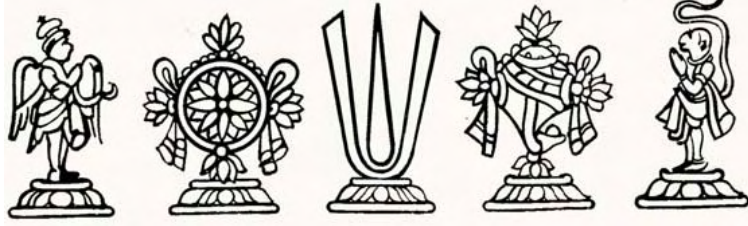


Srimathe RangaRamanuja MahaDesikaya Namaha  
Sri Ranganatha Paadukaa (English)



॥श्रीः॥



## श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि ।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

## śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatārah ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciraṁ vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatiśānadivyāpāṅgavivardhitā ।

vardhatām 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: சைவந்திராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அநுக்ரஹம் காரணமாக  
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுகை  
வெளிவருவது நன்வசது. அம்மொழியுந்  
தீவர்க்கும் பொருளாந்நின்று வகாள்வதற்கு  
என்தாகவும் இன் தாகவும் இடுகீடும்,  
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்  
தொடர்நின்று நன்கு உணர்வுபெறக்கூற  
நாராயண ஸ்ரீமநுத் தேவ கிண்புறன்.  
நாராயண! நாராயண!! நாராயண!!!

சுலக்ஷ்  
ஸ்ரீ ரங்க ராமானுஜயை:

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

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

**Signed by His Holiness Sri Rangaramanuja Mahadesikan**

## Sri Ranganatha Paadukaa Contents

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Idhazh 49

Issue 49  
JANUARY 2012

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 January 2012 issue of Sri Ranganatha Paadukaa.

Due to situations beyond our control translations for Paramatha Bhanga and Adhikarana Saraavali will be published in the next issues,



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

॥ श्रीः ॥

Pañcāṅga Saṅgraham

(Sri U Ve Viravalli Ganapāḍi Deśikācāryar Svāmi,  
Srikāryam)

Year - Kara Month - Tai

Tamil Date	English Date	Day	Details
Tai 1	Jan 15	Sun	Saptamī 54.5, Hastam 46.54, uttarāyaṇa puṇyakālam, poṅgal festival, makara Kṛṣṇa Saptamī, māsa pīrappu tarppaṇam (The auspicious time for poṅgal pānai is between 7 AM – 8.30 AM)
2	16	Mon	Aṣṭamī 48.19, Citrai 42.54, Aṣṭamī tithī (The auspicious time for kanuppoḍi is between 6.30 AM and 7.30 AM.)
3	17	Tue	Navamī 42.32, Svāti 38.50, Navamī tithī
4	18	Wed	Daśamī 36.54, Viśākhā 34.55, Daśamī tithī
5	19	Thurs	Ekādaśī 31.37, Anuṣam 31.19, sarva Ekādaśī, Ekādaśī tithī.
6	20	Fri	Dvādaśī 26.51, Kettai 28.14, Dvādaśī tithī, mahāpradoṣam
7	21	Sat	Trayodaśī 22.47, Mūlam 25.51, Trayodaśī tithī, Śrīmad Periyāṇḍavan kaiṅkaryam
8	22	Sun	Caturdaśī 19.39, Pūrāḍam 24.24, Caturdaśī-Amāvāsyai tithī dvayam, sarva Tai Amāvāsyai
9	23	Mon	Amāvāsyai 17.33, Uttrāḍam 23.58, Prathamai tithī, śravaṇa vratam
10	24	Tue	Prathamai 16.39, śravaṇam 24.43, Dvidīyai tithī
11	25	Wed	Dvidīyai 17.02, aviṭṭam 26.42, tṛdīyai tithī
12	26	Thurs	Tṛdīyai 18.44, sadayam 29.56, atithī
13	27	Fri	Caturthī 21.39, pūraṭṭādhi 34.19, caturthī tithī
16	30	Mon	Saptamī 35.34, Aśvini 52.05, Saptamī tithī, ratha saptamī, Śrīmad Cinnāṇḍavan

**Srimathe RangaRamanuja MahaDesikaya Namaha  
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			kaiñkaryam
20	Feb 3	Fri	Ekādaśī 53.21, Rohiṇi 9.36, Ekādaśī tithī, sarva Ekādaśī.
21	4	Sat	Dvādaśī 55.32, Mṛgaśīrṣam 13.45, Dvādaśī tithī, Harivāsaram 8.54
22	5	Sun	Trayodaśī 56.18, Tiruvādirai 16.47, Trayodaśī tithī, mahāpradoṣam.
24	7	Tue	Paurṇamī 54.05, Puṣyam 19.2, paurṇamī tithī.
25	8	Wed	Prathamai 51.11, Āyilyam 18.26, prathamai tithī
26	9	Thurs	Dvidīyai 47.24, Magham 16.47, Dvidīyai tithī. Tirumazhisaiāzhvār Tiru Nakṣatram
28	11	Sat	Caturthī 37.35, Uttaram 11.06, Caturthī tithī, Kūraṭṭāzhvān.
29	12	Sun	Pañcamī 32.01, Hastam 7.26, makara Kṛṣṇa Pañcamī tithī.
Māsi 1	13	Mon	ṣaṣṭhī, Citrai 3.27, Svāti 55.53, śūnya tithī kumbharavi 20.25, Viṣṇupati puṇyakālam, māsa piṛappu tarppaṇam.
2	14	Tue	Saptamī 20.212, Viśākhā 55.17, kumbha Kṛṣṇa Saptamī- Aṣṭamī tithī dvayam. Aṣṭakā śrāddham
3	15	Wed	Aṣṭamī 14.40, Anuṣam 51.36, Navamī tithī. Anvaṣṭakā śrāddham
4	16	Thurs	Navamī 9.23, Kettai 48.24, Daśamī tithī.
5	17	Fri	Daśamī 4.37, Mūlam 45.50, Ekādaśī tithī, smārta Ekādaśī.
6	18	Sat	Ekādaśī 0.31, Dvādaśī 56.53, Pūrāḍam 44.09, Dvādaśī tithī, Śrī Vaiṣṇava Ekādaśī. Śrīmad Kāḍaṅtettiāṇḍavan kaiñkaryam
7	19	Sun	Trayodaśī 55.25, Utrāḍam 43.30, Trayodaśī tithī, mahāpradoṣam.

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

॥ श्रीः ॥

**Tarppaṇa Saṅkalpa-s**

(Tai māsa piṛappu) (Tai 1) 15.1.2012 – kara nāma samvatsare, uttarāyaṇe, hemanta ṛtau, makara māse kṛṣṇa pakṣe saptāmyām puṇya tithau bhānu vāsara, hasta nakṣatra, yuktāyām... .. adhi kaṇḍa yoga, bhadrakaraṇa, evanguṇa... makarasaṅgramaṇa śrāddham.. ..

(amāvāsyāi) (Tai 8) – 22.1.2012 – kara nāma samvatsare, uttarāyaṇe hemanta ṛtau makara māse kṛṣṇa pakṣe amāvāsyāyām puṇya tithau bhānu vāsara, pūrvāśādha nakṣatra yuktāyām, harṣaṇa yoga, bhava karaṇa evanguṇa.. ... dharśa śrāddham ..

(Māsi māsa piṛappu) (Māsi 1) 13.2.2012 - kara nāma samvatsare, uttarāyaṇe śīsira ṛtau kumbha māse kṛṣṇa pakṣe ṣaṣṭyām puṇya tithau induvāsara, (before 8 AM) citrā nakṣatra, (after 8 AM) Svāti nakṣatra yuktāyām kaṇḍa yoga vaṇija karaṇa evanguṇa.. ... kumbhasaṅgramaṇa śrāddham.. ..

(Aṣṭakā ) (Māsi 2) 14.2.2012 - kara nāma samvatsare, uttarāyaṇe śīsira ṛtau kumbha māse kṛṣṇa pakṣe aṣṭamyām puṇya tithau bhauma vāsara, Viśākhā nakṣatra yuktāyām vṛddhi yoga bhava karaṇa evanguṇa.. ... aṣṭakā śrāddham.. ..

(Anvaṣṭakā) (Māsi 3) 15.2.2012 - kara nāma samvatsare, uttarāyaṇe śīsira ṛtau kumbha māse kṛṣṇa pakṣe navamyām puṇya tithau saumya vāsara, anurādhā nakṣatra yuktāyām dhruva yoga kaulava karaṇa evanguṇa viśeṣaṇa.. ... anvaṣṭakā śrāddham.. ..

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*Transliteration & Translation primary contributor: Shri V.Ramanujam*



**Sri:  
Andavan Ashramam News**

Ācāryan Paramahamsētyādi Śrīraṅgam Śrīmadāṇḍavan (Śrīmuṣṇam) Śrīraṅgarāmānuja Mahādeśikan with HIS divine presence performs the nitya tiruvārādanam for Śrī Perumāḷ and the Pādukā-s of Śrī Pūrvācāryā-s, at Chennai Ashramam (Jan1st, 2012).

Large number of disciples and devotees from various locations participate in the daily Śrī Pādhuḱā Tīrta Gōśthi and partake of the Tīrta prasadam with sincere devotion; special tadīyārādhana is performed every day for all the visitors of the Āśramam.

Śrīmadāṇḍavan with limitless grace and compassion blesses all the sevārthi-s while providing words of benediction (hitamāna updadēsam).

Śrīmadāṇḍavan performs HIS anuśṭānam-s, Perumāḷ and śrī pādukā ārādhana-s and as usual Śrīmadāṇḍavan bestows HIS blessings through performance of samāśrayanam and bhāranyāsam.

**Srimate Azhgiyasingar's visit to Ashramam**

On Friday the 16<sup>th</sup> Dec 2012, Ahobila Matams pontiff both 45<sup>th</sup> and 46<sup>th</sup> Srimate Azhgiyasingar visited Andavan Ashramam at Azhvaarpet Chennai. Srimate Andavan offered poorna kumbham thru sishyas with a lot of enthusiasm. Srimate Azhgiyasingar(s) enquired about the Health of Srimate Andavan. All the three Acharyas were conversing with happiness. A large number of sishyas assembled to seek the blessings on this wonderful occasion from all the three Acharyas. Next day (Saturday, the 17<sup>th</sup> of Dec 2012), the first day of the month of Maargazhi, Srimate Andavan, despite his weak health, visited Ahobila Matam and performed mangalasaasanam of Shri Malolan . Srimate Andavan accepted poorna khumba maryaada offered by the 46<sup>th</sup> jAzhgiyasingar of Ahobila matam and performed the maglasaasanam. Later Srimate Andavan also delivered a captivating on upanyaasam thirupppavai 1<sup>st</sup> pasuram. Srimate periya Azhgiyasingar (senior Azhgiyasingar) also blessed sishyas with a wonderful anugrahbhashanam.

At Chennai Ashramam starting from 26<sup>th</sup> Dec 2011, Pagal pattu and Raa paatu utsavam was celebrated in a grand manner with recitations and prasadam. As per the directions of our Acharyan, a special thatthiaradhana is offered at Thiruppulaani on 22<sup>nd</sup> Jan 2012. All are requested to participate.

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

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



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

**Srimath Paramahamsetyaadi**

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



**The 23<sup>rd</sup> annual kainkaryam of Srimath Tirukkudandai Andavan  
would be performed at the Chennai Ashramam on Panguni 14th  
(27<sup>th</sup> March, 2012) Saturday. The 50th Paduka Vihara Vidvat Sadas  
would be held between 28<sup>th</sup> March, 2012 and 1st April 2012.**

On the 19<sup>th</sup> of the current Panguni month of kara year (1st April 2012 Sunday), in the ascendancy of Pushya nakshatram, Invoking the blessings of Sri Peria Perumal, Periya Piraati and Poorvacharyas and as per the divine instructions of SriRangam Srimath Andavan Sri RangaRamanuja MahaDesikan (Sri Mushnam), the 106th tirunakshatram of Srirangam Srimath Andavan Sri Vedanta Ramanuja Mahadesikan (Tirukkudanthai) is to be celebrated at Srirangam Srimath Andavan Ashramam, 31, Desikachari Road, Mylapore, Chennai 4. In this connection, Veda (Rg, Yajus, Samam), Divya Prabanda, Srimad Ramayana, Sri Paduka Sahasra parayanam would be performed for 5 days, from 28<sup>th</sup> March, 2012 (Wednesday) to 1<sup>st</sup> April 2012 (Sunday). Similar programmes would be there at all our Ashramams too. Disciples of the Ashramam, patrons and well-wishers are requested to participate in the programmes, receive teertham and prasadam as well as the bounteous blessings of Srimath Andavan.

As per the divine instructions of Srimath Andavan.  
**Vaduvur Veeravalli Srinivasa Desikachar,  
SriKaryam**

**Note:** 1. Cheques and drafts may be drawn in favour of "Srirangam Srimath Andavan Ashramam", crossed A/c payee and sent to SriKaryam, Srimath Andavan Ashramam, 31, Desikachari Road, Chennai 600004. Phone: 24993658. Those seeking income tax exemptions may please send the cheque to Sri Paduka Charities.  
2. Money orders may also be sent to the aforesaid address. Please also intimate change of address, if any. Please indicate your name and address in the money order coupon without fail, including the pin code.

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

śrīmate śrīnivāsa mahādeśikāya namaḥ  
śrīmate vedanta rāmānuja mahādeśikāya namaḥ  
**śrīraṅgam śrīmadāṇḍavan's blessing words**



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

śrīḥ  
śrīmate śrīnivāsa mahādeśikāya namaḥ  
śrīmate vedanta rāmānuja mahādeśikāya namaḥ

**śrīraṅgam śrīmadāṇḍavan's blessing words**

Periya Tirumozhi 11.5.1

mānamaru mennōkki vaidēvi in tuṇaiyāk  
kānamarum kalladarpōyk kāḍuṛaindān kāṇēḍī  
kānamarum kalladarpōyk kāḍuṛainda ponnaḍikkaḷ  
vānavar tam cennimalark kaṇḍāi cāzhalē

Meanings for difficult words: mān amarum = resembling a deer's; (amarum = uvamac collurubu – root word used for comparison); mennōkki = had soft, naive eyes; vaidēvi = Vaidehī; Sītā born in the videha clan; in tuṇaiyā (ga) = as a sweet companion; kal + adar = path filled with stones;(kāṇ + ēḍī = kāṇēḍī) ponnaḍikkaḷ = golden divine feet; vānavar = nitya sūri-s; cenni = head.

Introductory note:

āzhvār enjoyed the Lord's incarnations so far; as they imply His love for His devotees, his ardor for Emperumān increases manifold and he assumes the status of the two Pirāṭṭi-s and starts enjoying His paratvam [supremacy] and saulabhyam [ease of attainment] alternatively in this daśakam. First, he starts with Rāma; the next seven songs are about Kṛṣṇa and the last two are about Vāmana.

Substance of the pāsuraṁ:

With the deer-eyed Sītā as His companion, Rāma treaded over the stone studded path and lived in the forest.

Yet, the golden, divine feet of Rāma who lived in the forest, look like the best flowers adorning the divine heads of the nitya sūri-s.

Explanation of the pāsuraṁ:

Can āzhvār attain the status of the two Pirāṭṭi-s and sing about paratvam and

**Srīmathe RāṅgāRāmanuja MāhaDesikaya Namaha**  
**Srī Rāṅganātha Pādūka (English)**

saṅgalyam at the same time? In the state of liberation, there is no कर्मानुगुणम् - शरीर परिग्रहम् - karmānugūṇam – śarīra parigrahaṃ [body is not bound by karma], hence to do कैङ्कर्यानुगुणम् - कौङ्कर्यानुगुणम् - kaiṅkaryānugūṇam [service] with ईश्वर सङ्कल्पानुसारम् - ईश्वरा साङ्कल्पानुसारम् - īśvara saṅkalpānusāram [with the Lord's determination], एकधा भवति - ekadhā bhavati, त्रिधा भवति - tridhā bhavati, पञ्चधा भवति - pañcadhā bhavati is possible [one may take one, three, five (or many) bodies and serve Him. Similarly, it is possible in the case of āzhvār also.

(mānamaru..... kāṇēdī)

Sītā, whose looks resembled the looks of the deer in their natural habitat, became His sweet companion. So, Rāma became like one who acquired a place with both water and shade. It is for sure that He would have lived in the forest for several years if she had stayed with Him there.

The sorrow of the ṛṣi-s caused by the demons evanesced by the looks of Sītā; even though they requested only Rāma to protect them, they all benefited by Sītā's looks.

(kānamarum..... cāzhalē)

Even though He was traversing the forest regions, His soothing and pleasant feet were the best; so, āzhvār calls them golden feet.

Even though His feet were golden and were walking on the stone filled rocky roads, they became like divine flowers to be worn on the heads of the nitya sūri-s. The partvam and saṅgalyam of the divine feet thus shine through.

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



|| śrī ||

|| paramahamsavānī – ascetic words ||

“samudra saṅgamaḥ” composed by Shājahān's eldest son, Dārāsīkoh  
(Series - 3)

विभाग - द्वितीयः

भूततत्त्व अनासीर विवरणः -

अथ अनासीरापरपर्याय भूतव्याख्या। जानीत भूतानि पञ्च अनुभूयमानवस्तु  
समवायिकारणान्येतानि। तत्राद्यम् उन्सूरे आजम पदाभिधेयम्। द्वितीयं वादपदाभिधेयम्।  
तृतीयमातशपदाभिधेयम्। चतुर्थमाब् - पदाभिधेयम्। पञ्चमं षोकपदाभिधेयम्।  
एतान्येवमुनिभिराकाशः वायुः तेजः जलं पृथिवीति व्यवहृतानि॥

vibhāga - dvitīyaḥ

bhūtatatva (anāsīra) vivaraṇaḥ -

atha anāsīrāparaparyāya bhūtavyākhyā | jānīta bhūtāni pañca  
anubhūyamānavastu samavāyikāraṇānyetāni | tatrādyam unsūre ājama  
padābhidheyam | dvitīyaṁ vādapadābhidheyam |  
tṛtīyamātaśapadābhidheyam | caturthamāb - padābhidheyam | pañcamaṁ  
ṣokapadābhidheyam | etānyevamunibhirākāśaḥ vāyuḥ tejaḥ jalaṁ pṛthivīti  
vyavahṛtāni | |

Part -2

The details of the essence of elements like “anāsīra” –

Now follows the explanations for elements like ‘anāsīra’. These (five) are the inherent elements (parts) of the resultant substances, which are all enjoyed (in this world). The first one is “unsūre ājam”; second is ‘vāda’; third is ‘ādaśa’; fourth is ‘āp’; fifth is “ṣoka”; these are termed by saints as space or ether, air, fire, water and earth.

तत्र आकाशं त्रिविधमुक्तम्। भूताकाशः चिदाकाशः चित्ताकाश इति। तत्र सर्वभूतव्यापको

भूताकाशः। ब्रह्माण्ड व्यापकश्चित्ताकाशः। सर्वव्यापकः सर्वतः स्थितश्चिदाकाशः। स चाजन्यः



अविनाशी च। तज्जन्यत्वस्य तद्विनाशस्य च वेदेऽस्मद्वेदे वा कचिदपि कण्डिकायामप्रतिपादनात्  
युक्तयसहत्वाच्च।

चिदाकाशात् प्रथमम् “इश्क” इति पदार्थोऽभूत्। सच वैदिकमुनिभि मार्येति उच्यते।

यदाह परमसिद्धो “भगवद्वाक्यं : - अहं गुप्ताकारस्थितः प्रसिद्धस्स्याम् इतीच्छया सृष्टिं कृतवान्”  
इति।

तस्याः मायायास्सकाशात् जीवात्मा प्रादुर्बभूव। स एव सिद्धानां सिद्धस्य तत्वमिति वदन्ति।

अयमेव मुनिभिः हिरण्यगर्भ इत्युच्यते। स एव व्यञ्जनया “अमा” इत्युच्यते ॥

tatra ākāśam trividhamuktam | bhūtākāśaḥ cidākāśaḥ cittākāśa iti | tatra  
sarvabhūtavyāpakam bhūtākāśaḥ | brahmāṇḍa vyāpakaścittākāśaḥ |  
sarvavyāpakaḥ sarvataḥ sthitaścidadākāśaḥ | sa cājanyaḥ avināśī ca |  
tajjanyatvasya tadvināśasya ca vede'smadvede vā kacidapi  
kaṇḍikāyāmapratipādanāt yuktayasahatvācca |

cidākāśāt prathamam “iśka” iti padārtho'bhūt | saca vaidikamunibhi māryeti  
ucyate |

yadāha paramasiddho bhagavadvākyaṁ : - ahaṁ guptākārasthitaḥ  
prasiddhassyām iticchayā sṛṣṭim kṛtavān iti |

tasyaḥ māyāyāssakāśāt jīvātmā prādurbabhūva | sa eva siddhānām  
siddhasya tatvamiti vadanti | ayameva munibhiḥ hiraṇyagarbha ityucyate |  
sa eva vyañjanayā amā ityucyate | |

Of these, the ether has three dimensions – bhūtākāśam, cittākāśam and cidākāśam.  
“bhūtākāśam” is sarvabhūtavyāpakam [vast; includes earth, sun, moon and stars].  
“cittākāśam” is brahmāṇḍa vyāpakam [creation stored in a subtle form];  
“cidākāśam” [ātma] is all-pervading and is in all places. This has no beginning or end.

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No part of Vedam or Islamic script talks about the beginning or end of this; it cannot be recognized by reasoning. From cidākāśam came 'iska'; vaidika saints call this "illusory energy". The great siddha Paikampar Muhammad quotes Bhagavān's words, "I was having a secret hidden form in all places. With a desire to show Myself, I started creation".

From that energy, came jīvātmā. He is the greatest siddha of all siddha-s, he is Muhammad's ātma, tattva.

He is called as "Hiraṇya garbha" by Bhārata vaidika saints. He is also called vyanjanāvṛtyā amā [manifested amā].

(continued.....)

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

|| śrīḥ ||

“avarum ivarum”

“Thus spake the Two”

|| bhaktajanavāgamṛtapaḥ ||

श्रीविष्णुचित्त कुल नन्दन कल्पवल्लीं

श्रीरङ्गराज हरिचन्दन योग दृश्याम्।

साक्षात् क्षमां करुणया कमलामिवान्यां

गोदामनन्यशरणशरणं प्रपद्ये ॥

śrīviṣṇucitta kula nandana kalpavallīm  
śrīraṅgarāja haricandana yoga dṛśyām |  
sākṣāt kṣamām karuṇayā kamalāmivānyām  
godāmananyaśaraṇaśśaraṇam prapadye | |

Let us look at what Nigamānta Mahādeśikan says about Āṇḍāl in the first sentence of this śloka.

He hails, “kalpavallī [creeper] in the garden that is Periyāzhvār’s clan”. It will also mean that she is the vine who is wound around five kalpa vṛkṣa-s [wish-fulfilling trees] in the garden, that is the family of the one who had Viṣṇu stationed in his mind. Since it is mentioned as “nandana kalpa”, it also means ‘creeper found along with kalpataru-s in Indra’s garden’.

पञ्चैते देवतरवः मन्दारः पारिजातकः। सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम्।

pañcaite devataravaḥ mandāraḥ pārijātaḥ | santānaḥ kalpavṛkṣaśca puṁsi  
vā haricandanam |

This can further be expanded to ‘creeper which has the natural attributes of the five trees, viz, mandāra, santāna, pārijāta, kalpa and haricandana. Knowing this greatness, Viśadavāk śikāmaṇigaḷ gave the explanation in a nutshell - añju kuḍikkoru santatīyāi”.

