

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



ஸ்ரீ ரங்க ராமானுஜ மஹாதேவியின் பாதகவசம் - ஸ்ரீ ரங்க ராமானுஜ மஹாதேவியின் பாதகவசம் 12-8-2010

श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

śrīmadāṇḍavan anugraham

maṇipādukayoryugam̐ murāreḥ mama nityam̐ vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām̐ anukampākṣamayorivāvatārah̐ ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam̐ ciram̐ vijayatām̐ bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam̐ bhūyāt tattvavidām̐ matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatīśānadivyāpāṅgavivardhitā ।

vardhatām̐ vedavedāntarahasyārthapravarṣiṇī ॥

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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



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

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

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவநிராபாத்

Date: 20/2/2010

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

சுடைய
ஸ்ரீ ரங்க ராமானுஜயை:

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

Signed by His Holiness Sri Rangaramanuja Mahadesikan

Sri Ranganatha Paadukaa Contents

Year: Vikruti Month: Aippasi
Malar 48 Idhazh 07

Volume 48, Number 07
OCTOBER 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 October 2010 issue of Sri Ranganatha Paadukaa.

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

Panchaanga sangraham

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

Tamil	English	Day	Details
Ayypasi 1	Oct 18	Mon	Eakathasi 46.14, avittam 15.15, thulaa sukla eakathasi sarva eakathasi ,thulaa maasa pirappu tharppanam
2	19	Tues	Dhwathasi 51.24, sathayam 21.35, dhwathasi thithi, harivasaram 2.31
3	20	Wed	Thrayothasi 56.21, poorattathi 27.57, thrayothasi thithi
4	21	Thurs	Chathurthasi 60.00, uttharattathi 33.55, chathurthasi thithi, THIRUTTHURAIPOONDI ANDAVAN THIRUNAKSHA- THRAM
5	22	Fri	Chathurthasi 0.49, revathi 39.10, purnami thithi
6	23	Satur	Purnami 4.21, aswini 43.25, prathamai thithi
7	24	Sun	Prathamai 6.43, bharani 46.31, aachvayujam bhahuLam dhwitheeyai thithi
8	25	Mon	Dhwitheeyai 7.54, karthikai 48.23, thrutheeyai thithi
9	26	Tues	Thrutheeyai 7.48, rohini 49.00, chathurthi thithi
10	27	Wed	Chathurthi 6.26, mrukaseerisham 48.27, panchami thithi
11	28	Thurs	Panchami 3.56, thiruvaathirai 46.50, shashti thithi
12	29	Fri	Shashti 0.23, saphthami 55.36, punarvasu 44.22, saphthami thithi
13	30	Satur	Ashtami 50.54, poosam 41.13, ashtami thithi
14	31	Sun	Navami 45.21, aayilyam 37.32, navami thithi
15	NOV1	Mon	Dhasami 39.34, makaram 33.33, dhasami thithi
16	2	Tues	Eakathasi 33.41, pooram 29.27, eakathasi thithi, sarva eakathasi
17	3	Wed	Dhwathasi 27.54, uttharam 25.25, dhwathasi thithi, maha pradhosham
18	4	Thurs	Thrayothasi 22.24, thrayothasi chathurthasi thithi dhwayam, hastham, night (early morning) (pinniravu) naraka chathurthasi snaanam
19	5	Fri	Chathurthasi 17.20, chitthirai 18.23, amavaasyai thithi, sarva amaavaasyai tharppanam Deepavali festival
20	6	Satur	Amavasyai 12.59, swathi 15.47, prathamai thithi
21	7	Sun	Kartthika suddha prathamai 9.26, visakam 14.0, dhwitheeyai thithi, Chandra dharsanam
22	8	Mon	Dhwitheeyai 6.57, anusham 13.15, thrutheeyai thithi
23	9	Tues	Thrutheeyai 5.32, kettai 13.35, chathurthi thithi
24	10	Wed	Chathurthi 5.26, moolam 15.17, panchami
25	11	Thurs	Panchami 6.42, pooraadam 18.03, shashti, Vishvaksenar
26	12	Fri	Shashti 9.10, uttharadam 22.05, saphthami sravana vrutham
27	13	Satur	Saphthami 12.48, sravanam 27.10, ashtami thithi, poykai azhwar thirunakshathram
28	14	Sun	Ashtami 17.17, avittam 33.00, navami thithi, thretha

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			yukathi , boothathazhwar
29	15	Mon	Navami 22.17, sathayam 33.16, athithi, peyazhwar
30	16	Tues	Dhasami 27.30, poorattaathi 45.39, vruschika ravi 46.20, thulaa sukla dhasami
Karthikai 1	17	Wed	Eakathasi 32.33, uttharattathi 51.48, vishnupathi sarva kaisika eakathasi, vruschika sukla eakathasi thithi, vruschika maasa pirappu tharppanam
2	18	Thurs	Dhwathasi 37.0, reavathi 57.16, dhwathasi thithi

In Purattasi Sri Ranganatha paduka (last month), 24.9.2010 was erroneously reported as sravana dhwathasi day. We regret for it and we may be excused. (kshamikka venum)

Transliteration & Translation primary contributor: Shri Raguveera DayaAL

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

**Sri:
Andavan Ashramam News**

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

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

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

On 19th September 2010, on Purattasi ThiruvoNam, Srimath Andavan accepted the request of officials and performed magaLaasasanam of svaami Desikan at Maylai Desika Bhavanam. The temple bhattars offered poorna kumbham with full honors and greeted Srimath Andavan. Sri U.Ve Maha Vidvaan Perukaanarai Chakravarthichariyaar emotionally sough HH Srimath Andavan's blessings. A very large crowd had assembled.

Srimath Andavan performed svaami Desikan magaLaasasanam and directed Sri U.Ve Maha Vidvaan Perukaanarai Chakravarthichariyaar and Azhisoor Srinivaschar to deliver upanyaasam. Both the learned Vidwaans wonderfully highlighted the kalayaaNa gunaas of His Holiness Srimath Andavan and immersed the audience in great joy.

H.H Srimath Andavan during His Anugraha Bhashanam highlighted how svaami Desikan is mainly the reason why SriVishnavam is still well and alive and compared Svaami Desikan's vital contributions to that of Sri Bhashykarar. Srimath Andavan also highlighted the special gunas of Perukaanarai Chakravarthichariyaar and the great service rendered by Azhisoor Srinivaschar towards Pancharaathra aagamam.

His Holiness accepted the request of Vedic Sangeetha sabha and on 22nd September 2010, presided the 7th anniversary celebration at abhiramapuram and blessed them with a wonderful angraha bhashana.

His Holiness Srimath Andavan completed His 22nd Chaturmaasya sankalpam on 23rd September 2010. On 24th Srimath Andavan commenced his yaatra and first arrived at the nearby Shri Eyetex R.Rajagopalan's residence. Shri Eyetex

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Rajagopalan, as usual, received His Holiness Srimath Andavan with abundant devotion and interest. That morning Sri Paduka Aradhanam was conducted there.

That evening Srimath Andavan arrived at Sri K. Narayanan's residence in Thirumangai Mannan street in East Tambaram and performed Padukaa Araadhanam there itself for the next four days. Srimaan Narayanan had made all the arrangements elaborately.

On the morning of 28th September 2010, Srimath Andavan performed magaLaasasanam of Thiruneermalai NeervaNna perumaaL, Ranganatha PerumaaL utsava moorthi and ANimaamalar mangai thayaar. Srimath Andavan also performed magaLaasasanam of Svaami Desikan sanniti belonging to our Ashramam. The same evening Srimath Andavan also performed magaLaasasanam of Sri Rama Anjaneyar temple at Tambaram Sanatorium.

On 29th September 2010, Srimath Andavan commenced yathra from Sri K. Narayanan's residence. Sri K. Narayanan submitted samvhavanai to Srimath Andavan and sishyas. Srimath Andavan blessed sishyas during many Dolai utsavam and Ponnadi celebrations.

On 29th September 2010, Srimath Andavan arrived at Shri. S. Seshadri's residence.

On 30th September 2010, Padukaa Araadhanam was conducted in grand. Srimath arrived at Azhvaarpet Ashramam that evening.

Translation primary contributor: Shri. Raman Aravamudhan

Andavan Ashramam news from around the world

**Srimath Nammaandavan ThiruNakshthram Celebrations
at Kanchi Paduka Ashramam**

In our Kanchi Padhuka Ashramam, on Saturday, the 21 08 2010, after completing Dwadasi Thathi aradhanam, recital of Vedas, Divya Prabhandam commenced on the occasion of Varshika Thirunakshatiram of Srimath Therezhandur Andavan. About 10 swamis participated on both sessions every day. 4 swamis recited Divya prabandham. On both sessions Ohorai was distributed after Nivedhanam was completed. On 26 08 2010, Thursday, about 15 swamis participated in the Veda parayanam and Aruli cheyal. A special thathi aradhanam was organized at about 1200 Hrs, after the morning Homam, on the occasion of Pavithra Utsavam of Deva Perumal. The prasadam offered to deva Perumal was also distributed at that time. About 100 peronnel attended the Thathi Aradhanam. It took place very well as per the desire of present Srimad Andavan. Also for all those who participated in the parayanam, a sambhavanai to the extent possible was made. They visit our ashramama without even expecting sambhavanai. As usual, the archakas and paracharikas of Sri Devathi Rajan sannadhi and Chennai, kanchi shishyas participated in the same. Later vettrilai pakku ghoshti took place with Poori dakshanai. Then the seva kalam for Srimad Then Pirai andavan yearly Thirunakshatiram, on 26 08 2010, Saturday varshiga Thirunakshatira satrumurai, special thathi Aradhanam, took place with the jubilious moods and support of Bhakthas.

Sriman Purisai Gopu and the ashramam manager Sriman Thathachari made the special arrangements, as per the desire of Srimath andavan.

Note:-In our Kanchi Ashramam, for the benefit of Yatris, Thathi Aradhanam is organied on every Dwadasi, as per Srimath Andavan's desire. Due to the soaring price rise of commodities, it costs around Rs 2500/= without Bakshiyam and Rs 3000/= with Bakshiyam. We request the astikas to participate in this Thathi aradhanam and donate to the extent possible.

Cheques/DD, may be endorsed favouring Srirangam Srimath Andavan Ashram, Manager A/C and dispatched to Srirangam Srimath Andavan Ashram, Sri Ranga Raja Veedhi, Little Kanchipuram and obtain receipts. Those who pay cash may also obtain receipts.

We surrender unto the Lotus feet of Srimath AndavanSRIKARYAM

**SRIMATHE SRINIVASA MAHADESİKAYA NAMAHA
PAVİTHROTHSAVAM**

In Akkoor village, where Srimad Akkoor Andavan was born, pavithrothsavam of Sri lakshmi Narayana Perumal commences on 24 10 2010 with Angurarparnam and culminates with Poornahoothi on Sunday, the 31 10 2010 at about 1900 Hours. Recital of Veda, divya prabhandam will take place. Thathi aradhanam has also been organized on all days in the temple. Devotees as far possible should visit temples in villages and also assist the functions by contributing to the extent possible. It is requested that all should personally visit the temple in the village where Srimad Akkoor Andavan was born, and participate in many more Kainkaryams and encourage us. All arrangements are being organized as per present Srimad Andavan's desire.

Those who would like to contribute are requested to forward cheques/DD in favour of "Sri Lakshmi Narayana Perumal aradhana Committee" to the address given below:-

No 26/42, Madhava Perumal Sannadhi Street

Mylapore, Chennai-600004

Phone: 044 24981194 04182-245227

Mobile: 9444440194 / 9843110877

By People of Akkoor Village,
Sri Lakshmi Narayana Perumal Aradhanai committee

Note: Direct buses are available from Kanchi to Akkoor
As usual, the students of our Patasalai (vaduvor) took part in the parayanams.

Dasan,
Andevaasi

**Srimathe RangaRamanuja Maha Desikaya Namaha:
Azhvaar ThiruNagari Ashramam**

Our Andavan Ashramam at Azhvaar Thirunagari is in Radha Veedhi. All facilities have been created in our Ashramam, as per the Niyamanam of present Srimad Andavan. Individual rooms without any water problems and locker facilities and if prior notice is given coffee, tiffin, food arrangements (with due costs) can be arranged. Bus stop is close by. Bus stop is located very close to the Ashramam in both directions. Here separate parking facility is available for those who arrive by Travels buses. For those organized group travels, separate cooking facility is also available. As per Srimad Andavan's Niyamanam, cots are being organized soon in the rooms. Apart from staying here and worshipping Nava Thirupathi temples, one can also seek the blessings of Nammazvaar in procession, when it takes place, just outside the Ashramam. Also during the utsavam of Swami Nammalwar, in the month of Vaikasi, Nammazvaar visits our Ashramam and halts for a full day; and enjoys Thirumanjanam and Ghoshti. All are aware that Thathi aradhanam is arranged on all 10 days, as per present Srimad Andavan's desire.

Contact: Ashramam---04639 272080

Manager---04630-256151, Mobile: 9944254133

Assistant (For food)---9952516503; 04639-272227

-----Srikaryam---

Srirangam Srimath Andavan Ashramam, KumbakoNam

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

Srirangam Srimath Andavan Ashramam,

Pothamarai KuLa Street,

KumbakoNam, Tamilnadu.

Tel: 0435-2401185, 9442101185

**Srirangam Srimath Andavan Ashramam
Oppliappan sanniti**

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

**Srirangam Srimath Andavan Ashramam,
Coimbatore**

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

This place also has facilities to perform shraddham.

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

Srikaryam

**Srirangam Srimath Andavan Ashramam
Thirupullaani**

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

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

Tel: 04567-254247 Manager Sridhar: 99437 84885

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

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

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

**Sri:
Srimathe Rangaramanuja Mahadesikaya Namaha
Srimath Andavan Ashramam paatashaala**

By Srimath Andavan's order, Srimad Andavan Ashramam paatashaala at 155, Keezha Uthara Veedhi has started to function with renewed glow at the newly renovated place on September 5, 2010. To mark this occasion, special function was conducted with sudarshana homam. This function was conducted under the supervision of the Secretary Sriman Kasturirangan. Committee member Payyampaadi Sri. U.Ve. Venkatavaradhan, Bruhaspathi Sri. U.Ve. Krishnakumar, Priest Venkatanathaachariar, manager, teachers and students of the paatashaala, staff of the Andavan arts college and other local well-wishers participated on this occasion and made it a grand function.

Our Ashramam vidyalaya's former manager Sri. K.T.R swami performed special thadheeyraradhanam for the students on the occasion of start of the vidyalaya at the new place. He gave special sambhavana to the students, teachers and other volunteers. He was blessed with Srimad Andavan's anugraham.

Principal Sri R. Srinivasaraghavan
Sri Ranganatha Paduka Vidyalaya

Establishment of Srirangam Srimath Andavan Ashramam at TherAzhundur

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

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

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

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

Srirangam Srimath Andavan Ashramam at Coimbatore

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

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

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

SRIKARYAM

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
20 August 2010 to 20 September 2010**

Date	Poorvacharya Sanniti	Sishya's details
22.08.10	Srimath Kadanthethi Andavan	Sri U.Ve. K.S Parthasarathy, Srirangam
22.08.10	Srimath PeriAndavan	Sri U.Ve. R. Vasudevan, Secunderabad
26.08.10	Srimath Thirukudanthai Andavan	Sri.U.Ve. R. Srinivasan, Chennai
27.08.10	Srimath Thirukudanthai Andavan	Sri U.Ve. V. Desikan, Chennai
27.08.10	Srimath PeriAndavan	Sri.U.Ve. Ujjivanam, Triplicane
27.08.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Srinivasan, Chennai
28.08.10	Srimath Kadanthethi Andavan Srimath Thenbarai Andavan	Sri.U.Ve. S. VeeraRaghavan, Chennai
28.08.10	Srimath Thenbarai Andavan	Sri.U.Ve. V. Kannan, ThiruNindravoor
28.08.10	Srimath Thenbarai Andavan	Sri.U.Ve. K.Srinivasan, O. Sridharan, Smt. K. Ranganayaki, Srirangam
3.09.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. KK Raghavan, Chennai
3.09.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. R.Kannan Bangalore
5.09.10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Srinivasa RangaRamesh Rajagopal, Coimbatore
10.09.10	Srimath PeriAndavan	Sri.U.Ve .K.S. Sekar, Madurai
10.09.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan Srimath Therezhundur Andavan	Sri.U.Ve. IOB. Raghavan brothers ,Srirangam
16.09.10	Srimath Kadanthethi Andavan	Sri.U.Ve. Srinivasan, Kumbakonam

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
21 August 2010 to 20 September 2010**

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

Manager
R.Sampath Kumar
Ph: 9940559470 (India)

Sponsors for Venugopala Perumaal Dolai Utsavam

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Sri. Varadaraja Iyyangar, Tambaram Sanatorium	Sri.KalyanaRama Iyyangar, E. Tambaram

**Sri:
Karnangulam - Late Sri U. Ve. A. Srinivasaraghavachariar
Swaami's centenary celebration Karthikai Pushyam
(Nov 26, 2010)**

By Srimath Andavan's order, the centenary celebration of Sri.Srinivasaraghavachariar swamy who was the principal of Srirangam Ranganatha Paduka Vidyalaya from 1970-1978 and who was later an English teacher for 15 years at the paatashaala and who tirelessly worked hard to develop the paatashaala will be conducted at the Paatashaala on November 26, 2010. On that occasion, there will be thadheeyaradhanam (prasadam feast for bhagavathas) and souvenir and book release. There will be competition for the students of the paatashaala followed by prize distribution.

The family members of this swami and the former students of our paatashaala have planned to celebrate this function in a grand manner. We request everyone to participate in this function and help to make it a grand function. Past students of this swami who would like to write articles on this swami and those who would like to help in this celebration are requested to contact the following address for more details.

1. Dr. R. Srinivasaraghavan, Principal,
Ranganatha Paduka Vidyalaya,
155, East Utthara Street, Srirangam-6,
Cell : 94437-01282.
2. Sama Parthasarathy, Cell : 98405-72451.
3. Dr. T.D. Muralidharan, Cell : 98690-63670.

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

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

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

Sreemathe RangaRamanuja MahaDesikaya Namaha

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

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

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

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

Srikaryam,
Srirangam Srimath Andavan Ashramam.
Camp; Chennai

(News articles) Translation primary contributors: Shri Raguveera DayaaL, Shri R.Santhana Varadan, Shri. Shyam Sundar Srinivasan & Shri. Raman Aravamudhan.




Sri Ramanuja Mission Inc(SRI) USA
of Srirangam Srimadh Andavan Ashramam
www.ramanujamission.org



September 5th, 2010 @ IACA Auditorium Atlanta, GA, USA

Atlanta bhagavathas with HH Rangaramanuja Mahadesikan and perumal's anugraham for 2nd consecutive year had a great and spectacular opportunity to host and be part of a grand Krishna Utsav event as part of 1000th centenary celebrations of Swami KoorathAzhwAn thirunakshataram and Krishna Janmashtami celebrations on September 5th, 2010 @ IACA hall Atlanta, GA. This grand annual Utsav was hosted and facilitated by Sri Ramanuja Mission of Srirangam Srimath Andavan Periashtamam, Inc, (SRI) USA, as part of annual Atlanta sancharam of Shri Vengugopala Perumal and his consorts, along with Chakrathazwar, Sri Bhashyakarar and all the poorvacharya padukas of Srirangam Srimath Andavan Ashramam. This day along event which included – Sri Sudarshana Homam, Thirumanjanam, Ashtapathi Bhajans and Narayaneeyam chanting from bhagavathas, Garuda Sevai as part of 108 Kalyana Utsavams and Cultural program was well attended by over 500 bhagavathas and Kainkaryapararas (from 1 year old to 79 year old) from Atlanta, its suburbs, and outstation cities from Washington D.C/Cincinatti/Detroit/Carey/Charlotte/Iowa and other parts of the United States.

“ Krishna Crawls through the Walls of IACA Halls...

The reverberations of the conch filled the air...

Sudharshana homam began with full gusto. 132 Sudharshana Vighrahams placed beside the yagna kundam were glistening like gold...All the devotees could feel the powerful vibrations of Sudharshana homam...

This was followed by Thirumanjanam....The Bhagavathas dressed in traditional attire started reciting Pancha Suktham...

When alankaram was in progress, the devotees began to recite Narayaneeyam in melodious tunes... Narayaneeyam helped to relive birth of Krishna and his many pranks... The devotees were ecstatic to listen to rasa kreedai... Listening to Ashtapadhi bajans transported us to the world of Gopikas We were all Krishna's gopikas for those few sweet moments...

Garuda Sevai with chanting of "...pallanu...pallandu... was exhilarating... Sri Garudaalwar was joyous and excited to carry Perumal and proclaim to the world the greatness of Sriman Narayana.... Sri Garudalwar went around ensuring all this dear children were blessed...

It was a quite a moment to see Rukmini and Sathya Bhama Thayaars being carried to the hall for the celestial wedding, "the 108-Kalyanothsavam..."

Devout ladies clad in silk sarees brought huge trays of Krishna's favorite Bakshanams... Perumal was arriving in Raja Nadai... Thayaars looked demure and shy...

To please the Divya dampathi, there were a lot of very interesting cultural programs. Kids and adults sang songs to glorify Sriman Narayana. There were many beautiful dances too. Little kids danced to the song "Chaliya ka Vesh Banaya, Shyam Churi Bechane Aaya", "Aadinaye Kanna" describing Krishna's beautiful dance, "Manjira Garbha" a graceful rasa leela dance, "Kaalinga Narthanam" Krishna's dance on the hood of Kaalinga and "Krishna Nee Begane Baaro" which means Krishna come quickly...

Kutti Krishna crawled through the walls to witness the kainkaryams of his Bhagavathas... He was impressed with the elaborate kolams drawn to give a festive appearance, the pretty pictures of the different characters of Bhagavatham drawn by little kids and the devotees trying to spread the word of Sri Ramanuja Mission.

The entire atmosphere was charged with Narayana Smaranam... Krishna had entered the hearts of all the devotees... To the chanting of Thaitheeya Upanishid, Sri Venugopala Perumal and his retinue left to continue his sancharam to visit more places and bless more devotees... "

Atlanta Krishna Utsav was again telecasted live on Ustream this year and viewed across the world. The entire video recordings and photos are available @ www.ramanujamission.org. Sri Ramanuja Mission extends sincere thanks and appreciation to all Atlanta and outstation bhagavathas, the organizing committee members for their efforts in making this annual event a grand success.

We continue to pray HH Sri Rangaramanuja Maha Desikan, Sri Ranganatha Divya Dhampathi and poorvacharaya padukas to bless us all with more and more such Utsav's across US cities in near future and in more grandiloquent manner. See you all again for another grand event in Atlanta on September 4th 2011.

*Sarvam Sri Krsihnarpanamasthu
dAsan,
Padmanabhan Ramane
Secretary, Sri Ramanuja Mission, USA*

SRI LAKSHMI HAYAGREEVA BHAVANAM

well equipped to conducted
all **Functions.**

Contact : **45/46, New No. 4**

VEDHANTHA DESIKAN STREET,
(PALATHOPE)

Opp. Thirumylai Railway Station.

Mylapore, Chennai - 600 004

Contact : No. **2461 0440**

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

śrīḥ
śrimate śrīnivāsa mahādeśikāya namaḥ
śrimate vedanta rāmānuja mahādeśikāya namaḥ

śrīraṅgam śrīmadāṇḍavan's blessing words

Periya Tirumozhi 11.3.7

kaṇṇan manattullē niṛkavum kaivalaigal
ennō kazhanṛavivai yenna māyaṅgal
peṇṇānōm peṇmaiyōm niṛka vavan mēya
aṇṇal malaiyu maraṅgamum pāḍōmē |

Meanings for difficult words: peṇ ānōm = we were born as girls; peṇmaiyōm = we are having a feminine, weak nature; aṇṇal = the one that leads or the best; malai = tiruvēnkaṭam.

Introductory note:

Nāyikā is surprised that even though she is not separated from Emperumān, her bangles are falling off; in this song, she says that more than the mental relationship, in order to get physical and direct connection with Him, one should sing about Tirumalai and Tiruvaraṅgam.

Substance of the pāsuraṁ:

Even though Kaṇṇapīrān never left me and is seated in my heart, my bangles loosened and fell off for some unknown reason. This is very intriguing. We are all born as women. Not only that, we always exhibit femininity. (So, in order to relieve my sadness), let us sing about Tirumalai where He resides with happiness and Tiruvaraṅgam also.

Explanation of the pāsuraṁ:

(kaṇṇan māyaṅgal)

He is dear to me as the eyes; He is seated in my mind so that my inner eyes can see Him, even though He does not show Himself in person; even then, since I am not able to grasp Him and embrace Him and enjoy Him, the bangles in my hands are becoming loose and falling off. I don't understand what this illusion is.

(peṇṇānōm peṇmaiyōm niṛka)

We have been born as girls who lack opposing and supporting powers. Having

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

been born as girls, we have not forsaken any feminine qualities and have remained as weak ladies. Never have we experienced any masculine strength.

(avan mēya pādōmē)

Let alone my plight; let us sing with devotion about the easily visible Tirumalai where He resides with great glee and about Tiruvaraṅgam.

