viśi praviviśivāgmsam' by *Vedattāzhwan*.

We should surrender to such an azagar, is denoted by the word 'īmahe'. *Vedattāzhwan* prays that He has to relieve us from our sins by saying sano muñcatvagmhasaḥ.

Thus through the second interpretation of the first verse of *mṛgārā*, we get the following meaning: "I meditate upon of Azagar, who has beautiful parts in the body, who has been praised by Vedas, who is the benefactor for all types of people or who holds the conch in His hand. We surrender to the azagar who has entered all the people or one who resides in all the people who are in His disguise. Let Him relieve us from all our sins".

Arthur Berriedale Keith has translated the entire taitreeya samhita into English. His translation will reflect the Veda bhashya. We, who consider Veda as *Vedattāzhwan*, can enjoy the same with the following modification:

Of Arangan (Azagar) first I reckon the wise ones
Him of the five folk whom many kindle
Him who hath entered into every concourse we implore
May he relieve us from tribulation!

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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**Rungs of Ladder (Yēṇippaḍigal)
(Śrī u.ve.na.Gopaladeshikachar, Oppiliappan sannidhi)**

It is our great bhāgyam that we are born as human beings. We have not taken the birth of trees, plants, creepers, worms, insects, animals or birds. We have taken the birth of human beings. How was this possible?

It was due to the credits accrued in previous births that we have got this human life.

Tamil poetess Āuvaiyār says, 'It is rarest to be born as a human being' (arithu arithu māniḍarākap piṛaththal arithu)

We have to utilize this rarest birth in the right manner. If we get a chance to acquire wealth do we miss it? Similarly we have to live this life properly.

Thirumangaiyāzhvār laments, 'It is rare to get this human life. Alas! People do not know the importance of this. They just take care of their body which is made up of flesh':

māniḍap piṛavi anthō mathikkilar koḷka tham tham
ooniḍaik kurambai vāzhkkaik kuṛuthiyē vēṇdinārē -
ṭhirukkuṛunthāṇḍakam-8

Therefore, there should be some goals in our life. What are they?

Purāṇā and Śāstrā in samskritam tell us that there are four puruṣārthā :
Dharma, Artha, Kaama and Mokṣa. These goals are reiterated in Tamil
literature and Thirukkuṛaḷ. In Tamil they are called, 'aṛam, poruḷ, inbam and
veeḍu' respectively.

Of these, the first three are to be attained in this world. The fourth one, which is
obtained after death, should be Śrīvaikuṇṭham.

Thiruvalluvar, in his Thirukkuṛaḷ has explained them in detail in three parts,
which are aṛaththuppāl, poruṭpāl and kāmaththuppāl.

On the fourth and the important goal Mokṣam, he tells in the very first adhikāram
itself.

1) aṛa āzhi anthaṇan thāl sērnthārkkku allāl piṛa āzhi neenthal arithu (TK
1.8)

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It is not possible for people to cross the ocean of samsāram (to get liberation) except for those who have surrendered unto His divine feet.

2) piṛavip peruñkaḍal neenthuvar neenthār iṛaivanaḍi sērāthār (TK 1.10)

Those who have surrendered unto His divine feet will easily swim across the ocean of samsāram and obtain Mokṣam. However, those who have not surrendered cannot swim across the ocean of samsāram and will not obtain Mokṣam.

3) malarmisai ēkinān māṇaḍi sēnthār nilamisai needu vāzhvār (TK 1.3)

Those who have surrendered unto the divine feet of our Lord will live eternally in Śrīvaikuṅṭham; also, they will live long and happily in bhulokam.

So, how should a person should behave?

He has to walk in righteous path as guided by Śāstrā.

In righteous way, he has to earn wealth (not by cheating others and or by getting bribes).

With the wealth thus earned, he can enjoy the worldly pleasures without going against Śāstrā.

This is what has been told in Ramayanam also –
Wealth arises from Dharma.
Pleasure arises from Dharma.

Śrī kṛṣṇa says in bhagavat gītā –

I'm residing in all living beings as the kāma, which is not against Dharma

(धर्मविरुद्धो भुतेषु कामोऽस्मि भरतर्षभ - भगवत् गीता 7.11)

Dharma, Artha and Kaama which are obtainable in this world are called trivargam (aṛam, poruḷ, inbam)

Endeavors that we adopt to reach these three goals are called pravrutti mārgam.

Mokṣam which is obtained after our death is called apavargam. Any attempt attempts (are) taken by us to obtain Mokṣam are called nivrutti mārgam.

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There are the two means that we adopt to get liberation. They are 1) bhakti yogam 2) prapatti yogam

Karma yogam and Jñana yogam as explained by Śrī kṛṣṇa in bhagavat gītā are limbs of Bhakti yogam. They are not the direct means of Mokṣam.

Similarly, chanting the nāmā of Bhagavān, taking bath in holy rivers, living in divya desams – none of these will fetch Mokṣam directly. With all these, one becomes more matured; knows tattvā; realizes that Śrīmannārāyaṇan is paratattvam and does Prapatti unto Him. Thus, he gets Mokṣam.

Even bhakti yogam and Prapatti do not give Mokṣam directly. Only Bhagavān gives us Mokṣam, being satisfied with our attempts. (To know more on these, readers may refer to my book – ‘A dialogue on shrivaishnavam’)

To get Mokṣam at the end of this birth itself, our benevolent preceptor, Svamy Vedanta Deśikan has given us easier ladder rungs or steps.

Okay, where is Śrīvaikuṅṭham? Why we need the steps to reach it? (To be continued)

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

Sri AnanthAzhwan Vaibhavam
(Sriman R. Kannan, Bangalore)

Ananthāzhwan was Emperumānār's cherished disciple. He is one of the seventyfour āchAryas who were devoted to Emperumānār's lotus feet. He was serving Emperumān at Thirumalai upon Emperumānār's bidding. Some interesting information on him can be enjoyed in Guru Paramparā prabhāvam.

When the Ramanujaputtēri building was constructed at Thirumala, he carried sand and helped in the service as much as he could. A young man saw him struggling and told him, "Let me carry it. You please rest". He replied, "If I leave this service, I will become thin. If you touch this you will become thin". The young man said, "This will not make me thin" and tried to get the basket from him for which Ananthāzhwan said, "This is my livelihood. This is my liberation. If you wish, you get another basket and join in this service."

Another day, seeing his pregnant wife carrying the soil Thiruvēkatamudayān himself appeared as a small boy and took the basket from her. When Ananthāzhwan saw her coming without the load he asked her, "how is it so". She replied, "A small boy took the basket from me is walking ahead". Upon hearing this Ananthāzhwan flew into rage and tried to hit the boy exclaimed, "You! The destroyer of service (kaimkarya vignakāri). Do not touch the basket". Thiruvēkatamudāyan ran and hid in His temple.

From this episode, it is clear how committed Ananthazhwan was to serve (the Lord).

Once a snake bit Ananthazhwan when he was in the garden. He took a bath and busied himself in serving Thiruvēkatamudayān. One of his disciples asked him, "don't we have to do something to get rid of the poison?" He said, "No" and sent him back. When Ananthāzhwan went to the temple Thiruvēkatamudayān asked him, "what was in your mind when you said there was no need to get rid of the poison?" He replied, "if the snake (me) that was bitten is stronger, then I will worship Thiruvēkatamudayān after bathing in the Thirukkoneri. If the snake that bit was stronger, then I will worship SriVaikuntanathan after bathing in Viraja."

It appears as if Ananthazhwan considered service to Emperumān in Thiruvēkatam on a par with his service in SriVaikuntam. May be this is what Swami Desikan refers to as मुक्तानुभूतिमिह दास्यति मे मुकुन्दः "muktānubhūtimiha dāsyaṭi me mukundaḥ" in his 'Dayā shathakam'.

Once when Ananthazhwan descended from Thirumala for a trip, he had brought a food packet with him (kattu soru). When he opened the packet midway to eat he saw that there were a lot of small ants in the food. He was shocked and remarked to his disciples, "these ants are those who prayed to Lord to become anything / something that resides on Emperumān's golden hill. Please take the packet back to

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Thirumala and leave them there and come back.” (It seems Ananthāzhwan understood perfectly what was in Kulasekara Azhwar’s mind (when he composed this verse). He is a supreme being who appreciated even the ants’ association with Thirumala).

On another occasion, Ananthazhwan was stringing a flower garland for Thiruvenkatamudayān. Thirumalai appan bid his servants to bring Ananthāzhwan to Him. However, Ananthāzhwan came to the temple only after completing the garland. Thiruvenkatamudayān asked him, “Ananthazhwan! why didn’t you come to me immediately when I called you?” He said, “I was busy with the garland I was making for you. That is why I could not fulfill your bidding.” Thiruvenkatamudayan asked him, “If it is so, would you go away from here (Thirumalai) if I tell you to do so?”

Ananthazhwan replied “just as in the expression ‘paran sendru sér thiruvenkatam’ You also came to reside in this hill. This place belongs to your devotees. You came to this place only a little while before me. Aren’t we both guests who have taken refuge in Thirumalai āzhwar (the hill).” This episode tells us clearly that not only was Ananthāzhwan devoted to Thiruvenkatamudayan but he was also a devotee of the

hill, Thirumalai. (May be that is why Swami Desikan praised Thirumalai as “प्रपद्ये तं

गिरि प्रायः” prapadye taṁ giriṁ prāyaḥ)

The episode of Ananthazhwan going to Thirumalai is itself very interesting. Emperumānār’ was residing in Thiruvarangam. He was granting Thiruvaimozhi kālakshepam (teaching/lecture). While elaborating on the thiruvaimozhi ‘ozhivil kālamellām udanāi manni’ and the expression ‘sindhu poo magizhum Thiruvenkatam’ he asked, “Is there anyone who would create a flower garden in Peria Thirumalai, the Pushpa mantapam, and offer flower garlands to Thiruvenkatamudayan and please him?” All the mudalis (heads) kept quiet, as they did not want to leave Emperumānār’s company. Ananthazhwan stood up and said, “if it is the command of the Acharyan I will take leave” (I will go to Thirumalai and perform the service wished by the Acharyan). Emperumānār’ bade him farewell happily. Ananthazhwan worshiped him, went to Thirumalai, worshipped Thiruvenkatamudayan, created the flower garden, named it “irāmānujan” and lived there offering flower garlands to Thiruvenkatamudayān . Ananthazhwan’s move to Thirumalai seems to indicate that it is better to serve the Acharyan by performing his bidding even if it means staying somewhere else than serving him by being with him”. Ananthazhwan knew exactly what his Acharya wished and acted accordingly. His ‘sishya guNa poorthi’ (quality of being an ideal disciple) is clear from this.

It is definite that by praising such a disciple as Ananthazhwan not only will we receive his grace but also that of Emperumānār.

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Ananthazhwan's birthday is on the day of the star, chitra, in the month of Chitra.
The singlets that eulogize him are:

akhilāthma guṇa vāsam ajñāna timirāpaham
aśritānām sucaraṇam vande anathārya deśikam
śrīmad rāmānujācārya śrīpādāmbhoruhadvayam
saduttamāngasantāryam anathārya gurum bhaje
yathīndra padāmbhujā cañcarīkam srimadh dayāpālodayaika pātram
śrī venkaṭhesāngri yugāntaraṅgam namāmyanantāryamananta krutvaḥ

Srimathe Nigamāntha mahādesikāya namaha

Transliteration & Translation primary contributor: Smt. Geetha Anand

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Gopika gltam
(Srimān P. Venkatachari)

(Slokam 2)

The first slokam of Gopika gltam has been published already. The second slokam is being explained now.

Slokam 2

शरदुदाशये साधुजात सत् सरसिजोदर श्रीमुषा दृशा

सुरतनाथ तेशुल्कदासिका वरद निघ्नतो नेह किं वधः

śaradudāśaye sādhujāta sat sarasijodara śrīmuṣā dṛśā
suratanātha teśulkadāsikā varada nighnato neha kiṁ vadhaḥ

Bhakti is the infatuation that is associated with Bhagavan, desiring him. Bhakti is not something unattainable.

Are our infatuations, our greed and our desires (thoughts) associated with Bhagavan?

Many thoughts/ desires arise even in the mind of a devotee. All these are associated with Bhagavan. How do these thoughts change? The gopikas are answering this.

दृशा सुरतनाथ ! दृशा वरद !! इह दृशा वधः किं वधो न भवति

dṛśā suratanātha! dṛśā varada!! iha dṛśā vadhaḥ kiṁ vadho na bhavati
?

The gopikas are reminded of the time they were with Krishnan and that stirred in them a sense of desolation. Bhagavan never goes away from the gopikas' hearts. He always resides in their hearts. Gopikas are saying, "Hey Suranāth! Your mere sight calls from love from us. Was there no call for love in your sight- in your interest in us? A devotee addresses Bhagavan according to his mental state. He calls in the following way.

One who wishes knowledge: "Hey Jnāna sudare! jnāna selvané! (the flame that is knowledge! One who has knowledge as his wealth!)
One who wishes wealth: Hey lakshmi kāntha sria:pathi!
One who is miserable: Hey! AcaraNya caraNya! Hey Madhusudhana! Hey one who removes danger, Hey anātha rakshaka (one who protects the helpless) Hey Apathbhāndava! One who is the saviour!. Just like this the gopikas are calling Krishna "Hey suranāth" one who is the object of love!

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The word 'nāth' has two meanings in Sanskrit. (1) Swami and (2) one who supports, one who troubles others.

First you sought our love through your affectionate eyes. Now you are making us miserable.

3. The gopikas are saying further: दृशा वरद (dṛśā varada) We are worshipping you. We were worshipping you. You have granted us your vision due to your mercy (varadhānam). However, your boon has not materialized. You have not fulfilled your promise.

दृशा अशुल्क दासिका (dṛśā aśulka dāsikā)

We gopikas are not expecting any remuneration from you. We did not get any gift or prize. Through your mere glance you have turned us into your slaves. You are torturing us with your mere eyes-your fond glances. Isn't killing one through mere sight is still murder?

It does not matter whether one is killed with a gun, a hammer, a spear or a cudgel. A murder is a murder irrespective of the weapon used. One who murdered is a sinner. Krishna is beyond sin or virtue. The fruit of any action will never get near him. Those who surrender to Krishna are also relieved from the fruits of their actions. The gopikas are saying the above to such a Krishna! "You will earn sin for killing us through your glances".

Hey Shyāma sundara! You have got us all tied up with powerful attraction of your glances. Brahma has not destined our eyes to enjoy bliss, comfort. Because: We are not able to see you when you are in front of us as we are shy. When you are not with us our eyes are moving about haphazardly wishing to see you.

Eyes are very significant in conveying love. Several actions are performed through mere glances: loving, requesting, avoiding, admonishing etc.

When we see Bhagavan's eyes, our longings will leave us. The gopikas are praising Krishna's eyes with this in mind. Through Bhagavan's kripa katāksham (merciful glances) everything happens well. Success is assured. Krishna's eyes serve as the prime cause for his attraction. The gopikas are saying further:

"Your eyes are very powerful thieves who cannot be won, शरदुदाशये
Śaradudāśaye. They have stolen from the place well protected near the river, in the auspicious month of Markazhi during the 'carath ruthu'.

साधु जात सत् sādhu jāta sat- they have stolen in broad day light from a person born in a good family.

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सरसिजोदर श्रीमुषा (sarasi-jodara śrīmuṣā) They have stolen the beauty of the lotus flower that is concealed well inside it. This quality of stealing is an ancient habit of yours. He is stealing our hearts. He steals the sins of those who worship him. He steals the eyes and hearts of good people who enjoy his divine form.

श्रीमुषा दृशा śrīmuṣā dṛśā Your eyes have stolen Lakshmi the wife of Bhagavan Narayana who is the chief of all the three worlds. Your eyes are such notorious thieves.

Hey beloved! Shyama sundara! You have sown the seed of love in our hearts. It sprouted due to your friendship. You nurtured it with your glances. It blossomed and turned into a fruit. At the correct time to consume it you have gone into hiding. Is it fair to do so? Krishna!

They are saying further: Even if there are mistakes and errors in us you cannot forsake us like this as we are your voluntary servants. Gopikas are women who strictly follow the code of love. You enjoin your heart with theirs. You can witness yourself the the exeply thoughts the feelings that occur in them.

There are many gopikas. Some of them are very simple. In such guileless hearts desparation occurs due to their separation from Krishna. We can enjoy what the gopikas say further in the third sloka.

Summary:

The hero of our hearts! We are your invaluable servants! You have hurt us with your eyes that steal the beauty of the lotus in large ponds during the spring season. One who fulfills the desires in our hearts! prāNa nātha! Isn't killing with eyes still a murder! Is it only killing with a weapon a murder? (sloka-2).

Transliteration & Translation primary contributor: Smt. Geetha Anand

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Sri Ranganatha Paadukaa (English)**

**Meaningful Vaishnavam—Nirmaalyam
(From Saccharitra Rakshaa)
By Naavalpaakkam Vasudeva Tatachar Swamy, Trivandrum**

Next, we shall see the arguments advanced by some for not eating the Lord's Leftovers (Prasaadam) and the correct position in this regard.

Question: When we offer food, etc., to Emperuman, since He partakes of it, it becomes "ucchishttam". Since there is a general shastraic injunction against consumption of "ucchishttam", such Prasadam or left over should not be consumed by us.