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

## Andavan Ashramam news from around the world

### Samaṣṭi Upanayanam – 5-3-2012

With the Divine Blessings of Śrīraṅgam Śrīmadāṇḍavan H.H. Śrī RaṅgaRāmānuja Mahādeśikan, Samaṣṭi Upanayanam will take place on kara varṣam, month of māsi 22<sup>nd</sup> (5-3-2012) Monday puṣya star, between 9-10am at Śrīraṅgam Śrīmadāṇḍavan Āśramam, New no 31, Śrī Deśikācāri Road, Mylapore . Arrangements are being made to hand out the applications for this function. For details please contact these telephone numbers 24993658/044-42106776.

### 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 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, Coimbatore**

With the efforts of Srimath Andavan, we have now got an Ashramam at Coimbatore which is available for functions like Upanayanam, seemantham and shashtiabdapoorti 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 shraddham and Akshaya Vatam ceremonies.

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

**Srikaryam**

**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,**  
**Sripuram, Sheshadripuram, Bangalore**

In the recently constructed Srimadh Mysore Andavan SathamAna mahotsava memorial hall there is sufficient facility to conduct birthdays, and other subha muhurtham functions. Separate facilities are available also for performing shrAddha kankaryam. Please contact for requirements:

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

**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.**



śriḥ  
śrimate vedānta rāmānujamahādeśikāya namaḥ  
Ācārya Rāmāmṛtam

śrīmad tirukkuṇḍandai āṇḍavan's  
śrīmadrāmāyaṇa upanyāsam – January 2012

By Sri u.ve. Natteri Kidambi Rajagopalachariyar  
(Editor of śrī Raṅganātha Pādūkā)

Āraṇyakāṇḍam

They enter Daṇḍakāraṇyam. Rāma, Lakṣmaṇa and Sītā leave Atri maharṣi's āśramam and enter the forest.

प्रविश्य तु महारण्यं दण्डकारण्यम् आत्मवान्।

ददर्श रामो दुर्धर्षः तापसाश्रम मण्डलम् ॥

praviśya tu mahāraṇyaṁ daṇḍakāraṇyam ātmavān |  
dadarśa rāmo durdharṣaḥ tāpasāśrama maṇḍalam | |  
(āraṇya.1.1)

This is the beginning of āraṇya kāṇḍam.

Rṣi-s' hermitages are seen in abundance here.

ते तु सोमम् इवोद्यन्तं दृष्ट्वा वै धर्मचारिणम्।

लक्षमणं चैव दृष्ट्वा तु वैदेहीं च यशस्विनीम्।

मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढव्रताः ॥

te tu somam ivodyantaṁ dr̥ṣṭvā vai dharmacāriṇam |  
lakṣamaṇaṁ caiva dr̥ṣṭvā tu vaidehīm ca yaśasvinīm |  
maṅgaḷāni prayuñjānaḥ pratyagr̥hṇan dṛḍhavratāḥ | |  
(āraṇya.1.11,12)

As they keep moving looking at ṛṣi-s here and there, the latter bestow their blessings; they look at Rāma and Sītā and exclaim, "What a radiant and ravishing Perumāḷ!" and render lavishing, protective blessings so He May be safeguarded for crores of years!

Rāmāyaṇam says that bequeathing blessings like this is vaiṣṇava dharma. Everyone

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offers maṅgaḷāśāsanam-s praying that He should be protected.

Whenever we see a great object, we should immediately think that it must be safe and sound. We may get a nice fruit. We have to keep it for tomorrow so we can eat. Today is ekādaśī; we are fasting; we would keep it in a bamboo basket so that it does not rot; it needs to be fresh for tomorrow. On ekādaśī day, there is sātturnaṛai in the temple. One has already eaten nimantraṇam [where one is asked to represent a mane in śrāddham]; what can he do? He is offered lots of snacks in the temple. What to do with them? He has to keep them till the next day dvādaśī pāraṇai; they must not become stale. When one likes something, it is normal to do maṅgaḷāśāsanam for its well being. Isn't it normal to say, "Be well"? These kinds of blessings abound in the world. Everyone does this. Women folks know this offering of blessings very well. When babies are lying in the crib, mothers will do something to cast off evil eyes every four days. Mothers would perform 3 circular motions with their hands in which they will have red hot peppers (red chilies) and throw the chilies in the stove; the fire will burn brightly; they will exclaim – see the chili did not burn and smoke; there has been so much evil eye upon the child. Only if the chili does not crackle, it means there is evil eye on the child. You have seen how chili crackles in the fire; exclaiming how the chili does not crackle and how there is so much evil eye on the child, the mother will follow the 'casting off of evil eyes' once every four days. No one would have come near the child! Then the mother would say, "My own bad eye would have affected the child"! That child would look ugly; mother keeps following this process thinking some evil eye will fall on the child. The person who looks at the baby has to buy neem leaves [to cast off the frightened feeling!] (laughter in the audience). A mother does this 'casting off of evil eyes' even for that kind of baby! It is maṅgaḷāśāsanam!

A baby is born. Daughter-in-law has given birth. In laws are waiting anxiously for the letter. Finally, the letter arrives in the morning; it is a boy. Mother is offered diet food and she is doing fine. Mother-in-law reads the letter and says, "She is now having diet food; good; let her be well". That is maṅgaḷāśāsanam. It is something that wishes welfare and well-being.

[Ācāryar uses a Tamizh word here which is hard to translate; the beauty of Tamizh language is lost in translation sometimes; familiarity with Tamizh language is needed to enjoy Ācāryan's humor here; but, the sentence is given here as he spoke – 'pattiyam pōṭṭāccām [diet food is being offered to the girl]; pōṛadu [means nothing here]! nannā irukkaṭṭum' [let her be well]! irukkaṛadukku poṛandirukku pōṛadunṛā ivaḷ [That baby is born to live; and she says 'pōṛadu' [implying death]. pōṛadu is used to indicate going/dying (it is also used as a habitual, day-to-day colloquial term, implying nothing; this is how that mother-in-law used the term). The audience laughs at his joke.]

Periyāzhvār felt like doing instantaneous maṅgaḷāśāsanam when he saw Perumāḷ on Garuḍa vāhanam. pallāṇḍu pallāṇḍu pallāyirattāṇḍu – when one has an extreme

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doubt arising out of extreme love about what will happen to a special thing or person, knowledge will disappear into thin air. Because of acute adoration, he was afraid of what harm will befall Perumāḷ and did maṅgaḷāśāsanam. Like that, the ṛṣi-s confer blessing when they perceive Rāma's and Sītā's sublime charm. maṅgaḷāni prayuñjānaḥ pratyagr̥hṇan dṛḍhavrataḥ |

Ṛṣi-s observe them.

रूप संहननं लक्ष्मीं सौकुमार्यं सुवेषताम्।

रामस्य विस्मिताकाराः ददृशुर् वनवासिनः ॥

rūpa saṁhananam lakṣmīm saukumāryam suveṣatām |  
rāmasya vismitākārāḥ dadṛśur vanavāsinaḥ | |

(āraṇya.1.13)

Ṛṣi-s eat air, water and dry leaves that fall by themselves in the forest; what is the benefit of doing penance for so many years? They have been consuming only dry leaves.

.....vencuḍarōn

mannum azhal nugarndum vaṇ taḍattin uḷ kiḍandum

innadōr tanmaiyaṛāi iṅguḍalam viṭṭezhundu

tonneṛikkaṇ cenṛār enappaḍum sollallāl

innadōr kālattu inaiyār idu peṛār ennavum kēṭṭaṛivadillai

(Periya tirumaḍal)

Tirumaṅgai āzhvār says -- What is the benefit of doing penance looking at the sun during summer months and sitting in water during rainy season and eating dry leaves only?

vismitākārāḥ dadṛśur vanavāsinaḥ - ṛṣi-s are taken aback when they see them.

They look at Rāma.

rūpa saṁhananam lakṣmīm saukumāryam suveṣatām |  
rāmasya vismitākārāḥ dadṛśur vanavāsinaḥ | |

They look at the form, the magnificence of His striking splendor, the luster and the youth of His tirumēni which would wilt and wither even if a flower falls on it. They all watch His dressing up as a ṛṣi. They feel uplifted - dadṛśur vismitākārāḥ - they all forget to blink and keep looking at Him. Who did that? vanavāsinaḥ – forest folks look at Rāma and are amazed and astounded at the divine spectacle. They have never seen such a fabulous figure. They attained the benefit of living in the forest; how is Perumāḷ's tirumēni?

kadirāyiram iravi kalanderittāl otta nīḷ muḍiyan

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ediril perumai irāmanai irukkumiḍam nāḍudirēl  
adirum kaḍal porutōl iraṇṇiyanāgam piḷandu ariyāi  
udiram alainda kaiyōḍirundānai ullavā kaṇḍārular  
(Periyāzhvār tirumozhi 4.1.1)

Periyāzhvār asks – what a gorgeous form!

kaṅgal civandu periyavāi vāyum civandu kanindu  
(Tirvāimozhi 8.8)

kaṅṇum centāmarai kaiyum avai aḍiyō avaiyē  
vaṅṇam kariyadōr māl varaipōnṛu madivikaṛpāl  
viṅṇum kaḍandu umbar appāl mikku maṛṅṅappāl evarkkum  
eṅṇum iḍattaduvō empirānadu ezhil niṛamō  
(Tiruviruttam-43)

Perumāl's fascinating form is marvelously magnificent –

caṅginōḍum nēmiyōḍum tāmaraik kaṅgalōḍum  
cenkanivāi onṛinōḍum celginṛadu en neṅjamē.

minnu nūlum kuṇḍalamum mārivil tirumaruvum  
mannu pūṇum nāngu tōlum vandu eṅṅum ninṛiḍumē.

venṛi villum taṇḍum vālum cakkaramum saṅgamum  
ninṛu tōnṛik kaṅṇuḷ niṅgā nenjuḷum niṅgāvē.

pūntaṅ mālait taṅ tuzhāyum pon muḍiyum vaḍivum  
pāṅgu tōnṛum paṭṭum nāṅum pāviyēn pakkattavē.

tokka cōdit toṇḍai vāyum niṅḍa puruvaṅgalum  
takka tāmarak kaṅṇum pāviyēn āviyin mēlavē.

kōla nīḷ koḍi mūkkum tāmaraik kaṅṇum kanivāyum  
nīlamēniyum nāngu tōlum en nenjam niṛaindanavē.

niṛainda cōdi vellam cūzhnda niṅḍa ponmēniyoḍum  
niṛaindu ennullē ninṛozhindān nēmiyam kaiyuḷadē.  
(Tiruvāimozhi 5.5)

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So, maṅgaḷāni prayuñjānāḥ -

rūpa saṁhananaṁ lakṣmīm saukumāryaṁ suveṣatām |  
rāmasya vismitākārāḥ dadṛśur vanavāsinaḥ | |

They are all bewildered by His beauty beyond compare, svāmi!

seruvarai mun āsaṛutta silaiyanṛō kaittalattadu enginṛālāl  
poruvarai mun pōr tolaitta ponnāzhi maṛṛorukai enginṛālāl  
oruvaraiyum ninnoppār oppilā ennappā enginṛālāl  
karuvarai pōl ninṛānai kaṅṅapurattammānai kaṅṅāḷ kolō |

tunnu mā maṇi muḍimēl tuzhāi alaṅgal tōnṛumāl enginṛālāl  
minnu māmaṇi magara kuṅṅalangaḷ vil vīsum enginṛālāl  
ponnin mā maṇiyāram aṇiyāgattu ilangumāl enginṛālāl  
kanni māmadiḷ puḍaicuzh kaṅṅapurattammānaik kaṅṅāḷ kolō |

cevvaratta uḍaiyāḍai adan mēlōr civaligaik kaccenginṛālāl  
avvaratta aḍiyiṇaiyum angaigalum pangayamē enginṛālāl  
mai vaḷarkkum maṇiyuruvam maragadamō mazhaimugilō enginṛālāl  
kai vaḷarkkum azhalāḷar kaṅṅapurattammānaik kaṅṅāḷ kolō |  
(Periya tiumozhi.8.1)

rūpa saṁhananaṁ lakṣmīm saukumāryaṁ suveṣatām |  
rāmasya vismitākārāḥ dadṛśur vanavāsinaḥ | |

Those forest folks see Rāma's enthralling tirumēni, long shapely nose, divine eyes and ears, conch like throat, vanamālai [garland], and the long, extended hands that āzhvār sings about and are spell bound. dadṛśur vismitākārāḥ rāmasya vanavāsinaḥ | | – we got to see something very rare and remarkable.

Some of the ṛṣi-s say, “Svāmi! mahāprabho!”

Perumāḷ says, “Yes, oh great ones!”

Ṛṣi-s: We are all ṛṣi-s. We are all ailing from agony.

रक्षितव्यावयं शश्वत् गर्भभूताः तपोधनाः ।

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ते वयं भवता रक्ष्याः भवद्विषयवासिनः ।

नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः ।

rakṣitavyāvayaṃ śaśvat garbhābhūtāḥ tapodhanāḥ ।  
te vayaṃ bhavatā rakṣyāḥ bhavadviṣayavāsinaḥ ।  
nagarastho vanastho vā tvaṃ no rājā janeśvaraḥ ।  
(āraṇya.1.20,21)

Please protect the poor, feeble ṛṣi-s; please save us; demons are bullying and badgering us.

You may say, “I have come to the forest now; if I was ruling the kingdom, I would have taken care of this”; what matters where You are, in the city, or in the forest?  
nagarastho vanastho vā tvaṃ no rājā janeśvaraḥ । You are still our king whether You are in the city or in the forest.”

taṅ kaḍal vaṭṭattulārait tamakiraiyāt taḍinduṇṇum  
tiṅkazhaṛkāḷ asurarkkut tiṅgizhaikkum tirumālai

“We are living only in the region under Your rule. bhavadviṣayavāsinaḥ; doesn't this boundary belong to You? You can say You are not in Your kingdom, what if You are not? This land is Yours.

You may say, “You have undergone penance; why can you not curse the demons? Why are you asking Me?”

न्यस्त दण्डा वयं राजन् जितक्रोधाः जितेन्द्रियाः ।

रक्षितव्याः त्वया शश्वत् गर्भ भूताः तपोधनाः ॥

nyasta daṇḍā vayaṃ rājan jītakrodhāḥ jīteṅdriyāḥ ।  
rakṣitavyāḥ tvayā śaśvat garbha bhūtaḥ tapodhanāḥ । ।  
(āraṇya.1.21)

We do not entertain the right to punish; it is the duty of the king. Sāma [conciliation], dāna [bribing], beda [dividing] and daṇḍa [meting out just punishments] are kings' dharma-s. Chastising is not our job; and also, we have conquered wrath. If we curse with anger, our hard earned penance will be wrecked. We cannot even do one gāyatri. It is very difficult.”

Priest will ask – can I say the saṅkalpam as you are doing one thousand and eight gāyatri? The performer will say – No; don't do that. Say – yathā śakti. (laughter in the audience). He will say – I will try to do as much as I can. It is difficult these days to do



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gāyatri; some talk about aṣṭottara śātam; they are not able to sit and do it.

“When the situation is like that, if we curse once, all our virtues earned by doing penance for a long time will vanish. jītakrodhāḥ jīhendriyaḥ – so, we forsake anger; we have won over our senses. Only You must provide us succor.

Don't You have the power? What strength do we have?

garbha bhūtās tapodhanāḥ – the baby in the mother's womb must be protected by the mother; can the baby protect itself? We, saints, are like those babies; You are our savior. It is the mother who looks after the baby in her womb. She has to make sure she does not eat too much hot food and eat moderate food to protect the baby; like that, only You must shield us.”

एवम् उक्त्वा फलैर् मूलैः पुष्पैः अन्यैश्च राघवम्।

evam uktvā phalair mūlaiḥ puṣpaiḥ anyaiśca rāghavam |  
(āraṇya.1.22)

Praying thus, they offer exuberant welcome to the guests by bringing forest fruits.

Prabhu Rāma accepts them all; He then takes leave of them.

They keep going through the exciting Daṇḍakāraṇyam. A gigantic guy appears in front of them; Sītā asks – what is this thing like a mountain? Rāma tells her that demons look like that. Sītā sees a demon for the first time. That dark demon stands stretched from the earth to the sky; he has a trident in his hand. It is an iron trident. It has three prongs; in the middle one, some animals have been strung. He has effortlessly killed them all in the forest, svāmi. What animals? trīṇi simhān – three lions are in the middle prong. trīṇi simhān caturo vyāghrān – he also killed four tigers and has strung them too. dvau vṛṣabhau – two bulls; pṛṣatān daśa – ten deer too. Some people string lemons in the trident; this is something like that.

saviṣāṇam vasādigdham gajasya śiro mahat | on top of all these, he has the head of an elephant. That is dripping blood from the meat; the demon is carrying all these; can we carry like that? He has a whole tier of things; how is he carrying them all? He is going to eat all those. Nothing else. He is a non-vegetarian. A non-vegetarian will eat vegetables also; this demon is a non-vegetarian who does not eat vegetables. He is arriving with a cacophonous roar in a thundering voice; he comes in front of them and calls out, “Hey, stop”.

अधर्मचारिणौ पापौ कौ युवां मुनिदूषकौ।

कथं तापसयोर्वा च वासः प्रमदया सह।

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adharmacāriṇau pāpau kau yuvām munidūṣakau |  
(āraṇya.2.12)

“Who are you? How many great ṛṣi-s are in this forest? You are adorning ṛṣi costumes and insulting them. gau yuvām. Who are you? adharmā cāriṇau pāpau – you are all great sinners”.

“What sin did I commit?”

katham tāpasayorvām ca vāsaḥ pramadayā saha |

It is not pramadābhyām [with a woman]. pramadayā saha [with wife]. [Ācāryar is pointing out the subtlety here - He is not asking, 'Why with a young woman?'; he asks, 'Why with one wife?' because he has determined that they are of low morals]; these ṛṣi-s are noble people; you are unprincipled. Two of you are young; there is one wife. [The question here is not with regard to the young people living amidst tapasvi-s. It goes one step further. 'Why you two men live with one wife? ... (by which the sanctity of this place is spoilt)' How heinous this is? It is wicked beyond measure. Who are you?

They ask him, “Who are you?”

“My mother is Śatahradā.

पुत्रः च जयस्याहं मम माता शतहृदा ।

विराध इति माम् आहुः पृथिव्यां सर्वराक्षसाः ॥

putraḥ ca jayasyāhaṁ mama mātā śatahradā |  
virādha iti mām āhuḥ pṛthivyām sarvarākṣasāḥ | |  
(āraṇya.3.5)

Are you asking who I am? I am Jaya's son. My mother is Śatahradā ; all the demons call me Virādha. No one comes to this forest. How did you come here? चरामि सायुधो नित्यं

ऋषि माम्सानि भक्षयन् carāmi sāyudho nityaṁ ṛṣi māmsāni bhakṣayan |

(āraṇya.2.13) I wander in this forest. I like the meat of the ṛṣi-s. If you want to go alive, leave this girl and go. If not, you cannot go alive.

What does he do after that? He tries to snatch and carry Sītā. Sītā screams; Rāma and Lakṣmaṇa aim their arrows at him. Immediately, he leaves Sītā on the ground and carries both of them and starts walking; Sītā is left standing on the ground.

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That demon has both of them placed on his shoulder and he starts running. Lakṣmaṇa looks; what muttanṇā [elder brother], You are keeping quite. Can't you sever his shoulder?

yā ca naḥ padavī caiva yātu tasyām ca lakṣmaṇa |

Rāma says, "Let him go as much as he can. We have to go this way too; good for us."  
(Laughter in the audience)

yātukāmo na hanyeta yātukāmam |

"We have to go this way".

Some people hang on to the bus, lorry etc in the back; it is beneficial as far they can go like that.

So, Rāma says that it is okay for him to go as far as he can. Sītā cries her heart out. They are not able to hear her cries. Lakṣmaṇa says, "We have left Sītā alone in the forest; You are saying let him go as far as he can". Rāma says, "Okay, take your sword and cut him off".

Both of them chop off his shoulders; immediately, he tumbles down and collapses; immediately, he says,

कौसल्या सुप्रजास् तात रामस् त्वं विदितो मम ।

वैदेही च महाभागा लक्ष्मणः च महायशाः ।

kausalyā suprajās tāta rāmas tvam vidito mama |  
vaidehī ca mahābhāgā lakṣmaṇaḥ ca mahāyaśāḥ |  
(āraṇya.4.15)

Aren't You Kausalyā's son? Aren't You Rāma? Isn't this Vaidehī? Sītā? lakṣmaṇaḥ ca mahā yaśāḥ ?

Rāma says 'Yes; how do you know?'

Virādhā says, "I got this ghoulish demon's body because of Tumburu's curse; I asked him when I would be relieved of the curse; He said, 'You will know yourself when Rāma comes to the forest and cuts you off; then, you can come to your world'. Now, I remember. I did not know You earlier. Why? Being Īśvara, You have cloaked Yourself with Your power of determination, so I will not know You; You are a phenomenal gentleman; is there anyone who is distinguished more than You? Is it right that You did like this?"

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This is Virādha's praise. A very admirable and enjoyable one; Kamban narrates in Tamizh Rāmāyaṇam; look at this Virādha stotram.

pani ninṛa perum piṛavik kaḍal kaḍakkum punai paṛṛi  
nani ninṛa samayattōr ellārum nanṛu enna  
tani ninṛa tattuvattin tagai mūrti nī āgin  
ini ninṛa mudal dēvar en koṇḍu en seyvārē  
(Virādhan vadai.51)

kausalyā suprajā tāta! I understand who You are. I did not know all these days. You concealed Yourself from me with Your Power to obscure the subtle nature of things. Is this fair? You make Yourself non-comprehensible. There is no first and foremost God other than You. You are the First Supreme Reality.

pani ninṛa perum piṛavik kaḍal kaḍakkum punai paṛṛi – people practicing vaidika siddhāntam, in order to cross the humongous ocean of samsāram (as how various religions state)

nanṛu ennatani ninṛa tattuvattin tagai mūrti – You are the greatest advocate, Lord of all philosophies/veda-s.

ini ninṛa mudal dēvar en koṇḍu en seyvārē- what can the other devata-s barring You, do? You are the Ultimate god; the primordial Lord, the one without a second! Is there anyone who is august more than You! Such a peerless īśvara, You have masked Yourself. Is this justifiable by You?

nī ādi param paramum ninnavē ulagaṅgaḷ  
āyāda samayaṅgaḷ nin aḍiyavē ayal illai  
tīyārin olittiyāl veli ninṛāl tinguṇḍō  
vīyāda perumāyai vilaiyāṭṭum vēṇḍumō  
(Virādhan vadai.53)

You play with this strength of Your will.

nī ādi param paramum ninnavē ulagaṅgaḷ – tasmin dṛṣṭe parāvare– this is from Upaniṣad [Muṇḍaka Upaniṣad 2.2.8]. All the highest Truths in the world are under Your sway. All these universes belong to You. They are subservient to You.

āyāda samayaṅgaḷ nin aḍiyavē ayal illai – all the religions talk about You; what else?

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tīyārin olittiyāl veli ninṛāl tinguṇḍō  
vīyāda perumāyai vilaiyāṭṭum vēṇḍumō

You keep this māyā or projective power and then proclaim [BG.7] mama māyā duratyayā māmeva ye prapayante māyā etāṁ taranti te, manmāyā mohitam jagat, nābhijānanti mām – You are playing a dangerous game. Intriguing, indeed. tāi tannai aṛiyāda kanṛillai – look at Kambar’s song.

tāi tannai aṛiyāda kanṛillai tan kanṛai  
āyūm aṛiyūm ulagin tāi āgi ayya  
nī aṛidi epporuḷum avai unnai nilai aṛiyā  
māyai idu en kolō vārādē vara vallāi  
(Virāadhan vadai.54)

Look at āzhvār’s song –

vārā varuvāi varum en māyā māyā mūrtiyāi  
ārāvamudāi aḍiyēn āvi agamē tittippāi  
tīrāvinagaḷ tīra ennai āṇḍāi tirukkuḍandai  
ūrā unnakkāṭṭaṭṭum aḍiyēn innum uzhalvēnō  
(Tiruvāimozhi.5.8.10)

vārādē vara vallāi Kamban takes āzhvār’s divya sūkti. vārā varuvāi varum en māyā!

