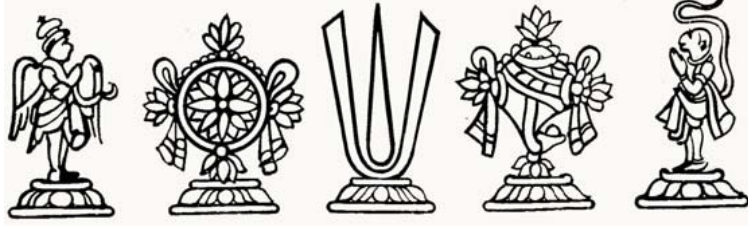


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Sri Ranganatha Paadukaa (English)



॥श्रीः॥



## श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि ।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी ।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

## śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatārah ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciram vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatiśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

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

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



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

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

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவந்திராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அநுக்ரஹம் காரணமாக  
வேறு பாஷையிலும் ஸ்ரீரங்க நாத பாகுகை  
வெளிவருவது நன்வசது. அம்மொழியுந்  
தீவர்க்கும் பொருளாந்நின்று வகாள்வதற்கு  
என்தாகவும் இன் தாகவும் இடுகீடும்,  
வாசகர்கள் தங்கள் நன்னாதரவர்களைத்  
தொடர்நின்று நன்கு உணர்வதென்கின்ற  
நாராயண மீட்டுத் தெய்வ கிண்கென்.  
நாராயண! நாராயண!! நாராயண!!!

சுமத்  
ஸ்ரீ ரங்க ராமானுஜயை:

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

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

**Signed by His Holiness Sri Rangaramanuja Mahadesikan**

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MARCH 2012

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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All the articles in this English edition of Sri Ranganatha Paadukaa are reprints or best-effort translations of some of the articles appearing in the original March 2012 issue of Sri Ranganatha Paadukaa. Due to situations beyond our control translations for Paramatha Bhanga and Adhikarana Saraavali will be published in the next issues,

**Srimathe RangaRamanuja MahaDesikaya Namaha  
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॥ श्रीः ॥

**Pañcāṅga Saṅgraham**

(Sri U Ve Viravalli Ganapāḍi Deśikācāryar Svāmi,

Srīkāryam)

Year - Kara Month - Paṅguni

<b>Tamil Date</b>	<b>English Date</b>	<b>Day</b>	<b>Details</b>
Paṅguni 1	March 14	Wed	Saptamī 45.45, Anuṣam 12.6, Mīnaravi 8.49, śūnya tithī. Auspicious time for observing Kāraḍaiyān Noṅbu is between 9.30 AM – 10 AM
2	15	Thurs	Aṣṭamī 41.1, Kettai 8.43, Mīna Kṛṣṇa Aṣṭamī tithī.
3	16	Fri	Navamī 37.01, Mūlam 6.02, Navamī tithī..
4	17	Sat	Daśamī 33.57, Pūrāḍam 4.06, Daśamī tithī.
5	18	Sun	Ekādaśī 31.56, Uttrāḍam 3.13, sarva Ekādaśī, śravaṇa vratam.
6	19	Mon	Dvādaśī 31.5, Śravaṇam 3.23, śravaṇa Dvādaśī, Śrīmad Ākkūrāṅḍavan kainkaryam
7	20	Tue	Trayodaśī 31.31, aviṭṭam 4.49, Trayodaśī tithī, mahāpradoṣam
9	22	Thu	Amāvāsyai 36.7, pūrattādhī 11.27, Amāvāsyai, sarva Amāvāsyai
10	23	Fri	Prathamai 40.52, uttrattādhī 16.27, Prathamai tithī, Ugādhī festival, Telugu New Year
14	27	Tue	Pañcamī 59.45, Kārthikai 41.6, Pañcamī tithī, Śrīmad Tirukkuḍantaiāṅḍavan kainkaryam
19	April 1	Sun	Navamī 9.2, Puṣyam 58.30, Śrī Rāma Navami, Śrīmad Tirukkuḍantaiāṅḍavan Tiru

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			Nakṣatram. Daśamī tithī.
20	2	Mon	Daśamī 8.17, Āyilyam 58.28, Ekādaśī tithī
21	3	Tue	Ekādaśī 6.19, Magham 57.9, Dvādaśī tithī, sarva Ekādaśī, Śrīmad Thembaṛaiāiāṇḍavan kaiṅkaryam.
22	4	Wed	Dvādaśī 3.16, Trayodaśī 55.58, Pūram 54.58, Trayodaśī tithī, mahāpradoṣam.
23	5	Thu	Caturdaśī 54.26, Uttaram 52.2, Paṅguni Uttaram, Caturdaśī tithī.
24	6	Fri	Paurṇamī 49.7, Hastam 48.35, Paurṇamī tithī.
29	11	Wed	Pañcamī 20.18, Kettai 29.16, Pañcamī - ṣaṣṭhī tithī dvayam.
30	12	Thu	ṣaṣṭhī 15.29, Mūlam 26.26, Mīna Kṛṣṇa Saptamī tithī.

Year - Nandana Month - Cittirai

Tamil Date	English Date	Day	Details
Cittirai 1	April 13	Fri	Saptamī 11.26, Pūrāḍam 24.22, Meṣaravi. viṣu puṅya kālam, Nandana varṣa piṛappu, śūnya tithī.
2	14	Sat	Aṣṭamī 8.12, Uttrāḍam 23.13, Meṣa Kṛṣṇa śravaṇa vratam, Navamī tithī.
3	15	Sun	Navamī 6.05, Śravaṇam 23.9, Daśamī tithī.
4	16	Mon	Daśamī 5.08, Aviṭṭam 24.17, Ekādaśī tithī.
5	17	Tue	Ekādaśī 5.50, Sadayam 26.41, Dvādaśī tithī, sarva Ekādaśī.

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॥ श्रीः ॥

Tarppaṇa Sañkalpa-s

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(Paṅguni māsa piṛappu) 14.3.2012 – kara nāma samvatsare, uttarāyaṇe, śísira ṛtau, mīna māse kṛṣṇa pakṣe saptāmyām puṇya tithau saumya vāsara, (before 11.30 AM) anurādhā nakṣatra, (after 11.30 AM) jyeṣṭhā nakṣatra yuktāyām... .. vajra yoga, bhadra karaṇa, evaṅguṇa... mīna saṅgramaṇa śrāddham.. ..

(amāvāsyāi) – 22.3.2012 – kara nāma samvatsare, uttarāyaṇe śísira ṛtau mīna māse kṛṣṇa pakṣe amāvāsyāyām puṇya tithau guru vāsara, pūrva proṣṭhapadā nakṣatra yuktāyām, śubrayoga, catuspāda karaṇa, evaṅguṇa.. ...

(Nandana varṣa piṛappu) 13.4.2012 – Nandana nāma samvatsare, uttarāyaṇe, vasanta ṛtau, meṣa māse kṛṣṇa pakṣe saptāmyām puṇya tithau bhṛgu vāsara, pūrvāṣādhā nakṣatra yuktāyām śiva yoga, bhava karaṇa, evaṅguṇa...

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



**Sri:  
Andavan Ashramam News**

Ācāryan Paramahamsētyādi Śrīraṅgam Śrīmadāṇḍavan (Śrīmuṣṇam) Śrīraṅgarāmānuja Mahādeśikan with HIS divine presence performs the nitya tiruvārādanam for Śrī Perumāḷ and the Pādukā-s of Śrī Pūrvācāryā-s, at Chennai Ashramam (March 1st, 2012).

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

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

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

Thiruppaavai mahotsavam and Naachiyar Thirumozhi celebrations which have been held in Srivilliputtur for the last 21 years, were conducted in Chennai Ashramam during 7<sup>th</sup> February 2012 to 10<sup>th</sup> February 2012 under His Holiness Srimath Andavan's divine supervision. Very many vidwaans delivered upanyaasams. Sri U.Ve Kalyanapuram Aravamudhan as always took the lead and made all the arrangements. On all 4 days music concert was also conducted.

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

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



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

**Srimath Paramahamsetyaadi**

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



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

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

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

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

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



śrīḥ  
śrīmate śrīnivāsa mahādeśikāya namaḥ  
śrīmate vedanta rāmānuja mahādeśikāya namaḥ

## **śrīraṅgam śrīmadāṇḍavan's blessing words**

### **Periya Tirumozhi 11.5.3**

āzhkaḍalcūzh vaiyagattārēsap pōi āyppāḍit  
tāzh kuzhalār vaitta tayiruṇḍān kāṇēḍī  
tāzh kuzhalār vaitta tayiruṇḍa ponvayīṟ iv  
vēzhulagum uṇḍumiḍamuḍaittāl cāzhalē |

Meanings for difficult words: vaiyagattār = those on earth; ēsu = chide; tāzh kuzhalār = girls who have long, plaited hair that flows down.

#### **Introductory note:**

One of Kaṇṇan's divine sports, the stealing of the curd, is exalted here.

Substance of the pāsuraṁ:

When one girl says, "Look at how Emperumān came as Kaṇṇan to steal the curd kept by the Āyarpāḍi women, resulting in chidings from the people in the world surrounded by the deep ocean. Another girl responds, "The divine stomach that consumed the curd prepared by long-haired ladies is so huge that it will not get filled even after swallowing the seven worlds".

Explanation of the pāsuraṁ:

(āzhkaḍal..... kāṇēḍī)

The ocean is known for its deep form. The earth that is surrounded by this ocean stands still without being submerged. Kaṇṇan's act of stealing curd in Āyarpāḍi was the subject of censure by the people living on this earth. Āzhvār uses the term 'vaiyagattār ēsa' (reproached by those in the whole world) to show that people were bad-mouthing only about this in the days of yore, are doing it today and will do it in the future too. Ānandavalli [Taittirīyopaniṣad] acclaims ānandam [bliss] which is one of Emperumān's auspicious attributes; in the same manner, out of His several pastimes, the

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

world folks take only this stealing of curd and berate Him. This is what the āzhvār is bringing to light here. Āzhvār's choice phrase 'āzhkaḍal cūzh vaiyagam' implies that just like the incessant waves in the ocean, the folks in the world keep talking only about this sport to slight Him. The term 'vaiyagam' used by āzhvār also implies that tongue-lashing is what those people have in their homes [vai = to insult; agam = home]; (grammatically, this is the mudal nilai tozhil peyar; simply, a functional name, a function of insulting).

Emperumān enjoyed stealing the curd kept by the ladies in the rope baskets. Even though their hair was flowing down, the rope arrangement was at a height. Since He knew how to solve the issue, He was able to get to the curd and consume the same. In that process, He made space for keeping brand new curd in that spot. These fault-finders are indulging in reprimands that hurt the Lord who maintains, "समोऽहं सर्व भूतेषु - samo'haṁ sarva bhūteṣu" [Gītā.9.29 – I am equally disposed towards all] so much that He feels sad about them - "अवजानन्ति मां मूढाः - avajānanti māṁ mūḍhāḥ" [Gītā.9.11 – fools deride Me].

(tāzh kuzhalār..... cāzhalē)

Shouldn't the folks who rebuke about His dadhibakṣṇa [curd consumption], sing about His rakṣaṇārtha bakṣaṇa [swallowing of the worlds during the dissolution time for protection]? Oh, what a महोदारत्वम् - mahodāratvam [infinite generosity] of महोदर - Mahodara [the big-bellied one] !

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

|| śrī ||

|| paramahamsavāṇī – ascetic words ||

“समुद्र संगमः”

“samudra saṅgamaḥ”

composed by

Shājahān's eldest son, Muhammad Dārāśikoh

(Series - 5)

अस्मद्वेदे श्रूयते सर्वं वस्तु प्रणश्यति विना परब्रह्मणो मुखात्मकचिदाकाशम्। अन्यच्चास्मद्वेदे  
श्रूयते सर्वं पृथिवीसंस्थितं वस्तु नश्यति। नित्यं तिष्ठति तदीयपरब्रह्मणः सत्वजस्तमोगुणरूप  
युक्तस्य मुखम्। सर्ववस्तु विनाशप्रतिपादकेऽस्मिन् कण्डिकाद्वये मुखपदस्य प्रसङ्गः कृतः। तस्य  
प्रयोजनं चिदाकाशो अविनाशीति।

asmadvede śrūyate sarvaṁ vastu praṇaśyati vinā parabrahmaṇo  
mukhātmakacidākāśam | anyaccāsmadvede śrūyate sarvaṁ  
pṛthivīsaṁsthitaṁ vastu naśyati | nityaṁ tiṣṭhati tadīyaparabrahmaṇaḥ  
satvajastamogūṇarūpa yuktasya mukham | sarvavastu  
vināśapratipādake'smin kaṇḍikādvaye mukhapadasya prasaṅgaḥ kṛtaḥ |  
tasya prayojanaṁ cidākāśo avināśīti |

It has been declared in our veda also – all things have an end, except for the cidākāśa which is the face of parabrahma. Our veda further says, “All things in the world meet with destruction; but, the face of parabrahma which has sattva, rajas and tamo guṇa-s, stays permanent”. These two parts that talk about destruction of all things use the term ‘face’; that implies the permanence of cidākāśa.

यद्यत्र मुखपदं न स्यात् तदेत्थमुक्तं स्यात् सर्वं विनश्यति परब्रह्मणि। अन्तोऽत्र मुखपदप्रसङ्गश्चेत्  
चिदाकाशः नित्यः तिष्ठते यतश्चिदाकाशः शुद्धचैतन्यस्य सूक्ष्मशरीरस्थानम्। पृथिवीं तु मुनयो  
व्यवहारे देवीति वदन्ति यतः सर्वं वस्तुतया प्रसूयते। पुनः सर्वं वस्तु तस्यां लीयते। तथाऽस्मद्वेदे

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

श्रूयते - तस्याः पृथिव्याः सकाशात् अस्माभिर्भवतां सृष्टिः कृता पुनस्तस्यामेव भवन्तो मया नेयाः  
पुनः पृथिव्यास्सकाशात् बहिरानेयाः इति।

yadyatra mukhapadam na syāt tadetthamuktaṁ syāt sarvaṁ vinaśyati  
parabrahmaṇi | anto'tra mukhapadaprasaṅgaścet cidākāśaḥ nityaḥ tiṣṭhate  
yataścidākāśaḥ śuddhacaitanyasya sūkṣmaśarīrasthānam | pṛthivīm tu  
munayo vyavahāre devīti vadanti yataḥ sarvaṁ vastutayā prasūyate | punaḥ  
savaṁ vastu tasyāṁ līyate | tathā'smadvede śrūyate - tasyāḥ pṛthivyāḥ  
sakāśāt asmābhirbhavatāṁ sṛṣṭiḥ kṛtā punastasyāmeva bhavanto mayā neyāḥ  
punaḥ pṛthivyāssakāśāt bahirāneyāḥ iti |

If the term 'mukha' [face] was not included, then the description would be – all things will dissolve into God. Since, the mukha term is included, it is implied that cidākāśa is ever-permanent because cidākāśa is like śuddha caitanya's [pure consciousness] subtle body. Sages call bhūmī as 'devī', because all things are wrought by that bhūmī. Finally, all things go back into the bhūmī. That is how our kurān veda also says – "I, God, created you from that pṛthivī; you are taken back to the same bhūmī and will come out of the same again".

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

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



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

**Srimath Paramahamsetyaadi**

**Sri Rangam Srimath Andavan Sri Ranga Ramanuja Mahadesikan  
(Srimushnam Andavan)**

**78<sup>th</sup> Thirunakshatra Mahotsava Patrika**



On Saturday, the 11th of the current vaigaasi month of Kara year (24<sup>th</sup> May 2012), in the ascendancy of Srimath Thiruvaadhirai nakshatram, invoking the blessings of Sri Peria Perumal, Periya Piraati and Poorvacharyas, the 78th tirunakshatram of Srimath Paramahamsetyaadi prakrutham Srirangam Srimath Andavan Sri Ranga Ramanuja Mahadesikan (Srimushnam), is to be celebrated at Srirangam Srimath Andavan Ashramam, 31, Desikachari Road, Mylapore, Chennai 4.. In this connection, Veda (Rg, Yajus, Samam), Divya Prabanda, Srimath Ramayana, Sri Paduka Sahasra parayanam would be performed for 5 days, from 20th May, 2012 (Sunday) to 24<sup>th</sup> May 2012 (Thursday). This Mohotsavam will be celebrated at our other Ashramas too. Disciples of the Ashramam, patrons and well-wishers are requested to participate in the programmes, receive teertham and prasadam as well as the bounteous blessings of Srimath Andavan.

**As per the divine instructions of Srimath Andavan.  
Vaduvur Veeravalli ghanapaaTi Veda Bhashya  
maNi Srinivasa Desikachar, Srikaryam**

Note: 1. Cheques and drafts should be drawn in favour of "Srirangam Srimath Andavan Ashramam", crossed A/c payee and sent to Sri Karyam, Srimath Andavan Ashramam, Sri Venkateshwara sannidhi, Sripuram 1<sup>st</sup> Cross Road, Seshadripuram Main, Bangalore-560020.

2. Money orders may also be sent to the aforesaid address. Please also intimate change of address, if any. Please indicate your name and address in the money order coupon without fail, including the pin code. Those desiring 80G must send it to SRI PADUKA CHARITIES, 31 Desikachari Road, Mylapore, Chennai-4



## Andavan Ashramam news from around the world

### Samaṣṭi Upanayanam – 5-3-2012

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

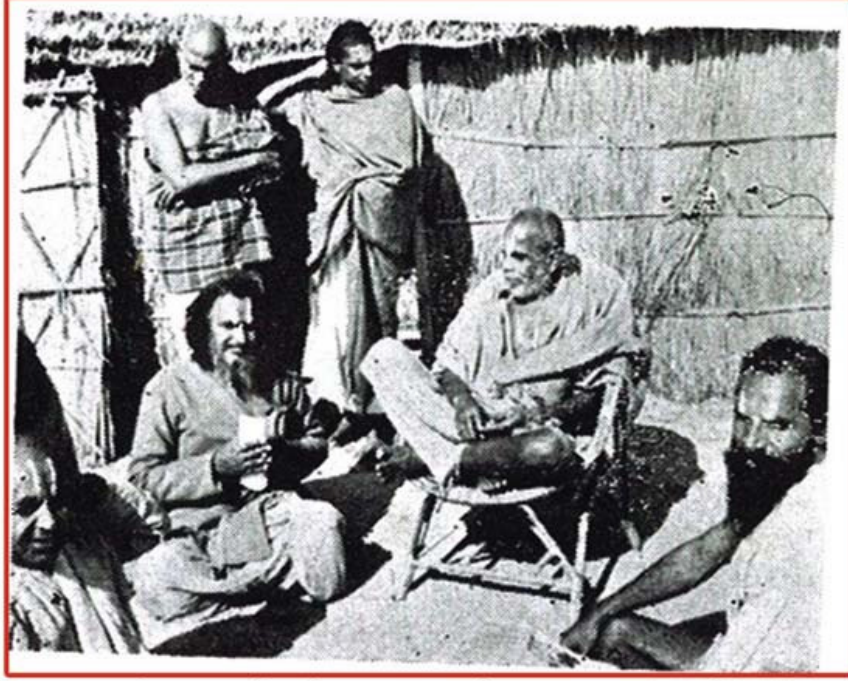
||श्री:||

### Thirupullaani Brahmothsava ThathiAraadhanam

With niyamanam of our Srimath Andavan, visesha thathiAraadhanam is planned for all the 11 days of Brahmotsavam at Thirupullani Sri Adi Jagannatha perumal temple which starts by this March 28<sup>th</sup>. We are requesting our sishyas and devotees to take part in this thathiAraadhana kainkaryam which is going to be completely organised by our Ashramam. Cheque/Money Order/draft can be sent to Chennai ashramam or to address of SriKaryam Swami, Srirangam Srimath Andavan Ashramam, 1/138, South Ratha Street, Tirupullani 623532 with your full address, pinocde & mention Tirupullani Panguni thathiAraadhanam.

**With Niyamanam of Srimath Andavar  
Vaduvor Ganapadi Veeravalli Desikachariar, Sri Karyam**

Srimathe RangaRamanuja MahaDesikaya Namaha  
Sri Ranganatha Paadukaa (English)



கும்பமேளா உ.பி. த்ரிதண்டி ஸ்வாமிகளுடன் உட்கார்ந்திருப்பவர் :  
பூம்தாண்டவனிடம் ஸன்யாஸம் பெற்றவர்



ஜோஷிமட் இராணுவ அதிகாரிகளுடன்

(Top to bottom) The svaami with U.P thrithanda svaami received his sanyaasam from Srimath Thirukkudan thai Andavan, With Army officers at Joshi Mutt

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



இமயத்தினுச்சியில்  
புநீமத் திருக்குடந்தை  
ஆண்டவன்



கங்கையின் கரைதனிலே



கர்ண ப்ரயாகையில்

Srimath Thirukkudanthai Andavan on top of Himalayas, on the banks of Ganges, at Karnaprayaag (left to right)



பத்ரி யாத்திரையில் ப்ரீமதாண்டவன்

**Srimath Andavan during Badri yaathra**

||श्रीः||

**Srimate Sri Rangaramanuja Mahadesikaya Nama:  
Srimath Andavan Ashramam Sri Balaji Temple, Dombivili  
Pratishtadina Brahmotsavam**

Brahmotsavam started with Dwajaroohanam on 31-1-2012. Every day morning and afternoon homam followed by poornahuthi were performed. On our Acharyan's niyamanam Chennai vidhayarthis & Aurangabad vidhayarthis participated in utsavam. Their parayanam in utsavam was excellent. Nalayira divya prabandham was recited by koil adhyapaka goshti & Sri Andal goshti every day both in morning & afternoon. Every night perumal gave darshan to devotees in different vahanam first at temple prakharum then later at different streets in the town. Especially when procession of perumal came in front of the padhuka sannidhi it was looking like our Srimushnam andavan himself was there and gave anugraham to everyone of us. Let us all pray to Sri Padmavathi sametha Srinivasan's thiruvadi to make it as a real experience.

It is special to note that devotees from different parts of mumbai participated and had a darshan in different utsavams like Garudasevai on 2.2.12, vennaithazhi on 6.2.12 and thiruther on 7.2.12. We are indebted to highlight two important thing in this utsavam

1. Sri Ravi Renganathan arranged a separate palanquin for vennaithazhi from Chennai which highlights his extraordinary bhakthi to our Acharyan's thiruvadi.

2. For the past 10 years members from "Sri Balaji Sripadham Thangigal Sabha" were doing kainkaryam. They donated Rs 2 lakh (approx) worth "Nagabharanam" to our moolavar "Sri Balaji". On everyday of utsavam they came directly from office and took procession of perumal in various vahanam. This is best example to show that there is always a special link between our ashramam and Sri padham thangigal.

This sabha has completed 10 years. Sri Hayagriva homam – 19-2-2012

Close to children's annual examination Sri Hayagriva homam, tirumanjanam and sahasranama archana were performed in grand manner.

Parents are requested to come with their children to seek blessings for the welfare of their children.

**On Niyamanam of Srimath Andavan,  
Adiyaen, A.Srinivasan**

## **Srirangam Srimath Andavan Ashramam, KumbakoNam**

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

**Srirangam Srimath Andavan Ashramam,  
Pothamarai KuLa Street,  
KumbakoNam, Tamilnadu.**

**Tel: 0435-2401185, 9442101185**

### **Srirangam Srimath Andavan Ashramam Thirupullaani**

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

**Srirangam Srimath Andavan Ashramam,  
1/138&140, South Ratha Street,  
ThirupullaNi, Tamilnadu - 623 532.  
Tel: 04567-254247 Manager Sridhar: 99437 84885**

### **Srirangam Srimath Andavan Ashramam TherAzhundur**

Our **Thirupullaani Ashramam** constructed due to the divya anugraham of H.H. Srimath Andavan is equipped with AC rooms and facilities.

Contact

**Srirangam Srimath Andavan Ashramam,  
Sri Ramsundar Sridhar: 9443093403**

### **Srirangam Srimath Andavan Ashramam, Coimbatore**

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

Similarly, due to our Andavan's compassion for our Srivaishnava community living in and around Coimbatore, as per His instruction, a building for performing shradham and Akshaya Vatam ceremonies.

