




|| श्रीः || தனி ப்ரதி விலை ரூ. 20  
ஸ்ரீ ரங்கநாத திவ்யமணி பாதுகாப்பாயம் நம:



SRI RANGANATHA PAADUKA




ஸ்ரீ ரங்கநாத பாதுகா

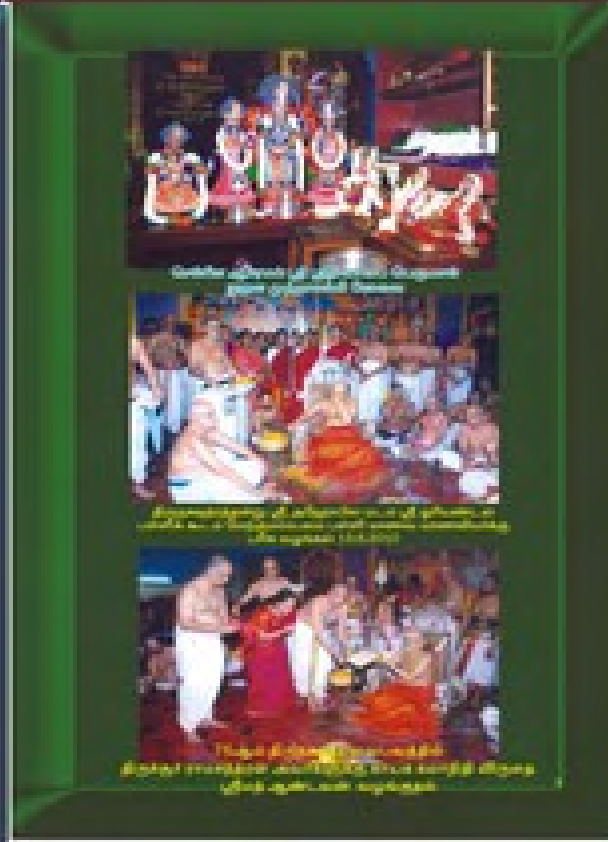
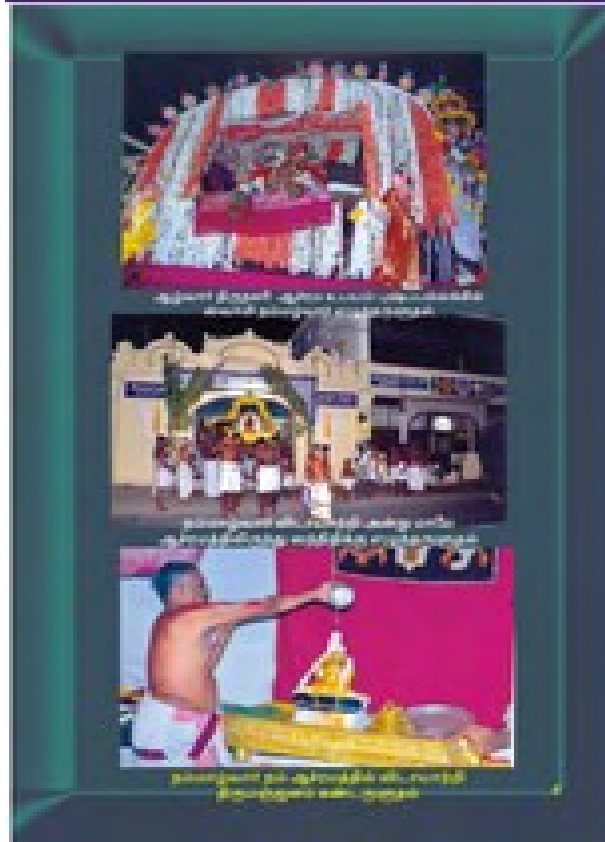
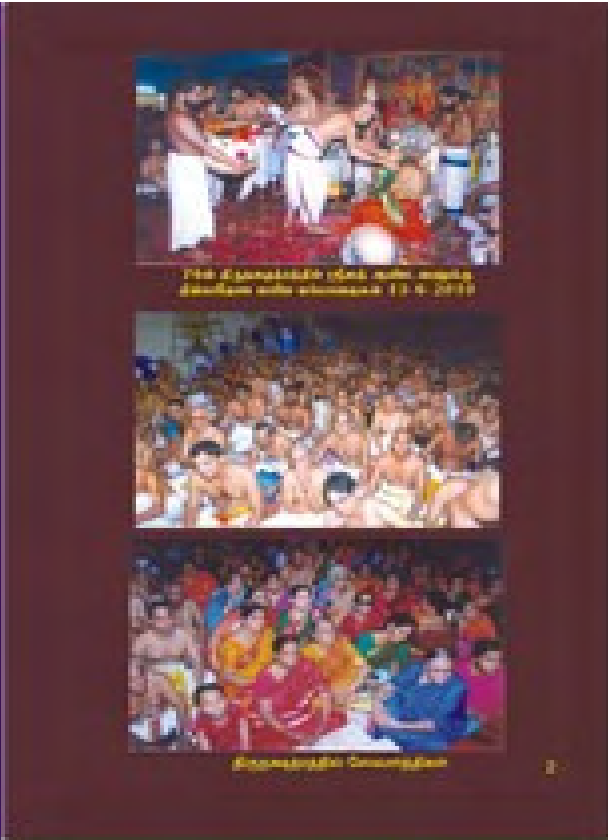
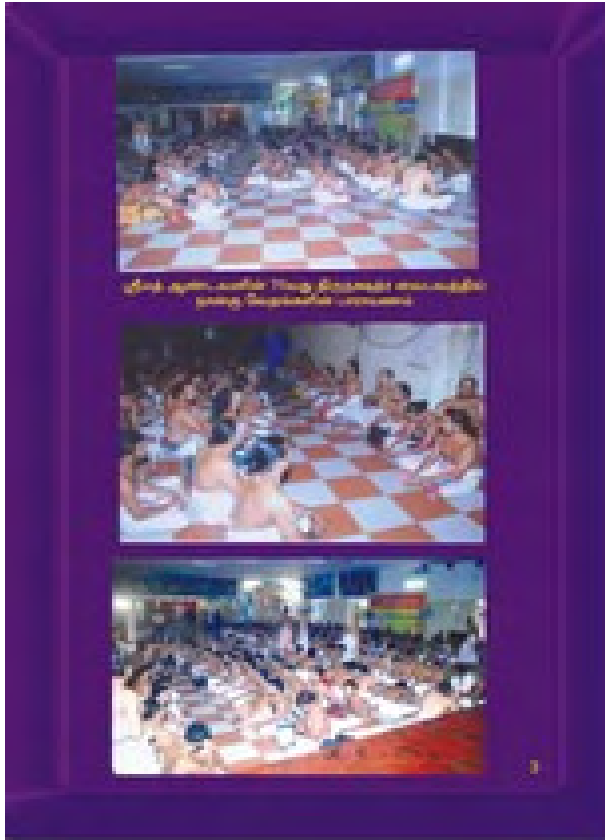


ஸ்ரீரங்கம் ஸ்ரீமத் ஆண்ட வன்  
(ஸ்ரீநஷ்டனம்)  
ஸ்ரீ ரங்கநாதரது மஹாதேவர்களின்  
76வது திருநாட்கா விழா  
13 - 6 - 2010

மணி 47 வீட்டுத் தொ  
ஆடி மீ (JULY 2010) இலக் 4



Srimathe RangaRamanuja MahaDesikaya Namaha  
Sri Ranganatha Paadukaa (English)



## श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

## śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatārah ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciram vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyini ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayaṭīśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

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

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



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

Srimathe Srinivasa Mahadeiskaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Bhghawathe Bashyakaraya Mahadesikaya Namaha  
Srimathe Ranganatha Divyamani Padukabhyam Namaha

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

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

Camp : சைவநிராபாத்

Date : 20/2/2010

ஸ்ரீபாகுகா தேவியின் அநுக்ரஹம் காரணமாக  
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுகை  
தெளிவாகிய நன்வகை. அம்மொழியுந்  
தீர்த்தம் பொருளாந்நின்று கௌன்வதந்தி  
என்தாகவும் இன் தாகவும் இடுகீடும்.  
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்  
தொடர்நின்று நன்கு உணர்வதெண்ணக்கூற  
நாராயண ஸ்ரீரங்க தேவ கிண்தென.  
நாராயண! நாராயண!! நாராயண!!!

சுடைய  
ஸ்ரீரங்கநாதரவர்களை

**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**

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Malar 48 Idhazh 04

Volume 48, Number 04  
JULY 2010

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<http://www.andavan.org>

<http://www.ramanujamission.org>

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

**Panchaanga sangraham**

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

Adi	Date	Day	Details for Year Vikruti; Month Adi
1	<b>Jul 17</b>	Sat	Sukla sashti 14.46 uttharam 4.52 soonya thithi (kataka sukla saphami on 16 -8-2010)
2	18	Sun	saphami 9.34 ahas 1.33, chithra 57.20, kataka sukla ashtami thithi
3	19	Mon	ashtami 5.01 swathi 57.03, navami thithi
4	20	Tues	navami 1.17, thasami 57.22, visakam 56.15, thasami thithi
5	21	Wed	eakadhasi 57.09, anusham 56.33, eakadhasi thithi – smartha eakadhasi
6	22	Thurs	dhwadhasi 56.55, kettai 58.05, dhwadhasi thithi, Srivaishnava sayana eakadhasi (srivaishnava eakadhasi)
7	23	Mon	thrayodhasi 57.57, moolam 60.00, thrayodhasi – mahaprodhosham
8	24	Sat	chathurthasi 60.00, moolam 0.52, chathurthasi
9	25	Sun	chathurthasi 0.09, pooradam 4.53, purnami <b>Alavandhar thirunakshathram</b>
10	26	Mon	purnami 3.32, uttharadam 9.56, prathamai – <b>sravana vratham-- Srimushnam Srimathandavan's 22nd chaturmasya sankalpam commences</b>
11	27	Tues	prathamai 7.46, thiruvonam 15.47, aashada bahuLam – thvitheeyai thithi
12	28	Wed	thvitheeyai 12.30, avittam 22.05, thrutheeyai thithi
13	29	Thurs	
14	30	Fri	chathurthi 22.02, poorattadhi 34.35, athithi
15	31	Sat	panchami 26.06, uttharattadhi 40.05, panchami thithi, <b>Srimath Therazhundur Andavan kainkaryam</b>
16	<b>Aug 1</b>	Sun	sashti 29.15, revathi 44.38, sashti thithi
17	<b>2</b>	Mon	saphami 31.20, asvini 48.07, saphami thithi
18	3	Tues	ashtami 32.13, bharani 50.22, ashtami thithi, <b>pathinettam perukku</b>
19	4	Wed	navami 3.47, karthikai 51.19, navami thithi
20	5	Thurs	dhasami 30.08, rohini 51.07, dhasami thithi
21	6	Fri	eakadhasi 27.22, mirukaseerisham 49.49, eakadhasi thithi, sarva eakadhasi
22	7	Sat	dhwadhasi 23.34, thiruvaathirai 47.33, dhwadhasi – thrayodhasi – thithithvayam – maha prodhosham
23	8	Sun	thrayodhasi 18.57, punarvasu 44.34, chathurthasi thithi
24	9	Mon	chathurthasi 13.43, poosam 41.03, amavasyai thithi, <b>sarva amavasyai</b>
25	10	Tues	amavasyai 8.01, ayilyam 37.07, prathamai thithi
26	11	Wed	prathamai 1.57, thvitheeyai 53.54, makam 33.02, thvitheeyai thithi

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27	12	Thurs	thrutheeyai 49.53, pooram 28.58, thrutheeyai thithi, <b>Andal thiruvadi pooram</b>
28	13	Fri	chathurthi 44.15, uttharam 25.09, chathurthi thithi
29	14	Sat	sukla panchami 39.02, hastham 21.44, panchami thithi
30	15	Sun	sashti 34.32, chithra 18.53, sashti thithi
31	16	Mon	sapthami 30.52, swathi 16.53, kataka sukla sapthami thithi
Avani 1	17	Tues	ashtami 28.11, visakam 15.48, simha ravi 22.41, vishnupathi ( <b>maasa pirappu tharppanam</b> ) soonya thithi (maasa pravesa tharppanam)
2	18	Wed	navami 26.40, anusham 15.51, soonya thithi
3	19	Thurs	dhasami 26.20, kettai 17.05, dhasami thithi
4	20	Fri	eakadhasi 27.19, moolam 19.34, sarva eakadhasi
5	21	Sat	dhvadhasi 29.34, pooradam 23.18, dhvadhasi thithi
6	22	Sun	thrayodhasi thithi 32.50, uthradam 28.05, maha pradosham
7	23	Mon	chathurthasi 37.03, thiruvonam 33.45, chathurthasi thithi, <b>Rik Upakarmam, sravana vratham</b>
8	24	Tues	pournami 41.48, avittam 39.57, pournami thithi, <b>Yajur Upakarmam</b>
9	25	Wed	prathamai – <b>Gayathri jabam</b>

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*Transliteration & Translation primary contributor: Shri. T. Raguveerdayaal*



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

**Sri:  
Andavan Ashramam News**

Srimath Veda Maarga pradhistaapanaacharya paramahamsethiyaadhi Srirangam Srimath Andavan (Srimushnam) SriRanga Ramaanuja Maha Desikan is camping (Thirumeni Paangudan) in Chennai Azhvaarpettai Ashramam (1<sup>st</sup> July 2010), performing Sri Perumāḷ & Poorvacharya's Paadukai Araadhanam and is blessing the śiṣyas.

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

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

Srimath Andavan has desired to observe His 22<sup>nd</sup> Chaturmaasya sankalpam on 26<sup>th</sup> July 2010 (Monday aadi 10<sup>th</sup>) at our Chennai Azhvaarpet Ashramam. (Please note that last month's Sri Ranganatha had printed the date by mistake as 25th July).

**76th tirunakṣatra mahotsavam (13th June 2010)**

The 76th tirunakṣatra mahotsavam (Vaigasi Thiruvadhirai) of His Holiness Srimushnam Srimath Andavan Sri RangaRamanuja Mahadesikan was celebrated all over the world in a grand manner with active participation from sishyas and devotees. At our Chennai Ashramam, in the presence of His Holiness, a very large number of sishyas participated with devotion and received Srimath Andavan's blessings.

Recital of Chatur Veda, Itihasa, Chatustaya, Padhuka Sahasra and Purana Granthas commenced on Wednesday 09<sup>th</sup> June 2010. This parayanam was on all the five days and if any one had an opportunity to seek their blessings atleast on one day, they are very fortunate. The parayana ghoshti was seated in rows and our Ashramam was filled with the "sound of Vedas and the sound of the festival " as described svaami Namazhvaar's pasuram and also as per sage Valmiki's descriptions; this reverbrating sound of Vedas made every one feel happy.

In Rik Veda goshti, 112 vidhwaans participated. Though not all Ashramam sihsyaas were invited the Sukla yajur Veda goshti was participated by 60 vidhwaans. In Kirhsna yajus saakai 150 vidhwaans participated. As a wonder, atharva Veda goshti was filled by 15 vidhwaans. About 50 vidhwaans participated in Grantha parayanam. A sambhavanai of Rs 400/= was presented to each of these vidhwaans in each session besides train fare towards travel. It appeared as though the Veda Purushan

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(Sriman Narayana) himself arranged for these 500 vidhwaans to attend this function, as an expression of His appreciation for His Holiness Srimath Andavan's efforts to promote Vedic learning.

One more wonder in this year's celebration; on 11<sup>th</sup> June 2010, over 400 women participated in a one day Paduka sahasra parayanam. The parayanam started at 7 AM and ended at 12 noon. Srimath Andavan blessed the goshti in mini hall of our Ashramam. When Kaliyan was admiring Perumāḷ as "Vedas and The Fruit of Vedas", He also sang about the women of mylai thiruvallikeni! The recitation of Padhuka Sahasram by women devotees with auspicious voice was a good companion to the recitation of Vedas across the hall.

In every session, the Veda Goshti was enjoyed by Venugopala Perumāḷ and Poorvaacharya Paadukai. Over a thousand Bhagavatas participated in the daily thatiAradhanai as per Srimad Andavan's directions. Countless number of sihsyaas attended everyday during the celebration. In the evenings Shri Kalyanapuram Aravamudhachariyar arranged for instrumental and vocal musical events and cultural events.

Shri A.C Natarajan performed on Clarinet, TNS Krishna, Neyveli Santhana Gopalan; Lalgudi JR Kalyana Raman played the violin, Smt. Vijayalakshmi, N. Ravikiran chithaveenai and dance performance by kumari Rajalakshmi Mathavan. All the artists and vidhwaans received Acharyan's Anugraham.

The Thirunakshthra Mahothsvam on 13<sup>th</sup> June 2010 is a golden event in the history of our Ashramam. Devotees and śiṣya-s from all over the world assembled in our Chennai Azhvaarpeta Ashramam. After special thiruvaardhanam for Perumāḷ and Paadukai, a grand periya saathurmarai and Aruli cheyal was offered. It was special as the day is also Bhaṣyakārar's monthly thirunakshthram. Srimath Andavan received parivaṭṭam as Shri Venugopala Perumāḷ's blessings. We were wondering how Srimath Andavan, despite being very tired, would give tīrttam to the over 5000 odd devotees who had assembled just to receive the tīrttam from His Holiness and hope to cleanse themselves from their sins.

His Holiness Srimath Andavan, set aside all his physical stress (tired), gave importance only to the affection and devotion of sishyas and blessed each and every one of the sishya with tīrttam directly with his own divine hands for well over an hour and 45 minutes. The long parallel lines of assembled Sishyas filled all over the halls of our Ashramam and also overflowed into the streets! The Sishya Kainkaryabarars blessed sishyas with Srimath Andavan Sripaada tīrttam.

The entire tirunakṣatra celebration and all events were webcast live on the internet **free** for sishyas all over the world to participate and receive Srimath

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

Andavan's blessings. Very many bhagavats who benefitted from this webcast have written in appreciation about this wonderful service and its impecaable quality.

After tīrttam was distributed, śrīmadāṇḍavan said in private, "The legs have totally gone to sleep". But, with a great enthusiasm, he came to the dais to bless the śiṣya-s.

1. Garlands, parivaṭṭam-s [vastram wound around the head] etc had been brought as blessings by Bhaṭṭācārya-s from about fifty divya deśam-s including kōil [Tiruvaraṅgam], Tirumalai and Perumāḷ kōil [Kāñcīpuram]. śrīmadāṇḍavan accepted all the blessings from Perumāḷ with great happiness; śiṣya-s were watching it all with folded hands exhibiting devotion to ācārya and Perumāḷ filling the hall with a flood of bhakti.

2. Considering the scarcity of help from the government for saṁskṛt schools, ācārya had arranged to present a considerable amount of donation prize money for 3 students, who stood in the first three ranks from West Mambalam śrī Ahobhīlamaṭham Oriental school. It was announced that this prize distribution will be done every year from now on. Because of śrīmadāṇḍavan's special affection for school teachers, he presented prize donations to the school teachers also who taught those students. The West Mambalam school proprietor śrī u ve. Vasudevachariar felt very pleased by śrīmadāṇḍavan's commendable, famous donations in the tirunaḷṣatra convention.

3. śrī Raṅganātha Pāḍukā magazine was started in 1955 by śrīmat Tirukkuḍandai āṇḍavan in his pūrvāśramam during the time of śrīmat Tenpīrai āṇḍavan; this was stopped after four years because of some difficulties. After śrī Tirukkuḍandai āṇḍavan came to ācārya post, this was started again in 1963 and then published continuously. With the support of prakṛtam śrīmadāṇḍavan, it is being published as a first class vaiṣṇava magazine. Wonderful small essays, short works, long literary works etc are being written by great scholars; along with that, essays simple enough to be read by ordinary readers also are appearing; over fifty years, the magazine has taken its stand in deśika sampradāyam praised by learned scholars and ordinary śiṣya-s alike. So far, about 50,000 pages/600 magazines have been published. An effort was started to digitize all these pages with the divine blessing of śrīmadāṇḍavan about three years back. About 150 old magazines were not available; after attempting to reach out many, the missing magazines were all retrieved. We would like to express our thanks to the following śiṣya-s who had preserved the magazines with great care - Tiruvahindrapuram Sriman TT Rangaramanujam svami, Smt Ranganayaki

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Srinivasan (wife of former Supreme court Judge Sriman Srinivasan), Sriman Halls Road Kannan, German book house Sriman Seshadri and CPI Sriman Vazhuttur Rangachari (who offered magazines published fifty years back).

50,000 pages have been digitized in five DVD discs. They have been arranged based on years, months, content, author's names, short essays and long essays that are later printed as books, individual authors etc; readers can select whichever way they want to read or print out. The whole collection of śrī Raṅganātha Pādukā has been provided like this. 50,000 pages cost only 500 Rupees; the DVD-s were released by śrīmadāṇḍavan in the tirunakṣatra convention. This was a gold letter day in the fifty years of śrī Raṅganātha Pādukā magazine. These DVDs are available in the Chennai Ashramam.

4. śrīmadāṇḍavan also released the tirunakṣatra souvenir, Maṅgaḷamālikā assembled with diligent effort by śrī Kalyanaraman, proprietor of 'Vainavan kural' magazine and by author śrī Rangarajan. This souvenir has six hundred pages of śrībhāṣyam, Gītābhāṣyam, Bhagavat viṣayam, śrīmat Rahasyatrayasāram summaries all authored by scholars; it also has an account of ācārya parampara [lineage] starting from Emperumān and covering up to prakṛtam śrīmadāṇḍavan. HH blessed śrī Rangarajan and Sri Kalyanaraman in the sabha.

5. It is customary to honor music artists during these times. This year, śrīmadāṇḍavan conferred the title gāyaka kalānidhi to Trichur Ramachandran.

6. The lectures by scholars were short and laden with a lot of information. The topics were about śrīmadāṇḍavan's support and protection of veda-s, śāstra-s, grantha-s, śiṣya-s, cows, āśramam, students, śrī Raṅganātha Pādukā, learned scholars, arcāmūti-s in temples, general public etc, HH's treasuring the grantha-s, the uniqueness of śrīmadāṇḍavan's tirunāmam etc. All these virtuous topics were presented for the silent and happy listening of the audience by elite scholars, shrī Paiyampadi Chettalur Srivatsankacharyar, Purisai Viravalli Varadadeshikacharyar, Natteri Kidambi Rajajopalacharyar, Mannargudi Rajagopalacharyar and Veliyanallur Narayanacharyar.

Everyone was eagerly awaiting śrīmadāṇḍavan's anugraha bhāṣaṇam [blessing words]. On this Tiruvādirai day, HH's talk centered around the prime leader shrī Bhaṣyakārar; śrī Deśikan's two sūkti-s were mainly handled in the talk.

In Dayā śatakam ślokaṁ "bhīme nityaṁ bhava jalanidhau", Svāmi Deśikan says that Bhagavān extends His hand and shows the shāstram to the

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

jīvātmā-s. The same Deśikan says in Yatirāja saptathi ślokaṁ ‘kapardi mata kardamam’ that śrī Bhāṣyakārar extends his hand to save sarveśvaran Himself who is drowned in the dark world of vain disputers.

Bhagavān only extends His hand to protect. Uḍaiyavar holds out his hand and pulls Him out also. Our ācārya lineage is so great. So, we do not have any wants. With thoughts about pūrvācārya pāduka-s, HH blessed everyone with complete prosperity and wellness saying, “Everything will be good for us”.

On behalf of all the śiṣya-s, ācārya sambhāvanai was done for śrīmadāṇḍavan.

All the śiṣya-s took the sumptuous dadīyārādhanai [ācārya/Perumā] food prasādam]. śrīmadāṇḍavan blessed every one separately with his cool glance and gave mantra akṣadai.

śrīmadāṇḍavan’s tirunakṣatram was celebrated in a grand manner to everyone’s satisfaction. The function was celebrated very well in all the other āśramam-s also. On that day, another 1500 śiṣya-s came in the evening to pay respects to śrīmadāṇḍavan and got blessed.

After four days, śrīmadāṇḍavan said in private, with a soft smile, “The hand aching from having given akṣadai has not gone yet”. The ailments that śrīmadāṇḍavan experiences and forgets them out of his affection for his śiṣya-s are not any less.

Everyone prayed that śrīmadāṇḍavan must be alive and well for his śatamāna [100th tirunakṣatram] mahotsavam in full health. Let us all pray for the same every day.

The news about the tamizh Veda music festival held between June 22, 2010 and June 24, 2010 are given in a section.

On June 4, 2010, śrī Veṅugopalan Dolai was conducted in Adambakkam śrī Jegannathan’s house.

On July 26, 2010, Monday, śrīmadāṇḍavan’s cāturmāsya śankalpam will commence.

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Translation primary contributor: Smt. Kalyani Krishnamachari and Shri. Raman Aravamudhan

**Andavan Ashramam news from around the world**

**Srimathe RangaRamanuja Maha Desikaya Namaha  
Mannargudi Rajagopala Perumal Theppo Utsavam**

The third day mandabapadi of teppotsavam of Mannargudi Sri Rajagopala Perumal was conducted on 26 06 2010 (Vikruti/Aani/8th) in a grand manner, as per the desire of Prakrutham Andavan Sri Ranga Ramanuja Maha Desikan and duly sponsored for the 57th year by Sri Srirangam Srimath Andavan Ashramam (Periya Ashramam). In the morning, the lord went around in his palanquin, and reached Teppotsava Mandabam. Later in the afternoon, tirumanjanam was performed. eeravadai, ghoshti theertha Prasad was distributed to all those who had gathered there. In the evening, Srimath Andavan's most liked tirukkolam, Andal sevai was conducted. At night Lord Gopalan enjoyed his paramapada sevai in sesha vahanam. Our ashramam's Srikaryam swami, Vaduvor ganapadi swami Sri U.Ve Desikachariar received Perumal's garland on behalf of the Ashramam, after arulapadu of present Srimath Andavan. Many bhakthas and people from other places had the privilege of worshipping the Lord, in his procession from the mandabam, amidst Veda parayanam ghoshti by vaduvor Veda patasala Vedic scholars and students.

Thittani muttam Jagannatha Dasan

**Vaikasi ThiruvAadhirai in Azhwar Tirunagari Ashramam**

On 13 06 2010, the 76th tirunakshatiram (birthday) of prakrutham (current pontiff) Srimath Andavan was celebrated in our Andavan Ashramam at Azhwar Tirunagari in a simple manner. In the morning, desika prabhandam was recited, then prasadam was offered to the Lord, followed by sathumurai and distribution of prasadam. People from other sects, came forward voluntarily and together and performed the tirunakshatira Vaibhavam in a simple manner. The ashrama Manager Srinivasa Dhattam and Sri Venkatachari, Aradakar Sriman Vasu had made the arrangements for the same.

---Srikaryam

### **Vaikasi ThiruvAadhirai in Sripuram Ashramam, Bangalore**

The thirunakshtira celebrations of the present Srirangam Srimath Andavan Sri Ranga Ramanuja Maha Desikan was celebrated in a grand, befitting manner on 13 06 2010 in Sripuram. Recital of Srimath Ramayanam, Sri Padhuka Sahasram and Sri Desika sthothiram took place between 11th and 13th Jun 2010. many men and women took part in this recital. Those who participated in the recital were honoured with Sambhavanai to the extent possible. during the celebrations, thirumanjanam was performed for Srimath Andavan padhukas and sripadha theertham was distributed during sathumurai. All those who participated in the Thirunakshatiram also participated in the Thathi Aradhanai. the Sannadhi aradhakas and the managerial staff made good arrangements for the thirunakshatiram celebrations.

### **Nammazhwar thirunakshatiram in Bangalore Sripuram Ashramam**

Nammazhwar thirunakshatiram was celebrated well on 27 05 2010 at our Sripuram Ashramam. the Alwar's four prabhandams namely, Thiruviruttam, thiruvasiriyam, Periya Thiruvanthathi, Thiruvaimozhi were included in sevakalam and a good sathumurai was conducted. Theertham and prasadam was distributed to all those who participated in the Goshti.