Kambar says - Virādhā tells Rāma , “Don’t You know me? You do know us; it is we who do not know You”.

tāi tannai aṛiyāda kanṛillai | tan kanṛai āyūm aṛiyūm - there are cows in this world and there are calves. Cowherds will take a hundred or two hundred cows with them for grazing. The calves will stay home and are fed. In the evening, when the two hundred cows come home, if we release our house calf, it will go and feed from its mother cow. It will not to the wrong cow. tāip pasuvait teriyāda kanṛillai. Even if there are a hundred cows, the calf will go only its own mother cow. There is no calf that does not know its own mother. I have seen this tendency in the world. The calf knows its mother cow. tan kanṛai tāi aṛiyūm - there are two negatives in the previous sentence – there is no calf that does not know the mother cow. Like that, it should have been said – there is no mother cow that does not know its calf, right? The mother cow knows its calf, but the mother does not know as well as the calf knows the mother. Understand? Mother does not know the calf to the extent the calf knows the mother. If the mother cow may know her calf, but she still allows to be milked when a different calf is brought to her. If she had known well, would she have allowed to be milked? The cow is milked sometimes with a different calf. So, it is obvious the mother cow does not know her calf that well. But, the calf knows its mother well.

ulagil t̄ai āgi aiyyā – You are the Mother for the whole universe. माता पिता भ्राता

निवासः शरणं सुहृद्गतिश् च नारायणः। (Subālopaniṣad) - mātā pitā bhrātā

nivāsaḥ śaraṇam suhṛdgatiś ca nārāyaṇaḥ; t̄ayāi tandaiyāi makkaḷāi  
maṛṛumāi muṛṛumāi nīyāi nī ninṛavāṛu ivai enna nyāyangaḷē

(Tiruvāimozhi.7.8.1). Both Saṁskṛta vedam and Tamizh vedam say so. They call You 'Mother'. We should have known You just like a calf knows its mother cow. You are the mother; I am a calf. I should have known You. You should not be knowing me. But, You know us; and we are not knowing You; what is this māyā? māyai idu en kol? vārādē vara vallāi unnai ennai. I did not know what You were. vārādē vara vallāi.

Look at this meaning here! vārādē vara vallāi – what is that? This Perumāḷ is one 'vārāda vara perumāḷ'. The other gods are 'vandu vara deyvam'. Perumāḷ is 'vārādē vara deyvam'. What is the meaning for 'vārādē vara vallāi'? Kambar has implied a secret here. The others are 'vandu varavā'; Perumāḷ is 'varāda varavar'. The meaning is not what we get from 'vandāi pōlē vārādāi vārādāi pōl varuvānē' in Tiruvāimozhi. It has a different meaning.

Now, if you meditate on Indra and worship him requesting him to bless you; where should Indra come from? He has to leave his residence and come from his place. He will mount Airāvataṁ [his elephant] along with Śacī and leave from Amarāvati; he has his own place of residence. It is heaven; he has to leave his place and get on his vehicle, Airāvataṁ, and come with Śacīdevī. He has to come to where you are.

If you worship Parameśvara, he has to come with Pārvatīdevī, hold his sūlam and come with Gaṅgā in his head and leave Kailās and come on his vehicle, the bull, to come to your place.

If you worship Brahma, he has to come with Sarasvatīdevī, get on his haṁsa vāhanam and come with garland in his hand from his satyalokam. Everyone has an own place and has to come from there. Hey Rāma, You do not have to leave from any place. vārādē vara vallāi; why? You are everywhere. So, if we call You, You will appear from Your current place. Do you understand? The others live in a place of their own. They are all jīvā-s. They have to come from their places. You are 'varāda varavan nī'; You are Omnipresent; being all-pervading, You will appear from where You are in the same place. You do not need running time. Wherever You are, You can appear there itself.

People say there is a running time to come to Tiruvallikkeni from Mambalm – is it forty minutes? From Tambaram to Beach Station, travel in electric train is sixty minutes. Is it fifty



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five? Or more? Is it fifty five? Okay, something. Like that, for Devendran to come from svarga lokam, there is a running time. He has to get on Airāvataṁ with Śacīdevī and drive his vehicle to come. You (Perumāḷ) are able to come with no running time. If one meditates on You, Nārāyaṇa, Viṣṇu, You will show Yourself from the place You are. You do not have to leave from Vaikuṅṭham. You are sarva vyāpi! vārā varuvāi varum en māyā! If You are One who has to come from some place, I would not have prayed to You, says Nammāzhvār. All the other gods have to come from somewhere. Nṛsimha showed Himself to Prahlāda from where He was.

meyyaittān ciṛiduṅṅarndu nī viditta mannuyirgaḷ  
uyyattān āgādō unakkenna kurai uṇḍō

(Virādhān vadai.58)

You are concealing Yourself. What if everyone knows You? What do You lose if all lives get blessed? Is there a problem? Will Your place become crowded? Isn't there place if all these people come to mokṣam?

meyyaittān ciṛiduṅṅarndu – knowing the truth that this ocean of birth and death is delusive and destroyable; nī viditta mannurgaḷ uyyattān āgādō? – shouldn't these lives created by You be saved? unakkenna kurai uṇḍō? – what if all these lives come to You?

vaiyattār vānattār mazhuvālikku anṛu aḷitta  
aiyyattāl ciṛidu aiyyam tavarndārum uḷar ayyā

(Virādhān vadai.58)

You are that kind of Īśvara; You are the Supreme Truth who gave alms to Śiva and made the skull in his hand break into several pieces and relieved him from his curse. I lost the knowledge that You are the Supreme Truth because of Tumburu's curse on me. Please bless me. I came here like this because of the curse.

अवटे चापि मां राम निक्षिप्य कुशली व्रज ।

रक्षसां गतसत्वानाम् एष धर्मस् सनातनः ।

अवटे ये निधीयन्ते तेषां लोकास् सनातनाः ॥

avaṭe cāpi mām rāma nikṣipya kuśalī vraja |  
rakṣasām gatasatvānām eṣa dharmas sanātanaḥ |  
avaṭe ye nidhīyante teṣām lokās sanātanaḥ | |

(āraṇya.4.23)

So, what should You do? Make a big pit and lay me in it. If You do that, I will be blessed. I

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will go to the higher lokam.

Rāma – Are you asking Me to dig a hole and drop you into it?

Virādha – Yes.

Rāma – I have to create a ditch and push you in it?

Virādha – Yes.

Why?

avaṭe ye nidhīyante teṣāṁ lokās sanātanāḥ | |

When one is buried in a pit, one gets higher lokam; who gets? Do you understand?

avaṭe ye nidhīyante teṣāṁ lokās sanātanāḥ | |

It is burial for all sanyāsi-s; they are not cremated (Ācāryar laughs). I took this śloka and thought I will be blessed with a perpetual lokam (big laughter in the audience).

avaṭe ye nidhīyante - there is this śloka.

(This is Ācāryar's humor here; this is what the matter is. For demons, if they die, the best ceremonial rite is to place the body in a pit and close; that is the general rule; but, agnihotri [one who offers sacrificial fires] demons should be cremated. Rāvaṇa was an āhitāgni [maintained perpetual fire for sacrifice]; he was going to be cremated – Vālmīki is going to describe that in detail later. For saints also, anāhitāgni and āhitāgni difference exists with avaṭam [burial] and dahanam [cremation]. Śrīmad Ācāryar humorously indicates this similarity between demons and sanyāsi-s).

Rāma calls Lakṣmaṇa, who brings a spade and digs a big ditch; it is hard to throw Virādha into the pit; so, he creates one in the place where he fell down.

Do you remember how we played in the Kāvērī sands? We will keep playing. One friend will create a ditch in the back and push us into it. (Ācāryar laughs); like that, who can carry this Virādha? Only the god of death can. How can anyone carry Virādha and throw this gargantuan demon into the pit?

A marriage function was going on in a house. The girl was having an ancient type marriage. Her uncle had come for the marriage. The groom's uncle, who was working in Delhi had come to the marriage. In the days of yore, the bride and groom were carried on the shoulders by the respective uncles and they exchanged garlands; do you remember that?

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Those who are over sixty years old may remember. Nowadays, they cannot be carried on the shoulders (a big laughter in the audience); it was an art in those days to exchange garlands while the couple was sitting on the shoulders. The two uncles would have kept running while this exchange was going on. It will be very exciting to watch. The groom came. He was of a double berth stature [very heavy]. The Delhi uncle was called for; he did not know these customs. The girl's uncle was carrying the girl on his shoulder. The boy must be carried by his uncle; there is a dhoti gift especially for this. The uncle was told, "They have to exchange garlands; carry the boy on your shoulder". The uncle said, "What, this boy? Who can carry him? Only Yama [god of death] can carry him." (Audience bursts into a big laughter); he said like that in the marriage function!

oppu iraiyum peřalariya oruvā mun uvanduřaiyum  
appu uřaiyuḷ tuřandu ađiyēn aruntavattāl aṇugudalāl  
ippiřavik kađal kađandēn inip piřavēn iruvinaiyum  
tuppu uřazhum nīrtta cuđart tiruvađiyāl tuđaittai nī |  
(Virādhana vadai. 60)

Rāma and Lakṣmaṇa dig a pit as Virādhana requested and roll him over into it and close it. Immediately, he goes to devalokam with a surprising form. His curse is over now; Virādhana vadama is over. They then leave and proceed with their sojourn.

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

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śrīḥ  
śrimate Raṅgarāmaṅuja Mahādeśikāya namaḥ  
**Adhu enna siripppo  
(What a smile!)**

(śrī u.ve. Natteri Kidambi Rajagopalacharyar, Editor of śrīraṅganātha pādukā)

Paarthan (Arjuna) cried. ParthaSarathy Smiled. If someone is crying, is it appropriate to smile or laugh at it; what would be this smile or laughter!

In middle of the battlefield, Arjuna cried and refused to continue to fight. Sri Krishna who saw this insisted with a smile that he (Arjuna) must continue to fight. Svaami Desikan in His GitaSangraha enjoys this smile as follows.

ugavai yaḍainda uṛavuḍaiyār poraluṛra annāḷ  
tagavuḍaṅ anbu karai puraḷat tarumattalavil  
migavuḷam aṅji vizundu aḍi śērnda viśayaṅukku ōr  
nagaiyuḍaṅ uṅmai yuraikka amaindaṅaṅ rāraṅaṅē

Arjuna was overwhelmed with burden of sorrow of vanquishing and killing his own relatives for whom he had abundant affection. He fell down flat completely devastated and cried. Arjuna asked Lord Krishna (Kannan)

“I am concerned; Is this the path of dharma; is what I am doing fair? My entire body is trembling. I don't have the strength to even hold Ghandeepam (Arjuna's bow). I won't fight this battle. What do you say? Please guide me; what is good for me. Please assure me “shaathi maam thvaam prapannam” I surrender to you “

After this Emperumaan Lord Krishna gave the Gita upadesam

तमुवाच हृषीकेशः प्रहसन्निव भारत।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata |  
senayorubhayormadhye viṣīdantamidam vacaḥ | |

Gita <2-10>

Why did perumal smile? Will He laugh or smile at those who surrender to Him by performing sharanagati!

Will He laugh at some one who is suffering? Those who are making Adhyaathma sahaasthra updesam will do so with immense regard and respect for the shaasthra. Why would GitaAcharyan (Lord Krishna) smile?

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

Shankarar in His commentaries did not explain this Smile. MadhvaAcharya Anandha Theerthar also did not write about Smile from Sri Krishna. Jaya Theerthar who wrote a commentary for Anandha Theerthar's commentary also did not comment on this "Smile". They probably assumed that there was no need to comment, for any one would laugh when presented with a situation of great warrior like Arjuna was behaving as he did. Sridharya vyakyaana (expert commentary on religious subjects) briefly says that Gita describes prasanna mukham "smiling pleasant face" in that manner.

But Kashmira kesavar of nimbarkar sampradaayam in his vyaakyaana lists a few reasons for the smile that is to say "perumal Smiled sarcastically that a person with such a big reputation of a great warrior would weep like a coward" That sarcastic Smile even made Arjuna get upset with himself for letting go such a good chance to fight a big battle. The sloka only says prahasanniva and not that Krishna smiled while talking. That is Lord Krishana pretended to smile. He laughed in such a manner that Arjuna would realize that Arjuna cannot do anything even with his (Arjuna's) great battle skills, intelligence or knowledge. This way perumaal removed the little arrogance that Arjuna might have had and prepared for Gita upadesam. Thus he (Kashmira kesavar) gave a very special meaning to the sloka in his commentary. Several other commentators have touched this topic only from the surface if any.

But our Bhashyakarar enjoys giving His commentary on this in which He says "Don't think that Bhagavan smiled sarcastically and then gave a stern advise in the form of Bhagavad Gita; Lord Krishna entire Bhagavad Gita was blessed with this smile". **2-11**

1. After giving brave lectures for long, now this Arjuna is crying like a coward!
2. Is it OK to fight with relatives? Such affection is not there in the relatives why should Arjuna alone have such affection for relatives
3. Arjuna is not going to be defeated; this was known to Arjuna. Only those in the opposition are going to loose. Why would the prospective winner cry?
4. In either side any warrior who does not run away in fear is sure to be greeted into the swarga. With this knowledge many seek a battle. Why would ARjuna, a kshathriya cry then! Thus Arjuna's behavior may provoke any to laugh OR
5. "if these relatives in the battle die then the women folk in their homes will loose their protector. Children will be born out of inter caste marriages, which is not suitable for performing rites to elders" Arjuna who spoke the above words was also aware that aathma never dies and that ancestors are expecting the religious rites to be performed to them while being worried about the demise of battle warriors. Knowing fully well that only the body dies and the Athma never dies, he indulges in such acts. He wants to give up his duties for the sake of the body which will die one day or the other. Who will not laugh at this kind of utterance?
6. His dear wife was insulted in the central hall and he had vowed to vanquish the perpetrators in the battle field. Now when the battle is on going, he doesn't want to kill them. Later on if he recalls the insulting scenario, will the battle come up again. Who will not laugh at this kind of memory lapse?
7. May be Lord Krishna was enjoying at the thought that He is the one who makes Arjuna fight and also cry.

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

8. May be Lord Krishan smiled at the thought that He is going to do Gita upadesam to the world by using Arjuna.
9. May be he was amused that He was also getting the position of an Acharya.
10. May be he was enjoying at the thought of all the topics He is going to cover in Gita
11. May be He was happy at the thought that the whole world would from then on keep mentioning His Bhagavad Gita every so often
12. Amongst this may be He was very happy to note that He would be providing guidance on path of total surrender
13. May be He was delighted at the thought of so many good souls who would get sharanagati
14. Is it possible that he was happy that the burden on the world is going to come to an end?
15. Possibly he was happy that the time now has come to protect the Pancha Paandavas by any means
16. Or was he happy that finally the time has come for Panchali to tie up her hair
17. "He (Arjuna) says he doesn't want to fight; that he doesn't want any wealth. Does he really not want any wealth? What about his brothers" May be Lord Krishna was amused at this thought?
18. "He (Arjuna) says he will beg and seek alms. Does he not know that Kshathriyas cannot beg" did Kannan laugh at this thought?
19. May be he was happy that another opportunity is coming His way to present himself in Vishwaroopaa seva?
20. Was He (Krishna) just happy that at the end of the war Bhishma from his death bed of arrows would recite the Sahasranama, the sloka for protection of all the worlds?

This way it is possible to imagine and wonder many reasons which may have caused Krishna to laugh. He laughed sarcastically at Arjuna, or He was just happy to create Gita and so on. But our Bhashyakarar very beautifully says that Krishna simply smiled at Arjuna. "This Arjuna is not having clarity on the subjects of body and Aathma but he seems to be aware that they are different ; he comes to the battle field where every one has come prepared to fight and then seeks to walk away from fighting" It is this confused mindset of Arjuna which prompted perumaal to smile at him. This is Bhashyam.

Svaami Desikan in his Thaathparya chandrikai beautifully responds to the doubt if it would be appropriate for perumaal to laugh at some one who performs sharanagati. Svaami Desikan says that perumal saw Arjuna to be in extreme distress and that is why perumal demonstrated cool and calm nature rather than displaying anger. Kannan and Arjuna would always have fun time together; even while coming to the battle field they both were joking about how the opponents would loose and this has always been their nature. So Krishna smiled only with the desire to bring Arjuna back to the jovial mood. This is what svaami Desikan says by using the expression "sarasathvam". Next is suhrutatvam. That is close friendly people will share only such expressions. The third point is that Lord Krishna provides answers to very complex long standing doubts and questions. There is nothing to match Bhagavad Gita in this regard. For example if a Bhakthi yogi will get moksha only after many births; will one get moksha after this birth?

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

Lord Krishna responds that any one who gets involved and thinks about Krishna's avathaaram will certainly get moksha in this birth itself. Kannan also smilingly parried queries on sins of karmoyogi, how they get washed off and on people's devotion to other deities etc. Fourth point is that Kannan gave Gita Upadesam only with a smile on his face. The fifth point is that Lord Krishna through His smile guided Arjuna to understand that he should let go the opportunity to fight the battle which is a duty.

Svami Desikan asserts that Kannan had no sarcasam and that His intentions were only to make Arjuan more resolute to fight the battle. We should only recognize the commentaries of our Bhayakarara and our Acharyas who are always involved and amazed with perumaal's eternal compassion for bhakthas.

यस्य वाग्वृद्धि पर्यन्ता रामानुज सरस्वती।

तस्मै वेदान्त गुरवे भूयो भूयो नमो नमः ॥

yasya vāgvṛddhi paryantā rāmānuja sarasvatī |

tasmai vedānta gurave bhūyo bhūyo namo namaḥ | |

This is the special thanian for GitaBhashyam. That is to say Ramanujar's blessings can only be explained by svaami Desikan.

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*Transliteration primary contributor: Shri. Sunder Kidambi*

*Translation primary contributor: Shri. Raman Aravamudhan*



॥ श्रीः ॥

**Meaningful Vaiṣṇavam  
(arttamulla vaiṣṇavam)**

Śrī U Ve Nāvalpākkam Vāsudeva Tātācāryar Svāmi Tiruvanaṅdapuram

After Sandhyāvandanam Anuṣṭhānam-s

Let us look at the anuṣṭhānam-s that are to be performed after Sandhyāvandanam:

1. Ādhāra-śaktyāti-tarppaṇam
2. devarṣi-kāṇḍarṣi-pitṛ-tarppaṇam
3. Vastra-niṣpīḍanam
4. Tīrtha-samāharaṇam
5. Brahma-yajñam
6. Visiting temple
7. Returning back from temple to one's home
8. Performing homam
9. Abhigamanam
10. Feeding grass to cow

Let us look at each of these in order.

**Ādhāra-śaktyāti-tarppaṇam**

- Bhagavān Śrīman Nārāyaṇan is in HIS abode of Śrīvaikuṅṭha lokam with all HIS eternal servants, nityasūri-s. This tarppaṇam is performed towards HIM.
- This includes tarppaṇam for the Śrīvaikuṅṭha lokam, HIS eternal servants, nityasūri-s and all other materials that are ever present with HIM in the world of Śrīvaikuṅṭham.
- The word tarppaṇam means that which satisfies. One need not be concerned that it is something to be feared
- Hence all of us must perform the tarppaṇam that pleases the Bhagavān.
- This is mentioned in the śrīpāñcarātra āgamam. Hence Śrīvaiṣṇavā-s alone perform this. It is not known to others.
- This material universe consists of fourteen worlds. We are living in the Earth, that is one of the fourteen worlds. Beyond the material universe lies Śrīvaikuṅṭham. All these are sustained by a single fundamental force. It is Divine force of the Bhagavān. It is beginning with such a force and including all others in Śrīvaikuṅṭham, the tarppaṇam is performed. Since the tarppaṇam begins at the foundation, the ādhāram, it is called Ādhāra-śaktyāti-tarppaṇam

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

- This tarppaṇam which is performed for the ādhāra-śakti, also includes the material universe which is upon the ādhāra-śakti, the all sustaining Bhagavān in ādi-kūrmam form in this material universe, the ādi-śeṣan who bears the earth and residing on top of the Bhagavān, the earth on top of ādi-śeṣan, the universe of Śrīvaikuṅṭham beyond these and the prakṛti, and all other countries, cities of Śrīvaikuṅṭham.
- This tarppaṇam provides opportunity to understand separately Bhagavān's Pīrātti, HIS Divine Ornaments, Weapons, Divine Servants, Pādukā-s, dvāra-pālaka-s, the leaders of servants. The tirunāmam of all of them are distinctly mentioned in the tarppaṇam
- In this tarppaṇam, the word tarppayāmi is not used; it is customary to utter the word namaḥ. praṇavam is included at the start of the mantrā-s. "OM ādhāra śaktyai namaḥ", "OM prakṛtyai namaḥ"...
- Chanting thus, the tarppaṇam is performed with water
- This must be performed every day only during morning period

### Devarṣi-Kāṇḍarṣi-Pitṛ tarppaṇam

- This tarppaṇam is one mentioned in the dharma śāstram. Hence this can be performed by vaiṣṇavā-s and others as well.
- This tarppaṇam is performed for devā-s (demi gods), ṛṣi-s (sages), kāṇḍarṣi-s (sages for the respective cantos) and pitṛ-s (ancestors)
- Bhagavān is antaryāmī in all devā-s and ṛṣi-s. This tarppaṇam is performed with the sole thought of HIM and offered to HIM. This is as per the vaiṣṇava-ite custom
- Kāṇḍarṣi tarppaṇam is performed only those who follow yajur vedā. Not applicable for the rest. As per the yajur vedā, each kāṇḍam has respective ṛṣi-s. This is performed towards them
- In this also the praṇavam is included at the start of the mantrā-s which ends with tarppayāmi
- As per the instructions of the preceptors, the sacred thread (pūṇūl) is worn as a upavītam, nivītam or prācīnāvītam. As per the custom, when the tarppaṇam is performed towards the devā-s, the sacred thread is worn as a upavītam (wearing as per the normal way going over the left shoulder at the top and down towards the right hand side); when performed towards the humans, it is worn as a nivītam (worn as a garland); when performed towards the pitṛ-s, it is worn as prācīnāvītam (worn at the top going over the right shoulder and down towards the left hand side). It is better understood when learned from a preceptor.

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

### Vastra-niṣpīḍanam

- It means wringing of the wet cloth
- The short dhoti worn while taking bath must be four folded and wrung.
- The cloth must be wrung, with the sacred thread worn as nivītam and with chanting of mantram
- This mantram was believed to have come from the sage Kārṣṇājini
- On days such as amāvāsyāi vastra-niṣpīḍanam must not be performed. The cloth can be wrung and dried without chanting of mantram
- Brahmācāri-s (bachelors) need not perform vastra-niṣpīḍanam
- If one's father is alive, vastra-niṣpīḍanam is not performed
- According to some customs, even those whose fathers are alive, are allowed to perform vastra-niṣpīḍanam. It is advisable to consult knowledgeable people.

### Tīrtha-Mantra-Samāharaṇam

- It means bringing together the tīrthā-s and mantrā-s.
- During snānam, one invokes sacred waters from sacred rivers such as Ganges and other rivers. After the snānam these waters are taken care of by uniting them with the one's soul. This is known as Tīrtha-Mantra-Samāharaṇam
- The sacred waters are paid obeisance to and are united with one self through āhvāna mudrā (invitational gesture). A specific mantrām exist for this. Āhvāna mudrā is a gesture that is made by inviting with index finger

### Brahma-Yajñam

- Brahmam means vedam. Changing vedam is a sacrificial rite on its own. This is Brahma-Yajñam
- This must be performed as a duty without fail every day
- Vedā-s have mentioned about performing Brahma-Yajñam. Hence it is as important as Sandhyāvandanam.
- As specified in āhnikam, ācamanam at the beginning and end, saṅkalpam must be performed.
- At the start Gāyatrī mantram is chanted along with by initial mantram-s from the four vedā-s. This is followed by one must recite one prachnam per day, on successive days continuously from their respective veda-śākhā-s. If not, at least one anuvākam (chapter) must be recited every day.
- Every day, this is concluded by reciting puruṣa sūktam
- Those who do know vedā-s, must at least recite puruṣa sūktam daily without fail
- One must not claim ignorance for not knowing puruṣa sūktam. All the vedā-s contain puruṣa sūktam. Everyone must learn this.