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

**Srikaryam**

**Srirangam Srimath Andavan Ashramam**  
**Oppliappan sanniti**

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

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

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

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

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

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

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



śrīḥ

śrimate Vedānta Rāmānuja Mahādeśikāya namaḥ

**Ācārya rāmānṛtam**

Śrīmat Tirukkuḍandai Āṇḍavan's

Śrīmadrāmāyaṇa upanyāsam – **March 2012**

(Śrī u. ve. Natteri Kidāmbi Rajagopalachariar (Editor of Śrī Raṅganātha pādukā)

सुतीक्ष्णेनाभ्यनुज्ञातं प्रस्तिथं रघुनन्दनम्।

हृदयया स्निग्धया वाचा भर्तारम् इदम् अब्रवीत् ॥

sutīkṣṇenābhyanuññātāṃ prastithaṃ raghunandanam |

hṛdayā snigdhyā vācā bhartāram idam abravīt | |

(āraṇya.9.1)

Rāma, Sītā and Lakṣmaṇa leave from Sutīkṣṇa's āśramam. Since Rāma does not take His bow and arrow, Sītā picks them up and hands over to Him. (It is like the wife handing over the fountain pen to the husband who forgets to take it with him when he leaves for the office in a hurry).

They travel a long distance. Rāma comments about the extreme heat which is unbearable – dīpta raśmi –

aviṣahyātapo yāvat sūryo nātivirājate |

amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | |

“The sun is blazing hot; it is so thirsty; no matter how brilliantly radiant the sun is, it is not fair if it is too much. nāti virājate – extremity is not good; it is like a person who is not of a noble birth misbehaving when illegal wealth falls on his lap.

amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | | This person is not from a good family; the wealth did not arrive lawfully; if it had come in a legitimate manner, it would have worked out for the good; illicit money will drive the person go astray; he will feel incited to afflict someone or the other. amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | |

There was a saint in a place. Everyone felt he was a good person and wanted to invite him to their homes; he accepted their invitation. He went to a person's house; elaborate food preparations had been made; he ate them all and then told the host that he will relax in the afternoon and leave after performing sandhyāvandam in the evening. The host agreed

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

and gave a place for the saint to sleep. There was a five year old child in that house; when the child was playing around, the saint stole the child's gold chain and concealed it in his ochre robe. In the evening, he performed sandhyāvandanam and then left the house. Will anyone doubt a saint? In those days, no one did (laughter in the audience).

He went to his āśramam. The next day when he was getting ready to take bath, the golden chain fell down and he exclaimed that he had brought it from that house. He finished the morning prayers and went back to the same house he visited the previous day. He called the host and enquired if a gold chain was missing; when the host confirmed that, the saint said, "I was the one who took it. The child came close to me and for some reason, I felt like stealing the chain; here is the chain; I have never had this kind of sordid thought before; it happened only yesterday. What kind of food did you serve me? How did you earn that money for food? Something is erroneous here". The host said he had no idea; the saint asked that host's wife, "Where did you buy the things for making the food yesterday?" That lady said, "The goldsmith who makes gold ornaments for this house told me that he wanted to donate something for you; I told him that you will not accept any donation. I also told him that you will be coming to our house for bhikṣā [alms] and he can submit something at that time. He was the one who brought all the vegetables. I used those vegetables for preparing the foods yesterday".

The saint said, "Look! That is what altered my mind. A goldsmith is known as 'paśyatohara' [one who steals before a person's eyes]; his habit is to steal gold even when someone is watching. That stolen gold was converted into money which he used to buy the vegetables; when I ate that food, my mind also got contaminated."

amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | |

When the thought of a disciplined saint could be tainted and tarnished on using that kind of wealth, if the current day saints falter in their paths, it is all your fault, not our flaw (audience laughs continuously). If your earnings are not honest, what can we do?

amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | |

What svāmi [Ācāryar is talking to someone in the audience], am I saying something wrong? They are not bringing anything improper and I am also not committing any blunder; saying it all aloud makes everything alright (laughter in the audience).

amārgenāgatām lakṣmīm prāpye vānvaya varjitaḥ | |

Rāma: If a person is not of noble birth –svataḥ anya varjitaḥ – when he acquires wealth, it forces the mind to become unscrupulous; that too, when the money is unofficial; he will start abusing and afflicting others. Like that, this sun is perturbing us; it is too hot.

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

So saying, Rāma rests under a tree; Sītā also does the same. Lakṣmaṇa sits down a little away from them. Sītā addresses Perumāṅ with a request. Rāma encourages her to speak.

त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत।

मिथ्यावाक्यं गुरुतरं तस्मात् गुरुतरे उभे ॥

परदाराभिगमनं विना वैरं च रौद्रता ॥

trīṇyeva vyasanānyatra kāmajāni bhavantyaṭa |  
mithyāvākyaṃ gurutaraṃ tasmāt gurutare ubhe | |  
paradārābhigamaṇaṃ vinā vairaṃ ca raudratā | |  
(āraṇya | 9 | 3)

“In this world, all confusions arise from the feelings of kāma [desire] and krodha [anger]. Out of the sins arising from that kāma, three are weighty ones; the rest are all simple sins. What are those three deadly sins? 1. mithyā vākhyam – uttering lies. tasmāt gurutare ubhe - two worse sins than this are two 2. paradārābhigamanam (coveting another man’s wife ) 3. vinā vairaṃ ca raudratā (being violent towards others for no cause). Desire for another person’s wife is an extremely solemn sin. Tantalizing someone for no reason is even a grimmer crime. At least when someone is torturing us, it is okay to deal with that person. But, when there is no connection between two people, it is very wrong to brutalize the other person. vinā vairaṃ ca raudratā. It is a great offence to wrong a person in the absence of provocation. śāstra says so. So, I was thinking of bringing this to Your attention. I did not have any time. ṛṣi-s were always coming to talk to You. I am finding this to be the right time to ask. You are well versed in all śāstra-s. You have learnt them all from Vasiṣṭha, Visvāmitra and a lot of ṛṣi-s.

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः - sarvadābhigataḥ sadbhiḥ samudra iva

sindhubhiḥ (Bāla.1.16) – Vālmīki says that just like all rivers come and join the ocean, all great intellectuals come to You. When that is the case, there is no dharma You do not know; it is said that You attend all sacrifices that are performed; I am not saying something that You are not aware of.

snehāt ca bahumānāt ca smāraye tvām na śikṣaye | I am reminding Your divine self only because of my boundless love and great esteem for You and because I care for my husband’s honor and immaculate behavior. Please do not think I am trying to teach something You do not know. smāraye tvām na śikṣaye. I am not lecturing You.

As there are those three grave sins, if I try to figure out if You have any of those,

मिथ्यावाक्यं न ते भूतं न भविष्यति राघव ।

mithyāvākyaṁ na te bhūtaṁ na bhaviṣyati rāghava ।

(āraṇya.9.4)

mithyā vākyaṁ = You never lie; paradārābhigamanam is totally nil. Even aunt said that – na rāmaḥ paradārān vai cakṣurbhyaṁ abhi paśyati । That is out of the question.

The third one - vinā vairam ca raudratā – all these ṛṣi-s came and surrendered to You. You promised them that You and Your brother will vanquish all the demons. You offered protection and said You will kill the rākṣasa-s. Did the demons offend us? vinā vairam ca raudratā. Why should we aggrieve the demons? Is this proper, considering the purpose for which we came? Is there any enmity between the demons and us? Why should we indulge in a conflict with them pointlessly?

धर्मिष्ठः सत्यसन्धश्च पितुः निर्देशकारकः

त्वयि सत्यं च धर्मः त्वयि सर्वं प्रतिष्ठितम् ॥

कुतोऽभिलाषणं स्त्रीणां परेषां धर्मनाशनं ॥

dharmiṣṭhaḥ satyasandhaśca pituḥ nirdeśakāraḥ  
tvayi satyaṁ ca dharmaḥ tvayi sarvaṁ pratiṣṭhitam । ।

(āraṇya.9.6,7)

This is the time when we have come to the jungle to honor father's words."

kuto'bhilāṣaṇaṁ strīṇāṁ pareṣāṁ dharmanāśanaṁ । ।

तव नास्ति मनुष्येन्द्र न चाभूत् ते कदाचन ।

मनस्यपि तथा राम न चैतत् विद्यते क्वचित् ॥

tava nāsti manuṣyendra na cābhūt te kadācana ।  
manasyapi tathā rāma na caitat vidyate kvacit । ।

स्वदारनिरतस्त्वं च नित्यमेव नृपात्मज ॥

svadāraniratastvaṁ ca nityameva nṛpātmaja ।  
(āraṇya.9.4-6)

(Sītā is presenting lucid arguments here).

"There is no question of paradāragamanam; You are involved with svadāram only.

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

तृतीयं यदिदं रौद्रं परप्राणाभिहिंसनम्।

निर्वैरं क्रियते मोहात् तच्च ते समुपस्थितम्॥

tr̥tīyaṁ yadidaṁ raudraṁ parapraṇābhihimsanam |  
nirvairam kriyate mohāt tacca te samupasthitam | |

(āraṇya.9.9)

The third one that I mentioned (harming others without any animosity) seems to have suddenly surfaced before You now. You promised the ṛṣi-s – प्रतिज्ञातः त्वया वीर वदः

सम्प्रति रक्षसाम् - pratijñātaḥ tvayā vīra vadaḥ samprati rakṣasām (āraṇya.9.10) –

the only displeasure I have is the assurance You made to eradicate the rākṣasa-s. Isn't this a crucial transgression? Why should we strike when there is no aggravation for us? You carry a bow in Your hand. Let me narrate a story.

There was a ṛṣi, who performed a severe penance. Even devendra was frightened at the severity, thinking that the ṛṣi was trying to usurp his heavenly throne. Hoping to interrupt that penance in a stealthy manner, he assumed the form of a warrior; came to the ṛṣi and told him, “Oh prabho, maharṣi! I am leaving this sword with you; please return to me when I am back; it is a sword left for safe keeping”. The ṛṣi agreed because it was meant to be for safe keeping. Devendra left the place after handing over the sword to the ṛṣi who took care of it.

This was how the ṛṣi diligently guarded the sword – when he went to take bath, he was worried that someone might steal it; he had to return it to the owner; so, he took it with him for the bath; he kept it with him when he was wearing the ūrdhva puṇḍram; what if someone took it away when he was doing tiruvārādhanam? He kept the sword always with him. He had to return it back; even when he was sleeping, he kept it close to his waist. Then, he started keeping it in his hand always; he could not keep quiet after that; he started slicing off trees; then starting hitting on birds; this went on and on and he lost the power of all his penance. When a weapon is on hand, it will prod one towards roguery and devilry. Because of that weapon, this ṛṣi lost all his penance, cleared Indra's anxiety and apprehension, but became a sinner himself.

Like that, You are carrying a bow in Your hand. न कथंचन ते कार्या गृहीत धनुषा त्वया - na kathamcana te kāryā gṛhīta dhanuṣā tvayā (āraṇya.9.25) – wielding a weapon on hand will make one avaricious and instigate the desire to hit someone or the other. The demons did not wrong us at all. There is no hostility here; killing offence-less ones is not desirable at all. Not only that; aunt Kaikeyī banished us to the forest for fourteen years; let

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us take baths in holy rivers, pay our respects to the ṛṣi-s in their āśramam-s and then go back to our place. Why all these other unwanted exasperations?

क च शस्त्रं क च वनं क च क्षात्रं तपः क च ।

व्याविद्धम् इदम् अस्माभिः देश धर्मस्तु पूज्यताम् ॥

kva ca śāstram kva ca vanam kva ca kṣātram tapaḥ kva ca |  
vyāviddham idam asmābhiḥ deśa dharmastu pūjyatām | |  
(āraṇya.9.27)

When we have come to live in the jungle, why should we fight using weapons? kva ca kṣātram? tapaḥ kva ca? Where is kṣatriya dharma? Where is asceticism? What is forest life? Is there a relationship between forest life and kṣatriya dharma?

vyāviddham idam asmābhiḥ – so, why are You involved in actions contradictory to each other? dharmastu pūjyatām. Let us act per what is considered dharma, and live like the hermits in Daṇḍakāraṇyam. Why fight? If we start the skirmish, the demons will start assailing us; we will become the victims. Let us pass time for fourteen years and go back to our place. Why all this insolence? I do not like anyone being distressed without any reason whatsoever.

धर्मात् अर्थः प्रभवते धर्मात् प्रभवते सुखम् ।

dharmāt arthaḥ prabhavate dharmāt prabhavate sukham |  
(āraṇya.9.30)

One should not forsake dharma/virtuousness, which bestows probity, prosperity, comforts and conveniences; धर्मेण लभते सर्वम् - dharmeṇa labhate sarvam. Dharma will

bequeath everything. धर्मसारमिदं जगत् - dharmasāramidam jagat. What else is there in this world? Dharma is the essence of everything. Hence, let us NOT honor that last oath You took. If the demons are struck, they will harass us. Someone may abduct me; it will be arduous and grueling for You and me; why all this? I think this is all superfluous. Do not say, “Don’t I already know what you are telling me?”

स्त्री चापलात् एतत् उदाहृतं मे धर्म च वक्तुं तव कः समर्थः ।

विचार्य बुद्ध्यात् सहानुजेन यद्रोचते तत् कुरु मा चिरेण ॥

strī cāpalāt etat udāhṛtam me dharmā ca vaktuṁ tava kaḥ samarthaḥ |  
vicārya buddhyātu sahanujena yadrocate tat kuru mā cireṇa | |  
(āraṇya.9.33)

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Womenfolk meekly desire that everyone must live well. Menfolk do not have this desire. Who cares who is annihilated? Only women worry about welfare of the world. That is why I am requesting You. Can anyone teach You dharma? Hence this appeal to You. Your brother is here; both of You are Vasiṣṭha's pupils; both are repositories of all wisdom and valor - vicārya buddhyātu sahānujena – discuss this with Your brother - yadrocate tat kuru mā cireṇa – please do what You deem is right. I am entreating You as any meek woman would do sometimes. Even though men are aware and alert, women will still offer their opinions. Please proceed as per Your insight.

Perumāḷ responds: “Sītā, what you say is all reasonable. Do you know why kṣatriya-s carry a bow?

क्षत्रियैः धार्यते चापो नार्त शब्दो भवेत् इति ।

kṣatriyaiḥ dhāryate cāpo nārta śabdo bhavet iti ।  
(āraṇya.10.3)

It is to make sure the voice of misery ceases everywhere. I should have visited every āśramam and inquired the ṛṣi-s if they have any distress to be remedied. When I failed to do that, they themselves approached Me, disclosed their predicament and sought refuge in Me; we have failed in our duty. (When He should have gone to them, they came to Him; so, Perumāḷ feels embarrassed.)

प्रसीदन्तु भवन्तो मे ह्रीरेषा तु ममाऽतुला ।

यदिदृशैः अहं विप्रैः उपस्थेयैः उपस्थितः ॥

prasīdantu bhavanto me hrīreṣā tu mamā'tulā ।  
yadidṛśaiḥ ahaṁ vipraiḥ upastheyaiḥ upasthitaḥ । ।

तत् अवश्यं मया कार्यं ऋषीणां परिपालनम् ।

अनुक्तेनापि वैदेही प्रतिज्ञाय तु किं पुनः ॥

tat avaśyaṁ mayā kāryaṁ ṛṣiṇāṁ paripālanam ।  
anuktenāpi vaidehī pratijñāya tu kiṁ punaḥ । ।  
(āraṇya.10.9,20)

We have a duty to protect them even when not asked. Now, I have taken a vow. I am going to exterminate the demons. I have to protect kṣatriya dharma.

You may ask, “You want to destroy the demons; but, they are all malicious and malevolent. What if they kill You?” That is acceptable to Me.

अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणां ।

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न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः ।

apyaham̐ jīvitam̐ jahyām̐ tvām̐ vā sīte salakṣmaṇām̐ ।  
na tu pratijñām̐ saṁśrutya brāhmaṇebhyo viśeṣataḥ ।  
(āraṇya.10.19)

It is said – अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना - ariḥ prāṇān parityajya  
rakṣitavyaḥ kṛtātmanā (Yuddha.18.28) – life is nothing. sūrasya tṛṇam̐ jīvitam̐ – a  
warrior cares very little about his own life. I do not mind even if this entails the loss of My  
life. apyaham̐ jīvitam̐ jahyām̐.

You may say, “I realize You do not care about Your life. You declared once that I am more  
special to You than life! prāṇebhyo'pi kariyasī - what if I am in dire danger? If You do  
something like this, I will go to my parent's place”.

Even then, Sīte, tvām̐ vā sīte – I will leave You; I will abandon My life; I can live without  
You, who are more special than life.

You may retort saying, “Oh, You sound confident when You ask me to go to my parents'  
house. Your courage stems from the fact that you have the cook by Your side. You may  
even say, ‘Stay for a few days there’. You will know how difficult it is if the cook is not here  
also”.

But, tvām̐ vā site salakṣmaṇām̐ – He can go too. I will toss off My life. I will relinquish  
you; I will give him up also.

na tu pratijñām̐ saṁśrutya brāhmaṇebhyo viśeṣataḥ ।

That is how I will act per my promise to the brāhmaṇa-s”.

Sītā: Okay, do as you desire. You are talking as per śāstra. I am talking with my  
meekness.

Rāma: Alright, let us go. We will visit several āśramam-s. This is how we will walk – I  
will go first; Sīte! You walk in the middle. Lakṣmaṇa will come last.

Vālmīki reports that Rāma says thus and they leave that place; he has one whole sarga  
to describe this.

This sarga seems to be against vaiṣṇava saṁpradāya. Why? Vaiṣṇava-s opine that  
Pirāṭṭi is puruṣakārabhūtai (a mediatrix interceding on our behalf), that is, when we



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surrender to the Lord requesting Him to grant our wish, Pirāṭṭi recommends the same. śāstra-s talk about Pirāṭṭi's puruṣakāratvam. Our whole saṁpradāya is based on this. What is that puruṣakāram? If a person requests something from a second person, the third person who recommends to the second person that the requested thing must be granted to the first person is called puruṣakāram. It is a special word among vaiṣṇava-s; we should not ask for a word analysis. puruṣakāram is a conventional phrase. Some vaiṣṇava-s mispronounce this as "Pirāṭṭi! Devī! Lakṣmī! Sītādevī! She was puruṣākāram! (Ācāryar has a soft smile). What does puruṣākāram mean? (It means 'form of a man'); the secret lies in calling it puruṣakāram.

One time, I had gone to an upanyāsam that was being delivered by someone. He kept on saying, "Sītādevī is puruṣākāram, Sītādevī is puruṣākāram". I kept listening. In the end, I was asked to speak because they had asked me to be the president. I had to say it was all good. That is the job for President! So, I said, "It was very good; surprisingly good; there is no defect in this upanyāsam at all, except for one – it would be nice if this svāmi has aversion to dīrgha (when he says puruṣākāram, the 'ṣā' is dīrgha – elongated; he should have said puruṣakāram), having a dislike for dīrgha; it would be nice if he use 'hrasva' (short form); everything else was good". He did not understand that; finally, he asked me what I meant by dīrgha dveṣa? Should he dislike?

I told him that he should not say 'puruṣākāram'; he has to say 'puruṣakāram' disliking 'dīrgha'. He then understood what I meant and has been saying it correctly ever since.

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

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Sri Ranganatha Paadukaa (English)**

śrīḥ  
śrīmate Raṅgarāmānuja Mahādeśikāya namaḥ

**Ellame gāyatrī**

**(gāyatrī is everything)**

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

This is the birth month (avataara) of our Acaaryar Srimath Thirukkudanthai Andavan, whose special capabilities are world famous. One of this is His special upanyaasam. His Holiness's upanyaasam will be like honey, in which there will be many good messages. Deep thoughts/concepts will emerge in effortlessly simple words of speech. So many pearls of humor, essence of philosophy, both family and spiritual matters all delivered in a nice combination!

Some may simply enjoy the humor and may not remember the rest. If you carefully analyze the upanyaasam, there will be many very essential details for the Atmaa (soul) and guidance which would make deep impressions. Let us take one such instance (from His upanyasam)

“Vishwamitrar made enormous efforts to become a brahmin; he undertook very difficult penance. He repeatedly recited gāyatrī and became a brahmin. We have received brahminhood without any difficulty. If we have to retain it, then we must recite gāyatrī. People won't even recite gāyatrī four times and would cite lack of time as a reason; the same person would have time for all other activities. No time only for this (gāyatrī)!”

Very meaningful thoughts; words may seem simple but the underlying meaning is very deep. Extensive commentaries on these very sentences can be written even for over 100s of pages; could even write more if we have the knowledge because there is so much to it. Rishis refer to gāyatrī mantra as the mother of all mantras. Only gāyatrī can be recited during the sandhyaa kaalam. No other mantra should be recited during this time. Yes, none of the Veda mantras are to be recited during this time (anadhyayanam); why? Only to recite gāyatrī! In addition, ThiruAShtaakshara mantra alone has been permitted to be recited.

“sandhyaa kaleShu japtavyaM satataM ca aatma shuddhaye ”.

All other mantras have the power only at times other than sandhyaa kaalam.

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This sandhyaakalaa anadhyayanam is during the dawn and during dusk. During dawn, this period is from the time the sun's rays being to be seen on the lower sky (red sky seen close to the ground horizon) till the Sun rises in full. Similarly during the dusk or sun set time, this period starts two naazhigai (one naazhigai is 24 minutes) before sunset and ends when darkness envelopes.

Rishis have given such importance to gāyatrī mantra's might.

One might ask, Why other mantras when we have the mother of all mantras (gāyatrī); why do we need less powerful mantras when gāyatrī which has all mantras in itself is available?

Let us do some research to see if all mantras are in gāyatrī itself.

In Sanskrit, there are 13 vowels and 33 consonants; a total of 46. All other letters are formed out of these 46 only.

Are all these 46 letters in gāyatrī? There are only 24 letters in gāyatrī! Just as the whole language of English is covered by the 26 letters in the English alphabet, these 24 letters in Sanskrit will include all the mantras.

If you expand the letters स (sa), वि (vi), तु (tu) then we get स + अ (s + a), व + इ (v + i), त + उ (t+u) then we see the important three vowels “अ इ उ” (a, i, u) in sequence. Panini Maharishi also started the vyākaraṇa śāstrā with these three vowels only! Why because all vowels are born out of these three vowels only. In Sanskrit, it is customary that अ + इ = ए (a+i = e), and अ + उ = ओ (a+ u = o) This ए e is in रे (re) of वरेण्यम् (varenyam) and also in दे (de) of देवस्य (devasya).

ओ(o) is in भर्गो (bhargo) as well as in the यो(yo) of धियो(dhiyo) and the चो(co) of प्रचोदयात् (pracodayāt). Though the actual word is भर्गः (bhargah), due to the rules of sandhi it becomes भर्गो (bhargo) during recitation. Likewise, धियः (dhiyah) becomes धियो (dhiyo).

Thus we have seen 5 of the vowels “अ इ उ ए ओ” (a, i, u, e, o). Also आ (ā), ई (ī), ऊ (ū) are just long sounds of the vowels “अ इ उ” (a, i, u) and so they need not appear individually. Still in

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धीमहि (dhīmahi), the long sound ई(i) is in धी (dhī) and आ (ā) is in the या (yā) of प्रचोदयात् (pracodayāt).

Also in Sanskrit आ + ए = ऐ (ā + e = ai) and आ + ओ = औ (ā + o = au). Thus the gāyatrī mantra, either directly or indirectly, has the sounds of the ten vowels of Sanskrit “अ आ इ ई उ ऊ ए ऐ ओ औ” (a, ā, i, ī, u, ū, e, ai, o, au).

Next is there the vowel ऋ (ṛ), as in ऋषि (ṛṣi)? Where is it? It is अर् (ar) the in the भर्गः (bhargaḥ) shabdha. It is like the ऋ (ṛ) in महाऋषि (mahārṣi). The genitive or sixth case of the word सवित्र (savitr) is the word सवितुः (savituḥ) . So we may note that the word सवितुः (savituḥ) is pointing out the vowel ऋ (ṛ). It only the elongated form of ऋ (ṛ), i.e. ऋ (ṝ), which is found in पितृन् (pitṛn).

