

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



|| श्री ||
ஸ்ரீ ரங்கநாத பாதுகா

செப்டம்பர் 2010
SEPTEMBER 2010
மலர் 47 - விக்ரதி
புரட்டாசி 17 - இதழ் 6

ஸ்ரீ ரங்கநாத பாதுகா



பெரும்பாளையத்தில் ஸ்ரீ ரங்கநாத பாதுகா



பெரும்பாளையத்தில் ஸ்ரீ ரங்கநாத பாதுகா
பெரும்பாளையத்தில்
பெரும்பாளையத்தில்



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ஸ்ரீ ரங்கநாத பாதுகா
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(27.8.2010)

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 ॥

śrutismṛtītiḥāsārthasampradāyapradarśinī ।

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 கௌன்வதற்கு
என்தாகவும் இன் தாகவும் இடுகீடும்,
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்
தொடர்நின்று நன்கு உணர்வதெண்ணக்கூற
நாராயண ஸ்ரீகுடி செய்கிண்கொண்.
நாராயண! நாராயண!! நாராயண!!!

சுஷ்
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: Purattaasi
Malar 48 Idhazh 06

Volume 48, Number 06
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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 September 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
Purattasi 1	Sep17	Friday	Sukla dasami 60.0, pooradam 41.35, kanya Ravi 24.51, shata seethe (maasa piappu tharppanam) soonya thithi
2	18	Sat	Dasami 0.22, uttharadam 46.07, kanya sukla eakathasi thithi
3	19	Sun	Sukla eakathasi 3.47, thiruvonam 51.32, dhwathasi, sarvaparivarthana eakathasi vrutham, vamana jayanthi
4	20	Mon	dhwathasi 7.58, avittam 57.38, thrayothasi, mahaprathosham, munithraya sravana dhwathasi – sravana vrutham
5	21	Tues	Thrayothasi 12.51, sathayam 60.00, chathurthasi thithi
6	22	Wed	Chathurthasi 17.57, sathayam 4.4, pournami thithi
7	23	Thurs	Pournami 22.48, poorattadhi 10.22, athithi
8	24	Fri	Prathamai 27.06, uttharattadhi 16.09, pathrapatha bahuLam, prathamai- mahalaya paksham begins— srimath Akkur Andavan Thirunakshathram
9	25	Sat	Dhwitheeyai 30.31, revathi 21.12, dhwitheeyai thithi
10	26	Sun	Thrutheeyai thithi 31.51, aswini 25.09, thrutheeyai thithi
11	27	Mon	Chathurthi 33.56, bharanee 27, maha Bharanee
12	28	Tues	Panchami 33.42, karthikai 29.28, panchami thithi
13	29	Wed	Shashtee 31.16, rohini 29.49, mahavyathi patham
14	30	Thurs	Sapthami 39.39, mrukaseersham 29.00, sapthami thithi
15	October 1	Fri	Ashtami 26.05, thiruvathirai 27.12, ashtami thithi, mathyashtami
16	2	Sat	Navami 21.41, punarvasu 24.34, navami dasami thithi dhwayam
17	3	Sun	Dasami 16.34, poosam 21.15, eakadhasi thithi
18	4	Mon	Eakadhasi 11.02, ayilyam 17.31, dhwadhasi thithi. Sanyastha mahalayam – sarva eakadasi
19	5	Tues	dhwadhasi 5.09, thrayodhasi 54.09, makam 13.29, thrayothasi thithi, mahaprothosham
20	6	Wed	Chathurthasi 53.14, pooram 9.22, sasthrahatha mahalayam, chathurthasi thithi
21	7	Thurs	Amavasyai 47.39, uttharam 5.19, Sarva Amavasyai
22	8	Fri	Prathamai, hastham 1.40, chithra 56.22, aasvayuja suklam, prathamai, Navarathri pooja begins
23	9	Sat	Dhwitheeyai 28.4, swathi 56.03, dhwitheeyai thithi, Chandra dharsanam
24	10	Sun	Thrutheeyai 34.25, visakam 54.30, thrutheeyai thithi
25	11	Mon	Chathurthi 31.50, anusham 54.00,
26	12	Tues	Panchami 30.23, kettai 54.38, panchami thithi
27	13	Wed	Shashtee 30.10, moolam 56.31
28	14	Thurs	Sapthami 31.16, pooradam 59.40, Sri Thirukkudanthalai

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			Desikan thirunakshathram
29	15	Fri	Ashtami 33.35, uttharadam 60.00, ashtami thithi
30	16	Sat	Navami 37.00, uttharadam 3.56, thrutheeyai 42.11, navami thithi, sravana vrutham, swami nikamantha mahaDesikan thirunakshathram, maha navami, Saraswathi poojai
31	17	Sun	Dasami 41.20, thiruvonam 9.14, thula ravi 52.13, kanya sukla dasami thithi, vijaya dasami ambu pOduthal
Ayppasi 1	18	Mon	Eakadhasi 46.14, avittam 15.15, thula vishu punya kalam –masa pirappu(pravesa) tharppanam, thula sukla eakadhasi thithi, sarva eakadhasi
2	19	Tues	Dhwadhasi 51.24, sathayam 21,35, dhwadhasi thithi, harivasaram 2.31,
3	20	Wed	Thrayodhasi pooratadhi 27.57, thrayodhasi – maha prothosham

Transliteration & Translation primary contributor: Shri Raguveera DayaaL

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Vijaya yathra of HH Srimathandavan

Arrival		Departure		Camping at and other details
Date	Day	Date	Day	
24.9.10	Friday			Sriman R.Rajagopal's (Eye-TeX) thirumalikai Ph: 24996561
25.9.10	Saturday evening	29.9.10	Wednes	Sri K.Narayanan, 15-A, Thirumangai mannan street, Sundaram colony, East Tambaram, Chennai 600 059 Ph: 044-22394432/ 94440 19821
29.9.10	Wednes Evening	30.9.10	Thursday evening	Sri Seshadri, Chromepet Ph: 044-22233172/ 98402 66379
30.9.10	Thursday evening			Chennai Alwarpet Ashramam
		2.10.10	Saturday Evening	Chennai Ashramam
2.10.10	Saturday Evening			Thirucchanoor Ashramam
3.10.10		5.10.10	Tuesday evening	Araadhanam at Thirucchanoor Ashramam Ph: 0877- 2231213
		3.10.10		Renigunda Srirangam Srimad Andavan Ashrama Srinivasa Perumal Temple mangalasaranam
		4.10.10		Alarmelmangai Thayar Temple mangalasaranam
		5.10.10		Govindaraja Perumal Temple mangalasaranam
5.10.10	Tuesday evening			Thirumalai Andavan Ashramam
6.10.10	Wednes Morning	8.10.10	Fri Morning	Aradhanam at Thirumalai Ashramam
6.10.10	Wednes	6.10.10	Wednes	THIRUVENKADAMUDAIYAN TEMPLE MANGALASASANAM
		8.10.10	FRIDAY Evening	Thirumalai Ashramam
8.10.10	Friday evening			Thirucchanoor Ashramam
9.10.10	Satur	11.10.10	Monday	Aradhanam at Thiruchanoor
		11.10.10	Monday Evening	Thirucchanoor ashramam
11.10.10	Monday evening			Chennai Alwarpet Ashramam

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 observing his 22nd Chathurmasya vratha Sankalpam from Monday, 26th July 2010 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.

His Holiness Srimath Andavan is completing His 22nd Chathurmasya Sankalpam and departing from Chennai Ashramam on 24th September 2010 to grace the residence of srimaan Eyetex R Rajagopal's residence at Abhiramapuram and perform the Paaduka Araadhanam there that day.

Later Srimath Andavan desires to make anugraha yathra to Tambaram, Chromepet and surrounding areas and return to Chennai Azhvaarpet Ashramam on the evening of 30th Sep 2010.

On 2nd October 2010, Srimath Andavan arrives at Thiruchaanor Andavan Ashramam. Srimath Andavan performs magalaasasanam at Padmavathy thayaar sanniti on October 4th, at Sri Govindarajan Sanniti on October 5th and at Sri Thiruvengadamudayaan sanniti on October 6th. Srimath Andavan has expressed His divya desire to return to Chennai Ashramam on 11th October 2010.

Anugraha yathra details have also provided separately.

Earlier news: Dolai Utsavam for Sri Venugopalan was performed at Srimaan M.S Balakrishnan's residence at East Abhiramapuram on 9th August 2010 and at Mrs. Janaki Ramanujam's residence at West Maambalam on 10th August 2010. His Holiness accepted the request of Shri. Nannilam Rajagopala GaNapadi and graced the 8th anniversary celebration of VaidhigaSri magazine, conducted on 15th August at Ayodhya madapam in West mamabalam. On this occasion Srimath Andavan blessed Vidhwaans with VaidhigaSri awards and also blessed youngsters winning the Sandhyavandhanam competition with awards. Srimath Andavan during his

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Anugrha Bhashanam (discourse) traced tamizh, its heritage and how it has always been associated with sanadhana dharma and attained fame in that way. His Holiness fluently quoted from songs of poets of Mucchangam and established the fame of Tamizh. The editor of the magazine submitted Acharya Sambhavana and His Holiness blessed the editor to grow the magazine and donated the contribution towards the same purpose.

On 26th August 2010, on avani poorattadhi Sri Vazhuthoor Andavan Srimath Vedaantha Ramanuja Maha Desikan's ThiruNakshathram and Sri Therezhundoor Andavan Srimath Vedaantha Ramanuja Maha Desikan's ThiruNakshathram were celebrated well with seva and satrumarai.

On 28th August 2010, on avani revathi Sri Thenpirai Andavan Srimath Ranganatha Maha Desikan's ThiruNakshathram was celebrated well with seva and satrumarai.

As already published in Sri Ranganatha Padukaa Srimath Andavan blessed sishyas at Chennai Ashramam with Kaalakhepam on Bhagavath Vishyam for about an hour every evening starting from 7 PM. Srimath Andavan is continuing the discourse from 5th centum 9th patthu (maaneey nokku nalleer); sishyas are attending in large numbers. Srimath Andavan narrated bhagavath anubhavam of Azhvaar, Achaaryaars (experience of Bhagavan) with His very own eloquent style. All those with abundant luck and grace attend in person.

On 26th August 2010, (avani poorattadhi) Sri Vazhuthoor Andavan's ThiruNakshthram was celebrated at Vazhuthoor.Sri Jagannatha Perumaal, Ambareesha Varadan perumaal temple. Special thirumanjanam was performed for Sri Vazhuthoor Andavan Vedhantha Ramanuja Maha Desikan consecrated by prakrutham (current pontiff) Srimath Andavan. With Saatupati, Sevaa kaala satrumarai and prasada sistribution, the celebration concluded well.

Translation primary contributor: Shri. Raman Aravamudhan

Andavan Ashramam news from around the world

Srimath Nammaandavan ThiruNakshthram Celebrations

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 Mel disai Ninra**” while performing mangaLa saasanam. Srimath NammaNdavan’s Thirunakshthram was celebrated in Amaruviyappan sanniti in a grand manner. On that auspicious day, Vaduvor Srimath Andavan Veda pata saala vidhyaarthis brought thirumanjana theertham along with Veda Paraayanam from Srimath Namaandavan Mani mandapam located in the temple sanniti street and performed visehsa thirumanjanam to perumaal, thayaar, Desikan and thirumangaimannan. On behalf of Srimath Andavan, special vasthram (holy clothes) and fragrant substances were submitted for thirumanjanam. Sahasranaama Archani was conducted with Srimath Andavan’s thirunaamam during sankalpam.

Srimath Andavan has expressed his desire to observe His 23rd Chathurmasya Sankalpam at Theruzhundur. Modern Andavan Ashramam is being constructed and must be completed by April 2011. All sishyas and abhimanis are requested to participate in this kaimkaryam.

|| Sri: ||

News from Thiruppullani Ashramam

In our Thiruppullani Ashramam, the Adi Amavasya Thadeeyaradhanai (prasadam feast for bhagavathas) sponsored by Sri Pammal Gopu (alias Krishnan) was conducted in a grand manner. 520 Sevarthis participated in this. Almost all of them were sevarthis from outside Thiruppullani. Further, this year Sri Gopu came along with Thaligai Kainkaryaparals (cooks) on the previous day itself. Considering the sevarthis who arrived to Thiruppullani from outside stations on the previous day itself, Sri Gopu had arranged for lunch and dinner prasadam on the previous day itself. More than 200 sevarthis participated in this on the previous day. Srimath Andavan is delighted to note that the Thadeeyaradhanam was conducted well.

**SRI. T.T. BRAHMOTHSAVAM
NAVARATHRI BRAHMOTHSAVAM
IMPORTANT FESTIVAL DETAILS**

11.9.2010	Sat	Brahmothsavam Begins	
08.10.2010	Fri		
15.9.2010	Wed	Garuda Seva	9.00 pm
12.10.2010	Tue		
16.9.2010	Thu	Golden Chariot	7.00 pm
13.10.2010	Wed		
18.9.2010	Sat	Rathoathsavam	7.00 a.m
15.10.2010	Fri		
19.9.2010	Sun	Brahmothsavam ends	
16.10.2010	Sat		

**The consecration of Thenpirai Andavan Urthsavar
And Thirunakashathira Mahotsavam**

“Shanti Virakthi Poornam” – this Sanskrit phrase was personified in Thenbirai Andavan and His Urthsava Vighraha consecration took place in Aavani month, Uthirattadhi Nakshatiram (27.08.10) at Thenbirai Ashramam. The sacred place where Srimath Thenbirai Andavan was born was bought and offered to our present Andavan by Thenbirai Krishnamachariar Swamy (I.A.A.S) in the year 2005. Our present Srimath Andavan gladly instructed performance of Thirunakshathra Urthsvam, every year at Thenpirai itself. The reverence of our present Srimath Andavan towards the Poorvachariars led to the new building coming up there in less than two years. On the occasion of the sacred inauguration of this new building, our Andavan, with a view to acknowledging the devotion of Krishnamachariar Swamy towards Acharyals, visited the new building with the Sacred Padukas of the Poorvachariars. Our Andavan has a boundless reverence for the Poorvachariars. It was the wish of our Acharyan to have the consecration of both Sri Srinivasa Perumal as well the idol of Srimath Thenbirai Andavan to be completed before Aavani Revathi star. This was fulfilled with Thenbirai Andavan in the form of His idol, worshipping the Navaneetha Krihnan. Those who had the opportunity to witness this were the blessed and it gave them the bliss. Our Srikaryam Swamy, Vaduvor Veeravalli Ganapadi Sri U.Ve. Srinivasa Desikachariar Swamy led the devotees and performed the Thirunakashathira vaibhavam which was devotedly and flawlessly organized by Thenbirai Krishnamachariar Swamy. Our Andavan showered His blessings on their family.

**Special Thathiyaradhanam
during SRI VARI Brahmotsavam 2010 AT TIRUMALA**

We wish to bring to your kind notice, that **Sri Vari Brahmotsavam** is one of the important festivals in Tirumala, happening during the Tamil Month of Avani / Purattasi. This year the First Sri Vari Brahmotsavam starts on **11th SEPTEMBER 2010** and ends on **19th SEPTEMBER 2010** and the Second Sri Vari Brahmotsavam starts on **8th OCTOBER 2010** and ends on **16th OCTOBER 2010**. As in the past years, this year also, we are arranging special THATHIYARADHANAM to the devotees of Lord Tiruvenkadamudayan with the help of general public and regular DONORS. With the blessings of His Holiness Srimath Andavan about 500 Devotees are being fed during Thathiyaradhana days both the times (Morning and Evening) in a grand manner. We are performing outside distribution of Prasadam daily 1000 devotees visiting Tirumala for Sri Vari Brahmotsavam as was daily on normal days. You are, therefore, requested to participate and contribute liberally to this great cause to get the grace of Lord Thiruvenkadamudayan and blessings of His Holiness Srirangam Srimath Andavan. The contributions may be sent either to the Ashramam directly to in any one of the ICICI Bank Branches. The crossed cheque/cash may be deposited in favour of **S.S.B.B.T. Trust A/c No. 630901057172** Tirupathi Branch. The original challan may be sent to the Thirumala Ashramam and get the receipt. The amount given is exempted from **80G** of Income Tax.

The Manager
SSBBT Trust, Ring Road,
Tirumala - 517 504.

BY order of HH Srimath Andavan
Trustees, SSBBT Trust
Tirumala.

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 ViLakkoli Thooppul Vedantha Desikan Sravanam Trust

The Thirunakshathra uthsavam of Sri Desikan is as usual being celebrated at the birth place of Sri Desikan – Sri Thooppul - with the support and contributions from devotees of Sri Desikan between 7.10.2010 (Thursday) and 17.10.2010 for 11 days.

On all the days, there will be procession of deities in different styles of appearances in golden palanquin in the mornings and in Vahanams in the evenings with Thirumanjanams and twice a day Thadeeyaradanams.

The tenth day celebration on 16.10.2010 Saturday will be sARRumarai which culminates on Purattasi Thiruvonam Nakashathiram and on that day Sri Desikan will be on procession decked in Big Golden Palanquin of Deavdiraj Perumal and will come to offer his obeisance to Perarulalar with his folded hands.

The above Urthsavam as well the monthly Sravanam urthsavam with Thirumanjanam and processions – all these are performed through the trust formed by Vaikunta Vaasi Sri Dasarathy Swamy which is universally known. Keeping in view the inflationary conditions, devotees of Swamy Desikan, are requested to liberally contribute to Sri Vilakkoli Thooppul Vedantha Desikan Sravanam Trust, 15/6, Anaikatti Theru, Kancheepuram -1' for the well conduct of the festival and receive the blessings of the Acharyan.

This year Purattasi 3rd, falls on Sunday and that is Sravanam day. On that day, through the above trust, for Swamy Desikan and for Vilakkoli Emperuman there will be 1000 kalasabhishekam. Devotees are requested to participate.

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

Establishment of 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
21 July 2010 to 20 August 2010**

Date	Poorvacharya Sanniti	Sishya's details
21.07.10	All eight Poorvacharya's Thirumanjanam	Sri U.Ve. Venkatraman, Chennai
29.07.10	Srimath PeriAndavan	Sri U.Ve. Krishnana, Kumbakonam
29.07.10	Srimath PeriAndavan	Sri.U.Ve. Sampath, Bangalore
29.07.10	Srimath Therezhundur Andavan	Sri U.Ve. R.Rangarajan, Bangalore
29.07.10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Sudarsan Anand, Bangalore
31.07.10	Srimath Therezhundur Andavan	Sri.U.Ve. Ramani, Chennai
31.07.10	Srimath Akoor Andavan	Sri.U.Ve. V.Kannan, Thirunindarvoor
1.08.10	Srimath PeriAndavan Srimath Thenbarai Andavan	Sri.U.Ve. Ramarathinam Coimbatore
2.08.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. T.H Rajagopal, Srirangam
7.08.10	Srimath PeriAndavan	Sri.U.Ve. Svetha, Chennai
7.08.10	Srimath Thirukudanthai Andavan	Sri.U.Ve. TS Narasimman Chennai
7.08.10	Srimath Thirukudanthai Andavan	Sri.U.Ve. R.Kannan Bangalore
7.08.10	Srimath PeriAndavan Srimath Kadanthethi Andavan	Sri.U.Ve. R.Srinivasan, Madurai
7.08.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Srinivasa RangaRamesh Sri.U.Ve. Rajagopal, Kovai.
17.08.10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. R. Raghavan, Bangalore
19.08.10	Srimath PeriAndavan	Sri.U.Ve. T.R Kumar , Chennai

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

Besides, the Thirunakshathira Kainkaryam for Poorvachariars is costing Rs.3500/-. The Thadeeyaradanam is costing Rs.18,000/- Ashrama devotees who want to participate in these holy deeds may send their remittances to the address appearing through Cheque/DD/MO and both receipts and prasadam will be sent to them.

Manager
R.Sampath Kumar
Ph: 9940559470 (India)

**News from Srimadh Andavan Ashramam,
Sripuram, Bangalore**

The thirunakshatrams of Vazhutthur Srimath Andavan Sri Vedantha Ramanuja Mahadesikan and Therezhundur Nammaandavan Sri Vedantha Ramanuja Mahadesikan were celebrated elaborately on 26.8.2010 at Srirangam Srimadhandavan Ashramam, Sripuram, Bangalore. Many swamis and women participated in the Thiruvaimozhi, Ramanuja Nootrandadhi, Desika prabandam and Sri Paduka Sahasram recitations.

Thenpirai Srimadhandavan Sriranganatha Mahadesikan thirunakshatram was celebrated on 28.8.2010, Avani Svathi day. Sevakalam and Saatrumurai were conducted very well.

Sundapaalayam Srimaan Vasudevaacharyar Swamy helped the Padukas of Srimadh Nammandavan and Srimadh Thenpirai Andavan bless the ashramam with their presence. Sevarthis received Sripadha theertam and Paadukais. The Swamis who participated in the recitation were offered sambavana and prasadam in plentiful.

Sriman E.S. Mukundaacharyar Swamy from Hyderabad participated in Sri Nammandavan Thirunakshatram. Any amount of praise for the aaradakas, the temple officials and those who served there will not be sufficient.

Daasan
Kannan

**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, Sheshadripuram,
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: Smt. Geetha Anand, Shri.Venkatesh Srinivasan, Shri Raguveera DayaaL, Shri R.Santhana Varadan, Shri. Shyam Sundar Srinivasan & Shri. Raman Aravamudhan.

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

śrīḥ
śrimate śrīnivāsa mahādeśikāya namaḥ
śrimate vedanta rāmānuja mahādeśikāya namaḥ

śrīraṅgam śrīmadāṇḍavan's blessing words

Periya Tirumozhi 11.3.6

vaittār raḍiyār manattinil vaittinbam
uyttā rolivisumbi lōraḍivait tōraḍikkum
eyttādu maṇṇen ṛimaiyōr tozhudētti
kaiṭṭā maraikuvikkum kaṇṇanen kaṇṇanaiyē |

Meanings for difficult words: uyttār = recieved; eyttādu = the word “eydādu” has been presented as “eyttādu” to go with the music of the verse; imaiyōr = it is the tamizh equivalent of “अनिमेषः - animeṣāḥ” [no winking of the eyes, refers to the deva-s]; kaiṭṭāmarai = lotus hands; kind of a metaphor [thing compared is spoken of as identical with the object of comparison]

Introductory note:

In the previous pāsuraṁ, the mistress (Parakāla nāyaki) said that emperumān blesses those who venture to reach Him through devotion and surrender and gives them equal status. In this song, she talks about the greatness of Vāmana – Trivikrama avatāram and how the deva-s worship Him. She also points out the benefits obtained by those who contemplate about Him in their minds.

Substance of the pāsuraṁ:

When the Lord placed His one foot for the first measure in the sky, the place of radiance, and then placed His foot for the second measure on the earth, the deva-s, feeling that the area covering the earth is not enough for His foot and extolled Him with their folded, lotus-like hands and glorified Him. Devotees meditated in their minds about my Lord, that Kaṇṇan, who is the source of all happiness and obtained great bliss.

Explanation of the pāsuraṁ:

(vaittār uyttār)

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

The meanings of the vedic proclamations - मनसा तु विशुद्धेन - manasā tu

viśuddhena and आत्मा वा रे द्रष्टव्यः श्रोतव्यः - ātmā vā re draṣṭavyaḥ
śrotavyaḥ are expounded here appropriately. The Lord's devotees placed Him,
the prime source of everything, in their minds in a proper manner.

(oli kaṇṇanaiyē)

The avatāram that Emperumān took (Trivikrama) during the time when smṛti-s
[Hindu law/dharma scriptures] were prevalent is one that śruti-s [vedam-s] praise;
so āzhvār is talking about the specialty in a grand manner; the deva-s and nitya-
sūri-s realize that because the area between bhuvar lokam and satya lokam itself is
not enough to cover the first measure of His foot, the area covering the earth will not
be enough to cover the second measure; so they offer their veneration and prayers
to Him and offer their obeisance with folded hands.

Notice that the place where the devotees keep Him [namely, the lotus-like heart] and
the instrument used for paying respects [namely, the lotus-like folded hands] are
depicted as flowers.

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:

brumhakopamayastveko visvAtmA sarvato gruhaH |
chaturyugAnte lokAnAm udayastasya vidyate ||

ब्रुम्हकोपमयस्त्वेको विस्वात्मा सर्वतो ग्रुहः ।

चतुर्युगान्ते लोकानाम् उदयस्तस्य विद्यते ॥

“Viswatma” - The gruha that symbolizes anger of Paramatma travels through all the worlds and rises again at the end of the 4 yugas.

nakShatrapatha mutsrujya nabhoMshAH pASvachAriNaH |
pUrvatoByuditA vA syuH nlchairuttaratastathA ||

नक्षत्रपथ मुत्स्रुज्य नभोशाः पाश्र्वचारिणः ।

पूर्वतोभ्युदिता वा स्युः नीचैरुत्तरतस्तथाः ॥

bhUmyAmabhyuditA vAsyuH hrasvasnehapariplutAH
sarva eva tu viGYeyAH gruhA mandaphalodayAH

भूम्यामभ्युदिता वास्युः ह्रस्वस्नेहपरिप्लुताः ।

सर्व एव तु विज्ञेयाः ग्रुहा मन्दफलोदयाः ॥

Some gruhas which are representative of the form of sky (akasa), travel sideways, away from the path of other stars. They originate in the east or the north. It appears short and looks like it is glazed with oil. They are to be known as having slow benefits.

sarveshAm paitrukam karmaprajA bhAgyotbhavam mahat |
sarve to sarvato hanyuH ashubhaM yadvadanti cha ||

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

सर्वेशाम् पैत्रुकम् कर्मप्रजा भाग्योत्भवम् महत् ।

सर्वे तो सर्वतो हन्युः अशुभं यद्वदन्ति च ॥

tatkarmajanma mahAtmyam shIIAbhi janameva cha |
tadrUpAn tadguNAMSchApi tanmayAn tatparigrahAn ||

तत्कर्मजन्म महात्म्यम् शीलाभि जनमेव च ।

तद्रूपान् तद्गुणांश्चापि तन्मयान् तत्परिग्रहान् ॥

The pitrukarma done by sons due to their good fortune is attributed to these gruhas. These gruhas have a positive influence on karma (deeds), birth and pride of a person. They also influence good character, good appearance of a person hailing from a good family, good looks and good discipline. These gruhas removes any bad effects on persons who are associated with them.

Transliteration & Translation primary contributor: Shri. Shyam Sundar Srinivasan

śriḥ

**śrimate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāmṛtam**

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

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

A weeping Bharata mahātmā goes to see Rāma's mother Kausalyā. No one has a character like Bharata. When he leaves Kaikeyi's palace, his wailing sound is heard.

Vasiṣṭha realizes that Bharata has arrived. He brings darbha [sacred grass] when he hears Bharata's voice. He has to arrange for the final rituals for Daśaratha so that his soul could reach the upper world, because Daśaratha has performed and maintained sacred fire rituals.

Listening to Bharata's voice, Kausalyādevi tells Sumitra, "Let us see if Bharata is here; I can listen to his voice now". She comes to greet him. Bharata leaves Kaikeyi's palace and comes down. Kausalyā also comes half way with Sumitra to meet him. In the middle [of the palace grounds], there is a gate called ācāravāsa. When they meet together, Bharata falls down on the ground and prostrates to her. Kausalyā asks him to get up. Bharata keeps holding her feet with his two hands; Kausalyā tells him crying:

इदं ते राज्य कामस्य राज्यं प्राप्तम् अकण्डकम्।

संप्राप्तं बत कैकेय्या शीघ्रं क्रूरेण कर्मणा ॥

idaṁ te rājya kāmasya rājyaṁ prāptam akaṇḍakam |
saṁprāptaṁ bata kaikeyyā śīghraṁ krūreṇa karmaṇā | |

(Ayodhyā.75.11)

"You stayed in your uncle's house and made your mother ask for this kingdom to fulfill your desire. She quickly killed your father and got you this kingdom!" - idaṁ te rājya kāmasya – this phrase by Kausalyā pricks Bharata; what a word she has used!

idaṁ te rājya kāmasya rājyaṁ prāptam akaṇḍakam |

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

“Assuming that if my Son stays in this place, He may do some mischief, she banished Him to the forest for fourteen years. She has cleaned up the arena making sure the enemy is not present – like removing thorns - saṁprāptaṁ bata kaikeyyā - she performed an evil act and got you the kingdom in a minute! Get up, Bharata!”