Dasan Kannan, Bangalore

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

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

Please contact for requirements:

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

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

**Srimathe RangaRamanuja Maha Desikaya Namaha  
Vaikasi thiruvadhirai in Kanchi Padhuka Ashramam**

The 76th Tirunakshatiram of the prakrutham Srimath Andavan was celebrated on 13 06 2010, in our padhuka ashramam at kanchipuram. On that day, in the morning, Veda parayanam, sahasranama parayanam and Gadyadhrayam, Padhuka sahasram was recited followed by detailed sathumurai and ghoshti theertham distribution. Then it was followed by Thathi Aradhanam, which pleases Srimath Andavan most. Approximately 150 people graced the occasion. Archakas, paricharakas and internal kainkaryaparas of Devadirajan temple participated in that. They mentioned that it is generally thoroughly heartfilling to participate in our Ashrama vaibhavam. With the monetary help extended by Kanchi Ashrama sishtyas and abhimanis Purisai gopu, manager Sri Thathachariar swamy made necessary arrangements. The paricharakas made Thaligai with total enjoyment. The tirunakshatira vaibhavam was conducted to the satisfaction of all.

(As usual, Thiruparivattam to the paricharakas and ashrama kainkarya paras, who participated in the Vaikasi Deva perumal utsavam was submitted by sri kumkumam AV Srinivasan through ASV charities.)

---Srikaryam

**Srirangam Srimath Andavan Ashramam, KumbakoNam**

Our newly constructed **KumbakoNam Ashramam** in **Pothamarai KuLa Street** (Golden Lotus Street) is equipped with rooms, A/C rooms, and good facilities at economical rates. Contact

**Srirangam Srimath Andavan Ashramam,  
Pothamarai KuLa Street,  
KumbakoNam, Tamilnadu.**

**Tel: 0435-2401185, 9442101185**



**Srirangam Srimath Andavan Ashramam  
Oppliappan sanniti**

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

**Srirangam Srimath Andavan Ashramam,  
Coimbatore**

As already announced, this Ashramam, established due to the divya anugraham of Srimath Andavan SriRanga Ramanuja Maha Desikan has very comfortable facilities to conduct upanayanam, marriages, seemantham and such auspicious festivals.

This place also has facilities to perform shraddham.

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

Srikaryam

**Srirangam Srimath Andavan Ashramam  
ThirupullaNi**

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

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

**Tel: 04567-254247 Manager Sridhar: 99437 84885**

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

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

Contact

**Srirangam Srimath Andavan Ashramam,  
Riverside Street (aathangarai veedhi),  
Thiruvahindipuram, Kadalur,  
Tamilnadu - 607 401.**

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

**Srirangam Srimath Andavan Ashramam,  
North Ratha Veedhi, Azhvaar Tirunagari**

As per the Divya Niyamanam of our Acharyan Srimath Andavan, adequate arrangements for travelling devotees to stay have been made in our Ashramam at Azhvaar Tirunagiri. If rooms are not available, lockers have been made available for the safety of personal belongings. Halls are available for groups traveling by bus. Vehicle parking inside the premises has been catered for, causing no traffic problems. Bathing facilities with adequate water facilities for those not visiting the Tamirabarani bathing Ghats have also been made. Bus stop is also close by. Also as the Ashramam is located on Ratha Veedhi, Swami Nammazhvaar can be worshipped whenever there is Veedhi Purapadu.

As there were requests from many visitors, arrangements for food have also been made. It is also requested that adequate warning be given, in case of cancellations in bookings made to avoid loss to the individuals. Please contact the persons whose details are given below for making necessary arrangements:-

Azhvaar Tirunagiri Andavan Ashramam ---- 04639—272080

Manager Sri Srinivasa Thatham--- 04630 256151, Mobile 9944254133

Asst manager Sri Venkatachariar----9952516503, 04639 272227

Contact early for food arrangements

Srimath Andavan Thiruvadigale sharaNam

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

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

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

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

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

### **Sri Ranganatha Paduka Vidyalaya An Appeal**

With the divine blessings and guidance of His Holiness Srimath Andavan, colleges, pata salas, ashramams and Ghoshala have been established under the administration of Sri Ranganatha Paduka Vidyalaya and well administered. Rik, Yajur, Sama Vedam, Divya Prabhandham, Sastra Aagamam are all being taught well. Everyone is invited to participate in the divya kaimkaryam (service) of performing thathiAraadhanai to the Vidhyarthi on important family occasion like wedding days, festivals and parents ceremony days and receive the grace of divya dhampatis (perumaaL and thayaar) and also the anugraham of our Acharyan. It is estimated that the above kaimkaryam costs Rs 3000/= per day for all vidhyarthi.

Those who are interested may contribute a deposit of Rs 30,000/= and perform thathiaaraadhanai on a day of their choice each year. Please send the Checks /Drafts in favour of **Sri Ranganatha Paduka Vidyalaya Trust** to **Sri Ranganatha Paduka Vidyalaya**, 178, North Chitra Street, SriRangam, Trichy - 620 006.

**Note:** Contributions may be eligible for Income tax exemption (India) under IT Act 80G.

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

Date	Poorvacharya Sanniti	Sishya's details
23.5.10	Srimath PeriAndavan	Shri U.Ve R Balaji, Chennai
28.5.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Smt. Lakhmi Raman, SriRangam
30.5.10	Srimath PeriAndavan	Smt. Sukanya Vasudevan, Chennai
31.5.10	Srimath Thirukudanthai Andavan	Shri U.Ve NithyaKalyanam, Chennai
6.6.10	Srimath PeriAndavan	Shri U.Ve K. Chellappa, Chennai
6.6.10	Srimath Thirukudanthai Andavan	Shri U.Ve P.S.PushpaValli, Chennai
7.6.10	Srimath Thenparai Andavan	Shri U.Ve V.Kannan, ThiruNinravoor
13.6.10	Srimath Thirukudanthai Andavan	Shri U.Ve R.Kannan, Bangalore
15.6.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Shri U.Ve V.Kannan, ThiruNinravoor
15.6.10	Srimath PeriAndavan	Smt. Sudha Kannan, Hyderabad
15.6.10	Srimath Thirukudanthai Andavan	Smt. Neela Kannan, SriRangam
17.6.10	Srimath PeriAndavan	Shri U.Ve T.Vijaya Raghavan, Sri Rangam
19.6.10	Srimath Mysore Andavan	Shri U.Ve V.Kannan, ThiruNinravoor
20.6.10	Srimath PeriAndavan	Smt. Meera, Thiruvanaikoil
To sponsor Thirumanjanam for Poorvachara Sanniti, please contact new manager Shri. R. Sampath Kumar at 99405 59470		

**2010 Kaanch DevaathiRajan Thiruvizha  
Contributors for ThathiAradhanam of Rs 500 or more**

<b>Sponsor details</b>	<b>Amount in Rs</b>
Venkatesh Parthasarathy, Mumbai	5,000/-
L.N. Narasimhan, West Tambaram	5,000/-
K.L.K. Thathachari, Manager Kanchipuram	3,500/-
C.R. Ramanujam, Bangalore	3,000/-
Varadaraja Thadhiyaradhanai Committee, Chennai-4	3,000/-
S.V. Jayalakshmi, Kottivakkam, Chennai	3,000/-
T. Vasudevan, Villivakkam, Chennai-49	2,001/-
Sivasri Gomadam Srinivasan, Chennai-28	2,000/-
K. Nithya Kalyanam, Chennai-61	2000/-
V. Ujjivanam, Chennai-5	2,000/-
L.T. Narasimhan, Pune	2,000/-
Saroja Krishnaswamy	2,000/-
Komala Srinivasan	2,000/-
P.N. Raman & P.N. Sridar, Chennai-33	2,000/-
Purusai Desikan, Chennai-33	2000/-
<b>Contributors thru Mubai Brahspathi (Vadyar) Srinivasan/Kesavan (Rajappa)</b>	
S. Soundarajan, Chennai-28	10,000/-
Lakshmi Kumar, Mumbai-28	10,001/-
Dri Sridhar Narayanan, Chennai-28	10,001/-
K. Sampath Kumar, Mumbai-81	5,001/-
S. Vijayaraghavan, Mumbai-63	5,000/-
S. Sanitharam, Mathunga	5,000/-
A. Balaji, Navi, Mubai-706	4,000/-
R. Raghavan, Mumbai-16	3,500/-
S. Padmanabhan, Chennai-28	3,000/-
R. Jagannathan, Mumbai-706	2,500/-
V. Srinivasa Desikan, Mumbai-88	2,001/-
R. Mohan, Mumbai-97	2,000/-
R.S. Rajagopalan, Mumbai-71	2000/-
P.V. Krishnan, Mumbai-88	2,001/-
Lakshmi chitrmoothy, Mumbai	2,000/-
V. Padmanabhan, Mumbai-614	2000/-

*Transliteration & Translation primary contributor: Shri. R Santhana Varadan & Shri.Raman Aravamudhan*

**Sreemathe RangaRamanuja MahaDesikaya Namaha**

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

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

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

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

Srikaryam,  
Srirangam Srimath Andavan Ashramam.  
Camp; Chennai

॥ श्रीः ॥

*Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabhyam Namaha*



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

— \* —

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

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

**Srirangam Srimath Andavan Ashramam  
21, Desikachari Road, Mylapore,  
Chennai -600 004  
Ph : 2499 3658**

ஸ்ரீ ரங்கநாத பாதுகா

23

விக்ருதி ஸ்ரீ -ஆடி மீ  
JULY - 2010

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

śrīḥ  
śrimate śrīnivāsa mahādeśikāya namaḥ  
śrimate vedanta rāmānuja mahādeśikāya namaḥ

**śrīraṅgam śrīmadāṇḍavan's blessing words**

**Periya Tirumozhi 11.3.4**

aṛiyōmē yenṛu raikkalāmē yemakku  
veṛiyār pozhilcūzh viyan kuḍandaimēvic  
ciṛiyānor pillaiyāi mella naḍandiṭṭu  
uṛiyār naṛuvenṇai uṇḍugandār tammaiyē |

Meanings for difficult words: veṛiyār = full of fragrance; pozhil = grove; mēvi = stay with fondness.

**Introductory note:**

When the friend asked the nāyikā to describe her nāyakan, she said, “My friend, who is like a mother, I know Him, He is the saint who instructed the four veda-s to Brahma”; so now the friend says, “That is not acceptable because of the time difference”; you tell me a different instance of how you know Him personally and directly”. The mistress starts responding to her request.

**Substance of the pāsuraṁ:**

How can I say I do not know our Lord? He lovingly took residence in the extraordinary kṣetram, Tirukkuḍandai, which is surrounded by fragrant groves; as a baby boy, He practiced His slow walk and consumed the good smelling butter kept in the pots suspended high up.

**Explanation of the pāsuraṁ:**

(aṛiyōmē yenṛu uraikkalāmē emakku)

To whom can I tell this? (To my mother? To my foster mother? To my friend? Or to my nāyakan?)

(veṛiyār..... tammaiyē)

The nāyikā says, “Even though I cannot talk about His instructing the veda-s [‘maṛai’ in tamizh], I can describe Him by talking about His secret behavior”.



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

“Generally, it is His nature to pretend to be asleep before attempting to steal butter. So, His activities in Truvaraṅgam, Tirukkuḍandai etc are all in accordance with His (stealing) pastime”. The butter is full of good smell in order to enchant the Lord, who is sarvagandan [full of fragrances] like the touch of a devotee. Even though the rest of the country does not know what He is doing, the mistress says that she knows them.

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

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विमुखान्नार्थिनः कुर्यात् नावमन्येत न क्षिपेत् ।

vimukhānnārthinaḥ kuryāt nāvamanyeta na kṣipet |

One should neither insult nor send them back without helping nor verbally abuse those who come seeking something.

**śriḥ**

**śrimate vedānta rāmānujamahādeśikāya namaḥ  
ācārya rāmāṁṛtam**

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

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

Listening to Sumantra's report, Daśaratha becomes awfully disheartened and starts lamenting. Kausalyā also cries profusely out of deep distress. Vālmīki describes that,

तथापि सूतेन सुयुक्त वादिना निवार्यमाणा सुतशोककर्शिता ।

न चैव देवी विरराम कूजितात् प्रियेति पुत्रेति च राघवेति च ॥

tathāpi sūtena suyukta vādinā nivāryamaṇā sutaśokakarśitā |  
na caiva devī virarāma kūjitāt priyeti putreti ca rāghaveti ca | |

(Ayodhyā.60.23)

Kausalyā cries out, "Hey priya, hey Rāghava, hey putra"; what to say! There is so much agony. It is evening already. Daśaratha tells Kausalyā, "Those who live for fourteen years till Rāma comes back and witness His coronation are like devata-s. No earthly folks will equal them. Will we be so blessed?"

न ते मनुष्या देवास्ते ये चारुशुभकुण्डलम् ।

मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः ॥

na te manuṣyā devāste ye cāruśubhakuṇḍalam |  
mukhaṁ drakṣyanti rāmasya varṣe pañcadaśe punaḥ | |

(Ayodhyā.64.70)

So saying, Daśaratha weeps ceaselessly. Those who get to live well for fourteen years and are fortunate to behold Rāma wearing gold ear studs and having His coronation, they cannot be called just people; they are deva-s. Who is going to see that paṭṭābhiṣeka tirukkolam!

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

devar munivarkkenṛum kāṇḍaṛkariyan  
mūvar mudalvan oru mūvulagāli  
dēvan virumbiyuraiyum tirunāvāi  
yāvar aṇugap peṛuvār ini andō

(Tirvāimozhi 9.8.9)

Just as Nammāzhvār cried saying those who are in Tirunāvāi are blessed,  
Daśaratha wails ‘mukhaṁ drakṣyanti rāmasya’.

He asks Sumantra if they had sent any message for him. It happens that sometimes when we go to other places, we leave some messages for others. In the case of those who leave permanently, it is normal to ask ‘did he leave any message if he has left anything [like a valuable]!

He asks Sumantra what Rāma’s message for him was. Sumantra says, “Rāma said - Ask mother not to cry. Ask father not to feel sad. Tell Bharata to rule the kingdom well and take care of everyone”.

“What did Sītā say?”

“Sītā was weeping; she did not say anything”.

“What did Lakṣmaṇa say?”

“I asked him if he had any news for you. He said, “I will tell you something. Will you convey the message to him?”

लक्ष्मणस्तु सुसंकृतः निश्वसन् वाक्यम् अब्रवीत्

केनायम् अपराधेन राजपुत्रो विवासितः

राज्ञातु खलु कैकेय्या लघु त्वाश्रित्य शासनम्।

कृतं कार्यम् अकार्यं वा वयं येनाभि पीडिताः।

यदि प्रब्राजितो रामः लोभकारण कारितम्।

वरदान निमित्तं वा सर्वथा दुष्कृतं कृतम्।

अहं तावन् महाराजे पितृत्वं नोपलक्षये।

भ्राता भर्ता च बन्धुः च पिता च मम राघवः।

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Sri Ranganatha Paadukaa (English)**

lakṣmaṇastu susaṁkṛtaḥ niśvasan vākyam abravīt  
kenāyam aparādhena rājaputro vivāsitaḥ  
rājñātu khalu kaikeyyā laghu tvāśritya śāsanam |  
kṛtaṁ kāryam akāryaṁ vā vayaṁ yenābhi pīditāḥ |  
yadi pravrājito rāmaḥ lobhakāraṇa kāritam |  
varadāna nimittaṁ vā sarvathā duṣkṛtaṁ kṛtam |  
ahaṁ tāvan mahārāje pitṛtvaṁ nopalakṣaye |  
bhrātā bhartā ca bandhuḥ ca pitā ca mama rāghavaḥ |

(Ayodhyā.58.16-21)

Tell this to my father”.

What did Lakṣmaṇa say? He was infuriated and enraged and heaving a big sigh like a snake, he said, “kenāyam aparādhena rājaputro vivāsitaḥ? He sent this prince to the forest. In olden days, one was banished to the forest if a mistake was committed. Tell my father I asked him - what was the mistake committed by Rāma? rājñātu khalu kaikeyyā laghu tvāśritya śāsanam |

He carried out the orders of Kaikeyi, right? One who listens to a woman is a mad man. What a light character! laghu tvāśritya kevalam –

He will not listen if he gets an order from a high office; he requests for a ‘stay’. He listened to a woman and let Rāma go to the forest. kṛtaṁ kāryam akāryaṁ vā – I do not know if my father did something good or something bad, so many folks are suffering!

.....vayaṁ yenābhi pīditāḥ |  
yadi pravrājito rāmaḥ lobhakāraṇa kāritam |

You sent Rāma to the forest; didn’t you do it for greed? She sent Him out of avarice. You were greedy for that woman; what is the reason for this?

You say you gave boons. Did you do it for having given boons? Or, for having given something else? sarvathā duṣkṛtaṁ.

You have committed a sin.

Are you saying – ‘I gave boons to Kaikeyi. If I do not fulfill that, I will go to hell; I will get the hell meant for those who lie’? Is that why you sent Rāma to forest? You will be reserved a special hell that is not meant even for liars. If you say, ‘I gave two boons to Kaikeyi; can they become false?’ - listen to this – the previous day, you

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Sri Ranganatha Paadukaa (English)**

convened the whole assembly and said, 'Tomorrow is puṣya yogam, I will do coronation for You'. That got cancelled. For that lie, you will definitely go to hell.

Sumantra, go and tell him I said thus.

sarvathā duṣkṛtaṁ kṛtaṁ – what does it mean? sarvathā duṣkṛtaṁ mityā vacanaṁ tvayā kṛtaṁ ityārthaḥ kaikkeyyāḥ pūrvadatta varadvaya dānena yadyapi satyatvaṁ bhavatā sambāditaṁ dadāpi pūrvasmin dine śvaḥ puṣya yoge abhiṣekho bhavitā abhiṣekhāya sandatto bhava iti yat ājñaptaṁ bhavatā tat tvayā na kṛtaṁ tādrśa mityā vacanena narakhaḥ tava niścitaḥ – go and tell him that. Tell him he will get hell for lying.

vara dāna nimittaṁ vā sarvathā duṣkṛtaṁ kṛtaṁ – tell him I said he is in for sure hell”.

Sumantra continues – “I asked him why he is so crossed with his father. I brought up that child on my shoulder. I am 60,000 years old; that child is only twenty four; I asked him how he can get annoyed at his father. Lakṣmaṇa said, “That maharājā does not have even the ‘upalakṣaṇam’ - temporary identifying characteristic - of fatherhood. That is my opinion; he has no viśeṣaṇam - distinctive attribute of it either. He does not have it as put forth by śāstram”.

I will give you a general explanation. In śāstram, there is viśeṣaṇam and there is upalakṣaṇam.

Someone went to a new place. He did not know where he was going and enquired where śrīnivāsācār’s home was. He was told – that house with a green window and an arch and with the window bars having aluminum paint, with nets made of wire mesh – that is śrīnivāsācār’s house.

The term ‘that green window’, that is viśeṣaṇam. Do you understand?

Another person came. He asked, “Where is Gopālācār’s house?” He was told, “See that crow sitting there; that is Gopālācār’s house’. He kept looking at the crow and went towards the house; it flew away but, he tried to remember the location and reached that house.

The term ‘it is the house where the crow is’, is upalakṣaṇam. It is something that is present at one point or the other and identifies an object. That is called upalakṣaṇam.

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Sri Ranganatha Paadukaa (English)**

aham tavan mahārāje pitṛtvam nopalakṣaye |

If mahārājā had fatherhood at some point or the other at least, I can think about it. He does not have it as upalakṣaṇam or viśeṣṇa lakṣaṇam.

Someone gave pāyasam [sweet pudding given to him during putrakāmeṣṭi yāgam], I was born; what else did he do? (Laughter in the audience).

bhrātā bhartā ca bandhuḥ ca pitā ca mama rāghavaḥ |

Look at Lakṣmaṇa's strength? Sumantra asked him, "Don't you have a father?" Lakṣmaṇa said, "Rāghava is everything for me. He is my brother. He is my father; He is my friend; He is my teacher".

"Didn't you learn anything from Vasiṣṭha? Didn't you learn any ślokaṃ?"

"I did not learn anything from Vasiṣṭha. He taught my brother. I learned from Him. Rāma is everything for me".

Viśvāmitra tried very hard; he taught Rāma a lot of sciences about weapons, upasamhāram [mantra for preventing a particular missile from harming], cakram, pāśam etc. After he taught, he looked at Rāma's face. Rāma did not even say 'thank you'. Viśvāmitra felt – I taught Him so much, He does not even thank me; so, let me teach His brother. So, he called Lakṣmaṇa.

Shouldn't one thank when knowledge is imparted? Who will teach like this?

If one does kālakṣepam, shouldn't that person at least remember to say where he had that instruction? It is okay if he does not recite the tania [salutary ślokaṃ for ācārya]! He need not donate money!

Viśvāmitra called Lakṣmaṇa so he can teach him!

Lakṣmaṇa retorted, "Are you looking for me to prostrate before you? Are you searching for someone to pray to you"?

kumbiḍuvār ārenṛu teḍuginṛār  
(Paramatabhaṅgam - vaibhāśika baṅga)

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

When we were young, we used to go to our teacher's place for studying. We used to pay him 3 measures of rice ['marakkāl' is one of the measures in tamizh]. We would be playing outside and he will come and call us. We used to joke, "Are you wandering around looking for the rice?" (Audience laughs; so, does śrīmadāṇḍavan!).

Like that, is Viśvāmitra looking for someone to pay obeisance to him?

bhrātā bhartā ca bandhuḥ ca pitā ca mama rāghavaḥ |

Now, look at this. Did Viśvāmitra teach Lakṣmaṇa? No. He taught only Rāma. Lakṣmaṇa never learned from Viśvāmitra.

Brother, mother, father, relative, teacher – Rāma is everything for me.

bhrātā bhartā ca bandhuḥ ca pitā ca mama rāghavaḥ |

Do you understand?

Daśaratha bemoans aloud. Look at the kind of brother he is. He is a loyal brother in īkṣvāku clan. No one will be like him. He has so much affection for Rāma!

He keeps remembering Rāma and faints and falls.

Sumantra tries to calm him down. Then he leaves the place. Shouldn't he go to eat? How long can he be talking like this? Kausalyā is close by. Daśaratha, Kauslayā and everyone else cry inconsolably.

It is twelve midnight. Daśaratha tells Kausalyā – "This grief is a very unusual one. Do you know the reason for this sadness? This happened when I was a youth. I had not married you at that time. I was a bachelor and I was hunting in the forest. I had an arrow called śabdavedī; if I released it towards the direction of sound coming from an object, it would strike it for sure and come back to me. There was a prince. He was collecting water with a vessel in a pond. When I heard the sound of water coming from the vessel, I thought an elephant was drinking water and released my śabdavedī arrow; immediately that prince got struck and he fell down. I went down to see an elephant and it was him.

I asked him who he was. He said, "My mother and father are very thirsty; they asked me to bring water. My aged parents are there; take me to that place." Feeling sad, I carried him to where they were. The parents were blind. The father said, "Come boy! It is so late! I asked you to bring water in a hurry, why this delay?"

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I said, "I am Daśaratha. I struck your boy. Who are you?"

"We are a vaiśya couple" – when I heard that, I felt happy that I will not get brahmahatyā sin [acquired when one kills a brahmin]. Then, I told them what happened.

He said, "I am dying of sorrow from losing my son. You will also die like this out of sadness from losing your son."

I had this haunting in my mind all the time. I am telling you today".

Daśaratha was a bachelor then. He can tell only after he marries. Who else can he tell? So, he told her. When he got cursed, he was happy. Why?

शापोऽप्यदृष्टत् अनयानन पद्म शोभे

सानुग्रहो भगवता मयि पातितोऽयम् ॥

śāpo'pyadr̥ṣṭat anayānana padma śobhe  
sānugraho bhagavatā mayi pātito'yam | |

(Raghuvamśam 9.80)

"He said that I will die of sorrow from losing my son. I was a bachelor then; I will get a son only if I get married". In those days, a bachelor will not beget a son (a loud laughter in the audience).

Only if he got married, he would get a son. Since a bachelor got cursed, he was sure to get married. And since the curse was death from loss of a son, he was going to beget a son. And that too, it was certain that boy would be a good son. A father will not die thinking about a bad son. So, it was sure that Daśaratha would get a good son, with beauty, good character and intelligence.

"I was happy that one curse had so many blessings".

śāpo'pyadr̥ṣṭat anayānana padma śobhe  
sānugraho bhagavatā mayi pātito'yam | |

Kālidāsa gives an example of how the land grows crops well even after it is burnt.

Daśaratha says, "I think that curse is taking place now. I am terrified. May be, that curse is going to materialize now. I have been thinking of that vaishya couple cursing me." So saying, he swoons again. Kausalyā holds him. Everyone is wailing. It is 3 AM now. They all start falling asleep and then wake up in the



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morning.

Sumantra comes there again. Instruments are sounding to wake up the royal king.

King does not get up. He does not take this long usually. Why is he not up yet? All the women folks are up.

However sorrowful they are, they will not forego daily activities. āhnikam [daily round of religious duties] has to be followed.

अथ याः कोसलेन्द्रस्य शयनं प्रत्यनन्तराः ।

ताः स्त्रियः तु समागम्य भर्तारं प्रत्यबोधयन् ॥

atha yāḥ kosalendrasya śayanaṁ pratyantarāḥ ।  
tās striyaḥ tu samāgamyā bhartāraṁ pratyabodhayan । ।

(Ayodhyā.65.12)

तास्त्रियः स्वप्नशीलज्ञाः चेष्टासञ्चलनादिषु ।

ता वेपथु परीताः च राज्ञः प्राणेषु शङ्किताः ॥

tāstriyaḥ svapnaśīlajñāḥ ceṣṭāsañcalanādiṣu ।  
tā vepathu paritāḥ ca rājñaḥ prāṇeṣu śaṅkitāḥ । ।

(Ayodhyā.65.14)

He does not wake up to anyone's call.

They shake his body and it is not the same today. It is heavy; why is his body weighty? What is happening? They are worried now.

rājñaḥ prāṇeṣu śaṅkitāḥ

They now doubt if he is breathing at all.

अथ सन्देहमानानां स्त्रीणां दृष्ट्वा च पार्थिवम् ।

atha sandehamānānāṁ strīṇāṁ dṛṣṭvā ca pāṛthivam ।

(Ayodhyā.65.16)

The women do not know if he is alive or not. Doubting thus, they call other ladies who can differentiate between a live and a dead body. They come and look and find that his body is not moving; it is not clear if he still has breath. They place a cotton piece near his nose. If he is breathing, the cotton piece would move, right? It doesn't.

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The other ladies ask them – ‘You all saw. What is happening? Can we go and drink some milk or something? Will you tell us soon?’ (Laughter in the audience).

यत् तत् आशङ्कितं पापं तस्य जज्ञे विनिश्चयः ।

yat tat āśaṅkitaṁ pāpaṁ tasya jajñe viniścayaḥ ।

(Ayodhyā.65.16)

No one announces death. That is what kāvyam-s tell us.

What they think of as a mistake has been confirmed now; what they fear has been determined now.

yat tat āśaṅkitaṁ pāpaṁ tasya jajñe viniścayaḥ ।

They think whether he is dead or not and become sure that he is dead. There is no breathing. What is the time/day of death? We do not know when he passed away. Even when Bhagavān Himself comes as his son, they are not able to pinpoint his time of death. His four sons are not with him. This is all a message for you – you may not be able to depend on your sons! (Audience laughs)

No son is around. They all decide - the time of his death is the time they realized he died. Right, uncle? [Acāryar is asking one of the listeners in the audience]

Everyone starts sobbing. They are all feeling appalled and awful. All the wives start lamenting. How will it be if three hundred and fifty wives lament? It is nothing but grief-stricken commotion there. Everyone else comes running and hear about the king’s demise.

As soon as he hears about the king’s death, Vasiṣṭha arrives. That is one [a priest is one] who comes as soon as a person dies, right! (Audience laughs). He calls for Sumantra. What can we do now? The four sons are not present here. yajvā, yāyajūkaḥ – the king has conducted a lot of yāgam-s; he is agni hotri, great donator, he has spent a lot for a putra kāmeṣṭi yāgam; no one has spent so much money in aśvamedha yāgam. There is no one who has supported so many vedic scholars. So, he cannot be cremated without a son present. What can be done?

तैल द्रोण्यां तु सचिवैः शायितं तं नराधिपम् ।

हा मृतोऽयम् इति ज्ञात्वा स्त्रियः ताः पर्यवारयन् ॥

taila droṇyāṁ tu sacivaiḥ śāyitaṁ taṁ narādhipam ।

hā mṛto'yam iti jñātvā striyaḥ tāḥ paryavārayan ॥

(Ayodhyā.66.16)

Okay, what should be done?

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Vasiṣṭha suggests placing the body in a container filled with well boiled oil; the body will not get spoiled.

Bharata has to be brought immediately. We do not know which forest and where Rāma is! We have to bring Bharata from his uncle's place. Bring him here. He makes these decisions and instructs on śāstric procedures. They place the king's body in oil. When they actually see that, all the women break out – 'hā hatās'mīti – only then, it strikes them that their husband has passed away.