Emperumān's standing posture and reclining posture instigate the nāyikā to sing like this.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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

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

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

Gruha Sangraha:

sarva eva roga pradA mrutyushastrAgnitaskaraiH |
pashusasyopaghAtaishcha hanyuranyaishcha kAraNaiH ||

सर्व एव रोग प्रदा मृत्युशस्त्राग्निस्करैः ।

पशुसस्योपघातैश्च हन्युरन्यैश्च कारणैः ॥

In general all dhoomaketus gives diseases. It causes destructions through many ways such as death, weapons, fire, robber and due to many reasons such as suffering of cows and damage of crops.

dhUpanAt sparshanAt sthAnAt udayAstamasaMbhavAt |
hanyuH paMchavidham sarve ketavo nAtra saMshayaH ||

धूपनात् स्पर्शनात् स्थानात् उदयास्तमसंभवात् ।

हन्युः पंचविधम् सर्वे केतवो नात्र संशयः ॥

These dhoomaketus causes destructions through five different reasons namely smoke, touch, location, rising and setting.

mrudu - dhruvogra - kShipreShu sAdhAraNa chareShu cha |
dAruNeShu cha rakSheshu vidyAt tatsadhrshaM phalam ||

मृदु - ध्रुवोग्र - क्षिप्रेषु साधारण चरेषु च ।

दारुणेषु च रक्षेशु विद्यात् तत्सद्भ्रं फलम् ॥

Ketu gruhas who have the properties of being soft, stable, ordinary, angry, fast, dangerous and demonish have the same effects as mentioned above.

yathAdiShTaM yathAvarNaM yathA vargaparigraham |
sarva evoditA hanyuH sarva eva mahAgrahAH ||

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

यथादिष्टं यथावर्णं यथा वर्गपरिग्रहम् ।

सर्व एवोदिता हन्युः सर्व एव महाग्रहाः ॥

All type of gruhas rise with the properties attributed to them, as per the color associated with them and as per the properties inherited by them from other gruhas of their kind and cause destruction.

mrutyoH kAlasya sUryasya bramhaNastrayaMbakasya cha |
bhOmasya rAhoragneScha prajAtA ye sudAruNAH ||

मृत्योः कालस्य सूर्यस्य ब्रह्मणस्त्रयंबकस्य च ।

भौमस्य राहोरग्नेश्च प्रजाता ये सुदारुणाः ॥

Upagruhas (daarunaas) associated with death – Yama – Surya – Brahma – Siva – Angaarakan – Raagu – Agni - Prajapathi cause a lot of harm.

Transliteration & Translation primary contributor: Shri. Shyam Sundar Srinivasan

śriḥ

**śrimate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāṁṛtam**

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

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

संग्रामे समुपोडे तु शत्रुपक्ष भयङ्करे ।

पलायमानो वध्येत यस्यार्योऽनुमते गतः ॥

saṅgrāme samupoḍe tu śatrupakṣa bhayaṅkare ।
palāyamāno vadhyeta yasyāryo'numate gataḥ । ।

(Ayodhyā.75.39)

Bharata keeps making vows. If Rāma went to the forest with my permission, let me attain the sin of the person who kills an enemy fleeing the battlefield in fear.

कपाल पाणिः प्रिथिवीम् अटतां चीरसंवृतः ।

भिक्षमाणो यथोन्मत्तो यस्यार्योऽनुमते गतः ॥

kapāla pāṇiḥ prithivīm aṭatām cīrasaṅvṛtaḥ ।
bhikṣamāṇo yathonmatto yasyāryo'numate gataḥ । ।

(Ayodhyā.75.40)

Let me become like a mad person who carries a skull in his hand and wanders begging, with no clothes on and wears a tree bark for dress. yasyāryo'numate gataḥ ।

मद्ये प्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः ।

कामक्रोधापि भूतस्तु यस्यार्योऽनुमते गतः ॥

madye prasakto bhavatu strīṣvakṣeṣu ca nityaśaḥ ।
kāmakrodhāpi bhūtastu yasyāryo'numate gataḥ । ।

(Ayodhyā.75.41)

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

I will take the sin of a drunkard, of one who spends time with women all the time and of one who gambles without considering if it is day or night. kāmakrodhāpi bhūtastu

yasyāryo'numate gataḥ || Let the sin of the person who is caught by lust and anger come to me.

मा स्म धर्मं मनो भूयात् अधर्मं सुनिषेवताम्।

mā sma dharme mano bhūyāt adharmaṁ suniṣevatām |

(Ayodhyā.75.42)

Let my mind not be indulged in dharmam – virtue anytime. Let it go immoral and impious. yasyāryo'numate gataḥ | |

अपात्र वर्षी भवतु यस्वार्योऽनुमते गतः।

apātra varṣī bhavatu yasyāryo'numate gataḥ |

If Rāma left for the forest to fulfill my wish, let all my wealth be distributed to those who are not qualified to receive; apātravarṣī – is wealth given in a pātram – vessel? What does it mean to say let my wealth go to apātram? Is wealth given in a donnai [cup made out of leaf] instead of a vessel – pātram? apātram means – naṭa viṭa gāyakāḥ - apātrāṇi. Dancers/actors, viṭan-s [court jesters conversant with music and literature] and singers – these are apātram-s – not qualified to receive wealth from others, unfit recipients. That is what vyākhyānam says.

सञ्चितान्यस्य विद्धानि विविधानि सहस्रशः।

दस्युभिर् विप्रलुप्यन्तां यस्वार्योऽनुमते गतः ॥

sañcitānyasya viddhāni vividhāni sahasraśaḥ |

dasyubhir vipralupyantāṁ yasyāryo'numate gataḥ | |

(Ayodhyā.75.43)

Let a robber take all my hard earned wealth, if it is true that Rāma left for the forest at my request.

उपे सन्ध्ये शयानस्य यत् पापं परिकल्प्यते।

तच्च पापं भवेत् तस्य यस्वार्योऽनुमते गतः ॥

upe sandhye śayānasya yat pāpaṁ parikalpyate |

tacca pāpaṁ bhavet tasya yasyāryo'numate gataḥ | |

(Ayodhyā.75.44)

Let me be affected by the sin of a person who sleeps at sunrise time and at sun set time. One should not be sleeping when the sun is rising and when the sun is setting.

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

sūryodaye cāstamaye ca śāyinam |
vimuñcati śrīrapi cakrapāṇinam | |

If one sleeps during sunrise and sunset times, even if it is Viṣṇu Himself, Lakṣmī will desert him. vimuñcati śrīrapi cakrapāṇinam – cakrapāṇi namapi śrīḥ vimuñcati | So, one must not sleep during evening time.

यदग्निदायके पापं यत् पापं गुरुतल्पगे।

मित्रद्रोहे च यत् पापं तत् पापं प्रतिपद्यताम् ॥

yadagnidāyake pāpaṁ yat pāpaṁ gurutalpage |
mitradrohe ca yat pāpaṁ tat pāpaṁ pratipadyatām | |

(Ayodhyā.75.45)

I will accept the sins of one who sets fire to others' houses, one who has a wrong relationship with his guru's wife and one who betrays his friends,

देवतानां पितृणां च मातापित्रोस्तथैव च।

मास्म कार्षीत् स शुश्रूषां यस्यार्योऽनुमते गतः ॥

devatānām pitṛṇām ca mātāpitrostathaiva ca |
māsma kāṛṣīt sa śuśrūṣām yasyāryo'numate gataḥ | |

(Ayodhyā.75.46)

and the son who fails to serve his mother and father.

सतां लोकात् सतां कीर्त्याः संजुष्टात् कर्मणस्तथा।

भ्रश्यतु क्षिप्रम् अद्यैव यस्यार्योऽनुमते गतः ॥

satām lokāt satām kīrtyāḥ samjuṣṭāt karmaṇastathā |
bhraśyatu kṣipram adyaiva yasyāryo'numate gataḥ | |

(Ayodhyā.75.47)

Let the one who sent Rāma to the forest become like a virtuous man who fell off the righteous path and fame.

अपास्य मातृ शुश्रूषाम् अनर्थं सोवतिष्ठताम्।

दीर्घबाहूर् महावक्षाः यस्यार्योऽनुमते गतः ॥

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

apāsya mātr̥ śuśrūṣām anartham̐ sovatiṣṭhatām |
dīrghabāhur mahāvākṣāḥ yasyāryo'numate gataḥ | |

(Ayodhyā.75.48)

बहुपुत्रः दरिद्रश्च ज्वररोग समन्वितः ।

सभूयात् सततं क्लेशी यस्यार्योऽनुमते गतः ॥

bahuputraḥ daridraśca jvararoga samanvitaḥ |
sabhūyāt satataṁ kleśī yasyāryo'numate gataḥ | |

(Ayodhyā.75.49)

What will happen to the person whose wish drove Rāma to the forest? He will have bahuputraḥ – he will have twenty, thirty kids; he will have no money; each child will be sick and he will suffer plenty. yasyāryo'numate gataḥ | | Bharata is giving the qualifications of a poverty-stricken person.

bahuputro daridratā - even if one has a lakh rupees or crores of rupees, if he has a lot of children, he is considered penny-less. Bharata is cursing saying let him suffer without wealth. Who is he cursing? Himself. If Rāma went to the forest because of my desire, let me have multiples of kids, let them be indisposed and let me suffer without money. If one is made to sleep, the other one must cry; if that child is pacified.

Another one must cry. If one child comes back from the hospital, the other one must leave for the hospital. Thus, there must be endless suffering without money.

bahuputraḥ daridraśca jvararoga samanvitaḥ |

Isn't it enough if one has a lot of kids? One will have fever, one will be afflicted by a disease called 'akki [erysipelas/herpes]'; one by 'karappān [eczema of the skin]', one by stomach pain, one by cold, one by polio etc etc. How much he will suffer? Let me be that person.

आशामाशंसमानानां दीनानांमूर्ध्वं चक्षुषाम् ।

अर्थिनां वितथां कुर्यात् यस्यार्योऽनुमतो गतः ॥

āśāmāśamsamānānām̐ dīnānām̐mūrdhva cakṣuṣām |
arthinām̐ vitathām̐ kuryāt yasyāryo'numato gataḥ | |

(Ayodhyā.75.50)

I can be afflicted like one who makes false promises of donation to an alms seeker and keeps cheating him and makes him come back several times.

yasyāryo'numato

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gataḥ । ।

मायया रमतां नित्यं परुषः पिशुनोऽशुचिः ।

राज्ञो भीतस्त्वधर्मात्मा यस्यार्योऽनुमतो गतः ॥

māyayā ramatām nityam paruṣaḥ piśuno'śuciḥ ।
rājño bhītaśtvadharmātmā yasyāryo'numato gataḥ । ।

(Ayodhyā.75.51)

Let me be a sinner like one who is always cheating, one who speaks only harsh words, one who is a constant complainer and one who does not do sandhyāvandanam in the evening.

ऋतुस्नातां सतीं भार्या ऋतुकालानुरोधिनीम् ।

अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमतो गतः ॥

ṛtusnātām satīm bhāryām ṛtukālānurodhinīm ।
ativarteta duṣṭātmā yasyāryo'numato gataḥ । ।

(Ayodhyā.75.52)

I will take the sin of the person who ignores his young wife who approaches him after having bathed after her monthly period time and goes out of town.

धर्मदारान् परित्यज्य परदारान् निषेवताम् ।

dharmadārān parityajya paradārān niṣevatām ।

(Ayodhyā.75.53)

I will be as sinful as the person who, deserting his own wife, courts someone else's wife.

पानीय दूषके पापं तथैव विषदायके ।

pānīya dūṣake pāpaṁ tathaiva viṣadāyake ।

(Ayodhyā.75.55)

When there is a wonderful pond with great waters and everyone is drinking water from the pond, if a person says the pond should be dried and a park built, he accrues sin; let me get that sin and the sin of the person who poisons another.

ब्राह्मणायोद्यतां पूजां विहन्तु कलुषेन्द्रियः ।

brāhmaṇāyodyatām pūjām vihantu kaluṣendriyaḥ ।

(Ayodhyā.75.56)

If one tries to stop another from giving a brahmaṇa a dhoti or money like fifty rupees, he becomes a sinner; let me be that person.

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बालवत्सां च गां दोग्धु - bālavatsām ca gām dogdhu - Let me get the sin that occurs when a person drinks the milk of a cow that has given birth to a calf, less than ten days old. yasyāryo'numato gataḥ ।।

It is hard to even read all these. They remind us of our own sins and we remember ourselves; so, I will stop with this.

एवम् आश्वासयन्नेव दुःखार्तो निपपात ह ।

evam āśvāsayanneva duḥkhārto nipapāta ha ।

(Ayodhyā.75.59)

So saying, Bharata falls down in place.

Immediately, Kausalyā says, “My son, I asked you only because of my sorrow. Do not think otherwise” and places child Bharata on her lap and embraces him.

Bharata says crying, “Mother, I was not aware of anything that went on”.

Kausalyā: I also asked you like that because of my sadness. Please do not feel bad.

So saying, she consoles Bharata.

What happens next? Vasiṣṭha comes; he has to carry on with his work, right? He says, “Your father is one who had performed several yāgam-s/sacrifices; he has conducted agnihotram. This is not an ordinary matter.”

Everyone start getting ready for final rites. With extreme sadness, they all proceed; Daśaratha’s 350 wives lament. It will not be pleasant even if one lady cries; 350 ladies are crying; how will that be? How will that palace be! Lot of lamenting; it is a pitiful scene.

Bharata carries the fire. All the people follow him. The final rites take place for twelve days. The thirteenth day gṛha yajñam is also over. Bharata is sitting grief stricken. He calls for śatrughna and says, “Mother has created such a great grief for us. Was your elder brother Lakṣmaṇa here at that time or not?”

बलवान् वीर्यं सम्पन्नः लक्ष्मणो नाम योऽप्यसौ ।

किंन मोचयते रामं कृत्वाऽपि पितृ निग्रहम् ॥

balavān vīrya sampannaḥ lakṣmaṇo nāma yo'pyasau ।
kinna mocayate rāmaṁ kṛtvā'pi pitṛ nigrahaṁ ।।

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(Ayodhyā.78.3)

I don't know what he did. It is said that Lakṣmaṇa is very smart! Couldn't he have done pitā nigrhaṁ kṛtvā – constrained father in a room and done coronation for Rāma? Why didn't he do that?

पूर्वमेव निग्राह्यः समवेक्ष्य नयानयौ।

उत्पथं यस्समारूढो नार्या राजा वशं गतः ॥

pūrvameva nigrāhyaḥ samavekṣya nayānayaḥ |
utpatham yassamarūḍho nāryā rājā vaśam gataḥ | |

(Ayodhyā.78.4)

Everyone is reprimanding father; why? Father is the one to be condemned because –

nāryā vaśam gataḥ – he carried out a lady's order. pūrvameva nigrāhyaḥ samavekṣya nayānayaḥ | If father listened to a woman, why did Lakṣmaṇa keep quiet? What a great injustice?"

When he is talking like this, प्राग्द्वारेऽभुत्तदा कुब्जा सर्वाभरण भूषिता -

prāgdvāre'bhuttadā kubjā sarvābharaṇa bhūṣitā (Ayodhyā.78.5) – the thirteenth day rites are over! They all have eaten and are sitting down! At that time, Kūni comes! That too, wearing all the ornaments! No scarcity of jewelries! She is wearing twenty bangles in one hand! She is wearing four or five in one and twenty in the other! Vālmīki is saying she is amazingly all bedecked with diamond necklace etc! sarvābharaṇa bhūṣitā! She is wearing diamonds on her hunchback also. śatrughna sees this and snatches her hair and throws her down and kicks her four times. She starts wailing crying out, "Kaikeyī, Kaikeyī, save me, save me; he is beating me up".

Bharata asks śatrughna to let go of her.

अवध्याः सर्वभूतानां प्रमदाः क्षम्यताम् इति।

avadhyāḥ sarvabhūtānām pramadāḥ kṣamyatām iti |

(Ayodhyā.78.21)

"You are striking a woman. śāstram says that a whatever mistake a woman commits, she must not be beaten.

Instead of beating up Kūni, you can beat up Kaikeyī -

हन्यामहम् इमां पापां कैकेयीं दुष्टचारिणीम्।

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यदि मां धार्मिको रामो नासूयेन् मातृघातकम् ॥

त्यां च मां चैव धर्मात्मा नाभिभाषिष्यते ध्रुवम् ॥

hanyāmaham imām pāpām kaikeyīm duṣṭacāriṇīm |
yadi mām dhārmiko rāmo nāsūyen mātṛghātakam | |
tyām ca mām caiva dharmātmā nābhibhāṣiṣyate dhruvam | |

(Ayodhyā.78.22,23)

I will strike Kaikeyī; don't I know? Tomorrow, we have to go see Rāma, He will not talk to us! He will say – mātṛghātakam – you have killed mother – and not speak with you and me also. Do not beat her up.”

So, śatrughna stops beating her. That Kūni starts running away for her dear life and falls down at Kaikeyī's feet in her palace.

Vasiṣṭha announces that he is going to convene an assembly the next day and invites everyone. They all agree.

Bharata tells śatrughna, “We have to go to the forest to get Rāma back. Place an urgent order to clean all the roadways that will be used for travelling”. So, all the preparations begin; everyone has to travel; Boring pipes are arranged for water supply for all. Color waters (cool drinks) are set up! Tents are put up. Everything is ready for use for the next day's journey. Everyone is being informed to be ready to leave the next day.

Vasiṣṭha calls for the assembly. Everyone arrives and becomes seated in an amazing manner. The king has a throne. Next to it, is a seat for śatrughna. Both of them arrive at the assembly. Everyone start to say, “jaya vijayī bhava”. Instruments, flutes are played.

Bharata says, “Stop all this! **नाहं राजा** - nāhaṁ rājā (Ayodhyā.81.4); I am not the king. Stop playing the instruments; did you all think I am the king? Look what my mother has caused, śatrughna! Mother has committed a grave mistake resulting in disrepute and dishonor. This is so unfair.” He goes and sits in the assembly. Vasiṣṭha is thinking he is going to sit in the king's chair. But, Bharata goes and sits in a corner. He does not sit in the royal throne.

Vasiṣṭha says, “Lots of difficulties befall a kingdom without a king. All rules will break loose. The citizens always fear that. nārājake janapate – this is how it will be. So, Bharata! You must become the king and be seated on this royal throne.

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Get coronated.”

Bharata becomes vexed and starts crying.

विललाप सभामध्ये जगर्हे च पुरोहितम् ॥

सबाष्पकलया वाचा कलहंसस्वरो युवा ।

vilalāpa sabhāmadhye jagarhe ca purohitam । ।
sabāṣpakalayā vācā kalahaṁsasvaro yuvā ।

(Ayodhyā.82.10)

vilalāpa sabhāmadhye jagarhe ca purohitam । ।

चरितब्रह्मचर्यस्य विद्यास्नातस्य धीमतः ।

धर्म प्रयतमानस्य को राज्यं मद्विधो हरेत् ।

कथं दशरथात् जातः भवेत् राज्यापहारकः ॥

राज्यं चाहं च रामस्य धर्मं वक्तुमिहार्हसि ॥

caritabrahmacaryasya vidyāsnātasya dhīmataḥ ।
dharma prayatamānasya ko rājyaṁ madvidho haret ।
katham daśarathāt jātaḥ bhavet rājyāpahārakaḥ । ।
rājyaṁ cāham ca rāmasya dharmam vaktumihārhasi । ।

(Ayodhyā.82.11,12)

sabāṣpakalayā vācā kalahaṁsasvaro yuvā ।

Tears are streaming down his eyes. With his voice sounding like ‘hamsadhvani’, he cries out loud in the middle of the assembly. vilalāpa sabhāmadhye jagarhe ca purohitam । ।

A king must not cry in the assembly. Whatever sorrow inflicts him, he must hold a majestic composure. He can cry somewhere inside in private. Kings and ascetics must not cry in public assembly. No matter what the sadness is, yes, that is right (Acāryān is talking to someone in the audience). An ascetic is someone who has renounced everything!

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ ।

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vītarāgabhayakrodhaḥ sthiradhīrmunirucyate | |

(Gītā.2.56)

Because of that, an ascetic must not cry in a gathering.

A king is not supposed to cry also. But, Bharata cries.

vilalāpa sabhāmadhye jagarhe ca purohitam | |

He, a king, cries in front of all those assembled there. śāstram says a king must have a brave heart.

sabhāmadhye vilalāpa sabhāmadhye purohitam ca jagarhe |

He cries in the assembly; he rebukes ācāryan in the assembly; what is wrong?

It is wrong to reproach the ācāryan in front of others; does it mean it can be done in private? (Laughter in the audience)

That is what śāstram is. If a student makes a mistake, ācāryan can correct him in the presence of others, “What you did is wrong; do not commit this mistake anymore”. ācāryan may err also – either Bodāyana or Apastamba writes – tam hi rahasi bodayet. ācāryan may be wrong sometimes. He may have forgotten to do sandhyāvandanam; he might have been hungry and eaten in a hurry. One cannot say he will not commit a mistake. But, the student is watching him, is his attention on the studies? (Audience laughs) Right? (ācāryar also laughs) vilalāpa sabhāmadhye jagarhe ca purohitam | What does ācāryan do? Does he do ācamanam right? Does he wash his feet right in the morning? Some siṣya-s keep a watch on those! If some mistake is committed, the siṣya can say in private, “aḍiyēn wants to remind you that sandhyāvandanam might have been forgotten”; ācāryan may agree thinking it is possible and do it again after making prāyaścittam. If ācāryan makes a mistake – rahasi bodayet, one can talk about it in privacy. If a student commits a mistake, ācāryan can punish him even when others are present.

So, when ācāryan made a mistake, instead of telling him in privacy, vilalāpa sabhāmadhye jagarhe ca purohitam | the ‘sabhāmadhye’ can be applied for both. sabhāmadhye vilalāpa sabhāmadhye purohitam ca jagarhe | Bharata chided his ācāryan; and he is claimed as the best of the bhakta-s.

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भरताय परं नमोऽस्तु तस्मै प्रथमोदाहरणाय भक्तिभाजाम्। - bharatāya param
namo'stu tasmai prathamodāharaṇāya bhaktibhājām | (śrī Pādukā
Sahasram prasthāva-2) – who is the best among bhakta-s in the world?
Count all the devotees, take each one and see; first bhakta is Prahlāda. Why?

upamānam aśeṣāṇām sādḥūnām yas sadābhavat
(Viṣṇupurāṇam1.15.156); who is the other great devotee?
prathamodāharaṇāya bhaktibhājām bharatāya param namo'stu | In
Pādukāsahasram, Deśikan proclaims Bharata is the
prathamodāharaṇam [the first example for bhakti]. Parāśarar proclaims
Prahlāda is the first devotee in śrī Viṣṇupurāṇam. Only these two are
proclaimed as the best devotees.

Why? Only these two took their ācārya-s to task (śrīmadāṇḍavan laughs).

Prahlāda was the first one to rebuke; then Bharata did. vilalāpa sabhāmadhye
jagarhe ca purohitam |

Prahlāda never listened to his ācāryan in class. ācāryan kept teaching.
Prahlāda kept meditating about Bhagavān. This is in Viṣṇu purāṇam. The
teacher taught for six months. For our kids, if a teacher teaches them, if we ask
them, “Tell us what lesson you learnt; tell us something amazing”, they will start,
“There is a donkey” (laughter in the audience) (Acāryar also laughs); can't they start
with a cow?

Hiraṇyakaśipu asks Prahlāda – yan manyase sādḥvatītam – tell me something
good from what you learned.

Immediately, he says, “श्रवणं कीर्तनं विष्णोः स्मरणं पाद सेवनम् - śravaṇam
kīrtanam viṣṇoḥ smaraṇam pāda sevanam (śrīmad Bhāgavatam.7.5.23)”.
The teacher asks him, “You are saying things I have not taught you; your father is
going to be angry”; Prahlāda's response was that the teacher is only after money.

Vasiṣṭha also gets censured here by Bharata.

sabhāmadhye jagarhe ca purohitam | What are you saying? You are asking
me to rule the kingdom? Who is to rule whose kingdom?

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चरित ब्रह्मचर्यस्य विद्यास्नातस्य धीमतः।

धर्मे प्रयतमानस्य को राज्यं मद्विधो हरेत्॥

carita brahmacaryasya vidyāsnātasya dhīmataḥ |
dharṁe prayatamānasya ko rājyaṁ madvidho haret | |

(Ayodhyā.82.11)

How great is Rāma! What an austerity! How virtuous! How many studies has He mastered and completed! Can someone like me usurp His throne?

kathaṁ daśarathāt jātaḥ bhavet rājyāpahāraḥ | |

What kind of ācārya are you? Just for a fee, can one talk anything to suit the assembly? Just so you will get fee for the paṭṭābhiṣekam, can you make me sit on the throne? Am I the person for that?

kathaṁ daśarathāt jātaḥ bhavet rājyāpahāraḥ | |

daśaratāt jātaḥ kathaṁ rājyāpahāraḥ bhavet One meaning is – will a son born to Daśaratha grab somebody else’s kingdom?

Vaiṣṇava-s interpret it in a different way – they turn it around the other way – the meaning is not ‘will a son of Daśaratha take over somebody else’s kingdom’!
Our pūrvācārya-s do vyākhyānam!

rājyāpahāraḥ kathaṁ daśaratāt jāto bhavet | Turn it that way.

If I take Rāma’s kingdom, no one will say I am Daśaratha’s son!

kathaṁ daśaratāt jāto bhavet? Why? People will say – is he the son of the person who was here, separated (from his sons) and died? A son will carry his father’s characteristics, right? If the father died being separated from his son/s, will his son usurp that kingdom?

Bharata is asking Vasiṣṭha – “What story are you weaving? Will anyone talk like this? What a beautiful talk you gave?”

rājyaṁ cāhaṁ ca rāmasya dharmāṁ vaktumihārhasi | |

This kingdom is Rāma’s property. I am also Rāma’s property. Rāma has two

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properties. One is me and one is this kingdom. You are asking me to rule this kingdom; Can't you ask that property, the kingdom, to rule over Bharata? Do you have any brains?

kathaṁ daśarathāt jātaḥ bhavet rājyāpahārakaḥ | |
rājyaṁ cāhaṁ ca rāmasya dharmāṁ vaktumihārhasi | |

This kingdom is Rāma's; I am also Rāma's. Just like you ask me to rule the kingdom, can't you ask the kingdom to rule over me? Are you saying that is acetanam; cetanam or acetanam, it is still someone else's property, right?