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

- If one does not know puruṣa sūktam, at a minimum, must chant 10 counts of Gāyatrī mantram
- If one is unable to perform Brahma-Yajñam in the morning, must perform during noon.
- Must perform this before partaking one's food. Must not be performed in the evenings
- Brahmācārī-s must also perform this
- But a householder must not perform this if his wife passes away

### Going to Temple

- One must go to a temple nearby and worship the Perumāḷ
- Must circumambulate the Temple, the Priest, Peepal tree, Banyan tree, Cow, the assembly of Devotees, Preceptor/Spiritual Master's residence, from a distance
- As far as possible, one should get closer to the Perumāḷ and circumambulate
- Hence, one should enter closer to the sanctum pay obeisance and receive tīrtham, sadāri, tulasī prasādam-s.
- Let us look at the rules regarding going to a temple to worship Perumāḷ, at a later occasion

### Returning back to one's residence

- After visiting a temple, one returns back to one's residence to worship Perumāḷ.
- One should carry a tīrtha-pātram (container with water). This itself is purifying
- On the way back, should one encounter an atheist and other sinful persons, one must not indulge in any sort of conversation with them
- If one has to involve in conversation with an atheist and sinful persons, one must think of one's Ācāryan. This itself serves as an effective atonement
- Before entering the house, one should wash their hands and feet.
- While entering the house, one must sprinkle the water in hand for purification.

### Performing Homam

- One must perform the aupāsana-homam, which must be performed every day, morning and evening
- One must understand that this also is a duty that is performed towards the Bhagavān
- While performing homam, one must think of the Bhagavān, who is in-dwelling in the sacrificial fire. Doing so becomes vaiṣṇava-dharmam
- This must be performed only when one's wife is present. Must not be performed when one's wife is not around

### Abhigamanam

- Abhigamanam means reaching a destination or surrendering

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

- Act of surrendering to Perumāḷ is abhigamanam
- For the daily service to the Lord to take place without obstacles, one must surrender and pray to the Lord. This is abhigamanam. (For liberation, one performs the act of surrendering once during a person's lifetime; must not be done a second time; But, desiring to perform the daily service to the Lord with a pure heart, one must perform the act of surrendering again and again. This has also been sanctioned by Emperumānār in HIS Gadyam and Nityam)
- One must first clean their hands and feet
- Must worship the sannidhi from a distance
- Must get closer to the sannidhi and recite suprabhātam and other pāsuraṁ-s and request the Lord to wake up
- Dvaya mantram and its commentary mita-gadyam (Śrīraṅga-gadyam), must be recited
- The methods praying and surrendering for performing the daily service is laid out in the āhnikā texts
- One must look at auspicious matters such as mirror, in the morning.

### Feeding Grass to Cow

- After abhigamanam one must feed grass to the cow
- Feeding grass to one's own cow is not considered significant; feeding cows belonging to others is considered very special.
- When a cow is satisfied, Lord Gopālan Kaṇṇan is satisfied. Hence this is also a vaiṣṇava-dharmam
- It is sufficient even if one feeds a handful of grass to a cow
- This also has a specific mantram, which can be found in the āhnikā texts.

### Miscellaneous

- After performing abhigamanam, one must prostrate before one's Guru and elders
- Chanting vedā-s, contemplating on its meanings, kālakṣepam must be performed
- If one is not able to perform the abhigamanam well, one must meditate on one's ācāryan and surrender at His Divine feet.
- If that is not possible, to the best of one's ability one must perform japam, dhyanam, pārāyaṇam, stotram, nāmakīrttanam, praṇāṁam, añjali
- During inauspicious days in one's residence, one must not get closer to the Lord to perform abhigamanam. But one can remain at a distance and can perform abhigamanam mentally
- During such periods, one must not chant veda mantram. But one can recite divya prabandham. Can perform añjali from a distance

### Conclusion

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

We have looked at performing duties during the first half of a day. These are collectively referred to as abhigamanam.

Over the last ten issues we have looked at details one must observe right from waking up and reaching the Lord. Even now great personalities exist who perform all the duties without missing even one detail. We must also try and perform the duties to the best of our abilities.

AS Śrī Vyāsar says “dharmā, whether performed, heard about, seen, talked about, thought about, accepted, accrues a person benefits; dharmam purifies a person”. Hence one gets purified just by studying and understanding this vaiṣṇava-dharmam.

We will look at Perumāḷ tiru-ārāadhanam.

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Transliteration and Translation primary contributor Smt. & Shri V.Ramanujam

**NAMAKKAAR NIGAR NANILATTE**

(Sri. U.Ve. Kanchi KodikannigAdAnam Sadagopa tAtAcAriAr SvAmi)

The glory of blessing more than 100 books within one life span belongs to svāmi Dēśikan. In the same way, the glory of enlightening the devotees with more than 300 works including prapatti and vaibhava prakāśikai on svāmi Dēśikan, within a one-tenth of life span goes to śrīmān oppiliappan kōyil Varadācārya śaṭhakōpācāriyār, who has been recognized as ‘śrīmat vēdānta dēśika padāmbuja sēvā rasikar’ by devotees of svāmi Dēśikan in his birthplace. I contemplate upon such a great favor along with all the help offered by svāmi Dēśikan while offering this small article.

Many ācāryās have authored poems on svāmi Dēśikan. In that list, one of the prominent persons is śrī Vēnkaṭādvārī who was famously known by the title ‘astōgadvarī kacci kadāmbu kavividvanmaṇi’ and who is the grandson of nephew of the śrī Lakṣmīkumāra tātadēśikan, who served in sri Devādirājan sannidhi in Kanchi. He has blessed hymn jewels on svāmi Dēśikan in his book viśvaguṇādarśa campu. I am sharing the same here for the perusal of like-minded people.

श्रीरङ्गेश्वरशासनादधिगतश्रुत्यञ्चलाचार्यकं

दान्तं यं कविवादिदन्तिहरिरित्यार्या वदन्ति क्षितौ ।

सर्वस्यामपि हन्त तन्त्रसरणौ स्वातन्त्र्यमासेदुषां

सुत्रामा स हि वेङ्कटेशकविराडत्राविरासीत्प्रभुः ॥

śrīraṅgeśvaraśāsanādadhigataśrutyañcalācāryakaṁ  
dāntaṁ yaṁ kavivādidantiharirityāryā vadanti kṣitau ।  
sarvasyāmapī hanta tantrasaraṇau svātantryamāseduṣāṁ  
sutrāmā sa hi veṅkaṭeśakavirāḍatrāviraśītpṛabhuḥ । ।

That person who got the title of ‘vēdāntācāriyār’ by the holy command of śrī Raṅganāthā, who conquered his sensory organs, who is glorified as kavītārkika śimham by scholars and who is the greatest among master of all arts, that śrī Vēnkaṭēśa kavī was born in this śrī tūppul.

भेदाभिदाविषयवादापतद्गुरुपपादार्थसाधकमदो-

त्सादावहाद्भुतमखादापगास्यदविनोदाभिजातभणितिः ।



पादारविन्दनतखेदापहारचतुरोदारमाधवगुणा-

स्वादाभितुष्ट इह मोदाय वो भवतु वेदान्तदेशिकमणिः ॥

bhedābhidāviṣayavādāpataddurupapādārthasādhakamado-  
tsādāvahādbhutamakhādāpagāsyadavinodābhijātabhaṇitiḥ |  
pādāravindanatakhedāpahāracaturōdāramādhavaguṇā-  
svādābhituṣṭa iha modāya vo bhavatu vedāntadeśikamaṇiḥ | |

Let śrīmat vēdānta Dēśīkar who has the following greatness's stay in this Kanchi for bringing happiness to you:

His utterances have the purity of Ganges, since they bring in the correct meaning of all the vedic verses by reconciling the apparent contradictions and they blunt the ego of the people who proclaim the unity of ordinary soul and supreme soul or who quote only the verses that show the difference.

He had the capability to alleviate the miseries of his devotees.

He gets happiness by contemplating on the wonderful attributes of the Emperumān.

नानाम्नायपरिश्रमं कलयतां शास्त्रेषु नास्त्येव धीः

सत्योरप्युभयोस्तयोर्न सुलभा सा हि क्षितौ साहिती।

अप्येतासु सतीषु नास्ति विनयो नाचारभक्तिक्षमा-

चातुर्यः स च सा च सा च स च ताश्चालम्ब्य खेलन्त्यमुम् ॥

nānāmnāyapariśramaṁ kalayatāṁ śāstreṣu nāstyeva dhīḥ  
satyorapyubhayostayorna sulabhā sā hi kṣitau sāhiti |  
apyetāsu satīṣu nāsti vinayo nācārabhaktikṣamā-  
cāturyaḥ sa ca sā ca sā ca sa ca tāścālambya khelantyamum | |

Those who know all the four vedas will not have knowledge on śāstrās (scriptural injunction or precepts); they have just learnt chanting of the vedas. Those who have learnt to chant the vedas as well as those who have knowledge of śāstrās, will not have knowledge on sāhityā (composition of poems). If one has all the three, then he will not have humility, conduct, devotion, patience and capability to perform different things. All the things such as Vedas, Knowledge of śāstrās, poetic knowledge, humility, conduct, devotion, patience and capabilities are with svāmi Dēśikan. He is the only one to possess all these attributes.

अर्वन्तमास्ये समुपास्य देवं गर्वं तमोजं कुदृशां प्रशान्तम्।

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

कुर्वन्तमेनं गुरुमन्तरेण गुर्वन्तरं कोत्र गुणी वृणीते ॥

arvantamāsyē samupāsyā devaṁ garvaṁ tamojaṁ kudṛśāṁ praśāntam |  
kurvantamenam gurumantareṇa gurvantaram kotra guṇī vṛṇīte | |

Which intelligent person will accept other person as ācāryā leaving Vēdānta Dēśika, who with the blessings of horse faced God, destroyed the ego of people misinterpreting Vedas due to their ignorance? No knowledgeable person will accept other people except Dēśika as ācāryā.

वयस्य मास्मैवमवोचः यदेतत्पक्षावलम्बनतः पक्षान्तरस्वीकार एव वर इति मे प्रतिभाति।

vayasya māsmāivamavocaḥ yadetatpakṣāvalambanataḥ pakṣāntarasvīkāra  
eva vara iti me pratibhāti |

Don't say that, "knowledgeable person will not accept other people except Dēśika as ācāryā". For me it appears that following others is better than accepting his policy. The reason is:

यस्मिन् पक्षेस्ति मोक्षो गुरुणि लघुनि वा साधनेष्यप्रयुक्ते

श्लाघाहेतुः श्रमार्थव्ययकर यजनाद्यग्र्यकर्मप्रहामणम्।

तं हन्तोपेक्ष्य पक्षं श्रयति जगति कः काम्यवेदोक्तकर्मा-

नुष्ठानावश्यकत्वप्रकटनकठिनं वेदचूडार्यमार्गम् ॥

yasmin pakṣesti mokṣo guruṇi laghuni vā sādhanepyaprayukte  
ślāghāhetuḥ śramārthavyayakara yajanādyagryakarmaprahāmaṇam |  
taṁ hantopekṣya pakṣaṁ śrayati jagati kaḥ kāmyavedoktakarmā-  
nuṣṭhānāvaśyakatvaprakaṭanakathinaṁ vedacūḍāryamārgam | |

The others' philosophy is very simple. In that philosophy one need not follow a difficult or easy means to attain salvation. Without any effort, the salvation is possible. Moreover, one need not spend money and trouble his body to perform the karmānuṣṭānams (daily rites or ordained duties). Instead of following such an easy means, who will follow the path of svāmi Dēśikan, who insists that the daily rites should mandatorily be performed? The answer is:

वेदान्तार्यविशोधितं हितपथं व्याधूय साधूचितं

चापल्यादनुरुन्धते तदितरं पन्थानमन्धा नराः।

इष्टं भक्षय कान्तया च विहरेत्येवं प्रियालापनं

रोगार्ताश्चलपाः स्तुवन्ति न तु तं यः पथ्यवादी भिषक् ॥

vedāntāryaviśodhitam hitapatham vyādhūya sādūcitam  
cāpalyādanurundhate taditaram panthānamandhā narāḥ |  
iṣṭam bhakṣaya kāntayā ca viharetyevam priyālāpanam  
rogārtāscalapāḥ stuvanti na tu tam yaḥ pathyavādī bhiṣak | |

Only ignorant people follow the other paths leaving the path tested by Vēdāntācāriyār that gives means to devotees and greatness to others. This can be commonly seen in this world. People without understanding the consequences celebrate a doctor, who allows them to eat any food and pass time with women without any restriction on time or duration. They do not respect the doctor who prescribes restricted diet and discipline.

आम्नायमौलिगुरुणा करुणाकरेण नावातरिष्यत यदीह भवाब्धिनावा ।

अज्ञातभक्ति जगदश्रुतसच्चरित्र मज्ञातशास्त्रमभविष्यदवैदिकं च ॥

āmnāyamauliguruṇā karuṇākareṇa nāvātariṣyata yadiha bhavābdhināvā |  
ajñātabhakti jagadaśrutasaccaritra majñātaśāstramabhaviṣyadavaidikam ca | |

If śrīmat Vēdānta Dēśika, who is the boat for crossing the ocean of this worldly life, hadn't been born, then this world would not have known devotion, śāstrās, good conduct and would have become devoid of vedas.

निशमयति यः किल दशा निशामयत्यङ्घ्रिणा च यो विश्वम्

गजतुरगौ वदने यौ तैः सह वेदान्तदेशिको गण्यः ।

गम्भीरशब्देन विशालमोहदशापिशाचग्रहमोचनेन

घण्टा हरेर्वैङ्कटनाथरूपा कल्याणमुल्लासयति श्रुतीनाम् ॥

niśamayati yaḥ kila daśā niśamayatyāṅghriṇā ca yo viśvam  
gajaturagau vadane yau taiḥ saha vedāntadeśiko gaṇyaḥ |  
gambhīraśabdēna viśālamohadaśāpiśācagrahamocanēna  
ghaṇṭā harerveṅkaṭanātharūpā kalyāṇamullāsayati śrutinām | |

svāmi Dēśikan should be thought along with ādiśēṣā who can hear through his eyes, sage Patanjali, Sage Gautama who had eye in his leg, gajānanā and Sri Hayagriva. He does not belong to the other society seen now.

वेदान्ताचार्यशब्दोस्मिन्वेदान्तस्थापने क्षमः ।

इमं विवेकं कुर्वन्तो दान्ताचार्यं च तं विदुः ॥

vedāntācāryaśabdosminvedāntasthāpane kṣamaḥ ।  
imaṁ vivekaṁ kurvanto dāntācāryaṁ ca taṁ viduḥ । ।

The word Vēdāntācāriyār is appropriate only for him who has established vēdāntā. People who had this knowledge of discrimination understand him as one who has conquered his sensory organs. If the 'Ve' is removed from Vēdāntācāriyār, it becomes dāntācāriyār.

कथं नाम द्रुहिणगृहिणीचिकुरनिकुरम्बचुम्बिचम्पककुसुमसुकुमारतराः

कविकथककण्ठीरवगुरोरपि गिरो दुस्तरप्रस्तरनिष्ठुरबंहिष्ठसासूयहृदय निर्भेदाय जायन्ते ।

kathaṁ nāma  
druhiṇagrhiṇīcikuranikurambacumbicampakakusumasukumāratarāḥ  
kavikathakakaṇṭhīravagurorapi giro  
dustaraprastaraniṣṭhurabamhiṣṭhasāsūyahṛdaya nirbhedāya jāyante ।

How the words coming out of his mouth as commentary, that are as soft as the champaka flower that decorates the hair of Bramhadeva's wife Sarasvati, became hard like stone?

वेदान्तार्यगिरः प्रसूनमृदवो मोदं दधानाः सतां

प्रौढग्रावकठोरकाण्यपि परं भिन्दन्ति हृन्दि द्विषाम् ।

नन्दाद्यार्यजनाभिनन्दितमृदुस्पर्शोपि पादो हरेः

दुर्भेदे शकटासुरे तु शतकोट्याकारमागान्न किम् ॥

vedāntāryagirah prasūnamṛdavo modam dadhānāḥ satām  
praudhagrāvakaṭhorakānyapi param bhindanti hr̥ndi dviṣām ।  
nandādyāryajanābhinanditamṛdusparśopi pādo hareḥ  
durbhede śakaṭāsūre tu śatakoṭyākāramāgānna kim । ।

The gentle words of Vēdāntācāriyār will give happiness to good people. It has the ability to break the arguments of people of other religion that have hard mindset. This is similar to the holy feet of Krishna which was soft to devotees such as Nandagopan becoming a vajrāyudham to kill śakaṭāsūrā.

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

दर्पाविष्टकुट्टष्टिदुष्टसमयोत्सादाय बोधाङ्कुरो-

द्भेदाय प्रबले कलावपि जयोत्पादाय वेदाध्वनः।

श्रीमल्लक्ष्मणपक्षरक्षकबुधामोदाय पापाटवी-

च्छेदार्यथिमरुत्तरुः विजयतां वेदान्तविद्यागुरुः ॥

darpāviṣṭakudṛṣṭiduṣṭasamayotsādāya bodhāṅkuro-  
dbhedāya prabale kalāvapi jayotpādāya vedādhvanaḥ |  
śrīmallakṣmaṇapakṣarakṣakabudhāmodāya pāpāṭavī-  
cchedāyarthimaruttaruḥ vijayatāṁ vedāntavidyāguruḥ

svāmi Dēśikan, who is a Vēdāntācāriyār and a kalpa tree for disciples interested in Ramanuja philosophy, should shine well for the sake of 1) destroying the doctrines of people opposed to vedas, 2) to establish good knowledge, 3) to lead vedic path to victory even in Kaliyuga, 4) to induce happiness among the scholars who protect the doctrine of Sri Bhashyakarar and 5) to destroy the forest of sins. We are fortunate to have the association with the holy feet of svāmi Dēśikan who was celebrated thus by great scholars. Others who do not have this association are not equal to us. svāmi Dēśikan has blessed: “asmāt deśika saṁpradāyarahitairadyāpi nālakṣitaḥ”. Our Emperumān is unattained so far by people who have not associated themselves with our ācāryās. Hence, let us sing “namakkār nigar nānilattē” (who is equal to us in this world).

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*Transliteration primary contributor: Shri.Sunder Kidambi*

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

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

|| śrīḥ ||

**māgha snānam**

(śrī u.ve.Vaduvur Govindacharya svami)

Our elders have established different kinds of rules based on dharma śāstra grantha-s. Of them, some are rules for puṇya kāla snānam-s [taking bath during auspicious times]. The most important of that category is the māgha snānam. Even though the time for māgha snānam has been given in different ways, there is one that we can easily adopt

and practice – मकरसंक्रमण प्रभृति कुम्भसंक्रमण पर्यन्तं माघस्नानं कार्य -

makarasamkramaṇa prabhṛti kumbhasamkramaṇa paryantaṁ māghasnanāṁ kārya – māgha snāna time is from tai month start [around mid-January] to the beginning of māsi month [around mid-February].

मकरस्थे रवौ माघे गोविन्दाच्युत माधव।

स्नानेनानेन मे देव यथोक्तफलदो भव ॥

makarasthe ravau māghe govindācyuta mādharma |  
snānenānena me deva yathoktaphalado bhava | |

This is the rule for māgha snānam.

उत्तमं तु सनक्षत्रं लुप्तवारं च मध्यमम्।

सवितर्युदिते भूप ततो हीनं प्रकीर्तितम् ॥

uttamaṁ tu sanakṣatraṁ luptavāraṁ ca madhyamaṁ |  
savitaryudite bhūpa tato hīnaṁ prakīrtitaṁ | |

It is best to take a bath when the stars have not set.

माघमासे रटन्त्यापः किञ्चित्दभ्युदिते रवौ।

ब्रह्मघ्नं वा सुरापं वा कं पतन्तं पुनीमहे ॥

māghamaṣe raṭantyaṇaḥ kiñcitdabhyudite ravau |  
brahmaghnaṁ vā surāpaṁ vā kaṁ patantaṁ punīmahe | |

The tīrtham-s declare that they will purify those who bathe during māgha month and eradicate sins like brahmahatti, sins arising from abhojya bhojanam (like drinking alcohol).

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

ब्रह्मचारी गृहस्थो वा वानप्रस्तोऽथ भिक्षुकः ।

बालवृद्ध युवानश्च नरनारी नपुंसकाः ॥

brahmacārī gr̥hastho vā vānaprasto'tha bhikṣukaḥ ।  
bālavṛddha yuvānaśca naranārī napuṁsakāḥ । ।

Brahmacārī, married ones, sanyāsi-s, elderly, children, young folks, men, women etc. are all eligible for this māgha snānam.

तप्त वारिणा स्नानं यद्गृहे क्रियते नरैः ।

पडब्दफलदं विद्धि मकरस्थे दिवाकरे ॥

tapta vāriṇā snānaṁ yadgr̥he kriyate naraiḥ ।  
paḍabdaphaladaṁ viddhi makarasthe divākare । ।

When one takes a bath in makara month (māgha /tai) in hot water observing austerities, the benefits will be valid for six years.

Bathing in a vāpī [pond/lake], the effect is for twelve years; bathing in puṣkariṇī [temple tank] brings two times the benefits. Bathing in a river gives four times as much; in a mahānadi, it is hundred times; in a mahānadi saṅgamam [confluence of two or more rivers] it is four times the last one; in Gaṅgā river, it is thousand times. Wherever the bathing is done, Gayā smaraṇam is very important. Bathing in an ocean gives the most benefits. Thus, even in the case of the weaklings, even bathing in hot water with chanting of mantram-s will produce benefits.

These are the śloka-s to be said when taking a bath –

माघमासे रटन्त्यापः किञ्चित्दभ्युदिते रवौ ।

ब्रह्मघ्नं वा सुरापं वा कं पतन्तं पुनीमहे ॥

मकरस्थे रवौ माघे गोविन्दाच्युत माधव ।

स्नानेनानेन मे देव यथोक्तफलदो भव ॥

कृष्णाच्युत निमज्जामि प्रभातेस्मिन् सुबोदके ।



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

अनेन माघ स्नानेन सुप्रीतो मां समुद्धर ॥

सवित्रे प्रसवित्रे च परंधाम जले मम ।

त्वत्तेजसा परिभ्रष्टं पापं यातु सहस्रधा ॥

māghamāse raṭantyāpaḥ kiñcitdabhyudite ravau ।  
brahmaghnam vā surāpaṁ vā kaṁ patantaṁ punīmahe । ।

makarasthe ravau māghe govindācyuta mādharma ।  
snānenānena me deva yathoktaphalado bhava । ।

kṛṣṇācyuta nimajjāmi prabhātesmin subodake ।  
anena māgha snānena suprito mām samuddhara । ।

savitre prasavitre ca parañdhāma jale mama ।  
tvattejasā paribhraṣṭhaṁ pāpaṁ yātu sahasradhā । ।

śrī u.ve. Chundappalayam svāmi gives a rule 'उदयात्पूर्वं स्नानम् - udayātpūrvam

snānam' in the rule for 'माघस्नानम् - māghasnānam in āhnikā śeṣam. For women, the rule is 'सूर्योदयाव्यवहितोत्तरक्षणे - sūryodayāvyavahitottarakṣaṇe ।'.

māghasnānam time is 'किञ्चिदभ्युदिते - kiñcidabhyudite; so, because of sandhyāvandanam and japam-s, men must take their baths a little earlier. He also says about mantram chanting – 'प्रातस्नानुष्ठाने तन्त्रगोभयमपि सिध्यति - prātasnānuṣṭhāne tantraṇobhayamapi sidhyati. He establishes that this māgha snānam is for every day. That is why even yathi-s are eligible for this snānam.

