



நளி பழி வினா து. 20
 || வி: ||
 ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம் நம:



ஸ்ரீ ரங்கநாத பாதுகா



செ. கிஸ்ஸி அரங்கம்
 ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம்

மலர் 48 வினா து. 20 (NOVEMBER 2010) இலக்கு 5



ஸ்ரீரங்கம் ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம்



திருவருங்குடி ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம்



கிஸ்ஸி அரங்கம்
 ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம்



ஸ்ரீரங்கம் ஸ்ரீ ரங்கநாத தீவ்யானி பாதகாபகம்

श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।

अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।

पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥

भगवद्भक्तिजननी सदाचारप्रबोधिनी ।

तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥

श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी।

श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥

श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।

वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu

maṅgalāni ।

adhikṛtya carācarasya rakṣām anukampākṣamayorivāvatārah ॥

śrutismṛtītihāsārthasampradāyapradarśinī ।

pādukā patrikā seyam ciram vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyam bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayatīśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

**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 Basyakaraya Mahadesikaya Namaha
Srimathe Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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

Camp: சைவந்திராபாத்

Date: 20/2/2010

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

சுமத்
ஸ்ரீ ரங்க ராமானுஜயை:

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

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

Signed by His Holiness Sri Rangaramanuja Mahadesikan

Sri Ranganatha Paadukaa Contents

Year: Vikruti Month: Kaarthigai
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Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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All the articles in this English edition of Sri Ranganatha Paadukaa are reprints or best-effort translations of some of the articles appearing in the original November 2010 issue of Sri Ranganatha Paadukaa.

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

Panchaanga Sangraham

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

Tamil	English	Day	Details
Kaartigai 1	Nov 17	Wed	Sukla eakadasi 32.33, uthrattadhi 51.48, vishnupathi, vruschika sukla eakadasi-vishunupathi, maasa pirappu, kaisika eakadasi
2	18	Thurs	Dhwadasi 37, revathi 57.16, dhwadasi thithi
3	19	Fri	Thrayodasi 40.32, asvini 60.0, mahaprodosham
5	21	Sun	Paurnami 44.10, bharani 3.35, kaliyan thirunakshathram, thirukarthikai festival
6	22	Mon	Prathamai 44.03, karthikai 7.15, thirupanazhwar
7	23	Tues	Dhvitheeyai 42.40, rohini 8.8, dhvitheeyai thithi
11	27	Sat	Shashti 27.11, poosam 1.00, ayilyam 56.28, shashti thithi
12	28	Sun	Sapthami 21.43, makam 53.37, sapthami-ashtami thithi dwayam, srimath Chinnandavan thirunakshathram
13	29	Mon	Ashtami 15.53, pooram 49.29, navami thithi
14	30	Tues	Navami 10.22, uttharam 45.24, dasami thithi
15	Dec 1	Wed	Dasami 4.15, eakadasi 54.34, hastham 41.34, eakadasi thithi— smartha eakadasi
16	2	Thurs	Dhwadasi 53.54, chithra 38.11, srivaishnava eakadasi vratham
17	3	Fri	Paranai, thrayothasi 49.41, swathi 35.26, maha prodosham
19	5	Sun	Amavasyai 43.55, sarva amavasyai tarpanam
20	6	Mon	Prathamai 42.20, kettai 32.28, margasira suddha prathamai
24	10	Fri	Panchami 50.17, sravanam 44.48, panchami sravana vratham
27	13	Mon	Sapthami 0.1, poorattadhi 60.00, ashtami thithi
28	14	Tues	Ashtami 5.31, poorattadhi 3.11, navami thithi
29	15	Wed	Navami 10.20, uttharattadhi 9.19, vruschika sukla dasmi
Margazhi 1	16	Thurs	Dasami 14.49, revathi 14.58, saaba ravi 16.11, shataseethi masa pravesa tarpanam dhanurmata arathanam aarambam , saba sukla eakadasi
2	17	Fri	Asvini 19.43, eakadasi 18.21, sarva eakadasi (vaikunda eakadasi) dhwadasi thithi
3	18	Sat	Dhwadasi 20.44, bharani 23.22, athithi mahaprodosham
4	19	Sun	Thrayodasi 21.49, karthikai 25.46, thrayodasi thithi
5	20	Mon	Chathurthasi 21.39, rohini 26.56, chathurthasi (paurnami vratham)
6	21	Tues	Paurnami 20.16, mrukaseersham 26.58, paurnami – prathamai thithi dwayam

Transliteration & Translation primary contributor: Shri Raguveera Dayaal

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

**Sri:
Andavan Ashramam News**

Srimath Veda Maarga pradhistaapanaacharya paramahamsethiyaadhi Srirangam Srimath Andavan (Srimushnam) SriRanga Ramaanuja Maha Desikan is camping (Thirumeni Paangudan ezhundaruLiirukkirapadi) in Chennai Azhvaarpettai Ashramam (1 Nov 2010), performing Sri Perumāi & Poorvacharya's Paadukai Araadhanam and is blessing the śiṣyas.

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

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

Thirumalai mangaLaasaasanam

Srimath Andavan commenced His yatra to Thirumalai on 2nd October 2010, from Chennai Ashramam and camped at Thiruchanoor Ashramam that evening. On 3rd October Srimath Andavan inspected and performed mangaLaasaasanam of our Ashramam's Kalyaana venkatesa perumaaL temple in Renukuntaa.

Shri U.Ve KaNiyambakkam Govindhaacharyaar, ex-Vice chancellor of The Thirupati Sanskrit vidyaapeeta, sought Srimath Andavan's blessings. His Holiness Srimath Andavan with the affection of a mother, enquired about Shri Govindhaacharyaar's health as he has been suffering from ill health for a long time, offered comforting words and also suggested medications. Those who witnessed Srimath Andavan's affection had happy tears in their eyes. The astonished svaami wondered with tears in his eyes "How blessed am I to be the beneficiary of Srimath Andavan's affection; it appears that all the illness I suffered from, are only to receive this affectionate treatment from His Holiness".

On the morning of Monday, the 4th of October 2010, Srimath Andavan performed mangaLaasaasanam of Padmaavathy thyaar, after accepting garland, thyaar sataari and full temple honors offered only to matathipathis by the temple bhattars and officials in front of the jeer matam. Surrounded and followed by a large number of sishyas Srimath Andavan performed mangaLaasaasanam of thyaar and other sannitis and received prasaadam.

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On the evening of Tuesday, the 5th of October 2010, Srimath Andavan performed mangaLaasaasanam of Govindaraaja PerumaaL, after accepting garland, sataari and full temple honors. As is His normal practice, Srimath Andavan performed mangaLaasaasanam of svaami Desikan sanniti along with sishyas. Srimath Andavan submits high class dhakiti (holy apparel offered to perumaaL) every year on Desikan ThiruNakshthram.

Srimath Andavan also accepted the request of officials and performed mangaLaasaasanam at Sri Parakaala matam and Sri Ahobila matam and later rested at Thirumalaa Ashramam.

On Wednesday the 6th of October, Srimath Andavan submitted mangaLaasaasanam to ThiruVengadamudaiyaan along with large gathering of about 1200 sishyaas. Srimath Andavan after mangaLaasaasanam of VaraahaPerumaaL accepted full temple isthikabaal honors offered only to mataathipathi along with sataari and garland honors and arrived at the Mahaa dvaaram (big entrance). Srimath Andavan happily performed mangaLaasaasanam to ThiruVengadamudaiyaan. Periya Kezhviappan Jeer was present for the full duration with affection and respect to His Holiness. Bhattars and officials also showed full devotion and organized the mangaLaasaasanam.

True to Kaliyan's mangaLaasaasanam with the pasuram "Seeraar ThiruVengadamaamalai mEya Araavamudhe", Srimath Andavan was deeply immersed in the worship of ThiruVengadamudayaan perumaaL who has AlarmelMangai thaayaar in His heart and stands to protect the universe with unparalleled fame. The sishyas also worshipped perumaaL. The same evening Srimath Andavan returned to perform mangaLaasaasanam of Thomaalai seva and attained happiness. Periya Jeer accompanied with immense affection. On 7th October, Srimath Andavan again performed mangaLaasaasanam of Thomaalai seva.

On Friday, the 8th of October, Srimath Andavan performed mangaLaasaasanam of Thirumanjana seva. His Holiness Srimath Andavan, immersed in devotion, stood for all the 90 mins with thrithaNdam in His folded hands. PerumaaL, lustrous as He is appeared as if He was very delighted to have His Thirumanjanam in Acharyaa's presence. Being a Friday, Srimath Andavan desiring to perform mangaLaasaasanam of AlarmelMangai Thayaar, climbed down the hills on the same evening and performed mangaLaasaasanam of thayaar on Her Swing (oonjal) and rested in Thiruchanoor Ashramam for the next two days. Shri U.Ve ThiruvaLLur Eeachampaadi Arvindhakshan

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submitted about 200 rare and special shastraic books published by Thirupati Vidyaa peeta and pleased His Holiness.

