

Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)

shrlmat ANDavan anugraham

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

shrutismRltihAsArthasampradAyapradarshini |
pAduka patrika seyaM ciraM vijayatAM bhuvi ||

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

shrlra'ngeshapriyA sarvacittAnandapradAyini |
shrlvaiSNavanivAseSu sarvadA viharatvasau ||

shrlnivAsayatIshAnadivyApA'ngavivardhitA |
vardhatAM vedavedAntarahasyArthapravarSiNI ||

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

**Srimathe Ranga Ramanuja Maha Desikaya 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 Padukabhyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவநீர்ப்பாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அகூர்ணம் காரணமாக
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுக
வெளிவருவது நன்வதே. அம்மொழியநீ
தீர்த்தம் பொருளநீடு கௌன்வதீடு
என்தாகவும் இன் தாகவும் இடுகீடு.
வாசகர்கள் தங்கள் நன்வாதவனைத்
தொடர்நீடு நன்கு உணர்வதென்கீடு
நாராயண ஸ்ரீ தேவ்யீடு.
நாராயண! நாராயண!! நாராயண!!!

சுருஷ்
சரிவாசீமஸுயயி:

**Srimathe Ranga Ramanuja Maha Desikaya 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

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Volume 47, Number 11
FEBRUARY 2010

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

**Panchaanga sangraham
(shrl u. vE. Veeravalli gaNapaadi desikAcAryar svAmi, Srikaaryam)
Virodhi Varusham Maasi Masam**

| Maasi | 2010 | Panchangam sangraham |
|--------------|-------------|--|
| 1 | 13 Feb | Saturday, chaturdasi 0.14, Shravanam 25.56, Vishnu pathi Kumbha Amavasai, Sarva Amavasai |
| 2 | 14 Feb | Sunday, Amavasai 5.37, avittam 32.16, Prathamai tithi |
| 3 | 15 Feb | Monday, Prathamai 10.29, Shatayam 38.14, Dwitiyai tithi, Chandra darshanam |
| 4 | 16 Feb | Tuesday, Dwitiyai 14.52, Poorattaadi 43.29, Tritiyai tithi |
| 5 | 17 Feb | Wednesday, Tritiyai 18.17, Uttharattaadhi 47.44, chaturthi tithi |
| 6 | 18 Feb | Thursday, chaturthi 20.31, Revati 50.46, atithi |
| 7 | 19 Feb | Friday, Panchami 21.27, Aswini 52.32, panchami tithi |
| 8 | 20 Feb | Saturday, Shashti 21.07, Bharani 53.07, Shashti-saptami tithi dwayam |
| 9 | 21 Feb | Sunday, Saptami 19.35, krittigai 52.33, Ashtami tithi |
| 10 | 22 Feb | Monday, Ashtami 16.55, RohiNi 50.50, Navami tithi |
| 11 | 23 Feb | Tuesday, Navami 13.14, Mrigaseersham, Dasami tithi |
| 12 | 24 Feb | Wednesday, Dasami 8.48, Thiruvaadhiraai 45.08 , Ekadhasi tithi |
| 13 | 25 Feb | Thursday, Ekaadasi 3.40, Punarvasu 41.29, Dwadasi tithi Sri Vaishnava Ekaadasi, Kulasekara Azhwaar Thirunakshatram |
| 14 | 26 Feb | Friday, Thrayodasi 52.21, Poosam, Maha Pradosham 37.30, Srimath PeriAndavan Thirunakshatram, Srimath Maasi Pushyam |
| 16 | 28 Feb | Sunday, Purnami 40.40, Magam 29.23, Maasi Magam |
| 21 | 5 Mar | Friday, Panchami 20.41, Swaati 17.31, Panchami-Shashti tithi dwayam |
| 17 | 6 Mar | Saturday, Shashti 19.38, Visaagam 18.00, Sapthami tithi |
| 18 | 7 Mar | Sunday, Sapthami 19.49, Anusham 19.41, Sapthami tithi |
| 19 | 8 Mar | Monday, Atithi |
| 20 | 9 Mar | Tuesday, Navami 24.00, Moolam 26.44, Navami tithi |
| 21 | 11 Mar | Thursday, Ekadasi 32.23, Sarva Ekadasi |
| 22 | 12 Mar | Friday, Dwadasi 32.27, ShravaNa Dwadasi, ShravaNam 44.09, ShravaNa Vratam, Srimath Kaadanthethi Andavan Srinivasa Maha Desikan Araadhanam |
| 23 | 13 Mar | Saturday, Thrayodhasi 52.21, Maha Pradosham |
| 24 | 14 Mar | Sunday, Chathurdasi, Meena Ravi 37.46, shadaseeti kumbha Krishna Chathurdasi, kaaradayaan nonbu night 8:15-9:15 PM |

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
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**Srimate Sri Rangaramanuja Mahadesikaya nama:
Srimate Srinivasa Ramanuja Mahadesikaya nama:
Srimate Vedanta Ramanuja Mahadesikaya nama:
Srimate Srinivasa Mahadesikaya nama:
Srimate Nigamaanta Mahadesikaya nama:
Srimate Bhagavate Bhashyakaraya nama:
Sri Ranganatha Parabrahmane nama:
Sri Ranganatha divya mani Padukabhyaam nama:**

Srimath Paramahamsetyaadi

**Sri Rangam Srimath Andavan Sri Vedanta Ramanuja Mahadesikan
(Srimath Thirukkudanthai Andavan)
104th Thirunakshatra Mahotsava Patrika**



On the 11th of the current Panguni month of Virodhi year, in the ascendancy of Pushya nakshatram, Invoking the blessings of Sri Peria Perumal, Periya Piraati and Poorvacharyas and as per the divine instructions of SriRangam Srimad Andavan Sri RangaRamanuja Mahadesikan (Sri Mushnam), the 104th tirunakshatram of Srirangam Srimad Andavan Sri Vedanta Ramanuja Mahadesikan (Thirukkudanthai) is to be celebrated at Srirangam Srimad Andavan Ashramam, 31, Desikachari Road, Mylapore, Chennai 4. In this connection, Veda (Rg, Yajus, Samam), Divya Prabanda, Srimad Ramayana, Sri Paduka Sahasra parayanam would be performed for 5 days, from 21st March, 2010 (Sunday) to 25th March 2010 (Thursday). Similar programmes would be there at our other Ashramas too. Disciples of the Ashramam, patrons and well-wishers are requested to participate in the programmes, receive teertham and prasadam as well as the bounteous blessings of Srimath Andavan.

**The 21st annual kankaryam of Srimad
Tirukkudandai Andavan would be performed at
the Chennai Ashramam on Panguni 6th (20th
March, 2010) Saturday. The 48th Paduka Vihara
Vidvat Sadas would be held between 21st
March, 2010 and 25th March 2010.**

**This is as per the divine
instructions of Srimad
Andavan.**

**Vaduvur Veeravalli
Srinivasa Desikachar,
Sri Karyam**

Note: 1. Cheques and drafts should be drawn in favour of "Srirangam Srimad Andavan Ashramam", crossed A/c payee and sent to Sri Karyam, Srimad Andavan Ashramam, 31, Desikachari Road, Chennai 600004. Phone: 24993658.

2. Money orders may also be sent to the aforesaid address. Please also intimate change of address, if any. Please indicate your name and address in the money order coupon without fail, including the pin code.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

**Sri:
Andavan Ashramam News**

Srimath veda maarga pradhistaabanaacharya paramahamsethiyaadhi Srirangam Srimath Andavan (Srimushnam) SriRanga Ramaanuja Maha Desikan is camping (Thirumeni Paangudan) in Secunderabad Kaapraa Ashramam (1st Feb 2010), performing Sri PerumaL & Poorvacharya's Paadukai aaraadhanam and is blessing the sishyas.

Large numbers of sishyas participate in the daily aaraadhanai (prayer), receive theertham, prasaadam and get blessed.

Large number of sishyas, abhimanis, officials and important dignitaries are continuously coming with bhakthi and shraddhai to seek HH SrimadhAndavan's blessings and receive mantraakshatai. With great compassion, Srimath Andavan (pronounced as aaNdavan) affectionately blesses them all and provides advice. As usual Srimath Andavan blesses sishyas with SamaaShrayaNam and Bharanyaasam.

The 1000th Thirunakshatram of Shri KoorattAzhwaan (Thai Hastham), who gave his Eyes to potect the Eyes of our Sampradaayam, is on 3rd February 2010. As a celebration of this grand event, His Holiness SrimadhAndavan is currently blessing sishyas with daily Kaalakshepam on Sri Sthavam, the first of Shri KoorattAzhwaan's Pancha Sthavam. Large numbers of sishyas participate daily to listen to our Acharya Saarvabhouman and become blessed.

This year, during March 21st (panguni 7th) and March 25th (panguni 11th), Srimath Thirukkudanthai Andavan's 104th Panguni Pushya ThiruNakshthra Mahothsavam is grandly celebrated in Chennai Azhwarpet Ashramam under prakrutham Srimath Srimushnam Andavan's aadhyakshayam with Shri Paadukaa vihaara vidwath sadhas, chathur veda, lthihasa and grantha paaraayaNam (recitation). His Holiness Srimath Andavan, in accordance with His divya desire (thirvuLLam pattri) to conduct these celebrations, is returning to Chennai Ashramam by the middle of maasi month itself.

Srimath Andavan anugraha yaathra news:

On January 8th, in the morning, HH Srimath Andavan was ready to commence His yaathraa from Chennai Ashramam to Secunderabad Ashramam. That afternoon Parakaala matam Jeer (36th Pattam) Srimath Abhinava Vaagheesha Brahma Thanthra Parakaala mata svAmi, visited our Chennai Ashramam. Accepting poorNa Kumbha maryaadai (welcome), the Jeer paid his respects to HH SrimadhAndavan and performed mangaLaasaasanam at Thiruvengadamudaiyan sannithi in our Chennai Andavan Ashramam. HH Srimath Andavan himself explained all the details of the sannithis to HH Parakala Mutt Jeeyar. That evening SrimadhAndavan blessed sishyas at chennai

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Ashramam and reached Thiruchanoor Ashramam by night. SrimadhAndavan accepted Sri Satari and Garland (temple maryadai or honor) and worshipped (mangaLaAsanam) at Thiruchanoor Sri Padmavathy Thaayaar sannithi.

On January 9th, Paadukaa Araadhanam was conducted at Thiruchanoor Ashramam. In the afternoon, HH commenced His yaathra to Ahobilam, the nava Narasimma sthalam (the place of nine Narasimman(s)). That evening HH Srimath Andavan was accorded a grand reception at Ahobilam. Archakas, Shri. Ramesh, kinkaryaparargaL, officials received HH Srimath Andavan with PoorNa khumba maryadai. All arrangements were comfortable and Paadukaa Araadhanam was conducted at Ahobilamatam on both January 10th and 11th.

On January 10th HH Srimath Andavan performed mangaLaasaasanam of Shri PrahAdha Varadan in keezh Ahobilam (lower Ahobilam), and His Divine Self was very satisfied (ThiruVuLLam ugandhayittru).

In the evening HH Srimath Andavan received parivattam (divine cloth tied around the head of mataadhipatis in the temple as a mark of honor), and Shri. saTari maryadai. Next day morning HH performed mangaLaasaasanam of Shri Azhagiya Singan at upper Ahobilam. Just as Thirumangai Azhwaar composed His paasurams adoring this perumaL as “engaLeesan emperumaan”, HH Srimath Andavan also adored this perumaL as “Nammudaya Nam perumaan” (our own namperumAn) and performed mangaLaasaasanam with misty eyes.

HH submitted Sri Choodi koduttha Naachiyaar’s (AndaaL’s) SriSookthi (pronounced as *shrlsUkti*), “malai muzhainjil manni kidakkum seeriya singam”, feeling involved in the moments for a long time.

HH Srimath Andavan received Sri Satari maryadai, performed mangaLaasaasanam of Chenju Lakshmi thayaar and Kaaranja Narasimman perumaL sannithi located on the way. Earlier in the morning during Padukaa Araadhanam, Koodarai vellum uthsavam was celebrated in grand fashion.

On January 11th, HH Srimath Andavan continued His yaathra and reached Beech paLLi, where HH srimad Andavan was accorded a grand welcome at Sri Raamar temple located on the banks of river Krishna with enchanting surroundings (manoramNeeyamaaga). On January 12th, Padhuka Araadhanam and Dwadasi paaraNai were conducted there. In the evening, HH blessed a large gathering of sishyaas, continued His yaathra and reached Mahaalakshmi Thayaar Sannithi at our Ashramam in West MaradpaLLi, Secunderabad. He was accorded an enthusiastic welcome by the committee members of the Ashramam and a large number of devotees.

The Secunderabad committee members had made elaborate arrangements for the silver jubilee (25th year anniversary) celebrations of the pradhishtadhina (temple consecration day) mahothsavam to be celebrated for 3 days from January 22nd. HH Srimath Andavan had desired to attend and lead these

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celebrations. However due to prevailing situation in Andhra pradesh, the committee members were very much concerned that HH Srimath Andavan may not be able to attend in person.

Since our **Poorvacharyas** are used to fulfilling each and every desire of our Acharyan Srimath Andavan, His yaathra from Chennai to Secunderabad was accomplished with all comforts, as planned without any hurdles; words are not sufficient to describe the happiness of the large gathering sishyas and officials at Secunderabad.

Srimath Andavan accepted **PoorNa** khumba maryadai, performed Mahaalakshmi thaayaar magaLaasaasanam and reached our **Kaapra Ashramam** on the night of January 12th itself. Paadukaa Araadhanam was performed well everyday during January 13th to January 25th at **Kaapra Ashramam**. January 22nd onwards, HH Srimath Andavan graced the silver jubilee celebrations daily at the Mahalakshmi Sannithi.

His Holiness Srimath Andavan arrived at Shri K.T Sheshadri's residence on the evening of January 25th and performed Paadukaa aaraadhanam there on 26th, 27th and 28th January. Shri K.T Sheshadri had made elaborate arrangements to provide comfort to the sishyas and kinkaryaparargaL (devotees who serve HH on a daily basis), submitted special sambhavanai to HH and worshipped His Holiness with bhakthi and shraddhai. SrimadhAndavan is camping in **Kaapra Ashramam** since January 29th.

Secunderabad Mahalakshmi thayaar sannithi silver jubilee (25th year anniversary) of the pradhishtadhina (temple consecration day) mahotsavam

His Holiness Srimath Thirukkudanthai Andavan blessed us 25 years ago with this **Mahaalakshmi Thayaar** temple. Since then, the festivities for **Mahaalakshmi Thayaar**, who protects devotees with her divine grace, has grown abundantly and year round utsavams are being celebrated.

All the improvements, renovations and extensions have been fulfilled, as per the divya niyamanam of prakrutham Srimath Andavan, very much to the amazement and happiness of everyone. Words are not enough to appreciate the *bhakthi* (devotion), *shraddhai* (dedication) and *kaiMkaryam* (service) of the sishyas of these cities, who enjoy Srimath Andavan's blessings and kaTaaksham as everything and fulfill HH's niyamanam as the final word.

The 25th anniversary of Mahaalakshmi thayaar's pradhistaadhinam (consecration day) was celebrated in a grand manner, during January 22nd to 24th, as per the divine desire of His Holiness SrimadhAndavan. HH Srimath Andavan graced all activities in person and blessed the committee members, kinkaryaparargaL, sishyas and sponsors. The utsavam commenced on 22nd of January with

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Thayaar Thirumanjanam and recitation of Sri Sookthi, Purusha sooktham, Sri Sudarshana Manthram. KalyaNa utsavam (**PerumaaL** Thayaar wedding function) was happily celebrated with pomp and splendour during the evening, in the midst of a large number of devotees.

On 23rd of January the devotees who attended the conduct of Sri Sooktha, Purusha sooktha, Sri Sudarshana Homam, attained self purification. The crown of all festivities was Srimath Andavan's supremely wonderful (*adhyayathpudha*) anugraha bhashanam (*discourse*) delivered in chaste telugu, to the delight of all the assembled devotees. On 24th January, the final day of this utsavam, **PerumaaL** Thayaar *thirumanjanam* (divine bath) was performed in a grand manner. Large number of devotees participated in *periya saathumarai* (*periya sARRumuRai*) (grand Vedic chanting at the end) and *theertha goshti* (goshti means a gathering of learned devotees).

Atleast 1000 people participated in every activity on all these three days. Veda paaraayaNam (Rik, Krishna yajur, shukla yajur, saama vedam) and divya prabhandha parayaNam were performed in a grand manner everyday. Utsava committee members submitted special sambhavanai to Srimath Andavan. Vidwaans participating in paraayaNam and kankaryaparargaL were honored with sambhavanai.

Sri **PerumaaL's** *sesha vaahana purappaadu* was so magnificent that one must have been truly blessed to witness it. Devotees participated in the functions and worshipped Sri Mahaalakshmi more and more as in the saying *vardhatAm abhivardhatAm* (let it thrive, grow and increase more and more).

***Koodarai vellum* utsavam in Chennai Ashramam**

On 1st January 2010, *Koodarai vellum utsavam* was conducted well in the *Thiruvengadamudaiyaan sannithi* of our Chennai Ashramam.

Chakkarai pongal was offered in silver cups (*thadaa*). The sponsors were distributed the *Chakkarai pongal* filled silver cups as *prasaadam*. Please see color photos published in this magazine.

On 3rd February 2010, the 1000th anniversary of *Sri Koorattaazhwan thirunakshathram* was celebrated in *Thai Hastham* (tamizh month *Thai* and birth star *Hastham* of svAmi). **PerumaaL's** *saathupadi* (alankaaram and decorations for the deity), *saathumarai* (Vedic chanting at the end) and *prasaadam* distribution were very well done.

Kaanchi anushttaana kuLa utsavam

Raamaanujar, the Ocean of compassion gave water to ***PeruraruLaaLa PerumaaL*** (***Kaanchi Varadan***) who is the Cloud (of mercy).

***dattam yena dayaa sudhaambunidhinaa pltvaa visuddham paya:
kaale nah kari'saila krsna jaladah Kaanksaadhikam varshati***

Swami Desikan - ***sriyatiraaajasaptati*** (62)

The astonishing event in ***Raamaanujar's*** life is that ***PerumaaL*** and ***Thaayaan*** came in disguise to protect ***Raamaanujar*** and asked for water to drink. We have all enjoyed learning from the history that, ***Sri Raamaanujar***, arranged for this theertha (water) ***kaiMkaryam*** to be offered daily to ***Deva PerumaaL*** (***Kaanchi Varadan***).

The ***PoorvAchaariyaas*** of our Asharamam have for long time shown amazing involvement and resolution to continue this theertha ***kaiMkaryam*** from saalai kiNaru (well), by performing it through the sishyaas. Our Achaaryasaarvabauman, who by his ***kaiMkaryams*** would make the one and only Bhashyakarar feel proud, has continued this tradition to perform this ***kaiMkaryam*** through the sishyaas.

As the saalai kiNaru required urgent repairs, Srimath Andavan instructed Srimaan. R. Srinivasachar (Brakes India) svaami to take it up. This svaami, who is ever ready to obey Achaarya niyamanam, immediately desilted, built a huge 30X30 wall and also installed a plaque at an expense of one lakh rupees. HR&CE authorities gave full permission and handed over the keys to Srimath Andavan.

This year on 8th January, 2010, as in every year, ***Deva PerumaaL*** and Bhashyakaarar graced this place. Thirumanjanam was performed using the holy waters of this well. Very special ghosti and prasaadam distributions were made. A few color photos of this event have been published in this issue of the magazine.

As per Srimath Andavan's niyamanam, this ***kaiMkaryam*** is being performed everyday by Shri U Ve Kacchi Lakshmi NarasiMhacharyar with abundant bhakthi and shraddhai.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

Sreemathe Rangaramanuja Mahadesikaya Namaha

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

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

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

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

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

shrIH

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

**shrlra~Ngam shrlmat ANDavan's blessing words
periya tirumozhi 11.2.9**

**kAman kaNaikkO rilakkamAi nalattin migu
pUmaru kOlanam peNmai cindit tirAdupOi
tUmalar nlrkoDu tOzh! nAmtozhu dEtinAI
kArmugil vaNNaraik kaNgaLAI kANAIA~NkoIO!**

Meanings for difficult words: - kAman = manmathan; kaNai = arrow; nalam = virtue; pUmaru kOlam = body decoration that looks as charming as a flower; kArmugil vaNNar = nAyaka who has a dark complexion with a hue like that of the water-bearing cloud.

Introductory note:

Because of separation, the nAyikA [heroine/mistress] has no attachment to the sustaining of her body; but, because of her overwhelming desire, she hastens to visit the lord. In order to put some action in place, she consoles her friend saying if they worship Him in the proper manner, they can get to see the dark-cloud-hued lord.

Substance of the pAsuram

My friend! Instead of staying put in this place, thinking about how I am the prime target of manmathan's five arrows, my virtuous character, my embellishments that resemble a beautiful flower, my femininity etc, let us go to His place taking with us, fresh flowers and water and worship Him chanting His praises. I think that we may be able to see the black-cloud-hued lord with our eyes that way.

Explanation of the pAsuram

(kAman.....ilakkamAi)

aravindam ashoka~nca cUta~nca navamallikA |

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

nllotpala~nca pa~ncaite pa~ncabANasya sAyakAH |

unmAdanassthApanashca shoShaNassthambhanastathA |
saMmohanashca kAmasya pa~nca bANAH prakIrtitAH ||

manmatha' five arrows aimed at me solely and my five
sensory activities got hit. To some extent, my j~nAnendriya-s
[ears, skin, eyes, tongue and nose] and karmendriya-s
[organs of motor action] have stopped functioning.

(nalattin.....irAdupOi)

Instead of dwelling on our virtues, our beautifications,
womanliness etc and staying in this same place, we can go
looking for His place.

