

Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

தனி பதிவு எண்: 20

॥ श्रीः ॥

ஸ்ரீ ரங்கநாத தீவ்யவணிக பாதுகாவணிக நாம

ஸ்ரீ ரங்கநாத பாதுகா

மலர் 48

மலர் 48 விக்ரதி இ மார்ச் 09 (DECEMBER 2010) இலாபி 0

மார்ச் 09 விக்ரதி 20.10.2010

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

maṇipādukayoryugam̐ murāreḥ mama nityam̐ vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām̐ anukampākṣamayorivāvatārah̐ ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam̐ ciram̐ vijayatām̐ bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam̐ bhūyāt tattvavidām̐ matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatīśānadivyāpāṅgavivardhitā ।

vardhatām̐ 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 Bashyakaraya Mahadesikaya Namaha
Srimathe Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவந்திராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அநுக்ரஹம் காரணமாக
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுகை
வெளிவருவது நன்வசது. அம்மொழியுந்
தீவர்க்கும் பொருளாந்நின்று வகாள்வதற்கு
என்தாகவும் இன் தாகவும் இடுகீடும்.
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்
தொடர்நின்று நன்கு உணர்வுபெறக்கூற
நாராயண ஸ்ரீமநுத் வசய்கிண்புறன்.
நாராயண! நாராயண!! நாராயண!!!

சுலக்ஷ்
ஸ்ரீ ரங்க ராமானுஜயை:

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

**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: MaarGazhi
Malar 48 Idhazh 09

Volume 48, Number 09
DECEMBER 2010

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

Panchaanga Sangraham

(Shri. u. vE. Vaduvor gaNapaati Desikaacharyaar svaami, Srikaaryam)

Vikruthi year Markazhi month hemantha ruthu (Dhanur month) 2010 December

Tamil	English	Day	Details
Markazhi 1	Dec 16	Thurs	Sukla dhasami 14.49, revathi 14.58, shataseethi saapa ravi 16.44, saapa sukla eakadasi, maasa pirappu tarpanam
2	17	Fri	Eakadasi 18.21, asvini 19.43, dwadasi thithi, sarva eakadasi, Sri vaikunda eakadasi
3	18	Sat	Dwadasi 20.44, bharani 23.22, athithi, maha pradosham
4	19	Sun	Thrayodasi 21.29, kruthikai 25.27, pradosham, thrayodasi thithi
5	20	Mon	Chathurthasi 21.39, rohini 26.56, chathurthasi thithi
6	21	Tues	Pournami 20.16, mruk. 26.57, pournami prathamai thithidwayam
7	22	Wed	Prathamai 17.45, thiruvathirai 25.56, dwideeyai thithi
8	23	Thurs	Dwideeyai 14.11, punarvasu 23.47, thrutheeyai thithi
9	24	Fri	Thrutheeyai 9.52, poosam 20.58, chathurthi thithi
10	25	Sat	Chathurthi 4.48, panchami 54.34, aayilyam, panchami thithi
11	26	Sun	Shashti 53.36, makam 13.42, thiruvaymozhi thirunaal saattrumurai
16	31	Fri	Eakadasi 27.39, visakam 52.56, eakadasi thithi, sarva eakadasi
17	1-1-2011	Sat	Dwadasi 24.20, anusham 51.39, dwadasi thithi, maha pradosham
18	Jan 2	Sun	Thrayodasi 22.02, kettai 51.28, thrayodasi thithi, kettai Thondaradi podikal
19	3	Mon	Chathurthasi 20.58, moolam 52.30, bhodayana amavasyai
20	4	Tues	Amavasyai 21.09, amavasyai tarpanam, (for non-bhodayanas)
21	5	Wed	Prathamai 23.37, uthradam 58.11, prathamai thithi, chandra darsanam
22	6	Thurs	Sravana vrutham , thiruvonam 60.00, dwideeyai 25.20, dwideeyai thithi,
27	11	Tues	Utthirattadi 27.15, saphthami 49.24, saphthami thithi, koodarai vellum
28	12	Wed	Karavaikal ashtami 53.49, revathi 33.02, ashtami thithi
29	13	Thurs	Navami 57.21, asvini 38.03, sitram sirkale
30	14	Fri	Dasami, bharani, makara ravi 37.37, saapa makara sukla dasami thithi , bhogi pandikai
Thai 1	15	Sat	Eakadasi 60.00, karthikai 44.41, uttharayana punya kalam, sangramana tarpanam, pongal pandkai - auspicious time after 10.45 AM, makara sukla eakadasi
Thai 2	Jan 16	Sun	Eakadasi 0.32, rohini 46.11, kanu auspicious time after 7.15 AM, dwadasi thithi sarva eakadasi
3	17	Mon	Dwadasi 0.23, thrayodasi 58.29, mrukaseersham 46.27, maha pradosham, thrayodasi thithi

Transliteration & Translation primary contributor: Shri Raguveera Dayaal

**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 camping (Thirumeni Paangudan ezhundaruLiirukkirapadi) in Chennai Azhvaarpettai Ashramam (1st Dec 2010), 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. With great compassion, Srimath Andavan affectionately blesses them all and provides advice. As usual Srimath Andavan blesses sishyas with SamaaShrayaNam and Bharanyaasam.

Sri Paadukaa Araadhanam was conducted at Chennai Ashramam during the entire month of Kaarthigai.

Sri Venugopala perumaaL Dolai utsavam was performed at the residence of Shri. Anantha Padmanabhan, Karpagam Avenue, Chennai-28.

Translation primary contributor: Shri. Raman Aravamudhan

Andavan Ashramam news from around the world

**Sri:
Samashti upanayanam 16.Feb.2011**

With the Blessings of Srirangam Srimad Andavan, Sri Rangaramanuja Maha Desikan, samashti upanayanam will be performed on Vikruthi Masi 4th (16.Feb.2011) at Srirangam Srimad Andavan Ashramam, new No 31, Desikachari road, Mylapore, Chennai. Applications will be issued. For details, contact telephone nos, 044-24993658, 044-42106776.

Thiruppaavai Upanyaasams

Vidwaan	Date	Location
Shri. U.Ve KalyaNapura Aravamudhachariyaar	15 days starting from 15 th Dec 2010	Azhvaarpet Naardaghaana sabha
Shri. U.Ve ALavoor Nadaathur Aravamudhachariyaar	Entire month of Marghazhi	Every evening at our New Delhi, Vaikunta naathji mandir under the arrangements of Thirumala devasthanam.
Shri. U.Ve Padhoor Rangaachariyaar	Entire month of Marghazhi	Every Morning 7 AM at West Mambalam Sathya Naarayana Perumaal temple Every evening at 7 PM at Mylapore Sri Vedaantha Desikar Sanniti
Shri. U.Ve Natteri Kidambi	On Saturdays, Sundays and Public holidays	At 7 PM, Kothandaramasvaami

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

His Holiness Srimath Andavan's Vijaya Yaathra

Tamil Date	EnglishDate	Aradhanam	Departure	Arrival	Contact Nos.
Thai 3	17.JAN.11	Chennai	Chennai	Srirangam	0431 - 2432379
Thai 4	18.JAN.11	Srirangam			
Thai 5	19.JAN.11	Srirangam	Srirangam	Srivilliputhur	9444206473
Thai 6	20.JAN.11	Srivilliputhur			
Thai 7	21.JAN.11	Srivilliputhur			
Thai 8	22.JAN.11	Srivilliputhur			
Thai 9	23.JAN.11	Srivilliputhur			
Thai 9	23.JAN.11		Srivilliputhur	Madurai	9443049077
Thai 10	24.JAN.11	Madurai			9842195263
Thai 11	25.JAN.11	Madurai			
Thai 11	25.JAN.11		Madurai	Dindigul	9443267405
Thai 12	26.JAN.11	Dindigul			
Thai 13	27.JAN.11	Dindigul			
Thai 13	27.JAN.11		Dindigul	Pollachi	984228640
Thai 14	28.JAN.11	Pollachi			
Thai 15	29.JAN.11	Pollachi			
Thai 15	29.JAN.11		Pollachi	Coimbatore	9444206473
Thai 16	30.JAN.11	Coimbatore			
Thai 17	31.JAN.11	Coimbatore			
Thai 18	01.FEB.11	Coimbatore			
Thai 19	02.FEB.11	Coimbatore			
Thai 20	03.FEB.11	Coimbatore			
Thai 21	04.FEB.11	Coimbatore			
Thai 21	04.FEB.11		Coimbatore	Salem	9842717716
Thai 22	05.FEB.11	Salem			
Thai 23	06.FEB.11	Salem			
Thai 23	06.FEB.11		Salem	Chithoore	
Thai 24	07.FEB.11	Chithoore			9989141728
Thai 25	08.FEB.11	Chithoore			
Thai 25	08.FEB.11		Chithoore	Thiruchanoor	
Thai 26	09.FEB.11	Thiruchanoor			0877/2237213
Thai 26	09.FEB.11		Thiruchanoor	Thirumalai	9441266772
Thai 27	10.FEB.11	Thirumalai			9441266772
Thai 28	11.FEB.11	Thirumalai			
Thai 28	11.FEB.11		Thirumalai	Thiruchanoor	0877-2237213
Thai 29	12.FEB.11	Thiruchanoor			
Maasi 01	13.FEB.11	Thiruchanoor			
Maasi 01	01.FEB.11		Thiruchanoor	Chennai	044-24993658

Villivakkam Ashramam Temple

Sri Padmavathi sametha Sri Srinivasa Perumal, Sriramabhaktha Anjaneyar Temple at Thirumangalam road in Villivakkam, Chennai 600049 now belongs to Srirangam Srimad Andavan Ashramam.

This temple established by Sri Veerapuram Krishnamachariar joined our Ashramam on Oct 31, 2010. The details of this was published in the Karthikai month issue of Sri Ranganatha paduka.

A priest has been appointed on behalf of Ashramam and daily aradhana for the deities are being performed well. Many srivaishnavas around Thirumangalam road participate in the aradhana every day and make the daily rituals grand. For the administration of this temple, Srimad Andavan has appointed a working committee.

We hereby request the sishyas of our Ashramam and other Srivaishnavas to visit this temple without fail. Sri Srinivasar as Moolavar, along with ubhayanaachimars as Uthsavar, Sri Ramar uthsavar, Sri Padmavathi thaayar uthsavar, Sri Anjaneyar moolavar along uthsavar are present in this temple.

Sri Vishnu Sahasranamam is recited every day in the evening as per the orders of Srimad Andavan. From Dec 16, 2010, dhanur maasa aradhanam will be performed at the temple. By Srimad Andavan's orders, arrangements are being made for the comfort of the devotees.

We request the support of bhagavathas around the temple to help in making this temple even better. We welcome service volunteers. Those who want to help in different services at the temple can register at the temple.

Members of the working committee

Sri. Veerapuram Krishnamachariar

Sri. R. Srinivasan (Anna Nagar)

Sri K.S. Ramabhadran (Anna Nagar)

Sri. S. Jagannathan (Villivakkam)

Sri. S. Seshadri (Kalaththoor, Villivakkam)

Sri:

Proposed Veda Patasala at Nanganallur

As per the desire of Late **Sri U.Ve. Kothimangalam Gopala chakravarthi swami**, his wife Smt lakshmi ammal has donated their several lakhs worth of house at **Hindu Colony, Nanganallur, Chennai**, where they lived, to our Andavan Ashrama Patasalai. It is proposed to start a new patasalai soon to train many vidyarthi.

**Svaami Desikan's Thirunakshathiram
Azhwar Thirunagari Ashramam**

Swamy Desikan's Thirunakshathiram vaibhavam is being celebrated at Azhwar Thirunagari Andavan Ashramam every year in a simple manner. Devotees from both Kalies participate in Parayanam and Desika prabhanda ghoshti. After parayanam and sartumurai, prasada distribution was done to all. Our Srimath Andavan has also given His divine instructions to continue this. The manager of the Ashramam Srinivasa Thatham devotedly made all arrangements. Due to his efforts, the local Tamil news paper also carried this news.

**Srimathe Ranga Ramanuja Mahadesikaya Namaha
A book on Srimath Thembarai Andavan's
Divine history released**

In the year 1986 Sri Thirukudanthai Andavan released the above book, written by Sriman Aircrastall (retd.) Sundararaja Iyengar. The same book has now been published and released by our Ashrama devotee Sriman Ranganathan.

The second publication was released by HH Srimath Andavan on the Thirunakshathiram day of Srimath Kadanthethi Andavan on 16.09.2010. Ranganathan's phone number is: 9840688833.

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, established 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
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.**

**Srimath Nigamantha Mahadesikan's 741th
Thirunakshatram at Thirukkudandai**

The 741th Thirunakshatram celebrations of Sri Nigamantha Mahadesikan who is gracing in a separate sanctum in the Sri AparyaapthAmrutan temple where the Lord is present in the 'udhyoga sayanam' form commenced on SriVikruti year Puraattasi month 30th day to aippasi month 8th day. In the morning, the Lord came in the silver palanquin and in the night, he graced the glass lotus vaahanam, silver lotus vaahanam, hamsa vaahanam, simha vaahanam, (Srimadh Kaadaanthetti Andavan, in his poorvaashramam, made the silver simha vaahanam for Sri Komalavalli thAyaar. This information is recorded in the neck wide piece of the vaahanam as 'kava kunjaram Varda Vedantacharyar ubhayam'.) Elephant vaahanam, yaali vaahanam and kudirai (horse) vaahanam. On Aippasi 9th the Lord visited our Andavan Ashramam that is present on the banks of the 'pottraamaraikkulam'. Upachaaram and thaligai were offered to the Lord. Sri Srinivasa Perumal Sataari was offered to Swami Desikan and poorvacharyars. Swami Desikan's sataari was offered to Sri Therenzhundur Nammaandavan and Thirukkudandai Andavan. Sri Krishnamacharyar Swamy honored all the Swamis with appropriate offerings. The Thiruter (car) festival was on 24.10.2010. After participating in the Theertavaari on 25.10.10 at the Hema pushkarni Perumal returned to his sannidhi and heard Thirukkurunthaandakam and Thirunedunthaandakam and accepted the Thaligai and Saatrumarai.

In the evening Perumal and Thaayar visited Desikan sannidhi. Thiruvaimozhi was recited. Swami Desikan was offered arulappaadu and saatrumari. Sri Desika prabandam was recited as the second kaalam which was followed by special 'thaligai', arulappadu, saatrumarai goshti theertham, Perumal thaayar sataari mariyaadhai, Srimadh Azhagiyasingar Srimadh Andavan arulappaadu and the festival concluded with mandapa sevai.

I thank Sri Devarajan, internal maniyam, for creating the beautiful invitations, Sri Soundararaja Bhattaacharyar, Sri Ramanuja Bhattaacharyar and other employees for the excellent decorations that greatly impressed the devotees, Sri Sethumadavan and the other committee members and the officer Sri K. Krishnakumar for the excellent arrangements in my capacity as the temple priest.

Sundara Desikacharyar
Sannidhi priest

**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,
Thirupullaani, Tamilnadu - 623 532.
Tel: 04567-254247 Manager Sridhar: 99437 84885**

**Srimath Thirukudanthai Desikan's
311th Thirunakshathira Vaibhavam**

At the birth place of Thirukudanthai Desikan which is in Royambettai, in the year 2000, an exclusive Sannidhi was built and our Srimath Andavan camped for five days to celebrate the 301st Thirunakshathiram then. Since then, every year on Purattasi Pooradam Thirunakshathiram, one day celebration is arranged with the blessings of Srimath Andavan and carried out by Thiruppavai mahotsava Sabai.

On 14.10.2010, Sri Thirukudanthai Desikan's 311th Thirunakshathira vaibhavam was celebrated in a grand manner with Veda parayanam, Prbhanda Sevai, Thirumanjanam, Sartumurai etc. The devotees from the neighborhood such as Thirukudanthai, Thanjavoor, Vennartangarai, Kalyanapuram, Royambettai had come in handsome number to participate in this vaibhavam. Thirukudanthai Aravamudha Azhwan, Thirukandiyur Harasbhavimochana Perumal, Kalyanapuram Srinivasa Perumal, Royambettai Varadaraja Perumal – all these Perumal prasadam were offered to Thirukudanthai Desikan with arulappadu.

As usual, all arrangements were very well made by Nadamuni Sri Srinivasan.

Dasan Kalyanapuram R Aravamudhan, Secretary.

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

Srirangam Srimath Andavan Ashramam at Coimbatore

With the efforts of Srimath Andavan, we have now got an Ashramam at Coimbatore which is available for functions like Upanayanam, Seemandham and Shastiapha poorthi with all facilities.

Similarly, due to our Andavan’s compassion for our Srivaishnava community living in and around Coimbatore, as per His instruction, a building for performing SRARDHAM and AKSHAYA VADAM ceremonies is completed and now ready.

This is located on Coimbatore – Mettupalayam Road (near Thambu Higher School) Those who are desirous of making use of these facilities can contact PADUKA SEVA SAMITHI, Phone number: 0422-2222473; Cell 9444206473.

SRIKARYAM

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
21 October 2010 to 20 November 2010**

Date	Poorvacharya Sanniti	Sishya's details
24 Oct 10	Srimath PeriAndavan	Ujjevanam Chennai
25 Oct 10	Srimath PeriAndavan	Sri.U.Ve. Sudarsan SriRangam
26 Oct 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Ammoor Vasudevan
28 Oct 10	Srimath Thirukudanthai Andavan	Sri U.Ve.Vijayaraghavan, Chennai Sri.U.Ve. R.Kannan Bangalore
30 Oct 10	Srimath PeriAndavan	Sri.U.Ve. Srinivasa Ranga Ramesh Kovai
30 Oct 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Rajagopal, Kovai
31 Oct 10	8 Andavan Thirumanjanam	Sri U.Ve.S.Veeraraghavan, Puducheri
01 Nov 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri U.Ve.S.Sridharan, Chennai
03 Nov 10	Srimath Mysore Andavan	Sri.U.Ve. S. Rangamani Chennai
03 Nov 10	Srimath PeriAndavan	K. Komalam, Chennai
06 Nov 10	Srimath PeriAndavan	Sri.U.Ve. Dr. H.S. Devanathan Trichy
06 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. R. Purushothaman
07 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Saroja Kannan. Chennai
08 Nov 10	Srimath PeriAndavan	Sri.U.Ve. S.R.L Narasimhan
09 Nov 10	Srimath Thenbirai Andavan Srimath PeriAndavan	Sri.U.Ve. P.N Sampath , New Delhi Sri.U.Ve. N. Rangachari , Mumbai
10 Nov 10	Srimath Kadanthethi Andavan	Sri.U.Ve. Hari Narayanan, SriRangam
11 Nov 10	Srimath PeriAndavan	Sri.U.Ve. K Srinivasa Raghavan, Chennai
12 Nov 10	Srimath Chinna Andavan	Sri.U.Ve. Shreya Rangan, Chennai
20 Nov 10	Srimath Thenbirai Andavan	Smt. JayaLakshmi , Chennai

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
21 October 2010 to 20 November 2010**

Date	Poorvacharya Sanniti	Sishya's details
20 Nov 10	Srimath Thenbirai Andavan Srimath Thirukudanthai Andavan	Sri.U.Ve. V.Srinivasan, 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 Asramam can remit Rs.400/- per Acharya through Money Order or Cheque addressed to The Manager, Srirangam Srimath Andavan Ashramam, Melur Road, Srirangam, Trichy-6

Manager
R.Sampath Kumar

Ph: 9940559470 (India)

**News from Srirangam Srimath Andavan Ashramam
Coimbatore**

As per Srimadh Andavan's instructions, Sri Vishnusahasranamam is recited as a group recitation on every second Saturday of the month between 5.30 pm and 6.30 pm.

All the devotees in the neighborhood and in Coimbatore are requested to participate in this prayer that is performed for the sake of global wellbeing.

Dasan
Kalyanapuram R Aravamudan

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

Sri Venkateswara Swamy Sannidhi Thirupavitrotsavam was celebrated grandly between November 18th and 20th along with Peria Saatrumurai. Veda, Prabandha, Ramayana and Desika Prabanda recitations were performed. On 21st morning, Thirumangai Azhwar Thirunakshatram was celebrated with Parayanam and Saatrumurai.

On 21st morning Thiruppaavadai utsavam (anna koodam) was offered to Perumal in a magnificent manner. Many Ashramam shishyas and astikas participated in these events.

Daasan Kannan

**Srirangam Srimath Andavan Ashramam,
Sripuram, Sheshadripuram, Bangalore
Chinna Andavan Thirunakshthira Mahotsavam**

On 28.Nov.2010, at our Sripuram Ashramam, Srimath Chinna Andavan Thirunakshathiram was celebrated in a grand manner. In the Parayanam both gents and ladies participated in good number. Sri Sundappalayam U.Ve Vasudevachariar Swamy respectfully brought the padukas of Sri Chinna Andavan.

For the Ghosti, Andavan's Sri Pada Dheertham and padukas were offered. The temple Aradhakas and the office bearers of the Ashramam had made excellent arrangements for the function.

Dasan Kannan.

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

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

We Regret

Kanchipuram Purisai Gopu a.k.a Rajagopalachar attained Acharyan thiruvadi on 24.NOV.10. He was appointed by Srimadh Andavan as the trustee of Kanchipuram Ashramam. He conducted all Acharya thirunakshatram, sevakalam, thaligai and other events very well. He has eternally served Thoopul Swamy Desikan sannidhi. Even though he was not old, Emperuman's wish cannot be changed. His demise is a loss for the Kanchi Ashramam and for Thoopul sannidhi. We wish to convey our deep condolences to his family on behalf of the Ashramam.

Sampadakar.

Obituary

Sri U. Ve. Raghavan was born in Nadathur clan at Kumbakonam in the year 1916. He was a graduate in Sanscrit and later got his BE (Hons) from Guindy Engineering College. Joined the military Engineering services and served at various places like pune, Delhi and Mumbai. He retired while serving as Supt. Engineer at the Head quarters of the Army.

He had done Saranagathi at Thembirai Andavan and was making a lot of services and arrangements while Thirukudanthai Andavan had undertaken His North India pilgrimage. He was greatly drawn towards the upanyasams of Srimath Andavan held at Chennai, while working at Pondichery in the French Institute and also of Kalakshepam of Sri U. Ve Karunakarachariar Swamy while he was at Delhi. This great Swami attained Acharyan Thiruvadi on October 5th. This is a great loss to the Asthika community as a whole.

(News articles) Translation primary contributors: Shri R.Santhana Varadan, Shri. Venkatesh Srinivasan, Smt.Geetha Anand & Shri. Raman Aravamudhan

**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
(11.3.9)**

nannenjē! namperumān nālūmini tamarum
annamcēr kānalaṇi yāligai tozhuḍu
munnamcēr valvinaigaḷ pōgamugil vaṇṇan
ponnamcēr sēvaḍimēl pōḍaṇiyap peṟṟōmē |

Meanings for difficult words: nālūm= always; kānal = desert land; ponnamsēr = beautiful like gold; pōḍu = flower.

Introductory note:

āzhvār could not be with Emperumān directly like he thought he could; but he is happy that he got blessed to do kaimkaryam to Him who lives permanently in Tiruvāli divyadeśam, thus quenching the thirst [for His devotees]. So, in this song, he instructs his mind to become clear, calm and clarified.

Substance of the pāsuraṁ:

Oh, my good mind! Our Lord is very happily residing in Tiruvāli nagar which has a lot of maritime stretches frequented by swans and which is like an ornament for this world; we got to shower flowers on the water-laden-cloud-hued Emperumān's divine, graceful feet and thus get rid of our vicious sins accumulated over a long period of time! This in itself is a big strength for us!

Explanation of the pāsuraṁ:

Since his mind thinks and acts according to his wish, he calls it 'nannenjē'.

(namperumān) wherever He is, He is forever, the Lord of all and everything.

(nālūm inidamarum) Unlike vibhava avatāram, He stays put permanently in the places He prefers.

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

(annam tozhudu) āzv̄hār talks about the place and the things that add charm to the place and then about his own servitude.

(munnam̄sēr peṛṛōmē) He talks about obstacles, obstructions and the ways to eradicate them and then indicates that this will serve as the cause for all blessings.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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

॥ śrīḥ ॥

॥ śrīmate nigamānta mahādeśikāya namaḥ ॥

**A good means to provide benevolence by removing obstacles,
guiding one to follow a virtuous path**

॥ गुरुवरस्तोत्रम् - Guruvarastotram ॥
(Paramahansaṣavāṇī – Ascetic words)

अथ स्तोत्रं प्रवक्ष्यामि गुरोस्स्वात्मस्वरूपिणः ।

येन भक्तिपथो दिव्यः प्रसिद्ध्यति परात्मनि ॥

atha stotraṁ pravakṣyāmi gurossvātmasvarūpiṇaḥ ।
yena bhaktipatho divyaḥ prasiddhyati parātmani । ।

Now, I will tell you about the prayer for Guru who is a self-realized soul. This prayer will pave the way for divine devotion to Emperumān.

॥ श्रीगुरुवरस्तोत्रम् - śrīguruvarastotram ॥

यश्श्रीपुराणपुरुषस्य मुखारविन्दात्

सम्भूत भक्तिपथमाविरभूत्प्रेणतुम् ।

साक्षात्करोति सकलां सकलात्मलीलां

तं श्रीमदार्यचरणं शरणं व्रजेम ॥ १ ॥

yaśśrīpurāṇapuruṣasya mukhāravindāt

sambhūta bhaktipathamāvirabhūtpreṇatum ।

sākṣātkaroti sakalāṁ sakalātmalīlāṁ

taṁ śrīmadāryacaraṇaṁ śaraṇaṁ vrajema ॥ 1 ॥

We fall at the feet of śrī Guru; He appeared from the lotus face of purāṇa puruṣan, śrīman Mahāviṣṇu, in order to show to the world, the path of devotion; He has full

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

realization of all kinds of divine pastimes of Emperumān who is the inner soul of all.

