

Srimathe RangaRamanuja MahaDesikaya Namaha  
Sri Ranganatha Paadukaa (English)



॥ श्रीः ॥

தனி ப்ரதி விலை ரூ. 20

ஸ்ரீ ரங்கநாத திவ்யமணி பாதுகாப்யாம் நம:



# ஸ்ரீ ரங்கநாத பாதுகா

ஸ்ரீ வேதாந்த ராமாநுஜ மஹாதேஸிகன்  
ஸ்ரீமத் திருக்குடந்தை ஆண்டவனின்  
**104வது** திருநஷத்ர மஹோத்ஸவம்  
25-3-2010



மலர் 47 விரோதி ஓ பங்குனி மீ (MARCH 2010) இதழ் 12

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



பூர்மான் E.S.L. லக்ஷ்மீ நரஸிம்ஹன்  
(ஆந்திர பரதேச கவர்னர்)  
14.2.2010 அன்று காபரா ஆச்ரமத்தில்

## śrīmadāṇḍavan anugrahaṃ

maṇipādukayoryugaṃ murāreḥ mama nityaṃ vidadhātu  
maṅgaḷāni |  
adhikṛtya carācarasya rakṣāṃ anukampākṣamayorivāvatāraḥ ||

śrutismṛtītiḥāsārthasampradāyapradarśinī |  
pādukā patrikā seyaṃ ciraṃ vijayatāṃ bhuvi ||  
bhagavadbhaktijanāni sadācāraprabodhinī |  
tattvajñānapradā ceyaṃ bhūyāt tattvavidāṃ matā ||  
śrīraṅgeśapriyā sarvacittānandapradāyinī |  
śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ||  
śrīnivāsayaṭīśānadivyaṅgavivardhitā |  
vardhatāṃ vedavedāntarahasyārthapravarṣiṇī ||

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

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



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

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

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவநீராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அருங்குலம் காரணமாக  
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுக  
வெளிவருவது நன்வதே. அம்மொழியுந்  
தீவர்களும் பொருளந்நின்று வகைந்நின்று  
என்தகவம் இன் தகவம் இடுகீடும்.  
வாசகர்கள் தங்கள் நன்வாதவந்நின்று  
தொடர்ந்நின்று நன்கு உணர்வதென்கீடுந்நின்று  
நாராயண ஸ்ரீ தேவ்யகீடுந்நின்று.  
நாராயண! நாராயண!! நாராயண!!!

சுருஷ்  
சரிவாசீமஸுஜயதி:

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

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

**Signed by His Holiness Sri Rangaramanuja Mahadesikan**

## Sri Ranganatha Paadukaa Contents

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MARCH 2010

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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

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

**Panchaanga sangraham  
(Shri. u. vE. Vaduvor gaNapaati Desikachaaryar svaami, Srikaaryam)  
Virodhi Varusham Panguni Masam**

Panguni	2010	Panchangam sangraham
1	15 Mar	Monday, Amavasai 51.49, Poorattaadi 60.00, Meena Amavasai (tharpaNam)
2	16 Mar	Tuesday, Prathamai 55.1, Poorattaadi 2.05, yugaathi paNdikai
3	17 Mar	Wednesday, Dwitiyai 57.20, Uttharattaadhi 6.33, Dwitiyai tithi, Chandra darshanam
6	20 Mar	Saturday, Panchami 39.24, Bharani 12.42, Panchami tithi, <b>Srimath Thirukudanthai Andavan Varshaaraadhana Kaimkaryam</b>
10	24 Mar	Wednesday, Navami 18.17, Thiruvaadhirai 5.38, Sriraama navami
11	25 Mar	Thursday, Dasami 33.42, Punarvasu 2.03, Poosam 56.00 <b>Srimath Thirukudanthai Andavan ThiruNakshathram</b>
12	26 Mar	Friday, Ekaadasi 27.48, Aailyam 53.56, Ekaadasi tithi sarva Ekaadasi
13	27 Mar	Saturday, Dwadasi 21.53, Magam 49.53, Dwadasi-Thrayodasi tithi dwayam <b>Srimath Thenbirai Andavan Kaimkaryam</b> , Mahapradosham
14	28 Mar	Sunday, Thrayodasi 16.08, Pooram 46.09, Chathurdasi tithi
15	29 Mar	Monday, Chathurdasi 10.44, Utthiram 42.47, Periya Piraatiyaar Panguni Utthiram , Purnami tithi
16	30 Mar	Tuesday, Purnami 5.46, Hastham 40.07 Prathamai tithi
17	31 Mar	Wednesday, Chithirai 38.12, Prathamai 1.34, Dwitiyai 56.29 Dwitiyai tithi
20	03 Apr	Saturday, Panchami 54.55, Anusham 38.56, Panchami tithi
23	06 Apr	Tuesday Ashtami 60.00, Pooraadam, Ashtami tithi
25	08 Apr	Thursday, Navami 7.32, ShravaNam 60.00, Dasami tithi, ShravaNa Vratham
26	09 Apr	Friday, Dasami 12.28, ShravaNam 2.28, Ekaadasi tithi
27	10 Apr	Saturday, Ekaadasi 17.32 Avittam 8.56, Dwadasi tithi, <b>Srimath Aakoor Andavan Kaimkaryam</b>
28	11 Apr	Sunday, Dwadasi 22.19, Shathayam 15.07, Atithi
29	12 Apr	Monday, Thrayodasi 26.26, Poorattaadi 20.44, Thrayodasi tithi
30	13 Apr	Tuesday, Chathurdasi 29.33, Uttharattaadhi 25.34, Mesha Ravi 58.07, meena Krishna Chathurdasi tithi, krishnaangkaaraga Chathurdasi Mesha Ravi 58.07
Chithirai 01st	14 Apr	Wednesday, <b>Vikruthi</b> , chithraa vishwa puNyaa kaalam , <b>Tamizh New years day</b> , paNdikai, tharpaNam, ammasvasai 31.45, Revati 29.12, soonya tithi

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

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



**Srimate Sri Rangaramanuja Mahadesikaya nama:  
Srimate Srinivasa Ramanuja Mahadesikaya nama:  
Srimate Vedanta Ramanuja Mahadesikaya nama:  
Srimate Srinivasa Mahadesikaya nama:  
Srimate Nigamaanta Mahadesikaya nama:  
Srimate Bhagavate Bhashyakaraya nama:  
Sri Ranganatha Parabrahmane nama:  
Sri Ranganatha divya mani Padukabhyaam nama:**

**Srimath Paramahamsetyaadi**

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



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

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

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

**Vaduvur Veeravalli  
Srinivasa Desikachar,  
Sri Karyam**

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

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

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



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



**Srimate Rangaramanuja Mahadesikaya nama:  
Srimate SrinivasaRamanuja Mahadesikaya nama:  
Srimate Vedanta Ramanuja Mahadesikaya nama:  
Srimate Ranganatha Mahadesikaya nama: Srimate Srinivasa Mahadesikaya nama:  
Srimate Vedanta Ramanuja Mahadesikaya nama:  
Srimate Srinivasa Ramanuja Mahadesikaya nama:  
Srimate PadukaSevaka Ramanuja Mahadesikaya nama:  
Srimate Srinivasa Mahadesikaya nama:  
Srimate SrinivasaRamanuja Mahadesikaya nama:  
Srimate VedantaRamanuja Mahadesikaya nama:  
Srimate Gopalaryaa Mahadesikaya nama: Srimate Nigamaanta Mahadesikaya nama:  
Srimate Bhagavate Bhashyakaraya nama: Sri VaguLa Booshana Maha Desikaya nama:  
Srimathyai SriRanganayakyaia nama: Sri Ranganatha Parabrahmane nama:  
Sri Ranganatha divya mani Padukabhyaam nama:**

**(Ashtalakshamyathistitha)**

**Srinivasa Perumal Pathmaavathy thayaar**

**Pradhistdhina Mahothsava Patrika**

**Sriya: Kaanthaaya KalyaaNa NidhayEarthinaam**

**Sri Venkatanivaasaaya Srinivaasaaya MangaLam**

**Prashamitha kalidosham prajya bogaanubhandaam**

**Samuthithi guNajaathaam samyak aachaara yuktham**

**Shrithajana bahumaanyaam shreyaseem Venkatarathrou**

**Sriyamupasinu nithyam Srinivaasa thvaamEva**

**AgalakiEn irayumenru alarmel mangai uraimaarbaa**

**nigaril pugazhaai ulagamoonrdudaiyai ennai aLvaanE**

**nigaril amarar munik kaNngaL virumbum thiruvengadathaane**

**pugalondrilla adiyEn unnadik keezhamarntu pugundhene**

The pradhishtaadina anniversary of Sri Thiruvengadamudaiyan Alarmel mangai sanniti at Srirangam Srimath Andavan Ashramam, Mylapore is to be celebrated as per the divine instructions of SriRangam Srimath Andavan Sri RangaRamanuja Mahadesikan (Sri Mushnam) on 30 March 2010 (virodhi varusham panguni maasam pournami hashta nakshathram) Disciples of the Ashramam, patrons and well-wishers are requested to participate in the programmes, receive perumaal thayaar dhayai as well as the bounteous blessings of Srimath Andavan.

**28-Mar-2010** Sunday AM poora nakshathram Sri

Sudarshana Homam Rs 1000/= per person

**29-Mar-2010** Monday Panguni Utthiram

AM - Shree Sooktha Yaagam Rs 1000/= per person

PM - KalayaaNa Utsavam

**30-Mar-2010** Pradhishtaadinam (First year) Shatha

shankapishekam Rs 500/= per shankam

PM : Utsavar vedhi purapaadu

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

**Vaduvur Veeravalli  
Srinivasa Desikachar,  
Sri Karyam**

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

**Sreemathe RangaRamanuja MahaDesikaya Namaha**

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

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

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

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

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

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

**Sri:  
Andavan Ashramam News**

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

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

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

His Holiness Srimath Andavan has expressed His divya desire to commence yathra from Kaapraa Ashramam on Friday the 5<sup>th</sup> March 2010 and arrive in Chennai Ashramam on 10<sup>th</sup> March 2010.

On March 20<sup>th</sup> (Saturday Panguni sukla panchami), the 21<sup>st</sup> annual kainkaryam of Srimath Thirukudanthai Andavan will be performed at Chennai Ashramam.

Commencing from the next day ( March 21<sup>st</sup> ), Srimath Thirukkudanthai Andavan's 104<sup>th</sup> Panguni Pushya ThiruNakshthra Mahothsavam is grandly celebrated for 5 days at Chennai Azhwarpet Ashramam under prakrutham Srimath Srimushnam Andavan's aadhyakshayam with Shri Paadukaa vihaara vidwath sadhas, chathur veda, lthihasa and grantha paraayaNam (recitation).

Thursday, March 25<sup>th</sup> is Srimath Panguni Pushyam Nankshathram. All sishyas and abhimanis of the ashramam may join the celebrations in Chennai or in their local ashramam and receive blessings and prasaadam.

Earlier news:

In our last issue (February 2010), we covered the grand celebration of 25<sup>th</sup> anniversary of Mahaalakshmi thayaar's pradhistaadhinam (consecration day) during January 22<sup>nd</sup> to 24<sup>th</sup>, under the divine supervision of His Holiness Srimath Andavan. The coverage of the events is continued in the next few pages.

The 1000<sup>th</sup> Thirunakshatram of Shri KoorattAzhwaan (Thai Hastham), was on 3<sup>rd</sup> February 2010. As a celebration of this grand event, His Holiness Srimath Andavan blessed sishyas with daily Kaalakshepam on Sri Sthavam, the first of

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

Shri KoorattAzhwaan's Pancha Sthavam. On the day of ThiruNakshathram, sevaa kaala satrumarai was performed in a grand manner and HH blessed everyone with Sri Sthavam Kaalakshepam. Upon request from sishyas His Holiness continued to bless them with Chillarai Rahasyam kaalakshepam from 8th Feb 2010.

On 11<sup>th</sup> February (Thai Krishnapaksha dwaadasi), the annual kainkaryam of Srimath PeriAndavan was performed with sevaa kaala satrumarai and paadukaa theertha prasaadam.

On 14<sup>th</sup> February, the Honourable Governor of the state of Andhra Pradesh, Srimaan ESL Narasimhan came to Kaapra Ashramam and received Srimath Andavan's blessings, Paadukaa theertha prasadam (see pictures).

On 25<sup>th</sup> February special paraayaNam was started on account of Srimath PeriAndavan's 210<sup>th</sup> ThiruNakshthra Mahothsavam.

That evening Shri.VenuGopala Rao MLA, a devotee and abimaani of His Holiness received Srimath Andavan's blessings. It is important to note that Shri.VenuGopala Rao made all security arrangements for Srimatha Andavan's yathra during the Andhrapradesh yaathra.

On 26<sup>th</sup> February Srimath PeriAndavan's maasi pushya ThiruNakshthra saatrumarai and theertha goshti was conducted in a grand manner with a large participation from sishyas.

### **Srimath Andavan Ponnadi (HH's divine visit to devotee's home) details**

Prof. Parthasarathy New Nalagunta  
Shri. P.S Krishnan  
Shri. V. Madhavan  
Shri. B.N Ravikumar  
Shri. Ramakrishnan  
Shri. V. Kannan  
Shri. V. Krishnan W.M Pally  
Shri. Sunderrajan, Siva Nagar  
Shri. G.N Ranaganathan W.Venkatapuram  
Shri. A.R Venkatachari Tarnaka  
Shri. K. Ranaganathan , Tarnaka  
Shri. Sundarrajan, Charlapalli

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

**Venugopalan dolai sponsors**

Shri. V. Kannan, Hyderabad  
Shri. R.S Ranganthan, New Nalagunta  
Shri. KT. Seshadri New Nalagunta  
Shri. Parthasarathy , Mahendra Hills  
Shri. Sridhar W.M Pally  
Shri. Ranganthan, Begumpet  
Shri. Sridhar Jubilee Hills  
Shri. S. Seshadri Madhapur  
Shri. R. Vasudevan W.M Pally  
Shri. Praveen Kumar W.M Pally  
Sri Balaji Kovil, Alwal, Svaami Desikan Stotra paata goshti  
Shri. Parthasarathy , W.M Pally  
Shri. Pavan Kumar W.M Pally  
Shri. Bhashyam W.M Pally  
Shri. Kannappan W.M Pally  
Shri. R.Ranganthan A.S Rao Nagar  
Shri. Chakravarthy I.A.S Begumpet  
Shri. Padmanabhan New Nalagunta  
Shri. Mutthanna, W.M Pally  
Shri. Varadarajan, W.M Pally  
Shri. V.G Ragunathan Sainikpuri  
Shri. L.N Srivathsan, Malkajgiri  
Shri. K.Jegannathan, A.S Rao Nagar  
Shri. Krishnan, Gunrock  
Shri. S.V Rajagopal, Begumpet  
Shri. K Rangarajan, Meerpet  
Shri. P Dayanand, W.M Pally  
Smt.. Laksmi Saraswathy , W.M Pally  
Shri Dr. Krishnan, W.M Pally

**Chennai Ashramam**

As per the divine directions of His Holiness Srimath Andavan, Samashti upanayanam for 23 children, was conducted on Thursday 25<sup>th</sup> Feb 2010 ( around Srimath PeriAndavan's Thirunakshthram). With this Paaduka Charities has conducted Upanayanam for 667 children. On 26<sup>th</sup> February Srimath PeriAndavan's maasi pushya ThiruNakshthra saatrumarai and theertha goshti was conducted in a grand manner.

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

**Andavan Ashramam news from around the world**

*Srimathe Rangaramanuja Mahadesikaya Namaha*  
**Sri Koorath Azhwaan 1000<sup>th</sup> year centenary  
Sripuram Ashramam, Bangalore**

The 1000<sup>th</sup> Thirunakshatram of Shri KoorattAzhwaan (Thai Hastham), who gave his Eyes to potect the Eyes of our Sampradaayam, was celebrated in a grand manner on 3<sup>rd</sup> Feb 2010 with sevaa kaalam saatrumarai. Large numbers of sishyas participated to make the utsavam a grand success.

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

**An Appeal**

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

HH Srimath Andavan has expressed His divine desire to complete the above construction the month of chithirai (april 15th). All Ashrama sishyas and abhimanis are requested to participate and contribute to this project. It is estimated approximate cost of this project is 30 lakh Indian rupees. Please send your contributions by check / draft to

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

as per Srimath Andavan niyamanam  
Dasan

Vaduvur Veeravalli Ganapadi Srinivasa Desikaachar

**ThirupullaaNi Srirangam Srimath Andavan Ashramam  
Thathiaaraadhanam**

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

**Srimath Anadavan Niyamanam**

**ThirupullaaNi Srirangam Srimath Andavan Ashramam**

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

**ThirupullaaNi Srirangam Srimath Andavan Ashramam  
Rigveda Patasalaa**

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

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

**Special Commemorative postal cover on  
"SWAMI KOORATHAZHWAN", 1000<sup>th</sup> year celebrations.**

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

**Srirangam Srimath Andavan Ashramam, KumbakoNam**

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

**Srirangam Srimath Andavan Ashramam  
Oppiliappan Kovil**

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



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

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

Our **Thiruvahindipuram Ashramam** has been renovated to provide all facilities. Marriage and other subha muhurtham functions can be done at reasonable charges. Group discounts are available. There are 4 AC rooms and 2 Non AC rooms for total of 6 rooms. Food arrangements can also be made. Contact **Srirangam Srimath Andavan Ashramam, Riverside Street (aathangarai veedhi), Thiruvahindipuram, Kadalur, Tamilnadu - 607 401.**

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

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

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

śrīḥ

śrīmate Srīnivāsa Mahādeśikāya namaḥ  
śrīmate Vedānta Rāmānuja Mahādeśikāya namaḥ

**śrīraṅgam śrīmadāṇḍavan's blessing words**

**Periya Tirumozhi 11.2.10**

**venṛi viḍaiyaḍa nēzhaḍartta vaḍiḡalai  
maṅṛin malipugazh maṅgaiman kalikanṛi sol  
onṛu ninṛa onbadu muṛaippavar taṅgaḷ mēl  
enṛunillā vinaiyonṛum solli lulagiḷē**

Meanings for difficult words:

venṛi □ victory; viḍai = bull, (other meanings - more or valor); aḍartta = killed; maṅṛu = cross-roads, assembly.

Introductory note:

The mistress is experiencing greater sorrow in the beginning of the tenth song, than the combined sorrow she went through in the previous nine songs. Those who realize this and sing these songs, will not be afflicted by sins. Not only that, the sins will not accrue even in the place where they live.

Substance of the pāsuraṁ

For those who chant these ten songs composed on the nāyakan who killed the seven ever-victorious bulls simultaneously, by Tirumaṅgaimannan, also called Kaliyan, sins will not add up. Further more, the sins will not even stay in the place where they are.

Explanation of the pāsuraṁ

**(venṛi viḍaiyaḍa nēzhaḍartta vaḍiḡalai)**

viḍai has several meanings; the meaning is interpreted here according to the context here. ēzh denotes the number seven.

So, it can be taken to mean – with great victory, the lord killed seven bulls or the lord killed the bulls with 'valor' which is the same as 'victory' .

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

In Rāma avatāram, using two hands and two weapons, He pierced through seven sāla trees simultaneously. In this avatāram, He used only two hands and killed seven bulls all at the same time. This shows that the Lord is perfectly capable of making impossible feats possible.

It was considered a valorous act for warriors to control bulls. But, for marrying Napiinnai, the condition was to control them all at the same time. Thinking about this strict condition, the mistress suffers a lot at the beginning of this song, a suffering she did not feel in the previous nine songs. Then, she feels extremely happy that He killed them as per the condition. Therefore, this tenth song also states the benefits of chanting these songs.

(Grammatically, the word, 'aḍigaḷ' is a cinaip peyar ( noun denoting part of the whole, for example, a body part), that becomes 'āgu peyar' and refers first to the Lord's feet; next, as 'irumaḍiyāgu peyar' (an āgu peyar of double transference; a word used in one sense in the first instance is applied to signify another with which it bears a certain relation), refers to the Lord Himself, who has a divine form with those divine feet.

**(manṛin ᳚..... kalikanṛi)**

Azvhār's fame spread far and wide because everyone was talking about him in places where people congregate. Even though he is the king of Tirumaṅgai, he is also one who conquered kali [the evil effects of kali yugam].

**(onṛu ninṛa onbadum)**

'onṛu' means one; the one that is standing alone, not with others. Here, it should be read as 'the nine that stood together along with this outstanding one'. Even though the words in the song tend to give the meaning 'ten', it is not to be interpreted as ten; the reason is this – the sorrow that the mistress goes through in this one song is deeper than the sorrow she felt in all the nine previous songs combined. When she thought about the nāyakan fighting with the seven bulls simultaneously, just as the saying goes, 'vēḷṛu pāyat tēḷṛu māindadu', all the sorrow that she went through in the first nine songs vanished [because the sorrow now in the beginning of the tenth song is greater]. That is why, in order to make this clear, we should not interpret as 'ten'.

**(uraippavar taṅgaḷ mēḷ enṛum nillā vinaiyonṛum sollil ulagilē)**

It will not be incorrect, if it is read as – onṛin vinai uraippavar taṅgaḷ mēḷ enṛu nillā. You have to make a separate sentence saying, 'sollil avar uḷḷa ulagilē onṛum vinai'.

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

śrīḥ

**Acārya Rāmāmṛtam**

**śrīmat Tirukkuḍandai Aṇḍavan's śrīmat Rāmāyaṇa  
upanyāsam– March 2010**

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

[Please refer to the itrans guide given elsewhere in this edition for proper  
pronunciation of some words].

=====

**tatastu tamasā tīraṁ ramyam āsṛitya rāghavaḥ |  
sītām udvīkṣya saumitrim idaṁ vacanam abravīt ||**

(Ayodhyā.46.1)

**iyam adya niśā pūrvā saumitre prastithāvanam |  
vanavāsasya bhadraṁ te na cotkaṅṭhitum arhasi ||**

(Ayodhyā.46.2)

They arrive at the banks of Tamasā river. Rāma says - “Sīte! Lakṣmaṇa! This  
is the first night we are going to sleep in the forest”.

**paśya śūnyān araṇyāni rudantīva samantataḥ |**

(Ayodhyā.46.3)

“Lakṣmaṇa, look at this forest! It looks like it is crying. No people in this forest  
at all; nothing.

Did you see all our folks [from Ayodhyā] are coming with us?

**pītaraṁ cānuśocāmi mātaraṁ ca yaśasvinīm .....  
tvayā kāryaṁ naravyāghra mām anuvrajatā kṛtam |  
anveṣṭavyā hi vaidehyā rakṣanārthe sahāyatā ||**

(Ayodhyā.46.6,9)

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

Sītā has come with us. We have to protect her – for fourteen years. It is good that you also came! We do not have to cook anything tonight. It is very dark. It is enough if we drink water.

**adbhireva tu saumitre vatsyāmyadya niśām imām |  
etaddhi rocate mahyaṁ vanye'pi vividhe sati ||**

(Ayodhyā.46.10)

We can get roots and fruits etc; but, we do not have to eat them. Just bring Me water. I can drink that; nothing else is needed”.

**upāsya tu śivāṁ sandhyāṁ dṛṣṭvā rātrim upāgatām |  
rāmasya śayanaṁ cakre sūtaḥ saumitriṇā saha ||**

(Ayodhyā.46.13)

Rāma asks Lakṣmaṇa to bring just water. Lakṣmaṇa brings water from the Tamasā river. Like this, he is going to bring water from the banks of the Gaṅgā river also.