Ok, there is another vowel ॠ (ṝ) in the the word क्लृप्तम् (kṛptam). but that is not in the mantra? True. In saṁskṛtam, the tongue and upper mouth act the same way for ऋ (ṛ) and ॠ (ṝ). When the inner air comes out through the mouth, it becomes ऋ (ṛ); for the ॠ (ṝ), the air must get out through the nose. But, the principle is for the tongue and upper mouth must act the same way for both. So, since ऋ (ṛ) is included in gāyatrī, it is implied that ॠ (ṝ) is also included.

So, all the thirteen vowels in Sanskrit are embedded in gāyatrī mantra.

Now let us examine the consonants. All of the 25 letters in the 5 groups of consonants, क-वर्ग च-वर्ग त-वर्ग ट-वर्ग and प-वर्ग (groups starting with ka, ca, ṭa, ta, pa), do not appear in the gāyatrī. The gāyatrī has only 24 letters. But these families of consonants are represented in gāyatrī by some letters.

In the gāyatrī mantra, the representative of the क-वर्ग ('ka' family/gutturals) is in the shabda भर्गः(bhargaḥ), च-वर्ग ('ca' family / palatals) sound is found in प्रचोदयात् (pracodayāt). The त-वर्ग ('ṭa' family/Cerebrals) is represented in वरेण्यम् (vareṇyam) by the ण (ṇ) sound and the

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representative of the ट-वर्ग ('ta' family /Dentals) can be seen in "तत्, देव, धीमहि, नः" (tat, deva, dhīmahi, ṅ) etc. Also, the representative of the प-वर्ग (Labials) is seen in प्रचोदयात् (pracodayāt) and भर्गः(bhargah). Thus the 25 consonants are implied in gāyatrī.

Similarly it can be easily seen that य, र, व, स, ह् (ya, ra, va, sa, ha) are directly used in the mantra. Now we need to inspect for ल, श, ष (la, śa, ṣa). As per Sanskrit, it does not matter whether ल (la) appears by itself or not. As regards (Sibilants) श and ष (śa, ṣa), we must consider that स, ह् (sa, ha) are representations of these. Anusvāram अं (am), and visarga अः (ah) are directly present.

Thus either directly or indirectly, all the vowels and consonants are in gāyatrī mantra and as the same sounds are involved in all Veda mantras, gāyatrī is recognized as the Vedamātā (Mother of Vedas).

Spelling the sounds of vowels and consonants will not equal the recitation of the gāyatrī mantra. The mantra is a passionate invocation of the Surya Narayanan in our universe and so only this mantra is appropriate for recitation.

Do not think that only men chant the gāyatrī and that there is no benefit for women.

Because of the 'na: ' shabda, even if it is chanted by men, the benefits will accrue to the women also.

Even though the word 'dImahi' is plural, it is not meant for group recitation but for singular solo recitation only. Svaami Desikan explains in pratipuruSham anekAH pratyavastaM vicitrAH.

shubhagatiShu diyo yaH cotayatya~jasA naH  
akilachit acit antaryAmi tat viShNu saMj~nam  
savituH aham upAse tasya devasya bhargaH

प्रतिपुरुषमनेकाः प्रत्यवस्थं विचित्रा

शुभगतिषु धियो यश्चोदयत्यञ्जसा नः ।

अखिल चिदचिदन्तर्यामि तद्विष्णुसंज्ञं

सवितुः अहमुपासे तस्य देवस्य भर्गः ॥

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The word 'naH' in the mantra can be taken as plural and the word धीमहि (dhīmahī) can be related to the singular 'upAse'

When men recite it may be assumed that those related to him will also benefit. So, it will be appropriate for women to insist that men-recite this gāyatrī and that too, many times- Out of the three aspects of life, namely aRam (virtue), poruL (materialistic happiness) and inbam (conjugal happiness), women have a right to demand a share in material and conjugal happiness; she can also demand for a share in virtue.

kiM kiM na savitA sute kAle samyak upAsitaH |  
AyurArogyam aishvaryaM vasUni ca bhashUni ca ||  
mitra putra kaLatrANi kshetrANi vividAni ca |  
bhogAn aShTa vidAn cApi svargaM cApyapavargam ||

Veda-mātā gāyatrī will bestow rich benefits like long life, well being, prosperity, other wealth, cattle, friends, children, good family, land and real estate. Experts in knowledge will recite gāyatrī on their own behalf. Knowing this, elders taught gāyatrī as the required devatha. Accordingly, Srimath Thirukkudanthai Andavan's words quoted in the beginning of the writing imply - "Instead of giving excuse saying 'I have time for everything else; I do not have time for this alone', shiShyas must respect the words of elders and act accordingly; what is the problem with that?"

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*Translation primary contributor: Shri. Raman Aravamudhan along with extensive contribution from many reviewers*

*Transliteration primary contributors: Shri Sunder Kidambi and Shri Shreyas Sarangan*

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|| śrīḥ ||  
śrimate Śrīnivāsa Mahādeśikāya namaḥ  
saṁskṛtam source: śrīmat Periyāṇḍavan's śiṣya and  
one of the aṣṭadik gaja-s of days of yore,  
mahāvidvān, Chundappalayam śrī Ramabhadracharyar's

आह्निक शेषम्  
**āhnika śeṣam**

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(Tamizh Translation: śrī u.ve. Navalpakkam va. Yajña Tatacharyar svāmi, Hyderabad)

(2)

Next,

**Upavīta (sacred thread) kramam**

1. Measure: Measure the thread 96 counts of four inches of thread (i.e. 96 x 4") and triple this (x 3).
2. Day : The sacred thread must be made on a śuddha (auspicious) day.
3. How many people should make it? : Three people are needed to spin and twist; two people must fold the same.
4. Source: Thread from cotton
5. Knot method: (Using a long single thread) Make three rounds; join the two open ends; make a knot into the second and third rounds; and then, make the brahmagranthi knot.
6. Name: The thread that is prepared as specified above, in the specified days with the help of the specified people with the specified object and knotted is called yajñopavītam.
7. pratiṣṭhā: The thread must done per consecration rules and then worn.
8. How many to wear? : It is one for saints and bachelors; two or three for gṛhsta-s.
9. sañkalpa: For wearing the thread, "śrauta smārtha nitya karmānuṣṭāna yogyadAsiddhyartham yajñopavītadhāraṇam kariṣye" or "yajñopavīta dhāraṇam kariṣye" must be chanted for sañkalpa.
10. vinyāsa [specific sequence of uttering words along with respective hand movement] :

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vinyāsa for ṛṣi, chandas devata-s must be done with “yajñopavīta dhāraṇa mantrasya brahmā ṛṣiḥ, triṣṭup chandaḥ , trayīvidyā devatā, yajñopavītadhāraṇe viniyogaḥ”

11. How to sit? : One should wear the thread in a kukkuṭāsanam – squatting posture of a hen.
12. How to hold the thread? : The left hand is held down and the right hand is raised; the lower part of the thread is held with the left hand and the upper part with the right hand, while chanting the mantra.
13. Mantra : Chant the mantra starting with ‘yajñopavītaṁ paramaṁ’ and wear the thread.
14. It is vital to perform ācamanam and chant the mantra for every new thread that is worn; there is no necessity to do prāṇāyāmam.
15. The granthi (knot) must face upwards.
16. Everyone should wear the thread reaching up to the navel.
17. After the new thread is worn, do ācamanam, remove the old thread from the neck and dispose it properly.
18. The times to wear the new thread : After shaving, after impure time is over, when the thread has a torn/broken part or it becomes loose.
19. Even if one single thread has a torn/broken part, the whole yajñopavītam has to be taken off and new one worn.
20. If the thread slips and comes down to the level of the arm or elbow or wrist, three, six or twelve prāṇāyāmam-s must be performed respectively.
21. If the thread is lost, till it is found, a vastra must be rounded up and twisted and worn as the thread or upavītam can be made out of darbha and worn as a thread.
22. If a person is without the upavītam even for a night, he becomes a sūdra.
23. Further details about this upavītam can be had from Kaṇḍabhūṣaṇam and other sources.

**Arajñān kayīru (kaṭisūtra – waist thread)**



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1. Both ascetics and bachelors have one kaṭisūtra (this is for holding the loin cloth)
2. Both gr̥hasta and vānaprastha have two; one for loin cloth and one for karma, ritual purpose.
3. The second one must be worn over the dhoti.
4. The kaccam [dhoti pleats] must not be tucked into this second one.
5. The second one must not be used for tying the dhoti and it should not be covered by the dhoti.
6. A twisted kaṭisūtra is connected with Rudra; vaiṣṇava-s must not wear that.
7. vaiṣṇava kaṭisūtra is made with five threads – two twisted + two twisted + one twisted, all braided together.
8. During Aśauca [impure] time, the thread meant for ritual purpose becomes unclean; it must be removed from the body, washed and worn again.
9. If it becomes torn/broken, it must be removed and a new one worn.
10. When the inner one needs to be removed, it must be done only after wearing a new one.
11. One must not be without the kaṭisūtra even for a second; otherwise, it amounts to one being nagnatva – naked.

### **Pavitra lakṣaṇam – qualities of the pavitra - ring**

1. Pavitram must be made out of two or four darbha-s.
2. During piṭṛ śrāddham etc, it is made out of 3 darbha-s.
3. For preta karma (aparakarma), it is made out of just 1 darbha.
4. How to make pavitram: Hold the darbha in the left hand so that the two ends are in the front; twist it with the right hand index finger and thumb, fold into two with the middle finger; join the bottom and the end together, leave space for a ring size of 2 inches; with the left hand jñānamudrā, hold the joined part; with the right hand, do a clockwise turn and tie a knot where the jñānamudrā is.
5. When the knot is tied, praṇava mantra must be chanted.

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6. This is called pavitrAGRAnthi. The ring size is two inches, knot side is 1 inch; end side is four angulam-s (one angulam = breadth of a finger)
7. In the ring finger (anāmikā), the pavitram must be worn in the middle of the bottom of finger and mid- joint.
8. During ācamana time, pavitram must not be worn on the left hand.
9. ācamanam must not be done while wearing the pavitra-darbha with brahmagranthi knot.
10. If ācamanam is made with pavitram in hand that does not have brahmagranthi, then that pavitram does not become impure, if that ācamanam is performed as a part of a karma.
11. After karma is done, the pavitram must be removed.
12. ācamanam done for naimittikam etc (not under karma), must not be done with pavitram in hand. If done with pavitram in hand, ācamanam must be done again and the pavitram must be thrown away
13. Brahma yajña, japa, homa etc must be done with brahmagranthi pavitram. Other karma-s can be performed with darbha or pavitra.
14. It is customary to do karma, like having food, with two darbha-s without knot.
15. When eating, make a ring with two darbha-s and wear the same in the ring finger.
16. After eating, remove the pavitram and discard in the place where sthalaśuddhi [the area around the plate or leaf where purification water is sprinkled] is done, not on the leaf/plate.
17. One should not wear a pavitram worn by another.
18. A pavitram that fell on the floor must not be worn.
19. The pavitram kept on the body anywhere but the right ear must be discarded.
20. A pavitram or kūrccam must be discarded only after releasing the knot; otherwise, one has to observe fasting for a day.
21. kūrca [strands of darbha/grass tied together in a special way] must be made out of

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sixteen or nine or seven darbha-s. brahmakūrca is made with thirteen darbha-s.

22. How to make kUrca: It should be twenty inches long; the bottom twelve inches should be made like a stick. Then, brahmagranthi must be done for two inches as mentioned above. The top portion should be four inches similar to that of pavitram.

23. svarṇapavitram : two golden strings, sixteen inches long, are made like darbha pavitram. Or, the edge portion can be twisted in the region of knot and the second ring can be joined.

24. svarṇa pavitram must be worn only on the ring (anāmikā) finger.

25. Do not wear silver ring in index finger and iron ring in little finger; it is not considered ācāram.

26. It is said that svarṇa pavitram must not be worn when the person's father is alive.

27. svarṇa pavitram is more special than the darbha pavitram. If a person wears svarṇa pavitram, it does not mean he can avoid wearing darbha pavitram; wearing both is considered very special.

28. If darbha is not available at all, svarṇa pavitram is enough (it is just that wearing darbha is auspicious)

29. One must not wash one's own feet or others' feet while wearing darbha pavitram, svarṇa pavitram etc.

30. brāhmaṇa's āsanapṛṣṭam, the chest of ladies, conch, pavitram, kūrca, betel leaves – all these must not touch the floor.

31. While the pavitram is worn on the hand, one must not take Perumāl tīrtham or sandal paste or cow dung; one must not touch any unclean objects also; if one happens to touch them, that pavitram must be removed.

32. Darbha-s must be cut of thumb size – sixteen inches, or twenty inches long.

33. Avoid picking the grass having some stuff inside, torn edges, burnt ones, those in unclean places etc.

34. When darbha [a kind of kuśa grass] is not available, nāṇal [a kind of reed] can be used.

35. nāṇal is sacred just for the temporary occasion.

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This is enough description for now. Next, cleanliness for all things is described.  
(Continued)

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

## **ParamaikAnti's svastivAcanam**

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

The explanation for the svastivācana mantrās can be written, without the details I am giving below. However, I am a devotee of Vedas. My devotion towards Vedas is not only because of the fact that Vedas are the holy books according to our tradition. It is not because Veda is a beautiful poem – it is a literature like āzhvārs' poems that help in experiencing the holy attributes of the Lord. It is a book that is very scientific. One of the reasons for my devotion is because it works within a beautiful framework like computers. I need to mention at least a few things that show the glory of how Vedas follow a controlled framework without any deviation. Our younger generation should understand this. I am motivated to give few details here because of the above reasons. This is unavoidable considering the fact that this is getting translated for the English Edition of Pāḍukā and reaches many youngsters.

This will be useful even for the scholars who have learnt the Vedas completely, since this gives some profound facts. Even though, only few of them may give attention to this article and read, I will be greatly fortunate to get the blessings of those few. That also increases my enthusiasm.

Throughout the world, sentences are used to exchange information. Sentences are nothing but group of words, isn't it? However, just a group of words cannot be used to exchange information. For example, consider a group of words "Rama who has bow in his hand". This group forms an incomplete sentence. It is a common rule, that unless verbs like "came, 'is going' and 'is waging war' are joined with the above group of words, the sentence is incomplete. Hence, in Tamil grammar, these verbs are known as vinai muṛṛu (finite verb, verbs used for completing a sentence). In Sanskrit, these verbs are known as tiñanta

(तिङन्त) and nouns are known as subanta (सुबन्त).

'ajaḥ' is a noun. One of the various meanings it takes is goat. This word takes the form of 'ajānām' to indicate the sixth case (Genitive case) plural term to mean 'of multiple goats'.

This is a 'subanta' word. 'jānāmi' is a verb. This means, I know. i.e. this indicates first person present tense. This will take the form 'ajānām', when it comes in past tense as 'I knew'. This is a 'tiñanta' word.

When we hear the word 'ajānām', how do we determine whether it is a 'subanta' word or 'tiñanta' word? We determine based on the context and how it is combined with the other words in the sentence. However, in vedic literature, it is possible to determine whether it is 'subanta' word or 'tiñanta' word, just by listening to the word alone, using its accent (svara). This is made possible by the consistent adherence to the proper accent.

In kṛṣṇa yajur veda, first anuvākā of first praśnā in the second kāṇḍā of taittirīya saṁhitā, there is an information on the nature of sacrifice to be performed by the person, who wishes to have progeny and attain the animals used for the household purposes such as ox, horse, sheep etc... The person who wishes so should offer a hornless goat as oblation to a deity named prajāpati. If the hornless goat offered in this way has features

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similar to moustache and beard, the pleased prajāpati will bless the person with male offspring who can sport moustache and beard at the appropriate age. Since hornless goat is offered, prajāpati will bless the person with horse which is devoid of horn. Since the hornless goat has teeth only in the lower jaw, prajāpati will bless the person with animals having similar features such as cows and bulls. Since the goat has hoofs which are normally a feature for she-goat, he will bless the person with she-goats having hoofs. Since the goat has features of a goat, he will bless with goats as well. Here the word 'ajānām' is used to mean the goat.

Veda proclaims as 'yadajastadajānām' (यदजस्तदजानाम्). Here this is split into the following words: yat (यत्), ajaḥ (अजः), tat (तत्) and ajānām (अजानाम्). Here the word ajānām is a subanta word, isn't it? Hence, Veda recites this as follows: the first letter 'a' is chanted at a lower accent (anudāttam). The next letter 'jā' is chanted with the elevated accent (udāttam). The letter 'nām' is chanted with the elongated upper accent (dīrgasvaritam). (अजानाम्, ajānām)

Let us now come to seventh anuvākā of sixth praśnā in fourth kāṇḍā. This anuvākā contains the first 13 mantrās of the 36 poetic (ṛk) mantrās that are used in aśvastomīya homam performed for the holy glory of the horse. In that the sixth mantrā is:

आत्मानन्ते मनसाऽऽरादजानामवोदिवा पतयन्तं पतङ्गम्।

शिरो अपश्यं पथिभिस्सुगेभिः अरेणुभिर्जेहमानं पतत्रि।।

ātmānante manasā"rādajānāmavodivā patayantaṁ pataṅgam ।

śiro apaśyaṁ pathibhissugebhiḥ areṇubhirjehamānaṁ patatri ।।

For this, śrī Sāyaṇācāryar gives the following meaning: "I came closer to your 'self' with my mind and I came to know the same due to the proximity. Since you can go fast, you protect the person waging the war sitting on you, in the battlefield. You run very fast jumping from place to place, as if you are not touching the earth with your feet, like a bird. Since you go like this, the dust particles from the earth do not settle on you. Your travel is unaffected by the stones and the thorns. When you travel like this, your upright face is visible from a distance. I had a good look at the same. That appears like another bird flying above you." Here, I came to know owing to the proximity, is indicated by the phrase 'ārādajānām' in the veda mantrā. This splits into two words ārāt and ajānām. Here, look at the 'tiṅanta' word ajānām. Here, all the letters in this word are chanted in lower

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accent (anudāttam). (अजानाम् - ajānām) Hence, the doubt of whether a word is 'subanta' word or 'tiñanta' word is cleared as soon as we hear the word.

In Vedas, there is a rule that all the letters in tiñanta word should be chanted in lower accent. However this is a general rule. There are many exceptions to this general rule. However, I will cover only one of them here. If all the exceptions have to be written, that itself will become a book. Hence, I have to stop with just one.

Please see the sentence, 'whichever Rama took the bow, that Rama came here'. This sentence has two verbs, 'took' and 'came'. Though 'took' is also a verb the sentence does not get completed there, isn't it? The sentence gets completed only by the verb 'came'. Let us consider the verbs like 'took' as auxiliary finite verbs. The verb that conveys the complete information and helps the sentence to be complete can be considered as the main finite verb. In these places, Veda will chant only the main finite verb with all the letters in lower accent. For the auxiliary finite verb, it changes the accent in any one letter. Veda cautions the listener through the different accent, that this is an auxiliary finite verb and the main verb is elsewhere to complete the sentence.

I will show an example in the Veda for this.

Please consider the Vedic verse, अर्यम्णे चरुन्निरवपेद्यः कामयेत दानकामामे प्रजास्स्युरिति - aryamṇe carunnirvapedyaḥ kāmayeta dānakāmāme prajāssyuriti', occurring in the first pañcāśat of kṛṣṇa yajur veda, taittirīya saṁhitā, second kāṇḍā, third praśnā and fourth anuvākā.

The meaning of this verse as per the bhāṣyas is, "who wishes that others should donate him, should perform yajñam by offering cooked rice to the deity named Aryama." In this, there are three verbs in the original verse: nirvapeṭ (perform the yajñam by offering cooked rice), kāmayeta – (if a person so wishes), syuḥ (should be). In this, the word nirvapeṭ has the verb vapeṭ which is qualified by the preposition (upasargam) niḥ, and comes in the meaning that one should perform the yajñam in which the cooked rice is offered. In the common literature, it is customary to consider preposition and the verb together as a single word. However, in vedas, in pada pāṭham, the tradition is to show the preposition as a separate word. To show that it is a preposition, it is customary to join 'īti' to the word and chant. Hence, here the tradition is to chant this word as 'nirīti' and 'vapeṭ'. This tradition also has lot of exceptions. Let us see this in detail. Since I did not understand the reason for the exceptions previously, I had split the verb abhiśocati to have two words 'abhīti' and 'śocati', without verifying with the pada pāṭham. However, here the pada pāṭham is different. The pada pāṭham chants this as a single word with 'veṣṭanai' as 'abhiśocatītyabhiśocati', contrary to the general rule. I am attempting to explain this, to show, how Pādukā devī has shown mercy to make me understand the glory of pada pāṭham and enjoy the same, by forcing me to send the

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article to print without cross checking with the pada pāṭham, so that I can understand the reason for the exception here to the common rule, which was not clear to me previously.

To understand the blessing of Pādukā devī, first we should clearly understand the background for the variations in the accents for the verbs. In the vedic phrase shown by me above, out of the three verbs vapet, kāmayeta and syuḥ, the verbs vapet and syuḥ follows the tradition of chanting all the letters with the lower accent. However, the kāmayeta verb follows a variation in which, 'kā' is chanted with lower accent, 'ma' with elevated accent, 'ta' with the significant higher accent. The reason is because the verb kāmayeta is an auxiliary finite verb rather than main finite verb. Hence this variation. Let us keep this in mind.

Now, let us come to the exception for the general rule where prepositions are shown as a separate word; exception that is applicable in cases like abhiśocati.

Similar to this instance where the above is not split like abhīti and śocati, there are various instances where preposition is not split. I had this doubt previously itself. However, I had stopped with the thought that this needs to be understood at some point of time.

In the year 2000, during Māsi Avittam, the śatamāna mahōtsavam (Centenary celebrations) of śrīmadubhayave Madhurāntakam Svāmi was celebrated in a grand manner. During the last day of that ceremony, the 'veṛṛilai pākku gōṣṭi' was there (the assembly in which the betel leaves and nuts are distributed to scholars amidst the chanting of vedas). During that time, śrīmadubhayave Agnihōtram Rāmānujācārya Svāmi had adorned the assembly. The great vedic scholars such as śrīmadubhayave Mahāmahimōpādyāya Nāvalpākkam Varada Tātācārya Svāmi, Pazhavēeri śaṭhakōpācārya Svāmi, and Tirumalai ĩccambādi Kastūri Svāmi had also adorned that assembly.

śrīmadubhayave Agnihōtram Svāmi chose the 23<sup>rd</sup> anuvākā of fifth praśnā in the seventh kāṇḍā for the krama pārāyaṇam (a method of recital of Veda saṁhitā mantrās, where adjacent two words are joined and recited. For e.g., assume the sequence of words represented by numbers 1 to 6, the chanting will be done by joining the adjacent words as in 1-2, 2-3, 3-4, 4-5 and 5-6). In this anuvākā, ten prose mantrās which are used for performing sannati homam which is a part of aśvamedha yajñam.

The veda mantrās that were chanted by that grand assembly still lingers in my ear. sannati homa mantrās are formed by sweet assembly of words. Mere listening of those mantrās when chanted in right manner, by a scholarly group itself is a blissful experience.

In that, the first mantrā is 'agnaye samanamat pṛthivyai samanamadyathā'gniḥ pṛthivyā samanamadevaṁ mahyaṁ bhadraṁ sannatayas sannamantu' – 'अग्नये

समनमत् पृथिव्यै समनमद्यथाऽग्निः पृथिव्या समनमदेवं मह्यं भद्रास् सन्नतयस् सन्नमन्तु'.



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In that group, I also participated, like how blind cows make sound following the other cows which make sound on return to their sheds. Agnihōtram Svāmi started the krama pārāyaṇam by chanting the first two words as ‘agnaye sam’. Immediately, the other group chanted the next two words ‘samanamat’, followed by the group of Agnihōtram Svāmi chanting ‘anamat pṛthivyai’, thus following a majestic flow of krama pāṭham. In the word samanamat, sam is the preposition and anamat is the verb. As per the general rule, these were chanted as two separate words. This continued further for the next sequence as ‘pṛthivyai sam’, ‘samanamat’, ‘anamatyathā’, ‘yathāgniḥ’ and ‘agniḥ pṛthivyā’. In that flow, I wished to chant the next sequence as ‘pṛthivya sam’. However, the group chanted the same as ‘pṛthivyā samanamat’; reciting ‘samanamat’ as a single word. The krama pāṭham which had taken the preposition ‘sam’ as a separate word in the first two instances, in accordance with the pada pāṭham, chanted the samanamat as a single word in the third instance as in ‘pṛthivyā samanamat’. Hence, the assembly chanted the next sequence as ‘samanamadevam’, followed by the veṣṭanam as ‘samanamaditisam-anamat’, as per the krama pārāyaṇam tradition. Here in the first two instances of samanamat, the verb ‘anamat’ followed the tradition of chanting all the letters in lower accent meant for chanting tiṅanta word. However, in the third instance of samanamat, the letter ‘a’ and ‘mat’ in the word anamat is chanted in elevated accent and ‘na’ in the significantly elevated accent. From this, we can infer that the third samanamat is an auxiliary finite verb.