Answer: The very scripture which prohibits consumption of "ucchishttam", also prescribes partaking of the Lord's leftovers as Prasaadam. We should hence interpret the general rule to mean that "ucchishttam" should not be consumed, except when it is Bhagavat Prasaadam. Such inferences are seen in other matters too: for instance, the Shruti itself prescribes consumption of Soma paanam as "ucchishttam", during Soma Yaagam. Here, it is construed that consumption of "ucchishttam" other than during Soma Yaagam is proscribed by Shastras. Since the scripture itself advocates and lauds the consumption of Bhagavat Prasaadam, there is nothing wrong with it. (We have already seen the scriptural quotes in support of this)

Question: Only in some parts of the Shruti like the Rahasya Aamnaayam, such laudatory references to consumption of Bhagavat Prasaadam are found. Are these really credible and dependable references?

Answer: The credibility of these portions of the scripture has already been established in detail, in the chapter on Shankha Chakra Dhaaranam.

Question: Since this matter is dealt with mostly in Paancharaatra texts, can we say that such injunctions (regarding consumption of Bhagavad Prasaadam) apply only to persons who swear allegiance to and live by the tenets of such Aagamas? Can we consequently infer that people living according to Vedic standards are not bound by the aforesaid dicta?

Answer: This question has already been answered. Since Shastras have common application to all, we cannot restrict their ambit to a particular class of people, unless the scripture itself indicates such restriction. For instance, where it is said that Brahmanas are to perform yaagas, by implication it means that others cannot. Since there is no such restrictive clause in the Shastras regarding consumption of Bhagavad Prasaadam, we must consider it as being applicable to everyone.

Question: Shastras tell us that we should consume food after offering the same to Emperuman. Thus, shouldn't we consume only what is left over after the offering and not that which is offered to the Lord itself?

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Answer: Since it is specifically mentioned in the scripture that we should partake of food offered to the Lord, this question does not arise.

Question: During a Shraaddham, we offer food to the Brahmanas and consume what is left over in the containers, after serving to the Brahmanas. Similarly, can we not offer a portion of the cooked food to the Lord and consume the other portion, which has not been so offered?

Answer: In a shraddham, we cannot partake of food offered to the Brahmanas, since they themselves consume the same. This is not so in the case of offerings to the Lord, for, the Lord partakes of only the subtle portion of the offering, leaving the gross and visible portions of food for our consumption. Hence, we have to accept the same as Prasaadam. Shastras cite an example here: just as men, during romantic interludes, love to taste the betel-stained saliva of their beloved ladies, so too devotees prefer to consume food offered to the Lord.

Question: In some places like Kerala, even the Arcchakas have the practice of not partaking of food offered to the Lord.

Answer: We have already pointed out the inappropriateness of such conventions. For instance, would we ever dream of following the practice of some Brahmin ladies in the north, of consuming toddy? We should follow only correct mores and not everything that is being practiced by someone or the other.

Question: A scriptural text prohibits consumption of offerings (Nivedyam). And the venerable Manu too has ruled against eating the food of the celestials (Devaannam).

Answer: Nivedyam and Devaannam refer to food that has been reserved for being offered to the Lord. The inference is that we should not eat such food prior to offering the same to Emperuman: it is however eminently consumable after it is so offered. This can also be interpreted differently. Devaannam means food offered to deities other than Vishnu and consumption of which is prohibited. Since there is a special Shastraic injunction prescribing consumption of food offered to Vishnu, what is meant is that food offered to other deities should not be partaken of.

Question: All offerings to the Lord, be it clothes, food or fruits, are known as Nirmaalyam. Shastras prohibit consumption of such Nirmaalyam and prescribe atonements (such as Ashtaakshara Japam, Payo Vratam, Panchagavyam, etc.) therefor. Since what is offered to the Lord thus constitutes Nirmaalyam, we should not consume the same.

Answer: Non-acceptance of Nirmaalyam is the general rule, while consumption of Bhagavat Prasaadam (food offered to Sriman Narayana) is a special provision. We must hence infer that we should accept only the Lord's leftovers and not other types of Nirmaalyam. The Brahma Puraanam makes this very clear, by laying down that food offered to Vishnu is pure and held by saints and seers as eminently

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consumable. All other types of Nirmaalyam are to eschewed and if consumed, attract measures of atonement like Chaandraayanam.

Another subtle point to note here is that Nirmaalyam constitutes food and other offerings to deities like Shiva and others, which are not to be consumed. Offerings to Emperuman Srīman Narayanan do not constitute Nirmaalyam and are as such considered fit for consumption.

Question: Since Nirmaalyam is a word with a common application, how can we confine it to offerings to Shiva, *et al*?

Answer: It is not we who are circumscribing the use of the word Nirmaalyam, but the respective Aagaamas. For instance, the word does not find a place in the Paancharaatra Aagamaas dealing with Vishnu worship, while Saiva Aagamaas not only mention but furnish details about Nirmaalyam. For instance, the Siddhaanta Saara Paddhati, a Shaiva text, indicates several types of Nirmaalyam-

1. Properties of the deity, like land, house, etc.
2. Articles belonging to the deity, like clothes, ornaments, etc.
3. Naivedyam—food set apart for offering to the deity
4. Niveditam—remnants after offering
5. Chanda Dravyam—offerings to acolytes of Shiva, like Chanda and others
6. Nirmaalyam—clothes, flowers, etc. removed after offering.

All these six types of things should neither be consumed, nor smelt, neither be offered to others nor accepted from others. If this is violated, the ensuing sin will entail to the offender a birth as a crow, dog, or elephant, say the Saiva Aagamaas, in which Nirmaalyam is quite a common word.

In the Vaishnava Aagamaas, there is not even mention of the word Nirmaalyam. In fact, the Easwara Samhita holds offerings to the Lord to be pure and eminently consumable and condemns those who consider the same as Nirmaalyam to rot in hell—

Nirmaalya buddhyaa Devi! Iyam paavanam dooshayanti ye

Te yaanti narakam moodaa: tat prabhaava apalaapina:

Conversely, offerings to Shiva attract the doshas of Nirmaalyam: accepting it, consuming it, giving it to others, etc. would instantly result in sin. Offerings to Vishnu are diametrically opposite in nature and results, says the Samhita—

Pradaanam praasanam Putra! Upabhogyatvam eva cha

Shaiva Paasupate: dushtam achiraat eva paapa krit

Tat puna: Vaishnave maarge vartate vyatyayena tu

Question: Even in the Paancharaatra Aagamaas at one or two places, use of Nirmaalyam is prohibited. Since such prohibition is about Vishnu Prasaadam, can we refute this?

Answer: Even if it is Bhagavat Prasaadam, the portion of it which is offered to His acolytes like Vishvaksena and the Dvaara Paalakaas becomes Nirmaalyam and hence unfit for our consumption. This is laid down by Paancharaatra Aagamaas, which

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tell us that garlands, sandal paste, etc., submitted to the Lord, if offered thereafter to Vishvaksena *et al*, constitute Nirmaalyam and should not thereafter be used by us. This has been confirmed by Sri Alavandar in his Agama Praamaanyam. Hence, offerings in temples to Dvaarapaalakas are kept separately.

As regards Vishvaksena, there are different provisions in different Samhitas, says Swami Desikan. If we consider Vishvaksena merely as the Lord's Commander-in-Chief, then offerings to him become unacceptable to us. However, since he also figures in our illustrious lineage of Acharyas, his prasaadam becomes acceptable, say elders conversant with esoteric aspects of our tradition.

Going by all the aforesaid, we may conclude that offerings to the Lord are to be accepted and consumed with due reverence.

Questions and Answers will continue.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

śrīḥ

Let us learn! Let us understand!

TerivOm TeLivOm

(Sri Veerapuram Sampath Deekshitar)

Narayanan is the Supreme God

After understanding the meaning of the word *namaḥ*, let us now see the deeper meaning of the word *Nārāyaṇā* through the evidences shown by Swami Desika.

एष धाता विधाता च सर्वेषां प्राणिनां प्रभुः ।

परं हि पुण्डरीकाक्षात् न भूतं न भविष्यति ॥

eṣa dhātā vidhātā ca sarveṣāṃ prāṇināṃ prabhuḥ ।
param hi puṇḍarīkāksāt na bhūtaṃ na bhaviṣyati । ।

In this world the Lord (bhagavan) who is known as the Master (Prabhu) is the creator for all living things. He protects them. Hence no one was born who is superior than Him, i.e. lotus eyed *Nārāyaṇā* (since He is all pervading He got the name Vishnu). No one will be born. This is because, He is the only one. sa ekaḥ, eko vai nārāyaṇaḥ. Based on this only Kamban also has written 'ulagam yavaiyum tham uḷavākkalum nilai peṟuttalum nikkalum nīngalā alakilā vilaiyāttuḍaiyāravavar talaivar annavarkkē saraṇ nāṅgalē'.

sātvika purāṇās, smṛtis, upaniṣads and the *itihāsās* mention *Nārāyaṇā* as the supreme person. *Nārāyaṇā anuvākā* which started establishing the philosophy determined that the object of contemplation is *Nārāyaṇā*. Every person who is the follower of Vedic religions (*vaidīka*) should think that this Narayana is our God and we are His servants. Our religion is a *vaidīka* religion. Our *dharmam* is the *sanātana dharmam*. When the historian wrote about our civilization they referred to it as Indus Valley civilization. That Indus has become Hindu and that's how our religion came to be known as Hinduism.

In reality, we are supposed to preserve and follow the core Vedic principles such as

सत्यं वद (satyaṃ vada), धर्मं चर (dharmaṃ cara), मातृदेवो भव (māṭṛdevo

bhava) and पितृदेवो भव (pitṛdevo bhava). Hence our religion is *vaidika* religion (based on Vedas). Every one belonging to *vaidika* religion should be conscious of this fact. If not, will he become a *vaidīka*? (follower of Vedas). Alavandar has clearly mentioned in his Sloka (sloka 11 of stotra ratna) that the person who doesn't accept

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the supremacy of Narayana will not become vaidika. Let us see the glory of that sloka and the evidences shown by Swami Desika for the same:

स्वाभाविकानवधिकातिशयेशितृत्वम्

नारायण त्वयि न मृष्यति वैदिकः कः?

ब्रह्मा शिवश्शतमखः परमस्वरडिति

एतेऽपि यस्य महिमार्णव विप्रुषस्ते ॥

svābhāvikanavadhikātiśayeśitṛtvam
nārāyaṇa tvayi na mṛṣyati vaidikaḥ kaḥ?
brahmā śivaśśatamakhaḥ paramasvaraḍiti
ete'pi yasya mahimārṇava vipruṣaste | |

He raises the question, "Narayana! All the people including Brahma, Shiva, Indra and the people who are above these people by attaining salvation, will be drops in the ocean of your glory. Who is the vaidika, who doesn't accept your supremacy which is boundless and is with you naturally?" and determines none as the answer. Everyone should know the internal evidences provided by Swami Desika for this sloka. These are from the Tamil translation of Swami Desika's commentary provided by Setlur ti. Se. Narasimhacariar Swami. These should be understood by all the vaidikas.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

तो यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

āpo nārā iti proktā āpo vai naraśūnavaḥ |
to yadasyāyanam pūrvaṁ tena nārāyaṇaḥ smṛtaḥ | |

Water bodies are known as nāraṅgaḥ. Those water bodies are formed from Bhagavan who is known as naran. Since they form the residence for the Bhagavan previously, Bhagavan is known as Narayanan. (Manu smṛti).

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम्

तद्विसृष्टस्य पुरुषो लोके ब्रह्मेति कीर्त्यते ॥

yattat kāraṇamavyaktaṁ nityaṁ sadasadātmakam
tadvīsṛṣṭasya puruṣo loke brahmeti kīrtyate | |

That which is ever existent, which is present in mobile and immobile things, which is cause for everything and which is not understood clearly by anything is known as Brahman. That Brahman is Narayanan. This is established by Manu.

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नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम्।

अण्डात् ब्रह्मासमभवत्तेन सृष्टमिदम् जगत् ॥

nārāyaṇaḥ paro'vyaktādaṇḍamavyaktasambhavam |
aṇḍāt brahmāsamabhavattena sṛṣṭamidam jagat | |

Narayanan is greater than the avyaktam (that which cannot be clearly understood). From him only the entire universe is born. From the universe Brahma is born. This world is created by him. From this it is clear that Narayanan is the cause.

ध्यायेन्नारायणं देवं स्नानादिषु च कर्मसु।

ब्रह्मलोकमवाप्नोति न चेहाऽजायते पुनः ॥

dhyāyennārāyaṇam devam snānādiṣu ca karmasu |
brahmalokamavāpnoti na cehā'jāyate punaḥ | |

Vyasa says, "while performing rites such as taking bath, one should meditate upon Narayanan. Who meditates Him like this will reach Brahmaloaka and will not be born again".

॥ śubham ॥

Transliteration and Translation primary contributor Shri. S.Sudarsanan

Vinnartangarai and Vikrama Chozha Vinnagar

(Sri. A. Veeraraghavan, Vinnartangarai – 3)

Thañjāvūr - which captured the heart of Thirumangaiyazhvār - is a comfortable city as it removes our fatigue and grief. It has been mentioned in the poem 'thenninthiya railway sindhu' in pazhañkāsu magazine that King Bojarajan - who accomplished all the thirty two different types of 'aṛam' (moral duties) – stayed in this town. Viṇṇāṛṅkarai also called by the name 'Sandhyāmaṇḍapam' is situated at the northern part of this town. The Lord blessing us from this place is termed 'thañjai vāzh ṇeelamegar' in the book nooṛṅṅtuth thiruppathik kōvai. Parāñkuṣa stotraṁ calls him as 'kaḍimathiḷ thañjaiyān. This Lord was earlier installed in vāmpulāñcōlai. A street in this place is called vāmpulāñcōlai street, says a palm leaf (number 1009, bhāratam - māvintham) kept in Thaṅjāvūr's Sarasvati mahāl library.

Sandhyāmaṇḍapam

In Thaṅjāvūr Palace documents, Viṇṇāṛṅkarai is called Sandhyāmaṇḍapam only. The river 'viṇṇāṛu' had been called '**Sandhyāmaṇḍapa** river' as mentioned in the book 'thañjai marāṭṭiyar kāla āsiyal and samudāya vāzhkkai – 'Politics and Social life during Marathi's rule in Thaṅjāvūr'.

The sanctum sanctorum along with the vimānam of Sundareṣar temple in Sandhyāmaṇḍapam has lost its beauty due to the growing bushes. Possibly Sandhyāmaṇḍapam śrī Sundareṣar temple was big and famous and hence Viṇṇāṛṅkarai might have been called Sandhyāmaṇḍapam. There is a stone inscription in Marathi language, which tells that annadānam was performed here on dvādaśī days.

The translation of the dvādaśī stone inscription is as follows:

ṣvasti śrī nṛpa śālivāhana sakam 1779 (+78 = AD 1857) year Tamil month margazhi śuddha 12 stira śrī Gujali Subbarāya methā's wife Jayakuberabhāi Sandhyāmaṇḍapam – Lakśmaṇa nāyakkar agrahāram; east to veñkaṭarāyar's place; south to the river; west to Ramasamy nāyakkar bathing ghat; north to the road – Land bound within these four borders wherein the 'bathing ghat' sort of charity was performed – For this we have given three quarter jameen of our sarvamānyam (all tax fee lands) situated in thiruvaiyāṛu tālukā ammāḷ agahāram. We have done such a charity.

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The name 'Jayakuberabhāi' transformed to Jayakurubāi during 1914 and the same Gujali choultry is now functioning as Jogarbhāi Marriage hall.

Temples

Apart from the three temples which were sung by āzhvār, there are two more old temples in Viṇṇāṛraṅkarai . They are śrī Kalyāṇa Veṅkaṭeṣar and śrī Varadarāja perumāl temples.

śrī Kalyāṇa Veṅkaṭeṣar perumāl temple

This temple is situated at the northern side of the Thaṅjāvūr-thiuvaiyāṛu highway, at Sandhyāmaṇḍapam – Lakśmaṇa nāyakkaraḅrahāram. The stone inscription, which tells about this temple and the services offered to this temple, can be found in śrī maṅikkunṛapa perumāl temple's front maṇḍapa stair's right side wall. The inscription reads : As per the Thaṅjāvūr Palace temples' incharge śrī Kamākṣiyambā bhāi sāheb's order, which was passed to the agent śrī Nāgarāja Rāmāji pundit, on 9-Nov-1892, Wednesday danur lagnam, āzhvārs were installed and the floor of the northern prakāram was constructed newly.

After the destruction of Thanjakan, the Lord took the form boar; ran to the nearby Neelamgap perumāl sannidhi and blesses us in standing pose next to Valaventhai śrī Lakśmī Nṛsimhar. In Varahūr, the Lord took the form of boar and asked śrī Nārāyaṇa theerthar – who sung 'śrī Kṛṣṇa leelā taraṅginī '- to follow him and showed Himself as śrī Veṅkaṭeṣar. So, in VarahUr, we witness 'sādhu paritrāṇam'. Whereas in the varāha kṣetram of Neelamgap perumāl sannidhi, perumāl took the incarnation of varAham to threaten away DaNDakan, and we witness 'duṣkṛtām vināśatvam'. Neelamgar who became Nṛsimhar and finally as Varāhar, blesses us just standing near this temple; this reminds us Varahūr Veṅkaṭeṣar perumāl and hence this temple contains the greatness of Varahūr temple also.