Sumantra and Lakṣmaṇa make a bed-like arrangement, Rāma lies down.

He feels that all the Ayodhyā folks are starving and so how can He alone eat? So, He says water is enough.

||aiya Perumāḷ (Lakṣmaṇa) does tīrtha kaiṅkaryam. He is doing tīrtha kaiṅkaryam in Tretā yugam. After that, he gets tīrtha kaiṅkaryam only in Kali yugam; he himself comes as Rāmānuja and does tīrtha kaiṅkaryam for Devap Perumāḷ. Till that time comes, he waits patiently for the kaiṅkaryam. Devap Perumāḷ gives a wonderful sevai in Kāncīpuram.

**vande taṁ yaminām dhurandharamahaṁ mānāndhakāra dṛhā  
panthānaṁ paripanthinām nija dṛśā rundhānam indhānayā |  
dattaṁ yena dayā sudhāmbu nidhinā pītvā viśuddhaṁ payaḥ  
kāle naḥ kariśaila kṛṣṇa jaladaḥ kāṅkṣādhikam varṣati ||**

(Yatirāja Saptati - 62)

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

Yatirājā Saptati ślokam is exquisite by itself; where can you come across a ślokam like this?

In Tretā yugam, the lord has tīrtham brought by Lakṣmaṇa on the banks of the Gaṅgā river; here, [in Kāncī, it is from the banks of mahānadi. Lakṣmaṇa is Adīśeṣan's avatāram. Perumāḷ drinks that water. He desires for that tīrtham during the whole of Dvāpara yugam and finally gets it only in Kali yugam when the same Adīśeṣan comes as Rāmānujar. With a desire to to drink water brought by him, He makes Rāmānujar. escape from the advaiti teacher and get lost; He appears as a hunter and wife (Devap Perumāḷ and Tāyār) and asks for water. (When śrīmadāṇḍavan is saying this, he becomes very touched and laughs very much; his voice is stammering with joy and in order to clear up the choking, he starts coughing a lot and rectifies it finally).

Everyone wants to come disguised as a hunter. śiva also had this desire. Pārvatī and Parameśvaran came together and stood before Arjuna. They came as a hunter and huntress, holding a bow and arrow, wearing ornaments made of sea shells, kundumaṇi, pāsi maṇi, etc., and more like the ones sold in China bazar during traffic jam times!

Why? śiva asked Arjuna why he hit the same animal hit by śiva; so he asked him for a battle with a great desire. Pārvatī came as the huntress and śiva came as the hunter. The battle took place. Arjuna hit with his arrows; they keep diminishing in quantity. There was never a time when the arrows were gone from his quiver. He did not know how to do battle anymore; he hit śiva with his bow itself. śiva started bleeding. The moon that he wore on His hair broke into pieces. Then, śiva gave his darśanam to Arjuna.

He showed himself with the ornament of moon on his hair, the Gaṅgā river, garment made of tiger skin, and the deer ornament. He told Arjuna that he desired to have a battle with Arjuna. He also offered a boon in return.

Arjuna asked for the Pāśupadāstram. śiva obliged. Arjuna took that weapon and left.

śiva wanted to come as a hunter. Pārvatī kāntan, Parameśvaran, candra kalādharaṇ came as a hunter and Pārvatī came as the huntress.

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

Do not think that our Viṣṇu did not come dressed like that! When Rāmānujar escaped from Yādhavaprakāśar's team and struggled in the forest, Devap Perumāḷ came as a hunter and Perundevit Tāyār came as a huntress and asked for water to quench Her thirst. Rāmānujar said he does not know where the well is.

They showed him the 'sālaik kiṇaru' [the famous well by the road side] and the puṇyā kōṭi vimānam [Kāncī temple vimānam] and disappeared immediately. Dawn came.

In the morning, he saw the well. Rāmānujar started bringing water for Perumāḷ every day. For six months, he observed silence and brought tīrtham for Perumāḷ. If he talked, he would end up in a fight. It is Kāncīpuram! (loud laughter in the audience). So, he observed silence when bringing the water in Kāncīpuram.

**dattaṁ yena dayā sudhāmbu nidhinā pītvā viśuddhaṁ payaḥ |  
kāle naḥ kariśaila kṛṣṇa jaladaḥ kāṅkṣādhikaṁ varṣati ||**

says Svāmi Deśikan. This incident is not depicted by a śloka in Guru paramparai. It is Srīman Nigamānta Mahādeśikan talking.

**dattaṁ yena dayā sudhāmbu nidhinā pītvā viśuddhaṁ payaḥ |**  
He is an ocean of mercy. Bhāṣyakārar is so full of compassion.

**dayānignaṁ yatīndrasya deśikaṁ pūrṇam āśraye |  
yena viśvasṛjo viṣṇoḥ apūryata manorathaḥ ||**

(Yatirāja Saptati - 9)

Periya Nambhigaḷ exposed to Rāmānujar all of Perumāḷ's desires. All because, Rāmānujar had so much compassion that he got on the temple gōpuram and shared the meaning of Tirumantram with others.

**deśam ellām ugandiḍavē perumpūdūril cittiraiyil**

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

**ādiraināḷ** ... (Prabhandā sāram – 14) He is the benefactor from Perumpudūr [śrīperumpudūr]; he is full of compassion. So, Perumāḷ was waiting to get tīrtham from him; Rāma came to get water from ḷaiya Perumāḷ., singing -

**uttama amarttalam amaittadu ōrezhil tanuvin uytta kaṇaiyāl  
attiravarakkan muḍi pattum oru kottena udiritta tīralōn  
attigiri pattarvinai tottaṟa aṟukkum aṇi attigiriyē**

(Svāmi Deśikan's attigiri māhātmyām/meyviradamānyam - 9)

singing like the folks in Kāncīpuram ( loud laughter in the audience).

The same Perumāḷ who did Rāma avatāram came as Devādirājan and asked for tīrtham from the same Lakṣmaṇa in the latter's next avatāram! What a surprise!

**dattam yena dayā sudhāmbu nidhinā pītvā viśuddham payaḥ |**

Deśikan said, 'viśuddham payaḥ'. How did he bring the tīrtham? Did he bring impure water? Did he clean only the outside three times and bring the water? This is all matter for vaidika-s [faithful observers of religious rules]! (laughter in the audience)

**dattam yena dayā sudhāmbu nidhinā pītvā viśuddham payaḥ |**

Bhāṣyakārar brought very pure water. pītvā viśuddham payaḥ | – after drinking that, kāle naḥ kariśaila kṛṣṇa jaladaḥ kāṅkṣādikam varṣati || (Yatirāja Saptati 62)

That Kṛṣṇa cloud in Hastigiri drinks that water and rains. Watch here – How do clouds drink the salt water and provide nectar like rain? Like that, if He drinks the purest tīrtham brought by Rāmānujar, who is the ocean of compassion, and rains, it will be like viśiṣṭādvaita siddhāntam.

What is viśiṣṭādvaita siddhāntam?

Devap Perumāḷ advised Rāmānujar -



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

I am the ultimate Supreme Truth, vision is seeing duality, prapatti/surrender is the sole means to attain salvation/ mokṣam on death, no need to remember Me at the last moment during the time of death. Fall at the feet of Periya nambhi.

**kāle naḥ kariśaila kṛṣṇa jaladaḥ kāṅkṣādikaṁ varṣati ||**

Has Perumāḷ taken water from anyone similar to Rāma taking water from Lakṣmaṇa? No one else other than Attigiri Aruḷāḷap Perumāḷ. (It is Perumāḷ's tiruvuḷḷam that no other arcāvatāram has had tīrtham from Rāmanuja's divine hands. Of course, there are other instances like nambhi giving tīrtham in Tirumalai).

Drinking that water, “**vāṇṇṛa vazhi tandār vandār tāmē**” (Tiruccinnamālai - 2).

vanṇṛa vazhi - what is the path to go to Vaikuṅṭham? Is it arcirādi mārgam? Perumāḷ does not have to give the arcirādi mārgam. It is already said – jagataḥ śāśvate mate (Gītā 8.26). What “vāṇṇṛa vazhi tandār” means is – He gave Bhāṣyakārar to us.

vāṇṇṛum vazhi – Who is the means for salvation? Bhāṣyakārar is our means. No one else.

If Tēpperumāḷ had not given Bhāṣyakārar to us, the latter would have joined the smārtha team and learned from Yādhavaprakāśar. Svāmi Deśikan says that Devap Perumāḷ is One who gave us that special Bhāṣyakārar.

That is why, whether Azvhārs sang about Him or not, Devap Perumāḷ has the highest status that He gave us Bhāṣyakārar.

**tennattiyūrar kazhaliṇaik kīzh pūṇḍa anbāḷan rāmānujan** (Irāmānuja nūṇṇantādi); attiyūrar refers to Devap Perumāḷ.

It is that Devādirājan, who proclaimed with great majesty beating other Perumāḷ-s with great pride, that He is paratattvam. Only when Dāśarathī comes to this sabhai, that song comes to my mind; otherwise, it does not come!

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

(Acāryar is probably referring to a śiṣyar named  
Dāśarathī sitting in the audience; the whole audience laughs)!

**upāsya tu śivām sandhyām dṛṣṭvā rātrim upāgatām |  
rāmasya śayanam cakre sūtaḥ saumitriṇā saha ||**

It is not a pride for Perumāḷ if we give Him tīrtham. Only when Uḍaiyavar brings that water, how proud He becomes!

He breaks out of His arcāvatāra silence and saying arcaka paradīnasthiḥ, He does not talk or sit; He says whatever sins you commit, I will bear them. Here, an arcāvatāram who does not perform any activity, asks for tīrtham from Uḍaiyavar's hands, drinks that and showers His blessings. Pēraruḷāḷan is Pēraruḷāḷan. Tēp PerumAL is Tēp Perumāḷ. Other Perumāḷ-s are pēp perumāḷ-s (ghostly!) (audience laughs). He is such a great interesting Perumāḷ.

(Note from Sri Natteri svami – Our ācāryar always was involved and moved by the Kāñcī sālāik kiṇaṟu – well on the road-side. śrīmat Tirukkuḍandai Aṇḍavan used to enjoy talking about this during the start of several upanyāsam-s. During HH's time, he made sure that the tīrthak kaiṁkaryam was done without fail through his śiṣya-s. Prakṛtam śrīmuṣṇam Aṇḍavan, who follows his footsteps, has also been continuing that and in addition, he arranged for the repair of the sālāik kiṇaṟu through his own śiṣya-s and making certain that the tīrthak kaiṁkaryam is done without any break; readers would have read about this in the last māsi pādukā).

**abravīt lakṣmaṇo rāman śākṣāddharmamiva stitham |  
rocate te mahā prājña kṣipram āruhyatāmīti ||**

(Ayodhyā.46.24)

Rāma asked for Sumantra; then, He told Him, “Get the chariot ready. We should leave without all these folks knowing. If they get up, they will trouble us. They will not let us proceed. It will be very difficult. Tie the four horses to the chariot and drive it towards the northern direction. Then drive it towards the south, then east and then west, hither and thither so that the imprints of the chariot wheels will show on the ground; they cannot find anything; this is how we should make sure they do not follow us using the marks on the ground. There is a saying in

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

Tamizh - "tērvazhi tūral"; nāyikā will look at the marks made by the nāyakan's chariot and follow him in the path. If the marks lead her to the ocean, where will she go?!

Thus, Rāma left for śṛṅgiberapuram by creating confusing marks by the chariot because the folks will otherwise follow Him.

The people [who followed Him from Ayodhyā] are all sleeping. Why are they sleeping?

**yānisā sarvabhūtānām tasyām jāgartti samyamī |  
yasyām jāgrati bhūtāni sā niśā paśyato muneh ||**

(Gītā 2.69)

āścaryavat paśyati kaścidenam āścaryavat vadati tathaiva cānyaḥ |  
āścarya vat cainam anyah śṛṇoti śrutvāpyenam veda na caiva

kascit ||

(Gītā 2.29)

**manuṣyāṅām sahasreṣu kascit yadati siddhaye |  
yadatām api siddhānām kaścinnām vetti tattvataḥ ||**

(Gītā 7.3)

Didn't Perumāḷ Himself say this in Gītā ? Look, so many people came; who is awake? Only Sumantra is lying awake.

**manuṣyāṅām sahasreṣu kascit yadati siddhaye |**

Everyone came. So what? One should try. This is like a test. Are they awake? They were all hungry and tired and they went to sleep. After they wake up, they are going to despair. That is another thing. Only one person is awake.

In Bharadvāja āśramam incident, everyone was eating the sumptuous food. They all came with Bharata to call Rāma back. So many people came. So, there was a test. What was that test? It was food. They were all asked to eat. Everyone did.

**naivāyodhyām gamiṣyāmaḥ na gamiṣyāma daṇḍakān |**

(Araṇya.91.58)

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

We are not coming to Ayodhyā and we are not coming to daṇḍakāraṇyam;  
kuśalaṃ bharatasyā'stu, rāmasyā'stu tathāsukham – what if Rāma rules or  
Bharata rules?

Bharata and Satrugna are crying and all the food on their leaves [plates] are  
staying put. They are offering it all mentally to Rāma. Why? Only one or two of  
all the people will pass the test. That śāstram is referred to in

**yā niśā sarva bhūtānām tasyām jāgartti samyamī |  
yasyām jāgrati bhūtāni sā niśā paśyato muneh ||**

( Gītā.2.69)

Everyone is in darkness. Bhāṣyakārar says, “niśeva aprakāśā”. How are  
people in the night? During that time, there will be only one yogi who will be  
awake. When a yogi is awake, all the other people will be sleeping. What is yogi  
awake about? It is about Perumāḷ. People do not know that. Even though  
there are several people, all except Lakṣmaṇa and Sumantra [of course, Sītā  
too] were sleeping; Perumāḷ left and reached śṛṅgiberapuram.

**prabhātāyām tu śarvaryām pautrāḥ te rāghavaṃ vinā |  
śokopahata niśceṣṭa babhūvuḥ gata cetasaḥ ||**

(Ayodhyā.47.1)

All the people wake up from their sleep. Sītā is not to be found. Rāma is not to  
be found. Oh! Why did we get this unfair sleep?

**śokajāsru paridyunāḥ vikṣamāṇāḥ tatastataḥ |  
ālokaṃ rāmasya na paśyanti sma duḥkhitāḥ ||**

(Ayodhyā.47.2)

We cannot see Rāma anywhere. If He were around, His dark blue hue will be  
shining brilliantly; we cannot even see that – they all chide the 'sleep' that took  
over them –dhigastu khalu nidrām tām yayā'pahṛtacetasaḥ |

(Ayodhyā.47.4)

We should curse this sleep. Will one sleep like this? It is like a person going to  
see vairamuḍi sevai [in Tirunāyāṇapuram] and sleeping. Everyone is cursing  
themselves for having slept.

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

They are all in despair now. What can we do? Let us go home! What else can we do? Let us all go. So saying, they all went back to Ayodhyā.

Rāma and others came to Guha's territory – viśālān kosalān – they crossed all the places and came to his place.

**āpṛcche tvām puriśreṣṭhe kākutsthaparipālate |  
daiva tāni ca yāni tvām pālayantyāvasanti ca |  
nivṛtta vanavāsastvām anṛṇo jagatīpateḥ |  
punaḥ drakṣyāmi mātṛā ca pitṛā ca saha saṅgataḥ |**

(Ayodhyā.50.2)

Rāma, Lakṣmaṇa and Sītā arrive at the banks of the Gaṅgā river. Sumantra is driving the chariot. Gaṅgā river bank has come. Rāma gets down from the chariot; He faces the direction of Ayodhyā and bows His head in respect. Vālmīki writes that He thinks about Ayodhyā and with folded hands says, crying - “I am requesting this Kosala country; I am requesting Ayodhyā city. I must come back and get to see you all again. Let all the protecting devata-s be well”.

After that, they all leave and come to where Guha is; Rāma is very friendly with him.

**viṣṇu pādacyutām divyām apāpām pāpanāśinīm ||  
tām śaṅkarajaṭājūṭām bhraṣṭām sāgaratejasā |  
samudramahiṣīm gaṅgām sārasakrauñcanāditām  
āsasāda mahābhāhuḥ śṛṅgaverapuram prati ||**

(Ayodhyā.50.24,25)

They have now come to śṛṅgiberapuram. River Gaṅgā is flowing in a stupendous manner. Birds like sārasam, krauñcam etc are flying around. ṛṣi-s are doing penance. It is a wonderful river. pāpahāram śivām – it is a magnificent river that clears away everybody's sins.

**lakṣmaṇaḥ ca sumantrasca bāḍamityeva rāghavam |**

(Ayodhyā.50.29)

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

The chariot gets down into the river bank. There is a beautiful tree called ingudī. Rāma asks the chariot to be stopped.

**sumantro'pyavatīryasmāt mocayitvā hayottamān |  
vṛkṣamūla gatam rāmam upatasthe kṛtāñcaliḥ ||**

(Ayodhyā.50.31)

They all get down under the tree. They release the horses loose. Sumantra and Lakṣmaṇa come and stand by the side of Rāma.

**tatra rājā guho nāma rāmasya ātmasamaḥ sakhā |  
niṣāda jātyo balavān sthapatih ceti viśrutaḥ ||**

(Ayodhyā.50.32)

Guha is the king for that place. He is the king of all hunters.  
guhastu ātma samaḥ sakhā - He finds that Rāma has come and he comes to greet Him.

**tamārtaḥ sampariṣvajya guho rāghavam abravīt |**

(Ayodhyā.50.35)

Guha comes and embraces Rāma.

**yathā'yoddhyā tathedaṁ te rāma kiṁ karavāṇi te |**

(Ayodhyā.50.35)

Do not worry about anything. This place is also like how You think of Ayodhyā.  
Tell me what I should do.

**arghyam copānayat kṣipram vākyaṁ cedam uvāca ha |  
svāgataṁ te mahābāho taveyam akhilā mahī ||**

(Ayodhyā.50.37,38)

Guha submits water for arghyam [water for washing hands] and pādyam [water for washing the feet] and says, "This whole kingdom is Yours. We are all Your servants.

**vayam preṣyā bhavān bhartā sādhu rājyaṁ praśādhi naḥ |**

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

(Ayodhyā.50.38)

You should rule over this kingdom. I have brought a lot of cooked food. Please take them.

**bhakṣyaṁ bhojyaṁ ca peyaṁ ca lehyaṁ coṣyaṁ upasthitam |  
śayanāni ca mukhyāni vājinām khādanam ca te ||  
guham evaṁ bruvānaṁ tu rāghavaḥ pratyabhāṣata |  
arcitāḥ ca prahr̥ṣṭāḥ ca bhavatā sarvathā vayam |  
padbhyāmabhigamāccaiva sneha sandarśanena ca ||  
sarvaṁ tadanu jānāmi na hi varte pratigrahe |**

(Ayodhyā.50.39....43)

Perumāḷ's very beautiful words – It is a great wonder to see how He talks to Guha. The conversation between Guha and Rāma is very enchanting. Even more interesting is Guha talking with Bharata. We will see a surprising union of Guha and Bharata.

Guha says, “We will all be Your servants. bhakṣyaṁ bhojyaṁ ca peyaṁ ca lehyaṁ .... “

He has brought lehyam also. Bhakṣyam is what is eaten with teeth. Lehyam is one which is just swallowed. Coṣyam is that which is sipped and taken. An example of lehyam is tiraṭṭup pāl [condensed milk solid] which is eaten by licking. He says he has brought all kinds of foods and fruits.

śayanāni ca mukhyāni – I have brought new beds; vājinām khādanam ca te – I have brought food for four horses! Please accept them all.

Rāma says immediately,

**arcitāḥ ca prahr̥ṣṭāḥ ca bhavatā sarvathā vayam |**

“Very good; I am very happy. You have given a great courteous welcome. Do I have to eat all these?”

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

padbhyāmabhigamāccaiva sneha sandarśanena ca || ” responds  
Rāma in an exquisite style. “Did you come walking all the way? Okay, let us see  
after all those things arrive; we can see what to do after that.”

**padbhyāmabhigamāccaiva sneha sandarśanena ca ||**

They showed what friendship is. That is why He keeps calling Him mitra –  
friend. How should a friend be?

**dadāti pratigrhṇāti guhyam ākhyāti pṛcchati |  
bhuñkte bhojayate caiva śaḍvidarṇ sneha lakṣaṇam ||**

Karṇa says – How should a friend be? He must have six qualities in  
completeness. That is what a friend is.

dadāti pratigrhṇāti – a friend must give; and take; he should have both  
giving and taking.

guhyam ākhyāti pṛcchati – he should share his secret/s and listen to the  
other's secrets.

guhyam ākhyāti– he should eat in his friend's house; friend should eat in his  
place.

If two people have to be friends, they should have all these six qualities. Some  
may not have like that. Some will not have dadāti, but have pratigrhṇāti – he  
will not give, but take. There may not be guhyam ākhyāti– he may listen to  
the other's secret, but he may not tell his secret. guhyam ākhyāti – he will eat  
in the other place, but he will not feed. So, there will not be any bhojayate.  
Karṇa says these as characteristics for a friend, when he talks to Kunti, his  
mother.

Kunti asks him to switch sides and come [to the side of the Pāṇḍava-s].



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

Karṇa –“ I have become very friendly with Duryodhana. How can I come?

If out of these six qualities for a friend, if one does not give and does not feed, the friendship will be destroyed.

I will tell you about three more – these three are very great.

**gatitāni rahasyāni gr̥he bhuktam asankitam |  
darśitāni kaḷatrāṇi kim anyat sneha lakṣaṇam ||**

Karṇa talks beautifully about friendship. Friendship is such a great one – what kind?

gatitāni rahasyāni – I have told him all my secrets. He would have said all his secrets to me. He would not have told his wife, but he would tell me.

gatitāni rahasyāni gr̥he bhuktam asankitam | If one friend goes to the other's house, he should be able to eat without any inhibition. He himself may take a plate and eat; he may eat left overs! He may eat as much as he wants. If in the friend's house, they say that they have just added water to the rice [called 'pazhaiya sādham' – old cooked rice!], he will say 'it is okay' and eat that. If they say, 'we have to cook; we have to bring logs and light the stove', he will say, “That is not necessary; just give me what you have” and eat without any reservation. gr̥he bhuktam asankitam |

darśitāni kaḷatrāṇi – I have seen his [Duryodhana's] wife. He has seen mine. They will converse with each other. darśitāni kaḷatrāṇi kim anyat sneha lakṣaṇam || this is the special quality of a friendship. They will talk all the way into night without any misgivings. That is the characteristic of a friendship. My friend will say, “kōkkavō eḍukkavō” [ shall I string the pearls on the ground or shall I just pick them up – this happens when Duryodhana's wife's pearl necklace gets broken as Karṇa playfully pulls it because she was not completing a game or something like that; Duryodhana comes there at the most embarrassing moment and says in a friendly voice – should I string these pearls or just pick them ].” This story comes in Mahābhāratam. Let us talk about this another day.

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

Rāma tells Guha - padbhyāmabhigamāccaiva sneha sandarśanena ca ||

You came running as soon as you knew I am coming You came by walking.  
sneha sandarśanena ca ||| In order to show your friendship, you said, “I have  
kept this for You; that for You; I have food; I have a new bed for You”; you knew I  
am Vasiṣṭhar's student and I observe strict discipline and so, I will not sleep in a  
bed that has been slept in by someone else; you brought a new bed and you  
offered this and that! sneha sandarśanena ca ||

**ēzhai ēdalan kīzhmagan ennādirangi**

**maṟṟavarkkinnaruḷ surandu**

**māzhai mānmaḍa nōkki un tōzhi**

**umbi embi enṟozhindilai ugandu**

**tōzhan nī enakkingozhi enṟa coṟkaḷ**

**vandu aḍiyēn manattirundiḍa**

**āzhivaṇṇa nin aḍiyiṇai aḍainḍēn**

**aṇi pozhil cūzh tiruvarangattammāṇē!**

(Periya Tirumozhi 5.8.1)

“Oh my lord of Tiruvaraṅgam!” Azhvār is surrendering to Raṅganātha; not in  
Kāncī (laughter in the audience) but in Srīraṅgam.

aṇi pozhil tiruvarangattammāṇē!