(tUmalar.....kANAIAm koIO)

Following His advice, namely, “patraM puShpaM phalaM
toyaM yo me bhaktyA prayacchati”, we can take them to Him
and praise Him; then, we may enjoy seeing Him with our
eyes – says the nAyika to her friend.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

shriyai namaH

shrlmate rAmAnujAya namaH

kArisU nuyAmu nAryave dasUkti saMmatA
sarvashA stragarbhi tArthasA rapUra medurA |
bhaktibhu ktimukti raktisha ktirAshi dAshubhA
muktidA yikalpa vallidi vyakIrti satsudhA ||

viShNupa tnivaibha vArthata tvatantra dIpikA
ra~NgaNA thadR^iShTi labdhasa rvashAstra pAradR^ik -
kUranA thadeshi kendravaktrapadma nissR^itA
satpada rthapa~nca niShThasa dbhiradya sevyatAm ||

---- shrlra~NgarAmAnujayatiH
bhAgyanagaram January 2010

Verses chanted at the beginning of shrl kUrattAzhvAn's
shrlstava upanyAsam

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

shrl kUrattAzhwAn vaibhavam

(Sri R.Kannan, Bangalore)

**shrlvatsacinhamishrebyo nama uktimadhImahe|
yaduktayaH traylkaNThe yAnti ma~ngaLa sUtratAm||**

The 1000th Thirunakshatram celebration of shrlvatsacinhamishrar was celebrated on 'tai hastam' (3.2.2010). On this occasion, let us recall and enjoy his greatness.

kUrattAzhwAn was one of the immediate disciples of svAmi rAmAnuja. His fame was such that if any one said 'AzhwAn', they were referring only to him. Even though he was born before emperumAnAr, he revered shrl rAmAnuja greatly. When shrl rAmAnuja accepted the sanyAsAshrama, it seems he said that he was giving up everything except mudaliAndAn and kUrattAzhwAn. GuruparamaparA prabhAvam says that when emperumAnAr went to thirukkoshiUr Nambi to learn the esoteric meanings he took mudaliAndAn and kUrattAzhwAn along with him. History tells us that kUrattAzhwAn sacrificed his own eyes in the chola king's court to save shrl rAmAnuja. After losing his sight he composed 'sundarabhAhu stavam' in praise of thirumAlirumcOlai azhagar. His first thoughts in the slokam are on shrl rAmAnuja. He says " I am going to praise you to regain my sight to see the lotus feet of shrl bhAshyakAra who granted me j~nAna". This shows his immense devotion towards his AcArya. We learn from the wise that when emperumAnAr went to Kashmir to obtain 'Bodhaayana Vritti' before writing his shrlbhAshyam he took shrl kUrattAzhwAn along with him. shrl kUrattAzhwAn's was immensely helpful to shrl rAmAnuja while composing his shrl bhAshyam.

PrathivAdi Bhayankaram aNNan svAmi in his 'saptati ratna mAlikA' calls AzhwAn as the best sishya. In this book that was written in praise of svAmi deshikan the author says AzhwAn is replete with sishya lakshaNam. 'sishyatve sObayuktA api ca guNagaNaaH kUranAthe yatAsyuH' (34)

The following episode brings to our attention AlvAn's AchArya bhakti:

One day, kUrattAzhwAn requested peria perumAL to immediately grant him the opportunity to reach his lotus feet. EmperumAn agreed to do so. When kUrattAzhwAn told this to shrl rAmAnuja and requested him to grant his shrl pAda thlItam, udayavar grew very sad to lose kUrattAzhwAn so quickly. He said, "when I am still here how can you ask peria perumAl such a boon? kUrattAzhwAn replied, "Isn't it my svarUpam to go there before you so that I could properly welcome you when you get there?" Udayavar was gladdened by this reply. kUrattAzhwAn happily reached thirunAdu (vaikuntam) after receiving udayavar's shrl pAda thlItam and contemplating his lotus feet. We hear about this episode in 'guruparamparA prabhAvam'.

Svami deshikan mentions in 'srimadh rahasyatraya sAram' that out of his immense love for kUrattAzhwAn, shrl rAmAnuja himself chanted the dvaya mantra in kUrattAzhwAn's ears in his deathbed and watched him depart happily for thirunAdu.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

Thirvarangattu amudhanAr in his 'irAmAnuja nUttrandAdhi' calls kUrattAzhwAn 'mukkurumbAruttavar'.

**'mozhiyaikkadakkum perumpugazhAn, vanja mukkurumbAm
Kuzhiyaikkadakkum nam kUrattAlvAn, saraN kUdiya pin
Pazhiyaikkadattum irAmAnujan pugazh pAdi allA
Vazhiyaikkadattal enakku iniyAdhum varuttamandrE'**

"Seeking the lotus feet of my guru kUrattAzhwAn whose glory cannot be satisfactorily recounted in words, who has crossed the abyss where the three doshAs kula madam, vidhyAmadam and dhanamadham reach grants me the great benefit of singing of glory of empermanAr who removes all the doshAs and protects me from going in the wrong way. I do not have any distress anymore".

Let us elaborate on the term 'mukkurumbAm kuzhiyaikkadakkum'.

vidyAmadam- kUrattAzhwAn was very knowledgeable. Even though his j~nAna was so great that emperumanAr took his help during the composition of shrl bhAshyam he sent his two sons parAshara bhattar and shrl rAma bhattar to embAr to acquire knowledge.

Periathirumozhi 7.5.2 vyAkyAnam recounts a story in this context. Once, a very vain man approached kUrattAzhwAn seeking kAlakshebam from him. He did not want anyone to know that he is learning from kUrattAzhwAn. Knowing this kUrattAzhwAn was teaching him without anyone's knowledge. Once, someone accidentally came to the place of lecture. kUrattAzhwAn immediately took the book from the vain man and pretended as if he was learning from him. This clearly shows us that kUrattAzhwAn was without vidhyAmadam.

kulamadamattravar- Even though kUrattAzhwAn was born in an esteemed kulam he lamented to mudaliAndAn that unlike him he does not have any sarlra sampandam with emperumanAr. mudaliAndAn was emperumanAr's nephew. This demonstrates very clearly that AlvAn did not entrain any thoughts on how great his family tree was.

dhanamadammattravar- kUrattAzhwAn was born in a family that was traditionally very rich. He gave all his wealth and led a very simple life seeking the company of shrl rAmAnuja. Once, while travelling through a forest, his wife expressed fear. She was surreptitiously carrying the golden vessel that kUrattAzhwAn used to eat his food. kUrattAzhwAn tossed the vessel immediately without any reservation saying "only those who have something they consider to be valuable with them should fear" (madiyil ganamirundAl allavO bayappada vENdum). He considered all his wealth to be insignificant and not something that he should be proud of.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

The greatness of kUrattAzhwAn is shown by the practice of recounting the two tanians 'lakshmi nAtha samaarambhaam' and 'Yo nityam achyutha padaambuja yugma rugma' during sevakAlam even today.

The five compositions of kUrattAzhwAn, namely, shrI stavam, aThimAnusha stavam, varadarAja stavam, shrI vaikunTa stavam and sundarabhAhu stavam are impressive with their poetic expertise and esoteric messages.

Let us see the meaning of kUrattAzhwAn's tania (laudatory singlet)

**shrlvatsacinhamishrebhyo nama uktimadhImahe|
yaduktayaH traylkaNThe yAnti ma~ngaLa sUtratAm||**

The words of kUrattAzhwAn are like the ma~ngaLa sUtram in the neck of the lady that is the veda. We chant "namaH" to such a great person who is called Sri Vatsaanka Mishrar.

kUrattAzhwAn thiruvadigalE sharaNam (the lotus feet of kUrattAzhwAn are our
refuge).

shrlmathe nigamAnta mahAdeshikAya namaH

Transliteration & Translation primary contributor: Smt. Geetha Anand

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

shrIH

**shrImate vedAnta rAmAnujamahAdeshikAya namaH
AcArya rAmAMR^itam**

shrImad tirukkuDandai ANDavan's shrImadrAmAyaNa
upanyAsam – February 2010

(shrI u.ve. nATTEri kiDAmbi rAjagopAlAcAriyAr (Editor of
shrI ra~NgaNatha pAdukA)

[Please note that proper names will not begin with capital
letters in order to comply with 'itrans' rules].

=====

They all enter the palace long after rAma leaves for the
forest. There is so much sorrow. dasharatha asks kausalyA
to take him inside.

Nothing is pleasant inside.

**putradvaya vihInaM ca snuShayA ca vivarjitAm |
apaSyat bhavanaM rAjA naShTa candramivAmbaram ||
(ayodhyA.42.30)**

The two sons are missing; the daughter-in-law is missing.
How will the house be if two sons and daughter-in-law are
not there? “It is like the appearance of the moon when the
sky is hit by a lightning”; this is referred to in bhagavat
viShayam also – it is like the sky without the moon.

The two sons are surprisingly beautiful like manmatha.

manu sMR^iti – chapter 9 says that daughter-in-law must be
considered as lakShmi in the house. Women are not
ordinary people. It is very special to have a daughter-in-law
light the lamp in the house!

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

A daughter-in-law is lakShmi herself. How will it be if she is not around?

**putradvaya vihlnaM ca snuShayA ca vivarjitAm |
apaSyat bhavanaM rAjA naShTa candramivAmbaram ||**

The palace is very dull now, like a moon-less sky.
dasharatha is at a loss.

**rAmaM me'nugatA dRShTiH adyApi na nivartate |
na tvA pashyAmi kausalye! sAdhu mAM pANinA
spR^isha ||
(ayodhya.42.34)**

We have seen the meaning of this shlokam some time back.

dasharatha says, "kausalyA! Touch me with your hand".

kausalyA - "rAma has been sent to the forest. Why should I touch you now?"

dasharatha cries out - "kausalyA! It is not like that,
kausalyA! When rAma left for the forest, my eyesight also followed Him and left me. Even though I cannot see Him, I want you, who carried Him for ten months, to keep touching me.

Are you asking why? I want to see if just like my eye sight is lost after rAma, the feeling of touch is also gone."

Looking at all this sadness, kausalyA starts crying too.

**apIdAnIM sa kAlaH syAt mama shokakShayaH shivaH |
sabhAryaM yat saha bhrAtrA pashyeyam iha rAghavam
||**

(ayodhya .43.9)

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

kausalyA cries - "rAma said He will come back after fourteen years. Couldn't this day be that day?"

How is that possible? 365 days for each year; saturday, sunday - all these days have to pass; like this, fourteen years have to go by.

apldAnIM sa kAlaH syAt- she is desiring that the day of rAma's return is this day itself. She loves rAma so much.

**vilapantIM tathA tAM nu kausalyAM pramadottamAm |
idaM dharmye sthitA dharmyaM sumitrA vAkyam**

abravalt ||

(ayodhya .44.1)

sumitrA consoles kausalyA - "Why are you crying if rAma goes to the forest.

**shivaH sarveShu kAleShu kAnanebhyo vinissR^itaH |
rAghavaM yukta shItoShNaH sevishyati sukho'nilaH ||**

(ayodhya .44.9)

Who is rAma?

sUryasyApi bhavet sUryaH (ayodhya.44.15) – Do not despair thinking rAma will suffer if He goes to the forest. He will never have any problem. He is sarveshvaran.
bhIshAsmAt vATaH pavate, bhIshodeti sUryaH,
bhIshAsmAt agniH netraH ca, mR^ityUH dhAvati pa~ncama
iti, saiShAntasya mImAmsA bhavati. [taittirEya upaniShad
Anandavalli 8-1]

Do not worry that there will be storms in the forest. Only breeze that is comfortable enough to bear will blow on Him. He will be fine.

Are you thinking if the sun will burn down on Him?
bhIshodeti sUryaH – the sun is rising every day only in fear

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

of Him. The radiance that the sun has, is one that is borrowed from Him.

Why?

**yadAditya gataM tejaH jagadbhAsayate'khilam |
yac candramasi yaccAgnau, tattejo viddhi mAmakam ||**
says kaNNan, in gltA 15.12

He says that the brightness of the sun, the moon and fire are all His.

**sUryasyApi bhavet sUryAH hyagneragniH prabhoH
prabhuH |
shriyaH shrIH ca bhavet agryA, klrtyAH klrthiH
kShamAkShamA ||**
(ayodhya .44.15)

Will the sun burn the sun? Will the fire in one burn the fire in the other? Ishvaran is the antaryAmi [resides in] everything. rAma is sarveshvaran. Nothing will burn Him. Why are you worried? He is the One who did varAha avatAram. He is the One who did nR^isiMhAvatAram. He is the wealth of shrI [lakShmI].”

daivataM daivatAnAM ca bhUtAnAM bhUta sattamaH |
(ayodhya .45.16)

sumitrA continues -

**“pR^ithivyA saha vaidehyA shriyA ca puruSharShabhaH
|
kShipraM tisR^ibhiH etAbhiH saha rAmo'bhiShekShyate
||**
(ayodhya .45.17)

Fourteen years will pass by like a minute. rAma is going to come back soon. Fourteen years will go like a minute. You will not even feel the years running by.”

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

AcAryar says – “It feels like I just took sanyAshramam; ten years have gone by”.

(During the time this upanyAsam was done in cennai AzhvArpeTTai Ashramam, it was shrlmad tirukkuDandai ANDavan's tenth cAturmAsyam. We can bring to our memory here, the two pages that were published in 1972 shrl nR^isiMhapriyA magazine with pictures – Please refer to the translated article included in this issue).

This article continues on page 31

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari



சென்னை மாநகரில் ஸ்ரீமதாண்டவன்

எண்டிசையும் பேர்த்தகரம் நான்குடையான்
 பெரியாழிப் பேதைகள் தீர்த்தகர ராமின் திரிந்து' என்று
 புகத்தாழ்வார் நியமித்த பிரகாரம், தீதில் நன்னெறி காட்டிச்
 சாதன வர்க்கங்களை உஜ்ஜீவிப்பிப்பதற்காகப் பாதசாரியாக
 ஸர்ச்சரிக்கும் ஸ்ரீமத்வேதமார்கேத்யாத்யநேக பிருதாலங்க
 குதாய் எழுந்தருளியிருக்கும் ஸ்ரீமதாண்டவன் சென்னை

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

Srimath Andavan at Chennai city

"eNtisiyum pertakaram naankudaiyaan perOthip petaikaaL teertakara raamin tirintu" is the instruction of Sri Boothathaazhvaar. Obeying this order of the Azhwar, Srimath vedamargetyatyaneke biruthalankara¹ Srimad Andavan (Sri Thirukkudandai Andavan) , who, travels the entire breadth and width of Bharatha desam by foot² only to show the righteous paths to the human beings and thereby to uplift them morally, arrived at the Azhwarpettai Srirangam Srimat Andavan Ashramam on Monday evening (10-7-1972).

The Srivaishnavas of Chennai and several other Astikas warmly welcomed HH Srimat Andavan with great ecstasy and bhakthi. At the entrance of Yathiraja marriage hall, PoorNa kumbha mariyadai was offered. With vedic scholars chanting "swastivacana" veda mantras, with chathra saamara mariyadaikal and mangaLa vadya m, HH gracefully arrived at the Ashramam. Welcome address in Sanskrit, Tamil, Hindi and English were offered. HH delivered a most enchanting lecture on the importance of Bhakthi with his own inimitable style woven with spontaneous humors for nearly half an hour . Among those attended, especially notable were several Chennai High court judges and Sri Rangarajan, Judge, Delhi High court. Judge Sri Krishnaswamy Reddiar of Chennai High court and Judge Sri Rangarajan of Delhi High court spoke in praise of HH's attributes of Gnanam, anushtanam and vairagyam and also on the excellent and enthralling efficiency of HH's discourses. Perumal mariyadai from several Divya desams were offered to HH. Perumal sambhavanai and vidvat sambhavanais were made. Advocate Sri K. Srinivasacharyar swami proposed a vote of thanks after which the assembly of Srivaishnavas disbursed.

On Wednesday the 26-7-1972, HH Thirukkudandai Andavan observed his 10th chathurmasya sankalpa mahothsavam in a very grand manner. And accepting the prayers of Astikas, on the same evening HH began his Ramayana discourse. The Governor of Tamil Nadu Sri K.K.Sha inaugurated the discourse, dealt in detail with the importance of Ramayana and eulogized the great kankaryams that are being carried out regularly by HH. Sri Bhagavath vishaya kalakshepam takes place daily in the morning and discourse on Ramayana is performed in the evening.

Additional notes from Translator:

1. This is a general title offered to Yathis and in particular to Ramanuja samprathaya yathis. vedamarketiyat means one who follows the path shown by vedas without any deviation. Yaneka – aneka = several ; birudhu = titles: alankara = adorning

2. Youngsters please note:-HH Thirukkudanthai Andavan, on his assuming sanyasa ashramam, never boarded a vehicle for travelling all over India. He used to go from places to places only by walking.

Transliteration & Translation primary contributor: Shri. T. Raguveeradayaal

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

“I don't even know how the ten years went by for me.
Fourteen years will pass by quickly. How many days will
they take?

It seems like deshikan's utsavam in tUppul was started only
yesterday. How many years have gone by? (one person in
the audience replies '25'). dAsharathi started this; how much
money would he have spent for these 25 years?” (laughter in
the audience)

sumitrA continues -

“abhivAdayamAnaM taM dR^iShTvA sasuhR^idaM

sutam |

mudA'shru mokShyase kShipraM meghalekeva vArShiki

||

(ayodhyA.44.27)

So, fourteen years will go by like a minute. rAma will come
and fall at your feet very soon. Don't worry”.

The people of ayodhyA keep crying and running after the
chariot, saying, “rAma, rAma! Please wait. We want to see
Your face.” Those who did vAjapeya yAgam are running
after Him holding the umbrella given to them by the king.
The folks cry out to the horses, “Do not run carrying our
rAma to the forest. Stop, stop”. Many faint. There is a lot of
commotion.

rAma asks the chariot to be stopped.

padbhyAmeva jagAmAtha sasItaH sa lakShmaNaH |

sannikR^iShTa padanyAsaH rAmaH vanaparAyaNaH ||

(ayodhyA.45.18)

What did they do? rAma, sItA and lakShmaNa start walking
on foot. It is not possible to drive the chariot in the crowd.
Everyone pray to Him; He does not listen; He goes on foot.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

dadR[^]ishe tamasA tatra (ayodhyaA.45.32) – the river bank of
tamasA appears now. This is going to be difficult.

dasharatha cries profusely and tells kausalyA, “Look at how
much sin I have committed. I wanted to do coronation and
look at my fate. Is this possible?”

**vantALiniNai vaNa~Ngi vaLanagaram tozhudetta
mannanAvAn
ninRAYai ariyaNai melirundAyai neDu~NkAnam paDarap
pOgu
enRAL emmirAmA O unaip payanda kaikEci tan col
kETTU
nanRAGA nAnilattai ALvittEn nanmaganE unnai nAnE !
(perumAL tirumozhi 9.1)**

I told Him, “rAma, shvaH puShya yogena, I will do
coronation for You”; look at the beauty of the coronation I
did for Him.

nanRAGA nAnilattai ALvittEn nanmaganE - rAma, You are a
good son; look at how I did rAjya paTTAbhiShekam for You.
kaikeyi said,

**vantALiNai vaNangi vaLanagaram tozhudetta
mannanAvAn
ninRAYai ariyaNai melirundAyai neDunkAnam paDarap
pOgu**

Look at what I did! I committed a grave mistake, rAma!
What a surprise! You are saying You will leave everything
and go to the forest.

**vevvAyEn vevvurai kETTU irunilattai vENDAdE viraindu
venRi
maivAya kaLiRozhindu tErozhindu mAvozhindu vanamE
mEvi**

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

**neyvAya vEI neDum kaN nErizhaiyum iLankOvum pinbu
pOga**

**evvARu naDandanai em irAmAvO! emperumAn en
seygEnE!**

(perumAl tirumozhi.9.2)

vevvAyEn – look at what words came to my mouth – very harsh words. When my wife asked You to go to the forest, I said, “guNAnAM te balaM madam”.

What did You do?

irunilattai vENDAdE viraindu – (You left everything and walked away) You said, “I do not need this kingdom, I do not need this bhUmi”; venRi maivAya kaLiRozhindu tErozhindu mAvozhindu vanamE mEvi – You left everything - so many gold and silver chariots, many horses, many elephants, army units, etc; neyvAya vEI neDum kaN nErizhaiyum iLankOvum pinbu pOga – sltA, who has sharp, beautiful eyes like the tip of the well-greased spear head and who is bedecked with wonderful ornaments, and iLaiya PerumAL followed You; evvARu naDandanai em irAmAvO! - My rAma! I don't know how You walked [away like this]. emperumAn en seygEnE! - oh lord! What will I do?

**kollaNai mEI vari neDumkaN kausalai tan kula madalAi
kunivillEndum**

**mallaNainda varaittOLA valvinaiyEn manamuRukkum
vagaiyE kaRRai**

**mellaNai mEI mun tuyinRAi inRinip pOi viyankAna
marattin nIzhal**

**kallaNai mEI kaN tuyilak kaRRanaiyO kAkuttA kariya
kOvE!**

(perumAL tirumozhi 9.3)

oh, rAma, who has a tirumEni that has the hue of black-blue cloud and who is from the kakuthsa vamsham! There is no one like You in this world.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

kausalai tan kula madalAi – You are the object of kausalyA's love! You have been lying down and sleeping on soft pillows on the smooth bed in the palace; have You learned to go today and sleep on rocky bed in the forest?!

Coming from the valiant kakustha vamsham, You were sleeping comfortably on thin, comfortable pillows in the magnificent palace! Today, kallaNai mEl kaN tuyilak kaRRanaiyO – on a rock bed (AcAryar – this kallaNai is not the place 'kallaNai' near shrIra~Ngam; it is referring to sleeping on a rock using it as a pillow). How will You lie down? Have You practiced doing that? Did You learn how to sleep on a rock bed? kAkuttA! My black prince, One with blue-cloud-hued tirumEni! You went to the forest! What sin did I commit?

**vA! pOgu! vA! innam vandu oru kAI kaNDu pO malarAI
kUndal
vEy pOlum ezhil tOLi tan poruTTA viDaiyOn tan villaic
ceRRAi
mApOgu neDumkAnam valvinaiyEn manam urukkum
maganE inRu
nI pOga en nenjam iru piLavAI pOgAdE niRkumARE!
(perumAL tirumozhi 9.4)**

mApOgu neDumkAnam valvinaiyEn manam urukkum maganE – My son! My mind is melting hot now. My dear son is leaving for the forest; shouldn't my heart have burst and have died? It is staying put like a stone.

It has happened this way! What a difficult situation, did You see?

**porundAr kaivEl nudipOI paral pAya mellaDikkaL kurudi
cOra
virumbAda kAn virumbi veyiluRaippa vempasi nOI kUra
inRu
perumpAviyEn maganE pOginRAi kEkayar kOn
magaLAip peRRA**

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

arumpAvi col kETTa aruvinaiyEn en seygEn andO yAnE!

(perumAL tirumozhi 9.5)

Do You see how hard this is! There will be hard stones in the forest ground! Granites – those will prick You. Then, You will bleed in Your soft feet.”