यस्याङ्घ्रि पङ्कजयुगेऽम्बुजवज्रचाप -

कौमोदकी-व्रतति-तोरण-सत्पताकाः ।

मीनाङ्कुशध्वज यवसि सरोजकुम्भाः

तं श्रीमदार्यचरणं शरणं भजेम ॥ २ ॥

yasyāṅghri paṅkajayuge'mbujavajracāpa -

kaumodakī-vratati-toraṇa-satpatākāḥ ।

mīnāṅkuśadhvaja yavasi sarojakumbhāḥ

taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajema ॥ 2 ॥

Let us surrender at the lotus feet of (ācārya) Emperumān, the feet that has the fourteen marks - lotus flower, thunderbolt, bow, kaumodakī mace, creeper, festoon, victory banner, fish, goad [aṅkuśa], flag, barley corn, sword, lily, pūrṇa kumbam [pot full of water decorated with mango leaves etc].

यश्शरदेन्दुधवलां विमलाब्जगर्भ -

वासोभिशोभिततमां निजभूषणाङ्गाम् ।

स्वात्मेन्दिरां हरिपदां दधतेऽमृताब्धेः

तं श्रीमदार्यचरणं शरणं भजेम ॥ ३ ॥

yaśśaradendudhavalāṁ vimalābjagarbha -

vāsobhiśobhitatamāṁ nijabhūṣaṅgām ।

svātmendirāṁ haripadāṁ dadhate'mṛtābdheḥ

taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajema ॥ 3 ॥

Let us surrender at the feet of (ācārya) Emperumān who has [in His chest], Lakṣmī, who is like the autumn moon and who is seated in the center of the pure lotus flower and who is the most beautiful and who rose from the kṣīrasāgaram - ocean of milk and is always serving ācārya Emperumān's tiruvaḍi.

यश्चक्रशङ्खसुगदाम्बुजभूषिताङ्गो

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

यो यज्ञसूत्रकलितो ललितोर्ध्वपुण्ड्रः ।

पीताम्बरस्तुलसिकाभरणोऽत्युदारः

तं श्रीमदार्यचरणं शरणं भजामः ॥

yaścakraśaṅkhasugadāmbujabhūṣitāṅgo
yo yajñasūtrakalito lalitor dhvapunḍraḥ ।
pītāambarastulasikābharāṇo'tyudāraḥ
taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajāmaḥ । ।

(will be continued)

Transliteration & Translation primary contributor: Shri. Kalyani Krishnamachari

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

**śriḥ
śrīmate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāmṛtam**

**śrīmad tirukkuṇḍandai āṇḍavan's
śrīmadrāmāyaṇa upanyāsam – December 2010**

**By Sri u.ve. Natteri Kidāmbi Rajagopalachariyar
(Editor of śrī Raṅganātha Pādukā)**

इत्युक्तवोपायनं गृह्य मत्स्य मांसमधूनि च
अभिचक्राम भरतं निषादाधिपतिर् गुहः ॥
तमायान्तं तु संप्रेक्ष्य सूत पुत्रः प्रतापवान्।
भरतायाचचक्षेऽथ विनयज्ञो विनीतवत् ॥

ityuktvopāyanam gṛhya matsya māmsamadhūni ca
abhicakṛAma bharataṁ niṣādādhipatir guhaḥ | |
tamāyāntaṁ tu sampreksya sūta putraḥ pratāpavān |
bharatāyācacakṣe'tha vinayajño vinītavat ||

(Ayodhyā.84.10,11)

Guha leaves his place and comes to Bharata's tent. He places his soldiers all dressed up and ready. He is coming to see what the purpose of Bharata's visit is. Bharata has set his army at ease and is sitting in a tent with śatrughna. Minister Sumantra and Vasiṣṭha are with him also. One must not go to see a king with empty hand.

ṛkthahastena nopeyāt rājānaṁ daivataṁ gurum |

When someone goes to see a king or God, one should not go, taking nothing. Same rule applies for ācāryan. At least a rotten banana must be taken! (Laughter in the audience). If that banana is kept for one more day, it may become extinct; at least that banana must be brought!

ṛkthahastena nopeyāt rājānaṁ daivataṁ gurum |

One must not go empty-handed when babies are paid visits.

When Vibhīṣaṇa came to see Perumāḷ, he brought a mace. He thought it might be

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

useful for something. One must take something favorable for the occasion. So, he took his mace. gadāhasto vibhīṣaṇaḥ – he brought his mace.

Guha brings fish, meat etc when he comes to see Bharata.

Sumatra looks. रामस्य आत्मसमः सखा - rāmasya ātmasamaḥ sakhā |

(Ayodhyā.50.32) Sumantra asks, “Rāma’s close friend is here, can I let him in?”

Bharata says, “What is the objection if it is Rāma’s friend?” There is no one like Guha. rāmasya ātmasamaḥ sakhā – Vālmīki uses this term only for him; nobody else.

Bharata: Yes, he can definitely be brought in. Is he a rich person? What kind of a person is he?

A rich person can come and see at anytime.

gaṅgai irukarai uḍaiyān kaṇakkīranda nāvāyān
uṅgaḷ kulat tani nādaṛku uyirt tozhan uyar tōḷān
veṅkariyin ēru anaiyān vil piḍitta vēlaiyinān
koṅgalarum naṛuntaṅ tārkaḱ kugan ennum kuṛi iḍaiyān

(gaṅgai kāṅ paṭalam-25)

Age old vyākhyānam is – guhap paṭalam must be described only by Vālmīki; but Kamba Rāmāyaṇam has given an extra-ordinary treatment in tamizh.

What is Guha’s wealth? He owns both the banks of the Gaṅgā. No one else can steer a boat in his lifetime; it is all meant for Guha.

gaṅgai irukarai uḍaiyān kaṇakkīranda nāvāyān | How many boats does he have? kaṇakkīranda nāvāyān – he has countless boats. First class boats, second class boats, third class boats, he has all kinds of boats.

uṅgaḷ kulat tani nādaṛku uyirt tozhan uyar tōḷān - rāmasya ātmasamaḥ sakhā | – has been translated into tamizh. He is the soul friend of the Lord of your dynasty, Rāma; He has high, firm shoulders; veṅkariyin ēru anaiyān vil piḍitta vēlaiyinān – he is always carrying a bow in his hand; he is mightier than a mighty elephant. koṅgalarum naṛuntaṅ tārkaḱ kugan ennum kuṛi iḍaiyān – He is a successful warrior; his name is Guha.

kaṛ kāṇum tiṅmaiyaṅ karai kāṇāk kādalān
aṛkāṇi kaṇḍanaiya azhagamainda mēniyān

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

maṛkāṇum tiruneḍuntōḷ mazhai kāṇum maṇi niṛattāi
niṛkāṇum ullattān neṛi edir ninṛanan enṛān

Look at him, he has an extraordinary countenance; karai kāṇāk kādalān – he has extreme love for Rāma; his love has no bounds; he loves Him that much; he is very handsome, he has a dense, dark hue. maṛkāṇum tiruneḍuntōḷ mazhai kāṇum maṇi niṛattāi – he has shoulders like that of wrestlers; he has a dark color like that of the clouds! Rāma and Bharata are dark; Lakṣmaṇa and śatrughna are fair-hued.

niṛkāṇum ullattān neṛi edir ninṛanan enṛān – he has come to the tent entrance to see you. Can I bring him in?

एतत्तु वचनं श्रुत्वा सुमन्त्रात् भरतः शुभम्।

उवाच वचनं शीघ्रं गुहः पश्यतु माम् इति ॥

etattu vacanaṁ śṛtvā sumantrāt bharataḥ śubham |
uvāca vacanaṁ śīghraṁ guhaḥ paśyatu mām iti | |

(Ayodhyā.84.14)

You said he is Rāma's close friend, why are you delaying? Bring in him immediately!

tanmunnē avan tanmai tandai tuṇai mundu uraitta
col munnē uvakkinṛa turisu ilāt tiru manattān
manmunnē edir koṇḍa manakkiniya tuṇaivanēl
en munnē avaṛkāṇpen yānē cenṛu ena ezhundān

When tandai tuṇai – father's helper – Sumantra tells Bharata about Guha's nature, col munnē uvakkinṛa – as soon as he says Guha is Rāma's close friend, Bharata is all pleased and happy.

turisu ilāt tiru manattān – Bharata does not have any disturbing thoughts; ākāśa iva nirmalaḥ – Vālmīki writes – is there any dirt in the sky? Like that. Try to dirty the sky; throw clay at the sky; it will come back and fall on you but not stick to the sky.

Deśikan says in Yatirāja saptati [55], “स्वहस्तेनोत्क्षिप्तैः गगनतलम् आलिम्पति जडः
svahastenoṭkṣiptaiḥ gaganatalam ālimpati jaḍaḥ”

ākāśa iva nirmalaḥ – even those who find fault with Rāma cannot find fault with Bharata. He is that spotless like the cloud. He has a flawless mind.

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

manmunnē edir koṇḍa manakkiniya tuṇaivanēl – is Guha that friendly with Rāma? Cakravartit tirumagan is from a family that follows a conduct according to dictates of śāstra-s; He is always austere; When Vasiṣṭha said that He should be clean and not touch any one, He took a bath because a corner of Sītā's sari brushed on Him. When it is said – do not touch anyone, it means do not touch the others; but, Rāma took a bath when Sītā came by His side and her sari rubbed against Him. It is written in Bhagavad viṣayam – that He bathed when Sītā's garment brushed on Him; will one take a bath for that? That is how a wife will walk so her garment end will brush on her husband's body! (Audience laughs); does it say one should take a bath for that? But, Rāma will! Can this be seen anywhere? He came from such a ceremonially pure family. manmunnē edir koṇḍa manakkiniya tuṇaivanēl - such a great lord from such a rigorously self-disciplined family, Vasiṣṭha's student, He came and embraced this Guha!

ēzhai ēḍalan kīzhmagan ennādirangi
maṟṟavarkkinnaruḷ surandu
māzhaimān māḍanōkki un tōzhī
umbi embi enṟozhindilai ugandu
tōzhan nī enakku ingozhi enṟa coṟkaḷ
vandaḍiyēn en manattirundiḍa
āzhivaṇṇā nin aḍiyiṇai aḍainḍēn
aṇi pozhil tiruvaraṅgattammānē

(Periya tiru.5.8.1)

avarkkinnaruḷ surandu – there is no comparison to the phrase 'aruḷ surandu' introduced by Tirumaṅgai āzhvār. Just as a cow develops milk out of love for its calf, compassion flowed from Him for Guha.

This svāmi is used to be friendly with lowly people; who are those in the forefront?

निषादानां नेता कपिकुलपतिः काऽपि शबरी - niṣādānām netā kapikulapatiḥ kā'pi śabarī – Deśikan [Dayā śatakam– 65] picks Guha first for this list. He is 'tazhī ikkoṇḍa tuṇaivan'; my elder brother embraced him; en munnē avarḱāṇpen yānē cenṟu ena ezhundān – Bharata gets up and wants to see Guha himself instead of the latter coming to see him.

Since he is a prince, they stop him and bring Guha to him instead.

enrezhunda tambiyōḍum ezhikinṟa kādaloḍum
kunṟenzhundu cenṟadenak kuḷir gaṅgaik karai kuṟugi

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ninṛavanai nōkkinān tirumēni nilai uṇarndān
tunṛu karu naṛunkuṇji eyinar kōn tuṇṇenṛān |

Sumantra brings Guha. Guha looks at Bharata this way and that way. He is astonished. With great anger, I let my whole army stand with all the weapons, uniforms etc; I asked – wouldn't an arrow aimed by a hunter pierce the chest of a kṣatriya? I was so infuriated and said – I will make sure that his army does not cross the river or even go back to Ayodhyā. This Bharata's form appears very stimulating. I never anticipated this.

vaṛkalaiyin uḍaiyānai māsu aḍainda meyyānai
naṛkalai il madi enna nagai izhanda mugattānai
kal kaniya kaniginṛa tuyarānai kaṇṇuṛṛān
vil kaiyininṛu iḍai vīzha vimmuṛṛu ninṛonzhindān

The bow Guha is holding slips from his hand by itself. I did not know Bharata will be like this. I have kept all my armies ready.

He looks - vaṛkalaiyin uḍaiyānai māsu aḍainda meyyānai – Bharata is wearing garment made out of tree bark; his body is covered with dust. Because he is coming with the whole army, the dust raised by all that is cloaking his body. From the day he heard his elder brother had gone to the forest, he has not been taking a full bath removing all the dirt; so, he is māsu aḍainda meyyān. After he heard about Rāma's exile to the forest, he never cleaned himself; normally, it would be said that during vrata times, one should not cleanse oneself of dirt. He did not cleanse himself for fourteen years. The only way the dirt was removed was when it went away during bath by itself. No soap, coconut fiber etc for cleansing. He will immerse in water and get up. māsu aḍainda meyyānai; how is his body? His face is filled with sorrow. naṛkalai il madi enna nagai izhanda mugattānai – in śrī vaiṣṇava's homes, if someone dies, on the thirteenth day, pancakes will be made in the pan; his face is like that pan on the fourteenth day; unless the pan is utterly cleaned out, the pan will look dull and dirty; that is how his face is.

naṛkalai il madi enna nagai izhanda mugattānai - his face is like that of the moon that has lost its sixty beams, gloomy and melancholic. kal kaniya kaniginṛa tuyarānai – even a stone will cry if it looks at his face.

abhi krāvā roditi api calati vajrasya hṛdayam | (Bhavabhūti's UttaraRāma caritā 1.28)

Why this 'krāvā roditi'? krāvā = stone; the stone is crying; why? In yakṣa praśnam, Dharmaputra was asked, "Who does not have a heart?" He said the stone does not have a heart. How can a stone that has no heart cry? You can imagine how those who had a heart

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would have shed tears if even a heartless stone cried looking at his face. abhi krāvā roditi api calati vajrasya hṛdayam | kal kaniya kaniginṛa tuyarānai kaṇṇuṛṅān; Guha looks at Bharata. His bow falls down from his hand; he is shocked and amazed.

This is a surprise! I never thought of it this way! He is like this. He looks like Perumāḷ. One does not need to see Rāma; it is enough if one sees Bharata!

nambi ivan nāyakanai okkinṛān ayal ninṛān
tambiyai okkinṛān tava vēḍam talaik koṇḍān
tunbam oru muḍivu illai disai nōkkit tozhuginṛān
emperumān pin piṛandōr izhaipparō pizhaippenṛān

- a wonderful song from Kambar. Guha looks at Bharata. He resembles my nāyakan. Bharata is blue-cloud-hued like Rāma. The one who is standing by [śatrughna] is resembling Rāma's brother Lakṣmaṇa. His face draws attention! He has taken up a sage's attire! He has worn his hair in locks; he is wearing tree bark garments. There is no end to his sorrow in his face. When is his sadness going to end? What does he do? He turns to the direction where Rāma has gone and with folded hands, he worships. From the time Bharata got up on the chariot [in Ayodhyā] with folded hands till he fell down at Rāma's feet in Citrakūṭam, he did not take out his folded hands. He is in the praying position all the time.

In Tiruvanandapuram, the kings go to see Padmanābha svāmi from their palace; they come with folded hands and go back to the palace with folded hands; they will release them only after they are in the palace. If someone comes to see the king in between, they must also fold their hands.

disai nōkkit tozhuginṛān

Guha thinks – I am only from a hunter clan. I do not have any brain. I thought this brother was coming to strike Him up and I made my army stand ready with bow and arrow.

emperumān pin piṛandōr izhaipparō pizhaippenṛān

Will a brother of Bhagavān – īśvaran, make any mistakes? Will īśvaran be born as an elder brother to one who wrongs? I did not think at all! emperumān pin piṛandōr izhaipparō pizhaippenṛān. Will Perumāḷ be born like that? It can happen in the daily activities of the world; a person may advocate non-violence; there will be ten dead bodies around him. That is a worldly story. When Bhagavān has willed to be born, will He be

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born as a brother to a wrongful person? Will Bhagavān's brother make a mistake? emperumān pin piṇandōr izhaipparō pizhaippenṛān – Those who were born before Perumāḷ may commit mistakes. Not the ones that were born after. Once Perumāḷ is born, the whole place becomes sanctified; the one born after Him will live to praise His glory and make everyone do the same; will any brother be born to do injustice to Perumāḷ?

After Nammāzhvār appeared, the whole land and the world were chanting the names of the Lord.

emperumān pin piṇandōr izhaipparō pizhaippenṛān |

आगम्य भरतं प्रह्वो गुहो वचनम् अब्रवीत्।

अस्ति मूलं फलं चैव निषादैः समुपाहतम्।

अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि।

āgamyā bharataṁ prahvo guho vacanam abravīt |
asti mūlaṁ phalaṁ caiva niṣādaiḥ samupāhṛtam |
arcito vividhaiḥ kāmaiḥ śvaḥ sasainyo gamiṣyasi |

(Ayodhyā.84.15,17,18)

I saw your army; it is now dusk; I have brought roots, fruits, meat etc; I will feed the whole army. You should leave only tomorrow. You have to stay.

Bharata says –

ऊर्जितः खलु ते कामः कृतो मम गुरोः सखे।

यो मे त्वम् ईदृशीं सेनाम् एकोऽभ्यर्चितुम् इच्छसि ॥

कतरेण गमिष्यामि भरद्वाजाश्रमं गुह।

गहनोयं भृशं देशो गङ्गानूपो दुरत्ययः ॥

ūrjitaḥ khalu te kāmāḥ kṛto mama guroḥ sakhe |
yo me tvam īdṛśīm senām eko'bhyarcitum icchasi | |
katareṇa gamiṣyāmi bharadvājāśrāmaṁ guha |
gahanoyaṁ bhṛśaṁ deśo gaṅgānūpo duratyayaḥ | |

(Ayodhyā.85.2,4)

You are so kind! You want to feed the whole army! That too, the army of Ikṣvāku

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vaṁśam! ūrjitaḥ khalu te kāmaḥ –

There is something called 'sorṇā savāri; all the old guns will be oiled and polished for viajayadaśami day; normally, they will all be rusted; they will make them all shiny. Only that day, military will get to go on parade; all the batons will be cleaned up with tamarind. Guns will be cleaned just for that day; if there are not enough, they will try to get them on loan. Ikṣvāku army is not like that. yas tvam ekaḥ abhyarcitum icchasi – what happened to you? Let it go. I have work to do; I have to go see Rāma.

katareṇa gamiṣyāmi bharadvājāśrāmaṁ guha |

How should I go to Bharadvāja āśrāmaṁ? Tell me the way. I do not know the path; everything is so wild. gahanoyam bhṛśam deśo gaṅgānūpo duratyayaḥ || One cannot find the path from the Gaṅgā river bank. Let me know how to go. When Bharata asks that, Guha must tell him the way, right?

कच्चिन्न दुष्टो व्रजसि रामस्याक्लिष्टकर्मणः ।

इयं च महती सेना शङ्कां जनयतीव मे ॥

kaccinna duṣṭo vrajasi śAmasyākliṣṭakarmanāḥ |
iyam ca mahatī senā śaṅkāṁ janayatīva me | |

(Ayodhyā.85.7)

Bharata! Let alone your going, are you going to Rāma with good intentions? What thoughts are you harboring?

We just said how Guha felt after seeing Bharata. Because of his extreme love for Rāma, he is still doubting. Because of his love, even though Bharata is good, he feels scared about the army. Why such a big army for seeing Rāma? iyam ca mahatī senā śaṅkāṁ janayatīva me || What is the reason for coming with a great army?

तमेवम् अभिभाषन्तं भाषन्तमाकाश इव निर्मलः । - tamevam abhibhāṣantaṁ

bhāṣantamākāśa iva nirmalaḥ | (Ayodhyā.85.8) Vālmīki has so much fondness for

Bharata. That is why Deśikan said, “प्रथमोदाहरणाय भक्तिभाजाम् - भरताय परं नमोऽस्तु

तस्मै - prathamodāharaṇāya bhaktibhājām - bharatāya param namo'stu

tasmai” (Pādukā sahasramprasthāva paddhati.2) and pays respect to Bharata. Who

is the best among devotees? He picks Bharata as the first one; no one else. यदुपज्ञम्

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Sri Ranganatha Paadukaa (English)**

अशेषतः पृथिव्यां प्रथितो राघवपादुका प्रभावः - yadupajñam aśeṣataḥ pṛthivyāṁ
prathito rāghavapādukā prabhāvaḥ; he ruled the kingdom keeping Rāma's
pādukā's on his head; he prayed to pādukā, kept pādukā on his head and submitted all
the accounts etc to pādukā; will there be anyone like him? prathamodāharaṇāya
bhaktibhājām - there is no one like Bharata.

तमेवमभिभाषन्तम् आकाश इव निर्मलः ।

भरतः श्लक्ष्णया वाचा गुहं वचनम् अब्रवीत् ॥

मामूत्स कालो यत् कष्टं न माम् शङ्कितुमर्हसि ।

राघवः स हि मे भ्राता ज्येष्ठो पितृसमो मतः ।

तं निवर्तयितुम् इच्छामि काकुत्स्थं वनवासिनम् ।

tamevamabhibhāṣantam ākāśa iva nirmalaḥ ।
bharataḥ ślakṣṇayā vācā guhaṁ vacanam abravīt । ।
mābhūtsa kālo yat kaṣṭhaṁ na mām śaṅkitumarhasi ।
rāghavaḥ sa hi me bhrātā jyeṣṭho pitṛsamo mataḥ ।
taṁ nivartayitum iccāmi kākutsthaṁ vanavāsinam ।

(Ayodhyā.85.8-10)

Do not think otherwise. Rāma is the eldest brother for all. The thought that might be characteristic of kali yugam cannot come now. We do not need that now. He is the eldest one, He is equivalent to father; I am going to bring Him back.

Why all this army? Why so much? Why so much for māppīlai azhaippu [welcome party for bridegroom]?

इयं च महती सेना शङ्कां जनयतीव मे ॥

iyam ca mahatī senā śaṅkāṁ janayatīva me । ।

You will not understand! Those who have done kālakṣepam will know. Mother asked because of love for son. You are asking because you are a hunter. This cannot be understood if I just tell you. Perumāḷ has a śāstram also. What is His nature? If one prays to Him with folded hands, He will oblige. am̐ jalayati iti añjaliḥ – He will feel sorry if one prays with folded hands; He will feel sorry and start crying and tell us – I will do whatever you want. The prayer to Him has that much specialty. am̐ jalayati iti añjaliḥ – the añjali makes Him melt; it is enough if we fold our hands to Him. That prayer has so

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much importance.

Deśikan says in Varadarājastavam –

Hey Varadarāja Perumāḷ! You cannot do anything to me. Whatever sins I commit, You cannot do anything.

Perumāḷ: Why? If I think I have to destroy you, I will do that.

Deśikan: No, You cannot do that. You can release any weapon! You can even send brahmāstram; whatever hell You put me in or will for me, I have one negating astram; You will not be able to talk against it.

pratyastram añjalirasau tava nigrahāstre | |

You can send a big astram saying ‘pātayiṣyāmi narake’ - You can say You will push me to hell. If I fold my hands in prayer, You cannot do anything. For everything, this is like Vaśiṣṭha’s brahma daṇḍam.

हस्तीश दुःख विषदिग्ध पलानुबन्धिनि

आब्रह्मकीटम् अपराहत संप्रयोगे।

दुष्कर्मसंचय वशात् दुरतिक्रमे नः

प्रत्यस्त्रम् अञ्जलिरसौ तव निग्रहास्त्रे ॥

hastīśa duḥkha viṣadigdha palānubandhini
ābrahmakīṭam aparāhata saṁprayoge |
duṣkarmasaṁcaya vaśāt duratikrame naḥ
pratyastram añjalirasau tava nigrahāstre | |

(Varadarāja pancāsāt – 30)

I cannot recite these north side ślokaṁ-s (Audience laughs); I can say ślokaṁ-s from my side. When I do upanyāsam there, I will say I can say North side ślokaṁ-s, not this side ślokaṁ-s (Audience laughs again); so, that means I do not know both (Audience continues to laugh).

duratikrame naḥ pratyastram añjalirasau tava nigrahāstre || I have an opposite weapon against Your astram for punishment. If we release this astram of añjali, Perumāḷ melts like water and gives us whatever we ask for. śāstram says añjali has so much significance.

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Sri Ranganatha Paadukaa (English)**

At the end of Mahābhārata war, Aśvattāma released an astram called mahānārāyaṇāstram. There is no antidote for this astram. The astram was released with the goal of destroying all the pāṇḍava-s. More than the prime enemy, one who joins forces with the enemy has so much anger. We see that in the daily world. Aśvattāma had extreme anger. So, he released this astram. It came to strike with burning brilliance. Pāṇḍava-s were riding in their chariots.

Look! There is some noise. An astram is coming [at us]! Bhīmasena! Arjuna! Do you know how to counteract this? No!

Kṛṣṇa: This is Nārāyaṇāstram! There is no astram above this! Aśvattāma has released this to destroy you all. What are you going to do?

I have one arrow.

Kṛṣṇa: What is it?

You are here, Kṛṣṇa!

Kṛṣṇa said, “All of you get down from your chariots; fold your hands; the astram will not harm you”.

That astram came buzzing brilliantly. aṣṭa kaṇḍām mahānāthām jvalantīm utpalaśriyam |

Dharmaputra and others got down from their chariots and stood with folded hands! Only Bhīmasena refused to get down – why should I get down? Let him do what he wants. I will not get down.