On 11th October, while commencing His yaatra, Srimath Andavan accepted the request of Ashrama sishyaa Shri U.Ve.Saamam SoundararajaaCharyaar and graced his residence. His Holiness reached Chennai Ashramam that evening.

On 16th October, Srimath Andavan performed mangaLaasaasanam of ThiruNeerMalai NeerVaNNap PerumaaL, Sri Ranganatha PerumaaL and Animaamalar mangai thayaar. Srimath Andavan also participated in our Ashramam's svaami Desikan sanniti thirunakshathram. The same evening His Holiness also performed mangaLaasaasanam of perumaaL, thayaar and svaami Desikan at Mylapore Svaami Desikan sanniti.

Veerapuram Shri. U.Ve Krishnamaachar is well known to all; a famous Vidwaan of a rare kind in today's world, who received Kaalakshepam at the feet of Sri Kozhiyaalam svaami. He has served our sampradaayam well for over 75 years and conducted upanyaasams for over 50 years in Chennai attracting many desika bhakthaas. This svaami who founded and administered Sri Raama Anjaneya Srinivaasa perumaaL sanniti of Villivakkam at his own expense, submitted the temple, its trust and a cash of Rs 3 lakhs to Ashramam. Accepting his request Srimath Andavan performed mangaLaasaasanam at this sanniti on 31.1.2010. Sri Krishnamaachar received His Holiness with utmost devotion and explained all the administrative details. Srimath Andavan accepted it and directed that a committee be formed with Srimaan Anna Nagar R. Srinivasan's leadership to administer the temple.

Translation primary contributor: Shri. Raman Aravamudhan

Andavan Ashramam news from around the world

**Varshikha Navarathri, Sravanothsavam
Sri Balaji Mandir, Pazchim Thiruppathi
Dombivilli Ashramam**

With the divine grace of Sri Padmavathi sametha Sri Balaji Emperuman and with the holy initiation of Srimath Andavan Sri Rangaramanuja Mahadesikan, the Varshikha Navarathri Urthsavam coupled with Swamy Desikan's Thirunakshathra Urthsavam were celebrated between October 7th and October 16th in a grand manner. Every day, Thirumanjanam was performed for Sri Balaji Emperuman and Padmavathy Thayar and also there were Divya Prabhandha parayanam and Desika Prabhandha parayanam. Also, there was special beautification for Thayar everyday with Sahasranama Archanai and the whole nine days were celebrated with great gaiety and devotion. All the nine days had different celebrations such as Sri Lakshmi Kalyanam, Andal Rangamannar Serthi, Aalilai Kannan, Ahalya Saba Vimochanam, Uri Kannan, Aalilai Kannan, Radha Madhavan, Mohini Alankaram, the ThiruVeedhi procession of Perumal – all these were celebrated in a grand manner.

The entire Urthsavam was celebrated with such great degree of devotion of the Aaradhakas and devotees.

S. Govindarajan

North Chittirai Street Sri Desikan Sanniti

At Srirangam, the Desikan Sannidhi attached to our Ashramam, as usual, celebrated Sri Desikan's Thirunakshathiram for ten days commencing from 16-10-2010. Daily there must have been at least 100 devotees who participated in this function. Despite his advanced age, the Aaradhakar Sri U. Ve. Venkata nathachar Swamy led this function with great enthusiasm. Our Patasala students and forerunners participated and offered their services. Swamy Desikan was taken on Veedhi Purappadu in the renovated Vahanas and it was a wonderful experience. The Chariot Urthsavam was the ultimate. The procession (veedhi purapadu) was to the accompaniment of Elephant, Vadhya Ghoshti and to the Yajur and Sama Veda parayana Ghoshti. The locals offered to Swamy Desikan their respects in the procession and participated.

For three days, the Dolothsavam was done in a grand manner. Srimathi Ranganayaki mami (Babu mami) led a team of 100 people in Bhajan which was a fitting finale for the function. Our Ashrama manager Sri Sampath Kumar had made all arrangements well as per the directions of His Holiness Srimath Andavan.

**Svaami Desikan's Thirunakshathiram
Thirukkurungudi Ashramam**

Sri Desikan's Thirunakshathiram celebration went in a grand manner at our Thirukkurungudi Ashramam. Between 10th and 16th October for seven days, the Urthsavam was celebrated as usual. Thirumanjanam and Thiruveedhi Purapadu were offered in a grand manner and on the Thirunakshathiram day, Thirukkurungudi Sri Nambi and Vanamamalai Sri Deyva Nayaka Perumal Prasadams were offered by Jeeyar Swamy to Sri Desikan respectfully.

Sriman Venu Srinivasan, Sriman Suresh Krishna, Sriman Ramesh Krishna, Sri Anitha Rathnam, Sri Krishnan and Sri Narayanan and their families were behind this excellent celebration. Thadeeyaradanam was done well. All the Sevakala Swamigals were offered Samabavanai handsomely.

Aaradhakar, Sridharan.

Srirangam Srimath Andavan Ashramam, KumbakoNam

Our newly constructed **KumbakoNam Ashramam** in **Pothamarai KuLa Street** (Golden Lotus Street) is equipped with rooms, A/C rooms, and good facilities at economical rates. Contact
**Srirangam Srimath Andavan Ashramam,
Pothamarai KuLa Street,
KumbakoNam, Tamilnadu.
Tel: 0435-2401185, 9442101185**

**Srirangam Srimath Andavan Ashramam
Oppliappan sanniti**

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

**Srirangam Srimath Andavan Ashramam,
Coimbatore**

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

This place also has facilities to perform shraddham.

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

Srikaryam

**Srirangam Srimath Andavan Ashramam
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 vedhi),
Thiruvahindipuram, Kadalur, Tamilnadu - 607 401.
Tel: 04142-287276, 287050 Manager Cell: 94874-87050.**

**Srirangam Srimath Andavan Ashramam
Thirupullaani**

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

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

**Srirangam Srimath Andavan Ashramam
Thirupullaani**

With the benign anugraham of Srimath Andavan, the 743rd Thirunakshathrothsavam of Swami Desikan was celebrated as three days uthsavam, as in the previous years. The uthsavam started on the Thirunakshathram day of Thirukkudanthai Desikan and on that day, Sri Lakshmi Hayagreeva, Sudarsana, Dhanvanthri and pancha suktha homams were performed. On the Thirunakshathram day of Swami Desikan, temple honours from Sri Adhi Jagannatha Perumal and Padmasani Thayar were brought by Ramanathapuram samasthanam sirestedar Sri Krishnamoorthi accompanied by all the temple archakals and kinkaryaparals. "Thiruchinnamalai" a publication of Thiruvallikeni Tamil sangam was republished by Thirupullani Ashramam and Sri Krishnamoorthi, Sirestedar released the book. On all the three days thatheeyaaraadhanam was performed. Smt Leela Lakshmana Sastri, IOB Padma and Ramanathapuram Srinivasaraghavan offered considerable amount for the thatheeyaAaraadhanam. With the assistance offered by several outstation sishyas and abhimanis, the Thirunakshathram was celebrated well. On all the three days, Sri Muthukrishnan, Manager, Sri Ahobila Mutt attended and extended great help.

Establishment of Srirangam Srimath Andavan Ashramam at TherAzhundur

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

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

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

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

Srirangam Srimath Andavan Ashramam at Coimbatore

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

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

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

SRIKARYAM

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

Date	Poorvacharya Sanniti	Sishya's details
30 Sep 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri U.Ve. Deepak Skeerthaya, Guregaon
01 Oct 10	Srimath Thirukudanthai Andavan	Sri.U.Ve. R.Kannan Bangalore
03 Oct 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. Srinivasa RangaRamesh Rajagopal, Coimbatore
03 Oct 10	Srimath Thirukudanthai Andavan	Sri U.Ve. Raman Chakravarthi, Chennai
09 Oct 10	Srimath PeriAndavan	Sri.U.Ve. Aniridh Srikanth, Chennai
11 Oct 10	Srimath PeriAndavan	Sri.U.Ve. Devanathan, Chennai
14 Oct 10	Srimath PeriAndavan	Sri.U.Ve. M.S. Murali, Chennai
16 Oct 10	Srimath PeriAndavan	Smt. Anandavalli, Chennai
05 Sep 10	Srimath PeriAndavan Srimath Thirukudanthai Andavan	Sri.U.Ve. S. Rangamani Chennai

Note: We regret missing this bhavatha's name in Last month's (Aippasi) list of Thirumanjanam sponsors

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

Manager
R.Sampath Kumar

Ph: 9940559470 (India)