(AcAryar – You know the black stones on the road – they would all be piled up and lying on the street; no one will work on them for months to spread them around. If one walks over them, the feet will get hurt. How will the hard stone in the forest be? daSaratha gives an example. The stone will be sharp like the sharp tips of the spears in the hands of enemy kings. He is saying like this because he is a kShatriya. porundAr kai vEl nudi pOla – the stones which are sharp like the tips of spears held by enemies, will prick You.

porundAr kaivEl nudipOl paral pAya – paral is 'small stones'. When people give examples, they do that based on their status. How sharp is that stone? If you ask a brahmin person to give an example, he will say – 'it is sharp like the knife that cuts the darbham – grass'. How does a knife that cuts grass look like? If you ask a cook, he will say it is like the spatula use for flipping pancakes. People will use examples they are familiar with. Because dasharatha is a kShatriya – warrior, he says

**porundAr kaivEl nudipOl paral pAya mellaDikkaL kurudi
cOra**

**virumbAda kAn virumbi veyiluRaippa vempasi nOi kUra.
)**

daSaratha continues – “When the stones prick Your feet, they will start bleeding”.

virumbAda kAn virumbi – He is now over 60,000 years old. It was customary for ikShvAku clan kings to go to the forest when they got old – for vAnaprastham.

shashave abhyastha vidyAnAaM yauvane viShaya

eShiNAm |

vArthake muni vR^ittInAM yogena ante tanu tyajatAm ||

(raghuvamsham, 1.8)

Srimathe Ranga Ramanuja Maha Desikaya Namaha Sri Ranganatha Paadukaa (English)

Even if it is one shloka from kALidAsa ... (AcAryar laughs)... what will young ikShvAku clan kings do? shashave abhyastha vidyAnAaM – in very early ages, they will learn all kinds of shAstram-s. yauvane viShaya eShiNAM – during youth years, they will enjoy what the five senses desire.

vArthake muni vR^ittInAM – during old ages, they will retire into the forests and observe vAnaprastham and behave like R^iShi-s.

How will they breathe their last? yaman [god of death] will not take away their breaths; how will they die? yogena ante tanu tyajatAm – they will leave their bodies by virtue of their yoga strength; no other person can take away their breaths. That is how ikShvAku clan kings are; they will just discard their bodies and go.

When they age, they will leave their kingdoms with their sons and go to the forest to observe vAnaprastham.

kALidAsan says that generally, however aged the kings are, they will not want to forsake the kingdom and go.

They have sometimes given the power to women. A difficult situation indeed. strIShu kaShTo'dhikAraH – does this remind you of kALidAsa?

kALidAsan says in mALavikAgni mitram through ka~Ncuki – I have to go to work in the palace; there is no retirement period for me.

sarve bAlye vayasi yatate – everyone reads in their young age; earns during youth period and when old age comes,

**pashcAt putraiH apahR^ita parAH kalpate vishramAya |
asmAkaM tu pratidinam iyaM hrAsyantIM pratiShTAM ||**

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

.... I cannot remember what comes after this. How can I remember now what I read in my sixteenth year? That too, when I am ready to go (AcAryar laughs).

People study during very early stages, earn when they are young and what do they do when they are old?

pashcAt putraiH apahR^ita parAH kalpate vishramAya |

They will give the house keys to their sons and intend to take rest and relax. It is enough if they get some food; they will say they will stay in one corner of the house and ask them to take care of everything.

kALidAsan has a special phrase for that.

He does not say the aged person will give the family responsibility to his son.

What is the meaning of "apahR^ita parAH" in pashcAt putraiH apahR^ita parAH?

The son will say, "What father! You are old now. Give me the keys. Give me everything; chanting the name of kR^iShNa, just eat sAttumudu sAdam [/rasam with rice!] one time a day" and snatch the keys from his father.

**apahR^ita parAH kalpate vishramAya |
asmAkaM tu pratidinam iyaM hrAsyantIM pratiShTAm ||
sevA kArA pariNatirabhUt strIShu kaShTo'dhikAraH**

Doing service is like being in jail.

strIShu kaShTo'dhikAraH - one can work under a man. If the power is given to women, it is very difficult.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

Women will not stay quiet for a second. They will keep constant watch. They will demand, “move this from here to there; from there to here” etc. If one sits quiet, they will say, “Move this bucket or bring my sari” etc (audience laughs)
So, kALidAsan says strIShu kaShTo'dhikAraH.

Why am I saying this?

**virumbAda kAn virumbi veyilura vempasi nOikUra
vArthake muni vR^ittInAM yogena ante tanu tyajatAm ||**

dasharatha says -

“It has been 60,000 years now. I should have given up everything and gone to the forest. I don't have a desire to do that.

nAn virumbAda kAn nI virumbi vempasi nOi kUra – today,
You are going to the forest [that I did not want to go to]
bearing hunger!

perum pAviyEn maganE pOGinRAi– couldn't You have been
born to someone else?

pitaraM rocayAmAsa tadA dasharathaM nR^ipam |
(bAla.15.31) - Amidst thirty three crores of deva-s, You
chose me as Your father.

perum pAviyEn maganE – if you had been born to someone
else, I would not have had this problem. I am a great sinner.

**kEkayar kOn magaLAip peRRa arum pAvi col kETTA
aruvinaiyEn**

I am a 'perum pAvi – great sinner'; kaikeyi is 'arum pAvi – a
special sinner' (AcAyar laughs here). arum pAvi – rare sin;
no one else will commit this kind of sin.

arumpAvi coRkETTA aruvinaiyEn

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

karmapAshena baddho'smi – I am bound by the ties of
'truth'. en seygEn andO yAnE. “

kulasEkarar cries in ten verses and calls them 'dasharatha's
ravings'.

What does tiruma~Ngai AzhvAr say? He is even more
distressed.

“I am not unhappy that rAma is going. It is even more
difficult to bear that sltA is going with Him”.

**pOr vEndan tannuDaiya tAdai paNiyAI arasozhindu
ponnagaram pinNE pulamba – valam koNDu,
mannum vaLanADu kai viTTu – mAdirangaL
minnuruvil viNtEr tirindu veLippaTTu
kal niRaindu tlyndu kazhaiyuDaindu kAl suzhanRu
pinnum tiraivayiRRup pEyE tirindulavA
kol navilum venkAnattUDu, koDunkadirOn
tunnu veyil vaRutta vemparyl mEl panjaDiyAI
mannan irAman pin vaidEvi enRuraikkum
anna naDaiya aNangu naDandilaLE**

(periyā tirumādal)

rAma is going, listening to this king's word. There is a
stormy wind blowing in the forest. Hot steam is felt
everywhere. There is black bedrock on the ground. How is
that stone? kol navilum venkAnattUDu, koDunkadirOn
tunnu veyil vaRutta – the hot sun's rays have baked the
stone; so, it is black, just as things are fried in the vessel
over the stove.

Do you know how the rice kernel is puffed for kArtigai
function?! How to puff the rice? It is not enough if the rice
kernel is placed on the vessel. Sand from the river will be
placed on the vessel and heated and then the rice kernels
parched along with the heated sand; in that heat, they will
break up well into white puffs. Then, it must be stirred and

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

shaken to remove just the kernel parts away and collect the puffs. What do you say, uncle? [AcAryar probably is asking someone in the audience]

The bedrock will be black from the sun's rays, just like fried sand. In daNDakAraNyam, vemparal mEl panjaDiyAl
mannan irAman pin vaidEvi enRuraikkum anna naDaiya
aNangu naDandilaLE – sltai is walking on that! What a shock!

Leave alone rAma; He has training. He has gone with vishvAmitra to the forest before for sixteen days – if you count the journey days from ayodhdhi to mithilA, right?

[AcAryar is humorously asking a svAmi in the audience – You just came back from town; did they already send you a card? (probably for the upanyAsam)]

rAma, You are suffering so much.

evvARu naDandanai em irAmAvO! emperumAn en
seygEnO? dasharatha is crying.

**ammA venRugandazhaikkum Arvac col kELAdE aNisEr
mArvam
en mArvattiDai azhundat tazhuvAdE muzhusAdE
mOvAducci
kaimmAvin naDaiyanna mennaDaiyum kamalam pOI
mugamum kANAdu
emmAnai en maganai izhandiTta izhitagaiyEn
irukkinREnE
(perumAL tirumozhi 9.6)**

I still have not breathed my last. You will call Your mother, “ammA – mother” in a sweet voice. I am not hearing that.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

ammA venRu ugandazhaikkum Arvac col - Arvac col – it is a word uttered with great love (ara~NgattammA paLLi ezhundaruLayE – in cases like this, 'ammA' denotes 'svAmi').

What is equivalent to a child calling the mother, 'ammA'?

Arvac col kELAdE aNisEr mArvam en mArvattiDai azhundat tazhuvAdE – en mArvattiDai azhundat tazhuvAdE – You will come and hug me on my chest, muzhusAdE mOvAducci – I will kiss You on Your forehead; I do not have all that enjoyment.

kaimmAvin naADaiyanna men naDaiyum – gaja simha gatI vIrau – I am not seeing the majestic elephant gait; kamalam pOl mugamum kANAdU - I am not seeing the lotus like face.

emmAnai en maganai izhandiTta - I have sent my son, who is my svAmi and still have not breathed my last

dasharatha goes through a tough time. There are ten verses like this.

**pUmaruvu naRunkunci pun saDaiyAp punaindu
pUndukil sEralkul
kAmarezhil vizhaluDuttu kalan aNiyAdu angangaL
azhagu mARi
EmarutOL en pudalvan yAninRu selattakka vanam tAn
sERdal
tUmaRaiyIr idu tagavO sumantiranE vasiTTanE sollIr
nIrE!**

(perumAL tirumozhi.9.7)

sumantrA, you tell me if this is fair; vasiShTha, you tell me if this is fair. yAninRu selattakka vanam tAn sERdal – is it fair that my son is going to the forest that I am supposed to be going to?

pUmaruvu naRunkunci pun saDaiyAp punaindu -

tAzh irum taDaigal tAngi tAngarum tavam mERkoNDu

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

**pUzhi venkAnal nannIr puNNiyap punalgaL ADi
EzhiraNDANDil vAvenRu iyambinan arasan enRAL**

(kamba.ayodhya.kaikEyi sUzhcci.111)

kaikEyi asked rAma to wear the hair in locks. He is going to wear locks with the hair that used to be adorned with pArijAta flowers from heaven.

pUntugil cERalkul kAmarezhil vizhaluDuttu,

dasharatha thinks about His waist – He used to wear garments that were very light and fluffy; in that waist, He is to wear tree bark garment. How will that be?

pUntugil cERalkul kAmarezhil vizhaluDuttu, kalan aNiyAdu angangaL azhagu mARi – Is it fair that my son with broad shoulders is going to the forest with no ornaments and forsaking beauty, the forest that I am supposed to be going to? Is this right? sumantra, vasiShTa, you tell me.

They say, 'What is this! What can we do for what you did!'

**pon peRRAr ezhil vEdap pudalvanaiyum tambiyaiyum
pUvai pOlum
min paRRAnuN marungul melliyaL en marugiyaiyum
vanattil pOkki
nin paRRa nin magal mEl pazhi viLaittiTTu ennaiyum
nIL vAnil pOkka
en peRRai kaikEsi iru nilattil inidAga irukkinRAYE!**

(perumAL tirumozhi.9.8)

There is no need to explain the meanings for these verses. If meaning is explained, the beauty of the verse will be lost! What a beautiful verse!

pon peRRAr ezhil vEdap pudalvanaiyum – you sent the son who is the embodiment of vedam, His brother and your daughter-in-law to the forest; what did you earn? You are like a stone; shouldn't you be dead? [dasharatha is asking kaikeyi]

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

“en peRRai kaikEsi iru nilattil inidAga irukkinRAyE! You are smiling happily without any remorse! Your face is not sad at all.

**munnoru nAL mamuvALi silai vAngi avan tavattai
muRRum ceRRai!
unnaiyum un arumaiyaiyum un mOyin varuttamum
onRAgak koLLAdu
ennaiyum en meyyuraiyum meyyAgak koNDu vanam
pukka endAi
ninnaiyE maganAkap peRap peRuvEn Ezh piRappum
neDuntOL vEndE
tEnagumAmalark kUndal kausalaiyum sumittiraiyum
cindai nOva**

(perumAL tirumozhi.9.9)

Look at kausalyA and sumitrA crying. See how much I am suffering. What is the use talking about it? Now, in the next birth, You [rAma] alone must be born to me as my son.

ninnaiyE maganAkap peRuvEn Ezh piRappum neDuntOL vEndE - You must come to me as my son. Where are we going to see such a son anywhere?

ninnaiyE maganAkap peRuvEn – it does not mean he is saying – I will get a son who is going to suffer like this.

iyal [done when a person dies] tadyArAdhanai was going on in one house; they had made alvA etc. It was the thirteenth day. They had called a great vidvAn [scholar]. Sometimes, vidvAn-s do not know how to talk; great vidvAn-s blunder.

After tadyArAdhanai is over, AslrVAdam is done, right?

svasti mantrArthAH satyAH saphalAH santu iti – AslrVAdam was done. The great vidvAn said that one thing was left out.

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

ekAdR^ishaM tadyArAdhanam uttarottaram abhivR^ittam
bhUyAt iti bhavanto mahAnto anugR^iNhantu

(audience laughs) .. he is saying – like this,
tadyArAdhanam uttarottaram must be done again; he said
ekAdR^isham – like this, iyal tadyArAdhanam must be done
again and again. (laughter in the audience)

What does it mean to say – I will have only You as my son?
Not the one who is suffering like this. It means a son who is
of good character like rAma must be born to him.
dasharatha cries very much.

rAma and others reach tamasA river bank.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Andavan Ashramam news from around the world

Srimathe Rangaramanuja Mahadesikaya Namaha

**7th Year Brahmothsavam at
Sri Andal Rangamannar Temple
Jayanagar, Bangalore Asramam**

Programme

- 21.2.2010** Morn. Maha Tirumanjanam
Eve. Ankurarpanam
- 22.2.2010** Morn. Dhvajarohanam
Eve. Hamsavahanam
- 23.2.2010** Morn. Simhavahanam
Even. Seshavahanam
- 24.2.2010** Morn. Surya Prabha
Even. Chandra Prabha
- 25.2.2010** Morn. Gajavahanam
Even. Garudothsavam
- 26.2.2010** Morn. Rathothsavam
- 27.2.2010** Morn. Hanumantha Vahanam
Eve. Ashwavahana
- 28.2.2010** Morn. Thirthavaari
Eve. Dhawajavarohanam
- 1.3.2010** Kalyanothsavam
- 2.3.2010** 108 Kalasa Thirumanjanam

We request all devotees to participate

—By order of His Holiness

**Thirupullaani Srirangam Srimath Andavan Ashramam
Thathiaaraadhanam**

As per Srimath Andavan's divya niyamanam, ThathiAraadhanam will be done at our Thirupullaani Ashramam during the 11 day Brahmotsavam for Shri Aadhi Jagannathan PerumaaL to be celebrated from March 21st, 2000 (panguni 7th) and also during the 11 day Brahmotsavam for Shri Pattabhi Raman perumaaL to be celebrated in Chithirai. It is a popular saying that donating a mouthful of food (*kavaLam*) in Thirupullaani is equivalent to donating food for 1 lakh people in Kaasi, 2 lakh people in Gaya, 7 lakh people in Prayag. Those desiring to participate in this *kaiMkaryam*, and provide financial support for this cause are requested to send check or money order to **Srikaryam, Srirangam Srimath Andavan Ashramam, No.31, Desikachari Road, Mylapore, Chennai- 600 004** and indicate the (panguni/chithirai) brahmotsavam for which the ThathiAraadhanam donation is made.

Srimath Anadavan Niyamanam

Thirupullaani Srirangam Srimath Andavan Ashramam

Our **Thirupullaani Ashramam** constructed due to the divya anugraham of H.H. Srimath Andavan has the comfort of Sethu yaathra devotees as its primary focus. It is equipped with large halls, rooms, ThirumadaipaLLi (austere cooking room) and tasty water to facilitate subha muhurtham functions. Contact **Srirangam Srimath Andavan Ashramam, 1/138&140, South Ratha Street, ThirupullaNi, Tamilnadu - 623 532. Tel: 04567-254247 Manager Sridhar: 99437 84885**

**Thirupullaani Srirangam Srimath Andavan Ashramam
Rigveda Patasalaa**

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

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

**Special Commemorative postal cover on
"SWAMI KOORATHAZHWAN", 1000th year celebrations.**

INDIA POST, Chennai will be issuing a special Commemorative envelope on the occasion of the Millennium celebrations of Swami Koorathazwan. The envelope was released on 25.01.2010 at Kooram, by the Chief Postmaster General, Tamilnadu Circle. As it will be a rare Postal cover, devotees desirous of possessing it may either buy it on the day of release at Kooram or place order with the President of 1000th year Mahotsava Committee Shri. A.K. Varadharajan (Mobile 97103 21166) or the secretary Shri. K.S. Vijayakumar (Mobile - 98402 54354). The cost of one cover is R. 15/- with Rs. 5/- Postage stamp affixed thereon. The special cover could be used for writing a letter or retained as a personal memorabilia.

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
Oppiliappan Kovil**

Our **Ashramam** in **Sannidhi Street, Oppiliappan Kovil**, is equipped with 6 A/C rooms, and good facilities at economical rates. Contact **the Manager, Srirangam Srimath Andavan Ashramam, Sannidhi Street, Oppiliappan Kovil, Tirunageswaram P.O, TamilNadu-612204. Phone: 0435-2463138**

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

**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 for total of 6 rooms. Food arrangements can also be made. Contact **Srirangam Srimath Andavan Ashramam, Riverside Street (aathangarai vedhi), Thiruvahindipuram, Kadalur, Tamilnadu - 607 401.**

**Tel: 04142-287276, 287050
Manager Cell: 94874-87050.**

**Srimathe Rangaramanuja Mahadesikaya Namaha
Srirangam Srimath Andavan Ashramam construction
Coimbatore - 607 401**

An Appeal

With the divya anugraham and niyamanam of **SrimadhAndavan** Sri Rangaramanuja Mahadesikan, all arrangements are being made to construct a 2500 sq.ft building for ashramam in the Mettu paaLayam road.

HH SrimadhAndavan has expressed His divine desire to complete the above construction within the year. All Ashrama sishyas and abhimanis are requested to participate and contribute to this project. It is estimated approximate cost of this project is 30 lakh Indian rupees. Please send your contributions by check / draft to

**Srirangam Srimath Andavan Ashramam,
V. Rama Rathnam
109, Bhakshi Raja apartments
PuLiakulam Road
Coimbatore – 641005
Cell: 9443161458**

as per SrimadhAndavan niyamanam
Dasan

Vaduvur Veeravalli Ganapadi Srinivasa Desikaachar

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

Shri:

**shrlmate ranga raamaanuja mahaadeshikaaya namaha
sharaNaagati ellamum palikaathu!**

(Every sharaNaagati will not yield results)

**Shrl u. vE. naaTTEri kiDambi raajagopaalaacaaryar
(editor of Sri Ranaganatha paadukaa)**

*Note from Translator: Proper nouns **are** capitalized; uppercase letters are **Bold** faced (e.g **PerumaaL**) when they are intended for English readability only (and not as long sounding).*

Srimath **RaamaayaNam** is an excellent sharaNaagati shasthram (pronounced as *SHasthram*). It has so many illustrations of sharaNaagati like the sharaNaagati of devas (in **Baala kaandam**), **LakShmaNaa's** sharaNaagati and **Bharathaa's** sharaNaagati (in **Ayodhyaa kaandam**), sharaNaagati of Rishis (**Aranya khaNdam**), **Sugreeva's** sharaNaagati (**Kishkindha kaandam**), **Kaka sharaNaagati** and sharaNaagati of rakshashis (**sundara kaandam**) and **VibhiiSaNa's** sharaNaagati in **yuddha kaandam**.

Many more examples and illustrations like the **sunahshebhan sharaNaagati**, **khasyabar sharaNaagati** (**baala kaandam 29th sarga**) and **thrishanku sharaNaagati** are illustrated in **Srimath RaamaayaNam**. Acharyas have asserted that **Srimath RaamaayaNam** which has illustrated so many sharaNaagati, is an excellent sharaNaagati **SHasthram**.

If you ask why and when did **Khasyabar** perform sharaNaagati? In **siddhAshramam** **Khasyabar** surrenders to Lord Vishnu and pleads that **PerumaaL** must be born as His son and subdue **Mahaabali**. Here is the slokam

***tapomayam taporaashim tapomuurtim tapaatmakam /
tapasaa tvaam sutaptena pashyaami puroSottamam ||
shariire tava pashyaami jagat sarvam idam prabho |
tvam anaadiH anirdeshyaH tvaamasmi sharaNam gataH ||***

(1-29-12)

Please recite other slokams from **Baala Kaandam sargam 29**

sharaNaagati is clearly described in ***tvaamasmi sharaNam gataH***; this is ***Khasyabar's*** sharaNaagati. Thus many small, little ***sharaNaagati's*** have been illustrated.

It is our primary principle that only sharaNaagati will yield results; however in **RaamaayaNam** many a sharaNaagati did not yield results? We get to doubt if sharaNaagati will yield results? To my humble knowledge,

Srimathe Ranga Ramanuja Maha Desikaya Namaha Sri Ranganatha Paadukaa (English)

1. Raamar's sharaNaagati did not yield results
2. Seethaa's sharaNaagati also did not yield results
3. Where did Bharatha's sharaNaagati yield results?
4. LakShmaNaa's sharaNaagati is also like that
5. Sugreevan's sharaNaagati also did not yield results
6. The sharaNaagati of all the vidhyaans of ayodhya also did not yield results there may be more; need to scrutinize. Vaalmiki wrote RaamaayaNam with stories of sharaNaagati that counted and also did not count? How can RaamaayaNam be sharaNaagati Shahstram?

1. Rama's sharaNaagati

Listening to VibhiiSaNaa's useless advice of "**samudram raaghavo raajaa sharaNam gantum arhati**", *PerumaaL* surrendered to samudra raajaa (The king of ocean); fasted for three days without any results (samudra raajaa did not appear)

"Saagaram shoSayiSyaami padbhyaam yaantu plavaN^gamaaH"

(6-21-22)

Raamaa thundered as "**I shall dry up this ocean, make it as sand; will render the samudram as flat surface**"; only then the Samudram (Ocean) came to terms; Raamar's sharaNaagati was a failure; only threats worked.

2. Seetha's sharaNaagati

When RaavaNa took Seethaa by force, Piratti Seethaa wept (heart breakingly). Please see 49th sarga in *Arayna Kaandam*.

**daivataani ca yaanti asmin vane vividha paadape |
namaskaromyaham tebhyaH bhartuH shamsata maam hR^itaam ||**

(3-49-32)

**yaani kaanicit api atra sattvaani nivasanti uta |
sarvaaNi sharaNam yaami mR^iga pakSi gaNaan api ||**

(3-49-33)

These slokas are a description of Seethaa's cries. She cried "**sarhvaaNi sharaNam yaami**". She pleaded for help from the mountains, the trees, the Godhaavari river, vana (forest) devathas, birds and animals to tell the message to her prabhu (Sri Raamaa). She submitted her *sharaNaagati* to them with pleadings, which would have dissolved even a stone, and requested them to give Raamaa the message "**siitaam harati raavaNaH**"; but nothing happened; none of them conveyed the message to Sri Raamaa.