A person has two houses, one in Mambalam, one in Mylapore. Will the house in Mylapore get the same rent as the one in Mambalam? Both are bought and enjoyed by the owner. When Rāma is the owner of both [the kingdom and myself], when He is supposed to rule, you are asking me to rule. What are you talking?"

Vasiṣṭha did not respond. He keeps thinking in his mind, "Bear for ten more days; after I finish one task, I can retire keeping my son in this ācārya post. I am still here to fulfill a task; hence I am sticking to this post; otherwise, I would have quit listening to your accusations. What task? Starting from Manu, Ikṣvāku etc, I have placed this highly royal crown on kings' heads with my own hands; I have consecrated their heads with water; do you know for how many kings I have done paṭṭābhisekam? Why I am listening to your outbursts?

I will pour water on that pādukā-s and then I will relegate myself to the background. Nothing else. That is why I am here."

Since Vasiṣṭha has divine knowledge [about what is to come], he keeps all these thoughts to himself and bears with Bharata's charges. Why do priests bear when the gr̥hastha-s scold them? Only because another marriage may be coming, another fifty rupee income will be coming also.

Just so he can do coronation for the pādukā-s, Vasiṣṭha is patient even though Bharata speaks very ill of him.

rājyaṁ cāhaṁ ca rāmasya dharmāṁ vaktumihārhasi | |

Vasiṣṭha: So, what is next?

Bharata: I have to leave.

Vasiṣṭha: What for?

Bharata: To bring back Rāma.

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Vasiṣṭha: Okay, then, get ready.

Bharata: All arrangements have been made. All the troops are ready. We are leaving tomorrow morning. Announcement has been made in the city; whoever wants to come can come.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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

**Epper Vaippen?
Which Name to give?**

Sri. U. Ve. Natteri Kidambi Rajagopala Chariar – Editor

In a royal road, a speeding bullet motor cycle went past. It stopped and turned towards me. The person on the bike was not known to me. A robust personality of the age around 55, half pant, T Shirt, with a cap on and a chord which connects the ear, hanging all the way like the sacred thread (Poonal). Could not identify this person as to which pedigree or religion.

I am from Tanjore side, Vadakalai Iyengar with two daughters – one living in US and the other here. Both are expecting. To christen the babies, I have searched all books which are exclusively providing names to choose from and also in the Internet. Nothing is satisfactory. The names should be absolutely novel, should not have been in vogue at all and please give me five or eight names both for male and female. It must be names of Perumal and Thayar. Also kindly put me on to those who can help in this task and I shall suitably reward them with Rs.100/- or Rs.200/- as offering (Dhakshinai)

The person kept on talking to me, even though we had not known each other ever before.

A lot of people have this need and this person is just a representative of that large group of people who have similar needs.

“Why don’t you christen the babies with your native place Perumal or Thayar”, I suggested.

LakshmiNarayana Perumal is our native place Deity. I need some name which is uncommon, unique and should not be the repetitive like Rama, Krishna types. In Sanskrit, there must be rare names which if you please write and give, but must be names of Perumal and Thayar.

Why just five or eight, we can have hundred thousand names. But why? Lakshmi Narayanan – how sacred this name is? The moment one hears, the feeling of reverence will automatically come. Those who approach me with this request, I say the same thing. Christen babies with your native place Perumal or Thayar and that will be good for the children as well for the whole family. It is the tradition which is good and to be followed. Rare names do not have great sanctity. From rare names it is impossible to identify a person as to which tradition, religion or culture he belongs to. The names of Perumal or Thayar will wash away the sins and also those who call the children with those divine names, will benefit immensely because every time, they call the children, they utter Bhagavan Nama. Why should we shun or erase from using the Bhagavan Namam which has been used by our ancestors for several lakhs of years. Our elders have always taught us to christen babies with names of Perumal, Thayar and Acharyars.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Now it is times of fantasy. And this naming has also fallen to this fantasy. Why are we so indifferent to those rich teachings of our elders which have been in practice for thousands of years? Why did names like Kannan or Kesavan achieve such great popularity? If children are christened this way, they would be prosperous and this was the thinking of our elders. This is a new wave thinking now and new intelligence! We shun those traditions and name children fancier than even film stars.

I was engrossed in my work of gathering holy sticks for the Yagnas and I did not notice the sense of disappointment this person experienced, to my long lecture on tradition etc.

Finally this person agreed. What you say is correct but my children can not understand these.

I continued. Please tell your children like this: "I did not know who this person was, but this appeared to be a Divine Word that we should christen children only with our native place Perumal or Thayar". For the children, for the mothers, for the family and for the whole dynasty, it is good to christen children with native place Perumal or Thayar. You may even say it is from a sacred Brahmin!"

That person also came to a conclusion that there is no point in further talking to this Brahmin and reluctantly said, I shall try but I am not sure they would listen to what I say and I thank you. Having said this, the bullet Motor Cycle roared back.

All said and done, naming or christening has always experienced some hiccups over several thousand years.

No Rishi has been christened with God's name. Vasishtar, Viswamithrar, Valmiki, Dhherka Thamas, Apnavanar, Syawaswar, Marichi...none of these names of Rishis is Perumal names. Nor the Rishi Patnis (wives of Rishis) Anusooya, Adhiti, Ahalya, or Arunthadhi, none of them are Thayar's names.

The learned Rishis have given in the doctrines that while Christening, Gods names should not be kept. Not only Gods' names but also tress, Nakshathiram, and rivers names should not be used. For male children the number of letters should be even numbers and for female it should be odd numbers, while we total the letters of the names and this has been ordained in the scriptures.

We are examining just this. How come there is no Rishi who had God's name. What could be the reason for this?

When somebody wants to scold, he will be forced abuse after using the God's name. One may even say "May you be destroyed....." and using God's name along with this will be the most sinful. Why bring in God's name while abusing some one? Generally, the trend is that hatred is becoming bigger amongst people than love.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

When we think of a person, we must first think of his name. When we think of a person with hatred, we are forced think of the “name” with same hatred and that name happens to be God’s! This will bring tons of sins. May be this is the reason why Maharishis thought it is unwise to keep Perumal’s names for us.

This confusion was solved by one Rishi and one Azhvaar, at last. SukaBrahma Rishi described the Yama Loka to Parikshithu and the latter was shocked by the description.

He never thought that he could be sent to Hell (Yama Lokham). He was equally worried that none of his citizens should also be sent to Hell. The Rishi narrated the story of Ajamilan to Parikshithu and highlighted the power of Bhagawan Nama. Such is the greatness of Bhagawan Nama and there is no greater mantra than the Bhagawan Nama. Just a name - will it carry so much of sacredness, power? The mind refuses to believe the power of Bhagawan Nama. This is the reason, Maharishis had subtly hidden the greatness of Bhagawan Nama. This is a big secret- Ajamila Upakyanam- and Agasthya Bhagawan told me which I am now narrating to you, thus said Suka to Parikshithu.

Ajamilan has christened his son as NARAYANAN. He was the worst sinner and yet when he was in his dead-bed, he called his son which saved him from going to Hell and he was taken to Srivaikundam accompanied by Vishnu- Doodhals. The power of Bhagawan Nama is so high. Children to be christened with Bhagwan Namam and this will surely help us in not getting in to Hell!

Sankethyam (Identification)

To name somebody is to identify him. Raman is a name and an identification. It helps to identify. Ram Flats, Sri Ram Colony, Raman Street – all these are to give an identification.

Parihasyam (Ridicule)

After identification, this is to bring in expression with ridicule – “That guy, Is he Rama or Krishna in Ladies matters?”

Sthopam (to disrespect or use it with elongation)

This has two meanings – one to disrespect and the other is use it with elongation. Just the name Krishna, at times while addressing some one is used as “Dei Krishna” in Tamil. Similarly “Sri Ranga Pooravihara” is sung with elongation like “Sri.....Ran...ga.....Poora.....vi....hara”

HeyLanam (Sarcasam, sadism, rejoicing others defeat)

If some one who is not liked by us is facing loss, we rejoice and say “He is Govinda.”

Sri Swamy Desikan in Srimath Rahasya Thraya Saram says, those who do not have hatred towards Bhagawan, if they say Bhagawan Namam in any of the above four they are considered to have done great deeds.

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Knowingly or unknowingly when we utter Bhagwan Nama, our sins are destroyed. This is like fire, when used with knowledge of its property or without the knowledge; it destroys the objects it comes in contact with. This is what Sukar says.

This is why Sri Peria Azhvaar has blessed with his pasuram.

Your urinating child be named with the fragrant Narayana Namam. Be assured that you shall not enter Narakam (Hell)

This is the reason why our forefathers have shunned the doctrine of Rishis and in our Sri Vaishnava Sampradayam, we proudly christen our children with Perumal, Thayar and Acharyal thirunamams.

How can we justify defying the doctrine of Rishis who had told “Don’t christen your children with God’s name”.

There is response to this question in Vedas too. Rudran when he was born cried loudly. Rudran’s father Brahma enquired as to why Rudran was crying in that high decibel. The infant responded “Please give me a name which should destroy all my sins.” Brahma went ahead suggesting 11 names (all names of Perumal) and this incident is described in Satha Patha Brhmanam. The Vaideekaacharam recommends that perumal Thirunamam wipes out our sins. Only this will give the blessings of our native God and Goddess. We should repeat the names of our forefathers. In Tamil, Peran, means adoring the name of the Grandfather. The cinema glamour names and all that will add to the sins.

In Mukundamalai, right at the first sloka itself, Sri Kulasekarar says that with his chanting the Bhagawan namas like Sri Vallabha, Varadha etc, he prays for the blessings of the Lord.

Our ancestors have profound wisdom, through which they have taught us a lot of things. Let us follow that.

All the seven worlds are protected by lord Narayanan who has thousand namas. Christening our children with those names is the wisest thing for the children and for the family.

The irony is we don’t even know what we have lost and are on continuous search for new names and to whose benefit, all these?

Transliteration and Translation primary contributor Shri. Venkatesh Srinivasan

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

ParamaikAnthi's svastivAcanam

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

In the vīr̥r̥irundu Tiruvaimozhi, to explain the phrase “āṙṙalmikkāḷum ammānai” in the poem,

vīr̥r̥irundēzulagum tanikkōḷ sella vīvilsīr
āṙṙalmikkāḷum ammānai vemmā piḷandān tannaip
pōṙṙi enṙē kaikaḷ ārat tozudu sonmālaigaḷ
ēṙṙa nōṙṙēṙku ini enna kuṙai ezumaiyumē

TirukkurugaippiLLAn blesses as “though He is a complete personality like this, he with a humble nature (unaffected by the high position)” (ippaḍi paripūrṇanāi irukkac ceyde anudrikta svabhāvanāi). While explaining this, we can see that SakshAt Swami has explained this as “āṙṙalmikku – With excessive forbearance or patience, āḷum – though inherently and independently capable of ruling the worlds, He performs the same as a service with utmost humility as in ‘rāmo rājyam upāsitvā’. āṙṙal – represents patience and capability”. Valmiki bhagavAn has used the above phrase to indicate that the Emperuman, who doesn't have anyone who is superior to Him, while ruling this world as Rama, observed great patience without showing his anger and making it appear as though He is not ruling this world, and ruling it as a service to the kingdom. It is worth noting that he hasn't used phrase such as “rāmo rājyam sampracāsyā”

Please note that PeriyavaccAn Pillai in his ‘irupattunAIyirappadi’, blesses as “āṙṙalmikkāḷum – Since the fact that He is having sovereignty over all the worlds will make him inaccessible, He rules like one who is having no wealth. This is like, “rāmo rājyam upāsitvā’ and ‘amārgenāgatām lakṣmīṁ prāpyevānvayavarjitah’”.

In this, the first illustration shown by PeriyavaccAn Pillai (I have previously shown that SakshAt Swami has also used the same illustration) is in samkṣepa rāmāyaṇa (First sarga of BalakAnDam of Srimad RAmAyaNam).

The second illustration is what Lord Rama mentions in the Eighth chapter (sarga) of AraNya kAnDam of Srimad RAmAyaNam. He bids adieu from sage SutlkshNa in the early morning. He says, ‘we need to depart early. This is because if the sun rises and the temperature increases, he will scorch like a person who is not born in a good family and suddenly becomes rich by earning wealth in non-righteous means. We want to complete our journey before that’.

During the month of Chittirai around the year 1962 in the NAlpAkkam brahmotsavam, people of that place had arranged for celebrating srimadaNNArya

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mahAdesikan *vidvat sadas*. They had taken great efforts to bring in all the scholars of our tradition to their village. Srimadabhinavadesika UttamUr Swamy and my father had made travel plans to participate in that. Srimadabhinavadesika Swami said, 'we need to catch the night train from Chennai to Dindivanam and in the later part of the night itself, we need to catch the first bus to NAlvalpAkkam and reach before sunrise. We need to complete our journey before the Sun starts to scorch'.

In those days our people were unable to afford to bring even such great scholars in air conditioned vehicles. The scholars also got used to leading a simple life without expecting such facilities. Even if one were to catch the first bus at 4 AM at Broadway, by the time one reaches the last leg of the journey to NAlvalpAkkam it will be 9:00 AM and there will be scorching sun by that time. This was foreseen by Srimadabhinavadesika Swami and hence he insisted on leaving by the night train. At that time, my father mentioned that this was the philosophy of journey of Veeraraghava. For that Srimadabhinavadesika Swami with his inherent smile nodded and relished that this is the quote blessed by that Veeraraghavan as,

aviṣahyātapo yāvāt sūryō nātivirājate |

amārgeṇā"gatām lakṣmīm prāpyevānvayavarjitaḥ | |

I was also present when these travel plans were getting finalized. At that time, I was having a long vacation after my tenth standard common examination. Hence, I was also added as an appendage in that journey. The travel had four people consisting of Srimadabhinavadesika Swami, my father, my father's cousin Srimdubhayave Vidwan Pandalkudi VaradAcArya Swami and myself. Sriswami asked me if I understand the above poem. I placed my understanding as, "Similar to the person who is not born in good family gets wealth in non-righteous means he will scorch the people who go to him, the sun will scorch as it gets late during the day". Swami appreciated my proficiency and asked me if *anvayavarjitaḥ* has any other meaning apart from the 'person not born in a good family'. I replied, 'anvayam can take a meaning of history as in "raghUnAm anvayam". But that meaning doesn't fit here. It also has a meaning of prose order. But that also doesn't fit here'.

Swami graced the following words: "anvayam' has a meaning as 'association'. Even if one is not born in a good family, if he has an association with good mentor (teacher/ acAryA), he will be having good qualities. It is customary to mention that one is associated with a particular AcAryA by mentioning that he has anvayam with that AcAryA".

I remembered this incident which happened 48 years ago in Egmore Railway station and I referred to the commentary of Sri Govindarajar to check how this verse is interpreted. In that I found that this phrase is interpreted as '*sAdhu samAgamam*' (association with *sadAcAryA*) only as explained by Swami.

The meaning mentioned by me is found in the commentary of Sri Maheswara TeertA. However, Sri Tilakar has shown both the interpretations.

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I was fortunate to have such opportunities during my young age because I was born to Sri VillUr Swami. I was fortunate to share the same with you because of the compassion of PAduka devi.

In the 'IDu' the example from the samkṣepa rāmāyaṇa alone is shown while giving the commentary. However in the 'Jeer arumpadavurai' it is shown that the verse from AraNya kANDam has also been considered.

Sri Parasara Bhattar has shown the following meaning in the 38th verse in the utara shatakam of Sri Rangaraja Stavam. "Lower deities such as Indra take pride of being equivalent to the EmperumAn just by possessing a small wealth of Him. However, the EmperumAn who is having boundless wealth doesn't consider that as a great thing. This is not surprising. EmperumAn is all pervading. Similarly, his wealth is also all pervading. In that is it possible to tell which is the highest and which is the lowest? If so, how will he become greater by possessing that wealth (or Lordship)? Hence, for Him alone it is possible to rule with such a state. To put it in simple words, the pot is big and it is full of water. In that case will that water spill?". The full verse is given below:

āghrāyaiśvaragandhamīśasadṛśaṁmanyāstavendrādayaḥ
muhyanti tvamanāvilo niravadherbhūmaḥ kaṇhatya yat |
citriyemahi nātra raṅgarasika tvam tvanmahimnaḥparaḥ
vaipulyānmahitaḥ svabhāva iti vā kiṁ nāma sātmyaṁ na te | |

This verse has also been illustrated in the 'Jeer arumpadavurai'.

I am giving all these things to show that though the EmperumAn is the supreme being (and the controller of everything else) it is his nature that even the order to his devotees will look like a request because of his forbearance or patience (āṙṛal). The verse graced by the grandfather in *pratibimbalahari* for the 'vīṙṛirundu' verse also clearly indicates that the word āṙṛal has come in the meaning of patience. That verse is as follows:

utkarṣādupaviśya saptabhuvane svājñāvaśe satguṇaṁ
pādāraṁ kṣamayā vidhāritahayakrūrānanaṁ svāminam |
uktvā maṅgaḷamityutañjalikaraṁ saṁsevya vācā srajaṁ
satbhāgyasya samarpaṇe kimaparaṁ saptasvido janmasu | |

Hence, it is not wrong to interpret that *Vedattāzhwan* keeps on singing His praise since EmperumAn keeps requesting, i.e. he is made as 'nāthitaḥ' and make him to sing His praise. Some friends may ask, 'while your imaginary *Vedattāzhwan* may say like that. How can we say that with our mouth. Isn't it wrong?'. If we are compelled like this can we recite the phrases such as 'nAciyArudaiy magimaiyill'? Can we even touch the phrase such as 'kaliyanudaiya vAznte pOm' with our mind?

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Can we recite the following verse blessed by Tirumangai AzwAr which states that the Lord Amaruvi appan offers obeisance with folded hands to him, who is parakAla nAyaki?

vañci maruṅgal iḍai nōva maṇandu ninṛa kanavagattu en
neñcu niṛaiyak kai kūppi ninṛār ninṛa ūrpōlum
pañci anna mellāḍi naṛpāvaimārgal āḍagattin
añcilambin ārppōvā aṇiyār vīdi azundūrē

In the explanation of this verse, PeriyavAccAn Pillai doesn't explain the phrase 'kai kūppi' separately. However, the 'arumpada uraikara' while explaining this phrase mentions it as, 'He folded his hands to remove the sin of marrying her while causing pain'. In his commentary, MahAmahimopAdyAya AnnangarAcArya Swami, shows a grammatical rule by name 'eccat tiribu'. By using this he explains that 'kai kūppi' is the modification of 'kai kūppa' and thus the phrase is interpreted as 'Azwar with folded hands while Amaruvi Appan is standing'. This meaning is shown by SrimadannagarAcArya Swami for the people who cannot accept the fact that Peruman offered obeisance with folded hands to parakAla pirAtti by using the grammar rule 'eccat tiribu' in the same way as the commentator of Vedas using the 'kartari ktaH' rule for the term 'nāthitaḥ'.

Swami Desika graces that the Lord solicited obeisance from the gopika ladies as 'a~njalim yAcamAna:'. Abhinavadesika UttamUr Swami in his book 'prabanda rakshai' agrees with the meaning given in the 'arumpada urai' and explains that it is very appropriate that such Lord offered obeisance to parakAla nAyaki with folded hands.

Hence there is nothing wrong to interpret 'nāthitaḥ' as 'I, who has been requested by the Lord'. It is an appropriate meaning.

The English translation of Arthur Berriedale Keith for this mantra is:

'Him whose is that, which breatheth, which winketh, which moveth whose alone is that which has been born and being born

Agni I praise; I invoke seeking aid

May He relieve us from tribulation'

In this, if we change the word 'Agni' into 'Azhagar' or 'Arangan' and change 'I invoke seeking aid' to 'I invoke as per His wishes' then we can relish Veda becoming *Vedattāzhwan*.

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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

We should attain mokṣam at the end of this birth itself. To achieve this, Svāmi Deśikan has established a ladder to reach vaikunṭham. This ladder has nine rungs. (People believe that nine is a lucky number. They compete very hard to get this number for their vehicle's number plate. Wealth is of nine types. Similarly, Svāmi Deśikan has established this ladder with nine auspicious rungs).

These nine rungs are termed 'parva'-s. They are –

1. viveka parvam
2. nirveda parvam
3. virakti parvam
4. bhīti parvam
5. prasādana parvam
6. utkramaṇa parvam
7. arcirādi parvam
8. divyadeśa prāpti parvam &
9. prāpti parvam

The first five rungs have to be climbed only with our self-effort. While shedding this body, the sixth rung starts. The Lord will take care of us after this rung – He will lift us up from the sixth rung.

Let us see each rung in detail now.

First Rung – viveka parvam

What is vivekam?

Jñānam is different from vivekam. In addition, vivekam, which we are discussing here, is different from the vivekam, which is one of the seven limbs of bhakti yogam. We are not going to explain the vivekam of bhakti yogam.

Jñānam is knowledge and vivekam is the ability to differentiate (ability to discriminate).

Differentiating between good or bad; deciding which actions are to be done and which cannot be done; differentiating between virtuous and sinful deeds – all these come under vivekam.

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What is jñānam? It is the ability to perceive things as such.

What is ajñānam? It is ignorance.

Samśayam is to doubt a subject matter without understanding it fully. Viparyayam is to understand a subject matter wrongly.

Examples for samśayam:

Doubting whether a tree under dull lighting is a tree or a man and doubting a zigzag object lying in dark vicinity for a snake or rope.

Viparyayam is to perceive wrongly. It is of two types.

- a. anyatā Jñānam: to perceive the quality of an object wrongly. For example, determining a red rose as yellow rose.
- b. viparīta Jñānam: to determine an object wrongly. For example, misunderstanding a rose for oleander flower; determining a tiger cub as a cat and fearing a rope in a dark place as snake.

Therefore, jñānam is the quality of perceiving objects as per their true nature, without any ajñānam, samśayam, anyatā jñānam and viparīta jñānam.

After such a clear knowledge settles down, vivekam helps in differentiating the bad and good objects or deeds.

In general, vivekam helps to differentiate between good and bad things. However, here, we are going to know about the vivekam in spiritual subjects.

1. Does ātmā or jīvātmā exist?
2. Is jīvātmā and body the same or different?
3. If different, what is the relation between the jīvātmā and body?
4. Is there only one jīvātmā or many jīvātmā-s?
5. What is the real nature of jīvātmā – are they identical or different?
6. Is there a Supreme soul (paramātmā) – above all these jīvātmā-s?
7. If yes, whether paramātmā and jīvātmā are the same?
8. If they are different, what is the relation between them?
9. Is there a place called paramapadam (mokṣam)? What are its nature and details?
10. What a human being must do to attain mokṣam?

In ānmīkam, analyzing all the above subjects to find the truth is termed as vivekam.

Svāmi Deśikan explains this in the first rung, called viveka parvam. (to continue ...)

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

**Sensible SriVaishnavism
Doubts and Clarifications**

By Naavalpaakkam Sri U.Ve.Vasudevacharya, Trivandrum

We saw in the last issue the illogical objections against partaking of Prasaadam or the Lord's left overs. We shall now consider a few doubts that arise in our religious practices and the clarifications therefor.

We are not supposed to pop food into our mouths, the moment we complete Tiruvaaraadhanam in the morning. Three more steps have to be gone through before we consume the food offered to the Lord:

1. Vaisvadevam (a vedic ritual) has to be performed
2. Food has to be offered to our Inner Dweller or Antaryaami
3. Parishechanam and Praanaahuti have to be done.

There are some doubts arising from the aforesaid.

- a. It is said that we can eat only after offering food on our plate to the Antaryaami. However, this food has already been offered to the Lord during Tiruvaaraadhanam. Is it not wrong to offer the same food twice to the Lord and would it not run counter to Shastras? For example, the Poushikara Samhita tells us that items of worship once used, should not be reused—

Ata eva upayuktaanaam bhogaanaam Kamalodbhava!

Viruddha: sangraho: bhooya: tu anyasmin kriyaantare

Flowers and garlands can be used to adorn the Lord for two or three days, till they wilt. Pavitram made of darbha grass, ornaments, etc. can be used longer. However, food, water, fruits, etc., once offered to the Lord, should not be resubmitted to Him, over the Aagmaas. Contrary to this is the prescription here to offer to the Antaryaami what has already been offered to Emperuman during Tiruvaaraadhanam. And if we don't offer it to the Inner Dweller, we can't partake of the Lord's prasaadam!

The elucidation of this paradox can be considered at three levels:

1. We are not, on our own, offering to the Antaryaami food already submitted to the Lord—we are doing it only in accordance with Shaastraic dictates. Since Shastras are nothing but the Lord's commandments, such a procedure must be correct, as obedience to the Lord's will can never lead us astray. If you ask where exactly do the Shastras prescribe such an offering, here is a quote from the Saatvata Samhita, telling us that after nivedanam to the Lord during Tiruvaaraadhanam, food served on our

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plate should be sanctified by sprinkling it with water and thereafter offered to the Antaryaami:

*Bhojyam naivedya poorvam tu sarvam aadaaya paatragam
Vinivedya cha Devaaya pavitreekritya cha ambhasaa.*

Prasaadam, prior to offering to the Antaryaami, if seen by people who are not the Lord's devotees, incurs impurity, to remove which water is sprinkled on the same. After such purification, the food should be offered to the Inner Dweller, say Shastras, thus explicitly prescribing and permitting repeated offering of the same food, first to the Lord during Tiruvaaraadhanam and later to the Antaryaami. Another example of such repetitive offering is the continued use of water left over in the vessel, after offering the Deity a ceremonial bath (Tirumanjanam). The Iswara Samhita clarifies that this does not result in Sesa Dosham or using the left overs for repeated offering to the Lord—*kramasa: datta seshena sarva kumbha sthithena cha.*

2. A second explanation is that when food is offered to Emperuman during Tiruvaaraadhanam, He does not accept it in its entirety, but only the subtle, unseen portion of the same, leaving for our consumption the gross and visible parts thereof. Just as an elephant is able to consume the fruit portion of a Vilaangaai inside the shell and leaves the shell intact, so too the Lord receives the subtle parts of food offered to Him and leaves the rest for our consumption.

