

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

ஸ்ரீ ரங்கநாத பாதுகா

மார்ச் 48 விக்ரதி 10 கத மீ (JANUARY 2011) இலம் 10

கருட வேளவ
பெருமாள்
வைகுண்ட ஏகாதசி
(சிவந்தரபாத
ஆர்மம்)

ஆழ்வார்பெட்டை
ஆர்மத்தில்
ஸ்ரீ நம்மாழ்வார்
திருவடி தொழல்
26.12.2010

ஸ்ரீ திருவேங்கடமூலபாத, திருமலை

श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatārah ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciram vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatīśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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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 Basyakaraya 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
தெளிவாகிய நன்வகை. அம்மொழியுந்
தீர்த்தம் பொருளாந்நின்று கௌன்வதந்த
என்தாகவும் இன் தாகவும் இடுகீடும்.
வாசகர்கள் தங்கள் நன்னாதரவனைத்
தொடர்நின்று நன்கு உணர்வதென்கினை
நாராயண ஸ்ரீமந்தே சயம் கிண்பென்.
நாராயண! நாராயண!! நாராயண!!!

சுயம்
ஸ்ரீ ரங்க ராமானுஜயை:

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

Signed by His Holiness Sri Rangaramanuja Mahadesikan

Sri Ranganatha Paadukaa Contents

Year: Vikruti Month: MaarGazhi
Malar 48 Idhazh 10

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JANUARY 2011

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 2011 issue of Sri Ranganatha Paadukaa.

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

Vikruthi year Thai month January 2010

Tamil	English	Day	Details
thaii 1	Jan 15	satur	eakadasi 60.00, karthikai 44.41, uttharayana puNya kaala tharpaNam, makara sukla eakadasi, pongal pandikai auspicious time for pongal panai after 10.45 AM
2	16	sun	eakadasi 0.37, rohini 46.11, dwadasi thithi, sarva eakadasi , auspicious time for kanupodi after 7.15 AM
3	17	mon	dwadasi 0.23, thrayodasi 58.29, mrukaseerisham 46.27, thrayodasi thithi maha pradosham
4	18	tues	chathurdasi 56.7, thiruvathirai 45.32, chathurdasi thithi
5	19	wednes	pournami 52.27, punarvasu 43.40, pournami thithi
6	20	thurs	prathamai 48.02, pushyam 41.01, prathamai thithi
8	22	satur	thrutheeyai 37.23, makam 33.54, chathurthi thithi, thirumazhisai piran
10	24	mon	panchami 25.44, pooram 25.45, panchami thithi
11	25	tues	shashti 20.7, hastham 25.50, shashti saphthami thithidwayam
12	26	wednes	saphthami 14.48, chitthirai 18.14, ashtami thithi
15	29	satur	dasami 2.32, anusham 11.16, eakadasi thithi
16	30	sun	eakadasi 0.24, dwadasi 59.11, dwadasi thithi srivaishnava eakadasi
17	31	mon	thrayodasi 59.41, moolam 11.38, thrayodasi thithi, srimad periyandavan kinkaryam
18	Feb 1	tues	chathurthi 60.06, pooradam 13.36, krishnangaraha chathurdasi
19	2	wednes	chathurthi 1.16, uttharadam 16.36, Sravana vrutham, sarava amavasyai
20	3	thurs	amavasyai 4.8, sravanam 21.14, prathamai thithi
21	4	fri	prathamai 8.4, avittam 26.36, dweediyai thithi, chandra dharsanam
22	5	satur	dwideeyai 12.50, sathayam 12.38, thrutheeyai thithi
23	6	sun	thrutheeyai 17.59, poorattadi 39.00, athithi
24	7	mon	chathurthi 23.18, uttharattadi 45.32, chathurthi thithi
27	10	thurs	saphthami 35.53, barani 60.00, saphthami thithi, srimad chinnandavan kinkaryam, ratha saphthami
28	11	fri	ashtami 38.0, barani 00.49, ashtami thithi
29	12	Satur	navami 38.53, karthikai 3.49, makara sukla navami thithi

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Tamil	English	Day	Details
masi 1	13	Sun	dasami 38.25, rohini 5.33, kumba ravi 4.53, vishnupathi sangamana tharpanam , sunya thithi
2	14	mon	eakadasi 36.45, mrukaseersham 6.3, kumba sukla eakadasi
3	15	tues	dwadasi 33.58, thiruvathirai 5.26, dwadasi thithi
4	16	wed	thrayodasi 30, punarvasu 3.47, masi pushyam, periyandavan thirunakshathram

Transliteration & Translation primary contributor: Shri Raguveera DayaaL

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Sri Ranganatha Paadukaa (English)**

**Sri:
Andavan Ashramam News**

Srimath Veda Maarga pradhistaapanaacharya paramahamsethiyaadhi Srirangam Srimath Andavan (Srimushnam) SriRanga Ramaanuja Maha Desikan is camping (Thirumeni Paangudan ezhundaruLilrukkipadi) in Chennai Azhvaarpettai Ashramam (1st Jan 2011), performing Sri Perumāi & Poorvacharya's Paadukai Araadhanam and is blessing the śiṣyas.

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

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

Srimath Andavan is camping at Chennai Ashramam during the entire month of Maarghazhi and performing Sri Paadukaa Araadhanam. Srimath Andavan is experiencing physical strain and weakness since 2nd January; all sishyas are requested to pray everyday to their Thiruvaraadhana perumaaL and Acharya's Padukas to bless Srimath Andavan with continued good health, energy and enthusiasm.

On 2nd Dec 2010, accepting the request of the officials, Srimath Andavan graced Mylapore Vedantha Desika Devasthanam (temple) to submit Rathnaangi to Srinivasa Perumaal. Acharyan performed PerumaaL Thayaar Desikan mangalaasasanam.

On 9th Dec 2010, HH Srimath Andavan inaugurated Iyal Isai Nataka (Music and Drama) function at Chennai TNagar Vani Mahal and offered blessing words.

On 11th Dec 2010, HH Srimath Andavan inaugurated Sruthi Layala Kendralayaa's 23rd winter music festival held at Azhvaarpet Venus Colony Asthiga saamaj and offered blessing words.

On 12th Dec 2010, HH Srimath Andavan presided over the second anniversary of Vainavan Kural magazine, held at Mylapore Sri Desika Vidya Bhavan and blessed all. Sri Vanamaamalai Jeer also attended this function and conversed with HH Srimath Andavan with usual reverence.

Translation primary contributor: Shri. Raman Aravamudhan

॥ श्रीः ॥

श्रीमते श्रीतिवासे महाराजेश्वरिकाय नमः
श्रीमते वेतांत रामानुज महाराजेश्वरिकाय नमः
श्रीरङ्गम् श्रीमत् आण्डवन् अरुण्डमोळी



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śrīḥ
śrimate śrīnivāsa mahādeśikāya namaḥ
śrimate vedanta rāmānuja mahādeśikāya namaḥ

śrīraṅgam śrīmadāṇḍavan's blessing words

**Periya Tirumozhi
(11.3.10)**

peṛṛārā rāyiram pērānaip pērpāḍap
peṛṛān kaliyanoli seytamizh mālaik
kaṛṛārō muṛṛula kālvarivai kēṭkal
uṛṛārku kuṛutuya rillai yulagattē

Meanings for difficult words: peṛṛu + ārār; peṛṛār ār; ārār = will not be satisfied;
peṛṛān = the one who attained the blessing; uṛu tuyar = the upcoming bad times.

Introductory note:

In this song, āzhvār refers to the greatness and sweetness of Emperumān's names and the blessing that results from learning and listening to the garland of songs that elaborate on them.

Substance of the pāsuraṁ:

Those who sing the greatness of Perumān's thousand names in a proper manner will never be satisfied. āzhvār points out that no misfortune will befall those who get to learn the garland of tamizh pāsuraṁ-s composed by Kaliyan who was blessed with the singing about the thousand-named Emperumān.

Explanation of the pāsuraṁ:

(peṛṛār + ār) or (peṛṛu ārār) – we can split either way.

One meaning is - no one else has been fortunate to be blessed like Kaliyan. देवो नाम

सहस्रवान् - devo nāma sahasravān – Those who sing, understanding the meanings of the names of Emperumān who has a thousand names with an uninterrupted flow, will never be satisfied.

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(āyiram pērānaimālai) - read 'āyiram pērānaip pēr pāḍa' adding it after 'peṟṟārār' phrase and also before 'peṟṟān' (an instance of tamizh grammar - madya dīpa kaṟpakam):

- a. (peṟṟār + ār) or (peṟṟu ārār) āyiram pērānaip pēr pāḍa – who got this kind of blessing to sing His thousand names or those who got to sing His thousand names with meanings are never satisfied.
- b. āyiram pērānaip pēr pāḍap peṟṟān – Kaliyan is one who received that great a blessing [to sing Emperumān's thousand names with understanding]. This pāmālai arose out of that wonderful experience.

(kaṟṟār ulagattē) Those who learn these songs will rule over the whole world; even those who do not learn but at least get to listen to others' chanting, will never meet with misfortunes.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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|| śrīḥ ||

|| śrīmate nigamānta mahādeśikāya namaḥ ||

**A good means to provide benevolence by removing obstacles,
guiding one to follow a virtuous path**

|| गुरुवरस्तोत्रम् - Guruvarastotram ||
(Paramahaṁsavāṇī – Ascetic words)

यश्चक्रशङ्खसुगदाम्बुजभूषिताङ्गो

यो यज्ञसूत्रकलितो ललितोर्ध्वपुण्ड्रः ।

पीताम्बरस्तुलसिकाभरणोऽत्युदारः

तं श्रीमदार्यचरणं शरणं भजामः ॥ ४

yaścakraśaṅkhasugadāmbujabhūṣitāṅgo

yo yajñasūtrakalito lalitor dhvapunḍraḥ ।

pītāambarastulasikābharāṇo'tyudāraḥ

taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajāmaḥ ।। 4

Let us surrender at and pray to the feet of śrīmadācāryan Emperumān, who is decorated with discus, conch, mace, lotus etc., who wears the sacred thread and ūrdhva puṇḍram [tirumaṇ] and silk garment and tulasī garland and who is a great giver.

वर्णाश्रम श्रमकृतैर्विविधैस्स्वधर्मैः

दानैर्व्रतैरपिमखैस्सुतपोभिरुग्रैः ।

नाशीर्भजन्ति चरणाम्बुजमस्य हित्वा

तं श्रीमदार्यचरणं शरणं भजेम ॥ ५

varṇāśrama śramakṛtairvividhaissvadharmaiḥ

dānairvratairapimakhaissutapobhirugraiḥ ।

nāśīrbhajanti caraṇāmbujamasya hitvā

taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajema ।। 5

Austerities like charities, vratam-s, yāgam-s, penances etc performed as per one's own varṇāśramam at the expense of forsaking the ācāryan's tiruvaḍi will not bear fruit. Let

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us surrender at the feet of that ācāryan.

दीनस्य हीन सकलागम साधनस्य

पीनस्य पापपटलैरपि लीनवृद्धेः।

यस्याङ्गयधीनमनसः स्वयमेति भक्तिः

तं श्रीमदार्यचरणं शरणं भजामः ॥ ६

dīnasya hīna sakalāgama sādhanasya
pīnasya pāpapaṭalairapi līnavṛddheḥ ।
yasyāṅgrayadhīnamanasaḥ svayameti bhaktiḥ
taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajāmaḥ ।। 6

Even when a person is feeble, has no knowledge of āgama-s, is a personification of sins, has no intellect etc, if he prays at the feet of the ācāryan, he eventually becomes blessed with devotion. Let us pray at the feet of that ācāryan.

यस्स्वाश्रुतोद्धृति कृते चकमेऽवतारान्

तीर्थात्मना ह्युपदिदेश सुभक्तिमार्गान्।

सद्यस्स्वयं हरिरमुष्य वशीकृतश्च

तं श्रीमदार्यचरणं शरणं भजेम ॥ ७

yassvāśrutoddhṛti kṛte cakame'vatārān
tīrthātmanā hyupadideśa subhaktimārgān ।
sadyassvayaṁ hariramuṣya vaśīkṛtaśca
taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajema ।। 7

Let us fall at the feet of the great ācāryan who likes to take several incarnations to save the surrendered souls, who instructs the best path of devotion and with whom Emperumān instantly becomes attracted to.

निस्साधनाय चरणाम्बुजमाश्रिताय

सम्यग् विशोध्य कुरुते हरिसाज्जनाय।

यस्मात्परो न करुणावरुणालयोऽन्यः

तं श्रीमदार्यचरणं शरणं भजेम ॥ ८

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nissāadhanāya caraṇāmbujamāśritāya
samyag viśodhya kurute harisājjanāya |
yasmātparo na karuṇāvaruṇālayo'nyaḥ
taṁ śrīmadāryacaraṇaṁ śaraṇaṁ bhajema || 8

Let us surrender at the feet of the ācāryan who cleans the soul that surrendered to him with no other means and makes him pleasant to Emperumān and who has none other better than him.

इदं गुरुवरस्तोत्रं गुरुप्रीत्यै सदा पठेत्।
गुरुपूजाफलं प्राप्य हरिभक्तिं च विन्दति ॥

idaṁ guruvarasstotraṁ guruprītyai sadā paṭhet |
gurupūjāphalaṁ prāpya haribhaktiṁ ca vindati ||

Chant this Guru stotram always in order to please Guru; one who does so, will reap the benefits of prayer to Guru and becomes devoted to Emperum

Transliteration & Translation primary contributor: Shri. Kalyani Krishnamachari

Andavan Ashramam news from around the world

**Sri:
Samashti upanayanam 16.Feb.2011**

With the Blessings of Srirangam Srimath Andavan, Sri Rangaramanuja Maha Desikan, samashti upanayanam will be performed on Vikruthi Masi 4th (16.Feb.2011) at Srirangam Srimad Andavan Ashramam, new No 31, Desikachari road, Mylapore, Chennai. Applications will be issued. For details, contact telephone nos. 044-24993658. 044-42106776.

**Bhramotsava - Bangalore Jayanagar Ashramam
11th Feb - 20th Feb 2011**

With the Blessings and divine directions of His Holiness Srimath Andavan, Sri RangaRamanuja Maha Desikan, Bhramotsavam will be conducted in a grand fashion, for the 8th year, at Andal Rangamannar Temple in our Bangalore, Jayanagar Ashramam, between 11th Feb 2011 and 20th Feb 2011. ThiruTher Utsavam is on 16th Feb 2011. For sponsorship details, contact telephone nos, 080-26561953.

**SRI Ramanuja Mission, USA
Tele Upanyaasam**

Our Ashramam's branch in America, Sri Ramanuja Mission has been organizing upanyasam since August 29th 2010, on "Sharanagati Sampradaya Guruparampara" by Shri. U.Ve. Natteri Kidambi Rajagopalachar. Live and recorded audio of this series of upanyasam may be heard at URL <http://www.ustream.tv/channel/srivaishnava-guruparamparai-upanyasam1>

**Bhakyaa Nagar Ashrmam News
E.S Mukundan, Hyderabad**

1. As usual, thathi aradhanai on Kaisiga (Karthigai) Dwadasi day (18th November 2010) was performed very elaborately. Approximately 250 bhagavatas participated. It is important to mention that the funds required for this event are made available by new bhakthas every year.
2. The Laksha Archanai performed every year (from Thiru Aadi Pooram to Karthigai Magam, for 108 days) was performed very well this year also. More than 200 Bhakthas took part every day and benefitted. Over 600 bhakthas benefitted from Thayar's kadaksham by participating as sponsors. On 28th November 2010, thirunakshatiram celebrations of His Holiness Srimath Chinna Andavan, Akanda Parayanam of Sri Padhuka Sahasram and completion of Laksha Archanai took place in a befitting manner. Many varieties of prasadam and Laddu were distributed to all.
3. Starting from 16th Dec 2010, Dhanur Maasa Aradhanam is being performed in a grand fashion. About 200 Bhakthas participate in this Dhanur maasa Aradhanam performed every day (05:30 – 07:00 AM), unmindful of the prevailing cold.
4. On 17th Dec 2010, on the occasion of Vaikunda Ekadasi, perumal appeared on Garuda Vahanam duly clad with special ornaments and alankaram. Approximately 1000 bhakthas sought the blessings of the Lord on this occasion.
5. On 18th Dec 2010, on Dwadasi day, while the supreme Lord, who grew up and measured the Universe, presented himself on Garuda Vahanam some 500 Bhakthas participated in the Thati Aradhanam. For this thathi aradahnam also, new bhakthas provide the financial support. Perumal, Ubhaya Nachis, Thayar, Venu Gopalan were all decorated astoundingly by Aradhakar RajaGopalan swamy and Deputy Aradhakar Veera Raghavan with lot of devotion and care. The trustees also perform Ashrama kainkaryam with dedication and devotion.
6. It is absolutely certain that all these have been possible only with the divine blessings of Srimath Andavan.

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

Srimathe Ramanujaya namha
Srimathe Nighamantha Mahadesikaya Namha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Rangaramanuja Mahadesikaya Namaha

An Appeal to all Sri Vaishnava Community

AGNISHTOMA SOMA YAGAM

With the divine instructions of our Srimath Andavan Sri Ranga Ramanuja Mahadesikan, the disciple of our Ashramam and Salakshana Ghanapadi Veda Bhashya Sudakara Suga Brahmam Chellam Srinivasa Chariar will be performing the above Yaga **at Srirangam Periasramam between 12-02-2011 and 19-02-2011** for the well being of this World. The same Yaga was performed about 42 years ago at Sri Navalpakkam and Thirukudanthai.

In this Yaga, the Divya Dhampathis Sriman Narayanan and Sri Lakshmi in the form of Maha Vishnu is worshiped as being done at Temples in both the forms of Temple worship – Vaighanasam and Pancharathram with all the Veda Mantras and Samhitha Mantras for the benefit of the whole world.

This Agnishtoma Soma Yagam was performed by our First and foremost personality of our Sampradayam Sri Ramanuja's father Sri Kesava Somayaji, then by the Grand father of Sri Nighamantha Mahadesikan – Pundarikaksha Somayaji, then the son of Sri Swamy Nighamantha Mahadesikan Nayinacharya Somayaji during their times for the benefit of the whole world.

Therefore, it is the Holy duty of the Sri Vaishnava Community to participate in this Yaga and liberally contribute and this is Srimath Andavan's wish. This Yaga's budget is expected to be in the range of Rs. 9 Lakhs. It is appealed to all the devotees to contribute their mite towards this Holy cause and invoke the blessings of Sri Mahalakshmi Sametha Sri Maha Vishnu.

Contributions for this Soma Yaga to be sent to:
Chellam Srinivasan, 104, Hayagreeva Apartment,
Ramula Vaari East Mada Street, Thiruppathy – 517 507.
Phone: 0877-2234606 CELL: 09490108614.

**Adhyayana Utsavam
Srirangam Srimath Andavan Ashramam,
Jayanagar, Bangalore**

At Sri Andal Rangamannar sannidhi of Jayanagar which belongs to our Andavan Ashramam, pagal paththu uthsavam started in a very grand manner on Dec 8, 2010. On the occasion of Vaikunta Ekadasi on Dec 17, 2010, the grand opening of Swarga Vaasal Uthsavam (opening of the gate to the heaven) was celebrated with much fanfare. From that day, the Irappaththu Uthsavam started. It finished with a grand sarrumurai along with Nammazhwar moksha uthsavam on Sunday Dec 26, 2010.

On Dec 27, 2010, Iyarpa goshti and sarrumurai was conducted. The following day on Dec 28, 2010, Swami Desikan's Desikaprabhandha uthsavam also was conducted in a grand manner. This uthsavams were established at this sannidhi by Srimath Thirukkudanthai Andavan more than 40 years ago. This event has been conducted with great sincerity and devotion by the sishyas and abhimanis of the Andavan Ashramam with the blessings of our Andavan - Srimath Srimushnam Andavan.

It is admirable to see that inspite of chilly weather conditions, about 100 male devotees and 200 female devotees came sincerely both in the early mornings for Thiruppavai goshti and sarrumurai and in the evenings for the prabhandha goshti.

We pray to the feet of our acharyas, azhwars and our lord Sriman Narayana to bless us in a similar way every year to conduct this function with many more bhagavathas in a cordial and grand manner. This will definitely happen ! On the day of Iyarpa goshti, a grand feast of prasadam (thadeeyaradhanam) was offered to everyone and special honors were performed along with sambhavana to the swamis of the goshti.

Kannan

**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, upanayanam, seematham and other auspicious events. Separate facilities are available also for performing srAdha karyam such as mAsikam, Apthikam and susubham. Please contact for requirements:
**Srirangam Srimath Andavan Ashramam,
Sripuram, Seshadripuram,
Bangalore-560020, phone: 2331 6812.**

**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.**

**Former Principal, Kannangulam Sri U.Ve Srinivasa
Raghavachariar's Sathamana Uthsavam**

Former Principal, Kannangulam Sri U.Ve Srinivasa Raghavachariar's Sathamana Uthsavam was celebrated with the holy blessings of Srimath Andavan and with great gaiety on 26.11.2010 Vikruthi year Karthigai month at Sri Ranganatha Paduka Vidyalaya, 155, East Uttira Street. On 24.10.2010 evening, the Rik, Yajur, Sama Veda parayanams, Diya Prabhanda parayanams and Ghrandha parayanams began and concluded on 26.10.2010 evening with the fitting finale of Upanyasams of scholars and former students. On 26.10.2010 morning the BIG SATRUMURAI and THADEEYARADANAM were held at Srimad Andavan Peria Ashramam. On 26.10.2010 evening during the Upanyasams of scholars and alumnis, the souvenir of the functions was released by Sri U.Ve. Villur, Nadhathur, Karunakara Chariar Swamy and was received by Navalpakkam Sri. U.Ve. Srinivasa Raghavan of Trivandrum. Amongst the galaxy of scholars who participated and did upanyasams were Sri.U.Ve Srinivasan Raghavan, Principal, Sri U.Ve. Bhuvanagiri Madhavachariar, Vice Principal, Veerapuram Sampath Deekshithar, O.R. Vijayaraghavachariar, V.S. Vijayaraghavachariar, T.D. Muralidharan, Brahmasree Nambudri, Sri.U.Ve.Thruchera Raman, Thirukurungudi Sridhar, Braghaspathy Sri. U.Ve. Krishna Kumar, Braghaspathy Mayilai Sriraman, Sri.U.Ve. Kuruchi Rangarajan, Sri.U.Ve. Ananatha Narasimha Chariar, Sri.U.Ve. Samam Devanathachariar Swamy, Sri. U. Ve. Soundaram (Thirupathy) Sri. U. Ve Kudanthai Govindan. Kadukkamaram Muraleedharan and Puthur Raman (Braghaspathy) also participated and graced the occasion. The festival got concluded in a grand manner.

On behalf of Souvenir committee – Samam
Parthasarathy/ Srinivasa Raghavan, Principal and members

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,
Thirupullaani, Tamilnadu - 623 532.
Tel: 04567-254247 Manager Sridhar: 99437 84885**

**SRI
SriVilliputhur Swamy Sri Desikan Sannidhi
Srimath Chinna Andavan Thirunakshathiram**

At SriVilliputhur our Sri Swamy Desikan's sannidhi, we celebrated Karthigai Makham Srimath Chinna Andavan Thirunakshathiram in a grand manner. Sri Swamy Desikan was at the best of His charm with all those ornaments and flowers offered to Him and His benevolence towards devotees was very evident. This day coincided with the great personality of Sri Villiputhu Sri Sathaymurthy's thirunakshathiram too which led to his son Sri Narayana Thathachariar arranging for the prasadam for the Ghoshti. With the Holy instruction from Srimath Andavan, the Sannidhi Adyapaka Kainkaryas, Sripadam thangi Swamigals were all offered dhothis and sampavanaies. On behalf of the family which has been celebrating this occasion of Chinna Andavan Thirunakshathiram for years, Sri Rajagopalan (Teacher) organized the whole event including Ghoshti Sampavanai and kainkaryams.

Rangarajan (Adyapakam) Swamy.

Establishment of Srirangam Srimath Andavan Ashramam at TherAzhundur

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

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

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

As per Srimath Andavan’s Niyamanam
Vaduvoor Veeravalli GaNapadi
Srinivasa Desikachariyar, Srikaryam

Srirangam Srimath Andavan Ashramam at Coimbatore

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

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

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

SRIKARYAM

**Sponsors for performing Thirumanjanam to
Poorvacharyas' sannitis in SriRangam
20 November 2010 to 20 December 2010**

Date	Poorvacharya Sanniti	Sishya's details
20 Nov 10	Srimath PeriAndavan	Sri.U.Ve. ParthaSarathy, SriRangam
20 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Smt.Saroja, Chennai
22 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. T.K Venugopal, Cheyyar
25 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. R.Kannan Bangalore
25 Nov 10	Srimath Thirukudanthai Andavan	Smt. Jayanthi, Bangalore
26 Nov 10	Srimath PeriAndavan	Sri.U.Ve. Srinivasa Ranga Ramesh Kovai
26 Nov 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Rajagopal, Kovai
26 Nov 10	Srimath PeriAndavan	Sri.U.Ve. ParthaSarathy, Chennai
27 Nov 10	Srimath PeriAndavan	Sri.U.Ve. K.ParthaSarathy, Bangalore
28 Nov 10	Srimath Chinna Andavan	Sri.U.Ve. Raghuram Rangamani, Chennai
03 Dec 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Narasimmhan, Chennai
05 Dec 10	Srimath Thirukudanthai Andavan	Smt. Soumya, SriRangam
07 Dec 10	Srimath Kadanthethi Andavan	Sri.U.Ve. Raghuram Rangamani, Chennai
13 Dec 10	Srimath PeriAndavan	Sri.U.Ve. M.S. Murali, Chennai
18 Dec 10	Srimath PeriAndavan	Sri.U.Ve. M.S. Murali (Kumari Samyuktha), Chennai
18 Dec 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. Emlachari Gopalan, Bangalore

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

Manager
R.Sampath Kumar

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

Sri:

Kanchipuram Lalpet Kannamachar attained Acharyan thiruvadi on 29.Dec.10. He has served with devotion, as the paracharakar at Kanchipuram Ashramam particularly for Utsava thathiAradhanai and dvaadasi thathiAradhanai. He has been vety dearly associated with our Acharyan. We wish to convey our deep condolences to his family on behalf of the Ashramam.

Srikaryam

(News articles) Translation primary contributors: Shri R.Santhana Varadan, Shri. Venkatesh Srinivasan, Shri. Shyam Srinivasan, Smt. Geetha Anand & Shri. Raman Aravamudhan

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

**śriḥ
śrimate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāmṛtam**

**śrīmad tirukkuṇḍandai āṇḍavan's
śrīmadrāmāyaṇa upanyāsam – January 2011**

**By Sri u.ve. Natteri Kidāmbi Rajagopalachariyar
(Editor of śrī Raṅganātha Pādukā)**

Guha tells Bharata –

धन्यः त्वं न त्वयातुल्यं पश्यामि जगदीतले।

अयन्नातागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि ॥

dhanyaḥ tvaṁ na tvayātulyaṁ paśyāmi jagadītale |
ayatnātāgataṁ rājyaṁ yastvaṁ tyaktumihecchasi | |

(Ayodhyā.85.12)

Guha gives a title for Bharata. Oh Bharata! You have no parallel in this world. You are a great blessed soul. dhanyaḥ tvaṁ na tvayātulyaṁ paśyāmi jagadītale | There is no one like you in this whole universe.