This temple shows up with the moṭṭai rājagopuram, to-be-renovated walls, prakāram etc. The Lord is facing east and blesses us with ubhaya nāccimār. We can see a small beautiful śrī ānjaneyar at the front maṇḍapam of this temple.

śrī Varadarāja perumāl Temple

This temple is situated at the southern side of Thaṅjāvūr-Thiuvaiyāṛu highway, close to Neelamgap perumāl temple. The Lord of this temple is called 'Vēloor

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Varadarājan. In Viṇṇāṙṅkarai divyadeśam, this Lord gives sevai together with śrīdevī and bhūdevī.

atthigiri arulālap perumāḷ vanthār
ānai pari theinmēḷ āzhagar anthār
kacci tanil oṅ koḍukkum perumāḷ vanthār
karuda varam tarum deivapperumāḷ vanthār
mutthi mazhai pozhiyum muhil vaṇṇar vanthār
moolamena oḷamiḍa vallār vanthār
uttharavedikkuḷē uditthār vanthār
umbar thozhum kazhal uḍaiyār vanthār thāmē

We recollect the above śrīsūktī of svāmy deśikan while seeing this
deivapperumāḷ, Who gives sevai with varada abhaya hastam.

As told earlier these are very old temples and they appear as such even now. Let us
pray these Lords to get these temples renovated soon.

Let us go to Sandhyāmaṇḍapam and prostrate these Lords there!

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

Karma yogam and Jñana yogam

(Śrī K. Pattabhiraman, T.nagar)

(From the discourse of Śrīmath Thirukkudanthai Andavan)

In the fourth chapter of bhagavat gītā, Śrī Kṛṣṇa tells about His avatāra rahasyam, Karma yogam, types of Karma yogam and explains in detail how to do them.

कर्मणो ह्यपि वोद्धव्यं वोद्धव्यं च विकर्मणः। (Chapter-4; shloka 17)

karmaṇo hyapi voddhavyaṁ voddhavyaṁ ca vikarmaṇaḥ ।

To accomplish varṇāśrama karmā, it is very difficult and it is difficult to know how to proceed with them.

Śrī Rāmānuja says on the different types of karmā – How many of them are there for gr̥hastāśramam, brahmacaryam, vānaprastam, and for sanyāsi.

Śaṅkara bhagavadpāda tells about vikarma — he says some karmā are forbidden. We should know the actions forbidden, so that we will not do them. For example, sanyāsi cannot engage in gr̥hastāśramam; similarly brahmacāry cannot engage in gr̥hastāśramam during brahmacaryam; gr̥hastā cannot adopt sanyāsa dharmam while being in gr̥hastāśramam. These are all forbidden for the respective āśrama.

वोद्धव्यं च विकर्मणः। अकर्मणश्च वोद्धव्यं गहना कर्मणो गतिः।

voddhavyaṁ ca vikarmaṇaḥ । akarmaṇaśca voddhavyaṁ gahanā
karmaṇo gatiḥ । (Chapter-4; shloka 17)

akarmaṇaśca voddhavyaṁ - akarma means jñānaṁ. One should know jñānaṁ and jñāna yogam. To engage in karma yogam, one should know many different karmā; those karmā, which we cannot do and also acquire jñānaṁ. Only after knowing all these, a person will be able to engage in karma yogam.

Why should we know jñāna yogam. We should know many karmā and those karmā which we should not do. But why should we acquire jñānaṁ? Śrī kṛṣṇa tells about this in chapters four and five (of BG).

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If karma yogam merges in jñāna yogam, it becomes jñāna yogam itself. This will lead us to mokṣam. It is difficult for us to understand bhagavatgītā. Karma yogam comes first. We have to do the karma as prescribed for our varṇa and āśrama. For example, a gr̥hastha has to take bath in the morning; then do devar̥ṣi tarpaṇam, sandhyāvandanam, brahma yajñam, aupāsanaṁ, mādhyāhnikam, perumāḷ tiruvārādanam, reading scriptures and purāṇā, sāyam karmā etc. Grahaṇa tarpaṇam, amāvāsya tarpaṇam etc are not everyday karmā. All these should be known by him.

We should know jñānam also. What is jñānam? With the anugraham of perumāḷ, we should keep doing all karmā without expecting any fruit. Gradually, Lord will shower his affection and all our sins will disappear. When sins vanish, our mind will become pure. Only in the pure mind, real jñānam will emanate. When sins accumulate, only bad thoughts would arise and the mind would be corrupted. When sins disappear, we start thinking about our ātmā and it culminates in jñāna yogam.

While in jñāna yogam, we can do meditation (dhyānam). With meditation, we can see our ātmā. So, first comes karma yogam - doing karmā. Then jñāna yogam - with pure mind we have to think on ātmā. How to think on ātmā? – ātmā is eternal; it cannot be destroyed; it is nothing but jñānam in atomic form (jñāna svarūpaṁ); it has jñānam also (dharma bhūta jñānam); it cannot be made wet; it cannot be cut; it is subservient to the Lord – this is how we have to think on ātmā. Our mind is not stable; it runs in many directions. Only when the mind is pure, dhyānam will become stable. Otherwise, we have to do jñāna yogam for many days.

When we sit for yogam, शुचौदेशे प्रतिष्ठप्य स्थिरमासनमात्मनः। śucaudeśe pratiṣṭhapyā sthīramāsanamātmanah | (sixth chapter 11th ślokaṁ) we have to see ātmā through our nose and meditate on ātmā as explained earlier. Then ātmā will be visible. When it is visible, there will be nothing more pleasurable than the vision. Even if an apsaras woman comes in front of us or if somebody gives nectar to us, we will reject both of them. So, we have to see the ātmā.

Karma yogam, then jñāna yogam and then we have to see ātmā – yogābhyāsam. These three are told in gītā. Arjuna told Krishna that he would straightaway do jñāna yogam. However, Śrī Kṛṣṇa told him that he would fall

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down if he proceeded directly to jñāna yogam, as his mind was not pure; he should start with karma yogam only. While doing karma yogam and including that included jñāna yoga, there was no need to do jñāna yoga separately and he could start seeing his ātmā – This is ‘double promotion’.

Is there any ‘double promotion’ these days? When I (ācāryan) was studying, I was promoted from second standard to fourth standard. Therefore, Śrī Kṛṣṇa advised Arjun to do karma yogam with jñānam, which would be equivalent to jñāna yogam.

As told earlier, while doing karmā, attributes of ātmā should be meditated upon. This is what Śrī Kṛṣṇa advised Arjuna. It is very difficult to have that sort of jñānam. Everybody would love to hear Ramayanam but not get caught into these yogā-s.

Next ślokaṁ is:

कर्मण्यकर्म यः पश्यदकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः कृत्सङ्कर्मकृत् ॥
karmaṇyakarma yaḥ paśyadakarmani ca karma yaḥ | sa buddhimān
manuṣyeṣu sa yuktaḥ kṛtsaṅkarmakṛt | | (chapter 4; ślokaṁ 18).

For this same samskr̥ta ślokaṁ, three ācāryā give three different meanings. This is the beauty of this language. Let me first tell what Ramanujar says: ‘karmaṇi akarma yaḥ paśyat’ a person who sees jñāna yogam in karma yogam, for him karma yogam itself becomes jñāna yogam. He is intelligent. Because, when he does karma, he does it with ātma jñānam. The thought that ‘his ātmā is subservient to paramātmā’ should always be there. He has to do his karma with this knowledge. akarmaṇi means that jñānam becomes karma. As jñāna yogam cannot be performed without karma yogam, here karma yogam itself becomes jñāna yogam and jñāna yogam becomes karma yogam. Let me explain this by telling a story.

It was an alpa dvādaśī day. Dvādaśī tithi remains for just 12 minutes after sunrise. Before it elapses, a person should perform tadīyārādanam. He has purchased all items, which included raisins for sarkkaraip poṅgal. The cook thought it was ‘bitter berry’ (suṅḍaik kāi) and added it to mōrkkuzhambu and added the bitter berry to sarkkaraip poṅgal. When served, the raisin in mōrkkuzhambu tasted salty as it acquired salt from the dish (karmaṇi akarma

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yaḥ paśyat). As raisin was added to the salty mōrkkuzhambu, it tasted salty. Similarly, the big bitter berry found in sarkkaraip poṅgal tasted sweet. (akarmanī ca karma yaḥ). So do not see jñāna yogam and karma yogam as different. Karma yogam is jñāna yogam and jñāna yogam is karma yogam. As jñāna yogam has to be present in karma yogam, karma yogam becomes jñāna yogam. Similarly, as jñāna yogam is not possible without karma yogam, it becomes karma yogam. A person, who realizes this, is the clever person. While doing karma, think of the Lord and think of the eternal ātmā. This is important. In karma, jñānam is important and skipping ācamanam is not as bad as skipping jñānam in karma.

For the above ślokaṁ (chapter 4; ślokaṁ 18) let me tell Śaṅkara bhagavadpāda's interpretation. karmanī – in karma yogam – akarma – this is to be seen as not different. As per advaita philosophy, whatever is occurring in this universe is all mityā. Referring to AtmA by telling 'I'm going, I'm coming, I'm reading' etc is illusion for them. This occurs due to bhramā. Only due to this bhramā (illusion), he sees 'no karma' as karma. He falsely attributes (adhyāsa) these to ātmā. 'karmanī akarma yaḥ paśyat' - In karma, the karma of 'I'm going, I'm coming, I'm reading' is not karma. A person who sees karma as 'no karma' is intelligent. We may ask, 'how you proclaim a person, who sees small berry as brinjal, as clever?; you are telling that a person is clever if he does not see a book when in fact he sees a book'.

Listen – don't be hasty, Śaṅkaracarya is not an ordinary person. Take the example of a raft (theppam). If you sit inside the raft, you can not tell whether the raft moves or the shore moves - karmanī – It appears as if the shore moves. Whether there is any karma in this karma wherein the shore appears to move? Similarly, when we sit inside a train, we see as if the cable posts are moving. But is there any karma in the 'moving posts'?

'karmanī akarma yaḥ paśyat' - Who is clever: the person who sees the lamp post as running or the other person who sees them as stationary? Jñānaṁ of Śaṅkaracarya is amazing: telling 'I'm reading; I'm studying' is not a karma. Ātmā can not do karma. Attributeless Brahman claiming as if it is doing something is similar to claiming a white crystal having a red flower placed over being termed red crystal. So there is no karma. There is no karma of ātmā. This is Śaṅkaracarya's explanation.

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Let us see what Śrī Madhvācārya tells. His explanation is excellent. ‘karmaṇi akarma yaḥ paśyat’ - All activities that we see in this world, such as ‘ he is running, he is standing, he is reading etc’ – who does all these? अकारो विष्णु

वाचकः

akāro viṣṇu vācakaḥ - Whoever sees all activities as being accomplished only by bhagavān, is clever. karmaṇi ‘a’- karmaṇi – This is the common explanation. It is Viṣṇu’s karma. Can you do it? ॐ means Viṣṇu. This is Ānanda Tīrtha’s beautiful explanation. Any karma is bhagavaan’s job. For Madhvā, Viṣṇu is the supreme Lord. So, whoever sees all karmā as that of the Lord is the clever person. Bhagavān’s job is the job; other jobs are madmen’s job. Which is the real job?

अस्य कर्मणि – So all these three explanations (of 3 ācāryā-s) seems to be correct. Which is wrong in these 3 commentaries? All have explained very well. Whenever I see this ślokaṁ, I feel very happy.

“So, Arjuna! What I advise you is to feel the presence of ātmā in karma. Whatever karma is done with this ātma jñānam will not lead you in samsāram. Do them

without any expectation. ज्ञानाग्निः सर्वमीणि भस्मसात्कुरुते तथा

jñānāgniḥ sarvamīṇi bhasmasātkurute tathā (chapter 4 ślokaṁ 37)

You should live like the lotus leaf which does not collect water particles although it lives in water. Jñānam is supreme and you have to acquire the same. Jñānam will burn down all sins to ashes. Do karma yogam. Karma yogam is to keep one prime karma based on your varṇāśama as aṅgī (body) and other karma-s as their aṅgā (limbs). If tīrtha yātrā is the main karma then keep sandhyāvandanam etc as aṅgā. This is karma yogam. When doing dānam as the main karma do not think that you are doing it” says Śrī Kṛṣṇa.

When Arjuna asks whether it was not an illusion to consider that he was not doing the dānam, when he was the person actually doing it. For this Kṛṣṇa gives the answer in eighteenth chapter. ‘Whatever you do, you need your ātmā, your body, Me (Lord), all senses and materials. How can you think that you are the sole doer, whereas in reality, five or six of the above are required?. Whether you are flying or going to pātāla loka, I’m the One, Who gives fruits for those actions. A person bringing a vessel to sea, will bring back only that much water the vessel can hold,

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although the sea has a large quantity of water. Similarly, whatever I've planned for you, only that will reach you. So, you cannot stop performing karma. After acquiring Jñānam, you need to do karma.' – says bhagavān.

Arjuna asked :

सन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि। यच्छ्रेय एतयेरेकं तन्मे ब्रूहि सुनिश्चितं ॥

sanyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi | yacchreya
etayerekaṁ tanme brūhi suniścitaṁ | | (Chapter 5 – shlokaM 1)

Dear Kṛṣṇa! Sometimes you say that jñāna yogam is the best and doing karma yogam with jñāna yogam becomes jñāna yogam. But again you ask me to do karma yogam. Tell me, which is the best?

Kṛṣṇa says:

Karma yogam is better than jñāna yogam. While doing jñāna yogam, mind goes somewhere. It does not get fixed on the same thought. So, it is better to do karma and learn jñāna. Whether you are eating or sitting or smelling – senses are doing the action– you do not do anything – If you think that everything is the Lord's action then you do not accrue anything. Only when you act with that knowledge, you will get peace. People do not know this. They ask everything for them. They ask for children and tell that they are their children and love them. But could they borrow and enjoy the child's stomach ache? If the child feels happy, can they enjoy that happiness? They think that they own their wife and children due to ajñānam. When you eliminate such ajñānam, then jñānam will shine like the Sun. Everybody's ātmā is of the same nature. Whether it is an elephant or a mosquito, the ātmā is only atomic in size.

Samadarśinī – You have to see everything as same. This is where Ramanuja and Śaṅkaracarya interpret differently. Śaṅkaracarya says that we have to see all ātmā as One and the same; brahmam is Īśvaran; jīvan is brahmam. So both are one and the same.

But this is not correct as per Ramanuja. A person goes to purchase paddy. Paddy is piled in a place. He asks for the price. The seller says it costs 50 units per bag. He goes to next place wherein the other seller tells the same price. When asked why the price is same in both the places, the seller answers that the paddy is of the same type, 'sīrumaṇi'. Similarly all jīvan is of the same nature. There exist differences in the bodies but not in the ātmā. This is as per Ramanuja.

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“So, do karma yogam. Think of jīvātmā. Think of Me. If you start with My anugraham, then you can see ātmā. If you do jñāna yogam with karma, then without jñāna yogam, you will be able to see ātmā” says the Lord

ācāryāḷ thiruvaḍikaḷ śaraṇam

Transliteration and Translation primary contributor Mukundan Srinivasan

**SRI
My experience with Swamy during His Poorvasramam
Srirangam Kichchu Mama**

Though I am not good at writing, I invoke Andavan's blessings and repose trust in Him while I write this essay.

In the Aani edition of Sri Ranganatha Paduka, the editor Swamy has narrated the great qualities of our Andavan. Similarly in the Vaikasi edition too, there was an article titled as "Navarasa Nadar" on our Andavan describing His multi-faced personality. There were a lot of celebrities who have also written in the same edition about the great qualities of our Acharya. While reading all these articles, I hasten to write in Paduka about two incidents of my experience with Him during His poorvasrama days.

(1) It was in the year 1990 while I was working in Mumbai, I came to Chennai, taking leave. Along with my co-brother, I went to Kancheevaram to offer my obeisance to Sri Swamy. Our Acharyan had camped at Sri Kozhiyalam swamy Ashramam at that time. It was around 4 30 PM. I was very nervous. It was years since I had come and offered my respects in person. I was skeptical whether he would remember me. Like I thought, at the first instance he could not recollect me and also expressed that. I hardly began to say "Thiruchitrakoodam Vakil mama....." and pat came the flash from him "Are you not Kichcha?"

And he went on ask me whether I remember those days when Sri Swamy and I used to play (Stick play) at the garden of Sri Raman Sannidhi at Chidambaram (Thiruchitra Koodam). I was astonished! When I went with a doubt whether he could recollect me, he floored me with his retentive memory of recalling incident of our boy-hood playing at the temple garden that happened more than 40 years ago! What a sharp memory!