Navaraathri Music Fetsival at Andavan Ashramam

Date	Artist	Details
08 Oct 10 Friday	Kumari Madhu Ramakrishnanan group Sri K.R Narayananan	Veena Mruthangam
09 Oct 10 Saturday	Srimathi Anusha/Aarthi Kumari T.V Sukanya Shri P.V Srivatsa	Vocal Violin Mruthangam
10 Oct 10 Sunday	Sri KalyNapuram Veera Raghavan	Hari Katha
11 Oct 10 Monday	Shri RaghavaSimmhan, Disciple of Gayatri Venkatraman Shri Krishnan, Disciple of UmayaaLPuram Sivaraman	Violin Mruthangam
12 Oct 10 Tuesday	Shri Shyam Carnatic Music Shri P.V Srivatsa	Keyboard Mruthangam
13 Oct 10 Wednesday	Sri Srivatsan Disciple of kalpakkam Svaaminathan Sri K.R Narayananan	Veena Mruthangam
14 Oct 10	Sri KalyNapuram Veera Raghavan Shri Srivatsa	Hari Katha Mruthangam
15 Oct 10 Friday	Smt. Vijayalakshmi Vaijyanthi group	Sristuti, Azhvaar pasuram music
16 Oct 10	Kumari Srinithi, Disciple of Shri. R. Sundar Shri Shyam Shri SriKrishnan	Vocal Violin Mruthangam

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

Swamy Desikan's Thirunakshatram was celebrated in a grand manner at Bangalore Sripuram Ashramam. Thiruvaimozhi, Paduka Sahasram, Desika Prabandam and other stotras were recited on October 14, 15 and 16th. On the Thirunakshatram day, Purataasi ThiruvoNam day, special Thirumanjanam (ceremonial divine bath) were performed for Perumal and Swamy Desikan.

Swamy Deiskan mangaLasasanam at every sannidhi along with stotra paadam and prabandha paasuram were performed over a period of 1.30 hours. In the evening, Swamy Desikan and Perumal went on a procession on the surrounding roads.

The 'periya saatrumurai' was performed in the night. Many ashramam disciples and Astikas participated in the function and enjoyed it. The Swamys who participated in the recitations were honored appropriately. On 14th Thirukkudandai Desikan's Thirunakshatram – Purataasi Pooraadam, was also celebrated along with this function.

As this function occurred during the Dasara everyone was blessed with Thaayar's utsavam also. The committee had organized the function well and all the Araadakas performed the services exemplarily.

Kannan

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

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

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

Sreemathe RangaRamanuja MahaDesikaya Namaha

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

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

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

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

Srikaryam,
Srirangam Srimath Andavan Ashramam.
Camp; Chennai

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

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

śrīḥ
śrimate śrīnivāsa mahādeśikāya namaḥ
śrimate vedanta rāmānuja mahādeśikāya namaḥ

śrīraṅgam śrīmadāṇḍavan's blessing words

Periya Tirumozhi 11.3.8

pāḍōmē? endai perumānaip pāḍininṛu
āḍōmē? āyiram pērānaip pēr ninaindu
cūḍōmē? cūḍum tuzhā yalangal, cūḍi nām
kūḍōmē? kūḍakkuṛip pāgil nannenjē

Meanings for difficult words: endai = our father; tuzhā yalangal = tulasi garland;
kuṛippāgil = if [He] so desired; nannenjē = nanmai + nenju = good heart.

Introductory note:

The mind and the folks that come together are the cause for greatness and the Lord blesses the situation, the nāyikā is talking about all that in this one pāsuraṁ.

Substance of the pāsuraṁ:

Oh my good heart! Couldn't we sing about Emperumān who has been our father and the prime cause for everything? Singing thus, couldn't we dance exhibiting the meaning behind each of His thousand names? Couldn't we wear the tulasī garland that He graced? Couldn't we be in union with Him just by desiring to enjoy His company?

Explanation of the pāsuraṁ:

If it was Emperumān's divine intention is that we should sing, can we not sing about the Lord who is like our father? If His intention is for us to sing and dance, can we not dance about the Lord who has a thousand names? If He wishes us to 'wear', can we not wear His tulasī garland? If He so wishes for us to wear and be in union with Him, will we not do so? (Here, along with each act, add the explanation for His divine intention also).

Understand and enjoy the fact that in this song, the śāstra meanings of statements like

“manattānām mādarkkuyarvu”, “ina nalam ēmāppuḍaittu”, “मनो हि हेतुः सर्वेषाम् -

mano hi hetuḥ sarveśām” [of all (senses), mind is the reason], “फलमत उपपत्तेः -

phalamata upapatteḥ” [Lord alone is capable of bestowing the fruits actions] , “परात्तु

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

तच्छ्रुतेः - parāttu tacchuteḥ” are implied in a concealed manner (गूढ - gūḍa) and also stated with a strong sentiment (गाढ - gāḍa)..

(Thus, the nāyikā is letting her mind and her friend know that with her effort, the Lord’s blessings will be forthcoming, since “नार्किञ्चित् कुर्वतश्शेषत्वानुपपत्तेः - nākimcit kurvataśśeṣatvānupapatteḥ” [It is reasonable to understand that He who is unable to do anything is subservient]’ is the rule.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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

॥ śriyai namaḥ ॥
॥ śrimate rāmānujāya namaḥ ॥

**maṛappōrum maṛuppōrum maṛaippōrum
maṛaivazhiyō rallarē mānilattirē**

Oh, people of the world! Those who forget, deny and hide are not followers of the Veda-s

(Paramahaṁsa vāṇī [Ascetic words])

śāṇḍilya saṁhitāyām prathamāmsē tṛtīyo adhyāyaḥ (35 – 52)

“They can also perform śālagrāma ārādhanam with reverential interest”

गृहे मूर्तिः सदा पूज्या शालाग्रामशिलायुता ।

चक्राङ्कसहिता सैव पूजनीया यथाविधि ॥ ३५ ॥

gṛhe mūrtiḥ sadā pūjyā śālagrāmaśilāyutā |
cakrāṅkasahitā saiva pūjanīyā yathāvidhi || 35 ||

Bhagavān’s vigraham kept in the house in the form of śālagrama śilā has the imprint of cakram [discus] and must always be worshiped following the rules.

शालग्रामं न यद्गृहे तुलसीगौर्न विद्यते ।

न भागवतं शास्त्रं तत् स्मशानवत् एव हि ॥ ३६ ॥

śālagrāmam na yadgehe tulasīgaurṇa vidyate |
na bhāgavataṁ śāstram tat smaśānavat eva hi || 36 ||

A house that does not have śālagrāmam, tulasī, cow and Bhāgavata grantham is equivalent to a crematory.

शालग्रामशिलायां तु नित्यं सन्निहितो हरिः ।

यावन्ति तीर्थजातानि तावन्त्यस्यावनेजने ॥ ३७ ॥

śālagrāmaśilāyām tu nityam sannihito hariḥ |
yāvanti tīrthajātanī tāvantyasyāvanejane || 37 ||

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

śrīman Nārāyaṇan is eternally present in śālagrāma śilā; moreover, all the holy rivers are contained in the tirumanjana [divine bath] tīrtham of that śilā. Note: śāstram also declares that śālagrāma śilā's tirumanjana tīrtham is śrī Viṣṇu pāda tīrtham.

ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैस्तप्तायुधाङ्कितैः ।

दीक्षायुक्तैस्तथा दारैः पूजनीया सदा शिला ॥ ३८ ॥

brāhmaṇaiḥ kṣatriyairvaiśyaiḥ śūdraistaptāyudhāṅkitaiḥ |
dīkṣāyuktaistathā dāraiḥ pūjanīyā sadā śilā | | 38 | |

Scholars, rulers, merchants and all others and their wives who have received the imprints of Hari's divine weapons [śaṅkam and cakram signs on their forearms] and have received mantra upadeśam dīkṣai [samāśrayaṇam] are all qualified to do śālagrāma śilā pūjā (**Comprehend this well**).

शालग्रामशिलातीर्थं पेयं जीवैर्दिनेदिने ।

अपूजयंश्च विप्रस्तु रौरवं याति दारुणम् ॥ ३९ ॥

śālagrāmaśilātīrtham peyam jīvairdinedine |
apūjayamśca viprastu rauravam yāti dāruṇam | | 39 | |

Everyone must par-take śālagrāma śilā tīrtham every day. A scholar who has not done śālagrāma pūjā attains the deadly abode called 'rauravam'.

मन्त्रोपचारविधिभिर्हीनमप्यस्य पूजनम् ।

मुक्तिं ददाति सारूप्यां दशपूर्वेदशापरैः ॥ ४० ॥

mantropacāraavidhibhirhīnamapyasya pūjanam |
muktiṁ dadāti sārūpyāṁ daśapūrvairdaśāparaiḥ | | 40 | |

Even if the śālagrāma pūjā is performed with some deficiency in following the rules, it bestows salvation, mokṣam, Hari sārūpyam [likeness] for twenty one generations (including ten past and ten future generations).