3. Bharataa's sharaNaagati

Bharataa pleaded endlessly with *PerumaaL*, while at chithrakoot! His pleadings that *PerumaaL* must return to Ayodhya and bless everyone evoked no favourable response; *PerumaaL* came back only after 14 years and accepted coronation. It is true that Raama Raajyam was the best but *Bharataa's*

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sharaNaagati took 14 years to yield results. His prayers for **Raamaa**'s immediate return to **Ayodhyaa** did not come true! Even earlier, **PerumaaL** had already assured **Kausalya** that He would return after 14 years. So how can His return after 14 years be taken as a fulfillment of **Bharataa**'s **sharaNaagati** and request; **pithaa**'s (father Dasaratha's) words were for 14 years of forest life; that is what happened.

(4&5) LakShmaNaa's sharaNaagati & Sugreevan's sharaNaagati

When **Raamaa** was starting for forest life, iLaya **PerumaaL** (**LakShmaNaa**) submitted sharaNaagati and insisted that he would also go along with **Raamaa** to the forest. That worked; who denies it!

But during **VibhiiSaNa**'s **sharaNaagati**, Sugreeva maharaja performed sharaNaagati to **PerumaaL**. Why? To pray to **PerumaaL** that **VibhiiSaNa** should not be accepted. While performing that **sharaNaagati**, **Sugreeva** maharaja dragged iLaya **PerumaaL** (**LakShmaNaa**) also along and fell at SriRaamaa's feet.

In Acharya Ramamrutham also, we have our Acharyan Srimath Thirukkudanthai Andavan's Sri Sookthi that Sugreevan took iLaya **PerumaaL** along and performed sharaNaagati to plead that they would submit double sharaNaagati for **PerumaaL** to reject one sharaNaagati from **VibhiiSaNa**.

That did not yield any results. **PerumaaL** discarded **Sugreevan**'s sharaNaagati and LakShmaNaa's sharaNaagati but accepted **VibhiiSaNa**'s! **Sugreevan**'s sharaNaagati at rishyamoogam worked but his sharaNaagati in the beach did not work! Similarly, LakShmaNaa's sharaNaagati to go along with **PerumaaL** to the forest worked but the sharaNaagati done along with **Sugreevan** in the beach did not work.

**evamuktastu raameNa sugriivaH sahalakSmaNaH ||
utthaaayodam mahaapraaj~naH praNato vaakyamabraviit |**

(6-18-16)

This sloka is the evidence that **Sugreevan** along with iLaya perumaaL (**LakShmaNaa**), performed sharaNaagati to perumaaL, prostrating at His feet to pray that **VibhiiSaNa** should not be accepted.

The sharaNaagati did not work; this is the point to be recognized.

6. sharaNaagati of Mahans (great men) of Ayotthi.

When **PerumaaL** started off to the forest, the residents of **Ayodhyaa** wailed and cried so much; but perumaaL did not lend his divine ears.

**yaacitaH no nivartasva hamsa shukla shiraH ruhaiH |
shirobhir nibhR^ita aacaara mahii patana paamshulaiH ||**

(2-45-27)

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It seems the vidhwaans of *Ayodhya* who had hair like the white colored swans, soiled it with dust as a result of their falling on the ground while prostrating to *Raama* to pray for him to turn back.”

Mahans of *Ayodhya* passionately appealed to *Perumaal* “*Raama*; you please don’t go to forest” but *perumaal* did not listen to the pleadings. Even here the *sharaNaagati* did not work.

When we analyze these failures of six instances of *sharaNaagati*, it appears that even if some *sharaNaagati* works and some simply will not work.

SvAmi **Desikan** has assured us that *sharaNaagati* will work certainly.

You are thinking that this article is entirely opposite to the **Sri Desikar** *sampradayam*? Is it not? Dear readers, *adiyen* is also following **Sri Desikar**’s path to this approach (*sharaNaagati*).

Now let me answer the above questions:

1. Raama’s sharaNaagati

It is true that **Sri Raama** submitted his *sharaNaagati* to **Samudra raajaa**. But because the *sharaNaagati* was not accepted, responded to favourably, He got upset and threatened to eliminate the very concept of *samudram* (ocean).

sharaNaagati is to be done as a refugee or destitute (*akinchanan*). If people who threaten the very existence, merely fold their hands (*kai koopi*) (as if to say *namaste*) is that known as *sharaNaagati*?

Only an *akinchanan* (refugee or destitute or one who has nothing) can do *sharaNaagati*. Will *sakinchanan*’s (one who is not an *aginchan*) *sharaNaagati* have any effect? That is why **Sri Raama**’s *sharaNaagati* was ineffective.

2. Seetha’s sharaNaagati

Seetha submitted a truthful *sharaNaagati* as a refugee (*akinchana*) when **RaavaNaa** took her by force. Why is it that the forest entities failed to help **Seetha**?

This is because even a refugee must do *sharaNaagati* only to a capable protector (*rakshakan*). What is the purpose of one refugee surrendering to another refugee? The forest entities that failed to help **Seetha** were already afraid of **RaavaNaa**; what help they could have done to **Seetha**? (Nothing) So a refugee cannot do *sharaNaagati* to another refugee but only to an appropriate protector.

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3. Bharataa's sharaNaagati

Elders (people of higher learning) have determined that **Bharataa's** sharaNaagati materialized but only after significant time delay. Still adiyen's doubt is whether **Bharataa's** desire and request for **Raamaa's** immediate return to **Ayodhya** materialized? No, it did not.

Why did **Bharataa's** sharaNaagati fail to deliver? **Bharataa** returned from his maternal uncle's house. Upon hearing the news of **Raamaa's** exile to forest, he was distressed uncontrollably. *Pithru karamaakaL* were completed. Sage Vashista assembled the raaja sabhaa (governing body) and asked **Bharataa** to rule the kingdom. **Bharataa** told Vashishta

"... dharmam vaktum ihaarhasi" (2-82-12)

Hey Guru! "You ought to tell the law and justice in this matter."

"vilalaapa sabhaa madhye jagarhe ca purohitam" (2-82-10)

Bharataa rolled on the floors of the assembly building and cried; scolded his Acharyan; "How can I be asked to rule the kingdom? I will bring **Raamaa** back" and took a vow to that effect.

Vaalmiki never wrote what offensive words **Bharataa** used against His Acharyan. All he wrote was that **Bharataa** scolded his Acharyan. It will not be proper to write the actual words used in the scolding; doing so would be a big sin. If some one uses offensive words against an Acharyan, that should not be written in detail or described.

After committing such a big sin, if **Bharataa** submits sharaNaagati to perumaL will it work? After uttering disrespectful words to His Acharyan, even if he submits sharaNaagati to **Perumaal**, it will not work. This is the essence. **Bharataa** kept weeping for the next 14 years. By performing **Paadukaa Araadhanaa**, by bringing the paadukai and worshipping as per the the guidelines of his Acharyan, he atoned for his sins and **Perumaal (Raamaa)** came back to him.

(4 & 5). What happened to LakShmaNaa's sharaNaagati & Sugreevan's sharaNaagati? That is a very unfair sharaNaagati; the objectives were defective. **Perumaal** will not accept any sharaNaagati that has an unfair, defective objective behind it. As sharaNaagati is perfect dharma and since **VibhiiSaNa** did it properly, how could **Sugreevan** object to its acceptance by **Perumaal** and do sharaNaagati to block sharaNaagati from another; **iLaya Perumaal** is aware of this and that is why he uttered no words but joined the act and prostrated at perumaL's feet because **Sugreevan** dragged him into it. Only sharaNaagati performed with just goals will be accepted by **Perumaal**.

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6. sharaNaagati of Mahans (great men) of Ayotthi.

Vaalmiki very passionately describes the sharaNaagati of the elderly great men of Ayodhya. SriRaamaa did not accept the sharaNaagati of all those people. They offered to go along with Him; pleaded Him to get back to **Ayodhya**; stumbled and followed SriRaamaa. But still **PerumaaL** did not accept their sharaNaagati. Why? because, they did not understand the essence of sharaNaagati shastra. If they had worshipped Piratti and then submitted sharaNaagati to **PerumaaL**, **PerumaaL** would have accepted it. Only iLaya **PerumaaL** knew this. Prominence must be given to Piratti and when **PerumaaL** and Thayaar are together, must prostrate at Thiruvadi and submit sharaNaagati for it to be accepted; that is important secret of sharaNaagati.

**sa bhrAtuH caraNau gADhaM nipiDya raghunandanaH /
sltAm ucAca atiyashAM rAghavaM ca mahAvratam //**

ayodhya kaaNDam (2-31-2)

How many times has svAmi **Deshikan** commented passionately on this wonderful *Vaalmiki* slokam! No one in **Ayodhya** is inferior to iLaya **PerumaaL** (**LakShmaNaa**) in their devotion to SriRaamaa. But only iLaya **PerumaaL** is aware of **PerumaaL**'s heart; smartly iLaya **perumaaL** submitted his sharaNaagati to **Thaayaar** and **PerumaaL**. **LakShmaNaa** received monopolistic pleasure (yega bhoga) of performing *kaiMkaryam* to **PerumaaL** and **Thaayaar**; he got to go to the forest along with them. Ayotthi residents prayed and submitted sharaNaagati only to **PerumaaL**; that is why it did not get accepted.

Moksham is doing *kaiMkaryam* to **PerumaaL** and **Thaayaar**. In order to do *kaiMkaryam* to them, the request must be addressed to both of them; both of them together are the recipients of submission of our Athmaa (one's self); prostrating at the *Thiruvadi* of just one of them will not fetch Moksham.

Those who submitted sharaNaagati only at **PerumaaL**'s **Thiruvadi** may receive and enjoy normal purushartham; but for Moksham, which is divya dampati *kaiMkaryam*, sharaNaagati must be submitted to both of them. If sharaNaagati is submitted to only one of them, the divya dampati, who are very intimately and perfectly attached to each other, do not overlook at such disrespect to the other and do not accept such sharaNaagati.

Let us consider the first DeepavaLi function after wedding (thalai deepavaLi); is it proper to invite just the daughter and ask her to bring the son-in-law for the function? Is it proper to invite the son-in-law alone and ask him to bring the daughter also along? Only when both are invited they would participate in the function.

The same rule applies when we submit our offerings to mithravarunNan, indhragani and vasoorudhradhithiyas; all of them as a group must be treated with respect;

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they are very intimately associated and will not accept the submission only when one of them is recognized and others are ignored.

Similarly the both the divya dhampatis are our sharanya dampati. They **together** make our *sharaNaagati* fruitful. We need to understand Piraatti's role as a mediator to recommend moksham (*purushakaarathvam*), as the means (*ubhaayathvam*), and as the end or goal (*ubeyathvam*).

Learned elders said that in any kind of situation a pair (PerumaaL and Piraatti) is required for success.

Let me summarize; the following are some of the reasons due to which sharaNaagati does not yield results.

1. sharaNaagati performed by sakinchanan is not valid
2. sharaNaagati performed by one refugee to another refugee is a waste.
3. sharaNaagati performed after abhacharam (disrespect) to Acharyan will not yield result at all.
- (4&5) sharaNaagati performed due to improper, unfair objectives will not yield results either.
6. sharaNaagati performed without showing prominent respect to piratti as the means (*ubhayathvam*) and not submitted to both the divya dampati, will not yield Moksham, the everlasting kaikaryam to the divya dampati.

Just as it illustrates examples of effective sharaNaagati, Srimath RaamaayaNam also illustrates examples of ineffective sharaNaagati. Srimath RaamaayaNam is an excellent sharaNaagati shaasthram illustrating examples of ineffective sharaNaagati like the sharaNaagati performed by Sugreevan to Vaali.

Only properly submitted sharaNaagati will yield results. Our Acharyas submit sharaNaagati as per the procedure. **SvAmi Deshikan** says "**prapatti vijideshvarai**"; Sarveshvaran is bound by the prapatti of our Acharyas. So the sharaNaagati submitted on our behalf by our Acharyas certainly yields results. But if some arrogant (unyielding) people think that they can perform sharaNaagati on their own freewill (*swathanthra prapatti*), without required upadesham and permission of sathaAcharyan, it will be a waste.

From Acharyas upanyaasam of Srimath Rahasthraya saaram, we can learn that since Mokshartha prapatti is Brahmavidyay, if it is observed without sathaAcharya upadesham, it will not yield results.

Those of us who are devoted to our Acharyas will not have any shortcomings or problems.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

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

Questions and Answers

1. Every Brahmin is expected to perform Agnihotram daily-- *Agnihotra phalaa vedaa:*

—otherwise he ceases to be a Brahmin, say Shastras—

Yasya veda: vedischa vicchidyete tripoorusham

Sa vai durbraahmano gyeya: sarvakarma bahishkrita:

Such non-performers are to be considered ineligible for performing or participating in all vaidika karmas. However, in this time and age of hustle and bustle, is it possible to either perform Agnihotram daily or even to exclude from our functions those who don't perform it?

Reply: Since this is Kali kaalam and as all of us are in the grip of Kali Purusha, we can but rue the present state of affairs. Hiranyakesi Grihya Sootram lays down that performance of simple karmas enjoined on householders, like Oupaasanam, Sthaaleepaakam, etc. will confer the same benefits as would accrue from Agnihotram, Darsa Poorna Maasa yagam, etc.—

Oupaasana Agninaa aahitaagnitvam, tathaa Paarvanena charunaa darsa poorna maasa yaajitvam

However, if you ask, "how many of us adhere to even much simpler prescriptions like performance of Oupaasanam?", we can only say that even if it is not done regularly, at least on special days like shraaddham and other functions, performance of Oupaasanam is still in vogue, preceded by Agni Sandhaanam. We can at best be satisfied with this.

2. An elder told me that during the performance of vaidika karmas, we are not supposed to speak other than to utter the prescribed mantras. Is this at all possible? And going by this dictum, aren't all our vaidika karmas doomed to be infructuous?

Reply: According to the Gobila Grihya Sootram, if we are forced to speak during vaidika Karmas, in atonement, we are supposed to recite the veda mantra beginning with *Idam Vishnur vichakrame tredhaa nidadhe padam.*

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If this is not possible, we should at least say, *Namo Vishnave* and meditate on Emperuman, before continuing with the karma. Here is the relative slokam from Gobila Grihya Sootram-
*Yadyasiyaam vaacham vadet, Vaishnaveem richam yajurveda japet
Api vaa namo Vishnave iti brooyaat*

3. Dharma Shastras tell us that the karta performing Agni Sandhaanam should fast the previous day. Since both the husband and wife are participants in Oupaasanam, should the wife also fast?

Reply: Vaikhaanasa Maharshi lays down that it is enough that the karta observes fasting, prior to Agni Sandhaanam—*Agni Sandhaanaat praak pati: eko upavaasam kritvaa aaraadhanam karoti*. As such, there is no need for the wife to fast. Even if the karta (husband) does not fast, it is usually compensated by appropriate praayaschitta homam, prior to Agni Sandhaanam.

4. Some Vaadyaars say that immersion of ashes of the deceased in sea waters is not correct. In coastal cities like Chennai, this is often the only way. Could you please clarify?

Reply: Elders tell us that It is better to immerse ashes in sacred rivers. However, Vikhanasa Maharshi provides us an alternative, with his prescription that ashes may be immersed in either sacred rivers or the sea—*Chitaasttheeni aadaaya punya nadyaam samudre vaa prakshipati*.

5. Vaadyars tell us that Brahmacharis should perform Samidhaadaanam daily, for their good. However, with the mad rush in the mornings for going to school, how can this be done and what exactly is the benefit flowing from it?

Reply: Samidhaadaanam is such a wonderful karma that it can confer all benefits upon Brahmacharis. Its regular performance in the morning and evening would be extremely beneficial to the boys, especially in these days of intense competition. One of the mantras, *yo maa Agne! Bhaaginam santam*, would protect the boys from the ill-effects of the present day reservation policy and assure them of a bright future.

6. Some say that Seemantham has to be performed not merely for the first pregnancy, but for the succeeding ones too. Is it at all possible now?

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Reply: There are two separate karmas involved here—
Seemanthonnayanam and Pumsavanam. The latter is to be done in the
third month of pregnancy and is a prayer for a male progeny.
Seemanthonnayanam needs to be done only for the first pregnancy,
according to Aasvalaayana Smṛti—*Seemantonnayanam taccha prati
garbham na hi smritam*. The same rishi lays down that Pumsavanam is to
be done for every pregnancy—*Pumsavanam prati garbham*. However, the
current practice in this regard bears the approval of elders and vidvaans.

7. There are two schools of thought about performance of Brahma
Yagyam—some say that it is to be done after Maadhyaahnika, while
others aver that the time for it is after the morning Sandhyavandanam.
Please clarify the correct position.

Reply: The first opinion, that Brahma Yagyam is to be done after
Maadhyaahnika, is based on the serial order of the five great yagyas, as
narrated in the Yajur Aaranyakam—*Deva Yagya: Pitru Yagyo bhoota
yagyo, manushya yagyo, Brahma Yagya:*

However, the same Aaranyakam also says that Brahma Yagyam is to
be done after sunrise, implying its performance in the morning, rather than
the afternoon—

*Brahma yagyena yakshyamaana: praachyaam disi graamaat asati: darsa
udeechaam praak udeechaam vaa udita Aaditye.*

Composers of Aahnika granthaas (detailing our daily spiritual routine)
have enquired into the matter, weighed the two opinions and concluded
that Brahma Yagyam is definitely to be performed, at the latest, before
breakfast. We also observe many vaidikas performing the karma in the
morning.

Additionally, if one were to have the afternoon bath, perform
Maadhyaahnika Sandhyaavandanam, Bhagavat Aaraadhanam,
Vaisvadevam, etc. and then leave for a spot outside the village or town for
performing Brahma Yagyam, it would involve considerable time and effort
and delay the breakfast inordinately. Vedas are extremely humane and
concerned about our welfare and would not prescribe such untimely
rituals. It would therefore appear that Brahma Yagyam should be done in
the morning itself, at a convenient time, as is clear from the words, *Udita
Aaditye*.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sri Ranganatha Paadukaa (English)**

Thiruadyayana utsavam

Sripuram SrimadhAndavan Ashramam Bangalore

Thiruadyayana utsavam was conducted in Bangalore shrlpuram Ashramam Sri Venkatesa PerumAl sannidhi from 18th Dec 09 to 7th Jan 2010.

Pagal pattu utsavam took place from 18th Dec 09 to 27th Dec 09.

Peria Thirumozhi sAttrumarai was performed on 27th Dec 09 accompanied by tadhlyArAdanam.

On the day of VaikunTa ekAdashi (28th Dec 09) thousands of devotees worshiped EmperumAn from 'chitranchirukAIE'till late in the night. The archakAs had decorated EmperumAn very beautifully. The devotees who enjoyed the beautiful sight also received perumAl prasAdam. ThiruvAimozhi and Veda pArAyaNam began that evening as a part of the 'rAppattu' utsavam. Along with ThiruvAimozhi Desika prabandham was also chanted.

ThiruvAimozhi sAttrumarai and Alwar moksham were performed on 6th Jan 2010. IyarpA sAttrumarai began on 7th Jan 2010, 9 am and concluded at 5 pm. The devotees also enjoyed a fabulous tadhlyArAdanam on that day.

During the Thiruadyayana utsavam the prabandha goshti and Sri AndAl ghoshti chanted the verses in union. It was very pleasing to hear and relish.

Sri AndAl ghoshti sponsored a small silver 'cadAri' as sambhAvanai to the swamis who participated in the chanting.

One can never praise sufficiently the efforts of the archakas and the organizers who planned this successful event.

dAsan
Kannan

shrlmathe RangarAmAnuja mahAdeshikAya namaH

Transliteration & Translation primary contributor: Smt. Geetha Anand

ourva maharishi's curse for durvAsa

**(VaduvUr vIraValli ganapAdi N. SadagopAcAryAr Swamy,
West Mambalam, Chennai- 33)**

(continued)

Because I uttered harsh words we have been separated for a long time. We also became enemies. Hey! Prabho! Past is past. Now please excuse my fault. What should I do now? Where will I go now? Where will be born again? I will not become the wife of anyone else but you.

So saying Kadall's jIvAtma grew silent. durvAsa was also saddened by the loss of his wife. He fainted. When he regained his consciousness he tried to commit suicide as he was not able to handle the loss of his wife. Just then a young brahmin boy came there. He had a staff and cakra on his hands. He was wearing a red dress. He looked very calm and effulgent. As soon as durvAsa saw the boy he fell at his feet and requested him to sit there. A conversation ensued between them. durvAsa was greatly relieved by the talk. The boy told durvAsa "Hey! brAhmaNa, you are very knowledgeable. Due to the grace of your guru's mantra there is nothing that you do not know. Still you are sad? Why is it so? What is the reason for your disheartning? The duty of a brahmaNa is austerities (tapas). Through tapas all the three worlds can be controlled. What were you doing now leaving tapas and your duties? Who is really the husband and who is the wife?. shrl hari creates these delusions to confuse the foolish. This kadall is not real. That is why she disappeared. What is true will never disappear? What cannot stay for a long time is not real. ekanacamsA is Vasudeva's daughter and bhagavan krishna's sister. She is the amsha of pArvati. She has many good qualities. She can live for a long time. That beautiful lady will be your wife in every kalpa. So now you engage yourself in tapas. Kadall will be born in Kandali jAti. She will be quite, auspicious and will be able to grant you all your wishes. She will be your wife in another kalpa. It is proper to punish one who is arrogant. Please do not feel sad for her turning into ashes. So saying the brahmin boy who was really bhagavan disappeared. durvAsa also busied himself with tapas.

bhagavAn continued further and told nAradha that ourva maharishi was performing tapas on the banks of the river sarasvati. He realized that his daughter had died. He approached durvAsa with a great sorrow. durvAsa explained to him what happened. ourva maharishi was very sad. He told durvAsa "you have meted out a grave punishment for a small mistake. If you had been a little patient my daughter would have come to me and lived with me. So from now on whenever you curse someone you will earn dishonor in the process". Uttering these words ourva maharishi left the place. Immediately nAradha asked bhagavan whether ourva's curse came true.

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Story of ambarIsha:

ambarIsha was a king in the Surya dynasty. He was always contemplating the lotus feet of shrl krishna. His kingdom, wives, sons, citizens or the wealth did not enamor him. His mind was always with krishna even when he was performing his duties. He following the 'ekAdashi vrata' without fail. He offered all his actions to lord krishna. krishna had left with ambarIsha his cakra so that it will protect him at all times. brahma and other devatAs worshipped the cakra that was with ambarIsha.