नारदीयम् - nārādīyam says:

क्रोशन्ति सर्व वारिणि समुद्रच्छति भास्करे ।

पुनीमः सर्वपापानि त्रिविधानि न संशयः ॥

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

krośanti sarva vāriṇi samudracchati bhāskare |  
punīmaḥ sarvapāpāni trividhāni na saṁśayaḥ | |

snānam must be accompanied by five parts always (barring the general bathing for cleaning the body ) –

1. saṅkalpam 2. sūkta paṭanam 3. mārjanam [cleaning] 4. agamarṣaṇam [washing away sins] and 5. devādi tarpaṇam.

संकल्पं सूक्तपटनं मार्जनं च अघमर्षणं देवादि तर्पणंचैव स्नानं पञ्चाङ्गमुच्यते  
saṅkalpam sūktapaṭanam mārjanam ca aghamarṣaṇam devādi  
tarpaṇamcaiva snānam pañcāṅgamucyate

In order to follow Bhagavān's rules – karma anuṣṭānam-s, uninterruptedly, our bodily health and wealth are also needed; in that sense, this can be considered kāmyam; there is nothing wrong in it; in āhnikā śeṣam, svāmi implies that some consider this ritual as kāmyam.

भगवदाज्ञा अनुज्ञा कैकर्यम् उपयुक्त देहपाटव आधिव्याधि रूप भगवन्नग्रह शान्तिद्वारा

भगवन्मुखोल्लासार्थम् - bhagavadājñā anujñā kaimkaryam upayukta dehapāṭava  
ādhivyādhi rūpa bhagavannigraha śāntidvārā bhagavanmukhollāsārtham –  
saṅkalpam can be done this way – as much as we can, let us try to do this from 'tai'  
month onwards to the beginning of 'māsi' month.

dāsan,  
Vaduvur Govindan

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

**Rāsa pancādyāyī  
(Rāsakrīadai)  
(Srimān P. Venkatāchāri)**

(continuation) 43. Bhagavan Sri Krishna turned his attitude and all his actions to be favorable to the gopikas and acted so. However, he remained as is in his form. He is “achutan”. When he smiled, his teeth appeared like the kunda flowers. The gopikas were immersed in the bliss of his vision when they saw his face. They surrounded him on all sides with pleasure. At that time, Sri Krishna appeared like the moon in the midst of the stars.

44. He is the Lord of the gopikas- beloved- Wearing the Vaijayanti garland, Sri Krishna was furthering the beauty of Brindavan. He was functioning there. Sometimes, the gopikas would sing about their beloved Krishna’s qualities and his divine plays. Now and then, Sri Krishna would play loving songs about the beauty of the gopikas and their love.

45. In this way, Sri Krishna who was immersed in bliss reached the sand patch in the Yamuna River that had sacred shining sand. It had the quality of changing its location depending on the waves in the Yamuna River. It was cool with beautiful waves. It was glorious in the air that was fragrant with the Kumudini flowers. On the sandpatch, Bhagavan Krishna played with gopikas, performed divine plays.

46. Embracing them, catching the gopikas’ hands, touching their hair, plait, leg, waist and breasts, playful conversations, marking with the nail, blissful sight, laughing and through other actions that further love, Krishna stirred love in the enchanted gopikas and made them happy.

47. Philathropic, omnipresent- the Krishna who is so, fulfilled the desires of the gopikas and made them happy. At that time, the gopikas thought that they were superior to any other lady in the world and that none can equal them. When this thought that belongs to love occurred, they also maintained a friendly-fight state.

48. Krishna began to see the emergence of pride in the gopikas due to them being in the loving protection of their beloved. Further, they started mock fights with him. Then, to control their pride, to remove their mock fight and to make them happy Krishna disappeared from their midst.

(The chapter on the beginning of rāsakrida concludes)

Now, the second chapter.

The state of the gopikas when they were separated from Sri Krishna.

1. Sri Sukha deva says:

Krishna suddenly disappeared from the gopikas’ midst. The longing state of the gopikas was like the state of female elephants when the male elephant left their company. Their hearts were on fire due to the longing.

2. The gopikas who were enchanted by Krishna’s behavior, funny speech, facial expressions and so on turned just like Krishna. They started imitating him in their gait, expressions, behavior and thoughts. Forgetting themselves, they became Krishna himself. Following Krishna’s divine play, they started saying “ I am Krishna”.

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

3. All the gopikas started singing in unison about SriKrishna's divine qualities. In their ecstatic state, they started searching for him jumping from one bush to another, from one forest to another. Parishith! So what if Krishna had left that place? He is firmly inside and outside like the space in all living and nonliving things. Krishna was there only, among their midst. However, the gopikas started searching for him without seeing him in their midst. They started enquiring the trees, the plants, the animals and things around them.
4. First, the gopikas went to big trees. Hey banyan tree! Sal tree! Shyam Sundar, Nandanandan has stolen our hearts with his loving and beautiful smile and face. Have you seen him?
5. They asked the plants. Hey ashok! Hey Nagasekara! Punnāka, Sambha! Have you seen the Krishna, the brother of Balarama, whose smile starts the great mock fights among the women? Did you see him here?
6. They asked the female plants. Hey Tulasi! You have a very kind heart. You always wish for the welfare of others. You have great love for the Bhagavan's sacred feet. He also loves you. He loves the garland made of tulasi. Even when the bees swarm it, he does not remove it from his neck. He wears it eternally. Did you see your beloved Shyam Sundar?
7. Lovely Malati! Malige! Jathi! You all may have seen Madhavan passby. Did he touch you with his soft hands and make you happy?
8. Hey Jackfruit tree who is living happily on the banks of Yamuna! The Jamun tree! Mango tree, Kadamba tree, Neem tree! You all live only for helping others. Our lives have become meaningless without Krishna. We are fainting with sorrow. Will you please tell the way to see Krishna?
9. Hey Bhumi Devi! The beloved of Bhagavan! You have gained the boon of becoming happy from the Lord's feet touching you. You express your happiness through the grass, creepers and other plants. He measured you during the Vamana incarnation. Are you happy that you enjoyed the touch of his feet? or, are you happy having experienced the physical association of the Lord during Varaha avatar?
10. Friends! Deer! This place is beautiful due to its association with our Shyam Sundar. Did he go this way with his beloved granting bliss to your eyes? The fragrance of Kundali flower garland is wafting here. That garland will be reddened by the red paint on the parts of Krishna's lover.
11. Trees! The bees attracted by the garland on Krishna's neck are still swarming here. They do not go anywhere else. There will be the pink lotus on Krishna's hands. He would have placed his other hand on his beloved's shoulder. Our Shyam Sundar would have definitely gone by this way. You are bending your heads only to worship him. He would have blessed you with his loving glances.
12. Friends! These creepers are embracing their husband, the tree. So what? They are happy from the touch of Bhagavan's nails. They have received that boon.

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

13. Parishith! The gopikas went about looking for Krishna wailing like this. Due their love of Krishna, they all became Krishnamaya. They started acting out some of Krishna's divine plays.
14. One gopikas started acting out Putana. Another gopikas pretended to be Krishna and started drinking milk from her. While one gopika pretended to be a cart, another one pretended to be baby Krishna and started kicking the cart while crying.
15. One gopika pretended to be Krishna and sat down. Another one pretended to be Trunavartha asura and carried her away. One gopika started crawling. Her anklets started tinkling at that time. tinkling
16. One gopika pretended to be Krishna and another as Balarama. Other gopikas started dancing around them pretending to be the cowherds. One gopikas was Vatsasura another Bhakasura. Some other gopikas pretended to be Krishna and started chasing them.
17. One Gopika started calling the cows back just as how Krishna would do, by playing his flute. Other gopikas praised her.
18. One Gopika pretended that she was Krishna and started walking with her hands on another gopika's shoulder. She told her friends, "Look! I am Krishna. Look at my beautiful gait."
19. Another Gopika pretended to be Krishna and started saying, "People of Viraja! You do not have to fear rain or typhoon. I have come up with a plan to protect you all". While saying this she lifted her veil as if it was the Govardhana hill.
20. One Gopika became the snake Kaliya. Another placed her foot on her head and said, "Hey Evil snake! You leave this place immediately. I have incarnated only to reprimand the evil souls."
21. One Gopika said, "Cowherd children! There is a serious fire in the forest. You close your eyes immediately. I will save you effortlessly".  
(to be continued)

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

## ParamaikAnti's svastivAcanam

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

In this anuvākā named mṛgārā, which is the fourth part of svastivācanam, the following verse appears in taittirīya saṁhītā after the fourteenth mantrā:

अनुनोऽद्यानुमति रन्विदनुमते! त्वम्।

वैश्वानरो न ऊत्या, पृष्टो दिवि ॥

anuno'dyānumati ranvidanumate! tvam ।

vaiśvānaro na ūtyā, pṛṣṭo divi ।।

This phrase indicates that four mantrās starting with the following phrases have to be chanted here:

(1) अनुनोऽद्यानुमतिः (anuno'dyānumatiḥ)

(2) अन्विदनुमते! त्वम् (anvidanumate! tvam)

(3) वैश्वानरो न ऊत्या (vaiśvānaro na ūtyā)

(4) पृष्टो दिवि (pṛṣṭo divi)

There is a convention followed in Vedas to mention the start of the mantrās instead of giving the complete mantrā. The complete form of that mantrā can be found in another place in the Veda itself. This way of showing only the beginning of the mantrās is known as “showing through pratīkam”. While chanting the entire Veda, the mantrās shown by pratīkam are chanted completely elsewhere.

This convention is not necessarily applicable to all the mantrās. For some of the mantrās, the entire mantrā is chanted every time it occurs in Vedas. There are certain reasons for that as well.

It is quite possible that this convention of showing only the beginning in Vedas paved the way for the tradition of chanting the start and the end lines (munnaḍi pinnaḍi sēvittal) in divyaprabandam.

While chanting the entire Veda, though at some places only the beginning is chanted, since the same mantrā gets chanted in its entirety in another place, we can assume that there is no demerit in such a chanting.

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During the brahmayajñam which is performed as part of the daily rite, when we chant the mantrās of the different yajñams, we get the fruits of performing that yajñam. This is stated by the Veda itself.

Please see the verse “यंयङ्कतुमधीते तेन तेनास्येष्टं भवति (yaṁyaṅkratumadhīte tena tenāsyēṣṭaṁ bhavati)” occurring in the second praśnam of taittirīya āraṇyakam.

Thus when we chant the Veda mantrās during brahmayajñam, we chant them as learnt, i.e., we chant only the beginning of mantrās that occur in Vedas in the above places where Vedas only show the beginning. Now few questions arise: If we chant only the beginning of verse, will it be equivalent to chanting the complete Veda mantrā? If these give the same fruit as that of performing yajñam, then do we really need the full mantrās?

Vedas follow one more tradition. In some mantrās, one part alone will vary. Other parts will be common similar to pallavi. In the Tirumozhi ‘vaṇḍuṇu naṛumalar’ by tirumaṅgai āzhvār, the following phrase comes in all the first nine verses:

āṇḍāy unaik kāṇbadōr aruḷ enakkaruḷudiyēl

vēṇḍēn manai vāzhkkaiyai viṇṇagar mēyavanē

While learning first two to three verses itself, this phrase will be memorized by the students. In the further verses, it is enough if the teacher asks the students to chant the above two lines to complete the verse. The students will combine the above two lines and complete the verse.

Vedas follow this in many places. I will show one example.

For the person, who is interested in long life, he has to perform a yajñam stated in the Vedas. During that yajñam, the ṛtvik who is the adhvaryu (who performs that yajñam) should hold the right hand of the doer (yajamāna) by chanting the following six yajur (prose) mantrās:

- (1) अग्निरायुष्मान् स वनस्पतिभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
- (2) सोम आयुष्मान् स ओषधीभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
- (3) यज्ञ आयुष्मान् स दक्षिणाभिरायुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
- (4) ब्रह्मायुष्मत् तद्ब्राह्मणैरायुष्मत् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि
- (5) देवा आयुष्मन्तस्तेऽमृतेनायुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि



(6) पितर आयुष्मन्तस्ते स्वधयाऽऽयुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि

(1) agnirāyusmān sa vanaspatibhirāyusmān tenatvā"yuṣā"yuṣmantam  
karomi

(2) soma āyusmān sa oṣadhībhirāyusmān tenatvā"yuṣā"yuṣmantam  
karomi

(3) yajña āyusmān sa dakṣiṇābhirāyusmān tenatvā"yuṣā"yuṣmantam  
karomi

(4) brahmāyusmat tadbrāhmaṇairāyusmat tenatvā"yuṣā"yuṣmantam  
karomi

(5) devā āyusmantaste'mṛtenāyusmantas tenatvā"yuṣā"yuṣmantam karomi

(6) pitara āyusmantaste svadhayā"yuṣmantas tenatvā"yuṣā"yuṣmantam  
karomi

The above six mantrās are read by Vedas in the last portion of the tenth anuvākā in the third praśnam of the second kāṇḍā of taittirīya saṁhitā. However, there it is not read in six separate sentences like this.

The common phrase in all these mantrās are 'tenatvā"yuṣā"yuṣmantam karomi', isn't it? Veda reads the first mantrā with this phrase, then reads the next four mantrās without this phrase and reads the sixth mantrā completely with this phrase.

The word 'āyusmān' occurs twice in the first 3 mantrās. In that the word 'āyusmān' is attached with the common phrase 'tenatvā"yuṣā"yuṣmantam karomi' and chanted along with the first mantrā only. They are omitted in the next 2 mantrās.

In the same way, the word 'āyusmantam' occurs twice in fifth and sixth mantrās. The word 'āyusmantam' that occurs for the second time is attached with the common phrase 'tenatvā"yuṣā"yuṣmantam karomi', is omitted in the fifth mantrā, but is chanted completely in the sixth mantrā.

i.e.

अग्निरायुष्मान् स वनस्पतिभिः आयुष्मान् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि

सोम आयुष्मान् स ओषधीभिः -----"-----do-----"-----

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यज्ञ आयुष्मान् स दक्षिणाभिः -----“-----do-----“-----

ब्रह्मायुष्मत् तद्ब्रह्मणैरायुष्मत् -----“-----do-----“-----

देवा आयुष्मन्तस्तेऽमृतेन -----“-----do-----“-----

पितर आयुष्मन्तस्ते स्वधयाऽऽयुष्मन्तस् तेनत्वाऽऽयुषाऽऽयुष्मन्तं करोमि

agnirāyuṣmān sa vanaspatibhiḥ āyuṣmān tenatvā"yuṣā"yuṣmantaṁ karomi  
soma āyuṣmān sa oṣadhībhiḥ -----“-----do-----“-----  
yajṣa āyuṣmān sa dakṣiṇābhiḥ -----“-----do-----“-----  
brahmāyuṣmat tadbrāhmaṇairāyuṣmat -----“-----do-----“-----  
devā āyuṣmantaste'mṛtena -----“-----do-----“-----

pitara āyuṣmantaste svadhayā"yuṣmantas tenatvā"yuṣā"yuṣmantaṁ karomi

Here the dotted line with 'do' is my work. This is not given explicitly in the Veda. Veda joins everything and reads everything as a continuous mantrā. I have given in the above format for you to understand.

The mantrā hiding in the dotted lines is called anuṣaṅgam.

The parts hidden in these 'anuṣaṅgam' and shown by 'pratīkam' are chanted completely while performing yajñam. However, during the regular chanting (pārāyaṇam) and brahmayajñam, it is customary to chant only pratīkam and without anuṣaṅgam.

There is a question here: "Is it right to think that one will get the fruits of performing yajñam, where the mantrās are chanted completely, by chanting the pratīkams and without anuṣaṅgam during brahmayajñam?".

One of the important persons who raised this question is a great vedic scholar śrī Sātvalēkar of Gujarat. During 1960s, he published the taittirīya saṁhitā of Krishna yajur veda in nāgarī lipī with a detailed introduction in sanskrit, taking the help of another vedic scholar Brahmaśrī Ananta śāstrigaḷ. The mantrās which are poems are published in poetic form, the mantrās shown by 'pratīkam' were given in the footnotes and marking the mantrās with anuṣaṅgam with '\*' for easy deciphering. In our Veda, mantrā and the brāhmaṇam portions are interleaved and present in both saṁhitā and śākhās. Hence, our Veda is called Krishna yajur veda. He showed the difference by publishing the mantrās in bold letters and brāhmaṇams in plain letters. The matter pertaining to each anuvākā has been explained as a small note. The meter for each mantrā along with the sages who discovered the mantrās are also documented. He has published the accents that would occur when the 'pañcādi' (pañcāśat – sentence having fifty words) are merged. On the whole, it is an eye-opener for incomplete learners like me.

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In the introduction, he has done a great research on this. In that the pada pāṭham of Rig veda and the pratīkams and anuṣaṅgams present in our veda were analyzed in detail. He has shown the deficiencies in the above methods from his perspective.

However, our ancestors have accepted the tradition of chanting only pratīkam and without anuṣaṅgam in both pārayāṇam and brahmayajñam. This has been accepted as the great tradition followed by scholars.

śrīmadubhayave Vaḍuvūr Vīravalli Salakṣaṇa Ghanapāṭhi Vedabhāṣyamaṇi Deśikācārya Svāmi mentioned in the acceptance speech, when he was presented with the title 'kulapati' by śrī Paramahamsapari Paravākkōṭṭai Svāmi, that the above method has been prescribed by śrīmadāpastamba bhagavān. I was also present during that occasion.

The aphorism quoted by the Svāmi comes as the 19<sup>th</sup> sūtram in eleventh kaṇḍikā of first praśnam in śrīmadāpastamba dharmasūtrās. The full form of that sūtram ordaining brahmayajñam is:

अकृतप्रातराशः उदकान्तं गत्वा प्रयतः शुचौ देशे अधीयीत यथाच्चायम् उत्सृजन्वाचा

akṛtaprātarāśaḥ udakāntaṁ gatvā prayataḥ śucau deśe adhiyīta  
yathāddhyāyam utsṛjanvācā

The explanation given for this by śrī Haradattar in his commentary named 'ujjvalā' is: "Before taking food in the morning, one should go near a water body, purify oneself by taking bath, wiping and sprinkling the water while chanting the mantrās and then go to a pure place, which is an open space which is without roof and from where the roof is not seen. There facing east or north, one should chant Veda in a loud voice. During that time the Veda should be chanted as learnt (yathāddhyāyam), i.e. without anuṣaṅgam, one praśnam a day starting with the start of the Vedas continuously". The tradition of our scholars is that though śrī Haradattar does not show how to chant the places where pratīkam occurs, the explanation he gives for the word 'yathāddhyāyam' in the source text is applicable to pratīkam also and the same is considered as the opinion of śrīmadāpastambar. Hence, in all the svastivācana pārayāṇams, only chanting of the beginning of the four mantrās viz., 'anuno'dyānumati ranvidanumate! tvam | vaiśvānaro na ūtyā, pṛṣṭo divi | |' is followed. Though the mantrās are not chanted fully, can we prevent remembering the whole mantrās while chanting? Hence, it is the duty of Paramaikāntis to keep the meaning of the mantrās in mind along with the divine experience while chanting this.

(To be Cont'd)...

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

**Yēṇippaḍigal  
Rungs of Ladder**

(Śrī u.ve.na.Gopaladeshikachar, Oppiliappan sannidhi)

**5. Prasādana parvam**

Prasādanam means, 'to make one happy'. This chapter explains how to make Emperumān pleased with us. As explained earlier, a person attains clear knowledge, hates worldly pleasures and becomes fearful of the world life and hell. However, he or she accrues two kinds of diseases. They are his/ her pāpa-s and puṇya-s. Who is the doctor, who can cure these diseases? What is the medicine?

The doctor and the medicine is none other than Perumāḷ Himself. Periyāzhvār says, 'Śiva, Brahmā, Indra and others do not know the cure for these diseases. Perumāḷ is the only doctor'. (eruttuk koḍi uḍaiyānum biramanum indiranum maṛṛum oruttarum ippiravi ennum nōikku marundu aṛivārum illai | maruttuvanāi ninṛa māmaṇivaṇṇā - Periyāzhvār tirumozhi 5.3.6).

Pēyāzhvār in third tiruvandādi says, 'marundum poruḷum amudamum tānē'.

To cure these illnesses, Perumāḷ has given two medicines. One is bhakti yogam and the other one is prapatti.

What is bhakti yogam? Bhakti yogam is different from just having devotion on Perumāḷ, as bhakti yogam cannot be performed directly. First of all, karma yogam has to be performed. After this jñāna yogam and then only bhakti yogam can be performed. Or else, bhakti yogam can be performed straight away from karma yogam.

Therefore,

- 1) Karma yogam → jñāna yogam → bhakti yogam (OR)
- 2) Karma yogam → bhakti yogam

What does it mean by karma yogam? Kaṇṇapirān (Śrī Kṛṣṇa) explains this in Bhagavat gītā.

A person has to perform his duties as applicable for him and as ordained by śāstra-s. Apart from this, he has to perform good deeds. With these, he has to select one activity from the following nine activities and keep performing that activity throughout his lifetime.

- 1) Offering tuḷasī and other flowers to Bhagavān.
- 2) Performing yāga-s.
- 3) Controlling his/ her senses.

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- 4) Donating to needy people .
- 5) Performing tapas and fasting (upavāsam).
- 6) Visiting holy places and bathing in holy rivers.
- 7) Veda pārayanam.
- 8) Learning the meaning and purpose of veda-s (from a teacher)
- 9) Performing prāṇāyāmam

Jñāna yogam – Knowing the truth about Jīvātmā and Paramātmā. Realizing that his/ her soul is part of Bhagavān's divine form, he/ she has to keep meditating on his/ her Jīvātmā.

Bhakti yogam – There are many different ways (32 in number) to attain liberation, as given in Veda-s. They are called 'vidyā-s'. Selecting one from these thirty-two vidyā-s, he or she has to meditate upon Bhagavān all through his or her life.

(For more details on these vidyā-s, one may refer to my book, 'Vaiṇavam – a conversation'.)

However, in this Kaliyugam, it is very tough to perform bhakti yogam. The basic requirements are:

- 1) The person has to be born in an eligible lineage.
- 2) He/ she has to perform karma/ jñāna yogam first.
- 3) Whenever obstacles occur while starting or during bhakti yogam, the person has to do prāyaścitta prapatti (atoning and expiatory surrender)
- 4) He/ she has to meditate Emperumān ceaselessly.
- 5) He/ she has to do it right through his/ her whole life.
- 6) At the time of death, the thought of Bhagavān should come to his/ her mind. This may happen either in the present life or after many more births.

People who do not worship any deity other than are the best devotees. A person asked Parāśara Bhaṭṭar, 'What should Śrīvaiṣṇava-s do when procession of a deity other than Perumāḷ advances in front of us?' Bhaṭṭar replied, 'You are asking differently. Ask what should the deities do when they see Śrīvaiṣṇava-s? Viṣṇu dharmam (Māṅgalya stavam 43-28) says, 'On hearing Whose name, the deities worship immediately ...' (praṇamanti devatāḥ ...). Therefore, the deities have to prostrate you, as you are reciting the name of Perumāḷ.'

Bhakti of a person, who seeks anything other than mokṣa from Perumāḷ, is similar to the affection shown to a man by a promiscuous woman. Such a woman showers love only for his money. It is not a true love, as it is used for plundering his money.

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Devotion of a person seeking mokṣa - without expecting anything from Perumāḷ – is the true devotion. Śāstra-s such as Gautama dharmasūtram explains the characteristics and eligibility of a person (who is seeking mokṣa).

- 1) He should not worship any deity other than Perumāḷ.
- 2) He should not ask for anything other than mokṣa from Perumāḷ.

In Bhagavat gītā, this sort of dedicated bhakti is mentioned by Śrī Kṛṣṇa as 'bhaktiḥ avyabhicāriṇī' (13-10) and 'avyabhicāreṇa bhaktiyogena '(14-26).