Till then, it looks like he is just lying down, right? All the ladies wail loudly. There is a state of gloom everywhere.

Vasiṣṭha, Sumantra etc order for horsemen to leave immediately for Yudhājit's city and bring Bharata. They are instructed to tell Bharata that Vasiṣṭha wanted him to come back.

“Do not lie, but bring him here carefully”.

पुरोहितः त्वां कुशलं प्राह सर्वे च मन्त्रिणः ।

त्वरमाणः च निर्याहि कृत्यम् आत्ययिकं त्वया ॥

purohitaḥ tvāṁ kuśalaṁ prāha sarve ca mantriṇaḥ ।  
tvaramāṇaḥ ca niryāhi kṛtyam ātyayikaṁ tvayā । ।

(Ayodhyā 68.7)

Tell him this. “Your priest enquired if you are all well; all the ministers did the same too. Do not say the king enquired.

purohitaḥ tvāṁ kuśalaṁ prāha sarve ca mantriṇaḥ ।  
Purohita asked; ministers asked; there is some immediate work to do.

tvaramāṇaḥ ca niryāhi kṛtyam ātyayikaṁ tvayā । ।

There is something that you [Bharata] need to do. You have been asked to come at once.

मा चाऽस्मै प्रोषितं रामं मा चास्मै पितरं मृतम् ।

भवन्तः शंसिषुर् गत्वा राघवाणामिमं क्षयम् ॥

mā cā'smai proṣitaṁ rāmaṁ mā cāsmāi pitaraṁ mṛtam ।  
bhavantaḥ śamsiṣur gatvā rāghavāṇāmimaṁ kṣayam । ।

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(Ayodhyā.68.8)

So, do not tell Bharata that Rāma has gone to the forest with Sītā and Lakṣmaṇa. Do not talk about Kaikeyi's asking for the boons. Do not let him know about his father's death. Just tell him that Vasiṣṭha wants him right away.

In īkṣvāku clan, Vasiṣṭha's word is order. His words carry more weight than the king's. He suggests sending messengers who do not disclose secrets. Some will start blabbering; send the good ones who will not divulge the truth no matter how much they are drilled.

Messengers leave and travel very fast and reach Yudhājit's [Bharata's maternal uncle] city.

Bharata is perturbed because of some bad dreams that indicate either the king or someone is going to die. He does not drink milk or eat food after he wakes up; no matter how much he is consoled, he keeps worrying about how his father is or his brother is. In order to distract him, they arrange for a comedy act; it does not help him. Music concerts fail too. All kinds of activities are arranged, vīṇā, music, circus etc in the court. Everyone else is watching except the distressed and tormented Bharata, who is sitting still.

The messengers arrive at that time and announce that they have come from Ayodhyā.

कच्चित् स कुशली राजा पिता दशरथो मम।

कच्चित् चाऽरोगता रामे लक्ष्मणे वा महात्मनि ॥

kaccit sa kuśalī rājā pitā daśaratho mama ।  
kaccit cā'rogatā rāme lakṣmaṇe vā mahātmani ।।

(Ayodhyā 70.7)

Bharata has just had bad dreams! So, he asks if his father is well.

kaccit cā'rogatā rāme lakṣmaṇe vā mahātmani ।।

Is Rāma doing fine? How is the mahātmā [great soul], Lakṣmaṇa? He uses the term 'mahātmā' for Lakṣmaṇa; He is a bhāgavata who is serving Perumāḷ; so, he gets a special term, even more special than Perumāḷ – vā mahātmani.

आर्या च धर्म निरता धर्मज्ञा धर्मदर्शिनी।

अरोगा चापि कौसल्या माता रामस्य धीमतः ॥

āryā ca dharma niratā dharmajñā dharmadarśinī ।

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

arogā cāpi kausalyā mātā rāmasya dhīmataḥ । ।

(Ayodhyā 70.8)

My big mother Kausalyā devī – āryā, she is to be honored; she is always involved in dharma; she knows dharma and instructs dharma; she is continuously involved in observing vratams; is she doing well?

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या ।

शत्रुघ्नस्य च वीरस्य साऽरोगा चापि मध्यमा ॥

kaccit sumitrā dharmajñā jananī lakṣmaṇasya yā ।  
śatrughnasya ca vīrasya sā'rogā cāpi madhyamā । ।

(Ayodhyā.70.9)

My middle mother Sumitrā – Lakṣmaṇa and śatrughna's mother – is she doing alright?

आत्मकामा सदा चन्डी क्रोधना प्राज्ञमानिनी ।

अरोगा चापि कैकेयी माता मे किमुवाच ह ॥

ātmakāmā sadā caṇḍī krodhanā prājñamāninī ।  
arogā cāpi kaikeyī mātā me kimuvāca ha । ।

(Ayodhyā.70.10)

He uses more words for Kaikeyi! She is an adept in gathering things for herself in a suitcase; she is always fighting; she will snatch things that she likes; some people will fold up only their own veṣṭī [dhoti] even if there are others lying on the ground [fallen from the clothesline] (laughter in the audience); she will not care about things that belong to others; she is ātma kāmā, sadā caṇḍī krodhanā prājñamāninī – there are some souls like that. She is always short tempered. sadā caṇḍī; krodhanā – she gets angry. She always thinks she knows better than anybody else in the world. My mother, Kaikeyi, is she doing well? Did she send any message for her son? kaikeyī kumuvāca

The messengers say, “Whoever you asked about, they are all doing well”.

They are not lying. They said that whoever he asked about, they are all fine; what about Daśaratha? He is doing well in svarga.

They ask him to leave immediately. So, Bharata leaves and travels in the chariot for 3 days.

Folks in his maternal uncle's palace want to give him gifts; he has come to his uncle's place. He says, 'no'; you can send them in a different chariot that can follow us. I am going in a plane. They will not accept so much baggage. So, you can send them by ship. I am leaving first.

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

Messengers come and announce that Bharata and śatrughna are coming back.  
They have now reached Ayodhyā city.

We will continue the story later.

Tomorrow is (August 22, 1972), the day of my observing silence. So, there will not be any upanyāsam; but, we will have kālakṣepam (bhagavat viṣayam) tomorrow morning; tomorrow evening, we will not convene. We will continue day after tomorrow evening.

स्वस्ति प्रजाभ्यः परिपालयन्ताम् न्याय्येन मार्गेण महीं महीशाः ।

गोभ्राह्मणेभ्यः शुभम् अस्तु नित्यम् लोकाः समस्ताः सुखिनो भवन्तु । ।

मङ्गळं कोसलेन्द्राय महनीय गुणाभ्दये । चक्रवर्ति तनूजाय सार्वभौमाय मङ्गळम् । ।

मङ्गळाशासन परैः मदाचार्य पुरोगमैः । सर्वैः च पूर्वैः आचार्यैः सत्कृतायास्तु मङ्गळम् । ।

svasti prajābhyaḥ paripālayantām nyāyyena mārgēṇa mahīm  
mahīśāḥ ।

gobhrāhmaṇebhyaḥ śubam astu nityam lokāḥ samastāḥ sukhino  
bhavantu ।

maṅgaḷam kosalendrāya mahaniya guṇābhdaye ।

cakravarti tanūjāya sārvaḥaumāya maṅgaḷam । ।

maṅgaḷāśāsana paraiḥ madācārya purogamaiḥ

sarvaiḥ ca pūrvaiḥ ācāryaiḥ satkṛtāyāstu maṅgaḷam । ।

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

## **Questions and Answers**

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

- 1. We are supposed to fast in the night on full moon days, instead of which we consume phalahaaram or fruits. If Pournami tithi is present at sunset, but Prathama tithi arrives at by 7.30 p.m, should we fast or opt for normal diet?**

**Answer:** Eating normal food is prohibited as long as Pournami tithi is associated with night. Such consumption is however permissible before Pournami sets in or after the tithi goes off. This is laid down by Sundappaalayam Sri Ramabadrachar, in his Aahnika Sesham.

Raatrou api bhojana kale parvani anaagate nivritte vaa bhojanasya na kopi baadha:

- 2. Peepal tree grows here and there in the house and even in temples and has to be necessarily removed. What can we do for this?**

**Answer:** Except on Saturdays, Peepal trees should not be touched at all, but worshipped with folded hands. If at all it has to be removed, elders' practice is to do it on Saturdays. The following couplet lays down that the Peepal tree and the ocean should not be touched and are to be worshipped. While the Peepal tree can be touched on Saturdays, the ocean can be approached on Parva days (Ekaadasi, Amaavaasya, etc.)

Asvattha saagarou savyou na sprashtavyou kadaachana  
Asvattham manda vaare tu saagaram parvani spriest

- 3. With reference to the article titled in Tamizh as "Beware of Dogs", please clarify as to what purificatory measure is to be taken if a dog touches, smells or licks a person.**

**Answer:** In case a dog smells licks or scratches a person, he should wash the affected part well and expose it to the heat of fire—

Sunaa aaghraata avaleedasya nakhai: vilikhitasya cha  
Adhbi: prakshaalanam proktam agninaa cha upadhoopanam

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

It is elders' practice to bathe, if touched by a dog. Some authorities say that a bath is required if the contact is deliberate, while a mere wash of the body part is enough if the contact is accidental.

### **4. What does the term Shadaseeti (normally referring to the number 86) as used in the almanac (Panchangam)?**

**Answer:** The Sun's entry into the Mithuna, Kanyaa, Dhanu: and Meena Raasi, (representing the birth of the months Aani, Purattaasi, Maarghazhi and Panguni) is indicated in Panchangam by the term Shadaseeti. This denotes a very auspicious period, which is 86 times more propitious than normal days. Says Vriddha Vasishtha-Kanyaayaam Mithune Meene Dhanushyapi Rave: gati:  
Shadaseeti mukhaa: proktaa: shadaseeti gunai: balai:

### **5. The Emperuman at Tirukkudandai is called Saarngapaani. What is the difference between Saarngapaani and Saarangapaani? Is it wrong to say Saarangapaani?**

**Answer:** Saarngapaani in Sanskrit refers to the holder of the bow Saarngam, while Saarangapaani indicates one who holds a deer in his hand. While Lord Sriman Narayana holds the bow Saarngam, Saarangam or deer is held by Shiva in his hand. You might have seen pictures of Shiva holding an "udukkai", deer, etc. in his hands. Saarangam is a type of deer, which seeks out good places to live in—Saaram gacchati iti Saaranga:I Manu tells us that the type of deer known as Krishnam searches out and lives in good places and hence Brahmins should locate their residences in such places identified by such deer (Krishna saaram). Thus, if we say Saarangapaani, it does not refer to Perumal, who is only Saarngapaani.

### **6. Can we shave/have a haircut before sunrise?**

**Answer:** I quote below what the Aahnika Sesham has to say about this. Prasangaat kshoura vidhi: uchyate. Kshouram maasi maasi grihastthai: kaaryam. Abhigamananaantam praata: karma kritvaa sangava kale kaarayet. Sangavaat param pitru maasa chatusthaye nishiddhe dine na kaaryam. Incidentally, the rules relating to Kshouram are mentioned. A householder (married person) should have his hair removal every month. The time for this is the Sangava Kaalam, i.e., 6 naazhikai (roughly 144 minutes) after sunrise and before 12 naazhikai, after the performance of praata: sandhyaa, etc. Kshouram is prohibited after 12 naazhikais from sunrise, in the months of Aadi, Purattasi, Maargazhi and Maasi, as also on other prohibited days. If we have hair removal on an inappropriate or prohibited day, we should repeat it on a permitted day, says the following vachanam—

Aggyaanaat nishiddha dine kshoure krite suddha dine puna: kaarayet.

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*Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar*



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

**His Holiness' Hospitality  
Sanniyaasi Saatham**

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

Dharma Shastras tell us that we should not eat food offered by Sanyaasis—  
yatyanam na bhoktavyam. We hear some vaidikas remarking that food served  
at Ashramas, Mathams, Aadheenams, etc., which are headed by Sanyasis, is that  
which belongs to and is offered by Sanyaasis and as such, should not be partaken  
of by the general public. People don't bother at all about these Dharma Shastra  
injunctions these days, when multitudes of them eat whatever food is offered, by  
whomsoever it is offered and irrespective of where it is eaten. Hence it doesn't at all  
appear relevant to inquire into the matter of availing the hospitality of Sanyaasis.  
However, since some do raise this question, I write the following to analyse the true  
purport of the aforesaid prohibition—Yatyanam na bhoktavyam. Swami  
Desikan, in his beautiful Tamizh work *Aahaara Niyamam*, has this to say in the  
matter—

Manisar mudalaanor monda sorum, manisar tamil aagaadaar teendum sorum  
Inimayudan aadaram illaadaar sorum, ee puzhu nool mayir ugirgal irukkum sorum  
Munivar enum turavaratthor eenda sorum, Munivar tangal paattirattil patta sorum  
Manisar eli kukkudangal kaagam poonai vaai konda karisorum maruvaa sore

These purport of these lines is crystal clear. The part we have to consider is this—  
Munivar enum turavaratthor eenda sorum, Munivar tangal paattirattil  
patta sorum. What exactly does this mean? It apparently means food offered by  
Sanyaasis and that which has come in contact with their eating plate or cloth, is  
taboo. This, then, is Swami Desikan's explanation for the stipulation, Yatyanam  
na bhoktavyam. Sanyaasi's food thus means food offered by Sanyaasis or that  
which has touched their eating vessel.

Commentators, while dealing with this Tamizh verse, have quoted Paraasara  
Maharshi's words proscribing the consumption of food belonging to Sanyaasis, that  
which remains in their vessels or that which has been seen by them. Being the  
words of the great Paraasara, none of this can be denied or rejected. Aahaara  
Niyamam has been commented upon in Sanskrit by Swami Desikan's illustrious son  
Sri Nainaachaarya, who has translated the aforesaid verse thus—

Ghraataannam go mrigaadyai: krimi nakhara tushaangaara maarjaara dushtam  
Pumsaam ghraatam puraanam tadapi cha vigata sneham ashrotriya annam  
Dvishaannam kesa tantu kshatamapi viram samslishta shandaadika annam  
Yatyanam tasya paatrsttham atha sabhiyaa na aadarenaapi dattam

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

It is clear from all the aforesaid that food offered by, seen by or in contact with Sanyaasis' eating plate, is not fit for consumption by the general public. Hence the question as to whether it is correct to take part in the ceremonial feasts at Ashramas, mathas, etc.

Let me recount an experience here. This happened in 1987, when I was undergoing spiritual instruction under Srimad Tirukkudandai Aandavan. All the students, numbering about 60 to 70, including myself, Tenpirai Vasudevan and other students of the Paatashaala, were eating in the big kitchen hall at the Ashramam. In an action quite rare for him, Srimad Andavan entered the kitchen. He looked at our being fed and remarked in his frail and sweet voice, "I should not have come and seen you when you are eating. I felt however like checking whether the tadeeyaaraadhanam is conducted properly. Is the cooking okay?" Immediately thereafter, His Holiness returned to his quarters slowly. Srimad Andavan must have heard the raised voice of Sri Avalur Swami who was serving food and entered the kitchen to stop the altercation. Right from that day, the question of Sanyaasis' food has been agitating my mind, which is finding expression now.

We shall explain the matter with reference to a few episodes in the life of Sri Bhashyakara. While commenting on the Tiruvaaimozhi paasuram 4.8.2

Panimaanam pizhayaame adiyenai pani konda  
Manimaayan kavaraada mada nenjaal kuravilame

occurring in the decad beginning with Eraalum Irayonum, the Eedu recounts the following episode:

Once, while serving the Sri Vaishnavas being fed at Sri Ramanuja's mutt, Aachhaan , who was pouring water, did so leaning on a pillar. Seeing this, the Bhaashyakaara rushed there, smote Aacchaan on the back and told him to stand straight while pouring water to Sri Vaishnavas. Immediately, Aacchaan recounted the aforesaid paasuram and said, "Panimaanam pizhayaame adiyenai pani konda....."

The following points emerge from the aforesaid occurrence:

- a. There was a matham of Sri Ramanuja in existence.
- b. Sri Vaishnavas were being fed in the mutt.
- c. Sri Ramanuja came there and witnessed them eating.
- d. He instructed Aacchaan to stand straight while serving water to someone in the assembly.

Those who were partaking of food in Sri Ramanuja's matham would have definitely been his disciples. We learn from their conduct that they considered it to be their good fortune to eat at the matham of the Acharya (who was a Sanyaasi). Now, the food prepared in Sri Ramanuja's mutt—whose could it have been? Should we consider it to be the Yatiraaja's or that of some rich disciple or the other? Can we say that the food belonged to the sishyas, (because it was after all they who ran the mutt) and not to Sri Ramanuja?

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

For these questions, we find an answer in the commentary to Tiruviruttam, where another episode is recounted. Once, Sri Bhashyakara was to travel to Tirumala from Srirangam. During his absence, since there would be no feeding of Sri Vaishnavas in his mutt, he wanted to give some grain to a poor Sri Vaishnava, so that he would not suffer in his (Yatiraja's) absence. For authorizing him to collect the grain from the storekeeper (Sri Pillai Urangaa Villi Daasar) of the mutt, Sri Ramanuja gave the poor Sri Vaishnava his pavitram (the one worn by sanyaasis is made of four darbham and is thus a unique identification) to be produced as identification to the storekeeper, authorising delivery of grain. From this, do we not deduce that there was a grain store in Sri Ramanuja's mutt, that it was big enough to have a storekeeper and that the feeding of Sri Vaishnavas at the mutt was funded through contributions from disciples?

If the great sishyas of the illustrious Bhaashyakara found it fit to consume food at the latter's mutt, it means that food offered at the mutt of Acharyas who are verily incarnations of Emperuman, is indeed divine prasaadam and is different from food offered by any other ordinary sanyaasi.

We shall now see another episode recounted by Sri Perianvaacchaan Pillai, in the context of the Tiruviruttam paasuram no.99, beginning with *Eena sol aayinumaaga*. Once Tirukkoshttiyur Nambi, known for his secretive ways of imparting esoteric truths, visited Srirangam to instruct Sri Ramanuja in the quintessence of all Vedanta, viz., that the Lord Himself forms the ever-present path for attaining liberation and He doesn't need any aids in this endeavour—as laid down in the paasuram, *Gnaana Piraanai allaal illai naan kanda nalladuve*. Even at the isolated spot Sri Nambi selected for speaking to Ramanuja on this, he found an employee of Srirangam temple sleeping and snoring. Not willing to take a chance of his hearing what he (Nambi) had to tell Ramanuja, Nambi just returned to Tirukkoshttiyur without revealing the truth to Ramanuja. He visited Srirangam once more, found a secluded spot and then imparted the instructions to Sri Ramanuja. The moment the Yatiraja heard what Nambi had to reveal, he rushed to Sri Koorattazhwan's house, unmindful of the scorching sun. When Ramanuja reached Aazhwan's house, the latter was having his lunch. Sri Ramanuja stayed for some time, confided in Aazhwan what Sri Nambi had to say about the siddhopaayam and left thereafter. From this episode, we come to know another important truth—that Sri Bhashyakara witnessed his disciple having his food, thereby indicating that there is nothing wrong in Sanyaasis seeing their disciples consuming food.

It is thus only after due consideration of all relevant factors that Swami Desikan has arrived at the conclusion that one should not partake of food that is directly offered by Sanyaasis by their hand to their disciples: similarly, food off the Sanyaasis' plates is also not for others' consumption—*Munivar enum turavarattor eenda sorum, Munivar tangal paattirattil patta sorum*. It is noteworthy that these prohibitions are adhered to, even today, in all the Ashramas and mutts.

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

Thus we learn conclusively that the food offered at our Ashramas and mutts are indeed divine prasaadam. It is possible that whatever has been said so far may invite certain unwanted questions: however, such questions and answers to them are needless here and now and hence they are not elaborated upon.

Incidentally, the episode regarding Sri Ramanuja and Sri Kidaambi Aacchaan has been quoted by me only with reluctance, as vidvaans belonging to the Desika Sampradaayam have some reservations about the same, which was shared by Srimad Tirukkudandai Andavan too. The Eedu (the elaborate commentary on Tiruvaaimozhi) contains appreciative references about several persons, but not about Sri Kidaambi Aacchaan, who had several unique distinctions to his credit—it was he who was the trusted disciple of Sri Ramanuja, it was he who was in charge of the Yatiraja's kitchen for 84 long years, it was he who, due to his extraordinary knowledge of Nyaaya Shaastram, was called Vedanta Udayana by Sri Ramanuja himself, and it was he, wise beyond measure, who was offered the thrones of Sri Bhashyam and Rahasyas by the Bhashyakara himself. All these do not come in for an appreciative mention in the Eedu: instead, the commentary only highlights an infinitesimally small mistake committed by the Acharya—that of serving water while leaning on a pillar. However, Sri Periavaacchaan Pillai doesn't share this attitude and refers to Aacchaan with unadulterated appreciation, for instance in the context of the paasuram, anjuvan venjol nangaai, where Aacchaan is portrayed to be wise enough to have clarified certain things to Sri Bhattar, who himself was a treasure-house of wisdom. Though the Eedu for Tiruvaaimozhi 10.6.1 (arul peruvaar) mentions Aacchaan praising Bhattar, even by oversight the commentary doesn't contain any appreciative references to Aacchaan. The existence of another intimate disciple of Sri Ramanuja, Sri Nadaadur Aazhwaan, is totally ignored by the Eedu. Though it strikes me that the episode in connection with the paasuram, panimaanam pizhayaame mentioned above is rather motivated, still I have quoted it reluctantly because of its relevance in the current context of accepting hospitality from sanyaasis.

To conclude, food offered at our Ashramam, mathas, etc. indeed constitutes holy prasaadam and is eminently consumable.

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*Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar*

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

**Baala Mukunda Darsanam**

(Vaduvloor Veeravalli gaNapaadiShri U.Ve N. Satagopacharyar svaami  
West Mambalam, Chennai-33)

When Sage Maarkandeya pleaded this way, Hari the MahaThejasvi spoke as follows to console Maarkandeya. "Hey Bhraman! even Devas don't know me well. But due to the affection I have for you, I will tell you my secrets and how I create this world.

You are a devotee and additionally you have submitted sharanagati to me. So you are seeing My full form in real. Your Bhramacharyam is something to be proud of. In very ancient days, I gave the name **Naaraa** to water; Since I am always living a life of lying down on water, I am being called **Narayanan**. Hey Bhraman, I as Narayanan is the creator of everything and also the one who destroys them. I am Vishnu. I am Bhrama. I am Indra the King of Devas. I am Kuberan. I am Yama Dharma raja. I am also Shiva. Everything that is visible in the world is me. I am not visible to those who are stupid and devoid of devotion.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

yadā yadā hi dharmasya glānirbhavati bhārata  
abhyutthānamadharmasya tadātmānaṁ sṛjāmyaham | |

Whenever, the path of Justice is attacked, I incarnate. The rakshahs and asuras who trouble others are very powerful and cannot be vanquished by the biggest of Devas. When such rakshas and asuras are born, I Incarnate in the noble people's home. I am Narayana who has the Shanku, Chakaram, Gadai, and sword. Until a 1000 yuga (measure of time) is complete, I lied own on this water.

Hey sage. I enter people's body and cure all illness and obstacles. I create Deavs, Asuras, rakshas, human beings, plants and animals and also destroy them. And then I create them again as appropriate. In Krutha yugam I will be White in complexion, during threthaa yagam I will be dark blue complexion, during dwapara yugam I will be red in complexion and in Kali yuga I will black. During the praLaya (deluge) I destroy everyone.

Creation, Protection, Destruction are My three duties. I am the the Aathmaa (soul) of the entire Universe. I give comfort to all worlds. I am omnipresent. I am the master of all senses.

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

I operate the wheel of Time all by Myself. The form of brahmam (the Supreme Spirit) gives peace to all the created beings in their fullness. The effort of the brahmam is always for the good of the beings.

He great Sage! This way My Athma is with all living beings. Yet, no one is aware of Me. All Devotees pray to Me. He Bhraman ! you have not suffered any difficulties with Me; that is due to the fact that your good times and comfort is about to begin. You have seen plants in this world. They are all parts of My body and are intended to help creation of living beings. I have exposed it in the same form. I am Narayanan carrying weapons. Until one thousand Maha Yuga is not complete, I allow all living beings to exist and I myself remain in lying down posture here on this water. Until Bhramma is not awake, I remain in the form of a child like this.

Hey Vipraendra ! Even though the whole universe is destroyed , and all are submerged in ocean, you have come here because of My orders. You have entered My body and I have shown you the entire universe at that time. You were amazed to see it but you did not understand Me. At that instant I expelled you from My body.

Hey Maharishi ! Until the Bhramma, who is a great Meditator (Maha Tapasvi), is not awake, you can stay here comfortably. After Bhramma is awake, I will create all living beings and their bodies. After saying so, Bhagavan asked Sage Markandeyaa “When you prayed and meditated on Me what were your desires ; please tell me ; I will give you boons soon”.

Hearing such auspicious words from Bhagavan, sage Markandeya prostrated at His feet and said “Hey Devesha. I have seen Your divine form and body ; due this all my desires have been destroyed” As Bhagavan, who is omnipresent, heard this, he disappeared there itself.

(Completed)

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

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वचसा मधुरेणैव रम्यमास्यं विभूष्यते ।

उद्यानमिव पुष्पेण सौरभाढ्येन पेशलम् ॥

vacasā madhureṇaiva ramyamāsyam vibhūṣyate |  
udyānamiva puṣpeṇa saurabhāḍhyena peśalam ||

Just like the garden smells sweet due to fragrant flowers, the mouth smells good only when it speaks pleasant words.

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

**Vinnartangarai and Vikrama Chozha Vinnagar**

(Sri. A. Veeraraghavan, Vinnartangarai – 3)

Thanjavoor Vinnartangarai puranam has reference of three demons, namely Thanjakan, Thandakan and Tharakan. This puranam with reference to these demons (Asuras) has some links with Vallampuranam too.

Once upon a time in the war between Sri Neelamegha Perumal and the asuras, Thanjakan took the form of an elephant and valiantly fought against Perumal. The war transformed Thanjakan and as per prayer to Perumal, this place was named after him as Thanjapuri. This puranam has been cast on stones in the forms carvings in the temple which is known as Thanjaiyali Nagar (Sri Veera Nara) Singaperumal Koil.

Frightened by the gory war, Thandakan blasted the earth and went under ground to hide himself and NeelaMegham, took the form of Varaaham and with His Kamandalam (Holy water jar) destroyed Thantakan. As per the wish of this demon, Perumal here is manifesting in the form of Varaha at Sri Neela Megha Perumal Koil.

The only remaining asura of the three – Tharakan – was killed by Vallathu Pattaaraghi, who killed this asura fighting alone. Sri NeelaMegha Perumal had hailed the valour of Vallam Maakali and there is reference of this in the Parasara Kshetra Maahatmyam (Vinnartangarai) is otherwise known by this name.

At Vallam the Eka-Veera Amman Kovil is known as Eka-Gowri Amman Kovil. Vallam, in fact, was the capital of Chozha Kingdom prior to Thanjavoor became the capital. During the kadai (final) Sangam times, there were famous cities like Poompuhar, Uraiyur, Aroor, Kudavayil and Vallam was also one. The famous Goddess of this place Vallam was known as Chozhamakali during Karikal Chozhan times, Pattaraki during Paranthkan times, Kalapitari during Raja Raja Chola times and now Eagowri Amman. It is more than two thousand years old now and this can be seen on the stone castings there.

The Vallam Puranam says that Eka-Veera Ambal was the one killed Thanjakan. There was a fierce battle between this asura and the Goddess; the asura fought with a wild bison's head and at the climax the Goddess severed the head of the asura, using her mighty eight arms. This is seen in the Vallam Puranam. Now let us see some information about Vikrama Chozha Vinnagar.

Vallam was a satellite township for Thanjavoor and in this holy place is where Narasimha Perumal killed the demon Valaasuran and the name is drawn from this, according to Thanjai Maanagara Kshetra Puranam. (Parasura Kshetra mahatmyam page 33.34) ; talks about the temple Madhava Yoga Narasimha Perumal located at Vallam, a place in between Thanjavoor and Trichy. The inscriptions on stones are in bits and pieces and some of them are given white-wash, making the deciphering in Telugu, all the more formidable. There is no

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

reference about these inscriptions in the documents of south Indian temples nor is it referenced in the specific book on Vallam, titled “The greatness of Vallam and its historic references”. After a great deal of struggle, some of the inscriptions which are 200 years old seen at Yoga Narasimha Perumal temple’s Eastern corridor says that “the patrons of this temple who are the Nayudus have performed the consecration of this temple in the year 1724”. The reference about the Eastern corridor and Ekadasi Mantapam are still seen in the stone inscriptions.