*Kapittasya phalam chaiva kunjara bhakshitam
Tasya saaram cha grihneeyaathataha havee rasam Prabhu:*

When we sit down to eat and offer food again to the Antaryaami, He accepts the gross portion too, at that stage. Hence this does not constitute repetition in offering.

3. During Tiruvaaraadhanam, it is the Lord residing in the images, saalagraamam, etc., who accepts the offering. When we sit down to eat and offer the same food, it is to the unseen Inner Dweller, the Antaryaami gracing our heart with His august presence, that the offering is made. Thus, while the first offering is made to the external Emperuman, the second time it is to our Inner Dweller. It is thus for Him to accept the offering at different stages, in different forms and in different manners.

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Sri Ranganatha Paadukaa (English)**

Divine will being such, why should we break our ignorant heads over the matter? The *Rahasya Aamnaayam* tells us that offerings are first made to the Lord residing in the Koil Aazhwar and thereafter to the Antaryaami, who accepts it and with the left overs, provides for the devotees-

*Vedyaam Bhagavantam ishtvaa tat Dhaatre upanayanti—upaneetena
Dhaataa svayam cha kurute, sishtena cha bhrityaan bibharti.*

The Naaradeeyam too confirms that the Lord accepts such repeated offering from His acolytes—*tat cha kaari mukho Bhagavaan bhakta vatsala:*

4. If such repeated offering of the same food first to the external Lord and later to the Inner Dweller is indeed wrong, Shastras would have definitely called for food being cooked separately for the two divine forms. From the absence of any such prescriptions in the Shastras, we can deduce that it is indeed correct to adhere to the age-old practice, sanctified by years of observance by generations of Sri Vaishnavas.
- b. Another important doubt that arises here is regarding offering of the same food to different Devatas. Shastras lay down that we should not eat any food other than that left over after performance of Vaisvadevam, which is a ritual addressed to Devas, during which they are offered Prasaadam (food offered earlier to Emperuman). Can we thus offer to Devas what has earlier been offered to the Lord? Don't Shastras prohibit offering of the same food to different Deities?

While the general rule is that offerings to one Deity should not be offered again to another, since the Lord is Devadeva or the Lord and Master of all deities, food offered to Him can indeed be submitted to other deities, who are at best demigods. Such offering of the Lord's prasaadam is ecstatically accepted by other deities, who deem it a great privilege. This is borne out by the Paadma Samhita prescription for propitiating deities with food offered first to Emperuman—*Vishno: nivedita annena yashtavyam devataantaram.*

The Paameswara Samhita too confirms the correctness of Sri Vaishnavas performing Vaisvadevam with a portion of the food offered to the Lord—

*Ye Vaisvadeva nirataa vipraadyaa Vaishnavaastu te
Yat labdham bhagavat bhuktam tasmaat aadaaya cha amsakam*

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Tena kritvaa Vaisvadevam....

- c. The third doubt relating to Prasaadam is concerning the Praanaahuti, i.e., the offering of food to Praanan, Apaanan, Vyaanan, Udaanan and other Praana devatas, prior to our consumption. This Praanaahuti too is performed with the food earlier offered to the Lord and served on our plate. Would it be correct to offer the leftovers of the Lord to devatas like Praanan, Apaanan, *et al*?

Praanan, Apaanan and others are abject servants of the Supreme Lord Sriman Narayana: as such, there is nothing wrong in offering them the Lord's prasaadam, just as the same is offered to Sri Vishvaksena and others, who are Emperuman's exalted servitors. Confirms the *Poushkara Samhita*-

Praana yaatraam tata: kuryaat naivedya praasanaadikam

Further, we do not find any injunction in the Shastras that food should be cooked separately for offering to the Praana devatas. As such, Praanaahuti should be done only with food offered earlier to the Lord.

In such matters, Shastras should be our sole guide and implicit and unquestioning adherence thereto, our sacred duty. If we start questioning shastraic dictates, we would eventually be left with nothing worth believing in.

We should understand importantly that whether it is Vaisvadevam or Praanaahuti, all such offerings are addressed not to the respective deities mentioned therein, but in reality to Sriman Narayana who is the Inner Dweller of all beings, including the aforesaid deities. While elucidating the Vaisvaanara Vidya, Sri Ramanuja clarifies in Sri Bhashyam (Vaisvaanara Adhikaranam) that it is Sriman Narayana who really accepts and receives the Praanaahuti. The Mahabharata too enjoins upon us to perform Praanaahuti, with the mind focused on the Lord—*Hridi dhyaayan Harim*.

It is thus clear from all the aforesaid that Vaisvadevam and Praanaahuti should be performed only with food offered first to the Lord and it is the food left over after all this that is to be consumed by us. And this is what has been established by Sri Alavandar in his Aagama Praamaanyam and confirmed too by Swami Desikan.

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

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Sri Ranganatha Paadukaa (English)**

Gopika gItam
(Srimān P. Venkatachari)
6th Slokam

Vrajajanaartihan veerayoshitaam
Nija janasmaya tvamnasmita
Bhaja sake bhavatkinkarii: sma no
Jalarujaananam chaaru darshaya 6

Hey friend! The companion who removes the miseries of the devotees in Vraja bhumi who have surrendered to you through your sweet smile! We are your servitors; you should certainly accept us and grant us the vision of your effulgent face.

“sakE! Friend”- It is not an easy task to address Bhagavan as “hey friend”. Is Bhagavan a true friend? Yes, he is definitely a friend.

This human body is a tree. In the nest which is its heart, reside the two birds Jiva and Iswara. They are friends who are equally matched. Even though they are equal, the jiva faces happiness and sorrow that are the fruits of this tree, the body. However, Bhagavan remains a mere witness who is free from the experience. Uddhava says-

Narayanam narasakam charanam prapadye

Naarayanan is man’s eternal friend. I am surrendering to his lotus feet.

Is Bhagavan accepting the jiva as his associate?

Sakā! sochthyāgahū phala morém! (Tulasi Ramayanam). Bhagavan is conveying his above resolution to Sugreeva. Accordingly, Bhagavan is accepting the jiva as his friend. He is himself addressing Sugreeva as “saké”. He is addressing Vibhishana also in this way. Everyone is aware of the friendship between Krishna and Arjuna. There are several examples. We call friend as “one who is my life breath” “sama praana: sakaa”

Hence, Sri Rama considers the ‘force’ aimed at Vibhishana as that which was aimed at himself and bears it.

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The Gopikas are saying – Similarly you are removing all the sorrows of the jiva considering him as your friend. You are fulfilling all their desires. You should fulfill our desires also. They are saying further- our life as jiva is only for you sake and is yours. You know well that we will not live if you are not there. Similarly, you also will not live without us. Hence, you should protect us.

We are the panacea for your disease. We understand very well the misery in your heart.

Hence, you should fulfill our desire. Remove our difficulty. Otherwise, it will become dark and invisible.

How can the Gopikas be the medicine for Krishna's ailment? They themselves are offering the answer for this.

Gopikas- bhavat kinkari smano- We are your servants. We serve you. Hence, you should shelter us.

Generally, when will a person serve another? Help another?

They do so when they hope that they can derive some benefit from it. 'kinkaran' means one who does the bidding.

Gopikas are saying- we are your servants who obey your command. We hold all your commands in high esteem and fulfill them. vraja janaartihan- vishvaguptaye You did not incarnate only to protect the world. Hey Krishna! You have incarnated to remove the miseries of the residents of Vraja land. Why? Are we also not the residents of Vraja bhumi?- they are saying further- We do not want the Sarveswara who is the indweller of everyone and who is omniscient. We also do not want an incarnated soul. Hey Krishna! You are ours. We are sad and you have incarnated to remove our anguish. The gopikas are addressing Krishna as 'vraja janaartihan' one who removes the melancholy of the residents of Vraja land.

We have to remember one thing. Bhagavan is gracing someone in the same bhāva (manner, form) that the devotee has worshiped him previously. Hence, the gopikas are addressing Krishna as 'vraja janaartihan'. They are saying further- hey Krishna! It is for the others in the world to argue whether you have incarnated to save the world or not. You are the one who protects the residents of Vraja.

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Jnāna realizes Bhagavan as omnipresent and the protector of everyone but 'love' sees him as 'mine'. It makes him 'mine'.

The meaning offered to the world 'vraja' is 'gatisheelan'- one who is always active. Hence, the residents of Vraja are those who approach Bhagavan to reach him.

You take one step towards Bhagavan to reach him. Bhagavan takes one step towards you. Yes, one step of Bhagavan becomes the entire world. 'pādasya vishvā bhuthāni'- thus by him taking a step towards us the distance between him and us becomes nonexistent. We reach Bhagavan.

Veerayoshitām- Gopikas are saying- you are brave- you are a merciful warrior. It is your natural tendency to grace the suffering jivas. Even if it causes you misery, you remove the misery of others. Hence, you should remove our misery.

Yoshitām veera- do you possess bravery to display it to us, gopikas, who are innocent, guileless? Are you considering troubling us as an act of bravery? Hey Krishna! We are 'yoshitaha' – we are aesthetic connoisseurs. It will not bring your honor if you try to display your bravery to us. Yoshitām veera- one who has his emotions under control even in the midst of women is a true hero.

Even the sixteen thousand queens of Dwaraka could not entice Krishna's senses with their romantic overtures. Gopikas are saying- those who run away fearing women are not brave- they are scared. You are 'yoshitaam veera', in spite of being in the midst of women your senses are not confused- why are you hiding from us?

The gopikas are thinking that Krishna who is their indweller is saying the following-

I am not running away fearing that I will be tempted. I saw that your hearts were twisted. I saw 'false pride' in your hearts. That is why I became invisible to you.

The gopikas are offering a reprieve for this themselves and are saying the following- why should you become invisible when false pride occurs in us? You can remove it easily with your smile!

Bhagavan's smile removes the false pride of the devotees. The gopikas are saying further. 'jalaruhānanam chāru darshaya'- Please come before us. We have

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lost to you. We do not have any means at our disposal to reach you. 'darshaya' hence please grant us your vision. 'chāru darshaya' grant us your vision so that we can thoroughly enjoy it. Grant us the boon of being able to see your beautiful face.

Longing, thirst, increases due to excessive love. The gopikas said first- please keep your esteemed hand on our heads. They are saying after that. Let your hand remain always on our heads. Let your beautiful face remain before us. Also, let your lotus feet remain in our hearts. Our heart is your residence. You are always there. This action of your while remaining there is not fitting, it will not bring you honor. This is troubling our hearts. Hence, place your lotus feet in our hearts and remove our misery.

We are not praying to you to fulfill our worldly wishes. We are asking you to remove our desire to be in the world itself.

Bhāvārtham (sloka 6)

The brave hero who removes the misery of the residents of Vraja! Shyama sunder!
A sliver of your brilliant smile removes the false pride in your devotees. Our dear friend! Do not clash with us gopikas. Please show us love and pray fulfill our desires. We are your serfs. We have surrendered to you offering all our possessions at your lotus feet. Please grant us, the innocent, the boon, the vision of your infinitely beautiful face. Please come before us. Grant us your vision!

Transliteration & Translation primary contributor: Smt. Geetha Anand

śrī Viṣṇu Bhaktiyin Perumai
Glory of the devotion towards Sri Viṣṇu
(Vaduvur Veeravalli ghanapAti N. sadagopacariar,
West Mambalam, Chennai-33)

सा गिह्वा या हरिं स्तौति तच्चित्तं यत् तदर्पितम्।

तावेव केवलौ श्लाघ्यौ यौ तत्पूजाकरौ करौ ॥

sā gihvā yā hariṁ stauti taccittam yat tadarpitam |
tāveva kevalau ślāghyau yau tatpūjākarau karau ||

Only the tongue which worships Lord *Viṣṇu* is a real tongue. Only that is purified and holy. Only the mind which meditates on Bhagava is real mind. Only the hands which worship Bhagavan are real hands worthy of the cause for which they were created.

प्रणाममीशस्य शिरःफलं विदुस्तदर्चनं पाणिफलं दिवौकसः।

मनः फलं तद्गुणकर्मचिन्तनम् ॥

praṇāmamīśasya śiraḥphalaṁ vidustadarcanam pāṇiphalaṁ divaukaśaḥ |
manaḥ phalaṁ tadguṇakarmacintanam ||

The only purpose for the head is to bow to Bhagavan and worship. Conducting archana to Him is the real fruit of the creation of hands. Thinking of the glorious attributes of Bhagavan is the fruit of the mind. Praising Govindhan's glorious attributes is the only good use for speech.

मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः।

केशवस्मरणादेव तस्य सर्वं विनश्यति ॥

merumandaramātro'pi rāśiḥ pāpasya karmaṇaḥ |
keśavasmarāṇādeva tasya sarvaṁ vinaśyati ||

Even if one has committed sins as high as Meru Mountain, all that will be crushed within a moment Kesavan touch (is realized).

राष्ट्रस्य शरणं राजा पितरो बालकस्य च।

धर्मश्च सर्वमर्त्यानां सर्वस्य शरणं हरिः ॥

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rāṣṭrasya śaraṇaṁ rājā pitaro bālakasya ca |
dharmaśca sarvamartyānāṁ sarvasya śaraṇaṁ hariḥ ||

The nation is devoted to the King. Child is in the patronage of the father. Everyone submits to the just path of life. But every one is devoted to Bhagavan *Viṣṇu*.

विद्वेषादपि गोविन्दं दमघोषात्मजः स्मरन्।

शिशुपालो गतस्तत्त्वं किं पुरस्तत्परायणः ॥

vidveṣādapi govindaṁ damaghoṣātmajaḥ smaran |
śiśupālo gatastatvaṁ kiṁ purastatparāyaṇaḥ ||

Sisupalan, the son of Dhamakoshan, who hated Lord Krishna severely, was always thinking of Lord Krishna (in hatred) and in the end became one with Lord Krishna. If this is the reward for one who hated, what is there to ask about devotees who are always thinking of Him?

भवोद्भवक्लेशशतैर्हतस्तथा परिभ्रमन्निन्द्रियरन्ध्रकैर्हयैः।

नियम्यतां माधव मे मनोहयस्त्वङ्घ्रिशङ्कौ दृढभक्तिबन्धने ॥

bhavodbhavakleśaśatairhatastathā paribhramannindriyarandhrakairhayaiḥ |
niyamyatāṁ mādharma me manohayastvaṅghriśaṅkau dṛḍabhaktibandhane ||

Hey Mathava! Despite being weakened due to the hundreds of hardships, due to bodily weaknesses and senses which act like horses dragging my my mind to be involved involved in worldly pleasures. Please stop it. Further, please tie your lotus like Thiruvadi on to the head with the strong rope of devotion. Thus my mind cannot seek anything but your lotus feet.

ध्यायेन्नृसिंहं तरुणार्कनेत्रं सिताम्बुजाभं ज्वलिताग्निक्रमम्।

अनादिमध्यान्तमजं पुराणं परात्परेषां जगतां निधानम् ॥

dhyāyennṛsiṁhaṁ taruṇārkanetraṁ sitāmbujābhaṁ jvalitāgnivaktram |
anādimadhyāntamajaṁ purāṇaṁ parātpareśaṁ jagatāṁ nidhānam ||

Lord Narasimma has the eyes like brightness of the young sun, complexion and color like the white lotus, a face like the bright fire; He is purana purusha and the protector of the world and the first God. We must meditate on Narasimma. Any

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devotee who recites this sloka gets blessed by Lord Narasimma by destroying all his troubles just like the Sun destroys the fog

Transliteration primary contributor: Smt. Kalyani Krishnamachari

Translation primary contributor: Shri. Raman Aravamudhan

**Kunram Edutthavan Gunam
(The Gunas (Characteristics) He who lifted The Mountain)
(Sriman R. Kannan, Bangalore)**

Kothai Naachiyaar (ANdaaL) in the 24th pasuram of her Thirupaavai, written in ancient sanga thamizh, sings PallaaNdu to Emperumaan who incarnated as Kannan (Lord Krishna); praises Him with the words “Pottri Pottri”. One of the lines in that pasuram (poem) reads “kunru kudaiyaai edutthai guNam pottri”. Kannan with his hands lifted the small mountain (hill) and protected the aayar padi residents from the heavy rain downpour. She (AndaaL) could have sung in praise of Kannan’s hands which lifted the mountain or She could have praised His strength or capability. But She (Naachiyaar ANdaaL) praises His guNa (characteristic) which He displayed in lifting the mountain to protect the people of aayarpaadi. Commentators and Acharyaas have explained this in many ways. Let my humble self (adiyen) present what I have heard from Acharyaas.

Kannan stopped the usual annual pooja performed at Govardhanam to please to Lord Indra and persuaded the elders to offer prayers to the Govardhana Hill (instead of Lord Indra) which supports their life. They (the elders at Govardhanam) accepted it as correct advice and worshipped the mountain (instead of Indra). Indra was angry when he got to know that the prayers due to him have been stopped. Seeking to destroy Gokulam, He rained heavy hail storm. Aayars (residents of aayarpaadi) surrendered to Kannan. Lord Krishna (Kannan) says that the mountain (Govardhanam) to which they offered prayers will protect them and lifts the mountain with His hand to protect all. Everyone was astonished to see Kannan, a boy of young age, lift the mountain as if it is an umbrella. Not just one day; He lifted the mountain for 7 days to protect them; that too without any stress. The rain also ceased. Kannan placed the Govardhana Mountain back on the ground and blessed. Lord Indra also surrendered to Kannan and coronated Him with the title Govindhan.

The astonished Gopars (residents of Gokulam), seeing Kannan (Lord Krishna) protect everyone by lifting the Govardhana mountain said “Kannaa ! Your acts are very astonishing. You are born in the family of cowherds but You subdued kaLiyan (the snake) ; vanquished Thenugan, lifted Govarnan as an umbrella. We are becoming doubtful after seeing these childhood games of yours. Are you really a Devaa? or Yakshan? or Ghaandarvan ? Who are You? Whoever you may be, we surrender to you”.

The response to this is amazing. It depicts Emperumaan’s special guNaas (Characteristics). Let us enjoy Parasara Bhattar Maharishi’s verses in Vishnu puranaanam.

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Sri Ranganatha Paadukaa (English)**

मत्सम्बन्धेन वो गोपा यदि लज्जा न जायते।

श्लाघ्यो वाऽहं ततः किं वो विचारेण प्रयोजनम् ॥

यदि वोऽस्ति मयि प्रीतिः श्लाघ्योऽहं भवतां यदि।

तदात्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि ॥

नाहं देवो न गन्धर्वो न यक्षो न च दानवः।

अहं वो बान्धवो जातो नैतश्चिन्त्यमितोऽन्यथा ॥

matsambandhena vo gopā yadi lajjā na jāyate |
ślāghyo vā'haṁ tataḥ kiṁ vo vicāreṇa prayojanam | |
yadi vo'sti mayi prītiḥ ślāghyo'haṁ bhavatāṁ yadi |
tadātmabandhusadr̥śī buddhirvaḥ kriyatāṁ mayi | |
nāhaṁ devo na gandharvo na yakṣo na ca dānavaḥ |
ahaṁ vo bāndhavo jāto naitaścintyamoto'nyathā | |

The meaning for this is “Hey Gopas! Why would you have such doubts, if you are not ashamed of your association with Me, if you felt that I deserve to be praised. If you are attached to me, please think of me as you like. I am not a Devaa? or Yakshan? or Ghandarvan ?. I am born as your relative, please don't consider me to be otherwise.

Savaasmathbaran – Above all others longs to be called the relative of Gopas. That too only if they are not shy of doing so; what a wonderful expression. This is the great guna known as Souseelyam. With regard to his greatness and without regard to their downtrodden nature, he expects only their affection and mingles with them. Worried that they may stay away if they realize His para thathva, he emphasizes that He is only their relative. Kannan attains the pinnacle of Souseelya Guna. As soon as we think of Guna, perumaal's Souseelya guna comes first to mind. This may be the reason that Sri Andal sings “Gunam Pottri”.

He is “Mattararai mattrazhikka vallavan” “koodarai vellum seer govindhan”

*Transliteration primary contributor: Smt. Kalani Krishnamachari
Translation primary contributor: Smt. Raman Aravamudhan*

śrīḥ

Let us learn! Let us understand!

TerivOm TeLivOm
(Sri Veerapuram Sampath Deekshitar)

Information about वेद - veda-s and वेदाङ्ग - vedāṅga-s

(Collection by Virapuram Sampath Iyengar)

(Collection by Virapuram shrl u.ve. Sampath Dikshitar)

Introduction: aḍiyēn had the bhāgyam of reading the book titled “sanātana dharmam” published by ‘Adaiyar brahma jñānat tamizh prasura sangam’ in 1925. With the intention that the present generation must understand the information about veda and vedāṅga-s [supplementary/auxiliary veda-s], aḍiyēn is summarizing here the grantākṣara śloka-s and testimonials taken from that book.

Bhārati has said, “vēdam niṛainda tamizh nāḍu - This tamizh nāḍu is infiltrated with vēdam”. According to this statement, it is crystal clear that 'vēdam' had a special place in tamizhnāḍu. Not only that, knowing that it had a quality of not being created by anyone, ancient tamizh people named it and called it “ezhudāk kiḷavi” [unwritten scripture]. Experts in ‘vēdam’ were called vēdiyar. People believed that the yāgam-s [sacrifices] conducted by those vedic scholars were for the good of the whole world. So, on this basis, they called them also “andaṇālar [brāhmaṇar]”. Knowing their good deeds and virtuous conduct, Tolkāppiyar extolled them as “aṛu tozhil andaṇālar – brāhmin-s who had six tasks to perform”. Those six tasks were chanting vedam, teaching the same, doing yāgam, conducting the same, giving and taking donations. Since they were leading a selfless life, taking care of other’s welfare, Tiruvalluvar said, “andaṇar enbōr aṛavōr maṛṛevuyirkkum cendaṇmai pūṇḍozhagalān (30) – Because of the virtuous quality of helping all other living beings, the virtuous were called andaṇar”. The purpose of this article is to let today’s children who have come in the lineage of these vēdiyar, learn with clarity, the veda-s, their auxiliary disciplines and divisions.

Veda is the first basis for our vaidīka [faithful observance of vedic, religious rules] religion called “āriya maṭham” that has only ‘good conduct’ as the primary principle; this veda has been called ‘ezhudāk kiḷavi and ‘muṛṛaṛivu’ (full-fledged learning).

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Veda emanated from Brahma and was discovered by ṛṣi-s with their inner eyes; veda is centered around virtuous life and is in the form of sentences. There used to be only one veda. (Veda is always one. During dvāpara yugam, Vyāsa bhagavān realized that veda chanters in kali yugam will not be able to remember it in full for the whole life time; so, he divided the one veda into four big parts – ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद - ṛgveda, yajurveda, sāmaveda and atharvaveda).

शाखा - śākhā-s – Branches/limbs/parts of veda-s :

According to पतञ्जलि भाष्यम् - Patañjali bhāṣyam,

ṛg veda has 21,
yajurveda has 101,
sāma veda has 1000 and
atharva veda has 9.

Per मुक्तिकोपनिषद् - muktikopaniṣad ,

ṛgveda has 21,
yajurveda has 109,
sāmaveda has 1000 and
atharva veda has 50.

Inner divisions of veda-s : Every veda has three divisions – संहिता, ब्राह्मण, उपनिषद् - saṁhitā, brāhmaṇa-s and upaniṣad-s. Let us learn about them.

संहिता - saṁhitā-s – these are used in yāgam-s and other vaidika tasks. These

सूक्त - sūkta-s [vedic hymns] and mantra-s make the yāgam-s fruitful.

ब्राह्मण - brāhmāṇa-s – According to Apastamba, brāhmāṇa-s [explanatory notes on veda-s] contain rules for yāgam-s, nindai, stuti, stories, ancient story statements etc. They explain in detail, the relationship between sūkta-s and veda karma-s.

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उपनिषद् - upaniṣad-s : these are उपदेश शास्त्र - upadeśa śāstra-s [treatises] that reveal the secrets of ब्रह्म विद्या - brahma vidyā. Based on these, six darśanam-s [orthodox systems/schools of philosophy] related to tattvam [reality/truth] were formed. There are several upaniṣad-s. Out of these, 108 are important. Of these, ten or twelve are special. They are ऐतरेय, कौषीतकी, तैत्तिरीय, कठ, श्वेताश्वतर, बृहदारण्यक, ईशा, केन, छान्दोग्य, माण्डूक्य, मुण्डक, प्रश्न - aitareya, kauṣītakī, taittirīya, kaṭha, śvetāśvatara, bṛhadāraṇyaka, īśā, kena, chāndogya, māṇḍūkya, muṇḍaka, praśna etc. One can learn about the 107 upaniṣad-s in muktikopaniṣad.

संहिता - saṁhitā-s :

ऋग्वेद संहिता - ṛgveda saṁhitā : these are mostly prayers to devatā-s. These are chanted when अग्नि आहुति - agni āhuti is done by the होता - hotā [sacrificial priest who offers oblation].

यजुर्वेद संहिता - yajurveda saṁhitā : there are two parts – कृष्ण यजुर् - kṛṣṇa yajur and शुक्ल यजुर् - śukla yajur. kṛṣṇa yajur is called तैत्तिरीय संहिता -

taittirīya saṁhitā and śukla yajur is called वाजसनेय संहिता - vājasaneyā

saṁhitā. This has information about देवता आह्वानम् - devatā āhvānam [invitation] in yāgam-s, praises about devatā-s, arrangements of bricks, yāga-stambham [post or pillar] in yāga-s etc. There is information about yāgam-s like rājasūyam, aśvamedam, yāga-s to be performed in the houses etc. It contains dharma-s to be followed by अध्वर्यु - adhvaryu [priest who measure grounds, fetch wood and water, light fire etc] who prepare for the yāgam-s.