Bharata is not able to bear this. How will he feel!

आर्ये कस्मात् अजानन्तं गर्हसे माम् अकिल्बिषम्।

विपुलां च मम प्रीतिं स्थिरां जानासि राघवे ॥

ārye kasmāt ajānantaṁ garhase mām akilbiṣam |
vipulām ca mama prītiṁ sthīrām jānāsi rāghave | |

(Ayodhyā.75.20)

“Mother! Why are you talking to me that way? Don’t you know I love Rāma?

vipulām ca mama prītiṁ – is my affection for Rāma not known to you?

vipulām ca mama prītiṁ | How much I adore Him! Isn’t this obvious? “

“Everyone will have love! But, it will change after a few days. Wouldn’t all brothers be fond of each other?”

It is commonly said – Brothers are studying in school. Younger one is in seventh standard. The elder one saves all his seventh standard notes, books etc, keeps them clean without a tear and passes on to his younger brother. He gives fountain pen, geometry box etc to his brother; both go to school together. He gives him his shirts and all. The younger one gets his S.S.L.C books also. He takes all his books, notes etc; the same with higher classes. Even if he goes to engineering, he gets all the instruments for drawing lines and so on. The elder one gives so much! But, after marriage, the brother becomes different! prīti asthīraṁ vā.

In saṁskṛtam language, there are several terms for wife; patnī is one; dārāḥ is one; priyā is one; all these refer to ‘wife’; saṁskṛtam is such a special language; and it provides such meanings.

patnī – is wife; patyur no yajña saṁyoge – in all religious activities, yāgam-s, dānam-s, Perumāḷ tiruvārādhanam-s, etc, she is present alongside and helps; so she is called patnī. With love, she takes care of her husband, children and relatives; so she is ‘prīti’. dāram is also wife. ṭṛ-avadhāraṇe is the root. She separates the elder brother and the younger brother! (Laughter in the audience) That is the meaning in saṁskṛtam, right! Is there anything else? That is why, she

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

is dāram!

Bharata: Okay, Don't I have love for my brother?

Kausalyā: You do, but after the wife came, the love has changed.

Bharata: sthiraṃ jānāsi rāghave – look at the phrase - sthiraṃ jānāsi
rāghave – You know that no matter who tries to change me, I have steady love for
Rāghava!

vipulāṃ ca mama prītiṃ sthiraṃ jānāsi rāghave ।

In Vālmīki's ślokaṃ, every word has meaning; same with Deśikan's ślokaṃ. He
will not use a term unnecessarily. Look at Deśikan's stotrams and kāvyam-s!
sthiraṃ jānāsi rāghave ।

Why the term 'sthiraṃ'?

Isn't 'vipulāṃ ca mama prītiṃ jānāsi rāghave' enough? Bharata has
steadfast love and devotion.

Bharata asks Kausalyā – You called me 'rājyakāma'.

कृता शास्त्रानुगा बुद्धिः मा भूत् तस्य कदाचन।

सत्यसन्धः सदां श्रेष्ठो यस्यार्योऽनुमते गतः ॥

ṛtā śāstrānugā buddhiḥ mā bhūt tasya kadācana ।
satyasandhaḥ sadāṃ śreṣṭho yasyāryo'numate gataḥ । ।

(Ayodhyā.75.21)

Bharata starts – as soon as Kausalyā reproaches him with stabbing remarks, he
makes his solemn vows. It is very sad to listen to his vows; he is such a noble soul;
there is no one who will compare to him in brotherly love.

ṛtā śāstrānugā buddhiḥ - if because of my desire, Rāma has gone to the
forest, if I had told my mother to get this kingdom and made Rāma go to the forest,
if only because of me, Rāma had to go, let my intelligence fail me as per the
śāstram I have learned; let it go against śāstram.

ṛtā śāstrānugā buddhiḥ mā bhūt tasya kadācana ।

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

Look at him! Many people like to have their minds not be according to śāstram. Bharata says, “If sending Rāma to the forest was to my liking, then, let my mind go against śāstram. Let that evil effect come to me.”

प्रेष्यं पापीयसां यातु सुर्यं च प्रति मेहतु।

हन्तु पादेन गां सुप्तां यस्यार्योऽनुमते गतः ॥

preṣyaṁ pāpīyasāṁ yātu suryaṁ ca prati mehatu |
hantu pādena gāṁ suptāṁ yasyāryo'numate gataḥ | |

(Ayodhyā.75.22)

If Rāma had gone to the forest on my liking, let the sin of the person who kicks a cow come to me. hantu pādena gāṁ suptāṁ – let the offense that is the result of kicking a sleeping cow fall on me. suryaṁ ca prati mehatu - Let me get the sin that befalls a person who answers to the nature call, facing the sun.

One should not do this nature call towards the east and west directions. It should be done towards south and north only.

Why am I saying all this? When you build the latrines in the house, do it facing the south side. Turn that porcelain towards that direction!

preṣyaṁ pāpīyasāṁ yātu – if I had willingly sent Rāma to the forest, let me become a servant to a wildly sinful person.

preṣyaṁ pāpīyasāṁ yātu suryaṁ ca prati mehatu |
hantu pādena gāṁ suptāṁ yasyāryo'numate gataḥ | |

Bharata takes serious oaths saying, “If Rāma was sent to the forest per my liking, let all these strong sins afflict me”, because he is gravely impacted by Kausalyā's accusation. Even if he had said all that, should Vālmīki write them all?

We need to know that all these are wrongful acts, right? Learning that it is a sin, we can avoid committing them! Vālmīki has recorded them in Rāmāyaṇam so that it will have the benefit of informing everyone. There is no necessity to write everything.

कारयित्वा महत्कर्म भर्ता भृत्यम् अनर्थकम्।

अधर्मो योऽस्यास्तु यस्यार्योऽनुमते गतः ॥

kārayitvā mahatkarma bhartā bhr̥tyam anarthakam |
adharmo yo'syāstu yasyāryo'numate gataḥ | |

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(Ayodhyā.75.24)

Let me obtain the sin that befalls a person who demands laborious work from a servant without paying him, if Rāma was sent to the forest at my request - bhartā bhṛtyam anarthakam adharmo yo'sya –

परिपालयमानस्य राज्ञो भूतानि पुत्रवत्।

ततस्तु द्रुह्यताम् पापं यस्यार्योऽनुमते गतः ॥

paripālayamānasya rājño bhūtāni putravat ।
tatastu druhyatām pāpaṁ yasyāryo'numate gataḥ ।।

(Ayodhyā.75.23)

Let me attain the sin of a person who is hostile to a virtuous ruler without any cause whatsoever. Being inimical towards a ruler is very wrong. Let the sin of the traitor who is ungrateful to the king who looks after the citizens of the world as his children, come to me.

बलि षड्भागम् उद्धृत्य नृपस्यारक्षतः प्रजाः ।

अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः ॥

bali ṣaḍbhāgam uddhṛtya nṛpasyāraḥṣataḥ prajāḥ ।
adharmo yo'sya so'syāstu yasyāryo'numate gataḥ ।।

(Ayodhyā.75.25)

śāstram says that a king must tax his people; it must be one-sixth of their income.

bali ṣaḍbhāgam uddhṛtya nṛpasyāraḥṣataḥ prajāḥ ।

Even śāstram permits one-sixth of income as tax. Kālidāsa also says in śākuntalam – Having seen śakuntalā, the king wanted to see her again the next day. If he came to the same place, the bearded [ācārya's humor here] ṛṣi-s will figure out that he has come to see her; they are all spiritually wise, beyond the cognizance of all senses! They may think otherwise; so he asked his vidhūṣaka - court jester.

The jester said there was an excuse – tapaṣṣaḍbhāgam akṣayyaṁ tadatyāraṇya vāsinaḥ ।

There is something called collection of taxes; you can say that you came to get the taxes.

Duśyanta: What? How can you collect taxes from the ṛṣi-s? Do they have any

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wealth? Are they hoarding money behind their saffron clothes?

Vidhūṣaka: Even if brahmaṇa-s do not have money, they have to give one-sixth of their chanting as tax.

tapasṣaḍbhāgam akṣayyaṁ tadatyāraṇya vāsinaḥ ।

Only if they chant, right? (Audience laughs).

Kālidāsa says that Duṣyanta maharaja went to see her with the pretext that he came to collect the one-sixth portion for tax.

Like that, the sin that a ruler incurs by collecting one-sixth of the wealth as tax and failing to protect his folks, can distress me, if I had sent Rāma to the forest;
yasyāryo'numate gataḥ ।

I will accept the sin of the person who insults a ruler who rules righteously; I will also take the sin of the ruler who taxes the people but fails to protect them. That is why this ślokaṁ has been written so carefully.

According to this statement – ‘let me obtain the sin of the ruler who taxes one-sixth of the wealth and fails to protect’ – it looks like the king must protect if he taxes one-sixth; if he taxes more, he does not have to protect! [Acāryaṁ's subtle humor here!]

Are they taxing one-sixth of the wealth now? Or, are they collecting more? We do not know! I will know if I had given!

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणाम्।

तां विप्रलपतां पापं यस्यार्योऽनुमते गतः ॥

saṁśrutya ca tapasvibhyaḥ satre vai yajñadakṣiṇām ।
tām vipralapatām pāpaṁ yasyāryo'numate gataḥ । ।

(Ayodhyā.75.26)

Let the sin that results from promising to pay a price for conducting yāgam-s to ṛṣi-s and brahmaṇa-s and failing to give them at the end of the yāgam-s, plague me.
yasyāryo'numate gataḥ । ।

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले।

मा स्म कार्षीत् सतां धर्मं यस्यार्योऽनुमते गतः ॥

hastyaśvarathasambādhe yuddhe śastrasamākule ।

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mā sma kārṣīt satām dharma yasyāryo'numate gataḥ । ।

(Ayodhyā.75.27)

Since Bharata is a kṣatriya, he takes up these heart-warming vows.

When a ruler goes to fight with his enemies taking his four kinds of army like chariots, elephants, horsemen and infantry, if he fights in an immoral manner, he will be committing a sin; let that sin come to me.

उपदिष्टं सुसूक्ष्मार्थं शास्त्रं यत्नेन धीमता ।

स नाशयतु दुष्टात्मा यस्यार्योऽनुमते गतः ॥

upadiṣṭaṁ susūkṣmārthaṁ śāstraṁ yatnena dhīmatā ।
sa nāśayatu duṣṭātmā yasyāryo'numate gataḥ । ।

(Ayodhyā.75.28)

He talks about another kind of sin!

If Rāma had to go to the forest because of my wishes

ācārya-s will teach some śiṣya-s some secret meanings in a subtle manner. No one else will teach these! They will say, “This is a great secret! Remember this; do not forget! You will not learn this anywhere else. Keep this a top secret! You will not even hear this in any other saṁpradāyam”.

Deśikan says – simhīstanyam pōlē vijātīyarkku rasamaṛiyādē - [śrīmad Rahasyatrayasāram (chapter-30 ācārya kṛtya adhikāram)]. What is our saṁpradāyam?

Lioness's stanyam – milk; will any other animal know how lioness' s milk tastes? Will a goat know? Or, will a cow know? Any animal that goes near a lion or lioness will see only the end of its life. Will any other animal know? simhīstanyam pōlē vijātīyarkku rasamaṛiyādē – what a beautiful sentence! simhīstanyam pōlē vijātīyarkku rasamaṛiyādē – A lioness's milk can be tasted only by its baby who can stand very close to the lioness and drink her milk. Similarly, I learned several secret meanings from purvācārya-s by sitting close to them and prostrating before them; now, it is my fate that I have to expose all these in upanyāsam-s [again, ācāryar's subtle humor here]!

simhīstanyam pōlē vijātīyarkku rasamaṛiyādē – Like that,

“It is only because of a sin that when ācāryan teaches a secret meaning saying, ‘Do

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not let other sampradāya people know about it', the learner forgets about it; if I was responsible for Rāma going to the forest, let me attain that sin; let me forget the secret meanings that Vasiṣṭha taught me." Vālmīki has reported this as a very significant matter.

upadiṣṭam susūkṣmārtham śāstram yatnena dhīmatā |
sa nāśayatu duṣṭātmā yasyāryo'numate gataḥ | |

मा च तं व्यूढबाहंसं चन्द्रभास्कर तेजसम्।

द्राक्षीत् राज्यस्थमासीनं यस्यार्योऽनुमते गतः ॥

mā ca tam vyūḍhabāhvamsam candrabhāskara tejasam |
drākṣīt rājyasthamāsīnam yasyāryo'numate gataḥ | |

(Ayodhyā.75.29)

If Rāma had gone to fulfill my desire, then in that case, let me unfortunately die earlier and not see Him come back after fourteen years, sit on the throne and get coronation. Let that defamation and slander come to me.

Those who get to witness Rāma's coronation after fourteen years are very blessed indeed – na te manuṣyāḥ devāste. Let me be cursed to be unable to see that.

पायसं कृसरं छागं वृथा सोऽश्नातु निर्गुणः।

गुरूंश्चाप्यव जानातु यस्यार्योऽनुमते गतः ॥

pāyasaṁ kṛsaraṁ chāgaṁ vṛthā so'snātu nirguṇaḥ |
gurūmścāpyava jānātu yasyāryo'numate gataḥ | |

(Ayodhyā.75.30)

Let me attain the curse meant for the one who eats good food like sweet porridge, tasty savories etc before giving them to children. yasyāryo'numate gataḥ – Some have that nature; they will not give to anyone. That too, elders will keep stuff in their maḍi sañci [bag made of reed or wool to keep clothes ceremoniously pure] and eat after the kids go to sleep [audience laughs]. In the case of very elderly people, the daughter-in-law may make something and bring. She may not do it if they are in the same house. If she is out of town, she may bring stuff one or two times. The elderly folks will keep them hidden and eat after ten thirty in the night. They will eat making [crunching] noise; the house daughter-in-law may think, "I had covered all the vessels; may be a mouse is eating something" and wake up and look for the source. She will then say, "Oh, it is you! I came to see where the noise was coming from." The elders will say, "If we eat in the morning hours, the children want us to share with them; that is why, we are eating after the kids have gone to sleep" (Laughter in the audience).

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pāyasam kṛsaram chāgam vṛthā so'snātu nirguṇaḥ |
gurūścāpyava jānātu yasyāryo'numate gataḥ | |

What will that elder do? It is very rarely that he gets something.

In my place, there was a svāmi I know him! What Kṛṣṇamūrti? This śrīkāryam svāmi also knows him. We both know him. In those days, I used to go and talk to him. Around eight or eight thirty in the night, his wife would bring milk; I will not tell you his name. He would hold his nose with his fingers and drink the milk. I thought he was taking [castor] oil towards mid-night time, around eight pm. I asked him if that will suit his health. Castor oil should be given to kids only early in the morning; I asked him why he was taking oil in the night time and if it was okay. He said, "This is not oil; this is milk". I asked him why he held his nose; he said, "The children want it; if I hold my nose and drink, they think it is oil and they run away; so, I hold my nose and drink milk" (Laughter in the audience).

pāyasam kṛsaram chāgam vṛthā so'snātu nirguṇaḥ |
gurūścāpyava jānātu yasyāryo'numate gataḥ | |

Some people are like that. When there are tasty foods to consume, one should share them with others and eat; otherwise, it is considered a sin to eat alone.

If Rāma left for the forest because of my thought, let me attain the sin of insulting an ācāryan.

गाश्च स्पृशतु पादेन गुरून् परिवदेत् स्वयम्।

मित्रे द्रुह्येत सौत्यन्तं यस्वार्योऽनुमते गतः ॥

gāśca spr̥śatu pādena gurūn parivadet svayam |
mitre druhyeta sotyantam yasyāryo'numate gataḥ | |

(Ayodhyā.75.31)

A person acquired knowledge from his ācāryan; then when he went on to do upanyāsam in other places, he was told, "You have grasped knowledge from a good ācāryan". He then responded, "He did not teach me all this; will he know all these things? I just went and sat with him; he does not know anything; I am reproducing what ācārya-s instilled in my mind". Which ācārya? He said it was the previous ācārya. gurūn parivadet svayam | "You were following this ācārya all these days; why are you leaving him now?" "Yes, I was; I don't like him now; the āśramam is not what it used to be" (audience laughs) –

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tasya pāpena lipyeyam̐ yasyāryo'numate gataḥ |
mitre druhyeta sotyantam̐ yasyāryo'numate gataḥ | |

Let me obtain the sin of one who is distrustful to a friend -
yasyāryo'numate gataḥ |

विश्वासात् कथितं किञ्चित् परिवादम् मिथः क्वचित्।

विवृणोतु स दुष्टात्मा यस्वार्योऽनुमते गतः।

viśvāsāt kathitam̐ kiñcit parivādam mithaḥ kvacit |
vivṛṇotu sa duṣṭātmā yasyāryo'numate gataḥ |

(Ayodhyā.75.32)

I will accept the sin that comes to a person who tells everyone a secret entrusted to him by a friend. He may say, "Tell me that secret; I will not tell anyone" and then disclose the secret. This has happened even in those ancient days!

tasya pāpena lipyeyam̐ yasyāryo'numate gataḥ |

अकर्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः।

लोके भवतु विद्वेष्टो यस्वार्योऽनुमते गतः ॥

akartā cākṛtajñaśca tyaktātmā nirapatrapaḥ |
loke bhavatu vidveṣṭo yasyāryo'numate gataḥ | |

(Ayodhyā.75.33)

Let me become a man who has forgotten a good deed done to him, a lustful man, a shameless person, one who does not commit any good act, a man who the whole world loathes – yasyāryonu'mate gataḥ | |

पुत्रैर् दारैश्च भृत्यैश्च स्वगृहे परिवारितः।

स एको मृष्टमश्नातु यस्वार्योऽनुमते गतः ॥

putrair dāraiśca bhṛtyaiśca svagr̥he parivāritaḥ |
sa eko mṛṣṭamaśnātu yasyāryo'numate gataḥ | |

(Ayodhyā.75.34)

Let me attain the sin of the person who eats alone while his wife and son are around.

अप्राप्य सदृशान् दारान् अनपत्यः प्रमीयताम्।

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Sri Ranganatha Paadukaa (English)**

अनवाप्य क्रियां धर्म्यां यस्यार्नोऽनुमते गतः ॥

aprāpya sadṛuśān dārān anapatyaḥ pramiyatām |
anavāpya kriyāṁ dharmyāṁ yasyārno'numate gataḥ | |

(Ayodhyā.75.35)

If I had willingly sent Rāma to the forest, let me, who does not have a son, die.

aprāpya sadṛuśān dārān anapatyaḥ pramiyatām |
anavāpya kriyāṁ dharmyāṁ yasyārno'numate gataḥ | |

Let me die with an uncooperative wife, with no son and without any final cremation rites.

माऽऽत्मनस् सन्ततिं द्राक्षीत् स्वेषु दारेषु दुःखितः ।

आयुस् समग्रम् अप्राप्य यस्यार्नोऽनुमते गतः ॥

mā'tmanas santatiṁ drākṣīt sveṣu dāreṣu duḥkhitaḥ |
āyus samagram aprāpya yasyārno'numate gataḥ | |

(Ayodhyā.75.36)

Let me die without any progeny, without a long life and with a short, unfortunate life – yasyārno'numate gataḥ | |

राजस्त्री बालवृद्धानां वधे यत् पापम् उच्यते ।

भृत्यत्यागे च यत् पापं तत् पापं प्रतिपद्यताम् ॥

rājastṛī bālavṛddhānām vadhe yat pāpam ucyate |
bhṛtyatyāge ca yat pāpaṁ tat pāpaṁ pratipadyatām | |

(Ayodhyā.75.37)

Let me attain the sin obtained by one who vengefully kills a king or king's wife or children or servants.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Questions and Answers

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Questions and Answers

1. *Is Ekaadasi vratam (fasting) to be observed during polluting periods (theettu), as also breaking fast (Paaranai) on Dvaadasi?*

Answer: *Vishnu Rahasyam confirms that even during theettu, Ekaadasi vratam and Dvaadasi paaranai are to be observed-
Sootake Mritake chaapi na tyaaajyam Dvaadasee vratam
Ekaadasee vratam kuryaat nityam kaamyam to varjayet.*

2. *When we are physically pure (madi) can we touch a cow?*

Answer: *There is no harm in touching a cow. Shastras prescribe touching a cow as atonement for inadvertent contact with human bones. As such, touching a cow would only enhance physical purity, says the following verse-
Naaram sprishtvaa asti sasneham snaatva vipra: visuddhyati
Aachamyaiiva tu nisneham gaam sprishtvaa veekshya vaa Ravim.*

3. *What should we do if our sacred thread (Poonool) breaks after we have eaten?*

Answer: *we should immediately wear a new Poonool. The next morning, after sandhyaavandanam, we should again change poonool, relinquishing the one worn the previous day.*

4. *Those who recite one prasn timer (chapter of Vedas) daily during Brahma Yagyam continue doing that even on Anadhyayanam (days on which Vedas are not to be recited). What about those who recite less than a Prasn timer? Should they forsake recitation on such days?*

Answer: *Some say that those who recite less than a prasn timer daily, should confine themselves to reciting the Purusha Suktam on days of Anadhyayanam. However, Sundappaalayam Sri Ramabhadrachar, in his Ahnika Sesham, clarifies that such persons should recite a paragraph (anuvaakam) on such days—aniyata adhyayinaam tu eko anuvaaka:anadhyaaya dine adhyetavya: hence one anuvakam should definitely be recited.*

Transliteration & Translation primary contributor: Shri. Sadagopan Iyengar

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

Change of order? (Varisai Mattram)

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

The Lord of Tirumalai very much likes the tamil month Puraṭṭāsi. This Lord Himself took the incarnation of svāmi Deśikan. The masterpiece of svāmi Deśikan is Śrīmad rahasya traya sāram (SRTS). As this is the only book that our sampradāyam has listed among the top four books (that everyone of us has to understand from an ācāryan in kālakṣepam), there is nothing preventing us from claiming that this is the magnum opus work of svāmi Deśikan. Also it is to be noted that, of all the works of svāmi Deśikan, only SRTS has the maximum number of commentaries. Every subject, to be precise, every word is so special. The invocatory verse of SRTS tells that it is in fact Perumāḷ in the form of a book. We pray,

रहस्यत्रय साराख्यं परम् ब्रह्मास्तु मे हृदि

rahasyatraya sārākhyam param brahmāstu me hṛdi.

Even a single word from any of svāmi Deśikan's works cannot be taken for granted. An advaita scholar, śrī Appayya dīkṣitar has told that every word of svāmi Deśikan is majestic and epitomizes profound meaning.

एवम् विचिन्त्यास् सर्वत्र भावास् सन्ति पदे पदे।

कवितार्किक सिंहस्य काव्येषु ललितेष्वपि ॥

evam vicintyās sarvatra bhāvās santi pade pade |

kavitārkkika simhasya kāvyēṣu laliteṣvapi | |

Many a times, our elders quote these words of śrī Appayya dīkṣitar.

- 1) So, śrī Deśikan's every word has indepth meaning.
- 2) SRTS is the most important book of all the works of śrī deshikan. These two points form the first step for the antithesis found in this article.

At the very beginning of SRTS, śrī Deśikan has composed guruparamparāprabhāvam. In the very starting verse, there is an anusandānam (reflection) on āzhvār-s. This is a well known verse,

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

poigaimuni bhūtattār pēyāzhvār taṅ
porunalvarum kurukēsan viṭṭucittan
tuyya kulasēkaran nam̐ pāṇanāthan
toṅḍaraḍip poḍimazhisai vandasōti
vaiyamelām maṛaivilaṅga vālvēlēndum
mangaiyarkōn enṛivargaḷ magizhndupāḍum
seyyatamizh mālaigalṅnām theḷiyavōdit
teḷiyāda maṛainilaṅgaḷ teḷikinṛomē.

In this verse, why there is a change in the order of āzhvārs? śrī Deśikan is declaring in this pāsuraṁ that only with the help of āzhvārs' pāsuraṁs, he understands veda-s clearly. However, why is the order of āzhvārs not clear in this pāsuraṁ?. One cannot say that this was done to accommodate all āzhvārs' names in a row, given that every single letter in svāmi's work has deep meaning and it is amazing too.

In his work prabandhasāram, śrī Deśikan has given the correct order of āzhvārs in many pāsuraṁs and also in a single pāsuraṁ like this –

vaiyagameṅ poigai bhūtam pēyāzhvār
mazhisaiyarkōn magizhmāṅan madhurakavi
poyyilpugazh kōzhiyarkōn viṭṭucittan
pūṅkōdhai toṅḍaraḍip poḍipāṅāzhvār
aiyyanaruṭ kaliyanyati rāsartammōḍu
āṛiruvar ōroruvar - - - -

We don't have any argument in this pāsuraṁ, as the order of incarnation of the āzhvārs is correctly followed. Madhurakavi āzhvār, being a disciple of nammāzhvār, is listed next to his teacher and there is no dispute in seeing his name after his Ācārya's name, even though nammāzhvār appeared later than Madhurakavi.

But the pūrvapakṣam (antithesis) here is in asking why this order is not followed in the first verse of SRTS (poigaimuni bhūtattār pāsuraṁ)? Let's try to find a solution here.

There should be no much difficulty in finding a solution, as we know that there are plenty of commentaries for SRTS. However, even after searching in about ten commentaries, I could not find an answer.

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

Our Ācārya sārvaubamar, prakṛtam Śrīmadāḍavan Śrīraṅga Rāmānuja mahādeśikan used to tell that śrī Uttamūr svāmi's intelligence enters any place, even if it is inaccessible for smoke. Such a great scholar's commentary, 'sāravistāram' also did not answer this question. Śrī Uttamūr svāmi considers that this order is in accordance with the arrangement of the verse. So, we doubt whether we can find an answer for this question.

यत्ने कृते यदि नसिध्यति कोऽत्र दोशः

yatne kṛte yadi nasidhyati ko'tra dośaḥ

These words are from a great poet. Having this in mind, let me try to find a solution.

Let's analyse the pāsuraṁ again.

The first line lists poigai āzhvār, bhutattāzhvār and pēyāzhvār, wherein the order is followed. The change in the order starts only after this line. We expect tirumazhisaiyāzhvār and nammāzhvār to follow, but that is not the case. Tirumazhisaiyāzhvār has been placed at the ninth place. He is recalled as 'mazhisai vanda sōti'.

So, the order followed here is:

1. Poigai āzhvār 2. Bhutattāzhvār 3. Pēyāzhvār 4. Nammāzhvār 5. Periyāzhvār 6. Kulasēkara āzhvār 7. Tiruppāṇāzhvār 8. Toṇḍaraḍippoḍi āzhvār 9. Tirumazhisaiyāzhvār and 10. Kaliyan.

Śrī Deśikan has reflected on the āzhvārs, seeking their blessings to compose SRTS. But the digits 4,5,6,7,8 and 9 do not represent the order of their incarnation. We are sure that the meaning of SRTS will be easily understood by us with the grace of these āzhvārs. Śrī Deśikan is declaring that the tough portions of veda-s are easily understood only with the help of āzhvār pāsuraṁ-s. So, with their grace, let's try to get the solution for this arrangement (tiruvuḷḷam of Deśikan)

The first three āzhvārs composed the first 3 antāḍi -s, incorporating the essence of the sacred eight letters, which is composed of 3 distinct words. With these 3 āzhvārs, the first and foremost esoterics, that is 'mūlamantram' has been elaborated. So, the order of reflecting on them matches the order of their incarnation also.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

The second esoterics is dvaya mantram, which is elaborated by nammāzhvār in tiruvāimozhi, which is called ‘dīrgha śaraṇāgati’ by our elders. As nammāzhvār has elaborated the second rahasyam, he comes next to the mudalāzhvār-s in the pāsuraṁ.