2) From the days of my grand father, we used perform during Chitra month the Akshaya-Theerthi at Boovarahan temple at Srimushnam. In one such occasion, we all reached Srimushnam the earlier day in the evening around 4.30. I was 7 or 8 years old then and Sri Swamy was older than me by 7 years. The place where we were staying had a pond close by (Chetti Kulam) and we all went there. There I saw Swamy performing the YOGA of floating in the water and after some time Swamy returned to the bank. Then we all returned to the place where our family was staying and that must be around 6.30 in the evening. I was admonished by my father as usual – black and blue – for my disappearing no sooner reaching over there. I owed an explanation to my father describing where I went and when I told him of my visit to Chettikulam, he retorted "How dare you are to go to that Chettikulam without telling anybody for a swim and if you had died there, I will kill you" and Sri Varaha Anna who was there could not help bursting out of laughter and my father's anger grew bigger and asked him "why are you laughing?" to which Sri Varaha Anna

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(name of Sri Swamy in his poorvasramam) responded “how come, mama, you can kill Kichchu, if he had died already drowning in the pond?”. He was very calm, composed, unperturbed and above all spontaneously humorous.

Like wise, there were several incidents, not just one or two! Like the editor in Aani edition mentioned, I would like to alter it a bit. Thus he wrote “Wonderful Aranga Ramanujan has come as the divine tree to bless all of us”. “Our Andavan (Yengal Andavan)” thus mentions Sriman Kalyanapuram Aaravamudhachar Swamy.

My view is “Wonderful Aranga Ramanujan is our Andavan Swamy!”

“An Appeal”

In the village of Kondamur, Sri Ambujavalli Sametha Sri Adi Narayana Perumal is gracefully blessing the Universe. This village is on the highway of Dindivanam to Pondichery at 14 KMs from Dindivanam. The consecration of this temple was performed in the year 2003. From then on, every year, around the same time of consecration Thirumanjanam, Thirukkalyana Uthsavam and pavithrothsavam are being celebrated in a grand manner. This year, the Pavithrothsavam is scheduled to be held on 18th, 19th and 20th. Building for pilgrims to stay is nearing completion with the compound wall construction under progress. We appeal to people hailing from this village as well devotees to participate in this function.

Kondamur Residents

Transliteration and Translation primary contributor Shri. Venkatesh Srinivasan

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SravanAnandham

By Arasanipalai Venkatadhwari
English meaning by Arasaanipalai Aravamudhan)

कर्माप्येके कामयमानास्तव मोदं

काले काले कौशलवन्तः कलयन्ति ।

ध्यायन्त्यन्ये वारणशैलेश वयं त्व-

य्याकिञ्चन्यादात्मानं न्यस्य चरामः ॥ ३६

karmāpyeke kāmāyamānāstava modam
kāle kāle kauśalavantaḥ kalayanti |
dhyāyantyanye vāraṇaśaileśa vyaṁ tva-
yyākiñcanyādātmānaṁ nyasya carāmaḥ || 36

Some efficient capable people desirous of your pleasure alone perform "Karmas" daily rituals at proper and specified time properly. Oh Lord of Hastigiri ! Some others meditate upon You. But we the poor/resourceless/most insignificantly small people entrusting our "Athmas" (souls) in You roam about freely without the least fear. (Any act or ritual performed at an unspecified time will not please the Lord).

ब्रह्मा यां यां प्राक्षिपदग्नौ हयमेधे

दिव्येष्वेतेष्वच्युत भव्येष्वनघेषु ।

सर्वेषु श्रीवारण शैलेश वपां त्वं

स्पष्टं प्राश्नास्तत्र महिम्नो ग्रहणेन ॥ ३७

brahmā yāṁ yāṁ prākṣipadagnau hayamedhe
divyeṣveteṣvacyuta bhavyeṣvanadheṣu |
sarveṣu śrīvāraṇa śaileśa vapāṁ tvaṁ
spaṣṭaṁ prāśnāstatra mahimno grahaṇena || 37

All the things that were offered in the sacrificial fire during Aswamedha Yaga performed by Brahma were fine, auspicious and flawless (pure) Oh Achutha ! (Yet) Oh Lord of Hastigiri ! You relished only Vapa specially because You were aware of its greatness.

साङ्गाद्यादब्जभवेन क्रियमाणात्

जातं श्रीतं क्लृप्तकटाक्षामृतवर्षम्।

वीक्ष्य श्यामं त्वां मुनयः श्रीश विजिग्युः

पर्जन्योऽसौ संप्रति यज्ञात् भवतीति ॥ ३८

sāṅgādyādabjabhavena kriyamāṇāt
jātaṁ śrītaṁ klr̥ptakaṭākṣāmṛtavarṣam ।
vīkṣya śyāmaṁ tvāṁ munayaḥ śrīśa vijigyuḥ
parjanya'sau saṁprati yajñāt bhavatīti ।। 38

The Lord (Varadha) appeared along with Sree Mahalakshmi and rained the nectar of benevolent look when Brahma the one who came out of the lotus performed the Yaga as stipulated (in a perfect manner without any derelictions, negligence, short coming). All the Rishis/Munis prostrated and sang that the Lord Himself was coming out of Homa Kunda like Parjanya deva (In Geetha Lord Krishna says, rain comes out of Yaga. It is here stated again that Lord Varadha appeared and did not take birth)

वरदं वैरिञ्चाध्वर वपारसास्वादं सादरं वन्दे।

नागाहार्या हव्यमिह निकेतनं च यसाऽऽहुः ॥ ३९

varadaṁ vairiñcādhvara vapārasāsavadāṁ sādaraṁ vande ।
nāgāhāryā havyamiha nicketanaṁ ca yasā''huḥ ।। 39

I offer my salutations to that Varadha who relished Vaparasa at the yaga performed by Brahma that Lord whose residence is Garuda the one famous for having serpents as food; that Lord whose flag is also Garuda. (Gist : Narayana resides on Garuda and His flag is also Garuda.)

किञ्चन कञ्चनिवासा किल

किञ्चित् रसिकमञ्चितं विभुधैः।

सञ्चरतु मानसे मे कुङ्गर -

गिरिगतमचञ्चलं ज्योतिः ॥ ४०

kiñcana kañcanivāsā kila

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

kiñcita rasikamañcitam vibhudhaiḥ |
sañcaratu mānase me kuñjara -
girigatamacañcalaṁ jyotiḥ | | 40

Let that non flickering (steady) light at the top of Hasthigiri which is enjoying the love sports of Sree Mahalakshmi whose seat is lotus and let that feet that light (the Lord) which is being worshipped by evolved souls/ Devas move (reside) in my heart.

कम्बुधरं जगदम्बाबिम्बाधर चुम्बनैक जीवातुम्।

अम्बुधरदीप्ति वस्त स्तम्बेरम गिरिवतंसम् अवलम्बे ॥ ४१

kambudharaṁ jagadambābimbādharma cumbanaika jīvātum |
ambudharadīpti vasta stamberama girivataṁsam avalambe | | 41

I (bow) cling to that Varadha Raja who shines at the Aththigiri with conch in His hand and who thinks that kissing the beautiful red coral like lips of Sri Maha Lakshmi the Mother of the world is only His living. Let that Lord roam in my heart.

किमकिञ्चनजनवञ्चन चण चञ्चल काञ्चनाप्ति दीप्ततमैः ।

अल्पैरुपसर्पामः कल्पकम् अप्राकृतं तु करिशैले ॥ ४२

kimakiñcanajanavañcana caṇa cañcala kāñcanāpti dīptatamaiḥ |
alpairupasarpāmaḥ kalpakam aprākṛtaṁ tu kariśaile | | 42

What earthy use is there of those that are adept in cheating innocent people and amassing transitory wealth (gold) and shine on that account? Let us all approach that natural Kalpatharu (wish yielding tree) at Aththigiri.

प्रत्युत पन्नगशायि नमतिशाखं दृष्टमद्भुतोच्छ्रायम्।

सेवेय सर्व गन्धं हरिचन्दनम् आश्रितद्विपाद्रितटम् ॥ ४३

pratyuta pannagaśāyi namatiśākhaṁ dṛṣṭamadbhutocchrāyam |
seveya sarva gandhaṁ haricandanam āśritadvipādritaṭam | | 43

Wonder! That Recliner on Aadhisessa has come to recide with good fragrance and as an unimaginably very tall Harichandana tree with many branches at Hasthigiri I bow (surrender) to Him.

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

चिन्तामणिं नेषेवेदन्तावल शिखरिकन्दरे दृष्टम्।

हन्तारमान्तराणां सन्तापानां तु हरित सुकुमारम् ॥ ४४

cintāmaṇiṁ neṣevedantāvala śikharikandare dṛṣṭam |
hantāramāntarāṇāṁ santāpānāṁ tu harita sukumāram | | 44

There in the cave at the top of Hasthigiri/Atththigiri is a gem Chinthamani (wish/desire fulfilling divine gem) becautiful in appearance and also (green) in colour capable of eradicating all the internal enemies. I reach that gem.

सुन्दरम् उद्धृतमन्दरमाश्रित करिशिखर कन्दरं किमपि।

दैवतमेव तदीडे नैव ततोन्ऽन्यत्र वागियं रमते ॥ ४५

sundaram uddhṛtamandaramāśrita kariśikhara kandaraṁ kimapi |
daivatameva tadīḍe naiva taton'nyatra vāgiyaṁ ramate | | 45

That one beautiful Object which once supported the majestic Mandara hill is now in the cave at the top of Hasthigiri. (A great wonder). I pray to that object only. My power of expression refuses to describe (contemplate on) anything other than that Object (Varadha) (Narayana took the incarnation as tortoise and supported the Mandara hill. that same Lord is present at Hasthigiri.

विहितः श्रुत्या यज्ञे यजमान एव ऋत्विग्भ्यः।

यजमानाय विधात्रे वरदस्त्वं करिगिरीश चित्रमभूः ॥ ४६

vihitaḥ śrutyā yajñe yajamāna eva ṛtvigbhyaḥ |
yajamānāya vidhātre varadastvaṁ karigirīśa citramabhūḥ | | 46

The 'Sruthi' lays down/stipulates that in a Yaga the main performer must ask/request the 'Rithviks' (who sit and perform the Yaga) to express their desires and those desires expectations should be fulfilled by the main performer. But ! Oh Lord of Hasthigiri ! only You asked the main performer , Brahma to express his desires and granted the boons (Varas) and thus became Varadha. You became spectacularly strange (because of the above change). (to be contd.,)

*Transliteration primary contributors: Smt. Kalyani Krishnamachari
English Text reprinted from Sri Ranganatha Paduka (Thamiz)*

Matrimonial

For the Month Of

AAVANI (AUGUST 2010)

Kindly forward your replies to
BOX NUMBERS to the following address

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।
क्रीडन्तौ पुत्रैर्नष्टुभिः 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 WANTED

1. Vadakalai Vathula Kothram Sravana Natchathram Age-29 5'7" CA & CW (both Inter) employed in Ltd., Company Employed or Unemployed girl OK : Cell mo. 99444 79275 email: krubaajobs@gmail.com
2. Vadakalai Nithrupakasya[a kothram sadayam March 1984 BE MS MICROSOFT seeks bride

professionally Qualified kalai no bar contact
044-2274 3333 Mobile No. 94440 54699

3. Thenkalai Bharadwajam Kettai July-1984 BE (ECE) 182cms Lead Engg HCL, Chennai seeks graduate girl 0422-2470279
Cell:099449 32911 email: findbps@gmail.com
4. Vadakalai Srivatsa Poos /am 26/5'11" handsome B.E.boy (Tornoto University) employed California well settled seeks professionally Qualified vadakalai family oriented bride from cultured family e.mail: geeramanujam@gmail.com Tel: 044-2448 3512
5. Vadakalai Koundinyam Utthiratathi October 1979 B.E.,C.s., 5'11" Working in Central Government Insurance Officer Kumbakonam Seeks Graduate girl employed or unemployed Conduct Tel 044 22242090 Cell No. 9444074772 or 9444908849.
6. Vadakalai Srivatsam Thiruvonam MBBS., MD., Apiral 80 6' seek suitable Bride conduct 044 23710910/ 9566276945 Email rajamani @ sunsmart . co.in
7. Vadakalai Bharadwajam Visakam (3rd)July 81. 6' M.Arch M.S. employed In U.S.A. seeks P.G. professionally qualified bride Preferably non IT conduct 044 22581231 Cell 9003058433 Mail bssridharan @ hayoo . com
8. Vadakalai Srivatsam Swathi Oct 1981 5'10" 75kg B.E., (M.S. Phd USA) Employed in California seeks girl willing to settle in USA or on Study/ Work visa Conduct 09840998780 Shyamala_n @ hot mail. Com.

9. Vadakalai Srivatsam Krithigai Nov 1984 B.E., employed in HCL Chennai Qualified girl conduct 044 22742983 Cell 9444071246.
10. Vadakalai Bharathwajam Anusham M.Com., 5'7" Age 34 working in scope International Bank 20,000/-P.m.Seeks graduate girl kalai No. Bar Conduct Smt. Kalyani 044 22742079 Cell 9841603714
11. Vadakalai Srivatsam Uthirattadi 1982 5'10"B.Com., ICWAI Acs Inter seeks Suitable Bride Conduct 09381884663 044-26181571 e.mail_q_r_sesadri@dataone.in.
12. Vadakalai Kousigam Aswini 33 Years MBBS PG Dipdia Private Own clinic/ Lab / Pharmacy 165c.m. fair earning 70,000 P.m. seeks Girl Drs, MBBS / BDS / MDs/ B.H ms / C.A. / Advocate / MBA Government Higher Posts Kalai No bar Conduct 9894349410.V.Ranganathan.
13. Good lucking educated employed from respectable family for 28 years Old naithrupakasyap Uthirashada (Mahara) M.S., M.B.A., groom Employed in US Conduct (0) 9004755674 e mail pmv 131@ g mail.com
14. Vadakalai Srivatsam Hastham 2.6.1982. working as project leader in MNC Chennai 6.5 p.a. seeks suitable bride. Conduct 9445114450 [E mail lakshnarass@gmail.com](mailto:E_mail_lakshnarass@gmail.com).
- 15 Vadakalai Sadamarshnam April 1987 Uthratathi B.E / EEE in 1st class employed as Electrical engg (JE)in a reputed form Chennai 5'11" salary 25000/-pm well settled boy seeks suitable vadakalai girl with good background . e. mail narayan.2587@gmail.com Contact No. 044-26820624 / 9841032552

- 16 Vadakalai Kowsigam Uthiram 36 / 160cm B.Sc., M.B.A. working as Assistant Manager in MNC Chennai Salary 5Lakhs pa having own house seeking Unemployed Graduated girl 32-34 kalai nobar Contact P.S. Rajagopalan Tel No. 22432559 Cell 9444615947.
17. Vadakalai Srivatsam Pooram 1st Padam 177 c.m.June 1971 25,000/- p.m. plus M.A.D.E.C.E .Manager Marketing private Chennai seeks Bramin girl contact M. Srinivasan 11/4 Sathiamurthi Street, Thiruvallur 602001.P.No. 044 27665263.
18. Vadakalai Koundinyam Rohini 5'10" July 1981 MS (USA) working in US as software engineer seeks well qualified bride India Abroad Contact No. 9940311595/ 9940312065 email sriragavaa@gmail.com.
19. Vadakali Bharadwajam Visakam may 1983 158cm B.E. (CS) MBA working in Pune seeks employed professional bride contact Ph 044 24983802 Cell 9444043032 e mail andalsundaram 33 @ g mail.com
20. Vadakalai Srivatsam Hastham 28 years 5'6" B.Com. MCA GNIIT Diploma Salary Rs.40000/ = PM soft ware engineer IT Industry Seeks girl fair homely looking working at Bangalore Kalai no bar Contact Box No-4.

BRIDEGROOM WANTED

1. Vadakalai Bharadwajam visagam(3)june 1986 5'6" TCS Bangalore seeks Suitable Alliance contact 09447891039 Tell 0471 2344436 *e mail ramannamar@gmail.Com*

2. Vadakalai Moolam Srivatsam 12.6.1987 5'1" B.Sc., (Statis) working in Private Limited co., well settled good looking boy contact 9443448834.
3. Vadakalalii Hasritha Revathi 1987 B.E., ECE., require groom same sect professionally Qualified contact C. Ramasami ECB 14 Bank quarters Thuvakudimalai Po Trichy 620022 Ph No. 0431 - 2554869 Cell No. (0) 94434 43053 e mail ram_cr@sify.com
4. Alliance sought from professionally qualified groom for vadakalai Srivatsam Hastham (4th) B.E. 5'2" fair 1987 born Chennai employed girl with good family Background contact 42614191 e mail geetha _ vijayarag@ yahoo.com
5. Vadakalai Sadamarshanam Hastham 23 (1987) 5'4" BE (ECE) TCS professionally qualified working in India or Abroad Contact 044 43016043 e mail rkchary53@hotmail.com
6. Thenkalai Athreya Thiruvonam working in leading private sector bank DOB 25.05.1981 education M.Com., MBA age group 29-33 (Hindi speaking) professionally qualified boy prepable contact No. 011 26490620.

ஸ்ரீரங்கம் ஸ்ரீமத் ஆண்டவன் ஆச்ரமம், கும்பகோணம்

கும்பகோணம், பொற்றாமரைக் குளத்தெருவில் புதிதாகக் கட்டப்பட்டுள்ள நம் ஆச்ரமத்தில் குறைந்த வாடகையில் அறைகளும், A/c அறைகளும் கிடைக்கும். மற்றும் சிறிய விசேஷங்களுக்கும் கிடைக்கும். சிறந்த வசதிகள் உள்ளன.