सामवेद संहिता - sāmaveda saṁhitā : This is about music. When āhūti [sacrificial oblation] is given, sāmaveda is sung by उद्गाता - udgātā [chanting priest] in the

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yāgam. sāmaveda saṁhitāhas four parts – ग्रामगेय गानम्, ऊह गानम्, उह्य गानम्, आरण्य गानम् - grāmageya gānam, ūha gānam, uhya gānam and āraṇya gānam.

अथर्व संहिता - atharva saṁhitā : These are meant for those belonging to अथर्व -

atharva clan, अङ्गिरस् - aṅgiras clan and भृगु - bṛgu clan. Brahma has the responsibility of rectifying the mistakes made by hotṛ, adhvaryu, udgāṭṛ etc; this is brahma veda (when auspicious events, aupāsanam [fire used for domestic worship] etc take place in our houses, Brahma is invited and it is to remind us of atharva saṁhitā).

वेद, वेदान्त - Veda-s and vedānta-s [one of the six orthodox darśanam-s/systems of philosophy] : upaniṣad-s that are called vedānta-s and the 'end' or ultimate part of veda-s are in every veda. Let us learn about them.

ऋग् वेद - ṛg veda has two brāhmaṇa-s - ऐतरेय ब्राह्मण - aitareya brāhmaṇa

that has 40 chapters and कौषीतकी ब्राह्मण - kauṣītakī brāhmaṇa that has 30 chapters. aitareya talks about soma yāgam, agni hotram, paṭṭābhiṣeka tasks etc. aitareya upaniṣad is in this brāhmaṇa. The second one, kauṣīdakī brāhmaṇa talks about soma yāgam; kauṣīdakī upaniṣad and eight small upaniṣad-s are contained in here.

कृष्ण यजुर् वेद - kṛṣṇa yajur veda : this has both prose order and saṁhitā form.

तैत्तिरीय आरण्यक - taittirīya āraṇyaka that has तैत्तिरीय उपनिषद् - taittirīya

upaniṣad is included here. कठोपनिषद् - kaṭhupaniṣad, श्वेताश्वतर śvetāśvatara and thirty one other upaniṣad-s are also contained in here.

शुक्ल यजुर्वेद - śukla yajurveda: शतपथ ब्राह्मण - śatapatha brāhmaṇa that has 100 chapters is included in this. In its āraṇyaka, vājasaneyya that is called

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बृहदारण्यक - ṛhadāraṇyaka is contained in here. It has also seventeen upaniṣad-s including īsopaniṣad.

सामवेद - sāmaveda : there are three famous ब्राह्मण - brāhmaṇa-s – 1. तलवकार - talavakāra that has केनोपनिषद् - kenopaniṣad 2. पञ्च विंश ब्राह्मण - pañca vimśa brāhmaṇa that has twenty five parts; 3. छान्दोग्य उपनिषद् - chāndogya upaniṣad; there are fourteen other upaniṣad-s also.

अथर्व वेद - atharva veda : गोपथ ब्राह्मण - gopatha brāhmaṇa that has two parts is included here. It also has माण्डूक्य उपनिषद् - māṇḍūkya upaniṣad, मुण्डक - muṇḍaka, प्रश्न उपनिषद् - praśna upaniṣad-s and thirty seven other upaniṣad-s.

Let us learn about वेदाङ्ग - vedāṅga-s:

Veda has six parts – शिक्षा, कल्प, व्याकरण, निरुक्त, छन्दस्, ज्योतिष - sikṣā, kalpa, vyākaraṇa, nirukta, chandas, jyotiṣa. We will see about each one.

शिक्षा - śikṣā – teaches how to do adhyayanam [phonetic study of veda-s]; that is it talks about svara jñānam, uccāraṇam, mātiraī etc. vedic sentences have been organized on the basis of पद, क्रम - pada and krama so that they are not distorted. पद पाठम् - pada pāṭham is pronouncing each word separately with its form; क्रम पाठम् - krama pāṭham is pronouncing two words together.

कल्प - kalpa – this is क्रिया - kriyā method. श्रौत सूत्र- śrauta sūtra-s that talk about the tasks for three agni-s belong here. It has kalpa sūtra-s that give the mathematical measurement details for arranging yāga grounds. गृह्य सूत्र - gr̥hya sūtra-s meant for household tasks are also included here.

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व्याकरण - vyākaraṇa - this is grammar study; **पाणिनि** - Pāṇini is famous in this line. He composed the work after researching all the information that existed before his time. Pāṇini sūtra is the one that forms a guideline for everyone who followed him.

निरुक्त - nirukta – grammar for the roots of words. Just as how Pāṇini was famous for vyākharāṇa, **यास्क** - Yāska was known for nirukta śāstra. He has done a big bhāṣyam based on a previously existing work.

छन्दस् - chandas – yāppilakkaṇam [prosody, science of poetry meter] – very important śāstram related to veda. **पिङ्गल** - Piṅgala is the most recognized contributor.

ज्योतिष - jyotiṣa – has khagoḷa śāstra [astronomy, study of the celestial sphere] and other śāstra-s. It talks about the movements of planets and other bodies in the sky and their effects on people.

Collector's notes – What we should learn from the above mentioned veda, upaniṣad, vedāṅga etc is this – it is our utmost duty to protect very well the prime root, veda, which intrigues foreigners who wonder about our forefathers' enormous research minds and think that the information they have left us are still fit to be researched. Instead of thinking veda is something that only a few study and chant for the sake of living, one must have a higher mind learning that it has high level knowledge that every man needs to know. If we do not learn and chant veda, we must support those who do. Those who are capable and are financially comfortable must research these matters and contribute through small, simple essays so that everyone can understand.

Transliteration and Translation primary contributor Smt. Kalyani Krishnamachari

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Yogābhyāsam

(Śrī K. Pattābhiraman, T.nagar)

(From the discourse of Śrīmath Thirukkudanthai Andavan)

To do yogābhyāsam, one has to keep doing his karma, says Kaṇṇan. While doing so, he has to control manas. For us, everything is manas – our enemy and our friend is manas only. In the very beginning, Nammāzhvār advises first to manas, 'tuyaraṟu cuḍaraḍi tozhutezhen mananē'. Manas is our relation and enemy. Whenever it goes behind worldly objects, it becomes our enemy. When it sheds all such desires, it becomes the means for mokṣam -

उद्धरेदात्मनात्मानं नात्मानम् अवसादयेत्।

आत्मैव ह्यत्मनो बन्धुरात्मैव रिपुरात्मनः ॥

uddharedātmanātmānaṁ nātmānam avasādayet |
ātmaiva hyātmāno bandhurātmaiva ripurātmanaḥ | |

(Bhagavat gītā 6.5)

Look for the ways to uplift the soul and not for drowning it in the ocean of samsāram. Therefore, keeping manas under control do yogam. Sit for yogābhyāsam. The details are here -

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

śucau deśe pratiṣṭhāpya sthīramāsanamātmānaḥ |
nātyucchritaṁ nātinīcaṁ cailājīnakuśottaram | |

(B.G : Chapter 11)

There should be no bad odor or foul smell in the place selected for yogābhyāsam. Place a wooden plank on the floor. The plank should not shake – it should be stable. It should not be very high or flat with the floor. Spread a cloth over the plank. Spread deerskin over the cloth and spread darbha grass over that. Sit over this arrangement. Looking at the tip of your nose, do meditation. Do not allow your mind to go after external objects. You should not think about meals, while starting the meditation.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ |
na cāti svapnaśīlasya jāgrato naiva cārjuna | | (B.G 6.16)

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A person said that he wanted to do yoga, as he could not sleep in the night. He was advised that he could not do it, as he did not have enough sleep. In addition, people sleeping for long hours cannot do yoga. People eating more and people having stomach pain cannot do too. One has to eat only half full of his stomach's capacity. A quarter should be left for water and the balance quarter is left for air movement. When water was offered for uttarāpośanam, a person declined it saying that he could have had one more vaḍai if he had some room for water. Such overeating people and those who do not eat anything at all are not fit to do yoga.

While doing this, he should be stationary similar to the balance, which is motionless while weighing diamond. At that time, if the mind is trained to see inwardly, we can see the Ātmā. How long does he have to do so?

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ |
yasminsthito na duḥkhena guruṇāpi vicālyate | |

How can we know that we have seen Ātmā? Even if the apsaras Ūrvaśī – who was born out of the thigh of Lord Badrinārāyaṇa – appears in front, there will be no temptation to see her; there will be no temptation to consume sweets like Gulab jamun and Rasagulla; no interest in smelling the fragrant Mysore joss-stick and not even feeling sad on hearing a sad news.

How to see Ātmā?

Manas has to be controlled. When manas starts going out, immediately it has to be pulled in and should not be let out.

He (Arjuna) asked:

अयतिः श्रद्धोपेतो योगाञ्जलितमानसः।

अप्राप्य योगसंसिद्धिम् कां गतिं कृष्ण गच्छति ॥

ayatiḥ śraddhyopeto yogāñcalitamānasah |
aprāpya yogasaṁsiddhim kām gatiṁ kṛṣṇa gacchati | |

(B.G 6.37)

“Kṛṣṇa! While trying to meditate on Ātmā, if I am not able to proceed and I do not attain Ātmajñānam, where shall I be placed to, good place or hell?”

Kṛṣṇa replied that good deeds never go waste.

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न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति।

na hi kalyāṇakṛtkaściddurgatim tāta gacchati ।

(B.G 6.46)

Let me explain this with a story. There was a Vināyaka temple in our hometown. One person was prostrating and meditating Vināyaka. In our place, there is a group, which does not accept god. One person from that group handed over stones to the devotee and asked him to throw them on to the idol. The devotee's hand would be cut, if he did not obey the atheist's order. The devotee did not like to throw the stone over the idol. He acted like forcibly throwing but deliberately threw them out of target. The atheist let him go and warned not to prostrate the deity from then onwards.

In his dream that night, Vināyaka asked the devotee to offer 100 kozhukkaṭṭai -s, as he threw stones over him. The devotee replied that he knowingly threw all the stones outside and nothing hit the idol. Then Vināyaka told him, the atheist threw the stones straight on to him and hence he had to shift to the corner. The devotee exactly threw the stones at the corner and he was hit by them. The devotee was shocked and tried to explain that he did not intend so.

Then Vināyaka explained to him that the atheist did not believe in god and hence he will go to hell, whereas the devotee had belief on the deity and he would not be spoilt at any time. In addition, Vināyaka wanted to show to him that he was verily existing and that his devotion had to develop further!

Therefore, people doing good deeds will never ever be spoilt.

If we complain that the mind is not controllable, then it is achievable only by having vairāgyam. How to get vairāgyam? If we are able to see the faults in the objects, then we can develop vairāgyam. Every object has seven faults; if we strive to know these faults, we can forfeit this object.

Let us the example of Sarkkaraip pongal. It has the first fault, 'alpatvam' – less in quantity. If we have only a little, we want to eat more. If somebody offers plenty of it for us to consume it over some days, it spoils the next day itself, as it has another fault called, 'asthiratvam'. Don't we have to search for eternal pleasure? Even to prepare sarkaraip pongal, we have to spend one-sixth of our monthly salary (one kilo costs forty rupees), which means it has the third fault of 'duḥkha mūlatvam'.

Even with all these faults, if we prepare and eat, it smells burnt vessel-bottom (kumba vāsanai) and eating more causes stomach pain. This is duḥkha miśratva duḥkha mūlatva'. (sorrow is intermixed; there is sorrow when we enjoy it; there is sorrow after we eat)

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We enjoy it without thinking that it is against the natural enjoyment, 'svābhāvika ānanda viruddham'. Svāmi deśikan gives the example of a prince, who was put in jail by the king due to his bad behavior.

abhiṣēkattiṛku nālitta rājakumāranukku ciṛaiyilē kai niṭṭina cētimār
pakkalilē kaṇṇōṭṭam uṇṭāmāppōlē.

A prince was doing misdeeds. His conduct was not good. Therefore, the king put in him in jail thinking that he will develop good behavior. The prince started doing sandyāvandanam, started reading bhagavat gītā and śrīmath rāmāyaṇam. He became very bright and good! The king was very happy and announced (in newspaper) that the prince would be crowned on 16th of November. Another king, who could not find a suitable alliance for his daughter, came forward to give her to the prince in marriage and requested the former king to keep the marriage on 17th of November. He sent the photo of the princess. Some people look nice when we see them personally but not so in their photos. Some other people do not look nice in their photos but look nice when seeing in person. However, this princess was very beautiful both in photo and in person.

Tomorrow is the marriage day. The prince wakes up in the morning. Just then, a maidservant came there to clean the toilet. In a flash act, the prince pulled the hand of the servant – his fate was so – she is just a cleaner and he did not realize that enjoying her is contrary to the enjoyment that he would have with the princess. This is called 'svābhāvika ānanda viruddham'.

vīparitābhimāna mūlatvam – this is another fault. There was a rich man. He married a beautiful girl. She came to his house. After two years, she became pregnant. She went to her parents' home (to deliver the baby, as per the traditions). He did not know how to pass time (in the absence of his wife). Therefore, he started doing business in a foreign land. He was earning plenty of money. She was writing letters to him and informed him that the boy was 3 years then. She asked him to come and see the boy. He replied that he was earning a lot and could not leave the business and come back. She scolded him telling that what the use of his wealth was without seeing his son. He realized this time and handed over the business to an agent. He purchased a rare seedless fruit, which was available only in that town, for Rs.140 per kilo. Back at home, he saw a child at the doorstep. He did not even go inside to see his beloved wife. He gave all the fruit to the child and then went inside his house. Sitting in the sofa, he was talking to his wife for quite some time. Then the wife asked him why did he not bring anything for the child?

He replied that he brought the rare seedless fruit and gave it to the child; the child ate the fruit but did not go to the father, as he was not able to identify him. The wife told him, the child was still sleeping inside and wondered whom did he give the fruit. She went out and realized that the child was neighbor's child, who came to play with

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their child, who was still sleeping – (jokingly) being the child of rich couple, he did not wake up yet.

She asked him why did he not ask her before giving the fruit and how he could give the fruit to the other child.

When he gave the fruit to child, he gave it with love, as he thought it was his child. But when he realized that the child was not his, he was crying for the mistake. This is called viparītābhimāna mūlam.

Similarly, only we see our ātmā, we find out that it is incomparable

vāḍinēn vāḍi varundinēn manattāl peruntuyar iḍumbaiyil piṛantu
kūḍinēn kūḍi ilaiyavar tammōḍu avar tarum kalaviyē karuti
ōḍinēn ōḍi uyvatōr poruḷāl uṇarvenum perum padam terintu
nāḍinēn nāḍi nān kaṇḍu koṇḍēn nārāyaṇāvennum nāmam (periya
tirumozhi 1-1)

“Like this, people will cry after reaching Vaikuṅṭham that they missed paramātmā darśanam and were doing misdeeds. By knowing these seven faults and practicing yogābhyāsam, a person gets purified after many births and attains parām gatim (highest place)”, said Śrī Kṛṣṇa.

Arjuna asked the Lord, who was the best among those who were practicing yogābhyāsam.

योगिनामपि सर्वेषां मद्गतेनानन्तरात्मना।

yogināmapi sarveṣāṃ madgatenānantarātmanā ।

Whoever - with the sole aim of attaining Me - devotedly meditates on Me, he is the best yogi. Whoever meditates on Me is the best”, said Śrī Kṛṣṇa. It is not the Kṛṣṇa, Who married Rukmiṇī and had grandchildren at very old age, Who is to be meditated upon. It is the Pārthasārati, Who is like the jewel for the guṇa -s such as simplicity, gracious condescension, loving disposition etc – He, Who is sitting at Arjuna’s chariot, with a resolve to serve devotees – that Kṛṣṇa has to be meditated upon. During the Great War, Kṛṣṇa pledged not to use weapons. However, Bhīṣmācārya promised that he would make Him to wield weapon. After eight days of war, Duryodana asked why Bhīṣma could not kill Arjuna. Bhīṣma replied that he could kill Arjuna only when Kṛṣṇa did not protect Arjuna. However, he said he would

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do his best the next day and would definitely destroy Arjuna. On the ninth day, he shot plenty of arrows.

Kṛṣṇa turned behind to see how Arjuna was doing. He could not see his face as it was soaked in blood. If he were to be left like that for another fifteen minutes, he would surely die. “What is now? I have promised not to wield weapon. However, what will happen if I wield? Who will send me to hell? If I do not keep my promise, what hell will I get? Who is there to give me punishment? (No one is there above Me!)”, Kṛṣṇa thought.

He called cakrāyudham – immediately cakkarattāzhvān came to His hand. The weapon was with Him.

We see that many people do not come immediately even if we call seven times. They would repeatedly answer that they were coming immediately, but would not come at all; or they would say that they were replying to us, although they did not answer at all. But, cakkarattāzhvān is not like that. He instantly came to the Lord’s hand. Kṛṣṇa dropped the whip; slipped the rope that was holding the horses and jumped out of the chariot’s floor. Even his upper towel fell down. Quickly, He went towards Bhīṣma, who threw his bow aside and started praising Kṛṣṇa.

एहि एहि पुल्लम्बुजपत्र नेत्र ।

ehi ehi pullambujapatra netra ।

tāmaraiḥ kaṇṇā vā vā – Bhīṣma invited Kṛṣṇa. While he was looking at the Lord, the divine discus was rotating. Bhīṣma said he dropped his bow, being defeated by the beauty of the Lord’s lotus eyes. He requested the Lord to beat him to death, telling that he was not defeated by the Lord’s valor or paratvam, as he proudly claimed that the Lord could not defeat him in the war. However, he accepted his defeat only because the Lord was ocean of mercy, vātsalyamūrti and bhaktaparādīna and that he was subservient for those qualities of the Lord.

The Lord advises us to meditate on that state, when He was serving Arjuna with āśrita vātsayam. “The person, who meditates upon Me as Pārthasārati, is the best person. Whoever does bhagavat dyānam, he is the best”, declares Śrī Kṛṣṇa. He was explaining yogābhyāsam until chapter six and continued to advise in the next six chapters that bhakti yogam, which is nothing but paramātma dhyānam is the best form of meditation

ācāryan tiruvaḍigalē śaraṇam

Transliteration & Translation primary contributors: Shri Mukundan Srinivasan

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Sri Ranganatha Paadukaa (English)**

**Our Acharyar's Sowlabhyam
Our Acharyar's easy approachability and blessing everyone.
Vazhutthoor Venkatesa Deekshithar, Bangalore**

Our Padhuka brings about a lot of interesting and illuminating information about our tradition and I am one of those several devotees and readers of this Great monthly publication. It gives me great pleasure to share my very interesting experience in this article which is an annexure or continuation to the article that Adiyen had written in the earlier issue with the title "Vainavamum, Valluvamum".

My usual practice of sending articles for publication is to forward them to the Editor directly through post or courier.

This time too, the plan was to pay respects to our His Holiness Srimath Andavan along with my whole family and return. However, on that day, I had carried with me the aforesaid article (Vainavamum, Valluvamum) with an intent to submit to the Editor. There was a large gathering of our devotees to pay respects to Srimath Andavan and receive Prasadams from Him.

I enquired whether it would be appropriate to submit the essay to our Srimath Andavan directly and when I got the approval for it, the incidents that followed that were unforgettable.

Our Acharyar is the incarnation of Lord Hayagreeva who is embodiment of all Knowledge and wisdom. The article or essay that I carried with me is not even a drop before that sea of knowledge. When Kuchela went to Sri Krishnan's majestic Palace with his handful of rice-flakes for offering to the Lord, whatever was his state of mind, I experienced the same on that day.

I submitted that article very respectfully to our Srimath Andavan. He must have spent full 15 minutes going through that article and blessed me. While going through the article, citing what I had mentioned about Thiruvalluvar's subtle reference about Sriman Narayanan in one of the Kurals, (Venduthal Vendamai Ilan) Srimath Andavan mentioned that there is direct reference about Sriman Narayanan in one of the Kurals which comes under the ADIHARAM (Chapter) PADI INMAI which was the last one of the 61st chapter. In that Perumal came as Vamanan and measured both earth and sky in two steps. Srimath Andavan did not stop here and went on to recite that Kural from His memory.

Madi illa mannavan yeidhum adi aLandhaan
Thaa ayathu ellam orungu

(ThiruKural)

What a quick reflex and sharp memory!!
When we were all spell-bound with such reflexes, unmindful of his bodily discomforts, Srimath Andavan went to his Book shelf picked up the appropriate

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Thirukkural Book with commentary and substantiated what He earlier narrated from His memory. This showed His keenness to make us more knowledgeable. Not just that, while seriously doing the Vidya Dhanam, alongside He was compassionately blessing those who were waiting to receive His blessings and to get Phala Mathrakshadai. There are no words to describe our Acharyar's this great quality.

When I enquired about whose commentary He brought, pat came the reply Parimelazhagar. Srimath Andavan went on to say that a lot of other commentaries are there but are not worth citing. He brought in a pun that is hard to describe in a translation as that is unique to Tamil language.

The experience of offering our respects to Andavan this time will stay in our memory for long. Lowering down His stature to our level is one of the qualities of Lord Himself which is in abundant measure with our Andavan. The style of clarifying, the serious commitment to impart wisdom, coupled with a native humour – while seeing all these I am driven to say:

Even if I am offered the Nectar, I don't need it
For I prefer to be the devotee of our Andavan.

Transliteration and Translation primary contributor Shri. Venkatesh Srinivasan

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

| Sri: |

Things we should AVOID doing, to make our community prosper

(Edayapakkam S. Raghava Narasimhan, Chinna Kanchipuram)

1. Youths wearing Lungis and Shirt
2. Wearing vibhoothi (ash) and sindhoor as Pottu (dot) on the forehead
3. Sporting a moustache by older man and youth alike
4. Not wearing 12 thirumans while doing parents' shradham
5. Tapping on both sides of the head with a folded fist while telling 'Suklambharadharam vishnum'
6. Using an aluminium vessel for the food offered to salagramam
7. Drawing a kolam outside the home with kal-mavu (only rice flour should be used)
8. Married woman wearing only 6 yards sarees even on festival and other special days (woman should wear 9 yards saree in a traditional way)
9. Woman wearing sticker bindi instead of kumkumam
10. Woman not wearing thirumangalyam along with a yellow thread and instead hanging it only on a golden chain without the yellow thread
11. Woman not applying turmeric powder to face and applying cosmetic face cream
12. Woman going to beauty parlour
13. Wearing 'nighty' dress at all times through the day
14. Married man not knowing how to tie a pancha kachcham (traditional way of wearing the dhoti)
15. In marriages, shaking hands of groom and bride after the mangalya dhaaranam
16. Married woman wearing churidar as regular dress
17. Not knowing achamanam, pranaayamam, gayathri and abhivadanam by youth even after their upanayanam
18. Parents performing brahmopadesam to their son after completion of age 16 of their son
19. Touching the arathi shown to perumal in the sannidhi
20. Displaying a picture of any other god other than Perumal in the prayer place of our houses
21. Observing vratha to any other god other than perumal and wearing colored dhothis/sarees as a mark of such vratham
22. Touching the nose when temple priest places satari on the head in perumal sannidhi
23. Using onions at house for cooking every day
24. Men and Woman not being aware of even who their own acharya is
25. Woman roaming throughout the house on their monthly period days
26. Men not knowing their own parents' shraadhha and thithi days

Transliteration & Translation primary contributor: Shri. Shyam Sundar Srinivasan

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

SravanAnandham

By Arasanipalai Venkatadhwari
English meaning by Arasaanipalai Aravamudhan)

प्रतिदिवसं देहस्य स्थितये दुष्कृति कृतिष्वसन्देहस्य ।

मम वरदऽनवनस्य त्वं गतिराश्रय सदा सदानवनस्य ॥ ५७ ॥

pratidivasam dehasya sthitaye duṣkṛti kṛtiṣvasandehasya |
mama varada'navanasya tvam gatirāśraya sadā sadānavanasya | | 57 | |

Oh Varadha ! Just to keep the body alive I am daily doing all bad deeds (sinful acts) without the least fear doubt. You are always the refuge for all those that are ever helpless. Kindly protect me.

द्रुहिणवितानेकमनः श्रियश्शुभं रूपमपहतानेकमनः ।

दर्शितवानेतत्त्वं परमं त्वां मुनिजनै स्तुवाने तत्वम् ॥ ५८ ॥

druhiṇavitānekamaṇaḥ śriyaśśubham rūpamapahṛtānekamaṇaḥ |
darśitavānetattvam paramam tvām munijanai stuvāne tatvam | | 58 | |

In the yoga performed by Brahma You the most beloved of Sri Maha Lakshmi appeared and You Yourself exhibited Your auspicious form (personality) which could steal away the hearts of many. Also, when all the rishis sang in praise of You – the matchless One - the ""Parathathva" principle in You are The Superior most was declared by You.

नमस्ते नो भूयस्त्रियुग करवै विश्वगुरवे

समस्ते कस्तेजश्शमित विनतस्तोमतमसः ।

विवित्सा मात्सर्याग्रह गद् चिकित्सादिकमपि

प्रपित्सा वात्सल्यायतन यत उत्सारयति ते ॥ ५९ ॥

namaste no bhūyastriyuga karavai viśvagurave
samaste kastejaśśamita vinatastomatamasah |
vivitsā mātsaryāgraha gada cikitsādikamapi
prapitsā vātsalyāyatana yata utsārayati te | | 59 | |

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Sri Ranganatha Paadukaa (English)**

(Please note that some feel that instead of <> the words <> are better. If at all there is an error it may be due to (old) manuscript).

Our salutations to You the father and the mother of all the worlds again and again. Who is equal to You the One that erased completely the darkness of ignorance of the crowd that surrendered to You the possessor of unique splendour? Even the very thought / wish to surrender to You, the seat of compassion / affection removes all the undesirable qualities e.g.: limitless (endless) desires, jealousy, ego, disease, treatment. (Treatment here may mean wrong treatment - or the word may be wrong.