Bharata: It is not like that. There will be someone.

Guha: No, I have never seen one, svāmi.

Bharata: Do not talk like that. Why? There is Rāma. You should not say there is no one equal to me! There are so many.

Guha: Let them all be. They are not similar to you. Why?

ayatnātāgataṁ rājyaṁ yastvaṁ tyaktumihecchasi | |

tāi urai koṇḍu tādai udaviya taraṇi tannai
tīvinai enṛu nīttu cindanai mugattil tēkki
pōyinai enṛu pōzhdu pugazhinōi tanmai kaṇḍāl
āyiram irāmar nin kēzh āvarō teriyin ammā

(Kambar.gaṅgaikāṇ.35)

Guha says - āyiram irāmar nin kēzh āvarō teriyin ammā

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

na tvayātulyam paśyāmi jagadītale |

Even Rāma cannot be equal to you; why?

Rāma does not have your character!

tāi urai koṇḍu tādai udaviya taraṇi tannai
tīvinai enṛu nīttu cindanai mugattil tēkki
pōyinai enṛu pōzhdu pugazhinōi tanmai kaṇḍāl
āyiram irāmar nin kēzh āvarō teriyin ammā

When you were supposed to rule over the enormously huge Ikṣhvāku kingdom that was bestowed by your father based on the words of your mother, you shed off that kingdom considering that to be a sin and here you are, attempting to bring that Rāma back. When I look at this, I do not know if a thousand Rāma-s will be equivalent to you!

Even a thousand Rāma-s will not be able to match you; because, even Rāma had a desire for the kingdom; even Rāma!

When Kaikeyī asked Rāma to go to the forest, He glanced over the pots of water gathered for abhiṣekam, just as a husband would enjoy looking at his wife seated for her sīmantam function. avekṣamāṇaḥ sāpekṣaḥ – it would appear that even Rāma had a desire for the kingdom. Not that He did not have the desire.

Look at what He did when He came back – He instructed Hanumān – find out how Bharata keeps his face; look at the symptoms; see if he exhibits sadness; buddhimatām variṣṭam vātātmajam; observe keenly; if you think he is one interested in the kingdom, I will just retrieve My steps and go back to the forest. Look for his facial expressions and come and let me know.

Hanumān asked Rāma – You have said before that there is no brother like Bharata! Now, You are saying like this! Will you change Your words to suit the place You are in?

न सर्वे भ्रातरस्तात भवन्ति भरतोपमाः ।

मद्विधा वा पितुः पुत्राः सुहृदो वा भवत्विधाः ॥

na sarve bhrātarastāta bhavanti bharatopamāḥ |
madvidhā vā pituḥ putrāḥ suhr̥do vā bhavatvidhāḥ | |

(Yuddha.18.15)

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

This is what You said earlier – that Bharata is the best brother. Now, You are asking me to check him out and get a feel for his face. Why?

Rāma – Not like that! He will not have any desire.

पितृ पैतामहं राज्यं कस्य नावर्तयेन् मनः।

pitṛ paitāmahaṁ rājyaṁ kasya nāvartayen manaḥ ।

(Yuddha.128.16)

It is a kingdom handed over as patrimonial wealth. Who will not feel a desire for that? In the vyākhyānam for ‘nāvartayen manaḥ’, it is said that except for Bharata, no one else will leave the kingdom no matter what happens. Only Bharata has no desire. I had a desire; so, I am saying Bharata may have the same desire.

A person goes to some place to get dakṣiṇai [fee]; when someone else comes there, he thinks the second person has also come to collect the fee. How is his thought process? kāmī svatām paśyati – He perceives others through his own thoughts. If the other buys bananas in Mylapore, he thinks he is visiting him and so, buying it for him; but that person is buying it for the temple (Laughter in the audience) What is that ‘kāmī svatām paśyati’?

Kālidāsa says –

स्निग्धं वीक्षितम् अन्यतोऽपि नयने यत् प्रेयन्त्या तया।

त्रासं यच्च नितम्बयोर् गुरुतया मन्दं विलासादिव ॥

सर्वं तत् किल मत्परायणम् अहो कामी स्वतां पश्यति।

snigdham vīkṣitam anyato'pi nayane yat preyantya tayā ।
trāsaṁ yacca nitambayor gurutayā mandam vilāsādiva ।।
sarvaṁ tat kila matparāyaṇam aho kāmī svatām paśyati ।

Duṣyanta narrates – He has gone to see śakuntala. She goes inside [the hut] as a male is present. The court jester asks Duṣyanta – She went inside as soon as she saw you! Duṣyanta says - when she went, she exposed to me her inner desire. How?

snigdham vīkṣitam anyato'pi nayane yat preyantya tayā । After she saw me, she looked at a different spot with great love. She pretended to walk in a way to attract me. nitambayor gurutayā - A sanyāsi like me must not explain these meanings. māgā ityuparuddhayā yadapi sā sāsūyam uktā sakhī । when her friend Priyamvada forbade her to go, she came up with a meaningful, intellectual talk – yadyātmanaḥ prapaveyam ।

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

sarvaṁ tat kila matparāyaṇam aho kāmī svatām paśyati | - this is all because of her love for me. When the court jester asks him why, he says that a person looks at another person based on his own thoughts. kāmī svatām paśyati |

pitṛ paitāmahaṁ rājyaṁ kasya nāvartayen manaḥ |

Since the kingdom came down from the father, the desire will be there.

There will be people who earn four thousand rupees or five thousand or ten thousand rupees. But, when there is some land handed over, he will divide and take it; can he not give it to his brother? pitṛ paitāmahaṁ rājyaṁ kasya nāvartayen manaḥ | People will not forsake parental property. If there is a house spanning twenty five feet, five sons will divide it as five feet for each. Why? It is patrimonial, it is inheritance.

Recently, I asked an aśramam devotee – from the aśramam, he used to go to his house located three miles from Krompettai station; he would leave at four and reach his house at 8 pm. I asked him why he has to go that far; he said his father bought the land and he had built the house with fondness.

pitṛ paitāmahaṁ rājyaṁ kasya nāvartayen manaḥ |

Because of My desire, I said Bharata will also have the same desire. Go and check! Bharata is great; he has no desire at all.

tāi urai koṇḍu tādai udaviya taraṇi tannai
tīvinai enṛu nīttu cindanaṁ mugattil tēkki
pōyinai enṛu pōzhdu pugazhinōi tanmai kaṇḍāl
āyiram irāmar nin kēzh āvarō teriyin ammā

āyiram irāmar nin kēzh āvarō teriyin ammā

A thousand Rāma-s will not be up to par with you. This is what has been given in the saṁskṛta ślokaṁ. Those who write the meaning for this do not give the correct interpretation. Even those who take others to task do not explain right. śrī Guṇaratnakośam 50 says – laghutarā rāmasya goṣṭhī kṛtā – Sītā does śaraṇāgata rakṣaṇam – she protects all the rākṣasi-s. Vibhīṣaṇa surrenders and Rāma protects him. Which is greater, Permāl's protection or Sītā's protection of the surrendered souls? Bhaṭṭar writes – lagutarā rāmasya goṣṭhī kṛtā – Rāma's goṣṭhī becomes light – does that mean those who surrender to Rāma becomes lesser in number?

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

Mother Sītā, you gave protection! Rāma also gave protection. His goṣṭhī became lighter. Rāma's goṣṭhī = even if a thousand Rāma-s gave protection, it will not be equal to your protection. No one writes the meaning like that. The correct meaning can be had from this Kambar's song. One should not write the meaning for saṁskṛtam without knowing the tamizh pāsuram.

āyiram irāmar nin kēzh āvarō teriyin ammā

tāi urai koṇḍu tādai udaviya taraṇi tannai
tīvinai enṟu nīttu cindanai mugattil tēkki
pōyinaṅ enṟu pōzhdu pugazhinōi tanmai kaṇḍāl
āyiram irāmar nin kēzh āvarō teriyin ammā

Some write – rāmasya goṣṭhī means Rāma is on one side and many others are on the other side; do not take that stand. Place all the Rāma-s on one side. If all those Rāma-s give protection, it will not be equal to what you have given for the rākṣasi-s, mother Sītā! laghutarā rāmasya goṣṭhī kṛtā – what is the meaning?

Uncle [ācāryaṅ is asking someone in the audience], what is the meaning for Rāma's goṣṭhī? Keep Rāma as a goṣṭhī – a crowd on one side. A hundred Rāma-s will not equal you, Sītā! Your protection of surrendered souls is that amazing and awesome!

āyiram irāmar nin kēzh āvarō teriyin ammā - This is the meaning for the saṁskṛta ślokaṁ.

dhanyaḥ tvaṁ na tvayātulyaṁ paśyāmi jagadītale |
ayatnātāgataṁ rājyaṁ yastvaṁ tyaktumihecchasi | |

tāi urai koṇḍu tādai udaviya taraṇi tannai
tīvinai enṟu nīttu cindanai mugattil tēkki
pōyinaṅ enṟu pōzhdu pugazhinōi tanmai kaṇḍāl
āyiram irāmar nin kēzh āvarō teriyin ammā

rājyaṁ tyaktumihecchasi = taraṇi tannai tīvinai enṟu nīttu. This kingdom was obtained without having to undergo any ordeal. It came without shedding any blood with swords. The kingdom fell on your lap without your even asking for it. You are forsaking all this!

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dhanyaḥ tvam na tvayātulyam paśyāmi jagadītale |
ayatnātāgatam rājyam yastvam tyaktumihecchasi | |

There is no one comparable to you in this whole universe. lagutarā rāmasya goṣṭhī
kṛtā |

गुहेन सार्द्धं भरतः समागतः

महानुभावः सजनः समाहितः ।

सुदुर्मनाः तं भरतं तदा पुनः

गुहः समाश्वासयन् अग्रजं प्रति ॥

guhena sārddham bharataḥ samāgataḥ
mahānubhāvaḥ sajanaḥ samāhitaḥ |
sudurmanāḥ taṁ bharatam tadā punaḥ
guhaḥ samāśvāsayan agrajam prati

(Ayodhyā.85.22)

Guha and Bharata are conversing thus. Both are talking with tears rolling down their eyes!
Bharata then asks Guha – where did my elder brother sleep in the night? They say He
stayed here; where was He sitting?

They took Bharata to the place where Rāma slept on the grass bed.

आचक्षेऽथ सद्भावं लक्ष्मणस्य महात्मनः ।

भरतायाप्रमेयाय गुहो गहनगोचरः ॥

ācacakṣe'tha sadbhāvaṁ lakṣmaṇasya mahātmanaḥ |
bharatāyāprameyāya guho gahanagocaraḥ | |

(Ayodhyā.86.1)

kaṇṇan manattull niṛkavum kaivalaigaḷ
ennō kazhanṛana ivai enna māyangaḷ
peṇṇānōm peṇmaiyōm niṛka avan mēya
aṇṇal malaiyum araṅgamum pāḍōmē |

(Periya tirumozhi.11.3.7)

ācacakṣe'tha sadbhāvaṁ lakṣmaṇasya mahātmanaḥ |

is referred to in this pāsuraṁ. Guha tells Bharata about Lakṣmaṇa's nature. He is

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twenty four years old; he is one day younger to Rāma. Rāma was born one day earlier – punarvasu star. Bharata was born under puṣya star. The same day, Lakṣmaṇa was born in āśleṣa star. Rāma is only one day elder. Bharata knows about Lakṣmaṇa for twenty four years; but Guha tells Bharata about Lakṣmaṇa's disposition.

ācacakṣe'tha sadbhāvaṁ lakṣmaṇasya mahātmanaḥ |
bharatāyāprameyāya guho gahanagocaraḥ | |

Guha talks about Lakṣmaṇa's character. How long did he get to move with him? He talks about the good nature of Lakṣmaṇa – of doing kaimkaryam to Bhagavān.

How many days did Guha and Lakṣmaṇa get to know each other? Only one day. The one who got one day to know him tells the one who got to know Lakṣmaṇa for twenty four years.

ācacakṣe'tha sadbhāvaṁ lakṣmaṇasya mahātmanaḥ |
bharatāyāprameyāya guho gahanagocaraḥ | |

What is wrong with his saying that? mahātmanaḥ lakṣmaṇasya sadbhāvam. Can one talk about Lakṣmaṇa's greatness? Guha starts scooping ocean water with his hand. Will it be done any day? One cannot talk enough about Lakṣmaṇa's nature. And, who did Guha talk to? bharatāya aprameyāya – Guha says – Lakṣmaṇa is mahātmā; Bharata is aprameya - he is immeasurable. How is that?

It is like talking about the greatness of the salty backwaters to the ocean. A person went to the ocean and said that he was going to do upanyāsam. What about? It was about the backwaters - It seems they are going to renovate them in our city. He talked about the greatness of the backwaters. It is so great; boats travel in it. They have fish; we are crossing over all that to come and see you. It seems when we look at Bharata's nature, Lakṣmaṇa's nature is like the backwaters of the ocean.

Guha says Lakṣmaṇa is mahātmanaḥ; Bharata is aprameya. Can Guha not say this? guho gahanagocaraḥ – he knows well about the fiery nature of the animals in the forest. bharatāya aprameyāya lakṣmaṇasya sadbhāvam ācacakṣe

He can do upanyāsam about how it will be if a lion gets angry. Right? He can narrate how an elephant gets mad. He can say how it will look when the elephant goes to sleep. Guha who was well-conversant with the nature of forest animals' nature, is talking about the parama bhāgavatottama Lakṣmaṇa's kaimkarya spirit to Bharata. Can he talk like this?

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When there are thousands of people who have listened to Rāmāyaṇam, aren't new visitors to the city doing Rāmāyaṇa upanyāsam? (laughter in the audience) They would have listened to so many upanyāsakar-s. But, these new visitors will also come and give talks. What if? There is no rule for those who know about Bhagavat guṇam to talk about it with others who know also. guho gahana gocaraha – Guha who knew about the nature of forest animals talks about Lakṣmaṇa's characteristic traits to Bharata.

Guha shows to Bharata the place where Perumāḷ and Tāyār slept.

allaiyāṇḍamainda mēni azhaganum avalum tunja

(Kambar.gaṅgaikāṇ.42)

nīruṇḍa mēgam pōṅṛadāna karutta niṛamuḷḷa rāghavan [Rāghava, who has the dark hue of the water laden clouds] -

Kambar says Rāma is allaiyāṇḍamainda mēni. What about Sītā? She also slept; there is no adjective for Sītā. He gives an adjective only for Rāma. Why? Something can be compared for Rāma's beauty. There is no comparison for Sītā's beauty. avalum tunja.

nīcopamā doṣa ihāvahaḥ syāt | - yādhavābhyudayam [same as hīnopamā doṣa padam na vindet (12.29)] – one cannot describe Rukmiṇī. It will become nīcopamai [weak comparison]. If it is not considered a fault, I will write; otherwise, I cannot describe her. There is no comparison for Rukimiṇi's beauty.

Like that, Sītā cannot be described with words.

allaiyāṇḍamainda mēni azhaganum avalum tunja |

What was Lakṣmaṇa doing? kangul ellai kāṅbaḷavum ninṛān | imaippilan nayanam enṛān | He stood guard with his bow in hand and did not bat his eyes and did not sleep the whole night. ācacakṣe ta sadbhāvaṁ lakṣmaṇasya mahātmanaḥ – one other interesting matter that happened that night –

.....स्थितोऽभवं यत्र सलक्ष्मणः।

अतन्त्रिभिः ज्ञातिभिः आत्त कार्मुखैः महेन्द्र कल्पं परिपालयन् सदा ॥

.....stitho'bhavaṁ yatra salakṣmaṇaḥ |
atantribhiḥ jñātibhiḥ ātta karmukhaiḥ mahendra kalpaṁ
paripālayan sadā | | (Ayodhyā.87.23)

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Sri Ranganatha Paadukaa (English)**

When Rāma who is the equivalent of devendran lied down on the floor, we all stood guard. Lakṣmaṇa also did. I did too. I did not sleep also. I had my bow in my hand the whole night. My thought was – this brother (Lakṣmaṇa) may do something evil; the other brother took away Rāma’s kingdom. What will this brother do? So, I kept guard the whole night. This whole army did not trust the both of us. They also stood guard. In the night sāttumaṛai utsavam, the priests, cooks, officers, devotees – everyone will be standing around. If you ask why, the answer will be – so much food has been cooked, what if someone takes them away in a basket. (audience laughs); why are the devotees standing? There are ten baskets of prasādam; let us see what they do? We do not want to miss the prasādam, right? Like that, they all saw Rāma for just one night. They saw His tirumēni only once and are worried about who will harm Him. Because of asthāna sneha bhaya śaṅkai, they worry for Him out of love. Even if there is no reason to fear, they will do so. Because of their friendship, even nitya sūri-s worry that something may happen to Him. If a baby is left on the cradle, mothers will ignite ‘sāmbiraṇi’ smoke [fragrant benzoin gum] on Fridays and Tuesdays; if asked why she is doing it when no one has come, she would say that our own evil eye would have been cast on the baby. If one looks at this baby, he should go to the ‘mandiravādi’ - wizard’s house taking neem leaves (laughter in the audience) for that, the mother will be doing the smoke igniting twice a week. That is what is called asthāna śaṅkai. When there is no reason to worry, a concern arises out of a special love.

Similarly, they all had a fondness for Rāma after having seen His tirumēni for just a day. So many people stood guard for him in the midnight!

I pay them monthly salaries. They did not trust me. They were all ready to hit with their bow; when I told them I will take care of Him, they said, when our master is not sleeping, how can we sleep? When I asked Lakṣmaṇa to go to sleep, he said, my elder brother prabhu, sarva lokeśvaran, rājādirājan, cakravarti tirumagan, vaikuṇṭhādhipati, my prabhu is sleeping on the floor; how can I sleep? Even though Guha is talking, Lakṣmaṇa does not trust him. Guha says his ātma sakḥā is lying on the floor and so he cannot sleep. Thus, no one trusted each other. Bharata listens to all these stories and says, “Oh, this is surprising! Where did He lie down?”

Guha shows the place where Rāma slept; he had preserved the grass bed. He had protected the spot so that no one would step on it. Bharata looks at that spot.

मन्ये साभरणा सुप्ता सितास्मिन् शयनोत्तमे।

तत्र तत्र हि दृश्यन्ते सक्ताः कनक बिन्दवः ॥

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manye sābharaṇā suptā sitāsmiṇ śayanottame |
tatra tatra hi dr̥śyante saktāḥ kanaka bindavaḥ | |

(Ayodhyā.88.14)

It looks like when Sītā pirāṭṭi lied down, she was wearing her ornaments. In Ayodhyā, she would have removed all her jewelries before going to bed, so that they will not prick her when she lies down; but there will be lots of servants to take them off for her. Since there are no servants here, she must have lied down with all the ornaments.

How does he find out?

tatra tatra hi dr̥śyante saktāḥ kanaka bindavaḥ | |

The gold powder on her ornaments was imprinted on the grass. It stayed that way. If you ask the question, 'how did that stay till Bharata and others came', yes, Guha had kept it in tact and preserved the bed so that no one would alter it since it was a holy spot. Nowadays, people preserve spots of people who die! Guha preserved that places because his master lied down there.

There is a place called Hembige. We all went to that place. Some that are here had come to receive us; they took us to a house. It was a place where Periyāṇḍavan had stayed. They have been preserving that place with kolam decorations and lighted lamps. They showed it to us and said, 'We make kolam designs every day and light lamps and prostrate; this is where Periyāṇḍavan was. You can come tomorrow and get blessings from his pādukā-s'. One can learn how much devotion they have only if one goes there to find out. It has been one hundred and sixty years now; they are still cleaning the place, and lighting lamps and has kept the place the same. It is Hembige city on the banks of the river Kāvērī. All the other houses are multi-storied ones; when I asked them why they could not build this mutli-storied, they said, 'It should be the same; the place where he was, must look the same now; it should not be changed; we have to feel the place and worship. If we ask someone to build it anew, they will put cement, concrete etc on top'. They want to make sure that the spot remains the same. When I saw that, I felt that what Rāmāyaṇam says is right (śrīmadāṇḍavan's voice falters) tatra tatra tatra hi dr̥śyante saktāḥ kanaka bindavaḥ | | – let us see how they polished that ornament in those days.

Rāma had left only ten days back. The place where Sītā slept, the gold powder is sticking on the grass. Nowadays, if you buy ornaments, the polish will vanish as soon as you come home from the store. If you ask the store owner why the polish is gone, he will say your body heat made it disappear (audience laughs).

Just like in Hembige,

manye sābharaṇā suptā sitāsmiṇ śayanottame |
tatra tatra hi dr̥śyante saktāḥ kanaka bindavaḥ | |

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Sri Ranganatha Paadukaa (English)**

Bharata looks. Did my elder brother sleep here? Where did He sleep in Ayodhyā? That prabhu slept here? So saying, Bharatāzhvān fainted.

śatrughna āzhvān stands by his side.

nenjurugik kaṇ panippa niṛkum sōrum
neḍiduryirkkum uṇḍaṛṇiyāḷ uṛakkam pēṇāḷ
nanjaravil tuyilamarnda nambi ennum
vambār pūm vayalāli maindā ennum
anjiṛaiya puṭkoḍiyē āḍum pāḍum
aṇiyaraṅgamāḍudumō tōzhī ennum
enciragin kīzh aḍangāp peṇṇaip peṛṛēn
iru nilattōr pazhi paḍaittēnē pāvamē

(Tiruneḍumtāṇḍakam-12)

nenjurugik kaṇ panippa niṛkum sōrum
neḍiduryirkkum uṇḍaṛṇiyāḷ uṛakkam pēṇāḷ

He is standing looking at Bharata who fell down and fainted. He is shedding tears.
Kausalyā devi comes and asks –

पुत्र व्याधिः नते कञ्चित् शरीरं परिबाधते।

अस्य राजकुलस्याद्य त्वतधीनं हि जीवितम्॥

putra vyādhīḥ nate kaccit śarīraṁ paribādhate |
asya rājakulasyādya tvatadhīnaṁ hi jīvitam | |

(Ayodhyā.87.8)

Why is Bharata lying down and you are standing like this?

ārkkum en nōi idu aṛiyalāgādu
ammanaimīr tuzhadippaḍādē
kārkkaḍal vaṇṇan enbān oruvan
kai kaṇḍa yōgam taḍavat tīrum
nīrkkarai ninṛa kaḍambai ēṛik
kāliyan ucciyil naṭṭam pāindu
pōrkkalamāga niruttam ceyda
poigaik karaikkennai uyyttidumin |

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She combined the tamizh pāsuraṁ with Rāmāyaṇam. Bharata! Are you sick? Why are you lying down? You fell down unconscious. Did Guha give you any wrong message from Rāma? Do you have hysteria? Some ladies will fall down if they see their husbands; they will be fine if they do not see them!

putra vyādhiḥ nate kaccit śarīraṁ paribādhatē |

I do not understand what this sickness is; it is affecting your body. asya rājakulasyādya tvatadhīnaṁ hi jīvitam | | - we all have to depend on you. Why are you like this? (And, Kausalyā starts wailing). Why are you telling me not to worry? āṙkkum en nōi idu aṙiyalāgādu - no one knows about this sickness. ammanai mīr tuzhadi paḍādē – oh, mother, do not despair. It will be alright by itself. Why? kārkkāḍal vaṇṇan enbān oruvan kai kaṇḍa yōgam taḍavat tīrum; when Perumāḷ comes and touches my hand, it will be alright. It is āṇḍāl's pāsuraṁ (12th padikam - NT); this is not an ordinary sickness. This is something that everyone must desire. disaikkinṛadē ivaḷ nōi idu mikkap perum deivam [Tīruvāi.4.6.2] – this sickness came from a big god; this is how it will be.

śatrughna says that Bharata will get up soon. śatrughno'nantarasthitaḥ |
(Ayodhyā.87.4)

Bharata is crying and wailing; he is lying down and feeling very miserable.

A lady is cooking in the kitchen and eating. A spectator looks in and says, 'your husband is suffering; you are cooking and eating inside!' She will say, 'that is how it is always; that is routine (laughter in the audience).

āṙkkum en nōi idu aṙiyalāgādu - when someone new comes and looks, it will appear unusual; that is what it is; so, can we stop eating if he stops eating? I have been given a stomach.

Like that, śatrughna says – do not worry; he will get up.

Bharata gets up at last.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Inseparable Relationship

(Arvaa uravu)

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

A Sishyaa was making submissions to His Holines Srimath Andavan. There was a marriage and the newly married couple got separated in just two days! Srimath Andavan, with a thoughtful look, graced aDiyEn. I am writing what surfaced in my mind at that time regarding this subject.

When we think of a “separation of spouses”, we are reminded of a slokaa, regardless of whose fault caused the separation.

अदुष्टां विनतां भार्या यौवने यः परित्यजेत्।

सप्तजन्म भवेत् स्त्रीत्वं वैदव्यं च पुनः पुनः ॥

aduṣṭāṁ vinatāṁ bhāryāṁ yauvane yaḥ parityajet ।

saptajanma bhavet stritvaṁ vaidavyaṁ ca punaḥ punaḥ ।।

Here we see the phrase sapta janma just like the phrase Sahasranaama tattulyam as neutral gender.

This slokaa says, “He who abandons a good wife, will be reborn seven times as a woman, attain widowhood and suffer immensely”.

What about a Wife who abandons a Husband; in Srimath RamayaNam, PerumaaL says that even such a thought must be a shame.

भर्तुः किल परित्यागो नृशंसः केवलं स्त्रियाः।

स भवत्या न कर्तव्यः मनसापि विगर्हितः ॥

bhartuḥ kila parityāgo nṛśamsaḥ kevalaṁ striyāḥ ।

sa bhavatyā na kartavyaḥ manasāpi vigarhitaḥ ।।

Ramar says to mother Kausalyaa “Oh Mother! Please don’t even have thought of the wicked act of abandoning your Husband” for such sin would result in infinite sufferings. It is needless to say that it is a big sin to separate from one’s spouse. Yet, in today’s world, it is an extremely sad story that some take to brashfully committing this very sinful act.

It is not possible to hide other’s shame or solve their sufferings by quoting shastras and writing about it. Still it may be useful for some and so it is good to write.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Husband and Wife relationship is something that occurs later in one's life while the relationship with parents or siblings occurs at birth. Is it so? "Parent-child relationship can not be severed even if it is not likeable whereas a Husband and Wife marital relationship can be severed if it is not likeable". This thought, that a Husband and Wife marital relationship can be severed, is the trigger for many broken marriages.