अदत्त्वा तुलसीं तस्मै अग्रहीत्वाऽवनेजनम् ।

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

कदापि नैव भोक्तव्यं वैष्णवैर्विधवाजनैः ॥ ४१ ॥

adatvā tulasīm tasmai agrahītvā'vanejanam |
kadāpi naiva bhoktavyaṁ vaiṣṇavairvidhavājanaiḥ | | 41 | |

Vaiṣṇava-s and widows must never par-take food without worshipping the śālagrāma śilā with tulasī and taking the tirumanjana tīrtham.

उदकं चन्दनं चक्रं शङ्खञ्च तुलसीदलम्।

ऋग्घण्टा च शिला ताम्रं नवभिश्चरणामृतम् ॥ ४२ ॥

udakaṁ candanaṁ cakram śaṅkhañca tulasīdalam |
ṛgghaṅṭā ca śilā tāmraṁ navabhiścaraṇāmṛtam | | 42 | |

Tirumanjana tīrtham is formed with a combination of nine things - tīrtham, sandalwood, cakram, śaṅkham, tulasī leaves, vedam, bell, śālagrāma śilā and copper vessel.

चलुकेन पिबेत्तीर्थं शेषं शीर्ष्णिं समावहेत्।

पूजापराधदोषाणं पापानां शमनं भवेत् ॥ ४३ ॥

calukena pibettīrtham śeṣam śīrṣṇi samāvahet |
pūjāparādhadoṣāṇaṁ pāpānāṁ śamanaṁ bhavet | | 43 | |

Accept śālagrāma tirumanjana tīrtham in the hollow of your palm; sprinkle the rest on your head. This will negate any offenses, defects and sins committed during the worship.

तीर्थपानाच्छतगुणं दोषस्तीर्थच्युतौ भवेत्।

तस्मात्पात्रेण तत्पेयं किं वाधः करवाससा ॥ ४४ ॥

tīrthapānācchataguṇaṁ doṣastīrthacyutau bhavet |
tasmātpātreṇa tatpeyaṁ kiṁ vādhaḥ karavāsasā | | 44 | |

It is sinful to receive tīrtham with bare hand. It is hundred times more sinful if the tīrtham slips and falls on the ground. So, one must receive the tīrtham in a vessel or place a cloth under the hand and par-take the tīrtham.

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

शालग्रामाः समाः पूज्याः विषमा न कदाचन।

विषमेष्वेकमेवार्च्यं समेषु द्वितयं न हि ॥ ४५ ॥

śālagrāmāḥ samāḥ pūjyāḥ viṣamā na kadācana |
viṣameṣvekamevārcyaṁ sameṣu dvitayaṁ na hi || 45 ||

One must only worship śālagrāmam in pairs [4, 6, 8 etc]; exception – worship of just two śālagrāmam-s is not acceptable.

Odd numbers [3 ,5, 7 etc] must not be worshiped; exception – worship of one śālagrāmam alone is acceptable.

शुचिः श्लक्ष्णामला सूक्ष्मा स्वर्णरेखाङ्किता शुभा।

यथा यथा शिला सूक्ष्मा महत्पुण्यं तथा तथा ॥ ४६ ॥

śuciḥ ślakṣṇāmalā sūkṣmā svarṇarekhāṅkitā śubhā |
yathā yathā śilā sūkṣmā mahatpuṇyaṁ tathā tathā || 46 ||

śālagrāmam that is pure, dense, flawless, small and with golden ray symbol brings prosperity. The smaller the śālagrāmam, the greater the virtue bestowed.

या कापि मूर्तिः संपूज्या गण्डकीसंभवा शिला।

गोमती चक्रसहिता शङ्खेन गरुडेन च ॥ ४७ ॥

yā kāpi mūrtiḥ saṁpūjyā gaṇḍakīsaṁbhavā śilā |
gomatī cakrasahitā śaṅkhena garuḍena ca || 47 ||

Any form of śālagrāma śilā obtained from the Gaṇḍakī river can be worshiped along with Dvārakā śilā, śaṅkham and Garuḍan. Note: the śilā from the Gomatī river (Dvārakā śilā) has a lot of cakram-s and is called Gomatī cakram or cakram.

गोमतीचक्रसंयुक्ता यत्र स्यात् गण्डकीशिला।

वाराणसीसमं क्षेत्रं जीवानां मुक्तये मतम् ॥ ४८ ॥

gomaticakrasaṁyuktā yatra syāt gaṇḍakīśilā |
vārāṇasīsamaṁ kṣetraṁ jīvānāṁ muktaye matam || 48 ||

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

A place that has the Dvārakā śilā found in the Gomatī river in Dvārakā along with the śālagrāma śilā found in the Gaṇḍakī river, is equivalent to Vāraṇasī kṣetram. That place becomes the cause of salvation for the souls [jlvAtmA-s].

आसन्नमरणो यो हि शालग्रामं प्रपूज्य च।

हृदि कृत्वा पिबेत्तीर्थं स याति भवनं हरेः ॥ ५० ॥

āsannamaraṇo yo hi śālagrāmaṁ prapūjya ca |
hṛdi kṛtvā pibettīrthaṁ sa yāti bhavanaṁ hareḥ | | 50 | |

If one who is in his death bed worships śālagrāma mūrti and holds it on his chest and takes tirumanjana tirtham, he will attain śrīmat vaikuṇṭham.

रात्रिशेषे समुत्थाय शुचिर्नारायणं गुरुम्।

स्मरेच्छ्रियं च गरुडं सर्वा लीलां विभूतिभिः ॥ ५२ ॥

rātriśeṣe samutthāya śucirnārāyaṇaṁ gurum |
smarecchriyaṁ ca garuḍaṁ sarvāṁ līlāṁ vibhūtibhiḥ | | 52 | |

One must wake up in the last jāmam [last 3 hours] of the night, cleanse oneself and remember śrīman Nārāyaṇa, ācāryaṇa, Lakṣmī, Garuḍan and all of Bhagavān's greatness and all His divine pastimes.

(We have written this from only what has been declared in śāṇḍilya saṁhitā which is very special in declaring vaiṣṇava dharmam-s).

Transliteration & Translation primary contributor: Shri. Kalyani Krishnamachari

॥ śrīḥ ॥
॥ śrimate nigamāntamahādeśikāya namaḥ ॥

**Let us learn and understand the full-fledged knowledge of our ancient
elders of Bhāratam; come, see, see!
(Paramahansaṁsavāṇī [Ascetic words])**

Grahasaṅgrahaḥ (Compendium about graha-s) –

प्रजापतेश्च धर्मस्य सोमस्य वरुणस्य च।

पीताद्याश्च दिशां पुत्राः विज्ञेयाः मृदुदारुणाः ॥

prajāpateśca dharmasya somasya varuṇasya ca ।
pītādyāśca diśāṁ putrāḥ vijñeyāḥ mṛdudāruṇāḥ । ।

Sub-planets which are the sons of all the directions, namely, Indra, Yama, Soma, Varuṇa, Pīta etc are all less harmful.

कश्यपस्य च मरीचेः उद्दालक ऋषेस्तथा।

पुत्राः मन्दफला ज्ञेयाः तेषाम् अमृतसंभवः ॥

kaśyapasya ca marīceḥ uddālaka ṛṣestathā ।
putrāḥ mandaphalā jñeyāḥ teṣām amṛtasambhavaḥ । ।

Semi planets - sons of sages like Kaśyapa, Marīci, Uddālaka etc bestow very less benefits. The moon receives the nectar rays from these planets.

शुक्रादीनां च ये पुत्राः ग्रहाणां परिकीर्तिताः।

तेषां वीर्याणि जानीयात् पितृभ्यः साधिकानि तु ॥

śukrādīnāṁ ca ye putrāḥ grahāṇāṁ parikīrtitāḥ ।
teṣāṁ vīryāṇi jānīyāt pitṛbhyaḥ sādhanikāni tu । ।

Planets, the sons of śukra etc, have more power than the fathers.

नारदात्रेय गर्गाणां गुरोरुशनस्य च।

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

ग्रहाणां सङ्ग्रहो ह्येवम् एष कात्स्न्येन कीर्तितः ।

nāradātreya gargāṇām guroruśanasya ca ।
grahāṇām saṅgraho hyevam eṣa kārtsnyena kīrtitaḥ ।

The note about the secondary planets from Nārada, ātreya, Gargha, śukra etc has thus been given in full.

अनेक शतसाहस्रान् अनेक शतलक्षणान् ।

देव लब्दवरो - काशे प्राह सर्वान् पृथक् पृथक् ॥

aneka śatasāhasrān aneka śatalakṣaṇān ।
deva labdavarō - kāśe prāha sarvān pṛthak pṛthak । ।

Blessed by the deva-s, Atharvā related to śaunaka, all the details about the several thousands of semi-planets/heavenly bodies with different characteristics.