The presiding deity of this temple is Madhava Perumal. The Goddess is Kamala Valli. There are separate Sannidhis for Sri Andal, Sri Raman (Chakravarthy Thirumugan), Nammazhwar, Thirumangai Azhwar, Sri Bhagawadh Bashyakarar and Swamy Desikan. There are carvings of Gowthama Maharishi, Ahalya and Devendran who was responsible for Ahalya turning into stone. On the Eastern side of the temple, we have Gowthama theertham which was also known as Swetha Theertham and Vella Kulam. Devendran washed his sins away by taking holy bath in this pond. There are temples of the Chozha times around here known as Fort Chozheeswarar Koil and Easwara Mudayar Koil. On the western side of the Chozheeswarar Koil, this Vishnu temple was located and by that it took the name of Chozha Vinnagar. The long time famed Vallam’s Vajreswarar’s temple may have shifted to Yoga Narasimhan temple in the passage of time. (in the name of Madhavan). We can see the reference of these and temples as well about Vallam Pattabhiraman in the book written by JMS titled as “Thankai Thirukkivilgal”.

The stone inscriptions of the Madhawa Perumal Kovil (temple) are similar to the ones at Deivanaiyaga perumal kovil which matches the McKenzie reference to South Indian Temples.

There are two types of references on the doctrine of South Indian Temples – one as mentioned by McKenzie and the other not mentioned by McKenzie but which can be studied in the stone inscriptions.

1. What has been mentioned by McKenzie:

For the temple lamp to be offered to Sri Deiva Nayaga Perumal by this town’s merchants; community’s decision.... Reference (Thanjavoor area Stone inscriptions page number 57. Thannjavoor Vatta kalvettukkal)

2. What has not been mentioned by McKenzie:

Apart from this street’s merchants’ community, for this Nayanar and for the benefit of the community, we offer the oil for the lamp of a measure. And in agreement to this, we cast them in this stone. By... Agalanga Peruntheruvil Vanibha Nagarathom.. (Thanjavoor Kal Vettukkal page number 61 and 62.

The inferences that one can draw from these two stone inscriptions are that in both, there is reference of the “trading community” vania nagarathom “Thiru Nanda



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

Vilakkeria” “Thiruvilakku” meaning Lamp oil related and all these terms are common in both the stone inscriptions. Also there are other terminologies such as “Innayanarkku”, “Than madhavalan” and “Amoor” which are appearing in both the stone inscriptions. Therefore the deity in Yoga Narasimha Perumal with His consort Thirumgal and Mannmagal with Thiru Narayanan is not Madhava Perumal but Only Deivanayaka Perumal as mentioned in the McKenzie stone inscription.

Thus Karikala Chozheeswarar, Arikula Easwaramudayar, Vallam Egowri Amman, Vallathu Deivanayaka Perumal, Yoga Narasimhar Perumal, Vallam Pattabhiramar – all these temples are manifestation of the historic past of this area.

For compiling and writing this research oriented article on this Vinnartangarai and Vikrama Chozha Vinnagar, I have had the support of many and I respectfully acknowledge the Archaka of the temple Sri Kuppuswamy, my friends Dr. S. Sudarshan, Kandiyur lead person Mr. Suresh Krishnan and all those who work in these temples.

Let us go to Vikarama Chola Vinnagaram and to Vallam sacred temples and praise their greatness.

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*Transliteration & Translation primary contributor: Shri. Srinivasan Venkatesan*

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

**ParamaikAnthi's svastivAcanam**  
(Sri U.Ve. Villur NadAdUr KaruNakarAcAryar Swamy, Chennai)

It is customary to denote the Lord of Srirangam by the phrase “Azhagiya maṇavālan”. The term ‘sundara’ which is the Sanskrit form of this phrase is also famous.

The Tirunaraiyur Lord called as ‘thozhi’(friend) by the Azhwār is also araṅgan only. Since the Lord came in beautiful form to marry the Chola Princess, the Lord residing in Uraiyr is also known as ‘Sundara jāmātā’.

The Lord residing in Tirukkuruṅgudi is known as ‘vadivazhagiya nambi’. The Sanskrit form of this name is ‘Sundara pariṇan’. This name is also very popular.

The Lord residing in Madurai, which is represented as ‘kūḍal’ in Azhwār’s pasurams, is represented by the name ‘kūḍal azhagar’. This name is popularly known as ‘vyūha sundara rājan” in Sanskrit.

The Lord residing in Nagappattinam, which is sung as ‘tirunāgai’ by the Azhwar is worshipped as ‘azhagiār’ by Tirumangai Azhwār. This holy name has become ‘saundarya rājan’ in Sanskrit, which became ‘saundara rājan’. This is the most widely used form.

The Lord residing in the ‘Thiru Anbil” divyadesam is also known by the name ‘vadivazhagiya nambi’. This is known as ‘Sundararājan’ in Sanskrit.

In the same way the ‘azhagar’ residing in ‘Tirumāiliruncholai’ is also known as ‘Sundararājan’.

However, amidst all the above ‘Sundarars’ it is customary to enjoy this Sundarar alone with specific reference to His body parts. Only ‘Tirumāiliruncholai’ Azhagar is represented by terms such as ‘Sundara bhujan’, ‘Sundara bāhu’, ‘Sundarōru bāhu’ and ‘sundaraththōlan’.

In ‘Azhagaranthādi’, Pillai Perumāl Iyengār in lines of nācciar’s pasurams “sundaraththōluḍaiyān tiru viḷaiyāḍu tiṅ tōl tirumāiliruncōlai nambi” has sung

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

“tirumangai kongai tunṛu abhirāmanaic cundarattōlanai  
tiruviḷaiyāḍu tiṅ tōṛ cenganmāl  
alaṅkāran sundarattōlan azhagan  
vāl nava tār aṅi sundarattōlan  
eṭṭu ezhuttuḷ ēdu agaraththanaic sundarattōluḍaiyānai | ”

In the aḍaiyavalaintān commentary of the ‘īḍu’ one beautiful sloka is shown as follows:

“samjñasundaram aṅghrisundaramaho bhāsvatkaḍi sundaram  
pūṣā sundaram indirālayalasatvakṣasthalī sundaram |  
kāntasragbhujasundaram smitalasacchrīśālīdhṛksundaram  
kiṁ pratyāṅgamupāsmāhe vanagirau sarvātmanā sundaram | | ”

I don’t know who has written this beautiful sloka. However in that the beauty of different body parts of Azhagar has been described as Azhagar (beautiful) in the name, Azhagar in the lotus feet, Azhagar in the middle (hip region), Azhagar by ornaments, Azhagar in the broad chest where Goddess Lakshmi resides, Azhagar in the shoulders which attracts us, Azhagar in the smiling eyes etc...

Such Azhagar who is bestowed with beautiful body parts is described as agni by Vedattāzhwan.

I had shown earlier that the word aṅgi which means the person who is possessed with beautiful body parts has become Agni. Because of this reason only, the word Agni is represented as aṅgi in Tamil Literature was also shown with an example of the poem by Swami Desika who while describing ‘archirādi gati’ represents the first ādivāhikar Agni as aṅgi. The readers may remember that I had quoted the poem ‘naḍaipeṛa aṅgi, pagal, olināl, uttarāyaṇam, āṅḍu’ to highlight this fact.

Recently, there was a utsavam held at the Sri Rajagopala swami temple in the bazaar street of Tirukkudanthai from 25.5.2010 to 29.5.2010. This utsavam incorporated great things such as recitation of the four Vedas, itihāsa purānās and other holy texts, Examination and Vidwat sadas on granta chatustayam which encompasses SriBhashyam, Sri Bhagavat Vishayam, Sri Geeta Bhashyam and Srimad Rahasya traya saaram. This utsavam was held during the 121<sup>st</sup> thirunakashathiram of Sri. Cinnāmu shaili Bhātrācārya mahādesika swamy, who is the grandson and disciple of Sri. Cinnāmu Ranganātha Bhātrācārya mahādesikan who is one of the ‘aṣṭa dig gajās’ of Sri PeriyAndavan. Sri.

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

Ramanuja Bhātrācārya Swami (who is familiar to our Paduka readers). He is blessed by Sri Tirukkudanthai Andavan as well as Sri Srimushnam Andavan) is the grandson of this swami (Sri.Cinnāmu shaili Bhātrācārya mahādesika swamy). He along with his younger brother Sri Krishnamācārya Swami made excellent arrangements for this utsavam and ensured the smooth conduct of the same.

I had also been there to participate and perform some help like squirrel did to help Sri Rama during the construction of the bridge.

Sri Kottaiyur Kannan Swami came to this function to perform 'adhyāpaka kainkaryam'. He had worked as Deputy Collector in the state government. He had been blessed by Srimath Tirukkudanthai Andavan as well as Srimath Srimushnam Andavan. He was blessed with Sri Bhashyam knowledge under the lotus feet of Srimushnam Srimadandavan. He reads this article regularly and constantly encourages by giving compliments. This swami asked me, "The word Agni appears as aṅgi in Azhwar's works. Why didn't you quote the same?". The poem quoted by him is:

*parivu inṛi vāṇanaik kāthum enṛu anṛu  
padaiyōḍum vañtherhirntha  
tiripuram ceṛṛavanum maganum pinnum  
angiyum pōr tholaiyap  
poru siṛaip pullaik kaḍāviya māyanai  
āyanaip poṛ cakraththu  
ariyinaṅ accuthanaip paṛṛi yān  
iṛaiyēnum iḍarilanē /*

The day he asked was vaikāsi Vishākam. Isn't Nammāzhwār reincarnation of Pādukā devi? It appeared to my mind that Pādukā devi herself indicated to me through Sri Kannan Deekshithar that Nammāzhwār poem shouldn't be left out in Sri Ranganatha Paduka when it is appropriate to be quoted. Hence, I quoted this poem as an example. For this poem, the Sanskrit translation blessed by my Grandfather in the work pratibimbalahari:

“bhāṇam rakṣāṇyadukhkaṁ” dviti samiti purā sāyutaṁ cāpiyuktaṁ  
subrahmaṇyāgnimukhyaiḥ tripuraharam idaṁ taṁ parājetumājau |  
kopaṁ saścālya yuddhyat-śatayutavihakaṁ māyinaṁ svarṇacakram  
haryakṣaṁ cācyutaṁ samśrita iha kiyatāpyasmi nāyāsayuktaḥ ||

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

In the above Shloka, it can be seen that the phrase “maganum pinnum angiyum” used by Azhwār has been translated to “subrahmaṇya-agni-mukhyaiḥ” in the Sanskrit form.

The phrase “pratamasya pracetasah” conveys the meaning of “chief among the poets”. There is a history that Azhagar appeared as the head of the Poets in the assembly of Pandiya King. In the Poets’ assembly Azhagar used to give speech with roaring voice. Hence he used to be known as ‘athir kural sangattu azhagar’. Don’t think that this is another new story.

In the book “azhagar kalambagam” the places

dandamiccaṅgattani irāiyavanē  
suttattamizhppulavar saṅgaththiruppiriyān

clearly show the Tirumāliruncholai Azhagar becoming the chief of Tamizh sangam (association/ assembly).

The Azhwār in the poem “kiḷaroliyilamai”, mentions as “athir kural sangattu azhagar tham koil” in the second line of second poem. In that also the above history is revealed. This can be found in the commentary on Azhagar anthādi published by Srimadubhayave Vai Mu Satakopācāryār and his brothers in 1916. Sangattamizhar is the name found in the ‘arumpadam’ of the Jeeyar’s Idu. On this basis only, in the following invocation poem of Azhagar antādi, for the phrase ‘sangaththu azhagar’, the first meaning given by them is “Azhagar who is the chief of the tamizh sangam and who resides the hill of Tirumālirum cholai”.

aṅgath thamizh maṛai āyiram pāḍi aliththu ulagōr  
thaṅgathku vīḍu aruḷum puruḍōththaman thaṅ vakulath  
thoṅgal parāṅkusan thāḷinai māḷiruncolaimalaic  
caṅgaththu azhagaranthādi naḍāththath thalaik koḷvanē

However, in all the commentaries blessed by our perceptors the phrase ‘athir kural sangatthu azagar’ is explained as ‘Azhagar who is holding the conch Pancajanya’.

Sri Kūraththāzhvān also has used this meaning while describing the Azhagar in Sundara bāhu stavam as the person having a conch that makes all the seven worlds to reverberate (bhidurita - saptaloka - suviśṛṅkhala - śaṅkharavam).

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

Sri Swami Desika also has mentioned as “person who is having a conch that is capable of making reverberating sound” by using the phrase “mukharita jalajam”, while describing the attribute of this poem in tāt̥parya ratnāvalī. In my Grandfather’s pratibimbalahari also it has been mentioned as “gambhīra dvaniśāliśaṅkamahita śrīsundarasyāspadam”. With this background, people will hesitate to accept the previous meaning. They can be satisfied with the Sanskrit translation of the phrase “vedam mun viriththān” used by Azhwar to denote “pratamasya pracetasah”. Sri Swami Desika has blessed in tāt̥parya ratnāvalī as “pūrvācāryaṁ śrutīnām” when converting “vedam mun viriththān” in Sanskrit. Here, my Grandfather has also blessed in Pratibimbalahari as “Śruti vishṭṛtīḥ racayituḥ pūrvam”.

(To be cont’d....)

*Transliteration & Translation primary contributor: Shri. S. Sudarsanan*

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व्यथां विधाय पूर्वाह्ने जाल्मोऽन्यस्य सुदुःखदाम् ।

पराह्ण एव तां पश्यत्यात्मन्येव निपातिताम् ॥

vyathāṁ vidhāya pūrvāhne jālmo'nyasya suduḥkhadām |  
parāhṇa eva tāṁ paśyatyātmanyeva nipātītām |

Miscreants and scoundrels will create trouble for others in the forenoon and be subjected to the same types of trouble in the afternoon. (don’t cause trouble to others)

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

**Prithvi**

Sri Bhoomi Devi, as we know, is one of the Divine Consorts of Sriman Narayana. The personification of tolerance, She is known by several sobriquets, of which Prithvi is one. All of us daily recite the following slokam, when stepping on earth first for the day, after getting up from bed—

Prithvi! Tvayaa dhritaa lokaa: Devi! Tvam Vishnunaa dhritaa  
Samudravasane! Devi ! parvata stana mandale  
Vishnu Patni! Namastubhyam paada sparsam kshamasva.

We also know that Bhoo Stuti and Bhoo Sooktam are in praise of this glorious Bhooma Devi. We have heard too of the story of yore, when an asura known as Hiranyaaksha stole the earth and hid it in the ocean's depths. The Lord, as Sri Varaaha Perumal, searched him out, killed him in combat and re-established Bhoomi in Her rightful milieu. The Varaaha Charama Slokam represents instruction by Varaaha Perumal to His dear Consort Bhoomi Piraatti. It was as an incarnation of this Bhoo Devi that Sri Aandaal, acclaimed as Choodi Kodutta Naacchiaar, Paada valla Naacchiar, etc., took birth at Sri Villiputtur and gave us the glorious Tiruppaavai.

Why is Bhoo Devi called Prithvi? The answer to this is to be found in Srimad Bhaagavatam (4th Skandam, 13th and 18th Sargam). Dhruva, the son of Uttaanapaadan and grandson of Svaayambhuva Manu, reigns splendidly in the skies as the Pole Star. In this lineage of illustrious emperors was born Venan, the son of Angan. This Venan was notorious for his misrule, earning the undying ill will of his subjects and Rishis and perished due to their cumulative curses. As a result, the kingdom was without a ruler, to rectify which Rishis churned his right arm. And therefrom emerged a son, who was blessed with the divine qualities of the Lord. He turned out to be an excellent ruler and ensured the welfare of every one of his subjects. Even the deities (Kubera, Varuna, Vaayu, Dharma Devata, Indra, Yama, Brahma, Sarasvati, Hari, Lakshmi, Rudra, Parvati, Chandra, Tvashta, Agni, Soorya, Bhoomi, residents of the skies, Rishis, the seas, rivers, et al) extolled the ruler and bestowed gifts on him. Despite universal acclaim, the emperor did not fall prey to pride and discharged his duties with humility.

Bhoo Devi, who suffered a lot during the rule of the notorious Venan, became enraged and hid within Herself all the bounties of nature, resulting in earth becoming parched and unproductive, causing famine and resultant calamities. Angered at this and at the suffering his subjects were undergoing, Prithu Maharaja, armed with his bow and arrow, declared war against Bhoo Devi. After long pursuit by the emperor, Bhoo Devi gave up fleeing and sought refuge from the just ruler. In response to the emperor's request for restoration of lost natural fortunes, Bhoo Devi told him that she would assume the form of a Divine Cow and whatever people wished, they could obtain by milking Her. From this process of milking emerged a host of treasures, which is detailed in the 18th chapter of the 4th Skandam of Srimad Bhagavatam.

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

Bhoo Devi, responding generously to the emperor's appeal, showered his subjects with all bounties, turning an impoverished land into a fertile one akin to heaven. The gratified emperor appreciated Her, treating Her verily as his daughter. And to commemorate the fruitful association with emperor Prithu, Bhoo Devi came to be called Prithvi from then onwards. Accordingly, kings are called Prithvipati, other names symbolizing the association being Bhoopaalan, Maheepati, etc.

It is this glorious Prithvi who brings forth and supports mountains, plants, rivers, trees and all of created world. She is one of the witnesses to all our actions, whether public or private. Because She is the personification of patience and tolerance, She is glorified as Sarvam Sahaa. Swami Desikan, in Dayaa Satakam, acclaims Her role as interceder with the Lord on our behalf—

Vande Vrishagireesasya Mahisheem visva dhaarineem  
Tat kripaa pratighaataanaam kshamayaa vaaranam yayaa.

Thus Bhoo Devi, with Her divine Consort Sriman Narayana, forms our sole refuge.

Srimate RangaRamanuja Mahadesikaya nama:  
Srimate Nigamaanta Mahadesikaya nama:

*Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar*

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शास्त्रानुसारिणी चर्या चित्तज्ञाः पार्श्ववर्तिनः ।

बुद्धिरस्खलितार्थेषु परिपूर्णं रसायनम् ॥

śāstrānusāriṇī caryā cittajñāḥ pārśvavartinaḥ |

buddhiraskhalitārtheṣu paripūrṇam rasāyanam ||

Following the footsteps of elders, being sensitive to the feelings of those around and having one's own intellect to do tasks that are worthy of doing and doing it without faltering will fulfill all the top requirements of this world.



## Which is Pramāṇam- Mahābhāratam or Śrīmad Bhāgavatam ?

(contd-2)

(By : Vazhuthur Velamur Śrī u.ve. Śrīnivāsācāryar)

- 1.1. In Ani month's issue, the distinction of Mahābhārata was illustrated like showing a drop of water taken out from a great ocean.

कोह्यन्यो भुवि मैत्रेय महाभारत कृद् भवेत् ।

kohyanyo bhuvi Maitreya Mahābhārata kṛd bhavet ।

Maitreya! Know Śrī Kṛṣṇa Dvaipāyana Vyāsa as Lord Nārāyaṇa Himself. Who else other than him can compose Mahābhārata ? (Śrī Viṣṇu purāṇam.3.4.5)

2. Vyāsa, who composed the remarkable epic Mahābhārata should have felt greatly satisfied with this achievement. But there was no satisfaction in his mind. He was feeling sorrow. There was no peace in his mind. There is a proverb in this world :-

प्रातः द्यूत प्रसङ्गेन मद्याह्ने स्त्री प्रसङ्गतः ।

रात्रौ चोर प्रसङ्गेन कालो गच्छति धीमताम् ॥

prātaḥ dyūta prasaṅgena madyāhne strī prasaṅgataḥ ।  
rātrau cora prasaṅgena kālo gacchatī dhīmatām । ।

The time of wise people is spent well in learning 'gambling' in the morning – Gambling here indicates Mahābhārata. In the afternoon, it is spent in learning the woman - which is nothing but Śrīmat Rāmāyaṇam as 'Sītāyāḥ caritam mahat' indicates that Śrīmat Rāmāyaṇam is the history of the great woman incarnate Sītā. During night, they spend their time in learning the theft, that is Śrīmad Bhāgavatam, which elaborates the little Lord's butter stealing episodes. When we think of Mahābhārata, the thoughts of Śakuni's cheating game, followed by Draupatī's vastrāpaharaṇam, pāṇḍavās' vanavāsam, añjāta vāsam and the

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

great war - all come to our mind in series. Vyāsa composed Mahābhārata, but due to its identity with all these sad episodes, he did not feel happy.

While sitting in isolation at the bank of the river Sarasvatī, he was thinking like this: 'Upkeeping religious vows, I studied vedas. I worshipped ācāryas and Fire. With Mahābhārata as a tool, I disclosed the meanings of vedas. But bhāgavata dharmās have not been elaborated and there was no much elaboration on the supreme Lord, Śrī Kriṣṇa. That's why there is no peace in my mind'. With this thought, he felt very much depressed.

2.1 Śrī Nārada maharṣi came down to see sage Vyāsa, who was sitting at the bank of river Sarasvatī. It may be recalled that Śrī Nārada 's visit to sage Vālmīki s cottage was the cause for the avatāram of Śrīmad Rāmāyaṇam. Similarly his present visit is going to be the cause for the avatāram of Śrīmad Bhāgavatam. After mutual enquiries, Vyāsa expressed his mental agony. He requested Śrī Nārada to teach him whatever is still not known to him. Śrī Nārada replied, "Although you have briefed a bit on the auspicious qualities of the Lord, you have stressed more on dharma and goals of human life. You have not elaborated on the divine qualities of the supreme Lord. A book elaborating on the auspicious qualities of the Lord will do away completely with the accumulated sins of people who read it. So, please elaborate on the divine pastimes and sports of the Lord"

2.2 Sage Vyāsa, sitting in a cottage at the bank of the river Sarasvatī, focussed his mind and composed Śrīmad Bhāgavatam, including all the divine history. After critically going through this purāṇa samhitā, he taught the same to his son Śuka, who was interested in the path of detachment. When sage Śuka started teaching Śrīmad Bhāgavatam to Parīkṣit Mahārājā, celestial people (devas) came down with a pot of nectar of immortality and offered to exchange the same for Śrīmad Bhāgavatam. But the king replied, "where is the precious jewel and where is your glass piece" implying that the nectar is not even comparable to Śrīmad Bhāgavatam. Rejecting even the nectar of immortality, he listened to the complete purāṇam in seven days and died after being bitten by the snake Takśaka. He was liberated from the cycle of birth and death. Seeing this, Śrī Brahmā placed Śrīmad Bhāgavatam on one side and all the means of liberation on the other side of a balance and found that Śrīmad Bhāgavatam outweighed other means. भव रोहस्य भेषजं (bhava rohasya bheṣajam). It is the best medicine for the disease called saṁsāram.

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

Pādma purāṇam has many stories that narrate about the benefits of reading Śrīmad Bhāgavatam devotedly.

श्रीमत् भागवताक्योऽयं प्रत्यक्षः कृष्ण एव हि

śrīmat bhāgavatākyo'yam pratyakṣaḥ kṛṣṇa eva hi,

Śrīmad Bhāgavatam is nothing but Śrīkṛṣṇa personified.

3.1 Birth of Parīkṣit and the distinct features of his rule:-

Aṣvattāma tried to wipe out the whole pāṇḍava clan. When all the five children of pāṇḍavas were sleeping, he killed them. Learning further that Abhimanyu's heir was growing in Uttarā's womb, he deployed Brahmāṣtram to destroy the fetus. Unable to withstand the heat of the weapon, Uttarā surrendered to Śrī Kṛṣṇa, crying, 'pāhi, pāhi – save! Let the weapon burn me to ashes. But save the fetus in my womb". Śrīkṛṣṇa reduced His form to thumb size and adorning crown, ear drops and yellow cloth, he started going around the infant from all four directions, wielding the divine mace. The infant felt that somebody is circling around him. While he was still watching, Śrī Kṛṣṇa disappeared during the delivery time.

3.2 The child was born in an auspicious time. Dharmaputra was very happy with this and arranged to perform jātakarma, svasti vācanam etc with the help of scholars like Daumya and Kṛpa. He donated many things. Astrologers named the baby boy, 'Viṣṇu rāta' as he was given by none other than Lord Viṣṇu. They predicted, "After growing up, he will rule the country in an excellent manner and people will get all benefits. He will be a famous king. Finally, he will realize that due to the curse of a brāhmaṇa's son, he will be bitten by a snake named Takṣaka; but even then he will lead a detached life ;get upadeśa on truth from sage Śuka and get liberated.

3.3 Parīkṣit married Irāvati, daughter of king Uttaran. For the couple were born four children including Janamejayan. With Kṛpa as his guru, he did 3 Aśvamedha yāgam at the bank of the Ganges. When Kali-puruṣan entered his kingdom, he defeated him. Kali-puruṣan surrendered to Parīkṣit and requested the king not to kill him. He assured to live wherever Parīkṣit ordered him to live. As agreed mutually, Gambling dens, taverns where liquor is available, polygamy, hurting animals, gold, falsehood,

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

too much passion, enmity – all these became the living places for Kali -  
puruṣan. (Those who want to live better should avoid all these).

4.1 Parīkṣit was very much interested in hunting. Once, while giving chase to an animal in the forest, Parīkṣit became very tired, hungry and thirsty, and he was looking for water sources, when he found the cottage of a sage. The sage was in a deep trance controlling his senses and breath. His matted hair covered him from all sides. He was a well-known sage named Śamīka. After entering the Rṣi's cottage, he announced that he was king Parīkṣit, son of Abhimanyu and requested the sage many a times to give him water. The sage apart from not giving water did not give argyam, pādyam and āsanam. To check whether he was in meditation or just did not care about the king, Parīkṣit picked up a dead snake with the end of his bow; placed it as a garland around Śamīka Rṣi's neck and then quickly departed for Hastināpūr.

4.2 Back at the city, he began to repent for his behavior. Śamīka Rṣi had a young son named Śruṅgi, who was playing with his friends. The friends showed him the act of Parīkṣit placing the dead snake around his father's neck. Becoming enraged, Śruṅgi did ācamanam with Kauśikī river's water and cursed Parīkṣit, "On the seventh day from today, snake Takśaka will bite Parīkṣit - who has slipped from civility and humiliated my father - and he will be burnt to death".

5.1 Parīkṣit did not get angry with Śruṅgi. He was thinking, "Nobody knows when he will die. As I do not know my end also, let me detach from the worldly affairs and do prāyopavesam (dying by hunger) at the bank of the Ganges, deeply desiring for the pādasevanam of Śrīkṛṣṇa. He made his son Janamejayan as the king. He spread the sacred darbha grass with their tip facing the east and sat over it facing the north. Many sages came there with their disciples, reasoning tīrtha yātrā as their purpose of visit. Parīkṣit requested them to sing on Lord Viṣṇu and expressed his desire to die hearing to it, when Takśaka will bite him, so that all his sins will be destroyed. Hearing this, celestial beings showered flowers and played the instrument, 'duṇḍubhi'.

5.2 At that time, Vyāsa's son Sage Śuka arrived there by god's grace. He was an avadhūta (person, who is not wearing even single cloth). He did not have any identification marks to show his varṇāśrama. Fully

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conscious of the supreme Lord, he was happily dwelling in His thoughts. At the age of sixteen, he was shining with extraordinary radiance. All the sages got up and welcomed him. Parīkṣit prostrated him and praised him. Parīkṣit asked him what he had to do at the time of death; what to ask for and what to contemplate on.

Śukabrahman, who knew all dharmas started replying to the king. The samhitā, which was told by him to king Parīkṣit is nothing but Śrīmad Bhāgavatam. In 7 days he preached ātma tattvaṁ to the king through Śrīmad Bhāgavatam: - “Our body and soul are different. The body will perish but not the soul. You have to contemplate on the Lord, Who gives auspiciousness”. Advising thus, Sage Śuka moved away as he wished.

5.3 Parīkṣit focused entirely meditating on the Lord. Takśaka came to bite him. On his way, he saw a brāhmaṇa vaidya, who was rushing to save the king using his powers of nullifying poisons. Takśaka gave him lot of money and asked him to return back. Later he took the form of a brāhmaṇa; approached Parīkṣit and bit him. Due to the heat of the poison, Parīkṣit’s body burnt to ashes and he obtained mokśam. Devās showered flowers.