The first act of breathing for a Humanbeing is not a voluntary act. Similarly the the final act of breathing also does not occur at one's command or choosing. It is all under God's command. It is said that a Wife's relationship with a Husband is also similar and by birth. Viyaasa Samriti says "It is only due to God's act that a fetus (piNdam) splits into two and be born in two different wombs, only to rejoin through their marriage".

VyAsa smR^iti clearly asserts that

पाटितोऽयं द्विजाः पूर्वमेकदेहः स्वयम्भुवा।

पतयोऽद्धेन चार्द्धेन पत्न्योऽभूवन्निति श्रुतिः ॥

यावन्न विन्दते जायां तावदार्द्धो भवेत् पुमान् ॥

pātito'yaṁ dvijāḥ pūrvamekadehaḥ svayambhuvā |
patayo'ddhena cārdhena patnyo'bhūvanniti śrutiḥ | |
yāvanna vindate jāyāṁ tāvadarddho bhavet pumān | |

The following Smriti sentence reminds that Vedas Itself asserts that a man is only half a human being until the arrival of his Wife. Only because of a wife does a man become a full human being.

अथोवा एष आत्मनः यत् पत्नी

arthovā eṣa ātmanaḥ yat patnī

As per sastras, in most occasions, Husband wife get reborn and attain the same relationship. Even after their life in one birth they stay together. That is why religious pundits during Shraddham, tharpaNam tell that father-mother, grandfather-grandmother, great grandfather-great grandmother be invoked in pairs and submitted to.

Sri Vaalmiki bhagavan asserts these words of Sita.

प्रेत्य भावेपि कल्याणस्सङ्गमो मे सह त्वया।

श्रुतिर्हि श्रूयतं पुण्या ब्राह्मणानां तपस्विनाम्।

इह लोके च पितृभिर्या स्त्री यस्य महामते।

अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेपि तस्य सा ॥

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Sri Ranganatha Paadukaa (English)**

pretya bhāvepi kalyāṇassaṅgamo me saha tvayā |
śrutirhi śrūyatam puṇyā brāhmaṇānām tapasvinām |
iha loka ca pitṛbhiryā strī yasya mahāmate |
adbhirdattā svadharmeṇa pretyabhāvepi tasya sā | |

(Ayodhyākāṇḍam.29-17,18)

Sita tells Ramar “Even after death, spouses rejoin as per Vedic scholars; great sages also say so. Girl is gifted to a Husband during wedding; she belongs to him even after death”. These are all words from Sita.

Thus Vaalmiki Bhagavan illustrates through the words of Mother Goodess that a Husband and wife relationship is an association of past births and is certain to continue in future births as well.

Learned men well versed in just ways of life have concluded that a married man’s last rites must be performed out of the “holy fire” (aupāsana agni) that was initiated during the wedding ceremony. Once separated from wife, the husband doesnot get this. If the wife dies first, it seems she would get this aupāsana agni, It is believed that this holy fire will discretely return to the husband after being used for the last rites of the wife. Such is the divine nature of Husband wife relationship.

A man without a wife is ineligle to perform or participate in many religious activities. A Husband accumulates virtue (puṇyam) only by leading a religious way of life. There is no opportunity to earn good fortune by any other means. While a Husnad earns virtue by devotional living and observing religious ways of life, the Wife gets all the virtue by simply serving and showing love to the Husband. Elders have narrated many a historical events to show that a wife attains the entire virtue equivalent to the sages, by just showering love on her Husband. We may recall the story “Did you think of yourself as a crane”.

In this regard, Sita’s words are like the golden words:

शुद्धात्मन् प्रेम भावात् हि भविष्यामि विकल्मषा।

भर्तारम् अनुगच्छन्ती भर्ता हि मम दैवतम्॥

śuddhātman prema bhāvāt hi bhaviṣyāmi vikalmaṣā |
bhartāram anugacchantī bhartā hi mama daivatam | |

(Sita) tells Ramaa, “Only by showering affection on her Husband, can a wife solve her problems”. It seems that showering affection on Husband is the only way to cleanse the sins. If we research the expression prema bhāvāt hi, it is clear that Sita’s as per philosophy, showering affection on Husband is the only way to cleanse sins and gain good fortune.

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Sita who followed this philosophy, demonstrated on two occasions that even fire would surrender to her commands and prayers. Once while Hanuman's tail was lit with fire, she commanded in the name of Her devotion to Her Husband and protected Hanuman from injury.

यद्यस्ति पति शुश्रूषा यद्यस्ति तपसः फलम्।

यदि वास्त्येक पत्नीत्वं शीतो भव हनूमतः ॥

yadyasti pati śuśrūṣā yadyasti tapasaḥ phalam |
yadi vāstyeka patnītvam śīto bhava hanūmataḥ | |

The second time during Her own challenging entry into fire to establish her purity. She prays to Fire God that if her pure devotion to Her Husband (Raghavan / Ramar) was real, then the fire god should not hurt her at all. She did prove to the world.

यथा मे हृदयं नित्यं नापसर्पति राघवात्।

तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥

yathā me hṛdayam nityam nāpasarppati rāghavāt |
tathā lokasya sāksī mām sarvataḥ pātu pāvakaḥ | |

Neither education nor job nor any other strength is of any use to a Wife. It is well established from Sita's story that devotion to Husband is the only real strength; Sita did not attain her fame by education or earning wealth. Can everyone become a Sita? But still there is no need to disintegrate or indulge in self destruction.

Due to arrogance of education and financial earnings and due to the imaginative projections from the cinema world, it is certain that some women have started following the philosophy that they belong to the world of apsaras (beauty queens). Everything is happening as per fate. One cannot justify their divorces, separations and remarriages by blaming it on fate.

Bhagavaan gives us hunger. Bhagavaan also quenches our hunger when we eat. But the decision to eat regular food or stones and mud is made by us; is it not?

We create restrictions on what is edible / eatable and what is not. In some instances, we just follow shAstra (religious procedures). If Bhagavaan is doing everything then there is no need for Bhagavaan to create shAstra to define and tell us what should be done (or not done).

What does Bhagavaan do? What do we do ourselves?

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When we are reaping the fruits of our good deeds or sins, Bhagavaan gives us no freedom or liberty and gives us the fruits of our deeds. But when we are considering a good deed or a sin, He merely guides us, using shAstra to tell us if we should or should not do and also permits and enables us to do (good deed or sins) as per our decision.

He (Bhagavaan) decides the inaugural first breath (birth) and the final breath (death); in between He makes us enjoy/suffer the fruits of our deeds and gives us opportunities to do more sins or good deeds as per our own choice. In addition He has given us guidances and warnings about sinful acts and good deeds.

So it is not correct to use the false (baseless) philosophy that even doing sinful acts is due to one's fate. Everything is not due to fate. But it is hard to distinguish as to which is due to fate and which is due to our own effort. shAstra, in its guidances, have openly stated that our own effort (prayathanam) is vital.

This is clearly stated in Brahma Sutra (as follows)

विहित प्रतिषिद्ध अवैयर्त्यादिभ्यः

vihita pratiṣiddha avaiyartyādibhyaḥ

Bhagavaan is common to all; like water. If we pour the water in our mouth, our thirst is quenched. If we pour it on our body to bathe, the body gets cleaned. If we pour it in our nose, suffocation happens, breathing stops. Similarly Bhagavaan is common to all. This explained by Acharyar in Achutha sathakam (as follows)

जलं व सामण्ण कारणं तुह केळी

jalam va samaṇṇa karaṇam tuha kelī

So, it must at least be clear that Bhagavaan does not make us do the sinful acts. Divorce of marriage is one of the biggest sins committed by humans. The government may accept but shAstra is nervous to do so. The Government law may change but shAstra remains the same even after total destruction (praLayam) and recreation. Parents must have the concern to save their children from deep hell if their boy or daughter is contemplating a marriage divorce. Can parents assist in pushing their children into deep hell? Some may wonder if that deep hell is much worse than the hell of married life together. Here it is possible to correct. Also it is for a finite number of years only. Whereas the deep hell is for thousands of years it seems. Rest in another article.

Transliteration primary contributor: Smt. Kalyani Krishnamachari

Translation primary contributor: Shri. Raman Aravamudhan

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

The fifth *mantrā* of *mṛgārā* is:

मन्वे वां मित्रावरुणा तस्य वित्तं सत्यौजसा दृंहणा यन्नुदेथे।

या राजानं सरथम् याथ उग्रा ता नो मुञ्चतमागसः ॥

manve vāṁ mitrāvaruṇā tasya vittam̐ satyaujasā dṛm̐haṇā yannudethe |
yā rājānam̐ saratham yātha ugrā tā no muñcatamāgasah̐ | |

Similar to the previous verse, this verse also is a poem that follows the meter upariṣṭātjyotirjagatī. This has the following 18 words (*padās*) as per the pada *pātā*.

(1) मन्वे, (2) वाम्, (3) मित्रावरुणा, (4) तस्य, (5) वित्तम्, (6) सत्यौजसा, (7) दृंहणा, (8) यम्, (9) नुदेथे, (10) या, (11) राजानम्, (12) सरथम्, (13) याथः, (14) उग्रा, (15) ता, (16) नः, (17) मुञ्चतम्, (18) आगसः

(1) manve, (2) vām, (3) mitrāvaruṇā, (4) tasya, (5) vittam, (6) satyaujasā, (7) dṛm̐haṇā, (8) yam, (9) nudethe, (10) yā, (11) rājānam, (12) saratham, (13) yāthaḥ, (14) ugrā, (15) tā, (16) naḥ, (17) muñcatam, (18) āgasah̐

For this Sri. *Sāyaṇācāryar* has given the following commentary:

mitrāvaruṇā - Hey! The two devas named Mitra and Varuna, vām – (form of) both of you, manve – meditate in my mind, satyaujasā – Both of you are really strong, dṛm̐haṇā – you have the ability to destabilize and inactivate the enemies, nudethe – destroy, yam – which enemies, tasya – his or that enemy's (wicked thoughts or conspiracies), yā– which two of you, vittam – come to know of, yā - which two of you, . rājānam – person with radiance, saratham - and the person with chariot (i.e. Sun), yāthaḥ - (for the benefit of the world – for the rainfall) approach, ugrā - (in removing our sins) aggressively aim at, tā - that two of you, naḥ - us, āgasah̐ - from sins, muñcatam – relieve us.

In the above part the words in the parentheses are assumed by Sri *Sāyaṇācāryar* to explain the original text well.

The meaning we get from the commentary of Sri *Sāyaṇācāryar* is: There are two devas *Mitrā* and *Varuṇā*. Both of them have the capability to know the conspiracies hatched by the enemies of their devotees. Hence these two are capable of effortlessly destroying these enemies who trouble their devotees. This is mentioned not for the sake of praising. They

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really have the powers. These two, who have such prowess, for the welfare of the world approach a king who has a chariot. That King is the 'Sun' who is the king of all the planets. For the benefits for the world such as rainfall, *Mitrā* and *Varuṇā* approach the Sun. Let that *Mitrā* and *Varuṇā* relieve us from our sins.

I was imagining the scene of "two devas approaching a king with the chariot". At that time, *Pādukā devi* reminded me about a scene, that could even be seen today, where two devas approach the King in the chariot. I had seen that when I was a small boy. This scene is related to *Tirukkudanthai*.

Before sharing that scene with the readers I wanted to confirm whether I remember that scene as it was. I enquired about this from *Srimadubhayave Cinnāmu Rāmānuja Bātrācāryā Svāmi*, who is the first *tīrtakārā* in *Arāvamudan sannidhi* of *Tirukkudantai*. This *Svāmi* is the grandson of *Srimadubhayave Shaili Bātrācāryā Svāmi*, who was my father's '*sruthaprakāshicintanācāryā*'. This *Svāmi* has been graced by both Sri Tirukkudantai Andavan and SrimushNam Andavan. He has been my friend from my childhood days. This year I had the fortune of offering discourse on Tiruppāvai in the north *prākārā* of *Sri Anḍā/ Sannidhi*, which is famously known as *tūnilāmuṛram*. The fourth poem in the *māṇikkakkiṇi* chapter of *Periyāzvār ṭirumozhi* is

tūnilā muṛrattē pōndu viḷayāḍa
vānilā ambuli! Candirā! vā enṛu
nī nilā nin pugazā ninṛa āyar tam
kō nilāvakkotṭāy sappāṇi
kuḍantaik kiḍantāne! sappāṇi

On the basis of this only, our ancestors who are great *rasikās* named the north *prākāra* of *Sri Anḍā/ Sannidhi*, where the moon will be visible in the temple of *Sri Arāvamudāzwān* as *tūnilāmuṛram*.

Likewise, they named the *prākāra* in *Tirukkaṇṇapuram* as *nīṇilā muṛram* on the lines of the *telliyīr padigam* of *periya tirumozhi* poem:

nīṇilā muṛrattu ninṛu ivaḷ nōkkināl
kāṇumō kaṇṇapuram enṛu kāṭṭināl

My first day's discourse on *Tiruppāvai* started with the introductory speech from *Sri Cinnāmu Rāmānuja Bātrācāryā Svāmi*. *pagal pattu utsavam* starts on that day for *Arāvamudan*. Yes. In *Tirukkudanthai*, the convention of having ten days before *vaikunṭa ēkādaśi* as '*pagal pattu*' and ten days after *vaikunṭa ēkādaśi* as '*irāppattu*' is not there. *pagal pattu* starts on the first day of *Mārgazhi*, corresponding to the poem *mārgazhittingaḷ*. First when the *Tiruppāvai* starts, Emperumānār who is *Tiruppāvai Jeer*, will grace the *dvādaśākshara manṭapam* in the *moolasthānam*. There are twelve pillars in this mantapam and hence it is known by that name. On the basis of the fact that Sun God worshipped *Arāvamudāzhwān* here, this temple has two entrances namely *dakshiṇāyana vāsal* and *uttarāyana vāsal*, which are

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opened during the respective *ayanams*. In accordance with that the twelve pillars indicate the twelve zodiac signs. i.e. they represent twelve months. Probably, since this belongs to *Arāvamudāzhwān* at whose behest Nathamuni carried out effort for saving the works of twelve *Azvārs*, this has twelve pillars. In this mantapam, the poems starting with *Tiruppāvai*, *cīṟṟam*, *vaṅgam* and that day's song will be recited in front of Emperumānār. Thus starting the *Tiruppāvai* recital in the presence of *Tiruppāvai jīyar* is one of the unique glories of this divyadesam. After this *Azvārs* and other *Acāryās* come and grace the mantapam and the *pagal pattu* starts. From the second day onwards *Arāvamudāzhwān* and *Azvārs* / *Acāryās* will grace the *nūṟṟukkāl* mantapam and *pagal pattu sevakālam* will be performed. On the day of *nōṟṟu* *suvargam*, *sāṟṟumuṟai* of *pagal pattu* is performed. On the day of *kaṟṟu kaṟavai*, '*irāppattu*' starts. That day morning 'Māṟan' who authored Tamizh Veda will grace the 'Tirumāmaṇi mantapam' to inaugurate the Veda pāṟāyaṇam. (This year I was fortunate to participate in the Veda pāṟāyaṇam in this mantapam, where great scholars have recited Vedas). In the evening, Lord will come to 'nūṟṟukkāl mantapam' through 'tūnilāmuṟṟam'. After that *Azvārs* and *Acāryās* will grace that place. *Tiruvāimozhi sevai* will happen then. On the day of 'elle', '*stalappāṟṟu*' will be recited. On *Adiseshā*, *Arāvamudāzhwān* will grace with the appearance of 'paramapada nāthan' along with his consorts. *Nammāzhvār*'s lotus feet will be offered obeisance.

On the day of 'muppatu mūvar', '*sāṟṟumuṟai*' of '*irāppattu*' will be performed. That day also *Nammāzhvār*'s lotus feet will be offered obeisance. On the day of 'ēṟṟa kalaṅgaḷ', '*īyaṟpā*' will be recited, On the day of '*aṟigaṇmā ṅālam*', 'Desika prabandam' will be recited. In this unique way, *Arāvamudāzhwān*'s '*adyayana mahotsavam*' will be celebrated. In this divyadesam, during the *uttarāyana puṇyakālam* (north solstice), *sankramaṇa brahmotsavam* will be performed for which *ḍvajārōhaṇam* will happen on '*aṟigaṇmā ṅālam*' or '*māri malaḷ*'. 'Guru Paramparai' states that to ensure that this ancient tradition is carried out without any hindrance, Sri Nāthamuni arranged to perform the *adyayana utsavam* in the above way.

In this holy place which has the above glory, first day discourse was done in the *tūnilāmuṟṟam* of *Anḍāḷ Sannidhi* that was sung by *Periyāzhvār*. Probably, due to that *Anḍāḷ* was elated and recommended to *Arāvamudāzhwān*. Next day was *vaikunṭa ēkādaśi*. Due to the continuous rainfall during the day, floor in the *tūnilāmuṟṟam* was wet. There was a queue formation of devotees at the other places for *vaikunṭa ēkādaśi*. Hence, I had the fortune of rendering discourse on the second poem '*vaiyattu vāzhvīrkāḷ*' in the '*nūṟṟukkāl* mantapam' in the presence of *Arāvamudāzhwān*, *Azvārs*, *Acāryās* after the second day *utsavam*. The rainfall that came that day was not an ordinary one. It was a rain of blessings on me by *Anḍāḷ* and *Arāvamudāzhwān*. Is it possible not to share that happiness with the *Pādukā* readers? Hence, I had written this in detail.

(To be cont'd...)

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Questions and Answers

1. Question: Why do people cover their hands with a cloth while performing Gayatri Japam? Can we avoid this if japam is performed with the aid of an akshamala (a string of beads used to keep count)? Is it necessary to cover one's hands while performing any type of japam?

Answer: Elders feel that counting with the divisions of one's fingers is the best mode of keeping count. Even if we use an akshamala, the hands have to be covered during japam. The Pranava mantra is considered to be of male character and the Gayatri mantram to be of female nature. Since the convergence of the two has to be in private, a cloth is held over the hands while performing Gayatri Japam. Says Sri Periazhwar—
*enna kanda viralgalaal irai pozhudum ennagilaadu poy
unna kanda tam ootthai vaaikku kavalam undugindraargale.*

Since Azhwar clearly alludes to japam through a finger count, scholars and elders advocate counting with the fingers. There is however nothing wrong in using an akshamala, etc. and japam can be performed in either of these ways which is satisfying to oneself.

Just as is done during Gayatri Japam, it is customary to perform japam of other mantras too with the hands covered. This ruling can also be found in the *Sri Vaishnava Sadaachaara Nirnayam* of the current Srimad Azhagiasingar (45th Pontiff).

2. Question: When we have a bath in the night on the days of Sri Jayanti and Lunar Eclipse, do we have to perform Vastra Nishpeedanam (wringing the upper cloth worn during bathing)?

Answer: Vastra Nishpeedanam is prescribed daily after the morning and afternoon baths: in the morning, after performance of Sandhyavandanam, Adhaara shakti tarpanam, Devarishi Kandarishi Pitru tarpanam and in the afternoon, after Madhyahnika Sandhyavandanam. On the days of Amavasya, Shraaddham and other days of ancestral worship, Vastra Nishpeedanam is to be performed with the bathing cloth of the morning. The bathing cloth of afternoon is to be wrung only after the completion of ancestral worship. On the days of tarpanam performed on the birth of a new month, persons who bathe specifically at the time the month is born and perform tarpanam at the correct time of arrival of the new month, should use the apparel used during such bath for Vastra Nishpeedanam. Others, who combine this with the morning or afternoon baths should use the cloth used during the same for Vastra Nishpeedanam.

Vastra Nishpeedanam is to performed on Sri Jayanti and Lunar Eclipse days too—prior to tiruvaaraadhanam on Sri Jayanti and after tarpanam at the time of lunar eclipse. Thus, baths undertaken for the performance of karmas are always accompanied by Vastra

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Nishpeedanam, whether it be morning or night. There may be some differences of opinion on this.

The bathing cloth has to be wrung only in the water in which one has bathed. Hence, on the days of Shraddham, elders used to combine the afternoon bath with that undertaken as a prelude to Shraaddham, finish the Shraaddham and then go back to the waters in which the earlier bath had been done, wring the bathing cloth and return home, all this prior to partaking the pitru sesham.

There are some who say that Vastra Nishpeedanam is not to be done on Dvaadasi, while others opine that it is required.

Transliteration & Translation primary contributor: Shri. Sadagopan, Iyengar

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

It is very difficult to feed little children. They are obstinate in refusing the food. The mother distracts them playfully and feed them slowly.

Similarly, The mother of all the worlds – our Lord – tries to feed jñānam to the people, who are His children.

Firstly, He inculcates the quality of not having hatred: on the Lord; on śāstra-s and on His devotees. He gradually creates interest and desire in him on these subjects.

Manu smṛti says the same –

Taking bath in the Ganges river or visiting Kurukṣetram are not required if he does not argue with the Lord residing in the heart (that is, obeying śāstra-s). Gradually, he acquires true knowledge and does either bhakti or prapatti to get liberation.

yamo vaivasvato devo yastavaīṣa hṛdi sthitaḥ |
tena cedavivādaste mā gangām mā kurūn gamaḥ | | (Manu smṛti 8.92)

The merciful Lord makes relationship with good people and creates the desire of getting a good spiritual master. In addition, He gets him a good ācārya.

How good is that ācārya? There is a bird called ‘Kilinga’ (sparrow hawk), which advises other birds not to engage themselves in risky acts. However, what does Kilinga do? It enters the mouth of a yawning lion, which just ate meat and feels sleepy. The bird tries to get pieces of meat from the gaps of the lion’s teeth. If the lion closes its mouth, what will happen to the sparrow? (It is surprising that) this bird advises others not to engage in such activities but it does against what it advises.

Our ācārya-s are not like this sparrow. They are not like people who say, “This advice is applicable only to others and not to me”. They preach their students to live as per śāstra-s, and they themselves live as examples.

The Lord shows such an ācārya to him. This ācārya teaches all the principles to the disciple, who learns everything without uncertainty.

Kaṇṇan advises Gītā to Arjuna, who learns everything carefully and says, “Kaṇṇa, due to your mercy, all my false knowledge has disappeared and I have been blessed the true knowledge of tattva-s. All my doubts have been cleared and I have a strong and stable state of mind now.”

The disciple also attains such a state like Arjuna.

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Taking refuge at the feet of the ācārya, what does the disciple learn? He learns that the material existence (samsāram) is like a venomous tree. In addition, there are many venomous trees in this samsāram. Our sensory faculties such as eyes and ears are the venomous trees. Eyes like to see bad things and they see them. Ears like to hear bad words. Tongue likes to taste forbidden foods. Therefore, they are like venomous trees.

Jīvātmā is bound in this body similar to an inmate held in a prison. Nammāzhvār says this beautifully –

kaṇṇapirānai viṇṇōr karu māṇikkattai amudai
naṇṇiyum naṇṇagillēn naḍuvē oru uḍambilittu
tiṇṇam azhundak kattip pala seivinai van kayiṛṛāl
puṇṇai maraiyavarindu ennaip pōra vaitṭāi puramē (tiruvāimozhi 5.1.5)

The Lord jails jīvātmā inside the body and ties it with the ropes of his karma (bad and good deeds). To hide the meat, blood, muscle, bones, pus and waste matters He covers them all with the soft skin (Due to aging the soft skin loses its luster; wrinkles and looks ugly)

Later, if he gets mokṣam, he enjoys the divine nature and beautiful form of the Lord eternally. He gets the opportunity to serve the Lord.

All these truths are explained by the ācārya to the disciple. (To be continued ...)

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

|| śrīh ||

The doubts of the sages

(Vaduvur Viravalli Ghanapati shri u.ve. N. Sadagopacharyar
svami, West Mambalam)

(continued from previous issue)

Very cold wind will be blowing in some places, making the jīvan-s shudder and shiver. They will be threatened by the thundering clouds. In one place, there will be severe wind, causing the bodies of the sinners to break out in blisters. They will not have any money to spend on the way. No one else will come to help them. The sinners have to travel only in this manner

There will be no water to quench their thirst. All paths will seem as if they lead nowhere. Only with great difficulty, can the sinners reach the yamalokam. Yamarājan's frightful servants pull the jīvan-s forcefully as per their master's order.

Those who travel to yamalokam will not have any friends or relatives. They will keep worrying about their own tasks and keep crying. Their bodies will be like corpses. Their necks, lips and cheeks will all be dry. Their bodies will be very weak. They will constantly suffer from apprehension and starvation. Some sinners will be chained. Servants of Yama will pull their two legs and drag them. The jīvan-s will suffer to the core during these times.

They will have no food to eat, no drinks and will be afflicted by hunger and thirst. They will fold their hands and pray to the messengers to give them a little more. Right in front of them will be kept flavorful foods, yogurt, sweet porridge, ghee, cooked rice, drinks with various flavors, cold water etc. The sinners will be pestering the yamadūta-s to give them those foods. At that time, the servants of Yama will insult them in harsh words with firing eyes –

Oh sinners! You did not do agni hotram at the right times. You did not offer charity to brāhmaṇa-s. You also obstructed those who were going to be charitable. It is the result of those sins that are right in front of you. Hey jīva-s! Your money did not burn in fire and did not become a waste soaked in water; your banks were not snatched from you; you did not get robbed. Oh the lowest of jīva-s! Even then, you did not give charity to brāhmaṇa-s. How will you get anything [here]?

Only those good souls who offered charities with a good heart will get to see (and enjoy) these foods accumulated like mountains. There are snacks, sweets, tasty foods for licking and sipping, and all other kinds of foods here. Do not have any desire for eating these foods. Because you did not give any kind of charities, these foods have been brought here for only those who have been charitable, done homam-s, yāgam-s and have worshiped

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brāhmaṇa-s. Hey residents of hell! These belong to others; how can we give them to you?

When the sinners listen to these harsh words, they become even more inflicted by hunger and thirst and forsake the desire to eat and drink those foods. After that, the yamadūta-s hurt them with dangerous weapons and assault them with pestles, iron rods, śakti weapons, maces, spades, and other kinds of weapons. Dangerous animals like lions, tigers, etc prey upon them. Thus, the sinners are not able to get out or get inside. These suffering souls cry in a manner that will melt the minds of those who see them.

After a lot of sufferings, the yamadūta-s send them inside to be taken to Yamadharmarājan. The messengers announce the arrival of the sinners to the king. When they receive the king's order, they prepare the sinners for arrival.

At that time, the sinners take a look at the fearsome form of Yamadharmarājan and Citraguptan. Yama severely abuses the sinners. Citragupta gives virtuous advice – hey sinner jīvan-s! You stole others' wealth. Being proud about your beauty and strength, you raped several girls. Whatever karma a jīvan has done, that is what he will get to experience. Even though you knew this, why did you commit the indiscretions that have brought your own destruction? What is the use of wailing now? You are cursed because of your own evil actions. You have earned these afflictions, and are experiencing them; no one else is affected by this. These kings who are standing in front of me, were proud of their strength and have been brought here because of their depraved acts. Their intellect was corrupt.