Why? “You should talk to me like You talked with Guha”.

ēzhai ēdalan kīzhmagan ennādirangi – Guha was born in the poor śankara  
clan. Without thinking that he may be impure, You showed compassion to him -

**māzhai mānmaḍa nōkki un tōzhi umbi embi**

**enṟozhindilai ugandu tōzhan nī enakku**

You said – Sītā is your friend! My brother Lakṣmaṇa is your brother! So  
saying, You embraced him. Like that, You have to embrace me also; so, I am  
surrendering to You – says Tirumaṅgai Azhvār to Raṅganāthar.

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

He did not surrender in Kāncīpuram; if he does it there, Perumāḷ will agree, but those who are there will not easily accept. Because, He is paramaikānti Perumāḷ [paramaikānti is one who is steadfast in devotion to Perumāḷ alone; in Kāncī is a place with a majority being paramaikānti-s; so, the standards are high ]; but, they will accept Srīraṅgam; because He is paḷḷi Raṅganāthan in Srīraṅgam; so, it is okay (laughter in the audience) ; paḷḷi Raṅganāthan = Raṅganāthan, who is lying down; [easier to approach] I am not saying anything wrong (śrīmadāṇḍavan laughs).

ugandu tōzhan nī enakku ingozhi enṛa coṛkaḷ vandu  
aḍiyēn manattirundiḍa – You called Guha Your ātma sakhā. That word must fall on my ears too.

**enakkum ādal vēṇḍum aḍiyiṇai aḍainḍēn  
aṇi pozhil cūzh tiruvarangattammāṇē!**

Tirumaṅgai Azhvār surrendered to Perumāḷ that way.

Rāma continues to Guha –

**diṣṭyā tvām guha paśyāmi hyarogaṁ saha bāndhavaiḥ |**

(Ayodhyā.50.42)

I am glad I saw you. Are you well? Are you healthy? Are all your relatives well? Is your kingdom alright? Is everything okay?

**api te kuśalaṁ rāṣṭre mitreṣu ca dhaneṣu ca |**

(Ayodhyā.50.42)

Are your friends well? Do they have enough wealth?

**yatetat bhavatā kiñcit prītyā samupakalpitaṁ |**

(Ayodhyā.50.43)

You have brought all eatables; let them be; I cannot eat for fourteen years.  
sarvaṁ tadanujānāmi na hi vartte pratigrahe – I have taken an oath that I will not 'take' [from others] for fourteen years.

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

**kuśacīrājinadharaṁ phala mūlāśinaṁ ca mām |  
viddhi praṇihitaṁ dharme tāpasam vanagocaram ||**

(Ayodhyā.50.44)

I have come to the forest with a determination that I will live like a saint wearing kṛṣṇājīnam, garment made of tree bark and eating fruits and roots every day. I do not need anything for Myself. It is enough if you feed these horses. This is a city; if it was a forest area, I would have found something to eat for them. What can I do in a town?

**aśvānām khādanenāham arthī nānyena kenacit |  
etāvata'tra bhavatā bhaviṣyāmi supūjitaḥ ||  
ete hi dayitā rājñaḥ pituḥ daśarathasya me ||**

(Ayodhyā.50.45,46)

Feed these horses. It is enough if they eat. Why?! My father loves these horses. They have been driven for so many years; My father likes them very much.

**etaiḥ susukhitaḥ aśvaiḥ bhaviṣyāmyaham arcitaḥ |  
aśvānām pratipānaṁ ca khādanaṁ caiva so'nvaśāt |  
guhaḥ tatraiva puruṣān tvaritaṁ dīyatām iti |**

(Ayodhyā.50.46,47)

Immediately, Guha ordered to bring food for the horses. Grass bales are brought in; and, a lot of other things and the horses are fed and they are made to eat. What does Perumāḷ do?

**tataḥ cīroṭtarāsaṅgaḥ sandhyām anvāsyā pascimām |**

(Ayodhyā.50.48)

Even in all this difficult time, He does not miss sandhyāvandanam. He shows that He did that.

sandhyām anvāsyā pascimām– the sandhyāvandanam done in the evening time.

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

Some people will not miss anything even during times of sorrow. Even when in extreme sorrow, they will drink coffee and eat all the foods without fail and say – all these years, I did sandhyāvandanam and Perumāḷ made me like this. I don't have to do that anymore. (audience laughs). In all that sorrow, did they forgo drinking [like coffee!]? Did they avoid drinking in the evening? What if there is sadness? When sorrow [by someone dying] befalls them, they say there is no śrījayanti celebration in our house. No śrīrāmanavami. They deny this for Perumāḷ. Did they starve from the first day of sorrow? They just do not offer prasādām to Perumāḷ. There would be no shortage in feeding themselves. If it is not the practice to celebrate these days, they can eat well the next day (Sṛīmadāṇḍavan laughs).

Rāma does sandhyāvandanam -

**jalamevādade bhojyaṁ lakṣmaṇenāhṛtaṁ svayam |  
tasya bhūmau śayānasya pādau prakṣālya lakṣmaṇaḥ |  
sabhāryasya tato'bhyetya tasthau vṛkṣam upāśritaḥ ||**

(Ayodhyā.50.48,49)

Lakṣmaṇa brings the water. Rāma drinks that. He says He wants to lie down. He sits down on a stone. Lakṣmaṇa washes His feet; it is all mud! Not cement! The mud is sticking to His feet. So, Lakṣmaṇa washes that. Perumāḷ lies down.

na hi vartte pratigrahe – He had said – I will not 'take' earlier; but, now He is drinking water brought by Lakṣmaṇa and lying down; He refused to take what Guha brought. And then, He eats what śabharī later. What is all this?

na hi vartte pratigrahe – I will not 'take' from anyone. This is a good determination. So, He does not take from Guha.

Guha is also a hunter; śabharī is a huntress also. She gave there; Guha gives here. Did Rāma think, “This place is closer [to Ayodhyā]; if I eat here; someone will say something; śabharī āśramam is so far away [so no one will say anything]” ? Is that why?

To answer this, śaivaites say one story and vaiṣṇavites say another way.

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

According to śaiva siddhāntam – Who is this Guha? ātma sama sakhā – ātma sama is śiva Himself. śiva also likes coming as a hunter. Guha is śiva Himself. All the three mūrtis are friends, right? Brahmā, Viṣṇu and śiva are friends. They do not fight with each other! Only their devotees fight with each other!

So, śiva came as Guha to enjoy Rāma's avatāram. According to śaivaites, śiva is Guha. So, Rāma did not 'take' from him. Why? They say – if Bhagavān has to 'take' something from someone, He has to give it back; He will not fail in doing that. If He takes two bananas from us, He will give them back to us; He will 'take' anything only if He can 'give' it back.

Who is the one who 'take' without 'giving' back? It is the vaidikā-s (audience laughs); When they conduct āyus-homam, upanayanam etc, they will give a list. Do they return anything back? Does the giver take anything back? How is śiva? yaḥ svayaṃ kṛttivāsāḥ – he does not have any desires. He is īśvaran. He has all the wealth. He is wearing garment made of elephant's skin; He does not need to given anything by anybody. So, when śiva came as Guha, Rāma did not 'take' from him. Perumāḷ 'takes' from us only to 'give' them back to us. Since Guha is īśvaran, Rāma did not 'take' from him – that is what śaivaites say.

What do vaiṣṇavaites say? Guha did not have a relation with an ācāryan; so, Rāma did not 'take' from him. However much a person gives with love, Perumāḷ 'takes' only he has ācārya sambandham.

He 'took' from śabharī. avandhya mahima munijana bhajana muṣita hṛdaya kaluṣa śabharī mokṣa sākṣibhūta! [Mahāvīra vaibhavam 41] śabharī spent her time with her ācāryar and learned ācāram [cleanliness]; they told her “We are leaving the earth, Rāma will come. You host Him and then leave this earth later”. So, she was expecting Rāma's arrival. She hosted Rama and told Him, “You watch me go to the same mokṣam where the ācāryar I was under, has gone.”

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

pādamūlaṃ gamiṣyāmi yān ahaṃ bharyacāriṣam – She went to attain the feet of her ācāryan, to whom she was doing servitude; and Rāma watched her doing that.

avandhya mahima munijana bhajana muṣita hṛdaya kaluṣa śabharī – Perumāḷ will 'take' the offering only if there is ācārya sambandham. Does Rāmāyaṇam show anywhere that Guha had an ācāryar?

So, in śrīvaṣṇavas' houses, one can do Perumāḷ tiruvārādhanam only if samāśrayaṇam has been done; samāśrayaṇam means attaining an ācāryan.

One can do ārādhanam only if pañca saṃskāram has been done; cannot do this if a person has had upanayanam alone and has the sacred thread. They can offer fruits, etc, show the camphor light and go to office, but no ārādhanam. When is ārādhanam done? Only after ācārya samāśrayaṇam is done; that is what śāstram says.

Since Guha did not have ācārya samāśrayaṇam, Rāma did not 'take' from him.

Since śabharī had ācārya sambandham, He accepted her ārādhanam.

If Bhagavān has to accept what we give Him, we must have ācārya sambandham. Only then, He will 'take'. Otherwise, He will decline.

So, I need to say ācārya sambandham is required so that I can refer to me also! (a loud laughter in the audience)

The next day, they got on a boat and crossed the Gaṅgā river, went to Bharadvāja āśramam and as per his advice, they went to Citrakūṭa mountain to live there. We can talk about all these on Monday.

Tomorrow is ekādaśī day; so, there will not be śrīmat Rāmayaṇa upanyāsam. What about Bhagavat viṣayam in the morning? There are too many weddings. Our āśramam itself has received about twenty five invitations. Since many want to attend those, there will not be Bhagavat viṣaya kālakṣepam in the morning;

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

but it will be done in the evening from 4 Pm to 6 PM. There will be śrīmat Rāmāyaṇam day after tomorrow. There is no pradoṣam day after tomorrow; it comes the day after. Since it is pradoṣam on Tuesday, we will have śrīmat Rāmāyaṇam upanyāsam on Monday.

Tomorrow [August 20, 1972), we will have Bhagavat viṣayam, Tiruvāimozhi kālakṣepam at 4 PM.

svasti prajābhyaḥ paripālayantām  
nyāyyena mārgeṇa mahīm mahīśāḥ |  
gobhrāhmaṇebhyaḥ śubam astu nityam  
lokāḥ samastāḥ sukhino bhavantu |  
maṅgaḷam kosalendrāya mahanīya guṇābhdaye |  
cakravarti tanūjāya sārvabhaumāya maṅgaḷam  
maṅgaḷāśāsana paraiḥ madācārya purogamaiḥ  
sarvaiḥ ca pūrvaiḥ ācāryaiḥ satkṛtāyāstu maṅgaḷam |

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



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

śrimate Raṅgarāmānuja Mahādeśikāya namaḥ

**Beware of dogs!**

(shri u.ve. Natteri Kidambi Rajagopalacharyar, Editor)

Yes, this is a topic pertaining to vedic religion!

Our Acāryar, śrīmat Tirukkuḍandai Aṇḍavan's 104<sup>th</sup> tirunakṣatram is coming soon on March 25, 2010 (śrīmat panguni puṣyam). I am writing this article thinking about that good day.

Out of numerous specialties of śrīmadāṇḍavan, one is the unique way in which he delivers his upanyāsam-s; the way he expands on poetical utterances of āzhvār-s and ācārya-s is specially beautiful!

One day, Toṇḍarippoḍi āzhvār went to Araṅgan's sannidhi. He raised his face and looked at Perumāḷ. He placed his two hands on his hips and looked at Him and stood majestically. He kept looking at Raṅganāthar this way and that way, but he did not fold his hands for Him.

Raṅganāthar asked,

“Azhvār! What happened? What is this new posture? You should have folded your hands when you saw Me? You are standing upright!”

Azhvār: Yes! I am standing upright.

Perumāḷ: Have you forgotten? I am the Master; you are in servitude to Me; don't you remember this?

Azhvār: I did not forget! But, from now on, I will not fear anyone.

Perumāḷ: You do not have to be afraid! But, what is this new courage you are exhibiting today?

Azhvār: Yes! I will not be afraid of anyone.

Perumāḷ: What is the reason for that?

Azhvār: Let me tell You. I came to Your temple to worship You, right! On the way, Yama [god of death] came right in front of me and fell at my feet and prostrated. I told him that I need to go and asked him to make way for me. I told

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him I am going to worship Raṅganātha. He refused to clear my path. I kept saying I need to go to the temple.

Yama said, “Oh Azhvār! If you are going to worship Raṅganātha, you must place your foot on my head at least once and then go”. He did not take his head off of my feet. So, I just placed my foot on his head.

Yama's wife came. She also prostrated before me and requested me to place my foot on her head.

Then, Yama's children, servants etc came and obstructed my path and prostrated before me!

They all asked me to place my foot on their heads. So, I did that. Just now, I have placed my foot on all their heads and coming here. From now on, I do not have to fear anyone. That is why, I am standing upright.

Perumāḷ: What happened to Yama? Does he fear you and is devoted to you? What is the reason?

Azhvār: Oh Raṅgaprabho! I was chanting Your tirunāmam-s – Raṅgā! Raṅganātha! Raṅgaprabho! etc

Yama said, “You have uttered my svāmi's names! You have done that with your mouth! So, you have to place your foot on my head” and did not let me pass. So, I have placed my foot on all their heads. Now, I do not have to fear anyone.

**navaliṭṭuzhidarkinṛōm namantamar talaigaḷ mīdē!  
muvulaguṇḍumizhinda mudalva! nin nāmam kaṛṛa  
āvalippuḍamai kaṇḍāi arangamā nagaruḷānē ?**

āvalippu means pride.

śrīmadāṇḍavan had explained more; it would all be very enjoyable; but, thinking about the length of this article, I am stopping here.

Continuing his blessing words, Toṇḍaraḍippoḍigaḷ says in Tirumālai – miṇḍar pāinduṇṇum cōṛṛai vilakki nāikkiḍuminō! in the “vaṇḍinam muralum cōlai” pāsuraṁ.

aṇi tiruvaraṅgam ennā miṇḍar pāinduṇṇum cōṛṛai vilakki nāikkiḍuminō!

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Azhvār says: “If a person does not say the name of the place 'Tiruvaraṅgam', he is a sinner. Snatch away the food eaten by such sinners and give them to the dogs. Why does a sinner lower than a dog need food?” It is okay even if a dog lives. Why should a person who is not saying, “śrīraṅgam” live! If a person does not utter the word, “śrīraṅgam”, he is a worse sinner than a dog.

Another time, śrīmadāṇḍavan talked about the following incident -

One day, Parāśarabhaṭṭar went to worship Raṅganāthan.

He was told that there was no sevai [darśanam of the lord] in the temple; when he asked the reason for the same, he was told that a dog had come beyond the flag pole [placed in the front part of temples].

Bhaṭṭar went straight to Perumāḷ. Perumāḷ kept quiet. Bhaṭṭar started laughing. He could not control his laughter.

Perumāḷ: Hey Bhaṭṭar! Do you feel like laughing like this when you look at Me?

Bhaṭṭar: Why not? How can I not laugh when I feel like laughing?

Perumāḷ: Go ahead and laugh! Laugh well! But, tell me the reason; I will also laugh!

Bhaṭṭar: I was told there is not going to be any sevai today; that is why I am laughing!

Perumāḷ: Yes! there is no sevai today!

Bhaṭṭar: Why not?

Perumāḷ: A dog entered the temple and crossed the flag pole!

Bhaṭṭar: What if a dog came?

Perumāḷ: The purity of the temple is gone; it is impure; as per holy religious scripture, the priests have to do puṇyāhavācanam [purifying process], prokṣaṇam [sprinkling of sacred water], drawing vāstu [process for reinstating the presiding deity called vāstu in the temple] etc; till then, there will be impurity. That is why there is no sevai today.

Bhaṭṭar: That is why I am laughing. They are doing so many counteracting remedies because there is impurity from the dog itself. That dog came only near

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the flag pole I am far worse than the dog! I have come very near You and standing close to Your bed! What antidote are You going to do for this?! I thought about that and felt like laughing.

**asannikṛṣṭasya nikṛṣṭajantoh mithyāpavādena karopi śāntim |  
tato nikṛṣṭe mayi sannikṛṣṭe kām niṣkṛtiṁ raṅgapate kaśeṣi ||**

This is Bhaṭṭar's ślokaṁ.

Another time, śrīmadāṇḍavan talked about yet another dog episode.

There is a divya deśam called Tirukkaṇṇamaṅgai. An ācāryar named Tirukkaṇṇamaṅgai Aṇḍān lived there. He was a student of Nāthamuniḡai himself. He came to worship Tirukkaṇṇamaṅgai Bhaktavatsalap Perumāḡ; there was a huge crowd in front of the temple. People were talking to each other and it was very noisy.

He inquired into the reason for the noise.

He was told – Two zamīndār-s [pre-colonial owners of land and tax collectors for the government] came; one came on a horse and another one came in a palanquin. Both came to the temple and went to worship Perumāḡ. Both of them had brought their dogs, hunting dogs. They left the dogs at the temple entrance and went inside. One dog bit at the shoe that belonged to the other zamīndār; when the other dog saw this, it got very annoyed and jumped on the first dog that was trying to eat its own master's shoe. Both were fighting. The two zamīndār-s came out of the temple. In that dog fight, one of the dogs died. The owner of that dead dog got angry and killed the surviving dog and that dog also died.

So, then, both the zamīndār-s started fighting. Both took their swords and fought; they poked at each other with their swords and both died. There is so much blood at the entrance of the temple; this is what happened.

Tirukkaṇṇamaṅgai Aṇḍān saw this! Oh, how much loyalty the dogs have! What a surprise! Does a dog display loyalty if its owner's shoe is bit? The dogs fought and lost the lives. These owners of the dogs also were loyal to their dogs, fought with each other and lost their lives. There is so much loyalty just from an ordinary owner. How much affection would have the owner of all the worlds, Perumāḡ, have for me? I did not realize that. I do not have loyalty to Perumāḡ as much as the dog had for its owner. Shouldn't I have had loyalty like the dog? So saying, he started crying, sat under a tree and stopped taking food and water;

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constantly thinking that he did not have the dog's loyalty and starved, eventually, he went to paramapadam [left this life and reached śrīvaikuṅṭham].

Now, I will write what I wanted to say. When we listen to incidents like these, it looks like āzvhār, ācāryar-s etc had only praises for the dogs. Tirumaṅgai Azhvār also thinks of himself as a dog and says – neḍiyānai aḍi nāyēn ninaindiṭṭēṅ.

Which animal has loyalty like a dog? There is no one who can beat a dog in allegiance to its owner. Only people are chided as “nanṟi keṭṭa nāi” (a dog which has forsaken loyalty). Dog is a personification of extreme faithfulness.

But look, there is no place where the cat doesn't walk over; it goes into the temple sanctum sanctorum, the kitchen etc. But, only dogs are chased away. If a dog enters a temple, extensive remedies are done. What is the blemish for a dog?

In olden days, if a dog bit, it was considered poisonous. In current day situation, dogs get a lot of medical attention; the owners give shots and keep the dogs clean; even if the dog bites, nothing will happen. We do not have to worry. What is wrong with having such dogs in the house?

Vaidika-s do not agree. If a dog happens to be close and its body rubs on them, they have to treat it like pollution and have to take a bath.

**nāi mudalānavai pārkkum tiṇḍum cōrum,  
nāi tuydal allāc cōrum nanṇāc cōṟē!**

Svāmi Deśikan says in āhāra niyamam. One should not eat food that has been seen by a dog.

Knowingly or unknowingly, several dog owners keep the dogs in the dining hall and eat. They have so much affection. That is because no one can exhibit the love that a dog shows for the family; so, it is love for the dog.

But, the matter in āhnikam is very intriguing.

**japamadhye śūdrāntyapatitaśvādidarśane ācamya punarjapet |**

When one does sandhyāvandanam [worship of the evening time by performing a religious practice], if anyone from a lower status or a dog is sighted, one should do ācamanam [sipping of a little water thrice from the palm of the right hand uttering some mantra-s] and start the chanting of religious mantra-s all over.

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If in the middle of a chanting, one sees a dog, that is it; the chanting has to be repeated from the beginning. A dog has that much blemish.

What sin did the dog commit?

Dog did not accrue any sin. Those who commit sins are born as dogs.

**ekākṣarapratādāram ācāryam yo'vamanyate |  
śvānayoniśatam prāpya caṇḍāveṣvabhijāyate ||**

śrī Naḍādūr Ammāl gives this ślokaṁ in Prapanna Pārijātam.

Even if someone teaches just one syllable, that person becomes an ācāryan [religious preceptor] to the student. One who insults an ācāryan gets to be born as a dog for one hundred lives. Then, he also gets to be born as outcast sinner with low birth for several lives.

Is this too much? Even if it is, it means only when a person commits grave sins, he will get a dog's life, right?

Vedam also declares – “śvevavai pāpmā bhrātr̥vyaḥ” in aśvamedam. “paum̐scaleyo hanti” - Yes, a dog is a big sinner. A dog must be beaten and laid down with a stick by the son of a prostitute and a horse kept for the sake of the horse sacrifice ceremony must be made to walk over it. Vedam points this out as an atonement for the sin.

These things will not work out for the current days. But, veda mantra-s and dog are kept as far apart as possible. When a teacher is teaching vedam, if a dog comes in between, the class will be dismissed. The same with a cat, or a snake etc; school is closed for the day.

It seems in olden days, mischievous kids would catch and bring a cat into the class to get a holiday!

A sage says,

**athātaḥ pavitrāṇām pavitryāya atipavitrāya aparājitāya guhyāya  
brahmahṛdayāya oṅkāraikalpaṁ vyākhyāsyāmaḥ yatra grāmyāṇām  
paśūnām śabdāṁ nopaśṛṇuyāt apām samīpe brahavṛkṣeṇa  
ekasthūnām kuṭīm prāṇmukhām kārayet ||**

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We will say what the process is for worshiping the sacred syllable to obtain special accomplishments like complete purity of the body and mind, being victorious always, disappearance, realization of the Supreme Spirit etc. One should build a hut with just one pillar made out of a brāhmaṇa tree in an isolated place near a river bank where the sounds of the village animals cannot be heard.

**kuśadhvajī kuśaveṣṭī kuśacīravāsāḥ kuśopavītaḥ  
kuśopaviṣṭaḥ kuśahastaḥ kuśamekhalām dhārayamāṇaḥ....**

One should have a clothes-line [for hanging garments] made out of darbha (bunch of grass); one should wear grass dhoti, grass upper garment, grass sacred thread etc. and sit on a grass seat, having grass girdle/belt, and have grass bundles in hand and so on and so forth. This is all so that one can master the mantra for the sacred syllable. Look at how many arrangements have to be made. The first and foremost is that they should not be able to listen to the sounds of the village animals. If they happen to hear the sound, that is the end of it; nothing will be attained.

Animals from the villages include dog, donkey etc.

That is why I said, vedam and dog are kept far apart.