6.1 As any purāṇam should have 5 distinct elements (panca lakṣaṇam), in Śrīmad Bhāgavatam also, the Lord’s virāṭ svarūpaṁ, creation of the universe, collective creation, individual creation, dissolution, manvantarās, history of Solar and Lunar clans, Śrī Kṛṣṇa’s birth in the 90 chapters of the 10<sup>th</sup> canto, his childhood sports, His superhuman deeds etc are elaborated. Later the destruction of Yadava clan and Śrī Kṛṣṇa’s departing for Śrīvaikuṅṭham are all detailed.

So, which is the authority (Pramāṇam)? – In the case of Parīkṣit, Mahābhāratam or Śrīmad Bhāgavatam ?

Śrīmad Bhāgavatam was first instructed by Nārāyaṇa maharṣi to Nārada. Then Nārada to Vyāsa; Vyāsa to Śuka and later the purāṇam was instructed to Parīkṣit, who got subsequently liberated from birth cycle. Śrīmad Bhāgavatam is the means for mokśam. Similar to the broad recitation of Vālmīki Rāmāyaṇam, Śrīmad Bhāgavata saptāham (SB discourse in 7 days) is happening everywhere. Śrīmad Bhāgavatam appeared just for the sake of liberating Parīkṣit mahārāja. Only in this

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purāṇam, history of Parīkṣit has been elaborated in great detail. So, we may conclude that in the case of king Parīkṣit, Śrīmad Bhāgavatam is the authority. To conclude like this, elderly scholars' judgment has been the source for me.

श्रीमते रङ्गरामानुज महादेशिकाय नमः  
śrīmate raṅgarāmānuja mahādeśikāya namaḥ

*Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan*

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न बिभेति परो यस्मात् न बिभेति पराच्चयः ।

यश्च न देष्टि च परं ब्रह्म संपते तदा ॥

na bibheti paro yasmāt na bibheti parāccayaḥ |  
yaśca na deṣṭi ca param brahma sampate tadā ||

He who doesn't cause others to fear him and is also not afraid of others and conducts himself without any hatred is godlike.

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**Dharmakṣetram**

(Śrī K Pattabhiraman, T.Nagar)

(From Śrīmad Tirukkudanthai Āṇḍavan's Upanyāsam)

Kauravās and Pāṇḍavās were looking for a place to fight the great war and decided to keep it in Kurukṣetram. Kauravās and Pāṇḍavās would bring their armies respectively. To let others know what was happening in the battle field, Vyāsa blessed Sañjaya with divine vision and asked him to narrate the war as it was happening in the distant place.

How is this possible? People in Delhi would hear to the radio and know instantly, the progress of a cricket match being played at Kanpur. The person hearing to it would suddenly laugh. If we ask what happened he would say, "Sixer". We do not understand what "Sixer" or "Zero" means here !

Both sides had gone to fight each other. Dhṛtarāṣṭra was sitting in his palace. He did not have eyes – both external eyes or internal eyes.

enṛenum kaṭkaṇṇāl kāṇāda avvuruvai  
neṅjenum uṭkaṇṇel kāṇum uṇarndu

(Nammāzvār - Periya tiruvanthathi)

Even if a person does not have external eyes, he may be able to see the Lord using his internal eye, which is nothing but his heart, says Āzvār. But Dhṛtarāṣṭra did not have this too. Whatever he had was only great affection for his son(s).

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवास चैव किम् अकुर्वत सञ्जय ॥

dharmakṣetre kurukṣetre samavetā yuyutsavaḥ ।  
māmakāḥ pāṇḍavās caiva kim akurvata sañjaya । ।

This is a beautiful ślokaṁ. 'What happened between Pāṇḍavās and my Kauravās, who assembled in Dharmakṣetram?' asked Dhṛtarāṣṭra.

One person argued that the starting word of this ślokaṁ was not correct. The other person asked why? The first person replied, "It should have been yuddhakṣetre kurukṣetre – Dhṛtarāṣṭra should have asked, 'what happened between my people and the Pāṇḍavās, who assembled in yuddhakṣetram

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(battle field)?' But he used the word 'Dharmakṣetram'. Have they assembled there to perform Sandhyāvandanam or yāgam? No, they have gone there to fight with each other. The place meant for war should be called yuddhakṣetram but the king asked, 'what happened in Dharmakṣetram?' So the question was wrong. Again he asked, 'what did they do?' Those assembled for fighting would only fight, right?"

Ayyaṅgārs, Smārtās, Madvās – all keep Bhagavad Gītā and always talk about it. They may say, 'they would have only fought - what to ask in this? The two sides selected the place only for fighting. Kurukṣetram is a good place; water is not available there and it is a dry place. So, it was good to keep the battle there. There was nobody to prevent this'.

Then what was the intention of asking dharmakṣetre kurukṣetre? Dhṛtarāṣṭra was not an illiterate. He was an intelligent king. He had great affection for his children. Don't scholars have such affection? Even ascetics have this. This has been there from time immemorial. Only now we have studied Śrī Bhāṣyam (and we start realizing this affection is not everlasting). So, why he asked so – in Dharmakṣetram? - Because Kurukṣetram is the place where 'dharmaṁ' flourishes. If a person dies in a sacred place (puṇya kṣetram), he definitely gets liberation from birth cycle.

mukti tarum nagarezhil mukkiyamām kaccitanniḷ - attigiri aruḷāḷar

Ayodhyā, Maturā, Māyāpuri, Kāśi, Kāñcī, Avantikā, Dvārakā (Māyāpuri - Haridvār) are the seven sacred places as mentioned in the above Deśika prabandham. Six places are in North India and only one, Kāñcīpuram is in South India. That's why they all write, 'North is growing and South is diminishing'. There has always been northerners' power only! There is no power for people of the South. Could have added one more place from South in the above list. While living in this place, we have to be at ground level; then only we'll be liberated. Even dying upstairs will not fetch liberation.

One judge came to my ācāryan to give gṛhapraveśa patrikā for his newly built house. Ācāryan asked what he had built. Judge replied, 'I have built a three storey building; ācāryan has to bless it personally'. After giving him akṣatā prasādam, ācāryan told him, 'In the new house keep your bed at ground floor; don't keep it at third floor; if you die, people will scold you for having slept there and will complain how to carry the body downstairs. After dying, you have to hear to the



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scolding also. So keep your bed at ground floor. I'm not telling tattvam. It is the essence of this nammāzhvār pāsuraṁ'.

emakkiyāṁ viṇṇāṭṭuk kuccamadām vīṭṭai  
amaittirundom ahdanre yāmāru amaippolinda  
mentoli kāraṇamā venkṭṭ rezhudane  
konṛānaiye manattuk koṇḍu

(periyā tiruvanthāthi pāsuraṁ 48)

Even a bird gets liberated, if it dies while flying in the space above Kurukṣetraṁ. That's why it is Dharmakṣetraṁ. Such sanctity has been told about this place. If an aero plane while flying above Kurukṣetraṁ crashes, then all the people of the plane will be liberated. But this will not happen in Mumbai. Only Kurukṣetraṁ has the distinction of having its space also called as sacred place. This has been reiterated in many purānās.

'This is indeed a place where dharma flourishes and it is not a place where war occurs. But the two sides have gone there to fight. Something good must have happened to stop the war, as the kṣetraṁ would not allow war to happen there. Or what other good thing has happened, tell me' this is one explanation for Dhṛtarāṣṭra's question. He believed gītopadeśaṁ might have happened. He was thinking something but asked differently. He was of the opinion that his sons might win the war. As Dhṛtarāṣṭra was clever, he did not ask, 'Will my 100 sons get victory by defeating Pāṇḍavās?' Instead he asked, 'What they did Saṅjaya?'

Bhāṣyakarar in his introduction of 'saṅjayaṁ papraccha' explains that Dhṛtarāṣṭra did not mean what they had done but he wanted to know whether Duryodhana would win. For example, if one asks, 'They all have gone inside to dine; what are they doing?' The answer naturally would be, 'They would be eating'. But the intention of asking is to know whether the bridegroom has got a good jilebi sweet or an oily sweet; whether the vaidīkās have got a good treatment etc.

He asked, 'What are they doing Saṅjaya?' - Similar to womenfolk telling, 'Pounding an empty mortar thinking of flattened rice'.

Whether any messenger came before the war? Yes, Śrī Kṛṣṇa Himself came. However now, Dhṛtarāṣṭra could not sleep. He brought Saṅjaya to his room and asked him why he was not able to sleep. There are three reasons for falling asleep (humorously) – if a person is with his wife at home; if one starts

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reading book and if one starts japam, they all will sleep easily. But a person who plays card game, a thief or a person who is coveting other's wife – all will not sleep. Also, if he keeps enmity with a stronger person, he will not be able to sleep. Here Pāṇḍavās are stronger.

Sanjaya asked, 'Why are you not able to sleep? Dhṛtarāṣṭra replied he did not know; all his people had gone to fight; he did not know what would happen to them and this could be the reason - also nobody advised him good things.

Then Sanjaya gave some advices but Dhṛtarāṣṭra felt they were not enough for him. Sanjaya suggested him to call Vidura. What Vidura advised Dhṛtarāṣṭra is collectively called Vidura neeti, which is a wonderful set of ślokaś. Vidura advised until 12am. Even then Dhṛtarāṣṭra could not sleep. Sanjaya assured to bring one person (Sanatsujāta) from devalokam. Mere thinking of him made him appear at the palace. He gave advices such as: 'There is nothing which belongs to us. If we think something belongs to us, we have to see whether it is always with us. At some or other time it will disappear. We have to treat everything as belonging to the Lord'. Thus he instructed the complete vedāntam. That's why next day Dhṛtarāṣṭra asked 'dharmakṣetre kurukṣetre'. But even after hearing to such beautiful advice, he used the word 'मामकाः'(māmakāḥ) where did it come from? The upadeśam was not even useful for two days.

māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya | For this Sanjaya started telling everything including Bhagavad Gītā and finally told:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भुतिर्धृवा नीतिर्मतिर्मम ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |  
tatra śrīrvijayo bhutirdhṛvā nītirmatirmama ॥

Wherever Śrī Kṛṣṇa is there and wherever Arjuna is there, justice and victory will definitely prevail there; They will win. The king asked something but what Sanjaya replied was different. For whatever he asked, Sanjaya replied, 'Victory is for sure, where Śrī Kṛṣṇa and Arjuna are there'.

The intention and thought of Dhṛtarāṣṭra was rightly expressed by Śrī Rāmānuja. What Dhṛtarāṣṭra wanted to know was whether Duryodhana would

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win. Sañjaya replied that after Śrī Kṛṣṇa told Gītā, the war started. Until then, he briefed the king everything very well. Even he told the 18<sup>th</sup> chapter of Gītā and the carama ślokaṁ ‘sarva dharmān parityajya’ as was being told by the Lord to Arjuna. Now Dhṛtarāṣṭra asked Sañjaya, ‘What is the reply for my question?’

Sañjaya replied, ‘I’m thinking of the viśva rūpaṁ. What a form, what a form! Arjuna asked and Śrī Kṛṣṇa replied. What a reply, even thinking of that dialogue makes me ecstatic.’ Dhṛtarāṣṭra again reiterated why there is no reply for his question on whether Duryodhana would win. Sañjaya exclaimed, ‘What a viśva rūpaṁ! What a viśva rūpaṁ!’. For Dhṛtarāṣṭra’s repeated enquiries Sañjaya replied, ‘What a dialogue, what a universal form of the Lord’. Why? This is to remind his ślokaṁ on viśva rūpaṁ, wherein he mentioned what Arjuna saw - that all warriors including Duryodhana et al are dying caught between the teeth of Śrī Kṛṣṇa. Is there any necessity to reply any more directly?

For example, a patient is in his death bed. It’s a critical condition. Even doctor says he requires 2 more days to assess the condition. Astrologer comes and tells he has seen many indications which are all not in favor of the patient: “The horoscope shows the time of death. Today is Ekādaśī and Amāvāsai is approaching; even the son’s horoscope does not show favorably; Jupiter is in hiding”. If we ask about the condition of the patient, will there be any direct reply?

Similarly, for Dhṛtarāṣṭra’s question, how could Sañjaya reply exactly? He indirectly reminded the ślokās, wherein he narrated the universal form of the Lord as seen by Arjuna. Forgetting all these, how Dhṛtarāṣṭra could ask repeatedly? It’s only because of his ignorance which was resulted due to his eagerness to know whether his son would get victory.

Finally, Sañjaya tells this ślokaṁ:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भुतिर्धृवा नीतिर्मतिर्मम ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārho dhanurdharaḥ  
tatra śrīrvijayo bhutirdhṛvā nīratirmatirmama

Dhṛtarāṣṭra asks, ‘What did they do Sañjaya?’ He hoped that the war field was a sacred place and dharma would have prevailed, that’s why he starts with ‘dharmakṣetre’. It is a place where dharma only prevails. It is nothing but kurukṣetraṁ. He was hoping that somebody might have arranged for

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compromise. Even if nobody accepted for a compromise, there some upadeṣam might have taken place. Some good deeds might have happened. That was the intention of him asking किमकुर्वत (kimakurvata).

This is like somebody enquiring what happened to the person, whom he sent for having food after 12'o clock. He was worrying whether the arrogant cook fought with the person (for having a visitor at such a late time).

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पण्डवास् चैव किम् अकुर्वत सञ्जय ॥

dharmakṣetre kurukṣetre samaveta yuyutsavaḥ ।  
māmakāḥ paṇḍavās caiva kim akurvata sañjaya । ।

So, tell me, what good deed has taken place?

Ācāryan thiruvadigale śaraṇam

*Transliteration and Translation primary contributor Mukundan Srinivasan*

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पश्यन्मध्यस्थया दृष्ट्या कामं द्रुह्यन्तमप्यरिम् ।

अनङ्गीकृत्ययः शाम्येत् सत्यमीश्व एव सः ॥

paśyanmadhyasthayā drṣṭyā kāmaṁ druhyantamapyarim ।  
anaṅgīkṛtyayaḥ śāmyet satyamīśva eva saḥ । ।

He who analyzes thoroughly even when dealing people who have breached his trust and also remains calm and balanced is godlike.

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**Avatara Acharyan born in Adhirai**

Sri Bhashyakar's thiruNakshatiram was celebrated on 20<sup>th</sup> April 2010 (on 7<sup>th</sup> chittarai) at around 7 AM at Mumbai Goregoan Padhuka Nilayam in a grand and befitting manner. On Thursday, the 22<sup>nd</sup> of April, 2010 (chittarai 09<sup>th</sup>), at about 7 PM, Sri Bootheri Sri Narasimhacharya swami presided over acchitra parayanam celebrations, which was celebrated in a grand manner. On Sunday the 09<sup>th</sup> May 2010 (Chittarai 26<sup>th</sup>), Sri U Ve ES Mukundan swami and many of his disciples, collectively recited many of Sri Swami Desikan's slokas in the sannadhi of Sri Padmavathy Thayar, which made everyone happy. On Sunday the 16<sup>th</sup> of May 2010 (Vaikasi 2<sup>nd</sup>), in view of Akshaya Thrudhiyai, recital of Vishnu sahasranamam was done in a grand manner. On Thursday the 24<sup>th</sup> May 2010 (vaikasi 13<sup>th</sup>) Nammazhwar thiruNakshatiram was celebrated in a very grand manner, while Sri Kesava Swamy (Rajappa) presided. On Sunday, the 06<sup>th</sup> June 2010 (Vaikasi 23<sup>rd</sup>), in view of present Srimushanam Srimath andavan's thiruNakshatiram celebrations, Padhuka sahasram which was composed by Swami Desikan was recited with great care and reverence to the Acharyan, by many Bhakthas who participated in Mumbai. The participating Bhakthas accepted Amudhu prasadam after Perumal, padhuka theertham and departed happily. All those who participated in Veda parayanam were honoured befittingly. On Sunday, 13<sup>th</sup> June 2010, (Vaikasi 30<sup>th</sup>), the 76<sup>th</sup> ThiruNakshatiram celebrations of our Avatara Acharyan Srimath Andavan Sri Ranga Ramanuja Maha Desikan, who was born in the Nakshatiram of Thiru Adhirai was celebrated under the presidentship of Brahaspathi Sri Bootheri Sri Narasimhacharya swami, Sri Kesava Swamy (Rajappa) in a grand befitting manner amidst Veda gadhyadhraya recitals. Thaligai was offered to Sri Padmavathy thayar and Perumal as per Srimath Andavan's desire. Ashramam sishyas and abhimanis participated in this grand celebration and qualified for the Krupa Kadaksham of Sri Padmavathy thayar and Anugraham of Srimath Andavan. Let us bow before the lotus feet of our Srimath Andavan on this great day of his 76<sup>th</sup> ThiruNakshatiram.

We surrender unto the lotus feet of Srimath Andavan.....

Dasan Dr AR Venugopalan, Sri Ranganatha Padhuka trust

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*Transliteration and Translation primary contributor Shri. R. Santhana Varadan*

śrīḥ

## **Let us learn! Let us understand!**

**How to win over the power of elusive illusion (māyai)?**

(By Virapuram Sampath Iyengar)

Reference: śrīmat Bhāgavatam 11th skandham 3rd chapter

Introduction: Even though Emperumān says ‘mama māyā duratyayā’ in Gītā, śrīmat Bhāgavatam - eleventh skandham, third chapter, explains how that illusory force can be conquered by following certain exercises and activities.

One time, nine ṛṣi-s (Kavi, Hari, Antarikṣa, Prabuddha, Pippalāda, Avir Hotra, Drumīla, Camasa, Karabhājana) came to the Sattrā yāgam done in Ajanābha varṣam. During that time, ṛṣi Antarikṣa gave some advice to Nimi cakravarti; that information is presented in this article.

If I include the saṁskṛt śloka-m-s and explain them, that will take up a lot of pages; so, I am giving a short and clear version of what Antarikṣa said about the nature of māyai [illusion] and what Prabuddha said about how to overcome that illusion in chapter three.

Nimi’s question: We would like to know about the illusory games of sarveśvaran, who is the embodiment of endless playful māyai. Please instruct us.

Antarikṣa: The Adipurusaṅ Emperumān, is the cause for the five elements – sky, air, fire, water and earth. In order to provide enjoyment and salvation to the souls that worship Him, He gave them the bodies of deva-s and people. He also gave senses, knowledge about them and also the mind. But, the jīvan who starts enjoying the earthly pleasures considers this body as ātmā and gets strangled and enwrapped in this worldly life and the māyai that is illusion.

Nimi’s next question: How can one who cannot control the mind get over that illusion?

Prabuddha responds:

1. One who wants to enrich his soul must first surrender to a good ācāryan. The chosen ācārya sārva-bhauman must be well versed in vedam-s. He must have a rich experience in the matters of para brahman, the embodiment of all veda-s (that is, he should have both jñānam [knowledge] and anu□□hānam [execution or

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practice of religious activities] ). He should always have a controlled mind, speech and action.

2. The one who surrenders to ācāryan thus, must feel, “Guru is my ātmā; Guru is my God”; he should serve the ācāryan without any pretensions; by being devoted to his ācāryan, he should strive to please Emperumān, the ācāryan for the whole universe. He should realize the truth that unswerving dedication to the ācārya constitutes everything in life. (This is what svāmi Deśikan has instructed in his Cillarai Rahasyam – Rahasya Ratnāvālī hṛdayam).

3. One should indulge in activities without any attachment; Bhagavān is One who ordained everything; all actions must be conducted by His order, for His pleasure (bhagavat ājñayā, bhagavat prītyartham). We must be friendly with virtuous people and gain knowledge from experience on how to deal with the three kinds of people we meet in life – to those who are in lower status than us, we must be compassionate, with those who are equal to us, we must exhibit friendship, with those who are in a higher status than us, we should be humble.

4. One should have trikaraṇa suddhi (cleanliness of mind, speech and action), follow one’s dharmam [propriety of conduct], have patience, observe silence as much as possible, chant vedam-s, be interested in increasing the knowledge, be without any pretensions, have a lofty ideal of salvation (mokṣam is puruṣārttam). One must not hurt any being with mind, speech or action. One must learn how to treat the effect of happiness and sorrow, honor and dishonor, goodness and evil, false and truth, heat and cold [pairs of opposites] on equal terms.

5. One should have a love for learning about dharmic śāstram-s and works about Bhagavān Viṣṇu. śāstram-s about gods must not be insulted. The mind must be controlled by prāṇāyāma [control of breath], the speech, by silence and the action, by the habit of not expecting anything in return.

6. One must gain knowledge about the avatāra-s [incarnations] of Hari – Viṣṇu, who is full of extraordinary pastimes, His ways of carrying out those activities and His characteristics that He exposed like saulabhyam [easily attainable], sauśīlyam [easily accessible] etc. It is good to hear about them, speak loudly about them and constantly contemplate about them. One should perform actions just to please the Lord.

7. The thought that yāgam, dānam, penance, meditation, good conduct, what one likes, the wife, the children, the house, the ātmā - everything belongs to Bhagavān, must be cultivated and grown.

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

8. Learn to know that Kṛṣṇa is the ātmā and that He is our Lord. Cultivate friendship towards close ones; develop love towards all creatures and all people and good folks; serve God and bhāgavata-s [servants of God].

9. One should develop the habit of sharing thoughts about the divine Bhagavān's magnitude and greatness with others, learn to obtain peace for the soul and experience inner contentment and thus discover the means to escape ego.

10. Because of the steadfast loyalty, dedication and commitment resulting from the śravaṇam [chanting] and kīrtanam [singing] , devotees end up unceasingly meditating about Emperumān who kills all the multitudes of sins, remind one another about the same and feel extremely blissful.

11. His devotees forget about this worldly life and meditate about Emperumān all the time; they cry sometimes, laugh sometimes, talk or sing or dance etc acting out His lofty characteristics; they reach paramātmā and are liberated from everything.

Only those who think about Bhagavān as the only refuge and carry out activities for His pleasure alone and feel mentally detached from everything can cross His māyai. We can also attempt to do the same.

|| śubham ||

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*Transliteration and Translation primary contributor Smt. Kalyani Krishnamachari*



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

**Annaprāśanam with Blessing**

*(EdayArpAkkam S. Raghava Narasimhan, Chinna Kanchipuram)*

We are blessed by paying obeisance to our Andavan, who is a teacher, a scholar, a poet, who deserves discourses, a devotee who establishes Ashramams and spread the path of devotion by installing Lord along with His consort, a sage who blesses His disciples with smiling face, a great personality who established shelters for Cows, on His reaching 76<sup>th</sup> 'thirunakshathiram'. Let us pray to Lords of all the 'divyadesams' for His seeing 100<sup>th</sup> 'thirunakshathiram'. We the residents of Kanchipuram pray to Lord Devadiraja along with His consort Perundevi Nayika, for His Holiness to have His 77<sup>th</sup> 'tirunakshathiram' to happen at the Ashramam in our place, after we renovate it. With this introduction let me begin my article.

Last month we saw about jātakarmā and nāma karmā, which are part of the 40 samskāras. Let us see about annaprāśanam in this month. This samskāra has to be performed in the sixth month after the child was born. This means feeding the child with cooked rice for the first time in accordance with the rules. On an auspicious day we need to invite br̥haspati to our house and as it is customary, perform agni sandhānam, anuj̥sai (Permission), sañkalpam, viṣvaksena ārādhanam, puṇyāhavācanam and nāndi śrāddham. After that in a silver vessel add curd, honey and ghee to the cooked rice, without any salt/ spice and feed the child once after reciting the following mantra. Likewise, we need to do four times.

भूरपां त्वा ओषधीनाम् रसम् प्राशयामि शिवास्त आप ओषधयस्सन्तु अनमीवास्त आपः

ओषधयस्सन्तु शर्मन्

bhūrapāṃ tvā oṣadhīnām rasam prāśayāmi śivāsta āpa  
oṣadhayassantu anamīvāsta āpaḥ oṣadhayassantu śarman

Meaning of this mantra: When this mantra is recited even once, one will become fortunate. I am feeding you with essence from water and medicine. Let that water and medicine give you well being. Let that not induce diseases.

Instead of performing this samskāra on the sixth month, if it is performed on 11<sup>th</sup> year, just think of how it will be. Will he ask for this rice? "Let us not keep this annaprāśanam now. After getting adorned with sacred thread, let us go to Adayar Ananda Bhavan in the evening and partake Gulab Jamun", is what he would suggest. Hence this needs to be mandatorily performed during the sixth month.

After completing annaprāśanam, we need to keep toys, weapons, books on scriptures etc... in front of the child. Based on what the child touches first, it will have a career related to that. This is stated by Markandeyar and not me.

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Transliteration & Translation primary contributors: Shri Sudarsanan

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

**SravanAnandham**

By Arasanipalai Venkatadhwari  
Translation: A.T. Aravamudan, I.O.F.S. (Retd.)

अतिदुर्बलोऽपि बलवत्समागमात्  
प्रबल प्रतीप परिभूतिकृत् भवेत् ।  
त्वदुपाश्रयात् वरद ! हस्तिभूभृता  
नरकेसरी यदधरीकृतोऽमुना ॥ २७ ॥

atidurbalo'pi balavatsamāgamāt  
prabala pratīpa paribhūtikṛt bhavet |  
tvadupāśrayāt varada ! hastibhūbhṛtā  
narakesarī yadadharīkṛto'munā || 27||

Even a very weak individual because of his association unexpectedly with a powerful person humiliates even a stronger enemy. (For example) Because (elephant) Gajendra approached You, the Mrugendra (the king of animals i.e. lion) is at the bottom/foot of Hasthigiri. (The poet wants to say that the shrine of Yoga Narasimha (man-lion) is at the foot of Hasthigiri Of Elephant at the top and the lion at the bottom).

विजहार षोडश सहस्र संख्यकैः  
वनिताजनैर्यदुपतिर्भवन् भवान् ।  
अधुनाद्भुतं पुनरनन्तपद्मिनी  
कृतखेलनो वरदराज् ! राजते ॥ २८ ॥

vijahāra ṣoḍaśa sahasra saṅkhyakaiḥ  
vanitājanairyadupatirbhavan bhavān |  
adhunādbhutaṁ punaranantapadminī  
kṛtakhelano varadarāj ! rājate || 28||

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

Once as the leader of Yadhawas (Krishna) You got released 16,000 girls - kept as captives - from the grip of a demon and sported with them (at Dwaraka in 16,000 palaces built by You specially for each one of them). Now! It is a wonder of wonders Varadha! You sport at Anantha Saras, a tank with countless lotus, (Anantha Pushkarini) at the premises of the temple at Kanchi

स्नायं स्नायं पन्नगधौरेयसरस्यां

पायं पायं पापहरं त्वच्चरणाम्भः ।

वारं वारं वारणशैलेश ! भवन्तं

सेवं सेवं देव ! नयेयं दिवसौघान् ॥ २९ ॥

snāyaṁ snāyaṁ pannagadhaureyasarasyaṁ  
pāyaṁ pāyaṁ pāpaharaṁ tvaccaraṇāmbhaḥ।  
vāraṁ vāraṁ vāraṇaśaileśa ! bhavantaṁ  
sevaṁ sevaṁ deva ! nayeyaṁ divasaughān|| 29||

I will bathe in Anantha Pushkarani daily. I will be drinking again and again the water (used for washing Your feet) which is capable of nullifying the sins. Oh Lord of Hasthigiri ! I will spend my-days by prostrating You / saluting You again and again. The above verse gives us a short daily routine of Shri Venkatadhwari).

काले काले कानपि कैङ्कर्यविशेषान्

कारङ्कारं काल(य)ममी सार्थयमानाः ।

आनन्दन्ति श्रीधर सन्तः प्रणतानां

ज्ञानं दन्तिक्षमाधरनाथ ! प्रथयन्ति ॥ ३० ॥

kāle kāle kānapi kaiṅkaryaviśeṣān  
kāraṅkāraṁ kāla(ya)mamī sārthayamānāḥ।  
ānandanti śrīdhara santaḥ praṇatānām  
jñānaṁ dantiḥṣmādharaṇātha ! prathayanti|| 30||

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

Oh Sridhara ! Those that have surrendered to You, the Lord of Hasthigiri, have clearly stated that good men keep on rendering some service or the other to You time to time (at appropriate time) and spend their time meaningfully and thus derive bliss. Lord ! they reflect the mind of the devotees.