The third esoterics is caramaślokaṁ. What is the essential purpose of this rahasyam? The eligibility or noneligibility acquired by a person by following or not following his varṇāśrama dharmā-s is not an eligibility criteria for him to surrender to the Lord (prapatti). All people, whether they follow their varṇāśrama dharmā or not, are eligible for prapatti. They should only have all the five limbs required for śaraṇāgati.

kaṇṇan urai muḍisūḍi muḍittatālum
nallārkkum tīyārkkum ituvē nanṛām
nāraṇarkkē aḍaikkalamāi naṇukuvīrē

This is the essence of caramaślokaṁ, says svāmi Deśikan.

In poigaimuni bhūtattār pāsuraṁ, we have the order of Viṭṭucittan, tuyya Kulasēkaran and nam Pāṇanāthan, arranged next to Nammāzhvār. Of these three, Viṭṭucittar is popularly known as bhaṭṭarpirān. He has given a commentary for kalpasūtrā-s, which are the application sūtrā -s for yāgā -s. In puruṣārthakāṣṭhādhikāram (SRTS), śrī Deśikan mentions him as, ‘periyāzhvār is the commentator of kalpasūtrā-s’. He is a chaste and uttama brāhmaṇa.

Next comes tuyya Kulasēkaran – he is a pure warrior king.

The next one is nam Pāṇanāthan. He was a great personality, who lived exactly as per the tenets of his pāṇarkulam and he was above lust and anger (kāma & krodha).

We know that the pāsuraṁ-s of these three āzhvārs show the chastity of varṇāśrama dharmās also (A bit of naicyānusandānam can be present here). So, in poigaimuni bhūtattār pāsuraṁ, these three āzhvārs occupy the numbers 5,6 and 7 respectively.

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

Toṇḍaraḍippōḍi, mazhisai vanda sōti, vaiyamelām maṛai viḷaṅga vāl vēl ēndum mangaiyarkōn occupy 8th, 9th and 10th places respectively.

Toṇḍaraḍippōḍi says ‘sūdanāik kaḷvanāgi dūrttarōḍu isainda kālam mādarār kayal kaṅ ennum valaiyuḷ paṭṭazhunduvēnai’ and ‘kuḷittu mūnṛanalai ōmbum kuṛikoḷ andaṇamait tannai olittiṭṭēn’ in his pāsūrams. His divine history says that, although he incarnated in the first varṇa, due to his association with a dancer called Dēvadēvī, he slipped from his duties and later was restored by śrī Raṅganātha.

Next is, ‘mazhisai vanda sōti!’ Although he was born to sage Bhārgava and apsaras Kanakāṅgī, he did not receive any of the saṁskārā-s that a brāhmaṇa should have received and also he was brought up by a fourth varṇika couple. As per his own declaration, ‘sākkiyam kaṛṛōm samaṇam kaṛṛōm śaṅkaranār ākkiya āgama nūl ārāindōm’, he did not follow his varṇāśrama dharmā-s and was following other religions like bhoddham, jainam and śaivism. śrī Pēyāzhvār brought him back to his dharma. He says that he was not born in the first four varṇā-s – ‘kulaṅkaḷāya īriraṇḍil onṛilum piṛandilēn’.

Tenth āzhvār in the pāsūram is, ‘vāl vēl ēndum mangaiyarkōn’, who was born in kaḷḷar caste. He has variously described about himself as, ‘konṛēn palluyiraik kuṛikkōḷ onṛilāmaiṇāl’ , ‘āviyē amudē ena ninaindurugi avaravar panaimulai tuṇaiyā’ etc. His divine history says that only when he encountered with Perumāḷ Himself, he was brought back to sampradāyam by the Lord.

Āzhvārs occupying the 5th, 6th and 7th places in the pāsūram, devotedly followed their varṇāśrama dharmā-s and were very chaste. Āzhvārs occupying the 8th, 9th and 10th places in the pāsūram slipped from their dharmā-s and returned back to their original dharma later. These can be found in their respective pāsūrams. So, for anybody, whether adheres to his dharma or slips from his dharma, śaraṇāgati is the simple means of mokṣam. This is the simple meaning of caramaślokaṁ.

As śrī Deśikan has to classify the āzhvār-s and list them as per the flow of SRTS, after meticulously recalling their divine history and their works, he has not followed the order of their incarnation in this work, but followed their history and works together.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

We have to cautiously remember that the so called ‘indisciplines’ in the histories of some of the āzhvārs’ are to be taken similar to the acts of Perumāḷ during His incarnations, when He pretends to have ignorance and weakness. All āzhvārs are to be remembered as the eternal jīvātmās of Śrīvaikuṇṭham, who come here only for uplifting us. Also, it is to be remembered that works of each āzhvār have the essence of all three rahasyams. However, we have to see the significance of each of their works to correlate with the order presented by svāmi here.

There are many other things that have to be detailed along with the explanation of mantra-s and elders opine that the detailed explanation should be done only in kālakṣepam. So, let me stop here and offer this article at the divine feet of our ācāryā -s and śrī Deśikan.

To recap, first three āzhvārs are for the meaning of mūlamantram, śrī Nammazhvar is for the meaning of dvaya mantram and all the other āzhvārs are for the meaning of caramaślokaṃ, as arranged by Deśikan in the first pāsuram.

aḍiyēn leaves it to scholars to either take it or leave it, as appealing to them.

kollat tuṇivatilum kōdenṛu igazhvatilum mahānkaḷ pramāṇam!

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

ParamaikAnthi's svastivAcanam

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

The second verse in *mṛgārā* is:

यस्येदं प्राणन्निमिषद्यदेजति यस्य जातं जनमानञ्च केवलम्।

स्तौम्यग्निं नाथितो जोहवीमि सनो मुञ्चत्वञ्छसः ॥

yasyedaṁ prāṇannimiṣadyadejati yasya jātaṁ
janamānañca kevalam ।

staumyagniṁ nāthito johavīmi sano muñcatvaṁśhasaḥ । ।

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 19 words (*padās*) as per the pada *pātā*.

- (1)यस्य, (2) इदम्, (3) प्राणत्, (4) निमिषत्, (5) यत्, (6) एजति, (7) यस्य, (8) जातम्, (9)
जनमानम्, (10) च, (11) केवलम्, (12) स्तौमि, (13) अग्निम्, (14) नाथितः, (15) जोहवीमि,
(16) सः, (17) नः, (18) मुञ्चतु, (19) अश्हसः

- (1) yasya, (2) idam, (3) prāṇat, (4) nimiṣat, (5) yat, (6) ejati, (7) yasya,
(8) jātam, (9) janamānam, (10) ca, (11) kevalam, (12) staumi, (13)
agnim, (14) nāthitaḥ, (15) johavīmi, (16) saḥ, (17) naḥ, (18) muñcatu,
(19) aṁśhasaḥ

The meaning given by Sri *Sāyaṇācaryar* for this is: prāṇat – Those which breathe, nimiṣat - Those which blink their eyes, yat idam - all these beings and ejati – those which move, yasya - are subordinates of **which** Agni, jātam - (on the same basis) which were born before, janamānam - which are being born, kevalam - without requiring any other evidence except the Vedas, yasya - are under the control of **which** Agni, agnim – to that Agni, staumi - I offer my praises, nāthitaḥ - I solicit his grace, johavīmi - I perform sacred fire ritual (homa) for him again and again. saḥ – He, naḥ - us, aṁśhasaḥ - from the sins, muñcatu - relieve.

(I perform Homas for that Agni, soliciting His grace, to whom all those which breath, blink, move, were born before, are being born are subordinates. Let Him relieve us from our sins).

From this what can be inferred? As blessed by *Azwar* in the verses
enakkē āṭ cey ekkālattum enṛu en

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Sri Ranganatha Paadukaa (English)**

manakkē vandu iḍaivīḍinri mannit
tanakkē āga enaikkollum idē
enakkē kaṇṇanai yān kol siṛappē
and
ekkalattu endaiyāy ennuḷ mannil maṛṛu
ekkalattilum yādonṛum vēṇḍēn

all the living and non living things are born to serve a person by name Agni. Let us praise that Agni. We will solicit his grace by repeatedly offering Oblations to Him. Let Him relieve us from our sins.

Only if we understand the phrase Agni as the Lord *Azagiya maṇavālan* or *Azagappirān* who blesses us in idol form in front of our eyes, all the other glories mentioned here will be appropriate for Him, He being the supreme soul. It need not be explained here that these glories will not be appropriate for the *devatā* Agni. We can say that Swami Desika echoed this verse (*mantrā*) in the *pradhānapratitantrādhikāram*, where he quotes the following verse of Sri. Parasara Bhattar:

उपादत्ते सत्तास्थिति - नियमनाद्यैश्चिदचितौ

स्वम् उद्दिश्य श्रीमानिति वदति वागौपनिषदी।

upādatte sattāsthiti - niyamanādyaiścidacitau
svam uddiśya śrīmāniti vadati vāgaupaniṣadī |

All the phrases *Azwars* bless such as “the lotus eyed person who possesses all the worlds” are the explanations for this verse only.

Hence, we can say that no more explanation is required for this verse.

The phrase *nāthitaḥ* which occurs in this verse is interpreted by Sri *Sāyaṇācaryar* to mean the master who performs the *yajñā* representing himself as “I, who solicit the fruits or the benefits”. We, who relish Veda Purusha as *Vedattāzhwan*, interpreted on the same lines to mean “I, who solicit to please You by performing holy services”.

However, the word *nāthitaḥ* will not directly yield the meaning as “requestor”. Direct meaning for this phrase is “one who is being requested”. There is a convention to say *bhuktāḥ brāhmaṇāḥ*. This is said to mean that Brahmins have eaten. Here the direct translation of *bhuktāḥ* will yield the meaning as “were eaten”. However, since that meaning is not an appropriate one, we interpret this as “have eaten”. We convert the passive voice into active voice to understand. This has been accepted by most of the Sanskrit grammarians according to the grammar rule “*kartari ktah*”. The great poet *Kalidāsā* has also followed this and composed a phrase,

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

वनाय पीत - प्रतिबद्ध - वत्साम्

vanāya pīta - pratibaddha - vatsām

in the first poem of the second chapter of Raghuvamsam, that describes the cow Nandini which was shepherded by Emperor Dileepan as per the guidance of sage Vasishta. Here he assumes the meaning as “that Nandini who has a calf that was tied after it drank the milk” for the phrase pīta - pratibaddha – vatsām according to the dissolution as pītaśca pratibaddhaśca vatso yasyās sā. Here the phrase pītaḥ means “that which was drunk”. However, it has come in the meaning of “that which drank”. Sri *Sāyaṇācaryar* has explained the verse with the similar convention. Hence, I have also given the meaning on the same lines.

However, we, who enjoy Veda as *Vedattāzhwan* can interpret the phrase nāthitaḥ as one who has been requested by Emperuman to do something.

In the commentary preface of the “*īḍu*” (commentary on Tiruvaimozhi) for the Tiruvaimozhi “veetrirunda” it has been mentioned as follows: “Lord tells Azwar, ‘You are seeing that I am here without any decrease in My Lordship that extends sovereignty all over the seven worlds. All these Lordship will be seen if you can speak a word on this’, and the Azwar blesses the verse in accordance with this request”. On this basis only, the tradition has set in that the service has to be done only after the concurrence of the Lord. We normally observe in temple sannidhi-s that when arcaka-s says “*shri vaiShNava-s aruLippADu*” (meaning they can now recite the sacred verses), the latter accept saying, “*nAyante nAyante*” and feeling blessed (“*nAthitan AyinEnE*”), chant vedams, prabandham-s, PurANa-s etc... *Vedattāzhwan* also follows this when he sings “*nāthito jōhavīmi*”.

It seems that Tirumangai Azwar won’t sing the holy verse if not requested. There is an interesting anecdote for this.

After singing on the Lord of Tiruvallur, Azwar went to Tiruninravur. There the Lord Bhaktavatsala did not ask Azwar to sing the holy verse. Hence, Azwar also didn’t bless any verse. He went to Triplicane.

The Ninravur *Pirātti* asked the Lord – “Did Azwar sing about You?”

Lord – “No”.

Pirātti – “Did you request the Azwar to sing?”

Lord – “No”.

Pirātti – “That is the reason why Azwar did not sing on you. Please go and ask Azwar to sing on you. Since he is the last Azwar, if he does not sing about You, how will You become Divyadesa Emperuman?”

So, the Lord goes in search of the Azwar. At that time the Azwar was singing about Tirukkadal mallai Emperuman. Ninravur Bhakatavatasalan stood behind the Azwar to attract his attention to sing on Him. Hence Azwar sung about Him since he was

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

requested. That's why in the 'pārāyathu' Tirumozhi he sings about Tiruninravur also as,

pūṇḍavattam piṛarkkaḍaindu tonḍu paṭṭup
poyṇnūlai meinnūl enṛum ōdi
māṇḍu avattam pōgātē vammin endai
em vaṇaṅgappaḍuvānai gaṇaṅgaḷ ēttum
nīṇḍavattak karumukilai emmān tannai
ninṛavūr nittilattait tottār sōlaik
kāṇḍavattaik kanal eri vāyp peivittānaik
kaṇdatu nān kaḍalmallaittalasayanattē

Lord Bhaktavatsala goes back to piratti and proudly narrated the incident of making Azwar as nāthitan and getting a song. *Pirātti* encouraged the Lord to get one more song from Kaliyan. Hence, Lord again went in search of the Azwar. Then, Azwar was singing about Tirukkannamangai Emperuman as per His request. Ninravur Lord requested the Azwar again and Azwar responded by singing the verse on both the Emperumans as:

ērṛnai imayattuḷ eḷ īsanai
immaiya maṛumaikku marundinai
āṛṛalai aṇḍattu appuṛattu uyttidum
aiyanaik kaiyil āzhi onṛu ēndiya
kūrṛinaik kuru mā maṇik kunṛinai
ninṛavūr ninṛa nittilat tottinai
kāṛṛinaip punalaic cenṛu nāḍik
kaṇṇamaṅgaiyuḷ kaṇdu koṇḍēnē

Thus, even the service to the Lord has to be performed as per His request. Even Adishesha feared that he exceeded the brief when he performed a service without Emperuman's concurrence. When Madhu and kaidaba came to disturb the sleep of the supreme Lord, Adishesha killed both of them by spitting venom on them. Periyazwar describes this story as,

kāyṇdu iruḷai māṛṛik katir ilagu māmaṅgaḷ
ēynda paṇakkatirmēl vevvuyirppa – vāynda
madukaidavarum vayiṛu urugi māṇḍār
adu kēḍu avarkku iṛuti āṅgu

However, Adishesha felt ashamed that he did something without the order of the Lord and hence hung his heads down. Lord consoled him that he had done a good job. In this position we can still see him as "tirumeyya malaiyilē ādisēṣanām".

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

Unlike the above, it is shown through the phrase nāthita that one should do service only after receiving His order. It is appropriate to say - one does kaiMkaryam on being ordered. But, do not think of it this way - "the word nāthita would mean a devotee serves when emperumAn requests; this does not sound right". When emperumAn gives an order, it will sound like a request; that is what His nature is.

(To be cont'd...)

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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

What is meant by the term 'World'? What does it mean by 'Universe'?

The place, where we are living in is called the 'Earth'. Including this Earth (Bhūlokaṁ) and 6 more upper worlds there are 7 worlds. They are: Bhuloka, Bhuvārloka, Suvarloka, Maharloka, Janaloka, Tapoloka and Satyaloka.

There are 7 worlds lying below our Earth, which are: atalam, Vitalam, Sutalam, Rasātalam, Talātalam, Mahātalam and Pātālam.

So, including the Earth, 6 upper worlds and 7 lower worlds, there are a total of 14 worlds. Combinedly these are called 'two times seven – fourteen worlds' (Īrēzhu patināṅku lokam).

In another way, these worlds are classified as 3 worlds. How?

1. Bhūlokaṁ
2. 6 upper worlds together.
3. 7 lower worlds together.

So, we call them collectively as three worlds also.

All these 14 worlds make a Universe. There are crores of such Universes.

In every Universe, are living Brahmā, Śiva, devā-s, people, animals and birds. That's why we call our Lord as 'akilāṅḍa koṭi brahmṅḍa nāyakaḥ'. Above all the crores of universes, lies Śrīvaikuṅṭham or paramapadam.

All Universes form a quarter portion and the balance three quarter portions form Śrīvaikuṅṭham.

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि

pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi (Puruṣasūktam)

To climb up to another level, we use staircases in our house. To pick out items from loft, we place a ladder close to it and use the rungs to climb up.

With the help of ācāryā-s and by learning philosophical books, human being drops his liking of living here. Like Nammaazhvaar said, he gets clarity of mind, 'iruḷtarumā jñalattuḷ inippiṛaviyān vēṅḍēn' (TVM 10-6-1)

Srimate RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

He likes to get liberated at the end of this birth itself. He is called mumukṣu. What is the way to reach Śrīvaikuṅṭham, which lies above all universes?

To achieve this, svāmi Deśikan has formed a ladder and has given to us. That ladder has 9 rungs. Climbing up these rungs, we will reach Śrīvaikuṅṭham at the end of this birth itself. Details of Śrīvaikuṅṭham are found in Kauṣītakī Upaniśad, śrī Rāmānuja's Vaikuṅṭhagadyam and svāmi Deśikan's paramapada sopānam. (for simple explanations, you may wish to read my 'A dialogue on śrīvaiṣṇavam' book). Let me not explain further about Śrīvaikuṅṭham here.

In paramapada sopānam, svāmi Deśikan explains the following matters:

1. Men and women should always seek for good knowledge and clear mind.
2. They have to do prapatti, which is the means of attaining liberation,
3. The way leading to paramapadam is explained.
4. It beautifully explains how the jīvātma enjoys on reaching our Lord.

Western scholar, John Bunyan wrote a book called 'Pilgrim's Progress'. That famous book has its theme based on paramapada sopānam, but it was written in line with Christian philosophy.

Many other ācāryā-s have adopted the theme of 'Ladder for parama padam'.

1. Periyāzhvār says that the Lord takes his devotees to liberation, through the ladder. aḍiyavarai eṛikatrūḍu ēṛṛivaittu ēṇi vāṅki aruḷ kotuttiṭṭu - Periyāzhvār tirumozhi 4-9-3)
2. During his last days, Parāśara Bhaṭṭar told his disciples like this – 'were I to live here for some more time, I'll build a ladder to help everybody reach Parama padam'.
3. Even svāmi Deśikan has used the example of ladder in many stotra-s like dayāśatakam, yatirāja saptati etc.

This book, paramapada sopānam, was written in a style called 'maṇipravālam', which is nothing but a beautiful mix of tamil and sanskrit words to form sentences. maṇi – precious Ratna jewel; pravālam – Coral. Here Tamil is Ratna and saṁskṛtam – Coral.

This book is an excellent ornament made by assembling Ratna and Coral. Let's enjoy the beauty of this book. Shall we start climbing every rung? (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 Poushkar 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

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nivedanam to the Lord during Tiruvaaraadhanam, food served on our 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 grihneeyaath tathaa 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

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offering at different stages, in different forms and in different manners. 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

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*Yat labdham bhagavat bhuktam tasmaat aadaaya cha amsakam
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 *Poushka 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

śrī Viṣṇu Bhaktiyin Perumai
Glory of the devotion towards Sri Viṣṇu

(Vaduvur Veeravalli ghanapAti N. sadagopacariar,
West Mambalam, Chennai-33)

यथा भक्त्या हरिस्तुष्येत् तथा नान्येन केनचित्।

महतः श्रेयसो मूलं प्रसवः पुण्यसन्ततेः।

जीवितस्य फलं स्वादु नियतं स्मरणं हरेः ॥ १

yathā bhaktyā haristuṣyet tathā nānyena kenacit |
mahataḥ śreyaso mūlaṁ prasavaḥ puṇyasantateḥ |
jīvitasya phalaṁ svādu niyataṁ smaraṇaṁ hareḥ | | 1

Lord *Viṣṇu* is not as much pleased with any other practices as with devotion. The uninterrupted contemplation on *Hari* will give lot of benefits to us and yields merit.

ते भक्ता लोकनाथस्य नामकर्मादिकीर्तने।

मुञ्चत्यश्रूणि संहर्षाद्ये प्रहृष्टतनूरुहाः ॥ २

te bhaktā lokanāthasya nāmakarmādikīrtane |
muñcatyaśrūṇi saṁharṣādye prahṛṣṭatanūruhāḥ | | 2

Only those, who forget themselves because of singing his name, horripilate and cry with tears of elation because of the devotion towards Lord *Viṣṇu*, who is the controller of the three worlds, are the true devotees of Lord *Viṣṇu*. Only they are the true *Vaishnavaites*. They are considered as the great devotees.

There are eight types of devotion. They are listening, singing, thinking (or meditation), service at the lotus feet, worshipping (*arcanam*), servitude and befriending.

भक्तिरष्टविधा ह्येषा यस्मिन् म्लेच्छोऽपि वर्तते।

स विप्रेन्द्रो मुनिः श्रीमान् स याति परमां गतिम् ॥ ३

bhaktiraṣṭavidhā hyeṣā yasmin mleccho'pi vartate |
sa viprendro muniḥ śrīmān sa yāti paramāṁ gatim | | 3

Even an outcast person is eligible for performing eight types of devotion. That person is considered as Brahmin. He is respected as sage and wealthy.

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दयां कुरु प्रपन्नाय तवास्मीति च यो वदेत्।

अभयं सर्वभूतेभ्यो दद्यादेतद् व्रतं हरेः ॥ ४

dayāṁ kuru prapannāya tavāsmīti ca yo vadet |
abhayaṁ sarvabhūtebhyo dadyādetad vratam hareḥ | | 4

“Oh Lord! Please have mercy on me. I surrender thee”. The Lord protects one from all the beings, who prays like above. He is not afraid of anyone. This is vow of Lord *Viṣṇu*. The devotee of Lord *Viṣṇu* will not be afflicted by sorrow from anyone and anywhere.

संसारविषवृक्षस्य द्वे फले ह्यमृतोपमे।

कदाचित्केशवे भक्तिः तत्भक्तैर्वा समागमः ॥ ५

samsāraviṣavṛkṣasya dve phale hyamṛtopame |
kadācitkeśave bhaktiḥ tatbhaktairvā samāgamaḥ | | 5

This world is equivalent to a poisonous tree. There is astonishment in this. There are two fruits in this tree which are equivalent to heavenly nectar. One of the fruit is devotion towards Lord *Keśava* and another is the association with devotees of the Lord. If we eat these two fruits we will not be born again. This worldly bondage will be removed. It is not very difficult to eat these fruits. Hence, salvation becomes easy. Our ancestors are pleased by the devotion towards Lord *Viṣṇu*. They clap their hands and express their happiness that a devotee is born in the family, who will relieve them from the worldly bondage. Grandfathers dance and clap their hands.

अज्ञानिनः सुखरे समेधिक्षिपन्तो

यत्पापिनोऽपि शिशुपालसुयोधनाद्याः।

भक्तिं गताः स्मरणमात्रविधूतपापाः

कः संशयः परमभक्तिमतां जनानाम् ॥ ६

ajñāninaḥ sukhare samedhikṣipanto
yatpāpino'pi śiśupālasuyodhanādyāḥ |
bhaktim gatāḥ smaraṇamātravidhūtapāpāḥ
kaḥ saṁśayaḥ paramabhaktimatām janānām | | 6

Even the great sinners and ignorant people like *śiśupālā* and *duryodhanā*, just because they spent their whole time in defaming the Lord, they had always been

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thinking about Him and because of that got rid of their sins and attained salvation. Hence, there need not be any doubt on whether people devoted to the Lord will attain salvation.

ध्यायन् कृते जपन् मन्त्रैस्त्रेतायां द्वापरेऽर्चयन्।

यदाप्नोति तदाप्नोति कलौ संस्मृत्य केशवम् ॥ ७

dhyāyan kṛte japan mantrāistretāyām dvāpare'rcayan |
yadāpnoti tadāpnoti kalau saṁsmṛtya keśavam | | 7

Whatever fruits one gets by always meditating on the Lord during *kṛta* yuga, by always chanting the name of Lord *Hari* during *tretā* Yuga and by always worshipping Lord during *dvāpara* Yuga, the same fruit one can get by thinking about Lord *Keśava* once in *Kali* Yuga.

जिह्वाग्रे वर्तते यस्य हरिरित्यक्षरद्वयम्।

संसारसागरं तीर्त्वा स गच्छेद्वैष्णवं पदम् ॥ ८

jihvāgre vartate yasya harirityakṣaradvayam |
saṁsārasāgaram tīrtvā sa gacchedvaiṣṇavam padam | | 8

The person whose tip of the tongue has the two lettered word *Hari*, crosses the dangerous ocean of *saṁsārā* (cycle of worldly existence) and reaches *Viṣṇu lokā* (world of Sri Vishnu).

विज्ञातदुष्कृतिसहस्रमावृतोऽपि

श्रेयः परं तु परिशुद्धमभीप्समानः।

स्वप्नान्तरे न हि पुनश्च भवं स पश्ये-

न्नारायणस्तुतिकथापरमो मनुष्यः ॥ ९

vijñātaduṣkṛtisahasramāvṛto'pi
śreyaḥ param tu pariśuddhamabhīpsamānaḥ |
svapnāntare na hi punaśca bhavaṁ sa paśye-
nnārāyaṇastutikathāparamo manuṣyaḥ | | 9

People who wish to get relieved of thousands of knowingly committed sins should chant the name of Lord *śrīman Nārāyaṇā*. They should praise Him. They should listen to His stories. If they do like this, they will not suffer the cycle of worldly existence even in their dreams.

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आलोक्य सर्वशास्त्राणि विचारय च पुनः पुनः ।

इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥ १०

āloḍya sarvaśāstrāṇi vicāraya ca punaḥ punaḥ ।
idamekaṁ suniṣpannaṁ dhyeyo nārāyaṇaḥ sadā ।। 10

When the scriptures are analyzed and researched again and again, it is very explicit that only *śrīman Nārāyaṇā* is the one to be meditated upon. People who meditate upon *śrīman Nārāyaṇā* with a focused mind need not perform any charities. For them it is not necessary to take bath in holy rivers, do penance and perform *yajñās*.

मुहूर्तमपि यो ध्यायेन्नारायणमतन्द्रितः ।

सोऽपि स्वर्गतिमाप्नोति किं पुनस्तत्परायणः ॥ ११

muhūrtamapi yo dhyāyennārāyaṇamatandritaḥ ।
so'pi svargatimāpnoti kiṁ punastatparāyaṇaḥ ।। 11

The person who meditates upon *śrīman Nārāyaṇā* without laziness for one and half hour (one *muhurta*) will certainly attain salvation. That being the case, why should we doubt about the case of people who constantly meditate upon Him attaining salvation?

स्वे स्वे कर्मण्यभिरतः कुर्याच्चित्तं जनार्दने ।

एषा शास्त्रानुसारोक्तिः किमन्यैर्बहु भाषितैः ॥ १२

sve sve karmaṇyabhirataḥ kuryāccittaṁ janārdane ।
eṣā śāstrānusāroktiḥ kimanyairbahu bhāṣitaiḥ ।। 12

People even when they are doing their work should think about Lord. This is ordained by scriptures. What is the use of talking about other things?

प्रमादात् कुर्वतां कर्म प्रच्यवेताऽध्वरेषु यत् ।

स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादिति श्रुतिः ॥ १३

pramādāt kurvatāṁ karma pracyavetā'dhvareṣu yat ।
smaraṇādeva tadviṣṇoḥ sampūrṇaṁ syāditi śrutih ।। 13

While performing deeds like *yajñā*, whatever deficiencies happen due to the mistakes committed because of the carelessness, those deficiencies will be removed by thinking about *Nārāyaṇā*, as per *śruti*.