Kṛṣṇa went and grabbed his two hands and got him down; he still refused to fold his hands; when Perumāḷ held his hands to get him down, the astram took that to be his prayer with folded hands and left him alone!

So, Deśikan says in aṅjali vaibhavam,

kaṇṇan kazhal tozhak kūppiya kaiyyin perumai tannai
eṇṇam kaḍakka yamunait tuṛaiyar iyambudalāl

यथा तथा वाऽपि सकृत् कृतोऽञ्जलिः ।

yathā tathā vā'pi sakṛt kṛto'ñjaliḥ ।

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(ālavandār's Stotraratnam – 28)

Someone was standing at the entrance of the temple. It was a great festival day. puliōdarai [tamarind rice] was distributed to a lot of people that morning! Everyone discarded the leaves at the entrance. There were a lot of mosquitoes. A person came in a car and stood at the temple entrance; the mosquitoes bit him. He clapped his hands to kill them; Perumāḷ considered that as an aṅjali (laughter in the audience). He took that man to be standing at the temple entrance and folding his hands.

yathā tathā vā'pi sakṛt kṛto'ṅjaliḥ ।

कतञ्चित् उपकारेण कृतेन एकेन तुष्यति।

katañcit upakāreṇa kṛtena ekena tuṣyati ।

(Ayodhyā.1.11)

Perumāḷ considers whatever we do as a service to Him. Aṅjali has so much significance. Lo and behold! That nārāyaṇa astram did not do any harm to them, svāmi!

So, Paramāmātmā will bestow His full blessings if we fold our hands!

With the desire that sarveśvaran who thinks that giving all His blessings for one who does aṅjali is not enough, will definitely melt if He sees so many people doing aṅjali to Him, Bharata brought the whole army from Ayodhyā to see Perumāḷ. Not knowing this, Guha asks him – iyaṁ ca mahatī senā śaṅkāṁ janayatīva me || Bharata's thought is – Perumāḷ melts like water for one aṅjali, will He not come back when He sees the aṅjali-s of all these people. Guha doubts why Bharata should bring such a huge army to get Perumāḷ back. Guha thinks otherwise about Bharata's true intention.

Bharata tells Guha, "Do not misconstrue me; if everyone calls Him, Perumāḷ will come" and the latter then agrees.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

ANdaaL TheeNdaaL

**By Sri u.ve. Natteri Kidambi Rajagopalachariyar
(Editor of śrī Raṅganātha Pādukā)**

There is a catch-22 in Thirupaavai. What type of Catch-22? It is like the saying that marriage can be done only if madness is cured and madness will be cured only if marriage is performed.

In Thiruvaaipaadi, the rain failed during varsha ritu (mid August to mid October). Water scarcity existed every where. Grass and plants all dried up. It was severe drought. Where to graze the cows?

After sarat ritu (mid October to mid December), it is the month of Margazhi. It is cold season and rain is unlikely. After this period, it is shishira ritu (mid February to mid April), vasanta ritu (mid April to mid June) and summer; there is no need to mention the conditions, it is even worse. Over 5 lakh families and cattle have to die due to water scarcity, is it? Everyone was gripped with worry.

Unmarried young women were ordered to observe nOnbu (vratha) (religious fast and process). This is Maargazhi noNbu. As per this noNbu, the unmarried young women must bathe in the Yamnuna River everyday, sing the praise of perumaaL's holy feet, give up eating ghee or milk, stay away from decorating themselves with flowers, eye lash decorations like KaajaL, do not indulge in gossip, control the five senses and stay on reduced or minimal food. Once this nOnbu is observed, there is no need to worry. Rains will arrive.

This noNbu involving "bathing in the river" is undertaken to get rains but rains are required for so many people to bathe. This is the catch-22. Theirs was not of bathroom showers. Over 5 lakh families need to bathe in Yamnuna River every day. If there was so much water in Yamnuna, there would have been no need for this nOnbu or even for Thiruppaavai!

How to bathe in a river that has such little water? So rain is likely to arrive only if this noNbu is observed and this noNbu is possible only if the river is filled with water from rains. This is like we need capital investment to start business and become rich; but we need to be rich to invest.

But AndaaL, through Her pasurams, has already invited all those who are willing to join her in her noNbu.

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Sri Ranganatha Paadukaa (English)**

The very first pasuram says Neeraada pOdhuveer pOdhumino nErizhyeer.

In Her second pasuram says seyyum kirisaigal KeLeerO and explains how the noNbu needs to be fulfilled. In Ongi pasuram (third one) she asserts that if such a noNbu is fulfilled then there would be copious rains every month all over the country and green revolution everywhere.

Won't the Gopikaas ask ANdaL how they could bathe in Yamuna River when there is not sufficient water! Please enjoy this wonder; it seems the water scarcity problem is going to be solved as soon as ANdaal announces the noNbu. That is what she announces in her fourth pasuram.

As soon as ANdaal completed singing Her Ongi ulagaLandha paasuram, a dark looking god appeared before Her, hands folded in reverence, to tell that it is going to bring rains and asked for Her guidance and orders. It promised to rain as per Her orders so that everyone can bathe in the river.

Azhi mazhay kaNNaa pasuram is created; the paramaiKaanthis would wonder how ANdaaL would accept such an offer from a devatha (god). SriVaishnavaas require no such help from devathaas. There is a story by svaami Desikan to assert this.

Ambarisha Maharaajaa was in penance. Lord NaraayaNaa Himself came in disguise as Indra and asked the Maharaajaa what boons he would desire to seek. But Ambarisha, not knowing it is Narayana in disguise, refused to seek anything but asked the visitor to go away. Indra (Narayana in disguise as Indra) got upset and threatened to beat Ambarisha with his Vajjaraayudha. Still Ambarisha Maharaajaa refused to seek anything from Indra as he was observing penance on Govindhan (Lord Narayana) only.

Sa thvam prahara vaa maa vaa mayi vajjram purndhara
Naaham Govindham uthsrujasya hanyanyam aaraadhayaami po:

Can ANdaaL give up the Srivaishnavaa dharma (just way of life) which was illustrated by Ambarisha and accept an offering from a devathaa? This is where Sri ANdaaL has taken a different path from the rest of Azhvaars.

Her father Sri PeriAzhvaar says
Eruthuk kodi udayaanum piramanum indiranum
Mattrum oruttharum ippiravi ennum noyckku Maruntharivaarum illai

Thirumazhisai Azhvaar says Pizhagan thannodu edhirvan avan enakku neraan

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Meaning that he would fight with Shiva who is not His equal; similarly no Azhvaar speaks of any god (other than MahaVishnu) with respect. But ANdaaL never says anything mean of other gods. Why? That is because of her devotion to her Pathi (pathivratthyam). A devoted wife would only be thinking of Her Husband's greatness and not be distracted by the neighbor's shortcomings at all.

In both the pAsuram-s, muppattu mUvar and nATTaip paDai enRu ayan, which mention about other Gods, ANDAL does not speak ill of them. AndaaL never belittles devathaas; To Jagan Maatha (mother of the universe) ANdaaL, all gods and devathaas are Her children. Here in Her Azhi mazhay kaNNaa pasuram also, she treats the rain god as Her child, receives it with affection, sings the paasuram and demonstrates a supreme dharma to the world.

Here kaNNaa means to address as "Oh my child, my wealth". It is normal practice to call children as "kaNNaa come here ". It is as if she affectionately says "As soon as I asked for rain, you are here to say that you would downpour rains immediately. You are such a good kid; bring water from the oceans and downpour rains but you must appear in proper form with physical identifications like shanku and chakram"

"Aazhi Pol minni vala puri pOl ninradhirnthu"

That is "Be devoted to an Acharyan, receive the blessing identifications of shanku and chakram and and appear in such form". A Paramaikanthi (a devotee with his mind fixed on God alone) cannot accept anything from people who have not received the shanku and chakram identification. ANdaaL tells rain god "It is not enough if you down pour rains but you must do so as a SriVaishnavaa, a devotee of Vishnu; only then we need your water. that is the only way to make it rain to sustain the world.

She demonstrates Srivaishnavaas can not accept any thing (even water) given by people who are not blessed by an Acharyan with Samaashrayanam.

Even in the case of newly married couples, Husband cannot drink the water offered by the young wife who is not yet blessed by Acharyan with SamaasrayaNam; cannot even touch her physically. This is what people who practice doctrines as laid by shAstram follow.

Until SamaasrayaNam is blessed by Acharyan, couples even if born in Srivaishnava families, do not attain the status of a Sri Vaishnavaa and that is why ShanthiKalyaNam is performed only after Samaasrayanam.

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In this pasuram, Sri ANdaaL demonstrates that only a SriVaishnavaa, who has been blessed with Samaasrayanam, has the status (purity) to offer anything including water to another Srivaishnava.

So in this Aazhi pasuram she demonstrates that

- 1) To start a Kaimkaryam for PerumaaL, one need not be worried that the capital investment is not there; it will arrive automatically and the kaimkaryam will happen well
- 2) Other demi-gods are recipients of SriVasihnavaas' compassion
- 3) Other demi-gods must also be devoted to MahaVishnu
- 4) Other demi-gods can join a gathering of SriVaishnavaas only when appearing in proper form
- 5) Other demi-gods will be willing to do service to SriVaishnavaas
- 6) Even if it is god, we don't need anything from it, if it is not in SriVaishnavaa form.
- 7) Only those who have been blessed with SamaasrayaNam can do any good to the world
- 8) Anything offered by people who have not been blessed with SamaasrayaNam by Acharyan, will not be acceptable to Srivasihnavaa and perumaaL.

In the previous three years, I submitted a commentary on the first three pasurams of ANdaaL's Thiruppaavai; hence the enjoyment of the 4th pasuram this year.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

|| śrīḥ ||

The doubts of the sages

(Basis: Brahma Purāṇam)

(Vaduvur Viravalli Ghanapati shri u.ve. N. Sadagopacharyar
svami, West Mambalam)

(continued from previous issue)

The pathway to hell will be unfit to proceed by step, sizzling like fire and scorching. It is said that sinners are made to howl and wail in this path. That path has a lot of rising and falling grounds and ordinary people cannot pass through. The path is colored like a heated copper vessel. Fire sparks and conflagrations are present throughout. The passage is filled with thorns that are sharp like nails. Weapons like śakti, thunderbolt etc are to be found there. Yama's messengers drag the jīvan-s through this arduous path. They keep thrashing them up with various weapons and thus sinners are taken to yamalokam by the terrifying messengers, who keep slighting them.

Yama's messengers take all the sinners in that strenuous path abusing them at the same time. When that path ends, all the messengers and the sinner jīvan-s enter the perilous yamapuri.

The city of Yama is very broad; it extends to one lakh yojana-s [a linear measure]. It is surrounded by four walls all around and there are four entrances. Each one is ten lakh mile high. Hundreds of flags decorate the place. Entrances are embellished with diamonds, blue gems, yellow sapphire gems, pearls etc. Gandharva-s and apsara-s sing and dance around. Devata-s, ṛṣi-s, yogi-s, gandharva-s, siddha-s, yakṣa-s, vidhyādhara-s etc travel through this city. The northern entrance is decorated with gems, umbrellas, insignias, and several gemstones. The sound of Vīṇai, the sweet sound of flute etc are heard everywhere. Songs, auspicious sounds, the sweet sounds of ṛg veda etc are always reverberating here.

Crowds of maḥarṣi-s adorn the place. Virtuous souls enter through this entrance. The North entrance is decorated with various gemstones to welcome the virtuous ones, those who speak only the truth, those who donated water, those who warmed up cold places, those who spoke sweet words, those who were donators, those who were devoted to their parents, those who served brāhmaṇa-s, those who worshiped guests, etc. The steps bedecked with rare gemstones will be embellishing the place. Devata-s add more charm. Sounds of bēri [a kind of drum], drums, conchs etc fill the air. Crowds of siddha-s [a class of deva-s with magical powers] will be happily singing all the time.

Those who are involved in devotion to śiva, those who have bathed in sacred rivers, those who have worshiped the five agni-s or fires, those warriors who have been killed on the

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banks of sacred rivers or have been killed for the sake of their masters or friends or for the purpose of world good or to save a cow, those souls will enter through the north entrance.

The south entrance of the yamapuri is very alarming. It induces fear in the minds of all jīvan-s. The wailing of jīvan-s will be constantly heard there. It is always dark and gloomy. There will be sharp horned animals, thorns, scorpions, snakes, insects with hard faces, wolves, foxes, tigers, bears, lions, dogs, cats and eagles all ready to pounce. Flames will be emanating from their mouths. Those who do harm to others will enter yamapuri only through this entrance.

ये घातयन्ति विप्रान् गां बालं वृद्धं तथाऽऽतुरम्।

शरणागतं विश्वस्तं स्त्रियं मित्रं निरायुधम् ॥

ये गम्यागामिनो मूढाः परढव्यापहारिणः।

निक्षेपस्यापहर्तारो विषवह्निप्रदाश्च ये ॥

पर भूमिं गृहं शय्यां वस्त्रालङ्कारहारिणः।

पुररन्ध्रेषु ये क्रूरा ये सदानृतवादिनः।

ग्रामराष्ट्रपुरस्थाने महादुःखप्रदा हि ये।

कूटसाक्षिप्रदातारः कन्याविक्रयकारकाः ॥

अभक्ष्य भक्षणरता ये गच्छन्ति सुतां स्तुषाम्।

मातरं पितरं चैव ये वदन्ति च पौरुषम् ॥

अन्ये ये चैव निर्दिष्टा महापातककारिणः।

दक्षिणेन तु ते सर्वे द्वारेण प्रविशन्ति वै ॥

ye ghātayanti viprān gām bālaṁ vṛddham tathā''turam |
śaraṇāgataṁ viśvastaṁ striyaṁ mitraṁ nirāyudham | |
ye gamyāgāmino mūdhāḥ paraḍhavyāpahāriṇaḥ |
nikṣepasyāpahartāro viṣavahnipradāśca ye | |
para bhūmiṁ gṛhaṁ śayyāṁ vastrālaṅkārahāriṇaḥ |
puraranghreṣu ye krūrā ye sadānṛtavādinaḥ |
grāmarāṣṭrapurasthāne mahāduḥkhapradā hi ye |
kūṭasākṣipradātāraḥ kanyāvikrayakārakāḥ | |

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abhakṣya bhakṣaṇaratā ye gacchanti sutām snuṣām |
mātaraṃ pitaraṃ caiva ye vadanti ca pauruṣam ||
anye ye caiva nirdiṣṭā mahāpātakakāriṇaḥ |
dakṣiṇena tu te sarve dvāreṇa praviśanti vai ||

Those who kill brāhmaṇa-s, cows, children, elderly people, sick ones, those who surrendered to them, faithful folks, women and other innocent people, enter via the south entrance. The same with those who spend time with unworthy women, those who steal wealth from others, those who take stuff left in custody as mortgage, those who poison others, those who set fire to other's houses, those who steal land, bed, garments, ornaments etc from others, those who affront people with defects, liars, those who hurt villages, cities and countries, those who give false testimony, those who sell women, those who offend their parents and those who commit grave sins.

The sages asked Vyāsa bhagavān, "How do sinners enter the south entrance? We would like to hear; tell us in detail".

Vyāsa bhagavān continues with his description of the details.

Hey sages! The south entrance is gravely startling. I will fill you in with the details.

Several different kinds of vicious animals will be howling all the time. No one else can go there. A mere glance is enough to raise hairs. Demons, corpses, ghosts etc roam around the place. Sinner souls look at the place from a distance and faint out of fear and start lamenting. The messengers of Yama pull them with chains. Without any compassion, they beat them with thick logs and also abuse them by rebuking. The souls falter and fall down. When they wake up, blood flows from their bodies. They start walking towards the south entrance with each step staggering. There are sharp thorns everywhere. On one side are extremely sharp stone pieces that look like sharp swords. On one side are big ditches on the ground; these are hard to jump over. Here and there are posted logs which resemble iron needles. There are mountains with trees. It is very hard to cross these places. Steaming hot, live coals are spread over the ground everywhere. The sinner souls undertake their journey through these lands with heavy, mournful minds.

There will be un-crossable ditches, slippery hills, places with hot sands, places with sharp thorns etc. In one place, there will be blowing forest fires. In different places, there will be hot stone statues, frozen snow and a lot of sand.

The sinner souls that walk through this place will get submerged up to their necks. Some places will have a lot of pebbles. They will be blazing hot. Vicious animals, lions, tigers, wolves, dangerous worms and insects etc. abound in the place here and there. Blood sucking leeches, snails, mountain snakes will be found also. The sinner souls will cross the paths with great terror and horror.

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There will be dangerous flies, venomous serpents and frenzy elephants. There will be sharp horned bulls that walk digging the earth with their paws. The sinner souls will be so scared when they see them. Forest bulls, very tall camels etc will harm the jīvan-s on the way. The sinner souls will be troubled by dangerous demons and brutal illnesses.

Sometimes, the jīvan-s will be troubled by the hazardous winds that carry silt. In some places, there will be hurricanes blowing stone pieces like rain. The jīvan-s will have no place to find shelter. In some places, there will be sudden lightening and thunders. The bodies of the jīvan-s will be blown into two. Because of the grave sound of the lightening, fire balls will be dropping from the sky constantly. Fire will be raining down and causing irritation in the jīvan-s' bodies, making the jīvan-s cry out. Sometimes, arrow rains will pierce their skins and salt water will be splashed on their wounds. The jīvan-s will keep walking bearing all these hardships.

(.....continued)

Transliteration & Translation primary contributor: Smt. KalyaaNi Krishnamachari

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Sri Ranganatha Paadukaa (English)**

**Gopika gltam
8th Slokam
(Srimān P. Venkatachari)**

Madurayā girā valgu vākhyayā
Budhamanogñayā pushkarekshaṇa!
Vidhikarīrimā veera muhyatī

Radara seedhunāṣṣpyāyasva naha|| 8

“madurayā girā”- you spoke very pleasantly and sweetly. Your words are very sweet, they are extremely sweet. Hence, we became your slaves. Yes, the words of Bhagavan are sweet to his devotees. ‘valgu vaakhyaya’- The expressions and sentences of your speech are very pleasant. They are very beautiful and interesting.

‘budha manogñayā’- hey Shyāma Sundara! Your words and speech gladden even great experts and the wise. We are simpletons, gopikas/cowherds, living in the village.

‘pushkare kshaṇa’- Hey lotus-eyed Krishna! The reasons for our restlessness should disappear. You should appear in front of us and offer your vision. You should talk to us. Satisfy us. pushkare kshaṇa’! the life of those who have graceful and faultless vision have a beautiful life. The life of sacred, pure, and intelligent people will also be hallowed. Bhagavan looks for only the purity of the soul, he considers only the mental feeling/ feeling in the heart. The gopikas are explaining further-

In the presence of your lotus eyes desire, false pride will not occur. It will not exist. Hence, you should bless us once. pushkare kshaṇa’- eyes are said to be beautiful and reddish. They are enjoyable. Through remarking that the eyes are beautiful they are trying to say that Krishna is ‘sarvānga sundaran’. Pushkare - Bhagavan’s eyes nourish love. If your mind is hard to focus, does not remain at one point then meditating upon Krishna’s eyes will make it converge at one point. Join your eyes with his and your mind will become firm.

Gopikas are speaking about their eyes. Our eyes do not respect the tether, shyness. Any attempt to do so is also a failure. These eyes are longing to see Krishna now and again.

The specialty of Krishna’s speech is mentioned here (1) ‘Madurayā girā (2) valgu vākhyayā’.

‘Madurayā girā’ – Sri Krishna’s speech is overflowing with sweetness. valgu vākhyayā’. Its nature is to express the thoughts in the mind, the emotions in the heart.

‘budha manogñayā’- even the wise are enchanted by Krishna’s sweet conversation.

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Sri Ranganatha Paadukaa (English)**

Vidhikarīririmā veera muhyatī- In the vraja bhūmi this expression means 'hero for the women'. However, here it means 'daya veera' or the 'merciful hero'.

Vidhikarīririmā muhyatī- Gopikas-we are your servants. We work for you. We are fainting due to our infatuation for you. You should show us mercy. You are a merciful warrior.

You saw us with your love-laden eyes. The ensuing result, our life force leaving our bodies come near you. Your talk makes us forget ourselves. Because of that we became your servants.

Vidhikarīririmā veera muhyatīhi adara seedhunāṣṣpyāyasva naha- Your words are very sweet. We are your 'Vidhikarī' those who obey your orders. Hence, only you should relieve us from our obsession. You have to drown us in the sweetness of your lips. Make us experience it. You should make us happy with your sweet words and satisfy us. It should not only be the music that emerges from your flute, but also should be the conversation that gladdens even the most knowledgeable.

When someone faints, sacred water is sprinkled on him. They make him smell flowers etc. Hence, pushkarekshaṇa- You should bless us with your lotus eyes, your glance. You should also say the mantras such as 'Madurayā girā valgu vākhyayā'.

You are a merciful hero. You should grant us the sweetness of your lips with immense philanthropy. Do not be miserly in this. This is a request of the gopikas born out of their ownership due to love. Earnest request.

Only those who have love can understand this request. Love cannot be comprehended by one who does not have it. Love does not flow. It is impossible to force one to show love.

Gopikas are saying- Hey Shyāma sundar! Our life has not left us following our separation from you. Does it mean that our love is any less? Or is with faults? Do we have to accept it? No. This is not due to any deficit in us, faults in us. The fault is in your history.

Sloka 8- bhavartham. Hey Kamala nayana (one with lotus eyes)! Your talk is very sweet indeed! It every word, letter, sentence, expression is infinitely sweet. Even greatly intelligent individuals are captivated by it. They are offering all their belongings. The gopikas who obey your command have fainted being enthralled by your sweet talk. What a wonder! Hey Daya veera! Please grant us the sweetness of your lips that is sweeter than the nectar and enliven us. Make us happy and mentally calm.

Transliteration & Translation primary contributor: Smt. Geetha Anand

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

What is 'tattvam' and how many types of tattvam are there?

'tattvam' means 'reality' or 'principle' and in Tamil it is called 'meypporuḷ'. How many of them are there? – We may say 1, 2, 3 or 25.

For example, consider a watch. It consists of hours hand, minutes hand, seconds hand and many other parts. All these parts put together are treated as a single entity (watch) or as collection of many entities, which makes up a watch. Tattvam is similar to this.

“cetanam” points to “jīvātmā” which has intelligence. “acetanam” does not have intelligence and is of three different kinds.

- 1) prakṛti
- 2) kālam
- 3) śuddha satvam

From prakṛti, mahat tattvam is created; from mahat, ahaṅkāram and from ahaṅkāram, the following tattva-s are created.

- 5 karma indriya-s (motor faculties: tongue, hands, feet, anal part and genital part)
- 5 jñāna indriya-s (sensory faculties: Eyes, Ears, Nose, Mouth & Skin);
- 5 tanmātra-s (Sound, Touch, Taste, Smell & form);
- 5 Elements (Ether, Air, Fire, Water, Earth);
- Manas and
- jīvātmā

(For more information, please refer to my book, “vaiṇavam – a conversation”)

So, the above tattva-s total to 25.

- 1) prakṛti 2) mahat 3) ahaṅkāram (4-8) 5 karma indriya-s (9-13) 5 jñāna indriya-s (14-18) 5 tanmātra-s (19-23) Five Elements - pañca bhūta-s (24) Manas & 25) jīvātmā

These may be grouped into 3:

- 1) cetanam (jīvātmā, which has intelligence)
- 2) acetanam (things that do not have intelligence)
- 3) Īśvara

Of these three tattva-s, Īśvara is the paratattvam and the other two are avara tattva-s.

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Therefore, we have two tattva-s: para and avara tattva-s.

cetanam and acetanam are contained within the Lord (paratattvam) and hence, by mentioning 'Emperumān', we mention all these tattva-s.

So, the (para)tattvam – Emperumān – is only one!

That is why we say that tattva-s are: 1 or 2 or 3 or 25!

The Lord of cetanam and acetanam is the Lord of Mahālakṣmī. All jīvātmā-s are subservient to Him.

Due to the innumerable sins that we have been committing from time immemorial, we have been taking millions of births. With some accrued fortune (pious acts), we are born as human beings. Bhagavān wants to grant us liberation at least at the end of this birth. He is waiting for an opportunity or reason to help us.

What does He do for this? He adds the casually committed good acts to a person's virtuous account. For example –

- 1) ajñāta sukṛtam – When somebody asks the name of the city, he replies 'śrīrangam' and accumulates virtuous points (puṇyam). When asked where he is going, he replies 'Tiruvallikkeni'.
- 2) yādṛccika sukṛtam – A cowherd taking the cattle around a temple or a person going to his workplace, circumambulating a temple, commits this good act by chance.
- 3) ānuṣaṅgika sukṛtam – A person goes to a place on some work. He sees a temple there and circumambulates the temple. Alternatively, he sees a śrīvaiṣṇava and makes a gesture of aṃjali.
- 4) prāsaṅgika sukṛtam – A person goes to Kancīpuram to purchase silk saree-s for his daughter's marriage. While accomplishing this, he makes it a point to prostrate śrī Varadan. Another person goes to Madurai to participate in a game and visits Azhagar kōil to prostrate Perumāḷ.
- 5) sāmānya buddhimūla sūkṛtam – On his birthday, a person donates cloth to a poor person, who is by chance, a bhāgavatha. A simple donation brings the utmost benefit of helping a bhāgavatha.

The lord counts all such acts committed either with or without the knowledge of committing them, as pious acts only.

When a person calls his son by his name 'Nārāyaṇa', the Lord considers it as if His divine name is chanted. That is why we have to name our children with the names of the Lord and ācārya -s.