தொடர்பு கொள்ளவேண்டிய முகவரி :-

ஸ்ரீரங்கம் ஸ்ரீமத் ஆண்டவன் ஆச்ரமம்

பொற்றாமரைக் குளத் தெரு, கும்பகோணம்.

Phone : 0435-2401185. 9442101185.

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

॥ श्रीः ॥

*Srimathe Rangaramanuja Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha*



**SRIRANGAM SRIMATH ANDAVAN
SRI RANGARAMANUJA MAHADESIKAN
22st CHATHURMASYA SANKALPA
MAHOTSAVA COMMITTEE**

— * —

*Srirangam Srimath Andavan Sri Rangaramanuja Mahadesikan (Srimushnam) has desired to perform his 22st Chathurmasya Sankalpam (26.7.2010) Monday at Srirangam Srimath Andavan Ashramam, 21, Desikachari Road, Mylapore, Chennai-600004. Towards meeting Thadhiyaradhanam expenses devotees and well wishers are requested to send **Rs. 5,000/-** to **Sri Paduka Charities** by cheque or draft to the address given below. NRI's can contribute \$ 100/- for Thadhiyaradhanam.*

All are requested to attend the function and get the blessings of our Acharyan.

**Srirangam Srimath Andavan Ashramam
21, Desikachari Road, Mylapore,**

Chennai -600 004

Ph : 2499 3658

**SRI:
Srimath Andavan's lucid explanations
(Secunderabad Shri. E.S Mukundan)**

Srimath Andavan(SA) has no parallel, when it comes to explaining things in the form of "Pandit Pamara Ranchagam". Some excerpts:-

1. **Srimath Andavan:** It will be nice if this book is bound.
Shishyan: Adiyen will get it bound.
Srimath Andavan: Hereinafter, you are bound.
2. A fine sculpture in Secunderabad Kapra ashramam: Thiruvikraman raises his leg, Brahma waters it.

Adiyen: Brahma is watering, but Ganga does not fall at all. Why has it not been shown in this?
Srimath Andavan: It will not fall.
Adiyen: why so?
Srimath Andavan: Sivan has not come this side. Srimath Andavan explains further: One, who sought a place for a step, has not brought his leg down even after measuring the step. Dhouleesan has continued to keep his leg up
3. Adiyen: Is the shawl being used a kashmiri?
Srimath Andavan: Replace K with a C; cash meeriya shawl (a shawl beyond cash)
4. Prabhandam parayanam was in progress.

Srimath Andavan: What is the meaning of vaattaarttan?
Adiyen: He is next to vattaru.
Srimath Andavan: naam vaduvathai Attraan=he will not like our sufferings.
5. **Srimath Andavan:** Anumar is known as Sundaran. Vinayagar is known as Sumugan. Surprisingly both of them could not find a girl
6. Adiyen: Why is Vinayagar's name specially mentioned as Thantha vakrathan?
Srimath Andavan: That's special. Someone gave (Thantha) vakrathan. They kept the elephant.
7. **Srimath Andavan:** Named a shishyan, and enquired as to what he is doing? Then the wife of the individual said that he is sleeping. **Srimath Andavan** immediately mentioned that he is doing a fruitful job, do not wake him up.

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

8. Adiyen: (To a person who returned early after a game of cricket) What happened , all out is it?returned so soon?

Srimath Andavan: Not All out. Aalai utta porumnu vanduttan (came away thanking that he has been spared)

9. As we are leaving for Chennai tomorrow, theertham will be served at 8 O clock. And dot at 8, abhigamana theertham was served by Srimath Andavan.One could learn from the practices of Srimath Andavan that Punctuality is the reflection of sincerity

dasan

ES Mukundan

Transliteration & Translation primary contributors: Shri R.Santhana Varadan

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

**SRIRAMAJAYAM
SRIMATH ANDAVAN ANUGRAHAM**

Adiyen Thodoor Mo Po Ci Vasudevan (2nd son in law of Purisai Varatha Vedanthachariyar) submit this to one and all of the readers. This is not a story; it happened actually.

1. In Sept/Oct 2005, I had gone with my family to seek Srimath Andavan's anugraham. My son had been unemployed having completed MBA, MCom. My Mother in law mentioned about it to Srimath Andavan that my son (her grandson) is searching for jobs and sought Andavan's blessings. He obtained Manthra akshadai and in just 21 days time he was employed in Wipro.
2. My daughter was married in 2006; did not bear a child for two years. One day in the evening, we went to Mylapore and sought blessings of Srimath Andavan. Then my Mother in Law mentioned about the same and sought his anugraham for Seemantham for the grand daughter. She was blessed with Mantra akshadai. We were surprised, in two months time, she conceived; she is fine today with a male child. It is all due to Srimath Andavan's Anugraham.
3. Similarly, in March 2007, I had gone with my family to seek his blessings. My mother in law sought Srimath Andavan's blessings for my son's wedding. We were actually not planning for his wedding immediately and were keeping it two years away. Srimath Andavan blessed him. It is difficult to believe; he was engaged on 07 Apr and married on 25 Jun, the same year. My son is fine today and blessed with a son. These are astounding true happenings in my life.
4. On 13 06 2010, we went to Chennai to seek Srimath Andavan's anugraham on his thirunakshatiram day after, followed by theertham, followed upanyasam. Then thathi aradhanam took place. When I went to wash my hands, in the heavy crowd, I lost my purse with Rs 1000/= and also my ID. I was to renew my Padhuka life membership when I was to go and seek Srimath Andavan's blessings. I could not locate it despite repeated searches. I was upset and wanted to leave a message about it in the office. Then one of the office bearers was holding my purse; he verified my particulars and handed over the same to me I was very happy to get back my purse with Srimath Andavan's anugraham. All these I have stated are true and there are no exaggerations.

Thodur Vasudevan

Transliteration & Translation primary contributors: Shri R.Santhana Varadan

**Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)**

**SRI
Welcome to Celebration at Vrindavan**

On 4th September 2010 (Aavani 19th) it will be the fifth birthday for AshtaLakshmi Sametha Venkatesa Perumal and Sri Venugopala Perumal consecrated at our Ashramam. With the divine blessings of Srimath Andavan and as per His directions, it is proposed to celebrate this occasion in the august presence of right from Sri Nammazhwar to all the rest of the Azhwars, Sri Ramnujar, Sri Desikan and our Srirangam Ashrama Poorvacharias. All devotees of Lord Krishna are requested to participate in this function and also partake in the holy feast on the next day 5.09.2010, which happens to be Dwadasi. Your contributions, according to the Divine wish, are welcome either in the form of cash or kind and you may send them to the Vrindavan Ashramam.

You may also participate in the SRI JAYANTHI celebration on 1.09.10 & 2.01.10.

Venue: Srirangam Srimath Andavan Asramam,
Parikrama Marg, Raman Reti, Vrindavan – 281121, Mathura (U.P)

Menu: Milk rice, Akkara vadisil, Butter-curd rice, Seedai, KarrEllurundai, Laddu.

To worship and hold the holy feet of Sriman Narayanan inseparably at Virndavan who saved Gajendran is the ONLY medicine for the decease of birth and death and I – Kothai - can say that as daughter of Vishnu Chittar.

parundaaL kaLirrukkaruL seyda paraman tannai paarinmEl
virundaa vanatthe kaNdamai vittuchitthan kodai sol
marundaam enru tham manatthe vaitthukkoNdu vaazhvargaL
perundaaL udaiya piraan adikkeezh piryadhu enrum iruppaare

DELHI R.V.R
(011/26169054)

Transliteration & Translation primary contributors: Shri. Venkatesh Srinivasan

adhikaraṇa sārāvāliḥ

अथ द्वितीयाध्यायस्य प्रथमःपादः

atha dvitīyādhyāyasya prathamah pādah

Second chapter first pādam

स्मृत्याधिकरणम् | smṛtyādhikaraṇam | 2.1.1.

1. स्मृत्यनवकाशदोषप्रसङ्ग इति चेतन

अन्यस्मृत्यनवकाशदोषप्रसङ्गात् ।

smṛtyanavakāśadoṣaprasaṅga iti cetana
anyasmṛtyanavakāśadoṣa prasaṅgāt ।

2. इतरेषां चानुपलब्धेः | itareṣāṃ cānupalabdheḥ |

तत्तादृक्तर्कतन्त्रक्रमनिपुणमहाबुद्धिसन्तोषसिद्धिः

यद्यप्युक्तेन लभ्या तदपि मृदुधियां हेतुकास्कन्दशङ्की ।

स्थूणाखातक्रमेण स्थिरयति कथितं ब्रह्मणः कारणत्वं

कार्यत्वं यस्य यादृक् श्रुतिभिरवगतं तस्य तत् तादृशं च ॥

tattādṛktarkatantrakramanipuṇamahābuddhisantoṣasiddhiḥ
yadyapyuktena labhyā tadapi mṛdudhiyāṃ haitukāskandaśāṅkī ।
sthūṇākḥātakrameṇa sthirayati kathitaṃ brahmaṇaḥ kāraṇatvaṃ
kāryatvaṃ yasya yādṛk śrutibhiravagataṃ tasya tat tādṛśaṃ ca ॥

Word for word meaning: yadyapi- however, uktena- as the brahma
kāraṇa vādam was established in the first chapter, tasmin (tat) - in that
matter, tādṛk - similarly, tarka - the technique, tantrakrama - both, the
purva and uttara mīmāṃsa (or) the tarka shāstra and mīmāṃsa
shāstra that help in applying nyAya, in these, nipuṇa- experts,
mahābuddhimathām- for great souls who are very wise, santoṣasiddhiḥ-
the unshakable faith or satisfaction in Brahma kāraṇa vādam, labhyā -
even if attained, tadapi- even then, mṛdudhiyāṃ - for those with limited
knowledge, for the āsthikas who are not capable of applying the technique

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themselves, haitukaiḥ - those who argue for the supporting evidence, logicians, āskandaśaṅkī- worried about them overpowering, sūtrakāra Bhagavan Bādarāyaṇa (vyāsa) sthūṇākhātakrameṇa- like those who instal a pole worry whether it will fall and test it by shaking it and add more mud to fortify it, kathitam- what was said by self, brahmaṇaḥ- brahman's, kāraṇatvaṁ- being the material cause and willing cause, sthirayati- is making it firm in the second chapter, yasya- for which principle, yādṛk- what sort of, kāryatvaṁ- cause, śrutibhiḥ- through Veda, avagatam- was known, tasya – for that principle, tādṛśaṁ ca- that causality is established by sutrakara.

Comments:

The second chapter is beginning. This is the first slokam. Sri Desikan is explaining why the second chapter is started.

In the first chapter it has been proved that all the statements that discuss the cause for the universe point only to Paramathama as the cause for the universe (Brahma jagat kāraṇa vādham). The sūtrakara has further shown in the 'Sarva vyākhyānādhikāraṇam' that this is the reason for why all the statements could be explained satisfactorily.

As the doubt 'why is sutrakara embarking on creating the second chapter, avirodhAthyaAyam, when such a comprehensive proof has already been given may arise, (Sri Desikan) is giving the reason for it.

Those who are experts can understand everything effortlessly. They also know the technique of yukti and prayoga kramam (arguments and how they should be framed) They are knowledgeable about mīmāṃsa also. They are well-read in tarka shastra also. As they are so firmly established in knowledge they cannot be easily confused. They will hold on to their principles firmly. Hence, they will not be deluded by the philosophies that are contradictory to the nyaya Veda.

These experts will be satisfied with the arguments put forth in the first chapter itself. This chapter need not be started for their sake.

However, there are those with limited knowledge. Also there are those who are easily influenced by others. Some of them may accept whatever others say without checking it. The opponents of the path of the Vedas (Veda mārgam) may try to confuse them so that their interest in the vaidhika sanāthana dharma may dwindle and they may start preferring the opponents' philosophy.

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Sri Desikan says that this chapter is being composed to establish the greatness of our philosophy, its flawless nature, the errors in the philosophies that oppose it, that the opposing philosophies are not foolproof authorities and to describe the greatness of the auspicious qualities of Emperuman so that such people will not go wayward and will be liberated.

Also, while planting a pillar on the ground, a deep hole is made and it is firmed by adding stones and mud. If someone checks it by shaking it, then the mud and stone has to be placed again to firm it up. Thus, those who plant the pillar or anyone else will shake the pillar to make sure it is firmly place in the ground and do the needful for its security. This is refered to as 'sthūānignana nyāyam'. Just like this, Sūtrakara is also firming up the Brahma kāraNatva vādham (that brahmam is the cause for the universe) by destroying the confusion created by atheists and those who cause delusion.

Or, he himself is raising questions that people from other faiths may pose and gives reasons that would dismiss their arguments and firmly establishes the vedantic philosophy. Sri Desikan is saying that the second chapter is being started for that reason.

If there is a cause there should be an effect. Sri Swamy Desikan says that through the second chapter, Sūtrakara is establishing that brahmam is the cause for all the effects by presenting how different principles become effects, which effect belongs to which group, how are Vedas explaining the group of effects and thus removes all the doubts in the process. He thus explains Sutrakara's intention.

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।

इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥

āloḍya sarvaśāstrāṇi vicārya ca punaḥ punaḥ ।
idamekaṁ suniṣpannaṁ dhyeyo nārāyaṇassadā ॥

He says, "After examining all the shastras several times I conclude that Narayana is the one fit for eternal contemplation."

Vaisampāyana:

नमो भगवते तस्मै व्यासायामित तेजसे ।

यस्य प्रसादात् वक्ष्यामि नारायणकथामिमाम् ॥

namo bhagavate tasmai vyāsāyāmita tejase ।
yasya prasādāt vakśyāmi nārāyaṇakathāmimām ॥

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“My obeisance to Vyasa who is an aspect of bhagavan and who has immeasurable fame. Due to his grace I am telling you the story of Narayana (Vaisampayan told Mahabharata to Janamejaya. He told him Mahabharata only because it was Narayana who incarnated as Krishna and served as a friend to the Pandavas. Vaisampayana opined that the glory of Mahabharata is only due to the glory of Narayan otherwise it is not wonderful.) Varāha Purana proves that it is this Narayana who is Vishnu.

सर्वे वेदास्सपितरो ब्रह्माद्याऽश्चाण्ड मध्यमाः ।

विष्णोस्सकाशादुत्पन्ना इतीयं वैदिकी श्रुतिः ॥

sarve vedāssapitaro brahmādyā ṡ ścāṇḍa madhyamāḥ ।
viṣṇossakāśādutpannā itiyam vaidikī śrutiḥ । ।

The Vedas state that gods like Brahma who reside in the universes and all the Vedas emerged from Narayana who is Vishnu (Narayana became Vishnu as he is all-pervading) (Thus Narayana is the supreme, param. Kūrma Puranam indicates who is a true scholar of Vedas.

वेदवेद्यो हि भगवान् वासुदेवः सनातनः

गीयते स परो वेदैः यो वेदैर्न स वेदवित्

vedavedyo hi bhagavān vāsudevaḥ sanātanaḥ
gīyate sa paro vedaiḥ yo vedainaḥ sa vedavit

“It is the eternal Paravasudeva who is praised as Narayana who is known through Vedas. One who knows this great truth is the true scholar of Veda.”

Let us realize it is Narayana who is the Param. Let us offer our sincere service exclusively to him.

Transliteration & Translation primary contributor: Smt.Geetha Anand

śrī lakśmī sahasram

23. She protects celestial maidens from becoming widows

ताटङ्गरक्षां त्रिदशाङ्गनानाम् तरङ्गिणीजानितपः फलं श्रीः

दारिद्र्यविद्रावणमूलविद्याम् जगुर्जगन्नायकनायिकां त्वाम्

tāṭaṅgarakṣāṁ tridaśāṅganānām taraṅgiṇījānitapaḥ phalaṁ śrīḥ
dāridryavidrāvaṇamūlavidyām jagurjagannāyakanāyikāṁ tvām

Word for word meaning: śrīḥ- Sridevi, tridaśa aṅganānām - for the celestial maidens, tāṭaṅgarakṣāṁ - you are the protector of the ear ornaments, taraṅgiṇī jāni tapaḥ phalaṁ - as the benefit derived by the austerities of the ocean king who is the husband of the rivers, dāridrya vidrāvaṇa mūla vidyām - as the supreme mantra that drives poverty away, jagat nāyaka nāyikā - as the consort of the head of all the worlds, tvām - you, jaguhu - are singing.

Comments:

Sridevi! You are eulogized in several ways. The wise aver that you are the protector of the māṅgalya bhūshaNam (the auspicious ornament that indicates that one is married) of the celestial maidens as you protect the lives of their husbands, the devas (you protect the celestial maidens from becoming widows). You are the glorious fruit of the Samudra Raja's (the husband of all the rivers) strict austerities (you emerged as his daughter). You are the magnificent mantra that can banish poverty. We are further told that you are the consort of the Jagannathan, the Lord of all the worlds. Are you the protective amulet, benefit, knowledge or the consort? You remain as different benefit for different people and as a composite of all.

amarakaḷin aṇaṅgukaḷin aṅikalanai aḷippavaḷ nī
arvaṇatthin arasanudaiya arunthavattin arumpayan nī
allalkaḷai akattRukiRa adippadaiyām aRivum nī
akilatthai āḷpavanin arasiyum nī thirumakaḷé!