कलौ कृतयुगं तस्य कलिस्तस्य कृते युगे।

हृदये यस्य गोविन्दो यस्य चेतसि नाच्युतः ॥ १४

kalau kṛtayugaṁ tasya kalistasya kṛte yuge ।
hṛdaye yasya govindo yasya cetasi nācyutaḥ ।। 14

Person in whose mind *Govinda* lives forever, for him even *Kali* Yuga is like *kṛta* Yuga. People in whose mind *Acyutā* is not there, for him even *kṛta* Yuga is like *Kali* Yuga. One is blessed if Lord resides in him when he is going, coming, standing and sitting.

यस्याग्रतस्तथा पृष्ठे गच्छतस्तिष्ठतोऽपि वा।

गोविन्दो नियतं चेतः कृतकृत्यः सदैव सः ॥ १५

क्षमां कुर्वन्ति क्रुद्धेषु दयां मूर्खेषु मानवाः।

मुदं च धर्मशीलेषु गोविन्दे हृदयस्थिते ॥ १६

yasyāgratastathā pṛṣṭhe gacchatastiṣṭhato'pi vā ।
govindo niyataṁ cetaḥ kṛtakṛtyaḥ sadaiva saḥ ।। 15

kṣamāṁ kurvanti kruddheṣu dayāṁ mūrkhāṣu mānavāḥ ।
mudaṁ ca dharmāśīleṣu govinde hṛdayasthite ।। 16

Person, in whose mind resides *Nārāyaṇā*, observes patience with angry people. He shows mercy to fools. He conveys happiness to people who follow righteous path.

लाभस्तेषां जयस्तेषां कुतस्तेषां पराभवः।

येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः ॥ १७

lābhasteṣāṁ jayasteṣāṁ kutasteṣāṁ parābhavaḥ ।
yeṣāmindīvaraśyāmo hṛdayastho janārdanaḥ ।। 17

In whose heart Lord Hari, who is *nīlameghaśyāma/a*, resides, they will attain profit and victory in everything and everywhere. They will not be humiliated by anyone.

कीटपक्षिगणानां च हरौ संन्यस्तचेतसाम्।

ऊर्ध्वा ह्येव गतिश्चास्ति किं पुनर्ज्ञानिनां नृणाम्॥ १८

kīṭapakṣigaṇānāṃ ca harau saṁnyastacetasām |

ūrdhvā hyeva gatiścāsti kiṁ punarjñāninām nṛṇām | | 18

Even the worms, insects and birds which think about *Hari* will go towards higher positions. When such is the case, why should there be a doubt in the case of people possessing greater knowledge reaching greater heights?

वासुदेवतरुच्छाया नाऽतिशीताऽतितापदा।

नरकद्वारशमनी सा किमर्थं न सेव्यते॥ १९

vāsudevatarucchāyā nā'tiśītā'titāpadā |

narakadvāraśamanī sā kimarthaṁ na sevyate | | 19

When we take refuge under the shadow of tree of Lord *Vasudeva* we will not be afflicted by miseries of heat and cold. That shadow will remove the knowingly and unknowingly committed sins that lead to hell and lead to the happiness of attaining salvation.

न च दुर्वाससः शापो राज्यं चाऽपि शचीपतेः।

हन्तुं समर्थं हि सखे हृत्कृते मधुसूदने॥ २०

na ca durvāsasaḥ śāpo rājyaṁ cā'pi śacīpateḥ |

hantuṁ samarthaṁ hi sakhe hṛtkṛte madhusūdane | | 20

Oh Friend! The people, who meditate on Lord *Madhusudana* day and night, cannot be destroyed even by the curse of short tempered *Durvāsā*. Even the king of Devas, Indra cannot defeat them.

वदतस्तिष्ठतोऽन्यद्वा स्वेच्छया कर्म कुर्वतः।

नाऽपयाति तदा चिन्ता सिद्धां मन्येत धारणाम्॥ २१

vadatastiṣṭhato'nyadvā svecchayā karma kurvataḥ |

nā'payāti tadā cintā siddhāṁ manyeta dhāraṇām | | 21

One whose mind always contemplate on the Lord while talking, standing or doing work as per one's wish should be considered to as the one that attained *siddhi* (fulfillment or perfection).

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसंनिविष्टः ।

केयूरवान् मकरकुण्डलवान् किरिटीहारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥ २२

dhyeyaḥ sadā savitrmaṇḍalamadhyavartī nārāyaṇaḥ
sarasijāsanasaṁniviṣṭaḥ ।

keyūravān makarakuṇḍalavān kirīṭihārī
hiraṇmayavapurdhṛtaśaṅkhacakraḥ ।। 22

We should always meditate on Lord Sri *Viṣṇu*, who is seen in the middle of Surya *maṇḍala*, who sits on Lotus, who wears armband (*keyūram*), who is adorned with fish shaped ear ornaments and radiant crown, who is adorned with a valuable garland, who has the radiance of Golden color and who has the wheel and the conch.

In this world, there is no other holy deed that is equivalent to meditation on Lord. One will not be affected by sin if he eats the food of the low caste person who directs his mind towards meditation of Lord *Viṣṇu*. People like these will not be affected by sins, since they become one with Lord due to meditation.

सदा चित्तं समासक्तं जन्तोर्विषयगोचरे ।

यदि नारायणेऽप्येवं को न मुच्येत बन्धनात् ॥ २३

sadā cittaṁ samāsaktaṁ jantorviṣayagocare ।

yadi nārāyaṇe'pyevaṁ ko na mucyeta bandhanāt ।। 23

One's mind will always be directed towards worldly pleasures. If the same mind is directed towards *śrīman Nārāyaṇā*, why will not he relieved from the cycle of worldly existence? He will certainly be relieved.

तत् ज्ञानं यत्र गोविन्दः सा कथा यत्र केशवः ।

तत् कर्म यत् तदर्थाय किमन्यैर्बहुभाषितैः ॥ २४

tat jñānaṁ yatra govindaḥ sā kathā yatra keśavaḥ ।

tat karma yat tadarthāya kimanyairbahubhāṣitaiḥ ।। 24

Only the knowledge of Lord *Govinda* is the true knowledge. Only the story that talks about Lord *Keśava* is the best story. Only the deeds performed for the Lord are the holy deeds. There is no use of talking about other things.

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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

Thazhumbu

(Sriman R. Kannan, Bangalore)

Thazhumbu is scar found at a wound site. The wound heals and leaves a scar, a mark or a sign after the it dries. It seems Emperuman also has a scar. He is faultless; replete with auspicious qualities. He has 'aprakrita thirumeni', a body that is not made of worldly matter. It is entirely made of 'suddha satvam'. Even such an Emperuman has a scar it seems. He bears it when he incarnates and thus displays his saulabhyam or easy accessibility to the world. He displays all the qualities of a man by incarnating as a man himself.

When Emperuman incarnated as Kannan, he stole and ate the butter and also sand as a child. His mother, Yasodha grew angry with him and tied him with a short rope to the 'ural' the pounding stone. Hence, a scar occurred on his body it seems. He became Damodhara. Poigai Azhvaar describes this beautifully as follows:

poRikoL chiRaiyuvanNamUrNthAy- veRikamazhum
kAmpEymen thOLi kadaivenNnNeyunNdAyth
thAmbE konNdArththa thazhumbu

(mudhal thiruvaNdhAdhi 22)

How great is Emperuman who incarnated as Kannan? He is paramaatma-paratatvam. He has Sri GarutmAn who is the Vedaatma Vihakeshwara (one who is the soul of the Vedas) as his vehicle. Such a great person incarnated as Kannan. He became the son of Nandagopan. He became the lion cub of Yashodha. One who is strong underwent beating and tying by Yashoda. Once Yasodha churned and obtained butter. He stole the butter and enjoyed it. Stealing in his own house; did not stop in his house but continued it in other houses too. Complaints were heaped against him to Yasodha. She tried to chastise him but the son did not change. The reason for his incarnation was to eat the butter that was handled by his devotees, isn't it?

NammAzhvaar explained the secret of the incarnation (Krishnavataram) as

chUttu NanmAlaicaL thUyanavENdhi, vinNnNOorkaL NannIr
AttiyaNthUpam tharANiRkavE anGgu Or mAyaiyinAl
Ittiya venNnNey thodu unNnNappONthu imilERRum kUn
kOttidaiyAdinai kUththu, adalAryartham kombinukke

(thiruviruththam 21)

To teach a lesson (though reluctantly) to Kannan who repeatedly stole butter she tied him to a pounding stone. Did she manage to do it? She tried to tie him with a short rope, the length was not enough. She joined another rope to it. Could not tie. She added another rope. Still could not tie him. Is it easy to tie him? Yes-

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Sahadevan managed it. He showed the whole world that he (Kannan) could be tied with love. This happened later. Now he saw that Yasodha could not tie him. He is a bhakta vatsalan (one who has a lot of love for his devotees). He will not tolerate the misery of his devotees. He shrunk himself so that Yasodha could tie him.

Madurakavi Azhvaar is enjoying it exquisitely as

kanNnNiNunN chiRuthAmbinAl kattunNnNap panNnNiya
perumAyan- ennappan

He made Yasodha tie him with a short rope by shrinking himself. Isn't this wonderful. One who is not easily accessible to even the great yogis made himself easy to restrain to a pounding stone like a human child.

Kannan who was tethered is capable of removing the ties (worldly ties, samsara) of others. We learn that he dragged the stone as if he was unable to untie himself, went between the Marudha trees, broke them and thus relieved the two yakshas from their curse.

When Kannan was tied to the pounding stone, it seems a scar was formed on his waist. He became Damodharan. Poigai Azhvaar says. "Is it only me who knew this! The whole world knows this".

Our Acharyas and interpreters say that the scar is still visible on Namperumal in Thiruvarangam. It is not exaggeration if we say that those who are fortunate to see it during the Lord's sacred bath (thirumanjanam) are the aarathakas who are the Lord's chosen servants.

Vyakyana Chakravathi Periavaacchan Pillan has given an interesting interpretation for the term 'Damodharan'.

Damodharan- Kannan made Yasodha praised by everyone by revering her. Just as how our worldly ties are not easy to sever by us, his ties are also not easy to cut even by himself. If the devotees contemplate Kannan's ties, their worldly ties will fall away.

enna NOnbu NORRaaL kolO ivanaip peRRa
vayiRudaiyAL enRu NAttAr pugazhchchiyAIE
peRRa vayiRRup pattanGkattinavan, dhAmOdharan,
avaL kaiyAl vayiRRil chiRu kayiRRaal kattunNdAn

Poigai Azhvaar says that the scar can be seen not only on Kannan's waist but also in several places on Emperuman's body.

thazhumbiruNdha chArnGga NAnN thOyNthavAmanGgai
thazhumpiruNtha thAL chakadam chAdi thazhumpiruNtha
pUnGkOthaiyAL veruvappon peyarOn mArpidaNtha
vInGkOtha vinNnNar viral

(mudhal thiruvaNdhAdhi- 23)

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

Emperuman is standing with the bow, sArngam, on his hand. The rope that is strewn through the bow has caused a scar on his beautiful hands and shoulders. sakatAsuran came to kill him even when Kannan was an infant. Kannan killed him with his lotus feet. There is a scar on Kannan's feet from kicking the wheel. Tearing the chest of Hiranya has left a scar on Emperuman's fingers. Poigai Azhvaar is exclaiming to Emperuman 'the scar on the waist could be hidden with a garment. How will you hide the scars on the shoulders, feet and fingers?'. All these scars show how much he favors his devotees (aastritha pakshapaathan). They establish firmly his easy accessibility (saulabyam) and show how freely he mixes mixes with his devotees (sauseelyam).

Transliteration & Translation primary contributor: Smt. Geetha Anand

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

Gopika gItam
(Srimān P. Venkatachari)

virachitAbayam vrushNeeturyathe
sharaNamIyushAm samsrutherbayAth
kara saroruham kAntha kAmadam
shirasi dehi naH shrIkaragruham 5

Protector of the VrushNi dynasty! Chief! Our leader! Beloved! Please place your lotus hands on our heads. One who grants our wishes and desires! The lord of the VrishNi dynasty! You are the best among all the philanthropists and all the deities who grant the wishes of the devotees! Hence, do not be miserly in granting us (our wishes). Compared to Paramatma others have much less a capacity to reward. Bhagavan is the spouse of everyone. It has been mentioned that the Jiva has thirteen types of relationships with Bhagavan.

1. Father, 2. Mother, 3. Protector, 4. Grandfather, 5. Means, 6. Spouse, 7. Owner, 8. Witness, 9. Refuge (place of existence), 10. Recourse, 11. Friend, 12. Teacher, 13. One who has the embodiment.

The sixth relationship among the thirteen stated above is the husband/wife relationship. Bhagavan is the husband and the Jiva is the wife.

Bhagavan is omnipotent. He is everything for us. He is capable of granting everything. Devathas, humans, none is equal to him. No one can become equal to him. They cannot reward (like him). Hence, Krishna is the protector of the Vrishni dynasty who grants all the goals (purushartha) and all the riches. He is the crown jewel among the philanthropists.

कान्त kānta ! The one who brightens our lives is our “kāntan”. Kānta= one who is very beautiful. Emperuman is most handsome. The external beauty and the beauty of the skin are not only beauty. True beauty is the attitude and love.

In this sloka the process of attaining the four goals through Krishna is also mentioned.

The four types of goals (purushartha) – 1. Artha, 2. Wishes/desires, 3. Dharma, and 4. Liberation/moksha.

Artha purushartha- Sri Krishna is holding the hands of Lakshmi Devi (He is her spouse). Hence, he is capable of granting all types of “artha” purushartha. kAma purshartha (kAmatham) Desires. It has been mentioned that Bhagavan is capable of granting all the desires and the resultant bliss in this world and in the next- worldly benefits and out of the world experiences.

Dharma purushartham:- “virachitApayam” Bhagavan relieves us from all our miseries and grants us dharma purushartham.

Srimate RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Moksha purushartham:- “caraNamlyushAm samsruter payAt” It is said that Bhagavan is the granter of moksha purushartham or liberation.

Bhagavan’s lotus feet should be contemplated. Bhagavan should be contemplated incessantly. This removes the darkness, ignorance, from the hearts of the devotees who contemplate so. “samsruti samsAr” this is a path that overflows in both ascension and declension.

Those who are going up- reach the higher worlds (devaloka, swargam) through good actions.

Those who decline or descend- through arrogance, pride due to social position, vanity due to youth and other evil qualities descend downwards and reach hell.

For those who go to hell there is the fear of the miseries of hell. Above- those who stay in heaven fear falling down when the period of benefit from their good actions end. Hence ‘caranamlyushAm sasrutorpayAt’ To get relief from the whirlpool of births and deaths in this world- to be relieved from the attachments in this world, to get release from the sorrows, we should bow down to the lotus feet of Bhagavan leaving aside our vanity and pride.

The glory of Bhagavan’s lotus feet the four paths of the Jiva:-

Garba gathi: In this path the sentient Jiva will have rebirth.

yAmya gathi: After enjoying a happy worldly life with an pleasant body reaching/ experiencing hell.

dUmAdi gathi: Reaching heaven through this path.

archirAdhi gathi: Reaching Paramapadam or Vaikuntam through this path, The boon of going through the archirAdhi gathi leaving the other three is possible only with Bhagavan’s grace. The glory of Bhagavan’s lotus feet is infinite.

Karasaroruham- virachitaapayam- Bhagavan’s hands (palms) are soft like the lotus flowers, they are cool and fragrant.

Bhagavan is providing refuge to his devotees through his hands. These hands are experienced in removing the fears of those who surrender. Hence, Bhagavan is visible with the abaya pradhaana mudra at all times.

Gopikas are remarking:-

Hey Shyama Sundara! Are you considering us as yours or not? Are you accepting us or not? If you are accepting us then you should grace us by placing your right palm on our heads.

The meaning of placing the palm on the head- its benefit. You should accept us as yours by making all the body parts from head to toe and the power of the actions

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

such as manas, buddhi, chittam (all types of mental actions- cognition, discrimination, and knowledge) as your property.

You should accept us by making our lifestyle and behavior yours. Hence, you should place your hands on the heads and say, “you gopikas, you belong to me”.

The gopikas are enamored by the strength of Sri Krishna’s shoulders/ their beauty. They are also asking him to place his hand on their heads as that would relieve them of their sorrow due to their longing.

kAmadam Your lotus hands are capable of fulfilling all our desires and wishes.

1. Those who wish for worldly benefits, those who desire them will be mired in the worldly ties when they get them.
2. Those who wish to reach Bhagavan are relieved from the worldly ties. Bhagavan is granting the wishes of his devotees and fulfills their desires. True bliss occurs only in the second situation. shirasi dehinaha shrl graham-

You should grace us by placing your hand on our heads. The gopikas who are suffering from longing are enjoying this/ believing this. They are thinking that Krishna will make them sit in a row with their eyes closed and place his hand on their heads. They pray for this.

At that time one gopi is saying- hey shyama sundar! You are very smart. Cheat! One needs to be very astute to talk to you. We are telling our wish now.

The details are available in the coming 6th sloka.

Bhaavartham

The Supreme Being who protects those who have surrendered to you from the fears of the world, one who fulfills the desires of his devotees! The crown jewel of the Yadhu dynasty! Your lotus hands protect and cherish the devotees who surrender to your lotus feet fearing the whirlpool of births and deaths. Our Lord! You should place your abaya hastam that fulfills everyone’s desires and wishes, that which holds the lotus hands of Sri Lakshmi devi- on our heads.

Transliteration & Translation primary contributor: Smt. Geetha Anand

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

Svaami Desikan

(Śrī K. Pattabhīraṃ, T.nagar)

(From the discourse of Śrīmath Thirukkudanthai Andavan)

Kavitārkkika simhaṃ means both kavi simhaṃ and tārkkika simhaṃ. Simhaṃ here means, 'the supreme'. Being kavi simhaṃ, he can compose excellent poems and being Vedānta Deśikan, he can compose poems in Vedāntam also. We have to explain like this only. Prativāti bhayaṅkaraṃ aṅṅaṃ svāmi says that, "Those, who know tamizh well, do not simultaneously excel in saṃskṛt and vice versa, but Śrī Deśikan's saṃskṛt poems are like Kūrattāzhvān's and Bhattar's compositions. Likewise, his tamizh poems excel like the compositions of Tirumazhisaiyāzhvār and Tirumangaiyāzhvār. His pāsūrams and ślokaṃs are amazing and they shine exemplarily".

Saptapadi is an important rite in a marriage ceremony. In this, the bridegroom has to catch hold of the bride's foot and walk seven steps. Even some people say that this is essential to complete a marriage ceremony as per Hindu Law. While doing 'pori homam', he has to hold the foot of the bride, walk seven steps and place it over the grinding stone ('ammi' in tamizh). One may ask whether a husband can touch the leg of his wife? Yes, he can touch when they are alone. However, can he touch the leg while chanting mantra-s? He can, as Veda instructs him to do so. As he wears pavitram (in his right ring finger), he holds using his left hand and moves her towards the stone. In yādavābhyudayaṃ, svāmi describes Rukmiṇī kalyāṇam in a ślokaṃ like this – holding Śrī Rukmiṇī's foot, Śrī Kṛṣṇa chants Veda mantra as being told by the priest. At a point, He laughs and that makes the priest angry. When asked, Śrī Kṛṣṇa says that the mantra instructs the bride to walk in front and that Śrī Viṣṇu will follow the bride to protect her always; whereas now He is walking in front, holding Rukmiṇī's foot and which Viṣṇu will come to protect her from behind? That brought the laughter! What a wonderful ślokaṃ!

Svāmi knew all Veda mantra-s. He knew Upaniṣad portions also. We have to compare the descriptions of Pārvati Kalyāṇam as given by Kālidāsa and Śrī Rukmiṇī kalyāṇam as given by our Svāmi. Kālidāsa says that Pārvati and Śiva could not see each other during the marriage ceremony, due to the smoke that was emanating from the homāgni. However, in the case of Rukmiṇī kalyāṇam, the couple could see each other as the fire god hid the smoke and just let the smell of consuming the pori (popped paddy grains), says svāmi Deśikan. How is it possible to give out the smell of consuming pori without letting out the smoke?

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Sri Ranganatha Paadukaa (English)**

भीषास्मात् वातः पवते। भीषोदेति सूर्यः। भीषाऽस्मादग्निश्चेन्द्रश्च। मृत्युधावति पञ्चम इति।
bhīṣāsmāt vātaḥ pavate | bhīṣodeti sūryaḥ | bhīṣā'smādagniścendraśca
| mṛtyudhāvati pañcama iti |

All the demigods are afraid of the Lord. Fire god is afraid of bhagavān too. He has to show that Śrī Kriṣṇa is bhagavān and He is the paramātmā as glorified by Upaniśads. So, naturally he shows his respect by not letting smoke out, which helps the divine couple to see each other. This is the wonderful description given by Svāmi Deśikan, who is jñāna vairāgya bhūṣaṇaṁ. He additionally says of Them as 'ākekarāṇi'. Couple in a crowd seeing each other without other people's knowledge is called ākekaram. Such subtle beauties can be seen in Svāmi's poems.

The term Vedāntaṁ is not applicable only to saṁskṛt Vedāntaṁ but also to tamizh Vedāntaṁ. When Śrī Kaṇṇan is going through a street, all the female folks are standing at their door gates. Śrī Kriṣṇa wants to see a girl, who also wants to see Him. But her mother-in-law and her sister-in-law are standing beside her, which is like keeping fire on both sides. But They have to talk to each other. How to make this happen? Āzhvār writes that they talk merely by exchanging sights. She understands and He goes away. These are some kinds of talents. This is seen in the saṁskṛt verse (of svāmi Deśikan),

वार्ताहरान् वाम दृशाम् कठाक्षान्

vārtāharān vāma dṛśām kaṭhākṣān

and in this tamizh verse of Nammāzhvār -

thūthusei kaṅkaḷ koṇdu onṟu pēsi-th
thūmozhiyisaikaḷ koṇdu onṟu nōkki
pēthuṟu mukañceithu nonthu nonthu
pēthai neñcaṟa vaṟappādum pāttai
yāthu monṟaṟikilam amma! amma!
mālaiyum vanthathu māyan vārān - (tiruvāimozhi 9-9)

thūthusei kaṅkaḷ koṇdu onṟu pēsi – Perumāḷ talks through eyes
thūmozhiyisaikaḷ koṇdu onṟu nōkki – He sees through tongue.

Srimate RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

How is it possible to see through tongue, which is used for talking? Similarly how is it possible to talk using eyes, which is used for seeing? Nammāzhvār interchanged their usages. Similarly, Svāmi Deśikan says that gopa strī -s are “vārtāharān vāma dr̥śām kaṭhākṣān” .

Somebody may say, ‘I’m seeing but I’m not able to understand’. If he or she is not able to understand, it confirms that he or she is not using ‘that sort of’ sight’ as told by Svāmi in the above verse. What a beautiful usage, ‘vāma dr̥śām kaṭhākṣān’! This means ‘seeing from the corner of eyes’. So, the message can be understood only from this sort of ‘glancing sideways’. Is it a wintermelon to see and feel directly? It’s a puruśan (Kaṇṇan) and hence, gopikā-s are seeing from the corner of their eyes. ‘vāmadṛk’ – vāmam also means creator of happiness. Such is the taste of svāmi Deśikan. We have to enjoy his works with deep appreciation of meaning conveyed by him.

Gopikā-s have come. Kaṇṇan comes to see them. Kaṇṇan is looking at them with love. As a gopikā’s mother-in-law is standing nearby, she can not answer, so just gives a signal by hiding the round ornament adorning her hair with her palm. Kaṇṇan smiles and goes away. They have not talked, yet they talked. What is the meaning of her signal? The ornament resembles the Sun and her action indicates to him that she would come after Sunset. An ascetic can not elaborate further. ‘vāma dr̥śām kaṭhākṣān’ .. what a beautiful verse! Scholars have given him the title, ‘jñāna vairāgya bhūṣaṇam’, which I don’t like. I cannot find any other connoisseur greater than Deśikan.

मैथिल नगर सुलोचना लोचन चकोर चन्द्र

maithila nagara sulocanā locana cakora candra (Raghuvīra gadyam – 15)

For the female folks of Mithila city, Śrī Rāma was shining like ‘the moon being dear for cakora birds’.

खण्ड-परशु कोदण्ड प्रकाण्ड खण्डन भुज-दण्ड

khaṇḍa-paraśu kodanḍa prakāṇḍa khaṇḍana bhujā-daṇḍa ! (RG-16)

When Śrī Rāma was bending Śivadhanus, suddenly it broke! When it broke, He was looking around with a strange sight! Svāmi describes this sight as -

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Sri Ranganatha Paadukaa (English)**

चण्ड-कर किरण-मण्डल बोधित पुण्डरीक वन रुचि लुण्टाक लोचन !

caṇḍa-kara kiraṇa-maṇḍala bodhita puṇḍarīka vana ruci luṅṭāka locana !

again beautiful words! Svāmi describes Śrī Rāma's eyes as a big thousand-petaled lotus which has fully blown due to the rising Sun. While there is no need for mentioning about the eyes of Śrī Rāma at this juncture, Svāmi mentions it as a forest of lotus flowers! Why? Because, hearing the sound of the breaking bow, His eyes opened a bit more, which reminded our Svāmi of the big lotus flower.

puṇḍarīka vana ruci luṅṭāka locana !

Svāmi describes Him as having eyes equivalent to a forest of lotus flowers!

(Don't we recall)

kariyavākip pudaipadarnthu miḷirnthu cevvariyōdi
nīṇḍa apperiyavāya kaṅkaḷ ennaip pethaimai seithanavē (amalanādip
pirān)

(when we hear the words) puṇḍarīka vana ruci luṅṭāka locana !

A contemporary poet of Svāmi asked, 'Kavitārkkika sirṅham? Who is that person?' Svāmi was present there with wonderful radiance and he replied, 'I'm the person'.

'You have done Raghuvīra gadyam . You have described the eyes, but that is wrong! Any poet would describe bhagavān's eye as resembling lotus but you have described it as forest of lotus flowers! There is no poet, who has described it as forest of lotus flowers. As you are a new ayyangār poet, you have described it as forest of lotus flowers, it seems. This is not correct as per the art of poetry. In Rāmāvatāram, the lord has only two eyes. Had you described the eyes of viśvarūpi bhagavān, then I would agree with you. How can you describe the two eyes that bhagavān has in Rāmāvatāram as forest of lotus flowers? What sort of a poet you are?'

Svāmi replied, 'I'm not a poet describing whatever that does not exist. While describing

Bhagavān, we poets find it difficult even to express whatever is known to us about Him. While seeing His eyes, it looked like densely populated lotus flowers. So, I expressed whatever I saw'.

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

'Have you seen your Perumāḷ? Have you seen Him actually? You are telling as if you have seen Him'

Svāmi said, 'I did not see Him. But my preceptor, who has seen Him, told me. So, I expressed the same'.

'Your preceptor? Which preceptor has seen Him?'

'My preceptor is Nammāzhvār. He has seen Him, which he has expressed in this verse –

punamō punatthayalē vazhipōgum aruvinaiyēn
manamō makalir nuṅkāval sollir - puṇḍarīkatthṅkēzh
vanamōranaiya kaṇṇān kaṇṇan vānādamarum deivath
thina mōranaiyīrkaḷāi ivaiyōrum miyalvukaḷē(tiruviruttam)

puṇḍarīkatthṅkēzh vanamōranaiya kaṇṇān – He has eyes resembling densely populated lotus flowers, says Nammāzhvār in this verse. These words can be expressed in saṁskṛt as 'puṇḍarīka vana ruci luṅṭāka locana:' The word 'puṇḍarīkam' is common for tamizh and saṁskṛt. So, don't blame me'.

The poet continued, 'It's alright! Let me tell you another fault. Are you the one who composed 'dasāvātāra stotraṁ?'

'Yes, I did'.

'Do you know the grammar?'

'Yes, I've composed it with proper use of grammar'

'Do you know rules?'