Then, Yamadharmarājan tells them – oh, evil kings! You destroyed your people and committed wicked acts for the kingdom, a temporary wealth. Oh kings! Contrary to the laws of virtue, you ordained punishments to people out of greed for wealth, impure desires and might; you are going to experience those same punishments here. Where is your kingdom now? Where are your queens now? You committed a lot of despicable acts for your own gain; now your gains are all gone; now you stand alone with no one to help you. You do not have your armies here; you crushed the people with this army. Now, the yamadūta-s are painfully eating away at your bodies. See how the effect of sin is coming back to you. The kings listen to these jeering words of Yama and are forced to think about their own acts.

At that time, Yamadharmarājan orders his servants to negate and make amends for their transgressions – Hey caṇḍa mahācaṇḍa-s! Take these kings; push them into the scorching purgatory fire and help them to redeem themselves from sin.

As soon as they issue the orders, the servants grab the feet of the kings and swirl them around and toss their bodies about. Depending on their sins, the servants thrash them against gigantic boulders, as though beating a tree with thunderbolt – now the bodies of the

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sinners become faint; blood starts trickling from their bodies. They are weary and filled with malaise and are no longer able to move at all.

Suddenly, the cold breeze wakes them up and they are brought to consciousness. At that time, the servants of Yama fling them into hell. After the first sinner's case is presented, the servants bring the subsequent sinner. "Hey master! As per your order, we have brought another sinner. He never followed dharma; he was always treacherous; he was a hunter; he committed several major and smaller sins; this impure man tortured several jīvan-s. He is now standing in front of you; he raped several chaste women. He stole wealth from others. He sold young women and gave false testimony. He had no gratitude and wronged his friends. This un-intellectual man was always an insult to virtue. He committed numerous grievances in the world. Hey master! Should we demolish him or forgive him? You are the best person in deciding how to issue punishments or blessings. We are only servants who carry out your orders."

Saying all this, the servants place the sinner in front of Yama. They continue to bring the subsequent sinners. Yamarāja orders his servants to punish each sinner. Sage Vasiṣṭha and other maharṣi-s have listed the appropriate punishment for each wrong-doing; the punishments are meted out as per that list. The sinners are beaten with multiple of weapons.

Now, I will describe to you how the different hells look. Listen!

There is a hell called 'mahāvīci'; it is filled with blood; it has thorns like thunderbolts. It extends to one lakh miles. The bodies of jīvan-s are thrown over these thorns and they undergo immense agony. Those who killed cows live in this hell for one lakh years.

There is another hell called 'kumbhīpākam'; it extends to hundred lakh miles. It is a particularly horrifying hell; the floor has many hot copper vessels, causing the place to emit a haunted glow. The sands are scorching and fire cinders spread through the air for several miles. Those who killed brāhmaṇa-s, those who stole land from others, those who stole things that were kept for lending etc will live in this hell till the final deluge.

The hell called 'rauravam' is filled with strong, sweltering arrows; it extends to sixty lakh miles; jīvan-s who fall into this hell will be maimed by the blazing arrows.

The hell called 'mañjūṣā' is made of a forever scorching iron. Those who fall into this hell will be cooked alive. This hell is meant for those who arrest innocent people.

The hell known as 'apraḍiṣṭam' will be filled with phlegm, urine and other caustic things; those who torture and wrong brāhmaṇa-s are thrown into this hell, head first.

The hell 'vilepakam' is an endless pit of burning fire. Brāhmaṇa-s who drink beer/alcohol

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will be cremated in this hell.

The hell known as 'mahāprabam' is very tall. It has a shining trident. Those who cause strife between a husband and wife will be pierced by this trident and made to suffer.

In the treacherous hell called 'jayanti' there is an iron board; those who wrongfully touch other women will be banished to this hell; the iron board is hurled at the sinners, who are crushed beneath its unbearable weight.

'Sālmālam' hell is filled with burning thorns. Women who desire several men are made to embrace the thorn filled 'sālmālam' tree.

For those who lie, or hurt others with their words, the yamadūta-s snatch their tongues. For those who lust after women, their eyes are snatched and demolished with sharp arrows. Those who look at their mother, sister, own daughter, daughter-in-law etc inappropriately are also assigned the same torture. Those who kill women and elders also are ordained the same punishment. They are assigned to live in this hell till rules of fourteen Indra-s are over.

There is another hell called 'mahā rauravam'; it's leaping flames present a horrendous appearance to onlookers. Those fools who set fire to villages, cities, houses and fields will suffer here till the end of the kalpam. This extends to fourteen lakh miles.

'Tāmisram' is another hell which extends to hundred lakh miles. It is filled with treacherous weapons. Sinners are beaten and wounded to a pulp by them. This hell is particularly gruesome. Robbers get thrown here and they suffer for three hundred kalpam-s.

Mahātāmisram hell is a place with tormenting retributions; its area is twice that of tāmisram'. There are blood-sucking leeches and it is always dark; those who kill their mother, father, friends and ungrateful people suffer in this gory hell till the end of this earth.

Transliteration & Translation primary contributor: Smt. KalyaaNi Krishnamachari

**Aathma GuNa
(Qualities of Self)**

By Sri Veerapuram Sampath Dheekshithar
Source: Mahabarath

Introduction: Of all the living beings in this world, human beings are very special. One who has a human nature (good heart) is a human being. One's inner self must possess good qualities. They are known as Aathma GuNa (characteristics or qualities of the inner self). Adhri Samhithai explains Aathma GuNa very well. Sage Atri's wonderful verses show characteristics of the inner self in bright clear light. Everyone must learn these verses and try to attain such good Aathma GuNa.

Living without Jealousy (anasūyā) (अनसूया)

na guṇān guṇino hanti stauti cānyān guṇānapi |
na haseccānya doṣāmsca sā'nasūyā prakīrtitā | |

न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि ।

न हसेच्चान्य दोषांश्च साऽनसूया प्रकीर्तिता ॥

Praising the good characteristics or qualities of others without hiding it; to appreciate others good characteristics; to avoid being sarcastic of others shortcomings; these are the definitions of living without jealousy.

Purity (śaucam) (शौचम्)

abhakṣya parihāraśca saṁsargaścāpyaninditaiḥ |
ācāreṣu vyavasthānaṁ śauca mityabhidhīyate | |

अभक्ष्य परिहारश्च संसर्गश्चाप्यनिन्दितैः ।

आचारेषु व्यवस्थानं शौच मित्यभिधीयते ॥

Not eating food which have been identified by elders as “food to avoid”; show inclination towards activities that are not disliked by others; living with good conduct and character; these are considered as living a life of purity.

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Enhancing the wellbeing (maṅgalaṃ) (मङ्गलम्)

praśastācaraṇaṃ nitya mapraśasta vivarjanam |
etaddhi maṅgalaṃ prokta mṛṣibhirdharma darśibhiḥ | |

प्रशस्ताचरणं नित्य मप्रशस्त विवर्जनम्।

एतद्धि मङ्गलं प्रोक्त मृषिभिर्धर्म दर्शिभिः ॥

Doing good deeds which add to one's glory; not doing bad deeds which do not add to one's glory; Sages with good knowledge about just ways of living, recommended these as ways for enhancing one's wellbeing.

Living without difficulties (anāyāsaḥ) (अनायासः)

śarīraṃ piḍyate yena śubhena tvaśubhena vā |
atyantaṃ tanna kurvīta anāyāsaḥ sa ucyate | |

शरीरं पीड्यते येन शुभेन त्वशुभेन वा।

अत्यन्तं तन्न कुर्वीत अनायासः स उच्यते ॥

Not doing any deed (whether auspicious or unauspicious) which troubles the body is the way of living without difficulties.

Detached life (aspr̥hā) (अस्पृहा)

yathotpannena kartavyaḥ saṃtoṣaḥ sarvavastuṣu |
na spr̥het paradāreṣu sā'spr̥hā parikīrtitā | |

यथोत्पन्नेन कर्तव्यः संतोषः सर्ववस्तुषु।

न स्पृहेत् परदारेषु साऽस्पृहा परिकीर्तिता ॥

Being contented with one's own earnings; not desiring others' wealth; not aspiring for others' wife; these are recognized as being detached.

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Humbleness (damaḥ) (दमः)

bāhyamādhyātmikaṁ vāpi duḥkha mutpīḍyate paraiḥ |
na kupyati na vā hanti dama ityabhidhīyate | |

बाह्यमाध्यात्मिकं वापि दुःख मुत्पीड्यते परैः ।

न कुप्यति न वा हन्ति दम इत्यभिधीयते ॥

Not being angry and not retaliating when others cause physical injury or mental sadness is recognized as humbleness.

Giving Charity (dānam) (दानम्)

ahanyahani dātavyaṁ adīnena'ntarātmanā |
stokādapi prayatnena dānamityabhidhīyate | |

अहन्यहनि दातव्यं अदीनेनाऽन्तरात्मना ।

स्तोकादपि प्रयत्नेन दानमित्यभिधीयते ॥

Giving something to others every day, to the best of one's ability, is recognized as giving charity.

Compassion (dayā) (दया)

parasmin bandhuvarge vā mitre dveṣye ripau tathā |
ātmavadvartitavyaṁ hi dayaiṣā parikīrtitā | |

परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा ।

आत्मवद्वर्तितव्यं हि दयैषा परिकीर्तिता ॥

Whether it is one's relative or friend or enemy or neighbors or strangers, treating them well as one's own self would wish to be treated, is considered as being compassionate to others. Just like one's inner self will be happy to receive good things, others will also be.

If every human being learns the above good qualities of inner self (Aathma GuNa) and tries to follow these as much as possible, then a peaceful society is possible.

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उपदेशो हि मूढानां प्रकोपाय न शान्तये।

upadeśo hi mūḍhānām prakopāya na śāntaye |
Guiding a stupid person will lead to his anger and not bring peace

उपायज्ञोऽल्पकायोऽपि न शूरैः परिभूयते।

upāyajño'lpakāyo'pi na śūraiḥ paribhūyate |
Despite being physically weak, if a person knows how to live well, then such a person will not attract poor comments from even the most talented.

उपायो धीरता च स्तां अपाये आयुधे उभे।

upāyo dhīratā ca stām apāye āyudhe ubhe |
Knowing how to live well and determination will be good weapons during emergencies.

उपार्जितानां वित्तानां दानमेव हि रक्षणम्।

upārjitānām vittānām dānameva hi rakṣaṇam |
Charity is the best protection for accumulated wealth.

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

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Gītā sāram

(Śrī K. PattābhiRāman, T.nagar)

(From the discourse of Śrīmath Thirukkudanthai Andavan)

Do you know what the Lord has conveyed in all the 18 chapters – gītā sāram? Sri Ālavandār says, "nārāyaṇaḥ param gītāśāstre samīritaḥ". Vedānta deśikan conveys the same in the tamil pāsuram –

karumamuḥjñānamuḥ koṇdezhum kādalukkōrilakkenṛu
arumaṛaiyucciyaḥ ādarittōdumarum pīramam
tirumagaḷōḍu varum tirumālenṛu tānuraittān
tarumamuganda danañjayanukkavan sāratiyē

(gītārtha sangraham - pāsuram -1)

The charioteer of Arjuna said that 'tirumagaḷōḍu varum tirumāl'.

The essence of Gītā śāstram is: The Lord whom one will reach as the result of his bhakti yogam - which in turn is the result of karma yogam, jñāna yogam and its resultant detachment – is none other than the supreme Lord Nārāyaṇa. The essence of 18 chapters are condensed in a single śloka.

Karma yogam, jñāna yogam and detachment lead to bhakti. Such a bhakti on the Lord leads him to the supreme Lord Nārāyaṇa – this is the essential meaning of Gītā śāstram. Svadharma, jñāna vairāgya sādya bhakti. Pure love arising out of karma yogam and jñāna yogam has Tirumāl along with Tirumagaḷ as the final objective. "Arjuna, who had faith in svadharma, was instructed by his charioteer – the supreme Lord – that Nārāyaṇa is the supreme Lord", says Ālavandār in his śloka.

Kaṇṇan instructed Arjuna that Nārāyaṇa is the supreme tattvam. But in all these 700 ślokas (of Gītā), there is no mention of the word 'Nārāyaṇa'. Then how to explain, "nārāyaṇaḥ param gītāśāstre samīritaḥ" as expounded by Ālavandār? (Let me explain)

In Gītā, the following śloka occurs.

मत्तः परतरं नान्यत्किञ्चदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

अहं सर्वस्य प्रभवः सर्वस्य प्रभुरीश्वरः

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mattaḥ parataram nānyatkiñcadasti dhanañjaya |
mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva
ahaṁ sarvasya prabhavaḥ sarvasya prabhurīśvaraḥ (B.G 7-7)

Kaṇṇan says, there is none above Him and He is the supreme. Who is Kaṇṇan? He is Nārāyaṇa. (How we know this? It is said in Upaniṣad.)

Upaniṣad says, "brahmaṇyo devakī putro brahmaṇyo madhusūdanom". It declares that Nārāyaṇa is the son of Devakī. In Gītā, Kaṇṇan declares that He is the son of Devakī and He is above everyone. Therefore, "nārāyaṇaḥ param gītāsāstre samīritaḥ"

Kaṇṇan says that He is parabrahmam. Who is parabrahmam? Upaniṣad says it is Nārāyaṇa. If A and B are same & A and C are same, then B and C are same. Similarly, parabrahmam is Devakī's son. Who is Devakī's son? It is Nārāyaṇan. Kaṇṇan is Devakī's son and the supreme – all these condense to, "nārāyaṇaḥ param gītāsāstre samīritaḥ". If this were not told, it would have been meaningless.

karumamujñānamuñ koṇdezhum kādalukkōrilakkenṛu
arumaṛaiyucciyaḷ ādarittōdumarum pīramam
tirumagaḷōḍu varum tirumālenṛu tānuraittān

Duryodana approached his ācārya and said,

पश्यैताम् पाण्डुपुत्रानामाचार्य महती चमूम् ।

paśyaitām pāṇḍuputrānāmācārya mahatī camūm | (B.G 1-3)

"Dear ācārya! See the huge army of the sons of Pāṇḍu. Your disciple (Dhṛstadyumna) is the commander of the army!" – said Duryodana contemptuously.

Another meaning: Duryodana called Droṇācārya, "pāṇḍuputrānāmācārya!". Why? When it was decided that war was inevitable, Droṇācārya assured Duryodana that the kingdom would always be his and the fate of Dharmaputra et al was only 'Life-in-forest'. Further he said that Arjuna and Bhīma are all good people and they would not fight with their teacher. People who would fight with their teacher could be found only in kali yuga (but not in this dvāpara yuga). "Seeing me and Bhīṣmācārya, they would drop their bow and return back to their home – so do not worry, this kingdom belongs to you. Arjuna is a supreme devotee and Dharmaputra is my devotee. Would they fight with me? Would

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they shoot arrow at me, who am his ācārya? They are asking whether they would shoot arrow at people who are to be worshipped and what for they have to shoot. They are good people and they would definitely not fight. After coming to the Warfield and seeing me (Droṇācārya) and Bhīṣmācārya, they would return back to their forest-life, not keen on the kingdom” – said Droṇācārya. -Then, Duryodana asked, “Here is the war! Did you not say pāṇḍava-s were good”. This is what is meant by him calling “pāṇḍuputrānāmācārya!”. “Whichever svāmi –s that you said would not come to fight are all present here! Apart from that, they have made your disciple as their commander-in-chief”. With this in his mind, Duryodana called him “pāṇḍuputrānāmācārya!”.

Droṇācārya used to say that there is none equal to pandava-s. A woman used to claim proudly that her second daughter in law was very good in cooking. One day there was no salt in the food and the woman was teased by indicating this deficiency in the food prepared by her second daughter in law. Similarly, Duryodana teased his ācārya,

indicating that his loving disciple was appointed the chief of their enemy’s army. (तव

शिष्येण धीमता tava śiṣyeṇa dhīmatā)

Each word in Ramayana and Mahabharata brings out such excellent meanings.

In another place, Kaṇṇan calls Arjuna as ‘parantapa’. Arjuna did not yet strike the enemies but was asking many questions to Kaṇṇan. Arjuna asked many questions and thus troubled

Kaṇṇan, Who is sarveśvaran. Perumal indicated this in the padam सर्वस्मात् परम्

मामपि तापयति sarvasmāt param māmapi tāpayati. Normally one should not talk to ācārya during kalakṣepam. But here Arjuna asked many questions to Gītācāryan and hence the padam here was ‘parantapa’ (which means ‘conqueror of enemies’, whereas Arjuna was yet to start the war!!)

(In Rāmāyaṇam), śrī Sītā used to call her husband, ‘Rāghava’. However, when śrī Rāma refused to take her to forest, She called him, ‘Dāśarathe’. In different situations, She used call Him differently and during this situation She called him Dāśarathe. The meaning is that ‘Dāśaratha’ obeyed his wife (Kaikeyī)’s words to send Rāma to forest; Rāma being the son of Dāśaratha, should obey His wife’s words also. Rāma was not accepting what Sītā suggested (to take her along with Him to forest) and hence the padam, ‘Dāśarathe’. This is the beauty of using words according to the situation, which can be found in both Sanskrit and Tamil.

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The essence of Gītā śāstram is: Narayana is the supreme Lord; He can be attained by karma, jñāna and bhakti yoga-s. This is the essence, say the commentators (of Gītā)

However, the actual essence of Gītā is to do śaraṇāgati at last. Bhagavān was instructing about many dharma-s. Arjuna was sitting at the elevated charriot's floor, whereas the Lord was sitting at the driving seat, which was at lower level. Why? The stress was not on karma, jñāna and bhakti yoga-s, but only on śaraṇāgati. The Lord was expecting that once He finished his advice, Arjuna would submit all his burdens-on the Lord's head. That was why, He was bending forward from beginning, similar to some people extending their hands even before starting the distribution prasādam. He was eagerly awaiting Arjuna to submit his burdens to Him, says svāmi Deśikan,

pārttantēr munnē tām tāzha ninṛa
uttamanāruttama nallurai nāleṭṭum
uṇarntavar tāmuhantemmai yuṇarvittārē (amṛtā svādinī - pāsuram-13)

pārttantēr munnē tām tāzha ninṛa uttamanār : Arjuna was sitting above and Kaṇṇan was instructing sitting at lower level. During the war time,

uhavai yaḍaindavuṛa vuḍaiyār poraluṛṛavannāl
tahavuḍananbu karaipuraḷat tarumattaḷavil
mihavuḷamañji vizhundu aḍisērnda visayanukkōr
nahaiyuḍanuṇmai yuraikka amaindanan nāraṇanē
(gītārtha sangraham - pāsuram-2)

This introduction itself has covered the essence of first chapter and ten śloka -s of the second chapter.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

aśocyānanvaśocastvaṃ prajñāvādāmśca bhāṣase |
gatāsūnagatāsūmśca nānuśocanti paṇḍitāḥ | |
(B.G 2-11)

The above pāsuram covers until this śloka of Gītā. Everybody has come to the war. All of them are related to each other and there were no outside people.

Deśikan said in abhayapradāna sāram that paratattvam Nārāyaṇa is the supreme tattvam – however two people are fighting between themselves claiming to be superior than

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the Supreme Lord. Who are they? They are the son Brahmā and grandson śiva. In my religion, relatives are fighting between themselves. Arjuna ordered Perumāḷ to set up the chariot in between the two warring sides, which Perumāḷ obeyed. Arjuna saw his relatives, brothers, grandfather, teacher et al.

He was thinking that all those people, for whom he wanted the wealth, were standing ready to shed their lives in the war and for whose purpose he should fight the war.

uhavai yaḍaindavuṛa vuḍaiyār poraluṛṛavannāḷ

Those, whom Arjuna saw there, did not think about their relationship, which Kṛṣṇa indicated to Arjuna. However, Arjuna replied that since he has got the real jñānam, he realized that the kingdom that he would be getting by killing the relatives was not worth it. Whom could he send the invitation of the crowning ceremony? Instead of killing them, he would better live by begging (tahavuḍananbu karaipuraḷa). His love towards them was flowing profusely. When asked why those relatives did not feel like him, he replied that it was their nature and wondered why he should kill them.

When Kaṇṇan asked why he was thinking like that, Arjuna replied that he could not fight with those like Bhīṣmācārya, Droṇācārya, Kṛpācārya et al – who taught him the art of war and archery. Kaṇṇan replied that if they came to fight, he had to fight with them too.

Arjuna said, these people were to be worshipped with flowers and were not to be stricken with arrows. He asked whether Kṛṣṇa did the same to Sāndīpini maharṣi or to Viśvāmitra or to Vaśiṣṭha (definitely not) but why was he persuading him to fight with his teachers. Was fighting with them considered the duty of a warrior or not? He was very much confused.

pārtham prapannam uddiśya : when Arjuna came weeping to the Lord, he kept quite. But when he surrendered unto Him, He helped him (by instructing Gītā and encouraging him to deliver his duty as a warrior).

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि माम् त्वां प्रपन्नम्।

yacchreyaḥ syānniśchitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvāṁ
prapannam | (B.G : 2-7)

pārtham prapannam uddiśya: If a person surrenders and asks for something, that has to be given immediately. Otherwise, there is no use. All his sins will be acquired by us, says śāstram.

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पार्थ प्रपन्नम् उद्दिश्य शास्त्र-अवतरणं कृतम्

pārthaṁ prapannaṁ uddiśya śāstra-avataraṇaṁ kṛtam.

tahavuḍananbu karaipuraḷat tarumattaḷavil mihavuḷamañji – fearing whether it was dharma or adharmā - vizhundu aḍisērnda visayanukkōr nahaiyuḍanuṁmai yuraikka amaindanan nāraṇanē – The Lord replied him with a smile.

तमुवाच हृषीकेशः प्रहसन्निव भारत।

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata | (B.G: 2-10)

The poignant Arjuna was replied by the Lord with a smile. Bhāṣyakārar comments that the Lord delivered all the philosophy of vedāntam, playfully. Had he said to Arjuna that He would instruct philosophy, Arjuna would reject it and would prefer to fight.

tahavuḍananbu karaipuraḷat tarumattaḷavil

mihavuḷamañji vizhundu – Arjuna’s compassion was flowing abundantly. The Lord advised him that they were not worth his compassion, as they harmed Pāṇḍava-s very badly. They burnt the red-wax house wherein Pāṇḍava-s were staying; they gave poison; sent snake to bite them; played false game (gambling).

poic cūdil tōṙra poṙaiyuḍai mannarkkai

pattūrpeṙādu anṙu bāratam kaic ceida

attūdan appūcci kāṭṭugirān ammanē! appūcci kāṭṭugirān

(Periyāzhvār tirumozhi 2-1)

Even the gambling was not played straightforward. It was played fraudulently and by hiding and won by Duryodana’s side, who tried to remove (Draupatī’s) clothes. How much harm did they do? Given that, they all had to be slashed immediately on seeing them. However, tahavuḍananbu karaipuraḷa – as the love was flowing abundantly, it did not flow correctly (similar to the flow of floodwater, which goes everywhere without any target) and it flowed to enemies like Duryodana.

mihavuḷamañji – Fearing dharma and not knowing which is right or wrong, vizhundu aḍisērnda visayanukku – Arjuna dropped his bow and arrow – he (Svāmi Deśikan) writes beautifully. Only Svāmi Deśikan should do commentaries and we have to hear it. All other commentaries are mad works. People would say commentaries (and discourses)

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in English (for Gītā) are good. However, do they explain why Arjuna had to drop both arrow and bow? Was it not enough to drop the arrow only? Why had he to drop the bow also?

(सशरं चापं 'saśaram cāpaṁ' was the term used). Because Arjuna was capable of using just the bow in the absence of arrow. When Arjuna was doing penance to acquire pāśupatāstram, an animal ran into his hermitage. A hunter, who was none other than lord śiva, chased it. (Do not think that our sampradāyam does not have the 'disguise of hunter'). In Kāncīpuram, Lord Varadarāja and Perundevī came in the disguise of hunter and huntress for the sake of Rāmānuja). Arjuna shot arrows on the hunter. In kṣatriya dharma, one should not shoot arrows at a person, who is chasing and shooting an animal. As Arjuna shot arrow, śiva called him to fight with him. Arjuna agreed for the fight and exchanged arrows. After all the arrows were over, he used his Gaṇḍīva to strike śiva's head, which made śiva unstable. He could not fight anymore. What did he do immediately? He showed his true form as lord śiva. He removed his disguise and appeared with crescent moon and river Ganges flowing down from his matted hair. Arjuna apologized for shooting at him, without knowing who he was. Pleased with him, śiva asked what he wanted. He requested for pāśupatāstram, and was given the same. After this, śiva took treatment from aśvini devata-s in heaven for a month's time. Such was the hit by Arjuna. He would hit even if he loses all his arrows. Therefore, just dropping the arrows was not enough (he had to drop the bow also).

A person came to his ācārya. The ācārya asked why he was using nasal snuff. He immediately crushed the little snuff container and guaranteed that he would not use it anymore. When he came out, his friend asked, why did he do so? The person replied that he had another snuff container. Similarly, if Arjuna dropped the arrow, that was not the end. He would use his bow to hit.

Acāryāḷ grasped the grantham as such and he saw the heart of the granthakarta. Svāmi Deśikan says that whatever Bhāśyakāra did (commentary) was close to the heart of veda-s.

Somebody said that Gītā was instructed by a charioteer. Do you know why it is called Gītā? Why should it be called Gītā? It is called in the sense of 'song'. 'I'll give you Bhagavadgītā which has great esoteric meanings. Hear it with dedication', said the Lord. During those days, there was no charioteer (or cart-driver), who did not know singing songs. As the Lord feared somebody would say he was not charioteer, as he did not know songs, he gave Gītā. 'sārathistu sthāpanārtham'— As somebody may say that He is a new charioteer, Svāmi Deśikan says that He is not a new charioteer but He is an eternal charioteer. Our body is the cart. Inside the body resides the jīvātmā. The Lord drives that

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jīvātmā, as sārathī. Therefore, He is an eternal driver inside us, whom we saw doing the same externally (for Arjuna).

Initially, wives used to control husbands inside the house and later in the market. (Similarly, the Lord does the driving work inside us from time immemorial and now He does it explicitly).

प्रहसन्निव भारत prahasanniva bhārata – he talked with a smile. Talking playfully, similar to the talk of cousin-brothers, he delivered vedāntam.

Another meaning: He was talking with a smile, because, when He was on the mission as an envoy, Dharmaputra advised Him to get just five villages and leave the whole kingdom to Duryodana. Bhīma watched this and said to his elder brother, “What is the use of your studying under Markaṇḍeyar and Vyāsar? Everyone said this Kṛṣṇa is paratattvam. You are sending this paratattvam to go on delegation. When I have the mace in my hand and my brother [Arjuna] has Gāṇḍīvam in his hand, you are asking Him to walk on His soft, princely feet and go as a delegate for us!”

Arjuna said, “Why svāmi, I have Gāṇḍīvam in my hand, I will destroy the whole universe; then, why should You go? Why are You going because of just what my eldest brother said!”