If we dwell into the meaning, we can easily understand that this is an auxiliary finite verb.

This mantrā is a prayer stating: “the person who performs yajñam, does service to agni. He does service to earth. In which way, the agni thus pleased along with the earth helps the performer of the yajñam, the same way the auspicious things should come to me”.

The third samanamat is preceded by yathā; ‘how agni helps the person along with earth’. In this place, ‘helps’ does not complete the sentence. Hence it is an auxiliary finite verb. So, the veda recites it in a different accent than how the tiṅanta word is recited.

I understood till this point then itself. However, the question of why this should be chanted as a single word stopped with the thought.

Why should we go this far? In the first mantrā of mṛgārā anuvākā, the vedic phrase is

“yam pāñcajanyaṁ bahavassamindhate” – “यं पाञ्चजन्यं बहवस्समिन्धते”. There we do not have two words, samiti and indhate in the pada pāṭham. There it is chanted in veṣṭanai form as a single word - samindhata iti sam-indhate. When I was explaining the meaning of that, I copied the word from pada pāṭham blindly, without giving much thought about this.

In the same way, in the fourth mantrā, in the phrase ‘yaḥ puṣṭāni saṁsṛjati trayāṇi’ –

‘यः पुष्टानि संसृजति त्रयाणि’ also, pada pāṭham does not split the word as samiti and

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sṛjati. It chants this place as a single word with veṣṭanai – saṁsṛjatīti sam-sṛjati. I did not try to analyze the reason while following the pada pāṭham.

Similarly, in the sixth mantrā, in the place “mithuścarantamupayāti dūṣayan” – मिथुश्चरन्तमुपयाति दूषयन्, the word upayātiis not split into upeti and yāti. Instead, it is shown as a single word with veṣṭanai as upayātītyupa-yāti. I never went into the reasoning in those places.

Pādukā devī wanted to give a shock treatment after observing these, so that I will get a chance to analyze and understand this. Hence, she made me to send the article with the split of abhi and śocati to the print, without verifying with the pada pāṭham. She blessed me by pointing out this mistake through Bangalore Sudarsanan.

I was nagged by this question of why there is a variation at these places from the general rule of showing preposition as a separate word.

I contacted my friend Ghanapāṭhi śrīmadubhayave Govindācārya Svāmi to get the same clarified from śrīmadubhayave Salakṣaṇa Ghanapāṭhi Veda Bhāṣyamaṇi Vaduvūr Deśikācārya Svāmi. He could not get the answer immediately owing to the old age of śrī Svāmi.

I asked Brahmaśrī Maṇi Drāviḍ śāstri. He sweetly replied, “It looks like that there is no real reason here. We have to surrender the traditional teaching”. However, my curious mind did not allow me to rest in peace.

At that time only, I remembered that śrīmadubhayave Mahāmahimōpādyāya Padma Vibhūṣaṇa Aṅṅaṅgarācārya Svāmi had explained about the accents of tiṅanta words under the title ‘upākura vicāram’ in his research book ‘vedādhyayana sarvasvam’. I read through that article. In that, Svāmi has explained about this as well.

In saṁhitā, wherever preposition comes before auxiliary finite verb, without any word in between, the Vedic tradition is to chant this word with a different accent other than the accent meant for tiṅanta word, to caution the readers that the particular word is an auxiliary finite verb. Not only that. It is customary to combine the preposition with the tiṅanta word and chanted with veṣṭanai.

I passed on this information to Brahmaśrī Maṇi Drāviḍ śāstri. He was surprised and asked for the copy of this book. I sent a photocopy of the book to him. This is the play enacted by Pādukā devī for me to understand this acutely.

I gained the confidence of identifying these places to know whether it is a single word or has two words from now on, through this event.

Who cannot praise the glory of Veda, which does not deviate from the controlled framework?

Now, let us see the meaning of the mantrā ‘anu no'dyānumatiḥ’.

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

श्रीः

श्रीमते रङ्गरामानुजमहादेशिकाय नमः

## **Srimadandavan and agnishtoma somayagam -11**

(Shukhabramhan Chellam Srinivasa Somayajigal, Tirupati)

### **Distinguishing Attributes of an uttama-paramaikānti (Part 1)**

Born of a brāhmaṇā male and brāhmaṇā woman and having received the upanayanam saṅskāram at garbhāṣṭamam, followed with complete samāśrayaṇam under a sadācāryan, i.e. from the initial akṣara-abhyāsam right upto the mastery of varṇa-kramam<sup>1</sup> method of vedādhyāyanam, particularly with the observance of upākarma on śrāvaṇa-paurṇimā, and utsarjana on thai-paurṇimā, i.e. as per the sequence of prājāpatya-kāṇḍam, saumya-kāṇḍam, āgneya-kāṇḍam, vaiśvadeva-kāṇḍam, svāyambhuva-kāṇḍam, sāmhitī, vāruṇī, yājñikī devatā upaniṣad adhyayanam, and within the restricted times of veda-adhyayanam, with the study of the six vedāṅgam-s in the remaining time, having learnt of the meaning of this studied vedam, having studied the mīmāṃsā-śāstra, commencing with अथातो धर्मजिज्ञासा (athāto dharmajijñāsā), and concluding with अन्वाहार्ये च दर्शनात् (anvāharye ca darśanāt), having further learnt the शारीरिक-मिमांसा (śārīrika-mimāṃsā), अथातो ब्रह्म जिज्ञासा through अनावृत्तिशब्दात् – अनावृत्तिशब्दात् , and the

<sup>1</sup> A rigorous analysis of the characteristics of each aksharam of the Vedam.

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congruous Ten Upaniṣads, starting with ईशा along with their respective bhāṣyams, having learnt bhagavatgītā-bhāṣyam, followed by the itihāsās , purāṇās, and among the the upapurāṇas, the divine vaibhavam of the twelve Azhwars whose works reinforce the illustrious sampradyam as a foundation pillar Srimath Vishishtadvaita siddhanata, having learnt in depth the naalayira divya prabandam through adhyayanam under a guru, having read the bhārgava-purāṇā (an upa-puranam) which highlights the divya charitram of those twelve azhwars. Such a brāhmaṇā, without being influenced by mleccha (foreign) cultures, i.e. without travelling overseas or studying even a bit of the foreign language of English, abiding by the varṇāśrama-dharma and dharma-śāstra, following vaideeka life-style, having taken a sankalpam to dedicate one's life to vaideeka lifestyle, residing either at Thiruvarangam, the foremost of the 108 Divya Desams, or any of the other 105 Divya Desams, and at that Divya Desam perumal's tiruvadigal, rendering vedam or divya prabhandam as offering, and participating in all the utsavams at such Sri Vaishnava temples participated, engrossed that emperuman's beauty, living traditionally in that Divya Desam with other Srivaishnavas, and as per as per the SriSukti "adiyongal vazhave", imparting vedam, naalayiram or shastra paatam, or propagation of sat-sampradayam, by attending/teaching kālakṣepam of Sribhashyam,etc, parayanam of Srimath Valmiki Ramanyanam every day, Srimath Bhagavath in the evening, and other grantha parayanams as appropriate, without a malicious heart, without having bitterness towards anyone, eschewing words of arishadvarga (kāma krodha lobha moha madha mātsarya, etc – desire, anger, greed, delusional attachment, pride, jealousy), replete with ātma guṇās that are attributed to a parīpūrṇa ṣaḍguṇyan, offering yeoman service to society, having thus arisen in brahma muhūrtam everyday (and performing the morning ablutions) as as per Srimath Ahnikam ब्राह्मे मुहूर्ते उत्थाय (brāhme muhūrte utthāya), स्नान पूर्वा:

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क्रियास्सर्वाः तत्स्नानम् शौचपूर्वकम् and उध्यात पूर्वम् स्नानम् (udhyāt pūrvam snānam), and having recited the gāyatrī -japam thousand-fold, supplemented by the aShTAKshara-japam and other mantras, and having having recited one prashna as part of the brahma-yajña anuṣṭhānam, after which mādhyāhnikam – tiruvāradhanam upto vaishwadevam satkarma, and followed by atithi-bhojanam is completed. Further, in compliance with the vedic passage तस्माद्विः अहो मनुषेभ्य उपह्रियते प्रातश्च सायं चेति , he restricts his meals to twice a day. One who conducts his life in this way, without speaking any untruth, can be called an “uttama-paramaikānti”. Also, one who is performing nitya-agnihotram twice a day, in accordance with the Sruti-vakyam सायं जुहोति – प्रातर्जुहोति, having completed the आधानम्<sup>2</sup> (ādhānam) prior to the agnihotram (with the ādhānam being preceded by either homa, ishti, or soma) and having performed either seven havir-samsthais, or seven soma-samsthais, or seven pāka –samsthais, or having performed all twenty-one samsthais in the prescribed order as a nitya-agnihotri, bahuya-yājukar, somayājigal, vājapeyi, mahā-agni-citta, kataka-chayani, sarvatomukha-chayani, or, why, all the yāga-anuṣṭhānams upto the completion of vishwa-srujamayan. Such an individual who continues with regular darśa-pūrṇamās yāgam, and consistent with the Vedic passage “वसुरण्वो विभूरसि” ... ओमित्यात्मानं युञ्जित्”, having observed the tenets of the prapatti-shastra at his own Acharyan’s (thiruvadi) with three-fold shuddhi (i.e. the purity of thoughts, words, and action), and having performed prāyascitta-prapatti in the final stages of life, thus remaining in constant contemplation of his Acharyan’s

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<sup>2</sup> Kindling of the Agni

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tiruvadi, in the spirit of “निर्भयो निर्भरोऽस्मि”; It is said, such a person is is an “uttama-paramaikāntikar”,. Further, in this in Kali-yugam, given the present circumstances of the priority on the accumulation of abundant wealth, impinging on the performance of śrauta-karmānuṣṭhānams, the performance of the smārta-karmānuṣṭhānams of the daily aupāsanam, agni-saṁdhānam, etc. at both morning and evening times, the performance of niṣekādi-śmaśānāntam (all the samskaras from conception to cremation) i.e. as per the specified rules, and after vivāham, the completion of the 61st year (ugrarathaśānti), the 71st year (bhīmarathaśānti), with sahasra-candra-darśanam-prayukta-śatābhiṣekam śānti at the commencement of the 81st year commencement, kanakābhiṣekam in 91st year, pūrṇābhiṣekam in the 100th or 101<sup>st</sup> year; all this, before one is ready for the final departure. Notably, performing all these karmānuṣṭhānams, not as kāmyartham, i.e. not for own’s material benefit, but purely for bhagavat-prīti, bearing in mind one’s own śaraṇāgati; people leading such lives are called “uttama-paramaikānti”.

Importantly, having a tied shikai (tuft) and pancha-kachcham, consistent with the sutrakarar’s words “यथा वैषां कुलधर्मः स्यात्”, i.e. purva-shikai, apara-shikai bramha-shikai, parshva-shikai, or pancha-shikhai – maintaining any one of these styles of shikhai, as per the kula-tradition of the forefathers, that is pitr-pitamaha-prapitamaha, wearing twelve ūrdhva-puṇḍrams and yajñopavītam, following the restriction

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on the consumption of parannam (food cooked in other's houses); a brahmana who lives thus, adhering to the śiṣṭācār traditions, is called as an "uttama-paramaikānti". Remaining, thus bound to the varṇāśrama-dharma, performing yajña-yāgas in specified in the four Vedas, performing nitya-agnihotram, performing grihya- karmā s as per one's own sutra, assisting other (uttama-paramaikānti-s) in living such a life, all the paramācaryas in our guru-paramparai, commencing from Srimath Isvara-munigal, right upto Srimath Kesava somayājigal's, illustrious son - Sri Bhashyakar, were uttama-paramaikāntis.

Notably, the lineage of acharyas, from Srimath Periya-Nambigal onwards performed nitya-agnihotram anuṣṭhānam everyday (at both morning and evening times performed as per their respective sūtras), yajña-yāga satkarmānuṣṭhānams, ordained by the chaturvedam, with all these anuṣṭhānams as bhagavat-prītyartham, writes Sri Swami Desikan in his Charama Sloka Adhikaranam of the Srimath Rahasyatrayasaram that he has blessed us with. The reference can be seen in an old edition, pages 1180 through 1185. Subsequently, mahāngals such as Srimath Pundarikākṣa-somayājigal and his tirukumArar, Srimath anantasūri-somayājigal and his gem of a son, our Swami Srimath Niḡamanta-mahadesika-somayāji and his tirukumArar Sriman Kumar-nayinārācarya-somayāji were all uttama-paramaikāntigals. There are definitely no two opinions on this. Also, all of 74 simhāsanādhipatis established for the propagation of Sri Bhagavath Ramanuja munivar's satsampradayam of vaideek Sri Vishishtadvaita, were paramaikāntis. This is not even an iota of doubt in this. After all, each of the 74

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simhāsanādhipatis continued to perform their assigned kainkarya-tasks, impeccably, without even the slightest deviation from Sri Bhagavath Ramanuja Muni's wishes. That is by residing in such locations as the adjoining mutts and along the maada-veedhi agraharam of the various Divya Desa temples, without being enslaved to materialistic comforts, without being corrupted by the practices of foreign lands in any way, i.e. by rejecting all foreign customs habits, lifestyles, languages, etc, and by adhering only to bhagavan's preferences as one's own, by performing pancasamskāram for shishyas, by performing grantha-chatushtayam kālakāpam, by following the practice (even at home) of offering prasadam to one's own antaryami only after Bhagavan has been offered naivedyam in the temple, thus, leading a life of immense spiritual bliss. Hence, even while the circumstances of the prevalent time periods changed through successive generations of the illustrious lineage (orān-vazhi), they remained unyielding to any change in their tenets and lifestyle. Living on the principle of "un thoNdargatkE anbuRRirukkumpadiye", through the reign of maharajaas, followed by the zamindars, land-owners, agriculturists, and even through the reign of the British monarchy established by the East India Company, our gurus did not change, but strictly retained their vaideek lifestyle.

Note that the karmānuṣṭhānams directed in the four Vedas, references to अग्नि, इन्द्र, वरुण and other devatas are directed for Sriman Narayanan only, especially in śrauta karma- karmānuṣṭhānams. Consequently, they are not considered a violation of the restriction on the worship of devataantra, as explained coherently in Sri Swami Desikan's Charama Shloka Adhikaranam.

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In this manner, until the 18th century the families of the 74 simhāsanādhipati sustained satsampradāya-pracāram very well, that is, the strict adherence to vedic practices and precepts was prevalent without compromises. Later, from the 19th century onwards, there was a gradual transformation, in many families (of 74 simhāsanādhipatis) with the vedic customs and traditions giving way to the embracing of travel to foreign lands to obtain a



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barrister's degree, while those in this country itself took up degrees like B.A, M.A, CA, etc, learnt foreign languages, sought out laukīk professions. With these worldly employments came the bliss of materialistic benefits on which they became reliant, the wearing of pants and shorts, the sporting of a cropped haircut. With turbaned lawyers, doctors, engineers earning copious income, the śrauta-karmās and smArta-karmās were completely abandoned, the performance of sandhyāvandanam limited only upto the extent possible, and the noble adhikāram of performing pancasamskāram, kālakṣepam was lost, the vaidīk-mArgam having been, thus, long discarded by these 74 simhāsanādhipatigal families. We shall discuss and examine this in detail in the next issue of Paduka.

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॥ श्रीः ॥

## **Meaningful Vaiṣṇavam**

**(arttamulla vaiṣṇavam)**

**Śrī U Ve Nāvalpākkam Vāsudeva Tātācāryar Svāmi Tiruvanaṅdapuram**

### Notes on Tiru-ārādhanam

So far we have looked into abhigamanam and upādānam, now we shall look into ijyai

Abhigamanam denotes the observance of daily rituals like bathing, performing Sandhyāvandanam and worshipping and surrendering to Perumāḷ as ordained.

Upādānam means collection of flowers and other items for the ārādhanam.

After completing these two, we proceed to perform ijyai; that is known as tiru-ārādhanam. This has many names to it.

1. Ijyai - means to perform yāgam. The worship of Perumāḷ is yāgam and that yāgam is known as tiru-ārādhanam.
2. Yāgam means performing pūja for God, pūjai is worshipping The God Bhagavān Nārāyaṇan.
3. Ārādhanam - means 'an act that gives pleasure' . When we worship Perumāḷ with utmost devotion which HE accepts with delight. Hence pūjai is called ārādhanam.

Let us look into that tiru-ārādhanam.

Firstly there are three important aspects:

1. One must perform tiru-ārādhanam everyday. This is nitya karmam (daily rituals). Like sandhyāvandanam and vaiśvadevaṁ, this must be performed without fail.
2. Tiru-ārādhanam is considered important and superior among the vaidika anuṣṭhanam (vedic rituals) that we perform every day.
3. This is the general righteous procedure that every one can follow but there are differences in the mantrā-s; which has to be properly obtained.

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Let us look into the evidence for this through śāstraic statements.

Why should one perform the tiru-ārādhanam which is a form of Viṣṇu pūjai? What is the purpose? The answers are here for such questions.

First question- why should one perform tiru-ārādhanam?

It's a **must** to perform tiru-ārādhanam since the śāstram has ordered thus.

Moreover śāstram has spoken about it in an elevated manner.

Here are a few statements from śāstram:

- स्नात्वा नित्यम् शुचिः कुर्यात् देवर्षिपितृतर्पणम् ।

देवताभ्यर्चनं चैव समिदाधानमेव च ॥

One must bathe everyday to cleanse oneself so as to perform deva-ṛṣi-pitr tarppaṇam, samitādānam, and deva pūjai (worshipping Viṣṇu). (manu-smṛti)

- इज्यामेव अभिसन्दध्यात् सा योनिः सर्वकर्मणाम् ।

Viṣṇu worship is the root for all vaidika anuṣṭhanam-s (vedic rituals) that we perform every day and evening. (āgamam-mantra siddhāntam)

- गन्धैः पुष्पैः फलैर्मूलैः पत्रैर्वारिभिरेव वा ।

नित्यम् भगवतः पूजां यथासंभवं आचरेत् ॥

We must worship Perumāḷ with sandal wood, flowers and fruits every day to the best of our abilities. (Śrī Nārādīya-aṣṭākṣara-brahma vidyā)

- शौनकोहं प्रवक्ष्यामि नित्यम् विष्ववर्चनं परम् ।

The method of performing Viṣṇu pūjai that which should be done everyday and that which is considered superior are to be told by me  
(Sage Śaunakā)

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- साक्षात् भगवतो विष्णोः पूजनं जन्मनः फलम्।

The direct fruit of our birth is to perform Viṣṇu pūjai. (this is the effect of our birth; if we do not perform this, then our birth becomes futile.) (Śrī Nārādīya-aṣṭākṣara-brahma vidyā).

- न विष्ण्वाराधनात् पुण्यं विघते कर्म वैदिकम्।

Nothing else but Viṣṇu ārādhanam is the only vedic action that yields greater virtues. (Dakṣa smṛti).

- वृत्तिः स्वामिनि दासस्य स्वरूपानुगुणा शुभा।

भक्तिश्चद्वासमायुक्ता तत् समाराधनं विदुः ॥

We are all Bhagavān's servants; Bhagavān Nārāyaṇan is our Lord or master; the servants must please their master; we must perform service with faith and devotion for HIS joy alone. Such is the trait of ārādhanam. Hence one must perform ārādhanam from the state of a servant.

The next question is why should one perform ārādhanam? What are its benefits?

Śāstram has answers for this as well; let us look into this.

- पूजयित्वा जगन्नाथं फलम् आनन्त्यम् अश्नुते।

By worshipping Perumāḷ we receive limitless good deeds; and also attain mokṣam (Śrī Nārādīya-aṣṭākṣara-brahma vidyā).

- किंकिं न साध्यं भगवदाराधानपरैर्नरैः ।

वैष्णवानां विशेषेण स्वयमेतत् प्रयोजनम् ॥

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Are there any benefits that we do not receive due to ārādhanam? We get everthing. Why even doing ārādhanam in itself is a special benefit as such. ( Śrī Nārāyaṇa muni).

- दिनमेकमपि प्रीतो यः कुर्यान्मतिमान् नरः।

सुकृती किं पुनयावज्जीवं समाचरेत्॥

When one performs Viṣṇu ārādhanam even for a day in one's life time is considered fortunate; is there a need to mention it when one does worship everyday during one's life time? (Nārāyaṇa muni).

- समाराधयतस्त्वेवम् एकाहमपि नारद।

मुक्तिः करसिथता तस्य सर्वे कामाश्च किं पुनः ॥

Oh Nārādā! Even when one does Viṣṇu ārādhanam for a day gets the delayed fruit of mokṣam on hand; is there a need to mention other fruits? (ahirbudhñya saṁhitā).

- सकृत् त्र्यहं च सप्ताहं पक्षं मासमथापि वा।

यो यजेत् विधिनानेन भक्तिश्रद्धासमन्वितः ॥

सोऽपि यायात् परम् स्थानं किंपुनर्योगसंस्थितः।

यावज्जीवावधिं कालं बद्धकक्ष्यो महामतिः।

When one performs Viṣṇu ārādhanam as ordained for a day, a week, a fortnight or a month with utmost devotion, the performer gets an esteemed position; is there a need to mention the good deeds accrued by the clever one, who performs ārādhanam every day during his lifetime ? (sātvata saṅgraham).

- बहुचक्रसमायुक्तं द्वारकापुरवासिनम्।

स्नापयित्वा तु तत् तोयं पिबन् ज्ञानमवाप्नुयात् ॥

When one partakes the holy water (tirumanjana tīrtham) after the ārādhanam of Dvārakā śilā and śālagrāma śilā one acquires good wisdom . (a puranic statement).

- पृथिव्यां यानि तीर्थानि तेषु स्नानेन यत्फलं ।

विष्णोः पादोदकं मूर्ध्ना धारयन् सर्वमाप्नुयात् ॥

When one partakes the holy water of Perumāḷ or sprinkle the holy water around their head one gets the fruits of bathing on all the holy rivers on this earth. (Brahmāṇḍa purāṇam).

- भक्त्या भुञ्जन्तु नैवेद्यं सालग्रामशिलार्पितं ।

फलं यज्ञसहस्राणां पराकाणां शतं लभेत् ॥

When one partakes the food as a prasādam after offering them to Perumāḷ one gets the benefit of performing many yāgam-s. (a puranic statement).

- मुकुन्दाशनशेषं तु यो भुनक्ति दिनेदिने ।

सिक्थेसिक्थे महासेन चान्द्रायणशताधिकम् ॥

When the food that has been offered to Mukundan and a handful of that prasādam partaken will get a bigger atonement than any other atonements; our sins dissipate (Viṣvaksena saṁhitā).

Next question: What happens when ārādhanam is not been performed?

- ब्रह्मचारी गृहस्थो वा वानप्रस्तोथ भिक्षुकः ।

केशवाराधनं हित्वा नैव याति परां गतिम् ॥

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Married, unmarried, vānaprasthan, sannyaṣī - whomsoever does not perform ārādhanam will not reach the right destiny. (Mahābhāratam).

- यो मोहात् अथ वालस्यात् अकृत्वा देवतार्चनम् ।

भुक्तुडे स नरकान् सूकरेष्वपि जायते ॥

One goes to hell when one partakes food without Viṣṇu pūjai due to laziness, knowingly or unknowingly; then one takes birth as a pig in their next birth. (Vyāsa smṛti).

- किं त्वया नार्चितो देवः केशवः कलेशनाशनः ।

Have you ever worshipped Lord Keśavā during your life time? He would have destroyed all your sorrows. (Yamarājan questions the human who goes to yamalokam).