'Tell me the fault'

'Which ślokaṁ is for Rāmāvatāram?'

Svāmi said,

पारावार पयो विशोषण कला पारीण कालानल

ज्वालाजाल विहार हारि विशिख व्यापार घोरक्रमः।

सर्वावस्थ सकृत् प्रपन्नजनता संरक्षणैक व्रती

धर्मो विग्रहवान् अधर्म विरतिं धन्वी स तन्वीत नः ॥

pārāvāra payo viśoṣaṇa kalā pārīṇa kālānala
jvālājāla vihāra hāri viśikha vyāpāra ghorakramaḥ |
sarvāvastha sakṛt prapannajanatā saṁrakṣaṇaika vratī
dharmo vighrahavān adharma viratiṁ dhanvī sa tanvīta naḥ | |

‘This ślokaṁ is wrong’, said the poet, ‘the first part of the verse starting from pārāvāra ending at ghorakramaḥ, is a single padam and it is a compound word; where as the third and fourth lines are not forming a compound word together. Why did the speed at which you started the verse changed later?’

Deśikan replied, ‘I am that kind of a poet, who immerses himself in bhagavat guṇaṁ. When Śrī Rāma shot arrows, all the oceans started to boil. He wanted to destroy the king of oceans. At that time, the king (samudra rāja) came out. On seeing him, Rāma aksed him, who was his enemy. Then He shot the arrows towards the enemy indicated by the king. As long as Perumāḷ’s anger extended, my ślokaṁ also extended. As it disappeared in between, my ślokaṁ also stopped.

sarvāvastha sakṛt prapannajanatā saṁrakṣaṇaika vratī

If a person is at any state of mind and even if Perumāḷ is in angry state, once the person surrenders to Perumāḷ, His anger diappears. When the king of ocean did not come out, Rama got up angrily to wipe him out and shot the arrows. When the king came out in person, His anger and arrow were diverted towards the enemy of the king. So, while enjoying the qualities of Perumāḷ, I describe as per His state and the ślokaṁ comes out accordingly’.

During Nṛsimhāvatāraṁ, Prahlada was standing near the form (rūpaṁ), which was destroying Hiranya. When the Lord see asura-s fire emerges from His eyes; the same eyes shower ice cubes when He sees Prahlada –

सटा पटल भीषणे सरभ साट्टा हासोद्भटे

स्फुरत् कृधि परिस्फुटद् भृकुटिकेऽपि वक्त्रे कृते।

कृपा कपट केसरिन् दनुज डिम्भ दत्त स्तना

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

सरोज सदृशा दृशा व्यतिविषज्य ते व्यज्यते ॥ (श्री कामासिकाष्टकम्)

saṭā paṭala bhīṣaṇe sarabha sāṭṭā hāsodbhaṭe
sphurat kṛdhi parisphuṭad bhṛkuṭike'pi vaktre kṛte |
kṛpā kapaṭa kesarin danuja ḍimbha datta stanā
saroja sadṛśā dṛśā vyativiṣajya te vyajyate | | (śrī kāmāsikāṣṭakam)

This ślokaṁ describes perumal's anger in the first half and the second one says, saroja sadṛśā. How did He appear? He came out as Nṛsimhaṁ, half lion and half man form, half anger and half compassion. So, this ślokaṁ also has half anger and half kindness. Only a lion can describe such a lion, only Kavitārkkika simhaṁ can describe Nṛsimhaṁ. He writes such a ślokaṁ.

It's not that he does not know sṛṅgāra rasaṁ. In saṁkalpa sūryodayaṁ, he starts the work with Manmata's words that he has an arrow with which if he shoots ascetics, their mind will become turbulent and they will change the color of their dress from saffron to white! (that means to say that Manmata bānam can change a sanyāsi to a gṛhasta) Such is the beauty of his poems. What is the speciality of Deśikan's poems? Let us see further -

Generally, vaidika-s do not compose poems. If they know one veda, they would not know the other veda. Even in the same veda, they would know only the first part of it. For somebody who learns all veda-s, they will struggle to learn śāstrā-s. Even if they learn śāstrā-s, they can not learn more than one. I did śiromaṇi - nyāya śiromaṇi. When I did vyākaraṇa śiromaṇi, I forgot nyāya śiromaṇi. When I started giving discourses, I forgot vyākaraṇam. After accepting sanyāsaṁ, I forgot giving discourses also (Laughing)

But, in the case of Deśikan, he knows all veda-s. Whether it is tarkkam or kāvyam, he knew all of them. Some people know śāstrā-s or all veda-s but do not know how to compose poems. Similarly, poets do not know veda-s. vedā kaṣṭā puruṣa sūktā atikaṣṭā, said a person.

Our preceptor is kavi simhaṁ and tārkkika simhaṁ. Whether you want a short work, or a tough one, or a gentle one or a harsh one, you can find them all in Deśikan's works.

If you want a tough verse, read Garuḍa pañcāsāt -

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Sri Ranganatha Paadukaa (English)**

वेगोत्तानं वितानं व्यजन मनुगुणं वैजयन्ती जयन्ती

vegottānaṁ vitānaṁ vyajana manuguṇaṁ vaijayantī jayantī

If you want a soft verse, read Gopala vimśati -

वन्दे बृन्दावन चरं वल्लवी जन वल्लभम्।

vande bṛndāvana caraṁ vallavī jana vallabham ।

If you want a soft and tough verse, read Raghuvīra gadyam. That is Deśikan sūkti!!

Those who know saṁskṛt well, are not good in tamizh and vice versa.

nādātha malar nādi nāl̥thōṛum nāraṇanthan

vādātha malaradikkeezh -- (ṭhīruvāimozhi 1-4-9)

Āzhvār says in the above verse that good and rare flowers should be sought and offered at Peraruḷālan's divine feet. A scholar who is good in four śāstrā-s could not pronounce 'nāl̥thōṛum' correctly. While chanting the word as a compound word, he could not pronounce nādōṛum but pronounced as nārōdum. His tongue twisted. When asked why he chanted wrongly, he replied that Āzhvār was telling about flower and hence the word should be nār (fibre from banana stem), which is used to make garlands. Four śāstrā-s can be learnt easily but not Tiruppāvai.

How is it for Deśikan? Do you want a tamizh poem from him (vedāntācāryan)?

annavaḍi vālasaiyu manna naḍayāluyaru manna arasēṛi varuvāl

atthanaya natthanaya nutthhithanai yatthithena vutthi puriyāl

nannaḍai viḍānaḍami thennanāḍa vānaḍuvu nanṇu kuvadēṛi yizhivāl

(meivirata mānmiyam)

While singing this pāsuraṁ, we feel as if the river Vegavati is flowing here.

In Kancīpuram, Lakṣmī and Bhūmādevī are standing on either side and Varadarāja Perumāḷ stands in the middle. Svāmi describes this seva as peḍai iraṇḍai ōr anam aḍainthu pirinthiḍā vahai pēsālām (comparing with a male swan accompanied by two female swans incessantly, without separation) in the above line. The words flow smoothly without hitting each other –

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

kāraṇam ṇeyē nāraṇanātalīn
kaṛpakam ṇeyē naṛpadam tarutalīn

yānum neeyē yennuḷ uṛaithalīn
yenadum neeyē unadanṛi inmaiyin
nallāy neeyē pollāṅgu ilāmaiyin
vallāy neeyē vaiyamuṇḍumizhthalīn

vāraṇamazhaikka vantha kāraṇanē (mummaṇikkōvai)

What a wonderful poem? Can anybody find fault in this composition?

Some people say that ātma is only one and others say all devatā-s are same. They say that Brahmā, Viṣṇu and Śivan are the same and that 'hariyum sivanum onnu aṛiyāthavan vāyilē maṇṇu' or 'hariyum sivanum onnu aṛiyāthavan vāyilē sēṛu'. A few others say, 'devataikyaṁ tulyataikyaṁ anyatrai varyaṁ'.

These are all words from thoughtless people. (Without understanding the purport of all veda-s) they argue that all veda-s should declare unanimously. Correct, It will be good only if they sing in single voice. Does it appeal, if two different voices sing together? So, we need to understand what our great preceptors like Vālmīki, Vyāsa, Vaśiṣṭha, Yājñavalkya et al tell about the real purport of veda-s in single voice. Only with their divine works, we could understand that Śrīman Nārāyaṇa is our husband and Lord. He is the only grantor of liberation. He has everything as His body. This is what all these preceptors say and this is called viśiṣṭhādvaitaṁ.

yānum nīyēyennuḷuṛaithalīn
enathum nīyēyuna thanṛiyinmaiyin

Withing these 2 lines – 12 letters, Svāmi has explained viśiṣṭhādvaitaṁ. Which other poet can show like this?

yānum nīyē : I am none other than You!

yennuḷuṛaithalīn : Because, You are residing in me.... So, I'm You!

enathum nīyē : All the vessels that are found in my house are Him!

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

una thanṛiyinmaiṃyin : Because, there is no single thing, that does not have You!

A person might have read śāstrā -s deeply. But he might not have thought about bhagavān. Even if he does, he might not have smartness. Even if he is smart, he might not have patience.

Let's see the example of another scholar -

manattilōr tūymai illai vāyilēr insol illai
sinattināl seṛṛam nōkkit tīvīli vilivan vālā
punattuzhāy mālaiyānē ponni sūzh tiruvaraṅkā
enakkinik kathi en sollāy ennai āḷudaiya kōvē (tirumālai)

There is no purity in the heart! If another scholar comes, he immediately jumps to the conclusion that the scholar has come to share his earnings. Due to his anger, he does not have patience –

But our ācāryān Deśikan has everything : bhakti, ācāram, vinayam, cāturyam, sāmartyam, kṣmā, everything. Having got this great preceptor and hence,

pōṛṛi uhappadum pundiṃyil kolvadum
pongu puhazh sāṛṛi vaḷarppadum saṛṛu allavō
munnam peṛṛatarkkē

(Rough meaning of this verse: As we have such a great ācāryān, we should enjoy praising him, contemplate upon him, honor him immensely – any amount of celebration will not compensate for the help that an ācāryān bestowed upon us)

Even if we do so many utsavam-s, that will not be enough to reciprocate for the benefits that we got from him.

Sīrār thūppul tiruvēṅkaṭamuḍaiyān tiruvaḍikalē śaraṇam

Transliteration & Translation primary contributor: Shri.Mukundan Srinivasan

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

TUFT (Sigai)

Edayarpakkam Sri. K. Iragava Narasimhan, Chinna Kancheepuram

Out of 40 observable rituals, tuft is also one. This is ordained in Vedas itself. This must be done at the age of one or three or five. The name for this ceremony is known as “Choodakarnam” also. Chooda means Tuft (Sigai). Doing this ritualistically is known as Choodakarnam. This is normally done on the day of Upanayanam. At that time it is known as “Chowlam”. The tuft should never be removed, after once sporting. The family man can shave this once a month. Those who suffer bereavement of losing parents or close relatives (Gnathigal) must remove hair, barring the tuft, at the conclusion of the mourning time (Theettu). Some ignorant amongst us get their heads tonsured while on pilgrimage to Thirupathi. This is against the Sastras.

If due to sickness, a person loses hair (tuft), he is disqualified to do the religious rituals. In order to qualify oneself at such times, one may use the tail hair of a cow or holy straw (Darbai), to be kept in the head as a substitute to tuft. If keeping it in the head is a difficult proposition, then one may keep it in between the ear and the head. Such is the importance of tuft.

“Min thigaz Kudumi Venkata Malai mel” (Peria Thirumozhi) which conveys the meaning of the word Kudumi, which is “Top”. Since it is in the top of our head, it is known as “Kudumi” (tuft)

Our body is like a Chariot or a town or a house. The tuft is like the roof for such constructions. Therefore a person without tuft is like such constructions being without their roof.

Hair and nails are lifeless growths we have on our body and these must be removed. Simply to be shaved off. The front side of the hand and back should never be shaved. To start with hands, armpits, then face, chest and stomach – this is the order to be followed by family man while doing hair removal all through the body. By doing like this, the heaven is formed.

The leaves from trees automatically fall when they dry. This is important for the plant. The tender saplings of banana trees grown beside mother tree are normally removed which is to help the mother tree grow with greater nourishment. Similarly shaving helps the body to achieve good growth.

Brain is the leader of the whole body mechanism.. Only when the brain, which is in the head, is enveloped / protected / covered with a tuft, it can ensure its strength. Perhaps the hermits (Rishis) knew this and that is why they sport such big tufts.

A person who loses his parents should not shave from death to the first year completion. When wife’s pregnancy is confirmed which is in the fourth month, till

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

delivery shaving is forbidden. After delivery of the child, on the tenth day, shaving could be done. During marriage and upanayanam, shaving is not allowed. Prior to parents' srardham for a few days, shaving is not allowed. Family men can shave once a month. Again, Tuesdays and Fridays, shaving should not be done.

If a person shaves on Chaturthi, it will bring bad luck to mother. Similarly on Chaturthasi if one shaves, it is not good for sisters, shashti for brothers, ekadasi, dwadasi and no moon and full moon days – all these days are bad to ancestors.

Pradamai and navami are also unsuitable days for shaving as these will destroy the grains stock at home. Ashtami, if shaving is done will destroy the whole family. Karthigai, Pooratadhi and Uthirattadhi are also forbidden days for shaving. Sashtas are like even more than mother towards her child, in wishing our well being. And all these shastras are for our good. We must have belief in Shastras while we do our duty / karma. “Days do more good than even good men”. “Even for shaving, should one look for auspicious days?”. And to think this way is sinful. Those who shave disregarding all the above, those who do not have tuft, those who do self-shaving – all these are equal to not having POONAL. We must very carefully observe these things.

Or at least like the North Indians, we can sport a small tuft in the center of the cropped head.

Let us examine what is happening in current times. The vaideeghas observe all the above.. We are able to see this. For a few just because it is a compulsion for their profession, they have tuft. At veda patasala, it is mandated that only after sporting the tuft, the students are inducted.

It is a pleasant thing to see that a few youngsters sport majestic tuft and wear ear rings and more importantly, they earn handsomely too, in the vaideegha profession. The predicament is to get alliance for them. Reason girls object to tuft. Those software professionals and these Vaideegha youngsters – both earn the same level. Yet we banish our own people. This will wipe out our community. Please think: welcome Vaideegha youngsters as suitable bridegroom for your girls' Even those who are in employment should keep tuft, however small it may be within your cropped head, camouflaged. In your own office, there are other faith people like a Muslim comes with a beard, a Christian wears a cross and I conclude saying why not we Brahmins have a small tuft and Srichoornam the forehead.

Transliteration & Translation primary contributor: Shri. Venkatesh Srinivasan

śrīḥ

Let us learn! Let us understand!

TerivOm TeLivOm

(Sri Veerapuram Sampath Deekshitar)

Good conduct

(Collection by Virapuram Sampath Iyengar)

ozhukkam vizhuppam taralān ozhukkam uyirinum ōmbappaḍum
ozhukkattin eyduvar mēnmai izhukkattin eyduvar eydāp pazhi

We all know this kuṛaḷ verse. The word ‘ozhukkam’ refers to ‘good conduct’. Tiruvalluvar has designated some chapters as ‘uḍaimai’ – that which is supposed to be protected carefully by people who are less knowledgeable. Just as one tries to keep material things in a safe deposit box, one should also try to follow and preserve the great, virtuous, good conduct. Upon failure of fair conduct, community becomes destroyed. This article is about that ‘good conduct’.

आचारवन्तो मनुजा लभन्ते आयुश्च वित्तं च सुतांश्च सौख्यम्।

धर्मं तथा शाश्वत मीश लोक मत्रापि विद्वज्जन पूज्यतां च ॥

ācāravanto manujā labhante āyusca vittam ca sutāṁśca saukhyam |
dharmaṁ tathā śāśvata mīśa loka matrāpi vidvajjana pūjyatām ca | |

People who have ideally standard personal behavior attain long life, wealth, children and happiness of mind and body. Not only that; they will also be blessed with dharmam – virtue and they will attain mokṣam – salvation. As long as they live in this world, they will get to be extolled by well learned, elderly scholars.

आचारः परमो धर्मः सर्वेषामपि निश्चयः।

हीनाचारो पवित्रात्मा प्रेत्य चेह विनश्यति ॥

ācāraḥ paramo dharmaḥ sarveṣāmapī niścayaḥ |
hīnācāro pavitrātmā pretya ceha vinaśyati | |

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

Good conduct is a great virtue. It is definitely meant for all. When a noble soul resides in an immoral body, that soul loses its significance.

सदाचाररतः प्राज्ञः विद्याविनय शिक्षितः

पापेऽप्यपापः परुषे ह्यभिधत्ते प्रियाणि यः।

मैत्रार्द्रवान्तः करुणस्तस्य मुक्ति करे स्थितः ॥

sadācārarataḥ prājñaḥ vidyāvinaya śikṣitaḥ
pāpe'pyapāpaḥ paruṣe hyabhidhatte priyāṇi yaḥ |
maitrārdravāntaḥ karuṇastasya mukti kare sthitaḥ | |

A person with an exemplary bearing and manner of action attains intellect since he gets educated and learns to be modest. He does not retaliate, hinder and avenge a vicious person. He speaks nicely to one who uses only harsh words. His mind is the repository of friendliness, simplicity and compassion. So, salvation is very certain for him, it is as comprehendingly clear as the small nellikkani [a version of gooseberry - Emblic Myrobalan] fruit that sits in the palm of the hand.

आचारवान् सदा पूतः सदैवाचारावान् सुखी।

आचारवान् सदा धन्यः सत्यं सत्यं च नारद ॥

ācāravān sadā pūtaḥ sadaivācārāvān sukhī |
ācāravān sadā dhanyaḥ satyaṁ satyaṁ ca nārada | |

A person with excellent conduct is always chaste (inside and outside); he is always cheerful and delighted; he is the one who is very blessed in the worlds, Nārada!
This is the truth! Totally true!

सर्वलक्षणयुक्तोऽपि नरस्स्वाचारवर्जितः।

न प्राप्नोति तथा विध्यां न च किञ्चिद्भीप्सितम्

आचारहीनः पुरुषः नरकं प्रतिपद्यते ॥

sarvalakṣṇayukto'pi narassvācārarjitaḥ |
na prāpnoti tathā vidhyāṁ na ca kimcidabhīpsitam

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

ācārahīnaḥ puruṣaḥ narakam pratipadyate । ।

A person may have all the good characteristics (external – like beauty, youth, prosperity and strength), but, if he swerves from the path of good conduct, he fails to obtain true knowledge. His thoughts are never fulfilled. A man without good conduct reaches hell.

आचारः स्वर्गजनन आचारः कीर्तिवर्धनः ।

आचारश्च तदायुष्यो धन्यो लोकसुखावहः ॥

ācāraḥ svargajanana ācāraḥ kīrtivardhanaḥ ।

ācāraśca tadāyusyo dhanyo lokasukhāvahaḥ । ।

Good behavior of a person takes him to heaven; it brings fame and paves way for long life and worldly pleasures.

आचारयुक्त स्त्रिदिवं प्रयाति आचारवानेन भवत्यरोगः ।

आचारवानेव चिरं तु जीवेत् - आचारवानेव भुनक्ति लक्ष्मीम् ॥

ācārayukta stridivam prayāti ācāravānena bhavatyarogaḥ ।

ācāravāneva ciram tu jīvet ācāravāneva bhunakti lakṣmīm । ।

Only a person with virtuous conduct reaches deva lokam, lives healthy without any disease and has a long life and steady wealth.

Let us understand these truths, cherish them and live happily with a life of good conduct.

Transliteration and Translation primary contributor Smt. Kalyani Krishnamachari

Vrindaavanam & Venugananam

Of all the avatharams of emperumaan, the avatharams we enjoy the most are Rama and Krishna avatharams. The speciality of Krishnaavatharam is that we can attain emperumaan through music filled with bhakthi

Bhagavan himself has said “I am not residing in Vaikuntam, I am not even in Yogi’s heart. I like to be with those bhagavathaas who always sing with bhakthi (nama sankirthanam) at all times. I am always with them. It is said that in paramapadam, Nithyasuri’s keep singing sama vedam at all times. In Krishnavatharam, Lord Krishna himself has immersed himself in music with his venugaanam. Periyazhwar has enjoyed Krishna’s venugaanam in 10 paasurams. Through these songs, he has beautifully described how Krishna would have appeared while he performed his venugaanam.

Periyazhwar describes all who enjoyed this venugaanam and how they enjoyed it. He has described Krishna’s beautiful act while performing his venugaanam and the way every one enjoyed it. Thumburu and Naradar vowed not to play their veena until Krishnavatharam ends. After seeing Krishna’s dance for getting butter and after hearing Lord Krishna’s venugaanam, Devaloka’s stars Rambha, Urvashi and Thilothamai vowed to dance only after Krishnavatharam ended. For singing, one has to have knowledge of Shaastriya sangitam. But for hearing music, one doesn’t have to have that knowledge. A good music that is immersed in bhakthi will melt the heart of the listeners and instill bhakthi in them also. This bhakthi will help them reach emperuman. No one is an exception to having this experience. Even Cows, birds or creepers are no exception to experiencing this. Songs sung with bhakthi could also cure diseases.

Yugam has changed. Many years have passed. But Vrundavana Kshetram has not changed much and reminds us about its experiences. Banks of the Yamuna river has not changed. The creepers of vrundavan are teaching its grandson about the stories of Krishna’s leelas that it learned from its ancestors. It seems a banyan tree is telling its grandson “Krishna slept only on our leaves as a child” (aala maamarathin ilai mel oru balakanaai...). Only we have forgotten our sampradaya and have given more importance for money. Only we have forgotten our forefathers, enter in mixed marriages and going in a downward path.

During Sri Ramavatharam, rishis loved Rama. They lived in forests. The same rishis were born as Gopis in Vrundavan during Krishnavatharam and continued to be in love with emperuman. They never left Vrundavana. Even now they are living there as trees. It seems like they are saying “I don’t like to live even in Vaikuntam” when I can enjoy you right here in Vrundavana (vaikunTha vaasepi namebhilaashaH - वैकुण्ठ वासेपि नमेभिलाशः).

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

It is a great feeling to all of us that our Ashramam is present in this special Kshetram. It looks as though Thiruvengamudayan Srinivasa Perumal has come to the banks of Yamuna river to get some rest. This is not a place where Sri Goda devi is praying to merge with Kannan. Here she has merged with Kannan (Sri Venugopalan). Just like how the power of naagaasthram vanishes just at Garuda's sight and Wind, sins of bhagavathas will vanish by their sight of emperuman Sri Venugopalan who resides in Vrundavan. Good knowledge, good bhakthi and good speech will automatically come to these bhagavathas.

In Vrundavan, during the month of Sravana Sri Kannan will be seated in a golden dolai (swing). Hundreds of thousands of people will come to have darshan of perumal during this time. In our Ashramam, during evening on all the nine days of navrathri, we seat perumal in dolai. Dolothsavam is special only to Lord Krishna. Navrathri uthsavam starts on Oct 8, 2010. Everyone can come and participate and can sing bhakthi songs. You can buy flowers and offer it to perumal. You can offer different types of prasadam for perumal. You can even give even donations for doing all these kankaryams. Also, Srimad Andavan has ordained that Thiruppavadai (saree) Mahanivedanam (grand offering) can be performed during the month of Aippasi on pournami day (Friday Oct 22, 2010). I will write about this in the next issue.

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Transliteration & Translation primary contributor: Shri. Shyam Sundar Srinivasan

**SRI
My experience with Swamy during His Poorvasramam
Part II
Srirangam Kichchu Mama**

Its wonderful to analyze the meaning of our Acharyan's name (Thirunamam) whom we all worship everyday.

RANGA – The Perumal who is lying here in Srirangam for crores of years and who has been hailed and worshiped by Azhwars! He was invoked by Andal in her mind and She immersed Herself in His thoughts throughout and later married Him. Such is the greatness of this Perumal!

Ramanuja was born in 4119 – Chittirai Maasam, with Aaroodhra star in Haaritha Gothram to his father Aasoori Somayaji at Sri Perumboothur. He was worshipping the Sri Lakshmi Hayagreevan, offered to Him by Goddess Sri Saravathy and lived for 120 years.

He spent most part of His time at Srirangam, invoking Sanyasa Ashramam and did promotion and guarding of our Sampradayam. He had done a clear delegation of responsibilities to various people in the Srirangam temple. Ramanujar Udayavar, Yathirajar, Ilayazhwar, Emperumanar, Thiruppavai Jeeyar - these were the various names he was known by. For our sake, He did Sribhashyam, Vedantha Deepam, Vedantha Saaram, Gathyathrayam, Sri Geetha Bhashyam, Nithyam, Vedathra Sangraham and taught these to many. It is the belief that Thiruvanantha Azhwan, who takes the form of the umbrella for Sriman Narayanan, came to this earth as Ramanuja.

The third syllable – Mahadesikan – the great! This name has profound meaning in it. Following the footsteps of Sri Ramanuja and His Gospels, this great person has blessed us with a lot of Granthas. He has written a lot of slokas on our Srivaishanava Philosophy and also on rituals and conduct of day-today's life. Even today, in a lot of South Indian Divyadesams, there is a separate sanctum sanctorum for Sri Desikan with Madappalli, Aaradhanam and Satrumurai. Like earlier mentioned, the Granthas he had blessed us with are many. We recite them. His greatness can not be described!

1. Thus there are three great names in our Acharyan's name. What a great personality he is! How humble he is! If anybody praises Him for His contributions, He will instantly attribute that to the benevolence and supervision of His TEN Purvachariars. Could there be another great personality to match Him?
2. I had mentioned in the last line of the last month's article itself about a lot of wonderful happenings that I had experienced during the years when He was in Srimushnam before leaving for Madhuranthakam.

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Sri Ranganatha Paadukaa (English)**

3. Once a client of my father brought a jack fruit. At the bottom, there was a big hole! When enquired, the person who brought it said that “it was a hole made by the wild bee”. My father who was a lawyer wondered “how such a big hole?”

For my father’s unbelieving observation, the client very enduringly said that there are a lot of wild bees around Srimushnam who fly around just to taste the delicious jack fruits in that area. Hearing this, our Swamy retorted “Lie!, utter lie” and this person is telling three measure lies”.

My father asked Sri Swamy, “what do you mean by three measure lies?”

Sri Swamy elaborated thus: “Firstly, In and around Srimushnam is dry area, secondly there is no way wild bees would go around such dry areas and thirdly there are no jack trees at all in that village from where this client had come. He must have bought it from elsewhere, hence all the three reasons he gave are lies!

After a while, the client admitted that what Sri Swamy said was right. He confessed that he brought it from near Sethiathoppu. At just 12 to 14 of age, what an amazing intelligence, clarity in expression and emphatic observations! He is great! And we can not describe his greatness in words!

4. Next day we all got up at 2 AM, finished our morning routines and went to take part in the celebration of Thirumanjana Vaibhavam of Sri Boovarahan and Thayars. Then had dharshan of Moolavar and Thayars. In the evening exactly at 4.30, there was procession of Sri Yagnavarahan in Garuda Vahanam .

At about 8 PM, Sri Perumal in the Garuda Vahanam reached the Anjaneyar Sannidhi. Later at 11, there was Thirumanjanam for Uthsavar. In between, I dozed off. Sri Varaha Anna came searching for me, while my father told him that I was not keeping well. When I woke-up, Sri Varaha Anna enquired whether I was unwell and I said yes. Varaha Anna asked me to lay flat on the floor. Later he asked me to take my folded hand (elbow) close to ears twist right and left and asked me whether I hear any sound in the ears. I told him yes I hear! He asked me to count. My father was observing all these things. When I began counting after two minutes, Anna asked me to stop and asked for the number I had counted. Sri Swamy said “You have no issues in your health”. Yet my father asked, “then why does he have temperature” Anna said, “it was due to sleeplessness and he must have gone for the second show cinema without telling you and he did not sleep even for one hour before which we had woken him up”

Just while at the age of 12 or 14, what a medical knowledge! Pulse reading! Heart beating count! That too at a village which was too primitive and for any medical assistance, one has to go to either Virudhachalam or Chidambaram.