एतदुत्थे तु सर्वस्मिन् भयेऽथ समुपस्तित्थे ।

महाशान्तिं प्रकुर्वीत राजा राष्ट्रस्य रक्षणे ॥

etadutthe tu sarvasmin bhaye'tha samupastithe ।
mahāśāntim prakurvīta rājā rāṣṭrasya rakṣaṇe । ।

For the sake of the kingdom's welfare, a king must perform appeasement during danger times caused by these semi-planets.

तत्प्रयाति शमं सर्वं प्रजानां तु सुखं भवेत् ।

राजानो मुदितास्तत्र पालयन्ति वसुन्धराम् ॥

tatprayāti śamaṁ sarvaṁ prajānām tu sukhaṁ bhavet ।
rājāno muditāstatra pālayanti vasundharām । ।

Because of the appeasement, all obstacles are removed and people are blessed. Kings rule the world with happiness.

(End of upagraha sangram)

Transliteration & Translation primary contributor: Shri. Kalyani Krishnamachari

śriḥ

**śrimate vedānta rāmānujamahādeśikāya namaḥ
ācārya rāmāmṛtam**

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

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

All the ladies prepare food in a hurry. Kambar says all the womenfolk cook very fast and send their husbands (to go with Bharata) quickly. They expedite all their work and goad their men folk to leave soon. How did they speed up everything? Kambar writes that they were in a rush like those women who are hastening to go to some marriage in their parents' houses (a loud laughter in the audience). If it is a wedding in their parental side, they will get up at three AM, complete all the cooking work, place a leaf [for eating] and a tumbler [for water] and tell their husbands, "Swallow a bite and come"! If it is a wedding from the husband's side, like brother-in-law's daughter's marriage, they will say, "Why are you hurrying, if we miss this train, we can catch the next one" so writes Kambar. Kambar came much later; so, in order to fit with the times, he wrote that the women rush as if they are leaving for their parental side wedding.

They pack foods, puḷiōyadarai, miḷagāip poḍi [chilly powder for idli] etc, pour sesame oil and give to their husbands.

Everyone leaves with the desire of seeing Rāma. They go to śṛṅgiberapuram, meet with Guha, go to Bharadvāja āśramam and then on to Citrakūṭa mountain. We will have that story tomorrow. There is another important thing tomorrow. Our Central Indian government is celebrating tomorrow (August 24, 1972) as 'saṁskṛt day'. saṁskṛt is an ancient language. It looks like they are going to allocate a day for that. They have sent invitations for all states. Since Madras is the state capital, they said I should talk about saṁskṛt language in the Saṁskṛt College. I have agreed to do that; I will talk there and come here. So, just for tomorrow, the Rāmāyaṇa upanyāsam will begin at 7:30 after a half hour delay; we can finish by 8:30; no problem.

You all can come there and show your love for saṁskṛt. You can all come back with me here. Do as per your convenience.

There is another invitation for tomorrow, Sunday, for 'Pādukāsahasra day' in Villivākkam; they have taught 20 śloka-s in prasthāva paddhati in

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Pādukāsahasram to 150 students; they will be made to recite in competition and prizes will be awarded to those who recite well. Great scholars are going to give talks on Pādukāsahasram. I am not going. I am not a great scholar and I am not going either (it is ācāryan's humor here). I cannot go there. If you want, you can go there. It will start at 3 and end at 6. You can go as it suits you.

स्वस्ति प्रजाभ्यः परिपालयन्तां न्याय्येन मार्गेण महीं महीशाः।

गोब्राह्मणेभ्यः शुभमस्तु नित्यम् लोकाः समस्ताः सुखिनो भवन्तु ॥

मङ्गलं कोसलेन्द्राय महनीय गुणाब्धये।

चक्रवर्ति तनूजाय सार्व भौमाय मङ्गलम् ॥

मङ्गलाशासन परैर्मदाचार्य पुरोगमैः।

सर्वैश्च पूर्वैराचार्यैः सत्कृतायास्तु मङ्गलम् ॥

svasti prajābhyah paripālayantām nyāyyena mārgēṇa mahim mahīśāḥ |
gobrāhmaṇebhyaḥ śubhamastu nityam lokāḥ samastāḥ sukhino
bhavantu | |

maṅgalaṁ kosalendrāya mahanīya guṇābdhaye |
cakravarti tanūjāya sārva bhaumāya maṅgalam | |
maṅgalāśāsana parairmadācārya purogamaiḥ |
sarvaiśca pūrvairācāryaiḥ satkṛtāyāstu maṅgalam | |

Beginning of August 24, 1972 upanyāsam

kaṛpār irāmapirānai yallāl maṛṛum kaṛparō
puṛpā mudalāp pullerumbādi onṛinṛiyē
naṛpāl ayōddhiyil vāzhum carācaram muṛṛavum
naṛpālukkuyttanan nānmuganār peṛṛa nāṭṭulē

The upanyāsam was supposed to start at 7:30; it is late now; it is 8:00. If you ask me why I went to the Saṁskṛt College –

Our Tirumaṅgai āzhvār is very clever in singing. He used to be called 'nālu kavip perumāḷ [poet well versed in four different styles of poetry - āsu or singing extempore, madhuraṁ or musical poem with sweet meaning, cittiraṁ or poem with arrangement of

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pretty words as if it is a picture, vistāram or poem of different formulations]. His students were announcing his honorifics one time – ‘parakālan vandār [has come], nālukavip perumāl vandār, kaliyan vandār’ etc. In Sīrkāzhi, there were people from other religious sects. They said, “You cannot say ‘nālu kavip perumāl vandār’; only our svāmi has that title”.

āzhvār’s students said, “No, our svāmi also has that title”.

The others did not agree and said that āzhvār group has to come for an oral contest.

Immediately, Tirumaṅgai āzhvār went to talk with their svāmi. He could not utter any words because it was a non-vaiṣṇavaite place; but, he tried; since he could not succeed, he said that they can continue the talk the next day and the other svāmi agreed.

āzhvār eagerly looked for Viṣṇu vigraham in the whole town; one old woman had Trivikrama Perumāl vigraham; āzhvār requested for the same saying he would return Him back. He kept the vigraham for the talk with the other svāmi, who asked āzhvār to recite a ‘kuṛaḷ’ - verse so that he can find fault with it.

Kuṛaḷ also means short person, vāmanan. Immediately, āzhvār sang,

oru kuṛaḷai iru nilam mūvaḍi maṅ vēṇḍi
ulaganaittum iraḍiyāl oḍukki, onṛum
tarugavena māvaliyaic ciṛaiyil vaitta
tāḍālan tāḷaṇaivīr takka kīrti
arumaṛaiyin tiraḷ nāngum vēḷvi aindum
aṅgaḷ avai āṛum isaigaḷ ēzhum
teruvil maṇi vizhā vaḷamum ciṛakkum
kāzhic cīrāma viṅṅagarē sērmin nīrē!

(Periya Tirumozhi 3.4.1)

He sang ten songs; they were flawless.

āzhvar asked Jñānasambandar to sing a verse. When he did, āzhvār found fault with the same. Jñānasambandar agreed that āzhvār was indeed ‘nālukavip perumāl’ and presented him with his ‘vēḷ’ – spear.

seṅgamalattayan anaiya maṛaiyōr kāzhic
cīrāma viṅṅagar en ceṅkaṅ mālai

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ankamalat taḍavayal cūzh ālināḍan aruḷmāri
araṭṭamukki aḍaiyār siyam
kongumalark kuzhaliyar vēḷ maṅgaivēndan
koṟṟavēḷ parakālan kaliyan conna

(Periya Tirumozhi 3.4.10)

āzhvār has used all his titles for three-fourth of the song! (Laughter in the audience). Why am I saying all this? Not for comparison. I went [to the Saṁskṛt College] to see if I can articulate some words, nothing else (audience laughs). Saṁskṛt College had invited me to talk for five minutes in saṁskṛt. I spoke and came away. A lot more talks are coming up. śrī kāryam svāmi said he will tell you what I spoke there. Listen to it for five minutes!

śrīkāryam svāmi's (śrī Chitrakutam Vijayaraghavachariar) upanyāsam –

śrīmate vedānta rāmānuja mahādeśikāya namaḥ

ācāryar showed in different ways that saṁskṛt language is a special one in all the worlds.

Even though I am repeating what he said, it would be especially super if he himself says that again.

First, he said that today's mathematical calculations may have faults, but the jyotis śāstram in the form of saṁskṛt sentences has no equal because, with their meditation power, the writers were able to travel to different places in different bodies (although sitting in one place).

He showed the inner similarities and differences between Siddhānta Kaumudī and Varāhamihira's works.

When talking about āyurvedam, he said that the foreigners take our local herb medicines and analyze with their physicists and create medicines calling it medical science and are sell them to us. He also said that they put our śāstram-s for dharma, artha, kamam and mokṣam written in saṁskṛt for their own use.

Learning of saṁskṛt is becoming lesser and lesser in our country; he has talked about this several times before.