Kṛṣṇa said, “I will go; do not worry. I will not avoid a battle. Even if I go for a wedding, there will be ensuing battle. People will say – the elder person [Dharmaputran] asked You to go; why didn’t You go as a mediator?”

tūdu cenṛāi kuru pāṇḍavarkkāi angōr poyccuṛam pēsic cenṛu bēdam ceydu engum piṇām paḍuttāi tirumālirumcōlai endāi!

(Periyāzhvār tirumozhi 5.3)

Kṛṣṇa says with a smile, “Arjuna! You said that day that you have the Gāṇḍīvam in your hand and you will work wonders – prahasanniva bhārata - now, you are saying you do not want to fight”. This is all in the 2nd chapter śloka 10. After all this, you have to receive prasādam and go home; have I been talking too much? People will listen to such words with a smile, but when they go away they will take me to task saying, “What kind of svāmi is he! He does not know laukīkam at all!” So, I will stop the upanyāsam here.

ācāryāḷ tiruvaḍigalē śaraṇam.

Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan

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**Kurugaiyogi and Kurugaikaavalappan koil
Prof: A. Veeraraghavan
viNNaatrangarai**

KurugaikkAvalappar's temple is situated one mile to the southwest of Gangai konda Cholapuram, Udayar palayam, Thiruchchirapalli district. Alavandar built the temple when he was eight years old. Alavandar entrusted the temple to Kurugaikaavalappan even before the Chola rule.

As this place was under the supervision of Kurugaikaavalappan, a disciple of Sri Nathamuni it was called 'Kuruhaa (kA?)valokanapuram, kuruhaa (kA)valokana kshetram

कुरुकावलोकनपुरं- वेदनारायण-ध्यानम्

kurukāvalokanapuram- vedanārāyaṇa-dhyānam

वेदवेद्यं देवदेवं वीरनारायणं हरिम्। वेदनारायणं वन्दे श्रिया युक्तं रमासखम्

vedavedyam devadevam vīranārāyaṇam harim | vedanārāyaṇam vande śriyā yuktam ramāsakham

The temple faces east

Perumal's thirunamams: Veda Narayanan, VeeraNarayanan.

Thayar thirunamams: Vedavalli, Maragathavalli.

Vimanam: Yogavartana vimanam.

Theertham: Two sacred water bodies. Bhaargavi Pushkarini, shveta-kamala- pushkarini-

Prathyaksham: PerumaaL appeared in person to bless Saunakar, Naradar, Bhaargavar, Sandilyar and Nathamuni

EmPeruman faces the East in a standing posture and blesses the devotees. This temple is under private management.

Veeranarayanapuram is Kaattu mannaarkudi which is 14 stones away from Chidambaram. Veeranarayanan is one of the honorary names of the first Paraanthaka Chola (907-953 A.D). The town is named after him. A lake, Veeranarayanapuram lake, was created near the town. This lake is now popularly called VeeraaNa lake or VeeraaNattham lake.

वीरनारायणपुर- वीरनारयणराजगोपाल-ध्यानम्

vīranārāyaṇapura- vīranārāyaṇarājagopāla-dhyānam

वीरनारायणं वन्दे राजगोपालविग्रहम्। मतङ्गपूजितं देवं श्रीभूम्यादिभिरन्वितम्

vīranārāyaṇam vande rājagopālavigraham | mataṅgapūjitam devam śrībhūmyādibhiranvitam

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Sri Veeranarayana Rajagopala Bhagavan faces the east. Thayar Vedavati, kalpadruma vimanam, Vedapushkarini, Matanga rishi and Nathamuni had direct perception. Nathamuni performed mangalasanam. The birth place of Nathamunigal and Alavandar.

The personal deity or thiruvaaraadhana pperumal of Nathamunigal was Sri Raman. His disciples were Uyyakkondar, Kurugaikaavalappan nambi Karunaakara dasar, Eru thiruvudaiyaar, Vaanamaamalai Deivanayaka Andaan, Uruppattur AcchAn Pillai, SohattUrAzhwaan, Pillai Karunakaradasar, mElaiagattAzhwan and keezhaiagattAzhwan. Nathamunigal taught Kurugaikaavalappan the yoga kramam and bid him to teach the principles and esoteric meanings of yoga to Yamunaitturaivar. Kurugaikkavalappan –as in the expression ‘kurukAyAm poushE mAsE vishAkAyAm tatAjani’ was born in the month of pousha when the Vishaka star was in ascendance. As the amarakosha says ‘pushaya yuktaa pournamaasi poushe mase tu yatra saa’ the month of pushya is called ‘pousha maasam’. The month of ‘thai’ when the full moon occurs in the ‘poosa’ star day is the pushya maasam. This is the place where Sri Nathamunigal practiced his yoga. Sri Kurugaikaavalappan wished to bury (thiruppaLLi paduttuthal) his Acharya Sri Nathamunigal in this place upon his demise (Thirunaadu ezhundaruludal). Sri Kurugaikaavalappan was present near Sri Nathamuni’s yogasanam. As this temple, built by Alavandar, was entrusted to Kurugaikaavalappan it is popularly called Kurugaavalappan koil or Guruvayurappan koil.

Once Kurugaikaavalappan was in yoga. Alavandar came to the place and stood quietly wishing not to disturb him. Kurugaikaavalappan turned back and asked ‘ is there any one from sottaikulam here now’. Alavandar replied, “adiyen Yamunatturaivan, how did you see me even when I was standing hiding discretely?”. Appan replied, “While I was in yoga Emperuman placed his hands on my shoulders and was peeping. When this happened a few times I asked whether anyone from sottaikulam has come here”.

Yogaha cittavrtti nirodaha- yoga is controlling the mind from wandering and focusing it on a particular object. It enjoins us to the future from the present. ThirumangaiAzhwar has explained the use of yoga and how it should be done in his ‘thirukkurunthaandakam’ as follows:

iLaippinai yiyakkam neekki yirunthumun Nnimaiyaik kootti
aLappilaim pulana takki anpavar kaNNE vaiththu
thuLakkamil sinthai sythu thOnRalum sutarvittu, AngkE
viLakkinai vithiyil kANpAr meymmaiye kANkiR pArE- 18

Kurugaikaavalappan learned this special yogic technique from his teacher Sriman Nathamunigal. Thus, Kurugaikaavalappan’s temple is that of the great one who saw Emperuman directly as said in Thondaradippodi Azhwar’s thirumaalai ‘mEmporuL pOga vittu meimmeyei miga uNarndu’.

Knowing the greatness of Kurugaikaavalappan’s yogic achievements, Alavandar requested him to teach him the secrets of yoga. Kurugaikaavalappan said that he will pass away on the pushya maasam, pushya yogam, abhijith muhurtham (thai maasam poosa nakshatram midday 12 to 1 PM). He gave him a Srimukham that he should come before that. Following

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that Alavandar went to Thirukkacchi and then to Thiruvarangam to worship Arangan. It was the tenth day of the 'raapattu' adyayana utsavam in Thiruvarangam. He heard the Thiruvananthapuram pasuram 'indru pOi pugudirAkil ezhumaiyum Etam sArA' and went to Thiruvananthapuram to workship Appan there. The day was the scheduled departure day of Kurugaikaavalappan. Kurugaikaavalappan had already departed to Paramapadam. Nathamuni's yoga tatvam left with him!

The following two are the words of Kurugaikaavalappan

'SeerArum mAda thirukkOvaloor adhanuL
kArAr karumugilai kAnappukku OrAtha
thirukkandE nendruraiththa seerAn kazhale
vuraik kaNdAi nenjE vugandhu'
the thanian for the moondraam thiruvandadi.

Yamuna vaibhavan says that Kurugaikaavalappan praised the lineage of Nathamuni as

'AjAna siddhaparadushkara sAnkayoga
sAkshAt krutAkila parAvaratatsvaroopAH |
vamshe mahatyanubhavankila kAvakInE
nAthasya vaktumiha kaH prabhavet pracastim | |

Moovaayirappadi guruparampara prabhavam mentions that Swami Desikan's son Kumara Varadacharyar visited Gangaikonda Cholapuram along with Brahma Tantra Svatantra Swamy. Hence, he must have also performed mangalasanam to this Emperuman.

Munitraya guruparampara prabhavam (45) mentions that Thirukkudandai Desikan, wishing to visit the divyadesam in the north, came along with the three yatis and many householder disciples to Aravamudhan sannidhi and after getting his permission visited "kurugaikaavalappan Veda Narayanan temple" worshipped, paid obeisance to Nathamuni and Alavandar in Veeranarayanapuram, worshipped Ambhujavalli thayar and Varahanayinar in Srimushnam, paid homage to Thirukkovalur Ayan after the recommendations of the Mudalazhwars and visited Nigamantha Mahadesikan's thirumaligai.

Sri Ramar sannidhi here is very famous. Ramar, Sita, Lakshmanar and Hanumar are present as 'dhaaru sirpam' (wooden images). Instead of the usual Anjali bandham Hanumar has his hands one on top of the other as if pointing at someone. Marakathavalli thayar who was residing in a lotus flower was wedded to Sri Veeranarayana Perumal in the presence of Sri Ramar. The appearance of Hanuman is as if he is relaying thayar's measurements to Rama when he asked him to check the presence of Maragathavalli.

The zamindhars of Udayarpalayam were actively engaged in renovation works of temples in Mannarkudi, Srimushnam, Thiruppananthaal, Gangai kondaCholapuram and Kurugaikaavalappan koil. The Udayarpalayam samastham flourished under the rule of

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Nallappa and Rangappa Udayars. As they were also responsible for Kanchipuram the Udayarpalayam zamindhars had 'kacchi' as one of their titles. Another one of their titles is 'kaalaatkaL tOzha udayar'. The paalayakaara of Kanchipuram was Pallikondarangappa Udayar. He had the title 'kanchi puraaitipaaalan'. After him, his first son, Peria Nallappa udayar and his brother Chinna Nallappa KaalaatkaL tOzha udayar became the 'paalayakaarar'. The land of Chinna Nallappa Udayar is Udayarpalayam. He was the one who established. Several zamindars ruled it after him.

Around 363 villages were under their control, it seems. During the British rule, the British kept 300 villages and gave them 63 villages to rule. After independence, on 3.1.1951 when the zamindar system was abolished, the 63 villages came under the government rule. The dynasty of the zamins that spanned several centuries came to end in its 25th generation in 1953 after the death of Kacchiuvarangappa kAlAkkatOzha udayar.

During the time of unres,t Kanchi Ekambareshwarar, Varadarajar, Kamashi and others were brought here when Rangappa Udayar was ruling it. The images were returned in 1710 A.D. to Kanchi. It seems the golden image of Sri Kamakshi was left behind in Udayarpalayam. It is this image that was later installed in Tanjavur mEla veedi as Bangaru Kamakshi.

Masimagha utsavam is conducted in this temple by Chennai Kuppuswamy Iyengar's sons, the Kudirai vaahanam on the day of Vijayadasami and the 'arrow release' festival are sponsored by Saavadiyar Sellam brothers. Prakrutam Srimushnam Srimadh Andavan has a great interest in this temple given its antiquity. He has visited this place several times and performed mangalasaanam to Emperuman.

Here the thiruvaradanam is performed according to the Pancharatra agama. Vadakalai sampradayam is being followed there. My maternal uncle Nallan Chakravarthi Srinivasaragavacharyar aka Chellapa whose family was performing worship serves for the past four generations passed away recently. His brother D. Venkatesa Iyengar who is also my father- in-law explained the details about the place and the festivals that are performed here. The books that helped to create this article are B.V Jagadisha Iyer's Thennindiya kshetrangal, M. Arunachalam's Tamil ilakkiya Varalaaru, Thirucchirapalli Gazette, Vishunu sthala manjari, ashtottara shataadi divyadesa vivaranam, Madurakavi Ramajujadasa's Archavathara sthala vaibhava darpanam, nalluraikkovai, the special 2010 edition of Dinamani and other works.

Let us go to Kurukaavalappar temple! Let us enjoy the darshan of Kurukai yogi.

Transliteration & Translation primary contributor: Smt. Geetha Anand

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**Brindavan Ashramam
Dhanur maasa Araadhanam**

Dhanur maasa Araadhanam, Thiruppavai Sattrumarai are being conducted well with the Anugraham of Srimath Andavan and the ardent affection of Bakthas.

In this place, Andal is not required to observe fast (to attain perumaal). Like the great saint from Sri Perumboodhur who was born in Chittarai Thiruvadhirai, who presented Akkara vadisal in 100 utensils to Perumal as desired by Sri Andal, the present His Holiness, Sri Mushnam Srimath Andavan born in Vaikaasi Thiruvadhirai, has consecrated Sri Godha Nachiyar alongside Sri Venugopalan in Brindavan Ashramam. Also AshtaLakshmi Samedha Srinivasa Perumal is also present therein. Then it is all jubilious only!!! Although Sri Godha Devi is present in all temples, her presence as the Daughter in Law in the place where Lord Kannan had performed his Leelas assumes a lot of importance isn't it? On the day of Bhogi, all will participate in her marriage that will be conducted in the presence of all Acharyas, Andavans, Saints, and Azhvaars.

New Year has already commenced. Include Brindavan in this year's tour programme. You all musy have performed Dhanur Maasa Aradhanam at your houses. In the issue of Sri Ranganatha Padhuka for the month of Karthigai, it has been stated in page 18, that women who have had the Manthra Upadesam after Samasrayanam can also perform Saligrama Araadhanam. If not possible by their husbands, ladies can recite Acharya Thaniyan and then perform Thirumanjanam by reciting Ashtakshara Mantram and offer Thaligai. One need not be afraid. One must perform the same with Bhakthi (devotion), Shraddhai, love and affection just as we brush the teeth of our children, help them in their bath, and serve food to our children. For those who don't have kids, if Saligramam is considered as a child and if Aradhanam is performed, they are likely to be blessed with children. Serve your parents. Their blessings will reach you. Serve the Acharyan. Bhakthi will automatically grow. Your dynasty will grow.

Delhi R V R (011/26169054)

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

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Sri Ranganatha Paadukaa (English)**

**Gopika gItam
9th Slokam**

(Srimān P. Venkatachari)

Tava kathāmṛtaṃ tapta jīvanam
kavibhirīditaṃ kalmashhāpahaṃ
shravaṇa mangalaṃ shrīmad ātataṃ
bhuvī gṛṇanti te bhuridā janāḥ

“tava kadā amrutam”- your conversation with us, talks about you are nectarous. All the discussions about you and talks about you are nectarous.

Your sweet talk (voice) is pleasant to the ears. How to say this? Separation from you will surely bring our death. However, great saints and friends have saved us by telling stories about you. Stories about you are more powerful than even nectar.

This is the truth; one whose mind is focused on worldly pleasures is equivalent to a dead person as he has left Bhagavan who is in his heart. Only stories about Bhagavan (bhagavat katha) save from such a death. Only bhagavat katha bring Murali manoharan- the handsome flutist- shyama sundar- to your hearts. Hence, the nectarous stories about you are ‘tapta jeevanam’.

It is only bhagavat katha that renews the life of a jiva who is suffering from naturally occurring sorrow, bereavement, separation, non-existence, shame, disease, death etc. It is only bhagavat katha that soothes a jiva who is suffering from ‘viraha tāpam’ due to his separation from Bhagavan.

Just like a spinning chariot’s wheel, happiness and sorrow occur one after another. Today you are wealthy. Life is pleasant with the company of wife and children. Are they all permanent? There is no such rule in this world. Hence, wake up immediately. Beware; get engaged in hearing bhagavat katha. Let your mind focus on this.

One who listens to bhagavat katha is freed from the cycle of time. Bhagavat katha is nectarous. It is superior than the amrt of the devas. Bhagavan has six qualities. 1. absolute wealth 2. Valor, 3. Fame, 4. SriLakshmi, 5. total knowledge, 6. Complete detachment. Similarly, there are six specialties in bhagavat katha. 1. Tapta jīvanam- new life for the suffering, 2. Kavibhirīditam- they are poets’ bhagavat slokas, 3. Kalmashhāpahaṃ- freedom from sinful karmas, 4. Śravaṇa mangalam- they are auspicious to hear, 5. Srimad- bhagavat swaroopam- they have the form of bhagavan, 6. Ātataṃ- omnipresence.

tapta jīvanam - The nectar in the form of bhagavat katha- when it is available to the jiva suffering from worldly life he gets supreme bliss. The nectar present in heaven is available at only a specific place. It grants supreme bliss. It is useful for those who are enjoying pleasure. However, bhagavat katha is available for the one sinking in the miseries of this world, it grants happiness.

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2. kavibhirīḍitaṃ Vyasa, Valmiki, Sanathkumara and other mahapurushas have composed many sacred stories in the form of stotras that sing the praise of the Lord. They were themselves engaged in the Lord's bhakti and spent their time singing his praise. They considered the amrt available in heaven as insignificant.

3. kalmashhāpahaṃ Kalmasham is the dirt or sin that accumulates during the performance of an action or karma. Man is always engaged in some action. Sin occurs due to that action. It is impossible to perform any action without the attached dosha or error. This dirt or kalmasham is removed by listening to bhagavat katha. Bhagavan is entering our hearts through our ears in the form of the bhagavat katha. As Bhagavan is present in our hearts, all the faults are removed and our hearts become blemish-free. Upon hearing the story, the devotee is immediately saved from bad actions.

4. shravaṇa mangalaṃ the heavenly nectar confers bliss to only those who consume it. The bhagavat katha on the other hand brings auspiciousness to all those who hear it. Devotion towards Bhagavan occurs upon hearing bhagavat katha. This devotion dispels sorrow, desire and fears of the Jiva. Among for the four purusharthas none of them can confer auspiciousness immediately upon hearing. In contrast, listening to bhagavat katha itself is sacred. The desire to listen is itself holy.

Bhagavan is the supreme chetana who is the indweller in our hearts. Hence, he immediately comes to our hearts when we think about him. Bhagavan is sacrosanct. Hence, bhagavat katha and the desire to hear it are divine.

The first step in the path of bhakti is hearing or shravanam. In the path of Vedanta also, listening or 'shrotavyaha' is insisted upon. The Gopikas are saying 'Your sacred story has saved us from death and is continuing to save us. Hearing your story has instilled the firm faith that you are 'replete with love'. You are 'rasikeshvaran'- supreme rasika, full of love. Hence, we are living with the unshakable faith that you will grant us your vision and will not shun our wish. Compared to your vision even the nectar from heaven is trivial'. Bhagavat katha is not only pleasant to hear like the nectar from heaven.

It confers auspiciousness upon hearing. Our minds will melt upon hearing his qualities and beauty. Bhagavat katha is not a means that results in devotion. Hearing is itself devotion. We sit on the floor when we hear it. Our false pride is lost. As we remain silent we are freed from worldly affairs. Leaving all our daily work we go to hear the story. This shows our firm resolve. We think of Bhagavan. As we listen to stories about Bhagavan this way, he immediately comes to us.

Bhagavad katha nurtures happiness and beauty. It cuts asunder worldly desires- gives us peace- is capable of granting it.

The nectar available in heaven nurtures our desires and wishes. As it is the reason for diminishing of our good fortune, our 'shri' leaves us.

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When the bhagavat katha, compiled by the wise, are consumed through our ears, we are released from worldly desires, love/hate and our mind. the 'antahkaranam', is purified. He reaches bhagavan's lotus feet.

ātataṃ (vyaptam) the amount of nectar in heaven is limited in quantity. Only a pot -full is available. Devatas do not drink it. They only see it time and again and satisfy their hunger. They have kept it very carefully.

Bhagavan's nectarous stories are not limited in quantity. It is spread all over the world.

It is present in not only Vedas, Puranas and Ithihas but also in the folk songs and folk tales.

Those who tell Bhagavan's story are very generous. They are granting Bhagavan himself. Philanthropy is offering food, clothes, medicines and education. Bhagavat katha purifies the mind. It is never depleted. They are praiseworthy. Those who make Bhagavan reside in the hearts are the greatest philanthropists.

Tales about Bhagavan are great. They grant us Bhagavan himself. The Pauranikas who tell us these stories are the greatest philanthropists.

Tales about Bhagavan share his form. Name, form, divine plays and sacred places cannot be separated. Bhagavan is entering the hearts of the devotees through the stories. This results in the devotees developing devotion towards Bhagavan.

Bhagavan is offering his love and his bliss to his devotes. There is a small difference between Bhagavan and tales about him.

Bhagavan is independent. He incarnates in this world as and when required and returns to his original location after completion of the task for which he incarnated. However, the story about Bhagavan lies with others.

We listen to the stories when wish to hear them. Those who listen to Bhagavat katha bhuridā janāḥ become those with bhagavad swaroopam or having a form like Bhagavan himself. The Gopikas are saying- we have become so. You have not caused this. Your smile- your divine plays soaked in love, your private conversations- all these have made us so. They have confused us. Our minds are overwhelmed by emotions. Even after listening to stories about you, they are not peaceful.

Summary- sloka 9

Gopikas are saying- Once upon a time we were gladdened by reminiscing about your loving smile, pleasant face and your several divine plays. Even thinking of them was sacred. You met us after that. You provided us solace through private, heart rendering talks, sweet words and joking conversations. (The deceitful lover) All these come to our minds now and are making us emotional. (sloka 9- concluded)

Transliteration & Translation primary contributor: Smt. Geetha Anand

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

**SRI
Srirangam in Indraprastham
(Delhi Ashramam)**

What a wonder! Srirangam in Indraprastham!! The Brahaspathis in Delhi while doing the Sankalpa would say “Vindhyasya Uthire, Arya Varthantharthaka Indra Prasthe”.

Vaikunta Ekadasi was celebrated in a grand manner on 17.12.2010 at Sri Vaikuntanatha Swamy temple of our Ashrama, located in Vedantha Desika Marg, Delhi. In the morning, Sri Ranganathar in Garuda Vahanam came through the ParamaPatha Vasal. At 12 O'clock in the noon, the Holy Thirumanjanam was performed. At 1 PM, Perumal was in Pearl attire. The Moolavar was decked in flowers.

kusume kumotpatthi sruyathe na ca dhruyathe
bale! dhava mukaamboje dhruhtam indheevara dvayam

In this sloka, the young lady is addressed: I hear Flowers generate flowers but have not seen that till seeing you. When I see you, I see it to be true. Your face, which looks like a lotus, has two other flowers blossoming from it (which are your eyes). Similarly amidst so much of flowers Sri Vaikuntanathan (Malar Kannan) has such a charming smile in His lotus looking face and one needs many pairs of eyes (a crore!) to enjoy that beauty.

On the day of Vaikunta Ekadasi, more than 1500 devotees must have visited the temple till night 9 PM. On both sides of the road of Vedantha Desika Marg, there were special buses, cars and autos parked. All the devotees were given Perumal Prasadam, Theertham, Satari by the Archakas with so much of passion and dedication. Our Srirangam Patasalai Vidyarthigal Chi. Srinivasan, Sri Raman and the supervision of officials like Sri Vijayaraghavan, Sri Gosakan, with the support and service of Sri V S Krishnan, Sri T A Raghavan, Sri Narasimhan (Manager), Sri Govindan and Chowkidhar Bhagadthur, the function was a grand success.

(Delhi R.V.R)
(011/26169054)

Transliteration and Translation primary contributor: Shri. Venkatesh Srinivasan

**SRI
Holiday Courses
(Edayarpakkam S. Raghavanarasimhan, Chinna Kancheepuram)**

In our country Science is growing quite rapidly. The fashion is keeping pace with that. With fashions growing, practices have been changing. There were times when children were admitted to schools only when they completed 5 years of age. Only when they reached 5th standard, English language was taught; still they all spoke English fluently. Now even though the English language is taught as early as 2.5 years of age, only a few speak fluently. Play schools are there for just at 2.5 years of age. Then higher studies according to age. Parents struggle securing admission in far away schools, even if good schools are around in the neighborhood, get the children ready and send them to schools even before 7 AM. Soon after return in the evening at 4 O'clock, home work must be completed, then Dance class, Music class, Hindi class, and Spoken English tuition and so on.

During summer holidays, Schools themselves start special classes. Parents crave to put children in this too. An earnest appeal to our community; instead of sending children for some exercise or school or other, let us send our children, whoever has received Brahmopadhesam, to a course of doing Samitha Dhanam. Samitha Dhanam? Where is the teacher / coach for that? The base for the Holy fire (Oupaasana kall)? Where to go for the holy sticks (Samithu)? Don't get confused with all these questions.

We can not get Prohiths visiting us at our homes for doing this every day. We can get a mud-pot which is good substitute for Oupaasana Kall. If Samithu is not available, even the holy grass KATTAI DHARPAM will do. There are books. Let the father or the grand father read from the books. Just in five days time children will grasp the mantras of Samitha Dhanam. I am reproducing the meaning of those mantras. Read the mantras in the books.

What to do for children who have not been done Brahmopadhesam? For them, teach Thiruppavai, Thiruppalli Yezhuchi. If parents themselves do not know these, there are cassettes to help. Even those who are elders at home can learn these during holidays. That is Oupaasanam. Even some elders do not know that Oupaasanam is part of the daily rituals.

Meanings of Samitha Dhana Mantras:

hey Agne - Oh Holy fire, I am cleaning you from all four sides and because of that let me live long with all wealth. Let me be a good child, let me have good virtues amongst all virtues, let me be healthy through things that contribute to being healthy, let the house I live be the good house, let me be the sripathy because of my teacher and amongst all my fellow Brahmacharis, let me be the person cherishing the VEDAS. While saying "swaha" the Samithu must be offered in the Agni. **Agneya – samethaya swaha.**

Oh Holy fire! You are great in wealth and knowledge and I brought this Samithu for your sake. Like you shine in this Samithu, bless me to with long life, prowess, good profits,

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intelligence, good progenies, wealth, the divine sacredness, ability to eat and enable me to shine in all these areas.

ekhosi - swaaha Oh Samithu, you enable the fire to glow! As a person offering you in the holy fire, I must be blessed to grow further. SAMITHASI SWAAHA – You are the Samithu and because of you I must also grow.

“thejosi dhehi swaaha” You are the cause for the Glow! Bless me with that glow in me.

“abho varchasa swaaha” – I am doing this karma of samitha dhanam. By doing this, let it help me improve my dedication towards Karma. Oh holy fire, I must be blessed to worship you with my offering you this Samithu everyday.

“samma dhanenaccha swaaha” – Oh Holy fire, bless me with all prowess, progeny and wealth. **“vidhyunme rishibhi”** The celestial who do this karma, rishis and Devendran know this. **“agne naaghaya swaaha”** I am offering this Samithu to NAAGAN in Heaven.

“dhyya swaaha” I am offering this Samithu to the fire who is manifesting as Earth .

“eashaa the abhyayamanascha”: With my offering the Samithu, Oh Holy fire, May you become complete. And bless me too to become one.

“yoh magne – pahinam guru swaaha” Bless me to become qualified to get all the good things on Earth. Those who wish me against this, may never get those

“samitham aadhaya swaaha:” By offering this samithu, may I be blessed to become a complete conformist to rituals.