Once ambarIsha completed his 'ekAdashi vrata' and was ready to partake 'pAraNai' after offering food to brahmins. At that time a very hungry durvAsa reached his palace. durvAsa was holding the staff and umbrella. He was wearing a white dress. He had the 'tilakam' on his forehead. He had matted hair. He appeared very lean and parched. ambarIsha got out of his throne immediately when he saw durvAsa. Preparing to wash his feet, ambarIsha made durvAsa sit on the throne and asked him what he wished.

durvAsa said " I am very hungry now. Please prepare food for me. I will go to the river for chanting 'agamarshaNam' and return quickly". After durvAsa departed ambarIsha realized that the 'dvAdashi' will be present only for the short time. His 'vrata' will not be complete if he misses the 'pAraNai'. He asked his guru vashishta what to do. Sage vashishta said "It is not correct to perform pAraNai during trayodashi. It is also sinful to eat before feeding an aditi. In this situation it is proper to accept emperumAn's sripAda thIrtam and complete the vratam". Vashishta kept quiet after saying this. ambarIsha followed his guru's suggestion. durvAsa returned shortly and knew what happened. In his uncontrollable anger he created a man out of one of his hairlocks and bid him to kill ambarIsha. When the fearful form approached ambarIsha, sudarshana who is as effulgent as millions of suns killed him immediately. sudarshana then started chasing durvAsa. It followed him everywhere he tried to find refuge. Growing tired by this effort durvAsa approached brahma and surrendered to him. brahma said "Child! With which support did you try to curse ambarIsha. One who is protected by bhagavAn cannot be harmed by anyone. No one in the three worlds can kill him. bhagavAn has bid his sudarshana to protect his devotee irrespective of how insignificant he is. Only a fool will hate bhagavan hari's devotee. bhagavan will himself kill such a person. bhagavan can kill even the god of death. You please go to some other place quickly. I cannot save you. If you do not go elsewhere I will also be destroyed along with you".

When durvAsa heard brahma's words he ran quickly to mount kailash where shiva was present and sought refuge. shiva who is omniscient said "Hey brAhmaNa! You are the son of sage atri. You are the grandson of brahma. You are well versed in vedas. Even though you are such an erudite person your action seems to be that of a very foolish man. You did not know who the sarveshvara is. Following the movement of his eyebrows brahma, rudra, indra

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and other devatas are created and destroyed. Who can destroy the devotee of such a bhagavan? His cakra is as powerful as him. It is impossible to stop it. You pray to bhagavan and meditate upon Him. All your troubles will go away. So you go to shrI vaikunTam immediately. Only he can offer you refuge". While shiva was saying this, the tejas of the cakra started spreading throughout kailasha. All the residents of kailasha started feeling the heat. They surrendered to shiva. shiva said "If the tejas of cakra is true and if this brAhmaNa has accumulated the benefit of true tapas then let his misery be removed". So saying shiva and pArvati grew quiet. durvAsa bowed to them and left for vaikunTam. He travelled faster than the thought and reached shrIvaikunTam. Seeing the sudarshana following him, he immediately approached srlman nArayaNa. bhagavan was sitting on a throne. He had the conch, disc, mace, sword and lotus on his hands. He was dressed in plthAmbaram. He had four hands. He had the vajrayanthi mAIA on his chest along with the Koustuba jewel. Revered attendants were fanning him. shrI mahAlakshmi was pressing his feet. Seeing bhagavAn, durvAsa bowed and prayed "Hey kamalA kAnta! Please save me. Hey karuNANide! Please save me. Hey dIna bhandho! karuNA sAgara! I am caught in a problem. Please save me. hey nArayaNa! I bow to you". So saying durvAsa fell at bhagavAn's feet and washed them with his tears.

bhagavAn said "Hey mune! Please get up. I will grant you a boon that you will get all that is good. All of you hear me. I will save this brAhmaNa as you have requested so. However he has to go back to ambarIsha's palace and perform pAraNai there. He tried to kill ambarIsha even though he did not commit any sin. A year has passed till today since durvAsa started running fearing the wrath of sudarshana. ambarIsha and his wife are fasting for the past one year. Because of him I am also fasting just like a mother you does not eat anything if her child is hungry and is refusing food. Due to the boon I granted, sudarshana will not kill the rishi. If he goes to ambarIsha's palace and perform pAraNai there, the king and his wife will also eat. Then I will also eat. I accept anything that my devotee offers to me. I will not accept anything that is not offered by my devotee. Even if it is offered by shrI mahAlakshmi I will refuse it. So now durvAsa you go to ambarIsha's palace. All the devatAs can go back to their places". So saying bhagavAn disappeared.

durvAsa travelled to ambarIsha's palace at the speed of thought. The cakra followed him. ambarIsha was sitting on his throne looking emaciated. He received durvAsa and offered him delicious food. After durvAsa ate the food he consumed it. durvAsa blessed him and left for his Ashram praising the glory of shrIvaiShNava.

Transliteration & Translation primary contributor: Smt. Geetha Anand

shriH

**avadUtarin upAkhyAnam
(avadUtar's episodes)**

(shrlmAn P. ve~NkaTAcAri, cennai)

(continued)

[Please note that proper names will not begin with capital letters in order to conform with 'itrans' rules.]

avadUtar continues his talk with king 'yatu':

13. elephant:

I learned the following from the elephant. An ascetic must be careful not to touch, even with his foot, a woman figurine made out of wood. A male elephant becomes bound by his love for the female elephant. Like that, a binding situation may occur.

A mature person must never look at any woman as an object of enjoyment. Her form is what represents 'yaman' or god of death. If a person wishes to enjoy a woman, he will have to lose his chastity and independence just as elephants are used to catch elephants of opposite gender. Sometimes, he may have to lose his life even.

14. honey collector:

I will tell you what I learned from one who collects honey.

Stingy people in the world try to collect money, objects etc with great difficulty. They do not enjoy the things they have collected and they do not let others enjoy also.

The honey collectors take away the honey that the bees collected with great effort. Like that, the objects collected by a stingy man are enjoyed by somebody else. Even before the bees get to eat the honey they collected, the honey collector takes away the honey. Like that a family man tries very hard, works and earns and collects for his own enjoyment, money, objects etc. But, somebody else enjoys them.

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15. deer

I learned the following from the deer.

Ascetics living in the forest must never listen to songs that incite the senses, especially, romantic songs. This must be learned from the deer. A deer becomes attracted by the hunter's song and gets caught.

R[^]iShyasingar, who was born from a deer's womb, listened to the romantic songs sung by women, saw their dances etc, became like a puppet, being attracted to them.

16. Fish

shrl avadUtar says what he learned from the fish.

The fish desires for the piece of meat hooked on to the fishing hook of the fisherman and gives up its life.

Like that, the stupid man, driven by the taste of the tongue, becomes a slave to the tongue and meets with dishonor. Because of this shame, he finally dies of worry. The man who controls his tongue, eats less and keeps his senses under control. The tongue does not lend itself to be controlled that easily. If he does not eat, the desire to eat increases multi-fold. The one who controls his tongue is called 'jitendriya'. He wins over the other senses also. When the tongue is kept under control, the other senses also can be brought under control very easily.

17. dAsi pi~ngaLA;

Long time back, there lived a prostitute named pi~NgaLA. I will tell you what I learned from her. She was a beautiful lady and was living an independent life.

One night, she decorated herself nicely, and was standing in the front porch of her house expecting a rich man to enjoy the night with her. More than bodily enjoyment, she was more inclined on making money. Desire for wealth is the most cruel one. Since no rich man came, she was feeling unhappy. With that, she became depressed and more determined against wealth. In reality, her firm determination was the result of her

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fervent desire for wealth. This new freedom from desire became the cause of her mental peace and happiness.

Because of bhagavAn's blessings, pi!ngaLA's mind developed a determination and she remembered a song about vairAghyam. She kept singing that song and with bhagavAn's anugraham, she got rid of her unwanted desire for wealth.

“A man hangs in the hanging place which are formed of desire and love. Only vairAghyam has the power of cutting off the rope that is about to hang him.

One who has no determination, one who has not removed the lust and desire for wealth from his mind, he never gets relieved from the shackles of the 'body'. The man who has no maturity and is unintelligent never even tries to cut off this bondage.

God likes only those who have severed themselves from desire for wealth, lust, evil desires etc”

As she had this serious thought, she became persistent. She contemplated about the following:

Determination is what gives happiness. I surrender to bhagavAn leaving all my desires for wealth, sensory pleasures etc. I shall enjoy bhagavAn, who is my AtmA. Who else is there to save me except bhagavAn? A jIvan saves itself if it forsakes its desires.

Singing the song about vairAghyam, she gave up all her desires and slept peacefully in her bed. She was peaceful because she got rid of her desires.

18. kurA bird [red-tailed lorikeet]:

avadUta dattAtreyar continued further – The object that a man tries to collect because of his love for the same, becomes the cause of his sorrow. An intelligent man who knows this, does not attempt to collect any object. He does not even think about it in his mind. One who lets go of desire lives peacefully and enjoys bhagavadanubhavam and reaches bhagavAn.

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Here is an example – a kurA bird was keeping a piece of meat in its mouth. Seeing that, other stronger birds were pestering this bird with their beaks and tried to snatch the piece of meat.

Observing this, the kurA bird dropped the piece of meat from its beak. As soon as the bird dropped it, the annoying birds left the bird in peace.

19. young baby boy:

dattAtreyar says further – I do not think about fame, honor or dishonor etc. and I do not worry about family or family members. I always enjoy my AtmA. I learned this from a baby; hence, I am always happy like a baby. In this world, only two people are happy without any worries.

- 1) a young, innocent baby.
- 2) one who has renounced everything completely.

20. a woman's bangles

At one time, some folks had come to talk about marriage prospects and look at the prospective bride. At that time, no one except that girl was in that house. They had all gone out. So, that girl had to entertain the guests and feed them. She started pounding the rice kernel alone in order to prepare food. While doing so, the bangles made of conch material started making a loud noise.

She did not want the guests to listen to this bangle sound. Thinking it is a dishonor, she broke all her bangles except for two in each hand. Then, the two bangles started making a noise when she was pounding on the rice kernel. Then, she broke one bangle in each hand. After that, the bangle in each hand did not make any noise.

At that time, I was trying to learn the habits of folks and reached that house.

I learned this knowledge through this incident. When people are crowded, there is a lot of noise; there is talk even when there are two people. Peace is attained only in being alone.

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21. one who makes arrow and bow

A worker who makes arrow was peacefully attempting to make an arrow. His total concentration was on making that. He did not even realize that the king's retinue parade was passing by him very close. He did not notice.

I learned that by sitting alone peacefully and through determination and practice, the mind can be controlled. Mind must be controlled and one must direct the mind to concentrate on the target. When one concentrates on meditating on the feet of paramAtmA, who is the embodiment of eternal happiness, slowly, one will start forgetting the vAsanai [pre-disposition in present birth due to experiences in past births] about earlier births. Through practice, he moves away from rajo guNam (one of action), tamo guNam (one of lethargy) etc because of the knowledge accrued from satva guNam (one of goodness). He becomes peaceful and mind becomes one with his soul. If firewood is not placed in the fire, it becomes extinguished; like that, his mind becomes calm. He does not need anything else.

22. snake:

I will tell you what I learned from the snake.

An ascetic must be like a snake. He should move around alone and should avoid being with a crowd. There should not be a need to build a place of residence for him. He should not stay in one place and he should live without any ego. He should like to live in aloof places like caves. He should not be recognized by outside activities. He should not have a need for any help. He should stop talking. The main cause of our sorrow is our getting involved in activities related to this body that is going to be destroyed, the house and family.

A snake lives very happily in its place made by others.

23. spider:

bhagavAn, who is all powerful and is our antaryAmi, created this world with His own illusion, without getting anyone's help and in the end of kalpa kAlam, when the time for praLalya [flood] comes, He destroys the same world using His illusion.

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A spider builds its net by emitting a substance from its heart through its mouth; it then plays with it; and then, it swallows it. bhagavAn plays in this world He created in the form of jlvAn-s. Then, He takes it back.

24. wasp:

Lastly, I will narrate what I learned from a wasp. A person, who out of love and affection or out of fear, gets involved in something with great concentration, he attains the form of that object.

A wasp brings an ordinary worm, builds a mud nest around it and jails the worm there. It keeps stinging that worm every day. The worm that is kept in the mud nest keeps thinking about the wasp and instead of leaving its body, it becomes a wasp itself.

So, a yogi must not think about other things and always think about paramAtmA. Then, he attains the qualities of paramAtmA.

We learn from what we see and the good things we listen to. It is always likeable to engage in an activity that imparts necessary knowledge to others in a loving, pure manner.

avadUta dattAtreya narrated the knowledge he received from twenty four of his guru-s and king yatu was fascinated. He requested him to take him as his student. He accepted the king's request and shrl dattAtreyar became a guru for the king.

In this world, one who obtains higher knowledge by closely observing several objects, several creatures and various activities going on in the world etc, with their keen intellect, attain the post of teacher.

bhagavAn kRShNa continues telling uddhava - avadUta dattAtreya, who was a great, majestic AdhyAtmika [related to spirit] intellect, gave the above-mentioned advice to the king. The king yatu, worshiped him with great respect. dattAtreya blessed the king and took leave of him and started on his own journey. When he was giving advice, dattAtreya said,

“Some of my sayings have been provided by ascetics who had totally renounced the world. Can we also renounce the

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desires in this world, and with equal outlook, become peaceful? It is all bhagavAn's anugraham.”

The king yatu lived in tretA/dvApara yugam and was ruling over his kingdom. At that time, avadUta dattAtreya gave him this advice. In the present day kali yugam, gR^ihasta-s like us, must live our lives trying to follow this advice. With bhagavAn's anugraham, we can be successful in our attempts. Let us obtain peace and experience our AtmA – let us pray for bhagavAn's blessings. Everything is because of His grace.

|| om shAntiH ||

Reference – shrlmadbhAgavatam

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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Sri Ranganatha Paadukaa (English)**

**Srimathe Ranga Ramanuja Maha Desikaya Namaha
Sangodu Chakkaram yendum**

Shri K. Pattabhi Raman – Chromepet
(from HH Srimath Thirukkudanthai Andavan's Upanyasam)

*Note from Translator: This is a translation of HH Srimath Thirukkudanthai Andavan's Upanyaasam; conscious effort is made to translate as close to the same words and expressions blessed by HH (as reported in tamizh Paadukaa); Words written in parenthesis may not be specifically expressed by HH but added to provide flow to this transcription. Proper nouns **are** capitalized; uppercase letters are **Bold** faced (e.g **PerumaaL**) when they are intended for English readability only (and not as long sounding).*

Azhwaar goes to Sannathi (temple). **PerumaaL** is in reclining position (sayana kolam). Azhwaar performs magaLasasanam. When worshipping the navel area of **PerumaaL**, there was The Lotus. Azhwaar kept seeing the Lotus flower but not at **PerumaaL**.

(**Bhagavaan** asks Azhwaar) You are looking at the Lotus flower and not me?
(Azhwaar) That flower is one of its kind. That is why I am seeing it.
(**Bhagavaan**) What about it?

(Azhwaar) The way that flower blooms and closes; I have not seen it anywhere. Where is the **switch** for this flower? It appears like an electric light used for advertisement!

(**Bhagavaan**) Did you see and understand why it is like that?
(Azhwaar) Please wait; will tell in a few moments
(Azhwaar) undertood it; will explain just now

**aangu malarum kuviyumaal undivaay
Ongu kamalatthin oN Podhu
aankait ttigiri sudar ennum veN changam
vaanil pagaramathi enrum paartthu**

(iyar paa – moonraam thiruvandhadhi ... 67)

This beauty of adorning **Sangu** and **Chakkaram** is the unbelievable beauty. If you ask what happens (to the lotus flower) as soon as seeing the **Chakkaram**; it (Lotus) thinks of Sooryan (sun) and starts to bloom.

It (Lotus) looks on this side; appears like moon space (*chandra mandalam*).

**chandira maNdalam Pol damodaran kaiyil
andaram onrinri yeri avan seviyil
mandiram koLvaaye Polum valampuriye
indiranum unnodu selvathukkeLane**

(Naachiyaar thirumozhi , 7th thirumozhi – karupooram naarumo)

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As soon as it (Lotus) sees the moon (chandran in thamiz) the Lotus must close – That is the law that it obeys – looks at the Sangu and thinks it is the moon and closes itself down. Azhwaar exclaims that He just now figured out the location of the switch!

PerumaaL showed His Viswaroopam to Azhwaar. Azhwaar enjoyed PerumaaL.

(Bhagavan says to Azhwaar) I will show my Viswaroopam; enjoy fully!

PerumaaL has shown His Viswaroopam in that fashion, only to NammAzhwaar; PerumaaL displayed his Viswaroopam; Azhwaar enjoyed the Viswaroopa sevai. PerumaaL demanded that Azhwaar sing ten pasurams (songs) for the Viswaroopa sevai. Azhwaar started to sing in an astonishing fashion

***Neeraai nilanaai theyai kalaay neduvaanay
Seerar sudargaLirandaai sivanaay ayananay
Kooraraizhi veN sangendhi kodiyenpaal
Vaaraay oru naL maNNum viNNum magizhavE.***

(Thiruvaimozhi , 6th patthu 9th thiruvaimozhi)

(Azhwaar says to PerumaaL) You are everywhere in the Universe. You are everything the Universe. I have seen such such a roopam but I don't want to see this Viswaroopam.

***Kooraar aazhi veN sangendhik kodiEn paal
Vaaraay oru naaL maNNum viNNum magizhavE.***

Azhwaar says if the roopam that adorns Sangu and Chakkaram is shown, that is sufficient. I don't want to see this Viswaroopam; I don't like it

Arjunan did what? He also desired to see only the roopam that adorns the Sangu and Chakkaram.

He says that once he enjoyed the beauty of PerumaaL with Sangu Chakkaram, he doesn't know who is who (so captivated by the beauty); This is from some one who is blessed with Mayarvara Madhi Nalam; says He doesn't know who is who! (Acharyan wonders how even such a highly blessed can be captivated by the beauty of PerumaaL with Sangu and Chakkaram).

ThiruMangai Azhwaar gets involved and immersed in the beauty of PerumaaL with Sangu Chakkaram -- "chensudaraazhiyum sangum yendhi"

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***kaiyinaar suri sanganalaazhiyar NiLvarai pol
meyyanaar tuLabaviraiyaar kamazh NeNmudi em
aiyanaar aNiaranganaar aravinaNaimisai meya maayanaar
seyya vay ayyO ! ennai ccindai kavarnadaduve***

(Amalanaadhipiraan)

(Acharyan) - Amalanaadhipiraan – ThirupaaNAzhwaar – He sang ten songs – out of the ten songs He sang, half a song was for Thiruvaazhi Thiruchakkram; one man insisted that wedding must be done at half price; out of that (small budget) a little bit for fireworks without fail; cannot miss the beauty of adorning Sangu and *Chakkaram*.

***Sangodu chakkaram yendhum thadakaiyan
pangayak kaNaanai paadaaleo embaavaai*** (Thiruppaavai , AndaaL)

***Sangennum chakramennum thuzhayennum
Ingane soullum irapagal en seigen?***

(Acharyan) This is how beautiful it is to see PerumaL with *Sangu Chakkaram*.

On the other hand, AndaaL asserts in Naachiyaar Thirumozhi, “***chenkamala naNmalar mel thenugarum annam pol***”, that this Panchajanyam is sitting on His hands out of its desire to do so just like the Hamsam (annam) bird is sitting on the Lotus flower.

Is PerumaL holding them? Are they sitting on their own? It is the beauty of how He holds them. She said that they were sitting on their own? When asked why they would do so, AndaaL replied that jewellery and weapons wanted to get lusture (thejas) and beauty and for that reason they came on to PerumaaL. She asserted that PerumaaL was not getting any lusture (thejas) because they were on His Thirmeni but they were getting their lusture because they were being held on by PerumaaL.

Our Acharyan (Srimath Therezhundur Andavan) visited the Divya Desam known as Mannargudi. In one instance Brahmotsavam (annual temple festival) is in progress. veNNai thazhi sevai on the 8th auspicious day (of the festival); Acharyan is praying. Another svAmi (thenacchara sampradayathile singa perumaaL svAmi) came near by and also prayed. No crowd at all. Only these two people; veNNai thazhi sevai decorative dressing (the saathupadi) has been done for the back side of perumaL. Everyone else has gone to see decorative dressing on the pinpakka (back side of the) sevai.

Our Acharyan asked; “What a surprise; daily we wont be able to even come near; everyone one would yield way for us. Today everyone is worshipping the pinpakka (backside) sevai; what is the reason for this? He is embracing the

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veNNai kudam (vessel) but they are worshipping His beauty as seen from the back side (pinpakka sevai); what is the reason?"

(The other svAmi) asserted "the pinpakka sevai of VeNNai thaazhi is special today. Decorative dressings have been done on the back side; if we start to discuss whether PerumaaL is handsome because of the decorations made with the divine jewellery (thiru abaraNam) or whether the jewellery looks so beautiful because it is on PerumaaL's Thirumeni; the philosophy (siddhantham) that it is PerumaaL's Thirumeni which makes the jewellery beautiful and not the other way around, will be clear today from the pinpakka sevai".

When appropriate decorations are made, addikai will decorate his back, raakOdi will decorate his behind, diamond chain of coins (kaasu maalai) will decorate his lower legs; will be very attractive!

(The other svAmi) In reality, if the jewellery makes Him handsome, will any one worship? The jewellery is beautiful when it is decorated on any part of His divine body. The philosophy that the divine jewellery is beautiful only because it is on His divine body (Thirumeni) is seen today. That is why they have gone to worship the pinpakka sevai of veNNai thaazhi utsavam. We are enjoying the veNNai thaazhi (kudam or vessel) with all the time we have".

Then that svAmi goes around (pradhkshinam); will the singa perumaaL svAmi let it go?

(The singaperumaaL svAmi) "You asked me. You must have some opinion in your divine heart (thiruvuLLam) to ask ! Is your anubhavam also the same? if you have anything in your mind, it will be nice if you tell it".

(Acharyan) adiyen and others were by their side.

I thought that everyone has gone for perumaaL's pinpakka sevai today because The Thiruvadi (divine feet) which has compassion for the common human devotee is seen in the pinpakka sevai. Which is the part of PerumaaL's thirumeni that is the merciful front for the devotees who seek him? Because it is perumaaL's Thiruvadi (divine feet) and because the Thiruvadi is seen in the pinpakka sevai, everyone has gone to worship the pinpakka sevai. The singa perumaaL svAmi embraced and exclaimed why it did not occur to him like that.

During the period when AndaaL demands from the Sangu "when we are all suffering; you alone are unfairly enjoying that anubhavam (experience)"

***uNbadu sollil ulagaLanthaan vaayamudam
kaNbadai koLLal kadal vaNNan kaitthalatthe
peN padaiyaar un mel perum poosal saatruginraar
paNpala seiginrai paanchajanyame***

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kaNpadai koLLal kadal vaNNan kaitthalatthe

It will always be on the left side of PerumaaL thirumeni; always there!