In olden days, students were looking for teachers. ācāryar said that even if we give money to students, they do not want to learn now. The same thought was expressed by the College President who spoke so well about how no one comes in spite of all their efforts.

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So, our ācāryar appealed to the mothers saying that if they have four children, nothing would go wrong if they make one child learn saṁskṛt; even if that child does not do well, the other three earning children can help that fourth child for living. aḍiyēn's wish and ācāryar's wish are exactly the same.

One who earns a livelihood based on saṁskṛt learning, always has a steady flow of income. The one who earns money in worldly ways will earn today and spend it all the next morning. ācāryar has talked about this many times. aḍiyēn has also thought about this. For example, I have seen those who perform priestly jobs and live well earning more than a lakh rupees. The current paramahansa parivrājaka [travel to places to teach the tenets] ācāryar svāmī who is stationed in Veṅṅāttankarai used to be a priest in pūrvāśramam; he earned a lot for his students; nothing went wrong with them; now, those students have a lot of wealth now over two lakh rupees.

It is wrong when one does not practice saṁskṛt language; but if a person is perfect in his line of work, he will never have any problem.

Here is an example – Doctor Raghavan has M.A. in saṁskṛt ; he is now working there in Central government job. He had retired from here. He is earning three thousand rupees per month. In what way is he suffering? He earned that art fully; that is why he is doing well.

There is the great teacher 'Veppattur Sastri' who was given the title 'paṇḍita rājar' by the king of Cochin; he was a great scholar in nyāya śāstram. I was studying in Annamalai university; if a class teacher did not come, he would be called in and he will start teaching from exactly at the right spot from the sāhitya śiromaṇi class lessons. He could do the same thing with nyāya śāstram also.

So, if one is perfectly knowledgeable in learning, everything will be good. The reason why aḍiyēn is saying this is – our ācāryar is a perfect epitome of knowledge. aḍiyēn is not saying just for flattery. That is not aḍiyēn's thought. From the age of five till the age of thirty, he has toiled for the sake of learning. Even now, if a learner tries hard to obtain knowledge, nothing wrong will happen to him. Given the situation in the current day, even if one puts in one-fourth of the efforts, it would be fruitful. ācāryar explained this in several different ways in his talk.

aḍiyēn is repeating what he said because many of you who are here did not attend there. Not everyone came!

What ācāryar said in his talk was very enjoyable. There is no equal to his speaking saṁskṛt. He asked aḍiyēn - how am I going to talk in saṁskṛt in the evening! I told him, 'What is this, why are you talking like this'. He said, 'Are you making fun of me?' After

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I heard him speak in saṁskṛt, it appeared as if aḍiyēn was making fun of myself. ācāryan's saṁskṛt usage in his talk was so excellent and superb. śākuntalam says – madhu navam anāsvādita rasam. If one who has never seen honey, drinks honey for the first time, how tasty that would be? Listening to ācāryan's saṁskṛt was that delicious. I was even thinking why he even has to talk in tamizh.

He also talked about advaita science. Not even a person proficient in advaitam will talk like that. There is one parivrājaka ācāryar who claims that he is experiencing advaitam. Even he will not talk like that. When our ācāryar was explaining the meaning for 'ahaṁ brahmāsmi' with great feeling, I thought why I should take him back to our āśramam (laughter in the audience). He did a great upanyāsam on advaitam. It was divine bliss. He spoke so well. Not all would have attended. So, with his grace, I mentioned all this. If there are any faults or shortcomings, I pray that ācāryar must forgive me and the śrīvaiṣṇava-s in the audience must forgive me also.

(śrīmadāṇḍavan continues his upanyāsam). I did not speak well there. No one needs to feel bad that you did not come and listen. (Audience laughs). He will always exaggerate; if one who knows us does not flatter us, who else will! (Laughter in the audience). I had a desire to go for the saṁskṛt day, that is why I went

My saṁskṛt upanyāsam will be good, I know myself. Why? Since it was saṁskṛt day, I talked so that everyone can understand. So, he is flattering that my talk was great. Not that I cannot talk so that no one understands! (Laughter in the audience again); I spoke in very simple language.

I did not go just for talking. I wanted to go and show my affection for the saṁskṛt language. I wanted to see saṁskṛt lovers; even in these times, there are so many coming with a love for saṁskṛt.

I was happy I went. It was an honor. Why? The number of folks who accompanied me was more than the number of attendants there (Audience laughs).

One who knows the taste of saṁskṛt will never forsake it.

Let us go to our story.....

ततः समुत्तितः काल्यम् आस्ताय स्यन्दनोत्तमम्।

प्रययौ भरतः शीघ्रं रामदर्शनकाङ्क्षया ॥

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अग्रतः प्रययौ तस्य सर्वे मन्त्रिपुरोदसः ।

अधिरुह्य हयैर् युक्तान् रथान् सूर्यरथोपमान् ॥

नव नाग सहस्राणि कल्पितानि यथा विधि ।

अन्वयुर् भरतं यान्तमिक्ष्वाकुकुलनन्दन्दम् ॥

tataḥ samuttitaḥ kālyam āstāya syandanottamam ।
prayayau bharataḥ śīghraṁ rāmadarśanakāṅkṣayā । ।
agrataḥ prayayau tasya sarve mantripurodasaḥ ।
adhiruhya hayair yuktān rathān sūryarathopamān । ।
nava nāga sahasrāṇi kalpitāni yathā vidhi ।
anvayur bharataṁ yāntamikṣvākukulanandandam । ।

(A yodhyā.83.1-3)

कैकेयी च सुमित्रा च कौसल्या च तपस्विनी ।

रामानयन संहृष्टा ययुर् यानेन भास्वता ॥

kaikeyī ca sumitrā ca kausalyā ca tapasvinī ।
rāmānayana saṁhṛṣṭā yayur yānena bhāsvatā । ।

(Ayodhyā.83.6)

ते गत्वादूरम् अध्वानं रथयानाश्वकुञ्जरैः ।

समासेदुस्ततो गङ्गां शृङ्गिबेरपुरं प्रति ॥

te gatvādūram adhvānaṁ rathayānāśvakuñjaraiḥ ।
samāsedustato gaṅgāṁ śṛṅgiberapuram prati । ।

(Ayodhyā.83.19)

Everyone wakes up at dawn. Bharata gets on a great chariot. prayayau bharataḥ śīghraṁ rāmadarśanakāṅkṣayā । । With his brother, he leaves with a great desire to see Rāma.

agrataḥ prayayau tasya sarve mantripurodasaḥ ।

Bharata's chariot starts. The ministers leave earlier than Bharata. Even leading before them are the priests in carriages.

kaikeyī ca sumitrā ca kausalyā ca tapasvinī ।

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Kaikeyī also leaves. Vālmīki mentions Kaikeyī first. kaikeyī ca sumitrā ca kausalyā ca tapasvinī |

kausalyā ca sumitrā ca would have been more appropriate. There is no necessity for mentioning Kaikeyī first. Obeying the order of Brahma, Sarasvatī took over her tongue, came through her words and made her ask for such boons; naturally, she is a good woman.

rāme vā bharate vāhaṁ viśeṣaṁ nopalakṣaye (Ayodhyā.7.35) – Kaikeyī said so; she does like to have Rāma paṭṭābhiṣekam. The deva-s intervened and changed it. Now, she is very happy; she also leaves saying, “I will come too”.

kaikeyī ca sumitrā ca kausalyā ca tapasvinī |
rāmānayana saṁhṛṣṭā yayur yānena bhāsvatā | |

They leave in chariots that are sparkling brilliantly.

They all travel a long distance. All the four divisions of the army are going. Where are they traveling to? śṛṅgiberapuram prati; they all go towards the place where Guha is.

मणिकाराः च ये केचित् कुम्भकाराश्च शोभनाः ।

सूत्रकर्मकृतश्चैव ये च शस्त्रोपजीविनः ॥

मायूरकाः क्राकचिकाः रोचकाः वेधकास्तथा ॥

दन्तकाराः सुधाकाराः तथा गन्धोपजीविनः ।

सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः ॥

स्नापकोच्छातकाः वैद्याः धूपकाः शौण्डिकास्तथा ।

रजकास् तुन्नवायाश्च ग्रामगोषमहत्तराः ।

शैलूषकाः सह स्त्रीभिः ययुः कैवर्तकाः तथा ॥

maṇikārāḥ ca ye kecit kumbhakārāśca śobhanāḥ |

sūtrakarmakṛtaścaiva ye ca śastropajīvinaḥ | |

māyūrakāḥ krākacikāḥ rocakāḥ vedhakāstathā | |

dantakārāḥ sudhākārāḥ tathā gandhopajīvinaḥ |

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suvarṇakārāḥ prakhyātāstathā kambalakārakāḥ | |
snāpakocchātakāḥ vaidyāḥ dhūpakāḥ śauṇḍikāstathā |
rajakās tunnavāyāśca grāmagoṣamahattarāḥ |
śailūṣakāḥ saha strībhiḥ yayuḥ kaivartakāḥ tathā | |

(Ayodhyā.83.12-15)

Everyone leaves. Even store merchants selling salt, tamarind, chillies and other groceries also leave. Even the ones selling ribbons and comb sellers and soap sellers go. All this has been written. dantuvāyāḥ – weavers are leaving. rāmadarśana kaṅkṣayā – not one person is left. Bharata takes everyone.