- नानिवेघ हरेः किञ्चित् समश्रीयाच्च पावनम् ।

One should not eat the food that is not offered to Perumāḷ during ārādhanam even when it is prepared purely and hygenically. (Bhāradvāja saṁhitā).

- केशवार्चा गृहे यस्य न तिष्ठति महिपते ।

तस्यान्नं नैव भोक्तव्यम् अभक्ष्येण समं हि तत् ॥

One should not eat in a house where Viṣṇu - mūrti pūjai is not performed. (Vyāsar).

Next question: Should ārādhanam be performed only to Perumāḷ? Similarly should it be done to other gods as well?

Sastraic Statements provides answers for this as well.

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- आराधनानां सर्वेषां विष्णोराराधनं परम्।

Viṣṇu pūjai is the most superior among all other worship.  
( pādhmottaram)

- विष्णुर्ब्रह्मा च रुद्रश्च विष्णुर्देवो दिवाकर।

तस्मात् पूज्यतमं नान्यमहं मन्ये जनार्दनात् ॥

Brahmā, Śivan, Sūryan are all Viṣṇu since Viṣṇu resides inside them as an antaryāmī; HE is the primeordial; HE alone has to be extensively worshipped. Only that Janārdanan needs to worshipped, I do not consider worshipping others (yoga Yājñavalkyar).

- कर्मणां परिपाकत्वात् आविरिञ्चात् अमङ्गलम् ।

इति मत्वा विरक्तस्य वासुदेवः परा गतिः ॥

Every one including Brahmā are bound by virtous and sinful deeds;  
They are not the Supreme most; those who have this realisation despises them and seeks refuge in Bhagavān Vāsudevan. (Vyāsar).

- ब्रह्माणं शितिकण्ठं च याश्चान्या देवताः स्मृताः ।

प्रतिबुद्धा न सेवन्ते येभ्यः परिमितं फलम् ॥

Realised beings do not worship Brahmā, Śivan and other demi gods. They can provide only limited benefits. (Mahābhāratam).

- नान्यं देवं नमस्कुर्यात् विष्णुपादाब्जसंश्रयः ।

One who has taken refuge in the lotus feet of Viṣṇu must not worship other gods.  
(Śrīmad Bhāgavatam)



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Sri Ranganatha Paadukaa (English)**

- ध्यायतेर्चयते योन्यं विष्णुलिङ्गम् उपाश्रितः ।  
कल्पकोटिशतैश्चापि गतिस्तस्य न विघते ॥

When person who has adorned the symbol of vaiṣṇavism (as a sannyāsī), worship or meditate other gods, will not attain liberation even in many kalpakālam. (kratu)

- विष्णोर्निवेदितं शुद्धं मुनिभिर्भोज्यम् उच्यते ।  
अन्यन्निवेद्य निर्माल्यं भुक्त्वा चान्द्रायणं चरेत् ॥

Offerings that are made to Viṣṇu is pure; saints states that it is worthy to partake such prasādam; whereas offerings done to other gods are considered impure, one has to pay atonement for consuming such offerings; (brāhmapurāṇam)

- त्रैकाल्यम् अर्चनं विष्णोः देवानां च तदात्मनाम् ।  
नमस्कारार्चनादीनि कुर्यात् नान्यस्य कस्यचित् ॥

Viṣṇu has to be worshipped thrice a day; even when other gods are worshipped as per the śāstram one should meditate the inner god (Viṣṇu) who resides as a soul in them; lest no other gods need to be exclusively worshipped. (Atri).

Perumāḷ tiru-ārāadhanam has countless nobilities; it is never enough to say them; hence everyone must perform tiru-ārāadhanam regularly; this is considered very very auspicious for the people at our home; performing tiru-ārāadhanam is simple; I shall proceed about that later.

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Sri Ranganatha Paadukaa (English)**

In the next issue there will be few questions and answers. this will help in better understanding of the significance of tiru-ārāḍhanam.

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

**Yēṇippaḍigal  
Rungs of Ladder**

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

6. utkramaṇa parvam

We have climbed up five steps in the ladder.

‘utkramaṇa’ means, ‘proceeding to go up’ and ‘going up’. After attaining good jñānaṁ, a person learns from a guru, matters related to tattva (truth). In order to attain mokṣa sāmrajya after death, he performs prapatti. This chapter explains how the jīvātmā of a person - who performed prapatti - goes up and attains mokṣa.

How should a person spend his life after performing prapatti? Svāmi Deśika explains this wonderfully in his Rahasya traya sāra (uttara kṛtya adhikāra). Let us recollect it briefly here.

The person should control his thoughts, speech and body (three instruments).

- 1) He should not have ill thoughts. He should not be desirous of bad things.
- 2) He should not talk undesired things. Arrogant talk, gossiping, hurting talks etc should be totally avoided.
- 3) He should not use his body, hands and legs for needless activities. He should not hurt other people and animals. (jīva hiṁsā should be avoided)

He has to mingle with the devotees of Tirumāl. He has to serve them as much as he can. He has to stick to them like glue.

Nammāzhvār says the same – ‘kunṛam eḍutta pirān aḍiyāroḍum onṛininṛa’ (Standing intermingled with the devotees of Kaṇṇapīrān, who lifted Govardhana hill and held it up ... Tiruvāimozhi 7-4-11)

- 1) Therefore, seeing the devotees of Tirumāl, one should become happy as if he feels sandal, flower, moon and gentle breeze.
- 2) Whenever he sees atheists, he should get away with fear as if they are fire or snake. He should not mingle with them, since he may become atheist because of mingling with them.
- 3) When he sees other people, he should feel as if he has seen stone, wood etc and should stay away from them, realizing that there is no relation with them.

In śrīvaikuṇṭham, nityasūri-s like ādiśeṣa, Viśvaksena and mukta jīvātmā-s always experience Bhagavān entirely (sadā paśyanti sūrayaḥ - Veda). The person (living here) feels very sad for not getting such experience and is always longing for that. Having performed prapatti, he is awaiting that day very eagerly.

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Purāṇa says this wonderfully as, 'only those people, who have not completed their duty, fear of dying'. However, people who have performed prapatti (they are called prapanna-s) are eagerly awaiting death as if they are awaiting a loving guest. (pratīkṣante mṛtyuṃ priyaṃ iva atithiṃ - itihāsa samuccayam – 7.38)

His status may be compared to that of a person who is dipping in a milky ocean with his mouth fully sealed. Even if he is dwelling in the milky ocean, he cannot drink even a bit of milk. He hates the worldly life and hurries to attain the infinite bliss, mokṣa. Such a person sheds his life at appropriate time.

śāstra-s generally say – If a person dies in uttarāyaṇa (sūryamāna saṃvatsara – Tai month to Ani month), if he dies during waxing moon period, if he dies in sacred places like Divyadesa-s or if he dies during day time, he attains a good status after life. Similarly, if he dies in dakṣiṇāyana (sūryamāna saṃvatsara – āḍi month to Mārgazhi month), if he dies during waning moon period, if he dies in lowly places or if he dies during nighttime, he attains a terrible position after life. However, these do not apply for a prapanna. Whenever or wherever he dies, he will attain mokṣa, for sure.

Vyāsa's Braḥmasūtra explains this clearly. śāstra-s say that mokṣa is assured for prapanna-s. However, what will happen to the good and bad karma-s that he has accrued thus far?

- 1) sañcita karma is the pāpa-puṇya karma that is yet to come into effect. The benevolent Bhagavān destroys this karma.
- 2) Prārabdha karma is puṇya pāpa karma that has commenced giving results. One has to go through with this until the end of present life. Bhagavān destroys the balance karma.
- 3) Pāpa-s committed after prapatti without prapanna's knowledge are wiped away by Bhagavān.
- 4) Pāpa-s committed after prapatti with prapanna's knowledge have to be atoned or else he is given simple punishments.
- 5) When he finally dies, Bhagavān distributes his balance puṇya-s between his friends and pāpa-s between his enemies.

Why does Bhagavān do so? As friends helped the prapanna, Bhagavān confers the prapanna's puṇya-s to them. As his enemies did harm to him, prapanna's pāpa-s are passed on to his enemies.

When a person dies, he has to think of Perumān, says śāstra. However, for a prapanna, this is not necessary. It means he does not need to struggle to think of Perumān, since

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Perumān Himself, with His infinite mercy, appears in the thought of prapanna-s during their last stage of life.

Periyāzhvār explains this amazingly – when death approaches me, my sensory power diminishes. At that time, my mind will not be under my control. Therefore, it will not be possible for me to think of you. Because of that, I am telling you now itself. You have to protect me.

eyppu ennai vandu naliyumpōdu aṅgēdum nān unnai ninaikka māṭṭēn  
appōdaikku ippōdē solli vaittēn - Periyāzhvār Tirumozhi 4-10-1

Periyāzhvār's given name was Viṣṇucittar. True to the name, he was always thinking of Viṣṇu. Whatever he has said here is for people like us only.

When a prapanna dies, he lies like a wooden log or stone and he does not have any memory. "At that moment, I think of him and take him along with me to mokṣa", says Varāhap Perumān.

That is why, one of the six messages revealed by Kāñcī Varadarajap perumān to Tirukkacci nambi is - While dying, there is no need to think about Him.

Ambassadors of the death god Yama will not come to drag the jīvātmā of prapanna-s. Instead, Emperumān Himself accompanies the jīvātmā to Vaikuṅṭham. In the next issue, let us see how He does this.

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

**Emperumān is simple  
(Sri R. Kannan, Bangalore)**

Śāstras say that the one who is the cause of this universe is the one to be propitiated. When the upāsana is performed with the opinion that it is for his pleasure (with sāvika tyāga) and when bhakti yoga reaches its pinnacle one can reach Paramapadam through Emperuman's grace. One can reach the Paramapadam, perform eternal service to the Divya Dampati (Emperuman and Pirātti) and be happy enjoying Their enjoyment of the service. Acharyas refer only to this as tatva, hita and purushārta.

Śāstras have described in detail that those who cannot perform meditation or those who are not qualified to perform it or those who wish to reach moksha quickly can surrender to Emperuman through an Acharya and reach Paramapadam.

Emperuman who offers moksha has two important qualities. They are his superiority and simplicity, his paratvam and saulabhyam respectively.

Paratvam- He is superior to everyone; He is the Lord of everyone (Sarveśvaran); He is omnipotent, sarva śakta- one who can do anything. He is capable of granting anything including moksha. When He decides to grant moksha there is no one who can prevent Him from granting it. He is also sarvagñan- one who is aware of everything at any one point. He is the one who grants what is good for those who surrender to him- one who grants what they wish and what is beneficial for them. We should approach such a Paramatma- one who is so great, to get rid of our worldly bondages.

If it is not possible for us to approach such a great being, then how can we derive any benefit from him? The one who can grant all benefits, should also be easily accessible. Only then, people can approach Him and perform the upāya or means. Mere simplicity alone is not sufficient. If there is no superiority and only simplicity, then such a person cannot do anything. Hence, only if there is simplicity along with superiority then others can approach such a being and get benefitted. The supreme Emperuman makes Himself simple and easily approachable for everyone. Emperuman displays both His superiority and easy accessibility in all His incarnations. In the Krishnāvātara, as a little boy, he lets himself be tied and beaten by the cowherd women- at the same time he perform Govardanōtāram (lifting of the Goverdana hill). There are several such wonderful episodes.

Archa form is the frontier of simplicity. The Lord remains under the control of the worshiper. At the same time, He grants all the benefits for his devotees. Emperuman's archa form in Tirumala as Tiruvenkatamudayān is the best example for this.

Sri Bhattar has described Emperuman's simplicity in one of his commentaries. Let us enjoy it now.

Thiruvaimozhi pāsuraṁ.

mādavaṅpāl catagopaṅ tītavamiṅṅiyuraitta

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Sri Ranganatha Paadukaa (English)**

ēdamil āyirattu ippattu ōdavallār piṛavārē (11.6.11)

Let us examine the usages tītu, avam inṛi uraita ēdamil āyiratippattu.

There are three words tītu, avam and ēdam. All these three words mean 'fault'- three types of faults. Hence, the commentators who examined this pāsuram explained them as "with no fault with respect to self (Alwar) who is singing the composition, Emperuman towards whom these verses are directed and the pāsuram."

Now let us see how Sri Parasarabhattar is explaining them.

"while singing ēdamilāyiram itself the three types of doshas and their absence have been established. Then he has used 'catagopaṇ, mādavaṇpāl tītavamiṇṛiyuraitta'. tīdu is Emperuman abandoning His devotee thinking "Am I not Sria:Pati?". Avam is abandoning the devotee looking at his lowliness and thinking, 'the one who has approached me is only a samsāri isn't it'. These three terms represent the absence of these faults."

The meaning of this is:

When the term ēdamil āyiram is used to refer to Tiruvaimozhi, it is immediately obvious that it means there is no fault in the composer, the composition and the subject of this composition. Now, the meaning for tīdu and avam inri are- Emperuman may have the following two faults, abandoning his devotees thinking that (1) he, Madhavan, Sri:Pati is great and (2) 'you devotees are bhaddhas, eternal samsāris and hence are lowly'. Thus, He can abandon them either considering His greatness or their lowliness. These two terms mean that He graces them without these two considerations.

Hence, Bhattar opines that this verse indicates Emperuman's nature of being simple and easily accessible.

It is only shrIHpati who has both greatness and simplicity. Let us reach him and get liberated.

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

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

Srimathe Nigamāntha Mahadesikāya nama:

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

Third chapter 8- Hey Kamalakanna! Your “vāṇi”, talk, is so sweet. Your every word, sound, sentence, letter is ‘madurādi maduram’ (sweeter than honey). They are very sweet. Even great experts are enchanted by it. Hearing it they lay down everything for you. The gopikas who follow your instructions have fainted, charmed by your sweet talk. Is there any surprise in this? Hey Dhāna Veera! Now grant us your sweet nectar-like lips and revive us. Make us happy, pacify us!.

9. Prabho! Stories about your divine plays are also nectar-like. They serve as salve for those who are suffering from pangs of separation. Great souls-mahātma, several poets have sung in praise of them. They relieve all sins and sorrows. They are auspicious to hear. It is replete with supreme qualities. It is very beautiful, sweet and elaborate. Those who sing about your Divya leela are the greatest philanthropists in this world.

10. My lovely Krishna! My Beloved! We grew happy thinking about your lovely smile, your face and your several divine plays. The mere thought of these bring us happiness. They grant all auspicious benefits. We met you after that. At that time, we enjoyed your humorous, funny, lovely words. Deceitful friend! (saying so out of love) Now all those pleasant thoughts are exciting us.

11. Our friend! Lord! Your sacred feet are softer and more beautiful than the lotus flower. We are very worried that stones and thorns in the path you take, when you go with the cows for their grazing, may hurt your feet. Our hearts are greatly troubled by this thought. (through this the true love of gopikas towards Krishna becomes obvious).

12. You return home from the forest in the evening. We see your dark blue hair spread over your face. The dust that rises from the path where the cows tread has settled on your face. Our Valorous Beloved! Showing your beauty, you have nurtured a great desire in our hearts to meet you.

13. Beloved! Only you can relieve us of our misery. Your lotus feet can fulfill all the desires of your devotees. Lakshmi Devi is worshipping your lotus feet. Your sacred feet are the ornaments of Bhumi Devi. One should contemplate upon them at the time of danger, sorrow. When your sacred feet are contemplated up at the time of danger, all the dangers go away. Our valorous Beloved! Lover! Vraja Vihāri! You should place your supremely auspicious feet over our hearts and grant us peace and drive away all our miseries.

14. Hey Supreme warrior! Your nectar-like lips are capable of enhancing our desire, our longing, to see you. They are capable of relieving all our worries, sorrows and miseries due to our separation from you. Your flute is in contact with your lips when you play it. For those who have drink the nectar from your lips, the flute, there can be no other desire. Our



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Valorous Muralidhara! Please share the nectar of your lips with us. Offer it for our consumption.

15. Dear Shyam Sundar! You go to the forest in the day to graze the cows. Without your presence, every moment feels like an eon. In the evening, when you return from the forest we see your beautiful face lined by curly hair. When you bat your eyelids it seems like a hindrance to us. Brahma who created these eyelids, is he a fool?

16. Dear Shyam Sundar! We have abandoned everything, our husband, children, relatives and come to you against their orders. You cheat! (calling so with love) who else other than you will make women suffer like this in the night.

17. Beloved! You spoke to us in a way that increased our desire to meet you. You excited us, encouraged us with you humorous and sweet talk. You grew happy seeing us with your loving eyes. You expressed your love through your smile. After seeing your broad chest where Lakshmi lives, our love for you keeps on increasing. Our hearts are growing happy due to this. However, now you are making us sad. Is it fair?

18. Dear! You have now incarnated to remove the miseries and grant the wellbeing of those who live in Vraja bhumi and Brindavan. Please give us, your devotess, the medicine that you have, to remove this disease

19. Your sacred feet are softer than the lotus flower. We will place them on our chests taking great precaution that they will not be hurt in any way. You roamed the forest in the night with those feet. Did they get hurt by small stones and other things there? When we think of this we feel dizzy, we faint. Krishna! Shyam Sundar! Lord of our souls! We live only for you. Our lives are yours. We belong to you,! We are yours.

“Sri Krishnārpaṇamastu”

**Chapter 32**

(Fourth chapter in Rāsa panchadyāyi) Bhagavan appears in person before the gopikas and consoles them.

1. Sri Sukha is saying:

Parishit! Bhagavan’s beloved, the gopikas, started complaining and singing so in their longing for Krishna. Due to their intense desire to meet their beloved Krishna, they could not control themselves. They started shedding copious tears and singing in their sweet voice that would stir mercy.

2. At this stage (after performing prapatti) Bhagavan will never deceive them by not appearing before them in person. He appeared before the gopikas in the form ready for rāsa kreedā. His lotus-like face was in full bloom with his smile (if he appears in front of the gopikas with a sad face it will make them more miserable. Hence, he appeared with a smiling face). He had adorned tulasi garland, vanamāla and pītāmbaram. His beautiful form was capable of enchanting everyone’s, even the heart of the Lord of love.

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(before the gopikas had pride in their hearts and were engaged in mock fight. Hence, Bhagavan vanished from their eyes)

3. Seeing the Pranavallabha who is more beautiful than millions of Lords of love the eyes of the gopikas bloomed further due to their love. They all stood up in unison as if life returned to a corpse. Every part of their body appeared as if it got a new life and new enthusiasm.

4. One gopi held Krishna's lotus-like palms in her hand. She fondled it gently. Another gopi placed his hands that had sandalwood paste spread on them, over her shoulders.

5. A third beautiful gopi supported the betel leaves tasted by Krishna on her palms. A fourth gopi whose heart was scorched by her longing for Krishna sat down. She placed Krishna's lotus-like feet on her chest.

6. Another fifth gopi, swayed by her anger due to her longing, raised her eyebrows, bit her lips and started seeing Krishna as if she wished to pierce him with the arrows, her sight.

7. Sixth gopi started enjoying the beauty of Krishna's face by watching it without blinking her eyes. She was drinking the honey from the lotus-like face. However, she was a wise one. Just like how she was never completely satisfied by the vision of Bhagavan's sacred feet she was never completely satisfied with the vision of his beautiful face.

8. The seventh gopi capture Bhagavan through her eyes and held him in her heart by shutting her eyes. She was greatly excited as she mentally embraced Krishna so. Every part of her body grew happy. She was immersed in pure bliss like a siddha yogi.

9. Parishit! Just like how mumukshus surrender to ascetics and great souls and get release from worldly sorrows and miseries, all the gopikas grew happy seeing Krishna. They became free from their sorrow of being separated from Krishna. They attained great peace.

10. Bhagavan SriKrishna, Achuta, is a great connoisseur. His beauty and sweetness are wonderful. He appeared more beautiful in the midst of gopikas who were relieved from their longing. Bhagavan appears beautiful adored by his eternal wisdom, valor and divine powers. Krishna was more glorious than usual.

11. After this, Bhagavan Krishna along with the beauties of Vraja- gopikas reached the sand patch in Yamuna. The air was pleasant with the fragrance of the fully bloomed kunda and mandara flowers. The bees were swarming happily enjoying the fragrance of the flowers.

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12. sharath- Poornima- the moon was spreading its glorious ray. There was no trace of darkness anywhere. There was only bliss. The sand patch looked as if River Yamuna, with its waves, had built a beautiful dais for Bhagavan's divine play.

13. Parikshit! Sri Krishna's vision brought happiness to gopikas, madhura rasa started flowing. All their physical and mental diseases left them. How will worry- sorrow remain there? The karma kānda part of the Vedas describes this and only after that it describes the jñāna kānda. All the desires of the gopikas were fulfilled. The gopikas spread their top cloth that was stained by sandalwood paste, kumkum and other colors, on the sand for Krishna to sit on. The gopikas' hearts were filled with ānanda rasā following Sri Krishna's vision.

(to be continued)

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

**Audārya guṇa of Śrī Rāma**  
**(Śrī K. Pattabhiraman, T.nagar)**

**(From the discourse of Śrīmath Thirukkudanthai Andavan)**

Does Perumāḷ give? If we approach Him, will He give us money? First of all, is He benevolent? If He does not have this quality, then there is no use. We see that some people give initially and stop giving after some time. A few other people watch us in training and then start giving (if they find us suitable). Some others do not give before or after. How does Perumāḷ give? He is a great donor. To what extent does He give? He gives Himself; what else is required further lest alone giving money? Vālmīki says, 'when śrī Rāma reached the forest, everybody came there to see Him. What did they see in Him? He pulled their eyes with His appearance and their mind with His quality of generosity'. Seeing His gorgeousness, those people's eyesight was gone and they couldn't see people standing around. The reason given was that Rāma's audārya guṇa (benevolence) dragged their mind.

From Vālmīki Rāmāyaṇa, can you recollect what Rāma gave? There is a śloka, which briefs what He gave at the age of 24, just before leaving for the forest. Did He give a single aṇā (a few cents) before this? (- No-) However, Vālmīki praises His audārya guṇa. There is a Tamil song which praises an uneducated person as erudite and a miser as benevolent. Why should Vālmīki praise Rāma as generous? (ācārya amusingly continues)

A person keeps two aṇā-s to be given away. A brāhmaṇa approaches him for getting the money in donation. However, the person says that it is meant for the person who has studied Veda. A vaidīka person approaches him for getting the money; however, he is told the money will be given away during ardhodaya, so that the donor will obtain more benefits (because of giving at that special time). Ardhodaya comes once in twenty years, when śravaṇa star and amāvāsya tithi occur on a Sunday of Tai month.

How is the generosity of Paramātmā?

perumāneelpadaḷ ai āzhi saṅgattoḍu  
tirumāneel kazhal ēzhulagum tozha

oru māṇik kuṛalāgi nimirnda (tiruvāimozhi 1-10-1) – He gives His form to be seen by all the people of seven worlds.

Similarly, what Vālmīki Rāmāyaṇa says is that Rāma came out to the streets to show His gorgeous form, to be enjoyed by everybody. This is His generosity. If He resided inside the palace, could anybody see His beauty? When Viśvāmītra asked for Rāma, Dasaratha refused to send Rāma. Rāma was watching all this through a window. Only if He was seen by people, they would do ārādhanam for Him, whereas he was not allowed to go out with the sage. He was sad. Later when Vaśiṣṭha advised, Dasaratha called

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Rāma and sent Him to Viśvāmitra immediately. While Dasaratha was calling, Rāma Himself came instantly. When Rāma was in Ayodhyā, he used to decorate Himself with flowers and visit every street. Today this street – fourth cross; and tomorrow another street. Is there any use of moon appearing in uninhabited forest? There is no gain. However, if we are able to see it at our house, we would enjoy it by eating varieties of tastier foods such as curd rice, tamarind rice, sweet poṅgal, sautéed vegetables, coconut chutney paste etc in the moonlight. Similarly, showing His form to others is His great quality of generosity. He is the chief of celestials and supreme lord of all the worlds. Such a Paramātmā gives Himself to be seen and worshipped by all people. This is His great audārya guṇa. Does He come, if I call Him? ‘eṇṇilum varum’ – if you count 1,2,3,4 ... .. when you reach 26, He appears immediately. If asked why He comes, He would answer number 26 represents Him. There are 24 inanimate tattva-s. 25<sup>th</sup> is jīvātmā and 26<sup>th</sup> tattva is īśvara, as told in śāstra-s. Even if you count money, He will come.