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In addition, the names should not be modified such as Kicchu instead of Kṛṣṇan, Sēcchu instead of śeṣādri, Sīmācchu instead of śrīnivāsan. Names should be pronounced in their full forms.

ungaḷ mūttirap pillaiyai en mugil vaṇṇan pēriṭṭu azhaimin - says periyāzhvār. In ten verses, this āzhvār instructs us to name our children only with Bhagavān's names.

The merciful Lord counts the acts of 'saying His names, the names of divyadeśam -s, helping His devotees by offering water and resting place etc.' as pious acts.

(To be continued ...)

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

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Sri Ranganatha Paadukaa (English)**

Gītā śāstram

(Śrī K. PattābhiRāman, T.nagar)

(From the discourse of Śrīmath Thirukkudanthai Andavan)

During Rāmāvatāram, all jīvarāśi -s living in the country of Kosalā had gone to mokṣam. In the case of Kṛṣṇāvatāram, the Lord composed a book for the benefit of people, who are born after His time. With the book called Gītā śāstram, Paramātmā is removing the ajñānam of people. What is Gītā? Dayā devī requested Perumāḷ to incarnate and compose Gītā śāstram.

When Rāma was present here, He took - all jīva-s along with Him to mokṣam. Now, with the help of Gītā, we are able to go to mokṣam.

śrī Deśika says that there is nobody, who is rebuking or discarding Gītā. If somebody finds fault with Gītā, it only shows his poor scholarship, as there is nothing wrong with Gītā.

To support pancama people's (people who do not belong to the four varṇa-s) temple entry, they quote from Gītā. At the same time, vaidīka-s – who adorn 24 instead of 12 tirumaṇ-s (ācārya says this humorously), themselves being distinguished scholars and sitting on deer's skin – also talk about Gītā śāstram.

People talking politics (socialism) quote from Gītā: समोऽहं सर्वभुतेषु न मे द्वेष्योस्ति न प्रियः samo'ham sarvabhuteṣu na me dveṣyosti na priyaḥ (Chapter 9, śloka 29) – all should be equal; either we should all be rich and go by car or all should be poor. They claim that this is as per Gītā.

Sāṅkya matam quotes this śloka from Gītā: प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कार

विमूढात्मा कर्ताऽहमिति मन्यते ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ | ahaṅkāra vimūḍātmā kartā'hamiti manyate || (Chapter 3 – śloka 27)

Advaiti-s claim that Gītā is their śāstram – “क्षेत्रज्ञं चापि माम् विद्धि सर्वक्षेत्रेषु भारत ।

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata | (Chapter 13 – śloka 2) ब्रह्म

भुतो भविष्यति ब्रह्म भुयाय कल्पते । brahma bhuto bhaviṣyati brahma bhuyāya kalpate |

– so jīvātmā becomes parabrahmam, which affirms that Kaṇṇan has advocated advaitam. This is His tiruvuḷlam. That is why, in the entire tenth chapter, He has described Himself

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as elephant, horse, aśvatta tree and everything – He claims that everything in this universe is nothing but Him. So, He talks about non-dualism”, Advaiti-s claim so.

Viśiṣṭādvaiti says that Gītā śāstram is the principal śāstram – उत्तमः पुरुषस्त्वन्यः

परमात्मेत्युदाहृतः |uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ| (Chapter 15 – śloka 17). “There is an Ātmā called Paramātmā, which is different from jīvātmā”, he says.

They all claim that Gītā belongs to their respective matam-s. Which is the book that has not been badly criticized by anybody? It is Gītā, as there is nothing that has not been covered by Gītā.

Nammāzhvār calls the Lord as ‘neṛiyellāmeḍutturaitta niṛaijñānattorumūrṭti (tiruvāimozhi 4th ten – 8th tvn). Āzhvār says that the Lord has taught all the vaidīka paths that are tools for uplifting people, without leaving out any single path. Did Kṛṣṇa teach? Did He know how to teach? Yes, He taught, as in Kṛṣṇāvatāram, He was the repository of all knowledge (similar to other incarnations). Somebody may ask how it was possible for Him to give Gītopadeśam at such a young age. Nammāzhvār says that Gītācāryān is Bhagavān and He is jñānam personified, even though He was young (as per the world’s perception). As Gītā śāstram occupies the chief position in this world, knowing the Lord’s intention, Nammāzhvār says that to know Perumāi and to meditate on Him, one has to learn Bhagavat Gītā.

Gītā is an ocean of milk. Who is the cow? sarvopaniṣado gāvaḥ - all upaniṣad-s are the cow. The cowherd milking the cow is none other than Kṛṣṇa. We need a calf while milking the cow – at least a dead calf! pārtho vatsaḥ – Arjuna is the calf. Normally the cowherd does not leave much milk for the calf. Similarly, here Arjuna is just a reason and the Lord milked the cow only for our sake. A clever person drinking Gītā, calls it Gītāmṛtam. The Lord instructed Arjuna such a śāstram that there is no other śāstram above this.

After completing the last śloka, He instructed Arjuna to tell this śāstram only to people with devotion and faith (śraddhā) and not to the people, who are not interested and do not have bhakti and tapas – not to tell the śāstram to people, who eat at all the shops wherever their bus stops! instruct only to suitable people who are good in character.

A person asked me, “Why did Kṛṣṇa instruct Arjuna not to impart the śāstram to such and such people, only after telling him everything. He could have advised him before starting the upadeśam, right?”

I gave the example of a diamond merchant, who came from England to sell diamonds at the rate of Rupees 5000 per carat. He brought with him 200 million rupees worth of Blue

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Jagger and landed at Delhi. He called all the agents and told them they could return the amount in 3 months' time. He got applications from many places including Kumbakonam. However, even after 2 months, he did not get any revenue, not even 25 paise. He started worrying and framed some rules advising the agents to: pay at least 1000 rupees per week or else return back the diamonds; let him know whom the agents gave the diamonds to; not to give the diamonds to such and such people; do the business very carefully etc.

Why did he not frame the rules before distributing the diamonds? Only after realizing that the diamonds are not selling and that he is losing, he started framing rules.

Similarly, just to fulfill His wish, He started giving the śāstram. He did not have a disciple to hear to it. To become an Ācārya is tough even for Perumāḷ . He wished to become an Ācārya. Therefore, He gave the glorious Gītā, only to later realize that He gave out such a great śāstra to Arjuna, without even looking into his qualifications. Ācārya-s who hail from the traditional lineage would have done it carefully. However, as He was new to this status (Ācāryatvam), He did not know all these and therefore He started imposing some restrictions only belatedly. Due only to His wish to become an Ācārya, He gave out Gītā.

An Ācārya, who just ascended to the post, told he would do samāśrayaṇam and tapta samskāram with discus and conch insignia. A naughty boy approached him. The Ācārya told him it would be hot for him, but the boy replied he would take it. The Ācārya placed the hot insignia (on both his shoulders). The boy told it was too much burning like. The Ācārya said he would bring the tirumaṇ paste to apply over the shoulders, to reduce the burning sensation. When he came back to apply the paste, he could not see the prints on the shoulders. When asked what had happened, the boy replied that immediately after placing the emblems, he held them tightly and while releasing, both prints came out! That was because the Ācārya was new (for this procedure)

śrī Kṛṣṇa asked Arjuna to sit at the elevated floor of the chariot. Arjuna did not even know how to sit there.

The Paramātmā is 'neṛiyellām eḍutturaitta niṛaijñānattoru mūrṭti kuṛiyamāṇuruvāgik koḍuṅkōlāl nilam koṇḍa kiṛiyammān kavaraṭa kiḷaroliyāl kuṛaivilamē' (tiruvāimozhi – 4th ten 8th tmv). Wishing to become an Ācārya, He imparted everything first and only later imposed all the restrictions, as He felt the glorious śāstra should not go as waste. Gītā śāstram is such a lofty śāstram that the Lord gave the essence (of veda vedāntam).

Svāmi Deśikan says in tātparya candrikā that śrī Rāmānuja's vyākhyānam for Gītā śāstram is exactly as intended by the Lord. śrī Rāmānuja gave the essence of upniśad-s in his Gītā śāstra vyākhyānam. Kṛṣṇa is lucky in that śrī Rāmānuja himself did vyākhyānam for Gītā. Svāmi Deśikans says in tātparya candrikā that Bhagavatgītā is favorable for Viśiṣṭādvaitam. Gītā is a dignified vedāntam and śāstram.

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The lord instructed Bhagavatgītā in 18 chapters. Each śloka is a wonderful śloka. People of both sides (kaurava-s and pāṇḍava-s) were ready with weapons to commence the war. They were watching the time to start the war, similar to the cricket players watching the clock. All the warriors were ready. Arjuna came to Kṛṣṇa, Who was holding the reins on one hand and whip on the other hand, and requested Him to position the chariot in between the two warring sides, to look at the people, who had assembled at the other side. Arjuna wanted to see who had the courage to fight with him. Even if 100 people came, he would not fight with all and he wanted to select those who were at least equal to his caliber. Would Palakkadu Mani iyer play side (Mṛḍangam) for a young vocalist?

When Arjuna asked to stop the chariot, Kṛṣṇa stopped exactly at the same place. The śloka describing this episode is beautiful and the style of Gītā as a whole is very beautiful indeed. Kṛṣṇa told, 'Arjuna, See there, everybody is there – Duryodhana, Duḥśāsana are all standing in a row'.

Let's see that śloka. Arjuna asked to stop the chariot. The Lord asked where to stop. Arjuna requested to stop wherever he could see both sides of the warriors. The verb used in this śloka is 'sthāpaya'. Is there no other verb to convey that the chariot was exactly stopped instantly, where Arjuna asked to stop?

ratham sthāpaya me'cyuta (chapter 1, śloka 21) ;
sthāpayitvā rathottamam (chapter 1, śloka 24) –
same verb has been used for 'He stopped'.

He is sarveśvaran; sarva lokeśvaran; the Lord of 14 worlds; He incarnates due to his compassion; He is the Lord; He controls and rules everybody; He creates the universes and He is the destroyer of everything. Such a Lord obeyed as ordered by Arjuna.

sthāpaya and sthāpayitvā are to be taken as the same verb and explained in the same sense. The meaning for this word may well be realized by people in the city (Chennai). In Chennai, there are signboards for 'Bus Stop'-s. Picture of the bus drawn on a round steel sheet is fixed over a rod. This is a kind help offered by the government to let people know that the buses would stop in this place. However, the bus would not stop exactly at that place – the paid employee (driver) would stop the bus either far before or far after. However, the Lord obeyed as ordered.

What did Duryodhana do? He saw the army, which was standing majestically on the opposite side. He approached Droṇācārya – in Mahābhāratam, wherever it is mentioned as 'Ācārya', it only points to Droṇācārya. The Ācārya asked what he wanted. Duryodhana said he saw the army of the enemy and he was very scared.

Let me tell you how Rāmānuja explains this: Duryodhana says, "Bhīmasena stands there. Seeing his army, I believe that his army has the strength to win over us whereas our side seems not to be having that much strength. Our army seems to be collapsing. But the

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opponents stand majestically”. There is another explanation (given by somebody else), which says Duryodhana as claiming that the army with Bhīma is not enough for him to win over us, whereas ours is good enough to win over them. Rāmānuja rejects this explanation.

Bhīṣma was standing nearby. He was wondering why Duryodhana was lamenting in front of his Ācārya, that too while starting the war. To make him happy, he blew his conch and assured Duryodhana that he would make him the winner and not to fear. As it has been said that Bhīṣma assured to make Duryodhana happy, it follows that he was lamenting earlier. He was sad and he had to be made happy. Svāmi Deśikan explains in 10 pages that whatever Rāmānuja explained is correct.

On Kaurava-s’ side, Bhīṣma was the commander-in-chief. While referring to pāṇḍava-s’ side, it is mentioned as ‘Bhīmābhirakṣitam’. Kaurava-s, particularly Duryodhana feared Bhīmā. (So, the usage of such words confirm that Duryodhana was sad and scared). So, bhīṣma asked Duryodhana not to fear and then blew his conch. What happened at pāṇḍava-s’ side? Kṛṣṇa thought Arjuna would fear Bhīṣma; due to His natural affection towards devotees and love towards Arjuna, Kṛṣṇa blew His conch ‘pāñcajanya’ -

पाञ्चजन्यम् हृषीकेशः । pāñcajanyaṃ hṛṣīkeśaḥ ।

Immediately, Arjuna blew his devadattam (his conch, as everybody’s conch had a name) and Dharmaputra Yudhiṣṭhira - , his conch, which was soft, probably he got a ‘pālāḍai’ (small vessel used for feeding milk to babies) instead of a conch (AcAryan’s humor here!)! Many of these people- Bhīmasena, Dharmaputra, Nakula, Sahadeva, Kṛṣṇa et al - had blown their conches, but the sound has been mentioned in singular and not in plural. This is because, the sound from Kṛṣṇa’s conch slashed Duryodhana’s heart.

Meaning for Gītā has to be given in Tamil – Āzhvār says,

pandār viralāl pāñjāli kūndal muḍikkap pāradattuk
kandārkaḷiṛṛuk kazhal mannar kalaṅgac cangam vāi vaittān
sendāmaraimēlayanōḍu sivanum anaiya perumaiyōr
nandāvaṅkai maṛyōrvāzh naṛaiyūr ninra nambiyē. (periya tirumozhi 6-7)

Bhīṣma had to blow in high pitch, to quench the chaotic sounds of the battlefield. Kaṅṅan got angry about that and blew his conch. Why? ‘pandār viralāl pāñjāli kūndal muḍikka’. Draupatī had rolled (coiled) her hair keeping single plait. She promised to apply Duryodana’s blood (after he was killed) and until then she would not comb her hair.

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pāñjali kūndal muḍikka: Although she had five husbands, she did not comb her hair but kept it in single plait. To fulfill her promise, Kaṇṇan blew the conch like this:
pāradattuk kandārkalīṟṟuk kazhal mannar kalaṅgac cangam vāi vaittān. The beauty of Tamil applied here has to be noted. Kaṇṇan blew the conch in very high pitch. Did His cheeks and neck bulge while blowing the conch? No, He just placed the conch ear His lips. The sound came automatically. Perumāḷ does not need to blow conch or flute. They know the heart of Perumāḷ, as they are nityasūri-s. cangam vāi vaittān - He just placed the conch in his mouth. The conch raised big sound. 'pāñjali kuzhal muḍikka vandār tāmē'.

Bhīṣma saw this. He thought that it was a prejudice on the part of Perumāḷ. He was wondering how to win the war (although he assured Duryodhana). The mad Duryodhana rejected Kaṇṇan, who would not participate in the war, but demanded only for the 300 million strong army of Kaṇṇan. He was afraid.

Materialistic people ask- The war was fixed. Percussion instruments, horns and military band were played. It was very noisy. What did Arjuna ask and what did Kṛṣṇa instruct? What is Gītā śāstram? Why were the warriors idle and did not fight until Kṛṣṇa finished the instructions? There is a direct answer for such people and there is another answer too (which let me explain with an example). A minister was considered to bring luck (kairāśi). He dressed neatly and visited a library. He gave a speech and a picture of him was taken, which was printed small and kept there. The library grew into a big auditorium and had a big hall with a seating capacity for 1000 people. Even Gītā discourse was held there!! The office bearers enlarged the picture of the minister to 6 feet and 4 inch size and kept in the hall. The minister toured many places and reached the auditorium. He was surprised to see the big picture. He asked them how they could do it. They answered that they had a picture of him (taken earlier, when he delivered a speech in the library). The minister said it was a small picture and inquired how they could make it big. They said they did enlargement, by which any small picture could be made big. The minister asked them to print many such copies and send to many places. It took just a fraction of a second to capture the picture. Similarly, it took fraction of a second to instruct Arjuna. Sage Vyāsa enlarged to 700 śloka-s. Similar to enlarging the picture, Vyāsa enlarged the sound multifold. It became very big. What Kaṇṇan instructed was very less only. Vyāsa enlarged the complete meaning of the instruction and thus it became bhagavatgītā.

Therefore, this is the answer for materialistic people. There is, however, a different vaidika answer for this. Whatever was not instructed by Kṛṣṇa was not given - in Gītā śāstram.

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

**Manaiviyin perumai
Wife's glories**

By Sri Veerapuram Sampath Dheekshithar
Source: Mahabarath

Our country is proud of women and womanhood. ThiruValluvar praised womanhood. The importance of women is clearly amplified by terms like Thai Naadu (Mother Land), Thai Mozhi (Mother Toungue). Womenhood's duties, Wife's greatness and equal status men and women in a family are some of the points to be explained.

सा भार्या या गृहे दक्षा सा भार्या या प्रजावती ।

सा भार्या या पतिप्राणा सा भार्या या पतिव्रता ॥ १ ॥

sā bhāryā yā gṛhe dakṣā sā bhāryā yā prajāvatī ।
sā bhāryā yā patiprāṇā sā bhāryā yā pativrataḥ ॥ 1 ॥

This sloka raises the question of “Who is a Wife” and also responds to it. “She who is talented in good deeds of family responsibilities”, “She who gives birth and brings up good children which forms the beauty of families”, “She who treats her husband as her very own life”, “She who accommodates her husband”. These definitions only illustrate the significance enjoyed by women in family.

The next sloka explains how women function in a family

अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा ।

भार्या मूलं त्रिवर्गस्य भार्या मूलं तरिष्यतः ॥ २ ॥

ardhaṁ bhāryā manuṣyasya bhāryā śreṣṭhatamaḥ sakhā ।
bhāryā mūlaṁ trivargasya bhāryā mūlaṁ tariṣyataḥ ॥ 2 ॥

Wife contributes to one half of what a Man (Husband) is. A wife always seeks only the best for her husband. Only the man who is blessed with a wife can attain the three foundational goals of happiness, wealth and just ways of life. Wife is the main reason for a well run family.

भार्यावन्तः क्रियावन्तः सभार्या गृहमेधिनः ।

भार्यावन्तः प्रमोदन्ते भार्यावन्तः श्रियाऽन्विताः ॥ ३ ॥

bhāryāvantaḥ kriyāvantaḥ sabhāryā gṛhamedhinaḥ ।
bhāryāvantaḥ pramodante bhāryāvantaḥ śriyā'nvitāḥ ॥ 3 ॥

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Only a man with a Wife is capable of many activities like caring for elders, bringing up children, hosting guests and performing religious duties to forefathers. Only a man with a wife is respected / treated as a family man. A man blessed with a wife attains real happiness in life. Real happiness in a man's life is to earn wealth on his own labour and use that to take care of his wife, children and also live them. That is why a man with wife is recognized as a man possessed of all wealth.

सखायः प्रविविक्तेषु भवन्त्येताः प्रियंवदाः।

पितरो धर्मकार्येषु भवन्त्यार्तस्य मातरः ॥ ४ ॥

sakhāyaḥ pravivikteṣu bhavantyetāḥ priyaṁvadāḥ |
pitaro dharmakāryeṣu bhavantyārtasya mātaraḥ | | 4 | |

A good wife offers comforting words and acts as an excellent company to a man when he is alone. She is like a father who insistingly reminds the husband about the just ways of life. She is like a mother who shows love and affection to console a child when in distress to get relief from the same. Thus a women, is one who is like a mother, father and wife.

कान्तारेष्वपि विश्रामो जनस्याऽध्वनिकस्य वै।

यः सदारः स विश्वास्यः तस्माद् दाराः परागतिः ॥ ५ ॥

kāntāreṣvapi viśrāmo janasyā'dhvanikasya vai |
yaḥ sadāraḥ sa viśvāsyāḥ tasmād dārāḥ parāgatiḥ | | 5 | |

Even in a village or forest where there are no relatives or family, wife is the only place where a husband can peacefully rest. Only the man who is associated with a wife is trusted by the common public. So wife is the only person who is always, at all places, a source of support and strength to a man.

वृक्षमूलेऽपि दयिता यस्य तिष्ठति तत् गृहम्।

प्रासादोऽपि तया हीनः कान्तार इति निश्चितम् ॥ ६ ॥

vṛkṣamūle'pi dayitā yasya tiṣṭhati tat gṛham |
prāsādo'pi tayā hīnaḥ kāntāra iti niścitam | | 6 | |

Even while leading a nomadic life, moving from village to village if only he would live with his wife, even thatched huts would be his Home. It is certain that a life with out wife, even if it is a life in a mansion, it would be like living in a dark forest of loneliness.

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धर्मार्थ कामकालेषु भार्या पुंसः सहायिनी।

विदेश गमने चाऽस्य सैव विश्वासकारिका ॥ ७ ॥

dharmārtha kāmakāleṣu bhāryā puṁsaḥ sahāyinī |
videśa gamane cā'sya saiva viśvāsakārikā | | 7 | |

Wife is of great assistance when one is seeking three foundational goals of happiness, wealth and just ways of life. Not only that, while going to different places, if accompanied by wife, it creates a trust from others. It is important to mention that while pursuing to do good deeds of charity and service, one must obtain wife's concurrence; this has been agreed to by both Smṛiti and Shṛuti. Even today, when people of big responsibilities travel abroad, they benefit from popular dignity and image by travelling along with wife.

भार्या हि परमो ह्यर्थः पुरुषस्येह पठ्यते।

असहायस्य लोकेऽस्मिल्लोकयात्रा सहायिनी ॥ ८ ॥

bhāryā hi paramo hyarthaḥ puruṣasyeha paṭhyate |
asahāyasya loke'smillokayātrā sahāyinī | | 8 | |

Wife is the most valuable asset for a family man. When no one else comes to help, it is only the wife who comes to rescue. This is what Sita (piraatti) said "every one reaps the fruits of their good and bad deeds. A wife repays the fruits of husbands good and bad deeds as well".

तथा रोगाभिभूतस्य नित्यं कृच्छ्रगतस्य च।

नाऽस्ति भार्यासमं किञ्चिन्नरस्याऽऽर्तस्य भेषजम् ॥ ९ ॥

tathā rogābhibhūtasya nityaṁ kṛcchragatasya ca |
nā'sti bhāryāsamaṁ kiñcinnarasyā"rtasya bheṣajam | | 9 | |

Wife is the most curative medicine for a family man who suffers from illness or suffering from sadness in life. So every man must realize that his wife is most comforting resource at times of illness or sad sufferings.

नास्ति भार्यासमो बन्धुर्नास्ति भार्यासमा गतिः।

नास्ति भार्यासमो लोके सहायो धर्मसङ्गहे ॥ १० ॥

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nāsti bhāryāsamo bandhurnāsti bhāryāsamā gatiḥ |
nāsti bhāryāsamo loke sahāyo dharmasaṅgrahe | | 10 | |

Wife is the dearest relative for every family man. There is no better place than a wife to seek refuge from. Every man must realize that his wife is most auspicious resources to manage a well run family.

यस्य भार्या गृहे नास्ति साध्वी च प्रियवादिनी।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम् ॥ ११ ॥

yasya bhāryā gr̥he nāsti sādhvī ca priyavādinī |
araṇyam tena gantavyam yathā'raṇyam tathā gr̥ham | | 11 | |

A house without a wife devoid of such noble qualities and comforting words is not a home; rather than living in such a house, one may live even in a forest. A house without a sweet wife is only a forest. A man who is blessed with such a wonderful wife must recognize and praise her as the best support for his life, realationships and family life. In a home blessed with such husband and wife, good kids will grow up automatically. Man and wife must realize these noble truths and life a happy life.

Transliteration primary contributor: Smt. Sunder Kidambi

Translation primary contributor: Shri. Raman Aravamudhan

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**Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Vedantharamanuja Mahadesikaya Namaha
Experiences of Divyadesams in Thiruppaavai**

To experience divyadesams in Thiruppaavai, adiyen prays to the Paduka Devi to be with me and pray to the blessings of acharyan.

In Abhinava desika Sri Ubhaya Vedanta Uthamoor swami's prabhandha rakshai, in page 54 when he explains the inner meaning of Thiruppaavai, swami says that not every word need to taken to analyze the meaning. We can take the meaning of the word as much as we can. In that manner, to get the experience of divyadesams in all 30 verses is only due to the blessings of acharyan. If the substance in this writeup is appropriate, I request mahaans to bless it.

1. The 1st verse – maargazhiththingal. This verse is for lord of Paramapadam – Narayanan who gives us the ultimate salvation (mukthi).
2. The 2nd verse – vayyaththu. This verse is in praise of ksheerabdhinaathan, the lord who is sleeping on a snake Adishesan in the ocean of milk.
3. The 3rd verse – ongi ulagalandha uththaman. This verse is in praise of Thirukkoyalur Trivikrama perumal. This lord is the one who blessed the first three azhwars who are like the generous cows (vallal perum pasukkal) who gave us the three andhadhis referred as mummaari (3 rain) in this verse. This lord goes on to show all the divyadesams to the world to remove all evils (theenginri nadellam).
4. The 4th verse – Aazhimazhaikanna – This verse praises the dark clouds. The dark clouds refer to Kalamegha perumal (the lord who is like dark clouds).
5. The 5th verse – Maayanai. This is for the son of Mathura (vada Madurai)
6. The 6th verse – PuLLum silambina kaaN puLLarayan koil - The temple referred here is Thiruvarangam (Srirangam) divyadesam. This temple has a big sannidhi for peria thiruvadi (Garudan). Koil mentioned here is Srirangam.
7. The 7th verse – Keesu Keesu. In this verse, Thirumalai is referred. By 'pesina pechcharavam kettilayo' – the dialogue between lord of Thirumala - Thiruvekkatamudayan and Thondamaan chakravarthy is mentioned.
8. Keezhvaanam – Kaanchipuram. In this verse, the devaadhi devan referred to is devaperuman of Kaanchipuram. This verse is praising the lord of kanchipuram peraruLaLan because, he is the one who analyzes the devotees needs and blesses (aarayndhu aruLbavan).
9. Thoomanimaadam – Thirukkudanthai. Thirukkudanthai is a place where many pure gems are found. suRRum viLakkeria – Around the thirukkudanthai divyadesam there are glowing lamps in the form of temples like Tanjai Maamanikkoil, Koodalur, Kapistalam, PuLLampoodhangudi, Adanoor, ThiruveLLiyangudi, Thiruvinnagar, Thirunarayoor, Thiruchcherai, Nandipura Vinnagaram (Naathan Koil). These temples are like dasavatharam in the form of divine archaa vighrams (statues). With nice perfumed incense, through Naathamuni, this temple gave us the 4000 divya

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prabhandham. Ezhuppeero – Thirumazhisai Azhwar in his verse ‘nadantha kaal nondhavo’ wakes up this lord. The way that this verse has been formed, this verse refers to Thirukkudanthai.