समासेतुः ततो गङ्गां शृङ्गिबेरपुरं प्रति।

यत्र राम सखो वीरो गुहो ज्ञातिगणैर् वृतः ॥

निवसत्यप्रमादेन देशं तं परिपालयन्।

उपेत्य तीरं गङ्गायाश्चक्रवाकैरलंकृतम् ॥

व्यवातिष्ठत सा सेना भरस्यानुयायिनी ॥

samāsetuḥ tato gaṅgām śṛṅgiberapuram prati |
yatra rāma sakho vīro guho jñātigaṇair vṛtaḥ | |
nivasatyapramādena deśam taṁ paripālayan |
upetya tīram gaṅgāyāścakravākairalamkṛtam | |
vyavātiṣṭhata sā senā bharasyānuyāyinī | |

(Ayodhyā.83.19-21)

They all reach śṛṅgiberapuram. They enter the banks of the Gaṅgā; samāsetuḥ tato gaṅgām śṛṅgiberapuram prati | It was a huge army. Bharata took with him the whole army. Even Bharadvāja doubts why he brought such a big army to see Rāma. They all go with all battalions of soldiers.

Soldiers wearing uniforms are sounding instruments and it was huge crowd. Where do they go? They say it is jānavāsa procession to invite the bride groom; why is military needed to invite the groom? Why is Bharata going with the whole army? There is a reason for that! He is going to come back with the whole army. Why is the army needed for inviting Rāma? When that time comes, we will talk about it. Not now. It should be said at the right time. Vālmīki also hides certain information sometimes and then reports it at a later time. When did he talk about the kākāśura story? When did that happen? It happened in Citra kūṭa mountain area. He hid that story and narrated that in the end, in sundara kāṇḍam. Like that, information should be given out at the right time and placed at the proper spot. It should not be said now.

ततो निविष्टां ध्वजिनीं गङ्गाम् अन्वाश्रितां नदीम्।

निषादराजो दृष्ट्वैव ज्ञातीन् संत्वरितोऽब्रवीत्॥

tato niviṣṭāṃ dhvajinīm gaṅgām anvāśritāṃ nadīm |
niṣādarājo drṣṭvaiva jñātīn saṃtvarito'bravīt | |

(Ayodhyā.84.1)

Guha watches. Bharata's army is stationed on the banks for the Gaṅgā. A great army;

kovidāra army like an enormous city. महतीयम् इतः सेना सागराभा प्रदृश्यते। mahatīyam
itaḥ senā sāgarābhā pradṛśyate | What an army? It is like an ocean. What is this?

तस्यान्तं नादिगच्छामि मनसाऽपि विचिन्तयन्। | tasyāntaṃ nādigacchāmi manasā'pi
vicintayan | | (Ayodhyā.84.2) Guha takes a peek. The army goes on and on forever.
No end can be seen. It is that long. What is this for? Who is this? He looked at the
colossal armed forces.

Bharata is coming! Rāma and Lakṣmaṇa have gone to the forest with Sītā. He has
come to fight with Rāma. He knows that when Rāma was staying here, I was His friend;
so, he has come to strike us!

बन्धयिष्यति वादाशान् अथवाऽस्मान् वधिष्यति।

अथ दाशरथिं रामं पित्रा राज्यात् विवासितम्॥

सम्पन्नां श्रियम् अन्विच्छन् तस्य राज्ञः सुदुर्लभाम्।

भरतः कैकेयीपुत्रः हन्तुं तम् उपगच्छति॥

bandhayiṣyati vādāśān athavā'asmān vadhiṣyati |
atha dāśarathim rāmaṃ pitrā rājyāt vivāsitam | |
sampannāṃ śriyam anvicchan tasya rājñāḥ sudurlabhām |
bharataḥ kaikeyīputraḥ hantuṃ tam upagacchati | |

(Ayodhyā.84.4,5)

Vālmīki's wonderful ślokaṃ. Guhap perumāḷ says – Bharata is coming! He is going to
beat us down because we are Rāma's friends! I don't know if he is going to kill all the
hunters!

atha dāśarathim rāmaṃ pitrā rājyāt vivāsitam | |

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

Father has banished the son from the kingdom. Even though He is in the forest, this Bharata is not at peace. Why?

sampannām śriyam anvicchan tasya rājñāḥ sudurlabhām |
bharataḥ kaikeyīputraḥ hantum tam upagacchati | |

What a great ślokaṁ from Vālmīki! I told you saṁskṛt language is beautiful! That is not an exaggeration.

Guhap perumāḷi says – Bharata is coming. It is the kingdom of Ikṣvāku vamśam. ikṣvākūṇām iyam bhūmiḥ saśaila vanakānanā | one cannot point to a single place that is not under their kingdom. Even Pondicheri is under them. Even Goa. Nothing belongs to anyone else. The whole ocean, all the forests belong to them. All the gardens, the bhūmi, the mountains, everything is under them. Where is the boundary? ikṣvākūṇām iyam bhūmiḥ saśaila vanakānanā | Such enormous wealth! Bharata is thinking – Rāma is going to come back after fourteen years! It is a common, natural thought process. tasya rājñāḥ sudurlabhām | Not everyone can get this kingdom. If it was a small kingdom or a part of it, he may have let it go.

क्षोणीकोणशतांश पालन - kṣoṇīkoṇaśatāṁśa pālana (Vairāghya pañcakam-1)

He may give away a state in a place where paddy does not grow and gets a revenue of only twenty lakh rupees. Nothing more than that. Unlike that, the whole world belongs to them - tasya rājñāḥ sudurlabhām | He wants to obtain the vast wealth without having a competitor; so he has come to kill Rāma.

What an injustice? Can one talk about Daśaratha's son? What a great soul Daśaratha was. Can one talk about his son Bharata like this? He is not Daśaratha's son; he is Kaikeyī's son – he has a title. If you look at his mother, you can talk like that about Bharata. If you look at his father, you cannot. bharataḥ kaikeyīputraḥ hantum tam upagacchati | | He is Kaikeyī's son; so, he is coming to hit Rāma.

नावां शतानां पञ्चानां कैवर्तानां शतं शतम्।

सन्नद्धानां यथा यूनां तिष्ठत्वित्यभ्यचोदयत्॥

nāvām śatānām pañcānām kaivartānām śatam śatam |
sannaddhānām yathā yūnām tiṣṭhatvityabhyacodayat | |

(Ayodhyā.84.8)

All the hunters stand in a line, holding weapons. Let us see if they can cross us. See what

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

I am going to do! Wouldn't an arrow released by a hunter pierce a kṣatriya's chest? Will only the arrow aimed by a kṣatriya hit him?

Atheists say – mantram-s are chanted during homam; why, so that they turn the things dropped into the homam into havis [offering] – dahana karmā ayam – if mantram is not chanted, will it not become havis?

Wouldn't an arrow sent by a hunter hit the target? Will it go only when sent by a kṣatriya? See how much destruction I cause.

यदा दुष्टस्तु भरतः रामस्येह भविष्यति।

सेयं स्वस्तिमती सेना गङ्गामध्य तरिष्यति ॥

yadā duṣṭastu bharataḥ rāmasyeha bhaviṣyati |
seyam svastimatī senā gaṅgāmadhya tariṣyati | |

(Ayodhyā.84.9)

Guhap perumāṅ says - I will approach him first. If Bharata has come with good intentions for Rāma, then he can cross to the other bank. If not, I will destroy them all. Let him not think we are all ordinary hunters. If he has to cross the river along with his army, let me see how he is and come back. yadā duṣṭastu bharataḥ rāmasyeha bhaviṣyati | if Bharata has good thoughts about Rāma, this army shall cross; otherwise, they are doomed; they shall not cross the Gaṅgā. Just watch.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

Gita KalyaaNam

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

Sita's wedding (KalyaaNam) in Ramayanam is famous and prominent. Rukmini's wedding is famous and prominent in Bhagavatham. Lakshmi's wedding is famous and prominent in Bhagavatham and Vishnu puraaNa. We have conducted many PerumaaL Thayaar KalyaaNam on Shravanam like Srinivasar KalyaaNam, Oppiliappan KalyaaNam. Very special indeed! But Gita KalyaaNam refers to whose wedding. Is there a thayaar with the name *Gita*? The title seems to suggest only this.

This humble disciple does not know if there is a Thayaar in the name of *Gita*. Also do not know if there is an auspicious wedding story like that. This is a different matter.