हरत्वेनः पीनं द्रुहिण ह्य मेघ प्रविलस-

द्वपागन्धाक्रान्तं वदनमनवद्यं वरद ते।

यदेतत् पश्यन्तो यदुतिलक सौन्दर्यतिलक

सुधाधाम्नः प्राहुस्सुलभमवलेपस्य विलयम् ॥ ६० ॥

haratvenah pīnaṁ druhiṇa haya medha pravilasa-
dvapāgandhākrāntaṁ vadanamanavadyaṁ varada te |
yadetat paśyanto yadutilaka saundaryatilaka
sudhādhāmaṇḥ prāhussulabhamavalepasya vilayam | | 60 | |

Varadha ! You appeared in the Aswamedha Yaga performed by Brahma. Your flawless face coupled with the fragrance due to Vaparasa was beautiful. Let that face nullify my serious / great sins. Those that are used to enjoy and rejoice at the beauty of Krishna the jewel of Yadhu dynasty on seeing Your face (unanimously) say shouting that the pride of the moon has been very easily destroyed.

अपारैर्व्यापारैर्जठरपिठरीपूरणकृते

समारब्धैरुग्रक्षितिभृदनुसारादिभिरलम्।

स्थिरोच्छ्रायं सायन्तन कुवलयछायमनघं

श्रियः कान्तं स्वान्तं मम भजतु भान्तं करिगिरौ ॥ ६१ ॥

apārairvyāpārairjaṭharapiṭharīpūraṇakṛte
samārabdhairugrakṣitibhṛdanusārādibhiralam |
sthirocchrāyaṁ sāyantana kuvalayachāyamanaghaṁ

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

śriyaḥ kāntaṁ svāntaṁ mama bhajatu bhāntaṁ karigirau | | 61 | |

Merely to fill the belly some adopt cheap (low) tactics and take extraordinary efforts to please rude/ cruel Kings. Enough of this. Let my mind surrender to that object of permanent glory i.e. the consort of Sri Maha Lakshmi shining with unique high position at Hastigiri like the brilliant evening lily (the lily which blossoms in the evening).

कमर्था विद्वत्ता किमिह वपुषा गौरवजुषा

किमर्थं सेवानां फलमुपचितानामनुदिनम्।

किमर्थं सामर्थ्यं श्रुणुत भवतां हन्त मनुजाः

न पूजा निर्व्याजा यदि वरदराजाय रचिता ॥ ६२ ॥

kamarthā vidvattā kimiha vapuṣā gauravajuṣā
kimarthaṁ sevānāṁ phalamupacitānāmanudinam |
kimarthaṁ sāmartyaṁ śruṇuta bhavatāṁ hanta manujāḥ
na pūjā nirvyājā yadi varadarājāya racitā | | 62 | |

What earthly use is of scholarly ability Skill, taking great care of health, living on the bread got daily out of hard labour (toiling)? Alas ! Oh men ! Listen. All these things become good for nothing and waste if Varada Raja is not worshipped without expecting anything in return.

स एवायं देवो विबुधकृत सेवो निरुपमं

विधत्तां वो मोदं त्रिपुरहरकोदण्डदलनः।

सतीभावभ्रश्यत् धनवृजिनपश्यत्पदवधू-

शिलारूपछेदी विधिसवनवेदीमुपगतः ॥ ६३ ॥

sa evāyaṁ devo vibudhakṛta sevo nirupamaṁ
vidhattāṁ vo modāṁ tripuraharakodaṇḍadalanāḥ |
satībhāvabhraśyat dhanavṛjinapaśyatpadavadhū-
śilārūpachedī vidhisavanavedīmupagataḥ | | 63 | |

He is that very Lord who was worshipped by Devas in an incomparable manner. Let that Lord who broke the bow of (belonging to) one who had defeated Thriupura bless

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Sri Ranganatha Paadukaa (English)**

You with happiness. He is that Lord who changed the stone form of Ahalya (the wife of Gowthama/Akshapaadha) since she had swerved from the path of chastity, a sin of the worst order (for which there is no mitigatory action (atonement) at all on repentance) He appeared in (came to) the Yaga performed by Brahma. (The Lord that erased the curse of Brahma's daughter appeared in Brahma's yaga at Kanchi).

पराहन्ताहन्ता प्रणतजनसन्तापशमनो

मनोज्ञानां ज्ञानाद्यनुपमगुणानां निधिरसौ ।

श्रियोरन्तादन्तावलशिखरिसन्तानक तरुः

कृतातङ्कात् पङ्कात् अवतु विकलङ्काब्जवदनः ॥ ६४ ॥

parāhantāhantā praṇatajanasantāpaśamano
manojñānām jñānādyanupamaguṇānām nidhirasau ।
śriyorantādantāvalaśikharisantānaka taruḥ
kṛtātāṅkāṭ paṅkāṭ avatu vikalāṅkābjavadaṇaḥ । । 64 । ।

He removes/destroys the ego (in us) and clears the worries of those that surrender to Him He is the treasure/embodiment of all fine qualities (energy, strength, Rulership, courage, glory, knowledge.) He, the consort of Sri Mahalakshmi shines at Hasthigiri like a Santhanaka tree (a celestial tree). He possesses a beautiful face like a blemishless moon. Let that (such a) Lord save us who have been caught in the slurry (mind) of bondages.

विचित्राघव्याघ्रे विषयविषवृक्षौघ जटिले

भवारण्ये घोरे बहुगद महाकण्टकवृते ।

विशालाशापाशान्तरनिपतितं चित्त हरिणं

विमोक्तुं कश्शक्तो वद वरदराज त्वदपरः ॥ ६५ ॥

vicitrāghavyāghre viṣayaviṣavṛkṣaughā jaṭile
bhavāraṇye ghore bahugada mahākāṅṭakavṛte ।
viśālāśāpāśāntaranipatitaṃ citta hariṇam
vimoktuṃ kaśśakto vada varadarāja tvadaparaḥ । । 65 । ।

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

Oh Varada Raja ! please tell. Who else other than You is capable to rescue us the deer of unsteady mind that has been caught in the net of many wishes) spreaded out in the closely knitted thick forest of poisonous trees of bondages with various types of thorny shurbs of diseases and full of ferocious tigers of sins?

(the comparious are worth noticing) the similies areunsteady

mind - deer

net - wishes

forest of poisonous trees - bondages

thorny shurbs - diseases

ferciouss tigers - sins

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

śrīḥ
śrī Mahāvīra Vaibhavam
(By śrīmān R. Narasimhan)

śrī Rāmāvatāram is a special incarnation graced by shrīman Nārāyaṇa, the Lord of dharma or virtuous propriety of conduct, in order to implant righteousness on firm footing. Along with His characteristics of Godhead and other pre-eminent qualities, He exhibited special traits like sauśīlyam [behavior of a very great statured person mingling with a person from a very low stratum of social standing with no differentiation whatsoever], saulabhyam [easy accessibility], kāruṇyam [extreme compassion] etc. It is not an over statement to say that the One incarnation that attracted śrī āzhvār-s and śrī ācārya-s and enthalls even ourselves is that of śrī Cakravartit Tirumagan. In śrīmad Rāmāyaṇam, the śāstram [treatise] for śaraṇāgati [surrender], śrī Rāma carama ślokaṁ stands singled out with fragrant excellence. śrī Rāma captivated and fascinated śrī Kamban and śrī Tuḷasīdāsa and got His story published in Tamizh and Hindi languages. He is the most charming One; One who is the most likeable; One who protects who surrender to Him and

One who is the quintessence of mercy and compassion. ‘महा वीर- Mahāvīra’ [heroic, mighty, brave and powerful] is the title conferred upon Him by Svāmi Deśika, who released śrī Mahāvīra Vaibhavam also titled śrī Raghuvīra Gadyam in order to proclaim and pronounce His matchless glory, grandeur and majestic magnificence. Svāmi Deśikan also blessed us with another stotram, Paramārthastuti, extolling Him with titles like ‘empōrēṅṅu’ [like ‘ampōrēṅṅu’ in tiruvāimozhi 2.5.7 – warrior bull], ‘आहवपुङ्ग- āhavapuṅga’ [He who excels in the art of warfare) etc.

तं मन्ये राघवं वीरं नारायणम् अनामयम् ।

taṁ manye rāghavaṁ vīraṁ nārāyaṇam anāmayam [Yuddha.72.11]

अक्षयं मधुहन्तारं जानामि त्वां सुरेश्वरम् ।

धनुषोस्य परामर्शात्.....

akṣayaṁ madhuhantāraṁ jānāmi tvāṁ sureśvaram [Bāla.76.17]

dhanuṣosya parāmarśāt ...[Bāla.76.17]

रामः परबलामर्दी युगान्ताग्निरिवोत्थितः ।

निवासवृक्षः साधूनाम् आपन्नानां परागतिः ॥

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Sri Ranganatha Paadukaa (English)**

rāmaḥ parabalāmardī yugāntāgnirivotthitaḥ | [Kiṣkindā.15.18]
nivāsavṛkṣaḥ sādḥūnām āpannānām parāgatiḥ | | [Kiṣkindā.15.19]

व्यक्तम् एष महायोगी परमात्मा सनातनः।

अनादिमध्यनिधनो महतः परमो महान्॥

तमसः परमो धाता शङ्ख चक्र गदाधरः।

श्रीवत्सवक्षाः नित्रश्री अजय्यः शाश्वतो ध्रुवः॥

मानुषं रूपमास्थाय विष्णुः सत्य पराक्रमः।

vyaktam eṣa mahāyogī paramātmā sanātanaḥ |
anādimadhyanidhano mahataḥ paramo mahān | |
tamaṣaḥ paramo dhātā śaṅkha cakra gadādharāḥ |
śrīvatsavakṣāḥ nitraśrī ajayyaḥ śāśvato dhruvaḥ | |
mānuṣam rūpamāsthāya viṣṇuḥ satya parākramaḥ | [Yuddha.114.16-18]

All these statements from śrīmad Rāmāyaṇam bear testimony to the facts that He is mahāvira [valiant warrior], paramātmā [supreme soul] Himself and that His heroism, valor, strength and accomplishments etc are matchless. Svāmi Deśikan's decree is - He is 'tōlāda tani vīran' [undefeatable, unique warrior – Adhikāra saṅgraham-42]

Yuddha kāṇḍam bears proof for Rāma's strong shoulders and His exceptional valor in battle. This special hero defeated Rāvaṇa in their first battle and excused him with the words, "inṛu pōi nālai vā" [Go home and rest, recoup your strength and come back to fight tomorrow]!

He exhibited who He was by winning over the challenging Paraśurāma with the bow (akṣayaṁ madhuhantāraṁ jānāmi tvāṁ sureśvaram).

He was the great hero who married Pirāṭṭi after breaking śiva's bow. Under this context, all His brothers also got married. He is "विराध हरिण शार्दूल - virādha hariṇa śārdūla" [Like a tiger, He killed virādha who came as a deer - śrīmahāvīra vaibhavam-29]. He exhibited that He is Paramātmā by piercing

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Sri Ranganatha Paadukaa (English)**

through the seven sāla trees as requested by [the testing] Sugrīva. He is “असहाय

सूर - asahāya sūra” [of extreme might, valor, bravery, power and heroism with no

other assistance (a-sahāya)]; “अनपाय साहस - anapāya sāhasa” [exceptional boldness, daring and flawless courage to handle any number of enemies single-handedly] . Svāmi śrī Deśikan calls Him “vīra”. When His darbha śayanam [lying on the darbha grass to invoke the King of the ocean] failed, He struck terror in

the heart of the samudra rājan with His brahmāśtram. “राघव सिंह - Rāghava simha” [the best in the Raghu varṁsam - śrīmahāvīra vaibhavam-76] is

“अप्रतिद्वन्द्व पौरुष - apratidvandva pauruṣa” [matchless warrior - śrīmahāvīra vaibhavam-61] . The kākāśura story and Vibhīṣaṇa’s surrender show that Rāma is a protector of those who surrender to Him. Rāma is lavishly praised by all as

“रामो विग्रहवान् धर्मः- rāmo vighrahavān dharmah” [āraṇya.37.13]. He protects Truth. He is a personification of dharma. Even His enemies [who have no reason to praise Him] do so (Tārā, Maṇḍodarī).

This parama puruṣa who is an epitome of excellent traits, is praised by Svāmi Deśikan as “mahā vīra”. He is our protector too. Let us all be initiated by our

ācārya-s and salvage this birth (अद्य मे सफलं जन्म जीवितं च सुजीवितम्- adya me saphalaṁ janma jīvitam ca sujīvitam [to get fulfillment of life – Bāla.18.53]; let us surrender at the feet of śrī Rāghava who blessed all His people and citizens to accompany Him to His paramapadam.

śrimate Raṅgarāmānuja mahādeśikāya namaḥ

Transliteration & Translation primary contributors: Smt. Kalyani Krishnamachari

Sri Lakshmi sahasram
Niveda stabakam

1. Destroyer of miseries

शरणीकरनीयांघ्रिं शश्वत्तापत्रयातुरैः

सर्वनिर्वेदशमनीं समस्तजननीं नुमः

śaraṇīkaraṇīyāṅghriṁ śaśvattāpatrayāturaiḥ
sarvanirvedaśamanīṁ samastajanānīṁ numah

Word for word meaning: tāpa traya āturaiḥ- by those suffering from the three
taapam, śaśvat- always, śaraṇīkaraṇīyāṅghriṁ- one who has the auspicious
feet that will serve as the refuge, sarva nirveda śamanīṁ- will remove all the
sadness, samastajanānīṁ- universal mother, numah- we are worshipping.

Meaning: It is fit for those who suffer from the three types of miseries to hold on to
thAyar's auspicious feet as refuge. She is the destroyer of all the miseries. Mother
for all. We are worshipping her.

The poet is connoting through three adjectives that she is fit for worship due to three
reasons. She is accessible, misery will be destroyed by her, her relationship with us
warrants her help. The three types of miseries are the tApatrayam namely
AdyAtmikam, Adidaivikam and Adiboudhikam.

aviNthidum makkaLāl anaiththup pozhuthilum adaikkalam
pukaththakum adiyai udaiyavaL
anaiththu veRuppaiyum azhiththida vallavaL
anaivarkkannai, avaLai vaNanguvōm

2. One who turned days on the earth as useless

अनुपासित तावकांघ्रिपद्मा

न्यपरामृष्ट परावरस्थितीनि

जगदम्ब वृथैव जीर्यतो मे

समतीतानि हि जन्मनां शतानि

anupāsita tāvakāṅghripadmā

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

nyaparāmrṣṭa parāvarasthitīni
jagadamba vṛthaiva jīryato me
samatītāni hi janmanām śatāni

Word for word meaning: jagadamba- Mother of the universe, vṛtha eva-
uselessly, jīryat- becoming old, me- for me, anupāsita tāvaka aṅghri
padmāni- the state of not worshipping your lotus feet, aparāmrṣṭa para
avarasthitīni- having not examined the inferior and superior states, janmanām-
of my births, śatāni- many of them, samatītāni hi- have wasted away.

Meaning: Mother of the Universe! I am growing old without worshipping you or
examining what is lower and higher states. I have passed through hundreds of
such births.

How can it be known now that thAyAr's lotus feet were not worshipped in the
previous births, it is obvious from the fact that this birth has occurred. Why is it
remarked that higher and lower states were not examined- because if it had been
examined before, I would have worshipped Thirumagal already. I am wasting many
births because I have not compared small happiness with infinite bliss. It is being
wasted as nothing has been done for the future benefit. How is it known that
hundreds of births have passed away? It is because (we) have passed through
many lives in the past.

unnadi malarai upAsikkaamalum
uyarvu thāzhvukaLai uNarNdhukoLLāmalum
ulagukkammā! upayOgamillā
thurumbenavé piRavigaL nūRugaL

3. Became a slave of the quaking senses

अपवर्गकथापथातिगानाम्

अनुदासीनहृषीककिङ्कराणाम्

दिवसा बहवो वृथैव याताः

तव सानन्दमुपासनं विना नः

apavargakathāpathātigānām
anudāsīnahruṣīkakiṅkarāṇām

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

divasā bahavo vṛthaiva yātāḥ
tava sānandamupāsanam vinā naḥ

Word for word meaning: apavarga kathā patha atigānām- for those who have not even talked about heaven, anudāsīna hruṣīka kiṅkarāṇām- those who have seriously become the slaves of senses, naḥ- for us, sānandam- along with happiness, tava- your, upāsanam vinā- without your worship, bahavaḥ- many, divasāḥ- days, vṛtha eva- being wasted, yātāḥ- went away.

Meaning: We do not even talk about moksham. Our senses are functioning actively and we have become their slaves. We remain without your worship even though we know that worshipping you is bliss. Many wasted days have gone by for us so.

Calling us as 'servants to the senses' is because of us going wherever the sense drag us and doing so habitually. Saying 'not even engaging in talks on moksham' is because of not doing the needful towards it.

paragathi pEchchukkE pAdhai thappip
paRakkinRa pulankaLukku panNiyALAnOm.
padmaiyidam bakthiyedhum panNnNOm. enGgaL
pala NaatkaL pazhudhAyE pOyāyiRRu.

4. Became the wayfarer

अवधीरित साधुसङ्गमानाम्

अपचारेषु च बद्धकङ्कणानाम्

कथमन्यतमं कृपानिधे ! माम्

कमले ! हन्त ! वृथा कृथाः खलानाम्

avadhīrita sādhusaṅgamānām
apacāreṣu ca baddhakaṅkaṇānām
kathamanyatamaṁ kṛpānidhe! mām
kamala! Hanta! vṛthā kṛthāḥ khalānām

Word for word meaning: kamala- kamala!, kṛpānidhe- the wealth of mercy!, avadhīrita sādhusaṅgamānām- those who have avoided the company of the

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

sadhus, apacāreṣu- by sins, baddhakaṅkaṅānām- those who firmly resolved, khalānām anyatamaṁ -as one among the rogues, mām- me, katham- how, vṛthā – wastefully, kṛthāḥ - made, hanta- Oh!

Meaning: kamala! Even though you are the wealth of mercy how did you turn me into a rogue? Oh! You have made me one among the rogues who avoid the company of good people and resolve to do only evil actions.

Even if they had been in the company of good people only for a short time, they will not commit these evil actions. However, you have made me one among those who are completely free of good company and commit serious crimes for livelihood.

thuchchappaduththith thUyOraith
dhushkrutham adhigam panNnNugiRa
dhushtarkaLidaiyil enai vaiththaay
dhukkikkiREn kamalaiyE!

5. One who has suffered tossing about

स्मारं स्मारं मलिनविषयान् मानसं मेवसन्नम्

चारं चारं प्रतिखलगृहं जातखेदौ च पादौ।

vāraṁ vāraṁ कारं कारं कुजनविनुतिं क्लेशिता हन्त जिह्वा

वारं वारं वनजनिलये किं नु विज्ञापयेयम्

smāraṁ smāraṁ malinaviṣayān mānasaṁ mevasannam
cāraṁ cāraṁ pratikhalagrhaṁ jātakhedau ca pādau |
kāraṁ kāraṁ kujanavinutiṁ kleśitā hanta jihvā

vanajanilaye kiṁ nu vijñāpayeyam | |

Word for word meaning: vanajanilaye- one who resides on the lotus!
malinaviṣayān- about tainted things, cāraṁ cāraṁ- thinking about them repeatedly, me- my, mānasaṁ- mind, avasannam- was saddened,
pratikhalagrhaṁ- to the house of every rogue, cāraṁ cāraṁ- walking again and again, pādau ca jātakhedau- the feet have grown weary, kujanavinutiṁ- saluting the lowly, kāraṁ kāraṁ- repeatedly performing it, jihvā kleśitā- the

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

tongue has become miserable, hanta- oh!, vāraṁ vāraṁ kim nu
vijñāpayeyam- what can I say repeatedly to appeal to you?

Meaning: The one who resides on the lotus! My mind has grown tired thinking about cheap things. My feet have grown weary walking to the houses of rogues again and again. My tongue is fatigued praising the lowly. Oh! What more I say repeatedly now?

malinaviṣayān- cheap things referred to here are objects that stir the senses, bad food and lowly sights. Thinking about the experiences repeatedly and recalling them again and again and anticipating them is referred to as smāraṁ smāraṁ.

Through avasannam the poet means that he only thought about the sad state but did not do anything to correct it. Only now I realize that if I had thought about you, your consort or about your devotees instead of these lowly things my mind would not have become so miserable.

pratikhalaḡraṁ He says he went to the houses of many rogues without leaving any one of them and has worn out his feet. cāraṁ cāraṁ- He has gone to each rogue many times. jātakheda- only his feet grew tired there was no benefit from that effort. Only now the realization that if the same feet have circumambulated your temple so would have gained immense benefit, occurs.

kujanavinutiṁ means praising the lowly, evil and cheap people. kāraṁ kāraṁ means this was done repeatedly. The despair from this realization is expressed through the term hanta. Only now the fact that if the same tongue had sang your praise so far, it would have obtained great many benefits, occurs.

vāraṁ vāraṁ- even when I am given a chance I can only convey my wasted efforts and evil acts as I have not done any good deeds to talk about. He is expressing his despair through the term kim nu.

The acts of the mind, tongue and the feet are described in the three lines to convey that only deplorable acts were performed by manovak and kAyam. The paada bhedaṁ for Vanajanilaye! Is Varajalanide!- the ocean of boons. She is able to grant boons in plentiful. The poet is regretting that he had so far performed only dreadful acts through his three senses. In the last line he is also hinting that even after feeling so sad he is not able to correct himself now. He is describing the sad state of the three senses through the terms avasaadam, kedam and klesham and is despairing through the term hantha.

malinaththAl manam maRukum
madhiyAr pAl mAyum mAl.

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

maNdharthuthi madiyum nA.
malaravaLE en cholvEn?

6. repeatedly being born and dying

विहितमखिलं त्यक्त्वा कृत्वा च गर्हितमन्वहम्

तदुचितफलान्यत्रामुत्राप्यहो कलयन्नहम्

गुणगणनिधे मृत्वा मृत्वा कियन्ति युगानि वा

मुरविजयिनो जाये जायेय मोहभयातुरः

vihitamakhilam tyaktvā kṛtvā ca garhitamanvaham
taducitaphalānyatrāmutrāpyaho kalayannaham
guṇagaṇanidhe mṛtvā mṛtvā kiyanti yugāni vā
muravijayino jāye jāyeya mohabhayāturaḥ

Word for word meaning: guṇagaṇanidhe- One who is the wealth of the assembly of good qualities, muravijayinaha- of the one who won Muran, jāye- consort, vihitam- stipulated, akhilaṁ- all, tyaktvā- leaving, garhitam- banished, anvaham- daily, kṛtvā ca – doing them, taducitaphalāni- the corresponding effects, atra- here, āmutra ca- in the heaven, kalayan- creating, aham- I, kiyanti- how many, yugāni vā- eons, mṛtvā mṛtvā- repeatedly dying, mohabhayāturaḥ - being inflicted with desire and fear, jāyeya – will be born?

Meaning: The consort of Murari! The wealth of assembly of good qualities, I have not performed what the sastras stipulate. Every day I am doing all the actions that are banished. I am experiences the effects of this in this world in the next. I am repeatedly being born and dying. I am tossed by desire and fear.

The meaning of guṇagaṇanidhe- even though you are a repository of good qualities I have sought you so far. You are replete with qualities such as patience and mercy. I do not know how to utilize them.

muravijayinaha jāye - even though you are the beloved of Murari and it is easily possible to derive benefits from him through you I am missing this opportunity.

The meaning of vihitam akhilaṁ is that I am overstepping all the sastric rules. He is despairing that it is not that he has not followed a few sastric rules, he has

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

transgressed from all the rules completed. kṛtvā ca garhitam- He has not only refrained from what should be done he has also done what should be avoided as mentioned in the expression 'akrityaanaam ca karanam krityaanaam varjanam ca tathaa', I have kept it as my job to do mistakes from dawn to dusk.

Taducitaphalāni- what can you do if I have to face the effects of my actions.
atrāmutra ca- in this land and in Netherworlds. I have faced the misery of diseases, loss of relatives, the tortures of hell and of this world and other sorrow.
Kalayan- How can we say that the one who committed sins is the one who created the effects of the actions also? Isn't it Bhagavan who grants the results? This expression means that one who performed the actions is the one who experiences the effects also. As these effects occurred due to sins it is the actor who created them.

mṛtvā mṛtvā jāyeya - means I am wanted as half-dead and fully dead and going through births and deaths. kiyanti yugāni- kiyanti yugāni I am going through this for a very long time. I do not know when I will get relief. mohabhayāturaḥ means I have committed the sins due to desire and now I am fearing the effects. Thus, he expresses his despair (nirvedam).

vihithamelaam vittittEn.
viruththa vinai puriNthittEn.
viLaivukaLai anubavikka
veeyNthozhiNdhu piRakkinREn.

Transliteration & Translation primary contributor: Smt. Geetha Anand

Matrimonial

For the Month Of

AIPPASI (OCTOBER 2010)

Kindly forward your replies to
BOX NUMBERS to the following address

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।
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)

BOX NO. WILL BE KEPT OPEN FOR TWO MONTHSONLY

To Box No;.....

**C/o SRI RANGANATHA PADUKA,
21, Sir Desikachari Road, Mylapore,
Chennai 600 004.**

BRIDE WANTED

VADAKALAI, Vathulam Kettai 14.12.1982 6'2" B.Com (MBA) employed reliance life insurance Chennai Rs.20,000/-PM seeks bride employed / unemployed kalai no bar contact 98408 51468 Sri R. Gopalan, No.3 Nakkeeran Street, Srinivasa Nagar, Ram Nagar north extn., Madipakkam, Chennai 600 091

Vadakai Bharadwaj Chitrai 4th padam March 1975 6feet B.Sc PGDCA ICRA Navi Mumbai Rs 30000/-

ஸ்ரீ ரங்கநாத பாதுகா

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விக்குதி ஸ்ரீ -ஐப்பசி மீ
OCTOBER-2010

pm, seeks graduate non working girl kalai no bar
contact 98938 27460.