10. 10th verse - NoRRu – ThiruindhaLoor (Mayavaram). Maarramum thaaroro vaasal thiravaadaar – This verse seems to refer to how when thirumangai mannan arrived to pray his respects to Lord Parimala Rangan, he didn't open the door and was sleeping. ‘Did Kumbakarnan get defeated and give you that sleep’. The words “Arunkalame ! therramaai vandu thira” seems to mean “Oh Lord, I am here only for you, only to see you in your archa form. Please give me your divine grace”.
11. Karrukkaravai – Thiruvaali – Naangur divyadesams. seRRaar thiralazhiya senru seruchcheyyum – This refers to parakalan thirumangai mannan. Also, kurram onrumilladha kovalar tham porkodi – refers to Thirumangai mannan and his wife Sri Kumudavalli naachiyaar who were performing panchasamskaram and thadeeyaradhanam at Thiruvaali divyadesam. In the tamil month of thai, with Thirumangai mannan's respects among the chanting of Mugil Vannan (Krishnan's name) – all naangur divyadesam perumals come here.
12. KanaithiLam karru – azhwar thirunagari. ‘Eethenna pErurakkam’ refers to the way in which nammazhwar was meditating on the lord and sat under the tamarind tree. Perurakkam – it is not just a normal sleep. This is a big sleep which refers to way azhwar was deeply meditating on the lord in a yogic way. Kanrukkirangi.. Paal sOra’ refers to the way azhwar mercifully blesses his sishya Madurakavi azhwar with thiruvaimozhi on his request. It could also refer to the way azhwar showed mercy on all of us and gave all the 4000 verses of the divyaprabhandham thru Naathamuni. *Manaththukkiniyaanai* – azhwar sang about the lord who was beloved to his heart. With all these, this verse is for Azhwar thirunagari.
13. Pullinvaai keendanai – ThiruveLLiyangudi. This is the temple of Kolavilli Raman. This divyadesam's lord seems to be referred by the ‘Pollaa arakkanai kiLLi’ – the one who destroyed the evil demon. ‘VeLLi ezhundu’ – This lord is referred by kaliyan as ‘veLLiyaar vaNanga viraindhu aruL seivan’. Hence this verse refers to Thiruvelliyangudi.
14. Ungal puzhakkadai thottathu vaaviyul – ThiruveLLarai. This divyadesam is behind Srirangam and north of Kollidam (puzhakkadai thottam). ‘pangayakkannanai paadu’ refers to one whose eyes are like lotus flowers. The lord of ThiruveLLarai divyadesam is also called Pundareekaakshan (one whose eyes are like lotus flowers).
15. ‘ellae iLankiLiye’ – This verse refers to thiruvaaypaadi. In this verse andal says ‘vallanai konraanai maarranai maarru azhikka vallanai maayani paadu’. Sukhabrahma rishi says gopikas who are like young parrots (ilankiLi) were always singing the praise of Kannan in Thiruvaaypaadi. This experience is based on the bhagavatha slokam

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Udgayatheenam aravinda lochanam vrajangananaam divam asprusat dvanihi
Tathyowga nirmanthana sabdamisritho nirasyathe yena disam amangalam

16. Naayakanaai – Dwaraka. In this divyadesam, even today they hoist a big flag every day. This is a big flag. Flag of the temple of Kannan who is the hero for all of us. Even nammazhwar praises dwarakadeesan as ‘mannappadu maraivaanNanai vaNthuvarapathi mannan’. Gopikas came to entrance of his palace with the only aim of doing service to him. Periazhwar says ‘thuvarai ennumathil naayakanagi verrirundha manavalan’.
17. Ambarame, thaNNeerey – Thiruthanga – Thoopul. The word ‘kulaviLakke’ refers to Lord Deepaprakasan at this divyadesam. Also this lord gave us Swami Desikan who is the pride of Thoopul family. Thirumangai mannan praises the lord of this divyadesam as ‘vilakkoLiya maragathathai thiruthangaavil’.
18. UndumadakaLirran – verse by Piraatti – Thiruvayindapuram. Swami desikan who was a kavi kathaka gata kesari, who never ran away from debates, who established the greatness of Piratti lived in this divyadesam for many years and wrote great works like devanayaka panchasath, achyutha sathakam, mummanikkovai, navamani maalai, panddu, kazhal, ammaanai, oosal, esal like a cuckoo bird who sings for long duration (palkaal kuyilinangaL koovinakaaN) in naayika bhaavam (in the form of a lover of the lord)
19. Kuthu viLakeriya – Thirunarayoor. The lord of this divyadesam Thirunarayoor nambi did panchasamskaram to Thirumangai mannan and blessed him with knowledge and enlightenment. Azhwar says ‘nandaa viLakkin sudare, narayur ninra nambi’. Just like a lamp has 5 faces, Thirumangai mannan praises this lord in 5 prabhandhams.
20. Muppaththu moovar – Thiruneermalai. In this verse, nachchiyar calls Krishna as ‘kaliye, seppamudayaar, thiraludayai, vimala’. Thirumangai mannan, in Thiruneermalai padigam calls the lord of this divyadesam with 4 words – ‘ninran (who stood), irundhaan (who stayed), kidanthan (who lay down), nadanthaan (who walked)’ – His place is the big mountain called thiruneermalai. This verse which has 4 names for the lord refers to Thiruneermalai where lord has blessed us in 4 different archa forms.
21. Errakalangal – Thirunarayanapuram. Emperumanar Sri Ramanujar has himself said the verse ‘oru nayakamai’ refers to Thirunarayanapuram. Ramanuja with his generous sishyas considered the lord of this divyadesam as ‘selvappillai’ as his favorite son. The lord Sampathkumar is the lord of this verse. He was established by yathiraja and he is the one who glows like the brightness of the world (‘thorramaay nirkum sudar’)

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22. AngaNN – Thiruvananthapuram – The kings of Thiruvananthapuram dedicate everything they have to the Lord Ananthapadmanabhan and consider themselves as the lord's servant. Even today, they serve at the lord's bed side ('paLLik kattil keezhe').
23. Maarimalai muzainjil - Ahobilam – Even in this verse, because Andal clearly invokes lord Lord Narasimha as 'seeriyaa singam arivurru theevizhiththu', this verse belongs to Ahobilam. The lord of this divyadesam starts from Ahobilam and visits all places to bless his devotees ('yaam vanda kaaryathai araaayndu aruL')
24. Anrivvulagam – This is dedicated to Ulagalanda perumal in Kaanchipuram
25. Oruththi – Thiruchithrakoodam – Lord Govindarajan was born as a child of one woman but was growing up as a child of another woman. During the time of Kirumi kanda Chozan, this divya desam suffered a lot due to the evil treatment by this king to this divyadesam and its lord. Sri Ramanujar established a separate temple for this lord in Tirupati. After some time, another temple was established in his original place of Thillai itself. This incident reflects in a similar way as Lord Krishna on how this lord Govindarajan also was born in one place (Thillai) and grew up in another place (Tirupati). Hence this verse is dedicated to Thiruchithrakoodam.
26. Maale manivaNNaa – ThiruvallikkeNi - Naachiyar says 'paal anna vaNNaththun panchachanniyame' meaning your conch is as white as milk. The main vighraha of ThiruvallikeNi Sri Venkatakrisnan has only a conch held in his right hand (Paanchachanyam Hrusheekeshaha). Only this conch made the world shiver. 'Pallaandu isaippare' – even today the goshti of devotees who sing pallandu in this divyadesam is a special one. Hence this verse is about ThiruvallikeNi.
27. Koodarai – Thirumaaliruncholai – andaal says 'paal sOru mooda nei peydu'. In Naachiyaar Thirumozhi andal says 'nooru thada niraindha akkaravadisal sonnen'. Sri Bhashyakarar satisfied Andal's wish by offering 100 vessels of akkara vadisal (sweet rice) to lord of Thirumaaliruncholai. Hence this verse is for Thirumaaliruncholai.
28. Karavaigal – Naimisaaranyam. Many puranas started only in this divyadesam. These puranas mention that sages like Sownakar performed many yagnyas in Naimisaaranyam. Many rishis went behind good learned acharyas (karavaigal pin senru) and experienced (uNbOm) the lord and his attributes. This is the divyadesam where the lord was experienced like 'uNNum sOrum, paruga neer, thinnum verrilayum ellam kannan' (seeing the lord in the food, water, pan leaves and in everything). Kaliyan in verse 'vaaNila muruval' says 'ariyadha pillaigalaai seyda vizhayangalai veruththu thiruvadi adainthen naimisaaranyathuLendhaai' meaning 'without knowing I committed many mistakes. I hate them most now and I have come to fall at your feet'.
29. Sirram sirukaale – Therezhundhur. The lord of this divyadesam is called by the names Aamaruviyappan and Gosakan. Gosakan is born in the family of cowherds

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(‘perram meyththu uNNum kulaththil piranthavan’). Kaliyan says to the lord of this divyadesam in many ways in his verses that he knows the lord’s feet only and nothing else (‘andho ninnadiyanri marrariyen’, ‘aiya ninnadiyanri marrariyen’, ‘andaa ninnadiyanri marrariyen’, ‘aaya ninnadiyanri marrariyen’). In many such ways this verse is for Therezhundur.

30. Vangakkadal – Srivilliputtur. In this verse, naachiyar herself says ‘aNi puduvai’ and stamped it as belonging to Srivilliputtur. Hence this verse belongs to Srivilliputtur.

In this way, by praying to acharyan’s feet I embarked to experience the many divyadesams through Thiruppaavai. If it is agreeable, it can be taken. If it is not agreeable, adiyen pleads pardon and request that I be corrected and used for service of the lord (thiruththi paNikolla veNum).

Andal Thiruvadigale saranam.
Chinnamu,
Ramanuja Paatrachariar,
Thirukkudanthai

Transliteration & Translation primary contributors: Shri. Shyam Sundar Srinivasan

Deepavali in Vrundavan Ashramam

E.S. Mukundan, Hyderabad

Deepavali was celebrated in our Vrundavana Ashramam in a grand manner. Sri G.L. Rathi and his family offered a silver chain weighing 1KG silver to moolavar Ashtalakshmi Adishtitha Srinivasa Perumal. In the morning special thirumanjanam was performed for the moolavar. In the evening, Thirumanjanam was performed for Thaayar followed by Lakshmi pooja and Deepa alankaram. When the lord was adorned with beautiful flowers in the poovalangi seva, he stole the heart and minds of all the devotees. All the expenses of that day was paid by G.L. Rathi and family.

Thirukkalyana Uthsavam

On Nov 21, 2010, our vrundavan ashramam celebrated Kaliyan's birthday and Thirukkalyana uthsavam. Sriman Shyam Forma and Srimathi Jayashree Forma and family paid for all the expenses of the day. Our ashramam was decorated with lots of flowers and looked like a beautiful garden. Our building was shining when lit with serial bulbs. The sponsors offered the uthsavars and His consorts with crown and other beautiful ornaments. The sponsors have already offered crown and other ornaments to the moolavars. On that day moolavar wore all those ornaments along with the crown. New silk dress was offered to moolavar and uthsavar along with His ubhayanaachimars.

Thirukkalyanam was performed very well under the leadership of our New Delhi ashramam's priest Sriman Sriram. Another priest named Sri Devanayak Pandey who studied in our ashramam paatashaala and who now serves in the Janaki Vallabhan temple ably assisted in the kainkaryam. Sriman Sriram also had cooked excellent offerings for the lord. Srimath Jayashree and family along with another 60 devotees from Madura oil refineries participated in this function and got the blessings of the lord. Everyone had ample servings of Kesari (sweet), Puliodarai (tamarind rice), Dadhiyanam (curd rice) and Mysore paagu (sweet).

Adiyen had the fortune to participate in this grand function. After receiving permission from Srimad Andavan, my wife and I had completed the vraj sowrasikos padayathra (around 500 km padayathra in vraja bhoomi) and then had the fortune to sing Vaaranamaayiram in this Thirukkalyanam. At this time, I also had the fortune to tell the greatness of our acharyan to the assembled devotees. In the evening, Sahasranama archana and deepalankaram was performed very well. Many women participated in this function and got the divine blessings.

Thirukkarthigai

On Nov 22, 2010, Thirukkarthigai deepam was celebrated in our vrundavan ashramam in a grand manner. Lord was very pleased by looking at the decoration with lights throughout the ashramam. Our manager Sriman Vadudevan is conducting these events with utmost devotion and care. Srimathi Lakshmi Vasudevan submits both her paamaalai (garland of songs) and poomaalai (garland of flowers) to the lord and makes Him happy. She sings and teaches prabhandham, meera bhajan, kabir bhajan, gopika geetham and naamavalis. We request all the devotees to come to the temple and get the blessings of our dear lord.

Transliteration & Translation primary contributors: Shri. Shyam Sundar Srinivasan

श्रवणानन्दम्

śravaṇānandam

By Arasanipalai Venkatadhwari
(English meaning by Arasaanipalai Aravamudhan)

पदं द्युसरिदिन्दिरं प्रणमतां करः श्रीकरः

चिरं विहरदिन्दिरं शुभभुजान्तरं सुन्दरम्।

कृपाशिशिरमीक्षणं कृपणखेदहारि स्मितं

वपासुरभिलं मुखं वरदराज ! ते राजते ॥ ७५ ॥

padam dyusaridindiram praṇamatām karaḥ śrīkaraḥ
ciram viharadindiram śubhabhujāntaram sundaram |
kṛpāśīśiramīkṣaṇam kṛpaṇakhedahāri smitam
vapāsurabhilam mukham varadarāja ! te rājate | | 75 | |

Your feet are the wealth (treasure) to the river (holy) Ganga. Your hand affords protection to devotees that come to You. Your beautiful (broad) auspicious chest has the monopoly of being the resort since time immemorial to Sri Mahalakshmi. Your look filled with compassion is pleasant like cool breeze. Your bewitching smile wards off the anxieties of the innocent people. Varadha ! Your face beams (emits affection) nicely with the fragrance of Vaparasa).

हिरण्यकशिपुर्बली हृतमरुद्रगणो रावणः

खरश्च नरको बकस्स च मुरो मधुः कैटभः।

परे च शिशुपालक द्विरद केशिकंसादयः

त्वया वरद ! लीलया क्षितिभरा निराचक्रिरे ॥ ७६ ॥

hiraṇyakaśīpurbalī hṛtamarudragāṇo rāvaṇaḥ
kharaśca narako bakassa ca muro madhuḥ kaiṭabhaḥ |
pare ca śīśupālaka dvirada keśikaṁsādayaḥ
tvayā varada ! līlayā kṣitibharā nirācakrire | | 76 | |

You killed playfully and effortlessly Hiranya kasipu, Mahabali, Ravana who had defeated other Devas and (also) You killed Kara, Narakasura, Bakasura, Mura, Madhu, Kaitabha,

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(and in addition) Sisupala, Kuvalayapeeta (the elephant which possessed the strength of 1000 elephants), Kesi and Kamsa and some more who were all only a burden to the earth. (The purpose of Sriman Narayana's incarnation as Rama and Krishna have been brought out in an indirect manner).

मुदां पदमुदारधीर्मुनिभिरश्वमेधे विधेः

निरामयगिरामयं निधिरिति व्यपादिश्यथाः।

य एव किल देवतापरिषदा त्वमस्तूयथा

रमासख ! स मादृशां नयनगोचरो रोचसे ॥ ७७ ॥

mudāṁ padamudāradhīrṁmunibhiraśvamedhe vidheḥ
nirāmayagirāmayam nidhiriti vyapādiśyathāḥ |
ya eva kila devatāpariṣadā tvamastūyathā
ramāsakha ! sa mādrśāṁ nayanagocarō rocase | | 77 | |

During the Aswamedha 'yaga' performed by Brahma all the Rishis exclaimed (when You appeared) that You were the seat of bliss (happiness) and a generous minded one and the treasure of all the Vedas that are flawless. The assembly of the Devas too sang similarly in praise of You only. Oh the consort of Mahalakshmi! You are visible even to ordinary people like us. (You are seen with our naked eyes).

कृतार्थितविरिञ्चने कृतभजत्सुखोदञ्चने

प्रमत्तबलिवञ्चने धनपतीकृताकिञ्चने।

श्रितेभगिरिकन्दरे धृतपरिभ्रमन्मन्दरे

मनः प्रविश सुन्दरे महिममन्दरे सेन्दरे ॥ ७८ ॥

kṛtārthitaviriñcane kṛtabhajatsukhodañcane
pramattabalivañcane dhanapatīkṛtākīñcane |
śritebhagirikandare dhṛtaparibhramanmandare
manaḥ praviśa sundare mahimamandire sendire | | 78 | |

Oh mind ! Think and meditate upon Lord Varadha who made Brahma be grateful (to Him), who granted pleasures (boons) and lifted those that surrendered to Him, who belittled all the arrogant strong men, who turned a poor very rich, who has reached the cave at Hastigiri (taken the cave as His residence), who supported the shaking (rotating) Mandara mountain, who is the seat of greatness and who remains with Sree Mahalakshmi. (Brahma

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performed a Yaga at Kanchi to have the vision of the Lord. The Lord was pleased over that Yaga and appeared. So Brahma had to be grateful to Lord.

निपुणैरपि विश्रुतैर्मुनीन्द्रैः

निगमैश्चाप्यगमोऽप्ययं दयालुः ।

वरदश्शरदश्शतं मदक्ष्णोः

पुरतः श्रीपतिरत्र सन्निधत्ताम् ॥ ७९ ॥

nipuṇairapi viśrutairmunīndraiḥ
nigamaiścāpyagamo'pyayaṁ dayāluḥ ।
varadaśśaradaśśataṁ madakṣaṇoḥ
purataḥ śrīpatiratra sannidhattām । । 79 । ।

Let that Varada - the consort of Sree Mahalakshmi - who can not be easily obtained /can not be understood easily even by intelligent, famous, great Rishis and by Vedas remain in front of my eyes for hundreds of years (must be in my thought and mind for ever).

करुणावरुणालयं प्रजानां

कमनीयैः हृदयं गुणैर्हरन्तम् ।

कमलाग्रहमेधिनं प्रपद्ये

करिशौले कृतसन्निधिं सुरेशम् ॥ ८० ॥

karuṇāvaruṇālayaṁ prajānāṁ
kamanīyaiḥ hṛdayaṁ guṇairharantam ।
kamalāgrhamedhinaṁ prapadye
kariśaile kṛtasannidhiṁ sureśam । । 80 । ।

I surrender to Suresa (the Chief/head of Devas) Who is the ocean of compassion mercy, who takes away/steals the heart of His people by His fine, amiable qualities, who became a family man (Grahastha) on becoming the consort of Shree Lakshmi, and who resides at Hasthigiri. (Suresa - Here Varada Raja).

स्फुरदङ्गदिव्य रत्नहारं

मुरदंभक्षपणावितत्रिलोकम् ।

वरदं शरदम्बुजाक्षमीडे

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हरदम्भोलिधरादि पूजिताङ्घ्रिम् ॥ ८१ ॥

sphuradaṅgadvya ratnahāraṁ
muradambhaksapaṇāvitrilokam |
varadaṁ śaradambujākṣamīḍe
haradambholidharādi pūjitāṅghrim | | 81 | |

I pray to Lord Varadha Raja who has the dazzling bracelet (bangle) and beautiful diamond necklace, Who saved the three worlds by destroying the pride of (by killing) Mura, and Who has eyes like lotus that blossoms (appears) in winter season and who has the feet worshipped by Siva and Indra the holder of Vajrayudha.

वपया वदनन्तु वासितं ते

कृपया हस्तिगिरीश ! मानसं च।

रमया च भुजान्तरं मुरारे !

क्षमया पार्श्वमतोऽसि लोभनीयः ॥ ८२ ॥

vapayā vadanantu vāsitaṁ te
kṛpayā hastigiriśa ! mānasaṁ ca |
ramayā ca bhujāntaraṁ murāre !
kṣamayā pārśvamato'si lobhanīyaḥ | | 82 | |

(Oh Varadha !) Your face emits fragrance because of "Vaparasa", Lord of Hastigiri ! Your mind also smells fine owing to Your kindness; Your beautiful chest is fragrant due to Sri Lakshmi only; Bhooma Devi the Goddess of tolerance, the personification of patience is by Your side and hence You are attractive.

अधुना मधुनाशनाय तुभ्यं

वरदाय स्फुरदायतेक्षणाय।

नमसा मम साङ्गतागतानां

शतकं नाशितकं सशक्तये स्यात् ॥ ८३ ॥

adhunā madhunāśanāya tubhyaṁ
varadāya sphuradāyatekṣṇāya |
namasā mama sāṅgatāgatānāṁ
śatakam nāśitakam saśaktaye syāt | | 83 | |

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My salutations in hundreds are (go) now to You the One who killed (the demon) Madhu, the One (Lord) who grants boons, and the One who has long, broad eyes.(scholars feel that the later half of the verse is not clear in the manuscript; and hence the poet's view/expression is not brought out).

*Transliteration primary contributors: Shri. Sunder Kidambi
English Text reprinted from Sri Ranganatha Paduka (Thamiz)*

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Sri Ranganatha Paadukaa (English)**

**SRI
The Brindavanams of Poorvachariars**

I had written a few months ago in our Sri Ranganatha Padhu about the Brindavanams of our Poorvachariyas located at Sri Rangam Periasramam. Due to inadvertence, I had missed to mention about Srimath Nammandavan Sri Vedantha Ramanuja Mahadesikan's Brindavanam.

Sri Nammandavan reached the heavenly abode while he was camping last at Kancheepuram. So his Brindavanam is located at Kancheepuram. He immersed in the thought of the Divine and had the capacity to make the devotees too to get immersed in the thought of Divine. He wrote commentary for Padhuka Sahasram. Through His devotee Sri V K RamanujaChariar, he wrote and brought out a lot of fine books.

The well grown and matured Sandal wood tree, when it gets dried, has a greater fragrance. A good diamond sparkles, wherever it is. Similarly, our Poorvachariyas continue to bless devotees from their Brindavanams. With the holy guidance of our present Srimushnam Andavan, the daily Aradanam at these places happen without any hurdle.

Money has become the biggest priority. We do everything to accumulate that. But we do not have peace in life. Every family is facing so many hardships. Incurable decease, Childlessness, handicapped children etc. The reason is, we have failed to do our daily rituals, do not do ancestral offerings.

Address: Manager,
Srirangam Srimath Andavan Asramam
Srirangaraja Veedhi
Kancheepuram-601 501
Ph: 27269347
(Tamilnadu)

Delhi R.V.R.

Transliteration and Translation primary contributor: Shri. Venkatesh Srinivasan

The Greatness of Gayatri Mantra
(Edayarpakkam Sri S Raghvanarasimhan, Chinna Kancheepuram)

Last month we saw about Upanayanam. The most important part of that is Gayatri mantra. In Sandhyavandana, the Argyam and Gayatri mantra take the most important place. Some of the greatness of this mantra is offered below.

The power of all Veda mantras is in Gayatri. The power for all mantras is also given by Gayatri only. No other mantra has the power of Gayatri. For reaching Moksha, this mantra is the best. Whatever be the exigency, at least 10 Gayatri Japa must be done all the three times in a day – morning, afternoon and evening. Whoever wears Yagnobaveedham (who go for work) at least on Sundays must do 1000 Gayatris. It is ideal to do 1000 everyday; 100 is moderately okay and 10 is a must. Since emphasis more on Argyam and Japam of Gayatri, the other portions are not less important. Everything must be done perfectly. In one's life time, at least once must take holy dip in Ganges and also Dharshan of Sethu.

It is how medicine is important while the body has a suffering, for the soul for it to get detached from this 'attachment', Gayatri Mantra is the medicine and it is very important; never to deviate from this. It should never be missed out even for a day. If a person is hit by fever, someone else can do the Sandhyavandanam on his behalf and offer the Argyam through the hand of the person who is ill, and certainly he gets cured of the fever. Till we live, this we must do this karma without break.

Gayatri Mantra must be worshiped like the mother. Nobody matches in showing kindness like the mother does. We can ask our mother for anything. And she will give. Gayatri Matha is also like that.

If Gayatri was not chanted for three generations, he is not Brahmin at all. The place they live is not Agraharam. That is only non-brahmin Street only. Since that three generation has still not happened, we may claim ourselves to be Brahmins, I guess.

For attaining the full power of Gayatri Mantra, one has to do 24 lakhs times. In the (Homam) holy fire, we have to offer the sticks (Samiththu) of Arasu, Aal, Aththi along with ghee and Gingili for 24,000 times. For long life, we must do 3000 times with Payasam and ghee. For wealth, we must do the same by dipping lotus flowers in milk, ghee, honey and offern in the homam 10,000 times.

Let us now analyze the current scenario. Quite a many do all the three times Sandhyavandanam. A lot (not just a few) do not even have awareness about these which is highly regreatble. Soon after doing the Brhamopadesa karma, parents try to get the service of the prohibit or someone who knows the Mantras to train the boy in doing this Sandhyavandanam and help the boy. Still a lot think their duty is over with simply doing the Brahmapadesam.