वैकुण्ठ ! त्वां मण्डितवेतण्डमहीध्रं

रक्षाशौण्डं साधु भजन्तो न भजन्ति ।

चण्डांशुं वा वायुसखं वा वरुणं वा

श्रीकण्ठं वा वृत्रहणं वा द्रुहिणं वा ॥ ३१ ॥

vaikunṭha ! tvām maṇḍitavetaṇḍamahīdhraṁ  
rakṣāśauṇḍam sādhu bhajanto na bhajanti  
caṇḍāmśuṁ vā vāyusakhaṁ vā varuṇaṁ vā  
śrīkaṇṭhaṁ vā vṛtrahaṇaṁ vā druhiṇaṁ vā ॥ 31 ॥

Oh Sri Vaikuntanatha ! Those that have surrendered fully to You Who adorns Hasthigiri and also the best protector do not approach Sun or Agni the friend of Vayu, or Varuna, or Srikhanta, or Indra or Brahma. (best (expert) protector – Since the Lord Narayana saved the elephant from the grip of the crocodile, taking care to see that the elephant was hurt the least, His is the Best-protector).

पूर्व यस्त्वं पुण्यविशेषोदित हर्षो

गीर्वाणानां आद्यं अकर्षिरचतुरास्यम् ।

अत्याश्चर्यं हस्तिगिरीन्द्रे हयमेधे

दत्तं हव्यं तेन तदाद्यं अकार्षीत् त्वाम् ॥ ३२ ॥

pūrvam yastvaṁ puṇyaviśeṣodita harṣo  
gīrvāṇānām ādyam akarṣiracaturāsyam  
atyāścaryaṁ hastigirīndre hayamedhe  
dattaṁ havyaṁ tena tadādyam akārṣīt tvām ॥ 32 ॥

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

Once in the past, overjoyed at the earlier (previous) holy/good acts of Brahma You made Brahma the first of all Devas. But a great wonder happened at Hasthigiri when Brahma performed Aswamedha yaga. You appeared, accepted and enjoyed the "havis" offered by Brahma. (So) Brahma was already present before You (as Varadha) appeared ! Thus (because of this incident) You became second and Brahma became the first. How is this !!. (Here is poet's 'Chathuryam' skill or imagination is to be enjoyed.

वक्रादासन् वासववह्निक्षितिदेवाः

धाता नाभे व्योम च पादाद्वसुधाद्याः ।

बाहुभ्यां क्षत्रं इनो यस्य दृशस्त्वं

हस्तिक्ष्माभृन्नायक हस्ते स पिताऽभूः ॥ ३३ ॥

vaktrādāsan vāsavavahnikṣitidevāḥ  
dhātā nābhe vyoma ca pādādvāsudhādyāḥ |  
bāhubhyāṁ kṣatram ino yasya drśastvaṁ  
hastikṣmābhṛnnāyaka haste sa pitā'bhūḥ || 33 ||

Indra, Agni, Brahmins appeared from Your face. Similarly from Your navel appeared Brahma as well as Space. From Your hands appeared Kshathiriyas (rulers). The Sun appeared from Your eye. Thus on ""Hastha" star at Hasthigiri You took Your incarnation and You have become the "Father' of all.

गम्भीराम्भस्सम्भवदम्भोरुहदम्भ-

छेदारम्भ श्रीसुभगं भावुकनेत्रम् ।

बिम्बे ध्यायन्त्यम्बुज बन्धोर्मुनयो यं

स त्वं कुम्भिक्ष्माभृति पीताम्बर ! भासि ॥ ३४ ॥

gambhīrāmbhassambhavadambhoruhadambha-  
chedārambha śrīsubhagaṁ bhāvukanetram |  
bimbe dhyāyantyambuja bandhormunayo yaṁ  
sa tvaṁ kumbhikṣmābhṛti pītāmbara ! bhāsi || 34 ||

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

You whom the "rishis" (evolved souls) meditate in the form of the orb of the Sun reside dressed in Peethambara (Yellow silk) on Hasthigiri with Your auspicious eyes humiliating the pride of the lotus that grows out of deep waters.

निर्लज्जानां सज्जनहिंसानिरतानां  
कोपान्धानां कुक्षिभृतां कुक्षितिपानाम् ।  
सेवा माभूदेव हि देवाधिप ! नित्यं  
कैङ्कर्यं स्तात् त्वत्पदपङ्केरुहयोर्मे ॥ ३५ ॥

nirlajjānām sajjanahimsāniratānām  
kopāndhānām kuṣhibhṛtām kuṣṭitipānām |  
sevā mābhūdeva hi devādhipa ! nityam  
kaiṅkaryam stāt tvatpadapaṅkeruhayorme || 35 ||

Oh Lord of Devas (Varada Raja !) Never should such a (bad) situation arise when I have to sing in praise of shameless kings whose only (main) aim is to harass good people and the kings that have become blind on account on anger and whose sole aim is only to fill their own bellies. I should always (daily) be at Your lotus feet serving You.

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

## **Humble Suggestions**

Let us save/uphold the Culture of India

1. Let us keep up sathya (truth) and dharmam (justice).
2. Let us teach our children to speak well in Tamil, read and write. If possible let us teach Sanskrit.
3. Be truthful between the husband and the wife; live together for their entire life span; to live with a state of mind to 'Give and Take' between the two in day to day happenings in life.
4. All men should live with their parents together; and to make necessary arrangements/facilities and keep them happy.
5. To help the poor with needy items.
6. Women should wear clothes to adhere to our country's culture; no trimming of hair; wear a tilak/ pottu in the forehead, of a visible size; those who are married to wear Tirumangalyam in the yellow sacred thread only.
7. To take due care in the welfare of children.
8. Married women could take up part time jobs (4 Hrs) instead of full time and spend the balance of time in upbringing the family.
9. To take younger people to temple, Ashramam, mutts, pooja, homam, upanyasam, etc.,
10. To teach children fully about the stories contained in Ramayana, Mahabharata and Bhagavatham.
11. To teach slokas to children in Sanskrit and Tamil.
12. To arrange marriage at the right age both for boys and girls.
13. Men to do sandhyavandanam without fail and if possible Veda adhyayanam.
14. Lead simple life to the extent possible and avoid purchase of unnecessary items.
15. To earn money in a fair way and save money for the future.
16. To contribute towards preserving surroundings and ecological balances.
17. To preserve/minimize consumption of fuel and electricity.
18. To avoid wastage of food and water.

---Siriye Srikanth---

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*Transliteration & Translation primary contributors: Shri R.Santhana Varadan*

adhikaraNa sārāvaLi

आदौ जिज्ञास्यतास्तां बहुविहतिहता सह्यतां लक्षणोक्ति

मृष्यामःशास्त्रयोनि प्रलपितमपि वःस्यात् समन्वित्यपोक्तिः

सूत्रैरैतैःस्फुटार्थैः सविषयवचनैः निर्विशेषैक्यपक्षे

मुख्येक्षाद्यैः स्वधर्मैः प्रकृतिपुरुषतो भेदवादः कथं स्यात्॥

ādau jijñāsyatāstām bahuvihatihatā sahyatām lakṣaṇokti  
mṛṣyāmaḥ śāstrayoni pralapitamapi vaḥ syāt samanvityapoktiḥ  
sūtrairetaiḥsphuṭārthaiḥ savīṣayavacanaiḥ nirviśeṣaikyapakṣe  
mukhyekṣādyaiḥ svadharmaiḥ prakṛtipuruṣato bhedavādaḥ katham  
syāt | | 743

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु अधिकरणसारावल्यां

प्रथमाध्यायस्य चतुर्थःपादः

प्रथमाध्यायश्च समाप्तः

iti kavītārkikasimhasya sarvatantrasvatantrasya śrīmadveṅkaṭanāthasya  
vedāntācārtasaya kṛtiṣu adhikaraṇasārāvalyām  
prathamādhyāyasya caturthaḥpādaḥ  
prathamādhyāyaśca samāptaḥ

**Word for word meaning:**

Ādau= first mentioned in the beginning of the shāstras, jijñāsyatā= the quality of  
Brahmam that is comprehensible, bahuvihatihatā= was dismissed through many  
contradictory (arguments), āstām = let it be so.

In the second chapter 'janmādyadhikaraNam', lakṣaṇokti= the qualifications of  
Brahmam that was mentioned, bahuvihatihatā= was rejected through many  
contradictory arguments. Let that also be tolerated. In the third  
śāstrayonitvādhikaraNam, śāstrayoni pralapitam = the sāshtira as



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

pramānam that was mentioned there (that was also rejected through opposing arguments) mṛṣyāmaḥ= we will tolerate (let it be). samanvityapoktiḥ = we will also tolerate the apokti that was established in the samavayādhikaraNam. nirviśeṣaikyapakṣe = in the point of view that mentions the union of jiva with brahmam that is devoid of qualities, sphuṭārthaiḥ= that which is explicit without any room for doubt, saviṣayavacanaiḥ= the thematic statements from Upanishads, etaiḥ sūtraiḥ = by these sutras that can create the impression of distinction or bheda, mukhyekṣādyaiḥ= important qualities such as will/ sankalpa, prakṛtipuruṣaṭḥ bhedaḥ= the differentiating statements mentioned between prakṛti (nonsentient), puruṣa (sentient beings/jiva) and Brahman, katham syāt= how will it be valid? How can the point of view of distinction agree with the point of view of non distinction/union.

**Comments:**

In the previous sloka he (Swamy Desikan) has explained clearly the link between the first and second chapters. Now he is questioning 'how can the views presented in the first chapter agree with the advaitic point of view (māyāvādha)' and shows very clearly that they do not agree at all.

This is very interesting and beautiful. The first four sūtras are called 'cathussūtrī'. Everyone agrees that it is stated at the beginning to establish the philosophical stand. Even this could be accepted though there is contradiction with their point of view. What is the status of the rest of the seven adhikarana! The views mentioned there and the views established through the rest of the three pādham (tripādī), how can there be a concurrence with the advaitic point of view. He establishes in an interesting fashion that they will never agree.

(1) The first chapter is jñānāsādhikaraNam. Here it is resolved that Brahman is the object of comprehension, Brahman should be known. They have agreed with this. However, they themselves have stated that Brahman is beyond comprehension; it cannot be the subject of cognition. They have also said that if Brahman becomes the subject of cognition, then it will acquire the quality of being nonsentient like the pot. Isn't it ridiculous that those who firmly decide that Brahman should be known also say that if it is known it will become non sentient? They are also proposing the worship of Brahman that is free from qualities and Brahman with qualifications, the concepts that have no basis in the Vedas. We are prepared to tolerate even this point of view that is discredited by so many contradictions.

(2) How can it be correct that in the second janmādyadhikaraNam' the qualifications of the Brahman are mentioned? Won't that be contradictory too? How can qualifications be assigned to an object that cannot be comprehended, is beyond comprehension, that which will become non-sentient if comprehended? Also , are

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

the Vedas eternal or ephemeral? How will the brahmam known by Vedas be? All these questions that come up have also been rejected through opposing points of view. We will even accept the qualification so mentioned in the janmādyadhikaraNam’.

(3) They are giving two different interpretations for the śāstrayonitvādhikaraNam. One of them is that shāstras are the only source of knowledge about Brahman. Another is that (Brahman) is the source for shastras, it is the cause for the creation of shāstras. This has also been rejected through many opposing statements.

Prameyam is that which is the subject of cognition. However, advaitins say that Brahman cannot be the subject of cognition. If it is so, then how can it be correct to say that shastras are the true sources of knowledge and the subject of that knowledge is Brahman?

They are also saying that Brahman is creating shāstras. Brahman is free from any action. How is it correct to state that Brahman that is action-free and quality-free creates shastras?

Thus, this statement is also incorrect. However, we will also tolerate this interpretation.

(4) In the samanvayādhikaranam a concurrence should be established between all the statements and Brahman. In this situation, isn't it true that each statement has a distinguishing feature? Otherwise, won't they become repetitions? If it is accepted that they have specific features, then the point of view that they are free from specific features (nirvishesam) will not be correct. Hence, the interpretations of this chapter is also not correct. We will bear that also.

However, how can the theories mentioned in the rest of the chapters agree with the advaitic point of view?

They are champions of the theory of union. That too undistinguished union. Everything is the same; they are implying that there is no distinction between them. However, Sūtrakāra (Vyasa) starts the shāstra with (the expression) 'IkshateH nāśabdham'. He extends the meaning of the word, IkshaNam-seeing/viewing, upto willing. Further, he is also establishing that such a will is not secondary (gauNam) but primary (mukhyam) through the statement 'gauNashcet nātma shabdāt'. What is said through these statements is- all the statements refer to brahman only, not the nonsentient matter/prakriti; as there is the action word 'IkshaNam' and brahman is referred by the 'atma sabhdam' the action of willing is not secondary but primary.

This does not mean that the involvement of nonsentient principle (prakriti tatvam) in creation is rejected. It is only said that it is not the cause of the creation of the

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

Universe. It is not said that being featureless is the tenet; it is only union that is established.

In the next AnandhamayādhikaraNam through the sutra 'netaronupapatteH' it is established that it is Paramātmā who is mentioned by Anandavidya, not the Jiva. Through the statement 'bedavyapadeshyAccha' it is mentioned that there exists distinct differences between Jiva and Paramātmā.

Similar in the adhikaranam where it is examined as to who is the Purusha who resides as the indweller and controller in the sphere of sun (Aditya mandala antharvarthi) it is established that the indweller is different from the sun through the sutra 'bedavyapadeshācchānyaH' – there is distinction, he is different/anyan. For all the sūtras in the first pādam the term 'anyaH' is used as the truth statement to establish the siddhantam.

He has used the sūtra 'anuppattesthu na sharīraH' in the 'sarvatra prasidyadhikaraNam'. He has put forth the statement 'na ca smārtam atat dharmābhīlāpātchārāshca'. Thus, while interpreting the Vedic statements through sūtras he has established them with respect to Brahmam only. That too as a bheda tatvam (principles with specific distinction) and as visishta tatvam (associated principles).

Through the statements 'shāstra drishtyād upadesho vāmadevavat', 'sākshādapyavirodam jaiminiH' and through the implicating extensions, he has established that all the words (sabdhā) refer only to Paramatma.

As the theories of distinction and inseparable association are mentioned, we should establish a siddhantam that is firmly based on the Vedas (sruti) .

Swamy Desikan opins that it is only Emperumān's auspicious qualities that are mentioned in every adhikaraNam and in every sūtram. It is only based on this opinion that in the adhikaraNa sārāvali sloka corresponding to the ākāsādhikaranam he says

अध्यायेस्मिन् निरुन्धन् अधिकरणगणैः तद्गुणान् उद्गृणाति  
adhyāyesmin nirundhan adhikaranagaṇaiḥ tadguṇān udgṛṇāti

Thus nirvishesha paksham and sarva aikya paksham cannot occur. If their point of view is accepted, then all the sūtras will have incorrect interpretation.

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

There is concurrence among all the Vedic statements if our siddhantam is invoked. All the adhikarana and sūtras agree with each other. The interpretations of the pādas will be about Paramatma. Hence, this is the point of view of our ancestors. This is the most plausible siddhantam. Thus saying Swamy Desikan is concluding the first chapter in the sārīrika mīmāmsa.

Only due to the blessings of Thirumangalam chaturvedi sathakratu Naavalpaakam Sri U.Ve Iyya Swamy, wellwishes of other Acharyas and holding the command of Srimushnam SrimadhAndavan's bidding in high regards Sangapuram Narayanadasan is concluding the first chapter fourth pādām of the tamil exposition on adhikarana sārāvāLi.

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

**Sri Lakshmi sahasram**

**18. She has infinite auspicious qualities**

सौन्दर्यस्य निधिर्मुदामुदयभूः सम्पत्तिमञ्जूषिका

कान्तीनां निलयः कलाजलनिधिः क्षान्तेर्निशान्तस्थली ।

दाक्षिण्यस्य शरण्यसद्म कमले दातृत्वविश्रान्तिभूः

आस्थानी यशसां प्रपासि सतृषां आद्यस्य पुम्सो धनम् ॥

saundaryasya nidhirmudāmudayabhūḥ sampattimañjūṣikā  
kāntīnām nilayaḥ kalājalanidhiḥ kṣānterñiśāntasthalī |  
dākṣiṇyasya śaraṇyasadma kamale dāṭṛtvaviśrāntibhūḥ  
āsthānī yaśśām prpāsi satṛṣām ādyasya pumso dhanam | |

**Word for word meaning:**

Kamale= Lakshmi!, saundaryasya nidhiH= (you) are the reservoir of beauty,  
sampattimañjūṣikā = as a box of treasures, kāntīnām nilayaḥ = as a  
residence of radiance, kalājalanidhiḥ= as the ocean of arts,  
kṣānterñiśāntasthalī = as the residence of forbearance, dākṣiṇyasya  
śaraṇyasadma = as the refuge of courtesy, dāṭṛtvaviśrāntibhūḥ = as the  
resting place of generosity, yaśśām āsthānī = as the assembly of fame, satṛṣām  
prapā = as the water source for the thirsty, ādyasya pumsaH= for the supreme  
being (Bhagavan) dhanam asi = you remain the wealth.

**Comments:**

Kamale! You are the wealth for beauty. Source of pleasures, store house of wealth,  
residence of grace, ocean of art forms, abode of patience. refuge of generocity.  
resting place of philanthropy, assembly of fame, water source for the thirsty, wealth  
of the paramapurusha.

azhaginudaya aruṅkalam nī ānandattu ālayam nī  
kānthikaḷin kattadam nī | kalaikaḷukku kadalum nī  
peruṅcelvappettaham nī | porumayin pokkiśam nī  
dākṣiṇyattin thangidam nī | dhāgamullār taṇṇīr nī  
pugazhkatku pEravai nī | paramanukku paṇam nī  
vaḷanmai vāzhvidam nī | vārijaiye! ellām nī

**19. She is the medicinal herb and a flower garland**

मोहोन्मूलनमूलिका भवजुषां मोक्षाध्वनिश्रेणिका

चेतश्शुद्धिविधानसिद्धगुटिका चिन्तातमश्चन्द्रिका ।

विद्याविभ्रमशालिकासि कमले विष्णोरुरोमालिका

मातस्त्वं मम पारिजातलतिका मोदाम्बुधेर्वीचिका ॥

mohonmūlanamūlikā bhavajuṣāṁ mokṣādhvaniśśreṇikā  
cetaśśuddhividhānasiddhaguṭikā cintātamaścandrikā |  
vidyāvibhramaśālikāsi kamale viṣṇoruromālikā  
mātastvaṁ mama pārijātalatikā modāmbudhervīcikā | |

**Word for word meaning:**

mātaH = mother!, kamale= kamale, tvaṁ= you, moha-unmūlana mūlikā =  
You are the medicinal herb that removes desire, bhavajuṣāṁ= for those who are  
in samsara, mokṣādhvaniśśreṇikā = as the ladder in the path of liberation,  
cetaśśuddhividhānasiddhaguṭikā = as the medicinal potion that purifies the  
mind, cintātamaścandrikā= as the moon for the darkness of worry,  
vidyāvibhramaśālikā= as the playground of learning, viṣṇo= for Vishnu,  
uromālikā= as the garland on his chest, mama= for me, pārijātalatikā= as the  
parijatha creeper, modāmbudhe= for the ocean of bliss, vīcikā = as the waves,  
asi= you remain.

**Comments:**

Mother! Kamala! Because of you, our desires are cut asunder like the effect of a  
medicinal herb. Because of you we are able to climb to moksham as if there is a  
ladder. Like the medicinal potions of Siddhas that grant unusual benefits, you purify  
our hearts. Like the darkness that is dispelled by the moon our worries leave us  
because of you. Our learning plays in your playground. You remain as the garland  
for Vishnu's chest, as the parijatha creeper and waves of bliss for me.

moham tīrkkum mūligai nī | motcam Ettrum Eṇiyum nī |  
citta suddhi gutikai nī | cintai virattum candrikai nī |  
vidyai vilaiyum sālai nī | viśnuvin urattil mālai nī |  
mātā enakku karpagam nī | maghizhcai kadalai alaiyum nī |

**20. One whose glance grants a variety of special benefits**

विकासः पुण्यानामपि च विकचाम्भोरुहरुचाम्

विवर्थो हर्षाणां विततिरमृतनां परिणतिः

विकारः कारुण्यामृतजलधिवीचीपरिषदाम्

विकल्पः कल्पद्रोर्जननि तव वीक्षा विजयते

vikāsaḥ puṇyānāmapī ca vikacāmbhoruharucām  
vivartha harṣāṇāṃ vitatiramṛtanāṃ pariṇatiḥ  
vikāraḥ kāruṇyāmṛtajaladhivīcīpariṣadām  
vikalpaḥ kalpadrorjanani tava vīkṣā vijayate

**Word for word meaning:**

Janani= mother!, puṇyānām= in full blossom, api ca =also, vikaca ambhoruha  
rucām= for the radiance of the lotuses in full bloom, vivarthaH= as another form,  
harṣāṇāṃ= for pleasures, vitati= for diffusion/ extension/spreading, kāruṇya  
amṛta vīcī pariṣadām= for the assemblage of waves of nectarine mercy,  
vikāraḥ= as a modification, kalpadro= for the kalpaka tree, vikalpaḥ= as an  
alternative, tava = your, vīkṣā = glance, vijayate= is victorious.

**Comments:**

Mother! Fruits of good action begets your glance. It is attractive like the lotus. It is  
an expanse of happiness. It is nectar's alternative form. It appears as if the waves  
of the ocean of mercy transformed so. It is the alternative form of the waves of  
grace. It acts in the place of wish granting kalpaka tree. Such a glance of yours is  
victorious.

**Comments:**

Your glance has the eight qualities: being rare; beautiful; sweet; blissful; always in  
motion; philanthropic; generous and victorious.

puṇṇiyattin pūppuruvai malarmaraiyin maruvuvuvāi  
ānandattamaippāgi amudhattin ayaluruvāi  
alaikadalin alaittiribāi ammā un arutpārvai  
umbarmarattuvamaiyāi vidavidamāi velgiradu |

**21. One who protects the helpless by granting them knowledge**

प्रज्ञालतानां किमुपघ्नयष्टिः पणायतां कामगवी कवीनाम्

प्रपञ्चमातस्त्वमकिञ्चनानाम् प्राणप्रतिष्ठा परमासि काष्ठा

prajñālatānām kimupaghnyasṭiḥ paṇāyatām kāmagavī kavīnām  
prapañcamāstvamakiñcanānām prāṇapraṭiṣṭhā paramāsi kāṣṭhā

**Word for word meaning:**

PrapañcamātaH= mother of the Universe!, tvam= you, prajñālatānām = the creeper that is knowledge, upaghnyasṭiḥ kim= is it a supporting staff?, paṇāyatām kavīnām= the poets who worship, kāmagavī kim= is it the Kaamadenu?, akiñcanānām= for those who are helpless, prāṇapraṭiṣṭhā kim= is it the place of consecration, paramā= supreme, kāṣṭhā= position, asi= you remain.

**Comments:**

Mother of the Universe! Are you the trellis for the creeper that is knowledge?

Only when one holds on to you will he get firm knowledge. Are you the wish granting cow, Kaamadenu for the poets? You are granting them all their wishes. Are you the ceremony that enlivens the feeble? They can never exist without you. You are the supreme frontier in all respects.

kodiyāgum arivukku kozhukombukkOIO nī?  
kadhaikkinra kavikatku kāmādenū pasuvO nī?  
ondrum ilā oruvarkkum uirnilaiyāy ānāi nī |  
ettramigum ellaikkOl ellārkkum tāyām nī |

**22. She is the feast and the medicine**

अस्माद्द्रुशामभ्युदयाङ्कुरो वा नाथस्य पद्मे नयनोत्सवो वा ।

दिव्यौषधं वा दुरितामयानां पारं परं वा भवती भवाब्धेः ॥

asmādruśāmaḥyudayāṅkuro vā nāthasya padme nayanotsavo vā |  
divyauṣadham vā dūrītāmayānām pāraṁ paraṁ vā bhavatī  
bhavābdheḥ | |



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**Word for word meaning:**

Padme= one who is on the lotus!, bhavatī= you, asmādrusām= for people like us, abhyudaya aṅkuro vā= is the newly emerging shoot, nāthasya= for ThirumAl, nayana auṣadham vā= are you the glorious eye medicine, bhavābdheḥ= for the ocean of repeated births, pāram param vā= are you the shore that is afar?

**Comments:**

You are the freshly emerging shoot for us. We are honored because of you. You are the celebration for Emperuman's eyes. His eyes enjoy the feast because of you. You are the medicine that dispels sins and diseases. Diseases are removed because of you. All the bad karma depart. You the other shore of the ocean of samsara. We cross the ocean of samsara only because of you.

empOndrOrin ezhucci muḷaiyo?  
emperumānukkezhilār vizhavo?  
Etam edirkkum Ettra marundho?  
em bhavattukkum edir karai neeyo?

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

## **Paramatha bhangaH**

It is EmperumAn who controls how people belonging to different 'varṇa' and 'āshrama' should behave. That is why Sri Parasharar and 'manvādhis' say

प्रशासितारं सर्वेशां अणीयांसम् अणीयसाम् शास्ता विष्णरशेषस्य

praśāsītāraṁ sarveshaaṁ aṇīyāṁsam aṇīyasām śāstā viṣṇaraśeṣasya...

In this sentence Swamy Desikan discusses the situation where even those who accept 'Ishvaran' say that the statements that establish Ishvara's form, nature and glory ('ईश्वर स्वरूप स्वभाव प्रभावा' īśvara svarūpa svabhāva prabhāvā) are present for another reason (anyaparam).

Now he is explaining it as follows:

(ori) cetanānantarasankalpam (चेतनानन्तरसङ्कल्पम्) ozhiya mahadadisṛṣṭi

(महददिसृष्ट) kaḷaiyum puruṣa(पुरुष) rkaḷudaiya nidrāprabodhādhi

(निद्राप्रबोधाधि) kaḷaiyum nadattumidattil tān kartā (कर्ता) ām.

(com.) Samashti srishti and vyashti srishti are the two stages in the creation of the Universe. Samashti srishti is when the all the principle derivatives from mahat, ahamkāram to Prithvi occur from mūla prakriti. Only Emperumān is able to perform this feat. When the bhūtās exist separately, it is not possible to create the world. Hence, they are mixed following the procedure of 'panchīkaraNam'. Every bhūta is split into half. While one half is retained the other half is further split into four parts and is mixed with other bhūtās. This is called 'panchīkaraNam'. Thus, in the earth element or prithvi, one half is made up of prithvi while the other half is constituted by 1/8 of the other four elements. Now creation is possible. The process till 'panchīkaraNam', creation of the space, creation of Brahma and teaching him how to create the rest of the world is samashti srishti. This is Sriman Narayanan's action. Brahma is not involved in this process. Shāstrās call the creation of the world, populating it with Jivas who take a form according to their karma and all other subsequent steps as 'vyashti srishti'. This will be explained in 'samgñyā mūrthi kluptyadhikaraNam'. This is explained in detail in Sri Vishnupuranam as

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नानावीर्याः पृथग् भूताः ततस्ते संहति विना। नाशकुवन् प्रजाः स्रष्टुं असमागम्य सर्वशः ॥

समेत्यान्योन्यसंयोगं परस्पर समाश्रयाः। महदाद्याः विशेषान्ता ह्यण्डं उत्पादयन्ति ते  
nānāvīryāḥ pṛthag bhūtāḥ tataste saṁhati vinā | nāśaknuvan prajāḥ  
sraṣṭuṁ asamāgamy sarvaśaḥ | | sametyānyonyasaṁyogaṁ paraspara  
samāśrayāḥ | mahadādyāḥ viśeṣāntā hyaṇḍaṁ utpādayanti te

Hence, Emperumān is called 'kartā' or the sole cause, as he creates all the principles starting from 'mahat' without Brahmā, the chetana's will.

Even though the Jivas act according to their karma, natural and involuntary actions such as (स्वभावप्राप्तम्, svabhāvaprāptam) breathing, blood flow and the pulsing of the channels of consciousness (nādi) making the Jiva wake up at times are all due to Emperumān.

Sri Bhāshyakārar has explained this in the 'sūtram'

प्रबोधोस्मात्,

prabodhosmāt(3.2.8) as

सत आगम्य न विदुः सत आगच्छमहे

sata āgamy na viduḥ sata āgacchamahe  
quoting the Chandokya upanishad statement (6.10.2).

Even here it is verily (साक्षात्, sākṣāt) EmperumAn who is the performer (karta).

Similarly it is Emperumān who is the reason for all our action including some of our voluntary actions such as blinking the eye etc. From the term 'ādi' it should be taken that it includes actions such as dreaming also. It is only Emperumān who creates objects and experiences in a dream that an individual enjoys exclusively. Sruti has shown this in as 'sahi kartā' (सहि कर्ता) in 'SandhyādhikaraNam'.