What does it eat? eats PerumaaL's vaai amudham

Where does it sleep? "***kadal vaNNan kaitthalatthe***". No need for fan. Not in NarayaaNan's hands; not in Kesavan's hands; "***kadal vaNNan kaitthalatthe***" She (AndaaL) says that they sleep on His hands on the shores of the ocean because PerumaaL has the nature of the ocean; (AndaaL) says that women are upset with Sangu; why?

***padhinaRamaayiravar devimaar paarthiruppa
madhu vaaiyil kondaaRPol maathavan than vaay amudhan
podhuvaaga uNbadhanai pukku nee uNdakkaal
sidhaiyaro unnodu selvap perum sange!***

What a song ! it is a wonderful song !

(AndaaL asserts to Sangu) "when women are watching, you are alone having the PerumaaL's vai amudham, that they must all have (amudhu seyya vendia); is it fair ? it is unjust".

This way, the beauty of PerumaaL adorning the Thiruvaazhi and ThiruChakram is so natural, because it appears as if they incarnated along with the PerumaaL Thirumeni (divine body), it is such a natural and wonder filled special attribute.

Swami Desikan in His mangaLasasanam,

***neilacalodita nisaakara bhaaskaraabhe
saantaahite surapate tava sankhacakre***

(devanaayakapanchaashat)

adores that PerumaaL with sangu Chakram appears as if the sun and moon (chandran) risen on each side of a good maragatha mountain

AcharyaaL thiruvadiGaLe charanam.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

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**Maarghazi month in Virundhaavanam
(Virundaavanathil maargazhi maatham)**

As per the divine desire Shrimath shri AndaaL and as per the divya anugraham of our Acharyan, Thirupaavai upanyasam was delivered in our Ashramam on all the thirty days of Dhanur maasam, without any regard for the extreme cold weather at Virundhavanam, where Shri KaNNan lived his divine life. On Kaishika ekaadasi day, a bhaktha from Delhi decorated the main deity (moolavar) with mutthangi sevai. On vaikunta ekaadasi day, perumaL appeared as Paramapathanaathan with His three consorts shridevi, boodevi and kodhadevi sitting by his thiruvadi (divine feet).

On the day of **thoomaNi maadatthu viLakeriya** paasuram, many lamps (agal viLakku) were lit. On January 1st, as per desire of a devotee from virundhavanam, PerumaaL was decorated with flowers (poovalangi sevai). In UthraayaNa punyaa kaalam () another devotee decorated PerumaaL, all the the way upto the Thiruvadi (divine feet) with gem stone studded garland and enjoyed the PermaaL Dharshan (sevai.) This devotee has already submitted gem stone studded a Crown and ThirmaN.

During Thirupaavai dharshan (sevai), pongal and sheerannam were offered to PerumaaL. Bhagavan KaNNan, entered the hearts of devotees in many towns and arranged for the required financial support for the Utsavam (Temple festival) during dhanur maasam (month) and dwaadasi thathi aaraadhanai.

Last year during vasantha ruthu (spring – chithrai vaigaasi months) many devotees came from out of town. All are requested to plan in advance this year. Shri AndaaL enjoyed srivilliputthur as vada Mathurai (Mathura of the north - gokulam, vrindaavanam, aayarpaadi, govardhanam) and composed many pasurams (divine songs). Prakrutham Shrimadhandavan (current Acharyan) has brought Shrimath Shri AndaaL to Vrindaavan and so we all must visit vrindaavan and make Vrindavanam as Srivilliputhur. We must make arrangements for Thirupaavai utsavam to be conducted year round and not just during the month of Dhanur (maarghazi in thamizh).

These days, in order to protect and take care of the family, we are required to work in remote places; we are unable to recite Vedam or deliver Kaalakshepam. Undertanding our difficulties, our Acharyan travels by yaathirai, camps in many remote places to bless us all with His anugraham. As per AndaaL's verses, we should get devotion to Bhagavan and follow the easiest path of performing saranagati to perumaaL through our Acharyan. It is Vrindaavanam's soil and air that triggers the creation of such devotion in us.

(Delhi R.V.R)
(011/26169054)

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

**Pettiyai paarkalaamaa?
(Can we see the TV?)**

Shri. S. Raghava Narasimman
Chinna Kanchipuram

What heading is this? Lots of boxes are there. In our home, we will have a box for sarees, box for keeping money. Jewellery box is there. In stores there will be the cash box. Banks will have cash boxes. Temples will have boxes for divine jewellery (thiruvabaranam). Libraries will have boxes for books and students will have geometry instrument boxes. Elderly people (these days, people of all age) will have box for spectacles (glasses) and a box for beetle leaves. Are we not supposed to see these boxes? We can see these boxes for sure.

Yet which is the box that we should not see? It is the box that it placed in the corners of our halls in our homes. That too we should not see it for 75%. That is the TV (television) box and per current day procedures we can see it for 25%. Why are we allowed to see for 25%; we can do so for the devotional programme broadcast in the mornings. Why are we not allowed to see for 75%?; Is it appropriate to see all the obscene songs, barely clad dress dances and advertisements in the presence of our children? In olden day movies, men acted as villain but now in movies, long and short serials it is women who act as villies. How to divide families, hatch conspiracies and even commit murders; all these are being shown. Decide whether women of our society can see these programmes.

See the devotional programmes of the mornings; see the 24 hour programmes of sankara and T.T.D sevai. Several upanyaasams of great scholars are being published in CDs; play them and listen to them. Listen to Sahasranamam. Join the Sahasranama recitation groups formed in your places. Recite Sahasranamam daily. Learned scholars often say that in this Kaliyugham, it is sufficient to recite and hear Bhagavan's nama (names) and all the good will come to us. Let us live as per their words and improve ourselves and our society.

It is the general opinion that the two eclipses which occurred last month won't bring good to the country. Because of these eclipses even good people may turn evil. It seems that they would be a hurdle, interfere and stop even those who wish to do good deeds. In these days, our society is taking a different direction. Intercaste mixed marriages are increasing. Acharam (higenic austere way of living as per religion) is decreasing. In some places, even during auspicious events, potatoes and onion rice are being served. We don't know what comes of these activities. Let us recite prayers to eliminate these. Let us write the names of bhagavan's names and pray for a good future.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

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Sri Ranganatha Paadukaa (English)**

**shrIH
terivOm teLivOm
(let us learn and be educated)**

**tUngak kaRRuk koLvOm
(let us learn how to sleep)**

(by shrI vIrApuram sampat dlkShitar)

viShNu smR^iti

Introduction – We saw in the last issue, how to eat; in this issue, we will see how to go to sleep. Sleep is the only thing that brings peace to people's ever-wandering mind. The importance of sleep is obvious when the doctor asks us, 'Did you eat well? Did you sleep well?' Sleep is common to all lives; but, it is only human beings who follow certain rules when it comes to sleep. Let us learn and understand some facts about human sleep.

**nArdrapAdaH supyAt nottarAparashirAH na nagnaH |
nAnuvaMshaM nAkAshe na pAlAshe shayane || 1**

One should not go to sleep with wet feet (before going to sleep, one must wipe off the feet well).

One should not sleep with the head kept in the north and west directions.

One should not sleep without any clothes (without any blanket).

One should not sleep without a pillow.

One should not sleep in the open ground.

One should not sleep in a bed made out of erukka [catotropis gigantea] tree.

**shvagRhe prAkshirAH supyAdyayuShye dakShiNa
shirAH |
pratyakshirAH pravAse tu na kadAcidudak shirAH || 2**

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When sleeping in one's own house, the head must be kept in the east direction.

One can keep the head in the south direction, if long life is desired.

If one gets to sleep in some other place (not own house), one should keep the head in the west direction.

For any reason whatsoever, one should not sleep with the head placed in the north direction.

**na gaja bhagnakR^iteH na vidyu dugdha kR^ite |
na bhinne nAgni pR^iShTe**

Our bed must not be made out of tree bark broken by an elephant, a tree that has several nodes, tree hit by lightning or fire etc. One must not sleep on beds made out of these.

na shmashAna shUnyAlaya devatAyataneShu |

One must not sleep in a graveyard.

One must not sleep in a dilapidated house that is not inhabited.

One must not sleep in devata-s' or god's temples.

**na nArlmadhye na dhAnyA go guru hutAshana
surANAmupari | 4**

One must not sleep amidst ladies, in a grain storage area, cowshed, yAga bhUmi or deva-s' temples.

**nocchiShTe na divA supyAt sandhyayorna ca bhasmani
|
deshe na cA'shucAu nArdre na ca parvatamastake || 5**

One must not sleep in places that are normally avoided or banned.

One must not sleep during the day.

One must not sleep during the evening sandhyA time.

One must not sleep in a place that has ashes.

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One must not sleep in a place that is not clean and pure.

One must not sleep in a wet place.

One must not sleep on mountain tops.

Not only that, when sleeping, one must not sleep with chest facing up or facing down.

Before going to sleep, we must think about bhagavAn and chant 'mAdhavAya namaH', we must leave the job of protecting us during the sleep to Him and sleep without any worries. Let us be healthy and of sound mind and live a great life. Let us think that eating right and sleeping right are all noble actions.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

AN APPEAL

Dear Devotees,

With the blessings and benign grace of Divya Dhampathies and our Acharya Sarvabouman H.H. Srimushnam Srimadhandavan's divine blessings, all the Utsavams in the Andal Ranganamannar Temple, Jayanagar are being celebrated in a befitting manner with the Devotee's fullest co-operation and support on every occasion. So far, Six Brahmotsavams were celebrated and we are entering into Seventh year Brahmotsavam during February 2010. It is the Primary Duty of Devotees to provide Divya Dhampathies A Unique Strong 'Ratham' for Brahmotsavam. The present Ratham is more than fifteen years old.

It is therefore decided to renovate the present Ratham and also provide a Safe Shed in the Ashramam Premises at a cost of Rs. 7 lakhs (approximate). Renovation work has already commenced and hope to be completed by January 2010 with a Grand New outlook. We earnestly look forward for your unstinted support for this noble cause by contributing liberally to have the Seva of Divya Dhampathies in a new Ratham during Brahmotsavam in February 2010.

**Andavan Ashramam Committee,
Jayanagar, Bangalore - 560 004**

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Sri Paramatha bangaH

ParatvAdikAraH

**vElaippuram aham kANbadhu pOI veda nanneri sEr
nUlaipuramagam kANDalil nuNarivindri nindrlr
mAlaippera vazhikAttiya desikar vAsagamE
Olippurattil ezhudukinrOm uL ezhuduminE**

The nature of jIva and acetanam has already been established so far in line with the sruti statement 'bhoktA bhogyam preritAram ca matvA'. Here he (Swami Desikan) briefly describes Ishwara who commands the 'cetana' and 'acetana' as 'prerayitA'. SR^iti showed us that first we should understand about ourselves and what we should refrain from before we learn about paramporuL. After realizing 'nAyam devo na martyo vA na tiryak sthAvaropi vA| j~nAnAnandamayastvAtmA sheShohi paravAtmana:' it is appropriate to seek the means for moksham. First we should learn about our siddhAntam before we criticise other siddhAntam.

Word for word meaning for the above pAsuram:

VElai= ocean, **puram=** outside (width, length), **agam=** inside (depth), **kANbadu pOI=** as if seeing it (without this), **nal neri sEr=** what tells the good means, **veda nUlai=** Veda, (or) **veda nanneri sEr=** that which explains the good means that is Veda, **nUlai=** that which is sArIraKa sAstram, **puram agam kANDalil=** in seeing inside and outside, **nuN arivu=** refined knowledge, **indri=**without, **nindrlr=** those who are standing perplexed!, **mAlai=** EmperumAn (to seek him), **pera=** to get, **vazhikAttiya=** who showed the way (through tatva j~nAna), **nam desikar=** our preceptors, **vAsagamE=** words, **Olaiippurattil=** on palmed leaves, **ezhuduginrOm=** we are writing, **uLLe=** inside, **ezhuduminE=** please write.

Comments:

svAmi deshikan says that for the benefit of all those who come after him he has written on palm leaves what Sri Hayavadana perumAL wrote in his heart/mind (conveyed to him). This is similar to his line 'veLLai parimugar desikarAl virakAl adiyOm uLLattezhudiyadu Olaiyil ittanam' in the 'nigamanAdikAram'. This is to tell us that what he has written has been passed down the guru parampara that starts with EmperumAn.

One knows a little about the ocean if he knows the answers for the following questions: how deep is the ocean; how wide is it; how broad is it; how many precious gems such as corals and pearls are there; how many life forms live there; how many people live by selling the salt, the fish they catch from the ocean or sell the precious gems they collect from it; what is the good time to fare the sea for trade; what are the countries that are on the other side of the ocean;

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which languages are spoken there; what are the things that are available here that is not found on the other side of the ocean; what will be the profit margin if these things are traded across the ocean; which is the safe route to avoid pirates and typhoon etc. Vedas are like the vast ocean. One cannot comment on what they say after knowing a small portion of the Veda. One needs the grace of God, firm knowledge, clarity of mind on the sampradAya, effort, worldly knowledge and a good understanding of many sAstras. This is represented by the term 'vElaippuram agam kANbatu pOI'.

One should never think vainly that he is very wise and well-informed. Only when one approaches a SadAchArya following emperumAn's words 'tad viddhi praNipAtena pariprashnena sevayA| upadekshyanti te j~nAnina: tatva darshina:' will one learn even a little bit. One can never obtain right knowledge through one's own efforts of reading the Vedas and sAstras.

svAmi deshikan showed in 'shri hastigiri mahAtmiyam' as follows:

Vambavizh pOdamar mAdar ugandha ammA nidhiyai
Tan balame koNdu kANakkarudiya tAmaryon
Mun pala kutratu valvinai moikka mugizh madiyAi
Ambuli veNdiya bAlaganaippOI azhudananE (5)

The only way to reach 'mA' is through the words of preceptors, Desikar. He also instructs us to record whatever we learn from the teacher in our minds and not forget them through the term 'uLLe ezhuduminE' 'write them in the heart/mind/inside'.

One should recall the concluding words of AchArya in the 'AchArya kR^ityAdikAram'. It says 'these pAsurams are born from the knowledge that Kidambi AppuLaar impressed upon me. Kidambi AppuLaar gained the knowledge about the 'tatvatrayam' through the 'vedAntOdayana sampradAya' words from his Acharyan and from the clarity that resulted from EmperumAn's gracious effort of saving the knowledge and making him recount it without any errors.' Hence one need not try to analyse the ideas, one can read them like a child 'bAIA yathoditamiyam shukavat paThanta.' Alwar has also told us that it is not possible to comprehend the esoteric principles with our knowledge 'uNarndu uNarndu uirkAL! Irai nilai uNarvaridu'. One should accept the words of the AchAryan 'irai nilaiyAm uNarndOm em gurukkaL iyambinave'. (mUlam) ukta~ngaLaana cetanAcetana~ngaLukkellAm 'Or uirai' "uttama:purShastvanya:" (Gitai) engirapadiyE "ulagu tannOdondri nirkka vErru nirkum" avan Ishvaran. (One who functions as the soul of cetanAcetanam and is referred by Gita as 'uttama: puruShastvanya:' one who is associated with the world but stands to be different from them is Ishvara).

(Meaning) Here Alwar's line 'OruyirEyO uirgaLukkellAm' is used as 'cetanAcetanagaLukkellAm OruyirAi'. EmperumAn has shown in BhagavadGita

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that the cetana are different from the acetana and that he is different from the three types of cetana through the expression 'uttama: prushastvyanya:'. Alvars have shown that emperuman is superior to cetana acetanam based on this Gita expression. Thirumazhisai Alvar in 'Thiruccanda viruttam' pAsuram 'ulagu ninodu ondri nirrka vEru nitriyAdalAl' (12) refers to the tatvatrayam, shows that they are all under Emperuman's control, He is the one who directs them and that the swarupa (form), svabhaya (nature/quality) changes are only for the cetana and acetana and not for Him.

(mUlam) sougatAdigaNita-ShodashavidhAnupalabdh gaLAlum
atIndhriya~ngaLai shAstraikavedya~gaLaana IshvarasvarUpa rUpa guNa
vibhUtivisheShangaLai niShedhikka oNNaadu.

(Meaning) We accept the three pramaNaas 'pratyaksha, anumana and shabda'. Manu and others have shown that 'pratyaksham anumana ca shAstram ca vividhAgamam| trayam suvidinam kAryam dharmatatvam abhIpsatA'. NaiyAyikas have included 'upamaNam' as a pramaNam. mImamsakAs have further extended this and have included 'anupalabdh= invisible state' also as pramaNam. J~nAnam is knowledge. It is about objects that are visible. nyaya sUtra says 'buddhirUpalabdh: j~nAnam ityanarthAntaram'. CArvAkAs do not accept anything that is invisible. Some of the CArvAkAs and soukatAs have accepted 'anupalabdh' and have created grammar and classifications for it. udayanAcArya has denied these vehemently in 'nyaya kusumanjali' first stabakam. If an object is said to exist, it should be visible to someone- at some time- in some way-somewhere. Many concepts such as puNya-pApa- Ishvara that those who believe in Vedas claim to exist have never been visible to anyone. Hence according to 'anupalabdh' they do not exist. The CArvAka and soukatAs say that just like how a horn does not exist anywhere, any time for any rabbit and therefore does not exist at all, these concepts also do not exist.

Soukatas have classified 'anupalabdh' into the following four types: (1) svarUpAnupalabdh- the form of Ishwara is invisible, (2) svavyApakAnupalabdh- it is not true that the Ishwara is omnipresent, (3) svakAryAnupalabdh- it is not true that this world is a product of his creation, (4) svakAraNAnupalabdh- there is no valid reason to refute the above claims.

By invoking the three stands: (1) tatdviruddhavastuviShayakopalabdh- there are facts that disclaim that there is Ishwara, (2) the state of things is that they occur and disappear on their own accord, (3) there is no proof to say otherwise the above mentioned, the four anupalabdhis are further classified thereby giving a total of 12 combinations of anupalabdh. Some claim that there are 4X4= 16 anupalabdh. All these are described in my AchArya Sri U.Ve. Abinava Desika UttamUr SrivAtsya Sri vIrarAgavAcArya's 'kusuma~njali vistAram' an explanation for 'nyaya kusuma~njali'.

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He shows that the soukatas are trying to establish the following: (1) IshvarasvarUpetyAdi- there is no Ishwaran. (2) Only if the presence of Ishvara is accepted then whether he has a form can be explored. So Ishvara has no form. (3) in line with 'dharmisiddhou dharmA: siddhyeyu: dharmiNa eva asiddhou-katham tadantadharmivicAra: kartum yogya:' when Ishvara who is the dharmi is not accepted then the claim of VaidhikAs that Ishwara has 'svarUpAshrita-divyamanGalavigrahAshrita-ubhyAshritatvarUpeNa'- the three types of qualities also does not exist. (4) Further, Ishvara cannot possess the ubhaya vibhUti namely nityavibhUti and IIIAvibhUti. Their claim is that just as the statement 'sati kudaye citrakarma' 'a drawing can be done only if there is a wall' when it said that Ishvara does not exist then his qualities and Ishvarya also do not exist.

svAmi deshikan counters these arguments briefly first. It is wrong to state 'what is not seen is not acceptable' (shAstraika vedhya iti). Everone needs some pramANam to establish their stand. SoukatAs establish their faith by stating that it was said by buddha. It is through their faith in buddha's words that they make their claims. Instead of establishing a claim through the words of a man who is prone to delusion-negligence,error, carelessness and who may cheat others it is safe to accept a claim that is based on veda that are not created by any man and that exist from time immemorial. Even buddhists accept that variations in the quality of people's lives occur as a result of their good and bad deeds. Those who accumulate the fruits of good actions live well while those who accumulate the fruits of bad actions suffer. No one can decide whether an action is good or bad through direct perception. It can be established only through inference and sAstAs. Hence everything cannot be known by direct perception (pratyaksham). This will be explained further.

(to be continued)

Transliteration & Translation primary contributor: Smt. Geetha Anand

Sri Lakshmi sahasram (sankirNa stabakam)

4. She is like the 'hetu' (valid reason) in nyAya sAstra

vyAptyA prasiddha shritapakshapAtA
bAdhAnabhij~nA pratipakshashUnyA
samlhitam sAdhayasi dhruvam naH
saddhetuvat dugdhapayodhikanye

Word for word meaning:

Dugdha payodhi kanye= Daughter of ThiruppArkadal, **vyAptyA**= as you are omnipresent, **prasiddhA**= famous for it, **Ashrita pakshapAtA**= one who shows mercy towards those who reach Her, **bAdha anabhij~nA**= one who is not limited by anything, **pratipaksha shUnyA**= one who has no opponents, **na:**= for us, **samlhitam**= our wishes, **saddhetuvat**= like a good reason, **dhruvam**= definitely, **sAdhayasi**= establishing it.

Summary:

Daughter of the ThiruppArkadal! PurANAs say that you are omnipresent. You show mercy to those who seek You. You have no obstacles; no opponents. You make our wishes come true. In the parlance of nyAya sAstra You are like a 'good hetu'(valid reason).

A valid reason helps to establish correct inference. A reason is considered to be good when (1) its occurrence is not limited (2) it should occur where the fact is to be established (3) its presence should not be affected by any conditions (4) there should not be any other reason that contradicts it. These requirements could be explained through the following example: when the fact 'fire is present on the mountain' is to be established a valid reason for it is the presence of smoke. Wherever there is smoke fire is present (vyApti); the mountain where the smoke is spotted is the paksham. Any other reason that can establish the absence of fire in the mountain is the condition that affects the current reason (bAdakam); if there is any other reason that can establish the absence of fire on the mountain then it is a contradiction (prathipaksham). If the above four conditions are applicable then the presence of fire on the mountain could be established by the presence of smoke- a valid reason.

vyAptyA prasiddhA: this expression establishes the deshika sampradAyam that like viShNu, Lakshmi is also omnipresent(vibhu). PurANAs confirm this through expressions such as 'yatA sarvagatho viShNuH'. Two meanings could be ascribed to the word 'pakshapAtam'. It means presence of hetu in the paksham where the sAdyam (possibility/fact) has to be established. It also means showing 'special attention'. Piratti shows special attention to those who

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seek Her grace. Thus the four similarities between Lakshmi and hetu are: She has vyApti, She shows 'shrita pakshapAtam'; She has no bAdakam- nothing can affect Her will; She has no pratipaksham- there is nothing that could oppose or contradict Her. When the four conditions are met then the hetu can establish that the sAdyam is true- She will make our wishes come true.

The five doShAs 'savyabicAra viruddha sadpratipaksha asiddha bAditAH panca hetvabhAsA:' that the tarka sangraha mentions are shown to be absent in Lakshmi through the adjectives 'vyaptA, shritapakshapAtA, pratipakshashUnyA, prasiddhA and pAdAnapinjA'.