While reading this article, if we are youngsters, let us learn the right way of doing this from elders and if we are elders, at least let us do Gayatri japam every day.

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If this is done, we may see the reduction of intercaste marriages as enumerated in the article published in Padhuka (Karthigai Masam) under the title Geetha Kalyanam. Our community will be rid of the avoidable menace and more matrimonials will happen within our own community and for such a thing to happen and for the resurrection of our community, we seek the blessings of our Srimath Andavan and offer our prayers to Perundevika Sametha Devadi Raja Perumal. Let us do Gayatri Japa as much as we can. Let us do Gayatri Homam too!

Transliteration & Translation primary contributors: Shri Venkatesh Srinivasan

Paramata Bhangam

Text: *Ittaale vaishamyā nairghrunya parihaaram varum*

Commentary: Since the Lord affords Jeevas appropriate reward or punishment based on their baggage of past karmas, the charge that He is not even-handed in His treatment of various Jeevatmas or of bias in this regard, will not stick. He is thus not guilty of Vaishamyam or bias. Since He is naturally merciful towards everyone, the second charge of cruelty or mercilessness (known as Nairghrunyam) on His part too will not lie. All these would be evident to those who peruse the Paraaayatta Adhikaranam of Sri Bhashyam along with the Shrutaprakaasika commentary, with the blessings of an Acharya. Hence there are multiple facets to the Lord's qualities which have been highlighted by Maharshis at various places in the Shastras. These are as follows:

1. **Kartrutvam:** performance of all acts
2. **Prerakatvam:** making Jeevatmas do various acts in tune with their past deeds
3. **Kaarayitrutvam:** providing support to Jeevas, through His personal presence, in the performance of various acts
4. **Pravartakatvam:** deriving happiness from making sentient beings and insentient objects perform various acts
5. **Niyantrutvam:** Keeping everything under His control by being the Inner Dweller of all sentient beings and insentient objects
6. **Prasaasitrutvam:** propagating Scriptures and encouraging Jeevas to act in tune with them (not to be taken literally, in respect of insentient objects which are incapable of action)
7. **Anumantrutvam:** Though He is capable of intervening in the Jeevas's actions, He does not do so and permits the Jeeva to go his chosen way.
8. **Sahakaarivam:** Actively supporting the Jeeva in his endeavours
9. **Udaaseenatvam:** Indifference to Jeevas' actions, since they are prompted by the respective karmas, with there being no role for the Lord therein.

Though some of the aspects listed above may appear mutually contradictory and incompatible, there are subtle points relating to each of these qualities, making them extremely relevant and harmonious *inter se*. In case one is not clear on this, wise elders would provide enlightenment, if approached with humility and prostrated to.

Next, Swami Desikan highlights the Lord's auspicious attribute of being one of fulfilled desires—**Avaapta samasta kaamatvam**—and provides answers to some of the objections raised about this quality.

Text: *Chetanan aanavan edenum oru prayojanattai ozhiya oru pravritti pannaan. Leela rasattai aadal, Jeeva rakshanattai aadal kaamittu pravrittikkiraan aagil-Avaapta samasta kaamatvam koodaadu. Aagayaal, Isvaran illai aadal, nirvyaapaara Isvaran, Kaaladigalai pole nimitta maatramaam ittana andro? Ennil—*

Commentary: The term Chetana: indicates both the Jeevatma and the Paramatma. Chetana means sentience or awareness. One who is endowed with this quality is Chetana. This word is intended to distinguish one who has knowledge from an inanimate object,

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which doesn't. We see that all endeavours of such Chetanas or sentient beings is with some purpose in mind. Not even a fool engages in a purposeless activity, says the adage—*prayojanam anuddisya mandopi na pravartate*. Such purpose can be two-fold—achievement of a desired goal (*Ishtta praapti*) or relief from distress (*Anishtta nivrutti*). To stand in the hot sun is undesirable: we seek the shade of a tree for a relief. This is *Anishtta Nivrutti*. To attain a desired goal (here, that of being cool) is *Ishtta Praapti*. Thus, all sentient beings act, only based on a purpose.

This being so, if we analyse as to why the Paramatma indulges in the acts of Creation, etc., we have to conclude that it is purely for sport, as laid down in the Brahma Sutras-*Lokavattu leela kaivalyam*. If this be so, it stands to reason that the Paramatma did not indulge in this sport prior to engaging in creation, etc. and did not derive the pleasure therefrom. In such a case, can we really call the Paramatma a person of fulfilled desires or *Avaapta Samasa Kaama*? This was succinctly put by Kumarila Bhatta thus—*kreedaartham srijato visvam vihanyeta kritaarthataa*. Kanda Deva defined Leela or sport as an activity which induces pleasure without excessive effort—*anaayaasa saadhya aananda janaka vyaapaara*: Swami Desikan explained this in Sarvaarththa Siddhi by defining sport thus—*kreeda hi preeti visesha prabhava: svayam priyo vyaapaara*: This, then, is the unblemished definition of sport. Some say that we should not consider creation, etc., (which are fraught with tremendous effort) as sport. However, for Emperuman who carries out everything effortlessly, creation or destruction hardly causes any strain. As the Lord undertakes all these endeavours through His omnipotent will, the question of its being a strain on Him does not at all arise. Only Jeevatmas, susceptible to Karmas and their ill effects, are prone to strain and debilitation.

Even if we accept, just for argument's sake, that creation, etc. are stressful for the Lord and hence cannot constitute sport, this need not be the sole purpose of the Lord's activities, for, protection of Jeevas can also be advanced as the prime reason therefor, says Swami Desikan—*jeeva rakshanattai aadal kaamittu pravrittikkiraan*. Here again the objection would arise that the Lord is then not a person of fulfilled desires, for He acts with the desire of protecting His progeny—*aapta kaamasya spruhaa*. Thus, neither sport nor protection of the world can be advanced as reasons for creation. If we try to trot out another reason—that the Lord creates us on account of His infinite mercy, prompted by our infinite misery, then should He not have made us all happy and kept us in the same state throughout our lives, instead of making this world a mixture of joy and distress, with the latter predominating often? Sri Alavandar quotes an opponent voicing this objection—*sukhaikataanam janayet jagat karunayaa srijan*. Since we do find unhappiness in this world, we cannot really accept the Lord's mercy as the purpose of creation. Thus, all the three possible reasons for creation have now been refuted by opponents like the Nireesvara Saankyas, who appear to be ultimately headed towards the conclusion that there is no God at all nor is there the need for one, as claimed by.

Swami Desikan now indicates the tenet of Sesvara Sankhyas, the adherents to the Yoga school of philosophy—*nirvyaapaara Isvaran Kaalaadigalai pole nimitta maatram aadalaam attanai andro?*

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Patanjali, in his Yoga Sutras, accepts the existence of God and defines Isvara thus—*klesa karma vipaaka aasayai: aparaamrishta: purusha visesha Isvara*: According to him, Isvara is one who is bereft of Klesam, (Klesam being a confused intellect unclarified by scripture, egoism, unreasonable attachment towards some things and inexplicable hate towards some others, stubbornness, etc.). The Lord is defined as an entity without these defects. Thus, the Yoga School agrees with our premise of a blemishless Bhagavan. He is also unaffected by the fruits of good and bad deeds (*karma vipaakam*), which are done only by the Jeevas during their journey through infinite births or attachment (*aasayai*:). All these affect only Jeevas and that too only the Baddhas (Jeevas still steeped in the mundane morass) and Muktas (those who were earlier in that state but have since attained liberation). Nityas are forever untainted by the aforesaid stigmas (those belonging to the schools of Nyaaya and Saankhya do not accept the class of Jeevas known as Nityas). Thus, the followers of Patanjali and the Saankhya school placed the Paramatma too on par with Jeevas, which is indeed a great folly, as pointed out by Sri Parasara Bhattar in Sri Rangaraja Stavam (2.15) —

*Sanchashte na Isvaram tvaam pursha parishadi nyasya yadvaa anya paryaat
Saankhya: Yogee cha kaakaa pratiphalanam iva Isvaryam oochhe kayaachit.*

These schools put Isvara on par with *Kaalam* (Time) *Desam* (Place) etc., which are essential for all sorts of things to come into existence, subsist and perish. The Time these people refer to is that which is divided into the past, present and the future—they don't accept the *Maha Pralayam* or the Cosmic Deluge, at which everything comes to an end—Jayanta Bhatta puts this succinctly thus in his Nyaaya Manjari (3rd Aahnika)—

*Ata eva nireekshya durghatam janma vinaasa dambaram
Na kadaachit aneedrusam jagat kathitam neeti rahasya vedibhi:*

Such fallacious arguments have been effectively countered in our sampradaya works like the Tattva Muktaa Kalaapam.

For anything to come into being, there should be three factors or causes—Upaadaana kaaranam or the Material Cause, Nimitta Kaaranam or the Efficient Cause and the Sahakaari Kaaranam or the Enabling Cause. The example oft given in this regard is the making of a pot. That which is indispensable for the creation of an object is known as Upaadaanam—*upa aadeeyate iti Upaadaanam*. Here, clay, being the sole raw material, and without which the pot cannot be made, is known as the Upaadaana Kaaranam, while the Potter, who makes clay into a paste and rotates it on a wheel to give it the shape of a pot, is the Efficient Cause or the Nimitta Kaaranam, while implements like the potter's wheel, stick, etc., which aid in the manufacture of the pot, are known as the Sahakaari Kaaranam or the Enabling Cause. All schools of thought accept the existence of these three causes.

A subtle point here is that in the process of creation of this world of sentient beings and inanimate objects, it is the Lord who doubles as both the material cause and the efficient cause. Scriptural authorities like Mallinatha quote the example of a couple indulging in the physical pleasures of matrimony—to derive enjoyment from the copulative exercise, the husband and wife mutually form Material and Efficient causes, as we all know. Similarly, the Lord, with the insentient primordial matter as His body, forms both the Material and Efficient Causes for this universe. The objections of the Nyaaya School in this regard have

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been appropriately dealt with in Sri Bhashyam, Sruta Prakaasika, Sata Dooshani, Sarvaarththa Siddhi, etc. We too shall follow what has been laid down in Sri Bhashyam, in the context of the Brahma Sutram, *Saakshaat cha ubhaya aamnaanaat*.

This being so, how can the Lord be called a person of fulfilled desires? Answers Swami Desikan-

Text: niratisaya aanandanaai ninaitta pode tan abhimatangalai ellaam talaikkatta vallavan aagayaale avaapta samasta kaaman engiradu

Commentary: The words *Avaapta Samasta Kaama:* are used in the sense of the Lord being capable of attaining whatever He wants at the very instant of His wishing for the same. Swami Desikan puts this succinctly in Tattva Teeka thus—*yat yat ishtam tadaa tasya siddhi: tasya avaapta kaamataa*. Even in worldly parlance, we find poets applying this sobriquet to rich men, who may not be enjoying all pleasures all the time, but have the wherewithal to savour the same as and when they feel so. While for attaining something, we have to make the requisite effort and endeavour, the Lord, being ever-present everywhere, is capable of attaining anything anytime anywhere. It is in this sense that He is known as a person of fulfilled desires or *Avaapta Samasta Kaama:*, which Swami Desikan explains thus in Naayaka Saram 1 of Tattva Muktaa Kalaapam—*svecchaayaam sarvasi siddham vadati Bhagavata: avaapta kaamatva vaada:*

Transliteration and Translation primary contributor Shri. Sadagopan, Iyyengar

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Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Adhikarana Saaraavali:

द्वाभ्यां स्मृत्या विरोधं परिहरति ततस्त्वष्टभिस्तर्कबाधं

तेनोपादानभावं द्रढयति तु विभोः कर्तृतां तद्वयञ्च

तत्तत्क्षेपात् तुलाग्रद्वयनमनसमुन्नामनीत्या प्रवृत्ते

शङ्कावर्गे परिक्षासमनिहितमतिः पक्षपातं रुणद्धि

dvābhyāṁ smṛtyā virodham pariharati tatastvaṣṭabhistarkabādhām
tenopādānabhāvaṁ draḍhayati tu vibhoḥ karṭṛtām tadvayañca
tattatkṣepāt tulāgradvayanamanasamunnāmanītyā pravṛtte
śaṅkāvarge parikṣāsamanihitamatiḥ pakṣapātaṁ ruṇaddhi 158

*Dvaabhyaam smrityaa virodham pariharati tatastu ashtabhi: tarkka paadam
Tena Upaadaana bhaavam dradayati tu Vibho: kartrutaam tat dvayamcha
Tat tat kshobhaat tulaagra dvaya namana samunnaama neetyaa pravrutte
Shankaa varge pareekshaa sama nihita mati: pakshapaatam runaddhi*

In the previous verse, Swami Desikan indicated refutation of the school of those who think that they can realize truth through the Smritis authored by Kapila Muni and similar others as well as through logic (Tarkam). Now, in the ten chapters in this second paadam, he tells us where exactly in these chapters such Smritis are refuted and where the logicians come in for condemnation. In the process of such refutation of Smritis and Tarkkam, Swami Desikan also indicates in the second line of the aforesaid slokam the types of Causalness established for Brahman. The third and fourth lines of the verse highlight the weaknesses found in the other schools of thought.

Of the ten chapters, the first is the Smrityadhikaranam, where objections are raised on the basis of the Saankhya Smritis and refutation is based on the Manu Smriti, etc. In the second chapter, (known as the Yoga Pratyukti adhikaranam) objections based on the Hiranyagarbha Smriti are refuted again through Manu Smriti-based arguments. Thus, the first two chapters contain condemnation of Smriti-based protestations.

The next eight chapters deal with the objections based on Tarkkam or logic and their refutation. Even though we say this, condemnation of Smriti-based arguments continues in one form or the other, till the fourth chapter. In the fourth chapter, known as the Vilakshanatva Adhikaranam, the Sankhyas put forward objections based on Logic, which are refuted. The Sri Bhashyam lines dealing with this are as follows: *punarapi smriti virodha vaadee tarkkam aalambamaana: pratyatishtate*. In the fourth chapter known as Sishtta aparihgraha Adhikaranam, the rest of the Smriti-based objectors are refuted.

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Thus, of the ten chapters, two deal exclusively with Smriti-based protestations, the next two with such objections aided by Logic, while the remaining six are devoted to condemnation of Logic-based objections. Such classification is confirmed by Sri Uttamur Swami in his *Bhaashyaarththa Darpanam* and *Saaraarththa Ratna Prabha*.

What exactly is the purpose of such an elaborate statement on the contents of the various chapters? This question is answered in the second line of the aforesaid verse. The principal object of Brahma Meemaamsa is to establish that all types of causality rest only in the Brahmam, whether it is causalness of Creation, Protection, Destruction, Devotion or Liberation. This has been dealt with elaborately by Swami Desikan in the 19th verse of the introduction to Adhikarana Saravali (beginning with *Srashtaa dehee*).

If we look at the Causal Relationship that the Paramatma has with the world, the main aspects of it are the Brahmam's role as the Material Cause (Upaadaana Kaaranam) and Efficient Cause (Nimitta Kaaranam). There are some like the Nireeswara Saankhyas who deny both these to Brahmam, while some accept one of the causes while denying the other (like the Seswara Saankhyas who accept Brahmam as the Efficient Cause while designating Matter as the Material Cause and the Vaiseshikas who assign Brahmam the role of Nimitta Kaaranam while considering Atomic particle as the Material Cause), while yet others like the Vedantis accept both the causal aspects of Brahmam based on the Scripture. Reconciling these opposing schools of thought and establishing the Causal nature of Brahmam is the principal objective of this paadam, says Swami Desikan.

Of the ten chapters, Material Causality of Brahmam is confirmed in some chapters, while some others are devoted to highlighting its being the Efficient Cause, while both aspects come in for confirmation in the other chapters. For instance, the Upasamhaara Darsana Adhikaranam and Prayojanavattva Adhikaranam establish the fact of Brahmam being the Efficient Cause, while its role as the Material Cause is confirmed in the Vilakshanatva Adhikaranam, Aarambhana Adhikaranam, Itara Vyapadesa Adhikaranam and the Kritsna Prasakti Adhikaranam. The following Adhikaranas establish both the aspects of Brahmam's causal nature—Smrtyadhikaranam, Yoga Pratyukti Adhikaranam, Sishtta Aparigraha Adhikaranam and Bhoktraapatti Adhikaranam.

Thus, says Swami Desikan in the second line of the aforesaid slokam, the Sootrakaara is intent on establishing all the aspects of Brahmam's causal nature, by refuting opponents' arguments based on Smriti and Logic.

According to the opponents, the arguments adduced one after the other grow in strength, each subsequent protestation being stronger than the previous one. However, to the Sootrakaara, all arguments are equal: he takes up each one in turn and refutes them all. Swami Desikan comes up with a beautiful example here: If you take a physical balance (taraasu) or scales, both its sides are equal when the balance is empty or when both the sides have an equal weight. However, when one side bears a heavier weight, that side of the scales comes down while the lighter side goes up. If we jettison one side of the excess

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weight or load greater weight on the other side, the side which was down earlier would go up and that which was lighter earlier would come down.

Here, we may consider one side of the physical balance as the opponents' arguments and the other one as the Sootrakara's refutations. The opponents objections' are roundly refuted by the Sootrakara: as a result, the opponents' side of the balance, becoming lighter, goes up, while that the Siddhaanti's comes down. Since the established conclusions of the Siddhantis can never be countered with any real strength, their side would always remain down, while that of the objectors keep going up and down with the various arguments they advance and with their rejection.

The Sootrakaara, Sri Veda Vyasa, is an expert at weighing each argument carefully in the aforesaid balance without any bias, refuting it if found unsuitable and arriving at the correct conclusion based on just principles acceptable by Vedic standards. He considers warily all the states of the balance: viz., the two sides being equal, one side being higher and the other lower. He eradicates all possible doubts in the matter, roundly refutes objections bases on biased interpretation of Smritis and Logic and establishes on a firm footing the Causal nature of Brahman, which is the purport of Vedas.

Sri Uttamur Swami comes up with two more interpretations in this regard:

1. The Sootrakara takes into account the arguments of opponents and the scriptural evidence cited by them in support of the same, as well as our arguments and pramaanams, with absolutely no favour to any side and with sincere and *bona fide* intentions and establishes the correct position based on such analysis.
2. Opponents object to Causal nature of Brahman in both its aspects—Material causality and Efficient Causality. While doing so, they have an inherent bias in favour of their own protestations, without going into their merits or otherwise. Some of them are biased in favour of Material Causality while others plump only for Efficient Causality. The Sootrakaara removes such baseless and faulty bias in their arguments and establishes the causal nature of Brahman as enunciated in the Vedas, says Swami Desikan, dealing elaborately with the purport of the first Paadam.

Word for word meaning: dvābhyāñ- in the first two chapters (smrityadhikaranam, yogapratyuktyadhikaranam), smrtyā- that of Kapila smriti and Hiranyagarbha smriti, virodhañ- he is refuting, tatastu- following that, a□□abhihi- through eight chapters (vilakshanatva adhikaranam, 2. Sishta aparigraha adhikaranam, 3.

Bhoktraapadyadhikaranam, 4. Aarabanaadhikaranam, 5. Vyapadeshaadhikaranam, 6. Upasamhaara darshanaadhikaranam, 7. Krtsna prasaktyadhikaranam, 8.

Prayojanavattvaadhikaranam, tarkabādhañ- is refuting the conflict that arises due to tarkam (yukti), tena tu- through these ten varied chapters, vibhoḥ - that of Paramatma, upādānabhāvañ- being the material cause, taddvayañca- these two causalities, draḍhayati- makes them well examined, in some chapters he is examining the material

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causality, in some the willing causality and in others both the causalities are thoroughly examined and establishing them, *tulāgradvaya-* on both ends of the scale, *namana-* lowering, *unnāma-* rising up, *nītyā-* in that manner, *śaṅkāvarge-* that of further that occur recurrently (when one principle that is contradictory is corrected another comes up and this process continues), *pravṛtte-* while explaining them repeatedly, *parikṣā-* in examining what is correct and wrong in the opponents arguments, *samanihitamatiḥ-* bhagavan Sootrakaara, an expert who weighs anything impartially, *pakṣapātaṁ-* being biased (being biased towards one side), *ruṇaddhi-* is removing it. This means, he is impartially establishing the idea that is in agreement with srutis.

Transliteration & Translation primary contributor: Shri Sadagopan Iyyengar & Smt. Geetha Anand

śrī lakśmī sahasram

10. one who suffered from government duty

निरन्तरमरुन्तुदैर्निरयवेदनापादनात्

दुरासदधराभुजां अलमपावनैस्सेवनैः

रमे ! ननु रमेत मे दुरितमोचके मेचके

घनस्तनि मनस्त्वया घटितनर्मणि ब्रह्मणि

nirantaramaruntudairnirayavedanāpādanāt
durāsadadharābhujām alamapāvanaissevanaiḥ
rame! nanu rameta me duritamocake mecake
ghanastani manastvayā ghaṭitanarmani brahmaṇi

Word for word meaning: rame- Rama!, nirantaram- at all times, niraya vedanā āpādanāt- as it creates hellish misery, aruntudaihi- that which splits the mystery, apāvanaihi- that which is deplorable, durāsada dharābhujām- kings who are unapproachable, sevanaiḥ- by actions that reveal servitude, alam-enough, ghanastani- one who has closely placed breasts! Duritamocake-relieving from the sins, mecake- that which is black, tvayā- by you, ghaṭitanarmani- that which brings happiness, brahmaṇi- for Parabrahma, me-my, manaha- heart, rameta nanu- will become happy isn't it?

Meaning: Enough of serving the kings. It is very painful. They cause hellish misery. Working for kings who are not approachable will ruin purity. Rame! One who has firm breasts! No need for serving the kings. My mind has changed. It seems the dark hued Paramatma who relieves others from miseries is enjoying playing with you, will my mind enjoy association with that Brahman?

The job with the kings is considered dirty because as the expression 'sevaa svavrittiraakyaataa' indicates, it is a dog's job, it is 'asevyaseva' it is adharmic as one has to be an accomplice to evil actions, salute others which is against one's swaroopa (being a seshabhootan of only for the Divya dampathi), reducing the discipline of being a bhaagavata and many such deplorable actions.

The reason for saying that it is miserable is because there is immense dishonor, physical discomfort, mental discomfort, fear, punishments and unreasonable torture in it.

Rameti- this is to ask her whether I will not enjoy the Bhagavan who enjoys you. Nanu- isn't it so? – it will happen only if you think so.

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

ghaṭitanarmani- The implied meaning here is that he is happy only because of his association with Lakshmi.

Rame! I wish to enjoy your consort. I am seeking your help for that also.

Vedanai tarukira vēndar sevai vēṇḍām vēṇḍām.
kaḍuvinaḥ kaḷaiyum karuppukkaḍavuḷ kodārō?

11. One who is consoled

In the last two shlokas of the nirveda stabakam he concludes his nirvedam. He is beginning the surrender which is the theme of the next stabakam here itself.

जनित हृदवसादं शुष्कनिर्वेदवादम्

जननि जहदकार्यं शश्वदालम्ब्य धैर्यम्

शरणमिह भजेयं संश्रितान्यैरजेयम्

दनुजभिदमुदारं तं भवत्या सदारम्

janita hr̥davasādam śuṣkanirvedavādam
janani jahadakāryam śaśvadālambya dhairyam
śaraṇamiha bhajeyam saṁśritānyairajeyam
danujabhidamudāraṁ taṁ bhavatyā sadāram

Word for word meaning: janani- Mother!, janita hr̥ta avasādam- that which causes mental torture, śuṣka nirveda vādam- empty hate talks, akāryam- bad actions, jahat- become one who forsakes them, śaśvata- eternally, dhairyam- courage, dālambya- holding to it, saṁśrita anyaihi- those who are not followers, ajeyam- one who cannot be won over, danujabhidam- one who splits the asuras, udāraṁ- one who is a philanthropist, bhavatyā- by you, sa dāram- one who has you as the wife, tam- him, iha- here, śaraṇam- as refuge, bhajeyam- let me reach.

Meaning: Janani! Mother! Leaving harsh talks that cause misery to others that which is wasteful, dull and dry, let me surrender Perumal after mustering courage repeatedly. He is your consort. He is the generous donor who split the asuras. He is the one who cannot be won over by anyone who is not his follower. I am seeking refuge with such a person with the courage that occurred, as you are my mother.

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He gives three reasons through three terms for letting go of nirvedam or despair. The first reason is that despair that causes mental torture is unnecessary. The second reason, it is very dry. Third reason is that bad action should be avoided. That the courage is needed for faith which is essential for surrender is another reason.

Vāttum vatai varattum pécchu
Vilakkattakkadu veruppai viḍuvōm.

He is assigning four adjectives to Perumal, the sole refuge. He is uncomplicated for his devotees but is complex for others. The thiruvaimozhi 'pattudai aḍyavarkkeḷiyan piṛarkariyan' is remembered here. Devotees can easily win him. Others cannot. He destroys asuras. He is the patron who grants everything to his devotees. Mother! He is your consort to suit his name Srīman Narayanan. Thus, he has four qualities that are necessary for others to surrender to him. They are being unconquerable, the capacity to split enemies, having the generosity to grant every request and being inseparably associated with Lakshmi. Let me surrender this Bhagavan who is so.

Asurarai māippavan aḷḷitarubavan
Anyarkariyavan annaikuriyavan
Avanai (p pugal) aḍaivōm.