It is very difficult to follow such a bhakti yogam. Let us see about prapatti in the next issue.

(to be continued)

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

श्रीः

श्रीमते रङ्गरामानुजमहादेशिकाय नमः

## **Srimadandavan and agnishtoma somayagam -9**

(Shukhabramhan Chellam Srinivasa Somayajigal, Tirupati)

At the time of penning this article, the 76<sup>th</sup> Tirunakshatram of our current Andavan, Sri Rangaramanuja Mahadesikan was being celebrated with great splendor and discipline at our Ashramam in Sripuram, Bangalore. Local residents popularly refer to this Ashramam as Sri Venkateswara Perumal Koil. We shall also follow that convention. At this temple administered by our Ashramam, in line with the puranic verse कलौ वेङ्कटनायकः (kalou venkata naayakaha), the divya-mangala-vigrahams - the Lord of Tirumalai (here too, Perumal blesses us from the top of a hillock), Sri Padmavathi thAyar, soodi-kodutha-sudarkodi nacchiAr (Sri Andal), and in the outer prakAram - Sri Varaha Perumal, Sri Dhanvantari perumal, Sri Sudarshana-Azhwan and Srimath Anjaneyar, all consecrated as per Vedic traditions, continue to bless all the devotees. It is at this Koil-Ashramam, on the most sacred day of Vaikasi-Tiruvadirai (June 4<sup>th</sup>, 2011), that the 76<sup>th</sup> tirunakshtra-vaibhava mahotsavam of Srimath Andavan Sri Rangaramanuja Mahadesikan was grandly celebrated, the paarayanam of chaturveda-grantha-itihasa-puranas having commenced five days earlier.

adiyen also had the bhAgyam of participating in this magnificent celebrations. The shAkala shAkha of the first Veda - the Rig Veda, the taittirlya shAkha of the principal Yajur Veda, both the kAnva and the mAdhyandhina-vAjasanEyi shAkhas of the Shukla Yajur veda, the kauThuma, rAnAyanlya, and jaiminiya shAkhas of the sAma Veda, as well as both the shounaka and pippalAda shaakhas of the Atharvana- i.e recitation of all the shAkhas of the four Vedas – chaturveda pArAyaNam – along with itihAsA-s were conducted grandly, with chaturveda sAttumurrai-s offered at the Tiruvadi of Bhagavan, twice every day, in the form of a garland of Vedic mantra-s (mantra-pushpam).



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Having thus, celebrated over four days with veda sAttumurrai twice a day, on the morning of the fifth day, the most Sacred Tiruvadirai tirunakshatram, the tirunakshtram of Srimath Andavan Sri Rangaramanuja Mahadesikan, the periya sAttumurrai of chaturvedam was offered with intense bhakti at the tiruvadi of Srimath Andavan Ashramam's Perumal - Rukmini Satyabhama sameta Sri Venugopalan Perumal. This was followed by distribution of the sri-paduka-teertham of purvAcharyas to bhakta-s, sishya-s, vaideeka-s, and lowkeeka-s. Next was the mAlai-maryAdai from many of the important Divya Desams, after which the program organized by the devotees, shishyas and committee members of Sripuram Bangalore Ashramam devotees commenced as an offering to Srimath Andavan.

In one segment of this program, there was a book-release function in which the two texts, "Tantra-Siddhanta-Ratnavali" and "Yagnya-Tattva-Prakasham" were released as a single book. These texts have been authored by the the famed and illustrious Mahavidwan, Sriman Chinna Swami Shastrigal. Both Sri U.Ve. Uttamur Swami and Mahavidwan Tiruvarangam Tirumalai Tatayarya Mahadesikan (more popularly known as Sri D.T. Swami) learnt mImamsA sAstram from this Swami. Additionally, Srimath Andavan has often referred to Sri Chinna Sastrigal as a foremost authority on sAstram. Both the above mentioned texts, particularly "Yagnya-Tattva-Prakasham, delve into the details of yagnya-s described in the chatur-vedam as well as the phalans and exact procedure of the sacred rituals. adiyen was blessed with the first copy of this book at this event in Bangalore. It was utilizing this book as a key reference, that adiyen performed the Agnishtoma-Soma-Yaagam at Srirangam. This is an extraordinary book. Through this exceptional release, our Andavan Srimath Andavan Srirangaramanuja Mahadesikan's esteemed contribution has been a great blessing to the vaideeka community. The release of these books on yAga-s, was followed by the anugraha-bhashanam, in which Srimath Andavan referred to a wonderful slokam. This is the first slokam of Daya Satakam composed by Sri Nigamantha Mahadesikan on Lord Thiruvenkatamudaiyan, the Lord and Resident of the Seven Hills:

प्रपध्ये तं गिरिं प्रायः श्रिनिवासानुकम्पया ।

इक्षु सार स्रवन्त्येव यन्मूर्त्या शर्करायितम् ॥

prapadyE tam girim prAyaha srinivAsAnukampaya I

ikshusAra-sravanthyEva yanmurthyA sharka-rAyitham II

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Further in many of the stotra-padam composed by Swami Nigamantha Mahadesikan's slokas, the stotram has been named after the the principal deity of that stotram. For instance Gopala Vimshatihi, Sri Stuthi, Bhu Stuthi, Hayagreeva Stotram, Devanayaka Panchasath. On the other hand, 108 slokas were composed on the the Lord of Tirumala, and instead of naming it as "Srinivasa Satakam", it was named as "Daya Satakam". Explaining that the reason is that Perumal's Daya (Divine Grace) transformed into karkandu (sugar-candy), Srimath Andavan pointed out that it is no ordinary sugar-candy, but the Divine Hillock of sugar-candy, and then explained the suitability of the term "प्रायः" (which means "mostly") as per भूम-सृष्टि न्यायम (bhUma-srsti nyayam of mImAmsA sAstra), the fluid, yet, resilient attributes alluded to in यन्मूर्त्या शर्करा (yanmUrtya-sharkarA), the import of "तं गिरिम्" (tam girim) as per मधुररसस्वरूपं वेदगिरिं तं वेङ्कटाचलं प्रपद्ये (madhura-rasa-svarUpam veda-girim tam venkatAchalam prapadhye). Our present Andavan has unfathomable bhakti towards TirumalaivAsa ThiruvEnkatamudaiyAn. In the western gateway of India, i.e. in the Dombivili-nagar of Mumbai, Srimath Andavan has built a separate koil for ThiruvEnkatamudaiyAn, consecrated the rajagopuram, with the pratishtai of separate sannidhi-s for the Lord's Padmavathi Thayar, Chakrathazhwar, and Acharyargal Sannidhis as per vaideek traditions. Popularly known as Paschim Tirupathi, this temple brings Divine Bliss to the bhaktas, as well as Srimath Andavan Himself. Similarly at Chennai Alwarpet Ashramam, Srimath Andavan has built a Srinivasa Perumal koil and performed pratishtai of ThiruvEnkatamudaiyaan and Padmavathi Devi sannidhi. Consequently, the bhaktas and shishyas of Chennai are blessed with the krupa of the divya-darshanam of TiruvEnkatamudaiyAn and the nitya-seva of the Divine Abode, just as in Srirangam Periyashramam; for this, only His Daya is the Cause. Thus, through incessant meditation on our most compassionate Acharya sArvabhoulmar, Srirangaramanuja Mahadesikan, all the burdens of karma immediately dissipate; there no doubt about this. Likewise, our Sriman Nammazhvar's tiruvAkku (divine words) on TiruvEnkatamudaiyAn:

kunRam Enthik kuLirmazai kaatthavan,  
anRu NYaalam aLantha piraan,paran

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senRu sEr\_thiru vEngada maamalai,  
onRu mEthoza namvinai OyumE. (tiruvAymozhi 3.3.8)

Oyum mUppup piRappu iRappup piNi  
vIyumARu seyvAn thiruvEngkadaththu  
Ayan nAL malarAm adith thAmarai  
vAyuLLum manaththuLLum vaippArkatke (tiruvAymozhi 3.3.9)

Nammazhvar blesses us with this arulicheyyal. Thus, Sri Satagopan stands entrenched in the hollow of the illustrious tamarind tree, on the sacred north-bank of Sri Tamrabarni river, but with his mystic powers, visits Sri Govindaraja Perumal's town (Tirupathi), and a tlrtham (tank) at the foot-hills of Tirumalai, and having taken a holy bath in these hallowed waters, sings the pAsurams about TiruvenkatamudaiyAn, of which we have shared a couple of examples. We prostrate and pray to the Supreme Lord that many more such sacred temples are established to spread the glory and fame of our TiruvenkatamudaiyAn, as well as for the pallAndu-pallAndu (benediction for many, many years to come) of our Srimath Andavan.

Later on, at Therazhundur, adiyen was again blessed with the parama-bhagyam of participating in the commencement day of Srimath Andavan's 23<sup>rd</sup> chAturmAsya-anushtAnam. At the time, adiyen had made a mental resolution to perform वर्षऋतुपर्व-पशुबन्धयागम् (varsha-rutu-parva pashu-bandha-yaagam). With the specific intention of performing the the yagNya karmAnushtanam on 27.9.2011 (bhadrapada-mahalaya-amavasya day), adiyen offered danda-samarpanam to Srimath Andavan and sought His parama-anugraham, that it should be performed on this date itself. Srimath Andavan immediately commanded adiyen to perform the वर्षऋतुपर्व-पशुबन्धयागम् (varsha-rutu-parva pashu-bandha-yaagam) at our Tiruchanoor ashramam. Taking this to be the directive of the yagnya-pratipAdhyan (the principal deity of yagnyam), SriMahavishnu, and thereby placing

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these orders on top of my head, I started the preparations. I came to know that there was a lack of rain in Tirupathi-Tiruchanoor. Despite this, there was no anxiety about the rainfall required before the commencement of the पशुबन्धयागम् (pashu-bandha-yAgam), to purify the yagnya-bhUmi. I had been blessed that the yagnyam could be performed without any apprehension at all. Having been, thus, blessed with Sri Acharyan's anugraham, I returned to my town. There had been no rain at all. Yet, all of a sudden on 25.9.2011, it rained and the yagnya-bhUmi became purified. Likewise, it rained all of a sudden on 28.9.2011, right after the conclusion of the वर्षऋतुपर्व-पशुबन्धयागम् (varsha-rutu-parva pashu-bandha-yAgam) held on 26.9.2011 and 27.9.2011.

As a consequence of this satya-samkalpam made in the unblemished mind of our Acharya Sarvabhoulmar Srimath Andavan Srirangaramanuja Mahadesikan, Sri Varuna bhagavan (the deity of Rain, वरुणोऽपामधिपतिः as termed by the Veda), in perfect consonance with our Acharyan's tiruvakku poured forth with rain. Such is the glory of our Acharyan's holy words! Next, we shall look into the the sixth of the seven havir-yagnyas, निरुदपशुबन्धम् (Niruda Pashubandham), termed as वर्षऋतुपर्व-पशुबन्धयागम् (varsha-rutu-parva pashu-bandha-yAgam). Bhagavan expounds the main and auxillary constituents of a karma-anushtanam along with the appropriate name of the karma. श्रष्ट्वा नामरूपे करवाणीति (srShtva nAma-rUpe karvANIti) states the chAndogyOpanishad. Appropriately, this havir-yagnyam was named as निरुदपशुबन्धम् (Niruda-pasu-bandham). The names of some karmas are "kAraNa peyar". The names of some karmas are based on their description संज्ञा-वाचकम् (samgnya-vachakam). The निरुदपशुबन्धम् (Niruda-pasu-bandham) is a संज्ञा-वाचकम् (samgnya-vachakam) as per shrouta-sAstram. Thus, agnihotram, darsa-purnamAsa ishtl, sOma-yAgam, chAturmAsyam, etc. are considered as "kAraNa peyar<sup>1</sup>" (. In order to write about the निरुदपशुबन्धम् (Niruda-Pashu Bandhan), a number of vaideek narratives, laukeek examples, as well as other shAstric references will have to be elaborated upon. It is only with this background information, that the complete import of the Vedam can be truly appreciated. Later on, while describing the Agnishtoma-Soma-Yaagam, I will cover more on this topic. The reader's patience will be much appreciated.

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Transliteration & Translation primary contributor: Sri Kodavasal Shreyas Sarangan  
(Bangalore)

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<sup>1</sup> *Translator's note: In tamil grammar "kAraNa peyar" means a name that has been coined due to a specific reason as opposed to "idukuri-peyar"*

**Bhagavan is same in His thought, speech and Divine form**  
(Śrī K. Pattabhiraman, T.nagar)  
(From the discourse of Śrīmath Thirukkudanthai Andavan)

Let us talk about approaching Perumāḷ, Who is said to be existing in the presence of venerated nityasūri-s.

We say that Hinduism is superior. However, for want of money, a Hindu embraces Christianity. In the church, he is not allowed to sit with existing Christians during prayer time. He is asked to sit in the last row only.

(In my pūrvāśramam) Twenty five years back, I attended a celebration in a temple, wherein a ācārya puruṣa was present. A person, who knew me as upanyāsaka, took me to the dining hall and asked me to sit in the fourth row. When I tried to sit in the first row, I was not allowed to sit there (although they would allow me now!). As I was very hungry, I had no choice but to sit in the fourth row. An attendant (paricārika), who saw me there appreciated that I sat distantly there, so as not to see people consuming food without doing the purifying ritual (pariśeṣana).

We see such discriminations as, 'They are ācārya-s and we are lower than them'. Will Perumāḷ treat us with such discrimination or equal to others, if we take refuge in Him? We see a few people, who do exactly as they think and talk. We see a few others, who do not even have sources of income, they come to Śrīraṅgam and consume in our āśramam for ten days. Back in their village, if somebody asks about this, they lie giving reasons such as they visited Śrīraṅgam for seeing the bṛndāvana-s and to perform expiatory rituals in Koḷḷiḍam river. They seem to talk with satisfaction but they are suffering internally (for lying).

However Bhagavān is different.

ōḍum pulēri - sūḍum taṅtuzhāi - niḍu ninṛavai āḍum ammānē - (tiruvāimozhi 1-8-1)

ammānāip pinnum emmāṅbum ānān - vemmā vāi kiṅḍa semmā kaṅṅanē  
(tiruvāimozhi 1-8-2).

He behaves the same way as He does with the nityasūri Ādiśeṣan - not only in Śrīvaikunṭham. (He conducts the same way in other loka-s also.) ōḍum pulēri – He is happy while sitting over Garuḍan and He is equally happy when He adorns tiruttuzhāi (tuḷasī garland) or while reclining on Ādiśeṣan. When He incarnates as Kṛṣṇa, He has the same happiness in living among the cowherd ladies. The quality of a superior person in mingling with a lowly person is called sausīlyam. The quality of him in not having

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deceiving or different attitude during such socialization is called ārjavam. (Only Perumāḷ has such glorious qualities, for example) Kṛṣṇa partook at Vidura's house. A person says that he does not consume food prepared at other houses or by other people (parāṇnam). However if we ask why he ate in the club, he replies that it was not 'parāṇnam', it was common food (ācāryan's humor here, giving examples of such dishonest people).

In the case of Perumāḷ, He is not like these people. He has the same pleasure while residing in Śrīvaikunṭham, while adorning tuḷasī garland or while accepting the lowly cactus flower from us. He is the same while riding on Garuḍan or while killing the elephant (Kuvalayāpīḍam).

kaṇṇāvān enṛum - maṇṇōr viṇṇōrkku - taṇṇār vēṅkaṭa viṇṇōr veṛpanē  
(tiruvāimozhi 1-8-3).

Celestial beings worship Him in Tiruvēṅkaṭam. Kings worship Him there. He blesses them all with His same divine form. Even hunters, monkeys and cheetahs have the same vision. Devendra too has the same vision. This means He is same for all beings. He sits beside us and dines with us. The same paramātmā sat with Śugrīva and dined with other monkeys.

ācāryāḷ thiruvaḍikaḷ śaraṇam

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Transliteration & Translation primary contributor: Sri Mukundan Srinivasan

॥ श्रीः ॥

## Terivom Telivom Oh! The nature of this world

(Śrī Virāpuram Sampat Dīkṣitar)

**Introduction:** - From the beginning till now and why! Even tomorrow conflicts keeps occurring in human mind. For reasons known or unknown, human beings have spite towards others which they show either directly or indirectly. The reason being the other person possess some trait or things that are not in them, when one cannot achieve what the others achieve, and when one does not receive what others get, makes them lose their sense of maturity, which becomes the cause of such spite. Mahābhāratam shows a list of such conflicts. Read them. We can realize a bigger truth that we are also affected by at least one of them. It might help us to get clarity. (Note: Epics and Literature make us realize the bigger truth and it always guides us on righteousness. We should give due importance in listening to the morals of a story like we intently listen to the stories themselves. That is the right objective in reading literatures. aḍiyen's collections should help in attaining those objectives.

शक्तस्तु क्षमते नित्यं अशक्तः क्रुध्यते नरः ।

दुर्जनः सुजनं द्वेष्टि दुर्बलो बलवत्तरम् ॥

śaktastu kṣamate nityaṁ aśaktaḥ krudhityate naraḥ ।  
durjanaḥ sujanaṁ dveṣṭi durbalo balavattaram । ।

There are two types of people. One having the matured mindset in accepting all that happens. The other being very weak who is intolerant of others' elevation. One who is matured has the mindset to accept things whereas the other weakling gets agitated. The bad person despises the good person. The reason being not because they are bad but because the other person is good in nature. Similarly a person without strength despises a person with strength.

(Note:- Duryodhanan could not accept Bhīmasenan's strength hence he despised him. That culminated into jealousy and this resulted in trying to destroy the Pāṇḍavā-s. Thus he became an example of the kuṛatpā  
"azhukkāru ena oru pāvi tīruc ceṛru tīyuzhi uyittuviḍum")

रूपवन्तं अरूपी च धनवन्तं च निर्धनः ।

अकर्मी कर्मिणं द्वेष्टि धार्मिकं च न धार्मिकः ॥



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rūpavantam arūpī ca dhanavantam ca nirdhanaḥ |  
akarmī karmaṇam dveṣṭi dhārmikam ca na dhārmikaḥ | |

One who is not beautiful dislikes the one who is beautiful (applies to him/her). One who is not wealthy dislikes the one who is wealthy. One who lives with good deeds is being disliked by the one who does not know what good deeds are. One who does karmā is being disliked by one who has abandoned doing the karmā-s. But a good person does not despise other good person.

One who does not have any good trait dislikes the other with good traits. To think about it, we come to a conclusion that “Oh God” such is the nature of this kaliyugam.

The above mentioned instances will make us question, are all people the same? To answer them correctly, there are good people around who are patient, compassionate and without any anger which is reflected in the following ślokaṁ, so that we can feel assured that dharmam is not fully weakened yet.

अक्रोधनः क्रोधनतोविशिष्टस्तथा तितिक्षु रतितिक्षोर्विशिष्टः ।

अमानुषेय्यो मानुषाक्ष प्रधाना विद्वांस्तथैवाविदुषः प्रधानः ॥

akrodhanaḥ krodhanatoviśiṣṭastathā titikṣu ratitikṣorviśiṣṭaḥ |  
amānuṣeyyo mānuṣākṣa pradhānā vidvāṁstathaivāviduṣaḥ pradhānaḥ | |

One who does not get angry is better than a person who gets angry. One who is patient is better than an impatient person. One who is compassionate is better than the one who is not. A literate person is better than an illiterate fool.

Let us realize these Truths  
Let us clear the Conflicts among us  
Let us live without Anger  
Let us live with Patience  
Let us praise Compassion  
Let us live and learn the Knowledge

Let us strive to show that dharmam does exist even in this kaliyugam.

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Transliteration and Translation primary contributor Smt. & Shri V.Ramanujam

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॥ श्रीः ॥

**Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ**  
Blessings received by Aḍiyen  
(Sri E.S. Mukundan, Secundrabad)

This year during Cāturmāsya Saṅkalpam aḍiyen had the fortune of worshipping Śrīmadāṇḍavan twice. This was possible only due to the Grace of Āmaruviyappan. Aḍiyen had the fortune to stay with Ācāryan for almost 15 days. I hereby share those wonderful experiences.

On July 30<sup>th</sup> 2011 āḍi amāvāsyāi, Śrīmadāṇḍavan completed the morning ārādhana rituals quite early and proceeded to Poompuhar. HH's sudden travel gave the devotees present a pleasant shock. HH appeared on the banks of Poompuhar and almost walked half a kilometer with full zest and enthusiasm. Word of our Ācāryan arrival spread around and hundreds of followers and devotees came rushing in their cars to Poompuhar. Already there were lakhs of people. Śrīmadāṇḍavan appeared at the place of gathering and did the Saṅkalpam for the followers there with His Abundant Grace. Aḍiyōṅgal also got cleansed by bathing in the waters which was sanctified by Śrīmadāṇḍavan's Holy feet. With the divine orders from Śrīmadāṇḍavan, kaṅṅan vādhyār did the amāvāsyāi tarppaṇam very well on the banks of kāveri. The most compassionate Śrīmadāṇḍavan stayed in the sea shore for almost two and half hours till we returned from the shore. HH returned to Tērazhundūr in the noon around 1pm. During our stay in the sea shore there was not much of a sun which was surprising otherwise the noon sun would have scorched our feet. It was Śrīmadāṇḍavan's blessings that saved us from the scorching heat of the sun.

To think about Ācāryan did the Saṅkalpam for us and we had the opportunity to do amāvāsyāi samudra snānam and tarppaṇam on kāveri banks, was indeed an amazing one. Would we get such a rare occasion.

From September 13<sup>th</sup> - 16<sup>th</sup> HH appeared at Thembarai. It is a beautiful serene village near Mannārkuḍi on the banks of river Pāmini where our wonderful Āśramam is situated. With the Divine Grace of Śrīmad Thembarai Āṇḍavan the Āśramam is being well taken care by Śrī Kṛṣṇamācāriyār svāmi who holds an important position in the UN and owes the good changes in his life due to this Ācāryan. His son Sri Sudhakar also participates in this kaiṅkaryam along with his father. One has to definitely visit the temple in which the maṅgaḷāśāsanam has been done by Thembarai Āṇḍavan in His pūrvāśramam. A very beautiful small temple. The mūlavar (main deity) is Navanīta

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Kṛṣṇan. utsavar: Rukmiṇī Satyabhāmā sameta kāliṅga nartana Kṛṣṇan presents an enchanting vision to the hearts.

On September 15, 2011 Śrīmad Thembarai Āṇḍavan's Tirunakṣatram, Śrīmadāṇḍavan gave a brief upanyāsam on Thembarai Mahān.

The toḍi recital of devo naḥ śubham was soothing for the ears. The taniyan on Thembarai Āṇḍavan was also wonderful. The essence of the upanyāsam was “Bhāmā” and “Satyā” refers to Satyabhāmā. Similarly “Nāthan” refers to Nāthamuni and He was also named “Raṅganāthan”. He had a special interest in yogā. Likewise this “Raṅganātha”r, (Thembarai Āṇḍavan) also shared similar interest. He underwent grantha catuṣṭayam kālakṣepam at Kumbhakoṇam from Śrīmad Tērazhundūr Āṇḍavan. Tērazhundūr Āṇḍavan performed bharasamarpanam for Thembarai Āṇḍavan at the Raghu Puṅgavan sannidhi at vaḍuvūr. Like the naturally fragrant tulasī, Āṇḍavan from His young age possessed jñāna, bhakti, vairāgyam. Was a “virakti pūrṇar”. Was a “virtuous” one (anagha) like Śatrugnan. He immersed himself in rendering services to bhāgavatā-s. Āṇḍavan was a parama “śāntar” and a very down to earth person. One definitely gets all the blessings when one chants his tirunāmam or meditates upon him. All must have gratitude towards this mahān.