A yogi had a wife with the name Rambhā. One day, he was making baskets sitting outside his house. As he felt thirsty, he said, “Rambhe, bring me some water”. At that time, the celestial damsel Rambhā was going nearby there. Fearing curse of the yogi, she brought water from ākāśa Gaṅgā in a golden vessel and gave it to the yogi. Yogi asked who she was. She replied that she was Rambhā and brought water as he called her name and requested for water. He replied, “it is not ‘you Rambhā, it is my Rambhā’.

Similarly, if we say ‘26’, He comes immediately. eṇṇilum varum en ini vēṇḍuvam (tiruvāimozhi 1-10-2). He says, ‘as you said 26, I have come here, as I am the 26<sup>th</sup> tattvam’. Even while counting invalid money notes, He comes when we count ‘26’, as He is easily accessible. That is his generosity. We cannot forget that Perumān. We have to worship Him. Can we forget Him? How to forget Him?

How can I not think of you? When I am at home, my neighbors trouble me by nailing on the wall and dump rubbish at my door. Even in my career, I could not get promotion because of You. How can I forget You? (Hidden humor of ācāryān - whenever I encounter troubles, I think of You)

Who is that Perumān? He is nambi and pūrṇa – He is filled with all qualities. He has all auspicious qualities. Whatever I request from empirān, He gives them all. He is infinitely benevolent. He resides near our house (as arcārūpi in temple); He gives everything not for earning a name - as we see in worldly people, who are giving for want of something in return. He gives due to His abundant generosity and He does not expect anything in return.

ācāryāḥ thiruvaḍikalē śaraṇam

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Transliteration & Translation primary contributor: Sri Mukundan Srinivasan

॥ श्रीः ॥

## Terivom Tejivom

(Śrī Virāpuram Sampat Dīkṣitar)

Based on sage Atri's commentary  
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We use certain words and phrases quite often. *Anasūyā* – being without envy, *śūci* – purity, *maṅgalam* – auspicious deeds, *anāyāsam* – absence of exertion. *asprhā* – detachment; *damam* – self control; *dānam* – being charitable, merciful. It helps us to have a better clarity in knowing the meaning of these words. This is the basis for *Guṇadarpaṇam* (mirror that shows the qualities). This text is sage Atri's commentary, *ślokā*-s by sage Atri.

न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि।

न हसेच्चान्यदोषाश्च साऽनसूया प्रकीर्तिता ॥

na guṇān guṇino hanti stauti cānyān guṇānapi |

na haseccānyadoṣāśca sā'nasūyā prakīrtitā ||

*Anasūyā* – (being without envy) means appreciating openly the highest trait found in another person, praising the good qualities in others and not insulting others' shortcomings.

Description: - This is an aspect of living one's life. In general, a human mind is hesitant to accept another person's greatness. It takes pleasure in exaggerating and publicising any shortcomings found in others. This is not civility of a higher order. The trait of not being envious must be spread throughout the human society. Devoid of envy is known as "Anasūyā". Speaking about finer characteristics of others and not talking about others' deficient characteristics are considered civilised behaviours of higher order. The is explained by the Tamil verse:

piṅgarāl peruñcuṭṭu veṇḍuvān yāṇḍum

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maṛavāme noṛpathonṛuṇḍu  
sīrellām tūṛric ciṛumai puṛaṅgāttu  
pār yārkkum tāzhcci solal.

Next trait is purity: -

अक्षय्य परिहारश्च संसर्गश्चाप्यानिन्दितैः ।

आचारेषु व्यवस्थानं सौचमित्यभिधीयते ॥

akṣayya parihāraśca saṁsargaścāpyāninditaiḥ |  
ācāreṣu vyavasthānaṁ saucamityabhidhīyate ||

Not eating those food items that the wise and learned ancestors have advised against and abstained from, pursuit of those deeds desired by others, leading a life with good behavior and habits are considered purity.

Description: - Purity is of two kinds. One is internal purity (purity of the mind) and the other is external purity (physical purity). It is an absolute must for one to maintain both the internal and external purities. Tirukkuṛaḷ says:

puṛaṅtūymai nīrāl amaiyum agaṅtūymai  
vāymaiyāl kāṇappaḍum.

Similar to how a physical purity is achieved through water, the internal and mental purity is known through truthfulness. Eating habits are capable of effecting a change in an individual. Purity through eating is achieved through partaking of those food items that result in satvaguṇam and avoiding those that are cause for rajoguṇam and tamoguṇam.

As per the verse

seitakka alla seyakkeḍum - seitakka  
seyāmai yāṇum keḍum

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not performing the good deeds that must be done leads one's life to ruins, so will doing the deeds that must not be done. Hence always doing those deeds not disliked by others is purity. As per the Tirukkuṛaḷ verse:

ozhukkam vizhuppam taralān ozhukkam  
uyirinum omba paḍum

good habits and behaviors will pave the way for purity. Hence we must cultivate good character.

Maṅgalam:

प्रशस्ताचरणं नित्य मप्रशस्त विवर्जनम ।

एतद्धि मङ्गलं प्रोक्तं ऋषिभिर्धर्मदर्शिभिः ॥

praśastācaraṇam nitya mapraśasta vivarjanam |  
etaddhi maṅgalam proktaṁ ṛṣibhirdharmadarśibhiḥ ||

For the human life to be blessed with all the auspicious wealth, according to the sages who have realized the virtuous path, it is best to do the virtuous deeds as prescribed by wise ancestors and to abstain from those activities that bring sin and miseries up on the human life.

Description: - As per perumaikkum enaic ciṛumaikkum taṭṭam

karumame kaṭṭalaik kal and sukṛtam, duṣkṛtam, saiva gacchañtam,

anugacchadhi there are auspicious deeds that bestow glory on a human being. There are deeds that bring disrepute on oneself. We must always perform only the noble needs and must avoid the sinful deeds.

Anāyāsam – शरीरं पीड्यते येन शुभेन त्वशुभेन वा ।

अत्यन्तं तन्नकुर्वीत नायासः स उच्यते ॥

śarīram pīḍyate yena śubhena tvaśubhena vā |  
atyantaṁ tannakurvīta nāyāsaḥ sa ucyate ||



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If an action that we perform whether good or otherwise, if performing such an action will result in physical discomfort, not doing the action is anāyāsam.

Description: - One must have clarity of aspects of an action before commencing. One must be competent to perform an action. These could be determining details associated with an action such as one's knowledge, ability to perform, physical ability, tools available, other help available, desired outcome, etc.. This is per the Tirukkuṛaḷ verse

eṇṇiṭ tuṇiga karumam tuṇiṅdha pin  
eṇṇuvam enbadhu izhukku

On this basis, if our physical well being is much affected by performing a task, it is not apt to involve in such activities. The commencement of performance of a deed after considering the five details associated before starting along with mental strength and enthusiasm will strengthen the execution of the deed, which ensures the deed gets completed effortlessly.

Asprhā – Detachment

यथोत्पन्नेन कर्तव्यः संतोषः सर्ववस्तुषु ।

न स्पृहेत् परदारेषु साऽस्पृहा परिकीर्तिता ॥

yathotpannena kartavyaḥ samtoṣaḥ sarvavastuṣu |

na sprhet paradāreṣu sā'sprhā parikīrtitā ||

One must be happy and satisfied with the wealth earned through ethical means. Must covet another man's wife even mentally. These aspects, including not to desire something or someone belonging to another person, are considered detachment from sense gratification.

Description:- Man must learn to live with contentment and happiness with one has on hand.

Coveting that which belongs to another person is sin. This is stressed by the Tirukkuṛaḷ verse

uḷḷattāl uḷḷalum tīdhe piṛarporuḷaik

kallattāl kanvem enal

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It is the weakness of human mind to seek after something which can not be or has not been experienced or can not or has not been in possession of something which another person has. Once such a thought enters one's mind, it might lead one to think about stealing from others. This thought leads to attachment which inturn results in harm. The very fact the thought that covets an object belonging to another person instigates one to committ sin. Hence the act of prevention of etertaining the thought of covetting is asprhā

Dānam – Charity

अहन्यहनि दातव्यं अदीनेनान्तरात्मना ।

स्तोकादपि प्रयत्नेन दानमित्यभिधीयते ॥

ahanyahani dātavyaṁ adīnenāntarātmanā |

stokādapi prayatnena dānamityabhidhīyate ||

Trying to donate willingly to others to the best of one's ability and capability is charity.

### Description:-

īdhal isaipaḍa vāzhdhal adhuvalladhu

ūdhiyam illai uyirkku

Though there are many living beings in this world. 'life' generally implies human life. Goal of such human life must be to donate in charity earning the resulting fame and good name.

These two help one in self realization. The vedas states about charity - śraddhayā

deyam aśraddhayā adeyam. Tirukkuṛaḷ says

vaṛiyārk konṛu īvadhe īgai maṛṛellām

kuṛiyedhirppai īradhuḍaittu

Charity is to donate to those who deserve. Charity must be based as per the Tirukkuṛaḷ verse

ollum vagaiyāna aṛavinai yovādhe

sellum vāyelām seyal

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Dayā – Mercy

परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा ।

आत्मवद्वर्त्तितव्यं हि दयैषा परिकीर्तिता ॥

parasmin bandhuvarge vā mitre dveṣye ripau tathā |

ātmavadvarttitavyam hi dayaiṣā parikīrtitā ||

Mercy is showing affection and as a result serving not just one's relatives and friends, but also any stranger and one's enemies. Just like one's soul is loved one.

Description:- This is an important character. We hesitate to accord the same level of regard and honour to action, that we extend to the spoken words. The thought that one should show affection towards one and all, is humanitarian. One should not differentiate between relatives, friends and others. In this context, I would like to recollect a saying by

Mārkaṇḍeyar. nandantu sarva bhūtāni, snahyastu vijaneṣvapi Let all the living beings in this world be happy, let there be friendliness towards others. This is being humane. Mercy is expressing the humanness. This was stated by Bhāratiyār as

pagaivanukkaruḷ varam. The message from Kambha Rāmāyaṇam through Śrī

Rāman's words inṟu poi porkku nāḷai vā. This is showing mercy.

Author's recollections: - The messages contained in literatures are to do with life's loftier goals. The truths conveyed by all the purāṇam-s and literatures are to help other is virute; causing harm to others is sin.

Let us all imbibe all the qualities that were looked at above and that helps our soul to lead a virtuous life. Let us cultivate humanitarianism.

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

## **Kamban and Valmiki**

As the story flows, the many differences and the new imaginations found in Kamba Ramayanam and Valmiki Ramayanam are sequentially presented here.

1. **Attruppatalam** (the chapter on river). The 20 poems which are included here describe the beauty of Sarayu River and its special importance. In Valmiki Ramayanam, the sage says that Ayodhya is located on the banks of Sarayu but does not detail its greatness. So this section is Kamban's innovative imagination.
2. **Naattuppatalam** (the chapter on the country). This chapter speaks about the greatness of Kosala kingdom. Valmiki in His Ramayana (5<sup>th</sup> sarga 5<sup>th</sup> sloka) says that the affluent of Kosala Kingdom is located on the banks of Saryu River. Whereas Kamban describes the glories of Kosal Kingdom in 61 pasuram in very many different and beautiful and imaginative ways. So this may also be recognized as Kamban's innovative work.
3. **Nagarappatalam** (the chapter on the city) this chapter which has 75 songs details the special importance and greatness of Ayodhya and the characteristics of its residents. Sage Valmiki in His Ramayana (5<sup>th</sup> sarga 6<sup>th</sup> sloka onwards for the rest of the sarga has detailed Ayodhya's greatness using 18 slokas). Still it is important to recognize that poet Kamban has composed his work in his own unique style to beautifully and specially narrate the importance of Ayodhya. Kamban has not created any new illustrations which don't exist in Valmiki Ramayan.
4. **Arasiyalpatalam** (the chapter on the Politics) 12 pasurams in this chapter nicely describe that Dasaratha ruled the kingdom in a just and honest manner. Kamban summarizes the slokas of 6<sup>th</sup> and 7<sup>th</sup> sarga of Valmiki Ramayanam, which describes the glories of Dasaratha's rule. Readers can see the difference in the meanings and imaginations of the two great works. In Valmiki Ramayana, two sargas describe the greatness of the people, the city's special characteristics, the honest administration and through all these the greatness of Dasaratha's rule. As the first sargas of Valmiki Ramayana greatly describe how Valimi Ramayana was composed, how Lakusars sang it in Rama's court, poet Kamban did not describe it further.
5. **ThiruAvatharappatalam** (the chapter on the divine birth) This is composed of 137 songs. King Dasaratha who did not have children, expressed his sadness over this issue to Kula Guru Sage Vasista; the sage thought about the history of Deva-s who when troubled by Ravana took Paraman's refuge to receive protection. Vasista guided the King to invite Sage RishyaShringa and perform Asvamedha yaaga to overcome this shortcoming (to get children) and also narrated the history of Sage RishyaShringa. This Chapter's essence is that the King was blessed with Children by following the Kula Guru's guidance. Kamban's abridged chapter on this topic closely follows the story and yaaga narrated with great detail in Valmiki Ramayana

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starting from its 8<sup>th</sup> Sarga to 18<sup>th</sup> Sarga 36<sup>th</sup> sloka.

1. Having decided on his own that he must perform Asvamedha yaaga to have children, King Dasaratha, through Sumantharar, invited Sage Vasista and others to inform them about his decision. They second his decision and take leave. Sumantharar, took the King aside and tells him that he once directly heard sage Sanatkumara predict to other rishis that a Sage Rishyashringa will be born; using whom King Dasaratha will perform Asvamedha yaaga and give birth to 4 children. Sumantharar also tells the story of Sage Rishyashringa as heard by him. We learn from Valmiki Ramayana that the King, armed with the knowledge of the secret, performs the yaaga and gives birth to 4 children. While as per Kamban's Ramayana Sage Vasista, who knew the history of deva-s surrender to Maha Vishnu and also the prediction, guides King Dasaratha to perform Ashvamedha yaaga using sage RishyaShringa and the King Dasaratha was not aware that he would be blessed with 4 children.
2. Kamba Ramayana narrates at the very beginning that the sage Vaisista thought about the Deva-s who submitted their Sharanagati to Maha Vishnu and sought His refuge. This was not a direct event only a recollection of a past event. In Valimiki Ramayana, The King performed the yaaga using sage RishyaShringa and when maha Vishnu appears along with Brahma to accept the offerings, The Deva-s submitted their Sharanagati to Maha Vishnu. However there is no indication that King Dasaratha realized this.
3. There is also a difference in the way the two Ramayanas (Valimki's and Kamban's) narrates the interactions between Deva-s and Maha Vishnu. As per Valmiki Ramayana, when Brahma comes down to accept the offerings, Deva-s appeals to him with their sufferings. At that time Maha Vishnu appears there and assures them that he would incarnate on the earth to live there for 11000 years to remove all their sufferings. However, He does not reveal to them that He would be born to King Dasaratha. There after Brahma blesses the Deva-s to be born as the army of monkey. Thus in the source (Valmiki Ramayana) it is very detailed as above. However as per Kamban's Ramayana, Deva-s appear before Lord Shiva, who invokes Lord Brahma; then the two of the invoke Maha Vishnu who ascends Garuda and appears before them, the Dava-s submit sharanagati to Maha Vishnu who blesses that He would be born as a son of King dasaratha along with Chatrukanan, Bharatha and Lakshmana as the incarnations of Conch (Shanku), Chakra and Adhishesha respectively and also commands the Deva-s to be born as monkeys to assist Him.
4. In the source (Valmiki Ramayana), the story is that a bhoodha came out of the Homa with a silver vessel containing amrita like custard (payaasam) , gives it to the King and orders Him to share it amongst his wives. In Kamba Ramayana, The bhoodha silently delivers golden vessel with the custard and vanishes. It is only Sage Rishyashringa who orders the King to share it with His wives in the order of their age.

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5. In Valmiki Ramayana the King gives payasam first to Kausalya, next to Sumatrai and third to Kaikeyi the quantities of half, one forth, one eighth and another one eight.
  6. As per Kamban's Ramayana, the King gave an equal share of the Amrita to the wives in the proper order to Kausalya, Kaikeyi and Sumatrai and also gave the spill over in the plate to Kaikeyi.
  7. Valmiki Ramayana clearly says that Sri Rama was born the Navami of the 12<sup>th</sup> month. Kamban's Ramayana is silent about this.
  8. Both the Ramayanas say the same about Sri Rama's and Bharatha's birth star and lagna. However they differ when it comes to Chatrukanan and Lakshmana. In Kamba Ramayana, Lakshmana is said to be born in Ayilya Nakshthra and Kataka lagnam while Chatrukanan is said to be born in Maga Nakshthra and Simha lagnam.
  9. Valmiki Ramayana says that both Chatrukanan and Lakshmana were born in Ayilya Nakshthra and Kataka lagnam.
  10. In Kamba Ramayana, the King who comes to know of the birth of his children invites expert astrologers to cast their horoscope, where as Valmiki Ramayana is silent about it.
  11. All the four children were taught sastras by sage Vasista after their upanayanam. In addition Kamba Ramayanam nicely describes how Rama and Lakshmana would visit sage's hermitage in the evening and also enquire the welfare of the people on the way.
6. **Kaiyadaippatalam:** This chapter describes the handover of Rama and Lakshmana to sage Viswamitra by King Dasaratha and hence gets its name. Viswamitra, whose yaagas were constantly spoiled by raakshasas, came to the King and praised him. The pleased King enquired what He may offer to the Sage. Viswamitra promptly utilized the offer and sought Sri Rama's help in protecting his yaaga. The King was sad and hesitated but sent Rama and Lakshmana with the sage as per Vasista's guidance. Vishwamitra departed with Rama and Lakshmana and rested on the banks of Sarayu River for the night and crossed it the following day when Sri Rama was stuck by a beautiful hermitage. This is beautifully described in 24 songs by Kamban, closely following the narration in Valmiki Ramayana from its 37<sup>th</sup> sloka in 18<sup>th</sup> sarga to the 8<sup>th</sup> sloka of the 23rd sarga.
1. In Valmiki Ramayana it is described that Viswamitra arrived when the King was discussing the marriage of his children with astrologers and family. Kamba Ramayana does not say so.
  2. In Valmiki Ramayana when Viswamitra sought Rama's help, the King initially was

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- sad and even offered to fight the battle himself and seeks information the asuras and their names in reply to which Viswamitra described the prowess of Ravana and his surrogates maareesan and subaagu. However, in Kamba Ramayana this is only described in general terms and there is no description of the king seeking the details of neither asuras nor the response from Viswamitra.
3. In Valmiki Ramayana, the King assures that he is ready to help the Sage Viswamitra in anyways but in Kamba Ramayana the King is more restrained and only seeks what help may be required.
  4. In Valmiki Ramayana, the names of asuras to be vanquished are provided where as in Kamba Ramayana the sage provides only a general description.
  5. The King's response to the Sage is explained in great detail using 4 sargas in Valmiki Ramayana while in Kamba Ramayana this is provided in 2 songs in a very short form.
  6. Valmiki Ramayana narrates how sage vasista praised the greatness of sage viswamitra and advised the King how it would be beneficial to send the boys with the sage while Kamba Ramayana simply says that Vasista advised the King but does not say the viswamitra was praised.
  7. Valmiki Ramayana says that Sri Rama followed the Sage and Lakshmana followed Sri Rama. Where as in Kamba Ramayana it is not that specific but merely says that the boys followed the sage.
  8. In Valmiki Ramayana, Sri Rama enquires about a beautiful hermitage even before crossing Ganga (after over night stay on banks of Sarayu river). In response to that the sage describes KaamAshrama's history. Where as in Kamba Ramayana Rama's enquiry is only after crossing Ganga for which the sage narrates the history of KaamAshrama. It is Agaligai chapter. From beginning to end there are minor deviations and many small stories in both the works. I intend to present a summary of their narrations.

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Transliteration and Translation primary contributor Shri. Raman Aravamudhan

## **Kalimettil Katchi Thandha Karumukilan**

(Sri.U.Ve. A .VeeraraghavaChariar Swamy, Vinnartangarai, Thankjavoor -3)

The place Kalimedu is in the western part of Thanjavoor. Similar to Sri NeelaMegha perumal giving dharshan with His ever charming complexion of dark clouds in Vambulancholai and the Singa Perumal giving dharshan on the western side of the Soorya Pushkarani, Manikundra Perumal was facing the eastern side at the village Kalimedu. Let us now ponder over that Emperuman in this essay titled “Kalimettil Katchi Thandha Karumukilan”.

### **Kalimedu and the temples around Vinnartangarai**

Kalimedu has another name as Kazhumodu. There was a person by name Beththadasar lived in Kadalangudi in Kumbakonam during times of Nayakka Dynasty in Thanjavoor. The King asked Beththadasar once as to where was “Vaikundam” and he replied that it was at hear-shot. Then the King ordered Beththadasar to compose a song in praise of him. He refused and the King ordered Beththadasar to be convicted by mounting him on a sharp wooden spike, so as to pierce through his body (something similar to punishment on a cross! And this was known as KAZHUMARAM). Before the conviction could be executed, suddenly that wooden spike (KAZHUMARAM) caught fire. The King released him. Then this Beththadasar painted Sri Rama Carnation and was offering prayers to that painting. That painting is seen even today at Ayyankadaitheru Ramaswamy temple. Later, it is told that, Beththadasar got himself immersed with Keezhasingha Perumal (Kaattazhagia Singer) at Thiruvarangam. The elevated place where he was to be executed, later became known as KaliMedu.

The Kodiamman temple at Kalimedu can be seen now on the road between Karanthai and Viinartangarai. Once a year Kodiamman pays a visit to Kalimedu, which is a significant one. There are several events described elaborately about this as per the publication released by Thanjay Sarawathy Mahal and to mention a few – Kuberan’s visit, Vashishteswara Vijayapuri celebrations, the arrival of Thanjapureeswarar with His consort Anandavalli, and to destroy the demons Anandavalli, through Her prowess, sending Ekaveera, Jayanthi, Mardini and Sandakadini and through them quelling Thandakan, Veeran, Vanchakan and Thanjakan respectively and about the greatness of Kodiamman etc.,.

### **The Karumukilan gives dharshan from Kalimedu**

The history of this place Thanjavoor, especially about the Perumal with Manimakudam, migrated from Kalimedu to Vinnartangarai during the times of Maratha Kings. The reference about this can be seen in the fort’s outside stone inscription which says that for the construction of Neelamegha Perumal temple, eight coconut trees are donated from Thiruvaiyaru Kalyana Mahal (Rajah’s college) to “Manikanta Perumal”. The reference about this is there in the Modi Documents) of those times. The Maratha King’s Modi documents further pray that it may be ordained that these Perumals (Melasingha Perumal, Neelamegha Swamy, Manikundra Perumal) who are in temples located outside the fort on the western side must every year come on procession to the shore of Parasasar tank for Theertha Vari during Vijaya dasami day and for the AMBU PODUTHAL function.



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

### **SANDHYA MANATAPAM AND SETHUBAVA SWAMIGAL**

During times of Maratha Kings of Thanjavoor, according to Modi Documents, the place Vinnartangarai was referred to as Sandhya Mantapam. The Vinnaru was addressed to as Sandhya Mantapa river and this can be established by the (Modi) document which says 50 (Chakras) are offered to better the banks of this Sandhya Mantapa Nadhi flowing through the Manikundra Perumal Kovil. The Royal Ladies of those times have taken bath (Thula Kaveri times) in this river as per the book Parasara Kshethra Maahathmiyam. The state of this river and its banks today are pathetic. This is almost ruined into the bushes. The ten days Brahmotsavam and Theerthavari function for Manikundra perumal used to be celebrated at this shore. There were inscriptions on stones, according to people who had seen them.

The Mentor for the Maratha Kings was Sethu Bava Swamigal. During his times the consecration of the Moolai Anjaneyar Temple was done. The Maratha King of those times by name Prathapa Simhar was a great devotee of Lord Rama. The Sandhya Mantapam of Sethu Bava Swamigal was outside the fort, northern side to Anandavalli Temple Car street and to the southern side there were Sarcar Padithurai garden, grove and a house on the western side. The same later became a cow-shed.