24. She is the Treasure of all the Agamas

परिष्कृतिं पङ्कजकाननानाम् परायणं नः शरणागतानाम्।

सन्तः शकुन्तध्वजसुन्दरि! त्वाम् सर्वस्वमाहुःसकलागमानाम् ॥

pariṣkṛtiṁ paṅkajakānanānām parāyaṇaṁ naḥ śaraṇāgatānām |
santaḥ śakuntadhvajāsundari tvām sarvasvamāhuḥsakalāgamānām | |

Word for word meaning: śakuntadhvajāsundari - the consort of the one who has the bird as the emblem on his flag, paṅkajakānanānām - of the forest of lotuses, pariṣkṛtiṁ - as the ornament, śaraṇāgatānām - of those who have sought refuge, naḥ - our, parāyaṇaṁ - as the recourse, sakalāgamānām - for all the agamas, sarvasvam - as the complete wealth, tvām - you, santaḥ - the good, āhuḥ - say.

Comments:

The glorious beauty, the consort of Emperuman with Garuda on his ensign! Sadhus proclaim that you are the ornament of the forest of lotuses, the refuge of the surrendered souls and the wonderful wealth of the Vedas.

The beauty of the lotus forest is enhanced many folds by you. You are the supreme means for us, those who have surrendered to you. You are the asset of all the Vedas. All the good souls say so.

Ambuja vanatthin aṅikalan enRum
adaikkalam pukundhOrkkuyar gati enRum
anaithāraṇatthin āsthiyE enrum
aRijñar unnai aRivitthidivar.

25. She is the slayer of intense sorrow

परिकर्म विनिर्मलं मुरारेः प्रतियत्नं प्रतिबुद्धशेमुषीणाम्।

भवतीं भवतीक्ष्णयातनानाम् अभिचाराहुतिमाहुरब्धिकन्ये ॥

parikarma vinirmalam murāreḥ pratiyatnaṁ pratibuddhaśemuṣīṇām |
bhavatīm bhavatīkṣṇayātanānām abhicārahutimāhurabdhikanye | |

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Word for word meaning: abdhikanye - daughter of the ocean, murāreh - Murari's, vinirmalaṁ - flawless, parikarma - as a body ornament, pratibuddhaśemuṣṇāṁ - for the knowledge of the wise, pratiyatnaṁ - as an enhancement, bhavatīkṣṇayātanānāṁ - for the miseries associated with worldly life, abhicārāhutim - as the vedic ritual for destruction, bhavatīm - you, āhuhu - are saying.

Comments: Oh Distinguished Daughter of the Deep Ocean! You are the ornament that embellishes Emperuman's beauty. The wisdom of experts of tathva jnana is further enhanced by you. You serve as the Vedic ritual that destroys the sorrows of worldly life. They are saying thus.

agamudayān akalatthil aṅikalanāi amarndavaḷāṁ
aRijñarkaḷin aRivukku azhagu mika aḷippavaḷāṁ
allalkaḷai aRukkindra abhicāra āhutiyāṁ
ambudiyin arumagaḷé! avaiyanaitthum nī enbar.

26. She is the swan or the beautiful creeper.

मुनिमानस राजहंसिका वा मुरभित्कल्पक मञ्जुमञ्जरी वा ।

श्रुतिपञ्जरदिव्यसारिका वा जननि ! त्वं गुणरत्नपेटिका वा ॥

munimānasa rājahamsikā vā murabhithkalpaka mañjumañjarī vā |
śrutipañjaradivyaśārikā vā janani! tvaṁ guṇaratnapetikā vā | |

Word for word meaning: janani - mother! tvaṁ - you, munimānasa rājahamsikā vā - are you the swan that swims in the minds of the sages! murabhithkalpaka mañjumañjarī vā - are you the beautiful creeper of the karpaka tree, śrutipañjaradivyaśārikā vā - are you the beautiful myna bird that stays in the cage, the Vedas, guṇaratnapetikā vā - are you the container of the good qualities that are the gem stones.

Comments:

Oh Divine Mother! If the minds of the saints are equated to a lake, then you can be called the swan that is adorns the same. (as you swim and play there) (this should be enjoyed with the two meanings for mānasam- the mind and a lake in the Himalayas). If Murari is called the Karpaka tree then you can be called a vine that is entwined on it. (as it embraces it and adds to its beauty). Or you can be called the boquet of flowers on the Karpaka tree which is Thirumāl. (being a part of his form

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and as you possess fragrance, softness and beauty)The term 'manjari' has two interpretations. If the Vedas are said to be a cage, then you may be called the myna bird inside it. (as you are in them and their sounds are yours). If good qualities are said to be gem stones then you can be called as their receptacle (as they are in you and you protect them).

munivarkaḷin mānasatthil annamO nī !
mālennum maratthukku manjariyO nī!
meimmaRaiyām kūṇdukkul maināvO nī!
paṇpukālaam maṇikaḷukku pézhaiyO nī !

27. one who has a body that is effulgent

प्रतिसृष्टिरियं तडिल्लतानाम् परिणामो नु शिरीषमञ्जरीणाम्।

प्रतिभाति ह्रुदि त्वदीयमूर्तिः परिवृत्तिर्हरिपत्नि काञ्चनानाम्

pratisṛṣṭiriyam taḍillatānām pariṇāmo nu śirīṣamañjarīṇām |
pratibhāti hrudi tvadīyamūrṭiḥ parivṛttirharipatni kāñcanānām | |

Word for word meaning: haripatni - consort of Hari! iyaṁ - this, tvadīyamūrṭiḥ - your form, taḍit latānām - for the lightning, pratisṛṣṭi nu - reincarnation?, śirīṣamañjarīṇām - the śirīṣa flower boquet's, pariṇāmo nu - is it its transformation?, kāñcanānām - gold's, parivṛtti - exchange?, hrudi - in the heart, pratibhāti - it is occurring.

Comments:

Consort of Hari! We wonder whether your body is the reincarnation of the lightning, the transformation of the 'aniccha' / śirīṣa flowers, one that is fit for exchange with gold, all these occur in the mind. The glitter, softness and the grace of your body make one speculate with similies like the lightning, the flower boquet and gold.

minnaRkodiya maRupaDaippO?
Menmalarkkotthin mēl tiribO?
māRRupponnin māTRuruvO?
mālin manaivi ! un mūrthi.

28. She is the axe that destroys defects

प्रस्तावना भुवनपालननाटकस्य

प्राच्या दिशो धवळिमापि च कालरात्रेः।

दुर्गर्वसर्वरजनीचर धूमकेतुः

दोषद्रुमस्य परशुस्तव देवि ! रूपम् ॥

prastāvanā bhuvanapālanānāṭakasya
prācyā diśo dhavalimāpi ca kālarātreḥ ।
durgarvasarvarajanīcara dhūmaketuḥ
doṣadrumasya paraśustava devi ! rūpam ।।

Word for word meaning: devi - Sridevi!, tava - your, rūpam - form,
bhuvanapālanānāṭakasya - in the play that is maintaining the world,
prastāvanā - is the preface. kālarātreḥ - for the kālarātri, prācyā diśo - the
eastern direction's, dhavalimā - whitening, durgarva sarva rajanī cara
dhūmaketuḥ - it is the comet for all monsters, the evil qualities pride and
arrogance, doṣadrumasya - for the tree that is faults, paraśu - axe.

Comments:

Devi! Your glorious form serves as the preface for the play of Universal protection enacted by the Lord (this is where world protection begins). It is the delightful daybreak after the darkest of nights (kālarātri) (there is no more darkness as it is removed by her). It is the comet spelling doom for all the evil qualities (comet is considered as a bad omen). It is the axe that cuts down effortlessly all our sins that have grown into a towering tree for the tree (it will cut them asunder). Your magnificent form offers protection, banishes gloom, removes all blemishes and destroys all defects in us.

Iratsai paṇṇum. iruḷai nikkum.
iRumāppadakkum. Izhukkai vettum.

29. She removes the demon that is desire.

आलानयष्टिरसि योगिमनोगजानां

आशापिशाचपरिमोचनमन्त्रविद्या।

कार्तान्तलोकगमनप्रतिरोधमुद्रा

कारुण्यपुण्यतटिनी कमलालये त्वम् ॥

ālānayaṣṭirasi yogimanogajānām
āśāpiśācaparimocanamantṛavidyā |
kārtāntalokagamanapratirodhamudrā
kāruṇyapuṇyataṭinī kamalālaye tvam | |

word for word meaning: kamalālaye - one who resides on the lotus! tvam - you, yogimanogajānām - for the elephants that are the minds of the yogis, ālānayaṣṭi - as the tether, asi - you are. āśā piśāca parimocana mantra vidyā - the mantra vidya for getting relief from the demon that is desire. Kārtānta loka gamana pratirodha mudrā - the seal that prevents entry into the world of god of death. kāruṇya puṇya taṭinī - the sacred river that is mercy.

Comments:

You are the anchor that makes the minds of the yogis unwavering. (as you help them focus their minds on you). You are the magic chant that drives away the demon of desire. (desires are removed by you, it occurs verbally also). You are the seal that prevents entry into the terrifying world of God of Death, Yama. (those who have your sign will not go to Yamaloka, it is a prearrangement to avoid hell). You are the sacred river that is mercy (your mercy overflows and those who bathe in it become holy).

ālāna yashtiyum nī. āsaippēi Ottiyum nī.
andhakanai aṇugavidādhu aruḷ perugum aaRum nī.

30. She is the begining for eternal bliss

सरदं तमोघनानां शाश्वतसुखसम्पदा मुपोद्धातम्।

शरणं व्रजामि कमले ! शौरिवशीकारमूलिकां भवतीम्॥

saradaṁ tamoghanānām śāśvatasukhasampadām mupodghātam |
śaraṇaṁ vrajāmi kamale! śaurivaśīkāramūlikāṁ bhavatīm | |

Word for word meaning: kamale - kamala!, tamo ghanānaṁ - for the clouds that are tamas, saradaṁ - (you) are the fall season, śāśvata sukha sampadām - for the everlasting riches and happiness, upodghātam - are the beginning, śauri vaśīkāra mūlikā - the herb that attracts bhagavan, bhavatīm - you, śaraṇaṁ - as refuge, vrajāmi - I reach.

Comments:

You are the fall season for the dark clouds that of ignorance (when you are there tamogunam does not exist, it goes away as soon as you come. Like the clouds that go away during the fall). You are the beginning for eternal bliss and wealth. (bliss becomes permanent after reaching you. Wealth also remains permanently). You are the herb that entices Emperuman. (Two ideas. You have attracted bhagavan. We can attract bhagavan only through you). I surrender to you.

iruḷ mékaṅkaḷin ilaiyudir kālam.
inbam nilaitthida iniyārambam.
iRaivanai izhukkum mūlikaiyum nīr.
idanāl ummai caraṇadaikinRēn.

The prakīrNa stabakam that was written by adiyen Yajnavarāha tātāyāryaṁ a.k.a Naavalpaakkam Kannan as heard from Naavalpaakkam Agnihotram Narayanatātāyārya Mahadesikan concludes.

Total stabakam in LakshmiSahasram- 25.
Stabakams completed so far- 23.
Stabakams remaining- 2.
Total slokas- 1018.
Slokas completed so far- 988.
Remaining slokas- 30.

Transliteration & Translation primary contributor: Smt.Geetha Anand

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**paramatha baṅgaḥ
parathvādikāraḥ**

The meaning of śrī nāthamunigaL's slokam is that there is no deficiency in Emperuman's knowledge (jñāna). त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते tvadanyaḥ saṁśayasyāsyā cchettā na hyupapadyate (gīta 6.39). While explaining the meaning of the śrī gītā bhāṣya śrī sūkti स्वतः प्रत्यक्षेण युगपत् सर्वं सदा पश्यतः त्वत्तो न्यः संशयस्यास्य च्छेत्ता न हि उपपद्यते svataḥ pratyakṣeṇa yugapat sarvaṁ sadā paśyataḥ tvatto nyaḥ saṁśayasyāsyā cchettā na hi upapadyate, śrī Swamy Desikan in his 'thAthparya candrika' explains as follows: करणाधीनम्

अविशदानुमानादिप्रायम् क्रमभावि कतिपयविषयम् कादाचित्कम् अपि हि त्वदन्येषां
ज्ञानम्- इति भावः। एतेन “यो वेत्ति ----- प्रचक्ष्महे” इति तु भगवन्नाथमुनिमिश्राणां
वचनम् अनुसंहितम्।

karaṇādhīnam avīśadānumānādīprāyam kramabhāvi katipayaviṣayam kādācitkam
api hi tvadanyeṣāṁ jñānam- iti bhāvaḥ | etena “yo vettipracakṣmahe” iti tu
bhagavannāthamunimiśrāṇāṁ vacanam anusamhitam |

(ori) चेतनाचेतन ṅgaḥ iṛaṇḍukkum ippadi प्रेरकमाणा वेषम् tāne नियन्तृत्वम् ।

(comments) It is very clear through the sruti एतस्य वा अक्षरस्य प्रशासने गार्गी

सूर्याचन्द्रमसौ विधृतौ तिष्ठतः etasya vā akṣarasya praśāsane gārgi sūryācandramasau
vidhṛtau tiṣṭataḥ, that Paramatma protects all the cetanas from the Devatas

onwards. Similarly, from the sruti statements such as एतस्य वा अक्षरस्य प्रशासने

गार्गी ! प्राच्यो नद्यः स्यन्दन्ते etasya vā akṣarasyapraśāsane gārgi prācyo nadyaḥ
syandante, it is clear that the existence and destruction of all the nonsentients
(acetana) are also under Bhagavan's control. Even if it is taken that this statement
represents not the river but the devata that is responsible for the river, tattvārā , even
then it occurs that Bhagavan controls, the acethana or the nonsentients. Antaryami

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brāhmaṇam starts as यः पृथिव्यां तिष्ठन् ... पृथिवीं अन्तरो यमयति yaḥ pṛthivyām tiṣṭhan pṛthivīm antaro yamayati and shows that even in qualities such as taste and form Emperuman stays inside everything without them being aware of his presence and controls them. Sruti has not only described nonsentients but also the adravyam (qualities) that are inherent to the sentient.

(ori) चेतनविषय मका स्वतन्त्र शास्त्रमुख त्हाले पाण्णुम नियमनविशेष म

प्रशासितृत्वम् cetanaviṣyamāka svatantra śāstramukha tthāle paṇṇum
niyamanaviśeṣam praśāsitr̥tvam |

Even though it is Emperuman who makes cetana and acetana function, there is a difference in the way he regulates these two entities. Through the shastras that prescribe how a specific individual should be, he directs the cetanas. Manu has shown this as –

प्रशासितारं सर्वेषां अणीयांसम् अणीयसाम्। रुक्माभं स्वप्नधीगम्यं विद्यात् तु पुरुषं परम् ॥

praśāsītāraṁ sarveṣāṁ aṇīyāṁsam aṇīyasām | rukmābhaṁ svapnadhīgamyam vidyāt tu puruṣam param | |

For the acetana= for the non sentient ‘jada’ objects- as there is no need to direct them – it should be known that Bhagavan’s administration of them is only

metaphorical औपचारिकम् aupacārikam- and not principal .

(ori) अचितै acitaip paṛra प्रशासन शब्दम् औपचारिकम् -

acitaip paṛra praśāsana śabdham aupacārikam-

(comm) is showing from the above statement. When clay transforms into a pot

Emperman creates the कार्यन्तरनुगुणविकारादि (kāryantaranuḡuṇavikārādi kaḷai)

(the variations that are needed for it to transform into the effect) activates the thought in the mind of the potter to turn it into a pot. If this is so then the question that comes to mind is “how is it correct for Panini to describe in his grammar that

स्वतन्त्रः कर्ता svatantraḥ kartā means ‘one who acts independently’. The answer for this- He also did not mean ‘one who acts by himself’. He says a ‘svatantra’ is one who acts with the help of knowledge and desire. Why is this needed? Because- one who works as an employee in the field- even when he receives the benefit, the wage, will not enjoy the result of his action- the crops growing in the field. Only the owner of the field enjoys the profit or loss from the field. The worker does the job

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and the owner makes him work. Even though both of them perform an action the worker is called 'karta' and the owner is called 'prayojakan' to differentiate between them. The worker is called स्वतन्त्रः कर्ता svatantraḥ kartā and the one who directs him is called 'तत्प्रयोजको हेतुश्च tatprayojako hetuśca'. Thus there is no error.

(ori) जीवर्कालुकु पराधीन कर्तृत्वम् unṇdu āhaiyāle शास्त्रं सावकाशम् ।
jivarkalukku parādhīna kartṛtvam unṇdu āhaiyāle śāstram sāvakāśam ।

(comm) A 'kartha' is a performer who has the intention to act, the will to do so and an idea about his capability to do the action. This ज्ञान चिकीर्षा प्रयत्न ṅgaḷ (jñāna cikīrṣā prayatnam) (the effort routed in knowledge and desire) will occur to him naturally. For others it occurs following a prompt from others. Shastras stipulate rules for even the one who acts following a prompt.