Vaidika power/energy will run away if the word 'dog' is uttered. Dogs, beware!

Some vaiṣṇava-s will hang a board that says “Dogs beware” in the front of their houses. They themselves can decide now whether this board must be facing the inside of the house or where it should be hung!

With this, the main notion behind this article has been conveyed.

But, I would like to compare the compassion of śrīmat Tirukkuṇḍandai Aṇḍavan with Nammāzhvār.

When śrīmadāṇḍavan visited Bombay Chembur in 1976, a dog was hovering around the āśramam entrance very loyally and used to follow the āśramam team for many day. whenever śrīmadāṇḍavan visited different places in Bombay. śrīmadāṇḍavan glanced at the dog and felt that the dog had some good karma from the past and did prapatti [śaraṇāgati or surrender process] for that dog.

He humorously indicated, “since the dog is continuously moving around with our team, people will start calling me “nāi sāmiyār” [dog saint]”! When he left the place one day, Acāryar made the team leave without the dog's knowing.

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Nammāzhvār also gave paramapadam [śrīvaikuṅṭham] to a dog – a cittar [one with mystic powers] song shows this.

**vaikkum tirukurugūr eccilai vāri uṇḍa  
nāikkum parama padam aḷittāi; nāyōḍu indap  
pēikkum iḍam aḷittāl pazhudō perumān talai  
sāikkum paḍikkut tamizh collum jnānap perumkaḍalē!**

A dog that was eating left over food in the streets of Tirukkurugūr had a glance from Azhvār and got salvation. The cittar noticed that when that dog died, its soul was traveling with brilliance in a divine plane; he longs for the same blessing and requests that Azhvār must give him paramapadam - “anda nāyōḍu indap pēykkum”.

śrī Deśikan says “ārkkum karuṇai pozhivān ayindaiyil vandamarnda kārka koṇḍal”.

śrī Devanāthan of Tiruvahīndrapuram is a dark, rainy cloud that showers blessings on everyone.

Our spiritual preceptors/teachers, namely, our ācāryar-s, bless dogs also.

**vidyāvinaya sampanne brāhmaṇe gavi hastini  
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||**  
(Gitā 5.18)

Kaṇṇan says that in the eyes of a jñāni, a scholar and a dog are the same. Commentators give several interpretations for this Gitā verse. The two incidents that we learned about now, give a special meaning to this verse.

Even dogs get salvation because of our ācārya-s' divine glance. This is the doctrine of our teachers who have ocean like compassion.

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



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

**Questions and Answers**

1. **Within a year of expiry of my son-in-law's mother, my daughter has conceived, at a time when the couple is supposed to observe celibacy. The couple is embarrassed and afraid of revealing the fact, which however cannot be hidden for long, and has enquired from their Vaadyaar whether the pitru devatas would curse them for their behavior. The Vaadyaar has pointed out the futility of thinking of such things at this stage and attributes it to an act of God (Isvaran seyala). I request you to favour me with an appropriate response in this regard.**

**Answer:** Behavioural restrictions (Deeksha) (including celibacy) following the passing away of one's father, mother and Acharya are to be observed for a year, according to some, says Aapastamba Maharshi, implying that all Rishis are not unanimous in the matter—*Samvatsaram maataro pituro aachaarye iti eke*. For instance, Bodhayana Maharshi adds a covenant to the above-quoted prescription, by saying *Dvaadasaaham vaa*, meaning that such restrictions have to be observed for a year, or at least for a fortnight. The noted authority Sri Vaidyanatha Deekshitar, says in his Smrit Muktaa Phalam, that it is enough if brahmacharyam (celibacy) is observed till the Sapindeekaranam (12<sup>th</sup> day of death). While continued observance for a year would indeed bestow special benefits, non-observance beyond the 12<sup>th</sup> day or occasional failure in observance during the year would not be sinful. He has also pointed out, quoting commentators, that the stipulation regarding a year of restrictions (*Maata pitro: tu samvatsaram*) is confined to not shaving or having a hair cut for the period. As such, the couple need not feel embarrassed or afraid of having committed a sin. Here are Sri Deekshita's clarifications in his own words— *Krite sapindeekarane pitro: na brahmacharyam parirakshaneeyam. Tat rakshane chaapi mahat phalam syaat. Nivartane skhalane na dosha:. Maataa pitrostu vatsaram ityaadi vachana anusaarena kesa dhaaranam maatram kartavyam iti vyaakhyaataara:*

2. **I use a conch (shankham) for performing tirumanjanam to Saalagrama murthy. The aaraadhaka swamy of Chennai Ashramam, Sri Srimushnam Sriman Narayanacharya, told me that the conch should not be kept on the ground but on a plank or some such thing. I have been doing likewise since then. Could you list other sacred things which should not be kept on the earth?**

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**Answer:** Sundappaalayam Sri Ramabhadrachar Swamy, in his Aahnika Sesham, has clarified that the following should not touch earth—a braahmana’s backside, women’s breasts, conch, darbham (including pavitram and koorccham) and betel leaf-- *Braahmana gudasya stree kucha mandalasya, shankhasya, pavitra koorchayo: taamboola vallee dalasya cha bhoomi sparse mahaan dosha:*

**3. Why exactly is marriage performed to a plantain tree? Is it for preservation of the wife’s life? Does it have the approval of elders?**

**Answer:** This is neither required for most of the people nor has any special merit. Since you have asked whether it has the endorsement of elders, we clarify as follows. The matter is mentioned in the fifth chapter of the fifth division of Bodhaayana Grihya Sesham.

In case one’s elder brother happens to be unfit for marriage on account of deafness, dumbness, imbecility, etc., the younger brother should, prior to his marriage, decorate a single Erukkan plant with new clothes and tie the sacred thread (*tirumangalyam*) around it, in a symbolic marriage. Thereafter, the plant should be discarded and burnt, followed by a bath and alms-giving. *This is known as Arkodvaaham.*

When a person is about to marry for the third time, having lost his two previous wives, for his third wife being blessed with a long life, he should perform *Arkodvaaham* (marrying a Erukkan plant, as detailed above) and also perform similar marriage to a plantain tree. Immediately thereafter, the tree should be cut down. A three-day mourning and *theettu* should be observed thereafter. Procedural details in this regard are available in the Bodhaayana Grihya Sesham.

**4. While commencing vaidika karmas, Vaadyaars ask the karta to sit on some darbhaas and also to wear the same in his hand—*darbheshu aaseena;* *darbhaan dhaarayamaana:*. Darbham being extremely sacred, is it appropriate to sit on it?**

**Answer:** A seat made of darbham enhances the effectiveness of the karma and bestows us with rare wisdom. Reciting Vedam while being seated on a Darbhaasanam endows the reciter with increased concentration, devotion and insight, says the Yajur Aaranyakam, while detailing the procedure for Brahma Yagyam—*yat darbhaa: sarasam eva Brahma kurute.*

About to compose Srimad Ramayanam, Sri Valmiki stood with hands folded on a seat of darbham and meditated on the epic, says Ramayanam-

*Upasprisya udakam samyak muni: stthitvaa kritaanjali:*

*Praacheena agreshu darbheshu dharmena avekshate gatim*

While performing Yogaasanam, the Yogi should be seated on darbham, says Sri Krishna in Chapter 6 sloka 11 of the Bhagavat Gita—*shailaajina*

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*kusottaram*. The prescription for performance of Yoga is that we should spread a cloth on the ground, cover it with deerskin, spread darbhas on the deerskin and mediate, seated on the same. Darbhas being eminently capable of conferring purity and a saatvic frame of mind, should be uppermost on the seat, says Swami Desikan in his Taatparya Chandrika—*Sarvasya upari shuddhyartham sattva unmeshartham kusaa:*. Other commentators of the Gita, not realizing this subtle point, preferred the reverse order—that the darbhas should first be spread on the ground, deerskin over them and with cloth covering the deerskin, as a seat, for the performance of Yogam.

From all the aforesaid, it is clear that vaidika karmas should be performed while being seated directly on a spread of plenty of darbhas.

- 5. It is said that during a meal, men should have the water container on their right. In the case of women, should they have it to their left, according to Dharma Shaastram?**

**Answer:** Women should indeed have the water vessel to their left—*stree tu paana paatram vaama paarsve nikshipet*.

- 6. Some Veda vidvaans say that Yajur Vedam should be uttered sotto voce, (Yajur upaamsu) in a subdued tone and that the present practice of performing paarayanam in a high pitch and Veda saatrumurai at the top of one's voice, doesn't have the sanction of the Shastras. Is this correct?**

**Answer:** It is true that the Shrouta Sootras have such prescriptions as *Yajur upaamsu*, *Havishaam upaamsu*, etc. However, in the performance of sacrifices, all the Veda mantras (in Saptadasa Stotram, etc.) are not recited at the same pitch. *Ucchaistaraam Pranava:*, *Ucchaistaraam Vashatkaara:* are also some prescriptions, calling for recitation at a high pitch. As such, recitation of Yajur Vedam in a low tone is not a general rule, applicable to the entire body of Yajur Vedam, there being specific instances where it is to be so—for instance, the Praanaayaama mantram is recited in a subdued tone, during Veda Paaraayanam.

As a precedent for veda paarayanam at a high pitch, we find in Sundara Kaandam (5.18.2) that Sri Hanuman was able to hear Lanka reverberate with the chanting of Brahma Raakshasas well-versed in the six angas of Vedas, during performance of Yaagas in the early morning-

***Shadanga veda vidushaam kratu pravara yaajinaam***

***Sushraava Brahma ghoshaamscha viraatre brahma rakshasaam***

You could of course say that the Veda ghosham referred to in this slokam need not be of Yajur Vedam, and also that the conduct of Brahma Rakshasas would hardly be a model for us to emulate. Here, then, is another slokam, with Valmiki telling us that the entire Ayodhya resounded

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with the recitation of Punyaaha mantras, as a prelude to Sri Rama Pattabhishekam, subduing the cacophony of high-pitched trumpets-  
*Teshaam punyaaha ghoshotha gambheera madhura: tathaa  
Ayodhyaam poorayaamaasa toorya ghosha anunaadita:*

Azhwars too have recorded multiple instances of reverberation of Vedic recitation at various divya desams. Here is a sample from Periya Tirumozhi (5.9.6)-

***Nalam kol naanmarai vallaargal ottholi ettha kettu***

***Malangu paai vayal Tirupper maruvi naan vaazhnda vaare***

Veda ghosham, *inter alia*, resembled the roar of the sea at Tirunaangur, says Tirumangai Mannan-(3.10.15)

***Andamuru muzhav oliyum vandinangal oliyum***

***Arumarayin oliyum madavaar silambin oliyum***

***Andamurum alai kadalini oli tigazhum Naangur.***

Sri Nammazhwar too comments on the echo of Veda ghosham at Ten Tirupperai and Tirukkaditthaanam-

***Veda oliyum vizhaa oliyum pillai kuzhaa vilayaatoliyum araa***

***Tirupperayil servan naane*** (Tiruvaaimozhi 7.3.1)

***Narpugazh vediyar naanmarai nindru adir***

***Karpaga cholai Tirukkaditthaaname*** (Tiruvaaimozhi 8.6.10)

Azhwars are clear that the Veda Parayanam (covering all the four Vedas) at the aforesaid divyadesams was enough to make the skies resound. With the attestation of Azhwars, whose utterances are gospel truth for us, do we need further proof in the matter?

We have to differentiate between Veda Paaraayanam in a congregation (as a ghoshti), solo recitation by an individual, utterance of mantras during Japam and meditation and their use in rituals. Different rules are applicable to each of these categories. The prescription for recitation of Saama Vedam at a high pitch and Yajur Vedam at a low one (*Ucchai: Saamnaa, Upaamsu Yajusha*) is applicable during performance of rituals and not in respect of Veda Paaraayanam by a group of persons as a ghoshti, aver elders.

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

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**ParamaikAnthi's svastivAcanam**

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

We observed that since this *iṣṭi* helps in driving away the *mṛgams* i.e. sins like *ārā* i.e. goad, this glorious *iṣṭi* is known by the name *mṛgārā*. The word *ārā* that represents goad is a feminine gender word.

Lots of facts are given about *jīvātmā* in the fifth chapter of *śvetāśvatarōpaniṣad* in eight Mantras from the seventh Mantra to the fourteenth Mantra. Of that in the eighth Mantra the Upanishad shows a fact that the dimension of *jīvātmā* has been mentioned in varied ways in *śāstrās*.

anguṣṭamātro ravitulyarūpaḥ sankalpāhankārasamanvito yaḥ |  
buddherguṇenātmaguṇena caiva ārāgramātro hyavaro'pi dṛṣṭaḥ | |

*jīvātmā* is of the size of the thumb is seen in *śāstrās*.

*jīvātmā* is of the size of the tip of the goad is seen in yet another *śāstrā*. This fact, i.e., having the size of tip of the goad has been depicted by the phrase *ārāgramātran* in the Upanishad.

Then, what is the exact size of *jīvātmā*? Upanishad conveys this in the ninth Mantra.

vālāgraśatabhāgasya śatadhā kalpitasya ca |  
bhāgō jīvas sa vijñeyas sa cānantyāya kalpatē | |

*vālam* denotes a grain by name *vāl nel*. The size of *jīvātmā* is one hundredth of one hundredth<sup>1</sup> of its tip.

Other bigger sizes have been mentioned in *śāstrās*! How is that?

For that there is some background. When *jīvātmā* resides in human body, its house is the heart in that body. This heart will be of the size of the thumb of that body. *śāstrās* consider the size of the place while denoting the size of *jīvātmā* as that of the thumb.

In accordance with its sins and good deeds, the *jīvātmā* has the characteristic of entering into various types of bodies. To explain this only, it is opined that the dimension is that of tip of the goad that is capable of penetrating the skin. In the *pariṣkāram*(embellishment) blessed as an ornament for the commentary on *śvetāśvatarōpaniṣad*, Srimadabhinava Desika Uttamur Swami has explained the

<sup>1</sup> One – ten thousandth

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phrase *ārā* as *śarmasūci* – needle used for stitching the skin. In his Tamizh book *upaniṣadsāram* he has explained the same as *seruppāṇi* – cobbler's awl.

Likewise, the word *ārā* has been used in all these places as feminine gender. However, *Sāyaṇācaryar*, who blessed the commentary on Vedas has mentioned the needle in the goad in neuter gender also as *āram*. Where?

In sixth *kāṇḍam*, second *praśnam*, second *anuvākam*, for *deekśita* who performs the *yajñam* another small *deekśai* (religious code of conduct) is ordained amidst the bigger *deekśai*. When describing about that *deekśai*, Veda glorifies it as *ārāgra*. i.e. the *deekśai* as sharp as the tip of the goad is the description Veda gives while talking about this *avāntara deekśai*. While explaining this *Sāyaṇācaryar* says – “The metallic goad used to hasten/ chase the bull (that drives the cart) is called *āram*. Since, in the same way the tip (*agram*) of the goad slowly pierces the skin, increases the size of the hole and enters, this intermediate (*avāntara*) *deekśai* begins in a small scale and then expands to a bigger scale, this is named as *ārāgrā* by Vedas, based on *āra* + *agrā*.”

balivarda pratardanam loham - āram tatvat alpam agram - mukham yasyāssā  
ārāgrā' is his *śrīsūkti*.

I am able to visualize few readers murmuring “All these are fine. After writing at the end of previous issue that we will enjoy the meaning of *mṛgāreṣṭi* Mantras going forward, why is he still filling pages on the name *mṛgāreṣṭi*”.

The reason why I am pursuing this research is because the vedic part – *ārāgrām avāntara deekśām upēyāt* continued to nag me thus pushing me to see the meaning of the phrase *ārāgrā*. If the meaning of *ārā* as occurred to me by the grace of Paduka Devi had been shown by ancestors in vedic literature, then it will commensurate the pride of having the meaning graced by Paduka Devi. However, from the beginning of Thai till eighth of Maasi most of the days had to be spent in *sancāram* of the places like Tiruvarangam, Naachiar koil and Tirukkudanthai. Hence, I was unable to refer to Veda bhashya books and I was restless. Since Brahmasri Sundararama Vajapeyi, who has great respect for achara anushtanams of Sri Vaishnavas resides in Thirukkudanthai, I approached him thinking that he would be able to provide me with the Veda Bhashya book. However, he was also on a long tour like me. Hence, there was no fruit. But, in an unexpected manner, I was able to meet him in a seminar held at Thanjai Shastra University. I asked him for the Veda bhashyam of this part. Soon he read out the explanation of this part as given in the commentaries of Bhatta Bhaskara and Sri *Sāyaṇācaryar* over mobile to me. From that it was confirmed that the word *ārā* denotes goad in Vedic literature also. The usage of this word as *āram* by Sri *Sāyaṇār* answered another puzzle. You are asking what is that, isn't it?

The compound word *mṛgāreṣṭi* can be split in two ways: *mṛga*+ *ārā* + *iṣṭi* and *mṛga*+ *āra* + *iṣṭi*. Since the great poet Maagha has used this word *ārā* as

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feminine gender, this can be considered as *mṛga+ ārā + iṣṭi*. However, vaideekas call these Mantras in a neuter gender from *mṛgāram* without elongating it as *mṛgārā*. In the list of *udakaśānti* Mantras as blessed by *bodhāyana*, this part is denoted as *mṛgāram* only. How to interpret this? I was plagued by the question of which grammatical rule to apply to reconcile the word *āram*. The neuter gender term *āram* used by Sri *Sāyaṇācāryar* answered this as well.

Therefore, it is clear that this *iṣṭi* is known as both *mṛgārā* as well as *mṛgāram*.

At this juncture, I need to talk a bit on this intermediate (*avāntara*) *deekśai* as mentioned by Veda as *ārāgrām avāntara deekśām upēyāt*. Once during a Maasi Pushya while gracing a discourse on Sri Periyandavan Vaibhavam at Azhwarpet Ashramam in presence of Srimushnam SrimadAndavan, Srimath Ubha.Ve. Mahavidwan mahamahopadyayadhincaca Varada Thathacharya Swamy (son of Sri Somayaji Narayanacharya Swamy) mentioned a fact. While connecting that information with the information provided by Veda on *avāntara deekśai*, we can admire the presence of Vedas in the background of even small anushtanams performed by great people like Periyandavan. Hence I will write about that before enjoying the *mṛgāra* Mantras.

*avāntara deekśai* is the intermediate *deekśai* – i.e. a small vratam, in the midst of the greater *deekśai* performed by the person who performs the *yajñam*. How should this intermediate *deekśai* be performed? While starting the greater *deekśai*, the person who performs the *yajñam* (*vēlvi*), should tighten the rope made of grass, i.e. *mēkhalai* around his hip. That is the *svarūpam* of *avāntara deekśai*. Taking only the hot milk as the food and using only hot water are the stipulations for this *avāntara deekśai*. When does it start? In the evening of the day on which the ritual for buying soma plant for soma yaga is completed. That time the person who performs the *yajñam* should drink only the milk obtained from only one of teats of the cow. That is the dinner for him on that day. Next time he takes the milk got from two teats. Third time the milk got from three teats is the food. Fourth time the milk got from all the four teats is the food. Since this way of increasing the intake of the food is similar to the increasing amount of goad getting into the skin by slowly piercing, Veda has christened this *avāntara deekśai* as *ārāgra*.

Conversely, there is another method in which the intake of food is reduced in steps by consuming the milk from all the four teats the first time, from three teats second time, from two teats third time, from one teat fourth time. The *avāntara deekśai* performed in this way is christened as *parōvarīyasī* by the Veda.

When the *avāntara deekśai* is performed in the method of *ārāgra* one will attain prosperity in this world. Veda tells this in the sixth *kāṇḍam* second *praśnam* third *anuvākam* in the part *avāntara dikśāmupeyādyah kāmāyetāsmin me loke'rddhukam syāditi* |.

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When the *avāntara deekśai* is performed in the method of *parōvariyaśī* one will attain prosperity in the upper world. This is mentioned in the sixth *kāṇḍam* second *praśnam* third *anuvākam* in the part *parovariyasīmavāntara dīkśāmupeyādyah kāmayetāmuṣmin me loke'rddhukam syaditi* |.

For the people who are unable to fulfil the *vrata*m just by drinking milk alone Veda permits to have little food.

This *vrata*m can take one to heaven and hence the person who performs this should cautiously perform it. However, one cannot perform it when they have the inability and weakness. Those people can go one step down and perform the *vrata*m (*anuvratam*) as mentioned in another part of the Veda. That is one can consume little curd. That too only once, not often.

Here there is a doubt whether the fruit is same for the person who performs *vrata*m and the one who steps down and performs *anuvratam*.

Veda itself gives beautiful answer for this.

A group of people go to Ganges from their native place to take bath throughout Makara month starting Makara sankranti.

One person in that group becomes sick during the travel. Who can stop him from taking bath along with the group in Ganges and attaining the fruit of the same if he joins the group for the remainder of the days after staying at one place and undergoing the treatment?

In the same way the person who is performing *anuvratam* due to inability will get the fruit. Please enjoy the beauty of how Veda describes this.

In the sixth *kāṇḍam* second *praśnam* fourth *anuvākam* Veda paints a picture as follows:

yovai svārtthetām yatām śrānto hīyata uta sa niṣṭyāya saha vasati |

However, the *anuvratam* should be performed only once to get rid of the weakness/ inability and then rest of the stipulations should be adhered to. See the beauty of Veda telling this as well:

tasmāt sakṛt unnīya nāparamunnayeta |

To perform this *anuvratam* Veda prescribes the use of curd:

daddhnonnayeta |



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All these are found in sixth *kāṇḍam* second *praśnam* fourth *anuvākam*.

When Periyandavan was old during one ekadasi disciples there being scared of his weakness compelled him to take something that doesn't affect the fasting. Periyandavan ordered to bring the curd. Curd was brought. He ordered that the same to be stirred/ beaten in front of him. The curd droplets spilled on all the sides. "I am strengthened by these droplets themselves. Enough. Please take it from here" said Andavan and continued the fast.

Periyandavan's anushtanam thus explains the anuvratam shown by Veda, isn't it?

Our elders underwent ekadasi fasting in this way. On that day only we in the name of performing anuvrata consume 'kurunai pongal', 'kurunai puLiyodarai' and halwa and deceive ourselves.

Why is this situation? Because we are surrounded by sins (animals) we live like animals. Instead of the ekadasi fasting to be undertaken for cleansing the sins committed during the fifteen days (paksha) we are comfortably following the anuvratam and to attain freedom from these sins the only way out is to perform prayers like *mṛgāra* japam. Hence, there is a tradition to chant *mṛgāram* as part of daily prayers (nityanusandhaanam).

In these *mṛgāra* Mantras, there are ten main deities and the prayer is performed on the basis of two Mantras per deity. After that there are two Mantras for *sviṣṭakṛt* – Agni. Thus there are twenty two Mantras as already shown.

It is clear to us, that Emperuman is worshipped by eleven different names. Out of that through ten names, His exhibits in ten Divya desams and through the eleventh one the sacred history of Him purifying Ahalya who was not true to her husband, with the help of Paduka devi is enjoyed by Vedathazhwan.

The way of worshipping Him by ten names in *mṛgāram*, reminds us His ten vibhava avataras. Hereafter, let us relish these in detail.

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

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**Naacchiyaar Koil Adhyayana Utsavam**

Adhyayana Utsavam is celebrated with splendor at all divyadesams. However, the one at Naacchiyaar Koil occupies indeed a special place in its grandeur and greatness.