In Pattukottai there is SethuBhava Saththiram which stands testimony to his memory which also says that his SAMAADHI is in Kurtalam near Kudanthai and this is referred to in souvenirs released in connection with Mahamaham. That besides, the temples' front portion of Thanjai Rajagopala Swamy and Ananda Valli Amman were constructed with the stones of SethuBhava Sandhya Mantapam, according to documents of these temples. These are sufficient proofs to say that Sethu Bhava Swamigal lived in Vinnartangarai.

### **The stone inscriptions of Manikundra Perumal Kovil**

The Vinnartangarai Manikundra Perumal Kovil sanctum sanctorum northern side ceiling outside has four lines inscriptions (Moovaraya Kandan Dakshina Pachima....Thanjavoor Kootrathu Thanjai Mahamani... kal Pakkal Nangal.... Vittu...) which is dilapidated and another reference in Paramapadha Vasal outer Mantapam north west corner facing west there are four lines (Maha Janangal.. Pakkal Thangal pattayathil... uthpatta... Odaikandam ltharuna... ni) which is also dilapidated and both these are mentioned in the book titled as "Thanjavoor". The third reference can be seen at the stair case steps at the hand rail bottom side which says "The Trustee of Thanjavoor Palace Devasthanams Srimaadhu Kamakshiyambabai Saheb through her orders issued to the agent Sri Ngagaraja Ramaji Pandithar has carried out the works of Sri Manikundra Perumal Kovil new Kattai Gopuram, doors, compound wall and corridor, flooring, Bali peedam, Garuda Kovil etc and consecrated on November 9<sup>th</sup> 1892 Danur Lagnam and for the Azhwars' consecration too and apart from that doing the flooring of the northern side corridor of Kalyana Venkatesa Perumal kovil . All these references can be seen in the stone inscription according to Thanjai Saraswathy Mahal Library publication titled as Parasara Kshethra Mahathmiyam, page number 97.

On the basis of the stone inscription of "Thanjavoor Koortaththu Thanjai Mamani" which is in line with Azhwar's addressing the Vinnartangarai Manikkundra Perumal as

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Vambulanchoilai Thanjai Mamani Kovil and on the basis of Koneri Mai Kondan Inscription (1455A.D) which also talking about Thanjai Mamani Kovil, some of the vaiganasas being residents of the Thanjai Mamani Agraharam, some of the Azhwars singing in praise of the Lords NeelaMegha Perumal, Manimakudam Konda Perumal, Singa Perumal, repectively referred to as Vambulanchoilai, Kalimedu, Veliththottam and all these temples being located on the western side of the town and once upon a time collectively all these were known as Thanjai Mamani Agraharam as can be inferred.

### **Temple Reference**

The Manikundra Perumal in Sanskrit is called as “RatnaSaila Swamy”. This Emperuman’s temple is in the center amongst all temples at Vinnartangarai, befitting His name. The temple has “RajaGopuram”, Lord Garuda in sitting posture and separate sannidhi for the Thayar Ambuja Valli. The separate temple is installed by Uththira Ahobila Mutt Matathipathi Sri VeeraRaghvachariar Swamy. In the Sanctum sanctorum, the Moolvar with His consort is in sitting posture and Uthsavar in the standing posture. On the entrance at the northern side there is a “Paramapada Vaasal”. On the Vaikunda Ekadasi day, Perumal comes via this gate. “The mountain is his body” (Malaye Thiru Udambu) – this is how Nammazhwar addresses and in the same line Thirumangai Azhwar praises this Emperuman like this – “Ponsei Malvarai Manikkundru”. During the month Panguni, the Brahmotsavam is celebrated with Theerthavari on the Panguni Uththiram day.

This essay titled as “Kalimettil Katchi Thandha Karumukilan” is written as a part of the celebration of Panguni Uththiram, invoking the blessings of the Lord Manikundra Perumal who is residing at the northern side of Thanjavoor at Vinnartangarai. For this article to come about so nicely, I acknowledge the great help rendered by the Tamil Pundit Sri Mani Maran. My sincere thanks to him.

Let us praise the Manikundran! And be happy!!.

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Transliteration and Translation primary contributor Shri. Venkatesh Srinivasan

**Sadaachaaram**

(Edayarpakkam S. Sri Raghava Narasimhan, Chinna Kanjeeपुरam)

This month, I am giving ten more points for good conduct.

21. We should not tell (or preach) dharma and vratam to people on our own, without them asking for it. That too, we should not tell it to people who are lower in birth as well as conduct. However, we should make them interested in listening to good dharma and then preach them what they ask for.
22. One should not step on or get across the shadow of idol of deity, teacher, father, mother, elders and cow. Stepping on and crossing the same is equivalent to showing disrespect towards them.
23. One should tell only truth. If that truth is going to cause misery and unhappiness for others, then that truth should not be told. One should not tell lie to make somebody happy. All the truths are not truths.
24. We should not call anybody as a sinner. If that person hadn't really sinned, then the misdeed of committing that sin will come to us. If he had really sinned, then we will get half of the sin he had committed. When Garuda killed a snake, one person by name 'ekadar' called it as a sin. Hence, the plane which was carrying him, dropped to the ground. His brother 'dvidan' asked Garuda to kill and his plane also fell down. The youngest 'tridan' kept silence and hence his plane went on unaffected.
25. One should not doubt whether God, fruits for the deeds, other world, rebirth, heaven and hell, exist or not. Veda says that these exist and sages have accepted the same.
26. A family man should not grow hair on the head and nails for more than a month. One should not shave his hair during the pregnancy of the wife and within one year of the demise of father or mother. One should not shave for at least 15 days before conducting śrāddhams.
27. One should not close the main door in mornings and evenings to avoid almsmen.
28. One should not talk ill of Vedas or elders.
29. One should not blow the lamp off. Especially, man should not put off the lamps by blowing from mouth.
30. We should not see our reflection in water and oil.

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Transliteration and Translation primary contributor Shri. S. Sudarshan

**Varutthum thavamaam Arul pettradhe  
(Perangiyur P.Srinivasan)**

Picturesque Tirukkurugur! -- With tall mansions, and ripe paddy crops waving in the breeze, forever retaining and preserving the blessings of polinthu niNRa aathipiRaana. In this Tirukkurugur, Shri nammaazhvaar sat on the lap of thiruppuLi aazhvaar (the Holy Tamarind Tree) like Lord Sri Krishna in the lap of mother Yasodha. As aazvaar parted his cherry-red lips to sing the honey-like songs of thiruviruttham, a beautiful vision appeared in front of his eyes.

In the deep blue sky, there was a big, dark cloud flying along with its small companions. aazvaar saw the beautiful cloud and said "Oh cloud! Please stop!." The black cloud stopped for a short while as if lost in aazvaar's beauty.

"The Lord's devotees have called him lovingly as 'karumaaNikkam' (dark-hued emerald), 'minnumaa mazhai tavamum megam' (dark, rain-bearing cloud), 'mai niRa kaDalvaNNan' (One who is like a collyrium hued ocean), 'kariyamaal' (the dark coloured Lord). How did you attain the colour of the Lord who is for me the food I eat, the water I drink and the betel leaf I chew?", asked aazvaar.

To this, the chief of the clouds replied, "Dear Sir! We wander far and wide to absorb water from the ocean. With pain in our hearts, we bear the water and we unselfishly pour down as rain so that people may live.

Similarly, our Lord too, through His will, protects those who taken His refuge, destroys their enemies and thereby protects them. Our Lord took beatings from Mother Yashoda and, for the sake of His devotees, endured difficulties with His supranatural, divine body so that He could pour His blessings on them.

Thus, since we resemble the Lord in many ways, shriIman naaraayaNa has blessed us with His colour." Saying this, the cloud bowed before aazvaar and bid farewell.

aazvaar sang –

mEgankaLO! uraiyIr,thirumaal thirumEni yokkum  
yOgankaL unkaLukku evvARu peRRIr – "uyiraLippaan  
maagankaL ellaam thirinthu n^anNnIrgaL sumandhu n^undham  
aagankaL nOva varundhum thavamaam aruLpeRRathE?"

This article was written on the basis of the above paasuram with a little bit of imagination thrown in.

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*Transliteration & Translation primary contributor: Smt & Shri.Balaji Srinivasan*

||श्रीः||

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## **How to increase bhakti**

This past maargazhi month (Dec-Jan) tiruvaaradhanam was held at Brindavanam despite the extremely low temperatures. This year, the cold weather continued till well into February. A few bhaktas had come from South India to participate in the maargazhi tirvaaraadhanam disregarding the inclement weather.

Due to the austerities and virtuous deeds of our forefathers, and our own good deeds in previous lives, we have obtained this birth. The net fruit of these past good deeds is that we are doing well now. In order that the next generation also leads good lives, and as a means to attain God, we must remain diligent in our respective duties. Even if we are not able to do that which must be done, we must refrain from that which must not be done.

Bhagavaan is present everywhere. He is also there in our minds and hearts. He only looks for pure, whole-hearted bhakti from us. There are many types of bhakti (Love); We may have love for the work we do, our relatives, friends, or money etc, but this type of love is not long-lasting. Once the work is over, or situation passes the love either vanishes or is forgotten. The only bhakti that stays for life is the bhakti towards God.

God created us and gave us everything for our survival and thriving. Further, bhagavaan took avataaras just in order to show us how to lead our lives. Each character in shrlmad raamaayaNa tells us how one should conduct oneself. ThirukkuDandhai shrlmad aanDavan used to say, if we immerse ourselves into the ocean of shrlmad raamaayaNa, we will be rewarded with many pearls. Ravana could have disguised himself as Lord Rama in order to abduct Mother Sita, but he did not do so because even if it was just a disguise, the nature of Rama's form was such that would not allow him to do wrong things. By Lord By the grace of the dust of Sri Rama's holy feet, Sage gautama's wife ahalyaa got her form restored back from that of a stone. Similarly, Abhimanyu's son Parikshit who was burnt by ashvatthama's brahmastra was brought back to life just by the touch of Lord Krishna's holy feet. All of us have also been blessed by the touch of the Lord's holy feet -- during trivikrama avataara, when he kept His holy foot on the earth, we were all beneath it. Lord Sri Rama's paadukaas ruled Ayodhya in his absence and protected this world. When Lord Sri Ranganatha comes out in a procession, His paadukas come along aiding Him in His majestic gait. Wherever the paadukaa hears the troubles of the devotees, she moves slowly and silently so that the Lord can hear the devotees' heartrending cries. This tells us that every single part of the Lord and every single weapon of the Lord wishes our welfare.

The Lord has descended as arachaavataaras in temples for our sake. Wherever we consecrate Him, He accepts it happily. Wearing armours which cause him pain and bearing heavy jewels, He waits for hours together so that His devotees may see Him. The Lord's divine body is so delicate that even piraati's soft caresses can redden it. Heavy jewels for such a delicate body! One feels pity for the Lord. Whatever you give the Lord He accepts it. As He said in bhagavad gltA – patram (leaves), pushpam (flowers), phalam (fruits), toyam(water) , whatever is offered with love, He readily accepts it. Here, toyam does not mean mere water in the usual sense. It actually means the tears we shed for the Lord out of the helpless realization that we have nothing to offer Him.

In the age of Kali, the Lord has sent aazhvaars and aachaaryas as His representatives. Like extracting ghee (clarified butter) out of milk, they churned the shaastras and gave us the essence of what we need to do like taking ghee out of milk. The Lord has given extra

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wealth to a few so that they may spend it for dharma. We spend this wealth for ourselves in indulgences such as houses, cars, mobiles, etc. After giving us all these comforts, the Lord is still standing before us, longing for us to look at Him with affection and pure love. Should we not be grateful to Him? After all, even a mango tree gives sweet mangos to even those who throw stones at it.

For developing bhakthi – immediately after waking up in the morning, surrender all the day's forthcoming activities and their fruits to the Lord, visit His temples and the places of His avataras, stay with your aachaaryas for a few days and serve them, bathe in holy rivers, do saalagraama aaraadhana at home.

Please come and visit Brindavan kshetra. With Srimad Andavan's blessings, we will try and arrange for the stay. This year Akshaya Tritiya falls on 24<sup>th</sup> April. It is said that doing dharmic activities on this day, especially in Brindavan kshetra yields good results. If we observe a fast and have a dip in the holy waters of river Yamuna on the ekaadasi of the tamil month AAni(June-July) and have darshan of the Lord on the dvaadasi, we will the reap the fruits of having performed an ashvamedha yaj~na. It is enough if we think of this Lord on that day.

Delhi RVR

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*Transliteration & Translation primary contributor: Smt & Shri.Balaji Srinivasan*

## Maadha Raasi Phalan (This month for you)

Saakai Velaamoor S. Seshadri Iyengar,  
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### Kara Varausham - Panguni Month

14<sup>th</sup> March 2012 – 12<sup>th</sup> April 2012

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai)** Guru is in Raasi as Bhayadhipathi; so the troubles of janma guru wont be there. A favourable transfer is likely. Pilgrimage, association with Acharyas and good will happen. Due to beneficial position of Sukran, huge windfall can be expected. Marriage and other good events will happen. Sani is in 7<sup>th</sup> position in retrograde. So hurdles can be seen in work and cash flow. Be tactful in speech. Poisonous creatures may cause Students need to be very careful with education. Recitation of Dasavatara stothram will be beneficial.
- 2. Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Even though the health is only average, travel and comfort will be excessive. Cash flow will be good. Property disputes may arise. Loss may increase. Enmity will crop up without any reason. There will be competition at work. Don't bet. Sani is in the 6<sup>th</sup> position with retrograde; unexpected monetary gain is likely. Trouble may arise due to people of other religion. Recitation of Sri Narayana Kavacham will bring rich dividends.
- 3. Mithunam (Mrigaseersham 3, 4, Tiruvadira, Punarvasu 1,2,3)** Monetary gains and favours from government are likely. Enemies will vanish. Work will flourish well. God's grace, devotion to Acharya, pilgrimage, comfortable life will come good. New Vehicles will come to possession; disputed ancestral property will come to you. Good events will take place. Desired transfer will come thru. Some may travel abroad. Recitation of Sri Vishnu Sahasranama will bring good.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** Unnecessary arguments must be avoided. Monetary gains are likely. Government employees may face some trouble. Loss of prestige is possible. Take care of mother's health. Properties will bring benefits but cannot sell them. Beneficial transfer is likely. Benefits for women are more. Pregnant women should take good care. Avoid public service. Recitation of Sri Panchayudha stothram will yield rich benefits.
- 5. Simham: (Magham, Pooram, Uttiram 1)** Avoid anger. Good events will come through. Women will bring good. God's grace will be available. Be careful with travel and water. Take care of father's health. Work will progress well. Charity will increase. Desired transfer will come through. New efforts will succeed. Heat related infections are likely. Unexpected financial loss is likely. Recitation of Mangalya stavam will bring good benefits.

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6. **Kanni: (Uttiram 2,3,4 Hastam and Chitra 1,2)** The Rasiadhipathi is downgraded position. So hurdles will continue. Financial condition is good. Good expenses will increase. Associates at work will not support well. Some will face stress and transfer. Unity among brothers will decrease. Recitation of Sri Stuti slokas will be beneficial.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Effects of Sani in 7.5 years will be minimal. Average financial condition is likely. Loss of prestige is possible. Good events will complete. May have to face opposition. Profit in business will decrease. Share market will not yield good benefits. Excise caution with utterance. Family will miss peace. Recitation of Sri Sundara Khandam will be good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Injuries may happen. Effects of Sani in 7.5 years will be seen. Sudden expenses are likely. Some may have to be away from family. Insufficient funds may be seen. Children may cause trouble. Loss of prestige at work is possible. Pregnant women must be careful with health. Exercise caution with friends. Will buy property through loan. Recitation of Lakshmi hirudayam will increase good benefits.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Economic condition will be satisfactory. New home and vehicles will come. Good events will complete. Business people will get government support. Desired transfer will come through. Child birth is likely. Effort will yield success in education. Foreign help likely at work. Good month.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Good time to sell ancestral property. Monetary gains likely. Work will be good. Surgery in abdomen area is likely. New efforts will be successful. Some will get Guru's blessings and mantropadesam. Caution required in studies. Good month.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)**. Lots of expenses. Avoid loans. Take care of elder's health. Avoid harsh words. Will get new friends. Peace in family will be missing. Eye infections are likely. Pay attention to studies. Recitation of Hayagriva stothram will give good benefits.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Stopped marriage will come through. Pay attention to studies. Financial condition will be good. Women will progress. Good events take place. Favourable transfer is likely. Promotion is likely. Travel is likely. Average month. Recitation of Sudarshana stothram will yield good results.

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Transliteration and Translation primary contributor: Shri. Raman Aravamudhan

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**Śrīmate RaṅgaRāmānuja Mahādeśikāya Namaḥ**

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

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

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

<http://srimathandavan.blogspot.com>

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**Srimathe Ranga Ramanuja Mahadesikaya Namaha:**  
**WHY SRIVILLIPUTTUR IS KNOWN AS "CHEVVAI' (MARS)**  
**PARIHARA STHALAM ?**

**(by Dasan Kudanthai Amudhan) PART - 8**

**CHEVVAI AND ANNAM BIRD ( SWAN ) – CONNOTATION WITH VEERABHADRAN**

Chevvai was not born out of biological mother but by fire (agni) as a red child. Since he learned vedas and sastras from sage bharathwaj muni and later got elevated to the post of graha by brahma, he is always conscious of himself of this fact in spite of being a ferocious war god. According to **maccha purana**, when Shiv dev got terrible angry to destroy the yagna of daksha, he opened his third eye and emitted fire balls in which chevvai assumed to take the form of a terrible figure by name "veerabhadr". This stands for meaning of veera for ferocious and bhadr for auspicious. Veerabhadr beheaded daksha and killed many sages in the yagna causing great destruction and havoc to the yagasala. Devas were terrified by the violence in killing of sages and Brahmins by veerabhadr who immediately realized and became conscious of their fear, transformed himself to his original form of chevvai riding on the satvik bird 'annam" (swan). Swan (annam) is the embodiment of perfect union between garuda and serpent, inspite both being the bitter enemies. This union stands for the highest wisdom concerning the union of opposites. Swans long graceful serpentine neck is a kinship to the snake. Viruchika rasi owned by chevvai is represented by Scorpion the sign of Serpent and its enemy eagle garudan. Chevvai manifested in the form of fire to emanate the rupa as veerabhadran. Hence chevvai is called as "agni bhau" as well as "veera bhau" as the god of war. Murugan, an amsam of chevvai is portrayed to be seen riding in the vahana of peacock along with a Snake around its leg. Peacock is the slayer of serpent and the shimmering colors of its feather tail is explained by its supposed ability to transform the snake venom in to solar

iridescence. Peacock blue color neck is believed to be the reason of its having consumed poisonous venom of snakes. Yet they are seen together as a symbol of such union of opposites similar to garuda and adishesan.

Old traditional jyotish books mention that chevvai rides on annam bird (swan) towards south as per maccha purana related to the legend of veerabhadra, also as an amsam of chevvai manifesting in the form of fire balls from shiva's third eye to emanate. True to this nature as said above, Srivilliputtur was described by andal and parasarabhattar, a place for existence of mythological bird annam (swan) in large numbers once upon a time. Sri andal taniyan composed by Sri parasara bhattar start with **அன்னவயல் புதுவை** meaning that srivilliputtur kshetram was full of swan birds (annam). Sri andal mentioned this in her nachiyar thirumozhi 5-5<sup>th</sup> pasurams – **மென்னடையன்னம் பரந்து விளையாடும்** implies that beautifully walking annam birds used to fly and played in srivilliputtur.

Swan(annam)bird has the ability to separate milk and water by drinking milk alone. Srivilliputtur, is famous for manufacturing of "milk gova"(pal gova) where milk is separated by boiling the water. Chevvai denotes spirituality, wisdom, red color while annam represents perfect union of balance and highest order of spirituality. Hence sages and achariyars of holy status are called as 'paramahamsa' as hamsam is said to be possessing the knowledge of brahmam according to many upanisheds. In Sri Vatapathra sayee sannidhi one can see on the wall the images of stone sculptures of annam birds and Banyan tree. **There are two stone pillar sculptures of annam birds (swans) one of them as vahana for Sakthi devi, wife of chevvai, the images of which are carved beautifully in dwajasthamba mantapam of Sri andal temple.** There are also many massive monolith stone pillars with exquisite images in Srivilliputtur andal temple **where one can see the sculptures of "Nruddhamuka Veerabhadran"** on southern side and **'Oordhavamuka Veerabhadran'** images on the northern side of mantapam. Sri andal takes procession around mada streets



in anna pakshi vahana( swan) along with lord rangamannar in garuda servai on the day of aadi amavasya.This stands as testimony to this kshetram's connection with chevvai and annam bird being its vahana as presumed from above.

**MARS, THE ROMANIAN GOD-** Mars is the roman god of war and agriculture. He was later identified with the greek god Ares similar to chevvai being identified with murugan. According to different versions, Roman goddess Juno was jealous because Jupiter's daughter Minerva was born without the help of a women. Hence juno wanted to have a child for her without the help of a male. Flora, the goddess of vegetation gave her a magical flower and by simply touching it, juno got pregnant and gave birth to Mars. The month of march is named after Mars when he is celebrated with many festivals besides in October. Mars holds in his hands a long sphere and a shield and poised to be ready for war anytime (similar to velavan-murugan). Mars was a fertility god and protector of cattle. Several festivals are attributed to mars with elaborate fertility rituals ( similar to our aadi month) designed to bring prosperity in the harvest of agriculture. A festival is held in his honor of farmers and soldiers by fasting during Oct month when Romanians would lay aside their weapons after purifying ( similar to our Ayudhapuja ) in storage places. During the festivals, mars is honored and glorified with sacrifices of bulls and goats.The word Mars is the prefix word for many words in English, the meanings of which are governed by mars. Example – marriage, march of (soldiers),marital status, martial law, marrow-in bone, martyr, marshal- field/court marshal all of which are related to the karakaathvam of chevvai.

**Other names and characteristics of chevvai -**

Chevvai has many names like shakidhar-holding shakti as weapon, Dharasuta-son of earth, Runaharta-destroyer of debts,Vidyut prabho -generator of electricity,Vranakar-creator of wound marks, Samaganapriya-lover of sama gana,Raktavastra-wearer of red cloth Grahanayak- leader of all planets,Sarvakarmavarodhak-creator of anything. He has

also names like Mahisuta, ara, avaneya, bheem, ugra, ranjan, rechanak, agni -gandha, agnivardha, hemavati, Rechi, raktang, karkasha, lohitanga, Yaganika, vakra, randhir, kurunetra, Rogakrut, ect.. Since chevvai is the god of war, he is for self sacrifice by himself as a soilder. Hence he changed his originality from chevvai to murugan as war god and later also assumed the form of veerabhadra as a warrior to fight the enemies of shiva dev. As chevvai came out from fire, he enlightens spirituality without any conscience regardless of its consequences. Being the lord of weapon, he is compared to knife which can be used for surgery, kitchen chores and for self protection. At the same time same knife can be used to kill a person or cause injuries to others. As a god of war, he causes widowhood to women in the war. Mars is the one who causes sudden rain fall during summer time with thunders and lightening. He represent tribal's, wild life and nature lovers, environmental protectors, teachers of occult science and study of mysterious happenings, siddhars and siddha medicines, martial arts like varma kalai, spreader of yellow fevers, jaundice/small pox, typhoid fever ect. Debts are created by chevvai who is the karaghan for 6<sup>th</sup> house from lagna denoting ill health/enemies.

**Chevvai and Sri bhumi devi-** Mars similar to earth spins in its own axis at about the same speed of earth does. It takes 24 hours and 37 minutes to rotate one time. Mars resembles closer to the earth by having seasons and polar caps. Since chevvai is the deity of his own right distinguished from other grahas, he is the one who constantly vitalizes the mother earth by charging it from time to time as he is associated with pancha bhuthas like earth, water, agni, vaayu and aakasam and five gunas of earth like form (roopa) taste (rasa), fragrance (gandham), tactile features (sparsha) and sound-dhvani. Both Sri bhumi devi and Six devis, wives of saptha (7)- rishies who were involved in the creation of chevvai suffered on account of manglik dosha as per the details given below -

1) Sri bhumi devi, personified as mother of earth was the

consort of Sri Varaha perumal who restored the earth in to space from the pattalaloka,the cosmic ocean.She took avatar as “Sita” meaning as “the line made by plow” in Sr Rama avatar. She took the amsam of “Sathya bahma”in Sri Krishna avatar and later she took avatar in srivilliputtur as “andal” in kali yuga. All of them in their reincarnations had to suffer manglik dosha since sri bhumi devi was instrumental for the origin of chevvai by getting the red coral from sri varaha avatar after he killed the demon Hiranyakshan.