(ori) सर्वज्ञम् allādavanukku उपदेशसापेक्षम् māna ज्ञानम्, सर्वशक्ति याल्लदवानुकु
परसापेक्षकर्तृत्वम् unṇḍākkak kuṛaillai ।

sarvajñan allādavanukku upadeśasāpekṣamāna jñānamum
sarvaśaktiyallādavanukku parasāpekṣakartṛtvamum unṇḍākkak kuṛaillai ।

(comm) Only a few act with complete knowledge. Those who do not have the capacity to do so can approach elders, learn what is right and wrong from their advice and act accordingly. This is similar to the situation where, one person cannot carry a big rock from one place to another by himself but he can remove it with the help of many others. From this we can realize that it is not true that one can perform an action only if he has the capacity to it all by himself. In line with the mīmāmsa nyāyam शास्त्रफलं प्रयोक्तारि śāstraphalaṁ prayoktari- everyone has the authority to do an action that will give him his expected result. Pārācharyar referred to this as

कर्त्ता शास्त्रार्थवत्त्वात्

karttā śāstrārthavattvāt. Thus, kartha is one who enjoys the benefit of an action. Most of the karma mentioned in the Vedas will cite the benefit from that action. To validate these shastras there should be someone who would practice them. He is called 'kartha'. As Paramatham is the one who creates Jivas according to their

karma and permeates them and thus makes them function, he is referred to as परात्

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तु तच्छु तेः parāt tu tacchu teḥ in the adhikaranam. Jiva's capacity to act is under Paramathma's control.

(ori) जीवन् ईश्वरायत्तप्रवृत्तियākil शास्त्रवश्य n āha mātātān- enbārkkku काय करण कर्म
कालादिसापेक्षmāka प्रवर्त्ति kkaiyākaiālum शास्त्रवश्यत्वम् घटियādapadiyām |

jīvan īśvarāyattapravṛitti yākil śāstravaśyan āha mātātān- enbārkkku kāya karaṇa karma kālādisāpekśamāka pravarttikkaiyāklum śāstravaśyatvam ghaṭiyādapadiyām |

(comm) If we accept that all the actions of the Jiva are under Emperuman's control then how can we call the Jiva an independent actor? Then it arises that even the evil acts of the Jiva are also prompted by Paramathama. In that case Emperuman cannot mete out punishments equivalent to the Jiva's sins. Also, it is Emperuman who promoted the shastras through the great rishis. Then how is it fitting that he himself prompts the Jiva to commit sins and subsequently punishes him for them? How is this fitting for him, one who is mercy incarnate? Many such questions occur. The answer for this- all the actions of a Jiva are mediated by his body, senses, previous karma, time and place. In Sri Gita Bhagavan says-

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम्
adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham | vividhā ca pṛthak ceṣṭā daivaṁ caivātra pañcamam | |

Even though he refers to himself as 'dhaivam' in the end it is obvious through Sri Gita bhAshyam and tAthparya candrikai that it is he who makes the Jiva function using the instruments. The wise attempt to perform any action only after careful consideration. Can the man fly like a bird? Are the Nityas who are never associated with karma and the muktas who have worked out their karma have rebirth? Is sensual experience possible without the appropriate senses? A Jiva is called doer

according to the nyāya 'प्राधान्येन व्यपदेशा भवन्ति prādhānyena vyapadeśā bhavanti even though all these (factors) have to cooperate for him to act. As Bhagavan, his control over us and our previous karma are not obvious to us, we do not think about

them. Still the wise have enjoyed saying यद्यद् भव्यं भवतु भगवन् ! पूर्वकर्मानुरूपम् yadyad bhavyaṁ bhavatu bhagavan pūrvakarmānurūpam. When we are awake we are able to see different terrains such as high land, low lying area, places with slush and those with thorns while walking. However, in deep sleep we do not even realize if a snake crawls over our body! In deep sleep actions such as breathing and

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blood flow occur naturally without any specially effort from us. Do any of these occur with only our effort? Never. They all occur exclusively due to Bhagavan's will. Thus, experts of shastras have no doubt in the fact that Bhagavan has a role to play in all these efforts. Even though the Jiva requires so much of help he can still be called 'Shastra vashyan' without any reservations. It is also correct to say that his actions are all initiated by Bhagavan. That is why it is also correct that those who err should be punished by the government. Otherwise, they will say "I did not do it, time did so, place incited me to do so, my body only did this mistake" and try to escape from the punishment. Hence, even if all the actions of the Jiva are controlled,

permitted and enjoyed by Bhagavan, the Jiva can be rightly called as फलभाक् phalabhāk.

All the actions of a Jiva are classified under the three categories स्वभावप्राप्तम्

रागप्राप्तम् शास्त्रप्राप्तम् svabhāvaprāptam, rāgaprāptam, śāstraprāptam.

- (1) स्वभावप्राप्तम्- svabhāvaprāptam- These are actions such as blinking of the eye, breathing, heart beat etc (involuntary actions). All these actions happen from the time the jiva is born to the time he dies and without him being conscious of them. Who is responsible for them? It is Bhagavan. He wills "this Jiva due to his good and bad karma has to remain in this body for this length of time". All these happen according to his will.
- (2) रागप्राप्तम्- rāgaprāptam- we eat when we are hungry, we scratch ourselves when it itches, we sleep when we are tired. These are actions that are prompted by our karma= a desire to do them occurs due to the Jiva's karma. Even in this situation, it is only due to Bhagavan's will 'let this man become hungry at this time due to his karma. Let this serve as his food, and let his hunger be satiated due to this food' that such an action occurs. This is well known to experts on shastras. When we examine "which actions are due to one's good and bad karma? What are their qualities?" it becomes clear that those actions that gladden Emperuman are good and those that he shuns are bad in nature. Sri Bhasyakarar refers to this in his SribhAshyam (2.2.3)

“पुण्यापुण्यस्वरूपे हि शास्त्रैकसमधिगम्ये। शास्त्रं च ... परमपुरुषाराधन

तद्विपर्ययरूपे कर्मणी पुण्यापुण्ये तदनुग्रह निग्रहायत्ते च तत्फले सुखदुःखे इति

वदति”

puṇyāpuṇyasvarūpe hi śāstraikasamadhigamye | śāstram ca.....
paramapuruṣārādhana tadviparyayarūpe karmaṇī puṇyāpuṇye
tadanugraha nigrahāyatte ca tatphale sukhaduḥkhe iti vadati

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In the Gita slokam (9.27) यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत् तपस्यसि कौन्तेय ! तत् कुरुष्व मदर्पणम् ॥ yat karoṣi yadaśnāsi yajjuhoṣi dadāsi
yat ।

yat tapasyasi kaunteya ! tat kuruṣva madarpaṇam ।।

Sribhashyakara explains the term ‘yat karoṣi’ as to mean actions that are for the benefit of the self through the expression देहयात्राशेषभूतं लौकिकं कर्म

dehayātrāśeṣabhūtaṁ laukikaṁ karma. The term यदश्नासि yadaśnāsi represents actions that occur out of desire or wish अर्थप्राप्तम् arthaprāptam. Statements like

यद् जुहोषि ददासि तपस्यसि

yad juhoṣi dadāsi tapasyasi’ all represent shastra praaptam. Further explanation can be found in ‘Taathparya candrikai’.

(ori) अन्तर्यामि yāyum उपदेशमुख ttālum thān प्रेरिका प्रवर्ति kkiṛa चेतनरai appōdé
mītka vallanāi irukka mītkāde अस्तु endṛu niṛkum nilai अनुमन्तृत्वम् ।।

antaryāmiyāyum upadeśamukhattālumthān prerikka pravartikkiṛa cetanarai
appode mītka vallanāi irukka mītkāde astu endṛu niṛkum nilai anumantṛtvam ।।

(comm) The shastras call Emperuman as उपद्रष्टऽनुमन्ता च upadraṣṭaṣnumantā ca.

It means: one who observes everything, one who takes an unbiased stand in all the actions that the jiva performs, one who knows that all the actions of the Jiva are due to his previous karma and remains a witness. In the next instant, he permits the action that the Jiva initiates. How is this possible? Will a father remain a mute witness to his child falling into a well? How can he be called merciful if he remains so? Isn't it terrible?

Everyone agrees that Paramatha remains a mute witness at the first instant of action as the action is due to the Jiva's previous karma. Even the Buddhist and Jains who are atheists accept actions that are due to good and bad karma. If the karma theory is not accepted then it is not possible to explain the differences such as one is wise, another is ignorant, one is poor while the other is rich and one is sick while the other is healthy. As karmas are eternal all these differentiations occur based on karma. Swami Desikan explains this as

कर्माविध्यादिचक्रे प्रतिपुरुषं इहानादिचित्रप्रवाहे तत्तत्काले विपक्तिर्भवति हि विविधा

सर्वसिद्धान्तसिद्धा।

karmāvidhyādicakre pratipurūṣaṁ ihānādicitrapravāhe tattatkāle vipakti
ca rbhavati hi vividhā sarvasiddhāntasiddhā | in his 'Tatva mukhtha kalApam'. It is
only the CaarvAka who does not accept swargam, multiple births etc who denies the
karma theory. He says everthing remains so due to their nature. Svethaasvathara

Upanishad dismisses the arguments put forth by such people by stating कालः

स्वभावो नियतिः यदृच्छा kālaḥ svabhāvo niyatiḥ yadṛcchā. It has also been shown in
'SrutaprakAshika and SarvArtha siddhi' that at the first instant of a Jiva's action

प्रथमप्रवृत्ति prathamapravṛtti Emperuman remains a mute witness.

Bhagavan further said सर्वस्य चाहं हृदि संनिविष्टः मत्तः स्मृतिर्ज्ञानम् अपोहनं च

sarvasya cāhaṁ hṛdi saṁniviṣṭaḥ mattaḥ smṛtirjñānam apohanaṁ ca. Emperuman
remains an indweller in everyone. He is omniscient. Jiva cannot act independent of
him. If it is so, why is he not preventing the Jiva's evil actions? He can also offer his
advice to the Jiva and prevent him from evil actions. Emperuman has offered plenty
of advice either himself through Gita and the Sri Pancaratra samhitas, or through
great saints. Similarly he can show a reason and convince the Jiva to perform a
good action or refrain from evil action. Why is he not doing so?

The only answer for this is vide the sutram: कृतप्रयत्नापेक्षस्तु

विहितप्रतिषिद्धावैयथ्यादिभ्यः

kṛtaprayatnāpekṣastu vihitapraṭiṣiddhāvaiyathryādibhyaḥ

Emperuman grants benefits to Jiva based on the Jiva's previous actions. This has
been shown in Ahirbhudnya samhita (37.37) as उपेक्षको यथाकर्म फलदायीति या मतिः
upekṣako yathākarma phaladāyīti yā matiḥ

*Transliteration & Translation primary contributor: Smt.Geetha Anand & Shri Shyam
Sundar Srinivasan*

**Maadha Raasi Phalan
(This month for you)**

By Sri Saakkai Velamur S. Seshadri Iyengar
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**Vikruti-AvaNi
17th Aug 2010 – 16th Sep 2010**

Guru (vakkram)			Ketu
	OM 10 ketu – suk 20 thula - Angaragan		
			Sooryan Bhudhan
Raahu			Angaragan Sukran Sani

1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).

Mars , Saturn, Ketu, Bhudan will do good. In the beginning, there will be health problems, which will get set later. Monetary state will be good. A kind of mental fear will persist. Brothers will do good. Guru will organize good events. Rahu will stay some activities. Good for education. Unexpected gains from Govt likely. Those who practice Mantra sastra will attain siddhi. Reasonably beneficial month.

2. Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)

Some good from paternal side. Monetary income will be good. Expenditure will also be more. Be careful of utterances. Some problems likely due to children. You will feel happy with collection of items and from relatives. Your intelligence will win praise. Guru is in 11 th position. Good events will take place without any hindrance. Be careful of likely theft, while in travel. In the beginning health will pose some problems. Recital of Sri lakshmi Narasimha Stothiram will do Good although some planets are in favourable positions.

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3. **Mithunam (Mrigaseersham 3,4, Tiruvadira, Punarvasu 1,2,3)** Guru in 10th position and also in sight of Mars and Saturn;change of place,travel likely. Health will be good. Will benefit from parental side. Embarrassment / cases likely due to women. Some will forget some issues. Pain in stomach / chest suddenly. property will be good. Recital of Mangalya sthothiram, Sri Vishnu sahasranamam will do good.
4. **Katakam (Punarvasu 4, Poosam, Ayilyam)** All planets other than Ketu are in good position. Genrally income will increase. Promotion, collection of old dues, sudden benefits will take place. Improvement in education, good health, commencement of new business likely.Benefit due to brothers. Travel will fetch good results.Pilgrimage travel, good events will take place. Good month.
5. **Simham: (Magham, Pooram, Uttiram 1)** Only Sukran and Ketu will do good.Expenditure will increase. Will have to listen to others. Income will be level.Problems in family may crop up. Displasure amongst relatives likely. Change of place may occur. Disturbances will remain. Delay in efforts. Generally more troubles. Recital of Sri Narayana Kavacham, Abheedhi sthavam will do good.
6. **Kanni (Uttiram 2,3,4 Hastam and Chitra1,2)** Guru and Sukran will do good. Monetary state will be good. Women will be helpful. Will attend parties/functions. Purchase of new vehicle likely. Troubles due to enemies. Take care of health. Injuries likely; heart disease may be there. Manage without borrowing. Recital of Sri Lakshmi Sthothisram will do good.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Rahu, Sukran and Guru will do good.calm family atmosphere will prevail. Monetary growth likely. Govt benefits will increase. Growth in business likely. Bile related, fainting may occur. Some will face stiff opposition. Give and take. Recital of Sri Vishnu Vijayam will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** All except Rahu and Ketu will do good. Family atmosphere will improve. Will face success in all attempts. Monetary growth will be good. Blockades will vanish. All attempted activities will face success. Growth in business likely. Purchase of new property likely. Good health will prevail. Generally good month. Can involve with the Almighty without any worries.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Average health. Be deliberate in any activity. Problems due to enemies. Theft in some houses. Be careful in travel.All planets are not favourable currently. Later Sukran will turn favourable. Recital of Dasavatara Sthothisram will do good.

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10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Wanderings will increase. Bad name may be earned. Stomach related problems likely. Problems with relatives likely. Will gain property through cases. Efforts may go futile. Good events will take place with difficulty. No problems in business. Recital of Sri Sudharshana Sthothiram will do good.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Facilities will improve due to Sukran. Happiness will continue to increase. Lot of wanderings. Avoid unnecessary arguments; opposition is more. Health will be just OK. Due to Mars, health problems related to heart/liver likely. Recital of Srimath Ramayanam will do good.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Calm in family life will prevail. Marriages will take place. Child birth likely. Benefits at work; promotion for some. The power of Guru's sight will drive away evils. Recital of Sundara Kandam will do good.

Translation primary contributor: Shri. R Santhana Varadan

Why Thirumalirumcholai is the Kshetram of Chandran?

(by Dasan Kudanthai Amudhan)

Part- 6

Tirumala is believed to be the Sthalam for Chandran. However there is no reference found in any works of jyothis granthas for this. Given below are the comparison between Tirumala and Thirumaliumchoolai which appears to be identical with small differences.

THIRUMALA	THIRUMALIRUMCHOLAI
1) Known as "Vada Tirumala" (north) (Utthira Tirupathi) .	known as 'Then tirumala" (south) (Dhakshina Tirupathi)
2) Lord govindan avatar star is 'Sravana' (moon)	Lord Vrushabhadrri nathar avatar star is "Rohini " (moon)
3) Kshetram is called as 'Vrushabhadrri' due to an asura by name "vrushabasura" fought with the Lord and got boon that this hill ought to be named after him.	This Kshetram is mainly called as "Vrushabhadrri' due to Dharma devan Came as dharma and did penance here. Also this hill looks like Bull (vrushabha).
4) Koil is on top of the seven hills.	Koil is at the foothill of seven hills. (Periazhwar pasuram described below the names of seven hills of azhagar malai)
5) Akash ganga water is brought everyday to perform thirumanjanam.	Noopura ganga water is brought everyday to do thirumanjanam.
6) Lord Brahama is believed to be visiting everynight to perform puja to lord srinivasar.	Yama is believed to be visiting everynight to worship this lord.
7) Sri Andal maalai from srivalliputtur is brought to adorn the Lord on garuda seva day during Brahamotsavam.	Sri Andal maalai from Srivalliputtur is brought to adorn the Lord in horse vahana on Chitra pournami in chithirai thiruvizha.
8) Prathyaksham to Akasa raja,a lunar race king.	Prathyaksham to malayadwaja pandiya Raja, a lunar race king and dharma devan.
9) Moolavar is standing separately. No goddess inside this temple. Thayar is in down hills at Thiruchanur.	Moolavar is with his consorts in sanctum. Many goddesses in this temple. Thayar is in a seperate sannidhi inside.
10) Lord Varaha swamy owns this hill. Lord Srinivasar took shelter to be disponent owner .	Lord azhagar owns this hill. Lord has Given shelters to many demi gods.
11) Moolavar is prathanam.(importance)	Utsavar is prathanam.
12) Lord wears Nagabarana ornaments in his both hands.This hill itself is adishesha amsam.	Nagas idols are inside the temple In second prakaram.