12. One who is bathed by cooling grace

निर्विण्णमब्धिकन्ये निरीक्ष्य मां शीतलैरपाङ्गलवैः।

अभिषिञ्चसि बलिवञ्चक चरणद्वयशरणवरणसाम्राज्ये॥

nirviṇṇamabdhikanye nirīksya mām śītalairapāṅgalavaiḥ
abhiṣiñcasi balivañcaka caraṇadvayaśaraṇavarāṇasāmrajye

इति अस्तोकाध्वरि कच्चि घटाम्बु वादिहम्साबुद् वेङ्कटाचार्यकृतिषु लक्ष्मीसहस्रे निर्वेदस्तबकः

सम्पूरणः

iti astokādhvari kacci ghaṭāmbu vādihamsābuda veṅkaṭācāryakṛtiṣu
lakṣmīsahasre nirvedastabakaḥ sampūraṇaḥ

Word for word meaning: abdhikanye- Daughter of the ocean! nirviṇṇam mām- me who is so frustrated, nirīksya- stare at me, śītalaihi- cool, apāṅga lavaiḥ- glances, bali vañcaka caraṇa dvaya śaraṇa varaṇa sāmrajye- in the kingdom

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

that takes up the twin feet of the one who cheated Mahabali Chakravarthi as its refuge, abhiṣiñcasi- you are showering me.

Meaning: Daughter of the ocean! You are bathing me, one who is frustrated, with your cool glances. You are granting me a sacred ablution in the kingdom where all the citizens have surrendered to Bhagavan's pair of feet who cheated Mahabali.

nirviñṇam- This is a fitting adjective as it represents suffering from the heat due to hatred and longing for cool water, as it indicates the state of helplessness that is necessary for surrender and as it is the main idea of this stabakam.

Addressing Piraati as 'abdhikanye' or the daughter of the ocean is to indicate that the quality of being cool which is her natural tendency was inherited as a wealth from her father. This is shown popularly by the expression 'jaladeriva sheetataa'. This is also to indicate that there is n dearth of water to bathe him and thus relieve him from the heat.

Why call it a sacred ablution- her glances are flowing towards me like water and as it seems to be a starter for the 'pattaabhishekam' in the 'moksha saamraajyam' or the kingdom of liberation.

Why recall Emperuman's incarnation as Vamana- the sacred feet that was small initially grew to an all encompassing size and was easily available to everyone, will be easily available to us and is no wonder that it has the capacity to grant moksham.

Why say that there is a kingdom of those who surrendered- this is to recall the Upanishad statement 'sa sāmraāt bhavati'. It is said that Piraati performs this 'pattaabhishekam' as it for 'purushakaara prapatti'. She is also the means or upāyam.

Ambudiyin arumagalé avadiyurum aḍiyénai
Avalōkam paṇṇugirāi. Apāngattin amudattāl
Acchutanin aḍiyiñaiyil aḍaikkalattār ātciyilé
Abishekam paṇṇugirāi.

It is hinted that nirveda stabakam is ending and Saranagati stabakam is going to begin. The nirveda stabakam of Lakshmi sahasram that was written by Navalpaakkam Kannan aka yagnavarāha tāthadesikan after hearing it from Nāvalpākkam agnihotram narayanatāthayārya Mahadesikan has concluded.

Total stabakams in Lakshmi sahasram- 25
Stabakams covered so far- 24
Remaining stabakam-1
Total slokas- 1018
Slokas completed so far- 1000
Remaining slokas 18

Transliteration & Translation primary contributor: Smt. Geetha Anand

**SRI
Mutual Exchange Benefit scheme
(Sri K R Sampath, Goundanpalayam, Coimbatore 20)**

Amongst animals, dog is more powerful than cat. Same way, horse is more powerful than dog, elephant is superior to horse in power and lion over elephant. Likewise, in creations, there are more powerful beings than man. They are known as (DEVAS) Celestial beings. Here on earth, they are in subtle form dissolved in nature (Pancha Bhootham) and they can be seen with the physical form in the celestial world (Deva Lokam). Through chanting of mantras and realizing their potential, we can receive their blessings here which they will do with their subtle form and we can also get to see them in their physical form in the celestial world. All these celestial beings (Devas) have also taken this form of “sound” and have originated from the Omni potent. Therefore, the vibrations of the mantras are nothing but the “sound form” of celestial beings.

In Yagna, when the mantra relating to a particular celestial being is recited, that celestial being manifests there. Good departed souls can see this. And even if they are not seen, the celestial power would have emanated subtly there. The offering should not be made directly even when they manifest. When we prepare a document or postal cover, we affix a stamp or register it to legitimize the transaction and the same way, the offerings must be done to them in the holy fire with the respective mantras as laid down in Vedas.

The holy fire has burnt down everything offered; and the left behind is consumed by the person performing the Yagna. Then how will the offerings reach those Devas / celestial beings? We should not raise doubts like that. The Devas have no physical form like we do. They are in the form of “smoke” or “light”. They, therefore, do not need food like what we need. Even for us, there is a big fire inside us which converts what we eat into blood through a complex chemistry. Same way, whatever is offered in the holy fire of the Yagna is converted by the holy fire and reached to the celestial being.

We need not even go that far to compare Yagna. People host dinners / feasts etc. Westerners say they offer toast for the well being of the others. When they eat, how would that benefit the other person? The energy will be going to the person who eats, not as he claims that he is eating for the good of the other or others. This is a state of mind. The power of the thought makes this happen that when he eats, with his sincere intention, he is able to transform his satisfaction to the well being for the other person.

The thought waves of the Supreme have come to us as Mantras and as such they have great power to bless us for our well being. So, when we offer these mantras to the celestial, they become more powerful positively. The celestial beings may be more powerful than man but they are not Supreme. They too have desires, needs. And these Yagnas fulfill their desires and needs. What we offer them in the Yagnas fulfill their needs. And in reciprocation, they make our living comfortable. Our doings through Yagnas please them and in return they bless us.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Devas help us with rains, bless us with good crops, give us a lot of worldly comforts and wealth. And when they are in such a superior status of being able to bless us with all the above, why should we through Yagnas give them offerings to fulfill their needs. We may worship them, place them in a higher pedestal. But why do offerings through Yagna? Can they not take care of themselves? If they are capable of blessing us, why not they take care of themselves? It appears, the design is to lift our position also, somewhat closer to them of keeping both man and celestial beings on “give and take” relationship. Man to please the Devas through Yagnas and in reciprocation Devas help man with rains and all that support prosperity on earth.

Metaphorically let us take this: Assume England is like the Celestial world and the Englishmen the Devas. Did they have such a vast land or pulses or paddy wealth like us? Then how come they ruled us for such a long time? “The Sun never sets in the British Empire” used to be their claim! How did they get this position and power to rule the whole world then? There was no food in their country once upon a time. There were only two items available there – Chalk and Coal. The white chalk and the black coal, nothing else. Could they eat those?

When other countries from Agriculture wanted to Industrialize with machines, the first needs were coal and chalk. Industries needed coal as that was the only source of power then. Petrol, electric power and atomic power etc became alternate source of energy in the later years. For cement Industries Chalk was a necessary input.

The British stuck a bright idea! They drew a lot of countries in to Industrialization, whereby, made them hungry for coal and chalk. They had huge stock of these two - Coal and Chalk and bartered them for food grains, cotton and all that. Built a major global presence, that way and later enslaved the whole world under them.

The celestial world has no fields. Devas have no means to food. Only on earth there are fields. There is need for rains, rivers, lakes, wells - all these are here only. To use the rains and with the help of fertile soil to cultivate and produce – all these possible only on earth. For it to rain, it can happen only with the blessings of Devas. Only when do the Yagnas, they will be pleased and bless us with rains. If we do not do Yagnas, there will be no rains and there will be famine. It may rain on ocean. For whose benefit? Or it may rain torrentially to a level of destroying all crops. Either terrible rains or no rains at all. Both ways it can be extremely damaging us. Only the celestial beings (Devas) have the power to appropriately send the rain gods to earth.

Like the British had no paddy fields but coal mines, the celestial beings have the power to give us the rain, even though they do not have fields to cultivate. With that blessing power of Devas, they can't eat. But through the Veda mantras that we chant, we can make them powerful to bless us. Our chanting will enhance their power. This mutual exchange is the compulsion of the time.

We were producing cotton but had no machines to convert them in to dress. The British exploited us by taking cotton from us and after converting the same in to dress, sold the

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

same to us at exorbitant price. The Devas convert the ocean water in to rains, but not like the greedy Britishers. But the other way it will happen that they will bless us in greater measure than what we offer them through Yagnas. They are more powerful than us and let us remember that. God has done a design of inter-dependence between Devas and man and thereby, tried to lift our status on par with Devas. We must do our duties of offering through Yagnas which the Devas are needing from us and with our doing that they get pleased and bless us with rains and prosperity which we need from. Doing is, therefore, our responsibility and protecting us is their responsibility. This is the mutual exchange benefit between man and celestial beings.

Field, factory – all these are place of work. Police, court, office – all these institutions to protect social order. What is produced must reach home safely and it can not happen without good social order which is ensured by courts, police and offices. There is no tilling, machining, nor noise in the Office / court etc. All these are in the fields or factories. In the office, there are all comforts of fans, table, chair etc. All paper and pen works only in the office. Yet, what is decided there in the offices will only lead to construction of canals, roads etc which enable Factory and paddy fields produce and market what they make. Officers may not till, nor operate a machine and yet we can not call them not contributing. They are there for our protection. Very similarly Devas are like those officers. It is how in a Government office, the officer is responsible for giving order for construction of a canal or arranging distribution of manure or pesticide, Devas have their role to play to do the enablement for the men. Court Police and Government help maintain social order. The whole system is thus intertwined that one is dependant on the other.

Even though the Devas are in the status of expecting from man through Yagnas etc, we should not forget they are superior to us. They draw power to help us through the offerings we send them through the holy fire in the Yagnas which is their food.

This is the reason why, we have been directed to worship the Devas through Yagas and Yagnas in Vedas. We will be the beneficiary by doing so. In Bhgawat Geetha, the Bhagwan says

Transliteration and Translation primary contributor: Shri. Venkaetsh Srinivasan

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

Saakai Velaamoor S. Seshadri Iyengar,
Plot No.4, Sarasvathy Garden, 3rd Phase, Srirangam-620 006.
Phone :0431-2430740, 94866-25040

**Vikruti-Maargazhi
16th Dec 2010 – 14th Jan 2010**

Guru is in Meena Rasi between 6th of December 2010 till 8th of May 2011. Generally all planets are in indifferent stands, though Guru will offer good times. After May 2011, Guru moves on to Mesha Rasi, yet He will offer good times as in Meena Rasi. The good palans for the next 11 months are offered below.

First the remedies for people who have less favourable palans.

1. Daily Sankalpa Bhagavatha Parayanam
2. Parayanam of Peria Andavan Asktothra Satha Namavali
3. According to Dasa bhukthi Srimath Ramayana Parayanam

Good palans (percentage)

Mesham	60
Rishabham	65
Mithunam	40
Katakam	90
Simham	40
Kanni	60
Thulam	40
Vrichigam	80
Dhanusu	50
Makaram	50
Kumbam	60
Meenam	40

1. **Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).** Expenses due to good causes will increase. Travel to holy places and foreign travel may occur. Expenses will balance income. Mother's health will be satisfying. Permanent assets will accrue. Relatives will bring profit. Job and business will prosper. Opponents will yield and vanish. Loans will diminish. Judgements in legal matters will likely be favourable. Diseases will get cured. Good returns can be expected from maternal uncles. Children may cause concern. Though Guru is Viraya Kshethram (expense position) it is harmless because it is in its home.

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

2. **Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Revenue from many sources and sudden lucky opportunities will present. Vehicular facilities will arrive. Economic conditions will improve. Leadership positions will be bestowed. Devotional involvement will increase. Properties will accrue. Family will be united. Elder brother will cause expenditure. Children will cause difficulties. Incidents giving happiness will happen. Marriages, birth of Children will happen. Welfare of brother will improve. Position of teacher will be bestowed. Strength of mind, body and shoulder will increase. Knowledge of Music will increase. Dignity of family will raise. Those who have Raahu Kethu dasa will receive good benefits by reciting Garuda Bhagavaan stothram.
3. **Mithunam (Mrigaseersham 3,4, Tiruvadira, Punarvasu 1,2,3)** Guru in 10th position could cause trials in office. Teachers, Scientists, Doctors, Prohits must serve responsibly. Family will do well. Untimely premature death will be avoided. Clothing and Jewelry will accumulate. Ability to study and speak convincingly will enhance. Faith in God will improve. Vehicular facilities will increase. Friends and parents will bring good. Good time for pilgrimage. Worries will vanish. Trouble from enemies will decrease. Rahu, Ketu and Sani Bhagavan are in unfavourable positions; reciting Garuda Bhagavaan stothram and Sudarshana stothram will yield good results.
4. **Katakam (Punarvasu 4, Poosam, Ayilyam)** Guru is in 9th position; will bring abundant good. Spritual involvement and association with just deeds increase. Blessings from men of honor will be received. Will obtain peace of mind. Increase in flow of funds and sudden stroke of luck is likely. Government and elders will bring good. Vehicular facilities will arrive. Influence and strength will enhance. Kids will bring happiness. Sani is in favourable position. Rahu in 6th position is also good. It is a good time in all respects.
5. **Simham: (Magham, Pooram, Uttiram 1).** Guru in 8th position is not favourable. Revenue will decrease; expenses will increase. Property loss will occur. Health of people at home may suffer. Forgetfulness may cause trouble. Use discretion with respect to properties. May feel depressed. Don't rush into anything; exercise care. Expenses due to good causes will increase. Guru is onlooking 2nd position resulting in doubts. Income will not decrease. Guru is onlooking 4th position resulting in comfort. Education will improve. Knowledge of shasthras will increase. Sani, Rahu not favourable. Lending, Borrowing, signing as a guarantor etc. should be avoided.
6. **Kanni: (Uttiram 2,3,4 Hastam and Chitra 1,2)** Guru in 7th place. You will come out of difficulties. Health will be good. Finances will improve. Connections with abroad

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

and other places will be beneficial. Family will face both joy and sorrow. Auspicious occasions such as marriages will happen. Travel will occur. There will be more expenditure. Be careful. As guru is facing the janma raasi health will be good. There will be peace of mind. As guru faces laabha sthaanam income and job will be good. The health of the younger brother will improve. It is good to have guru paarvai in the sani janma raasi. Raahu in 4th is not helpful. Recitation of Sri Hayagriva stotram and Dasavatara stotram will be beneficial.

7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Guru in 6th. Nothing special. Change of place may occur. May be accused erroneously. Opposition will increase. Health needs care. Income will not be smooth. Do not co-sign for anyone. Trust hard work and not luck. Will be expected to take up some difficulties for the sake of family. As guru faces the work position, job will be steady. No big loss. Do not interfere in anyone else's business. Due to 12th place being seen the family will get together again. Hope will be rekindled. As the family sthaanam is being seen, elders' support will be available. It will good for those working in the field of finance and interactions with others. Raaghu in 3rd will be beneficial. Recite Acharya thaniyan for pleasing the guru.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Guru in 5th, wishes will be satisfied. There will be good occurrences. Good intentions will be fulfilled. Children will be benefited. There will be happiness in the family. Good occasions in the family will happen, Job will improve. Share market will be advantageous. Philanthropy and devotion will improve. Sani in 11th place will be beneficial. Will become the leader. Happiness and enthusiasm will occur. Raaghu in 2nd, expenditure will become more. Ketu in 8th efforts will be more. Caution is required. Reciting Sri Garuda stotram will be beneficial.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Guru in 4th. Matters concerning land will be completed. Education will be good. No profit in share market. Health will improve. Loans will go away. Job will improve due to 7th place. Promotion is possible. More expenditure due to auspicious occasions. Travel abroad may occur. Sani in 10th is medium. Raaghu, ketu in 7th is not good. Avoid bad company. Recite Sri Maangalya sthavam and Sri Stuti.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Guru in 3rd. Caution required in financial matters. Postpone new efforts. Exercise care in jobs. Health will be medium. Guru paarvai in 7th paarvai is beneficial. Devotion and interest in Vaideekam will increase. Grace of mahaan and Acharya will occur. Mental clarity and peace will occur. Family life will be good. Benefits from associates. As guru

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Sri Ranganatha Paadukaa (English)**

sees the laabha sthaanam income will increase. Profit from land transactions will occur. Brothers will be beneficial. Sani is not helpful. Raaghu in 12th is also in the same way. Recitation of Sri Venkatesa Sthotra will be beneficial.

11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Guru in 2nd beneficial. Peaceful family life. Stalled family auspicious occasions will occur. This is a good time for job opportunities, mental happiness, visitors and good education. Governmental help will be possible. Loans will decrease. Wealth will accumulate. Difficulties due to ashtama sani and kethu in 5th. God's help is available. Special benefit due to Raaghu in 11th. Oversees connections will be beneficial. No problem due to enemies. Mind will be steady. Life will be good. There will be reprieve from diseases. Promotions due to guru seeing 10th place. Good earnings honor and other benefits will occur. Recitation of Sri Nrisimhan and Sri Sudarsana sthotras will bring good.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Janma Guru is not good. Strength of sani is also less. More work. Less income. Do not over stretch in anything. Care in speech is essential. More fatigue. May be separated. Even though more difficulties guru seeing 5,7 and 9th places will be beneficial. Family, children and parents will be good. Benefit will occur through mother's brother. Acharya anugraham and mantra siddhi will happen. Unexpected luck will occur. May go on pilgrimage. Ketu in 4th place is not beneficial. Raaghu in 10th is beneficial to a small extent. Recitation of Sri Mahalakshmi sthotra will be beneficial.

Translation primary contributor: Shri. Raman Aravamudhan, Smt. Geetha Anand, Shri. Venkatesh Srinivasan

Matrimonial

Kindly forward your replies to
BOX NUMBERS to the following address

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।
क्रीडन्तौ पुत्रैर्नसृभिः 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)*

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra mahadesikaya nama:
Yamuna

By K. Sadagopan Iyengar, Coimbatore

Holy rivers (the principal ones) are said to be seven in number—Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri. Of these, the ones most talked about, written about and raved about, at least in our Sri Vaishnava Sampradayam, are the Ganga and the Kaveri—the Ganga due to its exalted origins from the Lord's feet during the Trivikrama avataaram and the Kaveri due to its inalienable association with Sri Ranganatha, flowing garland-like around Him at Srirangam. Though they are cited along with the Ganga in the list of holy waters, the Yamuna, Narmada, Godavari, Sarasvati and the Sindhu get a rather step-motherly treatment from spiritual writers. Though mentioned next to the Ganga in the order of sanctifying streams, the Yamuna is no less holy and no less dear to devotees than the Ganga, thus meriting numerous mentions in the scriptures and in the works of our Acharyas. We shall have a symbolic dip in this great river by reading about its glories in this article.

What does the name Yamuna mean, etymologically? The Grand River Yamuna is most generous too and confers on its votaries all that they wish for, be it riches, good health or an ascent to the higher worlds above, say Puranas. Since She bestows (*Yacchati*) whatever the devotee seeks, She is known as Yamuna—*Yacchati iti Yamuna*. *Yamayati iti Yamuna* says another interpretation. Not only does She keep herself away from sin and all that is unholy, but does the same to all those who have a holy dip in her. Since, after charting a long and fertile course from the Himalayas to the plains of Uttar Pradesh, She merges with the Ganga at Prayag (Allahabad), She is known as Yamuna (*Yacchati-viramati Gangaayaam iti Yamuna*). And also, being the beloved sister of Yama, She is Yamuna.

Other names of Yamuna: Just as during Naamakaramam many of us are given multiple names (enthusiastic relatives came up with no less than seven names when my son was born), Yamuna too is known by several aliases, all, of course, with a wealth of meaning. She is known as **Kaalindee**, as her waters are black. Since she is the daughter of the Sun God, she goes by the name **Suryaputri**. Yama being the son of Soorya and thus the brother of Yamuna, she is also known as **Yamasvasa**. The Amara Kosam lists her names thus—*Yamunaayaa: chatvaari naamaani—Kaalindee, Suryatanaya, Yamuna, Samanasvasa*. Conversely, Yamadharamaraja is known as Yamuna Bhraataa (brother of Yamuna)—*Kritaanta:; Yamuna Bhraataa, Samana: Yamaraat, Yama:*

The waters of the Yamuna are bluish black, just like her beloved Sri Krishna. She is hence also known as the **Kaalindee**. The reason for her blackness is described in the Vamana Puranam. Originally, Yamuna is reported to have been as fair as the Ganga. Once, after destroying Daksha Prajapati's yagyam, to which he was not invited, Siva, having lost Parvati too (who separated from him in anger over the treatment meted out to her father Daksha) wandered all over the globe in disconsolation and distress. At this time, Manmatha shot an Unmaadaastra (an arrow causing mental instability and excitement) at him, making the distressed Siva also restless. Not finding peace and serenity anywhere during his

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global travels, Siva plunged into the Yamuna. All the blackness of mood and disposition haunting Siva got transferred to the Yamuna and her waters turned black, says the Vamana Puranam. She is known as **Kaalindee** because she falls on the peak of the Kalinda Mountain, on her way down from the Himalayan glaciers.

It appears that Yamuna was also known as **Amsumati**. This we come to know from Srimad Ramayanam, with Bharadvaja Maharshi instructing Rama to cross the Yamuna, which was characterized by rapids and was flowing west—

*Atha aasaadya Kaalindeem sheeghra srota samaapagaam
Tatra yooyam plavam kritvaa tarata Amsumateem nadeem.*

That the waters of the Yamuna are fast and free-flowing is attested to by the Mahabharata too—*Samudragaa maha vegaa Yamuna yatra Pandava!*. The Epic also tells us that the Yamuna is a Jeeva nadi, with her waters an eternal flow, never drying up—*Yamuna cha akshaya srota:*

Greater than the Ganga: The Ganga might have been born from the Lord's feet and been the scene of many a happening in Srimad Ramayanam. It is however a serious river, a river people go to for holy dips, for performing their ablutions and so on. There is no fun associated with the river, if you know what I mean. It doesn't conjure up a picture of merriment or of gaiety and glee.

The very mention of Yamuna, on the other hand, does bring before us an image of enjoyment and of delightful adventure. It is the Yamuna which was the site of Sri Krishna's enchanting escapades with the Gopis and Gopas of Nandagokulam. It was among the sand dunes of the Yamuna on nights bright with full moon that Sri Krishna enacted the Raasakreeda with the Gopis, taking them to hitherto unknown heights of devotional delight. It was indeed the Yamuna which witnessed the glorious dance performances of the Lord on several occasions, be they the safe ones on its shores that He performed with numerous pots balanced delicately on His head (*Kuda Kootthu*) or the dangerous jig that He staged on the heads of Kaaliya, the poisonous fumes from the snake's fuming nostrils forming a delightful *dhoopam* for the dancing Lord. It was in the Yamuna that the Lord made poor Gopis stand neck-deep for hours together, having playfully stolen their clothes left on the banks when they entered the river.

And for all the fun and frolic it has witnessed, the Yamuna is no less holy a river, as attested by the Mahabharata and a host of other scriptural texts. It is second only to the Ganga in the order of mention in the Aghamarshana Suktam, chanted for purification and relief from sin and on a daily basis as part of the bathing process—*imam me Gange Yamune Sarasvati Sutudri stomam sa cha taa Parushniya*—so runs the Suktam. The Veda Purusha pays rich tribute to the sages living between the Yamuna and Ganga—*namo Ganga Yamunayo: madhye ye vasanti*. The glorious daughter of the Sun God, whose fame has spread all over the three worlds, purifies everything she encounters, says the Mahabharata-

Tapanasya sutaa tatra trishu lokeshu visrutaa

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Yamuna Gangayaa saardham sangataa loka paavanee

The banks of Yamuna are filled with emperors-turned-sages, performing all sorts of sacrifices, recognizing the river as the holiest of holies and capable of ridding her devotees of all sin and fear-

Eshaa saa Yamuna Rajan! Raajarshi gana sevita

Naanaa yagya chitaa Rajan! Punyaa paapa bhayaapahaa

The banks of the Yamuna are dotted with innumerable hermitages of various sages, we are told by Srimad Ramayanam-

Sa gatvaa Yamuna teeram sapta raatroshita: pathi

Risheenaam punya keertinaam aashrame vaasam abhyayaat.

Bharata Maharaja performed no less than 300 Asvamedha Yagas on the banks of the Yamuna, and Saantanu seven Maha Yagyas.

It was the shores of the great Yamuna that the emperors of the famed Ikshvaaku dynasty chose for the performance of yagyas, though the Ganga would have been much nearer geographically-

Ambareeshascha Naabhaaga: ishtavaan Yamunaam anu

Yagyaischa tapasaa chaiva paraam siddhim avaapa sa:

It was due to such penances and austerities performed in the Yamuna and its banks that Ambareesha Chakravarti attained emancipation, says the Mahabharata. The Yamuna is indeed the entrance point to the glorious worlds above—*etat vai naaka prishtasya dvaaram aahu: maneeshina:* it was the waters of the Yamuna and its tributaries that provided Useenara with the appropriate background for penance, through which he attained a status higher than that of Indra—

Jalaam upajalaam chaiva Yamunaam abhimato nadeem

Useenaro vai yatra ishtvaa Vaasavaat atyarichyata

The blessings of the Yamuna are invoked for providing all that is auspicious-

Svasti te Varuno Raja Yamascha samitinjaya:

Ganga cha Yamuna chaiva parvatascha dadhaatu te

It was the Yamuna that Sage Agastya chose after careful scrutiny, for performing severe penance. Again, when the eldest daughter of Kasi Raja practiced austerities and penance in a bid to wreak revenge on Bhishma, who had spurned marriage with her, it was the Yamuna shores that she sought for meditation. The Yamuna Teeram or the banks of the Yamuna was home to innumerable sages and saints, immersed in a life of devotion and penance. A group of such maharshis, identified solely as residents of Yamuna banks, is mentioned specifically as having met Sri Rama—

Darsanam te Maharaja! chodayanti krita tvaraa:

Preeyamaana Naravyaaghra! Yamuna teera vaasina:

Tasya tat vachanam shrutvaa saadhu vaado mahaan abhoot

Risheenaam ugra tapasaam Yamuna teera vaasinaam

Andal's Accolades: Leaving aside scriptures in Sanskrit, our own Kodai Naachiar glorifies Yamuna as **Tooya peru neer Yamunai** (Yamuna of the great and holy waters) in Tiruppavai. Incidentally (I am subject to correction here) Yamuna appears to have been the only river which has merited mention in the outpourings of Andal. Why should She single out Yamuna for such generous praise, when there are no less than seven rivers deemed holy? Acharyas wax eloquent, while commenting on this beautiful phrase, which places the Yamuna on a unique pedestal, vis-à-vis other rivers, even the Ganga.