**a)** Sita, the divine amsam of Sri bhumi devi had to be separated from sri rama for 14 years and later she joined with him after undergoing purification ceremony by fire (agni) for showing her purity. Just before the birth of chevvai, Sri bhumi devi was abducted by the demon and taken to pattalaloka-cosmic ocean to be retrieved later by lord vishnu by taking the form of Varaha.

**b)** The six devis the wives of Saptharishes,who picked up the red coral dropped by Sri bhumi devi and performed “agnisuthi” in the fire from which chevvai as a child came out, had to be separated from their husbands because they banished their wives due to their suspicion about their wives fidelity by connecting them in affairs with agni dev.So all six devis suffered except arunthati,the devout wife of vashista rishi who did not join with them.The banished six stars of Pleiades ( or weeping sisters) are brightly visible to our eyes in the sky while the 7<sup>th</sup> star mizar at the tail end is invisible to our eyes as it symbolically represent arundadhi.

**c)** Demon Naragasura was the son of Sri bhumi devi. He got the boon from brahma that he would meet his doom only at the hands of his mother. Chevvai who took birth from Sri bhumi devi thus gets connected to naragasura by being his half brother.So Shiva and Subramaniyan( murugan) came to the rescue of naragasura in the war and sided with him only to face defeat, when lord Krishna fought with this demon who had to be eventually killed only by Sathya bhama,an amsam of Sri bhumi devi, the mother of naragasuran.chevvai is the karaghan for brotherhood which suffered at the hands of his

mother sri bhumi devi.Hence lightening of fire and bursting of crackers on the day of deepawali appears to be connected with chevvai as he is the karaghan for fire works and lightening.

**d)** Sri andal who longed to marry only lord Krishna, merged with lord Ranganatha in his garbhagraham when she entered inside.Another version believe that she disappeared from her closed palanquin when it reached Srirangam.This happened when she was just 13 years old. Her marriage with lord rangathanar at srivilliputtur is the anubhavam of achariyars and devotees by visualizing the divine marriage in their imagination to spread bhakti.Similarly Tulsi devi,an amsam of vrinda devi stepped in to fire when her demonic husband jalandar had to die once she lost her chastity and purity at the hands of lord vishnu.Yet lord vishnu humbly accepted the wrath and curse of her with pleasure by wearing her body as salagram silas and her hair as 'Tulsi leaves' as garlands. Sri andal took avatar below Tulsi plant as bhumi piratti. Thus chevvai will affect everyone in the life to some extend even if it is well placed in a native horoscope.

**Mangalan (chevvai), agni dev and vedic marriage** – Mars is the planet of fire. Agni dev has two heads symbolically representing heat and light, the dual characteristics of fire.He has seven red tongues and seven legs. His chariot is pulled by goats (Rams).". Fire is red and chevvai is also red.chevvai came out from agni dev.So fire is connected with all vedic rituals from marriages to funeral. Ancient tamil names of fire are Eri,Thanal,Kolli,Kanal,Neruppu,Deepam,Vilakku and kadir ect. In sacred marriages bride groom is asked to lead bride around the fire symbolizing the union with fire god denoting fertility charm and energy in the form of heat and fire in conception besides the chastity of women. Fire represent purity,divinity and chastity of women. Hence married women are entitled to light the fire first in all yagnas, the vedic rituals with fire performed by grahasthas of Brahmins clad.Fire is aggregate of

all demigods. Agni, the mouth of supreme lord vishnu accepts all sacrificial oblations through fire. Agni's two faces and 7 tongues are meant to lick up the butter ghee in sacrifices. Agni is fond of cow ghee. Agni is called as "mangal". Hence we call fire as "mangala aarthi" and "mangala jothi". Chevvai is known as "mangalan" as he came out from fire. As Mars denotes marriages of union by heat of fire rituals, vedic marriages are closely associated with its related names like mangalyadharanam, Thiru Mangalyam, Mangalya suthram ect. All auspicious items like mirror (kannadi) are part of the function and also mangala vadiyams (musical instruments like nathasvaram ect ) are used on this occasion. Agni is the chief priest of gods and hence vedic marriage symbolically identifies bridegroom as an avatar of lord vishnu at the time of vedic marriage rituals. Fire is the witness of such sacred union of bride and bride groom as " agni satchi". During the rituals of Paani graham, bride groom walks with the bride to the right side of sacred fire with newlyweds taking vows in 7 steps known as Saptha padis as they walk hand in hand together around the holy fire. Arunthathi, the red star or 'semmeen" is the symbol of chastity and purity which is denoted by fire. Hence bridegroom is made to show the bride this red star in the sky to follow her fidelity nature. During pregnancy function of fire homam, the conceived woman is applied with smoke produced by a mixture of ghee and white mustard to ward off evils. Deads are cremated by consigning the body to fire, one of the elements in which our body and earth are made up of. Agni appears in our body as warm temperature and also as fever by forceful heat. In the sky, agni appears as lightning. Agni stands for the fire of digestion as without fire of agni there is no absorption of nutrients in our body and no life is possible. Lord Krishna swallowed the scorching forest fire in vrindavan to save the lives of gopikas and cows. Sita devi stepped in to the fire to show her purity and divinity to the world. Sri kanchi varadaraja

perumal came out from agni kunda of yagna homam in hasthigiri while Sri yagna varaha murthi receives his sacrifices from agni of yangam(there are three varaha murthis–Aadhi varaha, pralaya varaha and yagna varaha).Sri andal mentioned the elaborate rituals of vedic marriage in her Varanamayuram pasurams depicting her imagination and visualization of celestial wedding with lord rangathanar,the rituals of which one should follow in vedic marriages to appease mangalan the chevvai, karaghan for union of souls by fire. Her pasurams talk of vedic rituals like வாரணம் ஆயிரம் சூழ வலம் செய்து நாரண நம்பி நடக்கின்றான்,.... வாயும் நன்மக்களைப் பெற்று மகிழ்வரே. which invariably points out the karagathvam of chevvai, the mangalan through agni yagna during vedic marriage rituals.Thus mangalan has its influence in marriage rituals to matching of horoscopes of life partners.

## KALYANA PATRIKA

### திருமண தகவல் மாத இதழ்

நம் ஸமூஹத்தில் எத்தனையோ குடும்பங்களில் இந்த மாத இதழ் "Kalyana Patrika" மூலம் விவாஹம் நிச்சயம் ஆகிக்கொண்டிருக்கிறது. ப்ராஹ்மண குடும்பத்தினர், தங்கள் குடும்பத்து வரன்/கன்யா விவரங்களை இந்த பத்ரிசையில் விளம்பரம் செய்தால் சீக்கிரம் விவாஹம் நிச்சயமாகிறது. மேலும் விவரங்களுக்கு



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## Trees

(Coimbatore, Satagopan Iyengar)

We don't think much about trees. At best, we regard them as essential components of the ecological scheme and with rare exceptions, our concern stops there. In fact, if someone is slow on the uptake and execution, we liken him to a tree—*maram maadiri nikkaraan* we say. The Scripture tells us that those who commit certain types of sin are born as trees. As such, trees do not appear to be that high on the totem pole of Creation.

However, if we delve deep into our scriptural lore, we find, contrary to our initial impression, that trees are not only capable of love and affection but are also objects of veneration for many. Read on to enter the tree-lined avenue which is capable of giving not only shade from the scorching Sun but also whatever else we wish.

Shall we commence our journey with Vedic trees? The Taittiriya Aranyakam speaks of a strange tree-- *oordhva moolam avaak shaakham-vriksham yo veda samprati*. This is repeated almost verbatim in the following Gita slokam:

*Oordhva moolam avaak shaakham asvattham praahu: avyayam  
Chhandaamsi yasya parnaani yastham veda sa veda vit.*

This is indeed a strange specimen-this tree has its roots in the air and its branches embedded in the soil, but a closer look at the Gita Bhashyam reveals a beautiful allegory-this tree signifies Samsaarm.

Since mundane existence has its origins in the four-headed Brahma seated in his Satya lokam above the seven

worlds, this saamsaeric tree is said to have its roots above.

As the various constituents of samsaaram like human beings, animals, birds, worms and other sentient and non-sentient beings live on the earth down below, this tree is said to have its branches in the soil. Since the deep-rooted tree of samsaaram cannot be destroyed, except through knowledge of the real, it is glorified as *avyayam*. As samsaaram grows and proliferates with the aid of various sacrifices (performed seeking manifold worldly bounties) ordained in the vedas, this tree is said to have shrutis as its leaves. One who knows this Aswattha tree, knows the vedas. This is because the vedas, as the primary source of Hitam, are the guide for destroying the samsaara vriksham. As knowledge of the object to be destroyed is essential for identifying the weapon with which to destroy, the knower of the tree is said to know the vedas.

You wouldn't have believed me when I said that trees are capable of love and affection. We have it on very good authority that trees are not only capable of love, but of grief too at the separation from beloved ones. When Sri Rama left Ayodhya for His fourteen-year sojourn in the forests, we hear from Valmiki that all the trees of Ayodhya, which were in full bloom with their branches weighed down with flowers, preparing to celebrate the imminent coronation of the Prince of Ayodhya, suddenly dried up and withered away at the departure of Raghunandana (for His forest sojourn), who was the darling of not only sentient citizens of Ayodhya but also of its flora and fauna. Every stone, every bush, every tree, every particle of sand and every river of Ayodhya loved Sri Rama with the same intensity as did its citizens. And all these, which were tingling with joy at the forthcoming coronation, were equally desolate at the sudden turn of events culminating in Raghava's leaving Ayodhya. Says



Valmiki, recording the distress of the trees of Ayodhya on the occasion—

*Vishaye te Maharaja! Rama vyasana karsitaa:  
Api vrikshaa: parimlaana: sa pushpaankura korakaa:*

Healthy, blooming, trees were, all of a sudden, reduced to dry, standing poles with shrunken branches and withered barks. Alas, we regret not having been born as these trees when Sri Rama walked the earth.

It is again a tree under which Janakanandini spends almost the whole of Her incarceration in Lanka. Hanuman sees Her in a pitiable state under the Simsupaa Vriksham—

*Ashoka vanikaa madhye Ravanasya duraatmana:  
Adhastat Simsupaa vrikshhe saadhvi karunam aastthitaa*

It is this tree that Sita Devi chooses for tying the noose around Her neck, when fortunately Hanuman intervenes with good tidings. Trees play a very useful role, throughout Srimad Ramayanam. It is the seven Saala trees that enable Chakravartti Tirumagan to prove His expertise at archery. Similarly, more than stones, it was trees which helped bridge the ocean between Tiruppullani and Lanka. Though people tend to think that the Sethu was built solely with stones, trees of all sorts were used by the Vanara Veeras to fashion the beautiful bridge across the ocean—

*Bilvakai: Saptaparnaischa Karnikaaraischa pushpitai:  
Chootaischa Asoka vrikshaischa saagaram samapoorayan*

Valmiki excels himself in similes by comparing Sri Rama Himself to a tree—a glorious tree having Sri Mythily as its flowers and Sugreeva, Jaambavaan, Kumuda and Nala as its broad branches—

*Rama vriksham rane hanmi Sita pushpa phalapradam  
Prasaakhaa yasya Sugreeva: Jaambavaan Kumuda: Nala:*

If we look at trees, what would we see? “Trees, of course!”, I hear you reply. However, Maricha saw something different. While recollecting (to Ravana) Sri Rama’s prowess with the bow and arrow and his resultant terror, Maricha says “ *Vrikshe vrikshe cha pasyaami cheera krishnaajinaambaram*

*Griheeta dhanusham Ramam paasa hastham ivaantakam.*

(Due to abject terror, I see Rama in every tree, clad in tree bark and deer skin, and holding the bow, I like the lord of death). Wherever Maricha turns, he sees Sri Rama in every tree, striking terror in him. If only we were able to do this (see him in every tree or thing, I mean) and if we were able to say with this benign Rakshasa *Rama bhootam idam sarvam lokam pratibaati me* we could

consider ourselves indeed fortunate.

If flower-laden trees suddenly became barren at Sri Rama’s departure, when He returned to Ayodhya, the same old trees dressed themselves with unseasonal flowers and fruits to display their boundless joy, all to welcome the Prince of Ayodhya, says Sri Valmiki.

We saw emotional trees. We shall now read about an extremely wise tree, which was called upon to act as an arbiter in a dispute about Vedic recitation!

The Sthala Vriksham of Tiruppullani is a wonderful sight indeed. The holy Peepal Tree spreads its leafy branches over the Darbhasayana Raman Sannidhi, in an effort to keep the Lord shaded from the radiation of the overhead Sun (and believe me, the heat at Tiruppullani is something exceptional). This *Arasa Maram* is a huge specimen indeed, growing vertically as well as horizontally, spreading its roots and branches far and wide. In view of its

phenomenal growth, this tree is acclaimed as *Valar Arasu*. A mere sight of this holy tree is reputed to cure us of incurable diseases.

Our reverence for the tree multiplies manifold, when we learn that it has officiated as arbiter, to determine the correctness of Vedic intonation. We are told that Saraswati took birth on earth and begot a scholarly son-Saarasvata-who was well versed in the Vedas and other Shastras. When a group of Vidvaans found fault with Saarasvata's intonation of the Shruti, the latter appealed to Brahma for arbitration. Brahma, however, directed the contending parties to the Asvattha Vriksham at Tiruppullani. Saarasvata and the other Vidvans agreed that that version would be correct, which the tree heard with rapt attention, without even a movement of its leaves. After hearing both parties, the Asvattha tree ruled in favour of Sarasvati's son. Just consider how erudite the tree must be, if it can resolve a dispute between Vedic scholars!

And it was again a tree which afforded refuge to Sri Nammazhwar during his entire sojourn on this earth. Azhwar was so enamoured of his leafy abode that he never stirred out of the Tamarind Tree, which is even today the object of veneration for millions, being the *stthala vriksham* at Tirukkurugur. When you stand under its shade, you feel privileged to be at the same spot sanctified by Azhwar, though it was thousands of years ago. And a unique feature of this tree is that its leaves do not close, (contrary to those of ordinary tamarind trees) giving it the name *Urangaa Puli* or the tree that never sleeps. Perhaps the tree gave up its sleep to watch constantly over the welfare of Sri Nammazhwar, just as Lakshmana did for Rama during the 14 year *vana vaasam*.

There is one more *Uranga Puli*, this time at Tirukkannangudi. If the Tamarind tree at Azhwar Tirunagari served as a refuge for Sri Nammazhwar, another specimen of the species came in useful to Sri Tirumangai Mannan, we are told at Tirukkannangudi. While on a rather unorthodox fund-raising mission for building the boundary walls of Srirangam, Sri Kalian visited Nagapattinam and having found a bounty of gold there, stayed at Tirukkannangudi *en route*, where he camped under a tamarind tree, burying the gold underneath it and requesting the tree to watch over the safety of the same. The service-minded tamarind tree complied and never slept a wink till daybreak, when Azhwar woke up and resumed his journey after reclaiming the gold.

This divyadesam can boast of not one but two distinguished trees. Kalian blessed the *Magizha Maram* too here, for having given him shade to rest from the scorching sun. He blessed it such that it never bore any fruit. Is this a blessing, I hear you wonder. However, the natural manner of trees flowering and bearing fruit season after season is but a process of ageing. Azhwar's blessing enabled the tree to stay young and green forever. This *Kaaya Magizh* is one of the unique features of Tirukkannangudi, the others being *Ooraa Kinaru* (the well that doesn't have a water spring) *Urangaa Puli* (the tamarind tree that sleeps not) and *Tolaa Vazhakku*. Coming back to the *Magizha Maram*, Sthala Puranam reports that doing *mantra japam* under the tree would confer great benefits. Great saints like Goutama, Maadarar, Bhriгу and Chaidyar performed penance under this tree and were blessed with the glorious darshan of Sri Damodara Narayana Perumal on a Panguni Rohini day.

Speaking of sleepless trees, here is one more, located at the small but beautiful temple of Abhaya Pradaana

Ranganatha Swami at Karur near the Amaravati River. The *stthala vriksham* here is *Badari* or *Ilandai* maram. Though *Ilandai* is a seasonal fruit, the temple tree produces fruits throughout the year and is hence known as *Urangaa Ilandai*.

We find a divya desam itself named after its special tree. Can you guess which of the 108 it is? Well, don't bother, it is Badarikaashramam. The place must have been so full of *Ilandai* trees once upon a time, for the divya desam itself to be called by the tree's name.

Speaking of unique trees, you must definitely have heard of the Jack Fruit tree, which forms the *stthala vriksham* of Jagadrakshaka (Aaduturai) Perumal Koil. When an attempt was made to cut a part of the tree during the process of renovation, the figure of a big Conch was found on the trunk of the tree. Even today, this naturally-formed figure of Paanchajanyam is worshipped by pilgrims with awe.

In many temples, though the *stthala puranam* speaks of a holy tree (*stthala vriksham*), due to passage of time and lack of attention, many of these valuable trees have withered away and the kshetram is often found without any tree at all. For instance, the *stthala vriksham* of Tirumala is supposed to be the Tamarind tree: but have any of you seen a tree in the temple? At least in the interest of preserving tradition, we must make an effort to identify the temple tree of every divyadesam and if it is not found in the sannidhi at present, make an effort to plant it afresh, so that the divyadesam retains all its unique features.

Another tree which is invested with great sanctity is the *Vata Vriksham* or the Banyan Tree. Since its aerial roots grow down to the soil and form independent trunks, it is know as *Bahu Paada* or the tree with many feet. It is on a solitary leaf of this tree—*Aalilai*—that the Lord is supposed

to have lain down during the Cosmic Deluge, when everyone and everything had been swallowed by the swirling waters of Pralayam. Thus, this tree signifies immortality, having survived when everything else had been destroyed. Sri Rama is supposed to have lived under five banyan trees during His jungle sojourn near Nasik, giving the spot its name Panchavatee.

Shall we leave the earth for a while and visit Indralokam? If we do, we would find that Indra's famed garden has five principal trees—Mandara, Paarijaata (which was brought to earth by Sri Krishna to satisfy Sri Rugmini) Samtanaka, Harichandana (renowned for its fragrance and cooling tendencies) and the famed Kalpavriksha, which emerged from the Milky Ocean along with Sri Mahalakshmi, Kamadhenu and other priceless gems. It is under the Paarijaata Tree that Sri Hanuman is supposed to reside, always chanting the Rama Nama, we are told by the prelude to Srimad Valmiki Ramayanam—*Paarijaata taru moola vaasinam*. And the Harichandana comes in for flattering comparison with none other than Sri Ranganatha, in Sri Goda Stuti—*Sri Rangaraja Harichandana Yoga drisyaam*.

Three trees are closely associated with Krishnavataram.

1. One is the bamboo, which yielded the material for the flute which was Sri Krishna's inseparable companion, which adorned His beautiful palm and which had the incredible good fortune of tasting the delectable nectar flowing from His pearly mouth. It is with this piece of riddled bamboo that the boy wonder enthralled the entire universe, with its sweet strains mesmerizing not only human beings, but also animals not known to be partial to music.

2. The second tree sanctified by Sri Krishna is the

Kadamba tree, from the top of which Kannan dived into the Yamuna straight on to the head of Kaalia and tamed the latter, as recorded by Sri Periazhwar—*Kaayu neer pukku Kadamberi Kaalian teeya phanatthil silambaarkka paayndaadi*. An interesting conversation between Sri Bhattar and his disciple Sri Nanjeeyar is worth recounting here.

It was narrated that due to the extremely poisonous breath of Kaalia, trees for miles around had dried up and withered away. Sri Nanjeeyar is reported to have queried Sri Bhattar: “When all trees in the vicinity were dead and gone, how was Krishna able to climb up the tree and how did the withered stump support His weight?”. Bhattar quipped back, “Prior to climbing the tree, Krishna would definitely have looked at the tree. Would not His mere look rejuvenate the tree and make it full of flower, fruit and strong branches?” Another explanation furnished in this regard by Sri Nampillai: “If the touch of Sri Krishna’s feet could give a fresh lease of life to the burnt foetus in the womb of Uttara, could it not have injected new life into the withered Kadamba tree?”

3. The third tree on which Sri Krishna spent quite some time, after having gathered up the clothes of gopis who had entered the Yamuna for bathing, was the Kurunda tree. Sri Andal devotes no less than ten paasurams recording the piteous entreaties of gopis to Krishna, to return their clothes—*Kurundidai koorai paniyaai*.

In fact, Krishna’s penchant for climbing trees was well known to Gopis—so much so that they call Him the king of monkeys who spend half their lives climbing up trees and swinging on their branches—*kurakkarasu aavadu arindom*.

We would be failing in our duty if we do not acknowledge the greatness of the Punnai tree, the *stthala*

*vriksham* of Srirangam. Apart from its glory as the tree of the greatest of divyadesams, it was under this tree that Acharyas like Sri Pillaan, Sri Azhwan, Sri Aandaan, Sri Aacchaan, Sri Bhattar, Sri Embar *et al* congregated in the evening and compared notes on various aspects of the Sampradayam. One indeed wishes that one had been born as this tree, as it has been a witness, though a mute one, to the scintillating debates on *bhagavat gunas* among Acharyas. Sri Nammazhwar pays handsome tribute to this tree by calling it the *Pon tigazh Punnai*. We understand that this tree also beautified the Tiruvallavaazh divyadesam and formed the *stthala vriksham* of Tiruvaadanur too.

It is not only the Punnai that comes in for praise. Describing the Kamugu (Paakku) trees of Tiruppuliyur, Sri Kalian calls them *Tiruvarul Kamugu*: commentators tell us that these trees grow not merely due to watering but due to the benign glances (*tiruvarul*) of the Lord and His Consort of Tirupuliyur. When Tiruvaalinaadu Daasar submitted some high quality *paakku* to Sri Bhattar, the latter, for whom Divya Prabandam was life breath, remarked: “These nuts are so tasty: are they from the Tiruvarul Kamugu”?

The Indian psyche has a strong affinity towards trees. Planting trees was considered to be extremely meritorious. The Brihat Parasara Smriti tells us that if you want to escape hell, all you have to do is to plant Peepal, Banyan, Fig, Neem or Tamarind trees at a sacred spot or even on the roadside. And conversely, those who cut down flowering, fruit-bearing trees or mere shade-giving trees or even branches thereof, were awarded exemplary punishment in the Magadha Raajya, under Chanakya.

Let us conclude this article on a sober note: It is interesting to note that both the Lord and ourselves are



compared to trees. The Lord is like a huge banyan tree, spreading His protective canopy over all His creation, ensuring that everyone escapes being scorched by the searing Sun of Samsaram--*Vasudeva taru cchaaya*. We, on the otherhand, are like trees standing on the banks of a swift-flowing river. Just as trees rooted on the banks of a roaring river live in constant dread of being swept away by the torrents, we too live in eternal fear in this samsaaram, as the Jitanta Stotram says--*sarveshvapi cha kaaleshu dikshu sarvvasu cha Achuta! ....vartate me mahat bhayam*.

And how do we get rid of this all-pervading fear? Only by seeking refuge in another tree--the glorious Parijata tree that adorns the banks of Tirupputkuzhi, says Swami Desikan, referring to Sri Vijayaraghava Perumal. And the specialty of this tree is that whoever wishes to pluck its fruits (attain moksham) has to bend and prostrate. It doesn't matter how tall or short one is--one necessarily has to bend (perform saranagati) to attain the glorious fruit of liberation that can be had from this tree, just for the asking--

*Srimad Gridhrasaras teera Paarijaatam upaasmahe  
Yatra tungai: atungaischa pranatai: grihyate phalam.*

Three of the glorious names of the Lord in the Vishnu Sahasranama Stotram are those of trees—the Lord is called Nyagrodha:, Udumbara: and Asvattha: However tempting it is to elaborate on these, I must reluctantly postpone the pleasure and conclude this piece here.

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

## Transliteration guide for itrans notations used in this issue

### Vowels

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

### Consonants

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

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### 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								