That night Śrīmadāṇḍavan called upon aḍiyen to recount the essence of the upanyāsam of that day. As usual dimwitted aḍiyen blabbered and was told to “listen again attentively”. Aḍiyen listened and narrated them again. Āṇḍavan was pleased to hear them and at that opportune moment, aḍiyen requested Āṇḍavan to share some more insights on “Thembarai Āṇḍavan”. Āṇḍavan said – “it is never enough how much ever we talk about Thembarai Āṇḍavan, only due to my poor health, I had shared briefly. Thembarai Āṇḍavan was a simple person. Once He was invited to be a chairperson for a sadas at Mannārguḍi. He also went there. Since He was very thin with an unassuming demeanor, people there made Him sit in a corner. They were not aware that Āṇḍavan was the examiner (parīkṣādhikārī). After sometime when mighty vidvān-s paid their salutations to Āṇḍavan, people there realized His Greatness, and they offered a separate āsanam (chair) with due respects. He was also the most compassionate! That he could not even “walk on a grass”. During this narration Āṇḍavan's eyes became moist with tears. Aḍiyen was moved by Āṇḍavan's devotion to ācāryan.

During another day, Āṇḍavan was immersed in the enjoyment of the uyarvaṛa uyarnalam pāsūram for a while. Aḍiyen could not fully understand Ācāryan's pleasurable experience with the pāsūram. “The lord being Śrī's husband makes Him the

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supreme head of all beings, He who destroys all the sorrows has the luminous auspicious form and He who has the luminous form is also the supreme of all beings as well. The unattainable Lord who has all the immeasurable attributes can be attained only when one takes a giant leap. kulapati (Nammāzhvār) alone can explain Śrīyapati's kalyāṇa guṇam". Thus Ācāryan immersed in the Lord, graced us with His divine lines. When aḍiyen questioned "how to explain āyiraṭṭil ippaṭṭum (these ten pāsuraṁ-s from among the thousand) "? Śrīmadāṇḍavan answered "thousand pāsuraṁ-s for the Lord who has thousands of names".

Being a Self realized soul, Āṇḍavan can not only melt our hearts, but is there any dearth to His sense of humor! Here are a few of them:

1. Aḍiyen "was informed over the phone that three hundred (Munnūŗu) people came for pavitrotsavam at Delhi āśraṁ. Munnūŗu means 300. But ācāryā plays with this word. He splits it as mun + nūŗu which means 'before pavitrotsavam 100 people came... then after pavitrotsavam?'
2. Aśokā is split as A+śoka (there should be no 'śokai') but taking that the person became 'śokai'. (please note that 'śokā' taken as a Sanskrit word does not have a meaning but when written in Tamil, it becomes śokai; similar to gītā becoming gītai)
3. Āṇḍavan "do you know what is the meaning of I AM TALKING? I am king of talk, I AM TALK KING. Talking is split as "Talk + king" for hāsyam.
4. A svāmi form Tiruvandhipuram was saying there seems to be a lot of "extension" problem. Āṇḍavan replied "tensions have become ex (by gone) so why worry". Ex+tension means, 'Tension' is gone. Ex-minister; ex-chairman etc ... (take it in humor sense)
5. Āṇḍavan "When some snakes bite, the brain gets clotted that if at all that fellow has 'Brain', blood will clot!"
6. One devotee "Svāmi this person's name is Daṇḍapāni, bless him, "he is disobedient". Āṇḍavan asks, 'whether his nature itself is waste?', as Daṇḍapāni does not listen to his father. Daṇḍam in Sanskrit means differently. In Tamil it means 'waste'
7. Some devotees "ācāryan should grace our Temple". The temple is just eight feet from the road, Āṇḍavan replies if its reachable feet shall come. Another word play. The person says '8 feet' (eṭṭaḍi). Āṇḍavan says, 'if it is reachable' (eṭṭumpaḍi irunthāl)
8. Aḍiyen: Is this chair 'Teak' (is it made out of Teak wood?) Āṇḍavan says in Hindi + Tamil 'Teak Aha' (It is acceptable). When the person says, a dictionary is required for Āṇḍavan's bhāśai, Āṇḍavan again says 'tik hai' in Hindi.

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9. When aḍiyen went along with Āṇḍavan till Oppiliyappan temple and wanted to proceed to Chennai. Āṇḍavan asks “what is the hurry for departure?” Aḍiyen: I have to attend performance of my niece's kuccipuḍi dance”. Āṇḍavan: Even I am also holding stick (stick is kucci, puḍi is to hold). Kuccipuḍi is a dance. Here Āṇḍavan says He is also 'holding the kucci' which is tridaṇḍam

Should one feel for His compassion or enjoy His sense of humor? We seek refuge in the Pādukā-s to grant us that ācāryan should live for many, many more years to come.

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Transliteration and Translation primary contributor Smt. & Shri V.Ramanujam

## **Sadaacharam**

(Edayarpakkam S. Sri Raghava Narasimhan, Chinna Kanjeeपुरam)

This birth as a human has several duties to perform. If one wants to spend the life joyfully and wants to live virtuously, he has to perform certain duties compulsorily. The Shastras tell us what must be done and what must be shunned.

Aacharam (conduct) in itself is Dharmam. Though generally Aacharam (conduct) is considered as a Dharma, that which enables Dharma is considered Sadaacharam (good conduct). In some places Dharma is the whole form and Aacharam is a part of it. For example, doing Sandhyavandhanam is a karma. That is also a Dharma. This karma must be done after taking bath, wearing panchakachcham and adorning with Tiruman. Even Vedas cannot purify those who do not have Aacharam. At times it will let him down. Through Aacharam one can live longer. Aacharam will give wealth (Lakshmi). It will remove poverty (Moodevi). From Aacharam, Dharma comes. Those who give up Aacharam will not live long is what the Dharma Sastras loudly proclaims.

Karma or Dharma is the medicine for removing the disease of sin. Aacharam is something like the dietary restriction (Pathiyam) to be followed while under medication. Absence of such dietary restriction will never help curing the disease. Dietary restriction (Pathiyam) by itself may even cure without the support of medicine. Without the help of Mantra, Tanthra and Karma, a hunter purely following the Aacharam got blessed with the birth of Brahmana and this is what the puranas say. Karma without Aacharam will not give the desired results. We see in the books 300 SADACHARA DHARMAS and amongst them, I am narrating just 10 of them.

1. One should not look at Sun at the time of raising, setting, when it is at its zenith (noon), reflection on water and during eclipse times.
2. Brahmin, married woman, the tree Aswaththa in the temple, cow – all these must be respectfully circumambulated clock-wise. King Dileepa did not get progeny because of going around the cow in anti-clockwise direction.
3. Holy fire should not be put off by blowing, should not be crossed, should not be touched, should not be kept on ground and should not be doused by pouring water. No impure things should be put on fire. One fire should not be joined with another fire.
4. In the holy waters, one should not dip the leg first. After sprinkling the water on the head, then only the leg must be dipped. One should not take bath without clothes. One should not spit, urinate, defecate or throw stones in water. Even Bheema had to suffer for dipping his leg in the holy water.
5. One should not make garland or make sweets for one's own consumption. These must be offered to God and guests first and then consumed.
6. In the night, after cleansing the legs one should go to bed thinking of God. One should not sleep heading northwards, on broken cot or dilapidated houses. One should not awaken those who sleep and it will be a bigger sin to awaken elders. The

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senses subside while we go to sleep. If we get up in half sleep, there will be disharmony with what must go to the ear may go to nose and what must go to the nose may go the eye. This may lead to deafness or blindness.

7. Seclusion during Menstruation for ladies is a remedial action (vratham) to rid of the brahmahatti dosham. We should not go near them during those three days. While we eat, we should not even hear their voices. We should not even touch the leftover of what they eat. Even though they take the purifying bath on the fourth day, they attain purity only on the fifth day.
8. All celestial beings dwell in the cow dwells. Giving food for cow, clock-wise circumambulation and patting the cow are considered as good deeds. Kicking the cow, beating with stick and denying food are considered as sinful. Cow must be protected at all costs and at worst it should not be harmed.
9. Using others' dress, garland, utensils, seat and bed are bad. It is sinful and will cause diseases.
10. The smoke from the dead body, thin sun rays, shadow of the lamp, shadow of a man, shadow of the untouchable – all these should not fall on us. These will decrease the wealth, health and also the life span. These are seen in the books of yester generations and we must observe them.

Amongst the ten doctrines, the seventh one is about the menstruation period of ladies and let us now see how we conduct ourselves. In the olden days, ladies during these times should go around the house, not through the house. Houses were constructed, duly providing for these. One cannot even see them during those days. In the houses where they strictly follow the Aacharas, food will be separately prepared for them. In moderate families, food will be served to ladies during this period only after others have eaten. After their consumption, the remaining will not be eaten by anyone.

See the current trend. You cannot even spot who is in their cycle. They all mingle freely. They eat along with the rest and sleep by side. Even though the flat may not permit strict following, during those times, they can move away to one of the rooms. They should not mix and mingle like how they do now. Parents must take care of these. This is a serious matter needing solitude and seclusion. Just come to some level acceptable Aacharam.

Let us know these things:

Tarpanam which is one of the rituals to pay respects to departed souls is done with the help of the Vadhyar, after waiting for him. This Tarpanam is a simple four paged printed version. Nowadays, many Institutions have printed this with details of the day, thithi, Nakshathram etc. Having this book at home is equivalent to keeping Vadhyar at home. The Tharpana Mantra is not only same for every month; it is the same for the entire life. Our progenies will say this for times to come. In the sankalpa, half will remain the same. Samvathsaram, Ayanam, Ruthu, Masam, Paksham, Thithi, Nakshathiram – these will change. The Panchankam has description of all these. We should not think: "Who has



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time for all these? Twenty or thirty rupees at Kancheepuram; Fifty or hundred at Chennai, matter is over”.

We must also attempt to learn a few words from the Vedas and these books must be bought with that kind of approach. In passage of time, we shall pick a few. We may commit some mistakes and we may miss out something. With the passage of time, it will become alright. We can clarify the doubts with the Vadhyar. We will attain proficiency to the level that we can teach others.

This is not to mean that we ignore your family Vadhyar. These are small things and we can learn them ourselves. Can we perform marriages kind of functions ourselves? We cannot! Hence, we need Vadhyar for our family. We can do ourselves but faithfully offer his Dhakshina whenever he comes home and take his blessings. That gives the fruit for what we have done. When we do it ourselves, we can plan things better. We should not harass the Vadhyar who has to go house-to-house and delay is inevitable. We should avoid desperately waiting for him and also give call on his mobile.

He will also get delayed some times. Since he has to go to several houses, the mantras may also race with him! A conscious and dedicated Vadhyar will not miss the mantras. If he hastens, we should not blame him. We should not think badly of him. Who understands all these! When we want to catch train or bus we rush and Vadhyar is also facing such kind of urgency and we must empathize with him.

Just to get over this issue, it is better we become self reliant in doing the monthly Tarpanams etc... Also we can learn the mantras for changing the Yagnopaveedham (sacred thread). Nothing is impossible. We must try. In school, college, and in our endeavor in higher studies, we read a lot and some we memorize for life. This is also one such thing.

Let me reiterate that we should not stop paying the Dhakshinai to Brahaspathi. Just to encourage learning the mantras, I have written this. Those who do these with dedication are not my target audience in this article. Those who know well need to help others and that is my request.

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Transliteration and Translation primary contributor Shri. Vekatesh Srinivasan

## **Krishnavataram- some experiences**

You may have read adiyen's articles in SriRanganatha Paduka. Our tradition is very special. We have taken this birth as humans after several million births. The purpose of this article is that the future generations should live well.

Some rules have been stipulated for us in this birth as Vaishnava. The first rule to be followed is performing sandhyavandanam and Gayatri japa without fail. There is no benefit in doing any other activity if these two are not performed. The benefits derived from performing Gayatri japa are many. One should not leave ceremonies for the ancestors and tarpana and srāddham. As we only learn what we should to earn a living and do not know sanskrit we are unaware of the meanings of several of these customs and we treat them with disrespect. Even the vaidhikas who help the householders are not able to explain these clearly. They should impress upon the householders that problems that would befall if they ignore the ancestral rites. The effects of not performing ancestral rites are that children will be born with physical handicaps, incurable diseases, intercaste marriage etc. When women are not given in marriage at the right age and the parents live off of her income, leaving grooms from good families and seeking those who earn more and such actions result in intercaste marriages.

When we say abivāadhanam we announce the name of the rishi whose lineage we belong to, the shakha of the Veda that we belong to etc. When intercaste marriage happens we earn dishonor to our ancestors. They will feel sorry that their lineage is lost and their misery will affect our future generations. Bhagirata brought Ganga with great effort to revive his ancestors, the sons of Sakara. It is the duty of the son to make the ancestors happy.

The third duty is tiruvaradanam. Bhagavan resides eternally in the salagrama sila. There should be salagrama in each house for worship. If one consumes the sacred water obtained after ritualistic bathing of the salagrama the sins he has committed so far in several births will be wiped out. We will not earn sin. Kannan accepts anything offered with devotion (flowers, fruits , water). Hence, we should perform daily worship in our houses.

We show great love towards the last child in the family. Let us now enjoy the last incarnation of the Lord, Krishna avatara. During Ramavatara, all the ladies who see Rama sitting on Kausalya's waist are enchanted by his beauty. They all wish they get a child just like him. The Lord who knew their desire made them all be born as cows in Brindavanam. He stole the milk, butter and other eatables not only from his own house but from every other house in the neighborhood. Through this action he raised all the cows to the status of Gomata or mother cow. The cowherds complained to Yasodha about this theft. This was only a drama. You would have experienced the twelve Garuda sevai in Thirunangur. Thirumangai Alwar would attend the event from Thiruvāli. He was rest in the middle of the fields as per the wish of the residents of the town. The lands will yield copiously. This is just like that. The cowherds knew very well that in any house where Kannan steals milk that day, the cows will give plenty of milk.

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Yasodha sent Kannan with others boys to tend the cows, just so she could avoid hearing the complaints. The mother's heart feels miserable after he left. Stones will poke his gentle feet, the sun may scorch him! We have not given him umbrella, footwear. What will he do? However, all the cows, birds and plants had a great love for Kannan. They were enchanted by the music from his flute. When it is so, will his feet get poked by stones? Even dried twigs started putting out leaves when his feet touched them. Can you see this scene in Paramapadam. Hence , Brindavanam is superior than Paramapadam.

Sumantara is taking Rama, Lakshmana and Sita to the forest their stay of fourteen years there. He did not want to leave their company.What to do? He tried to turn the charriot. The horses refused to turn. Tears are flowing from their eyes out of their love for Rama. Rama, who knew this, made them be born again during Krishna avatara. During the Mahabharata war, the battle was only in the day. In the night Krishna would untether the horses from the charriot and wash them with his own hands. They were very lucky to enjoy the touch of Bhagavan. Hence, if we do our duties with love for Lord in our hearts he will definitely come to us. If we take a step towards him he would take four steps towards us. This is true.

Please come to the kshetra ratnam, Brindhavana. Plan to come there in this New Year. The Lord will make it happen.

For those who wish to participate in the ashramam activities please send the amount through courier/speed post. Please contact Sri RVR (Delhi) 011 26169054/09871096075.

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

## Maadha Raasi Phalan (This month for you)

Saakai Velaamoor S. Seshadri Iyengar,  
Plot No.4, Sarasvathy Garden, 3rd Phase, Srirangam-620 006.  
Phone: 0431-2430740, 94866-25040

### Kara Varausham - Thai Month

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai)** A life without loss of prestige will continue. Excellent wellbeing is likely. Guru is in retrograde motion to increase worries. Unsatisfactory income is likely. Small confusions will crop in the family. May have to work very hard without rest. Officials will provide support. Don't make big investments. Exercise care over what you say. Marriages and new friendships will occur. After the 10<sup>th</sup>, inflow of cash will increase. Comfort will increase. Spiritual involvement will increase. Excellent month. Recitation of Narasimha stothram will please Sevvai.
- 2. Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Excellent wellbeing is likely. Good improvements in cash flow will occur. Expenses due celebrations and good events will increase. Will receive salary raise and promotions at work. due to Raaghu's movement to 7<sup>th</sup> position trouble will arise in friendships and relationships. Ancestororal lineage will flourish. Small losses are likely due to forgetfulness. Spiritual involvement will increase. Recitation of Dasaavathraara stothram will yield good results.
- 3. Mithunam (Mrigaseersham 3, 4, Tiruvadira, Punarvasu 1,2,3)** Self confidence and boldness will increase. Excellent wellbeing can be expected. State of mind will be clear. Efforts towards house sites will be successful. Cash flow will be very good. Women will bring additional revenue. Family unity will increase. Anything you take to will be profitable. Because of Guru's position in the 11<sup>th</sup> house, all troubles will vanish. Comfort will increase; kids will bring fame; beneficial month.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** Need to spend carefully. Health will cause concern. Fear will persist in mind. Hurdles will continue. Family unity will increase some will move to other locations. No concerns on monetary. Enemies will create small troubles. May be involved to spiritual activities like temple samprokshanam. Recitation of Mangalya sthvam will yield good results.
- 5. Simham: (Magham, Pooram, Uttiram 1)** Good things will happen; efforts will succeed. House construction will complete. New job opportunities will arise. Good events will take place; children's progress will give happiness. At work change and

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improvements will occur. Guru in 9<sup>th</sup> position and Saturn in 3<sup>rd</sup> place will eliminate all troubles. Beneficial month.

6. **Kanni: (Uttiram 2,3,4 Hastam and Chitra 1,2)** Happiness will increase, efforts will succeed. Wellbeing will be good. Utterances will be beneficial. Even though receipt of money will be delayed it will be favourable. Health of assistants will cause concern. Ancestral relatives will flourish. Eye problems may cause surgery. Bad reputation may come. Suryan is in 5<sup>th</sup> position and Ketu in 9<sup>th</sup> position; recitation of Garuda stothram will be beneficial.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Favourable time. New life and thoughts will occur. Government will be favourable. Relatives will be well off. Efforts towards real estate properties will succeed. Worries will continue must be careful with speech. Marriages and pilgrimage will happen. Expenses will increase; somewhat good month..
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Surprise good news will arrive. Expenses on good events will accrue. Health will be normal. Indirect oppositions will arise. Some will give birth to children. Brothers will help. Everything will succeed. Some may travel overseas. Family will be peaceful. Good month.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Good outcomes are likely. Wellbeing will be active and good. Appreciation will come. Jewellery will accrue. Children will bring cheer. Guru is in 5<sup>th</sup> position resulting in increased spiritual involvement. Work will yield big profits. Good month.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Wellbeing will be good. Happiness will arrive on its own. Relations will boom. Cash flow will be normal. Step by step benefits will increase. Ancestral relations and work will do well Travel will happen. Manthrapadesam will be blessed. Small accidents are possible. Recitation of Sudarsana stothram will yield good benefits.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Hurdles to activities will vanish. Delay likely in real estate matters. Though there are cash flow issues, loans will be available. Work will be average. Monetary situation will improve because of Sukran. Good luck is also likely. Education will be good; Good events take place. In general recitation of Sundara Kaandam will yield rich benefits.

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12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Work will flourish well. Officials will provide support. Cash flow will be good. Health will be good. Guru in 2<sup>nd</sup> position; family will be peaceful. Comfort may increase. Purchase of car , house etc. are possible. Government will be favourable. Good month.
- 

Transliteration and Translation primary contributor: Shri. Raman Aravamudhan

॥ श्रीः ॥

**Śrīmate RaṅgaRāmānuja Mahādeśikāya Namaḥ**

**Important information to all our Ashramam  
Devotees, Ashramam branches and  
Ashramam Temple administrators**

We would like to inform you all about the starting of Srirangam Srimath Andavan Ashramam's new avenues for spread of Ashramam informations, besides the existing modes of web site [www.andavan.org](http://www.andavan.org), Andavanyahogroups.

The new additions are Ashramam Blog as well as Ashramam Facebook. The link addresses for them are

<http://srimathandavan.blogspot.com>

[www.facebook.com/srinivasan.rangaswami](http://www.facebook.com/srinivasan.rangaswami)

Both the above are exclusively devoted Srirangam Srimath Andavan Ashramam and its activities the subscribers and Sishyas of Ashramam are invited to enroll themselves as free membership, which will help to keep updated regularly on Ashramam matters.

Note to Ashramam branches, Patasalas, Temples and various Trusts: Information flow is very important nowadays. Our sishyas are spread worldover. Information about your branch including Temple uthsavams with photos and video clips are most welcome to be posted in all these avenues, We would advice you to send your e mails to andavan yahoogroups and inserting them in Ashramam web site or srimathandavanblog or facebook will be done. If you prefer, you may send your messages to my direct e mail [r\\_sv@yahoo.com](mailto:r_sv@yahoo.com) and I will take care of the rest. All these efforts are taken mainly in the interest of our Ashramam.

Daasan,  
**R.Srinivasan**



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## **WHY SRIVILLIPUTTUR IS KNOWN AS "CHEVVAI' (MARS) PARIHARA STHALAM ?**

**( by Dasan Kudanthai Amudhan) PART - 6**

**Chevvai** is the karagha for drums, murasu, flags (kodi), Trithandam (holy stick) used by saints and sages apart from bracelet, makarakandi, kanganam, kavasam, kreetam,,kappu,garuda kodi,flag mast,ceremonial mace rod used in governmental high authorities in civic services and its bearers with red brigade who symbolizes the sovereignty of high offices of judges, mayors, police,Collectors ect.Government symbol, sceptor(sengkol),security stamps, Seals, shields, emblems, medals, bands, whip tied up to the spear and swagger stick in the hands of top officials of law enforcing police and armed forces are under the influence and characteristics of chevvai. Service oriented governmental offices are under the influence of Sun while high authorities law enforcing agencies are governed by chevvai. Both sun and mars denotes the red color but the red cloth worn by saints and sages is under the influence of mars. Mars represent Red signals/ red cloth used as warning signals. All mangala vadhiyams (musical instruments) used in king courts, weddings and in temples are under the influences of mangalan (chevvai).

**Aadi month and chevvai** -Aadi pooram is celebrated in festive mood by women by offering Vallai kappu,the bangles to adorn the deities of Sri andal and goddess amman.On the days of aadi chevvai, aadi Fridays and aadi amavasya, mother goddess sakthi is worshipped in all amman temples by women with some devotees walking barefoot on the bed of burning coal, offering porridge of

Koozh and neem leaves to get the blessings to be free from the attack of infectious diseases like small pox, malaria, typhoid, yellow fever ect which are under the influence of mars. On the last friday of sukla paksha day in aadi month, Varalakshmi vrata is celebrated by all women to pray for their family well beings. Similarly men worship god murugan on the day of aadi kritika by girivalam going around the hill shrines besides some devotees taking Kavadis by piercing their skin, tongue and cheeks with Vel, the spears. Apart from the worship of goddess mother and murugan, worship of serpents on aadivelli is important for women as they pray to naga idols located below the banyan trees by offering milk to snakes that dwells in termite anthills below the banyan trees. Walking barefoot on fire bed to fulfill the vows by devotees during aadi month is due to the influence of angaraka (mars) the meaning of which is burning coal (ember).

Hence aadi month is closely connected to chevai since it involves the importance given to the worship of goddess mother sakthi, murugan, amman, serpents and banyan trees by saivites in stringent acts of prarthanas as mentioned above which indicate the karagathvam of chevai. Since mars is bullish in nature, the fighting spirit of this graha has influences with its animals. Bulls fighting's are very famous in Europe with a red brigade worn fighter holding red cloth and a spear in their hands to kill it. In our villages, one can commonly see the betting of money on cocks fighting and goats fighting apart from 'jalikattu' the taming of fierce bulls in the towns of southern tamilnadu which often results in injuries or costing the life of young fighters. Goats, bulls and cocks are the animal and bird of Mars. Cock (seval) or Red rooster is the logo on the flag of murugan, the god of war, the divine amsam of chevai. Goat

is the vahana of agni and agni putra the later name refers to both chevvai and his amsam aarumukan (shanmuka). Devotees in villages often give sacrifices of live cocks and goats to amman temples during the month of aadi as such sacrifices are associated with chevvai. Hence he is called as "kurura" or 'Vakra' as mars is the karagha for blood and its spilling in earth.