Vadakalai Bharadwaj Moolam (3rd padam) June 1977
5' 10" B.E. IOCL Dy. Manager Panipet Rs 60000/
-pm seeks graduate non working girl kalai no bar
contact 0761- 2680938 / 94243 11153

Vadakalai Haritha Poorattadhi 29/175cm M.Sc., Phd
(USA) Job USA seeks good looking well educated
suitable graduate Iyengar girl Phone 91 (044)
24899041 Cell 98844 09941 email
vsvkannan@gmail.com

Vadakalai Kousikam Sadayam Kumbam 31 5'10"
MCA IT -50K religious innocent issueless divorcee
seeks graduate preferably unemployed homely bride
contact (0) 97101 18522 / (0) 98855 02927 / 044 -
22247444

Vadakalai Bharadwaj Poosam II 06.11.1974, 5'7" B.E.,
M.B.A., Manager MNC seeks PG/Graduate girl suitable
age contact 044 - 2628 2553 / 96772 52116

Vadakalai Bharadwaj Revathi 1973 DME 5'4" 4.5 lakhs
PA MNC seeks suitable girl contact 044 - 2227 5361

Vadakalai Athreya Pooram-IV 24.4.1983 6' Phd US.
INTEL - US seeks professionally qualified / employed
Vadakalai family oriented bride contact 044 - 2484
4837 / 94453 48754

Vadakalai Kausikam Thiruvonam 26 B.Com., MBA
graduate 5'9" employed with Emirates Airlines
Bangalore 6 Lacs, seeks employed bride below 26
years contact 98848 66980 / 044 - 6517 3613 email:
ksvtcle@yahoo.com

Vadakalai Koundinyam Sadayam 3rd 04/06/1972
160 cm V.fair B.Sc MCA GNIIT System Analyst Infosys
USA HIB visa \$12000 per month seek girl graduate /

non graduate good looking bride contact Sri G. Balaji
98400 91491 / 044 - 2435 2428

Vadakalai Kousikam Uthiradam Birth Bangalore time
10.30AM / 08.12.1983 / 5'7" CA heading a division
in a leading Fund management trust in Chennai /
only son / wants professionally qualified bride kalai
no bar contact: 080 - 2342 3231 / 99018 18111 /
98452 03905 / vimalavaradarajan@gmail.com

Vadakalai Srivathsam Pooram 02/06/79 5'11"
working in world bank USA wants a girl working in
USA with H1 visa contact Sri Raghavan 94404 98010

Vadakalai Kowsiam Chitrai 1st padam age 29
(8.4.1982) 5'6" B.E., (Mech MBA Associate Manager,
Sterlite Industries (Vedantha Groups) Tuticorin
7,00,000/- P.A. seek suitable bride contact Sri R.
Govindarajan, 16/2 Jeya Nagar II Street, Near L.I.C
Colony, Tiruchirapalli - 620 021. Ph: 98948 16580 /
0431 - 2455794

Vadakalai Kasyapa Kothram Sadayam Jan 1983
working in shipping company earning 30,000/- p.m.
seeks suitable girl contact 044 - 2553 2006

Vadakalai Srivatsam Visakam July 1981 169cm B.E.,
employed Software Company Chennai seeks
professionally qualified girl contact 97863 90881 /
044 - 43800118

Vadakalai Bharatwaja Visakam April 1972 5'6" working
in CTS Hyderabad wants a working / non working
girl contact 040 - 3912 0115

Vadakalai Sadayam Naithrava kashyabam 34/178cms
working Bangalore SWE Technical Architect seeks
unemployed girl from respectable family contact A.S.
Ravikumar 080 - 2534 7785 Cell 099866 40356

Vadakalai Bharadwajam Thiruvonam Nov 1984 / 160 cm B.E. Infosys Bangalore seeks professionally employed girl contact 99942 04172 /94430 17332

Vadakalai Koundaniyam Pooratathi August 1984 5'11" Dual Degree Bits Pilani final Ph. D abroad seeks employed/ unemployed girl kalai no bar contact 044 - 2257 0753

VADAKALAI, KAUNDINYAM SWATHI 25 YEARS 165 CM B.E., M.TECH 5 lacs P.A. Working Eicher Engines ALWAR seeks GIRL EMPLOYED OR UNEMPLOYED 044-2815 8593 OR 94441 31987

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VADAKALAI, ATHREYAM KETTAI 22.2.1987 5'11" FAIR GOOD LOOKING SUITABLE BRIDE KALAI NO BAR GOOD COLOUR SLIM 5'5" ABOVE GOOD FAMILY IMMEDIATELY CONTACT sumathysheshadri@msn.Com Tel 00321 622 5101 USA. Local no:044 - 24897169

Vadakalai Gauthama Krithigai(3) age 37, 5'6" M.A., DCA Manager private firm seeks graduate girl kalai no bar contact 044 - 2618 2882

Vadakalai Naithrupa Kashyapagothram Utthiram 32 years B.Com., Real Estate, Amway Business seeks suitable girl 10th or +2 O.K. No demands contact cell 99620 99620 99995 / 97907 92785 Smt Vijayalakshmi 136/137 Renganayaki St., Kakaloor, Thiruvallur Dist.,

BRIDEGROOM WANTED

VADAKALAI, Vadoolam Kettai June 1987 163cm B.Sc (ISM) PGDFM (LIBA) PGDIT (SYMBIOSIS) seeks qualified well employed Iyengar groom; Contact: 044 - 2265 0072 or 91- 98402 98072:
e-mail varadhoo_r@hotmail.com

VADAKALAI Srivatsam Mirugaseersham 1987 Dec., 5'5" D.I.T. well settled good looking boy contact Sri R. Mugunthan, 0413 - 2280969 /99402 97617

Vadakalai Athreya Rohini 25 Years Wipro 5'2" wants a boy working in Hyderabad only. Contact Sampath 040 - 2711 7702

Vadakalai Sadamarshanam Hastham 23 years (1987) 5'3" B.E., (Ele) TCS professionally qualified working in India or abroad contact 044 - 4301 6043 email: rkchary53@hotmail.com

|| श्री: ||

ஸ்ரீரங்கம் ஸ்ரீமதாண்டவன் ஆச்ரமம்

ஸ்ரீபுரம், சேஷாத்திரிபுரம், பெங்களூர் - 560 020

Phone : 2331 6812

—★—

இவ்விடம் ஸமீபத்தில் புதியதாக அமையப் பெற்ற ஸ்ரீமத் மைசூர் ஆண்டவன் ஸதமான மஹோத்ஸவ நினைவு அரங்கத்தினில் ஆண்டு நிறைவு, உபநயனம், ஸீமந்தம் போன்ற குறிப்பிட்ட சில சுப விசேஷங்கள் செய்யப் போதுமான இடவசதிகள் உள்ளன. மற்றும் மாஸிகம், ஆப்திகம், ஸூபம் போன்ற ஸ்ரரத்த கார்யங்கள் செய்யவும் ப்ரத்யேகமான இட வசதியும் உள்ளது.

தேவைகளுக்குத் தொடர்பு கொள்ளவும்.

ஸ்ரீ ரங்கநாத பாதுகா

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விக்குதி ஸூ -ஐப்பசி மீ
OCTOBER-2010

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Adhikarana Saaraavali:

Chapter II Part I

*Tantra cchaayaa nidaane svayam Upanishadaam anya parye nishiddhe
Tantrebhya: durbalatvaat tadanu saranam iti ujjiheete parodya
Ittham satyatra tat tat smriti naya pritanaam atikramam tat tat arhai:
Pratyastrai: vaarayitvaa dradayati chalitam paadata: praachyam arttham (156)*

The first verse dealt with the connection of Chapter II with the previous chapter. The second verse relates the last part of chapter I with the first part of chapter II. Chapter I established the fact that all vedantic formulations speak of the Universal Causality of Brahman. Each segment (adhikaranam) of the last part of the chapter specially refuted the Saankhyas' tenet of Matter being the cause of the world. The various aspects of Saankhya philosophy, like their version of the creative process, the various elements of matter and the number that they advocate, etc. were firmly condemned by the Sutrakara, who wound up the refutation in the last part of chapter I, with the Sutra, *Etena sarve vyaakhyataa*: (everything has been explained with the aforesaid).

Unfazed by the refutation, the Saankhyas return to attack the Universal Causality of Brahman, which is dealt with and established on an unshakeable foundation in this chapter.

The first part (Paadam) of Chapter II is known as the Smriti Paadam. In the second verse, Swami Desikan describes how Smritis like the Kaapila Smriti, which form the basis for the Saankhya school, advance the argument of Matter being the primordial cause of the world, to counter the Vedantis' tenet of the Paramatma being such sole cause.

Say the Saankhyas: There is no doubt that the Upanishads do form scriptural authority. However, it should be determined as to what these Upanishads advocate as the universal cause. Upanishads being often indirect and inscrutable in content, their purport is indeed difficult to divine, without the aid of supporting works like the Smritis, which elucidate the intention of the Shruti. And though there are Smritis like Manu Smriti, their principal focus is on elaborating dharmas and karmas. In contrast, the Kaapila Smriti (attributed to Sage Kapila) deals solely with principles of philosophy (tattvam) and can clarify the precise purport of Vedanta much better. Hence, in determining the meaning of Upanishads, it is the Kaapila Smriti which should be given precedence and resorted to, according to the Saankhyas. The Kaanaadas too rely on their own Smriti to establish the causalness of a super atom. Since Vedantic formulations are difficult to understand without the aid and assistance of explanatory texts like the Kaapila Smriti, it can very well be said that the latter are stronger than the former and of greater utility in ascertaining the purport of the Shruti. And since these Smritis advocate the universal causality of

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Matter, it should be accepted as the final word on the matter, rather than putting forth Brahmam as the cause of everything, aver the Saankhyas.

These fresh objections try to shake the bottom out of settled matters like the Brahmam being the sole cause, of its possessing auspicious attributes, etc., which were established in the first chapter. It is to counter this renewed attack on the causality of Brahmam that the Sutrakara enunciates the Smriti Paadam.

There are some interesting usages in the second verse, which command our appreciation. *Smriti naya pritanaa atikramam*, says Swami Desikan, referring to the objectors' arguments. *Smriti* refers to the Saankhya, Kaanaada Smritis. Their arguments are compared to a *pritanaa* or army. This army is said to commit atrocities (*atikramam*) since the arguments are based not on reasoned and reasonable dialectics or on acceptable scriptural authority and hence constitute a blatant misuse of resources, which is akin to an invading enemy army commits atrocities in the victim nation.

And when this happens, the home side has to deploy appropriate weapons to counter the attack-- that is, use logical arguments based on scriptural authority, to counter and demolish the illogical contentions based on faulty premises. This is what is meant by Swami Desikan's beautiful words in the aforesaid verse—*tat tat arhai: pratyastrai: vaarayati*. Thus in the first part of the second chapter, the efforts of Sankhyaas and others to demolish the edifice of universal causality of Brahmam is roundly defeated and the tenet is established irrefutably by the Sutrakara.

It is not that we reject outright everything the Sankhyas say, nor do we deny the existence of Matter: we do accept the Primordial Matter of which they speak, its properties, etc. What we do refute is the argument that Matter is the universal cause or that it does not have Brahmam as its Inner Dweller. For instance, in the Aanumaanika Adhikaranam, the Sutrakara says *Tat adheenatvaat arthavat*. We have no difficulty in accepting the Matter mentioned here, as it is said to be subjugated to Brahmam. The Kaaranatva Adhikaranam says *Avyaakritam aaseet*, referring to Matter as forming the body of Brahmam. Thus, to reiterate, only the causal nature of Matter is rejected and not Matter itself.

Word for word meaning: upaniṣadām- for the Upanishad statements such as 'indrebyaha parāhyarttāḥ', tantracchāyānidāne- the statement that their meanings are equivalent to that mentioned in sāṅkhya tantras, ānyaparye- that they have a different meaning, svayam- directly by sutrakara himself, niṣiddhe- having been disproved, atya- now (in this second chapter first section), paraḥ- by sāṅkhyan, tantrebhyaḥ- as the Upanishads are compared to sāṅkhya tantra, durbalatvāt- they are inferior (as Upanishads utilize sāṅkhya smriti for upabruhmanam) tadanusaraṇam- the upanishads should be explained in accordance with the sāṅkhya smriti, ityujjihīte- when the followers of sāṅkhya are

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taking this stand, ittam sati- when the opposition states so, atra- in this second chapter first two sections, tat tat- those, smriti- the smritis such as sāṅkhya, nyaya- the nyayas that they agree to, prtanāti- possessing the army, atikramam- exaggerating (establishing erroneous principles such as pradāna kāraṇa vādam-that the matter is the cause for the universe, paramāṇu kāraṇabhāvam- that paramanu is the material cause of the universe), tatadarhaih- statements that are able to refute those principles, pratyastrih- the weapons such as proper order, argument and truth statements, vārayitvā- fix them, calitaṃ- what seems to be shaky (due to disagreement with smriti and nyaya), prācyamartham- the root of the argument put forth in the first chapter that brahmam is the cause of the universe, drudhayati- is firmly establishing.

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

Why Thirumalirumcholai is the Kshetram of Chandran?

(by Dasan Kudanthai Amudhan)
Part- 8

Cosmic Ocean and Sanghu -The Universe consists of many billions of galaxies. Our earth, moon and entire Solar System consisting of all planets and billions of Stars including Sun are located in one of such galaxies known as **"Milkyway" alias Cosmic ocean** (sounds like Milky ocean-Thiruparkadal). There are many further billions of galaxies unknown to astronomers. Each such galaxy consists of billions of Stars like in milky way. **The shape of our galaxy "milky way" is like a "Conch shell** "exactly in similarity to its cyclical involutions of a conch shell at its center point while the outer portion appears like a flat **"disc" (chakram)**. Hence this galaxy is also called as **"Spiral galaxy"**. Sun is the embodiment with Sudarshna Chakram which gives light of millions of Suns. **Sanghu (conch) is denoted by Moon**. Sanghu is most dearer to Sriman Narayana as it never gets separated from his hand and also it enjoys the privilege of touching the beautiful lips of lord any time he blows. Hence Sri andal gave importance to Sanghu by placing it in front before chakram in her **Thiruppavai 14th pasuram** as "śaṅgoḍu cakkaram ēndum taḍakkaiyaṅ " Sri Andal who gave importance to Chandran both in her 1st and 30th pasurams of 'Thiruppavai' mentioned further as "tiṅgaḷum ādittiyaṅum ezundārpōl" to show the importance accorded to Chandran. Sanghu gives sound for victorious sign and its vibration will remove our ignorance. Achariyar assumed the role of Sanghu to remove the darkness in our mind as he enlighten us in spiritual path. So the role of moon is important to take us to a good achariyar.

The Universe like a "golden egg" better known as "prapanjam" consists of many billions of galaxies in which stars and planets are located. One such galaxy 'milkyway' seen above is in the center of the universe encompassing within itself many billions of stars, Sun, moon, earth and planets ect. Rg Veda 10-121-1 states before the creation, there existed a golden womb - **Hiranya Garbha**- paramathma was the only lord of everything born, holding the earth and heaven. Ancient Vedic seers declared that entire universe is 'Ananta koti Brahamand 'meaning the prapanjam is made up of billions of galaxies and heavenly bodies similar to the modern theory. Big Bang theory propose that Universe was compact, dense and hot many billions of years ago when some cosmic explosion occurred. Since then the Universe has been expanding and cooling with galaxies moving away from each other. The universe shape is like a **cosmic egg in golden yellow colour**. The shape of the Universe in oval shaped egg was first brought in to the notice of astronomers very recently by the release of ever first image of entire universe by European space agency. The Space telescope Planck sent last year in to the sky returned with the images which were later assembled by ESA for unveiling this incredible image of universe. **Sanghu and egg are under the karaghathvam of Chandran** who signify the srivaishnavam.

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ūzi mudalvaṇ oruvaṇē
eṇṇum oruvaṇ ulagellām
ūzidōṟum tannullē
paḍaittu kāttuk keḍuttuzalum
āzi vaṇṇaṇ eṇ ammāṇ
andaṇ tirumāliruñjōlai

Nammazhvaar ThiruvaaiMozhi (10–7)

Namazhwar in his thiruvaimozhi (10-7) described that Lord Azhagar is the one who created the universe, protect and preserve it and destroy it finally. Similar to a Spider which spits from its mouth viscous liquid to create a web net around it and finally takes back in to its stomach, Lord Vishnu after pralayam swallow the entire universe and keep it in his stomach. Namazhwar thiruvaimozhi (10- 7) on this as

tirumāliruñjōlai yāṇē
āgic cezu mūvulagum taṇ
orumā vayiṟṟiṇ ullē vaittu
ūzi ūzi talaiyalikkum
tirumāl eṇṇai āḷu māḷ

Nammazhvaar ThiruvaaiMozhi (10–7)

Full Moon reaches fullness with 100% illumination on the night of Pournami instantly just for a moment when moon comes quite opposite to Sun. On the contrary moon disk might appear to be 'full' for 2/3 nights closest to the true full moon. This is due to the percentage of moons disk that appears illuminated, changes very slowly around the period of full moon (also around the days of new moon). Hence on the night before and after the true full moon (100%) night, the moon disk size might vary between 97% -99% in illumination which most of the people would not notice the differences. Even after two days from true full moon, its disk will be 93-97% illuminated. Full moon appears much larger in size and brightness than normal full moon when it comes closer to horizon. Full moon appears in smaller size when it is over the sky (zenith). This view is due to the optical illusion. **Blue Moon** is the name given to the 2nd full moon that occurs in a same month. Two blue moons in a year occurs normally after a duration of a decade in a rare phenomenon.

Chandran and its nodes in other religions – Moon has greater influence than Sun since the ancient period of pagan faiths to Judaism and Islamic religions which follow only lunar calendar. The word 'month' is originally derived from "moonth" or a cycle of moon phase. Mayan culture, the oldest pagan faith in central/south America followed by native American Indians follow calendar known as "Mayan Calendar. This is divided in to 18 months in a year. Mystical no 18 is also found in Judaism. "Shabbat" candles are lit by jewish women on Fridays exactly 18 minutes before the Sunset to welcome Shabbat as per their rabinically mandated laws in

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Judaism.They believe by lighting at this time, it will bring peace,rest and harmony at home.Their worship places“Synagogues” have special caliberated clocks known as ‘Zmanim clock” to give exact timings for lighting. Similarly Islamic people strictly follow the beginning of month as per Lunar calendar particularly during “Ramadan” festival and ‘Eids’ by physically sighting the young New moon in crescent (Hilal) to begin their strict fasting. This festival falls during purattasi month.Their green flag itself has a Symbol of crescent moon with a Star.Chandran influence is also felt in their places of worship “dargah” with commonly found usages of “peacock feather bunches,jasmine flowers and Sandal wood paste (chandana koodu) in tombs. Because of chandrans influence, a bondage between Srivaishnavam and Islamic faith is seen in temples like Srirangam, Srimushnam and few other Vishnu temples. “Thulukachi Nachiyar”,an Islamic princess Sannidhi just behind Sri Ranganathar garbhagraham is the testimony to this.Besides this, Sri Namperumal is adorned with Lunghi on a day during margazhi Utsavams when he is taken out on procession. Lord also partake bread on this day to give acceptance of her devotion.Similarly Srimushnam koil utsavar receive honours in front of a Dargah where he Stops during his procession in masi festival period.There are few other Vaishnava koils to quote on this subject.Chandran influence is also seen in Lord Krishnas janmabhumi mandir complex where one can see the fluttering Islamic flag with crescent moon from its mosque partitioned inside this complex. Many Islamic scholars in north rendered kirtanas on Lord Krishna. **Thus Chandran influence is thus seen to have been spread in all faiths due to its intersecting nodes ‘Rahu’and‘Ketu”which afflicted moon and caused the creation of above religions/ faiths with conflicting interest to chandran permanently as these nodes of shadows move in reverse (anticlockwise) to chandrans direct transit in its path.**

Chandran is the core nucleus of Srivaishnavam, representing Sri Krishna avatar. It is believed that moon nodes ‘Rahu’ represent western religions and ‘ketu’ represent eastern religions. Both also denotes other faiths in Hinduism. Symbolically Rahu (black colour) signifying western religions like Islam has influence with their women wearing black burqas, while Ketu (red) is identified with eastern religions like Buddhism in which their monks wear red colour garments.Religion like islam is more aggressive due to Rahu while eastern religions like buddhism are more on spiritual side due to Ketu. The two nodes of Moon only caused the creation of other religions/faiths as intersecting points in the mindset of srivaishnavam,the nodal point of moon.In Hinduism, faiths like worship of mman/gouri, kali, durga, lyappan and hard vows like walking in the fire ect are due to the influence of rahu including that of crude rituals connected with villages deities like Karrupanaswami and other kaval devadhis. Similarly worship of Ganesa, Siva, Biravar, chandikesar, Skandan(subramani), and snakes besides some hard vows like piercing with spears, needles in the body are coming under the purview of ketu. Mostly those worships are done on full moon and new moon days.These are the two days when both Sun and moon are prone to be eclipsed by its intersecting shadow nodes ‘rahu’and ‘ketu’. Black magic and other sacrifices are done on full or new moon due to the influence of both nodes. Bathing in the sea or sacred rivers on new moon days is due to the influence of Moon as he denotes water. Hence our ancestors attributed new moon

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for 'pitrus' as moon and sun are in conjunction on this day. Full moon is meant for 'other living beings' as moon is far away from Sun. Full moon festivals are observed in many countries from Asia to Europe. Similarly "chitra pournami" day coincide with the "Water festivals" celebrated in many countries. Since Sun and moon are eclipsed by both nodes 'Rahu' and "Ketu", both Ramas and Krishnas avatar birth places at Ayodiya and Madura respectively are intersected by other religious worship tomb (mosque) with prolonged conflicting interest to Chandran, the symbolic of Srivaishnavam. Mughal invaders looted Somanath moon temple only on their 18th attempt when they succeeded finally. It is seen normally that followers of other faiths of hinduism also wear either red or black robes for the rituals due to the influence of 'rahu' or 'ketu', the conflicting aspects of mind and faith. It is found that "rahu" has influence with sanyasis to make them follow strictly their religious practices. **Since both nodes as shadows move in anti-clockwise path to the Moon transiting on direct path in clockwise, it tends to reverse symbolically the mind, faith and belief created by moon.** Many foreigners who were born by birth in other religions and faith accept Srivaishnavam by joining in ISKCON, the world movement of Sri Krishna bhakti.

True essence of Srivaishnavam- Srivaishnavam stands on the unique concept of ATHMA (soul), KARMA (good or bad deeds), JANMA (rebirths) AND MOKSHAM (final salvation to join with paramathma). While other faiths in Hinduism also advocates almost identical principle with little differences, but only Srivaishnavam alone shows the path of final salvation to all beings because, Lord Narayana only can give moksha prapti to all. Most of the other major religions do not believe in Karmas (deeds) and janmas (rebirths). Hence without above concept, they failed miserably to explain the reasons for inequality, inequity, variations and disparities among all beings in the world for which they portray some evil force as the main culprit for this cause and project it as "satan" to be conquered and destroyed by their god finally after his resurrection before sending only the humanbeings to heaven or hell depending upon their services to his kingdom. In this theory these religions consider every humanbeing is born as 'Sinner'. So they thereby narrowed the above unexplainable concept only to the humanbeings and ignored totally about the salvation to other livingbeings like animals, birds, plants and vegetations ect since these are considered by other religions as if they are created for the pleasure of human beings. But Srivaishnavam proposes moksha to all. Paramathma created devas, asuras and other livingbeings as per their past Karmas. The final salvation (moksham) is given by pramathma to all from humanbeings to suras, animals, birds, plants and to the trees etc as mentioned in our scriptures. Lord Krishna gave moksha not only to Kamsa, demon putana and many asuras but also to a clay pot, naga, raksha and trees etc. Lord Rama gave moksha to asuras, monkeys, a bird and to a stone also. Chandran serve everyone from humanbeings to birds, animals, trees, plants, earth etc. in the universe without any discrimination, the main concept of Srivaishnavam which consider that Paramathma as lord Vishnu is Omnipresent and omnipotent living in the heart of all jeevathmas as "antharyami" while other religions portray god is a separate entity placed far away from the sight and reach

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of souls. Chandan is the karaghan for mind and hence also on faith. Saivites believe their lord Shiva adorn chandran permanently in his thirumudi, while Islamic people claim moon is the symbol of their religion. **Yet chandran accept everyone and everything to show the true essence of Srivaishnavam propounded by Sri ramanujar by serving all as per the desire of paramathma Sri Krishna.**

Presence of Demi-gods in this Kshetram. Many devas and devadhais have taken shelter here to serve the lord. They were struck with the beauty of Lord azhagar and Stayed here to worship him. Bairavar, an amsam of Shiva stayed inside the koil as 'kshetra balahar" adorned with thiruman kappu and gets his daily pujas as per vaishnava rituals. Similarly valamburi Vinayaka is adorned with thiruman kappu as 'thumbikai azhwar" for whom pujas are conducted as per the Vaishnava rituals. Hence only chandan (sandalpaste) is distributed in both Sannidhis. In the outside "Pathinettam padi" normal rituals are done as per the traditional practices. Skanda ,the demi-god as commander-in- chief of army of devas came here to protect them from asuras when thiruparkadal were churned. He Stayed here on top of the hill to worship Lord azhagar, admired with his beauty and to protect the sanctity of this holy hill.