5. Lakshmi is like the Grammer

**prakR^itiruciramUrti: pratyayAnAm vidhAtrI
samadhikaguNavR^iddi: sAdhutAm AdadhAnA
sR^ijasi padamajAdyairIpsitam drAgananta
stirapaNitividheyA shabdavidyeva padme**

Word for word meaning:

Padme= Lady of the lotus! **PrakR^iti rucira mUrti:=** You have a naturally beautiful form, **pratyAyAnAm=** for thoughts/beliefs/knowledge, **vidhAtrI=** one who creates, **samadhika guNa vR^iddhi=** one who nurtures a lot of qualities, **sAdhutAm=** good qualities, **AdadhAnA=** one who creates, **ananta sthira phaNiti vidheyA=** You who is the central theme of unlimited irrefutable words of the Vedas,

PrakR^iti ruchira mUrti:= one that is beautified by the words that comprise it, **pratyayAnAm vidhAtrI=** that which stipulates suffixes, **samadhika guNa vR^iddhi=** one that is replete with words that extend and show a quality, **sAdhutAm AdadhAnA=** one that removes error (in the words), **ananta sthira phaNiti vidhEyA=** one that was the object of AdisEshA's mahA bhAshyam, **shabda vidyA iva=** like the lesson in grammar, **ajAdyai=** by Ajan (Brahma), by the vowels etc., **Ipsitam=** wish to reach, **padam=** position, word, **dhRAk=** immediately, **sR^ijasi=** you create.

Summary:

Padme! You are like grammar. Like the root word, prakR^iti, that makes a word beautiful You are naturally beautiful. Grammar stipulates using suffix, You stir thoughts (that motivate one to meditate). Grammar has many words where the root form is changed to represent guNam and vrddi. You also have many impeccable qualities that seem to grow. Grammar removes verbal errors. You make a person have the quality of a sAdhu. Grammar strictly follows the rules of Patanjali's (who is an incarnation of AdisEsha) mahAbhAshyam. You also strictly follow the words of Ananthan (EmperumAn). Grammar creates words by using the vowels. You grant positions that are sought after by devas such as Aja (Brahma). Thus You function like the grammar.

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The statement that Piratti has 'prakR^iti rucira mUrti' can be explained in three ways. 1. Piratti's form is naturally beautiful. It does not need any ornaments to make it appear beautiful. 2. The first ThirunAmam of tAyAr in Lakshmi AshtOtram is 'prakR^iti'. Piratti's form is the attractive mUlAprakR^iti. 3. A word has the two parts prakR^iti and pratyayam. The word 'krti' has 'kr' as the prakR^iti and 'ti' as the pratyayam. The prakR^iti part 'kr' can combine with various pratyayam and form the words such as krtvA, kartm, karOti etc.

The statement that Padma and grammar stipulate pratyayam also has three interpretations. 1. Pratyayam means knowledge. Lakshmi is the one who grants knowledge. 2. Pratyayam means belief. Lakshmi is the cause of belief. 3. Pratyayam represents the suffix in a word. Grammar tells us the correct pratyayam.

Saying that there is 'guNa vR^iddhi' also has three interpretations: 1. Qualities such as mercy and patience abound in Piratti. 2. Good qualities develop in us due to Lakshmi's grace. 3. PaNiNi's grammar sUtras mention the types of change in the root form of words (tiribu) by the terms 'atENguNa:' and 'vR^iddhirAdaic'. These types of change in the root form occur not only in the 'sandhi prakaraNam' but also in 'tattita prakaraNam'. Hence grammar contains many words that represent qualities and extensions. In this sLOka the word 'vidyA' and 'iva' join to form 'vidyEva' that represents the quality of 'having vidya'. 'atya' and 'Eva' join to form 'atyaiva' where there is extension of the letter. All these types of changes are replete in grammar. Piratti is replete with KalyANa guNas.

'anastirapaNiti' can be interpreted in four ways: 1. The words of Anantan-EmperumAn. 2. Words of Veda that are eternal and irrefutable. 3. Ananthan's indubitable words- the Vedas. 4. Ananthan, AdisEshan who incarnated as Patanjali. His words are the mahAbhAshyam.

'padam sR^ijati' means two ideas: 1. Lakshmi grants positions such as residence in Brahma IOkam. 2. Grammar gives words through letters.

6. Like the mImamsA She removes delusion

**adhikaraNa vicArArambhasldadvipaksham
kimapi vishadayantyA krtsnavedArtha tatvam
galati gahana karmAlambanam emhajAlam
kamalamukhi! bhavatyA karmamImamsayEva**

Word for word meaning

Kamala mukhi!= One who has the face like the lotus! **adhika raNa vi cAra**
Arambha sldadvipaksham= due to the great effort in wars where the effort is taken by riding on the bird there is great distress to enemies, **kimapi**= one that cannot be explained, **krtсна veda artha tatvam**= the true meaning of the Vedas,

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vishadayantyA= one who makes it clear, **karma mImAmsayA iva**= like the karma mImAmsA, **gahana karma Alambanam**= one that has incomprehensible karma as the basis, one that has many yAga and yagnA as the basis, **emha jAlam**= the net that is ignorance, the net that is confusion, **galati**= slips away.

Summary:

One who has a face as beautiful as the lotus! You are like the karma mImAmsA sAstra. In the mImAmsA at the beginning of each adhikaraNam there will be two perspectives. The meaning of the vedic statements will be explored and the truth will be revealed. The confusion about karma such as yAga will be cleared. You are like that mImAmsa sAstra. Let me explain how. Just like the veda you reveal bhagavAn who is the true yet concealed meaning of the veda. The questions: whether such a process has adhikaraNam, exploration, beginning and two opposing opinions, can be answered in affirmative through double entred (siledai). EmperumAn destroys His enemies in the war. A big war causes a lot of wounded soldiers. He rides on Garudan during the war. The letter 'V' represents bird and so there is vicAram or travel on a bird. 'Arambam' means beginning and effort. viShNu begins the war. He also begins the effort of destroying His enemies. The result of this is decimation of enemy armies (vipaksham). In mImAmsa there is 'dvipaksham' or two contrasing opinions. Here vipaksham is destroyed. Both these can be represented by the term 'sldadvipaksham'. Having established that you are like the mImAmsa, we can expect similar results from you both. Performance of yAga such as 'jyOtishtOmayA' removes doubts on the procedure of yAga. You remove the delusion, samsArA that occurs as a fruit of our karma. Both can be represented by the term 'karmohanAsam'.

Comments:

The words 'adhikaraNam, vicAram, Arambam, sldad, artham, karmam' in this sIOka have two interpretations. Purva mImAmsa is divided into twelve chapters (adyAyam). Each chapter is divided into many adhikaraNa. Each adhikaraNam contains the five parts vishayam (theme), sandeham (doubt), pUrvapaksham (previous notion- that is usually disproved), samAdAnam (explanation) and prayojanam (benefit or conclusion). At the beginning of the vicAram (analysis) the two opposing ideas that create the doubt will be expressed. The poet has represented this process through the words – adhikaraNa- vicAra- Aramba- dvipaksha. When the same words are used in the context of EmperumAn they are split as 'adika raNa' that means great wars such as kAlanEmi uddham etc. When adika is joined with vicAra it means a lot of travel on the bird – being GarudArUdan. When 'adika' is joined with 'sldad' it means a lot of enemies will be killed. Thus the poet's expertise is revealed by many words that could be joined to give mean different things.

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At the beginning of the analysis (vicAram), there will be two opposing groups. When the analysis is completed only one idea/ group. This is represented by the word 'Arambam'. This also means that the enemies will die due to ThirumAl's efforts. It also means that the enemy will be destroyed at the beginning of the war itself.

vishadayantyA: It is Lakshmi who reveals who is paramAtma. It is only due to His Sria:patitvam that we know EmperumAn is the paratatvam. Thus Lakshmi eliminates the other gods as paratatvam and firmly establishes EmperumAn as the paramporuL. mImAmsa was composed to explain the Vedic statements.

VedArta tatva: the meaning of Vedic statements, the true meaning of the Veda namely paratatva.

Krtsna means 'completely'. If the question how can karma mImAmsa give the meaning of the entire Veda as it can only explain the karma kANda part is raised it, can be answered by the argument that the poet means that EmperumAn who is the 'sarva vEdapratipAtyan' is also 'karma kANdapratipAtyan'.

'karma moham' represents the delusion of samsAra that occurs due to good and bad karma. It also means the confusion that occurs in the procedure of yAga and yag~na.

'galati' means that the delusion is effortlessly removed by Piratti.

Transliteration & Translation primary contributor: Smt. Geetha Anand

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AdikaraNa sArAvaLiH
(prakrtyAdhikaraNam 1.4.7)

uktvA tattvAntarANaam vilayamatha tamasyekatAmAtramuktam
prokta~ncAnAditAdi prakR^itipuruShayoH vEdatatvEdivAkyaiH
llyete tau parasmin iti tu layavacassyAdayastoyanltyA
tenAsau bhoktR^ibhogyaprabhRtikavacitAt vishvasR^iShtissamlcl

Word for word meaning:

tattvAntarANaam= for the tattvAs such as indriyAs and bhUtAs, **vilayam**= pralayam, **uktvA**= was said, **atha**= after that, **tamasi**= by the other state of prakR^iti namely tamas, **ekamAtramukhtam**= being as a single entity was said; **prakR^iti puruShayo**:= for prakruti and purushA, **veda tatvedivAkyai**: = through the Vedic sentences and through upabruhmaNa vakyam, **anAditAdi**= being eternal etc, **proktam ca**= was said; **parasmin**= in paramAtma, **tau llyEta**= prakruti and purusha associate, **iti**= so saying, **laya vacastu**= the sentence on pralayam, **ayastoyanltyA**= through the iron and water nyAyA, **syAt**= will be, **tena**= proved this way by sruti, smrti sentences, **bhoktR^i**= the Jiva who is the enjoyer, **bhogyA**= what is enjoyed, **prakRiti**= kala and its association, **kavacitAt**= being in qualified association, **asau**= this, **visva sR^iShTi**= creation of this universe, **samlcl**= is correct, is glorious.

Summary:

In this sLOkam svAmi deshikan counters an objection to the statement 'from sUkShma (subtle) chit acit vishiShTa brahman the sthUla (gross) Universe is created'. According to parAshara muni there is 'layam' or association of jlva and the prakR^iti with paramAtma as shown in the statement '**purushcApyupAvete llyete paramAtmAni**'. As praLayam or fusion is mentioned here, existence of subtle form is not possible. So the statement that gross form is created from the subtle form is not acceptable.

This also raises an objection to the pUrvapakShi's statement that prakR^iti or pradAnam is the upAdAnam and Ishvara is nimitta. As pradAnam is said to reassociate with paramAtma then paramAtma is the upAdAnam or the material cause of the Universe. The same argument is applicable in the case of jlva also as parAshara has mentioned that jlva also participates in praLayam.

cintAmaNi says that the first objection was raised by shrl KumAravarada deshikan.

shrl uttamUr svAmy mentions in sArArtha ratnaprabhA that the second objection was raised by someone.

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svAmi deshikan counters these two objections through this sloka. The upanishadic statement on laya or reassociation of the bhUta, tanmAtram, indriya, mahat, avyaktam and akSharam is as follows:

PR^itivyapsu prallyate; Apastejasi Ilyante; tejo vAyou Ilyate; vAyurAkAShe Ilyate; AkASha indiyeshu; indriyANi tanmAtreshu; tanmAtrANi bhUtou Ilyante; bhUtimahati Ilyate; mahAnavyaktE Ilyate

This is the accepted order of reassociation or laya. It says further 'tama: pare eko bhavati'- 'the form of prakR^iti that is called tamas and paramAtma exist as one'. This does not say laya but 'ekl bhavati' or 'existing as one unit'. Even though parAsharar has used the term 'laya' to refer to reassociation of jlva and prakR^iti with paramAtmA during pralaya, it should be taken to mean 'Ekl' or 'as one' because the smrti always concur with sruti. Also the expression 'viddhyanAdl ubhAvapi' (both purusha and prakR^iti are eternal) is found in smrti. Many shruti and smrti statements declare jlva to be eternal. Similarly prakR^iti is also said to be eternal as seen in expressions such as 'ajAmegAm, acetanA parArttA ca nityA'.

Now let us see how this is explained in cintAmaNi.

Laya is of the following two types:

1. Leaving the current state and retaining one's previous state. A pot breaks to become pieces. Pieces become clay. Thus pot leaving its current state becomes its previous state of existence namely clay.
2. Without leaving one's state becoming inseparable from the state of another object. This is called 'prutak stiti anarhatai'. The rays of light retain their individuality but are part of the light. One can never separate the rays from the light. Sun appears as a red ball during dawn and dusk. Its rays spread and appear very bright during the day. Thus the form of the Sun and the rays retain their individuality but are a part of Sun.

In the case of the 24 principles and the jlva, without giving up their state of being jlva and prakR^iti and of being eternal they exist as a single unit with EmperumAn. Hence the term 'Ilyate' means 'being one' or 'ekl bhAvam'. It does not refer to the situation during praLayam. Thus there is concurrence between sruti and smrti.

To answer the question, how one could offer an alternate meaning to the word 'Ilyate' svAmi deshikan gives the following example: When a hot iron instrument or weapon is immersed in water to cool it or for any other purpose the water attains laya with iron. Unlike the situation where the clay loses its identity and becomes a pot the water does not change its identity when it merges with iron. Even though the water and the iron cannot be separated into two entities, the effect of this association can be seen by the change in the nature of the

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object made of iron. Thus water does not attain 'sarvAtmanA layam'. Similarly jlva and prakR^iti also do not attain 'sarvAtmanA layam' with paramAtma. prakR^iti and jlva remain 'vishiShTam' or as qualified association with paramAtma.

svAmi deshikan's example brings to focus Sri Nammalwar's ThiruvAimozhi pAsuram 'tIra virummbuNda nIradu pOla ennAruyirai Arapparuga'. This pAsuram describes the experience in the 'mukta dasai' or liberated state. Veda VyAsa described the state of muktA as 'one that cannot exist separately' through his sUtram 'avibAgEna drushtatvAt' (4.4.4). This state is called 'pruthaksthitya anarhadashai'. The state during praLaya is also called 'pruthak sthitya anArhadashai'. Even though both the situations are represented by the same term there is a big difference between them. At the mukhtA state the jlva is granted 'sarvag~nyAtvam' by EmperumAn. This quality is under EmperumAn's control. There is no shrinking of the jlva's j~nAnam. However, during praLayam the 'badha jlva' does not have indriyas or a form. Hence his j~nAna is completely dysfunctional at this state.

sri sudarshana sUri mentions in his shrutaparakAsika that mOksha ends in laya through the expression 'bhangAdi Ille' and 'mOkshasya layAntarbhAvepi' but goes ahead and explains why mOksham should be referred to through a special term 'vrAdarakshaika dlkshe' instead of terms such as 'bhanga' or 'Adi' that occur in 'bhangAdi Ille'. He says the main aim of sAstras is to explain that moksham is the ultimate goal (parama prayojanam). Hence it should be referred to by a special expression and not as an inclusion in another term. Sri Uttamur Swamy explains this further in his 'sArArta ratna prabhai'.

Thus it is established that jlva and prakR^iti which are eternal do not merge with paramAtma but exist in an inseparable state with it. Hence it is possible for them to transform from a subtle form (sUkshma dasai) to a gross form (sthUla dasai). Brahman that exists in association with the subtle form of jlva and prakR^iti transforms to one that exists in association with the gross form of jlva and prakR^iti. The transformation occurs only in the associates, jlva and prakR^iti, while the brahman remains unchanged thereby retaining the quality of 'nivikAra swarUpam' that shR^iti ascribes to it. Hence Brahman becomes the nimitta kAraNam and the upAdAna kAraNam of everything that exists.

Thus it is established that the upanishads preach the 'brahma kAraNatva vAdam' or the theory that brahman is the sole cause of the universe.

Transliteration & Translation primary contributor: Smt. Geetha Anand

**This Month for You
(Monthly Raasi Phalan)**

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

Financial position will be good. All endeavours will bring you success and fame. This is a good time for buying vehicles and a house. Overdue debts would be realized. Marriages will be fixed. Some may be blessed with progeny. Opportunities are there for promotion and peace of mind. Difference of opinion with parents, losses on account of brothers and dispute over landed property may develop. Government authorities would be beneficially inclined. Mother's health may be affected. News of an elderly relative's passing away may arrive. Excellence in academics is on the cards. Long-pending legal cases may be decided in your favour, resulting in regaining of property. Women too would be benefited. New conveniences would increase. New friendships would be beneficial. Paaraayanam would prove valuable. In short, an excellent month.

2. Rishabham: (2,3,4 paadams of Kaartigai, Mrigaseersham 1 & 2 paadam, Rohini)

Monetary inflows would continue to increase. Avoidable controversies may develop. Be amicable in your behavior. Auspicious endeavours may be delayed. Difficulties may crop up in business. Increase in expenditure is possible. Harmony in the family would decline. Children's education may be affected. Long-outstanding debts would be realized. Health would be so-so. Government authorities would be beneficially inclined. You may receive good news through mail. Some endeavours may fructify, but only with strain. Recitation of Maangalya Stavam would prove beneficial.

3. Mithunam (Mrigaseersham 3rd and 4th paadam, Tiruvaadirai and Punarvasu 1,2,3 paadam)

New ventures would be rewarded with success and gain. Marriages would take place in a grand manner. You may be blessed with progeny. There are possibilities of income through the mother's side. New clothes and jewels might accrue. Loans would be repaid. Business would be good in the first half of the month. Fame and wealth might accrue to those in the fields of music and art. However, the month may be characterized by hindrances, expenditure and health problems. Some may travel abroad. Don't expect a cooperative attitude from the government. Recitation of Narayana Kavacham is recommended.

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4. Katakam (Punarvasu 4th paadam, Poosam and Aayilyam)

Though income would increase, so would expenses. Gastric problems may arise and subside. Industry and commerce would be sluggish. Health and governmental assistance may both not be favourable. Beware of small accidents and frequent injuries. Ideal month for pilgrimage. Benefits may accrue through one's wife and friends. Increase in prosperity and fruition of auspicious events are on the cards. On the whole, an average month. Recitation of stotras on Sri Mahalakshmi—Sri Stuti, etc. would be beneficial.

5. Simham (Magham, Pooram, Uttiram 1st paadam)

A month of good health. Legal matters would be decided in your favour. You may be blessed with a child. Children would benefit. Promotion, return to one's own place and profits in business are likely. Wishes would come true. Liquidity (financial) would increase. Small disturbances and expenditure are likely in the family. Strain would increase. Problems may crop up on account of brothers. Since status of property and wealth are also not very bright, paaraayanam of Sri Lakshmi Nrisimha, Sudarsana Stotras would prove beneficial.

6. Kanya (Uttiram 2,3,4 paadam, Hastam, Chitra 1,2 paadam)

Health would be stable and medical expenses would decline. Finances would be average. Expenses would increase, resulting in debt. Industry would yield average profits. Obedience to bosses at the office is called for. Some would be transferred out of station. Old outstanding debts may be suddenly realized. Unwanted worries may plague the mind. Forgetfulness and decline in health may occur, along with loss of prestige. An average month. Sri Lakshmi Hridaya Paaraayanam is recommended.

7. Tulaam (Chitra 3,4 paadam, Swaati, Visaakham 1,2,3 paadam)

Thoughts and deeds would be rewarded with significant success. Financial inflows would be stable. Diseases would be cured. Acquisition of house property and vehicles is on the cards and promotions too! Influence would increase. Your intelligence would be respected and rewarded. Personal prestige would increase. Beware of thieves! You may be blessed with progeny. Sri Vishnu Sahasranama recitation would enhance the benefits.

8. Vrischikam (Visaakham 4th paadam, Anusham and Kettai)

The latter half of the month would be more beneficial. Health would be stable. Finances would be sluggish. Shukra would ensure benefits from auspicious occasions. Unexpected windfalls may accrue by way of property. Governmental concessions would be received. All planets are adverse but for Sani and Shukran. Hence Dasaavataara Stotram should be recited for overcoming the effects.

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9. Dhanus (Moolam, Pooraadam, Uttiraadam 1st paadam)

Ill-health may affect women and the elderly. Some may suffer from burns. Pilgrimage is on the cards. Auspicious events may be delayed. Government may be beneficial. Unexpected benefit by way of property is likely to accrue. New relationships would be forged. All planets except Sooryan are adverse: hence Srimad Ramayanam or Sundara Kanda paaraayanam would be beneficial.

10. Makaram (Uttiraadam 2,3,4 th paadam, Tiruvonam, Avittam 1,2 paadams)

Peace would reign in the family. Financial inflows would be as planned. Health would improve. The beneficial glances of SriDevi would result from the positions of Shukra and Guru. Due to the parivartana yogam of Sani and Budhan, academic excellence and property acquisition may result. Ancestral property would be gained. An inauspicious event may occur. Since the month is generally not good, recitation of Srimad Periyaandavan's ashtottara sata naamaavali would be beneficial.

11. Kumbham (Avittam 3,4 th paadam, Satayam, Poorattaadi 1,2,3 paadam)

Health would be mediocre. Small debts would be repaid. Harmony would prevail in the family. Significant benefits may accrue from industry/business. Children would land good jobs. Small losses may be caused by petty theft. An event causing loss of prestige may occur. Even though Sani is in the eighth place, he would not cause much damage. Guru in Raasi would reduce problems. Sri Sudarsana Stotra paaraayanam would be beneficial.

12. Meenam (Poorattaadi 4th paadam, Uttirattaadi and Revati)

Medical expenditure would increase on account of decline in health. Monetary inflows may be delayed. Problems on account of relatives may increase. If women are not careful, it may result in loss of honour. Avoid unnecessary controversies. As Budhan and Shukran are in beneficial places, mundane comforts may result. Business and industry may be profitable, but only with considerable effort. You would receive instruction in an excellent mantram. Sri Varaaha Sahasranaama paaraayanam would be of immense help.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

The Scented Sampradayam

Many of us wear perfumes- some mild and pleasing, others strong enough to inspire a headache in others. Perfumes have been used since long, primarily to mask body odour, and to enable the user to exude a pleasant smell. It was reported that during the height of water scarcity at Chennai, the sale of perfumes reached its peak. Perfumes have been used for long in Arabian countries, where the paucity of water did not encourage frequent baths as were called for by the dry, hot climate. How good would it be if we were to have a naturally good smell, obviating the need for perfumes? Such a person would be a natural invitee to all parties and would be extremely popular. This is not in the realm of fiction- there is indeed such a person, though it may not be proper to call Him a person, for He is none other than the Lord.