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Thus he had equipped himself without wasting even a second and the knowledge he has gained – let me say it again – he uses for those who come to him seeking remedy for their health issues. The way he responds so soothingly and the way he gives the medicines names and the directions for using them – all those are class.

We all can feel extremely proud to have got an Acharyan like this.

Those who are reading this, please join me in praying for this Acharyan's long living. "Ranga Ramanuja Mahadesikane, innumoru nootrandirum".

Transliteration and Translation primary contributor Shri. Venkatesh Srinivasan

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

SravanAnandham

By Arasanipalai Venkatadhwari
English meaning by Arasaanipalai Aravamudhan)

मुखमिदं अरविन्दं ते मुकुन्द ! पश्यामि सन्ततं स्मेरम्।

विचिकित्सिषति यदा नित्यं सूर्यावलिर्दालोकात् ॥ ४७ ॥

mukhamidaṁ aravindaṁ te mukunda ! paśyāmi santataṁ smeram |
vicikitsiṣati yadā nityaṁ sūryāvaliryaḍālokāt | | 47 | |

Oh Mukundha ! The lotus looks like Your face. I always see Your bewitching smile in it (and hence I am unable to shift my eyes from the lotus). When (each time) all the Nithyasoori's see the lotus they see Your face only and not the lotus. This causes dilemma in thier mind daily. (Just like Kavi Kalidasa Sri Venkatadhwari here says that the lotus looks like Mukundha'a and not Mukundha's face is like the flower lotus).

तरितुं संसृति सरितं चरितं परितन्यते न किञ्चिदपि।

दुरितं पुनरङ्कुरितं वरद ! दिशस्वेक्षितं कृपाभरितम् ॥ ४८ ॥

taritum saṁsṛti saritaṁ caritaṁ paritanyate na kiñcidapi |
duritaṁ punaraṅkuritaṁ varada ! diśasvekṣitaṁ kṛpābharitam | | 48 | |

We have not made even small efforts to cross the river of mundane bondages. Undesireable weeds of sins have sprouted. Oh Varadha ! Kindly order Your eyes (full of mercy) to cast the sight on us.

प्रणतमरुत्तरवेद्यां नित्याभ्युदिताय धातुरुत्तरवेद्याम्।

विधृतवनज निलयाय स्वस्त्यस्तु कृताखिलावनजनिलयाय ॥ ४९ ॥

praṇatamaruttaravedyāṁ nityābhyuditāya dhāturuttaravedyām |
vidhṛtavanaja nilayāya svastyastu kṛtākṣhilāvanajanilayāya | | 49 | |

Let there be all auspiciousness to that Varadha the holder of the lotus- born Brahma and also the creator, protector and destroyer of all and to the one (Varadha) who appeared in the Yaga performed by Brahma which was attended by Gods and Devas.

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Sri Ranganatha Paadukaa (English)**

निर्जितदानव पायाः त्वं भोक्ताग्नौ कृतप्रदान वपायाः ।

शिरसी भवरागस्य स्पुरणछेत्ताय ईशभवरागस्य ॥ ५० ॥

nirjitadānava pāyāḥ tvaṁ bhoktāgnau kṛtapradāna vapāyāḥ |
śirasī bhavarāgasya spuraṇachettāya īśabhavarāgasya | 50 | |

Oh Varadha ! You defeated all the demons. Kindly protect us. You tasted (accepted) the "Vapa' offered in (the Yaga) fire. You shine at the top of Hasthigiri. You are the one Who removed the anger and hatred in Siva.

विपुलतमन्दाराणां निलयं वक्षः स्वभक्तमन्दाराणाम् ।

तव वरद ध्यायामः शरणं त्वामिह कृपाभृद्ध्यायामः ॥ ५१ ॥

vipulatamandārāṇāṁ nilayaṁ vakṣaḥ svabhaktamandārāṇām |
tava varada dhyāyāmaḥ śaraṇaṁ tvāmiha kṛpābhṛdadhyāyāmaḥ | 51 | |

Your very broad chest is the seat of (that great) Sri Mahalakshmi. It also provides room for (many) Mandara trees ie Your devotees. Oh Varadha ! We meditate on that chest of Yours. You are the bestower of kindness. We take refuge in You seeking protection.

वीक्षित सन्तानेन प्रदिशेष्टं दोर्लतावसन्तानेन ।

कान्त्यां घनतापन्नः त्वं वरद निराकुरुष्व घनतापन्नः ॥ ५२ ॥

vīkṣita santānena pradiśeṣṭaṁ dorlatāvasantānena |
kāntyāṁ ghanatāpannaḥ tvaṁ varada nirākuruṣva ghanatāpannaḥ | 52 | |

Kindly bestow on us Your benevolent look again and again. Our desire is to possess true knowledge; and the same should become more and more/and should grow faster like a new creeper. You shine like a very heavy rain bearing cloud. Kindly rain heavily so that our worries are washed away.

धाता स मुदा यज्ञे श्रेष्ठं अकृत यं हि वेदसमुदायज्ञः ।

विहितोद्वेगापगमैः त्रातुं मुनिभिस्तुतोऽसि वेगापगमैः ॥ ५३ ॥

dhātā sa mudā yajñe śreṣṭhaṁ akṛta yaṁ hi vedasamudāyajñaḥ |
vihitodvegāpagamaiḥ trātuṁ munibhistuto'si vegāpagamaiḥ | 53 | |

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Brahma who knows Vedha's well (well versed in Vedhas) performed the Yaga in a proper manner. The 'munis' (rishis) had their own doubts (fear) whether their ultimate aim of performing the Yaga could be achieved. They prayed to You for protection. You (Varadha) slowed down the speed of the river Vegavathi (Saraswathy) which was to affect the Yaga; and thus You saw the Yaga was performed and subsided the anxieties of rishis.

सदृशाधिकरहितस्य श्रीरमण नमस्क्रियावधिकर हितस्य।

चिरमधुना वन्देहं तव वरद ! भवाब्धितरण नावं देहम् ॥ ५४ ॥

sadr̥śādhikarahitasya śrīramaṇa namaskriyāvadhikara hitasya |

ciramadhunā vandeham̐ tava varada ! bhavābdhitarāṇa nāvaṁ deham̐ | | 54 | |

There is none equal to You and (hence) none is superior to You. You bless those all who prostrate you. Hence I salute you ever. Kindly be present with Your beautiful body which is a float in the ocean of samsaara to protect and help me to cross the ocean of bondage. (Please note :- It is the considered opinion of some scholar(s) that certain words/letters in the manuscript are not clear. It has become difficult to bring out the real expression of Sri Venkatadhwari. Hence the present translation can not bring out the real sense).

करिगिरिनाथ करोषि स्वान्तं यस्त्वं हि दुर्जनाय करोषि।

रणहृत परम दयायाः सत्वं मे हृदि पदस्य परमदयायाः ॥ ५५ ॥

karigirinātha karoṣi svāntaṁ yastvaṁ hi durjanāya karoṣi |

raṇahṛta parama dayāyāḥ satvaṁ me hṛdi padasya paramadayāyāḥ | | 55 | |

अतिपीवरदं भजनं विहाय नय चित्त ! साधु वरदं भजनम्।

त्वयि नहि तापाय स्यात् एवं सति भवोऽपि नहि तापाय स्यात् ॥ ५६ ॥

atipīvaradaṁ bhajanaṁ vihāya naya citta ! sādhu varadaṁ bhajanam |

tvayi nahi tāpāya syāt evaṁ sati bhavo'pi nahi tāpāya syāt | | 56 | |

As stated already the manuscript is not clear; and hence difficulty is experienced by scholars in bringing out the sense clearly. Therefore English translation is not presented. Oh mind ! Leave away the act of praising people who put on big show (whose pride is very predominant). Approach Varadha and think of Him. By praying to Him there will not be any worry (problem) to You, and nothing will affect Your welfare. (another version:.. If a good soul surrenders to Lord Varadha even Siva will not/can not trouble such an individual).

Transliteration primary contributors: Shri. Sunder Kidāmbi

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

**SRI:
Kshatriyan Valartha Chathur Vedam**

Among items which have to be protected and preserved continuously as a tradition, Vedas are the most important. And those who learn Vedas with perfection and preserve the oral tradition are equally entitled for patronage. Kings of yore, apart from protecting their kingdom and citizens, also cared for the well being of Brahmins and Vedas, while Brahmins took care to preserve and propagate Vedas. This was the way of life then. Sovereigns of our Bharata Desam patronized Brahmins well versed in Vedas by offering them land or whole villages as tribute, which is evident from the names Chaturvedi Mangalam, Brahma Desam, Shrotriyam, etc. A vedic school was attached to each major temple, with the kings taking active interest in temple worship and preservation of the scripture. Ancient Tamizh literature, the history of Tamil nadu and epigraphical evidence all attest to the aforesaid.

All this, however, is old hat. We have today imparted a parochial colour to Vedas and abandoned them in the name of secularism. Though UNESCO has recognized Vedas, especially the Rig Veda as treasures of world heritage and declared them to be in need of protection and preservation, the governments and people of India have dumped this treasure house of wisdom unceremoniously into the dustbin. Paradoxically, while we have lost sight of our glorious heirloom, universities abroad have recognized its value and taken up research into Vedic subjects. Vedas are a universal treasure, belonging to the world at large, forming the basis for all arts and sciences. They provide the scientific foundation as well as spiritual basis for the peaceful and prosperous coexistence of all beings on earth. We have fallen from the path of Vedas due to the influence of British occupation for the last several centuries. While this is understandable, the neglect of Vedas has continued in independent India, with all hopes of spiritual rejuvenation dashed by the so-called “secular” governments.

Due to our indifference, we have lost nearly 99% of the excellent body of wisdom we inherited. Of the total of 1131 Saakhas of Veda that Sri Veda Vyasa collated and divided into four, hardly 10 are in existence: even among these, only 3 or 4 are taught widely. The other Saakhaas are facing extinction due to lack of patronage. Of the 101 Saakhaas of Yajur Veda, only four are in vogue—the Taittireeya, Maitraayaneeya Shaakhas of Krishna Yajur Veda and the Maadhyandina and Kanva Shaakhas of the Shukla Yajur Veda. It is doubtful whether the Kata and Kapitta Shaakhaas are available at least in manuscript form.

There were 21 Shaakhas in Rig Veda, of which only the Saakala Shaakha is being taught. One more Shaakha, the Baashkala Shaakha is also reportedly available, but not widely in vogue.

Sama Veda, which boasted of no less than 1000 Shaakhas, has only three on display today—the Koutuma, Raanaayaneeya and Jaimineeya Shaakhaas. Even of

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these, the latter two are rare. There were hundreds of families in Kerala belonging to the Jaimineeya Shaakha: today, the numbers are reduced to a handful. Atharva Veda with an original complement of 9 Shaakhas, has only two today—the Sounakam and Paippalaadam.

This, then, is the state of Vedic literature today, the majority of it having been lost forever due to our criminal neglect and lack of patronage. Unless we adopt protective and preservative measures on a war footing, what little is available today would also be lost and Vedas would be found only in the pages of history. It appears that the Naarayani Peetam at Vellore has taken some steps in this regard by arranging for recitation of the nearly extinct Shaakhaas by competent vidvaans and is prepared to accommodate more of them. Such measures are indeed welcome.

Veda paata shaalaas were in existence in large numbers in our country, from Kashmir in the north to Kanyakumari in the south. With many of them attached to temples, temples were not merely expositions of sculpture and painting, but functioned as excellent spiritual centres and centres of vedic learning, forming a strong and sound basis for righteousness and good conduct. The strenuous efforts of the Vijayanagar kings in restoration of Indian culture, damaged by years of foreign occupation, is indeed worthy of praise. Plenty of epigraphical evidence is available in the form of stone inscriptions, recording details of Veda pata shaalaas established by these kings, the subjects taught there, details of the funding received by them, salaries paid to teachers, etc. We can however draw little comfort from all this information, considering our total lack of effort in preserving what our ancients toiled hard to perpetuate.

The contribution of Chozha Kings to propagation of Vedas is indeed substantial. There was a large Veda paatashaala at Ennaayiram Village near Viluppuram, which appears to have been in existence prior to the advent of Rajaraja Chozha. It appears to have functioned as a veritable Vedic university, with one of the subjects taught there being Visishtaadvaita. Since this is before the times of even Sri Ramanuja, some research into these aspects may be fruitful. This centre of learning excellence at Ennaayiram was attached to the Azhagiya Singa Perumal Temple there. An inscription at the temple speaks of Rajaraja appointing four Adhyaapakas for regular recitation of Tiruvaimozhi and for feeding of 25 Sri Vaishnavas daily. It mentions the Emperor having donated a corpus for feeding 1000 Sri Vaishnavas with 60 measures of paddy and 3 pieces of gold.

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Indicated below is the subject-wise number of students who were studying at the aforesaid Paatashaala, which should put us to shame:

Subject	No. of Students
Rig Vedam	75
Chaandogya Saamam	25
Talavakaara Saamam	25
Vaajasaneeyam	20
Yajurvedam	75
Atharvam	10
Bodhayana Kalpam	10
Prabhaakaram	35
Vyaakaranam	25
Vedantam	10

There were 3 teachers each for Rig Veda and Yajur Veda and one each for other subjects.

Just like Ennaayiram, Tribhuvanam village too boasted of a Veda paatashaala, attached to the Veeranarayana temple there. Emperor Rajendra (circa 1043) is reported to have donated a corpus for enabling daily recitation of Tiruvaimozhi at this temple, on completion of the 38th anniversary of his coronation. He also made liberal donations to the Raghava Chakravarthy Perumal of the Tiruvenkatesa Perumal temple, the paatashaala and to the hospital there.

19 teachers were on the rolls of the Tribhuvanam Paatashaala—3 each for Rig Vedam and Yajur Vedam and one each for Chaandogyam, Talavakaara Saamam, Vaajasaneeyam, Atharvam, Bodhaayanam, Siddhyashta Sutram, Vedantam, Vyaakaranam, Roopaavataaram, Ramayanam, Mahabharatam, Manu Smriti, Vaikhaanasam, etc. There were 60 students for Rig Veda, 60 studying Yajur Veda, 20 for Chaandogyam, 50 for other Shastras, 70 for Vedantam, Vyaakaranam and Roopaavataaram put together, making a total of 260 students in the paatashaala.

Rajendra was a devoted emperor, having special affinity for the Lord of the Seven Hills. He built a small fort at Cheyyaar for camping, en route to Tirumala. There is plenty of epigraphic evidence attesting to his having arranged for and funded recitation of Tiruvaimozhi at several Vaishnavite temples.

Similarly, there was a veda paata shaala at Tirumukkoodal, near Pazhaya Seevaram, located on the southern banks of the Paalaar. Veera Rajendra, in the sixth year of his coronation, (circa 1069) is reported to have donated munificently for the salaries of veda vaadyars of this patashala—60 measures of paddy and 4 coins per annum for the Rig and Yajur veda vaadyars, and 120 measures of paddy with 10 coins for instructors in Roopaavataaram and Vyaakaranam.

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Details of the three aforesaid paatashaalas have been furnished just as a sample. Hundreds of such paatashaalas were established and maintained by kings all over Tamizhnadu, as part of their regal duties.

At Kaantaloorsaalai in Kerala, there was a huge paatashaala with focus on vedic instruction, but imparting education in almost all fields of knowledge. Princes of the Chera, Chozha and Pandya dynasties learnt both Vedas and martial arts at this centre of excellence. Not only was Rajaraja a student of this paatashaala, but excelled too in a vedic specialization known as Kalamarutthal, as is learnt from eulogies to him carved in stone. Contrary to the view of some historians that Kalamarutthal refers to a military victory, the word "Aruli" which follows indicates that it was an act of goodness and accomplishment, rather than an act of war.

Just as it is the duty of the army to protect the country, so too is it the obligation of vaidikas to protect and preserve Vedas. It may not be possible in today's scenario to master Vedas: however, we have to do our bit for protecting them. Since Vedas are hailed as the very breath of the Lord, we would be denying ourselves the benefit of the Lord's life breath, if we permit Vedas to be lost.

Come, let us unite and take a pledge to save at least the remaining Veda shaakhaas from extinction.

Transliteration & Translation primary contributors: Shri Sadgopan Iyengar

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Sri Ranganatha Paadukaa (English)**

Vainavamum Valluvanum
(Sri Vaishnavam and Thiruvalluvar's)

SriVaishnava philosophy is illustrated in Thirukural at many places starting from initial "In praise of God". Particularly in the first section, we can see Sriman Narayana's praise and also the fundamental concept of Sharanagati (total surrender) described emphatically.

1. akara muthala ezuththellam Athi
Bhagavan muthatrrE ulagu

"Athi Bhagavan" refers to only Sriman Narayana. When Gajendra Azhvaan invoked "Athi moolame", only Sriman Narayana hurried to rescue Gajendra Azhvaan.

2. kattRathanaal aaya payanenkol vaalarivan
nattraaL thoza ar enin

Vibhishana was a learned scholar. Ravana was a learned scholar and also an expert of Saama gaana (music). What is the use of learning? Vibhishana lived a life as explained in this Kural which says "what is the use for learning without complete surrender at the feet of God". Ravana, despite his learning did not realize God. It is as though this Kural means that Ravana's learning without realization and devotion to God is a waste.

3. malarmisai Ekinaan maaNadi sErnthaar
nilamisai needu vaazhvaar

Dhruvaa was devoted and made sharanagati to Sriman Narayana. He lives for ever as Dhruva Nakshathram (star). His fame is for ever only because he surrendered at the feet of Lord Narayana.

4. vENduthal vENdaamai ilaanadi sErntharkku
yANdum idumpai ila

Bhagavaan is only interested in protecting dharma (just path) and is otherwise neutral (not on any one's side). When Bhagavan as Vaamanaa sought 3 feet of land from Mahabali during his sacrifice, Sukraacharyaar knowing that it was Lord Narayana who has come as Vaamanaa opposes his sishyaa granting the request. Mahabali did not listen to his Guru's guidance. As King Mahbali pours water from

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

the holy vessel to grant the 3 feet of land to Vaamanaa, Sukraacharyaar takes the form of a vasp and blocks the flow of water from the vessel. Bhagavan uses a holy grass (dharbai) and pokes the obstruction to enable the flow of sacrificial water; Sukraacharyaar looses his eyesight. Obstructing sacrifice is against dharma. Bhagavan gives the punishment instantaneously. After obtaining what He sought, Bhagavan takes the form of ThriVikraman and measures (covers) the two worlds (all of earth and sky) with his two feet and then asks Mahabali where the third foot of land promised to Him could be found. Mahabali surrenders at Lord Narayana (ThriVikraman's feet) and offers his head as the promised 3rd foot of land. At the touch of Bhagavan's feet, Mahabali's head was crushed and sent deep into the underground. Here, Mahabali's failing was that he did not listen to the words advice from his guru. The essence of this KuraL is that Bhagavan is one who has no desires or aversions.

5. iruLsEr iruvinaiyum sEraa iRaivan
poruLsEr pugazh purinthaar maattu

Bhagavan incarnates (takes avathaaram) on His own divine choosing. Unlike normal living beings, He is not born due to the deed of His actions. No impurity can affect Him. If we surrender to Him, impurity will not come to us either; just like the Nithyasooris in Sri Vaikuntha who enjoy Bhagavaan for ever, similar such experience will come to us as well.

6. poRivAyil ainhavithhaan poytheer ozhukka
neRi ninRaar needu vaazhvaar.

ainhavithhaan in tamizh means controlling, conquering the five senses. Hiranyakasibu conquered his five senses and obtained powerful boons from Bhramma, later deviated from the path of dharma only to be vanquished by Narasimha. Controlling and conquering the five senses is the penance. After obtaining the boons due to such penance, if the path of justice (dharma) is not abandoned, then long life is also bestowed.

7. thanakkuvamai illaathan thaaL sErntharkku allaal
manakkavalai maatRRal arithu

This kuraL loudly echos the preachings of Bhagavad Gita maam ekam sharNam vrajaha . "I am everything, no one is equal to Me; submit everything to Me and surrender to Me; I will protect you ; don't be sad " . There is no one to who can be

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

compared to Bhagavan Krishna. This KuraL also reflects Sri AndaL's theme of NaraayaNanE namakke paRai tharuvaan (Lord Narayana alone will give Moksha, only to us, those who surrender to Him)

8. aRavaazi anthaNan thaaLsErnthark kallaal
piRavAzi neentha arithu

Bhagavaan is an ocean of mercy. This KuraL seems to be praising the philosophy of Sharanagati which says that the only means to reach this Ocean is to praise Him and to surrender at His feet.

9. kOLil poRiyil kuNamilavE eNguNaththaan
thaaLai vaNangaa thalai

Bhagavaan is the possessor of The eight GuNaas (attributes). It may also be recognized as saying that He is the physical form of the Ashtaakshara mantra. What is the use of all the learning of a head (person), who does not bow and surrender to Bhagavaan!

10. piRavip perungkadal neenhuvar neenthaar
iRaivan adi sEraathaar

“Eternity without any death”; “The Kingdom of Moksha is available only to those who surrender only to Him (Sriman Narayana)”. This is the central concept of SriVaishnavaa philosophy. There is nothing like this kuraL which explains this concept more clearly. In our Sampradaaya, Bhagavaan's Thiruvadi (feet) is very sacred. We worship and adore the Padukaa Devi who supports Bhagavaan's Thiruvadi.

In essence it would be appropriate to say that, ThiruValluvar the author of ThirukuraL by composing seven out of these first ten kuraLs on the central theme of Bhagavan's Thiruvadi [vaalarivan nattraaL (2), maaNadi sErnthaar (3), vENdaamai ilaanadi (4), thanakkuvamai illaathan thaaL sErntharkku (7), aRavaazi anthaNan thaaLsErnthaar (8), thaaLai vaNangaa thalai (9), iRaivan adi sEraathaar (10)] has been powerful proponent of Srivaishnava philosophy.

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

Our Acharya Saarvaboumar also quotes ThiruVaLLuvan in His upanyaasams and thereby clearly establishes the relationship between ThiruVaLLuvan's thirukuraL and Sri Vaishnavaa philosophy.

Srimathe RangaRamanuja Maha Desikaya Namaha

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Transliteration & Translation primary contributors: Shri Raman Aravamudhan

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

श्रीमदहोबिलपञ्चदशी

śrīmadahobilapañcadaśī

(Villoor Shri U.Ve SundaraRajacharyaar, Bhuvaneshwar)

लक्ष्मीः पत्नी त्वदीया श्वशुरगृहमुदन्वान् यतस्ते निवासः

शङ्खस्त्वाध्मातकर्त्ता जलनिधिजनितः स्यालभूतो हरे ते।

आकल्पः कौस्तुभं तेऽप्युदधित उदितस्त्वत्प्रियः स्याल एकः

स्यालावीतः पुरः श्रीस्लतत इह पुरतः तां स्तुमस्त्वां तु पश्चात् ॥ १ ॥

lakṣmīḥ patnī tvadiyā śvaśuragr̥hamudanvān yataste nivāsaḥ
śaṅkhaṣtvādhmātakarttā jalanidhijanitaḥ syālabhūto hare te |
ākālpaḥ kaustubhaṁ te'pyudadhita uditastvatpriyaḥ syāla ekaḥ
syālāvītaḥ puraḥ śrīslatata iha purataḥ tāṁ stumastvām tu paścāt | | 1 | |

स्तम्भ नरसिंह

stambha narasimha

भक्तिं नारायणे यः शिशुवयसि गुरोः मातृगर्भात् शिशिक्षे

प्रह्लादे क्रुद्धमर्भे पितरमथ निजं दानवेन्द्रं हिरण्यम्।

स्तम्भे नारायणस्ते किमित इति गादापातिनं घातयिष्यन्

स्फोटेन स्तम्भमध्यात् मुखरभयकरो नारसिंहो जजृम्भे ॥ २ ॥

bhaktiṁ nārāyaṇe yaḥ śiśuvayasi guroḥ mātṛgarbhāt śiśikṣe
prahlāde kruddhamarbhē pitaramatha nijam dānavendram hiraṇyam |
stambhe nārāyaṇaste kimita iti gādāpātinaṁ ghātayiṣyan
sphoṭena stambhamadhyāt mukharabhayakaro nārasimho jajṛmbhe | | 2 | |

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

ज्वाला नरसिंह

jvālā narasiṃha

ज्वालाजाज्वल्यमानोऽष्टभुजनृहरिरुत्क्षिप्य निक्षिप्य चाङ्के

वक्षोदारं विदार्य द्विषदुदरमधः कृत्त्वान् स्वैर्नखाग्रैः ।

गर्जनन्यान्यवर्जं स्रजमिव पिदधेऽस्यान्त्रनालं गले स्वे

रोषामर्षातिरूक्षः प्रचकितसुमनोयक्षरक्षो दुरीक्ष्यः ॥ ३ ॥

jvālājājvalyamāno'ṣṭabhujanṛharirutkṣipya nikṣipya cāṅke
vakṣodāraṃ vidārya dviṣadudaramadhaḥ kṛttavān svairnakhāgraiḥ ।
garjannanyānyavarjaṃ srajamiva pidadhe'syāntranālaṃ gale sve
roṣāmarṣātirūkṣaḥ pracakitasumanoyakṣarakṣo durīkṣyaḥ । । 3 । ।

पावन नरसिंह

pāvana narasiṃha

क्षुब्धः प्रक्षाल्य तीक्ष्णं कररुहमसृजा स्राविणा शोणकोणं

आराद् धाराझरिण्याः हृदमधि भवनाशिन्यभिरव्यां वहन्त्याः ।

उत्प्लुत्योद्धृत्य दोष्णा चकितागिरिजनाभ्यन्तराच्चेञ्चुलक्ष्मीं

भावैर्भान्तं भजेऽहं भयकृदभयकृद्भावनानारसिंहम् ॥ ४ ॥

kṣubdhaḥ prakṣālya tīkṣṇaṃ kararuhamasṛjā srāviṇā śoṇakoṇaṃ
ārād dhārājharīṇyāḥ hradamadhi bhavanāśinyabhikhyāṃ vahantyāḥ ।
utplutyoddhṛtya doṣṇā cakitāgirijanābhyantarāccheñculakṣmīṃ
bhāvairbhāntaṃ bhaje'ham bhayakṛdabhayakṛdbhāvanānārasimham । । 4 । ।

क्रोड नरसिंह

kroḍa narasiṃha

भारद्वजर्षये प्रार्थयत इत उदैद्यो हिरण्याक्षहन्ता

क्रीडाक्रोडानृसिंहो गिरिमधि गहनाहोबिलेऽदर्शयत् स्वम् ।

क्रोडाग्रे विभ्रतं गामतिसितनिशिते निर्झरीतीरमारात्

क्रोडीकर्तुं तमीडे हतदनुजपशुं क्रोडया क्रीडयेव ॥ ५ ॥

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

bhāradvajarṣaye prārthayata ita udaidyo hiraṇyākṣahantā
krīḍākroḍānṛsimho girimadhi gahanāhobile'darśayat svam |
kroḍāgre bibhrataṁ gāmatisitaniśite nirjharītiramārāt
kroḍīkarttuṁ tamīḍe hatadanujapaśuṁ kroḍayā krīḍayeva | | 5 | |

अहोबिल नरसिंह

ahobila narasiṁha

आ आ हाऽहोबिले तं गरुडगिरिमधि प्रेक्षकैर्दुर्निरीक्ष्यं

सप्तास्याहौ निषण्णं शितशतदशनं रूक्षतीक्ष्णैर्नखाग्रैः ।

प्रहं प्रह्लादमग्रे दधतमपि नतत्त्यक्ष उक्षत्कटाक्षं

उग्रं सेवे नृसिंहं कृतकशिपुवधं श्रीध्रसव्येद्धपाणिम् ॥ ६ ॥

ā ā hā'hobile taṁ garuḍagirimadhi prekṣakairdurnirīkṣyaṁ
saptāsyāhau niṣaṇṇaṁ śītaśatadaśanaṁ rūkṣatikṣṇairnakhāgraiḥ |
prahvaṁ prahlādamagre dadhatamapi natattryakṣa ukṣatkaṭākṣaṁ
ugraṁ seve nṛsiṁhaṁ kṛtakaśipuvadhaṁ śrīdhrasavyeddhapāṇim | | 6 | |