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(ori) itarakār (इतरकार्य) ngalai pattra hetu (हेतु) kkaḷāna jñāna cikīrṣādi  
(ज्ञान चिकीर्षादि) kaḷaiyum kodukkumadhu cetana (चेतन)r pakkalil  
ivanukku viśeṣittu (विशेषित्तु) prerakatvam (प्रेरकत्वम्)।

(Comm) Next Swamy Desikan explains the quality of prerakatvam = impelling one to perform an action, present in Emperumān. When Bhagavān performs the ‘vyashti srishti’ through Brahma, we call him ‘prerakan’. Performing an action through Brahma is also his willful action as mentioned by Azhwar as ‘aduvum avanadhu innaruLE’. PramāNam has shown this as

पूर्वोत्पन्नेषु भूतेषु तेषु तेषु कलौ प्रभुः। अनुप्रविश्य कुरुते यत् समीहितं अच्युतः  
pūrvotpanneṣu bhūteṣu teṣu teṣu kalau prabhuḥ | anupraviśya kurute  
yat samīhitam acyutaḥ.

The term kalau represent all the time points. Even though the statement says ‘buddhiḥ karmānusāriṇī’ (बुद्धिः कर्मानुसारिणी) it is only EmperumAn who gives the knowledge according to an individual’s karma. This is explained well in Bhagavad gīta through expressions such as ‘mattaḥ smṛtiḥ jñānam apohanam ca’ (मत्तः स्मृतिः ज्ञानं अपोहनं च) Those with shāstric knowledge will know that the Jiva’s capacity to act is under Bhagavān’s control as in the expression ‘parāt tu tacChateḥ’ (‘परात् तु तच्छतेः’).

The effort to start an action is called cikīrṣā (चिकीर्षा). This is also under Emperumān’s control. The Acharya himself has shown elsewhere that when a delightful damsel comes into view, the perception of her differs according to the state of one’s existence- sāthvika, rājasa or tāmasa states- as per the fruits of one’s karma. He quotes the pramāNa statement

परिव्राट्- कामुक- शुनां एकस्यां प्रमदातनौ। कुणपः, कामिनी, भक्ष्यं- इति तिस्रो  
विकल्पनाः

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parivrāṭ- kāmuka- śunām ekasyām pramadātanau | kuṇapaḥ kāmīnī  
bhakṣyam- iti tisro vikalpanāḥ

For a totally detached sanyasi, the body of a beautiful maiden will appear as only decaying flesh, as good as a dead body. For one who is driven by lust, rājasa, it appears as a beautiful object of enjoyment ‘kāmīnī’. A dog may think, “Wow! Such a big body, so much of flesh! If she is dead I can live off her meat for many days”. Why such varied thoughts? Emperumān impels these thoughts as fruits of one’s karma. This is represented by the term ‘cethanar pakkal visheshittu’.

(ori) acetana (अचेतन) ngalil prerakatvam (प्रेरकत्वम्) āvadhu-

kāryāntarānuguṇa vikāra mātra hetutvam (कार्यान्तरानुगुण विकार मात्र  
हेतुत्वम्)।

Next, Swamy Desikan shows how EmperumAn’s prerakatvam is displayed in the case of non sentient (achetana) objects. A potter creates pots and pans from clay. Clay is the raw material. The potter is the efficient cause= one who makes it. Water, stick, wheel etc are the accessories or aids-sahakāri kāraNam. However, all these occur due to Emperumān’s will. Emperumān wills that a potter gets the idea to make the pot, which would be utilised by another Jiva, as a result of his karma. The clay becomes more pliable when water is added to it. This quality of clay is due to the Lord’s will. Fire can burn anything. However, the fire that was set on Anjaneya’s tail did not burn him but burnt Lanka instead. Why? Due to Piraati’s divine will. Piratti said

यद्यस्ति पतिशुश्रूषा शीतो भव हनूमतः (yadyasti patiśuśrūṣā śīto bhava

hanūmataḥ) (If I have served Sri Rama truly, let the fire be cool to Hanuman).

Similarly, when Hiranyakasipu’s minions set fire to Prahlada, that fire too didn’t burn the belssed boy.

तातैष वह्निः पवनेरितोपि न मां दहति

tātaiṣa vahniḥ pavaneritopi na mām dahati

(“My dear father! Even when fanned by winds, the fire doesn’t burn me” said Prahlada)

The reason for such a behaviour on the part of the elements, diametrically contrary to their natural properties, is due solely to Divine will or Bhagavat Sankalpam. Thus the capabilities of all that exists in this world, including the five elements, are due to Divine will. Nothing can happen without it. Fire is needed to burn wood, it is needed to heat water. Rice cannot be consumed raw. Water should be added to it and boiled to a particular state, for it to become edible. It is EmperumAn who gave rice

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this capacity to transform from raw grain to food. Realization of all the aforesaid will not dawn as soon as one starts studying Vedanta. It becomes clear only in due course. Only to demonstrate this did the story in 'Kenopanishad' that shows 'nothing will move an iota without his will' came up.

(**ori**) ivattrāl kārayitā (कारयिता) enndrum pravartakan (प्रवर्तकन) endrum sollukiradhu

(**comm**) Upanishads call Bhagavan kārayitā= one who can make everything happen and pravartakan= one who is the reason for any action, as he has all the sentient (chetana) and non-sentient (achetana) under his control.

Bhagavan is referred to as 'kartā kārayitā ca saḥ' (कर्ता कारयिता च सः) in one place and as 'adhyakṣaśca anumantā ca' (अध्यक्षश्च अनुमन्ता च). Sruti showed him as 'sākṣī cetā kevalo nirguṇaśca' (साक्षी चेता केवलो निर्गुणश्च). Considering all these, Sri Alavandar and Sri Bhāshyakārar came up with the eloquent expression 'svādhīna trividha cetanācetanā svarūpasthit ipravṛtti bhedaṁ' (स्वाधीन त्रिविध चेतनाचेतनस्वरूप स्थिति प्रवृत्ति भेदं).

Emperumān's existence in different states at various times led to these different expressions. sākṣī (साक्षी) means he is a direct witness of everything, at all times. Paninī defines this as 'sākṣād drṣṭari samjñāyām' (साक्षाद् द्रष्टरि संज्ञायाम्). Generally, a witness is one who sees personally, one person giving something to another. The giver or the receiver are not called a witness, even though they too see the transaction. That is why Paninī says 'samjñāyām'. The sruti says ādevo yāti bhuvanā vi paśyan (आदेवो याति भुवना वि पश्यन्). Emperumān who is the indweller of the Suryamandalam perceives everything that is happening and moves on. We can only see what is visible. Somethings could be realized through conjecture. When only the tail of a cow that is returning from grazing is visible, we deduce that the cow in its entirety has returned even though the full cow is not visible. Thus, there is at least a small component of conjecture in any direct perceptive experience. This is not so with the Lord. Srīman Nathamunigal calls this as 'yo vetti yugapat sarvaṁ prtyakṣeṇa sadā svataḥ |' (यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः।).

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

EmperumAn has the natural capacity at all times to see directly the past, the future and the present whenever and wherever events occur. Do we have such a perception? Unless we have sense organs such as eyes and ears we cannot acquire knowledge. The knowledge acquired so is also imperfect. Certain things could be known only through guessing. Not everyone can see something at the same time. One can never acquire knowledge about something by attempting only once to learn about it. EmperumAn's wisdom does not suffer from such flaws and is perfect.

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

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

**Paramahamsā**  
(Sri R. Kannan, Bangalore)

We refer to our Acharyas as Paramahamsa. We call them so to indicate that they are like the most excellent hamsa.

Hamsa is the swan. It is called 'sāragrāhi'- one that has the capacity to separate the essence- didn't EmperumAn incarnate as a swan and teach Chathurmukha Brahma the Vedas that contain everything?

Thirumangai Azhwar has sung,

Munniv vEzhulakuNarvindri iruLmiha vyumbarkaL  
thozhudEttha annamAgi andru arumarai payandhavanE

(Peria Thirumozhi 5.3.8)

Let us know enjoy the similarity between such a swan and our Acharyas.

1. A swan separates the water from milk and consumes only the milk that is the essence.

Acharyas will analyze everything in world critically and accept the essence of only the good.

अनन्तपारं बहु वेदितव्यं अल्पश्च काले बहवश्च विघ्नाः ।

यत्सारभूतं तदुपादधीत हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥

anantapāram bahu veditavyam alpaśca kāle bahavaśca vighnāḥ ।  
yatsārabhūtam tadupādadhīta haṁso yathā kṣīramivāmbumiśram । ।

As there are many things that one should know, as it cannot be said definitely that that there is only so much to know, as they are very few in number to get and the process is fraught with obstacles, one should accept only the essence of something even though it is mixed with the non essential just like the swan that accepts only the milk leaving behind the water that is mixed with it.

The Acharyas do this. They chose the essence of all that is good and impart that knowledge to the disciples. Swami Desikan has mentioned this slokam as proof of principle in Srimadh Rahasyatraya sāram sāra nishkarshādhikāram.

2. The swan is white in color. Our Acharyas are replete with sathva guna. Sathva guna is generally equated to the color white.



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

Fame is also associated with the color white. There is no doubt that our Acharyas have immense fame. Swami Desikan is explaining this beautifully in his prabandham 'amruthāsvādhinī'.

“ethirāsar tam valantarum, kai nāyanār vaLaikku isaindha keerthiyāl vāri pāladhām athenru māsil vāzhi vāzhiye”.

Ethiraja's fame spread all over the world. Fame- indicates the color white- hence taking that the color white spread everywhere, he says that the swan was not able to separate the milk from water (as the milky white color spread everywhere).

3. Among the birds, the swan is the most cherished. Similarly our Acharyas are more cherished than the householders. They are the best as they remove the ignorance of their disciples- one can never repay them for their effort. They should be cherished like the devas. In fact, there is no better deity than the Acharya. Swami Desikan explains this wonderfully in Srimadh RahasyatrayasAram.

आचार्यादिह देवतां समधिकां अन्यां न मन्यामेह

ācāryādiha devatām samadhikām anyām na manyāmeha

4. The swan is a very beautiful bird. Our Acharyas also have glorious qualities. They have their minds always on Brahman. They are experts of shāstras. They are blemish-free. They always speak the truth. They have discipline. They have infinite mercy. They always wish the best for others. As they possess such good qualities they are effulgent. Swami Desikan explains these qualities in his 'nyāsa vimshati'.

5. The swan is famous for its gait. Our Acharyas also have good gait. Gait (nadai) means conduct- following the prescribed austerities- Our Acharyas are exemplary in following the prescribed religious duties. Besides advising others, they also show them by practising what is prescribed. We can learn many good things just by watching their behavior.

Just as the swan has two wings our Acharyas also have two wings. They are jñāna (knowledge) and anushtāna (practice). Only those Acharyas who are knowledgeable and practice what they preach can give the right advice to the disciples. It is no wonder that our Acharyas are glorious as they also possess vairāgya (detachment/ firm resolution) in addition to the above mentioned two qualities.

6. The swan will never live in slush. Similarly, our Acharyas will never dwell on conflicting issues. They have knowledge about Sriman Narayana who is the supreme (paratatvam). They spend all their days contemplating on the paratatvam, enquiring about it and advising others about it.

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

7. In olden days, the swan was despatched as a messenger. We learn from the 'naishata kāvyam' that King NaLa sent a swan as a messenger to Dhamayanthi. Swami Desikan has also composed an exquisite poem 'hamsa sandesam'.

We see in the Divya prabandha that Azhwars have sent the swan as a messenger to Emperumān.

Similarly, our Acharyas also serve as messengers. They explain our vulnerable state to Sriman Narayana- offer our souls to him, convey to us the information that he has accepted us and thus appease us.

As the Acharyas perform an action –atma ujjīvanam- that is far superior to that of a swan- they are called Paramahamsa. Let us seek refuge in such Acharyas and get liberated.

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

## Matrimonial

For the Month Of

**AADI (JULY 2010)**

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

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।  
क्रीडन्तौ पुत्रैर्नसृभिः मोदमानौ स्वस्तकौ ॥  
अथर्व वेदः (१४.१.२२)

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

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

To Box No;.....

**C/o SRI RANGANATHA PADUKA,**  
**21, Sir Desikachari Road, Mylapore,**  
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### BRIDE WANTED

1. Vadakalai Srivatsam Poorattathi 1.Meena Rasi 20.10.1972 5'6" Krishna Yajur Veda Parayanam Monthly Income Rs.25,000/= seeks Graduate / Non-Graduate Girl employed or unemployed Kalai No Bar Contact 044-2726 9247 Cell No.94452 73521
2. Thenkalai Athreyam 16 Sept 1984 5'4" Diploma Automobile Engg. Sales Executive Private

ஸ்ரீ ரங்கநாத பாதுகா

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JULY - 2010

Concern Salary Rs.12,000/ + Incentive P.M. Owns House at Tambaram seeks suitable Employed bride Kalai No Bar Contact: Kothandaraman 044-2434 9699 Krishnan 044-2433 8580

3. Vadakalai Goundanya Anusham 29 years M.B.B.S, DNB TNT- MEDICINE requires well qualified girl Boy's height 6'1" Same kalai Contact no.2546 5686 Cell: 98441 02701.
4. Thengalai Srivatsam Revathy AGE-36 / 30.01.1974 MBA Phd DDIM Asst. Professor Mahindra Institute of Technical, Namakkal Salary Rs.22,000/= PM Height 5'4" Clean habit fair complex Seeks girl from decent family Kalai no bar Contact Tel No.0427-3290651 Cell No. 81446 41085.
5. Vadakalai Bharadwajam Mirugasirusam 3<sup>rd</sup> Padam July-1978 MBA-Finance ICWA-Inter 5'8" fair Senior financial analyst MNC Chennai salary Rs.4 Lakhs per annum seeks good looking bride Contact PH: 2746 5414 Cell: 97908 65299 email: vrl1949@yahoo.Co.in
6. Vadakalai Srivathsam Hastham 28 years 5'6" B.Com. MCA GNIIT Diploma Salary Rs.40,000/= PM Software Engineer IT Industry Seeks girl fair homely looking working at Bangalore Kalai no bar Contact : 96860 55664 Preferrable working girl. Box No.4
7. Kausigam Bharani DOB 30.03.1979 Height 5'7" Salary Rs.30,000/=PM. Qualification B.Com., native Dusi - Kancheepuram private company Blow Packaging Sriperumbudur Designation Plant Manager, having own House at Triplicane & Sriperumbudur seeks good looking graduate Employed/unemployed girl. Contact No.2844 5169 Cell: 98408 45167.

8. Kowsigam DOB 10.11.1980 TOB 9.09 PM. Kettai Qualification M.Com (MBA) Height 5'4" Employment HSBC Annual income 2.5 Lakhs Vadakalai Native Thirukkudanthai Ilayavalli Kumbakonam, Brother & sisters nil. Kalai no bar . email: srinivasanpv@rediffmail.com
9. Vadakalai Vadhoolam Rohini 1983 27 years 5'4" B.Tech. MS Working in US seeks professionally qualified girl Contact-044-4202 9765 Cell: 99400 79846.
10. Vadakalai Koundinyam Rohini 5'10" July-1981 M.S (USA) working In US as Software Engineer seeks well qualified bride India/Abroad : Contact 99403 11595 / 99403 12065 email: sriraghavaa@Gmail.com
11. Vadakalai vadoolam uthiram August-1981 boy working at Infosys Chennai looking graduate working girl. Phone No. 044-2817 5042.
12. Vadakalai vadhula kothram sravana Age 29 5'7" CA & CWA (both inter) employed in Ltd., company, employed or enemploed OK Cell: 99444 79279 email: krubaajobs@gmail.com
13. Vadakalai Srivatsam Pooram 1<sup>st</sup> Padam 177 June-1971 salary Rs.25000/= PM plus MA-DECE Senior Manager Marketing Private Chennai seeks Brahmin girl Contact: M. Srinivasan 4, Sathya Murthy Street, Tiruvallur-602 001 Phone: 044-2766 5263.
14. Vadakalai Srivatsam Hastham Feb-1982 B.Com. MBA 6'0" fair Working in Varizon India Ltd., Chennai salary Rs.30000/= PM Seeks suitable graduate employed girl Contact:044-2260 1258, 91763 08550.
15. Vadajkalai Kousigam Swathi 1984 6feet BE(Mech) working in PPN Power Generation

Thirukadaiyur earning Rs.4 lakhs per Annum requires graduate employed girl contact: 99401 99073 Kalai no bar.

16. Vadakalai Kausikam Barani 17.01.1981 B.B.A. 5'7" fair working In Hexlocre Technologies Chennai Rs.30,000/= PM seeks working Girl Contact: 99401 61013 Smt. Malini
17. Vadakalai Sadamarshanam Poorattathi Kumbam 20.03.1985 B.E. (EEE) Cognizent Chennai salary Rs.5.25 Lakhs per annum Height 5'11" only Son requires suitable Chennai based employed Girl Contact Ph: 044-2224 7055 Cell: 99623 02648.
18. Vadakalai Srivatcham Rohini 33 years 19.05.1977 D.C.A. Employed in WIPRO Bangalore monthly salary Rs.33,000/only son Height 5'10" seeks Vadakalai/Thenkalai girl. Contact Cell: 094423 10478.
19. Vadakalai Naithrupakashyapam Chitrai-2 10<sup>th</sup> Feb 1985 Asst. Manager HDFC Bank B. Com. MBA seeks suitable bride Kalai no bar Contact: Tel: 044-4352 3943.
20. Vadakalai Mouthgalyam Pooratathi 4<sup>th</sup> Padam 03.04.1981 B.E. 178cms Employed in Infosys Bangalore seeks professionally qualified Girl email: [asvijay11@yahoo.co.in](mailto:asvijay11@yahoo.co.in) Cell No. 98402 90422. —————

## BRIDEGROOM WANTED

1. Vadakalai Bharathwajam Uthiradam 2<sup>nd</sup> Padam 24 / 165 B.Tech MS(US) Very fair good looking slim girl presently working in US seeks vadakalai MS/MBA/PHD Group : Contact: 98402 61438, Tel:044-2259 2969.
2. S. Sinduja 29.12.1987 Aswani Bharadwaja Vadakalai height 5'8" at Present not working BCS seeks good job good character boy Contact

No. 94453 90105.

3. Vadakalai Bharadwajam Aswini 28 fair beautiful well accomplished and Well educated Project Manager International Bank overseas seeks groom With good family background and education. Contact 98401 48989.Email vasanthi57@hotmail.com
4. Vadakalai Srivathsam Revathi 1988 june B.Com 5'4" doing MBA 1<sup>st</sup> year Requires qualified well employed boy same kalai Contact: 94443 88478 Tel:044-2274 3632 email. sssrivatsan@gmail.com
5. Vadakalai Athreyam Pooradam-2 6<sup>th</sup> July 1982 BSc/MCA 5'3" seeking Suitable groom Contact: 044-2259 1332
6. Vadakalai Sadamarshanam Hastham 23 years (1987) 5'4" B.E (E.C.E) TCS Professionally qualified working in INDIA or ABROAD : Contact: 044-4301 6043 email: rkchary53@hotmail.com
7. Vadakalai Kowsigam Hastham 23 years 5'6" IRS Asst. Commissioner Income-Tax qualified professionally wanted groom Contact: 98412 16616 Tel: 2381 2213.
8. Vadakalai Bharadwajam Visagam (3) June 1984 TCS Bangalore seeks Suitable alliance Contact: 094478 91039 Tel: 0471-2344436 email:ramannamar@gmail.com
9. Vadakalai Moolam Srivatsam 12.06.1987 5'1" B.Sc.(Statistics) working In Pvt Ltd., Co., well settled good looking boy Contact: 944434 4883.
10. Vadakalai Sandilya Moolam (1) July-1988 B.Pharm MBA, (Bits Pilani) Employed MNC seeks qualified well placed vadakalai boy with high Values from respectable cultured family email. Bagavatsankalpam@yahoo.in Cell: 95001 99997

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

**GopikA gItam**  
(SrimAn P. Venkatachari)

(Slokam 4)

Lakshmī nātha samārambhām, nāthayāmuna madhyamām |  
asmad Achārya paryantām, vande guru paramparām | |

We enjoyed the sweetness of Gopika gītam sloka 3.

Now let us enjoy the sloka 4.

na kalu gopikā nandano bhavā-  
nakhila dehināmantarātmadrk |  
vikhanasārthito viśvaguptaye  
sakha udeyivān sātvatām kule | |

Gopikas are suffering from the pangs of desire that arose from being separated from their lover, Krishna. Their misery due to separation reminds them of the wealth of Krishna, its quality.

na kalu gopikā nandano bhavān = Beauty is overflowing from Krishna's all body parts. The eyes are never satiated when enjoying this beauty. The gopikas are saying-

“You are not only the shepard youth. You are the indweller of all living beings. Also, you watch them and direct them. You have incarnated in the Yadhu clan to save the earth following Brahma's request. It is incorrect on your part to ignore your devotees when you have incarnated to protect the people”.

This feeling of depression has occurred in the gopikas' hearts due to their separation from Krishna. Otherwise, there is no place for depression in romance. Mock fight is being enacted there.

vikhanasārthito viśvaguptaye  
sakha udeyivān sātvatām kule

Due to immesurable love- excess love- the status of protector/protected, rescuer/rescued is completely reversed.

Bhagavan is in the two states of the bhakta. 1. State of knowledge (jñāna) and 2. State of love (prema).



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

### **Status of knowledge:**

Bhagavan is our protector. We are protected by him. We can get all that are the auspicious from Bhagavan who protects us in all possible ways. In this state, the bhakta is praying to bhagavān. Requesting him.

### **State of intense love:**

In the state of intense love, the roles of protector/protected are completely reversed. Bhakta's heart is melts contemplating Bhagavan's qualities such as his beauty, his softness, his elegance while forgetting his knowledge and power. A bhakta who is thus engulfed in his love for Bhagavan gets worried about protecting Bhagavan's welfare. In that emotional state he forgets everything and gets ready to protect Bhagavān. Thus, the love for bhagavān overflows from the bhaktā's heart.

As the place, time etc are not good, the bhaktās adopt different techniques to protect Bhagavan who is 'kalyāNa guNa nidhi' (wealth that is auspicious qualities). They start blessing bhagavān himself.

Vishnuchittar was such a bhakta. PeriAzhwar also famous as Pattanātha sūri (one of the twelve Azhwars- Srivilliputtur- Tamilnadu) starts blessing bhagavān. Not one but in ten verses (divya sūkti).

He sings

PallANdu pallANdu pallAiratthANdu  
palakOdi nUrAyiram  
mallANda thiNthOL maNivaNNA! Un  
sEvadi sevvi thirukkAppu.

Forgetting himself, he sings the song of victory- jaya mangaLam to bhagavān.

With their hearts suffering in the misery of separation, the gopikas are singing the praise of Sri Krishna's wealth. Bhagavān's nature and riches reveal his wealth. In this song, the gopikas are explicitly saying- please do not ignore us Krishna! You

know very well that our feeling of separation is immense. (अखिल

देहिनामन्तरात्मद्रक ) akhila dehināmantharātmdrk.

The gopikas are saying-

“You are the indweller of all living beings. You know everything. You direct everyone. Don't you, such a person, realize our intense love, our mental condition, our mental torture? Don't you understand our suffering because of our separation

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

from you, our desperation to see you, our misery and our anxiety? Aren't you one of us?. They are saying further-

You reside as the indweller of everyone. You are a witness to everything. Don't you see our immeasurable love for you? Don't you see how much we worry for you, our

desire?. vikhanasārthito viśvaguptaye sakha udeyivān (विखनसार्थितो

विश्वगुप्तये सख उदेयिवान). You have incarnated in this world following Brahma's prayer to save the people. Hence, you should definitely save us. Are we not part of

this world? Isn't it your duty to protect us also?. सात्वताम् कुले उदेयिवान्

(sātvatām kule udeyivān).

sātvatām kulam= yadhu vamsam- you have incarnated in it. Your incarnation is like the moon. Hence, just like the moon it is your duty to relieve the misery of the world.

Our friend! We are not saying this to any Bhagavān. We are telling this to our friend. Why did you become our friend if you did not want to talk to us but wish only to act up. Why are you fighting with us now after having granted us the right and good fortune to play with you?

Bhagavan's form as the lover of gopikas is very dear to the devotees. Our beloved! Grant us your vision right now! ( this prayer of gopikas starts from the first sloka itself. They are improving their request further in subsequent slokas. They are amplifying their request stepwise as per rule. Their desire to enjoy love from their beloved is increasing progressively).

You are Yasoda nandan- you are not only Yasoda's son. You live in all those who are embodied. You remain the indweller. My friend! You remain a witness there. You have incarnated in the yadhu dynasty to protect the world as requested by Brahma.

(sloka 4 complete).

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

## **Why Thirumalirumcholai is the Kshetram of Chandran?**

(by Dasan Kudanthai Amudhan)

Part- 5

17) Manduka and Chandran – Manduka rishi was relieved of his curse by the lord of this abode. This puranic episode is re-enacted every year by Lord Azhagar on Chitra pournami day in Vaigai river. Manduka in Sanskrit is frog which lives in water of wells, ponds, rivers and sea ect. Croaking frogs signal for rain. Frogs leap fast like moon jumping from one Star to next quickly in the sky. The lord of cosmic water, Varuna assumed the form of a frog to reveal the superiority and significance of OM or Pranava, the only name and symbol of Parabrahmam. The compiled text form of this is known as Manduka Upanished which is exclusively dedicated to highlight the importance of Pranava. Hence Manduka rishi idol is present here in a separate sannidhi along with idols of Lord Krishna and lord parthasarathy in northwest prakaram. Rigveda has a hymn by name manduka to the frogs that are believed to be closely associated with the advent of rain. Lord Krishna said in Bhagwad gita (8-12) 'I am the Pranava in all Vedas, the sound in the ether'. Conch (Sanghu) obtainable from the Sea water is denoted by Moon due to its source being ocean and its white color. Pranava was the first sound to emerge from Thiruparkadal at the time of creation of universe. The restless mind similar to the turbulent sea water and leaping frogs cannot think of transcendental reality without the help of a concrete symbol. The divine sound of 'OM' the pranavam constitutes pranic sound and light energy, the basis of every manifestation in the universe. Lord Krishnas Sanghu 'Pancha janya' signify this as being the source of Sound "pranavam". All potent mantras, Vedas, upanisheds and sruthis are originated from Pranavam. The everlasting sound of this Sanghu reveals that Moolavar Sri Paramaswamy present in the pranavakara prakaram is the only Parabrahmam and paramathma. Hence all devas, kantharvas, rakshas, yakshas, nagas, pitrus and manushas assemble here to worship this Lord always. Chandran, sanghu and pranavam all emerged from Thiruparkadal. Thus Chandran is closely connected to this Kshetram by his karagathvam of Manduka (frog), sanghu, pranavam and the puranic episode of manduka rishi. Hence this hill is also called as 'manduka parvatha'. Faint dark image on the moon is believed to be that of a Frog (toad) according to chinese faith. Native Americans call full moon in a particular month as "Frog moon" among its many names.

18) Chandran is the significator of literary and poetic expressions as thoughts in mind at liberty are converted in to poems, literatures, epics etc. by using the power of mind in imagination, visualizing, intuitive power and dreaming etc. Since moon is the Karaghan for mind, expressive thoughts in the form of kavithai, ilakkiyam, Kaaviyam and pasurams are denoted by Chandran. Lyrics and hymns are created out of Mind. Hence moon denotes Poets and Lyricists. Namazhwar described in thiruvaimozhi that Lord azhagar came as a thief in the form of kavi in order to enter his mind. The following pasuram only gave the title to the lord as 'Kallazhagar' meaning the lord who steals the mind of his devotees. He is the prathana utsavar

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

known as “Soundrarajar” or ‘azhagar” or “Kallazhagar” Namazhwar thiruvaimozhi 10-7 gives this name to the Lord as given in this pasuram̄y

śeñjol kavigāḷ uyir kāttāṭ śeymmin̄ tirumāliruñjōlai  
vañjak kalvaṅ mā māyaṅ māyak kaviyāy vandu eṅ  
neñjum uyirum uḷ kalandu niñrār aṅiyā vaṅṅam eṅ  
neñjum uyirum avaiyuṅḍu tāṅē āgi niṅraindāṅē

**(Thiruvaimozhi 10–7-1)**

Namazhwar further added dravida veda thiruvaimozhi pasurams were rendered by Lord Azhagar himself as “ Kavi “ by having made him compose to praise himself.

paṅṅār pāḍal iṅgavigal̄ yāṅāyt taṅṅait tāṅ pāḍi  
tenṅā eṅṅum eṅṅammāṅ tirumāliruñjōlaiyāṅē

**(Thiruvaimozhi 10–7-5)**

Namazhwar described that azhagar himself got dissolved in the life of entire universe for praying himself in thiruvaimozhi pasurams composed through him.

tāṅē āgi niṅraindu ellā ulagum uyirum tāṅēyāy  
tāṅē yāṅ eṅbāṅ āgittāṅṅait tāṅē tudittu eṅakkut

**(Thiruvaimozhi 10–7-2)**

Sri Andal described that cuckoos, sparrows, parrots, peacocks, mynahs and other birds are fond of singing for azhagar in azhagarhills from the early morning itself.

kālai ezundirundu kariya kuruvik kaṅaṅgaḷ  
māliṅ varavu śolli maruḷ pāḍudal meymmaikolō  
śōlaimalaip perumāṅ tuvārāpadi emperumāṅ  
āliṅ ilaip perumāṅ avaṅ vārttai uraikkiṅṅadē

**(Naachiyar Thirumozhi –9-8)**

Sri Andal meant the name of ‘Solaimalai perumal” to ‘aparanji’ made utsavar idol which was the presiding deity in this temple during the period of Azhwars. There were many attempts made to steal this rare high purity golden idol even before Azhwar period. Now this idol is said to be kept in high security treasury. Azhagarkoil is the only temple which was served by seven English collectors as executive officers continuously for a period during 18th to early 19th century. This ‘Aparanji’ idol of azhagar is called in Sanskrit as ‘Rishabhadhri nathar’. Present kallazhagar idol is made up of panchaloka metals while other three utsavar idols are in silver.