“yaththe agne... thathathu agne:” By uttering these Mantras, may I become a person of divine glow, get all prowess, power to eliminate all sins. May this Agni bless me with intelligence, progeny and divine glow. May Indra bless me with intelligence, good physique and progeney. May Soorya bless me with intelligence progeny and prowess. I am offering my obedience to you, the Holy fire!

“mantraheenam... smaranam param:” OH Holy fire, even if there are inadequacies while I do this in either the Mantras or in my Bhakthi or style of doing, yet let this achieve completeness with your blessings. Prostrate and do **abhivadeya**.

Transliteration and Translation primary contributor: Shri. Venkaetsh Srinivasan

**Parankusan and Parakalan
(Nammazhwar and Thirumangai Azhwar)
By Perangiyur Sri. Srinivasa Raghavan, ThiruevvuL**

Azhwars have been blessed by the Lord to have limitless knowledge. Of the twelve Azhwars, the leader of all the prapannas who have surrendered and attained Lord Sriman Narayana is Sri Nammazhwar and the Azhwar who learnt all the inner meaning from the Lord who is omniscient is Sri Thirumangai Azhwar. Let us enjoy the similarities of Nammazhwar and Thirumangai Azhwar using their own verses in Divyaprabhandham.

The Lord showed his own natural form (swaroopa) to Nammazhwar. Because of that Nammazhwar's thoughts are always on the lord's original form (paratvam). The lord showed the sacred forms that He took in his various incarnations to Thirumangai Azhwar and hence his thoughts are always on lord's idol (archa) forms.

Nammazhwar is devoted to the place of Srivaikuntam and praises that as "Kannan viNNoor" (Thiruviruttam – 47th verse). Sri Thirumangai Azhwar is devoted to Thirukannapuram and mentions it in many places (Peria Thirumozhi 8.2.1)

Nammazhwar sends a message to Sri Vaikuntam in his poem "vandugalai veesum siragaal paniththeer viNNaadu nungatkelidhu" (Thiruviruttam – 54). Thirumangai Azhwar asks cranes to be his messenger to deliver a message to the lord in Thirukkannapuram in his verse "sengala madanaaraai inrae senru thirukkannapuram pukku" (Thirunedunthaandagam – 27).

Nammazhwar writes a letter ("madal") to the lord of Srivaikuntam through his verse "sENuyar vaanathirukkum devapiraan thannai – kudiriyaai madaloorndhum" (Thiruvaaimozhi 5.3.9) whereas Thirumangai Azhwar writes a letter to the lord of Thirukkannapuram (lord's idol form - archavathaaram) through his verse "seeRar kaNapuram – oorayavellaam ozhiyaame – ooraadhozhiyen" (siRiya thirumadal).

Nammazhwar sings about "vaLai izhappathu" (the Lady loosing the bangles due to weight loss caused by sadness of missing the perumaaL) in "KaNNan viNNoor thozhave sariginrathu sangam" while singing about SriVaikuntham in Thiruviruttham-47. Thirumangai Azhwar is deeply attracted to ThiruKaNNapurathup perumaaL to experience the same in Periya ThiruMozhi 8-3-1 as "ThirukKaNNapurathuraiyum varai edutthap perumanukku izhandhen en varivaLai".

Nammazhwar's thoughts are always in the great city of Srivaikuntam - "maaga vaikundham kaaNbadargu en manam yEgameNNum" (Thiruvaaimozhi 9.3.7). Thirumangai Azhwar's thoughts are always on the lord of Thirukkannapuram – "kaNNanoor thozhum kaarkadal vaNNan" (Periya thirumozhi 8.2.4).

Nammazhwar prefers to be in the company of mukthaathmas who are the blessed devotees of the lord who always stay with him in Srivaikuntam – "anthamil pErinbaththu adiyarodu irundhamai" – (Thiruvaaimozhi 10.9.11). Thirumangai Azhwar prefers to live in

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ThirukkaNNapuram - “nenjaththu irundhamai kaattinaai kaNNapuraththurai ammaanE”
(Periya Thirumodhi 8.2.4).

Sriman Narayana who is the reason for the existence of everything in the universe is the lord (seshi) that Nammazhwar desires to attain – “oru maa deiyvam marrudaiyamo yaame” (Thiruvaasiriyam-7). The lord of Srirangam Sri Rangantha is the lord that Thirumangai Azhwar desires to attain – “Aranganagarappa thuNiyen ini nin aruLallathenakku” (Periya Thirumozhi 11.8.8).

Nammazhwar takes lord Sriman Narayana who has all auspicious qualities as the means to attain moksham (upaayam) – “annalanudai oruvina naNuginam name” (Thiruvaaimozhi 1.1.3). Thirumangai Azhwar takes the lord of Thirukkurungudi – Thirukkurungudi Nambi as the means to attain moksham – “kuvaLai malar niRa vaNNar mannu kuRungudikke ennai uyarthirumin” (Periya Thirumozhi 9.5.1).

Let us too enjoy and sing the praise of our Lord Sriman Narayan through the great prabhandhams of Nammazhwar and Thirumangai Azhwar and seek refuge at the feet of these two great azhwars.

Transliteration & Translation primary contributors: Shri. Shyam Sundar Srinivasan

श्रवणानन्दम्

śravaṇānandam

By Arasanipalai Venkatadhwari
(English meaning by Arasaanipalai Aravamudhan)

अनवद्यमनर्घप्रमादैरनवद्यं सुपरीक्षकै रशेषैः ।

करटिक्षितिभृत्किरीटरत्नं किमपि क्रीडति मानसे चिरत्नम् ॥ ८४ ॥

anavadyamanarghapramādairanavadyaṁ suparīkṣakai raśeṣaiḥ ।
karaṭīkṣitibhṛtkirīṭaratnaṁ kimapi krīḍati mānase ciratnam ।। 84 ।

One gem shines in Hasthigiri's crown. It is flowless/defectless as per the verdict of all expert diamond examiners It is very precious and beyond valuation or cost estimation. One such a (old) gem beyond imagination and expression is playing in my heart. (Lord Varadha Raja is the moving gem. Here also difficulty is experienced by scholars since the manuscript is not legible).

भवतापशमाय शक्तिभाजां अवतारं परितन्वती गजाद्रौ ।

नवतामरसायतेक्षणा मां अवतादादिमदेवता विषादात् ॥ ८५ ॥

bhavatāpaśamāya śaktibhājāṁ avatāraṁ paritanvatī gajādrau ।
navatāmarasāyatekṣaṇā māṁ avatādādimadevatā viṣādāt ।। 85 ।।

Let that First Lord (Primary God) Who landed on Hasthigiri only to eliminate the sufferings (due to bondage) of the devotees. (Who are unable to overcome how so ever they may be strong) and that Lord whose broad eyes are like the just blossomed lotus save me.

नवबिम्बजयक्षमाधराभ्यां कृपया प्राप्तगजक्षमाधराभ्याम् ।

अयमञ्जलिरस्तु निस्तुलाभ्यां अनघाभ्यामनपायदम्पतिभ्याम् ॥ ८६ ॥

navabimbajayakṣamādharaḥbyāṁ kṛpayā prāptagajakṣamādharaḥbyām ।
ayamañjalirastu nistulābhyāṁ anaghābhyāmanapāyadampatibhyām ।। 86 ।।

Let this be my obseance to that holy, inseparable, matchless couple (with no equal). Whose lips excel even the fresh "Kovai" fruit (a type of fruit red in colour) and who have reached the hill out of sheer kindness: (Here the poet offers his respects to both Sriman Narayana and Sri Mahalakshmi).

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मनसाकलयामि भक्तिभाजा

घनसावर्णय मनोज्ञदिव्यदेहम्।

भुवनावनलीलमञ्जयोने

स्सवनाग्नावुदितं परं पुमांसम् ॥ ८७ ॥

manasākalayāmi bhaktibhājā
ghanasāvarṇaya manojñadivya-deham |
bhuvanāvanalīlamabjayone
ssavanāgnāvuditaṁ paraṁ pumāṁsam | | 87 | |

I pray with my mind possessing devotion to that Lord Whose colour is very similar to the colour of the rain bearing cloud and whose only sport is to protect all the world and who is the Parama Purusha (the Supreme Lord) that appeared in the sacrificial fire in the Yaga performed by Brahma.

असितं वपुषि स्मिते सितं

यत्वधरे रोहितमम्बरे तु पीतम्।

कुशलाय तदस्तु कुन्तलैर्यत्

कुटिलं राजति कोमलं तु चित्ते ॥ ८८ ॥

asitaṁ vapuṣi smite sitaṁ
yatvadhare rohitamambare tu pītam |
kuśalāya tadastu kuntalairyat
kuṭīlaṁ rājati komalaṁ tu citte | | 88 | |

The body is dark, Your smile is white, Your lips are red, Your silken cloth is yellow in colour, the bunch of hairs on Your fore head is not straight (curved) and yet beautiful is Your heart. Let such a Lord be for the welfare of us all.

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मन्ये बभूविथ जनत्सृज ईशभाव

शोभीभराजधरभङ्गमनोज्ञमूर्तिः ।

सर्वज्ञ हे वरदराज सदाशिवोऽसि

गङ्गा न चेत् तव पदे गिरिशान्त भेदः ॥ ८९ ॥

manyē babhūvitha janatsrja īśabhāva
śobhībharājadharabhaṅgamanojñamūrtiḥ ।
sarvajña he varadarāja sadāśibo'si
gaṅgā na cet tava pade giriśānta bhedaḥ । । 89 । ।

You are the most intelligent (knowing everything) and the auspiciousness. Some may (based on the above) even dare to say You are Siva and Sadha Siva. But it is not correct and proper for the simple reason Siva holds the Ganges in His head where as the Ganges flows from Your feet.

कृपया मयि त्वमुपयासि मार्दवं

सहसेऽपराधमिह सेवकस्य मे ।

अधुना तमश्च विधुनासि किन्त्वया

करणीयमस्ति वरणीय मत्कृते ॥ ९० ॥

kṛpayā mayi tvamupayāsi mārdaṅgam
sahase'parādhamiha sevakasya me ।
adhunā tamaśca vidhunāsi kintvayā
karaṇīyamasti varaṇīya matkṛte । । 90 । ।

In my case You become (are) very soft and tender because of Your kindness. You bear with all my misdeeds. You are clearing away (driving away) the darkness of ignorance from me. What is left to be done by You in my case?

(Here the poet, Arasanipalai Sri Venkatadhwari is very confident and has full faith in Lord Varadha Raja. This sort of faith is called "Maha Viswasam" one of the qualities required to be had by a "Prapanna' (who surrenders).

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

**A great Carpenter
K.R Sampath KoundaPalayam, Coimbatore**

When we see a sofa or a chair or a swing or a plank to sit, we come to a conclusion that there must be a carpenter who has made. But when we see a fallen branch, from a tree we don't think that a carpenter would have made it. WHY? That seat has been planed, shaped as a rectangle or a square. In order that it doesn't touch the ground and absorb dust or face the insects, supports have been given to it at the bottom. Similarly, in this as it has been leveled, it has been prepared with a purpose to facilitate sitting, that seat has been confined to a shape and order; we conclude that it should have had a creator. The piece of wood that cannot think by itself, has not planed itself and produced a seat with a purpose to seat human beings, and given it a definite shape and size; hence we conclude that it has been made by a human being who can think and apply.

Where as the fallen branch of the tree, is bent and with knots. The order that is there in the planed plank is not there in the tree branch. That doesn't fulfill any purpose. Therefore we don't think of the involvement of human brains on seeing it.

If we find tender mangoes fallen in a disarray below that tree, we don't think that some one has collected it and we conclude that it has fallen by itself from the tree whereas if it has been found collected in a place in some order we conclude that there must be someone who has collected the same in that order. We also decide that he must have collected the same with a purpose to use at home or to sell or to distribute the same free of cost. Purpose can also be without the order. Last month, in my neighbouring house, although clothes, books, things, etc., were found scattered in disarray, thieves have had a purpose to run away after stealing.

In nut shell, if there is an order or a purpose or both, we infer/conclude that it has been prepared by a being that can think and act and not that it has been done by something which cannot think and apply by itself.

Now we can think about the fallen branch of the tree and its source the biology; inside that branch that has knots and bends, just as we find blood vessels in our body there is a source of fine tubes well set in an order in that branch to suck ground water and convey it everywhere in a surprising set and planned order. In order that it grows, small tender leaves appear in it. Those nerves in the leaves exist in an order to fulfill the purpose producing an energy source known as chlorophyll. Lovely flowers are found in that branch which is knotted and bent.

In the family of plants, there are two varieties, the fruit bearing and the flowering; in the flowering plants, lovely flowers are found not only with an order in its unique designs but also with purposes. In its beauty only bees get involved/ attracted and suck honey. Inside the purpose of serving as a source of honey, there exists a big, hidden purpose. In the process of exchange of pollen grains, the growth of the species of the plant also accrues. This takes place only due to the bees exchanging pollen grains. Like this an intelligent trick which cannot be performed by a thing which cannot think and act also happens.

We can also observe another beauty. In those flowers which do not have attractive colours and designs, it possesses a lot of fragrance in it to attract the bees. Flowers like jasmine, sampangi, maghizham poo, manoranjitham and the like, do not have colour beauty. On the

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other hand, those flowers that possess the beauty of attractive designs and colours like kanakambaram, thulakka marigold, paper flowers etc..., do not possess any fragrance at all. One trick will serve the purpose of attracting the bees, Can a thing which cannot think and act on its own, plan so wisely and enact? In the Nature, one wants to see varieties, which is natural. Just as we find the flowers which have fragrance and those with colours only, we also have those which bloom in the morning and some in the evening only. In this evening flowers we also find that it bears a white colour like in the jasmine, panneer, nila sampangi/rama banam , etc..., so that it is easily visible in dark.

It so exists in the fruit bearing trees.

In the fruit bearing trees, which is a part of the biological family, human beings get tasty fruits. This is one purpose. In this is hidden another tricky purpose: in order to make the same variety of fruit available to future generations, seeds exist due to which, the source of regeneration of its species /variety coexists.

What can be seen from all these is, that those which cannot think and act, cannot create the order and purpose. Therefore to make a plank out of the tree a carpenter is required. And in alignment with this basic principle, it is evident that there has to be a bigger carpenter to create the tree itself. As the tree has more and better order and purposes than what we do, we can perceive that the bigger carpenter is far more intelligent/superior than we are. If we are able to demonstrate what we perform, he does those beauties in large numbers discreetly, without exhibiting himself and making us feel only the latent/hidden effect, and also makes us feel humbled.

If not being consumed by human beings such as the neem fruits, he has created the crows which would consume the fruits and drop the seeds elsewhere so that it could germinate and also its growth is not hindered by the shade of the parent tree!!!

The Carbon Di Oxide that we exhale, is inhaled by the trees. We eat the sweet fruits yielded by them and return it to the trees themselves as manure. Like this many species have been created with a purpose to support each other and benefit mutually.

Similarly there are innumerable trees, mountains , seas, worlds, stars, planets, live/co exist in an order and purposes and interwoven in a wondering manner and serving different causes. It leads us to conclude that it is not nature or anything else imaginary, but it is the ALMIGHTY who is behind all these.

We use Mono block pump set to pump water from the sump at below the house to the overhead water storage tank. Without the pump set without any idea of the Horse Power, the salty ground water that exists in the ground gets pumped upto a cocoanut tree top and gets stored in the cocoanuts and returns as sweet tender cocoanut water. Who is behind all these?

A lot of time and money was spent in America to install giant sized machines to process food and observe if it turns into blood and failed, and they are wondering as to how the bread consumed by the human being, by their mouths get converted into blood??

Nothing will move without HIM. Only with his permission, the proteins and neutrons that exist in the atom join together. Einstein observed that 'Matter can neither be created nor be destroyed' The same has been procrastinated from the beginning by Lord Krishna in Gita Updesh , that nothing can be created/ destroyed by you

KR Sampath, Goundapalayam, Kovai-30

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

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Adhikarana Saaraavali:

स्मर्ता श्रुत्यैव गीतः कपिलऋषिरसौ वसुदेवंशभूतः

ख्यातो रामायणादौ प्रणिधिनिपुणधीः वक्ति वेदान्ततत्त्वम्

तस्मादस्मद्विदूरे श्रुतिशिरसि तदुक्त्यैव निष्कर्षणं स्यात्

न स्यादेकार्थमन्वाद्यनघबहुगिरा तत्र तत्त्वार्थसिद्धेः

smartā śrutyaiḥ gītaḥ kapilaṛṣirasau vasudevaṁśabhūtaḥ
khyāto rāmāyaṇādau praṇidhinipuṇadhīḥ vakti vedāntatattvam
tasmādasmadvidūre śrutiśirasi taduktyaiḥ niṣkarṣaṇam syāt
na syādekārthamanvādyanaghahugirā tatra tattvārthasiddheḥ

**Smartaa shrutyaiḥ geeta: Kapila Rishi: asou Vasudeva amsa bhoota:
Khyaato Ramayanaadou pranidhi nipuna dhe: vakti vedanta tattvam
Tasmaat asmat vidoore shruti sirasi tat uktyaiḥ nishkarshanam syaat
Na syaat ekaartham Manvaadi anagha bahu giraa tatra tattvaarthasiddhe:**

Word for word meaning: smartā- one who established the Sankhya smṛti, kapilaha- Kapila, ṛṣiḥ- the muni who visualized all the Vedic principles through his special yogic powers, śrutyaiḥ- through Vedas, gītaḥ- that which was sung, rāmāyaṇādau- in Srimadh Ramayana and in Srimadh Mahabharata, vasudevaṁśabhūtaḥ- that Kapila is an incarnation of Vasudeva, khyātaḥ- was popularly said so. Also, praṇidhinipuṇadhīḥ- he is an expert in the most difficult practice of ashtanga yoga. Asau- this famous rishi Kapila, vedāntatattvam- the interpretations of the Vedantic principles, vakti- is explaining it based on Sankhya philosophy. Tasmāt- Kapila is a wellwisher as he has explained only the Vedic principles and has not touched topics like karma and deals only with pramana and his smṛti is based on the pramana, śrutiśirasi- in the Vedanta, taduktyaiḥ- in the Sankhya smṛti composed by Kapila, asmadvidūre- that which is far from us (not easily comprehensible) in the Vedantic principles, niṣkarṣaṇam- establishing the interpretations, syāt- let it be, if so, na syāt- it is not appropriate to establish it based in Sankhya smṛti because, ekārtha- that which explains the principles in a particular way, manvādi- Manu, Yagnyavalkya and others, anagha- that which is faultless (without the fault that it is against the pramana), bahugirā- through

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several smrtis, tatra- in the Vedantic principles that is not obvious to us, tattvārthasiddheḥ- as the meaning of the principles are clear. Smrtis by Manu and others interpret the principles in agreement with the pramana hence they are truth statements themselves. Sankhya smrti that is in contradiction with several smrtis cannot be a pramana or truth statement.

Detailed Explanation:

With the previous five slokas, Swami Desikan took us through the introduction and *inter se* connectivity of the Chapter, segment and adhikaranam with the previous ones, simultaneously justifying the repetition of some of the concepts. The Acharya now proceeds to elucidate the soul of the Adhikaranam, with the aforesaid slokam, narrating the arguments for and against and crystallising the conclusion thereafter. All the shruti texts advocating the causal nature of Brahman form the subject matter of this Adhikaranam.

The doubt that arises here is whether the causal nature of Brahman can be refuted or not, whether or not it can be shaken by those who do not accept the authority of the vedas and those, after accepting, misinterpret it.

Opponents' Contention: All adherents to Shastras agree that no scriptural authority (Pramaanam) can be refuted. Such authority should naturally be acceptable to all, if it is to command adherence. If such scriptural authority is blemishless, then the conclusions derived therefrom would forever be acceptable to everyone. Vedantins hold that the Shruti or Vedas are the perfect Pramaanam: the Sootrakara himself confirms this through two Sutras—*Shastra yonitvaat* and *Shrutestu sabda moolatvaat*. Hence all matters derived from the Shruti would form unquestionably authoritative conclusions.

This being so, we find that the Shruti itself waxes eloquent on Kapila Muni's glory, describing him as a Rishi right from birth, endowed with all manner of wisdom and blessed with the benign glances of the Lord—*Rishim prasootam yastam agre gnaanai: bibharti jaayamaanamcha*(*Svetaasvatara Upanishad*). From this eulogy from none other than the Shruti, we may safely deduce the acceptability of Kapila Muni and his tenets. With such distinction, is it at all possible that Kapila's school of thought can ever be wrong?

It is difficult to understand the Shruti without explanatory texts (*Upabrahmanam*) like Itihaasas such as Srimad Ramayanam and Puranas like Srimad Bhagavatam. We find both these too paying rich tribute to Kapila. Srimad Ramayanam holds Kapila Muni as an aspect (amsam) of the Primordial Lord Para Vasudeva, holding up Mother Earth - *Yasya iyam vasudhaa kritsnaa Vasudevasya dheemata:*

Kapilam roopam aastaaya dhaarayati anisam dharaam (Balakandam)

In Srimad Bhagatam too, Kapila Muni is eulogised as the elucidator of concept of God. He also has the distinction of having realised divine truths through his extraordinary powers of meditation.

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Such unanimous accolades conferred on Kapila Muni by the Shruti, Itihaasam, Puranam, etc. hold him up as far superior in wisdom and glory to other prescribers of righteous conduct like Manu. Hence, the Smrti authored by a Rishi of such distinction and which focusses exclusively on the concept of God without digressing on ethics, etc., has to be the final word on such matters. The works of Manu and other authors of Smritis can at best form authority for righteous conduct.

Due to all the aforesaid, Kapila's preachings are indeed the ultimate scriptural authority. And since he laid down that Primordial Matter is the Universal Cause, such must indeed be correct and the Saankhya School must prevail.

(A legitimate doubt may arise in our minds at this juncture. Kapila Muni is hailed as divinity incarnate, a man of infinite wisdom and as the beneficiary of the Lord's benign glances. Such being the case, how can he trot out athiestic formulations? How can an amsam of the Lord Himslef deny the existence of God?

The authors of Puranas were definite believers in God and if they glorify a person, he must surely be close to their hearts and principles. Because he was blessed with wonderful wisdom, Kapila has been portrayed in the Puranas as the preceptor for God-related concepts.

We cannot attach much credence to this, for, such portrayal only forms part of a story, a narrative, which should be accepted only for what it is worth. Had we derived Kapila Muni's tenets through his disciples and disciples of theirs, we can set better store by them. Srimad Ramayanam too describes him only as a person holding up the earth due to his divine powers and does not say anything about his disseminating wisdom on God-related concepts. From all this, we conclude that great and glorious as Kapila Muni might have been, his tenets of matter being the universal cause, etc. remain unacceptable.)

Coming back to the opponents' arguments, given the fact that Kapila's teachings were related solely to the Godhead, they must take precedence over those of Manu *et al* and the athiestic prescriptions forming the basis of Kapila's Saankhya Smriti would triumph, with its arguments in favour of matter being the universal cause.

Conclusion: The main thrust of the opponents' arguments is based on the wisdom and divinity of Kapila Muni and the tributes paid to him by the Shruti and Smritis. This may very well be so, but the Rishis that **we** rely upon, like Sage Vyasa, are no less than Kapila by any standards. It is very much the Shruti that praises Vyasa and quotes his words as authority—*sa ha uvaacha Vyaasa: Paaraasarya: Vyasa* too is equated with none other than the Lord—*Krishna Dvaipaayanam Vyaasam viddhi Narayanam prabhum*. Sri Krishna Himself claims that among Munis, He is Vyaasa. He is accepted by all to be the founthead of wisdom and the one who accomplished the stupendous task of sub-dividing the infinite Vedas. And it is this Vyasa Bhagavan of such glorious accomplishments, who stands firmly with us and declares the Brahmam to be the universal cause. With such a distinguished lineage, wisdom, knowledge and accomplishments, how can his preaching be wrong?

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All impartial worthies like Vyasa, Manu and others, with objective and blemishless arguments, establish Brahman as the sole cause of this universe, while Kapila stands alone and isolated with his flawed thesis based on faulty logic. It is Samvaada Gnaanam which forms scriptural authority—this is present in the tenets of Vyasa and others, but not in those of Kapila Muni. Simply because a person is great, it is not incumbent on us to accept all that he says. For instance, the four-headed Brahma, renowned for his wisdom and as the Creator, imparted incomplete wisdom to Indra, preferring to await an opportune moment to complete the instructions (as is detailed in the Chaandogya Upanishad). And take the case of the Deva Guru Brihaspati—despite being acclaimed as omniscient, did he not preach and propagate the pernicious tenet of materialism? Can we accept his words as gospel truth?

Manu's preachings, on the other hand, are held to be the panacea for all ills, by none other than the great Shruti—*yat vai kincha Manu: avadat tat bhashajam*. Kapila Muni cannot claim such blanket endorsement for his views from any such exalted source.

If you ask, should we not follow Kapila since he has been acclaimed as an aspect of Sriman Narayana, so too has Buddha been described as an avatara of Mahavishnu: do we accept his sermons on that count?

Due to all the aforesaid, Kapila's words cannot be accepted because they contradict those of so many other Maharshis of distinction, leading us to discard the tenet of matter being the universal cause and lay a firm foundation for determining Brahman as the sole cause of the universe.

We shall now consider the purport of the Sutras in this Adhikaranam.

1. *Smriti anavakaasa dosha prasanga iti chet na, anya smriti anavakaasa dosha prasangaat*

If we fear that acceptance of Brahman being the universal cause would result in the Kapila Smriti losing credibility, it is not so, because acceptance of the material causes advocated by the Kapila smriti would result in all other Smritis (which espouse the causal nature of Brahman) standing refuted. Hence the Saankhya Smriti of Kapila Muni is not the authority—other Smritis advocating Brahma kaarana vaadam are.

2. *Itaresham cha anupalabdhe*: Manu and others did not preach philosophy the way Kapila did. Though Kapila did receive revelations through meditation, they were contrary to the supreme authority of the Shruti and hence the wisdom obtained by Manu and others, conforming to the Shruti, is far more dependable and acceptable than the former.

The argument that Manu Smriti and others of its ilk teach us only ethics and are to be rejected as such, is also fallacious. After all, ethical practices are nothing but a

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form of worship of the Ultimate and by laying down the modes of worship, Manu Smriti deals with the object of worship, viz., the Supreme Being too and as such, is eminently acceptable.

This marks the end of the Smrti Adhikaranam.

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

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Paramata Bhangam

Avaapta samasta kaamatvaadou hi na kaamyā nivritti para:, avaachakatvaat Satyakaamatva shruti virodhaat cha. Naapi kaamanaa nishedha arttha:, sokaamayata, Satyasankalpa: ityaadi baadhaat. Atha: yathaa kaamam sarva siddhim abhisandhatta, iti

Text: aagayaale tat tat kaala abhimata sirshyaadi leela rasamum aasrita rakshanaadi rasamum nadakka kurai illai.

Comments: Three types of explanations were advanced by scholars like Kumarila Bhatta, to explain the apparent paradox of a Lord of fulfilled wishes engaging in activity apparently to satisfy some want.