Chandran shines over "**soma Chanda vimanam**" every night in this koil to worship lord Azahagar. So moons shadow image of two nodes 'Rahu' and 'Ketu' also made their presence felt here in the form of their adidevathas. Bairavar, skanda , Vinayakar and nagas are represented by 'ketu" while "Rahu represent 'Karuppana swamy' and rakkayee amman on top of the hills. Lord azhagar has ensured that these two shadows of celestial bodies do not afflict the moon and our mind by having closed its symbolic 18 steps between front and back doors with walls on both sides at the entrance.

This is the only Kshetram where asuras and devas joined to churn for amrut, nagas and manduka (frog) are together, chandran and its adverse intersecting nodes Rahu and ketu meet at the 18th step. Lord Krishna who knew the importance of this deciding mystical number, anticipating the possible 18th attack of jarasandan on Madura, immediately shifted all yadhavas to dwaraka for avoiding the eventual death to Jarasandan in that war as he was destined to die only at the hands of bhima in the later days. Mind is pure white at the time of birth but when it is afflicted by durgunas due to karmic cycle, it will become dark. Similarly afflicted mind will reflect our karmic cycles in the present and past janmas by way of 'Rahu 'and "ketu', the two ends of accelating mind in the form of celestial bodies.

One has to climb 18 steps to reach the ultimate goal of spiritual life which we see in some temples also. But in the case of azhagarkoil, there is no need to climb 18 steps at the entrance but can reach Lord azhagar directly through a side gate. Lord Krishna in his bhagawat gita advocated for karma/bhakthi yogas as an easy way to reach the godhood rather than Ghana yoga. Hence those who surrender only to lord Krishna will be free from the worries of karmic cycles and problems in the present janma. Those vaishnavites worshipping demi-gods must remember the 18th

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pronouncement of Nambudavan to Brahmarakshan as narrated in Kaisika purana which melted his mind to allow nambudavan proceed towards thirukuragkudi nimbi koil. **The essence of this 18th promise made by nambudavan is those who equivocate the lower status of demi-gods with supreme Paramathma Lord Vishnu will get their worst unrepentable Sin.**

nēśam ilādavarkkum niṇaiyādavarkkum ariyāṅ
vāśa malarp pozil śūz vaḍa māmaduraip piṇḍān
dēśam ellām vaṇaṅgum tirumāliṇḍōlai niṇṛa
kēśava nambi taṇṇaik keṇḍai oṅ kaṇṇi kāṇumgolō
(Thirumangai Azhvaar Periya ThiruMozhi 9-9)

Some people mislead the true bhagvathas by giving importance to the demi gods present in this hill who virtually serve Lord azhagar to seek his mercy. This results in some confused Srivaishnavas even skip the holy baths in the holiest theertham of 'noopura ganga' on top of this hill. Those misleaders will be sent to naraka as per the Pasuram of periazhwar.

takkār mikkārgalaic cañcalam śeyyum śalavarait
tekkām neṇiyē pōkkuvikkum śelvaṅ poṇmalai
ek kālamum šeṇṇu śēvittirukkum aḍiyarai
ak kāṇeṇiyai māṛṛum taṅ māliṇḍōlaiyē
(PeriAzhvaar ThiruMozhi 4-2)

Periazhwar who rendered pasurams only on Lord Krishna connected Sri Krishna avatar lilas With this Kshetram and composed more pasurams on azhagarkoil from where he went to paramapatham after spending his last days in this hills.

uruppiṇi naṅgai taṇṇai miṭṭpāṅ toḍarndōḍic ceṇṛa
uruppanai oṭṭik koṇḍiṭṭu uṛaittiṭṭa uṛaiṭṭa malai

māvali taṇṇuḍaiya magan vāṇaṅ magal irunda
kāvalaik kaṭṭazitta taṅk kālai karudum malai

kuṛugāda maṇṇaraik kūḍu kalakki veṅḡāṇiḍaic
ciṛugāl neṇiyē pōkkuvikkum śelvaṅ poṇ malai
(PeriAzhvaar ThiruMozhi 4-3)

Mind and Karmas- Mind is attached to the body, while athma is bonded with Prana (life force). Athma karaghan Sun gives us the cycle of life as per our past karmas of previous births. However Mind makes an impact on our present karmic cycle of life to some extend. Moon can possibly change the direction of our present karmas to

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little extend since mind function as per the placement of Moon in our natal horoscope. Mind is encompassed with 14 senses controlling five Gyanaedriyas, five karmendriyas besides manas, chitta, ahamkara and buddhi which are like four spokes in a wheel of mind. Hence even if lagna lord is weak, moon position will be taken in to account for predictions. Therefore good placement of Moon in a horoscope is very essential for a native to lead happy and longer life with healthy mind. Mind is the creative source for 'ahamkara and mamakara' the two durgunas which if afflict our thoughts will make paramathma present in our athma as "antharyami" living in our heart leave our karmas to take place in the direction as per our destiny instead of normally guiding the pious athmas surrendered to him. Moon thus places major role in changing the present karmas. Hence moon has to be in a good position along with Jupiter in our horoscope without conjunction or aspect of malefic rasas.

Athmakarakan Sun position is also important as he only gives light and life to moon. Mind start waxing since childhood and reaches its full form at peak by middle age and start waning till the end of life in phases of duration based on the longevity of a native decided by other factors in the horoscope. Similarly water retention power in the body changes from young age to old age when the body will have Poor retention of water during the old age due to the symbolic waning of moon/ mind power to make the body lose its beauty during old age. our body consisting of 65% of water undergoes changes due to moons influence. Moons node in north "Rahu" indicates our future karmas and south node "Ketu" denotes past karmas and past life.

(concluding in next issue -9th)

Sarvam sri krishnarpanam

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

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

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**Vikruti-Aippasi
17th Oct 2010 – 15th Nov 2010**

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).** Kethu and Sani are to bestow good effects. Rest are just Ok. Unnecessary wanderings will increase. Stomach related problems may arise. It is advisable to have cordial relationship in the neighborhood. Injury, blood loss may occur. When Guru changes his position, money flow will be there. Towards the end of the month, successful events will take place. Good events will take place due to children. Take good care of your health. Recital of Sudharshana sthothiram daily is needed.
- 2. Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Suryan, Angaragan will do good in 6th position. There is no shortage of money flow. Promotions are likely. Business will move on with profits. Good events such as marriages will take place. But Rahu and Ketu will bring in wasteful expenditures. Recital of Garuda dhandagam will do good. Some things which remained a secret till now will now fetch very good results.
- 3. Mithunam (Mrigaseersham 3,4, Tiruvadurai, Punarvasu 1,2,3)** All other than Sukran are not in a favourable position. Guru will bring in good effects when he changes his position. Good events, increase in income will take place. Due to Bhudan, Rahu, some abhakeerthi may occur. Though Sani may bring in some stumbles, in the long run he will do good. Take care of health too. Recital of Acharya Thaniyan, Sri Vishnu Sahasranamam, Sri Dasavathara sthothiram will do good.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** All other than Suryan, Angaragan and Ketu will do good. Fear will prevail due to enemies. Delay and stoppages in activities likely. Rahu, Guru will bring monetary gains. Relatives will join you. Manthra Siddhi will take place. Fame and pride will increase.
- 5. Simham: (Magham, Pooram, Uttiram 1)** Suryan and Angaragan will give success in efforts and monetary income. Ladies will get promotion and salary hike. New articles will be collected. Happiness will prevail in the family. Rahu

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in 5th place, will result in small untoward incidents. Ketu in 11th position will give money gain. Additional expenditure will also occur. Some will experience pain in the ear. Be careful of new friends.

6. **Kanni (Uttiram 2,3,4 Hastam and Chitra1,2)** Health will be Ok. Sukran, Bhudan, Guru are in favourable position. Monetary state will be comfortable. New articles will be collected. Change in Guru's position will bring down health, but good events will take place. Family state will be good. Devotional feelings will grow. Avoid unnecessary arguments. Recital of Dasavatara Sthothiram will do good.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Rahu and Sukran are the only planets in favourable position. Expenditure will increase. Efforts will not succeed. Success due to women likely. Marriages will take place. Pleasure trips may take place. Differences may crop up with relatives. Wanderings at work likely. Recital of Sri Vishnu Sahasranamam will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Money inflow will be as planned. Some will change houses. Some unnecessary expenditure will accrue. Fall in state of health and strained relationship with relatives likely due to change in Guru's position. Business will be good. Sani, Guru, sukran will do good. Recital of Sri Lakshmi Narasimha Sthothiram will do good for the rest of the planets.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Suryan, Sukran, Angaragan, Bhudan are in favourable positions. Politicians will grow in status. Extravagant articles will get collected. Good events will take place. Health problems due to Bile, giddiness may occur. Some may face change of place. Money flow will be good. Reasonably good month.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Suryan, Ketu, Bhudan will do good. Business will be good. Good due to Government favours. Money flow will be comfortable. Bad will vanish and respect will grow. Success in efforts, happiness in family will accrue. As the 10th place is strong, good effect at work is likely. Small hindrances will appear due to children and disappear later. Recital of Sudharshana sthothiram will do good.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Be careful in travel. In later half, one may face health decline. Change in location likely. No problems in monetary state. As Sukran is in good position, family state will be

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pleaing. Pleasant comforts will be added. Children will add happiness. Recital of Sri Lakshmi Narasimha Garuda sthothiram will enhance good and off set ill effects due to not so favourable position of Angaragan, Sani, Ketu.

12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Bhudan and Sukran alone will do good. Wanderings will increase. Will have to work hard at workplace, business. Expenditure on travel will occur. As generally not in good state recital of Mangalyasthavam will do good.

Translation primary contributor: Shri. R Santhana Varadan

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Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

The Pillar

At a recent farewell party at the office, staff members vied with one another to pay tribute to the retiring officer. He must have been quite surprised to hear that he was in possession of so many virtues, of which he himself could not have been aware. Mellowed by the thought of not having to see him again and as an expression of the resultant relief, people waxed quite eloquent in his praise, describing him as this, that and the other, all couched in superlatives. While recounting the entire list of encomiums here would be tedious and not very relevant, one simile applied to the gentleman caught my attention and imagination—he was described as a Pillar (for having single-handedly supported the entire edifice of the organization!). This set me thinking: while I was indeed physically present at the farewell, my thoughts flew in different directions, marshalling all the facts and references I could think of about scriptural mentions about The Pillar.

A Palace Pillar becomes the Divine Mother! The first and foremost thought that comes to your mind at the mention of a Pillar is of course the one which adorned the palace of Hiranyakasipu. Each and every brick and pillar of his palace was built directly under the supervision of the asura, says Sri Periazhwar—alanditta toonai avan tatta. The Emperor of the three worlds knew very well the size and composition of each and every edifice in his palace, be it a pillar or parlour. And this is what made him supremely confident that the Pillar, built under his own watchful eyes, could contain nothing more than brick and mortar and that none, even the notorious maayaavi Hari, could hide himself in the pillar. And this is what made him smite the Pillar, enquiring derisively from the blessed Prahlada whether Hari could be present in that particular pillar, if He was omnipresent as claimed by the infant. And what happened next is history, chronicled in every book of scripture worth its name.

What was remarkable about this particular pillar was that it was home to Sri Nrisimha prior to His avataaram and as such, acquired the haloed status accorded to Divine Mothers like Sri Kousalya and Sri Devaki, who bore Him in their womb for ten months. Having “delivered” Him at the appropriate moment, the Pillar became as venerable as Aditi Devi, who gave birth to Vaamana. And if it was the mother of Nrisimha, ipso facto it became grandmother to the creator Brahma—the logic runs this way: the four-headed Brahma is hailed as the Pitaamaha or grandfather to all beings. He in turn is created by Sriman Narayana. The hitherto innocuous pillar, having delivered the progenitor of Brahma, became his grandmother, says Swami Desikan in Dasaavataara Stotram- Vedhasaam mahaasura griha stoonaa pitaamahi abhoot. Wherever Sri Nrisimhavataram is glorified, this Pillar too comes in for acclamation for having harboured the Lord till the time came for His emergence, as for instance in Srimad Bhaagavatam—adrisyataatyadbhuta roopam udvahan stambhe sabhaayaam na mrigam na maanusham. And this is why Srimad Mukkur Azhagiasingar calls Him the infant terrible born to a Pillar—Stambha Dimba! (Sri LakshmiNrisimha Karaavalamba Stotram). The Runa Vimochana Stotram pays

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tribute to Him thus—Devataa kaarya siddhyartham sabhaa stambha samudbhavam. Toonaai adan oodu Ariyaai vandu tondri, penaa avunan udalam pilandittaai says Sri Tirumangai Mannan too. Swami Desikan puts the glorious Pillar that gave birth to Sri Nrisimha on par with Devaki, Kousalya and others and tells us that He is the same, to whomever He is born, whether to the regal Devaki or to the inanimate Pillar. Here is the beautiful slokam from Yaadavaabhyudayam—

Devaki danuja sthoona divyam dhaama vrajaanganaanaam
Ramaa Radhadayascha iti raashi
bhedai: na bhidyase.

(Incidentally, there is a reference here to Radha, the famed Consort of Sri Krishna which appears rather rare in Poorvacharyas' works).

2. Azhwar seeks birth as a Pillar! It is perhaps for this reason that Sri Kulasekhara Perumal craves being born on the haloed hills of Tirumala, as a mere pillar. Conscious of all the glories attaching to the Pillar, and contrary to the fervent prayers of other Azhwars to redeem them from the cycle of births and deaths, this Azhwar specifically seeks a birth—not any birth, but birth as a Pillar of vegetation on Tirumala, serving the Lord and His devotees in its own small way—Emperumaan Eesan ezhil Venkata malai mel tambakamaai nirkkum tiru udayen aavene.

3. Pillars Galore! It would appear that the Lord can never have enough of Pillars. Having been born to a Pillar, He insists on surrounding Himself with a plentiful number of Pillars, at many of His abodes. Have you seen the pillars standing in a straight line at the Srirangam sannidhi? It is indeed a magnificent sight, each pillar adorned with intricate figurines, some with warriors on horses, some with delicate dancing damsels, etc. At Ahobilam, it is a common sight on the pillars to see Lord Nrsimha wooing His consort Chenchu Lakshmi. We see Him depicted on several pillars chasing Hiranyakasipu and find Him bursting forth from another pillar. Besides these, pillars depicting the Dasaaavatara are to be found in nearly every temple in the South. There are two Dasaaavatara corridors in the Srirangam sannidhi, one near the Paramapada vaasal and another in the Sesharaaya mandapam. Each pillar stands mute witness to thousands of years of song, dance, discourses and other emotional outpourings, all extolling the Lord and His leelas.

There is a vast hall at Srirangam known as the Aayiram kaal mandapam (Sesharaayar Mandapam), the home to a thousand such pillars. (On the Vaikuntta Ekadasi day, the Lord remains in this mandapam for long, after witnessing the Arayar sevai in front of the mandapam). And when you research as to where the inspiration for such a huge mandapam with a thousand pillars must have come, you find that everything at Srirangam is but a replica of what obtains at Paramapadam or Sri Vaikunttam. The Upanishads tell us that the Lord at His wondrous home of Sri Vaikunttam, is regally ensconced on the snake bed, in a thousand-pillared mandapam—the Sahasra Stoonaa Mandapam.

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We also find another unique mandapam with 24 pillars at the Srirangam Sannidhi, known as the Gaayatri Mandapam, each of the pillars representing a letter of the famed Gaayatri Mantram. Each of these pillars is considered to be a petal of the 24-petalled lotus on which the four-headed Brahmaa is ensconced, paying obeisance eternally to Sri Ranganatha.

4. Pillars of Strength to Devotees: One more set of pillars at this Sannidhi, which has acquired considerable fame and is eulogized by Sri Kulasekhara Perumal, is the Kalyaana Stambham, Aamoda Stambham or Tirumana Toon. These two pillars are located very near the sanctum sanctorum. These serve a very useful purpose—that of a support to devotees, who are swept away by the torrential beauty emanating from Sri Ranganatha. The Lord, His enchanting eyes, glorious face and all the rest of Him are so enthralling that people are swept off their feet when they stand before Him. Their feet become wobbly and their entire body loses control due to the mind-boggling magnificence that confronts them in the form of the recumbent Ranganatha. At that time, when their legs fail to sustain them, it is these two pillars which serve as support and prevent the devotees from being carried away by the flood of the Lord's splendor. For the truly devout, it is impossible to stand before Sri Ranganatha without availing the support of these great pillars, says Sri Kulasekhara Perumal—Maayonai mana toone pattri nindru en vaayaara endru kolo vaaztthu naale. Sri Bhattar concurs with Azhwar in his Sri Rangaraja Stavam thus—

Sesha saya lochana amrita nadeerayaakulita
lolamaanaanaam
Aalambam iva Aamoda Stambha dvayam antarangam
abhiyaama:

The torrential, nectarine beauty flowing from the Lord's eyes makes it impossible for devotees to stand steady and enjoy the divine splendor. It is for them that the two pillars have been erected right in front of Ranganatha, so that they can hold on to it and save themselves from being swept away, says Sri Bhattar.

5. The Lord Himself as a Pillar: Agamas speak about another beautiful and holy pillar in Sri Vaikunttam. The Lord Himself assumes a special form in Sri Vaikunttam, the form of a huge pillar known as the Visaakha Yoopam or the Brahma Yoopam. It has four parts (Jaagrata sthaanam or wakeful state, Svapna sthaanam or the state of dreams, Sushupti sthaanam or a state of deep sleep and Tureeya sthaanam or a trance-like state), representing the four Vyootha forms (Vasudeva, Sankarshana, Pradyumna and Aniruddha) in each part. The activities, form, weapons, etc. of the Lord in each of these parts are comparable to the four stages of an adherent to Bhakti Yogam, viz.

1. Beginner's stage with only a modicum of meditation and a little control over the external sense organs and mind
2. The next stage with full control of the senses, but not of the mind

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3. The advanced stage with full control of the senses and the mind but with normal breathing
4. The final stage of crystallized devotion, in which the devotee gives up even breathing and appears to be in a trance.

The Lord is said to aid the devotee's gradual progression in meditation, by assuming the form of the glorious pillar known as the Visaakha Yoopam, each lower level of this pillar representing one of the Vyooaha forms with two attributes each of the total six (Gnaanam, Balam, Isvaryam, Veeryam, Shakti and Tejas) and culminating at the top in the Para Vasudeva.

6. Pillars in the Epics and Puranas: While this is the Visaakha Yoopam at Sri Vaikunttam, there appears to have been another on Earth of the same name, considered quite holy. The Mahabharatam tells us that all the Celestials chose its location for performing penance—

Sametya bahusa: devaa: sendraa: sa Varunaa: puraa
Visaakhe Yoope atapyanta tasmaat punyatama: sa vai.

It is no wonder therefore that the Paandavas chose the Visaakha Yoopam's environs as their habitat, during their enforced exile in the jungle-

Tasmin girou Prasaravana upapanne
Himottareeya aruna paandu saanou
Visaakha Yoopam samupetya chakru:
Tadaa nivaasam purusha praveeraa:

The word Yoopam has an extremely close association with Vedic literature, for a Yoopam or sacrificial Pillar was an indispensable component of all Yaagas. Sacrificial animals were often tied to such Yoopas till their time came. We hear in Srimad Ramayanam of Ambareesha Chakravarti tying the sacrificial animal, dressed in red cloth, to the designated Pillar, while performing a Yaagam-

Sadasya anumato Raja pavitra krita lakshanam
Pasum raktaambaram kritvaa yoope tam samabandhayat

More often than not, such Pillars were made of glittering gold, we come to know from the Mahabharata-

Tasya sma yooapan yagyeshu bhraajamaanaan hiranmayaan
Svayam utthaapayaamaasu: devaa; sendraa: Yudhishtira!

That Sri Mahavishnu was the presiding Deity of this Pillar is known from its description by Valmiki as Vaishnavam Yoopam-

Vaishnavam yoopam aasaadya vaakbhi: Agnim udaahara

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7. Pillars of the Ancient Tamils: Contrary to the current trend among politicians to portray ancient Tamilnadu as one bereft of Brahmins and Brahminism, we have irrefutable evidence in Sangham literature about the widespread performance of Yaagas. Verse 15 of Purananuru talks about the Yoopas, Pillars that were erected in Chola capitals. Similarly, Agananuru (verse 220) compares a heroine to the Yoopa pillar of Parasurama.

8. A Pillar of Music: And who said that the Pillar is an inanimate thing, incapable of the finer things of life? All you have to do is to visit the Taanu Maal Ayan temple at Suchindram, where you will find the intricately carved Pillar that emits the seven svaras when it is tapped at seven different places. It is a real wonder to hear the delicate notes of music coming out of a stone pillar, I can tell you.

If this is a Pillar generating music, there was one which was so moved by music that it simply melted, despite its stony composition. Sri Nathamuni is acclaimed in the Sampradayam for having set the Divya Prabandas to music (Taalam vazhangi Tamizh Marai innisai tanda vallal). It was no ordinary notes to which he set the Prabandas, but Divine Music known as Deva Gaanam, the music of the Celestials. Two courtesans, one well-versed in Deva Gaanam and the other in the music of the mortals, performed before the Chozha Emperor, who, not being a connoisseur of good music and unable to appreciate the soulfulness and beauty of the Deva Gaanam, honoured the courtesan singing ordinary music, but not the other. The one rendering Deva Gaanam was offended and appealed to Sri Nathamuni, an expert exponent of divine music, to vindicate her stance. Sri Nathamuni repaired to the emperor's court and placed his cymbals on a pillar, in full view of the rather perplexed emperor. Immediately upon a few notes of Deva Gaanam being sung, the stone pillar melted, mutely conveying its appreciation of the soulful sound, making the cymbals stick to the pillar. Sri Nathamuni stopped Deva Gaanam and ordered ordinary music to be played, at which the pillar hardened again, thereby releasing the cymbals. Need we describe the mortification felt by the Chozha Raja, who was unable to appreciate divine music which even a pillar in his court could? The sum and substance of this story, for our purposes, is that even Pillars could be arbiters of good and bad music.

9 . Pillars in Western Mythology: The scriptural significance of Pillars transcends nationalities and races. We find for instance that two glorious pillars formed the basis of the Temple of Hercules, in what is known as Cadiz today. The Pillars, which existed even prior to the 2nd century, were made of stone but embellished with the most precious of gems, gold and jewels, we understand from historical/ biblical accounts. It is these two pillars which form the symbols of the Freemasons. The Israelites were supposed to have been guided by a strange Pillar of cloud by day and fire by night, in their forty years of wanderings in the wilderness. In Scandinavian mythology too, two high wooden Pillars formed a symbol of Thor, their all-powerful God and were known as Pillars of the High Seat.

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10. A Fitting Finale: Tall stone pillars used to be erected in front of Vishnu Temples in the past, with a flying Garuda sculpted atop them, known as Garuda Stambham. It is one such iron pillar, one which has not rusted for the last 1500 years despite being exposed fully to the elements, that stands proud at Mehrauli near New Delhi even today,

dasan, sadagopan

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

Questions and Answers

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

- 1. During the Mahalaya Paksham, prior to our performing Mahalaya Shraaddham, should we not eat at the houses of our relatives, on the day they perform the shraaddham? What shall we do if we happen to stay at their house on that day?**

Answer: We should not eat at others' houses (prior to our performing the shraaddham ourselves) when they perform Mahalaya Shraaddham, only if we participate in their shraaddham for Braahmanaarttham. Otherwise, if it is a house where we ordinarily eat, we may eat on such days too, when they perform Mahalaya Shraaddham.

- 2. My son underwent Upanayanam recently. Can he perform the daily the Devarshi Kandarshi Pitru tarpanam, even when his father is alive? During Pitru tarpanam, does the Yagnyopaveetam have to be worn in the Praacheenaaveetam position?**

Answer: All brahmacharis have to necessarily perform Devarshi Kaandarshi Pitru tarpanam daily. Such Pitru tarpanam has to be done with the Yagnyopaveetam in Pracheenaaveetam position only. However, there is no need to feel afraid in this regard, as the Brahmachari would receive the blessings of the Pitru devatas.

- 3. I usually perform Mahalaya Shraaddham on Mahabharani day. Sometimes Mahabharani occurs prior to Panchami. Some say that Mahalaya Shraaddham should not be performed prior to Panchami tithi. If the father's tithi falls prior to Panchami, what is the way out?**

Answer: Mahalaya Shraaddham is performed in two ways—one is to do it on all the days during the fortnight and the other is to perform the same on any one day during the fortnight, from Panchami onwards. Whatever be the reason, performing Mahalaya shraddham on or after Panchami only is preferable.

- 4. On Dvaadasi days, is Agatti Keerai to be eaten first without salt? Is the Paaranai (breakfast on Dvaadasi days) to be saltless?**

Answer: The practice of Dvaadasi Paaranai has undergone several changes. There is also an injunction that the entire Dvaadasi breakfast (Paaranai) should be without salt. Srimad Tirukkudandai Andavan has mentioned once

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of having partaken of salt-less Dvaadasi Paaranai prepared on the occasion of the visit of Sri Parakala Jeeyar to our Ashramam. Sri Sundappaalayam Raamabhadraachar Swami, in his Aahnika Sesham, has laid down that sesame, hot things (kaaram), salt, brinjal, tamarind, etc. should not be included in the Paaranai, making a specific mention about avoidance of tamarind. Agatthi keerai should never be taken with tamarind seasoning, says he. On Dvaadasi days, the first intake should consist of Agatthi keerai, sundakkaai, nellikkaai and Tulasi, all without salt.

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of "Sri Ranganatha Paduka" and sent to Srirangam Srimath Andavan

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Sri Ranganatha Paduka

Date of publication 12th or 13th of every month

Registrar News paper for India: 11956/64

REGD. No.TN / CH [C] / 241 / 09 – 11

License to post WPP No. 254 / 09 – 11

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

By Sri Natteri V Rajagopalan for SRIRANGAM SRIMATH ANDAVAN
ASHRAMAM

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

Transliteration guide for itrans notations used in this issue

Vowels

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

Consonants

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