मालोल नरसिंह

mālola narasiṁha

वक्षोदारं विदार्य क्षितिमधि दितिजं कम्पयन् सर्वलोकं

प्रह्लादैकानुकम्पी प्रकृतिजनिमुरस्यात्मनीनीनुकम्पाम् ।

वक्षोदारोऽत्युदारोऽमलदलकमलां लीलया धर्तुकामः

मालोलो दोष्णि सव्ये सुदृढमुदधरद्यस्तमीडे नृसिंहम् ॥ ७ ॥

vakṣodāraṁ vidārya kṣitimadhi ditijaṁ kampayan sarvalokaṁ
prahlādaikānukampī prakṛtijanimurasyātmanīnīnukampām |
vakṣodāro'tyudāro'maladalakamalāṁ līlayā dhartukāmaḥ
mālolo doṣṇi savye sudṛḍhamudadharadyastamīḍe nṛsiṁham | | 7 | |

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

कारञ्ज नरसिंह

kārañja narasiṃha

अभ्येतेऽहोबिलं प्राक् प्रभुमिह पुरतो द्रष्टुकामेऽञ्जनाजे

कारञ्जो नारसिंहो रघुपतिरभवद्विद्विबाहुस्त्रिनेत्रः ।

शङ्खं चक्रं च खड्गं धनुरपि दधतं यं नतोऽस्त्याञ्जनेयः

ध्यात्वा स्मृत्वाऽथ गत्वा प्रभुमपि मनसा रामरामेति जप्त्वा ॥ ८ ॥

abhyete'hobilaṃ prāk prabhumiha purato draṣṭukāme'ñjanāje
kārañjo nārasimho raghupatirabhavaddvidvibāhustrinetraḥ ।
śaṅkhaṃ cakraṃ ca khaḍgaṃ dhanurapi dadhataṃ yaṃ nato'styāñjaneyaḥ
dhyātvā smṛtvā'tha gatvā prabhumapi manasā rāmarāmeti japtvā । । 8 । ।

भार्गव नरसिंह

bhārgava narasiṃha

चङ्कामन् जामदग्न्यः स्वपितृवधकृतां क्षत्रियाणां वधार्थ-

मायातोऽहिबिलं प्राक् नृहरिमुपनमन् अस्य तेजो गृहीतम् ।

तेजस्तस्माद्गृहीत्वाऽसहनमुनिरगात्तेजसामेकराशिं

लोकानालोक्यमीडे ज्वलदनलनिभं भार्गवं तं नृसिंहम् ॥ ९ ॥

caṅkrāman jāmadagnyaḥ svapitṛvadhakṛtāṃ kṣatriyāṇāṃ vadhārtha-
māyāto'hibilaṃ prāk nṛharimupanaman asya tejo gṛhītam ।
tejastasmādgṛhītvā'sahanamuniragāttejasāmekarāśiṃ
lokānālokyamīḍe jvaladanalanibhaṃ bhārgavaṃ taṃ nṛsimham । । 9 । ।

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

छत्रवट नरसिंह

chatravaṭa narasiṃha

छत्राकारं विशालं वटमधि लसितं छत्रवाटं नृसिंहं

कान्तं दान्तं प्रशान्तं प्रणिपतनपरान् प्रीणयन्तं प्रसन्नम्।

सप्तास्याह्यातपत्रं जननमृतिमतां पञ्चतां निर्णुदन्तं

मर्त्योऽहं मृत्युभीतश्शरणमुपगतोऽमर्त्यतामस्म्यभीप्सन् ॥ १० ॥

chatrākāraṃ viśālaṃ vaṭamadhi lasitaṃ chatravāṭaṃ nṛsiṃhaṃ
kāntaṃ dāntaṃ praśāntaṃ praṇipatanaparān prīṇayantaṃ prasannaṃ |
saptāsyāhyātapatraṃ jananamṛtīmatāṃ pañcatāṃ nirṇudantaṃ
martyo'haṃ mṛtyubhītaśśaraṇamupagato'martyatāmasmyabhīpsan | | 10 | |

योगानन्द नरसिंह

yogānanda narasiṃha

प्रह्लादायार्भकाय स्वयमयमदिशत् योगविद्यां य एव

स्वं योगं शिक्षयित्वाऽप्युचितनृपपथं दर्शयित्वा समग्रम्।

आयुर्दत्त्वा सुदीर्घं कृतयुगसदृगानन्ददं वन्दनीयं

योगानन्दं नृसिंहं वनमधि महिताहोबिले वन्द एनम् ॥ ११ ॥

prahlādāyārbhakāya svayamayamadiśat yogavidyāṃ ya eva
svaṃ yogaṃ śikṣayitvā'pyucitanṛpapathaṃ darśayitvā samagram |
āyurdatvā sudīrghaṃ kṛtayugasadr̥gānandadaṃ vandanīyaṃ
yogānandaṃ nṛsiṃhaṃ vanamadhi mahitāhobile vanda enam | | 11 | |

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

नवनृसिंह

navanṛsimha

कान्तारेऽहोबिलेऽस्मिन्नवसु नवविधं धामसूथानभाजं

स्तम्भोत्थं ज्वालयेद्धं भवहरझरपात्यद्यधो भावनार्हम्।

क्रीडाक्रोडाग्रमुग्रं स्वजनिसहितमालोलकं भार्गवेक्ष्यं

योगानन्दं भजेछत्रवटमपि च कारञ्जरामं नृसिंहम् ॥ १२ ॥

kāntāre'hobile'sminnavasu navavidham dhāmasūtthānabhājam
stambhottham jvālayeddham bhavaharajharapātyadryadho bhāvanārham |
krīḍākroḍāgramugram svajanisahitamālolakam bhārgavekṣyam
yogānandam bhajechatravaṭamapi ca kārañjarāmaṁ nṛsimham | | 12 | |

एकस्मादेकमेकं नवसु नववपुर्बिभ्रतं नारसिंहं

एकैकप्रार्थनाकृद्ग्रहपतिभिरितः सेवितं चैकशस्तम्।

एकेनैकेन वाऽमुं स्वगुणमनु पृथक् स्वेष्टभूतं स्थविष्ठं

नाथानां नौमि नाथं नवनवनृहरिर्नादतो नाथनीयम् ॥ १३ ॥

ekasmādekamekaṁ navasu navavapurbibhrataṁ nārasimham
ekaikaprārthanākṛdgrahapatibhiritāḥ sevitaṁ caikaśastam |
ekenaikena vā'muṁ svaguṇamanu pṛthak sveṣṭabhūtaṁ sthaviṣṭham
nāthānāṁ naumi nātham navanavanṛhari rñadato nāthanīyam | | 13 | |

मत्स्यात्कूर्माद्वराहत्परमवतरणी संहरिष्यन् हिरण्यं

प्रह्लादं बालमार्त्तं त्वनुपदमवितुं यस्समुत्थस्स इत्थम्।

पूर्णं कृष्णं स्वपार्श्वे प्रपदनसुलभं दर्शयन्तं नराणां

त्रातारं नः प्रपन्नान् शुचि विपदि सदा श्रीनृसिंहं तमीडे ॥ १४ ॥

matsyātkūrmādvārāhatparamavatarāṇī saṁharīṣyan hiraṇyam
prahlādaṁ bālamārttaṁ tvanupadamavituṁ yassamutthassa ittham |

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

pūrṇaṁ kṛṣṇaṁ svapārsve prapadanāsulabhaṁ darśayantaṁ narāṇāṁ
trātāraṁ naḥ prapannān śuci vipadi sadā śrīṅṛsimhaṁ tamīḍe | | 14 | |

भक्तप्रह्लादगोप्ता दनुजकशिपुहा स्तम्भमध्यादुदेतः

सद्योऽत्राहोबिले द्रागथ चिरमित एवाऽऽदधानो निवासम्।

पश्चानैकावतारेष्वपि निजविधृतेष्वर्पितात्मीयतेजाः

गोपायन् आर्त्तभक्तान् सपदि विपदि नो दीव्यति श्रीनृसिंहः ॥ १५ ॥

bhaktaprahlādagoptā danujakaśīpuhā stambhamadhyādudetaḥ
sadyo'trāhobile drāgatha ciramita evā" dadhāno nivāsam |
paścānaikāvatāreṣvapi nijavidhṛteṣvarpitātmīyatejāḥ
gopāyan ārttabhaktān sapadi vipadi no dīvyati śrīṅṛsimhaḥ | | 15 | |

आयाताहोबिलं भोः करचरणदृशां हानितः प्राक् प्रणन्तुं

अत्रामर्त्यैश्च दैत्यैः नवविधनृहरि सेव्यमानं मनुष्यैः।

सत्पीठे रम्यसिंहाभिधगुरुमहिते विष्टरे सन्निविष्टं

निष्ठं षष्ठं हि पीठाधिपमधिगताः स्यात जीवाप्रतिष्ठम् ॥ १६ ॥

āyātāhobilaṁ bhoḥ karacaraṇadr̥śāṁ hānitaḥ prāk praṇantuṁ
atrāmartyaiśca daityaiḥ navavidhanṛhariṁ sevyamānaṁ manuṣyaiḥ |
satpīṭhe ramyasimhābhidhagurumahite viṣṭare sanniviṣṭaṁ
niṣṭhaṁ ṣaṣṭhaṁ hi pīṭhādhipamadhigataḥ syāta jīvāpratiṣṭhaṁ | | 16 | |

सुन्दरराजस्सुकविराट् स्पन्ददहोबिलीयपञ्चदश्येवम्।

छन्दितनवविधनरहरिः विन्दतु विदिशः स वीक्षया नृहरेः ॥ १७ ॥

sundararājassukavirāṭ spandadahobiliyapañcadaśyevam |
chanditanavavidhanarahariḥ vindatu vidiśaḥ sa vīkṣayā nṛhareḥ | | 17 | |

Transliteration & Translation primary contributors: Shri Sunder Kidāmbi

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

**Adhikarana Saaraavali:
Introduction to Chapter Two**

*Paada dvandvam pariharati Pare kaarane baahya peedaam
Kaarya dvaarena paadaantayugam udayati aantara kshobha shaantyai
Hetutva ayoga bhanga: prathamam iha Vibho: tasya saarvatrikatva
Yoga kshepa: parastaat phalati sa cha bhavet shrouta nityam vihaaya*

Through this second verse, Swami Desikan explains what exactly is said in the first two parts of the second chapter and the succeeding two parts too.

The cardinal principle—that this entire world is totally dependent on Brahman-- is what is established in the Saareeraka Meemaamsa Shastram. This dependence gives rise to several aspects of relationship between the Paramatma and the world, such as Cause and Effect, Body and Soul, Whole and Part and Controller and the Controlled. Confusions galore may arise in the study of these various aspects. The main purpose of this chapter is to remove such confusions and to clarify the nature and attributes of the Ultimate and its relationship with the world of sentient beings and non-sentient objects.

Confusion may arise on two counts.

1. The first is caused by doubts in the Vedas, misunderstanding, etc. This factor is known as Shruti Vipratipatti. Such confusions were cleared in the first chapter, where Brahman being the Causal Factor was reconciled and established beyond doubt.
2. The second misunderstanding is caused by atheists and people with skewed perceptions, like Maayavaadis, who labour hard to prove our tenets wrong and to confirm the correctness of their own. Many and varied are the arguments advanced by this class of people—some of them agree that Brahman is the instrumental cause of the world, but deny its being the material cause. Vis-à-vis the 26 elements (tattvam) enumerated by us, they catalogue quite different ones. Some of them do not even recognize a Brahman, preferring to treat non-sentient matter as the Primordial Cause of everything. While some of these misled people do recognize the existence of the Ultimate, they aver it to be without any attributes.

These confusions and misunderstandings (collectively called Vaadi Vipratipatti) have to be nipped in the bud, if the true nature of Paramatma is to be appreciated. The second chapter, the Avirodha Adhyaayam, establishes the fact that there are no contradictions in the premise that Brahman is the causal factor for the universe.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

This chapter consists of four parts, known respectively as the Smriti Paadam, Tarka Paadam, Viyat Paadam and Praana Paadam. Confusions arising from external sources (Baahya Peeda) are removed in the first two parts. The use of the word Baahya Peeda in the aforesaid sloka is significant. Buddhists and Jains, being atheists, are called Baahyaas or outsiders, since they do not accept the authority of the Vedas nor do they recognize the concept of God. Their tenets come in for refutation in the Tarka Paadam (from the 3rd to the 6th Adhikaranas). However, in the same Paadam, the Saankhyas and Vaiseshikaas come in for condemnation and the Paasupatas too, in the seventh Adhikaranam. Though the latter group accepts the Vedas, it has also been clubbed with the Buddhists and Jains as Baahyaas: this is because it subscribes to the theory of a Super Atom being the Primordial Cause, which is not to be found in the Vedas. Holding up insentient Matter as the universal cause, denial of Paramatma's role as the material cause of the world, listing Tattvams as per their own whims and fancies, etc. are some other reasons for their inclusion with atheists.

Misunderstandings generated by the aforesaid Baahyaas are dealt with in the first two parts of the Second Chapter. The effort of both the author of the Brahma Sutras and the Acharyas commenting on the same, has been to establish beyond challenge the Brahman's role as the Primordial Cause of the universe.

An interesting feature here is that though the contradictions relating to the created world are to be clarified through appropriate quotes from the Vedas, the Saankhya and Nyaaya schools of thought are also refuted here. Similarly, though the first two Paadamams are supposed to deal only with the objections raised by disputants, quotes from the Veda are adduced as scriptural support in this context. The first chapter establishes that all portions of Vedanta advocate only the Causal nature of Brahman. However, since the objectors insist on interpretation without contradicting Smritis and Logic, all sentences form the subject matter of debate (vishaya vaakyam), says Sri Uttamur Swami.

The third and fourth Paadam—Viyat Paadam and Praana Paadam—are aimed at removing confusions arising in the Kaarya Vargam or created universe. Our considered conclusion is that all created beings and objects owe their origin to the Brahman. Apparent contradictions in the Vedas on this point are reconciled and substantiated in this Paadam, which is indicated by Swami Desikan as *Aantara kshobha shaanti* in the aforesaid slokam.

Thus, while the first two Paadamams deal with confusions created by external sources like the Baahyas, the other two Paadamams reconcile the seeming internal inconsistencies in Upanishadic texts. Here, *Aantara* (internal) in the aforesaid slokam refers to internal disagreements among vedic texts. However, Sri Uttamur Swami has interpreted the word on a personal basis

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and taken it to mean misunderstandings arising out of uninformed interpretation of veda vaakyas by Aastikas (Believers) including Advaitis. Though the apparent contradiction is in Upanishadic texts, it is the readers who derive this or that meaning out of a particular sentence. Hence, inconsistencies are present not in the Vedic texts, but arise only out of such personal interpretations, according to Uttamur Swami.

Referring to the function of the Viyat Paadam and Praana Paadam, Swami Desikan employs the word *Udayati* in the aforesaid slokam, as if referring to a sunrise---a glorious golden sunrise that destroys the inner gloom and ignorance relating to the nature of the Paramatma. The simile of sunrise has been employed by Swami Desikan in Yatiraja Saptati too, with telling effect, in the following slokas, where Ramanuja is said to have turned the advaitic tenets of Sankara from a sunrise into a sunset—*Samita udaya Sankaraadi garva:*--thus ridding the Vedas of the malaise of skewed interpretations. Again, Ramanuja is hailed as a rising sun, ridding the world of the prolonged gloom of Mayaavaadis —*nikhila kumati maayaa sarvaree baala soorya:*

We have seen so far the summary of the first two lines of the slokam. As in the first part of the couplet, which dealt with two matters, (viz., external confusions and internal ones) the second part too deals with two matters:

1. **Refutation of Ayogam or non-association:** The disputant argues that the attribute of being the Primordial Cause cannot be associated with Brahman.
2. Apart from this general observation, specific objections are also raised that even if the Brahman is accepted to be a causal factor, it cannot be the Cause for eternal entities like Aakaasam, which is ever-present everywhere. The latter argument is termed as Saarvatrikatva Ayogam or denial of all-encompassing causality of Brahman.

The Viyat Paadam and Praana Paadam deal with refutation of the aforesaid two aspects of non-association.

The Eternal and the Ephemeral: We say that the Brahman is the Primordial Cause and everything else owes its origin to Brahman. However, we also agree in our Sampradayam, (based on vedic texts) that the Jeevatma, Primordial Matter or Prakriti, Time, Akaasam, etc. are eternal. Some are termed eternally permanent (Anaadi Nityam), while others have a permanent existence as part of a chain or flow (Pravaaha Nityam). Thus, in one sense or the other, everything is eternal. In such a case, how can an eternal entity said to owe its origin to the Brahman? For instance, since Akaasam has always existed and would exist in future too, without a beginning and an end, how can we ascribe an origin to it from the Paramatma?

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Here, what is meant by creation, in the case of eternal non-sentient entities like Aakaasam and Matter, is transformation undergone from one state to another-*svaroopaa anyathaa bhaavam*. In the case of eternal sentient entities like the Atma, it is the change undergone in nature, known as *Svabhaava anyathaa bhaavam*. Thus, excluding entities in respect of which eternity is attributed, all the rest are said to owe their origins to the Brahman. This is known as *Nitya Anitya Vyavastha*.

Apparent contradictions in the vedic texts were reconciled appropriately in the First Chapter, to arrive at the conclusion that only the Brahman is the Primordial Cause of the universe and it always remains so. The Second Chapter proceeds to remove confusions arising from the aforesaid conclusion and to establish the same on a sound logical footing.

Two types of objections are raised by opponents, here:

1. **Baadham**: This refers to picking holes in the theory that Brahman is the Universal Cause, leading to its rejection. In the following slokas, Swami Desikan rebuffs all such efforts, as part of his summary of the Smṛti Adhikaranam.
2. **Pratirodham**: When we advance a reason, if the opponents too counter it with an equally strong argument, it is known as Pratirodham, (also termed as Satpratipaksham by Logicians). For instance, when we try to establish the eternity of the spoken word by saying that it is always heard-*shabda: nitya: shraavanatvaat-*, if the opponents pose a counter argument to the effect that the word is definitely ephemeral, because it owes its origins to the speaker of the moment—*Shabda: anitya: kritakatvaat*, the opponent is said to have a Sat Pratipaksham.

In the matter on hand, in response to our reasoned arguments in favour of Brahman being the Universal Cause, opponents advance equally reasoned arguments thereagainst. Such arguments are shown to be erroneous, in the Tarka Paadam. Hence Swami Desikan concludes that the Tarka Paadam establishes, with eminent credibility, based not only on logic but also on the Vedas, the fact of the Lord being the Universal Cause.

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Word for word meaning:

dviteeye- in the second chapter
Paada dvandvam- in the first two paadam (smriti paadam and tarka paadam),
Pare kaarane- in the parabrahmam that is the universal cause,
baahya peedaam- the defects pointed by the opponents of Vedas,
pariharati- is dismissing it.
Paadaantarayugam- the next two paadas viyad paadam and praana paadam,
Kaarya dvaarena- will occur as the effect,
aantara kshobha shaantyai- to remove the inherent contradictions (to cause concurrence),
udayati- is emerging,
iha- in this second chapter,
prathamam- in the first two paadams,
Vibho:- for the paramatma,
Hetutva- the jagat kaaranatvam (being the universal cause), smrti virodham (contradiction to the smritis), tarka virodham (logical contradiction) that were established in the first chapter,
ayoga- the quality of not existence,
bhanga:- is being banished,
tasya- for the universal causality,
kshepa:- the quality of discounting,
parastaat- in the remaining two paadams,
phalati- is effected,
sa cha- the non existence in all the groups of effects,
shrouta:- what was mentioned in the Vedas,
nityam- the matter and purusha,
vihaaya- without, bhavet- will remain.

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

Matrimonial

For the Month Of

PURATTASI (SEPTEMBER 2010)

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अथर्व वेदः (१४.१.२२)

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

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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 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
is fit for help. The three types of miseries are the tApatrayam namely AdyAtmikam,
Adidaivikam and Adiboudhikam.

aviNthidum makkaLaal anaiththum pozhuthilum adaikkalam
pukaththakum adiyai udaiyavaL
anaiththu veRumpaiyum azhiththida vallavaL
anaivarkkannai, avaLai vanNanGguvOm

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 becoming old without worshipping you or
examining lower and higher states. I have passed through hundreds of such births.

(For the question) How is it known 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 is 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 thaazhvukaLai unNrNdhukoLLaamalum
ulagukkammaa! upayOgamillaa
thurumbenavE piRavigaL aRugaL

3. Became a slave of the quaking senses

अपवर्गकथापथातिगानाम्

अनुदासीनहृषीककिङ्कराणाम्

दिवसा बहवो वृथैव याताः

तव सानन्दमुपासनं विना नः

apavargakathāpathātigānām
anudāsīnahruṣīkakiṅkarāṇām
divasā bahavo vṛthaiva yātāḥ

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

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. We become slaves of our senses when they function seriously. We remain without your worship even though we know that worshipping you is bliss. Many wasted days have gone by so for us.

Calling as servants to the senses is because of going wherever the sense drag and doing so habitually. Saying 'not even engaging in talk 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 pOyayiRRu.

4. Became the wayfarer

अवधीरित साधुसङ्गमानाम्

अपचारेषु च बद्धकङ्कणानाम्

कथमन्यतमं कृपानिधे माम्

कमले हन्त वृथा कृथाः खलानाम्

avadhīrita sādhusaṅgamānām
apacāreṣu ca baddhakaṅkaṇānām
kathamanyatamaṅ kṛpānidhe mām
kamale 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 sadhus, apacāreṣu- by sins, baddhakaṅkaṇānām- those who firmly resolved,

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

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 the good people and resolve to do only evil actions.

Even if there is the company of good people 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 as livelihood.

thuchchappaduththith thUyOraith
dhushkrutham adhigam panNnNugiRa
dhushtarkaLidaiyil enai vaiththaay
dhukkikkiREn kamalaiyE!

Translation primary contributor: Smt. Geetha Anand

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

**Vikruti-Purattaasi
17th Sep 2010 – 17th Oct 2010**

1. **Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).** Money inflow will increase. Promotion and salary hike likely. Happy events will take place. May renovate an old house. Good events will take place. Benefits from brother's side will accrue. Pilgrimage trips to holy places will take place. Troubles from enemies will vanish. Father's/ your health will be affected. Recital of Sri Sudharshana sthothiram will do good.
2. **Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Small hurdles in activities will prevail. More efforts required. Business will grow. Health will go down. Carefully avoid usage of harsh words. Money inflow will not decrease. Due to Mars, growth in economy will take place. May be devoid of troubles from enemies. May be blessed with childbirth. May purchase new property. Recital of Sri Lakshmi Narasimha sthothiram will do good and will also avert the evils of Rahu-Surya-Sani.
3. **Mithunam (Mrigaseersham 3,4, Tiruvadurai, Punarvasu 1,2,3)** All planets but Sukran are not favourable. Money inflow in the middle of the month. Friends will help. Pain in the chest may be felt. You won't get money when it is required. Partners won't contribute their shares. Partners may part away. Be deliberate and thrifty. Recital of Sri Dasavathara sthothiram will do good.
4. **Katakam (Punarvasu 4, Poosam, Ayilyam)** Monetary gains will accrue. Suryan, Bhudan and Sukran are in favourable position. Family welfare will grow. Good events will take place. May purchase new items. Health will be good. God's grace will prevail. Avoid unnecessary arguments. Recital of Sri narayana kavacham will do good.
5. **Simham: (Magham, Pooram, Uttiram 1)** Delay in money inflow. Trouble in eyes for some. Be pleasant and deliberate in your utterances. Enemies will remain subdued. Visit to temples likely. Unnecessary expenditure will occur in later part. Some may lose items in theft. Month of marriages. Recital of Sri Lakshmi sthothiram will do good.

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6. **Kanni (Uttiram 2,3,4 Hastam and Chitra1,2)** Only Guru and Sukran are in favourable position. Attention to health required. No dearth of good events / functions. Avoid heated arguments. Some may be mentally disturbed. Disease due to heat likely. Differences of considerations related to house, land will cause mental worries. Profession will be in an embarrassing state. Recital of Sri Lakshmi Narayana Hridayam, and Lakshmi Hridayam will do good .
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Transfers likely. Expenditure due to transfers likely for some. May be separated from family due to professional interests. Only rahu and Sukran are in favourable position to some extent. More favourable in the earlier part. Gains due to women. Recital of Sri Vishnu sahasra namam will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Health will be good. Loans will be settled fully. Peace will prevail in the family. Income , business will be good. Disease will be cured. May return to native place. May be able to recover some old dues. Good events will take place. God's grace will prevail. Child birth likely. Enemies will be prevented from causing troubles. Expenditures will increase. Recital of Sri Mangalya sthavam will do good.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Mars and Sukran are in good position. Money circulation, pleasures will increase. Women will be helpful. Some may face sad incidents in the family. Avoid unnecessary arguments. Suryan in 10 th position—gains likely. Income from sudden money gains, hidden treasures likely to take place. Reasonably good month. Recital of Srimad Ramayanam will do good.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Stumbles in professional matters will have to be faced, handled. Many moves will get postponed. Health will go down. Favours from the Govt not likely to materialize. Troubles due to heart related disease likely. Generally less favourable. Recital of Sri Abheedi sthavam will do good.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Because of favourable positions of Sukran and Bhudan, money flow will be good. Children will get new employment. Although one may wander more, all activities will end up well. Health will go down. Recital of Sri Sudharshana sthothiram will do good.

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12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Due to Sukran in favourable position, happiness will prevail in the family. Mental disturbances will increase due to Suryan in 7 th position. Pay attention to health. Medical expenditure will increase. A sad incident may occur. Recital of Sri Sundara Kandam will do good

Translation primary contributor: Shri. R Santhana Varadan

Why Thirumalirumcholai is the Kshetram of Chandran?

(by Dasan Kudanthai Amudhan)
Part- 7

Mystical No 18 in Jyotish and Srivaishnavam

Mystical No 18 is closely connected to **moon** and **no 7** is linked to **Sun**. Both these numbers are associated with Srivaishnavam and Jyotish in many respects.

1) There are 18 ancient jyotish siddhanthas rendered by sages during vedic period. Suriya siddhantha is listed as no 1 and **Soma Siddhantha is listed as 18th.**

2) For a Lunar or Solar eclipse to occur on full moon or new moon day respectively, the ascending node or descending Node has to be around 18 degrees or less from moon. In short when the Moon is within about 18 degrees of its Nodes, an eclipse will occur. Hence 18 degrees becomes the fudge factor around the nodes when the shadow geometry is precise enough for an eclipse to happen if the sun and moon are closer to the node. **Beyond 18 degrees, the Shadows just do not line up and hence no eclipse is possible.**

3) Saros cycle is an eclipse cycle repeat over 18 years in cycles when nearly identical eclipse of sun and moon return to approximately the same relative geometry occurrence. In short, for every Saros cycle, the Sun, earth and moon return to approximately same place. Therefore almost identical Solar or Lunar eclipse repeat over 18 years

4) Zodiac is an imaginary path like a belt in the sky of about 18 degrees arc in width centered on the ecliptic, running around the earth in east-west direction where 27 groups of stars are fixed in this. In short zodiac is 18 degrees wide band placed obliquently to the equator. it is divided in to 12 signs (rasis) with 27 stars, through which **Moon transit** by staying in each star for a day and more.

5) Astronomers consider that Sky is completely dark if the Sun is atleast 18 degrees below the horizon. Twilight refers to the time just before the Sunrise or Sunset. There are three established twilights, the last being the **astronomical twilight** which attributes to the darkness in the sky, if the centre of the Sun is geometrically 18 degrees below the horizon (say at sea level).