Yam sarva gandha: says the shruti, attesting to the fact that Emperuman is the repository of all fragrance. Sri Desikan says ***Yam Sarva Gandha iti saadaram udvahanti***, attesting to the fact that He is indeed a veritable walking perfumery. Swami Desikan calls Him ***Sarva gandha vastuin*** Sri Parama Pada Sopaanam.

Naatra tuzhaai mudi Narayanan says Sri AndaaL, further confirming that the Lord is sweet smelling. Though Emperuman is by nature fragrant, the Tiruttuzhai he wears in plenty on all parts of His tirumeni (***Tolinai melum nan maarbin melum sudar mudi melum taalinai melum punainda tannam tuzhaai udai Ammaan*** says Sri Nammazhwar, pointing out that the Lord wears Tulasi on His wide shoulders, on His broad chest, on His glittering crown, and on His lotus feet) adds in no small measure to His fragrance. So much so that Tirutthuzhai is almost identified with Sriman Narayana (***Naaru tuzhaai malar kaanil NAranan kanni eedhennum***-Sri Nammazhwar).

Like the rest of Him, Sri Krishna's lips too are sweet smelling, and scented camphor and blooming lotus are indeed malodorous, compared to the Lord's lips- ***Karpooram naarumo kamala poo naarumo, tiru pavala sevvaai taan tittitirukkumo*** wonders Sri Kodai Nachiar, and calls upon Sri Panchajanya Azhwan (who has a close association with the Lord's lips) to clarify. Emperuman's exhalation too is said to be fragrant. The air that we mortals let out is anything but sweet smelling, being loaded with carbon-dioxide. However, Swami Desikan says (***Shruti surabhi nisvaasamaana divya naasaavamsam-Sri Paramapada SopAnam***) that the Lord's exhalation is full of the fragrance of shruti. This is reiterated in Sri Devanayaka Panchasat thus- ***Nityoditai: nigama nissvasitai: tava esha naasaa Nabaschara Pate! nayanaabdi sethu:*** As VedAs are said to be the Paramapurusha's breath, it is no wonder that His exhalation bears the Vedic aroma.

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Moving down to Emperuman's tiruvadi, Swami Desikan says that the holy feet are adorned by Vedic fragrance (***Velaateeta shruti parimalam, Vedhasaam mouli sevyam***-Sri Bhagavat Dhyana Sopaanam). All Veda vaakyas are ultimately paeans of praise to the Lord's tiruvadi, and hence the lotus feet are said to wear the aroma of shruti. Even the colossal primordial form displayed by the Lord to Arjuna, the famous Visvaroopam, bore liberal applications of perfume and scents, according to the Bhagavad Gita—

***Divya malaa ambara dharam divya gandha anulepanam
Sarva aascharyamayam Devam Anantam visvatomukham.***

Loving offer of fragrance and scent, in the form of sandalwood, etc. is mandatory during Tiruvaaraadhanam, says the Lord Himself in the Uddhava Gitay

***Vastra upaveeta aabharana patra srak gandha lepanai:
Alankurveeta sapremam mad bhakto maam yathochitam***

Sri Devi and Bhoodevi constantly massage the Lord's tiruvadi, to relieve them of the strain of measuring the universe during Trivikramavataram (***andru ivvulagamalanda asave kol?***), and of roaming the jungle during Sri Ramavatara and Sri Krishnavatara (***kaanagam ellaam tirindu un karia tirumeni vaada***). Due to the constant association with the Lord's feet, much of the fragrance is transferred to the lotus hands of the Naachimaar, says Swami Desikan in Sri Paramapada Sopaanam-***Nachimaar kara talangalukku parimalam kodukkum potraamarai adigal.***

Here, the use of the words ***potraamarai adigal*** is significant. Emperuman's feet are likened to a golden lotus. The important difference is that while gold lacks scent, His tiruvadi is fragrant. Further, while gold is hard, His feet are soft as a lotus, and delicate beyond description. Sri Venkatesa Prapatti says that the Lord's feet are reddened with the strain of His Consorts' massaging (***sa preEma bheeti kamalaakara pallavaanaam—Sri Venkatesa charanou***). One could imagine the delicacy of the Lord's tiruvadis, if they were to be strained at the touch of the extremely soft hands of Sridevi and Bhoodevi.

It is not that the Lord is fragrant only in Sri Vaikuntameven in His archaavataaram, He is so, as evidenced by the sobriquet, ***Parimala Rangan***, at Tiruvindaloor.

We have seen that the Lord is fragrant. This is not all. All that He is associated with is also fragrant. Take for example His principal Consort, Sridevi. She too smells sweet, says Sri Nammazhwar- ***Veri maaraada poo mel iruppaal vinai teerkkume***. ***Veri*** here refers to scent, and ***poo mel iruppaal*** refers to Piratti and the purport of the phrase is that Piratti, who has the lotus as Her residence, is always fragrant.

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Another interpretation of the aforesaid pasuram would be to attribute the permanent fragrance to the lotus, and to describe Piratti as the resident of such a flower. However, the former version, ascribing the fragrance to Piratti, appears dearer to Sri Nammazhwar's heart. Piratti is also variously described as ***alli malar Magal, taamaraiyaal, vaasam sei poom kuzhalaal***, etc., indicating Her constant association with scented flowers, which add to Her natural fragrance, as does Tiruttuzhai to Emperuman's aroma. The Veda Purusha too attests to the Divine Consort's inseparable fragrance with the Rik ***Gandha dvaaraam*** in Sri Sooktam.

It is not only Sri Devi who is fragrant- Sri Bhoodevi too is the repository of all aroma, as is known from the definition, ***Gandhavati Prithivi***. The Lord tells us in the Gita that He Himself is the fragrance, which is the hallmark of Mother Earth-

***Punyo gandha: Prithivyaam cha tejaschaasmi Vibhaavasou
Jeevanam sarva bhooteshu tapaschaasmi tapasvishu***

Sri Paduka Devi too is endowed with fragrance, natural as well as that derived through constant association with the Lord's lotus feet, as can be deduced from several slokas in the Kaanchana Paddhati and Pushpa Paddhati of Sri Paduka Sahasram.

Emperuman's personal valet Sri Adishesha, who serves Him in multifarious capacities as His bed, umbrella, throne, footwear etc., also possesses a sweet smell, as described by Swami Desikan –***Sarva gandha vastuvukku vaasanai undaagum padiyaana parimalattai udayavan-*** it is as if Sri Ananta adds fragrance to even the Lord who is Himself the repository of all fragrance, as shown above.

The Lord endows His devotees too with fragrance. Sri Nammazhwar and his works are said to bear the aroma of The ***Magizham poo- yasya saarasvatam sroto Vakulaamoda vaasinam*** says Swami Desikan. Not only Sri Satakopa Muni, but his Tiruvaimozhi too is endowed with fragrance, that of the shruti, as Sri Tiruvarangattu Amudanar declares in Sri Iramanusa Nootrandadi-he calls Tiruvaimozhi ***manam tarum innisai***. Sri Valmiki says that there was nobody in Sri Ayodhya who did not possess a sweet smell- ***naamrishto naanuliptaango naasugandhascha vidyate***.

It would be remiss of me to conclude without a mention of the appetizing aroma of the kitchen- ***madaippalli vanda manam*** as Swami Desikan puts it. Sri Kidambi Acchan was so much devoted to Sri Ramanuja that he was entrusted with the charge of preparing the latter's meals, after there was an attempt to poison the great Acharya. Sri Acchan thus enjoyed several hours of uninterrupted company of his master, imbibing from him the "Rahasya Tradition", consisting of rare nuggets of instruction handed from one Acharya to another

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down the line. From Sri Acchan, this tradition was propagated through Sri Kidambi Ramanujar, Kidambi Rangarajar, Sri Nadadur Ammal, Sri Kidambi Appullar, and found its way to Swami Desikan, who treated it as the rare treasure it is, and never missed an opportunity to declare what he owed to the Sampradaayic fragrance that wafted through the Bhashyakara's kitchen. ***Yativara mahaanasa sampradayam, Yativaranaar madaippalli vanda manam engal vaartthaiyul manniyade***, etc. are some of his tributes to this tradition. With all this glorious fragrance, wouldn't you be tempted to call ours the "Scented Sampradaya"? It is perhaps the only tradition, which can boast of being a treat as much to the olfactory system as to any other.

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

dasan, sadagopan
Coimbatore

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**Srimathe Ranga Ramanuja Mahadesikaya Namaha
WHY THIRUKUDANTHAI IS KNOWN AS
‘BHASKARA KSHETRAM’
(By Dasan Kudanthai Amudhan) PART –II-B**

SURIYAN WORSHIP/ TEMPLES DURING ANCIENT PERIOD

Suriyan Worship is mentioned in Vedas Particularly in Rig Veda. Legend says MAYURA who lived in the court of Harshavardhana (1st millennium CE) Composed the Surya Satakam in Praise of Suriyan and is believed to have been cured of blindness. There are **Seven Temples** of importance dedicated to Suriyan- Dakshina Arka Temple in **Gaya**, Suryanaar Koil in Tamil Nadu, Arasavilli in Andhra, Grand **Konark** in Orissa, Modhera in Gujarat, Surya Pahar in Assam, Unao in Madhya Pradesh. An Ancient Sun Temple dating back to the first Century AD is found in Martanda near Srinagar in Kashmir. Chahash festival dedicated to the Sun God at Gaya is Popular in Bihar and supposed to have been started by Mahabharatha great Warrior **Karna**, who ruled then as King of Aung Pradesh(present Bhagalpur) to glorify Suriyan,his mythological father.

SUN WORSHIP AND TEMPLES IN REST OF THE WORLD

SUN signify **Temple Gopurams** which are almost **Pyramidal Shaped** Structure with domes in architecture housing god/godess inside the Sanctum of our Koils. In rest of the countries, Sun temple is housed on top to the Stepped pyramids mainly in South/Central America and in clear Surfaced Pyramids in Countries like Egypt. **Pyra** means **Fire or Light** and **Mids** mean **Middle or Center** in Greek Language. Fire or light from center in this case would be from the top most corner as Pyramid is the structure with sloping sides that meets on Top. Pyramid Harness Cosmic energy that preserves it in its bosom to contribute for Healing process. **PRISM** is similar to the Shape of Pyramid generally used in Geometry to break the Sun Light in to its Spectral Seven Colors (Rainbow) and to refract the course of light from its path. We can understand from above the importance of Pyramidal Stuctured Gopurams **of** our Temples. Sun Worship is Universal and Known for its Cult that existed in ancient Egypt, Persia, Greece, Rome and also in South and Central America mainly in Mexico, Peru, Bolivia and its neighbouring countries. In Egypt they call Sun God as ‘**RA**’ or ‘**RE**’, In Persia as ‘**Mithra**’, as ‘**INTI**’ in Peru and “**TONATIUH**” in Mexico etc. Given Below are the details of Sun temples of Importance in above Countries in the Structure of Pyramids-

1) **KARNAK Temple** in LUXOR, EGYPT is dedicated to Sun God ‘**RA**’ with **13 levels** on the **Pyramid**. **NIUSERRE Sun Temple** has many features of Pyramid complex dedicated to Sun God ‘**RA**’ built by the kings of dynasty of Sun God. Sun God ‘**RA**’ is portrayed with the head of an Eagle.

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2) Sun Temples of ABU GHURAB, USERKAF Pyramids and Great Pyramid of Giza Sun temple was dedicated to the Clan of Kings of **Sun Dynasty RAMSES** IN EGYPT. ABU SIMBEL in ancient Egypt dates back to the period of King Ramses 11.

3) **CORICANCHA SUN** Temple of **INCA** Empire is dedicated to **INTI**, the SUN GOD and **MACHU PICCHU** Sun temple in a Sacred Plaza of Pyramidal Tower is a credit to INCAS ingenuity of **PERUVIAN** Empires. Incas came from the Mountain of Peru and took over the Andes Mountains in South America.

4) **TITKAKA**, the sacred lake in Sun Island where legend has Inca Empire was born. **INTI RAYMI**, the Festival of Sun at **CUZCO**, the Temple of Sun in Pyramidal Tower in Mountain of **BOLIVIA** at SAQSAYWAMAN. This Festival is the testimony to Incas ancient Civilization, originated from **PILCOCAINA** sun temple.

5) Ancient city of **TEOTIHUCAN** in **MEXICO** has third largest pyramid in the world dedicated to Sun God and painted with Red color to glow under Sun. Famous Sun Temple in Mexico '**CHICHEN ITZA**' known for ancient **MAYA** Civilisation in Mexico and Sun shrine **ELCASTILLO** is the Pyramid dates back to 4th Century. Most of the Sun Temples in Mexico have Separate Shrines for **Eagle God**.

6) **VISCOCIA** Hill in **BOSNIA**, EUROPE is a Bosnian Pyramid of Sun in a Temple built by Pre-Ilyrian People 30,000 Years ago in a hill hidden with a Stepped Pyramid. Germans Worship Sun God as '**SOL**'. Romans called Sun God as '**MITRA**'. Greek called as '**HELIOS**', the name "Helium" the gas present in Sun is derived from this Word.

Interestingly, Two leading democratic countries **U S A** and **INDIA** which are known for peace loving and for strong Valour, have their **National Emblems Portraying Sun god** in different forms. **India** has **Lotus** as National flower, **Peacock** as National Bird, National Emblem is **Three Lions** in a Lotus Pedestal. **U S A** has **Bald Eagle** as its National Bird. The Most astonishing is its National Emblem called as "**THE GREAT SEAL OF USA**". The front side of the Seal has a **BALD EAGLE** with its Wings. It holds a Bundle of 13 Arrows in its left and a Olive Branch in its Right Talon, Symbolizing the desire for Peace and its readiness for War. Over its head, a glory of 13 stars above the Eagle arranged forming a Six pointer Stars of Shutkona. In **Reverse side** of Seal, a **Pyramid** unfinished in the Zenith, an **Eye in a triangle** Surrounded by a Glory. This Pyramid is shown consisting of **13 Layers** of Blocks while on Top of this Pyramid has **Eye of Providence (RA- Sun god of Egypt)** With Radiance in **Golden Yellow colour like Sun** in a blue Sky. This Great Seal is also printed in **One Dollar Bill** (currency) of America inscribed with year 1789 (total 7). Both One and Seven are of Importance to Sun. Eagle, Olive Branch, Eye, Radiance, Pyramid in

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Great Seal of USA shows the Sun dominance in World Power. Eagle reminds us here Ramayanas Jadayu and Sampathi, Sons of Arunan, half brother and charioteer of Sun.

Sun is the Pithru karaghan signifying Kings, ancesstors, Governmental Monuments etc. This goes well with the logic of Pyramids as these were built by kings for their ancesstors and forefathers as Monuments. Thirumangai Azhwars Prabandham **Thiruvezhukurrikai** reminds us here the Connection of Suriyan in Shaping the **RATHA BHANDAM** with **13 slotted** Upright and inverted Pyramids formed in **Seven Decks** each to give a Ratham in Chitram form on the Wall of Temple which is the Replica of **Chitrai Ther** said to have been presented by this king turned azhwar to Lord Sarangapani, the father of Universe.

TRIKONAM is the expansion of dots in three directions as three lines in Plane is making a Triangle. Pyramid/Prism which have a Polygonal Base with Triangular faces that meet at a Common Point on Top Pointing Upward Signify Agni Tattva as fire is always Oriented Upwards. Hence Suriya Vahana 'Ther' (Chariot) is the replica of above on top portion Signifying "**Agni Tattva**" and its inverted bottom Portion Signifying "Shakthi" both Meeting the base at the Centre where **Sri Sarangapani** is Seated with his Consorts.

SHUTKONAM denotes Upward Pointing and downward Pointing Triangles Overlapping each Other forming Stars with Six Points. Here Down Ward Pointing Triangle Signify the element of Water which tends to flow down. **Lord Sudharshana** sits in Shutkonam Intersected in a Circle representing both Agni-Tattva and Shaki Tattva.

KUMBAKONAM –Trikonam is Synonymous with Kudanthai in many Contexts-

1) Kudanthai has Tri-kona Kshetrams connected with Suriyan as- 'Dandakarunya Kshetram, Bhaskara Kshetram and Dakshina Ayodiya Kshetram which are called here as Sri Sarangapani Koil, Sri Chakrapani Koil and Sri Ramaswamy Koil respectively.

2) Amudhan was glorified by the Presence and Worship of three Yogis- a) Sri Natha Muni b) Thirumazhisai Piran c) Thirukudanthai Desikan

3) Titles of honour were invested to Lord Amudhan who also Credited Titles to above Yogisa) Lord Amudhan Swapped his thirunamam "Piran" with Thirumazhisai Azhwar against the receipt of 'Azhwar" Hence he is Called as 'Aravamudha Azhwar'

a) Lord Aravamudha Azhwan due to his role of being an initiator to Sri Natha Muni for bringing out the disappeared Tamizh Vedam got the Title- 'Dravida Vedha Darshakar'.

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b) Lord Amudhan had given Thirunamam to Sri Gopalariya Mahadesikan as 'Thirukudanthai Desikan' and also accorded him through Archamukam the Title 'Munithraya Sampradhaya Pravarthakar'.

The biggest Sun Temple KONARAK is derived from words – Konam +Arka- meaning 'Konam ' as Corner and 'Arka' as Suriyan which in other word is called as 'Suriyan in Corner'. But in the case of Kumbam+Konam, 'Kumbam' is always Placed on TOP CORNER (Mael Konam) of 'RATHA VAHANA" as this Kshetram itself is known by this Name due to its holding of Ratham Shaped Sanctum, Chittrai Ther (Ratham) and Ratha Bhandham in Lord Sarangapani Koil Where one could Find Poorna/ Kumbam on Top of all these three Rathas here.

Sri Sarangapani Koil has Unique Connection with Srirangam and Tirumala due to its manifested Vimanam from Srirangam and also due to the Shelter given to Lord Srinivasar from Tirumala in its Koil. Our Srirangam Srimath Andavan Ashramam is credited with the connection of all these Three Kshetrams – **Srirangam-Thirukudanthai-Tirumala**. Srirangam was its Origin through its first achariyar Vazhuthur swami later known as '**Vazhuthur Andavan**', the title of '**Srimath Andavan**' was believed to have been accorded to him by Lord Sri Ranganathar himself at srirangam whose Divya Mani Padukas are the Prathana Worship at ashramam. Secondly Thirukudanthai was the seat of Munithreya Sambradhayam through its founder Sri Goplalarya Mahadesikan later known as 'Thirukudanthai Desikan' the thirunamam adorned by Lord Amudhan. Thirdly Ashramams Aradhana murthi is Lord Venugopalan who is none but Lord Srinivasar of Tirumala, the divine Amsam of Krishna worshipped in Kudanthai as 'Pathala Srinivasar'. Hence our Ashramam is housing Sannidhis for Lord Srinivasar.

Therefore Thirukudanthai Kshetram attracted many Kainkariyams in the past from our Poorvachariyars who had special place in their heart for Amudhan Sannidhi. Prakritha Achariyar H.H Srimushnam Srimath Andavan whose Determination, Will Power, Inspiration and Motivation, the typical Gunas identified with Suriyan has made it Possible for him to ensure that '**Chittrai Ther**' is back on Wheels in 'Therottam' at Kudanthai after a gap of 22 years. Interstingly Sun Temples all over the World like Konarak, Modhera are either in Ruins or reduced to the spots of Archaeological Sites including Ayodiya, the birth place of Lord Rama, the Sun Dynasty.

CONCLUSION- Lord Aravamudhan under the Vaidhiha Vimanam set an example to us by Performing Shradham, every year to his ardent Devotee Sri Lakshmi Narayana Swami in Archamurthi. Emperuman has thereby ordained Suriyan, the Pithru Karagha to look at us from the Sky to ensure that Vaidhiha Karmas are practiced in our Karma Bhumi under the Watchful eyes of his Sons – SHANI ruling over Karmas, YAMA ruling over Dharmas and MANU ruling over the Code of Conduct (Manu Smriti). Hence we Pray Suriyan as '**Savitur**' giver of

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light and life in **Gayatri Mantra** propitiated and initiated first by Sage Vishwamitra. This Mantra through its 24 Akshrams is Closely connected to match 24,000 Slokas of Ramayana with each aksharam become the very first letter of every Corresponding 1000 verses of Ramayana and so on for all Slokas.

Suriyan is the only visible form of God one can Worship, Perceive and Pray with Simple Namaskara. Similarly Suriyans Chariot 'Ther' the most desired Erukkai (seat) of Emperuman is the only Vahana available to be drawn and taken in procession by People of all walks of life. Hence one should perform everyday Sandhya Vandana. Thereby reciting Gayatri Mantra, we could please Suriyan who would bestow us with Wisdom, Good Health, Will Power and brightness in face etc. Those Natives whose Horoscopes with Sun placed in adverse Sign and with ownership of malefic House must visit Thirukudanthai on Sundays and seek blessings of all the Emperumans of three Koils here besides making a visit to Tirumala on RATHA SAPTHAMI day to workship Lord Srinivasar and have Darshan of Malayappaswami when lord is taken out on procession in Seven Vahanas on this same day.

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Sreemathe RangaRamanuja Mahadesikaya Namaha

Srirangam Srimath Andavan Ashramam web site ;

www.andavan.org

Web site of USA branch of Ashramam: www.ramanujamission.org.

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Matrimonial

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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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FEBRUARY - 2010

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VADAKALAI, SRIVATSAM, POOSAM, M.COM, SEPT.1971, 5'7", PRIVATE MUMBAI, (OWN FLAT) RS.30,000/- PM SEEKS SUITABLE GRADUATE GIRL EMPLOYED OR UNEMPLOYED KALAI NO BAR, CONTACT. **R.RAJAGOPALAN** 9444932001

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VADAKALAI, NAITHRABAKASYABA, AAYILYAM, JULY 81, 5'10", ME, SENIOR EXECUTIVE, REPUTED COMPANY, CHENNAI, Rs.33,000/- PM, PHONE **22237263, 9444679097**.

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09/10/1980, TIME OF BORN, 1.20.PM, SALEM, INCOME 10 LAKHS PA, CONTACT: 9443422095 / 9443165312, EXPECTATION THENKALAI PREFERRED DEGREE HOLDER, HT 5'4".

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BRIDEGROOM WANTED FOR KAUNDINYA VADAKALAI GIRL, FROM A WELL TO DO CONSERVATIVE FAMILY SETTLED IN BANGALORE, 23, 5.2' FAIR ARUDRA 4TH PADA, BABL (HONS) (NATIONAL LAW SCHOOL) EMPLOYED IN A PRESTIGIOUS LAW FIRM KINDLY CONTACT 9986115357 OR vsudersan@hotmail.com

VADAKALAI, KOUSIGAM, HASTHAM MARCH 87, 5'10" B.E. (ECE) EMPLOYED IN CHENNAI SEEKS PROFESSIONALLY QUALIFIED VADAKALAI GROOM 044 42055313 / 9884838671

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