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Yamuna is no less than the Viraja Nadi at Sri Vaikunttam. Just as Vedas were born as Srimad Ramayanam when the Paramapurusha descended to earth as Sri Rama, the Viraja too would appear to have taken the form of Yamuna, to continue its kainkaryam in the Krishnavataram, says Sri Periyavaacchaan Pillai—*Virajai pole ponda idattukku oru aaru undaanapadi.*

1. On that stormy night, when the skies opened up with a torrent and the river was in spate, when Vasudeva entered the Yamuna for crossing over to Nandagokulam, Yamuna reduced herself to his knee-level, to facilitate the progress of the Paramapurusha, says Srimad Bhagavatam—*Vasudeva: vahan Krishnam jaanu maatra udako yayou.* Normally of unfathomable depths and filled with crocodiles and other big fish, She contained herself so as to be of assistance to Vasudeva. This indeed required a lot of courage, since Yamuna ran right behind the palace of the cruel Kamsa and had he come to know of it, he would have definitely drained Yamuna of all its waters. This act of selfless service entitles Yamuna to the accolade *Tooya peru neer Yamunai.* Contrast this with the conduct of Godavari, (which, though beseeched by Mythily to inform Sri Rama of Her abduction by Ravana, just kept quiet out of fear of Ravana) and you would agree that Yamuna shines by comparison.

We have to savour the delightful fare in Yaadavaabhyudayam that Swami Desikan offers us in this context.

When Vasudeva stepped into the Yamuna with his delightful burden of Sri Krishna in a basket on his head, Yamuna did not go down immediately, but started rising instead, till she almost came up to Vasudeva's nostrils. When he started suspecting her intentions, the waters touched the feet of Krishna jutting out of the basket and immediately, having achieved her purpose, (that of paying obeisance to the Krishna sisu) Yamuna gradually receded and fell to the level of Vasudeva's knees, enabling his progress away from the prison, says Swami Desikan.

2. Another reason for the holiness of Yamuna is its extremely close association with Sri Krishna, as Swami Desikan puts it succinctly—*Krishnaanvayena dadhateem Yamunaanubhaavam.* It was the Yamuna in which Krishna bathed daily, performed His ablutions, indulged in horseplay with brats of His own age, etc. Whenever it was hot in Gokulam, it was to the Yamuna that Krishna and His friends repaired, for cooling down, says Mahabharatam—*ushnaani Krishna! vartante gacchaamo Yamunaam prati.*

It was the waters of the Yamuna that played host to the Lord's aquatic play (*Jala Kreedaa*) with Gopis. Through such close physical association with Sri Krishna,

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Yamuna inherited His aroma of dairy products, smelling in turn like a river of milk and curds. It was the waters of the Yamuna which Krishna and His cohorts imbibed and spat while at play, filling it with the fragrance of His mouth, hitherto known only to Paanchajanyam the Conch-- *Krishnanum pengalum maari maari koppalikkayaale vanda toymai aagavumaam*, says Sri Periyavaacchan Pillai. And all the glorious leelas of Sri Krishna were enacted on the shores and environs of the Yamuna, we learn from the Gopala Taapini Upanishad-
*Venu nadda vinodaaya Gopalaaya ahi mardane
Kaalindee koola lolaaya lola kundala dhaarine*

While the Ganga can at best boast of having originated from His feet, she can hardly attain the status of Yamuna, in which the Lord not only stepped, dived, swam and spat but performed all sorts of boisterous acts, making for an inimitable, divine and delightful physical association. Each pebble on the bed of the Yamuna, each tree and bush on her banks and each grain of sand on her shores, is capable of authoring epics on its association with the Almighty—such was the intimacy Sri Krishna had with the Yamuna and her environs. Weren't all His glorious years of youth spent in and around the Yamuna—*Yamuna saakshika youvanam yuvaanam--* and wasn't she a joyous witness to all His play and pastimes?

3. Unlike the muddy waters of other rivers swollen with floods, Yamuna's freshes are clear and transparent. This we can see even today, though Srimad Bhagavatam has certified this thousands of years ago. To Krishna and Balarama, the mere sight of Yamuna and its groves generated delight, when they returned after a long separation-

*Vrindavanam Govardhanam cha Yamuna pulinaani cha
Veekshya aaseet uttamaa preeti: Rama Madhavayo: Nripa!*

The glories of Yamuna and her association with Sri Krishna move not only our Acharyas who delight in the auspicious attributes of the Lord, but also advaitis like Sri Sankaracharya, who deny any characteristic to the Parabrahmam. In his *Prabodha Sudhaakaram*, Sankara waxes poetic, conjuring up the enthralling image of the enchanting Yadava, with one beautiful foot placed on the other, standing under a towering tree situated in the groves of the Yamuna forming part of Vrindaavanam—

*Yamuna tata nikata stittha Vrindaavana kaanane maharamye
Kalpadrumatala bhoomou charanam charanopari stthaapya.*

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When the Acharya thinks of Krishna, the Yamuna too arrives unbidden to his thoughts, being inseparable from the boisterous Lord.

Apart from her association with Emperuman, another reason for the popular belief of Yamuna's powers of emancipation is her close relationship with the Lord of Death and Justice, Yamadharmaraja. Those who have a holy dip in the Yamuna may well be sure of her recommendation to her brother for a favourable treatment on judgement day—so runs the logic.

Swami Desikan's Tribute: Paying a tribute to Sri Alavandar in Sri Yatiraja Saptati, Swami Desikan recounts the close association of Yamuna with Sri Krishna and her powers of ridding us of the heat of samsaaram (there is a pun here which we shall look into later)—

*Vigaaha Yaamunam teerttham saadhu Brindaavane stitham
Nirasta jihmaga sparse yatra Krishna: kritaadara:*

The clear and pure waters of the Yamuna were spoiled by the venomous serpent Kaliya, who made it impossible for other marine life forms to survive in the poisoned waters and made life miserable for sages who depended on the Yamuna for their daily activities. Sri Krishna, by dancing on his five heads, subjugated him and made the waters of the Yamuna potable and inhabitable again, restoring to the river her reputation as *Tooya peru neer Yamunai*. This episode of Kaaliya Mardanam is sung by Swami Desikan in Yadavabhyudayam thus—

*Vividha muni jana upajeevya teerttha vikamita sarpa gana parena pumsa apajata
Yamuna visuddhim akryam*

The act of Krishna having cleaned up the Yamuna is likened by Swami Desikan to Sri Ramanuja having restored clarity to the Vedic waters, muddied by the confusing and erroneous arguments of advaitis and others.

When Sri Krishna played with Gopis in and around the Yamuna, He used to hide Himself occasionally to bemuse them. Disconsolate at His disappearance, when the Gopis searched for Him along the banks of the Yamuna, His inimitable footprints on the wet sands, bearing the impress of the discus and conch, used to give away Sri Krishna's hideout, enabling Gopis to find and reunite with Him, says Swami Desikan in Paduka Sahasram-

*Tathaa bhuvu Yamunaayaa: cchanna vrittou Mukunde
Muhu: adhigama heto: muhyataam youvataanaam
Samayitum alam aaseet shankha chakraadi chinhaa:
Prati padavi chikitsaam Paduke! paada tishtte*

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Sweet All Over! Due to all this, everything about the Yamuna is sweet, says the Madhurashtakam—She is sweet because of her close association with Sri Krishna, her waters are sweet (having been imbibed and spat out by Krishna), the ripples and waves on her are beautiful, the blooming lotuses dotting her waters are indeed sweet-looking and so on—*Yamuna madhuraa, veechee madhuraa, salilam madhuram kamalam madhuram.*

Though Yamuna seems to have had an excellent relationship with Sri Krishna, her association with Balarama does not appear to have been as pleasant. Balarama, in a fit of rage over a minor issue, is reputed to have dragged the entire Yamuna with His plough and tried to dump it elsewhere. Terrified at this, Yamuna sought His pardon and was restored to her original place and course, recounts the Bhagavatam. From this, Balarama came to be known also as Yamuna Bhedana, we learn from the Amara Kosam, which lists His various aliases—
*Neelambara: Rouhineya: Taalanka: Musalee Halee
Sankarshana: Seerapaani: Kaalindee bhedana: Bala:*

Yamuna Maharani! The Pushti Maargam, a north Indian Vaishnavite cult founded by Sri Vallabhaacharya, elevates Yamuna to the level of Sri Krishna's beloved, treating her as the personification of Krishna Bhakti flowing in the form of a river. She is the Ishta Devata of the Pushti Marg. Here is a beautiful slokam from the Yamunaashtakam of Sri Vallabhacharya, which forms daily recitation for the Pushti Margis-

*Madhu vana chaarini, Bhaaskara vaahini, Jaahnavi sangini, Sindhu sute,
Madhu ripu bhooshani, Madhava toshini, Gokula bheethi vinaasa kruthe,
Jagat agha mochini, maanasa daayini Kesava kelini daana gate,
Jaya Yamune! bhaya bheeti nivaarini sankata naasini paavaya maam*

Oh Holy Yamuna! You flow through the Madhu vanam, You are the daughter of the glorious Sun God, You merge with the Ganga, are her cohort and ultimately reach the Ocean. You adorn yourself with Sri Krishna, who is your best ornament, and make Him extremely happy. You rid the residents of Gokulam of their fear and the entire world of its sins through a sanctifying and holy dip and you adopt a pattern of flow appropriate to the plays of Sri Krishna. Hail thee Yamuna! And victory unto You!

Other eulogies addressed to the Yamuna include the *Yamuna Vigyapti* and the *Yamuna Ashtapadi*. The great Yamuna Maharani, as the Pushti Margis call her, is

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worshipped as a goddess and meditated upon as an extremely beautiful young lady of dark complexion, riding on a tortoise and carrying a pot of water in her hand. Such an exalted place is accorded to her in their tradition that the single red vertical line worn by them on their foreheads is supposed to symbolize Yamuna Devi.

Now for some Geography!: If you are curious to know where this glorious river originates, most would say from Yamunotri glacier, around 240 km north of Haridwar, at a height of 6387 metres, on the southwestern slopes of Bandarpooh peaks of the lower Himalayas. Others say that the point of origin is still higher, up 12 more kilometers of steep mountain path, at a glacial lake known as Sapta Rishi Kundam. From here she flows southwards, for about 200 km through the Lower Himalayas and the Shivalik Hills range. An important tributary of the Yamuna, the largest and the longest, is the Tons (Tamasa). The Yamuna flows down to Delhi (originally known as the Kaandava Vanam), therefrom to Mathura and Vrindavanam, meandering her way, roaring at times and flowing serenely at others, till she meets the Ganga at Prayag (Allahabad). Thereafter, as part of the Ganga, she flows down to the Ganga Saagaram to meet Samudra Raja.

This, then, is the story of the most beautiful, holy and enchanting river of the Bharata Varsham, which has played host to Sri Rama and Sita Piraatti, to Sri Krishna and His horde of Gopis and Gopas, to innumerable saints, sages and sovereigns and continues till day to sanctify sinners. And even today, when we enter her clear waters at Kesi Ghat (Vrindavanam), we sense the presence of Sri Krishna around us and smell the ubiquitous aroma of milk and curds, all making for an extremely heady elixir of Krishnaanubhavam.

Srimate Sri LakshmiNrisimha divya paduka sevaka SrivanSatakopa Sri Narayana Yatindra Mahadesikaya nama:

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Questions and Answers

1. In the Divya Prabandas, which constitutes the last thousand—Tiruvaizmozhi or Iyarpa?

Answer: The first three thousand verses are musical and can be called Isai Pa while the fourth thousand is not so and is known as Iyar pa. In temples, Iyar Pa is recited only after the conclusion of Pagal Patthu and Raa Patthu utsavams, as the final item. Our Poorvacharyas too considered Iyar Pa as the fourth thousand. This is clear from *Prabanda Nirvaaham* (forming a supplement to the *Guruparampara Prabhavam* of the second Brahma Tantra Parakala Swami and quoted by Sri Vaatsya Ahobilacharya in his commentary on the evocatory verses to Tiruvaimozhi) where the author has pointed out the scheme of recitation of the four thousand verses, indicating the order as the Mudalaayiram first, Peria Tirumozhi next, Tiruvaimozhi third and Iyar Pa at the end.

This has been brought out in the commentary on Tiruvaimozhi (irupattunaalaayirappadi) in the 6th line of the 10th page of the first volume, published by the Ashramam.

2. Can scriptures like Vedas and Divya Prabandas be recited at temples with the aid of the respective books?

Answer: Since Vedas are known as the Unwritten Law, there is no authority for reducing them to print. Swami Desikan also confirms that the Shruti is not to be written down—*Ezhudaa Maraigalil eritttu kidakkira* says he in *Srimad Rahasyatrayasaaram*. While Dharma Shastras permit the writing down of Itihaasas and Puranas and even consider the exercise to be meritorious, there is no scriptural authority for putting the Vedas down on paper and reducing it to writing. Hence we are unable to agree that reciting Vedas with the aid of books is ideal either during the performance of rituals or for pleasing the Lord at temples.

Shastras tell us that it is sinful for a Brahmin not to learn and recite Vedas and more sinful for him to forget the portions so learnt. So if it is absolutely necessary to recall the vedic mantras learnt, perhaps one may resort to recitation with the aid of a book. Such a reply may not be in tune with the times and we should perhaps be satisfied these days that recitation is carried on at least with the book.

As far as Divya Prabandas are concerned, their equality with the Sanskrit Vedas has been indicated by none less than Sri Ranganatha to Sri Tirumangai Azhwar. This, however, refers to the equality as regards greatness. Otherwise, since Divya Prabandas can be recited by those belonging to all castes, their being written down

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is meritorious, as in the case of Itihasas and Puranas, as indicated above. Hence their recitation from a book cannot be termed wrong. However, in order to preserve the purity of the ghoshti engaged in recitation and protect its traditional composition from being diluted, it would be ideal to recite Prabandas from memory at the time of kainkaryam to the Lord and would be befitting the greatness of the sacred scripture. Above all, when we consider images being consecrated with the recitation of Veda Mantras as being the Lord Himself and pay obeisance accordingly, the recitation by those who have made their minds a holy home for these sacred mantras and Paasurams, should be considered totally in accordance with Shastras. Paarayanam by others in other ways can at best be secondary.

Transliteration & Translation primary contributor: Shri. Sadagopan, Iyyengar

ParamaikAnthi's svastivAcanam

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

The fourth *mantrā* of *mṛgārā* is:

यस्सङ्ग्रामन्नयति सं वशी युधे यः पुष्टानि संसृजति त्रयाणि।

स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वश्रहसः ॥

yassaṅgrāmannayati saṁ vaśī yudhe yaḥ puṣṭāni saṁsṛjati trayāṇi |
staumīन्द्रam nāthito johavīmi sa no muñcatvaśhraṣaḥ | |

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 18 words (*padās*) as per the pada *pātā*.

(1) यः, (2) सङ्ग्रामम्, (3) नयति, (4) सम्, (5) वशी, (6) युधे, (7) यः, (8) पुष्टानि, (9)
संसृजति, (10) त्रयाणि, (11) स्तौमि, (12) इन्द्रम्, (13) नाथितः, (14) जोहवीमि, (15) सः,
(16) नः, (17) मुञ्चतु, (18) अश्रहसः

(1) yaḥ, (2) saṅgrāmam, (3) nayati, (4) sam, (5) vaśī, (6) yudhe, (7) yaḥ, (8)
puṣṭāni, (9) saṁsṛjati, (10) trayāṇi, (11) staumi, (12) indram, (13) nāthitaḥ, (14)
johavīmi, (15) saḥ, (16) naḥ, (17) muñcatu, (18) aśhraṣaḥ

For this Sri. *Sāyaṇācāryar* has given the following commentary:

yaḥ - which one, yudhe - for waging war, vaśī - having an army that is under his control, saṅgrāmam - to the battlefield, sam nayati - takes them in a well formed march, yaḥ - which one, puṣṭāni - complete or fulfilled, trayāṇi - three types of wealth namely bull, horse and servants (or infantry) (to the person who performs this yagna), saṁsṛjati - attaches, (tam - that), indram - to that Indra, staumi - I offer my praises, nāthitaḥ - I solicit his grace, johavīmi - I call upon him again and again, saḥ - He (that Indra), naḥ - us, aśhraṣaḥ - from the sins, muñcatu - relieve.

It is clear to the readers that when this mantra is chanted by *paramaikāntis* the word Indra here will mean *Raṅgendrā* or *Araṅgattammān*.

However, as far as the *paramaikantis* are concerned, the terms 'enemies' and 'marching the army towards the battlefield' can be understood in two ways. First one - the sins which hinder the experience of the Lord are the enemies for the *paramaikantis*. 'Marching towards battlefield' is His act of taking a vow to eliminate that enemies by wearing the shield of mercy and making his presence with his army in all the *divyadesams* like *Tiruveṅkatam* so that even we can see even with our external eyes. This can be seen in the divine verses (*divyasūktis*) of *Svāmi Deśikā* such as:

करुणे दुरितेषु मामकेषु प्रतिकारान्तरदुर्जयेषु खिन्नः ।

कवचायितया त्वयैव शार्ङ्गी विजयस्थानमुपाश्रितो वृषाद्रिम ॥

karuṇe duriteṣu māmakeṣu pratikārāntaradurjayeṣu khinnaḥ ।
kavacāyitayā tvayaiva śārṅgī vijayasthānamupāśrito vṛṣādrim । ।

(Dayaśatakam)

निर्यन्त्रणं परिणमन्ति न यावदेते नीरन्ध्र दुष्कृतभवा दुरितप्ररोहाः ।

तावन्न चेत् त्वमुपगच्छसि शान्धन्वा शक्यं त्वयाऽपि न हि वारयितुं करीश! ॥

nīryantraṇaṁ pariṇamanti na yāvadete nīrandhra duṣkṛtabhavā
duritapraroḥāḥ ।

tāvanna cet tvamupagacchasi śārṅghadhanvā śakyaṁ tvayā'pi na hi
vārayitum karīśa! । ।

(Varadarāja pancāśat)

Second one – After experiencing Him, when one is proud and happy about the same, if there is a hindrance to the experience resulting in suffering of separation then His holy traits themselves become enemies. War is the pain inflicted by Him with them. The higher experience is the consideration of His beautiful body, His nature or traits etc... as His army. This is indicated in the 53rd verse (*cūrṅikai*) of *śrivacana bhūṣaṇam* of *Pillai Lokācāryar* as “inda svabhava viśeṣaṅgaḷ kalyāṇa guṇaṅgaḷilum tiruccaraṅgaḷilum tirunāmaṅgaḷilum tirukkuzhalōsaiyilum kāṇalām”. This has been explained in detail in the commentary of śri Maṇavāḷa Māmuni.

We can see this clearly in the 81st verse of ‘*Periya Tiruvandādi*’ which is praised by *Svāmi Deśikā* as ‘manniya naṟporut periya tiruvandādi’:

pagal irā enbdum pāviyādu emmai igal seidu iru pozhudum āḷvar

I have given a detailed explanation of this in the commentary of 3rd mantra of ‘*apratīratham*’ which formed the first *anuvākā* in this series. The commentary of ‘*apratīratham*’ has been published as a book ‘*vēdam pōṟṟum divyadesaṅgaḷ*’ by Sri Nadātūr Ammāḷ trust (priced at Rs.300/-). Please refer to pages 51 and 52 in that book.

Moreover, Veda is referring Him as ‘*vaśī*’ here. This term means ‘One who is having everything under his control’. This highlights the glory of *Araṅgattammān*. Another meaning is that He is controlled by the words of His devotees. This highlights His simplicity. This second meaning is the one that is advocated with relish by our *Acāryās*. I have given a detailed explanation for this also, in the commentary of 3rd mantra of ‘*apratīratham*’. One can relish the explanation given in the pages 40 to 50. It can also be seen that great

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scholars such as *śrīmadhubhayave mahā vidvān Valayappōṭṭai Rāmānujācārya Svāmi* have displayed their happiness for these explanations in their Preface to the book.

While explaining the phrase *yaḥ trayāṇi puṣṭāni saṁsṛjati* Sri *Sāyaṇācāryar* listed three things in the meaning as follows: 'which Indra attaches the person who is performing *Yagnā* with Bull, horse and infantry'. These three things are essential for *paramaikāntis* also. But with respect to them the fulfillment means their deployment in the service of the Lord as per His wish, as given in the following verse:

मां मदीयं च निखिलं चेतनाचेतनात्मकम्।

स्वकैङ्कर्योपकरणं वरद स्वीकुरु स्वयम् ॥

mām madīyaṁ ca nikhilam cetanācetanātmakam |
svakainkaryopakaraṇam varada svīkuru svayam | |

(*Nyāsa daśakam*)

Here the *Veda Puruṣā* mentions the count three. But, he hasn't listed them. He has left that to our imagination. Sri *Sāyaṇācāryar* has given a list of three.

We, who are blessed to relish Veda as *Vedattāzhwān*, can enjoy by thinking again and again the various things that can be attached to us, i.e., various things blessed by *Raṅgendrā*. I will show some of them here:

- (1) There are three *rahasyās* viz. *mūla mantraṁ*, *dvayam* and *carmaślokaṁ*. We will be fulfilled by these when these are strengthened by the meaning shown by our *pūrvācāryās* like *Svāmi Deśikā* in books like '*Srimad Rahasyatraya Sāram*' and gets established in our mind.
- (2) The three namely *karmayogam*, *jñānayogam* and *bhaktiyogam*. After performing the 'act of surrender (*prapatti*)' with the grace of *Acāryā*, if the above are performed for the happiness of the divine couple rather than for attaining salvation, then these will be strengthened and complete as far as we are concerned.
- (3) There are three evidences viz. *pratyakṣam* (that which can be seen), *anumānam* (that which can be guessed) and *śabdām* (Sruti). These are strengthened when these make us understand the truth as it is within their limited scope.
- (4) There are three viz. *tatvam* (philosophy), *hitam* (that which aids us) and *puruṣārtham* (ultimate goal). These are strengthened when we understand as per the *pramāṇams* (evidences)

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- (5) There are three viz. *ananya śeṣatvam* (not serving anyone else except the supreme lord), *ananya bhogyatvam* (not enjoying anything else except Him) and *ananyopāyatvam* (not having anything else as the means except Him). These are strengthened when there is no doubt about these.
- (6) Wealth of Language which is the synthesis of *Tamizh* trinity *iyal* (poetry and prose), *isai* (music) and *nādagam* (drama). These are strengthened when these target the divine couple.
- (7) The three things viz. *samskrita vedam*, *tamizh vedam* and *pāñcarātra vaikhānasa āgamās*. Here the fulfillment comes when we recite them after understanding their meanings.
- (8) *Svāmi Deśikā's Samskrita Slokas*, *Tamizh verses* and *PrAkrita* verses. Here the fulfillment comes when we recite them after understanding their meanings.
- (9) Three natures of the *pirAttī* viz., *puruṣakāra* (recommendation), *upāyam* (means) and *upeyam* (object). Understanding these and attaining happiness thinking about *pirAttī's* mercy causes fulfillment here.
- (10) There are 3 vedas viz. Rig veda, Yajur Veda and Sāma Veda. Offering 'mantra pushpam' with these causes fulfillment here.
- (11) There are 3 commentaries blessed by *Emperumānār* for Brahma Sutrās viz. *śrī bhāṣyam*, *vedānta dīpikai* and *vedānta sāram*. Here the fulfillment comes by understanding *Vedāntā* with these three.
- (12) Three important Divya desams are *Koil* (Srirangam), *Tirumalai* and *PerumAL Koil* (Kanchi). Here the fulfillment is attained by devotees gathering at such Divya desams.
- (13) There are three things viz, thought, word and action. The strength for these will be when they are established on the feet of the Lord.
- (14) There is a trinity of three *pirAttīs*. Their strength is to amaze us at the feet of the Lord.

Thus Lord *Rarigendrā* graces us by attaching with lord of three's.
With the blessings of *Rarigendrā* we praise Him.
Again and again I call Him loudly.
Let Him relieve us (me and my people) from the sins.

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English translation for this verse as per the vedic commentary is:

**He, who, in might leads forth the host for battle
Who commingles the three possessions
Indra I praise, I invoke seeking aid
May He relieve us from tribulation.**

Translation in the perspective of Vedattazhwan is:

**He, who, in might arrays host of His virtues as if to conquer us by battle
Who mingles His devotees with healthy “threes”
Ranganatha I praise at His command and invoke
May He relieve us from tribulation.**

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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Sri Ranganatha Paduka

Date of publication 12th or 13th of every month

Registrar News paper for India: 11956/64

REGD. No.TN / CH [C] / 241 / 09 – 11

License to post WPP No. 254 / 09 – 11

Edited and published at 31, Desikachari Road, Mylapore, Chennai-4
Ph. 24993658

By Sri Natteri V Rajagopalan for SRIRANGAM SRIMATH ANDAVAN
ASHRAMAM

Printed at SRI PADUKA PRESS, 179, North Chitra Street, Srirangam,
Trichy – 620006

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								