Normally, Adhyayana Utsavam is celebrated in Maargazhi month, on the Dvaadasi (12<sup>th</sup> day of Sukla Paksham), the day after Vaikuntta Ekaadasi, also known as Mukkoti Ekaadasi. However, at Nachiyar Koil, on the Dvaadasi day, Sri Vanjulavalli Nachiyar and Nambi grace the float in the Manimuttha River, while the renowned Kal (stone) Garuda Sevai occurs just prior to this. As such, it is not possible at Nachiyar Koil to observe Adhyayanotsavam ten days prior to and after Vaikuntta Ekaadasi.

The practice of Adhyayanotsavam was commenced by Sri Tirumangai Mannan at Srirangam. For this purpose, Azhwar, with the divine approval of Aranganagarappan, took the enchanting vighram of Sri Nammazhwar from Azhwar Tirunagari to Srirangam and after Maaran graced the utsavam and Tiruvaimozhi Tirunaal was over, took him back with all due honour to Tirunagari. It was Amavasya day in the month of Thai when Tirumangai Azhwar returned to Srirangam and Aranganagarappan was due to have a ceremonial turmeric powder bath (Manjakkuli Utsavam) on that day. Pleased with Kalian's efforts in celebrating the Adhyayanotsavam, Emperuman decided to honour Azhwar by directing His adoring acolytes to perform the Manjakkuli Utsavam for Azhwar, instead of to Himself. For carrying out the divine dictum, the acolytes left for Azhwar's place, Tiruvaali/Tirunagari. On the way, Tirumangai Mannan worshipped his Acharya, Tirunarayur Nambi, who had blessed him (Azhwar) with Samashrayanam, and received His benedictions. While at Naacchiyaar Koil, Sri Kalian made appropriate arrangements for celebrating Adhyayana Utsavam at that place and returned to Tiruvaali/Tirunagari, undergoing Manjakkuli Mahotsavam, an honour bestowed on him by Sri Ranganatha. The event is commemorated till date, with Azhwar, along with Sri Kumudavalli Nachiyar and his idol of daily worship (named Chintanaikku Iniyaan) leaving Tiruvaali early morning every year on Thai Amavasya day and performing obeisance to Emperumans at various divya desams at Tirunaangur. Prior to the ceremonial Manjakkuli Utsavam in a mandapam on the banks of Manniyaar, Azhwar, ensconced in a palanquin, enters the river, faces the direction of Nachiyar Koil and seeks the blessings of his Acharya, Tirunarayur Nambi. Bhaagavatas accompanying Azhwar too enter the river and recite with emotional appeal the following paasuram in praise of Nambi, which would melt even the stoniest of hearts:

***Kulai aarnda pazhukkaayum pasum kaayum paalai mutthum  
Talai aarnda ilam kamugin tadam solai Tirunarayur  
Malai aarnda kolam ser manimaadam miga manni  
Nilayaara nindraan tan neel kazhale adai nenje!***

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At this stage, Vaikhaanasa Bhattars honour Azhwar with prasaadams brought from Nachiyar Koil, after which Azhwar adjourns to Manjakkuli Mandapam. While this happens at Manniyaar, simultaneously on the banks of Manimuttha Nadi, Pagal Patthu Utsavam is commenced at Naachiyar Koil. Eventually, Iraap patthu, Nammazhwar Tiruvadi Tozhal, etc. are also observed.

If solar eclipse occurs either on Thai Amavasya day or thereabouts, Azhwar's Utsavam would take place on the following Pournami day, as happened during last year (in Sarvadhaari) and this year too. Only after Azhwar is honoured with their prasaadams, Tirunarayur Nambi and Vanjulavalli Taayar permit their Adhyayana Utsavam to commence. Accordingly, the festivities began this year on 31.1.10 at Naachiyar Koil.

The normal, age-old practice during Adhyayana Utsavam is for Nambi and Taayaar to remain ensconced, resplendent in a throne, with Azhwaars and Acharyas (including Sri Ramanuja, Sri Manavaala Maamuni and Swami Desikan, all of them being honoured by Nambi) facing the Divine Duo and for Adhyaapaka Swamis (reciters of Divya Prabandam) to render the prabandams in their stentorian voices with great devotion. While this was how the utsavam was conducted in the past, security concerns have prompted bhattars for the last 20 years to let Nambi and Taayaar remain in the sanctum sanctorum and Azhwars and Acharyas too in their respective sannidhis. This is because surging crowds throng the main sannidhi of Nambi and Taayaar as well as that of the famed stone Garudan, with the depleted strength of bhattars hard put to afford Perumal sevai to all.

It was the ardent wish of Adhyaapaka Swamis that *status quo ante* be restored--Azhwars and Acharyas should be permitted to leave their respective sannidhis for a darshan of the Divine Duo and that Divya Prabandam should be recited by swamis while taking in the blissful visages of the Azhwars and Acharyas, drinking in the beauty of Nambi and Taayar and the latter couple's happiness at the reunion with their admirers.

The Divine Couple willed to fulfill the Adhyaapaka Swamis' ardent wish, providing the requisite inspiration to Sri Kannan Bhattar, Neelamegha Bhattar, Mohan Bhattar, Gopi Bhattar, Prasanna Bhattar, Vasu Bhattar and Sri Rangarajacharya of the Madaippalli. As a result, all Azhwars and Acharyas emerged from their respective sannidhis and were ceremoniously seated in a glittering ghoshti—first Sri Nammazhwar, Sri Tirumangai Mannan next and other Azhwars in the serial order of their pasurams in Divya Prabandam. Tirumangai Mannan, normally to be seen in a warlord posture with all weapons like sword, spear, etc. at the ready, has none of these at Nachiyar Koil and sports only beautiful folded hands, perhaps because he is at the sannidhi of his Samaashrayana Acharya, Tirunarayur Nambi. Azhwar's beauty and submissiveness here before his preceptor defies description and even the eloquent Kamban would be hard put to portray the scene in all its glory. Especially, those who had the great good

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fortune to observe Triumangai Mannan, seated next to Nammazhwar in a picture of devotion and obedience, could have sight and thoughts for nothing else. On the concluding day of the Adhyayana Utsavam, Nambi and Vanjulavalli Taayaar emerged from the sanctum to bless the Azhwar/Acharya ghoshti, with Sri Maamuni and Swami Desikan seated side by side, attracting the approving benedictions of Sri Nammazhwar. The recitation of the tenth decad of Tiruvaimozhi at this juncture enhanced the blissful experience, with the Divine Duo's faces blossoming with happiness, in turn lighting up those of Azhwars and Acharyas too. The cumulative sight was enough to move the Adhyaapaka Swamis and other devotees to delirious delight, conferring on them the bliss of paradise here itself on earth. Adhyayana Utsavam has been celebrated with traditional splendor this year, after a long time. After Nammazhwar's Tiruvadi Tozhal, nine delicious dishes were arranged as prasaadam by the archakas, especially Gopi Bhattar—Dosai, Sundal, Vadai, Appam, coconut barfi, Tenkuzhal, Ven Ponga, Charkkarai Pongal and Puliodarai were the mouth-watering items. And during Saatrumurai, it was nice to note that instead of bits and morsels of the aforesaid delicacies being distributed to devotees as is common, full pieces were given to everyone. Kudos to Sri Rangarajan, who single-handedly managed the madaipalli and prepared all the prasaadams in sumptuous quantities.

As per the tradition at this Sannidhi, Saatrumurai was performed daily with due tributes (vaazhi tirunaamam ) to Swami Desikan. At this divya desam, rights of obtaining Perumal Teerttha prasaadam is accorded to descendants of some Acharyas, some other Sri Vaishnavas, Srimad Azhagiasingar, Srimad Andavan, *et al.*: accordingly, many Sri Vaishnavas in the first two categories, the representatives of Srimad Azhagiasingar and Srimad Andavan and other Adhyaapaka Swamis participated with enthusiasm in the Utsavam and rendered significant services. Srimad Andavan and Srimad Azhagiasingar blessed the archakas, adhyaapakas and parichaarakas with a significant sum of money, in recognition.

All devotees are eagerly awaiting the next year's Utsavam, when , it is hoped, Sri Nambi and Sri Vanjulavalli Taayar would grace the ghoshti of Azhwars and Acharyas daily, instead of only on the concluding day. For realizing this glorious dream, the Adhyaapaka Ghoshti of Naacchiyar Koil seeks the sincere prayers of Paduka readers to the divine sandals of Sri Ranganatha and to the paadukas of Acharyas.

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

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**Manaiviyin Perumai  
(Wife's greatness)  
(Vaduvor veeravalli Shri U.ve N. Sadagopaacaaryaar Swami,  
West Mambalam, Chennai- 33)**

Kabhodha theertham is a lake (saras) near Godaavari river and is revered as a very holy water. The lake is famous in all the three worlds. Here is what Brahma told Naaradha maharishi, about its fame and nature:

Brahma Giri was a large and dangerous forest. A hunter lived in that forest. He killed Brahmins, ascetics, sanyaasis, cows, birds and other animals. This sinner was also man of very short temper and anger. He was a habitual liar. He always had a rope and bow in his hands. His mind was always filled with evil thoughts. He had a wife and children; they also had the same nature as the hunter.

One day he went into that dangerous forest on his wife's goading. He killed several animals and birds there. He captured many birds and put them in the cage that he had with him. In this way, this sinner roamed in the forest for long and was returning home; it was late afternoon. It was past the months of chithrai and vaikaasi (april15-June15th). All of a sudden the sky was covered with very dark huge clouds. Cool winds started blowing. Each drop of rain water was like a rock (hail storm). As it was thick rain with huge hails, a dangerous situation evolved. As the hunter, hunted all through the day, he was tired. There was water everywhere and he could not see the path to his home. It was not clear where the pit or the ground was. This sinner started thinking at that time, "Now where will I go? Where will I take shelter? What will I do? I killed animals and birds in the forest like yama. Now the hail storm that can snatch my own life is pouring. There are no rocks or trees nearby. If they were there, I would take shelter and save my life".

This way, he was immersed in very many different worries. Suddenly he saw a tall tree at a short distance. It had many branches filled with growing leaves. He sat under that tree; his dress was all wet. He was sitting under the tree with thoughts about the safety of his wife and children and whether they would be able to survive this heavy rain.

At this time the sun had set. On the same tree, a male pigeon was living with his wife and children. The wife pigeon was very devoted to her husband (pathi virathai) . The husband and wife pigeon lived in the holes of that tree for many years. The holes of that tree were very protective. Unfortunately that day both the male and female pigeon went out in search of food. The male pigeon alone returned soon and the female pigeon was unfortunately trapped in the hunter's cage which he had with him. The male pigeon started wailing upon realizing that its wife has not returned with thoughts like "Oh my children have lost their mother". It is raining heavily; without the female pigeon the holes of the tree

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seemed empty. Due to these thoughts, the male pigeon started to cry but it was not aware that the wife pigeon is only in the hunter's cage under the tree. It started recounting all the good qualities of its wife.

“Oh my wife would daily say pleasing words to me. Why has such a wife not returned to the nest yet? She is like the mother for all dharmas that I do. I am following all my dharmas only because of her cooperation. She is the owner master of my body. She assists me in earning the four purushartham dharmam, artham, kaamam, moksham. If I am happy she will also be happy; if I am sad she will also be sad. She will also try to help me come out of sadness. She is my friend in offering me valuable advice. She will fulfill all my commands without any frowning. Oh the Sun has already set but my wife has not yet returned. She has not taken to any austerities, mantra, god or dharma but knows only husband. She is such a devoted wife. Her life is in her husband. Husband is her mantra; Husband is her dearest. My wife has not yet returned home. What will I do? Where will I go? If she is there, even the dangerous place looks beautiful and ceremonial. Only when we a wife we call the house a home; if she is not there it is only a forest. I will not live without her and will even sacrifice my body. But what will these children do? Where will they go. Today my dharma has ended.

Seeing her husband pigeon cry this way, the (wife) pigeon said the following: “Hey king of birds (pakshi raja)! I am helplessly stuck in this cage. This hunter trapped me with his net, put me in the cage and brought me here. I attained the purpose of my birth today because my husband is mouthful of praise for me; he is describing all the characteristics that I have and do not have.

**tuṣṭe bhartari nārīṇām tuṣṭāḥ syuḥ sarvadevatāḥ |  
viparyaye tu nārīṇāmavaśyaṁ nāsamāpnuyuḥ | |**

From these words, without any doubt, it is clear that I am very fortunate. Happy devathas live in a house which has a happy husband. If the wife is also happy that house is equivalent to heaven. If it is opposite to this, the house ends up being a disaster for the women of that house.

**tvam daivam tvam prabhurmahyam tvam suhṛt tvam parāyaṇam |  
tvam vratam tvam param brahma svargo mokṣastvameva ca | |**

Hey the owner of life (praaNanaatha), you are my God. You are my Lord. You are my friend (suhṛith). You are the right person for me to do sharaNagati. You are my vratham, swargam and moksham. You are my supreme soul (parabrahmam). Hey aarya, please don't be worried about me; please use your intellect in the cause of the just path. I have enjoyed all the comfort due to your blessings.

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Hearing its wife's words, the male pigeon came down and met its wife trapped in the cage and exclaimed that its wife is still alive. (Vyathan) the captor was lying under the tree as if he was no more. The male pigeon promised to make arrangements to free its wife. The Female pigeon (wife) said "You must be aware that this world is destined to end and so you must not free me. I don't see this as a crime by this hunter; you please strengthen your perfect mind.

**gururagnirdvijātīnām varṇānām brāhmaṇo guruḥ |  
parireva guruḥ strīṇām sarvasyābhyāgato guruḥ |  
abhyāgatamanuprāptaṁ vacanaistoṣayanti ye | |**

The Lord of Fire (Agni devar) is the teacher (guru) for Brahmins. Brahmins are teachers for all others. Husband is the guru for his wife. Guests are guru for everyone. Saraswati, the goddess of speech gets satisfied with and blesses any one who keeps their guest happy.

**tasyānnasya pradānena śakrastr̥ptimavāpnuyāt |**

Lord Indra is happy if we donate food

**pitarah pādaśaucena annādyena prajāpatiḥ |  
tasyopacārādvai lakṣmīrviṣṇunā prītimāpnuyāt | |**

Due to the visit of the guests, because the hosts feeds them food, and due to the service that even Brahma must do to guests, Mahavishnu and consort Lakshmi are also pleased.

**śayane sarvadevāstu tasmāt pūjyatamo'tithiḥ |  
abhyāgatamanuśrāntaṁ sūryodhaṁ grhamāgatam | |**

If a tired guest is offered bed to sleep and get some rest in one's home, it pleases all devathas; so guests are fit to be worshipped by all. If a guest arrives home tired and after sunset, we must treat them like devatha

**tasmin hi tr̥pte mudamāpnuvanti gate nirāśe'pi ca te nirāśāḥ |**

If the guest is pleased, the hosts (owners of the home) are also happy; by chance if the guest returns dissatisfied (not fully satisfied) then the hosts also dissatisfied.

**upakāro'pakāraśca pravarāviti sammatau |  
upakāriṣu sarvo'pi karotyupakṛtiṁ punaḥ | |  
apakāriṣu yaḥ sādhuḥ puṇyabhāk sa udāhṛtaḥ | |**

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Sri Ranganatha Paadukaa (English)**

Hey the owner of life (praaNanaatha), please quit being sad and get consoled.  
Please use your sharp intellect for the just cause.

Help and trouble are both great in the case of saadhus (men of renunciation).  
Everyone troubles those who help them. Only those who help people who  
trouble them are people of good deed.

The male pigeon responded “Hey sumukhi (lady with pleasant face), you said  
words that are appropriate for both of us. In this regard I will say a few words,  
please listen. Some feed thousands of lives; some feed just a few; some just live  
a comfortable life for themselves. But we feed ourselves and live with just the  
food that fills our beak. In this state, how will I feed this guest (hunter)?  
The wife pigeon said

**agnirāpaḥ śubhā vāṇī tṛṇakāṣṭhādikaṁ ca yat |  
etadapyarthine deyaṁ śītārto lubdhakastvayam | |**

Hey my King! Fire, water, pleasing words, dry grass; if any of these are possible  
we must offer it to this guest. He is struggling due to cold.

Accepting his affectionate wife’s words, the male pigeon climbed the tree again  
and looked on all the four sides. At that time, it spotted a fire at a small distance.  
It brought a small amount fire in its beak and grew a large fire near the hunter.  
Then it added dry grass, fire wood and leaves to the fire. The fire grew big. The  
hunter, who was struggling in cold weather, warmed up his senseless body in  
that fire. He got some comfort out of this. The female pigeon saw the hunter  
suffer from hunger.

The female pigeon told its husband “Hey great man; please push me in this  
burning fire. I can satisfy the hunger of this suffering hunter with my body meat.  
If you do this, you will go to heaven for having satisfied a guest.

The male pigeon said “Hey lady of goodness! It is not just that you speak like  
this when I am still alive. You please command me. I will serve the hunter as our  
guest. After uttering such words, the male pigeon chanted the Nama of  
Mahavishnu who gives sharaNagati to everyone, loves his devotees  
(bhakthaVathsalan), exhibits the form of this entire universe and has four hands ;  
prayed to Agni (the Lord of Fire) and entered the fire with the following words  
“Hey Hunter; please utilize me comfortably”

**To be continued**

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



śrīḥ

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

**Notes about bharanyāsam also called as śaraṇāgati**

**(By Virapuram Sampath Iyengar)**

When the word bharanyāsam [placing or surrendering to the Lord, the responsibility of protecting oneself] is mentioned, some of us, out of ignorance, think, “I do not need it now; let me see about this when I get old” and drag the matter with the notion that it is something to be done during the last days. Even when the term bharanyāsam or śaraṇāgati (surrendering the burden/s) came into existence in this world, it meant 'surrendering with the thought that You are me also and my possessions are Yours also'. The misgivings about the term are the result of not knowing the clear facts in a proper manner. So, this small article is a result of the thought of making every vaiṣṇava person know all the information about bharanyāsam.

Samāśrayaṇam is a required process that shows that the soul that is residing in our body actually belongs to Bhagavān, just as how an identification card is required to show or identify who the person is. One should go to one's own family Guru (ācāryan) and with a steadfast devotion, accept with one's mind, speech and action, that ācāryan is the right beacon for the soul; one should perform the pañca saṃskāram (the following five great sub-processes) through that ācāryan.

During samāśrayaṇam,

the first step is - 'tāpam' where Bhagavān's symbols – the conch and discus are imprinted on the upper arms;

the second step is - 'nāmam' – getting a name like ..... śarmā;

the third step is - 'puṇḍram' - wearing the Tirumaṇ mark [Perumāḷ's tiruvaḍi [foot] in white and Tāyār in the red or yellow srīcūrṇam] remembering /chanting Bhagavān's twelve names while applying the marks in the forehead, middle of the stomach, chest, middle of the neck, the right side of the stomach, outer side of the right arm, right neck, left side of the stomach, outer side of the left arm, left neck, back of the neck and bottom part of the back bone. These must be applied in twelve different places, beginning with the chanting of Keśavāya namaḥ and ending with Dāmodharāya namaḥ;

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Sri Ranganatha Paadukaa (English)**

the fourth step is – learning the most important mantram that every vaiṣṇava should know – tiru eṭṭu ezhuttu – the mantram with eight syllables;

the fifth step is – carama ślokaṁ – the one that emperumān taught in Gītā – learning the 'sarvadharmān parityajya' ślokaṁ with its meaning.

For every vaiṣṇava, bharanyāsam is as important as the above-mentioned pañca saṁskāram is.

The meaning of śaraṇam is -

**upāye gr̥harakṣitroḥ śabdaśśaraṇamityayam |  
vartate sāmpratantveṣa upāyārthaika vācakaḥ ||**

In general, this word 'śaraṇam' is used to denote 'means', 'mokṣam', 'protector' etc. But, here, when śaraṇāgati is talked about, it gives only one meaning – upāyam or the means.

What is śaraṇāgati ?

**ahamasmi aparādhānā mālayo'kiñcano'gatiḥ |  
tvamevopāyabhūto me bhaveti prārthanāmatiḥ ||  
śaraṇāgati rityuktā sā deve'smin prayujyatām |  
tasyānubandhāḥ pāpmānaḥ sarve naśyanti tatkṣaṇāt ||**

“I am the repository of all mistakes; I have no other means; but for You, I have no way to go. So, please be the means for me” - this is the true knowledge that is imparted by śaraṇāgati. Direct that śaraṇāgati towards this matchless god “Nārāyaṇan”. For the one who has done that śaraṇāgati, all the sins and the effects that follow will all vanish as soon as śaraṇāgati is done.

The benefits of śaraṇāgati (from Ahirbudhnya Saṁhitā of the Pāñcarātra Agama) :

**yadyena kāmakāmena na sādhyam sādhanāntaraiḥ |  
mumuksuṇā yat sāñkhyena yogena na ca bhaktiḥ ||  
prāpyate paramam dhāma yato nā"vartate yatiḥ |  
paramātmā ca tenaiva sādhyate puruṣottamaḥ ||**

(37.25)

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When one is desirous of receiving some benefits in return, mokṣam or salvation cannot be attained through knowledge, action and devotion modes. The same salvation can be attained by one who is interested in mokṣam and the paramapadam [śrīvaikuṅṭham], a place from which, one does not come back to be born, a place that is attained by ascetics, only by performing śaraṇāgati. Puruṣottaman, Sarveśvaran can be reached only by doing śaraṇāgati.

Further more,

**kṛtānyanena sarvāṇi tapāṁsi tapatām vara  
sarva tīrthāsarva yajñāssarvadānāni tatkṣaṇāt  
kṛtānyanena mokṣaśca tasya haste na saṁśayaḥ ||  
(37.34)**

When one does bharanyāsam or śaraṇāgati, he acquires the virtues from all penances, the benefits from taking a bath in all the divine rivers and the benefits from doing all kinds of dānam-s (donations). There is no need for any doubt about these.

Keeping all these in mind, Svāmi Deśikan has blessed us with his Nyāsa Daśakam. Everybody who belongs to Deśika sampradāyam must know by heart, Nyāsa Daśakam, learn its meaning and chant everyday. If that is not possible, one should chant at least the following two Deśika prabandha pāsuram-s, that form the gist of śaraṇāgati-

**ennuyir tandalittavarai sharaṇam pukki  
yānaḍaivē avar gurukkaḷ nirai vaṇangi  
pinnaruḷām perumpūdūr vanda vaḷḷaḷ  
periya nambi ālvandār maṇakkāl nambi  
nanneriyai avarukkuraitta uyyak koṇḍār  
nāthamuni saḍagōpan sēnaināthan  
innamudat tirumagaḷ enṇivarai munniṭtu  
emperumān tiruvaḍigaḷ aḍainginṇē.  
(Adikāra saṅgraham -3 )**

**ninnaruḷāngatiyanṇi moṇṇonṇillēn  
neḍumkālam pizhai seyda nilai kazhindēn  
unnaruḷuk kinidāna nilaiyugandēn  
un caraṇē sharaṇennum tuṇivu pūṇḍēn  
manniruḷāi ninṇa nilai emakku tīrttu**

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

**vānavar tam vāzhcci tara varittēnunnai  
innarḷāliniyenakkōr paramēṟṟāmal  
en tirumāḷaḍaikalam koḷ ennai niyē**  
(Amṛtāsvādini -31)

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

*Sri*

## SUDHARSHANA YATRA

### SREE BADRINATH PILGRIMAGE TRIP

*With the blessings of Lord Badrinarayanan and His Holiness Acharya of Srirangam Srimad Andavan it is proposed to arrange a pilgrimage of Badrinath from Delhi, on cost basis as has been done every year. The tentative programme is as follows :-*

**Itinerary - Haridwar, Rishikesh, Devprayag, Joshimutt and Badrinath**

<b>Programme</b>	<b>Duration Date</b>	<b>Returning Date</b>
<b>Trip-I</b>	<b>19.5.2010 (Wednesday)</b>	<b>26.5.2010 (Wednesday)</b>
<b>Trip-II</b>	<b>27.5.2010 (Thursday)</b>	<b>3.6.2010 (Thursday)</b>

**Deluxe Bus will start from Sri Venkateswara Mandir, Sector-III, R.K. Puram, New Delhi - 110 022 at 9.30 p.m. and return to the Mandir.**

**Fare : 2 x 2 x 27 Seater Rs. 5.600/- per Pilgrim.** This covers Transport, Dormitory Accommodation and Food/Coffee expenses.