**Chevvai is also known as 'Mangalan'.** So Tuesday is called as 'mangalvar'. The festival of aadipooram, the avatar day of Sri andal is mostly celebrated by srivaishavites in all Vishnu temples. All the auspicious products used by women in poojas and marriages are considered to be under the karagathvam of chevvai. Bangles, bracelets, mettis (toe ring) worn by women are associated with chevvai due to its nature "muruku" an intersecting circles made up of metal as it symbolizes an enclosed circle for protection for them. Atharvana vedic hymn addresses pari hasta bracelet around the arm as it is normally associated with pregnancy to protect mother and baby from the attack of demons. Valai kappu, the ceremonial function for the expectant mother in the 7<sup>th</sup> month of first pregnancy is performed traditionally as a protective amulet against evil spirits/ evil eyes and also to give divine vibration. Wearing of nose and ear studs are due to the influence of chevvai as it involves the piercing of skin by needle to make holes before wearing. Similarly applying of red kumkum, red sindoori or red tilak vermilion on forehead and wearing of manglasutra, the divine sacred thread for married women are associated with mangalan ( chevvai ). In the earlier days women used to assemble red corals in mangasutras to appease chevvai for long life for their husbands well beings.

Chevvai is also connected to the festivals of Rakhi poornima or Raksha bandhan which is celebrated in north

india on the day coinciding with avani avittam day celebrated in south india. Rakhi or Raksha,an amulet to protect the brothers from the evil is tied up by sisters on wrist of brothers for their long life and well being to strengthen the bondage of love among the siblings, the symbolic of chevvai karagathvam of brothers and sisters. Similarly Avani avittam (chevvai star) also called as upakarma is important for Brahmins to change their sacred thread to re-dedicate themselves to vedic karmas in order to renew their pledges to keep up their vedic duties as per the sastras in Vedas. This falls on the day of full moon on shravna star either in aadi or on avittam star in avani month. Chevvai has influence in above vedic ritual celebrated either in aadi month or in avittam star both of which are connected to mars. Chevvai denotes the enforcing agencies of government to implement its laws on its citizens. Similarly the doctrine of vedic sastras are carried out and practiced by Brahmins who are the guardians of Vedas to perform the vedic rituals for uplifting dharma in our karmic bhumi.Chevvai amsam of Subrahmaniyam gives the meaning of 'Su' for good and 'brahminyam' as the protector of Brahmins as well as the one who bestow wisdom to realize the brahma Gnanam. Hence chevvai signify this function.Therefore all rituals of wearing kappu, kanganam,sacred threads and mangalasutra are governed by chevvai. Since chevvai learned Vedas and sastras under sage bharatwaj his foster father, he gained control over the strict adherence of vedic rituals, vratas and sainthood. Saffron cloth of orange color have both chevvai and Jupiter influences since saffron orange is formed out by combination of red and yellow color represented by mars and Jupiter respectively.

## Aadi and Sri andal-

**Kannadi or mirror is called in tamil as 'Aadi'** which is considered to be one of the auspicious items used in hindu tradition from marriages to navaratri and also in temples."Aadi' is the avatar month of Sri andal.The mirror captures the true images of anyone and can show even a big mountain within its small frame if placed at a distance.The discount prices offered in shops during aadi month are supposed to reflect the true cost prices of any product. 'Thatooli "an ancient tamil sangam word as mentioned in 20th pasuram of thiruppavai refers to 'Aadi" or 'kannadi" which Sri andal used to see the divine image of her beauty after wearing the garlands meant for perumal before the same being adorned to sri vatapatraSayee of srivilliputtur.Hence there is a kinnaru (well) inside the koil known as "**kannadi kinnaru' (mirror well)** where reflection of image in its clear water helped sri andal to use this Well as mirror to see herself for rehearsals..In her sannadhi one can also see a polished brass plate which is being used as a mirror meant for the idol of Sri andal as a symbolic mark of re-enacting the above puranic episode everyday. During the nights of 10 days adipooram festivals and also on kalyanaotsavam day, Sri andal with Sri rangamannar will grace the devotees from '**Kannadi aari" or kannadi thirumaligai (mirror room)** surrounded by big multiple mirrors which reflect their divine images all around the area. Hence 'Aadi' is synonym with Srivilliputtur and has its connection with chevvai due to its being one of the auspicious items.Seeing the kannadi (mirror) at the first sight when we get up in the early morning is auspicious. Aadi pooram festival where sri andal gives darshan in **kannadi aari** or aadi thirumaligai and **kannadi sevai** in golden pallaku (palanquin ) have connotation with

mangalan (chevvai). Aranmula (kerala) metal mirror, a traditionally made kannadi of metal ( brass and tin alloys and not the usual glass panel seen by us ) is very famous for metal mirrors used in most of the vaishnavites temples. Similarly murugan, an amsam of chevvai is known for mirror festivals in his temples particularly on the day of soorasamharam at Thiruchendur where abhishekam will be done for the mirror image of murugan reflected on the **mirror known as 'chaayabhishakam' for his image reflection** in the mirror for cooling down the victorious murugan as tradition believes he enjoys seeing his mirror abhishekam. This shows that chevvai has influence on the temple of Sri andal on her close connections with mirror in all respects and its rituals performed every day with mirror.

#### **INFLUENCE OF CHEVVAI (MARS) ON SRIVILLIPUTTUR-**

**1) Srivilliputtur is also called as "Nachiyar thirumaligai"** as this temple encompasses the **birth place of Sri andal and her house where she lived with her foster father Periazhwar.**The original temple that houses periya perumal Sri vatapatrasayee existed several 1000 years even before the period of Sri periazhwar.This is the divyadesa koil about which azhwars rendered two pasurams. The andal temple is a separate entity built much later by her foster father periyazhvar within the same complex encircling both the temples together along with a nandavanam in between where sri andal was found out as a child by periazhwar.**Chevvai being the bhumi karaghan denoting houses, lands, properties of ancestors, place of birth** ect which are signified in the name of this kshetram as **"Nachiyar thirumaligai" ( house of Sri andal)** since her house and place of birth itself became the temple in her name as mentioned above.



**2) Srivilliputtur** has two tallest towers nearby to each other. One is the rajagopuram of temple with 11 tiers at a height of 196 feet having had earlier the status of being the tallest tower amongst all divyadesams before the completion of rajagopuram in Srirangam. Another is the majestic chariot of Sri andal adipooram car (ther) with its intricate woodworks. Chevvai denotes towers, forts, sky scrapers, tall buildings ect. This rajagopuram is the state emblem of tamilnadu government. Chevvai denotes high authorities, government symbols, emblems, logos, flags, seals and stamps ect. The tall tower of Srivilliputtur temple as an emblem of our state government has the influence of Chevvai by figuring this koil gopuram image in all our essential documents like driving licences, properties documents and marriage registration certificates of tamilnadu etc which all come under the karagathvam of chevvai governing south, the direction of mars.

**3) Chevvai represents the avatar of sri Nrisimha.** His sannadhi is prominently located on the ground floor at the entrance of the temple that leads to the first floor where the main sannidhi of Sri Vatapatrasayee is there. Hence all devotees after entering the temple invariably have to worship Sri Laksmi Nrisimha perumal first before going to the main sannidhi of Sri vatapatrasayee on the first floor where one can see just outside the sanctum sanctorium, a rectangular hall known as 'gopala vilasam' with many wooden carvings on the roof containing the scenes from puranic epics such as slaying of hiranyakasipu by Sri Nrlsimha murthi and Sri andal in palanquin ect. Similarly Sri rangamannar idol is portrayed with a spear of chariot in his hand under pearl umbrella along with the idols of Sri andal and sri garudan in his sannidhi. Scepter, Swagger stick, seals, Shields, emblems, medals, bands and whip tied up to the

spear used by the charioteer ect come under the influence of mars as chevvai denotes charioteer or drivers. Chevvai is derived from “chev” meaning red color and “vaai” means opening in tamil.Sri andal mentioned in nachiyar thirumozhi pasuram as “**திருப்பவளச் செவ்வாய்.**” **The idol of Sri Vatapatrasayee** is not made up of typical black stone like in other temples but by brick and mortar”sudhai” with **his dark red lips பவளவாய்** to symbolize the influence of **செவ்வாய்** with this lord. Hence there is no thirumanjanam for the lord daily. Padma purana and brahma vaivarta puranas traces the origin of chevvai from red coral that was dropped by Sri bhumi piratti during Sri varaha avatar to signify this in this varaha kshetram.

**4) Srivilliputtur** has got factories for manufacturing of safety matches and crackers due to the influence of nearby sivakasi, the hub of fireworks in our country on account of its closer proximity to this town. There are many villages around srivilliputtur where manufacturing of match boxes are done as cottage industries by the village people mostly agriculturists taking up this profession during the period of draught and their spare timings. Chevvai denotes fireworks like crackers, match boxes, explosives, and fire related chemicals. Hence many fire accidents in crackers units take place in this belt due to the influence of chevvai which ignites the fire. The word “ignite” in English is derived from ‘Agni’ in Sanskrit.

**5) Vrindavan** is known for its tasty butter and sweet Lassi produced by churning the milk. Srivilliputtur is famous for ‘palkova’ produced from milk by heating and constantly stirring up in a big pan to make in solid form with optimum heat produced from fire chamber fuelled by spent cashew outer shells for its steady heat. 10 litres of milk and 1.5 kgs of sugar will yield 3 kgs of milk kova by heating with stirring constantly for one hour. There are more than 100 home based small

producers of palkova in and around Sri andal temple engaged in production constantly boiling the milk by fire thereby producing heat everyday since palkova produced from srivillputtur is marketed throughout south india due to its tasty and delicious sweetness on account of availability of high quality milk in this forest region due to its proximity to western ghats. Chevvai is known for heat, fire, fire chamber,hotness,boiling ect signfy in the production of palgova here. Mars is known as '**Ankaragan ("ember"- burning coal )** known in tamil meaning as **தணல்** influence is felt here on account of above.This kshetram is also known for many gold smiths shops where they use fire embers for melting gold to make ornaments. Hence the name of Ankaragan will suit this place well.

6) This town is known for cluster of units located from srivillputtur to Rajapalayam road for producing many cotton products used in hospitals like surgical cotton, bandage dressing cotton, sterile gauze ect since cotton is cultivated in this region due to its loamy black soil. Surgical cotton and bandage dressings are applied on injuries, wounds and bruises caused by accidents. Similarly due to the availability of gypsum from salt pans of nearby east coastal areas,many production units for manufacturing of plaster of Paris are located in the same belt of srivillputtur-rajapalayam road. Plaster of paris is applied for plastering of interior and exteriors of buildings, statue making, false ceiling ect due to its binding properties. The other important usage of POP is restoring of broken bones by binding fractures occurred in accidents.Chevvai signify the causes of accidents, bleeding of blood, Wounds,injuries,fractures,surgery as he is the karagha for blood.chevvai is also the karagha for building materials since he denotes buildings constructions. So Chevvai influence is felt here by the production of its related products in this belt.

7) There are 10 judicial courts in srivillputtur alone

unusually with many sections and judicial magistrates courts including the main district court even though this town is not the head quarters as srivilliputtur is coming under the virudhunagar district H Q. The functioning of district court in this town has been there for many years since very long time, instead of being located usually in its district HQ.Hence all criminals and court cases from all places of entire district are brought daily by police for hearings to this town which has attracted more professional activities of lawyers due to this reason. Chevvai denotes litigations, criminals, police cases,lawyers profession and its influences are seen in this kshetram on account of this.

8) Chevvai denotes construction activities of buildings,pillars,structures,towers bridges, forts besides its related technical problems, litigations, disasters, delays associated with this. Srivilliputtur temple tower which developed cracks before 40 years ago had to undergo lethargic progress of government machinery and its slow action. It took nearly a decade before the actual work was started after repeated inauguration functions many times by various government officials until mid of 1980 with the change of hands by the undertaking of a mutt to complete the renovation works. But this too had to fall out finally in favor of a governmental construction agency which was entrusted with the task of laying pile foundation and Rcc columns for tower. However after the collapse of scaffoldings raised by them due to heavy rain, a new renovation committee was formed under the head of an industrialist which took up this task of renovation works seriously and completed in 2000. Accordingly consecration of this temple took place after a long battle with official apathy over 40 years, having witnessed the disaster, technical problems, litigations and delays which are associated with Chevvai in construction activities.Similarly chevvai signify fire

and fire accidents. History says that original temple car (ther) was partially damaged in a big fire accident before 200 years ago and had to be dismantled. The present wooden roof or canopy in the rectangular hall “gopala vilasam” before the sanctum sanctorum of periya perumal was built up with the remains of carved wooden structures of fire damaged car. The present car was donated to the temple before 150 years ago by a mutt. Above shows the influence of mars in this koil felt on technical problems, long delay and legal issues in construction works.

9) Chevvai is known as mangal and agnibhu-fire born due to his origin from agni when a red coral dropped by Sri bhumi devi during varaha avatar was subjected to ‘agnisuthi’ by six devis of saptharishes for purifying it that led to the birth of beautiful child in red color called as ‘Lohitanga’ (red limbed body). Hence chevvai is called as “Bala kumaran” and “Shunmukan” (Arumukam) due to the nurture of child by six mothers. Chevvai is believed to have assumed to be in the form of fire to take the amsam of “Veerabhadran “ when the ball of fire out of anger was emanated from the third eye of Shiva to destroy the yagna of dakshan. Veerabadhran in Sanskrit is known as “brave” for veera and “mangalam” for badhran. Srivilliputtur temple has a dozen of massive monolithic pillars with exquisite images in its dwajasthamba mantapam of sri andal temple in which one can find the images of “**Nruddhamuka Veerabhadran**” in southern side and ‘**Oordhavamuka Veerabhadran**’ image on the northern side of mantapam.

Similarly chevvai denotes builders, sculptors, charioteer-drivers of vahana which are exhibited in the flagstaff mantapam of sri andal temple in the form of big pillars with the images of Viswakarama or mayan, the divine sculptor born in chittrai star ( mars ) with the hammer in his right hand and

chisel in his left hand besides the image of Sathyaki, the charioteer and brother of lord Krishna. Apart from this, a beautiful image of Sakthi devi ( wife of chevvai ) and warriors like Karna, Guha ect are found in Ekadasi mantapam. Mars denotes forest area. Shenbagathoopu, (known for shenbagam, the flowers of chevvai), the reserved forest situated at the foothills of Srivilliputtur just 8 kms from the temple is on eastern slopes of western ghats in contiguous with the forests of periyar tiger reserve in south west side and megamalai forest in north west direction covering steep peaks like sathuragiri hills with wide range of fauna and flora of many endangered species and animals. The above facts itself testimony that this kshetram has the influence of chevvai in many respects.

ஸ்ரீமதே ரங்கராமாநுஜ மஹாதேஸரிகாய நம:

### கோயம்பத்தூர் ஆச்ரமம்

உபநயனம், ஷஷ்ட்யப்தபூர்த்தி, ஸீமந்தம் போன்ற சூப நிகழ்ச்சிகள் செய்வதற்கேற்ற வசதிகள் மேட்டுபாளையம் ரோடு, சாந்திமேடு பகுதியில் (தம்பு மேல் நிலைப் பள்ளி அருகில்) அமைந்துள்ள நமது கோவை ஆச்ரமத்தில் உள்ளன.

தவிர ஆச்ரம வளாகத்தில் உள்ள அக்ஷயவடத்தில் ச்ராத்தம் செய்வதற்கான ஸகல வசதிகளும் ஸ்ரீமதாண்டவன் நியமனப்படி செய்யப்பட்டுள்ளன. ஒரு நாளைக்கு ஒரு ச்ராத்தம்தான் செய்யப்படுவதால் தேவை உள்ளவர்கள் முன்னதாகவே பதிவு செய்துகொள்ள வேண்டும்.

தொடர்புகொள்ள வேண்டிய முகவரி :-

கல்யாணபுரம் ஸ்ரீ R. ஆராவமுதாசார்யர்

B-103, ஸ்ரீவத்ஸா ச்ரேயஸ்

நியூ தாமு நகர், கோயம்பத்தூர்-641 037

தொலைபேசி : 22 22 473/944420 6473 ஸ்ரீகார்யம்

## Matrimonial

Kindly forward your replies to  
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इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।  
क्रीडन्तौ पुत्रैर्नष्टुभिः मोदमानौ स्वस्तकौ ॥

अथर्व वेदः (१४.१.२२)

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

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### Bride Wanted

1. Thenkalai Athreya Bharani 29 years 5'9" B.Sc., (MBA.) PG DCA Deputy Officer, Brakes India, Padi Rs33,000/- p.m. seeks graduate girl kalai no bar contact 094444 18683 or 044 2686 4683 Email: saya\_47@yahoo.in

2. Vadakalai Bhardwajam Punarpoosam 2<sup>nd</sup> padam March 1983 28 years 173 cms MBA Kotak Mahindra Bank, Chennai, 4.5 Lakhs p.a. seeks graduvate employed girl contact R. Srinivasan 0427 2332 377 or 099449 65135 Email: arangasrinivasan@gmail.com



3. Vadaakalai Athreya Bharani 1982 5'8" MCA IGNIIT software engineer IBM Chennai 8.5 lakhs p.a. seeks suitable bride contact 094450 48175 e-mail: [sumiseshadri@gmail.com](mailto:sumiseshadri@gmail.com)

4. Thenkalai, Kousika, Ayilyam Padam 27 years BCA (MBA) working in private co., sub-sect no bar requires suitable girl contact 099620 2447

5 Vadakalai Srivatsam Pooram 1<sup>st</sup> padam. June 1971, 177 cm M.A., D.E.C.E., Marketing Manager cum Business Partner Private, Chennai. Rs. 30,000/- p.m. plus. Seeks suitable bride contact Sri M. Srinivasan, 11/4, Sathiyamurthy St., Tiruvallur 602 001 Phone 044 2766 5263.

6. Vadakalai Vadhoolam Kettai 30/04/1983 (3.40pm) 5'9" MCA., MBA working in sales Force.com US co., in Noida New Delhi Transferable Rs 60,000/= p.m. seeks qualified BE/ MBA/MCA girl kalai no bar contact 097907 18025 044 2247 5728 e-mail [mythili.krishnaswamy@rediffmail.com](mailto:mythili.krishnaswamy@rediffmail.com)

7. Vadakalai Srivatsam Anusham Feb 1985 5'7" Computer Science employed in IBM Noida seeks suitable vadakalai bride professionally qualified and employed contact 044 4231 8215 or 099520 86462 e-mail: [rsri16@yahoo.com](mailto:rsri16@yahoo.com)

8. Vadakalai Vishwamitra Thiruvonam Aug 1986 176cm B.E., MBA., working as Assistant Manager, in Telcon seeks suitable vadakalai bride contact 08192 271209 or 094480 45631 e-mail [sjiyengar.1951@gmail.com](mailto:sjiyengar.1951@gmail.com)

9. Vadakalai Kousigam Punarpoosam 2<sup>nd</sup> padam Dec 1983 5'9" B.E., MBA great lakes Investments & Mfg TCS Chennai business analyst seeks professionally qualified vadakalai bride e-mail [rajagopalan1944@yahoo.co.in](mailto:rajagopalan1944@yahoo.co.in) contact 044 2371 0360 or 94454 88003.

10. Vadakalai Kousigam Visagam 4<sup>th</sup> Patham Nov-1972 6'0" M.TECH PHD Working in ISRO Trivandrum seeks good looking homely educated girl - Kalai No bar Contact 044- 2618 3311 / 98405 31949 e-mail [venky\\_abc@yahoo.com](mailto:venky_abc@yahoo.com)

11. Vadakalai Sandilyam Hasthan 4<sup>th</sup> padam 13/01/1985  
165cm B.E., MBA., working in MNC Chennai Rs.50,000/- p.m.  
seeks educated employed / unemployed girl kalai no bar  
contact 044 2657 3316 Mobile 094440 22089 e-mail:  
[sudharam59@yahoo.com](mailto:sudharam59@yahoo.com)

12. Vadakalai Kowsikam Thiruvadhurai 32/175 C.P.A.(USA),  
CFE., C.A. (Final) employed in USA seeks suitable bride.  
Visiting India January. Contact 044 2466 2693 or 98407  
68200 / 94440 25256 e-mail [stbalaji@gmail.com](mailto:stbalaji@gmail.com)

13. Vadakalai Vadhulam Uthirattathi Oct,1980, 6'3" B.Sc.,  
B.Tech., Senior Engineer, IOC Sankari Rs 6 Lakh Plus P.A.  
seeks qualified girl contact 097915 32972 e-mail  
[nramaninarayanan@gmail.com](mailto:nramaninarayanan@gmail.com)

14. Vadakalai Srivatsam Punarpoosam 1983 6'1" very fair  
graduate Auditor in TNEB seeks suitable bride contact Smt  
Geetha 044 2498 0003 after 6 pm e-mail  
[gokulisin@yahoo.com](mailto:gokulisin@yahoo.com)

15. Vadakalai Gargya Poorattadhi 4<sup>th</sup> Padam Meena Rasi  
April 1983 175.3 cm BE (Mech) MNC Hosur Rs.40, 000/-  
pm seeks working girl contact 044 2224 0100 or 98409  
04436 Email: [harini41@gmail.com](mailto:harini41@gmail.com)

(                          )  
**Bridegroom**

1. Vadakalai Gargiya Swathi 24 5'6" BE Infosys Chennai,  
seeks professionally qualified well settled boy below 28  
years from decent family contact 099404 54289. E-mail:  
[gopalaamuthan@yahoo.com](mailto:gopalaamuthan@yahoo.com)

2. Thenkalai Kousigam Karthigai 1<sup>st</sup> padam Mesha Rasi 08/  
03/1984 5'6" BE (CS) working in CTS Chennai as a Senior  
Associate, seeks well qualified professional bridegroom  
contact 091765 20904 or 099404 54573 e-mail:  
[sriniash2003@gmail.com](mailto:sriniash2003@gmail.com)

3. Vadakalai Bharathwajam Krithigai 1<sup>st</sup> padam 5'10" 09/08/1985 B.A., LLB (Hons) presently employed at London law firm, willing to relocate. Seeks suitable boy tall and professionally qualified contact Sri S. Aravamuthan 098408 70702 or 044 2814 0237 e-mail [aravamuthans@yahoo.com](mailto:aravamuthans@yahoo.com)

4. Vadakalai Bharatwajam Uthiradam Sep-1989 B.E., working Infosys Chennai fair good looking 169cm seeks professionally qualified vadakalai boy with good family background below 27 years contact 044 2491 1664 or 091764 47602 e-mail [vrsri@hotmail.com](mailto:vrsri@hotmail.com)

5. Vadakalai Sadamarshanam Hastham 24 years (1987) 5'4" B.E., (Ele) TCS seeks professionally qualified boy working in India or abroad contact 044 - 4301 6043 / 097909 83779 e-mail [rkchary53@hotmail.com](mailto:rkchary53@hotmail.com)

6. Vadakalai Srivatsam Visagam 23/5/1986 5'6" MSc., employed in Associated company of G.E. seeks well qualified handsome elite family preferred age 27 to 30 contact 044 4205 4952 / 098400 23044 e-mail [svaradanus@gmail.com](mailto:svaradanus@gmail.com)

7. Vadakalai Haritham Uthiram 2<sup>nd</sup> padam 5'3" beautiful very fair may 1987 BE Project leader MNC Pune seeks professionally qualified groom in software from Maharashtra kalai no bar contact 020260 50609 / 09822403163 e-mail [narayanan\\_pune@yahoo.com](mailto:narayanan_pune@yahoo.com)

8. Vadakalai Shadamarshanam Pooram 1987 MS (Physiotherapy) requires suitable qualified well natured strictly vegetarian groom based in US e-mail: [netalks@yahoo.com](mailto:netalks@yahoo.com)  
Phone 094453 36363

## Transliteration guide for itrans notations used in this issue

### Vowels

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

### Consonants

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

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