6) During any given time, moon orbits earth inclined about 18 degrees north or south to equator (earth tilted degrees minus moon orbital tilted degrees) So the lowest latitude that moon can swing is about 18 degrees which is called as "minor lunastices". The highest latitude that moon can swing is 28.6 degrees (earth tilted degrees plus moon orbital tilted degrees) to its opposite N or S called as 'major lunastices' or 'major lunar standstill'. **Above extreme Swings repeat everytime over 18 years.**

7) The earliest sighting of very thin faint crescent moon to our naked eyes is possible only after 18 hours when the new moon reaches elongation of 11.5

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degrees from its astronomical conjunction with Sun subject to moons altitude with horizon depending upon season. **This young crescent moon can be sighted before its sets in western horizon within an hour after the Sunset during the phases of new moon. In short, unless the age of crescent moon is min 18 hours, it can not be sighted to our naked eyes.** This symbolize with human mind which attains maturity after the age of 18 years legally eligible to act.

8) There is a rare tide called ‘proxigean spring’ tides (bulging of sea water level) in addition to the normal Spring tides and Neap tides. **This unusual very high tide occurs every 18 months when Moon is at its closest distance to the earth** known as its perigee. The distance of earth from moon and sun vary due to its elliptical orbits (not circular). This causes variation in the tidal forces and **theoretical amplitude of about +-18% for the moon** and +-5% for Sun.

9) Moons ascending and descending nodes are 180 degrees apart from each other. So they are on the opposite side of the sky to each other. Hence in horoscope chart, two nodes namely Rahu and Ketu are in 7th sign from each other. Similarly **Full moon is at 180 degrees from the Sun in elongation.** So Moon and Sun are in 7th sign from each other on full moon day. Assuming that zero has no value, numerical no 18 finds its importance with moon.

10) Tarot cards used for fortune telling has moon in its 18th card. In the background of moon in 18th card, one can see a fish in a pool of ocean water. Water and fish symbolizes the emotions and the individuality. It reminds us the very first avatar of Sri Vishnu. There are 18 holes in golf course to play. There are 18 types (ashtadasa) of musical instruments used in temple poojas and festivals.

11) Total Solar eclipse are rare events. Total solar eclipse occurs somewhere in earth on average of about every 18 months. Moon reflects 7% of the sun light normally it receive from the sun retaining the balance on its surface except on full moon day when it reflects up to 18%. In a given year, rarely not exceeding more than 7 eclipses are formed. Moon and Sun have only 7th sign aspect in horoscope.

12) All elements are listed in Periodic table under 18 groups in 7 periods. In short this table have 7 periods in horizontal row and 18 groups in vertical column. The last 18th group is listed as ‘Noble gases’ like argon. Vedic jyotish astronomers consider **moons two nodes, the intersecting points in north (ascending) as Rahu and in south (descending) as Ketu, the two imaginary points in Space with no mass. So these nodes are attributed to “Noble gases” placed under 18th group of periodic table.**

13) Farthest and gaseous planet Saturn has 7 major rings (flat) around it. There are 18 very big named moons and many smaller unnamed moons around Saturn. **The earth is orbiting the sun at the speed of about 18 miles per second.**

14) Moon nodes -Rahu dasa period is 18 years and ketu dasa period is 7 years. Moon stars are Rohini, Hastham and Sravnam. Counting from each, **every 9th star**

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is Sun star and every alternative sun star falls as 18th star as Uttradam, karthigai and Utthiram respectively. From each moon star, every 7th star falls as ketu star.

15) An eclipse year of 346.6 days is short by just over 18 days from solar year. Since Sun appears moving one degree a day, the 18 degree fudge factor translate in to 18 days either side of the suns passage of a lunar node. so when new moon occurs within 18 days before and after the alignment of a node, a solar eclipse will occur.

16) if a person walks in a normal step of over 3 inches height or a basketball player jumps over 3 ft height on the earth, Same person can walk or jump on the Moon just over 18 inches or 18 ft height due to the fact that moons gravity is 1/6th that of earth. Chandran denotes water and shelters. Water is present inside the bhumi and gets cooled due to moon rays in the night. Housing is a permanent shelter to any living beings built on plots which are measured as 'ground' to 'acre'. Moon's influence is felt here in the conversion factor of just over 18 grounds per acre. Although moon owns a watery sign kataka, its stars are located in the three signs Vrushabha, Kanni and makra representing the element of earth (bhumi)

17) Moon nodes, Rahu and ketu stay in one sign for about 18 months during gochara transit before transiting to another sign (raasi). Thiruvananthapuram Sri AnantaPadmanabha swami idol is 18 ft long reclined on aadiseshan.

18) Full moon cycle (fumacy) is a cycle of 14 synodic months each of 29.53 days, over which full moon vary in apparent size and age measured from new moon to new moon. Similarly an Anomalistic month of 27.55 days is the time taken by moon in its path of elliptic orbit between passages of perigee, the extreme point closest to the earth. So correction must be applied after **18 fumocys** by skipping the first 1 synodic month in the very first entry of fumacy in order to match synodic and anomalistic months when tracking full moon cycles. **So No 18 is the numerical factor used in correction table to arrive equation between synodic months and anomalistic months for predicting accurately the date and time of new moons, full moons and lunastics.**

19) Astronomers arrived a theory that Moon was much closer to the earth than now many billions of years ago. Hence its smaller orbit needed just 20 days to go around the earth to make a lunar month. **So a day in earth was then only 18 hours long** than present day of 24 hours. The ocean tides on earth were much stronger during those period compared to the present days tides resulting in pralayams frequently.

20) The second sign Vrushabha in which Lord Krishna took birth and where moon gets uccham, ends up with 18th pada (constellation in that sign) as each raasi has 9 padas. In other words, 18th pada (leg) is the last step for Moon in Vrushabha rassi (Vrushabhadri – azhagarhills). There are totally 108 padas for moon to transit in 27 stars of 12 signs similar to 108 divya desams in

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Srivaishnavam. Also 7th patha falls in Mesha where Sun is exalted. Also unlike other uccha signs, Vrushaba is the only exalted sign where no graha attains neecha. Interestingly 7th Patha star (bharani) ruler Venus and 18th patha star ruler (Mirasashe) Mars are exchanged as owners of exalted signs for Sun and Moon.

21) There are totally 18 divya desams in pandiya nadu. Azhagarkoil is foremost among these 18 divya desams of Pandiya Nadu once upon a time ruled by **Chandra kula rulers** of pandiya kings. Total 108 divya desams are listed under groups of 7 nadus. **Azhagarkoil has 18 steps in its main gopura closed entrance and has 7 hills as listed by Sri Periazhwar pasuram.** Kaliyan in his Periya thirumozhi pasurams of (10-1) gave mangalasanams to Thirumaliurmchollai azhagar among the 18 divya desams lords in this first set.

22) Astronomically there are four major moon phases. Ashtami tithi of Krishna paksha(waning) falls under 'last quarters' half illuminated (left) moon phase, when moon rises in the east at mid night and sets in the Noon. This was the time **Lord Krishna had chosen to take avatar when moon rises at mid night 18 hours after the Sunrise.** Vice versa on ashtami tithi of Sukla paksha (waxing) falls under "first quarters", moon (right) rises in the noon, when Sun rises 18 hours after moon rise in the noon. **Lord Krishnas charma sloka is in last 18th chapter of Bhagwat gita.**

23) 18th pasuram of Thiruppavai reminds us the urge of prapatti when Sri Ramanujar during his daily unjavarthi for bhiksha at srirangam stepped in to the thirumaligai of Periya nimbi, He was about to complete the recitation of concluding line of pasuram 'Vandhu thiravai'. Then the doors were opened by the daughter of periyambai 'Thiruthulai'. This prompted Sri Ramanujar to fall at her feet unconsciously to her utter shock since he was fully immersed in this pasuram as if Nappinnai piratti was standing in front of him. This twice recited pasuram mention '**Madhavi pandhal**' (jasmine flowers creeper) and end up with the note of happiness in mind. **Azhagar hills has "Madhavi pandhal" through which water of Noopura ganga falls in the madhavi mandapam. Jasmine is the flower of chandran.**

24) Chandran transit through 27 stars in a lunar month. 27th pasuram of Thiruppavai 'koodarai vellum seer govinda' reminds us the tradition followed by us in presenting '**Akkara vadisil**' (Ksheer annam) to lord azhagar on this day. This was started by Sri Ramanujar who had ultimately fulfilled the **promise/vow of Sri Andal to Thirumaliurmchollai azhagar** as per her pasuram in nachiyar thirumozhi. This 27th pasuram is closely connected to chandran and thirumaliurmchollai as desire for wearing ornaments and presenting Ksheerannam, food as mentioned in pasuram comes under the karaghathvam of chandran.

25) Numerical nos 18,108,180 are connected with chandran. No 18 is two digit number of **1+8 = 9. Similarly chandran stars are 27 (2+7)=9.** Starting from 9,18,27...or its multiples 18,36,54,72,90,108 ... **either 9 or 18 or its both multiples if multiplied with any digit, any numbers will give total 18 or 9 only which no**

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other numerical number gives. Example $18 \times 26 = 288 = 18 = 9$. Any random number say $18 \times 132 = 2376 = 18$. $18 \times 2835 = 51030 = 9$, $9 \times 3162 = 28458 = 9$, $18 \times 56423 = 1015614 = 18$. Its multiples say $27 \times 53 = 1431 = 9$, $54 \times 98 = 5292 = 18$, it goes for multiples of 9 and 18.

More details of chandran vs mystical no 18 were given in part-1 of march 10 issue.

Chandra yantra as given above by our vedic sages has numbers on three columns from 2 to 10 which if added will give the figure of 18 both in vertical and horizontal. On its geometric side in the reverse, it has an image of moon engraved in silver plate. No 1 denotes the beginning and No 8 denotes the end of life. **Given below are its numerical connection to Srivaishnavam-**

2-Dvaya mantra (two line words).Dvayam means dual.

8-Ashtakshara mantra (eight syllabled mantra).

6- Six qualities of Vishnu-saulabhya, sausilya, vatsalya, krpa, audarya, bandhuttva. Six words (tenets) given by Lord Varadhar as a message to Sri Ramanujar.

4- Emanations of vyuha in four forms-aniruddha, pradyumna, Sankarshana Vasudava.Also indicates four yugas of Vishnu avatars.

5- Five forms of Vishnu-para,vyuhas,vibhava,antaryami and archa.

10- Ten avatars of lord Vishnu.

3- Three letters of pranavam (AUM) and three Steps of Vamana/trivikrama avatar.

7- 7 parvathas,7 islands,7oceans- Lord Krishna tamed 7 bulls and held govardhan hills for 7 days.Lord rama is 7th avatar of Vishnu and Ramayana has 7 kandams.

9 -There are Nine granthas (books) written by Sri Ramanujar known as "Navarathnas" to explain the Vishishtadvaita schools of philosophy.

Out of above, Six is the symbolic representation of a human mind which is the 6th sense organ with 6 faculties.Chandran is said to have come out from the mind of Lord Vishnu.So the Six qualities of Lord Vishnu are connected to chandran.

Sri Rama and Sri Krishna avatars– we could make out from above that mystical Number 18 is closely connected to Chandran and to Lord Krishna. Similarly that Mystical number 7 is connected to Suriyan and to Lord Rama which details were given in our issue of oct 2009 on 'Thirukudanthai as Bhaskara Kshetram". Since the universe is getting light and life only from two luminaries Sun and Moon, the avatars of Lord Rama and Lord Krishna representing both Suriyan and Chandran are considered as most important among dasa avatars due to their birth being in human forms. The movement of '**Hare Rama, Hare krishna**' slogan echos worldwide the importance of these two avatars. Sri Rama is called as "**Rama chandra**" because he had 16 gunas similar to 16 kalais of chandran.Lord Rama took birth during Solar month Chittrai when Sun is uccham at Mesha and in the Star of punarvasu at Kataka rassi owned by Moon whearas Sri Krishna took birth during Solar month Avani when Sun is in his own sign Simha and in the moon Star of Rohini at Vrushbha rassi, a uccha sign for Moon.Informatively Sri Ramas birth Star Punarvasu is owned by Jupiter, while Sri Krishna birth rassi (sign) is owned by Venus. Both natural benefic

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grahas are connected to Chandran. Jupiter gets exalted in moon sign kataka while moon gets exalted in Venus sign Vrushaba whereas Venus gets exalted in Jupiter sign Meena. All 18 padas (steps) are encompassed in Mesha and Vrushabha where two luminaries Sun and Moon are exalted Similar to their connections with the Mystical no of 18 degrees in the Sky.

Lord Krishna and Chandran—Sri Krishna took avatar in Rohini star, the most favourite wife of Chandran. Rohini is the daughter of Surabhi, the celestial Cow. Lord Krishna said in bhagwad gita 10-28 “I am the surabhi among the Cows”. Bhuma devi (mother of earth) came in the form of a Cow and made plea to Lord Vishnu to establish Dharma in the earth. So Vrushabha rassi, the earthy sign ending up with 18th pathas symbolize dharma bhumi. **Lord Krishna took avatar in Rohini star patha-2, in which both moon and lagna attain vargottama (both are in the same sign of rassi and amsam respectively)** Similarly all grahas at the time of Lord Krishnas avatar attained Vargottma, identically placed in same signs of both raasi and amsam in his horoscope. Symbolically to this, Lord Krishnas was wearing in his crown “Mor Pankh” (peacock feather- Chandrak) with same colourful impressions of eyes or cut moon (appears like moon with 14 kalais) on both front and back sides which is very rare, one among million pieces since it has Barbules on both sides of feather. When Sun light falls, it will give colorful shimmer and glow due to its optical interference phenomenon. Normally peacock feather has Barbules only on front side. Hence back side will appear in plain brown color. Chandran denotes peacock feathers while Suriyan signify the peacock itself like Sun gives light and life to moon. One such ‘mor pankh’ is said to be in a Sri Krishna temple at Madura. **Sri Krishna avatar in Rohini-2 (moon star) happens to fall as 14th pada. Only at this pada, moon and lagna will get vargottama. This is very important to Chandran because he emerged from Thiruparkadal only on 14th Tithi.** There are 14 lokas created by Brahma and there are 14 manvantras in a kalpam. So Lord Krishna reflected the gunas of Chandran in all respects. Because of his avatar in Rohini-2, he stayed in bhumi for 120 years starting from mid of moon dasa to mid of same dasa till end. Dharma devan is worshipped with 14 names in his 14 forms on 14th tithi of Naraka Chaturdasi prior to deepawali day. So Lord Krishna had to kill Kamsa and other asuras to establish dharma in earth. In Bhagwad gita Sri Krishna said “Among the dispensers of Law, I am the yama”. Hence all azhwars and poorvachariyars had rendered many Pasurams and works more about Sri Krishna due to the importance of his avatar. Moon is viewed as most controversial mysteries in astronomy which baffle scientists. Same way in our Purana about chandran. Similarly Lord Krishnas lilas from his birth to his end were most unpredictable and even Arjuna could not read Sri Krishnas mind. Chandran connection with Sri Krishna is thus explained as above. Among all avatars, **Only Sri Krishna avatar is said to be the ‘Purana avatar’** due to many reasons. Starting from his birth, Sri Krishna performed many lilas. He took birth with Sanghu and chakram which he had to conceal later after his mother devaki requested him to hide it. Lord Krishna exhibited the entire universe within himself during Vishvarupa dharshan to arjuna. Sri Krishna lifted “Govardhan” hill in his little finger and held it for seven days as an umbrella to protect gopas, gopisthris and cows from the outburst of indrans anger. Sri Krishna

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gave fortune to his poor devotee Kusela and made him rich overnight. Sri Krishna brought back the Son of his guru Sandipani from Yamapattinam. Sri Krishna used on many occasions Sudharsana chakra to destroy the evil forces to protect the pious people. Sri Krishna gave amurt to the world in the form of Bhagwat gita. **Among the dasa avatars, only Bhagwan Sri Krishna is called as “Sri Krishna Paramathma”** which no other avatars have such credit. Avatar means ‘desending to the earth “. **Only Chandran alone has come down much closer to revolve around the earth for serving all beings in bhumi as its satellite while all other grahas are in Solar system very far away from the earth.** So moon is like a mother to a child (earth). Hence Chandran is linked with Sri Krishna who stand as ‘Azhagar’ in ‘Dakshina tirumala, as Srinivasan in ‘ Utthira tirumala”, as Azhagiya Manavalan in Srirangam, as GeethAchAryan in Thiruvallikeni and as Sri Venu Gopalan at Srimath srirangam andavan ashramam, besides in many Kshetrams. Lord Krishna advocated in his 18th chapter (last) of Bhagwad gita for Surrender to him. This is possible only through the blessings of achariyar. Hence devotion to Lord Sri Krishna and seeking the grace of achariyar will give happiness.

Sarvam sri krishnarpanam

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

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Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Are they pleased?

Present day life has witnessed manifold deterioration visà- vis the past. Politics, economics, ethics, personal values, conduct—you take any parameter and you would be forced to conclude that we are indeed worse off now than we were before. But for improvement in material comforts, communication facilities, etc., where man claims to have made significant progress, in areas which do matter, viz., in the realm of the Mind and Spirit, we have retraced a million steps in our arduous journey to Liberation. The Pilgrim has not progressed at all, but has got bogged down in the quagmire of Samsaaram, with each passing day dragging him deeper down. We have come up with new and perverted definitions of happiness, which we claim to have achieved. We have completely lost sight of the ultimate goal of every created being, viz., redemption from this endless cycle of births and deaths and reaching Sri Vaikunttam to have our fill of the glorious Lord and to be of eternal service to Him. And for reaching Paradise, we have to necessarily climb the steps of ritualistic worship as prescribed in the Shastras. Before undertaking an enquiry into the nature of the Ultimate, the parts of the Shruti dealing with karmas has to be mastered, says Sage Vyasa too—Atatho Brahma jigyaasa.

And one of the important class of rituals enjoined upon every human being in some form or the other, is the worship of forefathers or Pitru Pooja. This takes several forms, ranging from the twelve day ceremonies we perform for the departed, to their annual remembrance in the form of Shraaddham to the monthly tarpanams. It might surprise some of us to know that there are no less than 96 occasions annually, on which shraaddham is to be performed. We however find an being performed at around 5.30 a.m. Many of the Kartas do not bother to repeat the mantras after the Vaadyaar, preferring to sit in stoic silence throughout the ceremony, leaving the onlooker in doubt as to whose parent is being worshipped— the Karta's or the Vaadyar's. The sad part of the thing is that the karta does not in all probability know that the Shraaddham has to be begun at around noon, viz., the Aparahna kaalam. And those who do know just don't bother. All Pitru kriyas have to be done on an empty stomach. Now, however, it is common practice for the Karta to have his coffee at the usual time, even on the day of the Shraaddham. And while he is supposed to fast the night before and also on the night of the ceremony, most have given up fasting on the previous night. And about the night of the Shraaddham, the less said the better—many have taken to the practice of consuming “bhakshanam”. Parehani tarpanam, which is to be performed early on the morning next to the day of the Shraaddham, is performed invariably at the conclusion of the Shraaddham itself. While a minimum of three Brahmins are required to officiate at the Shraaddham, the current practice is to make do with two, leaving the post of Maha Vishnu vacant and to be represented by a couple of blades of grass (koorcham). While on the day of the Shraaddham the Karta is supposed to get up early, perform his morning ablutions, Sandhyavandanam, Brahma Yagyam, Tiruvaaraadhanam, etc., and recite

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at least portions of Upanishad, Tiruvaaimozhi, etc. (due to which practice Shraaddham used to be called Tiru Adhyayanam) the present routine for Kartas (that is, those who have taken leave from office on the day) is to get up leisurely at around 7 a.m, lounge around reading newspapers and doing miscellaneous other things till the arrival of the Vaadyaar and thereafter to take a quick bath, arriving at the scene all ready for the Shraaddham. It is indeed sad to note that many of us do not perform Sandhyaavandanam even on such days, little realizing that whatever we do is of absolutely no use without the essential pre-requisite of Sandhyopaasanam (Sandhyaa heeno asuchi: nityam, anarha: sarva karmasu). And in such cases, there is little hope of the gentleman adorning himself with twelve oordhvapundrams, as is prescribed: in fact, many confine themselves to a single Sri Choornam on the forehead. And during the Shraaddham too, only cursory attention is paid to what the Vaadyaar says and even if it is done, proper pronunciation and intonation of the mantras is woefully absent, imparting a totally ineffective complexion to the entire proceedings. Neither does the Karta understand the purport or purpose of what is being uttered, nor is there any effort to learn the same, rendering the ritual incomprehensible and purposeless. While many require the assistance of the Vaadyar to put on pancha kaccham, others content themselves with a dhoti worn in the usual manner, without any pleats. On a day when Tiruvaaraadhanam is an extremely important element of the proceedings, it is often left to the Vaadyar to sound the bell and perfunctorily offer the food to the Lord, just prior to commencement of the Shraaddham.

All this is about Kartas who perform Shraaddham, properly or otherwise. There are some who believe that all this is a waste of good time, money and effort and satisfy their consciences through such things as poor feeding, etc. While it is indeed admirable to feed the poor on the day of remembrance of one's parents, it can never be a substitute for a regular Shraaddham. When Shastras tell us that Pitru Devatas are pleased through performance of a particular procedure, we cannot arrogate to ourselves the authority of deciding the manner of propitiation. There are those again who perform shraaddham at Gaya once and give up the practice thereafter, spreading the canard that it is no longer required. Gaya Shraaddham is indeed an effective exercise in ensuring Pitru preeti, but again it can never justify subsequent non-performance of Shraaddham annually.

While this is what ails the Karta, the Brihaspatris too contribute to the malaise. While the majority of Vaadyaars are indeed well qualified and trained, there is a growing tribe which has not put in the requisite effort in learning both the mantra and tantra parts of the Shraaddham. These are like correspondence course students, so to say. This results in mantras being uttered with the wrong pronunciation and intonation too. Most of the mantras employed in Shraaddham are Veda mantras, requiring proper enunciation and tonal quality, but for which they may well prove counterproductive. Samhita mantras, which often run to paragraphs, when broken up into individual words (pada paatam) require changed svaras or intonation: little does the new tribe of Vaadyaars bother about this. The sad part is that they are known as Purohitas, knowing what is good and guiding the Karta accordingly.

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However, in the minority of cases mentioned above, it is often a case of the blind leading the blind.

Next is the class of Vaadyaars which invariably takes on more assignments than it can manage—for instance, a Griha Pravesam, a Shraaddham and a Nischayataartham, all on the same day, (or two or three shraaddhams daily) with often clashing muhoortams. This leads to the Vaadyar requesting the Karta to perform the Shraaddham either early in the morning or after 2 p.m., so that the former can fulfill all his commitments. This again leads to the Vaadyar being in an eternal hurry, wishing to rush through proceedings without attention to timing of performance, inclusion of all elements of the Shraaddham, correcting the Karta whenever he repeats wrongly, etc. It is also the duty of Vaadyaars to ensure that the Karta performs at least Sandhyaavandanam, before sitting down to perform the Shraaddham, which only very few Purohitas insist on. Due to acceptance of multifarious engagements in the same day, it has also happened occasionally that the Vaadyar absents himself at the Shraaddham, leaving the Karta in considerable anguish at the inability to fulfill his annual commitment to Pitru Devatas despite everything being ready on his side.

The other class of people who have a part in the deterioration is the bhoktas or Nimanrita Brahmanas. While there are indeed many who adhere scrupulously to shaastraic prescriptions in this regard, there is perhaps a greater number which doesn't. While in earlier days people used to assist one another by officiating at the shraaddhams performed by others, these days you have a professional class of Brahmanas, which does little else than eat at Shraaddhams. Because of this and due to a paucity of Brahmins to officiate at ceremonies, we have the deplorable practice of some people eating at more than one shraaddham on the same day. Like the Karta, many of the bhoktas too partake of coffee in the morning, before officiating at the Shraaddham. At the appropriate points during the ceremony, whenever their permission is sought for some act or the other, the Brahmanas are supposed to utter an appropriate response, (pravachanam) like "Pravartaya, vaachyataam, tathaastu," etc. However, many of the bhoktas leave it to the Vaadyaar to say it on their behalf and remain blissfully silent. Prior to partaking the ceremonial meal, the bhoktas are supposed to recite the veda mantras beginning with "Aa Brahman braahmano brahmavarchasee jaayataam...": it is only rarely that you hear these mantras nowadays, for only a few know them. Once a person officiates at a Shraaddham, whether it be the ones performed within the twelve days of death, the monthly shraaddhams or maasikams, a cooling-period is to be observed, before the person becomes eligible to eat at another Shraaddham. For instance, one who eats on the 11th day (Ekoddishtta Shraaddham) is supposed to recite the Gaayatri mantra 30000 times and refrain from eating at another Shraaddham for a year, while the relative numbers for the Nimitta Sthaanam at Sapindeekaranam are 10000 and 6 months. Similar restrictions apply to those who eat at Oona Maasikam, Maasikam and Aabdikam. However, little heed is paid to such prescriptions and people regularly eat at Shraaddhams day in and day out, resulting to their being referred to jocularly as Nitya Suris. (there are several

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variations in the numbers prescribed above, depending on the particular school of thought).

Another class of people I omitted to mention, who play an important role in the performance of the Shraaddham, is the cooks. Again, there are many who strictly adhere to the prescribed code of conduct till the ceremony is over: there are however many who don't. Some partake of coffee before, during and after cooking. Some prefer to chew betel leaves at the time. Don't think I am spoiling the livelihood of cooks, but Shastras say that food cooked by the daughter-in-law of the house is eagerly accepted by the Pitru Devatas as nectar. At the very least, she should serve the cooked food to the brahmanas as her contribution to the proceedings. And in institutions which specialize in arranging shraaddham by providing space, cook, Vaadyaar and bhoktas, the pernicious practice of preparing food in substantial quantities and apportioning it among the various shraaddhams to be performed on that day, (instead of cooking separately for each shraaddham) is reportedly prevalent. I was told by a Vaadyar that one such institution outsourced the manufacture of Adirasam, Ellurundai, Tenkuzhal, etc. and bought the same from commercial suppliers in bulk to avail of trade discount!

A Shraaddham is a cooperative endeavour, requiring sincerity on the part of the Karta principally and in the Brihaspati and bhoktas too. Unless each performs his assigned task with dedication, the Shraaddham is unlikely to yield its intended result of pleasing the Pitru Devatas. The very name Shraaddham refers to a karma performed with absolute sincerity—shradha—and if that is lacking, then the very basis of the ritual becomes shaky and ineffective. It is true that some lacunae or other may affect the proceedings due to so many factors beyond the Karta's control, especially in this day and age when performance of vaidika karmas is extremely difficult: these, however, are taken care of by the praayaschitta aahutis that are offered in the sacrificial fire. What is required, therefore, is a realization on the part of the Karta of the importance of the ritual and the time and manner of its performance. For at least a fortnight prior to the Shraaddham, if the Karta observes celibacy, avoids eating outside and foregoes the daily ritual shaving, it would definitely generate a bent of mind appropriate to ancestral worship. The Purohitas, on their part, should endeavour to advise the Karta appropriately, guide him properly in uttering mantras to the accompaniment of tantras, and ensure timely performance of the Shraaddham as per Shastraic prescriptions. Those who officiate as brahmanas at the Shraaddham should in turn adhere strictly to the injunction yathaa raatrou kshut na bhavet tatthaa bhuktvaa and eat such that they feel no necessity to eat again that day, observe the cooling periods specified above between two such assignments and learn the essential responses and Veda mantras to be recited at the appropriate juncture. Many are the households (May their tribe increase!) where Shraaddhams are being performed even today in accordance with the aforesaid mores. It is only to ensure the nonperformers or inadequate performers too fall in line, that all the aforesaid has been said. And if this is done, we are sure to find most of the ills

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plaguing modern society vanishing straightaway, as pleased Pitru Devatas would certainly ensure peace and prosperity for all.

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

dasan, sadagopan

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Transliteration guide for itrans notations used in this issue

Vowels

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

Consonants

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