Moon and Flowers -Flowers are associated with Moon as it aesthetically please our eyes and its appeal to the sense of smell by imparting pleasant fragrance that will gladden our mind. There are many night blooming flowers that give exquisite fragrance as they may need to attract moths in order to be pollinated for reproduction. Jasmine, parijat, Kumud (white water lily) and

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

Sambangi (tuberose) are few fragrant flowers that bloom in the night after the moon light for giving stronger scented smell. So Sri Andal rendered many pasurams on the beauty

tuṅga malarp pozil śūz tirumāliṛuñśōlai niṅṛa  
śeṅkaṅ karumugiliṅ tiruvurup pōl malarmēl  
toṅgiya vaṇḍinaṅgāl togu pūñjunaigāl śunaiyil  
taṅgu śentāmaraiḡāl eṅakkōr śaraṅ śāṛṛuminē

**(Naachiyar Thirumozhi –9-5)**

karuviḡai oṅmalargāl kāyā malargāl tirumāl  
uruvoli kāṭṭuginṛir eṅakkuy vazakkōṅṛuraiyir  
tiru viḡaiyāḡu tiṅ tōl tirumāliṛuñśōlai nambi

**(Naachiyar Thirumozhi –9-3)**

Sri Andal described in nachiyar thirumozhi pasuram-9, the ultimate objective of Lord in Samudra manthan and its connection with thirumaliumcholai which is considered as ‘thiruparkadal’ as given by Sri Namazhwar in his pasuram.

śindurac śempoḡip pōl tirumāliṛuñśōlai eṅgum  
indira gōpaṅgālē ezundum parandiṭṭaṅavāl  
mandaram nāṭṭi aṅṛu madurak kozuñśāṛu koṅḡa  
śundarat tōludaiyāṅ śuzalaiyiṅiṅṛuyduṅgolō

**(Naachiyar Thirumozhi –9-1)**

Mandhara mountain was used to churn Thiruparkadal. The word ‘Mandhara’ is derived from Sanskrit words – ‘Mana’ means mind and ‘dhara’ means holding or single line which means mind is focussed on a single line with sole objective. This is possible only by holding concentration in mind. Mount mandhara was supported by Lord Vishnu as Kurma. The turtle symbolizes the removal of senses in to oneself as turtle withdraws its head in to its domed shell. Vasuki, the snake used as a rope portrays the desire to churn the milky ocean. Hence Lords ultimate objective of getting back Sri mahalakshmi from milky ocean was achieved by his sole concentration. Sri andal described that thirumaliumchoolai is filled with swarms of butterflies (indra gopangals ) to give an appearance to the hill as red carpet by spreading its color like fallen red powder (kunkum-red sandoor). ‘Sundrathooludiyān’ is one of the four utsavars known as ‘yagnabera’ described for his beautiful shoulders. Similar to the lord of Kurma avatar in turtle form. True to the pasuram of Sri andal, around the foothills of azhagarkoil, Hawa valley is identified in a study recently by a biological group under Madurai university as a best site suitable for butterflies garden due to the presence of butterflies swarms of 23 rare species belonging to Six families. Butterflies in generations stay in this hills even after about 2500 years since sri andals period to follow their tradition of worshipping lord azhagar whenever he

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goes out of koil or head towards Noopuraganga on top of the hills for Thalai aruvi utsavam. Butterflies suck only flower nectar which dew is generated in the nectaring plants by the rays of chandran. Periazhwar in his thirumozhi.

pāṇ tagu vaṇḍinaṅgaḷ paṅgaḷ pāḍi madup parugāt  
tōṇḍal uḍaiya malai tollai māḷiruṅjōlaiyadē

**(Periyazhvaar Thirumozhi 4-3-6)**

Periazhwar pasurams described the beauty of azhagarhill and noopura ganga-

aṅgaḷ vari vaṇḍugaḷ āyira nāmam śolli  
śirugālaip pāḍum teṅ tirumāḷiruṅjōlaiyē

**(Periyazhvaar Thirumozhi 4-2-8)**

alambā veruṭṭāk koṅṟu tiriyaṁ arakkarai  
kulam pāz paḍuttuk kulaviḷakkāy niṅṟa kōṅ malai  
śilambārkka vandu deya magalirgaḷ āḍum śir  
śilambāru pāyum teṅ tirumāḷiruṅjōlaiyē

**(Periyazhvaar Thirumozhi 4-2-1)**

Moon and Subtle bodies -Moons gravitational forces during the phases closer to new and full moon days make an impact on earth by creating tide waves in ocean water and also on the nonstatic watery mind/ body of human beings besides on animals. Paranormal activities are believed to be increased due to moons gravitational forces on subtle/astral bodies like ghosts and spirits floating in subtle forms in the night during the phases advent to full and new moon. Logically they are fond of darkness on amavasya but more due to the attraction towards amrit kiranās from Chandran on full moon days. So full moon is portrayed to be associated with haunting incidents. Native Americans call full moons of different seasons with various names like 'Blood moon, "wolf moon"ect which could be due to the reasons cited as above. Periazhwar caution that bhootas are living in azhagarhill as 'Kaaval bhootaganas'. They will attack and suck the blood of adversaries of Lord azhagar if they are sighted here. So he mentioned as

śindap puḍaittuć śeṅgurudi koṅḍu būdaṅgaḷ  
andip pali koḍuttu āvattaṅam śey appaṅ malai

**(Periyazhvaar Thirumozhi 4-2-8)**

Sri Krishna as azhagar -Periazhwar mind was totally immersed in Sri Krishna avatar and was very much attached to this Kshetram till he breathed his last here. He rendered many pasurams as below mentioning the names of this hill with Sri Krishna avatar lilas.

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ēviṛṛuc śeyvān ēṇṛedirndu vanda mallarai  
śāvata tagartta śāndaṇi tōl caduraṇ malai

**(Periyazhvaar Thirumozhi 4-2-6)**

kañcaṇum kāliyaṇum kalīrum marudum erudum  
vañjaṇaiyil maḍiya vaḷarnda maṇivaṇṇan malai

**(Periyazhvaar Thirumozhi 4-3-2)**

pala pala nāzam śollip pazitta śiśupālan tannai  
alavalaimai tavirtta azagaṇ alaṅgāraṇ malai

**(Periyazhvaar Thirumozhi 4-3-5)**

Pandiya kings devotion to Lord Vishnu- Pandiyas are the clans of Chandran, devoted to Lord Vishnu and were holding the flag with the symbol of 'Fish"reminding us the first avatar 'Matsya'. They were believed to have participated in Mahabharatha war fighting for Pandavas. Pandiyas were active in Sea trade by ships/boats, "Muthu kulithal" and 'Sanghu kulithal" ect (harnessing of pearls culture and Sanghus in Sea water for trading ).Also they set up Tamizh Sangam at Madurai and Patronized poets for rendering kavithais, kaaviyams, illakiyams and pasurams ect. Only because of pandiya king Vallaba devan, Periazhwar was able to render pasuram of 'pallandu, pallandu'. Pandiyas also ruled from azhagapuri which was their capital (azhagarkoil) once upon a time.The Kings of pandiyas names were like 'Vaathanirayan, Mahabali, Thirumaliurmsolai Ninran, Urangavilli dasan" etc. which proved that they were pious devotees of Lord Vishnu.Bull fighting was very famous during their rule. This shows the influence of Chandran in azhagar-koil as all karaghathvams are reflected as above.Periazhwar showed his gratitude to the kings of pandiya by mentioning "Pandiyān kondada, pattar piran" in his periya thirumozhi pasuram.

maṇṇar maṛuga maittuṇaṇmārkkoru tēriṇmēl  
muṇ aṅgu niṇṛu mōzai ezuvittavaṇ malai  
kol navil kūrveṛ kōṇ neḍumāraṇ teṇ kūḍaṛ kōṇ  
tenṇan koṇḍāḍum teṇ tirumāliuruṅḷōlaiyē

**(Periyazhvaar Thirumozhi 4-2-7)**

ellā viḍattilum eṅgum parandu pallāṇḍoli  
śellā niṛkum śirt teṇ tirumāliuruṅḷōlaiyē

**(Periyazhvaar Thirumozhi 4-2-2)**

Periazhwar had mentioned the glory of a Pandiya king in above pasuram and had given Salutation to them for having rendered many kankariums to Lord Azhagar. Six azhwars rendered 128 pasurams on azhagar and azhagarhills picturesque beauty with its exotic fauna and flora.Azhagarhills, 21 kms away from Madurai is in the

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

reserved forest range of eastern ghats under natham taluk of Dindigul district. Azhagar hills is the tropical dense forest which extend from azhagarkoil in south to Natham in the north. It has three valleys known as Silambaru valley, Periyaruvu valley and Bison valley which all meet at the highest point of plateau known as "Thalaianiparai" at a height of 879 M above sea level (2800 ft). There are three routes to this highest peak by trekking via silambaru valley the shortest route of 6 kms, through bison valley about 8 kms from noopura ganga, from Periyaruvu valley 12 kms the longest trek. On top of the hills, there are good places for birds watching. Flying fox bats, bees and butterfly swarms can be seen besides some animals like Bisons, monkeys and reptiles like snakes etc. Holy bath in noopuraganga (1405 ft) and in periaruvi are worth as this water is exclusively used for azhagar and his parivara devathas. On the south of lower hills, there are dangerous rocky caves known as "Pandava kugai" used by Siddhas and munis for meditation. Upper plateau of azhagar hills is less habitated and unknown to many due to its thick forest. Hence biodiversity is still maintained-

kaṇam kozi tel aruvi vandu śūzndagal ñālam ellām  
iṇam kuzuvāḍum malai ezil māliruñjōlaiyadē

(Periyazhvaar Thirumozhi 4-3-7)

maṇṇu naragaṇ tannaic śūz pōgi valaitteṛindu  
kaṇṇi magalir tammaik kavārnda kaḍal vaṇṇaṇ malai  
punnai śerundiyoḍu puṇa vēṅgaiyum kōṅgum niṇṛu  
poṇ ari mālaigal śūz pozil māliruñjōlaiyadē

(Periyazhvaar Thirumozhi 4-3-3)

Pournami days are important when some groups head for Siddhar (Rama devar) Samadhi on top of the hill above Noopura Ganga. Further distance in thick forest in densely sky closing big trees on the top of the hill is "Thenn paarai", "Thenn aruvi" and some small rivulets. In the plateau, from 'Erattai kal' at the Peak, further on top of the hills, there is place called "koombai" where some people go during karthigai period to lit the fire. It is believed that all around Azhagar hills, there exist 27 small water springs coming out from hills. Aadi pournami and Aadi amavasya are important days for 18TH padi karuppanaswamy and hence some people on this day trek for above places after worshipping Lord azhagar. Forest department permission is required from natham office to trek the peaks of hills. There is a herbal garden (muligaivanam) foremost of 11 such centers maintained by forest division with entry restricted only to researchers. Chandran is "Soma Oushadhinaam Adhipathi" ( lord of medicinal herbs) and has influence in herbal (Oushadh) growth here. There were many siddhars who lived in ahagar hills for long time. Boga siddhar who lived here had written a siddha literature known as 'Janana Saakaram' in which he mentioned the glory of Lord Azhagar, his abode azhagar hills and about Patthinettam padi Karrupanswamy in the form of a beautiful Poem. This poem also mentions about jothis vruksham (jothi tree) in this hill. Similarly Sri Ramadevar, another Siddhar lived here and attained Jeeva mukthi on top of azhagar hills. Also Idaikaddu Siddhar had



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established a medicinal institute at azhagarkoil even before Sangam period. Because of many rare medicinal herbs are still available here due to the influence of Chandran, the karaghan of herbs and medicines, the presence of those among known 18 siddhars is understood. Once upon a time, this hill was considered to be having magical power. Hence many sects claimed for this hill. Periazhwar described the beauty of fauna and flora of these hills in many pasurams. Lord Azhagar accepts everyone in this hill without any discrimination.

oru vāraṇam paṇi koṇḍavaṇ poygaiyil kaṇṇaṇ taṇ  
oru vāraṇam uyir uṇḍavaṇ šeṇṇūṇaiyum malai  
karu vāraṇam taṇ piḍi tuṇandōḍa kaḍal vaṇṇaṇ  
tiruvāṇai kūṇrat tiriyaṇ taṇ māḷiruṇṇōḷaiyē

**(Periyazhvaar Thirumozhi 4-2-6)**

Thirumangai azhwar rendered pasurams to indicate this Kshetram is thiruparkadal and Lord Azhagar is the one who went deep inside the ocean to perform Samudra manthan to help devas get amrita. So all devathas assemble here, to worship Azhagar.

mūvaril muṇ mudalvaṇ muzaṇḡār kaḍaluḷ kiḍandu  
pūvalarundi taṇṇuḷ buvaṇam paḍaittuṇḍumiznda  
dēvargaḷ nāyagaṇai tirumāḷiruṇṇōḷai niṇṇā  
kōvalar gōvindaṇaik koḍiyēr iḍai kūḍuṇḡolō

**(Periya Thirumozhi 9.9.1)**

Namazhwar mentioned that azhagarkoil is thiruparkadal in his thiruvaimozhi

tirumāḷiruṇṇōḷai malaiyē tiruppārkaḍalē en talaiyē  
tirumāl vaigundamē taṇ tiruvēṇḡaḍamē enaduḍalē

**(Thiruvaimozhi 10-7-8)**

The nearby divya desam ‘Thirumoghur’ which is in the vicinity around azhagarkoil got its name due to mohini avatar of Sri Vishnu who ensured that only devas alone were given amrut. Hence this kshetram is also called as “mohanapuri”. Theertham in this koil is called as ‘Amrut theertham’ due to the legend, when devas and asuras were churning the thiruparkadal, a small drop of amrut was believed to have fallen here. Since Lord Vishnu used chakra to cut the head of chitrabhanu an asura, charathazhwar got his importance here. So azhagarkoil, considered as “Thiruparkadal” as per azhwar pasuram located in proximity to ‘Thirumoghur’ is understood from above legend.

Full Moon and its names- Native Americans call full moons appearing in different seasons with many names like—Harvest moon, grain moon, planters moon, snow

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moon, cold moon, Frog moon, flower moon, blood moon, wolf moon, Strawberry moon, Buds Opening moon, Sturgeon moon (also called as fish moon) ect every month in a year. This matches well with the contents of 18 points and pasurams given till now in our issues. Six azhwars glorified this lord in different names as Mudhalvan, Thennaan, azhagan in many pasurams. Devotees call him as "Kallazhagar" and his abode as "azhagar malai".

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

## **The Greatness of our Acharyas**

We have read that a few Azhwars and Acharyas have visited some of the holy shrines, especially in the Northern States of our Country. We have now had the fortune of witnessing the pilgrimage undertaken by our Acharyas (particularly from Srirangam Periaswaram) – Srimath Thirukkudanthai Andavan and our present Srimath Srimushnam Andavan.

Paduka Aradhanam is given the top most importance in our daily routine of our Institution (Ashramam). It is our belief that all our Acharyas are still living in the Padukas they have left behind. If they had continued living even today, they must have been extremely old. It is a noble deed by HH Srimath Thirukudanthai Andavan and prakrutham Andavan HH Srimushnam Andavan that they carried those sacred Padukas of the Poorvacharyas to those holy shrines and offered Thirumanjanam (Holy bathing) in all those sacred rivers and performed Nithya Aradhanam, without any break.

While camping in Haridhwar in a choultry of an Industrailist, the Holy Ganges was flowing just at the doorstep of the building. Srimad Thirkudanthai Andavan used to perform Paduka Aradhanam daily by respectfully offering the water from the Holy Ganges with his hands and it was a treat to watch his feeling of ecstasy while doing that.

Both these great Acharyas have performed the Chaturmasya Sankalpam at Rishikesh. While Thrukudanthai Andavan bought a small piece of land on the banks of Ganges during his Chaturmasya Sankalapa in Bharat Mandir, the present Andavan has created an Ashramam there with flowering trees.

Pilgrims going to Badrinath stay in our Ashramam at Rishikesh which is equipped with all facilities for cooking. Provision stores are around and we can cook ourselves and can offer thathiaradhanai to fellow pilgrims too. Ganges is just five minutes walk from the Ashramam. Haridhwar is extremely crowded, while this place is not so. It is a great experience to enjoy the nature in the backdrop of Himalayas. Even now there are a lot of Rishis and Sadhus who may not be visible to us. Certainly one would feel the difference after spending some days at this place, taking bath in Ganges and performing daily prayers to Perumal.

Soon after Chaturmasyam and Badrinath visit, while in Delhi during the month of Marghazhi, HH Srimath Thirukudanthai Andavan did Dhanurmaza Aradhanam and Thirupavai Upanyasam, despite the shivering cold and insisted going for Kumbha Mela at Allahabad. Sriman T D Ramanujam made all the arrangements which is unforgettable. Srimath Thirukudanthai Andavan had dreams of constructing our Ashrama in places like Haridhwar, Badhrinath and Varanasi, which I came to know when I was given the Power of Attorney.

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

Srimushanam Andavan, by scheduling Chaturmashya Sankalpam at Delhi, did the reconstruction of the Sannidhi in Delhi.

Our Andavan has constructed an Ashramam at Vrindavan and performed the 18th Chaturmashyam there. I have written a few times about that Holy place. Srimath Nammandavan and Srimath Thirukudanthai Andavan who were icons for enjoying the Bhagawadh Vishayam would have enjoyed being in Vrindavan. This Holy place has the divinity in the air, in the trees, in the cows, in the birds, every movement of the nature, the Krishna coloured river Yamuna and the divine manifestation can be experienced in everything there. All those Poorvacharyas would have surely inspired and instilled in us greater Bhakthi Rasa. The breeze of air in Vrindavan carries the falvour of Bakthi (devotion). Just to enable that, prakrutham Andavan has consecrated the idols of all Pooravaharyas in that place. Even the sand there has the sanctity. Keeping this in mind, our Andavan has ordered collection of sands from Yamuna, Rishikesh, Ganga and river Sarayu to be used while consecrating the Srinivasa Temple in the Ashramam at Chennai.

If we immerse in Bhakthi and sit in the sanctum sanctorum of Vrindavan before Godhai – SriVenugopan, we can hear Him play the Flute; when we recite the Pasurams of Azhwar “Siru viralgal thadavi parimara” and we can see Him, feel Him. What is needed is that Bhakthi. We can not describe in words like we can not describe the greatness of Padukas. The divine experience of those who immerse in Krishna Bhakthi is beyond verbal description.

Srimad Andavan’s Thirunakshathra vaibhavam was celebrated on 13.06.2010 in a grand manner. Thirumanjanm for Urthsavar Srinivasan was performed. There was good number of devotees visiting from Delhi. On 12<sup>th</sup> of August 2010, Thiru Aadi Pooram Urthsavam will be celebrated. Every Poora Nakashathiram, there will be Thirumanjanam and those who want to perform this Thirumanjanam can send Rs.500/- each for one year. Similarly, Thirumanjanam will be performed for Perumal (Sri Venugoplan) on every Rohini Nakshathiram and for Thayaar on every Uthiram (Goddess Padmavathi). Contributions from devotees are welcome. Receipt for the payment as well prasadam will be sent.

Delhi R.V.R  
011-26169054

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*Translation primary contributor: Shri Venkatesh Srinivasan*

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

SRI:

Srimathe Vedanta Ramanuja Maha Desikaya namaha:  
**Acharyan ThiruNakshthram Live coverage using internet**

We were happy to witness the ThiruNakshthram celebrations of prakrutham Andavan Sri Ranga Ramanuja Maha Desikan in the internet. We were overwhelmed; we could not have enjoyed so much as we saw in the internet, even if we had gone over to the Ashramam in person. We convey our heartiest thanks and felicitations to the Andavan Thirunakshatiram celebrations committee for having arranged telecast of the event from the beginning till the end without any interruptions and having covered to the minutest details, with good audio output.

Our thanks and appreciation to the Chennai stream team for having telecasted the events. Other than the feeling that we could not obtain Theertham and manthra akshadai in person from the hands of Srimath Andavan, it was heart filling as though we could go very close to Srimath Andavan and seek his blessings. Our sincere gratitude to the Ashramam shishyas who maintained peace, decorum and order, as requested by Srimath Andavan ThiruNakshthram celebrations committee. It was pleasing to see those Vidwans who performed Upanyasam and also explained Acharyan's great qualities in a befitting manner.

The peak of the events is the honoring of approximately 5000 people comprising sishyas, vidwans, boys and girl students of the Oriental School, West Mambalam, Chennai by Acharyan himself, with his own hands. Acharyan has been a Teacher in his Poorvashramam; he carries the intent and desire to honor the students and appreciate the qualities of teachers. It's our good fortune to have such an Acharyan. We can return this by seeking his Anugraham, recite Thaniyans and also add more and more honor to our culture (Sampradayam)

"A great scholar with the pleasing sweet Tamil, like a rare Mooligai (Herb) which could cure any disease, as the Seat of Sastras and in the form of Sangeetha Saraswati; gifted with all these attributes in one individual, our Acharyan, we seek his blessings on his 76<sup>th</sup> Thirunakshatiram; one could see all these qualities amalgamated in one personality during his Anugraha Bashyam."

We pray to the all pervading Almighty Sriman Narayanan and all our Poorvacharya Padhukas to bless our Acharyan to live for many more years to come and continue his contributions to our sampradayam and bless us. Generally, there are power cuts in Bangalore regularly. But on 13 06 2010, due to our Acharyan's anugraham there was no power cut. We could sit and enjoy the happenings well without any interruptions. We convey our sincere thanks and appreciation to Bangalore Electricity Board Staff.

We once again convey our heartiest thanks and appreciation to the members of 76th Thirunakshatiram celebrations committee, those vidwans and shishyas who

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attended the function and to the team members who had telecasted the event through Internet.

Sridharan and Family members

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*Translation primary contributor: Shri. R Santhana Varadan & Shri Venkatesh Srinivasan*

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

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

By Sri Saakkai Velamur S. Seshadri Iyengar  
Plot no. 4, Sarasvathy Garden, 3<sup>rd</sup> phase, Srirangam-620006  
Phone- 0431-2430740, 94866 25040

**Vikruti-Adi  
15<sup>th</sup> July 2010 – 16<sup>th</sup> Aug 2010**

Guru			Ketu
	OM		Sooryan
			Bhudhan Sukran
Raagu			Angaragan Sani

- 1. Mesham: (Aswini, Bharani, 1<sup>st</sup> paadam of Kaartigai).** Although Guru is in 12<sup>th</sup> position, expenditure on good events is likely. Due to descending on 23 Jul, some unknown fear, confusion without reasons is likely to prevail. Expenditure and disturbances on account of property likely to occur. Kethu will grant monetary gains. Saturn in 6th position and Mars will do good. In particular business gains likely. Bhudan and Sukran will do good. As Rahu is in 9th position, do look after the health of parents. Good month. Pilgrimage trips likely for some.
- 2. Rishabham (Kaarthigai 2,3,4, Rohini, Mrigaseersham 1,2)** New relationships will develop. Those who remained separated for long will reunite. Your sharpness will win you praise. Students will benefit from education. Expected will reach slightly delayed. Promotion is likely. Monetary conditions will be good. Some let down by subordinates likely. Expenditures will increase. Health will also be OK. Recital of Sri Narayana Kavacham will do good.

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

3. **Mithunam (Mrigaseersham 3,4, Tiruvadira, Punarvasu 1,2,3)** Although Guru is in 10 th position, as he is in a state of descending , he will do good only. Unnecessary movements will increase. This is the right time for foreign travels. Suryan in 2nd postion, financial crisis will occur and will also get set. Small health problems likely. As Paap planets are in 4 th and 7 th position, there will be delays and troubles in all.In property and education matters, disturnaces will surface and will disappear later. Good and bad will occur during the month. Recital of Sri Mangalya Sthothiram will do good.
4. **Katakam (Punarvasu 4, Poosam, Ayilyam)** All planets are in good position. Good events such as accumulation of wealth, clothes, jewels, happiness due to children, marriages, child birth etc., will take place. Good income and gains at work, business will accrue. As Suryan is in Raasi, diseases caused by heat will occur. As Guru is in 9 th position, generally there will be no harm done. Involvement in aasthika activities will increase. You will gain anugraham of Yogis and Acharyan.
5. **Simham: (Magham, Pooram, Uttiram 1)** Guru in 8th, Mars in 2 nd, Suryan in 12 th, Rahu, some of these are likely to cause troubles. Control your anger and arguments. Unnecessary expenditure will occur. Carefully manage without borrowing. Transfers for some likely. Accidents may occur. Bhudan and Sukran in raasi will do some good. Recital of Sudharshana Sthothiram will do good.
6. **Kanni (Uttiram 2,3,4 Hastam and Chitra1,2)** Although more of good due to Guru in 7th, due to descending state, delays likely. Be careful in your utterances. Change of place likely. Take care of health of parents. Disease will decrease due to suryan in 11th position. Govt gains likely. Avoid unnecessary expenditure. Unexpected gains in trade/ business. Recite Sri Hayagreeva Sthothiram
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Suryan in 10 th posirion , will grant success in efforts. Due to Bhudan, Sukran's good positions, monetary income will increase. Collection of new clothes /ornaments will increase. You will take part in parties and celebrations. Growth in business likely. Due to Guru and Saturn medical expenditure will occur. The expected will be delayed. A kind of restlessness will prevail. Recital of Sri Vishnu Sahasra Namam will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** The troubles created by Rahu, Ketu will be settled by Guru. Promotions for some and talents will be suitably rewarded. Competition at work will arise. Sani in 11 th position- expansion of business may occur. Involvement in worshipping deities for some. News of demise of elderly relatives will reach. Elders/ Acharya kadaksham will prevail. For those who recite mantras will benefit from Sidhis materialisation.



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9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Trouble due to Governments tightening measures and taxes. It is essential to maintain cordial relationship with all. Attention towards Parayanam required. May buy some new products/items. May have to remain within bounds due to bad company. Recital of Sudharshana Ashtakam/ Abhithisthavam will do good.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Unnecessary wanderings for some. Be careful during travel. Frequent injuroies may occur. Will participate in good events. Both income and expenditure will increase. Saturn in 9<sup>th</sup> position, will do some good. Though there will be gains in property, delay in its enjoyment will happen. Good occasions like marriages will occur. Mixed results will prevail. Recite Acharya Thanian, Srimath Periya Andavan Ashtothra Satha Namavali.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Delay in monetary income. Though there are loans, it will not be affecting. Increase in responsibilities at work likely. Gains also likely. Work and business will increase to some extent. Court cases will be in your favour. Frequent travels will take place. Worries due to children for some. The month will be OK. Recital of Sudharshana Sthothiram will do good.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Opportunity to travel abroad will come up. Change in place likely. Good happenings for children. Be careful in utterances. Suryan in 5th positions- unnecessary issues/cases may come up. Saturn and Mars in 7th position- there will be delay in everything but will eventually be set right. Gains will be less. Recital of Sri Mangalya Sthavam will do good.

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## Transliteration guide for itrans notations used in this issue

### Vowels

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

### Consonants

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

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