1. The Lord creates the world just for His sport.
2. He creates it to provide a medium for Jeevatmas to work off their burden of sin and merit.
3. If we agree to the existence of a Supreme Power, to prove His existence, we have to cite the created world, etc. as demonstrable evidence. Hence we should not attribute motives to creation and say that He creates to satisfy some unfulfilled need of His.

We can see find the aforesaid thoughts reflected in the following Mandukya Kaarika verse:

*Kreedarttham srishti: iti anye, bhogaarttham iti cha apare
Devasya eva svaabhava: ayam aapta kaamasya kaa sprihaa?*

Hence, it is not a contradicton to say that the fulfilled Lord creates the world.

Text: Chetanarudaya karma pravaahamum achetanangaludaya parinaama pravaahamum Isvaranudaya kaarunya rasa bharita sankalpa pravaaahamum anaadiyaaga pravrittiiyaa nindraal visesha prayojakatva pradhaanatvaadi vibhaagattai vastu anuroopamaaga vivekippadu.

Comments: The chain of good and bad deeds of shackled Jeevatmas is infinite. So is the eternally changing nature of insentient matter. In respect of the Lord, both His sport and His infinite mercy for the suffering Jeevatmas prompting a determination to save them—these too are infinite. Of these, which cause is the reason for which effect, is to be diligently understood, from scriptural texts like those of the Vishnu Puranam.

Three types of shakti or glorious competence are attributed to the Lord by the following slokas of Vishnu Puranam:

*Vishnu shakti: paraa prokta kshetrageyaakhyaa tathaa aparaa
Avidya karma samgyaakhyaa triteeyaa shakti: ishyate
Yathaa kshetrageya shakti: saa veshtitaa Nripa! Sarvagaa
Tathaa tirohitattvaat cha shakti: kshetrageya samgyitaa
Sarva bhooteshu Bhoopaala! Taaratamyena vartate*

The good and bad deeds done by Jeevas is eternal and infinite, as brought out in the Brahma Sutras. Since the deeds themselves are insentient, they relate to the performer, leading to the Jeeva exeriencing the pleasant and unpleasant consequences of his actions. Jeevas and deeds both being innumerable and both being eternal, it is impossible for

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anyone but the omniscient Paramatma to know which deed pertains to which Jeeva and hence such a Supreme Power is required to impartially assign fruits of each deed to the respective perpetrator. It is due to the sinful deeds of the Jeeva that he contracts the shackles of samsara. And if he acquires wisdom about the Paramatma and adopts an appropriate strategy, it is the Lord, who, pleased by this act, confers liberation on the Jeeva. This has been detailed in the commentary to the Brahma Sutram *paraabhidhyaanaat tu tirohitam tatohyasya bandha viparyayou*. Thus, in all this, the Paramatma, who is the Primordial Cause, is the principal cause here too. This is indicated by Sri Parasara thus—*Vishnu shakti: paraa proktaa* and further detailed in the slokas beginning with *pratyastamita bheda yat*. The powers of Jeevas and the *inter se* differences in the same was shown in the following sloka:

Hiranyagarbha: Bhagavan Vaasava: atha Prajapati:

Maruta: Vasava: Rudraa: Bhaskaraa: taaraka: grahaa:

Thus, in the three types of shakti indicated above, the Lord is the principal and primary one. Since He is omnipotent, He can do, undo or do things differently—*kartum akartum anyathaa kartum cha samartha:* further details in this regard can be found in the commentary (Shrutaprakasika and Bhaavaprakasika) to the Brahma Sutram *Prayojanavatvaat*.

So far, Swami Desikan established the point that the Lord is the principal cause of the universe. Now, the Acharya takes up the school of thought (of the Maadhvas, Paasupatas, Vaiseshikas and in the Yoga Sutras of Patanjali) --that the Lord is only the Efficient Cause of the universe and not its Material Cause-- and condemns the same, citing appropriate scriptural support. First, he summarizes the tenet through the following long stanza:

Text: *ippadi Satyasankalpanaai sarva kaarya kaaranamaana Isvaran undaanaalum, pala shruti smritigaludaya svaarasyattaalum loka drishti prakriyaiyaalum ivan nimitta maatramaam ittana andro? Upaadaanam Prakriyaadigal aaga vendaavo? Iggan allaada podu vikaaraadi doshangalum vaaraado?--endru Yoga, Paasupata, Vaiseshikaadi siddhaantigal sollumadu.*

Say the opponents: Let the Lord be a Satyasankalpa, because He has been so described by the Chhandogyopanishad (*Apahata paapma, vijaro vimrityu: ... Satyakaama: Satyasankalpa*). This word indicates that Emperuman is indeed the sole cause of everything that happens. We may accept the existence of such a universal controller, to assign appropriate reward and punishment to the performers of specific deeds at the appropriate time. However, we find several texts in the Shrutis and Smritis clearly pointing to the Lord being only the Efficient Cause. Take for instance the Shruti text *Asmaat Maayee srijate visvam etat* (From this primordial matter, the Lord, who controls it, creates this world), which highlights the fact that Matter is the material cause of the world and the Lord only the Efficient one. Is this not similar to a potter fashioning a pot from a ball of clay (with the clay being the material cause and the potter the efficient one)? Further, since insentient matter is prone to constant change, the Shruti tells us that it is the material cause of this world—*Sooryaa Chandramasou Dhaata yathaa poorvam akalpayat*. To adduce other practical examples, we see that the weaver himself does not become the saree, nor a blacksmith himself transform into a knife or other implement. None can deny that it is the yarn used by the weaver and the iron handled by the blacksmith that undergo changes to

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become the end products of saree, knife, etc. This is what is meant by the text *Karta Kaarayita cha sa*: (It is He who is the Efficient Cause as well as makes matter transform itself into different things).

Further, the argument that Brahman is the Material Cause would be in conflict with numerous Shruti texts like *Nishkalam Nishkriyam shantam Niravadyam Niranjanam*. *Nishkalam* means that the Brahman is without parts. There are no insides, outsides, profiles, etc. in the Brahman, which is an indivisible and gigantic whole. Accepting Brahman as the material cause would mean accepting that it undergoes constant change and transformation (just like a part of the mud changes into pot, pan, etc.) which no self-respecting Vedanti would agree to.

Nishkriyam refers to movement or change in form, both of which do not sit well on Brahman, as they belong only to things which come into being, undergo change and finally perish. Yaaskar and Patanjali identified six types of changes all created and perishable things are subject to:

1. Jaayate: Comes into being
2. Asti: Exists for some time
3. Vardhate: Grows
4. Viparinamate: undergoes change in colour, etc.
5. Apaksheeyate: Duly progresses towards its end
6. Vinasyati: Perishes.

As far as the Paramatma is concerned, He has only one state—that of constant existence, without any of the other five stages described above, says Parasara—

Apakshaya vinaasaabhyaam parinaama riddhi janmabhi:

Varjita: sakyate vaktum ya: sadaa asti iti kevalam.

Thus, it is only Matter which is subject to all the aforesaid six stages. If we accept Brahman to be the material cause, we would equally have to accept that it too undergoes the aforesaid changes, which is inconceivable.

Further, the Vishnu Puranam lays down clearly that the Lord is only the Efficient Cause of creation, the material cause being the good and bad deeds performed by the Jeevas themselves:-

Nimitta maatra evaayam srijaanaam srija karmani

Pradhaana kaaranee bhoataa yato vai srija shaktaya:

Nimitta maatram muktvaiva naanyat kinchit apekshate

Neeyataam tapataam: Shreshhta! Sva shaktyaa vastu vastutaam

Thus, when the Shrutis and Puranas clearly accept only Efficient Causal

Relationship between the Lord and the universe, would it be correct to portray Him as the Material Cause too?

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Those of the Yoga school of thought accept God: however, they say that no action can be attributed to Him, just as all our actions seen in the image reflected in a mirror are not those of the image, but of ourselves. This has been brought out by Sri Bhattar in Sri Rangaraja Stavam. Hence though the Yoga school accepts God, with such arguments, it is as good as non-acceptance.

The Paasupatas, on the other hand, accept Sriman Narayana as the material cause, but say that Siva is the Efficient Cause, implying that Narayana undergoes transformation and change similar to insentient matter—*Upaadaanam tu Bhagavan, nimittam Paramesvara*: These Paasupatas accept Narayana as material cause, using didactic tactics.

Another school which accepts Isvara as only the Efficient Cause of the world is that of the Vaiseshikas or Kaanaadas, who identify a Super Atom as the material cause of the world, with the Isvara being the Efficient Cause, as in the case of the potter and clay. They too arrive at this conclusion only through deduction (Anumaanam) and not relying upon the Shruti, even though they accept the Shruti as the ultimate scriptural authority. We can find extensive arguments in this regard in Nyaaya Manjari of Jayanta Bhatta and the Nyaaya Vaartika Taatparya Teeka. Thus, the idea of a super atom being the material cause of the world is uniformly advanced by Akshapaada (Gowtama), Kshapanakas (Jains), Kanabhuk (Kaanaadas) Bikshu (Saivas) *et al.* All these views have been roundly refuted in the commentary to the Aarambhana Adhikaranam and other portions of the Brahma Sutram.

The Madhvas too, despite adhering to the Shruti in respect of Sri Vaikunttam (the eternal abode of the Lord) and its glory, the ways to reach it, etc., choose to follow the Logicians in the matter of considering the Lord to be only the efficient cause. Detailed refutation of such arguments can be found in the works of Sri Surapuram Swami, like Tattva Maartaandam.

Having stated the opponents' tenet in detail, Swami Desikan now commences its refutation.

Text: *Shrutyaadigalil pratiggyaa drishtaanta bahu bhavana sankalpa, vana vrikshaadi nirdesa aatmakarana bhoota yoni sabdaadigalaale nirastam.*

Here, Swami Desikan cites five scriptural authorities from the Shruti and the Brahma Sutras, to show the defects in the aforesaid arguments. While the quotations are furnished below, detailed explanations in respect of each would follow. The order of quotes cited by Swami Desikan follows that adopted by the Sutrakara in the Prakriti Adhikaranam, which is also furnished below.

1. In Sadvidya, we find this formulation: Just as by knowing the basic material of clay, we understand things like the pot, pan, etc., similarly, through the knowledge of Brahman, we understand all created things—

Yasmin khalu vigyaate sarvam idam vigyaatam bhavati

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Yatha Somya! Ekena mrith pindena sarvam mrimmayam vigyaatam syaat. This is dealt with in the Brahma Sutram *Prakritischa pratigyaa drishtaanta anuparodhaat.*

2. Brahman, which was One, became many through a resolution to be so—*bahu syaam prajaayeyeti.* The relative Brahma Sutram is *Abidhya upadesaat cha.*
3. Shruti texts that tell us the Brahman became the forest and its trees—*Brahma vanam Brahma sa vriksha aaseet yato dyaavaa prithivee nishtatakshu:* The Brahma Sutram pertaining to this is *Saakshaat cha ubhaya aamnaanaat.,*
4. Self-creation as indicated in Shruti texts like *Tat Aatmaanam svayam akuruta.* This forms the subject matter of the sutram *Aatma krite:*
5. Texts like *Yam bhoota yonim paripasyanti dheeraa:* identifying Brahman as the material cause for all creation. The Sutram applicable here is *Yonischa hi geeyate.*

Next, Swami Desikan takes up the arguments of the Yoga and Paasupata schools for refutation.

The purport of the Vishnu Purana text *nimitta maatram eva asou srijaanaam srija karmani* (He is only the Efficient Cause as far as creation is concerned) is not to deny the Lord's role as the Material Cause too. **The emphasis here is on clarifying that the Lord is not responsible for the differences found in creation (some being born rich and others in penury, some with good looks and health and others with dull visages and disease, etc.), which are primarily due to the good and bad deeds of the respective Jeevas** Another intention of this text is to deny any arbitrariness, bias or cruelty on the part of the Lord in creating some with all advantages and others with handicaps.

While it is indeed He who is the Material Cause too, the Jeevas are responsible for the differences in their own creation, which is attributable to their baggage of karma. Vishnu Puranam itself confirms in the same context that the principal causes for such differences in creation are the Jeevas themselves—*pradhaana kaaranee bhootaa: yato vai srija shaktaya:* The position in this regard would be clear if we peruse the beautiful words of the Bhashyakara (Gita Bhashyam) who has quoted the aforesaid text along with its true purport and the further elucidation furnished in this context by Swami Desikan. Here are the golden words of Swami Desikan—*nimitta maatram iti na upaadaanatva nishedha: Shruti Smriti Sutra poorva apara kopa prasangaat. Ata: tat tat karma visesha prayuktatayaa prakaranodita vishama srishte: vaishamyaamsam prati praadhaanyam anena nishidhyate –mayaiva ete nihataa poorvam eva nimitta maatram bhava Savyasaachin! –itivat.*

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Thus, the confusion of the Yoga and Pasupata schools arises out of taking the Vishnu Purana slokam out of context and denying the Lord's role as the material cause. Everything would be clear only if scriptural texts are understood in their respective contexts, for, if they are quoted out of connotation, they would yield different interpretations—*poorva apara aparāamrishta: sabda: anyāam kurute matim.*

The Lord's will is an essential impetus for a seed to sprout. For a seed to become a plant, the presence of the five elements-- earth, water, sunlight, wind and ether--is indeed required. However, even if all these are there, a bean seed would bring forth only a bean stalk and not a potato plant. This is because the Lord has endowed each seed with special properties. Thus, even if the Lord's will is essential for a seed to germinate, a bean seed would sprout only into a bean stalk—this too is a significant aspect of the good God's eternal will, as indicated by Swami Desikan in Achuta Satakam-

Vishama gunaankura prakare jalam iva saamaanya kaaranam tava keli:

Nija karma shakti niyataa: Achuta! Brahmaadi stthaavaraanta viseshaa:

Next, Swami Desikan goes on to explain that the Nirvikaara Shruti (*Nishkalam Nishkriyam shantam Niravadyam Niranjanam*) cited by some does not deny the Lord's role as the Material Cause.

For insentient matter like clay to transform itself into pots, pans, etc., the action of a sentient agent is required. Loose sand becomes clay when water is added to it. When this clay is put on the potter's wheel by the potter and rotated appropriately, it takes on the form and name of different objects such as pot, pan, etc. This is known as *Naama Roopa Vyaakaranam*.

While this is true of insentient matter, the Jeevatma doesn't undergo such changes in form. When we say that the youth became an old man, it is the insentient body that undergoes the transformation from youth to old age and the Jeevatma which dwells inside doesn't change. However, since the Jeevatma is associated with matter, the qualities of matter (sattvam, rajas and tamas) and their *inter se* ups and downs do affect the Jeevatma, resulting in the individual being brisk, sleepy or angry in turn.

It is only to clarify that the Paramatma is not affected by both the aforesaid types of changes—the physical ones undergone by matter or the qualitative ones by the Jeevatma—that the Nirvikaara shruti says that the Paramatma is without any change: its intention is not to deny that the Brahman is the material cause of the universe.

Text: *Ittaale vaishamyā nairghrunya parihaaram varum*

Commentary: Since the Lord affords Jeevas appropriate reward or punishment based on their baggage of past karmas, the charge that He is not even-handed in His treatment of various Jeevatmas or of bias in this regard, will not stick. He is thus not guilty of Vaishamyam or bias. Since He is naturally merciful towards everyone, the second charge

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of cruelty or mercilessness (known as Nairghrunyam) on His part too will not lie. All these would be evident to those who peruse the Paraaayatta Adhikaranam of Sri Bhashyam along with the Shrutaprakaasika commentary, with the blessings of an Acharya. Hence there are multiple facets to the Lord's qualities which have been highlighted by Maharshis at various places in the Shastras. These are as follows:

1. **Kartrutvam:** performance of all acts
2. **Prerakatvam:** making Jeevatmas do various acts in tune with their past deeds
3. **Kaarayitrutvam:** providing support to Jeevas, through His personal presence, in the performance of various acts
4. **Pravartakatvam:** deriving happiness from making sentient beings and insentient objects perform various acts
5. **Niyantrutvam:** Keeping everything under His control by being the Inner Dweller of all sentient beings and insentient objects
6. **Prasaasitrutvam:** propagating Scriptures and encouraging Jeevas to act in tune with them (not to be taken literally, in respect of insentient objects which are incapable of action)
7. **Anumantrutvam:** Though He is capable of intervening in the Jeevas's actions, He does not do so and permits the Jeeva to go his chosen way.
8. **Sahakaaritvam:** Actively supporting the Jeeva in his endeavours
9. **Udaaseenatvam:** Indifference to Jeevas' actions, since they are prompted by the respective karmas, with there being no role for the Lord therein.

Though some of the aspects listed above may appear mutually contradictory and incompatible, there are subtle points relating to each of these qualities, making them extremely relevant and harmonious *inter se*. In case one is not clear on this, wise elders would provide enlightenment, if approached with humility and prostrated to.

Next, Swami Desikan highlights the Lord's auspicious attribute of being one of fulfilled desires—**Avaapta samasta kaamatvam**—and provides answers to some of the objections raised about this quality.

Text: *Chetanan aanavan edenum oru prayojanattai ozhiya oru pravritti pannaan. Leela rasattai aadal, Jeeva rakshanattai aadal kaamittu pravrittikkiraan aagil-Avaapta samasta kaamatvam koodaadu. Aagayaal, Isvaran illai aadal, nirvyapaara Isvaran, Kaaladigalai pole nimitta maatramaam ittana andro? Ennil—*

Commentary: The term Chetana: indicates both the Jeevatma and the Paramatma. Chetana means sentience or awareness. One who is endowed with this quality is Chetana. This word is intended to distinguish one who has knowledge from an inanimate object, which doesn't. We see that all endeavours of such Chetanas or sentient beings is with some purpose in mind. Not even a fool engages in a purposeless activity, says the adage—*prayojanam anuddisya mandopi na pravartate*. Such purpose can be two-fold—achievement of a desired goal (*Ishtta praapti*) or relief from distress (*Anishtta nivrutti*). To stand in the hot sun is undesirable: we seek the shade of a tree for a relief. This is *Anishtta Nivrutti*. To attain a desired goal (here, that of being cool) is *Ishtta Praapti*. Thus, all sentient beings act, only based on a purpose.

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This being so, if we analyse as to why the Paramatma indulges in the acts of Creation, etc., we have to conclude that it is purely for sport, as laid down in the Brahma Sutras-*Lokavattu leela kaivalyam*. If this be so, it stands to reason that the Paramatma did not indulge in this sport prior to engaging in creation, etc. and did not derive the pleasure therefrom. In such a case, can we really call the Paramatma a person of fulfilled desires or *Avaapta Samasa Kaama*? This was succinctly put by Kumarila Bhatta thus—*kreedarttham srijato visvam vihanyeta kritaartthataa*. Kanda Deva defined Leela or sport as an activity which induces pleasure without excessive effort—*anaayaasa saadhya aananda janaka vyaapaara*: Swami Desikan explained this in Sarvaarththa Siddhi by defining sport thus—*kreeda hi preeti visesha prabhava: svayam priyo vyaapaara*: This, then, is the unblemished definition of sport. Some say that we should not consider creation, etc., (which are fraught with tremendous effort) as sport. However, for Emperuman who carries out everything effortlessly, creation or destruction hardly causes any strain. As the Lord undertakes all these endeavours through His omnipotent will, the question of its being a strain on Him does not at all arise. Only Jeevatmas, susceptible to Karmas and their ill effects, are prone to strain and debilitation.

Even if we accept, just for argument's sake, that creation, etc. are stressful for the Lord and hence cannot constitute sport, this need not be the sole purpose of the Lord's activities, for, protection of Jeevas can also be advanced as the prime reason therefor, says Swami Desikan—*jeeva rakshanattai aadal kaamittu pravrittikkiraan*. Here again the objection would arise that the Lord is then not a person of fulfilled desires, for He acts with the desire of protecting His progeny—*aapta kaamasya spruhaa*. Thus, neither sport nor protection of the world can be advanced as reasons for creation. If we try to trot out another reason--that the Lord creates us on account of His infinite mercy, prompted by our infinite misery, then should He not have made us all happy and kept us in the same state throughout our lives, instead of making this world a mixture of joy and distress, with the latter predominating often? Sri Alavandar quotes an opponent voicing this objection—*sukhaikataanam janayet jagat karunayaa srijan*. Since we do find unhappiness in this world, we cannot really accept the Lord's mercy as the purpose of creation. Thus, all the three possible reasons for creation have now been refuted by opponents like the Nireesvara Saankyas, who appear to be ultimately headed towards the conclusion that there is no God at all nor is there the need for one, as claimed by.

Swami Desikan now indicates the tenet of Sesvara Sankhyas, the adherents to the Yoga school of philosophy—*nirvyaapaara Isvaran Kaalaadigalai pole nimitta maatram aadalaam attanai andro?*

Patanjali, in his Yoga Sutras, accepts the existence of God and defines Isvara thus—*klesa karma vipaaka aasayai: aparaamrishta: purusha visesha Isvara*: According to him, Isvara is one who is bereft of Klesam, (Klesam being a confused intellect unclarified by scripture, egoism, unreasonable attachment towards some things and inexplicable hate towards some others, stubbornness, etc.). The Lord is defined as an entity without these defects. Thus, the Yoga School agrees with our premise of a blemishless Bhagavan. He is also unaffected by the fruits of good and bad deeds (*karma vipaakam*), which are done only by

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the Jeevas during their journey through infinite births or attachment (*aasayai*). All these affect only Jeevas and that too only the Baddhas (Jeevas still steeped in the mundane morass) and Muktas (those who were earlier in that state but have since attained liberation). Nityas are forever untainted by the aforesaid stigmas (those belonging to the schools of Nyaaya and Saankhya do not accept the class of Jeevas known as Nityas). Thus, the followers of Patanjali and the Saankhya school placed the Paramatma too on par with Jeevas, which is indeed a great folly, as pointed out by Sri Parasara Bhattar in Sri Rangaraja Stavam (2.15) —

*Sanchashte na Isvaram tvaam pursha parishadi nyasya yadvaa anya paryaat
Saankhya: Yogee cha kaakaa pratiphalanam iva Isvaryam oochhe kayaachit.*

These schools put Isvara on par with *Kaalam* (Time) *Desam* (Place) etc., which are essential for all sorts of things to come into existence, subsist and perish. The Time these people refer to is that which is divided into the past, present and the future—they don't accept the *Maha Pralayam* or the Cosmic Deluge, at which everything comes to an end—Jayanta Bhatta puts this succinctly thus in his Nyaaya Manjari (3rd Aahnikam)—

Ata eva nireekshya durghatam janma vinaasa dambaram

Na kadaachit aneedrusam jagat kathitam neeti rahasya vedibhi:

Such fallacious arguments have been effectively countered in our sampradaya works like the Tattva Muktaa Kalaapam.

For anything to come into being, there should be three factors or causes—Upaadaana kaaranam or the Material Cause, Nimitta Kaaranam or the Efficient Cause and the Sahakaari Kaaranam or the Enabling Cause. The example oft given in this regard is the making of a pot. That which is indispensable for the creation of an object is known as Upaadaanam—*upa aadeeyate iti Upaadaanam*. Here, clay, being the sole raw material, and without which the pot cannot be made, is known as the Upaadaana Kaaranam, while the Potter, who makes clay into a paste and rotates it on a wheel to give it the shape of a pot, is the Efficient Cause or the Nimitta Kaaranam, while implements like the potter's wheel, stick, etc., which aid in the manufacture of the pot, are known as the Sahakaari Kaaranam or the Enabling Cause. All schools of thought accept the existence of these three causes.

A subtle point here is that in the process of creation of this world of sentient beings and inanimate objects, it is the Lord who doubles as both the material cause and the efficient cause. Scriptural authorities like Mallinatha quote the example of a couple indulging in the physical pleasures of matrimony—to derive enjoyment from the copulative exercise, the husband and wife mutually form Material and Efficient causes, as we all know. Similarly, the Lord, with the insentient primordial matter as His body, forms both the Material and Efficient Causes for this universe. The objections of the Nyaaya School in this regard have been appropriately dealt with in Sri Bhashyam, Sruta Prakaasika, Sata Dooshani, Sarvaarttha Siddhi, etc. We too shall follow what has been laid down in Sri Bhashyam, in the context of the Brahma Sutram, *Saakshaat cha ubhaya aamnaanaat*.

This being so, how can the Lord be called a person of fulfilled desires? Answers Swami Desikan-

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**Text: niratisaya aanandanaai ninaitta pode tan abhimatangalai ellaam talaikkatta
vallavan aagayaale avaapta samasta kaaman engiradu**

Commentary: The words *Avaapta Samasta Kaama:* are used in the sense of the Lord being capable of attaining whatever He wants at the very instant of His wishing for the same. Swami Desikan puts this succinctly in Tattva Teeka thus—*yat yat ishtam tadaa tasya siddhi: tasya avaapta kaamataa.* Even in worldly parlance, we find poets applying this sobriquet to rich men, who may not be enjoying all pleasures all the time, but have the wherewithal to savour the same as and when they feel so. While for attaining something, we have to make the requisite effort and endeavour, the Lord, being ever-present everywhere, is capable of attaining anything anytime anywhere. It is in this sense that He is known as a person of fulfilled desires or *Avaapta Samasta Kaama:*, which Swami Desikan explains thus in Naayaka Saram 1 of Tattva Muktaa Kalaapam—*svecchaayaam sarvasi siddham vadati Bhagavata: avaapta kaamatva vaada:*

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śrī lakṣmī sahasram
Phala stabakam (twentyfifth)

This last stabakam is called Saranagathi stabakam, phala stabakam. The poet is performing saranagathi (complete surrender) through the first ten slokas. Through the last eight slokas he is writing the conclusion and the benefits these slokas confer. He is performing saranagathi with its five parts and is dividing the topics as follows:

1. Introduction
 2. ānukūlya sañkalpam
 3. prātikūlya varjanam
 4. and
 5. Maha vishvasam
 6. Goptrutva varanam
 7. kārpaṇyam
 8. purushākāra prapatti
 9. bhara nyāsam
 10. having become krutakrutyan.
1. The daughter of Pārkaḍal who removes sins

दुग्धां दुग्धाम्बुधेः पुत्री दुरितापहरा मम ।

शार्ङ्गिणश्चरणाम्भोज शरणागतसम्पदम् ॥

dugdhāṁ dugdhāmbudheḥ putrī duritāpaharā mama ।
śārṅgiṇaścaraṇāmbhoja śaraṇāgatasampadam

durita apaharā = the one who dispels sins, dugdhāmbudheḥ= the milky ocean's, putrī= daughter, śārṅgiṇa= Sārṅgapānī's, caraṇa ambhoja śaraṇāgata sampadam= the wealth of those who have sought refuge at the sacred lotus feet, mama= for me, dugdhāṁ=make it flow.

Let the one who dispels sin, daughter of the milky ocean, shower us with the wealth-complete surrender at Bhagavan's lotus feet.

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dugdhām - let it flow like milk. Let the daughter of the milky ocean shower it like milk. This verb (like palatām kurutām, krutām and rasiām) can be confusing and appears as a noun.