**Food :** Preparation by South Indian Sree Vaishnava Cooks.

Reservation are made on first come first served basis. The Pilgrims are welcome to register their names with any of the following persons.

- 1. Sri P.R. Devanathan**  
Ph: **26197720** M: **9968333084**  
C/o Sri Venkateswara Mandir  
Sector-III, R.K. Puram  
New Delhi - 110 022.  
Mandir Ph: **2610 9096**
- 2. Sri Vadyar Sridharacharyar**  
Ph : **29523235 (M) 9818254191**  
2 Lado Sarai, DDA Flats,  
New Delhi - 110 030
- 3. Sri P.R. Srinivasan**  
No. 32/7, Feminna Home  
Ellai Amman Koil Street,  
West Mambalam  
Chennai - 600 033  
Tel. No. **24712417**
- 4. Sri A.S. Sampath**  
No. 34, Srinivasa Nagar,  
K.R. Puram,  
Bangalore - 560 036  
Tel : **65629974**  
Mobile : **09880814767**

Outstation payments should be made by **crossed Demand Draft** in favour of **Sri P.R. Devanathan**, payable at the **Bank in New Delhi**.

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

**Poorvaacharyas' Brindaavanam**

Bhagavan has created us in kali yugam as humans, and blessed His Divya weapons (aayudham) as Azhwaars and Acharyaas, to guide us on the correct path and lead us to perumaaL by means of prapatti.

In current days, people have to take a job to earn a living in order to protect the family and get an education that is appropriate for this job. They need to go out of their native places in search of job. Further they need to learn the new languages in that place and follow some of the cultural aspects of the new place. Due to these difficult living conditions, it is hard to follow the life style, dharma followed by our elders. But due to the good deed done by our elders we are in a good state. Similarly we need to do good deeds for the wellbeing of our children.

We certainly need an Acharyan to lead us in the correct spiritual path and day to day life. Svaami Desikan, realizing the hardships, composed many slokas and also explained the benefits of reciting them. There are no pre-requisites to recite Desika slokas and reciting them will protect us from our difficulties.

Srirangam Srimath Andavan Ashramam is a branch of Munithraya sampradaayam created by Sriman Naathamuni, Sri Yaamunamuni, and Sri Ramanujamuni. Prakrutham Andavan (Srimushnam) is the 11<sup>th</sup> Srimath Andavan. The Brindavanams of our Poorvaacharyas (Sri PeriAndavan, Sri Chinna Andavan, Sri Kadanthethi Andavan, Sri Akkoor Andavan, Srimath Thirukudanthai Andavan, Sri Mysore Andavan) is located in our Ashramam situated on the banks of Kollidam river. The Brindavanam of Sri Therezhundur Andavan is in our Kanchipuram Ashramam.

Poorvaacharyas Paadukai is worshipped in Srimath Andavan's daily thrivaaraadhanam (prayer). Similarly, the daily thrivaaraadhanam is performed to the Poorvaacharyas' Brindaavanam. By worshipping our Poorvaacharyas, performing abhishekam etc., our hardships (like disease, lack of education, obstruction to marriage, infertility) are eliminated. People have shared such experiences with me. Here is an example to explain the huge significance of Acharya's Paadukaa Theertham.

Sri Kannan was in Gurukulavaasam with his Guru at Ujjaini. Once He made mistakes while writing and his Acharyar made Him redo it. Kannan told Acharyar that he was unable to erase what he had written. Acharyar told Kannan to use the water from the pond which was reserved for daily religious routines of the Acharyar. The writing of Kannan got erased. That lake still exists in Ujjaini. Thus, even the writings of Bhagavan can be erased by Acharyar's Sri Paadukaa Theertham.

Our Srirangam ashramam has a small pond (nadavaay). All Poorvaacharyas have performed their daily anushtaanam here. All our hurdles and hardships will be

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removed if we sprinkle this water on our head. Prakurtham Andavan, as per Poorvacharyas' directions is travelling on yaathra to all places.

Let us go with our children to the Brindaavanams of our Poorvacharyas and pray to them; Let us do Pradhakshanam, Thirumanajanam and receive their blessings.

For details contact  
Srimath Andavan Ashramam  
Srirangam – 620 006  
Tel: 0431 – 2432379

Manager (Sri Sampath) 0431 - 2430570

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

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

**Gopika gItam  
(slokaM 1)  
(shri Pa. VenkatAcAri, Chennai 29)**

**lakshmi nAtha samArambhAm nAtha yAmuna madhyamAm  
asmad AchArya paryantAm vande guru paramparAm  
Srimathe Ramanujaya namaH**

**kR^iShnam nArAyaNam vande kR^iShnam vrajapriyam|  
kRiShNam dvaipAyanam vande bR^itasutam||**

The five chapters of Srimad Bhagavata puranam 10<sup>th</sup> canto (10<sup>th</sup> skandam chapters 29-33) that is popularly called 'rAsa leela' is also famous as 'rAsa pancAtyAyI'. The contents of the five chapters are given below.

Chapter 29/1 beginning of 'rAsa leela'

30/2- the status of Gopis who suffered from pangs of desire towards Krishna

31/3 Gopika gItam

32/4- Sri Krishna appearing before the Gopikas and pacifying them with his words

33/5- mahA rAs

Devotees specially praise the following four auspicious qualities (kalyANa guNa) of Bhagavan. 1. dayA, 2. vAtsalyam, 3. soshIlyam and 4. kshamA.

Let us enjoy the kalyANa guNas of BhagvAn, specifically the above four qualities in detail in the context of 'rasA'.

1. dayA: rushing to relieve others' misery
2. vAtsalyam: loving someone overlooking their faults (kuttram) as dhosham.
3. soshIlyam: mixing freely with those who are lower in status, loving them and protecting them.
4. kshamA: forgiving those who have committed sins.

Sri Krishna is replete with these four qualities.

These qualities are not displayed in Paramapadam as they are not needed there. Gopikas had intense longing (viraha dasai). They were overcome by their immense love for Krishna. They sing as an outpour of their longing (virahAvesam).

Srimadh BhAgavatam 10<sup>th</sup> skandam chapter 31

**gopikA gItam**

**jayati tedhikam janmanA vrjaH shrayata indirA shashvadatra hi|**

**dayita! drushyatAm dikshu tAvakAstvayi dR^itAsavastvAm vicinvate||**

One who is overflowing with love is called 'dayita'. My Swami! KannA! Your Vraja bhUmi is winning. Has won. It is appearing bright and victorious than any other puNya kshetra. Vraja bhUmi is turning triumphant as you were born here.



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

Your vraja bhUmi is becoming more and more victorious as you were born here. It has won others. 'te tava janmanA vraja: jayati'. As vraja bhUmi belongs to you it has naturally won all others.

Who did the vraja bhUmi win? It has won Vaikuntam. What do we refer to as Vaikuntam? It is pure devotion.

Paramatma is omnipresent. Devotees who are experts in tatva j~nAna know ParamAtma tatvam through their sharp intellect. Emergence of pure, blemish-free bhakti (glowing) is called Vaikuntam.

Gopikas are saying further.

Dear ShyAma SundA! Just because you were born here, vraja bhUmi won Vaikuntam. It became more special than that (Vaikuntam). What is so special about vraja bhUmi than Vaikuntam (the answer is given below).

Narayana Jayanthi is not celebrated in Vaikuntam every year. Bhagavan's kalyana utsavam is not celebrated there. Can anyone tell Narayana Bhagavan's janma bhUmi/janma stAnam (place of birth), janana kAlam (time of birth) there? EmperumAn roams naked in the vraja bhUmi. He plays in the dust. Mothers (senior Gopikas) feed him milk. His friends are playing with him. There are even fighting with him. Can all these happen in Vaikuntam?

Brahma and other Devas fear even touching and worshiping Vaikunta nAthan's feet (pAda sparsham). They touch the pAda pldam (the dais where the feet rest) with their crown and worship Him.

Lakshmi Devi remains 'svamini'- patron (yajamAni) there. The muktas and nityAs have sought refuge and obtained it from Lakshmi Devi. They serve Her. It is not that She occasionally comes here (vraja bhUmi). Vraja bhUmi has turned into Lakshmi's playground after Krishna's birth.

'Shrayata indirA shashvadatra hi' she resides permanently in vraja bhUmi serving it (nitya nivAsinI). She has spread in every grain of sand, all over vraja bhUmi as fragrance in the flowers and fragrance in the soil.

'**padmAkara sugandini**' the fragrance of Lakshmi's palms can be enjoyed in every atom here.

Gopikas tell Shyama sundaran who resides in their heart.

'**drushyatAm**' See us! Come before us and grant us your vision. See the Gopikas roaming in the forest night and day to get your love. Why are the Gopikas telling Krishna to look at them? His glance will remove the illusory veil (mAya tirai) of 'avidya'. All the miseries will go away.

Gopikas say further. '**tvayi dhruAsavaH tvAm vicinvate**' Hey Shyama Sundar!

The Gopikas have offered their soul, life and their existence to you. If even they do not get your darshan, even they have to roam around in the forest who will attempt bhakti mArga? You have come here to attract all the jlvas, people.

However, your plays instead of going in the path of love are trying to destroy it. Do not do this Krishna! We are your property. Our life resides in you. We are searching for you. The path in the village of Gokul (prema nagar) is unique. Our path is the path of love, path of bhakti, path of Saranagathi.

1. Path of Karma

2. Path of j~nAna

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

### 3. Path of bhakti

The path of love does not have karma as the focus. It does not consider controlling the mind as important component. This path of love considers mutual relationships and love as the most important factor.

Mutual relationships are said to be nine in number.

1. Father/son
2. Rakshya/rakshakan ( protected/protector)
3. Seshi/seshan
4. Bhartru/ bhArya (husband/wife)
5. J~nyAtru/j~nyeyam
6. Sva-svAmi-dAsan/svAmi
7. AdhAram/Adheyam
8. sharIram/Atma
9. bhoktru/bhogyam

In this path service erases the ego of 'aham'-I. Service also removes the dirt of mamatA- the feeling of mine. MamatA- the act of connecting, is present with Bhagavan in two ways.

1. I belong to Bhagavan
2. Bhagavan is mine

Gopikas tell bhagavan. '**tAvakaH**' We are yours. Our ShyAma sundara! Vraja is the best in svarUpam. It remains '**sarva pUjya**' and '**sarva vijayl**' due to its association with you. One has to be free from all sins, bathe in the Viraja river, reach the 'other bank' (akkarai) 'Vaikuntam'. This fortune falls on only a few. One can count them on his fingers.

The **Jaya** and **Vijayl** dvArapAlakas stopped even the 'SanakAdis' who went to Vaikuntam. A mere mortal like me is insignificant! On the other hand, this vraja bhUmi is in this world itself. Everyone can go there easily.

Brindhavan is increasing the glory of this world many folds because it has obtained 'shri- Laksmi' through the lotus feet of Krishna.

BhagavAn Hari is sitting on a throne in Sri Vaikuntam. All the devotees reach him through devotion. In Brindhavan Krishna remains as '**AkarshaNa**

**svaroopan**' (has a form that attracts). Here Bhagavan goes to every house.

Here bhagavan goes to the devotees' houses himself and attracts them towards Him. Bhrindhavan has won Lakshmi Devi through the lotus feet of Devaki's son. Sri Lakshmi (Sindhu putrid) resides here permanently.

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

**shrIyata indirA shashvadatra hi.** The first letter of the 'brahma' '**bra**' joins with '**raja**' and has become '**braja desha**'. Here the Supreme Brahmam resides in the form of dust. Hence, Lakshmi also resides here permanently.

Gopikas are saying: '**dayida drushyatAm**' Hey PrANa nAtha! (ruler of my breath-force), You are anugraha mUrthi (one who grants all wishes). Your heart melts with love for us. Vraja bhUmi is so glorious only due to your association. We are your Gopikas. We live for you. We are looking for you. This is ridiculous (vidambanam).

Now in vraja bhUmi everyone is sleeping. The full moon is making the sandy patches in Yamuna more beautiful. Leaving us you are hiding in the forest. This is the time for us to meet. It is the time to be happy and blissful. Sadly we are searching for you in the forest.

The Gopikas have the feeling (clear knowledge) 'madlyatA' 'you are mine (Krishna you are mine). They firmly feel this way. Krishna will act only as we wish. He should act only that way.

( To be continued)

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

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

**Srimathe RangaRamanuja MahaDesikaya Namaha  
SriVaishnavargaLukku kurugiya Manasaa?  
(Are Srivaishnavaites narrow minded?)**

Shri K. Pattabhi Raman – Chromepet  
(from HH Srimath ThirukKudanthai Andavan’s Upanyasam)

*Note from Translator: This is a translation of HH Srimath Thirukkudanthai Andavan’s Upanyaasam; conscious effort is made to translate as close to the same words and expressions blessed by HH (as reported in tamizh Paadukaa); Words written in parenthesis may not be specifically expressed by HH but added to provide flow to this transcription. Proper nouns **are** capitalized*

New information is arriving. Newspaper with political news is being published; in that he writes one or two items of spiritual interest. Yesterday, I saw in one newspaper. Some one brought it to me. One person has written “no one is as narrow minded as Srivaishnavaites. We go to all temples and worship all deities; Srivaishnavaites are very narrow minded; they don’t go”. I have preserved the paper inside; I am intending to write a response.

“They will not go to any temple but that of Vishnu; narrow minded people are in our country – in that situation, how will this country prosper? Vaishnava matham has many restrictions. They don’t recommend eating this vegetable”.

Don’t people have freedom even for this?

“It grows on this earth, Booma devi (Goddess of earth) gives it; can we disregard it; “such conversations take place.

They have researched all these (and determined) what causes / creates devotion to God, which vegetables when consumed will create devotion to God and which vegetables when consumed will not create devotion to God; what will spoil devotion to God (and so on).

Body is made of saththva guNa, rajo guNa and tamo guNa. Only if saththva guNa is abundant, one will get knowledge (jnaanam). Some food gives saththva guNa. On the sea shore will banana tree grow! only savukku (firewood) will grow. Just like which crop will grow on which soil, they have found out which vegetable (when consumed) will give devotion to God. He who consumes, white brinjal, will never get devotion to God.

If you ask how it is in our religion (SrivaishNavism), He (God) is purushothaman; we are like the lady who is in the status of the wife (bhaarya).

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***Sthree praayam itharam jagath***

bhaaryai bharthaa relationship is how they created the religion (where we are like the bhaaryai or wife and perumaaL is like the Husband) .

That way, should not get attracted to others. “The Queen (who is the wife of the king) is very narrow minded; she should not be like that; should she not talk to all visitors, should she not be friendly to all “ - is that how we ask ?

The way the path to Moksham has been laid out, life style (Achaaram) must be suitable to that. Bhagavan is Purushoththaman; we are the baaryai (spouse).

In RamaayaNam, Sugreevan tells Anjaneyar – go south; great river is there; thamarabaraNi river is there – it is a beautiful river. Go search for seethe banks of that river – very pure water - there is no river as great as thamarabaraNi river; what does it do? Happily joins the sea, its husband. Vaalmiki writes

**kānteva yuvati kāntam samudram avagāhate**

Happily joins the sea, its husband. Ganges does not join the sea? Cauvery does not join the sea? Why does he make special mention of thamarabaraNi river ; Ganges reaches the sea, Sarayu river reaches, even our koovam river reaches the sea.

He is born there, will reach perumaaL due to prema bhaavam through sirungaara reethi

Ramanuja’s religion (philosophy), attains (God) through its role as bhaaryai (wife). Will it be appropriate for women to take to anyone? Whoever is the Purshotthaman, she must take to only Him. Others (philosophies and religions other than Ramanuja’s) define as His (God’s) servants; servants of God is how they define the relationship. Goes around Amman temples in pradhakshinam; can do this if it would fetch Moksham. It is one of the many devathas. Paramaathma gives parama purushartham; that is why Ramanuja’s religion leaves all others out and associates only with The Paramaathmaa.

*Transliteration primary contributor: Shri. Sunder Kidambi*

*Translation primary contributor: Shri. Raman Aravamudhan*

**Acharyane Karunaiyin swaroopam  
(Only Acharyan is the manifestation of compassion)**

Shri. Seshadri

Srimath Thirukudanthai Andavan is vastly (abundantly) affectionate to adiyen. Once while talking to adiyen, Srimath Thirukudanthai Andavan enquired if Bharanyaasam is with prakurtham acharyan or the next one. Please see how much affection for an ordinary sishya. Thirumakkottai Shri. Rajagopala Iyengar, a relative of mine, was standing nearby and enquired what my plan was? He has performed Bhagavath Vishyam Kalakshepam at HH Srimath Thirukudanthai Andavan's feet during his poorvasramam. Once when he took me to thirumak kottai perumaaL sannithi, he shared with me that everyday he recites sudarshanastakam, Gathyam and paaduka sahasram. It was indeed adiyen's bhgyam and acharyan's anugraham that an elderly scholar like him, 25 years older than adiyen, shared it with me.

In 2003, when adiyen was convalescing at home after heart surgery, Ashramam van stopped in front of our home. My wife informed me that prakurtham Andavan was coming out of that van. adiyen, who was lying down in the bed, got up and walked towards the door as soon as I heard about Srimath Andavan's vijayam. His Holiness blessed with the words "You get rest on the bed" and went to pray to perumaaL and acharyan saanithi and then came on to enquire about my health. His Holiness blessed that He was on his way to Utthiramerur temple samprokshanai (consecration function after a major renovation effort) and that he wanted to stop by on the way and enquire about adiyen's health. What other good fortune does one need! When thinking if I am indeed qualified to benefit from such affection from our Acharyan, it will be evidently clear how much affection and concern our Acharyan has for sishyas and how H thinks of their welfare at all times.

Srimath Thirukudanthai Andavan is well aware of adiyens ups and down in business. He would enquire if the receivables from certain people have come through; magically as per query, the receivables would come from those very same people. Adiyen would submit to His Holiness, all details of the difficulties faced and also good events occurring in my life. Once when business was posing hardships, adiyen pleaded that His Holiness bless me with mantra upadesam. Adiyen did not realize my ignorance. His Holiness Srimath Thirukudanthai Andavan continued to look at me with a pleasant smile. Still I did not understand. Vaikuntavaasi Thayaar Ramaanchar swamy, who was nearby, reminded adiyen that all the mantra upadesams have been made; only then did I recall that during samasrayaNam, adiyen has already been blessed with the three important mantras that a vaishnavaita must know. In addition, I recalled that Thiruvaaradhanam and Padhuka sahasram upadesam has also been blessed. What more is required? adiyen was very troubled that I had not understood and internalized the meanings of SamaasrayaNam and behaved as if it was just a

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procedure. It appears useful that a small booklet similar to thaniyan, containing what a vaishNavaite must know should be published. It makes me sad for not utilizing the opportunities to learn further.

Acharyan is the manifestation of compassion. For the compassion that He blesses us with, we are not able to do anything to reciprocate. With His sishya Arjuna in mind, Acharyan Drona accepted Ekalaivan's thumb as guru dhakshinai. Vishwaamithra taught many mantras to Ramaa and Lakshmana while having the safe conduct of his yaaaga in mind. Sage Agasthiya taught Aditya hirudayam to Sri ramaa without expecting anything in return.

Our Acharyas bless us with our third birth as Srivaishnavaite through the upadesam of Pancha samaskaaram and also enable us to attain moksham by performing sharaNagati on our behalf. It is very sishyaa's duty to fulfill the wishes of Acharyan. Words cannot describe how we are indebted to our Acharyan who is the manifestation of compassion and acts to protect the welfare of sishyass all the time. Taitriyam says

**ācāryāya priyam dhanamāhṛdya prajā tantum mā vyavaccetsiḥ ...  
ācārya devo bhava**

submit the dhakshinai that is pleasing to Acharyan. Don't snap the thread of santhathi; pray to acharyan as God.

Svaami Desikan says (Srimath Rahasyathraya saaram – shishya krithyaadhikaaram)

**ēṛṛi maṇattu ezil n̄āṇa vilakkai iruḷainaittum  
māṛṛinavarkku oru kaimmāṛu māyanum kāṇagillān  
pōṛṛi ugappadum pundiyl kolvadum poṅgu pugaz  
cāṛṛi valarppadum śaṛṛallavō munnam peṛṛadaṛkē**

As a reciprocation to Acharya's compassion, praise Acharyan, pray to Acharyan and proudly broadcast Acharyan's fame and glory. Think of Madhurakavi Azhwaar and also

**ācāryādiha devatām samadhikām anyām na manyāmahe**

No God is greater than Acharyan.  
Acharyan thiruvadigale sharaNam.

*Transliteration primary contributor: Shri. Sunder Kidambi  
Translation primary contributor: Shri. Raman Aravamudhan*

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**Garbhaadaanam**

Everything has to be done at a time which is conducive to its achieving the desired purpose. For instance, if a tree is to grow well and yield fruit, a potent seed has to be sown at an auspicious time. If such care is to be taken for growing a mere tree, just think of how much thought has to go into the planning of a human being's birth into this world!

Today's marriages are such hurried affairs that Garbhaadaanam (first physical union of the bride and groom) is mostly done on the day of the marriage itself, for a variety of reasons--people think that the day is anyway an auspicious one, the room at the marriage choultry is convenient, often specially designed and decorated for the purpose, and so on. If we consider marriages of olden times, they were five-day affairs and the bride would return to her parents' home immediately after the fifth day. The groom would observe deeksha (celibacy and other austerities) for 6 months. Thereafter, an auspicious date and time would be chosen for Garbhaadaanam, the bride would be brought to her in laws' house and a Vaadyaar would officiate at the relative ceremonies. Children born out of such unions still grace this world, excelling in spiritual studies and as great souls worthy of veneration.

What happens today is a really sorry and sordid affair. It is impossible to find anyone in the choultry, once the marriage is through. There are hardly twenty people on the groom's and bride's side and for this brief affair, a huge Rs. 50,000 or more is paid as marriage hall rent.

Even with these modern handicaps, there are still ways to perform Garbhaadaanam in a vaidika fashion. What we can do is to return to our respective homes after the day of marriage, look for and fix an auspicious muhoortam within a week or ten days from the marriage date and perform the function at the groom's house under the guidance of a Brihaspati. It would also be an occasion for socializing with the new sambandhis.

I hear you mutter—you are wondering why to make such a big affair out of what is essentially a purely private and personal matter involving the newly wedded couple and whether we should quote Shaastram and rules even for this perfectly prosaic matter of physical union. The answer is an emphatic Yes—Shastras do govern every human activity from birth to death and Garbhaadaanam is indeed a significant affair sowing the seed for the birth of a human being. Shastras tell us that women conceive within the first 16 days of the menstrual cycle. Foetuses which are conceived on even days (2nd, 4th, 6th days) turn out into male children, while on odd days (1st, 3rd, 5th) female babies are conceived. Union is prohibited in the first four days of the cycle. A baby conceived on the 4th day would turn out to be short-lived, the 6th would yield an average male child, 9th a good daughter, 10th a sound son, 11th a daughter who would be unrighteous, 12th an excellent boy, 13th a daughter of dubious conduct, 14th a son of spiritual



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accomplishments, 15th a daughter who would marry into a good family and 16th, a boy endowed with all auspicious qualities.