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13) Four utsavars – only one with Prayoga Chakra (ugra Srinivasar)	Four utsavars–Three with Prayoga Chakras (except kallazhagar)
14) Moolavar has two arms holding sangku- chakra.Lower right hand is in Varada hastham	Moolavar has prayoga chakra With panchayuduas -five weapons
15) Ratha Sapthami is celebrated to glorify Sun with seven vahanas on Suriya Jayanthi day in Thai masam (Ratha saphthami day)	Chitrai thiruvizhaa is celebrated on chitra pournami day to glorify Chandran as water festival.
16) Brahmotsavam is in purattasi masam.	Brahmotsavam is in Aadi (kataka)masam.
17) Theerthavari to Chakrathazhwar is done on the last day of Brahmotsavam. Many theerthams/ dams are here.	Kallazhagar takes direct showers of noopura ganga falls on Iypasi dwadesi. Four theerthams are here.
18) Ugra Srinivasar comes out of temple yearly once on kaisika dwadesi day before Sun rise during pre-dawn.	Chakrathazhwar alone uses otherwise permanently closed main entrance of 18 steps only during the Adi brahmotsavam
19) Lord Nam perumal of Srirangam came here for Shelter and was concealed in Tumburu kona Cave at tirumala during mughal invasion.	Lord Nam perumal took shelter here and kept inside water in a well“azhagiya manavala kinaru”in the hill during mughal attack.
20) NO devandhara sambantham as Lord is in Vaikuntham.many achariyars were here.Their presence is felt with their abodes.many mutts/ashramams are located here.	Lord has Devandhara connection as all devas assembled here.This keshtram is thiruparkadal. No achariyar connection due to the presence of devas and demi gods. So No mutt or Ashramam exist here.
21) Claims on Lord and koil by saivite people-thwarted by Sri Ramanujar who made them accept Lord Narayana is supreme god.	Claims on Lord and koil by many sects who accepted later azhagar is the supreme lord of this hills as per kaliyan pasuram.
22) Lord Varaha gets first Prasada in morning.	Last artha jama puja Prasadam is given to karupanna swamy, kaaval devatha of koil
23) Koil keys of main sannidhi doors are vested with periya jeer in his mutt here.	Keys of koil doors are thrown in 18 steps Karuppana swamy after closing the doors.

Lord Srinivasar himself is adorning the name as ‘azhagiya Soundraraja swamy varu’ the name of azhagar at Thiruchanur Sri padmavathi thayar koil in a separate sannidhi. In **Srirangam, azhagar guised as azhgiya manavalan** and married Sri Andal. Hence devotees invariably worship Lord azhagar before going to tirumala as it has been the traditional customary practice to visit thiruchanur first to worship thayar prior to visit tirumala hills. Periazhwar described the names of seven hills of azhagar koil in his periya thirumozhi. Among the seven hills, Thirumaliumsolai is mentioned here for‘Alankara malai’. The main mandapam which leads to the

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sanctum of moolavar is called as alankara mandapam. This town itself is called as 'azhagapuri" with two long forts (madhils) supposed to have been built by Sri Periazhwar. The temple is in a fort "Hiranyapuri" which is in ruins due to the attack of mughal invaders on this forts.

Kula malai kOla malai kuLir maamalai kottra malai
nila malai neeNda malai thirumaalirumcholaiadhe

(Periazhwar Thirumozhi 4-3-5)

Chandran and Sani are commonly identified in sharing gunas between them in their approach towards services to anyone without discrimination and quickly pleased with the humbleness and simplicity in servicing all beings. Moon denotes water while Sani represent oils which both will never mix. Only in Butter which is white has 16% water as moisture and balance oil as Fat content to produce butter oil to be used for all divine purpose. This was most favourite to Lord Krishna. Lord Krishna posed himself as the presiding deity in Thirumaliumchoolai and Tirumala symbolically representing the gunas of both Chandran and Sani respectively. The legend goes with the story that when sri Krishna was born, everyone was allowed to see him except Sani who was stopped by yashoda citing the reason that Krishna would be afraid to see sanis dark face. Sani dev who felt dejected went away and did penance in a forest presently known as "Kokilavan ". Lord Krishna appeared before him and blessed sani dev that he would reflect his gunas in kaliyuga by removing the taint on sani. Hence there is a big purana ancient Sani temple along with sri Krishna (giriraj) in kokilavan, 6 km from kosi on the nandgram –barsana road near Vrindavan. So it is believed that Sri Krishna reflects sani dev gunas in tirumala to remove the bad effects of sani graham on his devotees.

Vrushabhadri is in Srimath Bhagavatham- It is mentioned in Bhagavatham that Sri Balarama who did not participate in the war of mahabharatha came on a pilgrimage trip to Vrushabhadri hills (azhagarkoil) on the way to sethu Kshetra for holy bath. Azhagarkoil has a seperate dasavathara sannidhi. Since this temple came in to being before lord krishnas birth, his avatar is not counted here with the absence of his idol among the idols of other avatars. **(SB canto 10- chapter 79-verses 15)**.

ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा ।

समुद्रं सेतुम् अगमत् महा पातक नाशनम् ॥

ṛṣabhādrim hareḥ kṣetram dakṣiṇām mathurām tathā ।

samudram setum agamat mahā pātaka nāśanam ॥

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Vrushabhadri in Mahabharatham –Sage Veda vyasa mentioned in Vana parva that both arjuna and yudisthira visited Vrushabhadri hills for theertha yatra and stayed here for some time.Sage Pulasthiyar told the Vrushabhadri mahimai to Sri Naratha muni who in turn narrated the same to Bhishma..This is described in 83-21 of mahabharatham.

ऋषभं पर्वतं गत्वा पाण्ड्येषु नृप पूजितम्।

वाजपेयम् अवाप्नोति नाकपृष्ठे च मोदते ॥

ṛṣabham parvataṁ gatvā pāṇḍyēṣu nṛpa pūjitaṁ |
vājapeyam avāpnoti nākapṛṣṭhe ca modate | |

(Vana parva 83-21)

This describes that Vrushabhadri parvatha is in Pandiya Nadu, where the rulers of pandiyas worshipped this hill to get the blessings of its Lord. Pandiyas once upon a time ruled from ‘Manalur’ as their capital city during mahabharatha period.

Vrushabhadri in Valmiki Ramayana –Valmiki muni while describing the beauty of Chitrakuta parvatha where Sri Rama, lakshmana and Sita devi stayed there,he compared the glory and importance of this hill with “Giriraja” invariably pointing towards Vrushbhadri hills in south according to many scholars as per the reasons given below

सुभगः चित्र कूटः असौ गिरिराज उपमोगिरिः।

अस्मिन् वसति काकुत्स्थः यदत्यास्ते महातेजाः ॥

subhagaḥ citra kūṭaḥ asau girirāja upamogiriḥ |
asmin vasati kākutsthaḥ yadatyāste mahātejāḥ | |

(Valmiki Ramayana)

‘Giriraja’ mentioned as above, can never be ‘kailash’ since it is the abode of Maheswaran. Similarly it is not likely to be the hills of ‘Tirumala’ as this hill is owned by Varaha murthi and hence it is unlikely to point towards Lord Srinivasa, who is standing alone without his consorts. Only the hill where lord Krishna along with his consorts and balarama took their abode is Vrushbhadri hills which is mentioned here as ‘giriraja’. **Periazhwar pasuram** in the later days mentioned this lord as the king of the hill as “mathil soozh solai malaikkarase”

During the period of Ramayana, pandiyas ruled from “Kapadapuram’ as their capital. Once upon a time, pandiya nadu was encircled by sea water before millions of years ago, when pandiyas moved to “Manalur. This was their capital till mahabharatha period before they finally moved to Madurai during azhwars and Sangam period.

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Vrushabhaduri in Paripadal and Silapathikaram – Paripadal is a literature of classical language of tamizh that belongs to the Sangam period. It has many verses said to have been composed in praises of Lord Vishnu. Paripadal mentioned that this hill is called as “mathil soozh solai malaikkarase” indicating that Lord Krishna and his brother balaraman in archamenis had stayed here. Silapathikaram which was composed little later after sangam period gave a detailed picture about the beauty of these hills, noopura gangai and about the glory of the lord of this hills as narrated to Kovalan by a brahmin passerby on the way to Madurai. Azhagar came as a “Kavi” and entered in to the mind of Namazhwar to make him recite pasurams to praise him. Chandran denotes poets and hence azhagar being mentioned in classical literatures is not surprising. There is no direct reference about Madurai meenakshi koil in this tamizh literature.

Vrushabhaduri in Puranas – Varaha purana, Vamana purana, agnaya purana and brahmada purana described the importance and divine presence of this lord, his abode in the hills and its theerthams. There is an exclusive composition dedicated to “sthala purana” of this koil known as ‘**vrushabhaduri mahathmiyam**’ in Sanskrit. It is said that Sage markandaya and king ambarishi all stayed in this Kshetram and took holy baths in noopura ganga to attain moksha. **Skanda is on top of the hills separately in a shrine** known as pazhamutirsolai located on the way to Noopuraganga. Skanda is the commander general of the heavenly bodyguards of devas. Lord Krishna in bhagwat gita (10-24) said “I am the skanda among army generals”. Skanda is also called as ‘senapati, guha and Karttikeya besides few other names. Skanda birth is attributed and connected to the parentage of agni and swaha devi as per all Vedas, Valmiki Ramayana, Mahabharatha and in some puranas like Vayu, brahmada purana etc while tamil version of some scriptures attributed his birth to Shiva and parvati. This Kshetram being the thiruparkadal where amrita was churned by both devas and asuras, Skanda came here to guard the hill and protect the devas by watching asuras from the vantage point in this hills. Later Karttikeya stayed here permanently to worship Lord azhagar like other devas stayed here. Periazhwar pasuram explains that even the kuravas (gypsies) who normally used to worship Karttikeya as their warrior god in Kurinchi land, the demi god in the hilly terrain of valley where kurinchi flowers blossom, considered only Lord Azhagar in azhagar hills as their sole god and worship him daily by offering boiled roots, tubers and bulbs from the hills. Gypsy ladies here sing the kuravanji songs for Lord Krishna by dancing to this tune. **Periazhwar pasurams** signify as

punaithinai kiLLip pudhuavi kaati un ponnadi vazhgavenru

inakuravar puthiyathuNNum ezhilmaalirumcholai endhaai

(Periazhwar Thirumozhi 5-3-3)

kOvalar govindanaik kuRa mathargaL paNkurinjip

paavoli paadi nadampayil maalirumcholaiadhe

(Periazhwar Thirumozhi 4-3-4)

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Moon and Longevity -The longevity of a human being is based on the dasa period as decided from moons star. Dharma devan is closely connected with moon who came out from thiruparkadal on 14th tithi .Naraka chaturdasi, the 14th tithi is celebrated by taking oil bath prior to do pitru tharpana for yama dharma raja on this day. Yama is worshipped only on this day by reciting his 14 names as he took 14 forms. There are 14 tithis between Dark day (amavasya) and full moon day as moon crosses the path of sun every 14 days for a node in a paksham. Yama is the one who release the athma from the body which is connected to 14 senses that are encompassed within the form of mind. So athma-body-mind are interlinked closely. Both Sani and Yama, the Sons of Suriyan decide our destiny. Sani gives results in our present janma as per the smell of past karmas carried by athma represented by Suriyan. But Yama dharma raja instills fear in the mind to make one follow dharmic path to avoid naraka in our next janma. Chandran, Sun, Yama and Sani dev are represented in rituals of pitrus by way of shraddha tithi, water oblation, rice balls-pindas by Chandran. Agni by Suriyan, shraddha mantras by yama while Sani on black sesame seeds (ellu), crow ect. Namazhwar advocates everyone to surrender Lord Azhagar to get free from the worries of last days as per pasuram of thiruvaimozhi

thalai pei kaalam naman thamar paasam vittaal
alaippooN uNNum avvall ellam agala
kalaippal gnaatthu en kaNNanai kaNdu KoNdu
nilai peRtRen nenjam peRtRathu needyire

(Namaazhwar ThiruvaaiMozhi 3-2-10)

Lord Krishna went to yama pattinam and blew the sanghu “pancha janyam’ to summon yama dharma raja to get back the life of his guru sandipanis son. Sanghu is denoted by Chandran. Those who surrender to kallazhagar, the lord who steals our mind need not have to worry for last days. Yama dharma raja is believed to be visiting everynight to perform puja to azhagar for which he got the boon at the time of his penance in this kshetram. Azhagar give long life to those surrendering to him.

Similarities and differences between Thiruvarangam and thirumaliurmchoolai-

Both koils have madhils (walls) and fort entrances –At srirangam, it was built by thirumangaiazhwar. In azhagarkoil it was built by periazhwar. Pushpa Kainkarium was done by Thondaradi podiazhwar at Srirangam while it was done at azhagar koil by Periazhwar. Srirangam koil has ‘ariya patta vassal’ and in azhagarkoil, it is called as “ariyan vassal”. Sri Ranganathar blessed Sri ramanujar at Srirangam whereas Lord azhagar blessed Sri kurathazhwan at azhagarkoil. Sri Andal prayed Lord Azhagar at thirumaliurmchoolai for seeking hand of Sri ranganathar whereas Lord azhagar guised himself as Sri azhagiya manavalan and married her at srirangam. Both temples follow Koil ozhgu in practice. Both temples have two

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granaries each (nel kottarams).Both koils follow the same rituals of worship of Chakrathazhwar.Both temples use special ghee exclusively for lighting and for making prasadam.Both temples have separate sannidhi for goddess Saraswathi.Sri andal merged with Sri ranganathar here while his father Sri Periazhwar attained moksham at azhagarkoil.Chandra pushkarni is at Srirangam whearas agni theertham is in azhagarkoil . Kaliyan pasuram shows that sriranganathar himself came as azhagar.

punaivaLar poompozhalaaar ponnisoozha ranga nagaruL
munaivanai moovulugum padaittha muthal moorthi thannai
sinaivaLar poompozhilsoozh thirumaalirumcholai nindraan

(Kaliyan Periya thirumozhi (9-9))

yoga narasimhar also known as jawala narasimhar due to his ferocious nature is provided with a vent on top of his sannidhi to release the supposed heat generated out of his anger. To reduce his anger, every day, thirumanjanam is done using curd, milk, oil and theertham of noopura ganga.

valampuri aazhiyanaivaraiyaar thiraL thoLan thannai
pulampuri noolavanaip pozhil vengada vediyanai
silambiyalaarudaiya thirumaalirumcholai nindra
nalanthigazh naaraNanai naNugunkol ennannuthale

nalanthigazh naaraNan **is one of the four utsavars known as “Nithya
uthsavar”** as mentioned in this pasuram by thirumangaiazhwar in his periya thirumozhi (9 - 9) Apart from this, there are sannidhis for Sri parthasarathy,Sri Bhuvanaraghavan,Sri lakshmi narasimhan, Narthana krishnar, Ashtabhuja krishnar and saraswathi.

Wrong myths associated with Thirumaliumchoolai –

a) Tradionally Lord azhagar used to go to Vandiyur via Alanganallur and Thennur in the earlier days during Thirumalai Nayakar period to redeem the curse of Manduka rishi in vaigai river.Thirumalai nayakar later changed the Masi festival of Madurai meenakshi thirukalyanam to chittrai month coinciding with the festival of azhagar with common venue at Madurai for both festivals.This was done to bridge a cordial relationship between saivites and vaishnavites.Hence the stories arised out of both festivals celebrations on the same day at madurai have no relevance.Masi streets around meenakshi koil itself is the testimony to point out the prevalent of Masi festivals before.

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b) Lord azhagar got his name as 'kallazhagar' based on the pasuram of Namazhwar in thiruvaimozhi mentioning as vanjak kaLvan meaning the lord who steals the heart of his devotees. Lord azhagar comes to madurai in horse vahana on Chitrapournami day adorned with the dress like a thief. Hence the name 'kallazhagar' "is nothing to do with the stories that are related to the clan of kallars.

c) Noopura ganga theertham is guarded by 'Rakkayi devi' or amman, the parivara devatha of Sri Vishnu koil. She is the goddess of full moon as a daughter of maharishi angrasa muni. Chandran who failed to receive shreepatha theertham from lord Vishnu in this hills made his present felt here in the form of goddess as a sole custodian of all theerthams here. 'Rakka' means full moon. So full moon worship is important here. All our poorvachariyars have taken holy baths here. So some unrelated stories on this do not have any truth whatsoever.

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Transliteration guide for itrans notations used in this issue

Vowels

अ	a	आ	ā	इ	i	ई	ī		
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ		
ऌ	ḷ	ए	e	ऐ	ai	ओ	o	औ	au
अं	aṁ	मं	m̄	अः	aḥ	ह	ḥ		

Consonants

Gutturals:	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatals:	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Cerebrals:	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dentals:	त	ta	थ	tha	द	da	ध	dha	न	na
Labials:	प	pa	फ	pha	ब	ba	भ	bha	म	ma
Semi-vowels:	य	ya	र	ra	ल	la	व	va		
Sibilants:	श	śa	ष	ṣa	स	sa				
Aspirate:	ह	ha								