Duritāpaharā- One who dispels the sins that are in the way of my complete surrender. She is the dugdhāpti duhita who removes duritam. She is the daughter of the milky ocean who removes sins.

Sampadam- While it is popularly known that Lakshmi is the granter of wealth why ask her to grant us complete surrender- the wealth that is service to god is also one of the riches that she grants. One who has surrendered his responsibility at Bhagavan's lotus feet is wealthy. Seeking refuge is itself a wealth.

He is requesting Lakshmi to make his complete surrender successful. She is doing this through three means. First, she removes the sins that stand in the way. Second, she will grant her recommendation. Third, she will grant its benefit herself.

Aruvinayai akaRRukiRa ambudiyin arumpudalvi
Acchudanin aDimalaril aDaikkalamAi aDaindavarin
Aishvaryam anaitthaiyum adiyenukkaLikkattum

2. She makes even the one who roams in this world worthy of favors

धावन्तमुच्चतरदुर्विषयाटवीषु

सारङ्गशावमिव शश्वदपाङ्गजालैः

मामच्युतस्य महिषि प्रसभं गृहीत्वा

नित्यं विधेहि युवयोरनुकूलवृत्तिम्

dhāvantamuccataradurviṣayāṭavīṣu
sāraṅgaśāvamiva śaśvadapāṅgajālaiḥ
māmacyutasya mahiṣi prasabhaṁ gr̥hītvā
nityaṁ vidhehi yuvayoranukūlavṛttim

Word for word meaning:

Acyutasya- Achuta's, mahiṣi- consort, sāraṅga śāvam iva- like a fawn,
dhāvantam- running, mām- me, śaśvat- always, apāṅgajālaiḥ- with the
net that is your glance, prasabhaṁ- forcefully, gr̥hītvā- capturing me so,
nityaṁ- eternally, yuvayoho- for you both, anukūlavṛttim- as one who
does what is acceptable, vidhehi- make me so.

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Meaning: The consort of Achuta! I am an evil person who engages himself in bad actions like a fawn that plays in the forest. Please capture me with the net, your glance, and turn me into one who is obedient to you both.

The metaphors in this sloka are- evil things are the forests. I am like a fawn. The net is your glance. You are used to capturing animals.

durviṣayā Bad distractions are those that attract the senses towards evil things; obscene scenes, dirty songs, alcohol etc. Why are they equated to a forest? They are in plenty like the forests. They mislead us and make us lose our way like the forests. They harm us like the forests.

Uccatara Several bad things. One bad thing joins with another and the combination is extremely dangerous.

sāraṅgaśāvamiva How am I like a fawn? I roam around, I am ignorant, I am hard to capture.

apāṅgajālaiḥ Why equate the glance to a net? The rays emerging from the eyes are like the strings. Those who are caught in them cannot escape. The one who spreads it attracts many.

acyutasya mahiṣi Achutan is one who does not let anything slip away. You are his consort and you need that quality in my case. Even if I try to escape, you should not let me slip away.

Dhāvantaṁ I do not remain in one place but roam all over. It is hard to catch me. Even though I wish to be caught by you, that wish does not remain with me always.

prasabhaṁ Please capture me forcefully. Even if I try to escape from it, hold me. Only if you catch me first you can train me.

yuvayoho Perumal and Piraati are the Divya dampathis.

anukūlavṛttim anukūlavṛtti The habit of listening to you and acting accordingly. The disposition to obey your command. To remain as one who follows shastras. Actions such as offering of garlands, lighting the lamps etc come under 'anukūla vritti'.

11.vidhehi You make me so. Please grant me the ānukūlya saṅkalpam which is the first of the five parts of Saranagati. I do not have to wait patiently for this to happen. Just like capturing a wild animal and training it to become an exhibit or a domestic animal, you capture me train me so.

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durvishayakāḍugaḷil tuḷḷum mānkuttikkut
tulaiyāna enaippiḍittut tuṇai vilaṅgāi ākkikkoḷ

3. One who saves the child who is falling into a pit

मातरहिताहितविवेकविहीनमेतम्

मन्दं मुकुन्दवरवर्णिनि मामनार्यात्

मार्गान्निवर्तयितुमर्हसि मञ्जु माता

कूपे निपित्सुमपि ढिम्भमुपेक्षते किम्

mātarhitāhitavivekavihīnametam

mandam mukundavaravarṇini māmanāryāt

mārgānnivartayitumarhasi maṅkṣu mātā

kūpe nipitsumapi ḍimbhamupekṣate kim

Word for word meaning:

mātaha- mother, mukundavaravarṇini- Mukunda's beauty, hita ahita
viveka vihīnam- one who is does not have the discerning capacity to
differentiate between good and bad, mandam - the dullard, etam- this,
mām- me, anāryāt- not cultured, mārgāt- from that way, nivartayitum
arhasi- should turn me, kūpe- in a well, nipitsum api- even if wishes to
fall, ḍimbham- a child, mātā- a mother, upekṣate kim- will she ignore
him or what?

Meaning: Mother, Mukunda's Beauty! I am dullard who cannot differentiate between
good and bad. You should turn me away from the evil ways. Will a mother not
protect a child that is trying to fall into a well?

In this slokam the poet is saying that thāyār should perform the second step,
prātikūlya varjanam also herself.

hita ahita vivekam- The capacity to differentiate between good and bad. If I have
that knowledge, why will I go towards evil things? Only because I am delusional and
consider evil as good I am walking in the path of the evil.

mandam Dullard. If one is wise, he can differentiate between good and bad.

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

Etam I am standing near you. I am pleading with you.

anāryāt mārgāt The way that is avoided by the good people. Evil ways. The way that I prefer. Pratikula margam. The variation is Jaganyāt. The deplorable way.

nivartayitumarhasi You should bring me back; should remove the evil ways.

nipitsum The child who does not realize that its head will break if it falls in, who does not know that is impossible to climb back up, who is curious to know what is in the depth, who thinks falling in is a game and one who wishes to fall in willingly.

upekṣate kim- will she watch it fall thinking 'why should I destroy its wish?' or 'let it do as it pleases'? No. She will rush to its side and prevent it from falling in.

maṅkṣu immediately, without any delay, without waiting for the child to call out for help, will act quickly and nervously.

The evil ways are like the muddy waters of the well. It will submerge one. I am like a child, ignoramus. You are the mother.

Idueduvum teriyāmal izhukkuvazhi nadakkumenai
Izhutté vā ilakkumiyé! Inippā dai tiruppi vidu.
Icchittuk kiṇaRRukkuḷ iRangivizhum kuzhaviyattān
Irakshikka muyalāmal iruppālā kuzhaviyin tāi?

4. One who does not disappoint the hopeful

विश्वस्य धात्रि भवती परिपास्यतीति

विश्वस्य सम्यगभयं तु वयं चरामः

निः श्रेयसं गमय वा निरयं नयेर्वा

कीर्तिं लभस्व यदि वा महतीमकीर्तिम्

viśvasya dhātri bhavati paripāsyatīti
viśvasya samyagabhayaṁ tu vayaṁ carāmaḥ
niḥ śreyasaṁ gamaya vā nirayaṁ nayervā
kīrtiṁ labhasva yadi vā mahatīmakīrtim

Word for word meaning:

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

viśvasya- the world's, dhātri-mother, Bhavatī- you, paripāsyati- you will save, iti- so, samyag-good , viśvasya- faith, abhayaṁ tu- without any fear, vayaṁ- we, carāmaḥ- we are walking, niḥ śreyasaṁ vā- at least good means, gamaya- make us reach (or), nirayaṁ vā- at least to hell, nayehe- take us there, kīrtiṁ- fame, labhasva- reach it/ get it, yadi vā- or, mahatī- great, akīrtim- disgrace (get it).

Meaning: Mother of the Universe! We are roaming around with the confidence that you are there to protect us. It does not matter whether you grant us a supreme means or push us into hell. You can either earn honor by protecting us or disgrace by crushing us. It is your wish.

The poet refers to one of the parts of saranagati namely Maha vishvasam through the term samyagak viśvasya.

dhātri You are the mother. You will definitely save your children.

abhayaṁ tu We remain carefree leaving the responsibility of our protection with you and having no doubt or worry in this regard.

kīrtiṁ labhasva You lift up even an undeserving person, you who grant moksha to anyone who seeks refuge. You are philanthropic to those who have fallen at your feet. You gain the fame that you are the mother who looks after the wellbeing of her children.

Mahatīm akīrtim vā or earn the big dishonor that you turn your back on one who trusts you.

vayaṁ tu Whether it is heaven or hell does not matter to us. You should decide whether you need honor or dishonor. All we could do is to trust you completely. We have done it. What should be done next is your decision.

Nambikkai vaittavanai naRgatiyil seluttaam
Narakattil taLLuvadAl nalivadumun pugazh tAnE?

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

**Vikruti-Thai
15th JAN 2011 – 12th FEB 2011**

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).** Suryan in 10; Efforts will meet fame and success. Shortcomings due to Angaragan, Rahu and Bhudan. Decline in health, delay in activities, monetary income, etc., will take place. As Ketu, Saturn and Sukran are in favourable positions, efforts towards monetary gains, activities will end up successfully. Good events will take place. New relationships will arise. Guru will bring expenditure on good events. You will go on pilgrimage tours; will get to meet revered people. Some may have to face surgery/ injuries. Children will go abroad. Recital of Vishnu Sahasra namam will do good.
- 2. Rishabham (Kaarthigai 2,3,4, Rohini, Mrigaseersham 1,2)** All other than Guru are not in favourable positions. As Sukran, Guru and Saturn are in sight of each other; health will turn bad and turn good eventually. Guru in 11th position, Bhudan in 8th position, financial state and in general, will face favourable situation in all cases. Saturn in 5th position will acquire property on incurring loans. Generally be careful in utterances. Some fear at heart will prevail. Recital of Pancha ayudha sthothiram and Sri Narayana Kavacham will increase good.
- 3. Mithunam (Mrigaseersham 3,4, Tiruvadira, Punarvasu 1,2,3)** No good due to Suryan, Angaragan, and Sukran. Troubles due to government. Expenditure on account of medicines. Bhudan will provide the requisite funds to manage these expenditures. Deeds will face success. Son/Daughter will get good job. Some spiritual contacts will be established. Due to opposition, may have to hide and live. Some fear at heart will prevail. Recital of Sri Dwadasa Nama Panjhara Sthothisham and Sri Narayana Kavacham will do good.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** Suryan, Angaragan and Ketu are only not in good position. Enemies will have an upper hand. There will be ups and downs in monetary income. Rahu in 6th position, Lakshmi Kadaksham will prevail. Saturn in 3rd position, Guru in 9th position, good will continue. New efforts will face success. Good events will take place easily. Foreign travel, small journeys will come up. In general a favourable month.

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5. **Simham: (Magham, Pooram, Uttiram 1).** Suryan in 6th position. The employed and Politicians will be happy on getting new assignments. Money will grow. Travel will take place. May shift to a new house. Influence will grow. Monetary inflow will be good. Good events will fructify. Brothers will also advance. Good time may begin. Be careful. News of demise of elderly relatives may come. Relatives will increase. Good month.
6. **Kanni: (Uttiram 2,3,4 Hastam and Chitra1,2)** Sukran in 4th position. Politicians influence will increase. Collection of new luxury items will take place. Happiness will prevail in the family. Because of your sharpness at mind, some activities will be accomplished very well. Travel will end up well. Enhancement at business will accrue. Some troubles due to Rahu and Saturn. Property will accrue. Child birth likely. Recital of Sri Garuda ashtothiram will do good.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Suryan in 4th position. Trouble due to women likely. Due to Sukran, monetary inflow and Government felicitations likely. Marriage and similar events will take place. May find new jobs. Child birth likely. Business will grow. Some troubles due to Angaragan, Ketu. Some losses due to poor memory. Some sad news from brother's side may come. Recital of Sri Vishnu sahasra namam will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** During the month all planets, as all other than Ketu are in good position, promotions, Monetary income, news giving happiness will come. Influence will increase. New appointments likely. May enter a new house. May add a vehicle. Income will increase. Agriculture gains likely. Artists will find more opportunities. Good month. Can involve in prayers to the Almighty with peace of mind. Can recite Sri Nyasa Dasagam, Sri Nyasa Thilagam.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Suryan in 2nd position, health will decline. Unnecessary wanderings likely. Will face success after numerous attempts. Travel will take place. Angaran and Bhudan are also not favourable. Monetary constraints will arise. Due to favourable position of Sukran, participation in parties, felicitations, good events will take place. Involvement in prayers will arise. Recital of Sri Maha Lakshmi sthothiram will do good.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Monetary inflow and good happenings likely due to Sukran. Women will benefit. Accumulation of new items will take place. Suryan will make you wander more. Tired feeling will crop in the body. All other than Ketu, sukran are not in favourable position. Many troubles will take place. Delays likely. Recital of Sri Mangalya sthavam will do good.

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11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Suryan in 12th position. Change of house likely. Monetary income will decrease. Eyes may be troubling. Angaragan in 12th place. Expenditure on medical/surgeries could occur. Ketu in 5th place may give good results. All troubles will vanish due to Bhudan, Guru and Sukran. Recital of Sri Vishnu Sahara namam will do good.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Suryan in 11th place. Gains due to Government. Health will improve. Business, property will face gains. New assignments in politics. Vehicles will be added. Look after mother's health. Saturn in 7th place will give small hurdles. Bhudan will bring monetary gains. Sukran will also give good results. Good month.

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

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

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

The Divine Mother's Day Out

By Sadagopan Iyengar, Coimbatore

I was sitting comfortably in my chair, watching the direct telecast of Tiruchanur Brahmotsavam. The way technology has brought such holy events right into our drawing room, is really wonderful and even if we were to be present physically at the event, it is doubtful whether we would be able to witness the splendour of Alarmel Manga Tayar at such close quarters. Bedecked in glittering jewellery which tried in vain to add to Her natural brilliance, the Jaganmata's beautiful face wore a beatific smile, happy at the occasion for coming out of Her confines and affording the opportunity to millions to witness Her glory. Conscious of being live on TV and of the vast audiences witnessing Her slow but majestic progress along the temple maada veedis, She had somehow increased Her magnificence, it appeared to me. Her face brimming over with compassion for Her progeny, She was ensconced regally on Hanuman, whose face in turn reflected enthralment at the rare privilege of carrying the Loka Janani and of bearing Her glorious feet in His upturned palms. He appeared to be displaying to the world at large the priceless treasure of the Divine Mother's delicate tiruvadis, appealing to everyone to seek refuge in them.

While I continued to drink in the scintillating spectacle in the comfort of my reclining chair, the thought also struck me that due to the easy accessibility of the event on TV, perhaps we have got into the habit of not attending the Utsavams in person. Why spend time, money and energy in going to Tiruchanur, when you can view the gala event in the comfort of your home, without stepping out at all? I also wondered at my attitude of sitting down and relaxing while watching the TV spectacle of Thayar's Utsavam, instead of adopting a more reverential attitude as is called for. I came to the conclusion that while technology had indeed made life easier for us and brought holy events nearer, it had done nothing to enhance devotion. It has perhaps made Deities more and more familiar to us and you know what familiarity breeds. If you are particular about bhagavat anubhavam, you have to attend Utsavams in person, to experience the devotional fervor of the assembled crowds, to be one with the thousands watching the Deity with eyes filling with tears with the intensity of the experience, listening to the reverberating sounds of naama sankeertanam and having their eyeful of Thayar while being pushed and pummeled by the vast crowds, all of this part of a wonderfully fulfilling package of blissful experience. Those who attend the annual Garudasevai at Kanchi would never miss the occasion even once, nor prefer to watch it on TV, for such is the intensity of experience you are subjected to, when you are part of the huge assemblage crying out Varada! Varada!. Watching on TV is for those who, for reasons of ill health or lack of mobility, are forced to stay at home instead of joining the milling crowds ecstatic with the divine thrill of participation in the Lord's outing.

As usual I digress. The purpose of this article is not to decry technology or showcase my irreverence, but to deal with a more substantial matter, that of Piraatti and Her vaahanam. We have witnessed Garuda Sevais or Hanumantha vaahanams galore, but mostly they are for Emperuman, who is in many cases not accompanied by His Consorts on the occasion. It is Him that we are used to enjoying, ensconced on Vainateya or Maruti and reminding us of the day He rushed to earth at terrific speed from Sri Vaikunttam to save a troubled

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elephant, riding hard on Vainateya and spurring him on enough to cause permanent scars on Pakshiraja's flanks—*tvadanghri sammarddha kinaaka sobhina* says Sri Alavandar, pointing out that these scars add brilliance to the beautiful bird. Whether it is at Kanchi or Tirumala, Tiruvallikkeni or Tiruvallur, it is the Lord we see on Garuda and He curiously leaves Piraatti at home on the occasion, so much so that a Garudaseva is associated almost exclusively with Emperuman.

You may say that the situation at Tiruchanur is different, this being a sannidhi where Thayaar is accorded prominence over Her Lord and Utsavams are conducted with this in mind, with Thayaar setting out to meet Her progeny, instead of remaining confined to the temple precincts as a *Padi Taandaa Patni*. This makes us wonder whether there is any scriptural support for Piraatti riding on vaahanams, a la Emperuman. Indeed there is, for we find Sri Alavandar telling us in Chatussloki that Garuda is as much a preferred carrier for Piraatti as he is for Emperuman—*Vaahanam vedaatmaa Vihagesvara*:

The glorious spectacle of Alarmel Manga ensconced on Hanuman brought to my mind a scene from Srimad Ramayanam, which appeared to be a paradox in this context. Sita Piraatti is languishing in Asoka Vanam, fighting off the advances of Ravana and bearing with fortitude the threats of his minions, hoping against hope that Sri Rama would somehow come and rescue Her, alternating between hope and despair and driven even to taking Her own life. It is at this juncture that Hanuman lands at Lanka, reaches Asoka Vanam, convinces Sita Devi of his bona fides and gives Her the good news of imminent rescue by Rama.

In his anxiety to bring Her travails to a speedy end and to arrange Her immediate reunion with the Prince of Ayodhya, Hanuman offers to carry Sita Devi on his back, away from Asoka Vanam and across the ocean to Kishkindha, where Rama awaits with bated breath for news about Her. Aware of Rama's inability to sustain Himself for long in the absence of His beloved (*kshanamapi na jeeveyam tam vinaa asitekshanaam*), the innovative Maruti thought of this way of spiriting Sita Devi away, with none being the wiser, not a drop of blood shed in battle with the raakshasas and with Sri Mythily restored to Her Lord in a matter of hours.

This, however, was not to be, for Janaki flatly declined to ride piggy back on Hanuman. She trots out quite a few reasons for shooting down the proposal, but reserves to the end the real reason therefor: She says that being the embodiment of chastity, with none other than Sri Rama in Her thoughts always, She could not even think of touching a male other than Her husband, leave alone riding on his back on a long journey across the ocean. Here are the wonderful words of Janaki—

Bhartru bhaktim puraskritya Ramaat anyasya Vaanara!

Na sprisaami sareeram tu pumsa: Vaanara Pungava!

“Even if it is for the sake of saving myself from certain death, I will not consciously touch a male other than my Lord, living as I do with His glorious form and golden words enshrined forever in my heart” declares Sri Mythily.

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Having said this, Sita Devi senses a doubt arising in Hanuman's heart and hastens to dispel the same even before he could voice it. "I can hear you thinking—if She is so particular about not touching other males, what about Ravana touching Her when She was abducted? How could She live with it? However, then I was a hapless female, alone and without the protective arm of my husband and totally incapable of saving myself from the powerful raakshasa. I lost my consciousness in the process of revulsion and fear. What else could I do under such circumstances?" enquires Sita Devi.

There are some whose devotion to the Divine Couple is immeasurable, who simply cannot accept the fact that Ravana touched Sita Devi while She was being abducted. Hence they offer two variants in this regard. Some like Kamban, following the Adbhuta Ramayanam, tell us that Ravana did not physically touch Janaki, but scooped up the earth on which She was standing at the time, placed it along with Sita on his chariot and flew off to Lanka. Others like Sri Madhvacharya (in his Mahabharata Taatparya Nirnaya), quoting the Kurma Puranam, aver that the moment Ravana displayed his dastardly designs of abducting Sita, Agni Bhagavan intervened and spirited Janaki away, leaving behind a Maya Sita, a look-alike, who was carried away by Ravana. After the demise of Ravana at the hands of Sri Rama, when the latter expresses doubts about the conduct of Janaki while in captivity, She undergoes an ordeal by fire. At this time, Agni produces the original Sita Devi and submits Her to Sri Rama with a certificate of 100% purity.

While we are able to appreciate the concern of these Rama bhaktas for avoiding even the whisper of a scandal affecting their beloved Sita Devi, we must however remind ourselves that Valmiki, who was blessed with the boon of witnessing every event in Ramayanam as it happened (tat sarvam dharma veeryena yathaavat samprapasyati) is very clear on the point: Ravana did touch Sita Devi in the process of abducting Her. Here are the relevant slokas from Aaranya Kaandam-

*Jagraaha Ravana: Sitam Budha: khe Rohineem iva
Vaamena Sitam padmaaksheem moordhajeshu karena sa:
Oorvostu dakshinenaiva parijagraaha paanina*

From the position of Ravana's hands as described by Valmiki (he lifted Her by Her hair with his right hand while pulling Her up by the thighs with the right hand) it would appear as though Janaki was unconscious and supine when Ravana carried Her away, probably having fainted in fear.

Two questions arise here:

1. Sita Devi is no ordinary mortal. She is the Consort of the Supreme Being and equally omnipotent. We are told in the Paadma Puranam that She dragged the mighty box in which Siva's bow (later broken by Rama and which most kings found difficult even to lift) single handedly (in the process of regaining a ball which had rolled behind the box), which was later taken to Janaka's court by no less than a thousand warriors—so much for Her strength. This being so, why did She submit meekly to Ravana and permit Herself to be abducted with such absurd ease? Was the Divine Mother and Universal Protectress so powerless that She could not save Herself from a mere raakshasa? We can't say that She was unaware of Her powers, because the very

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same Sita speaks out in Sundara Kandam about reducing Ravana to a heap of ashes through Her powers of penance—*na tvaam kurmi Dasagreeva! Bhasma bhasmaarha tejasaa*. When Ravana tries to lift the fallen Lakshmana during the battle of Lanka, he finds it impossible. For a raakshasa who has lifted even the Kailasa Parvatam, this was indeed puzzling. The fact is that he was trying to lift an amsam of the Paramatma and therefore could not succeed. This being so, his lifting Sita Devi with ridiculous ease does appear rather perplexing.

The answer to this is provided by Sri Mythily Herself in Sundara Kandam. She tells Ravana not to gloat under the misconception that he was able to abduct Her through his prowess and planning—it would have been impossible for a mere raakshasa like him to even touch the wife the all-powerful Sri Rama. It was inexorable destiny, pushing Ravana towards his definite demise despite all the boons he had carefully obtained, that made it possible for him to lay his filthy hands on the Jaganmata. Here are the ominous words of Sita Piraatti, which however fell on the unresponsive ears of Ravana, made so by lust and covetousness—

*Na aham apahartum sakyaa tasya Ramasya dheemata:
Vidhi: tava vadhaartthaaya vihita: na atra samsaya:*

Had this not happened, Rama would have had no reason for slaying Ravana and Sri Mahavishnu's promise of providing relief to Devatas would have proved infructuous. So, despite being all powerful like Her Consort, Sita Devi allowed Her abduction to happen, all the while pitying the raakshasa for his perfidy, which was to be the reason for his downfall.

And having practically brought this upon Herself by not preventing it, why should She cry Herself hoarse about separation from Her husband and even go to the extent of attempting suicide? Sita Devi showed to the world at large how a loving woman, separated from her husband due to circumstances, would suffer and yearn for reunion with her beloved. We must remember here Swami Desikan's dictum that the Divine Couple is definitely not subject to sorrow, which is a mortal affliction. The Lord and His Consort exhibit ideal emotions appropriate to the context (abhinaya maatram), for setting an example for suffering humanity to follow.

2. When, as Sita Devi, She has expressly declared Herself against touching a male and riding on the shoulders of Hanuman even for achieving lofty goal of freedom from torment and reunion with Her beloved, how come She Herself, as Alarmel Manga, is ensconced on the back of Hanuman, Vainateya, et al? And how come Sri Alavandar approvingly mentions Her having Garuda as Her carrier? Are there

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different rules for Vibhava Avataram and Arccha Avataram? How do we find Her practicing in the Archavataram what She Herself specifically prohibited during Ramavataram?

We must remember that in Ramavataram, Sri Rama set an example to the world at large not through mere preaching, but through His impeccable conduct under the most trying circumstances. He was a personification of righteousness—*vigrahavaan dharma*.

And as His Consort, Sita Devi too set rigorous standards for feminine conduct, being a *Naareenaam uttamaa vadhoo* (a paragon of womanly virtue). During Avataras, Piraatti descends to earth in a form appropriate to the Lord's and models Her role on the Lord's own, supporting and highlighting His acts, aiding Him in achieving the specific goals of the avatara— *yat dharmai: iha dharminee viharate naanaakriti: Naayika*. Just as Sri Rama would never have touched a female other than Sita Devi, so too Janaka Nandini could not bear to come into contact with a male other than Sri Raghava. While Sri Rama declares Himself to be a mere man, the son of Dasaratha and bound by rules of human conduct, Sita Devi too follows suit in assigning Herself the role of a model woman—a delightful daughter to Janaka, a devoted wife to Sri Rama and a dutiful daughter-in-law to Dasaratha. If Rama claims to be a mere mortal, *Aatmaanam maanusham manye Ramam Dasarathatmajam*, She too declares Herself to be Dasaratha's daughter-in-law and no more, without claiming any divinity--*Snusha Dasarathasyaaham*.

Thus, though She is indeed the Divine Mother, this aspect is not in evidence during Ramavataram, with the Lord choosing to hide His own supremacy. Hence, all facets of Sita Devi's conduct are conditioned and constrained by human values and exemplary ones at that, one of which is absolute fidelity to one's husband and chastity in all its forms, prohibiting women from coming into contact with males other than their own husbands.

Thus, Sri Mythily displayed the glorious virtue of chastity for all to emulate and in so doing, told Hanuman that even if it were to save Herself, She would not touch a male other than Sri Rama.

However, for the Universal Mother, all people, male or female, are Her progeny. And a mother never flinches or draws back when her children touch her, however old they have grown. It is after all the children's duty and privilege to perform service to their mother. It is in keeping with these traditions that Garuda and Anjaneya carry

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Piraatti with pride on their shoulders and bear Her delicate feet in their palms, during utsavams such as the one described above.

All the aforesaid thoughts ran in my mind while watching the telecast of the Brahmotsavam. Viewed in this new light, it appeared to me that Maruti's countenance displayed a smile more beatific than ever, proud at having gained a privilege that was denied to him earlier. And it also struck me that he might have refused the offer by Sri Rama of a place in paradise, in order not to miss the opportunity of serving as a carrier to His Consort on earth, year after year.

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

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

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Transliteration guide for itrans notations used in this issue

Vowels

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

Consonants

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