Let us adhere to these simple but significant rules of Shastram governing the first physical union of our sons/daughters and ensure that they beget us grandchildren of good caliber and attainments.

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

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

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

**1. Mesham: (Aswini, Bharani, 1<sup>st</sup> paadam of Kaartigai)**

Shani, Kethu, Guru and Shukran would be beneficial. You would be cleared of untrue allegations. You would command greater respect and finances would improve. Attainment of objectives would be facilitated. Affection would increase within the family and the home would be endowed with requisite comforts. On the professional front too, there would be improvement. Women would be of staunch support. On the father's side, there would be both good and bad tidings. Losses may result on account of property and due to brothers. Ancestral property may be lost. Some may undertake long journeys like pilgrimage. As propitiation to Mars, paaraayanam of Sri LakshmiNrisimha stotrams would be beneficial.

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

Sun, Mars, Budhan and Shukran are in favourable positions and would facilitate matters. Family status would improve, governmental authorities would be beneficial and unexpected financial windfall might accrue. Beware of enemies! You may be blessed with progeny. Health problems may crop up. You may make investments which would prove beneficial in future. The Gods are in your favour. Garuda Stotras should be recited for propitiation of Raahu and Ketu.

**3. Mithunam (Mrigaseersham 3,4, Tiruvadurai, Punarvasu 1,2,3)**

Matters would prove beneficial. With Guru in the 9<sup>th</sup> position, everything and everyone would be favourable, including governmental authorities, family, children, properties and profession. SriDevi smiles on you and business would be profitable. Forgetfulness may lead to losses. Opponents may torment you. Since five planets are in unfavourable positions, recitation of Dasaavataara Stotram would prove beneficial.

**4. Katakam (Punarvasu 4, Poosam, Aayilyam)**

Shukran is in an exalted position and in the company of Sun and Budhan, leading to auspicious events, improvements in education, pilgrimage, progeny, etc. Injury may result from fire or weapons. With Raahu and Sani in favourable positions, business and commerce would improve. Some may be blessed with instruction in sacred mantras. Guru in the 8<sup>th</sup> place may cause losses on account of ancestral connections. Strain would increase. Since blessings of Acharya are the need of the hour, Acharya's tianian

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should be recited regularly. Sri Periyaandavan Ashtottara naamaavali paaraayanam would be beneficial.

### **5. Simham: (Magham, Pooram, Uttiram 1)**

Only Ketu and Budhan are in favourable positions. Health may deteriorate. Raahu would cause unnecessary worries. Guru would bless you with good friends and auspiciousness. Peace would reign in the family. A few expenses on ostentation may result. Since the majority of planets are unfavourable, Abheetistava paaraayanam would be beneficial.

### **6. Kanni (Uttiram 2,3,4 Hastam and Chitra1,2)**

Only Mars is favourable and none of the other planets. Some may face transfers. Seven and a half-year Saturn's influence may be felt. The mind may be gripped by a sort of fear. Inexplicable estrangements may occur. Parting with a relative is possible. To offset these and to ensure beneficial effects, paaraayanam of Maangalya Stavam is recommended.

### **7. Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)**

You can expect good things from Budhan, who is in a favourable position. Gods are in your favour and industry would improve. Financial liquidity would be good, influence would continue to be significant and the family would be happy. Governmental support is there and benefits may accrue in the workplace. Journeys may occur, resulting in expenditure. Till the end of Panguni, the influence of seven and half year Saturn would continue. Some may have to undertake journeys outstation, parting from their families. With Ketu in the 9<sup>th</sup> position, Guru in the 5<sup>th</sup> and Shukran in an exalted position, the beneficial attentions of Guru and God may result. Sri Vishnu Sahasranaama Paarayanam would be beneficial.

### **8. Vrischikam (Visaakham 4, Anusham, Kettai)**

Sani and Shukran would bestow bountiful benefits. Some may face untrue allegations. Be careful. Studies would improve. Health may be affected. Brothers may cause expenditure. Since only mundane benefits are on the cards, increased spiritual endeavours would be beneficial. Recitation of Mahalakshmi Stotrams is recommended.

### **9. Dhanus: (Moolam, Pooraadam, Uttiraadam 1)**

Only Budhan and Shukran are wholly beneficial. You may contract new relationships. Your intelligence would result in several benefits. Health may be affected. High blood pressure, minor cuts and injuries and minor accidents may

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occur. The occupants of 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> positions come together in the 4<sup>th</sup> place, conferring unexpected benefits and academic excellence. You may be conferred with an honorary degree or title. Paaraayanam of Narayana Kavacham would be beneficial.

**10. Makaram (Uttiraadam 2,3,4 Tiruvonam, Avittam 1,2)**

The master of good fortune, along with Shukran, would prove beneficial. Guru would bestow benefits in industry, business and financial status. Your stock would rule high. Moderation and discretion in speech are called for. Enemies may trouble you. In the latter half of the month, health would improve. Excellent improvement in profession/trade may accrue. With Saturn in the 9<sup>th</sup> position, Raahu in 12<sup>th</sup>, Budhan in a low profile and Mars in the 7<sup>th</sup> position, some may be attracted by other Devatas. Focused recitation of Sudarsana Stotras is recommended.

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

Budhan and Shukran would confer substantial profits and business improvement. Guru may cause some strain but would still be beneficial. Health would be mediocre. Greater attention to children's studies is called for. Promotions are on the cards. Some may be afflicted by skin disease. Sundara Kaanda paaraayanam would be beneficial.

**12. Meenam (Pooraattadi 4, Uttirattaadi, Revati)**

Finances may improve due to travels, which may however affect health. Pilgrimage and other travel may increase expenditure. Mother's health warrants greater attention. Benefits in industry, commerce and profession are on the cards. Enemies may get the upper hand and righteousness may take a beating. Loss of face may result. Recitation of Nyaasa Tilakam, Nyaasa Vimsati, etc. would prove helpful.

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

shri Lakshmi sahasram  
7. She is equivalent to shArIraka shAstram

**caturAkR^tilakshaNabhiraMA paradevasya guNaan pradarshayanti  
upadarshayasepavargamArgam mama shArIrakabhAratiIva mAtaH||**

**Word for word meaning:**

**mAtaH**- mother; **catuH AkR^ti lakshaNa abhiraMA**- beautified by four titles; **paradevasya**= paradevatA's; **guNaan**- the qualities; **prakAshayanti**- making it prominent; **sArIraka bhArati Iva**- like the goddess of shArIraka shAstram (body/soul principle); **caturA**- one who is an expert, **AkR^ti lakshaNa abhiraMA**- one who is beautiful and possesses sAmudrika lakshaNam (standards of beauty), **paradevasya**- Vishnu the paradevatA's, **guNaan**- qualities, **pradarshayanti**- You, who popularizes, **mama**- for me, **apavarga mArgam**- the path of mukti, archirArdimarga, **upadarshayase**- you are showing.

Amma! You are like the goddess of shArIraka shAstram in three ways. shArIraka shAstram is divided into four chapters and thus has 'caturAkruTi lakshaNaa'. You are smart and beautiful and thus have 'caturAkruTi lakshaNaa'. shArIraka shAstram describes ParabhrAmam's qualities such as satyam, j~nAnam, anantham etc. You also bring to prominence some of ParadevatA's qualities such as patience; mercy etc. sArIraka shAstram teaches us moksha mArgam/archirArdhi mArgam. You also show us moksha mArgam.

The term 'caturAkruTi lakshaNaa' has three meanings. sArIraka shAstram can be said to have 'caturAkruTi lakshaNaa' as it has four titles and four chapters- kAraNaadhyAyam, avirodha adhyAyam, sAdhana adhyAyam and phala adhyAyam. If we split the word as 'caturA' it means one who is smart, wise, beautiful and has sAmudrika lakshaNam (indices of beauty). It is appropriate for PirAtti. 'caturAkruTi' refers to Vishnu who is indicated as 'caturAtma caturvyuhaH' in Vishnu Sahasranamam. The third meaning is that PirAtti serves as a beautiful identity of Vishnu.

Here EmperumAn is referred to as Paradeva instead of other names such as Narayana or Vishnu. The reason for this is as follows: in the primary source of shArIraka shAstram, Brahma sUtram, Brahmam is referred to as 'parAt', 'parApityAnAth' and as 'naivam paraH' – as 'paran'. As shArIraka shAstram is being discussed here, the poet uses the same term here.

The term 'apavargamArgam' means upAyam, sAdhanam and way from one place to another. PirAtti shows us the way to moksham, the fourth chapter in sArIraka shAstram shows the way to moksham.

**caturaiyavaL paramporuLin sAlbhu paraisAttrubavaL.  
sArIra sampanda sAstrattu samamAvAL**

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**8. Her form is like the Vedas**

**suvarNa shrIramyam shubhakarapadarcam shrutikulam  
bhavadrUpam cedam bhavati mahitam brAhmaNagaNaiH  
taylorittham bhedhaH sphurati taTinIjAnitanaye  
budhendrairaddheyam prathamamitaraddhyeyamiti ca**

**Word for word meaning:**

**taTinI jAni tanaye-** daughter of the husband of rivers, **shruti kulam-** the group of Vedas, **bhavat rUpam ca-** your form, **suvarNa shrI ramyam-** beautiful with good letters, beautiful due to gold, **shubha kara padarcam-** containing auspicious words and rks, containing the worship of the thiruvadi that brings auspiciousness, **bhrAhmaNa gaNaiH-** group of Brahmins, **mahitam-** object of praise, **bhavati-** becomes, **tayoH-** among these two, **ittham-** like this/thus, **bhedhaH-** difference, **sphurati-** is obvious, **prathamam-** primary, **budha indraiH-** by experts, **addhayeyam-** is worth chanting, **itarat-** another, **dhyeyam-** worth meditating upon, **iti ca-** as this.

Daughter of the ocean that is the husband of rivers! When Your form is compared to the Vedas three similarities and three differences emerge. Veda is beautified by 'su varNa' or beautiful letters. The golden hue of your body displays your beauty. 'padarcA' of both confers auspiciousness to us. 'pada rucA' means words and mantras in Veda. 'pad arcA' worshipping Lakshmi's feet. This is the second similarity. The third similarity is that both are praised by bhrAhmaNas. Even though they have the three similarities there is one difference. One is 'adyeyam' and the other is 'dyeyam'. One has to be recited and the other should be meditated upon.

PirAtti's form is golden in two ways. Her hue is golden, 'hiraNya varNaam'. The other is due to the golden ornaments 'suvarNa rajatasrajAm'. Veda has 'suvarNashrI' due to good terms. Saints have explained that the letters in the Veda are good 'HarinAmam'. How can letters add beauty, the letters that are pronounced correctly according to 'varNakramam' (the rules on how they should be pronounced).

It is clear that worshipping tAyAr thiruvadi (feet) is auspicious. Why the words and mantras in Veda are considered auspicious?. It is because maharishis call the words in Vedas as auspicious based on the statement 'sA hi shrIramrutA sadAm'

The term 'brAhmaNa gaNam' has two interpretations. The part of Veda, BrAhmaNam, describes the glory of Veda and the greatness of Lakshmi's form (rUpam). Another interpretation is that the community of brAhmaNaas praise both the Veda and Lakshmi.

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The difference between the two is that one is chanted (Odhappaduvadu) and the other is sought after (Orappaduvadu). The difference is clearer in the Sanskrit term. One is 'adyeyam' the other is 'dyeyam'. It feels like one is the opposite of the other. The poet indicates that the difference is obvious (sphuritam, very clear).

**suvarNashri sErndadinAl shubha padarccha chorporuLaal  
surudhikku samamAn shubha vadivam koNdavaL ni?**

### 9.She is like the river of nectar

**vyAkOcavArijadharAm dvijarAjasEvyAm  
avyAhatAm amR^itashaivalidAhataptAH  
nisslmasamsR^itinidhAghavidhAhataptAH  
kecit sudhAbdhitanaye! kRitino bhajante**

#### Word for word meaning

**sudhA abdhi tanaye**- daughter of the ocean of nectar, **vyAkoca cArija dharm**- one who adorns the bloomed lotus, **dvija rAja sevyAm**- one who is worshipped by Brahmins and kings, that which could be reached by superior birds, **a vyAhatAm**- one who has no obstacles, that which was churned by the rod, **tvAm**- you, **amR^ita shaivalinIm iva**- (due to this) one who is like the river of nectar, **nisslma sasR^iti nidhAgha vidhAhataptAH**- one who were burnt down due to the summer heat, **kecit**- a few, **kR^itinaH**- fortunate ones, **bhajante**- reach, achieve.

Daughter of the ocean of nectar! There are many similarities between You and the river of nectar. Like the lotus that is bloomed in the river of nectar You also hold the fully bloomed lotus in Your hands. Like the 'dvijarAhA' (superior birds) who reach the river of nectar, 'dvijarAja' (Brahmins and kings) reach You. The river of nectar when churned by the rod 'avi' becomes 'avyAhatam', You are also 'avyAhatam' one who does not have any obstacles. Just like those who are suffering from the summer heat quenching their thirst in the river of nectar those who suffer from the heat of samsArA find relief with You. Just as how the river of nectar is available only for a select few You are also available only for a fortunate few.

Even though there is no difference in the state of holding the lotus, Lakshmi holds it on Her hands while the lotus blooms in the water. The Brahmins and the kings worship Laskhmi differently. Brahmins (dvija) worship Her as ParamAtma and SvAmini. The kings worship Her as the goddess of wealth and the one who grants all the riches. Superior birds reach the river of nectar. 'sevyAm' means worship as well as reach. Common birds reach common rivers. Only superior birds reach the river of nectar. The poet calls them 'dvijarAja'.

'avyAhatam' can be split as 'a-vyAhatam' as well as 'avi -vyAhatam'. The same word describes the qualities of Lakshmi and the river of nectar. One that is not

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blocked by anything; churned by the rod; one has to be fortunate to worship Lakshmi.

**Ambujattai tarippavaLai amudhanadhi anayavaLai  
aLavattra samsrutiyil avinduLLaar adaikindrAr.**

**10. One who shows mercy without any pre-requisite**

**vAtsalyam tava rAghavapraNayini vyAcaShta kAkAsuraH  
shaktim durghatasAdhanlm hanumataH shltassa vAtAnalaH  
audAryam tvadpAnga labdhavibhavollAsA mahendrAdayaH  
kAruNyam kR^ipayA vayam tu vigunA nirhetukam rakshitAH**

**Word of word meaning:**

**rAghava praNayini**- Raghava's beloved; **tava**- your; **vAtsalyam**- motherly love; **durghata sAdhanlm**- one who can join two things that do not usually come together; **shaktim**- capacity, **shltAH**- cool; **saH**- that; **vAla analaH**- the fire on the tail; **audhAryam**- philanthropy, **tvat apAnga labdha vibhava ullAsAH**- the ecstasy that was achieved due to Your glance, **kR^ipaNAH**- lowly people, **viguNAH**- those without any good qualities, **kAruNyam**- (your) mercy (is displayed) if how, **nirhetukam**- without any reason; **rakshitAH**- were saved.

SitA! Your mercy was clear to us in the kAkAsura episode. Your 'aghatitha ghatanA sAmartyam' (capacity to make the impossible happen- make two things that can never coexist to be together), was evident when the fire that was lit on HanumAn's tail became cold. Your philanthropy was seen when You graced Devendra and all his wealth flourished. We are here to reveal Your grace thus. Your grace is obvious as You save us, who have no qualification that warrants it.

Your grace is not apparent when You save those who have the qualifications and have performed good acts. It is only when You save us, who have no such qualifications that Your mercy is visible to the world. Just like the kAkAsura who was there to bring out Your vAtsalam, the fire on HanumAn's tail that could bring to focus Your unique capacity, Indra who could reveal Your generosity we are here to expose Your mercy (kAruNyam).

**tAyanbai kAkaiyidam tanittiran anumanidam  
tAnacchIr indranidam tayayai (dhayayai) kAttendaLidam**

**annai mozhi anbai mun asuranoru kAkaiyum  
akatitham (aghatitham) sEr Attralaippin anuman vAl akkiniyum (agginiyum)  
apAnkattu (apangattu) vaNmaiayai amarEsan pOndrOrum  
aruLai pArkkarivippOm akincanarAm nAngaLume**

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



## Matrimonial

For the Month Of

**PANGUNI (MARCH 2010)**

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क्रीडन्तौ पुत्रैर्नमृभिः मोदमानौ स्वस्तकौ ॥

अथर्व वेदः (१४.१.२२)

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

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॥ श्रीः ॥

ஸ்ரீமத் ஆண்டவன் ஸ்ரீ ரங்கராமாநுஜ மஹாதேஸிகனின் 75வது திருநக்ஷத்ர ஸம்பூர்த்தி மஹோத்ஸவத்தின் ஒரு சிறப்பு அம்சமாக 14.6.2010 வைகாசி திருவாதிரை திருநக்ஷத்ரத்தன்று திருநக்ஷத்ர மலர் வெளியிட உத்தேசிக்கப்பட்டுள்ளது. இந்த கைங்கர்யத்தை முழுவதுமாக ‘‘வைணவன் குரல்’’ பத்ரிகையின் நிறுவன ஆசிரியர்கள் திரு கல்யாணராமன் திரு ரங்கராஜன் ஏற்றுள்ளனர். ஸ்ரீமத் ஆண்டவன் இவர்களை அனுக்ரஹித்தாயிற்று.

இந்த இருவருக்கும் இந்த மலர் வெளியீட்டிற்காக வித்வான்களும் ஸிஷ்யர்களும், அபிமானிகளும் ஒத்துழைப்பு தரவேண்டும் என கேட்டுக் கொள்கிறோம்.

—ஸம்பாதகர்

**AdhikaraNa sArAvaliH  
sUtrArtam**

**1. prakR^itishca pratij~nAtruShtAntAnuparodhAt**

**prakR^itishca-** it is also the upAdAnam (material cause), Brahman should not be thought of as only the nimitta kArAnam (willing cause); Brahman is the upAdAna kArAnam, nimitta kArAnam. According to the siddhAntam Brahman has all types of kArANatvam (being the cause).

It should be accepted so because shruti itself preaches the will and the example and as there should be no contradiction with the shruti Brahman should be accepted as the upAdAna kArAnam and nimitta kArAnam. The 'pratig~nai' is 'eka vig~nAnena sarva vig~nAnam'- when one is known everything is known. If Brahman is accepted only as the willing cause then how can everything be known. We have accepted the potter to be only the willing cause of pots. If we know only about the potter and not about the material cause, the clay, can we know about everything associated with clay. Therefore, if we have to prove the statement correct we have to accept that Brahman is the upAdAna kArAnam. The examples are also so. This is seen in the case of clay and golden objects. Therefore, the summary of this sUtram is that Brahman is both the causes.

**2. abhidhyopadeshAcca**

Sankalpam (will) is referred to by the term 'abhidhyopadesham'. Creation that was preceded by will is preached; and Brahman's will that it will become many makes (Brahman) nimittam. As it becomes many by its 'visheshaNam' (its quality- the jIva and achit) it becomes upAdAnam. Upanishads say that some of the willing statements are '**sokAmayata, bahusyAm prajAyEyEti**'. Thus Brahman is the two causes (ubhayavidha kArAnam).

**3. sAkshAcchobhayAmnAnAt**

In the first sUtram, by showing the examples of the (Brahman's) will sUtrakArar showed that Brahman is the ubhayavidha kArAnam. Now he is proving it using shruti through this sUtram.

'**Kimsvidvanam ka usa vruksha Asit**' has been already shown to have two meanings in the explanation of the sIOkam.

**4. AtmakR^iteH**

Through the expression 'somAyata' Upanishads showed that Paramatma had the desire and will to create. The expression 'tadAtmAnam svayamkuruta' shows that Brahman itself became many 'bahusyAm' as creator (karta) and created

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

(kAryam) and thus Sarveswaran has both upAdAna kAraNatvam and nimitta kAraNatvam.

(Brahmam) remains the creator (karta) in the united state (avibhakta dashai, sUkshma dashai) and as created in the sthUla dashai (vibhakta dashai) and hence there is no contradiction.

If the question how can Brahmam that is unchanging (nivikAram) can have the will to become many (bahubhavana sankalpam) is raised the answer is 'pariNaamAt'.

Brahmam will not under such changes due to its 'pariNaama svabhAvam'. EmperumAn who has the subtle (sUkshma) chitachit as his body becomes one with manifested (sthUla) chitachit sarIrl. This change does not happen in his divyAtma svarUpam (in himself). It happens only in the achetanam that are his body. As these changes do not occur in him he is immutable. As these changes happen it assigns kAryatvam. As these changes in the occur in the associated (vishishta) state there is no controversy.

### Yonishca hi glyate

The Brahmam that is upAdAnam and nimittam is referred to by the term 'yoni'. In the case of the spider it was said that the term 'yoni' referred to the material cause. It said in the statement 'yathorNanAbhiH sR^ijate gR^ihyate ca' In he statements '**kartAramlsham puruSham brahmayonim**' and '**yadbhUtayonim paripashyanti dhlrAH**' the term 'yoni' is mentioned explicitly. Therefore, is proved that ParamAtma is the upAdAnam and nimittam.

PrakR^ityadhikaraNam concludes

### sarvavyAkAyAnAdhikaraNam 1.4.8

sUtram- etena sarve vyAdhyAthaH vyAdhyAtAH 1.4.29|

agre samvartanam bhAtyavitathavacasi kvApi hairaNya garbham  
grastAshEShasvakArye tamasi ca shiva eveti kecit pathanti  
etAdrugvAkyavargasphutabhavadhikAshanganastabhanArtham  
prAguktAnnltibhEdAn atidishati param shiShyashikshaikacittaH 149

### Word for word meaning:

**avitatha vacasi**- in the Vedas; **kvapi**- in some places; **agre**- before creation; **hairaNyagarbam**- hiraNyagarba (catur mukha brahma) etc; **samvarttanam**- when all the tattva are in the kAraNaavastai of being equally subtle (sUkshma); **bhAti**- is understood; **tamasi**- in mUlaprakR^iti; **grastAsheSha svakArye**- at the time when all the tattvas that are its manifest are absorbed (at the time of pralaya); **shiva evati**- that Rudra alone existed; **pathanti**- some say so; **etAdrug**- like this; **vAkyavarga**- by the sentences that talk about HiraNyagarba, Shiva, Indra and sUrya; **sphutabhavad**- appears clearly; **adhikAshangana**- many errors; **stambanArttam**- for stopping; **param**- wonderful; **shiShiya shikshaikacitta**- sUtrakArar who has the resolution to punishing the disciples (to

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explain how the contradictory philosophies are dispelled); **prAguktAn**- afore said; **nlitibhEdAn**- nyAya arguments (ideas shown in the previous adhikaraNaas); **atidishati**- is explaining them again in a simplified form in this adhikaraNam.

### **Explanation:**

This is the last adhikaraNam of the first chapter. It is the eighth adhikaraNam of the fourth pAdam of the first chapter. It is called '**sarva vyAkyAnAdhikaraNam**

Let us see how shrI KumAra varada Desikan explains this in shrI ChintAmaNi. JanmAdyadhikaraNam was the second adhikaraNam in this shAstram. ParamAtma is the '**jagat kAraNam**' (cause of universe) and that ParamAtma is the upAdAnam and nimittam were established there. This topic was concluded in the **prakR^ityadhikaraNam**. There are many Upanishad statements on these topics. It is not possible to examine them all. Therefore the conclusion is that they should be understood using the various nAyAs (arguments) explained the different adhikaraNas so far.

There are three famous people who go by the name, VishNu cittar in our sampradAyam. The first is PeriazhwAr. Second is 'EngaLazhwAn'. He was the AchArya of Sri Vaatsya varada Desikan also known as AchArya Sri NadAdhUr ammaL. The third person was the one who composed the granta '**prameya sangraham**'. Sri KumAra Varada Desikan explains here what Sri Vishnu cittar, the composer of 'prameya sangraham', said.

In the first chapter first pAdam it is established unequivocally that Parama purusha is the sole cause through pramANam, lakshaNam and Vedantic statements. In the second and third pAdam the relationship between ParamAtma and the wealth (ishvaryam) was explained and in the fourth pAdam other contradictory ideas were dispelled. Sri Vishnu chittar says that this adhikaranam establishes that all the above principles are applicable to all the shrutI statements

Thus through the meanings given in each pAdam the general idea was established.

The aim of this chapter is to establish convergence in all the statements of Vedanta that Brahman is the jagat kAraNam. It is not possible to analyze every Vedic statement. Hence if any statement refers to Chatur mukha Brahma, Rudra or other Devas as Jagat kAraNam anywhere in the Vedas, then these statements should be interpreted in such a way that they all refer only to ParamAtma (Narayana) based on the statements explained here.

The doubt (samsayam) that this adhikaraNam is based on is 'whether any statements of Vedanta that have not been explained before are also based on the idea that they also refer to chitachit vilakshaNa Brahman'.



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

The pUrvapaksham is as follows: 34 adhikaraNas have been examined so far. The first four discuss the general idea of the shAstram –shAstrAramba samarthanam. The rest 30 adhikaraNas have examined many statements regarding the various ‘vidyAs’. Still there are many more statements that have not been analyzed yet. They should also be examined. Hence, through some of the key statements he examines here the pUrvapaksham and establishes the siddhAntam.

There is another interesting point. We have established that Vishnu is the Paradevata. Saivas have accepted the Shiva is the Paradevata. There are several statements like these. As through analyzing and disproving the statements regarding Shiva and Chatur mukha Brahma all other stands could be rejected, the author has taken up statements regarding those two here.

The statement regarding Chatur mukha Brahma is analyzed first. There is a statement ‘**hiraNya garbhaH samavartatAgre bhUtasya jAtaH patireka AsIt**’. It seems to mean that before creation, Chatur mukha Brahma was present. This is present in Rk and Yajur Veda.

Similarly svEtAsvatara Upanishad has a statement regarding Shiva. ‘**yadA tamastatra divA na rAtrina cAsat shiva eva kevalaH**’. When there was no prakR^iti, day, night, sat, or asat Shiva alone was there.

There are many similar statements regarding Indra and sUrya. The pUrvapaksham (objection) is that how can one say that they all refer to NarayaNa.

Now let us see the siddhAntam: it is that these statements should be explained with the previously invoked nyAyAs (arguments). This is what the sUtrakArar says here.

It was explained in detail in shrutaparakAshika how this is possible. It is said briefly here.

1. The shAstram begins from **IshitadhikaraNam**. Here it was established that all the statements refer to Narayana as Parabrahmam through the sUtram ‘**gatisamAnyAt**’.
2. In the **AnadhyAdhikaraNam**, through the statement ‘**te ye shatam prajApaterAnandaH sa eko brahmaNa AnandaH**’ Chatur mukha Brahma and his son Rudra were rejected.
3. Through the ‘**antaradhikaraNam**’ statement ‘**kapyAsam puNdarIkam evem akshiNI**’ Brahmam was shown to have ‘**puNdarIkavam**’ (having eyes like the lotus). In the koshAs it was mentioned that Sriman NarayaNan is the PuNdarIkAkshan. Hence, Rudra who is ‘virUpAkshan’ is not jagat kAraNam.

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

4. In the **vyotiradhikaraNam**- Purusha sUktam preaches jyoti. It is special effulgence. It is said to be '**hrishca te lakshmlshca patnyou**' one who is Sripathi is Paratvam. Thus it is said that Sriman Narayana is the Divya jyoti.
5. In the '**indra prANaadhikaranam**' Indra was rejected (as paradevata) and all statements regarding Indra were correctly interpreted.
6. From the statement in '**antaradhikaraNam**' '**tadvishnoH paramam padam**' it established that Vishnu is paratvam.
7. In the '**antaryAmyadhikaraNam**' the paratvam of Narayana was established using 'subhAIOPanishad'.
8. It is said directly in '**Ishiti karmAdhikaraNam**' that Chartumukha Brahma is not jagat kAraNam.
9. This is so in the **vaishvAnarAdhikaraNam** also.

He says here that the many other statements should be explained using the arguments discussed so in several adhikaraNams.

Swami Desikan says that the main reason for sUtrakArar to say so is only to educate the disciples.

Here one should enjoy the beautiful word usage. '**avitatha vacasi**' is the term used here. It means 'in the Vedas'. Why was this term used here when there are so many other words that refer to the Vedas? '**avitatha**' means 'one that is not affected'. Swami Desikan has used this term mainly to show that Vedas are never affected by anything in either their form or in their meaning. Thus the meaning, 'theVedas are never unsettled by anything when they talk about the most esoteric topics such as 'brahma kAraNa vAdam' (that Brahman is the cause of this universe), and that Sriman Narayana is the Paradevata', occurs from this usage. The meaning, 'that is why Vedas are said to be 'svataH prAmANyam sarvAtmanA' (they are truth statements themselves, they do not any other supporting statement to establish their validity)' also occurs from this usage. Thus the siddhAntam was explained beautifully.

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

**Srimathe Ranga Ramanuja Mahadesikaya Namaha  
Why Thirumaalirumcholai is the Kshetram of chandran-part 1  
(Dasan kudanthaiamudhan)**

**Facts about Moon in astronomy-**

**Moon** is the only natural Satellite of the Earth. Moon does not produce light of its own but simply reflect the light from the Sun presenting the same size disc which can be witnessed only on total eclipse. Moon spins in its own axis at a speed synchronizing with the period of 29.5 days in its one full orbital rotation around the earth so as to face the earth with same illuminated side always. As a satellite to earth, moon naturally rotate along together with earth around the sun in one year. During the above period, Moon enters in to a cycle of phases of Waxing (growing) and waning (declining) relatively to the Sun , thereby changing every day the portion of moon light reflected off its surface to cause Full moon (pournami) and New moon ( amavasya) in two fortnights (pakshams) of a month.

Above period of 29.5 days between two successive New moon is called as Lunar Synodic period while Moon taking 27.3 days in its orbital rotation around the earth with respect to 27 stars as followed in Vedic astrology is called as Sidereal period. New Moon occurs when both Sun and moon are on same side of sky. Both rise and set together. On this day moon cannot be seen because it is much closer to the sun.

On Full moon day, moon is opposite to the sun in sky. Hence full moon rises when sun is set and vice versa. Full moon is the only day when moon is over the mid sky in the midnight. Moon has no atmosphere and is vacuum. Very recent space research finding shows that Moon has widespread of water in deep surface filled with solid ice in its many craters. Waxing moon grows from right to left and appears as right hand curve while waning moon decreases from right to left and appears as left hand curve.

Lunar Eclipse occurs on Full moon while solar Eclipse occurs on new moon day. Ocean tides are created by moon because of its mutual attraction of gravitational forces by earth and sun. Moon tries to pull anything on earth to bring it closer. Since earth consist of 70% ocean, sea water is easily pulled up high as tides which has low and high depending upon the phases of moon. High tides occurring during the new moon and full moon period will reduce the speed and movement of ships, boats and fishing .Also during this period, moon makes an impact in the mind, mental balance and blood flow of living beings as human body consists of 65% water. Due to the above reasons, Phases of moon also decide the delivery period of child since baby floats in the water inside the womb of mother during the advanced pregnancy period.

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

**Chandran and his karagathvams-**

**Chandran** means in Sanskrit 'shinning' or 'Bright' is also known as Soman, sudhakaran, Vidula, Niranjan, Sasikaran, Indu, Chandrika, Himakaran, Ambuli, Kumudhapriyan, Dwijaraja, Nisakaran, Madukhanta, Rohinipathi, Rajanipathi, Kalanidhi ect. Chandran is also called as 'Mathi" and "Thingal" in tamizh.

Chandran color and cloth is white. His adi-devatha is Sriman Narayan as Thiruparkadal Nathar.

His Prathiyuga devathas are Sri Mahalakshmi, Sri Saraswathi and Sri Varuni (wife of Varunan, rain god) as goddess of ocean, rivers and nector respectively. Trees are Kadamba tree, Sandal wood. His flowers are white water lily, jasmine, white rose, Sangu Pushpam. His metal is Tin and silver metal.

Chandran appears in sky driven by 10 white horses. His animals are Fish, Frogs, Snails, Crabs, Turtles, Leech, seal, coral, clams, Otter, Rabbit, Kangkaru, Antilope, donkeys etc. His birds are crane, seagull, White peacock, swan, goose etc. Chandran element is water and gemstones are white pearl and moon stone. Numerically he represents no 2.

His day is Monday. He is Vaishya by caste. His direction is northwest. His Language is Manipravalam. His taste is Salty and grain is Rice. Chandran although masculine in nature is the symbol of womanhood representing feminine energy. Hence he signifies fertility, birth, pregnancy, stomach, Breast, Ovaries, and Uterus etc.

Chandran's 28 days cycle taps in the menstrual cycle and its waxing and waning phases can be seen to change the mood of emotion, birth and pregnancy etc. Chandran is the karagha for mother. Hence he is known for love, care, and affection to denote nursing, Baby sitting, Social work, caring for others etc. Chandran denotes fluids in body, glands, breast milk, bladder, intestine, Saliva, belly, taste, Pancreas, digestive system, Blood flow etc.

Chandran signify the products like – salt, rice, conch, curd, butter, fish, camphor, white sandal, pearls, flowers, grains, groceries, robes, beads, arrow, umbrella, fan, sugarcane, egg, essential oils, ornaments, sandalwood paste, Milky rubber trees etc.

Chandran denotes the professions like – boating, navigation, ships, laundry, liquar, sea food, bakery, dairy products, hoteliers, millers, coachmen, ,catering, confectionery, guesthouse, restaurants, boathouses, fishermen, Nurses/midwives, waterbearers, letter carriers, tapsters, brewers, etc.

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

Chandran has its influence in travelling, pilgrims to Sacred rivers, breeding, night world, fountains, brooks, sea tides, highways, comforts, ponds, port town, springs, pools, well etc.

Chandran signify all vegetables mainly watermelon, mushrooms, pumpkins, cabbage, gourd, etc.

Chandran as a karagha for Mind, denotes feelings, emotion, dreams, night sleep, happiness, hopes, imagination etc. A weak moon in a horoscope will contribute disease in left side, left eye, bladder, fluids in belly, cold, cough, asthma, measles, menstruation and mental problems, fickle mind etc.

If Sun is for Car festival (ther), Chandran denotes floating festival of Temple. Chandran also Signify Queen, relatives, moist, Soft stones, youth appearance, dressing sense, love for jewellery and apparels, soft/ matured nature, eye brows, Curly hair, Peacock tail (Chandrak), round face, charming look, poetry, literacy works, monsoon, clouds, tears, fermentation process, Medicinal herbs, circle, changes and fluctuations. Chandran being the karagha for Mother, he represent Cow who is called mother of all living beings (gomatha) by giving milk to all.

Chandran has influence in running guest house, Motels, Giving Shelters, Public relations, Healing touch etc. Sun denotes Brain where mind energy is centered in the Pineal gland area from which vital Hormones are secreted. Moon beams enters this gland in night to control our mental activities. Moon carry Amrita (nectar of soma) to feed devas and pitrus while radiating kiranas to all living beings and plants in earth.

Chandran also act as a blood purifier through his radiant rays. Chandran is the carrier of dew to flowers and helps in fermentation through its rays for fruits, vegetables and herbs to mature and give taste. Milk soured overnight turn to tasty curd due to the cool rays of moon. Unfavourable Moon indicates people of drunkard, emotional upset and personality disorders etc while benefic moon is found in the charts of doctors, psychologists, good mothers and caring wife. During the high tides period of new and full moon phases, weak minded people will have mystical experience, psychic powers, intuition, imaginary power, Esp and also cause disappearance in sea/ darkness.

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

Let us see now as to how Thirumaliurmchola and Lord Kallazhagar is connected with Chandran.

1) Thirumaliurmchola is called with many names but the prominent one is “**Vrushadadhri**”. Vrushabha means in Sanskrit as “Dharma” as well as “Bull”. Yama in the form of Dharma did penance in this hill to whom Lord Vishnu gave dharshan. Also this hill is viewed like a ‘Vrushabha’ (bull) majestically standing tall in the middle among surrounding smaller hills which are appeared like Cows. Hence this hill is called as Vrushabha giri and lord who stays here is called as Vrushabhadri Nathar.

Vrushabha is the Sign in the sky/ Zodiac where Chandran is exalted. Also his favourite wife Rohini is placed in this sign being the birth star of Lord Krishna. Rohini is said to be the Daughter of Surabhi, the celestial cow. In Bhagwath gita Lord Krishna said “I am the Surabhi among cows’. Hence Vrushabha Rassi (Vrishabham in tamil and Rishabham in Hindi ) is denoted by the sign of Bull and Cow as both are essential for our livelihood since cow gives us milk while bull contribute to the farming for food. Therefore Lord Krishna as govindan was seen to hold Stick in his hand to look after cows, while Balarama was holding a plow meant to be used with bulls for ploughing farms. Bull is the emblem of Dharma while Cow is the representative of mother Bhumi. Hence Azhagarmalai because of being called as ‘Vrushabhadri’ symbolically denotes Vrushabha Rassi in zodiac where chandran gets exalted (ucchem) and attains vargottama in his favourite Rohini star in this sign. Namazhwar pasuram signify this as

**nalām eṇa niṇaimiṇṇ naragazundādē  
nila muṇam iḍandāṇṇ niḍuṇai kōyil  
malam aṟumadi śēr māḷiruṅjōlai  
vala muṇai eydi maruvudal valamē**

2) Yama Dharma Raja who came on a pilgrimage in disguise as a Brahmin to the Bhumi was attracted by the beauty and panoramic view of Thirumaliurmchola. So he had chosen this hill as a divine place to perform penance for praying to Lord Vishnu. Emperuman who appeared before him ordained Yama to build a temple nearby to Noopura ganga stream at the foot hill of vrushbahdri. Yama who had felt serenity in this hill due to the blazing moon over the sky in the night spreading its cool white rays beautifully over this hill desired to built a Vimana for the Lord, similar to the shining beauty and shape of Moon. Accordingly he called Vishwakarma, the celestial architect and made him built a beautiful Vimana and temple to Lord Soundrarajar. Further Lord granted boon to Yama as desired by him to perform pooja everyday to his Archameni here. It is believed that Dharma rajan is visiting this temple every night to perform pooja to Sri soundraraja permual. Therefore this Vimanam is named after Chandran as ‘Soma chanda Vimanam’ by Yama as it reflect the shining beauty and shape of

**Srimathe RangaRamanuja MahaDesikaya Namaha  
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Chandran.The Shadow of this Vimana will not fall outside but only in the Vimana itself similar to moons illuminated side is facing the earth always inspite of moons spinning, rotating and revolving. Azhwar depicts the crawling moon in the midst of hills of Thirumaliurmchola as

**śadir ila maḍavār tāzcciyai madiyādu  
adir kural śaṅgattu azagar tam kōyil  
madi tavaz kuḍumi māliruñjōlai  
padiyaduvētti ezuvadu payanē**

3) Main murthi among four utsavar deities of Azhagarkoil is 'Sundararajar' known in tamizh as 'Azhagar'. The other prominent Utsavar is 'Sundrabhau' who is mentioned in Tamizh as 'Sundra thooludiyān' invariably pointing to Lord Rama as described in many literary compositions and azhwar pasurams about the beauty of his broad Shoulders as warrier.

Similarly Lord Krishna was addressed as 'Bhuvana sundara' by Sri Rukmani fascinated by his beauty.

Sri Andal described this Lord in her Nachchiyar Thirumozhi-11.2 as 'Kuzhal azhagar, Vaayazhagar, Koppozhil ezhul, Kamala Poovazhagar '.

Hence the names of above utsavars of this temple refers to Lord Rama and Krishna.Both avatars are connected to Chandran as Lord Rama was born in moon sign of Kataka Rassi which is said to be resting in Thiruparkadal from where chandran emerged. Similarly Lord Krishna took avatar in Rohini star of Vrishbha Rassi in which Chandran is exalted making 'Vrishbhadri ' hill as his abode.

Chandran face is known for his beauty which is described by sri Andal in her first and last pasurams of Thiruppavi. Thus the name of this Lord is connected closely to Chandran in terms of beauty in the form of his avatars.Thirumangaiazhavar pasuram signify the arrival of moon everynight spreading its cool rays in this hill.

**mañjuyar mā madi tīṇḍa nīṇḍa  
māliruñjōlai maṇālar vandu en  
neñjullum kaṇṇullum niṇṇu nīṅgār  
nīrmalaiyār kol niṇaikamāṭṭēn**

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

4) Krishna Puthra also known as 'Karuppana swami' is worshipped at the main gopura entrance doors of the temple by the clan of Kallars as 'Kaval Deivam' to the Lord who in his Krishna avatar as a child had engaged in telling lies and stealing from others. But Lord as Kallazhagar in his archameni here had ordained Karuppana swami to be the custodian for his jewels to prevent theft and to ensure punishment is given to the one who tell lies before this demi god. Whenever Lord soundrarajar goes out of temple and also upon his return a Pramanam for number of ornaments adorned, would be undertaken by priests before Karuppana swami to ensure the Safe custody of Jewels.

The interesting legend of this demi god goes back to many centuries ago ,when a malayala king wanted to steal the divine idol of Lord soundrarajar and take to his kingdom due to its divine beauty and its high purity rare "Aparanji gold". Since he had no match to fight with the army of pandian king, then ruler of alagapuri, the place of azhagar koil, he sent totally 18 panikars trained in magical powers with a similar idol accompanied by an invisible spirit 'Karrupu' to this temple. Their covert plan was to draw the beauty (kalai) from the idol of Lord soundrarajar by magical dilution (agarshanam) and transfer to the idol they brought in by starting the task after pournami till next paksha trithya, which falls as 18th tithi in a Lunar masa, the day of first appearance of waxing crescent moon (3rd day after amvasaya) without any break for the transfer to be effected everyday through each magician for all 18 tithis by 18 panikars before fleeing to their kingdom with their Idol beautified and fortified with Kalais drawn from the idol of Sri kallazhagar.

However Temple priests who knew before the movement of these unwelcome visitors to the koil, with the help of Kshetra balakar buried them all dead below and made 18 steps on top of it at the entrance. By this time the 'Karrupu' surrendered to them pleading for mercy to permit it serve the Lord as his 'kaval deivam' at the entrance in return of giving it arthajama naivathiyam daily after Lord partaking this. The closed doors of main Gopuram at the entrance of this temple over the 18 steps are considered to be the manifestation of Karruppana swami with no idol inside between both closed front and back doors. It is believed to be all powerful to protect the treasuries of this Koil and jewels of Lord Kallazahgar. Hence these 18 steps are called as 'pathinettam padi karuppu'. This demigod is worshipped mainly by kallar community. The Highlight of this legend is about the number 18, the tithies choosen and its connotation to Moon, the karagha for mind.

Numerical number 18 has influence on mind to 'settle' permanently. Hence it denotes 18 puranas, 18 upanishads, 18 parvathas of Mahabharatha and 18 Chapters of Bhagwath geetha which stay firm for ever in the mind of people. It denotes resting with the end of Kurushetra war on 18th day, 18 akshunis (divisions) of army participated in this war. Lord Krishna, kauravas and pandavas are the lineage of Chandra Kulam. 18th peruku (pathinettam peruku) falls in adi month known as Chandra Kataka masa due to Sun transiting in kataka rassi. This is the period of festival for women coinciding with fertility, sowing of



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

seeds, arrival of monsoon, spate of swelling of waterline like rivers, lakh etc. These are the karagathvam of Chandran.

Also 18 denotes 18 dharma shastras one has to follow. At 18th age, one attains maturity in mind to take independent decision and legally eligible to act. Thirukoshtiyur Nambi mind was finally moved to give 'Thirumandiram" only on the 18th attempt of Bhagawath Sri Ramanujar who later on in another occasion debated for 17 days with an advaita Sanyasi Yajna murthi and defeated him on 18th day.

Sri Ramanuja Sampradhayam is standing tall on two branches (sects) with 18 differences. There are 18 Rahasya granthas composed by Sri Pillai Lokacharya on Sri Ramanuja philosophy. In Kaisika Purana, only upon pronouncing the 18th promise by Nampaduvan, Brahma Rakshasa mind was finally conceded to let chandalan go, Jarasandha attempted to invade Madura 17 times and fought war with Lord Krishna. This made Krishna to shift his base immediately to Dwaraka along with Yadavas not to take a chance on war ending at 18th attempt planned by Jarasandha, for obvious reason to kill him later through Bhima. Mohmd Ghajini, a Muhgal invader attacked 17 times but succeeded on his 18<sup>th</sup> attempt to loot the famous 'Somanath" temple supposed to have been built up by Chandran.

There are 18 steps to reach Paramapatham. There are 18 Siddha Kriya yogas given by 18 Siddhas, some of them attained jiva mukthiat azhagar hills. Also number 18 is associated with 18<sup>th</sup> tithi Trithya of a lunar month, the first sighting of waxing Moon paksha on the 3rd day after new moon (moontram pirai). Trithya tithi is important because of Akshya Trithya which occurs in Chitra month, valar pirai, when both sun and moon are exalted in Mesha and Rishaba sign respectively. It is believed whatever work undertaken on this day is expected to take a shape, settle down and grow further. Only 18 carat gold is used for all diamonds studded ornaments due to its sturdy and strong hold.

Total numerical value in each horizontal row and vertical column of Moon yantra is 18. This shows that Chandran settle down on the numerical value of 18 signified as above. While we see above the influence of Chandran on number 18, we have seen in our Oct 09 issue about Thirukudanthai as Bhaskara Kshetram, the influence of Suriyan on no 7. Interestingly Rahu and ketu which tries to capture both moon and Sun in eclipses have taken their dasa periods in astrology as 18 years for Rahu and 7 years for ketu, the influential numbers of both moon and sun respectively. Therefore the Malayala king planned to start the covert operation after full moon in Thei pirai as it coincide to suit for magical dilution (theimanam) and end up on 18th tithis of Trithya, the first sighting of valarpirai, the third day crescent moon considered to be an auspicious day for taking Possession / purchase of any gold ornaments and to set out successfully with the beautified golden idol. This is the day when ganga water descended to the earth from Sathyaloga. Sri Lakshmi is worshipped on this day for prosperity. Hence Moon has its strong influence in the legend of Pathinettam padi

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(18th steps) Karrupanna swami by way of tithies and 18 magicians choosen for this task.It is said that Sri Andal also admired and wondered about the power of this demi god. More or less, a Similar attempt was made on the idol of periya perumal at Srirangam koil by a Srirangapattina kannada desa Raja during earlier period in a slightly different method but was thwarted by Sri kura Narayana jeer.

Transliteration primary contributor: Shri. Sunder Kidambi (reprinted English text from Sri Ranganatha Paduka March 2010)

## 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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