World famous Bhagavad Gita refers to a KalyaaNam. Many do not discuss it. Even experts, who wrote commentaries on Gita, did not discuss this aspect. Our Bhashyakarar or svaami Desikan did not comment on this KalyaaNam in their works like Gita Bhashyam. This is so only because these slokaas are easy to follow.

Since it was well known in those days, Sankarar, Ramanujar and others may have skipped it thinking that it does not require detailed commentaries. Madhvar, Sridharar et al. gave very limited commentaries on this subject. You may be thinking that I am narrating in a much concealed manner.

Because I am hesitant to write about this Gita KalyaaNam, I am struggling to know how to write the opening for this topic. This is difficult because the wedding discussed in Bhagavad Gita is about mixed (race, caste, religion) marriage. KalyaaNam means good things, not just Vivaaha. These days the word KalyaaNam is evolved to mean just wedding / Vivaaha. The word KalyaaNam means Gold as well. Bhagavan's KalyaaNa GuNa means the auspicious characteristics of Bhagavan and it does not mean Vivaaha.

Vivaaham (KalyaaNam) is good in all respect and over the years, KalyaaNam has come to mean Vivaaham (wedding). But these days the subject of weddings makes families shudder in fear; this is because very many occurrences of mixed marriages. May be the word KalyaaNam may not any more mean good things! Even good people are nervous about discussing this subject. Their concern and nervousness arises out of fear that commenting on any aspect of this subject (even if it is an event of the past) is dangerous like a serpent in the hiding. The society is unable engage in any discussion of this matter because those who are already heart torn due to such mixed marriages are unable to hear any more on this subject.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Our Paaduka magazine does not seek to hurt any one by commenting about mixed marriages that have already happened. Not one bit. If any one who is reading this article has already suffered due to mixed marriage in any way, then they are requested not to read this article any further. I am requesting again because if they read they may regret all their life. Readers are requested not to think that I am using this strategy to trigger the curiosity to read this article.

Then why write such an article? This article is being submitted with the humble desire that those who are planning on a mixed marriage or about to accept such a marriage in future may be keen to learn about what Vyaasar Bhagavan says through Arjuna in Bhagavad Gita and take it their heart. It is being submitted with the hope that some good is likely happen even if they take little from this article to their heart.

On the auspicious day of Purattasi Thiruvonam, our Acharyan Srimath Srimushnam Andavan blessed sishyas at Sri Desika Vidyaa Bhavanam with an Anugraha Bhashanam in front of Svaami Desikan sanniti. Srimath Andavan using His unique mastery with words and language delivered a captivating discourse on the sloka vede sanjAta khede. Srimath Andavan quoted the assertion “sankeerNe sarva varNe” in this slokaa from Prathivaathi Bhayankara ANNan, a disciple of svaami Desikan and also of svaami Desikan’s son Nayanaacharyaar and worried about present days where this has become an issue in many families.

This humble self (adiyen) is submitting the thoughts that came to adiyen’s mind in Srimath Andavan’s presence on that day.

Veda Vyaasar says that the first chapter of Bhagavad Gita is Arjuna Vishaada Yogam. This is about Arjuna’s confusion about many issues and the resultant weeping. He tells his Charioteer Sri Krishna that he will not even fight the war and becomes unsteady.

One of the many confusions Arjuna carried and wept for, is about the wife and children of the warriors who were assembled in the battle field. “ If I vanquish and kill the warriors, their young wives , daughters and sons will not have the protector or the caring parent and may get spoiled knowingly or in self protection; people of different castes may intermingle heavily and may impact generations to come; why should I be responsible for starting the intermingling of castes (varNa sankaraha) ?; That (such a sin) will not forgive my entire family tree; those who indulge in intermingling castes will also attain hell; their forefathers will not get the religious offering (piNdaa) and holy water as laid down by the shastraas. This huge sin will not spare any one. Due to this such forefathers (pithrus) who do not get their dues as per Shastraas, will be transferred to hell even if they are in good places “ This way Arujna doubts and asks why he should kill the warriors, trigger intermingling of castes and cause entire family tree to languish in hell.

Bhagavan Krishna, without denying Arujuna’s concern says “Arjuna! Your current duty is to fight the war; even if it involves the task of killing, fulfill this kshatriya dharma giving up attachment and fruit, carrying it out as a desire less or selfless action, without worrying about the results”.

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

कृतिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम्।

kṛtinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam ।

Bhagavan started off with simple statements like “Hey! This kind of opportunity to fight in a battle like this comes only due to the luck” and slowly developed Gita Upadesam to bless us with the biggest Vedaantha shashtra.

But PerumaaL destroyed the Kshathriya race completely during the war of Mahabharata. Even though there are interesting reasons why He did so, it is not relevant to the current topic and so we shall discuss it on a later date. Let me tell you in essence, Bhagavan as Parasurama cut through the roots of Kshatriyas in 21 generations, Bhagavan as Lord Krishna completely wiped out Kshatriyas in just one generation. We shall see the finer aspects of this later.

But Vyasa in His very first chapter, with six slokaas starting from the 40th sloka, has vividly described the dangers and incurable damages caused by intermingling of castes between men and women and how it affects and harms forefathers of 1000s of years and also 1000s of generations to follow

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।

धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥

kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ ।
dharṁe naṣṭe kulam kṛtsnam adharmo'bhibhavatyuta ।।

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥

adharmābhibhavāt kṛṣṇa praduṣyanti kulastriyaḥ ।
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ ।।

सङ्करो नरकायैव कुलघ्नानां कुलस्य च।

पतन्ति पितरो ह्येषां लूतपिण्डोदकक्रियाः ॥

saṅkaro narakāyaiva kulaghnanām kulasya ca ।
patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ ।।

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः।

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

उत्साद्यन्ते जाति धर्माः कुलधर्माः च शाश्वताः ॥

doṣairetaiḥ kulaghnānām varṇasaṅkarakākāraiḥ |
utsādyante jāti dharmāḥ kuladharmāḥ ca śāśvatāḥ | |

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥

utsannakuladharmāṅnām manuṣyāṅnām janārdana |
narake'niyataṁ vāso bhavatītyanuśuśruma | |

अहो बत महत्पापं कर्तुं व्यवसिता वयम्।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥

aho bata mahatpāpam kartuṁ vyavasitā vayam |
yadrājyasukhalobhena hantuṁ svajanamudyatāḥ | |

In 1987, this humble self (adiyen) and friend Thenbirai Srinivasan were blessed to receive Acharyan Srimath ThiruKudanthai Andavan's Kalakshepam on prabhaava vyavasthikaaram, as per my recollection. His Holiness Srimath Andavan, explained Svaami Desikan's assertions explaining that VarNashrama Dharma needs to be preserved at all times. This humble self was taken aback when His Holiness Srimath Andavan expressed His strong disappointment about the intercaste marriages that took place on and off those days. What does it matter to a Brahmin who sleeps under the cover? Does he need only other caste women? Can it not be a brahmin girl?" Adiyen (this humble self) was shocked to hear Acharyan's strong expressions and total disappointment. In later years, I realized that Acharyan must have felt the anguish about intercaste marriages only because of these slokaas from Bhgavad Gita. As intercaste marriages cause destruction of thousands of generations and delivers only hell, the anguish expressed by Acharyan seems natural. Acharyan could have avoided speaking about such failing Brahmin girls as well but understood later on that His Holiness does not desire to say such harsh words with His divine speech.

Typically married life is only for about a maximum of 50 years. Many lakhs of spouses get only about 20 or 30 years to live as Husband and Wife. Out of these, the interesting years are even fewer. Even fewer people complete their married life without shedding tears about their fate which resulted in their marriage. Is this a valid reason to subject oneself to intercaste marriages which is a real self imposed curse to the Hell !

Introducing myself as a reporter I interviewed a Brahmin girl who by force married a muslim person she loved. She is well placed earning a good salary. Asked if she was satisfied with her

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

life, she replied “I am only longing for God’s call to attain His feet; I have no other desire” She is only 45 years old and has been married for just about 20 years.

This is a perfect sample for all such marriages.

Will this society not realize that just for the sake of a few years of shortlived illusory happiness, one should not push all the forefathers, children and grand children into eternal misery and cries of woes and that too for the sake of a lightning like temporary life of wealth, prestige or fake smiles ! I am writing this with the hope that this will affect at least a few of them.

Transliteration primary contributor: Smt. KalyaNi Krishnamachari

Translation primary contributor: Shri. Raman Aravamudhan

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

The third *mantrā* of *mṛgārā* is:

इन्द्रस्य मन्ये प्रथमस्य प्रचेतसो वृत्रघ्नस्तोमा उपमामुपागुः ।

यो दाशुषस् सुकृतो हवमुपगन्ता स नो मुञ्चत्वःहसः ॥

indrasya manye prathamasya pracetaso vṛtraghnastomā upamāmupāguḥ ।
yo dāśuṣas sukṛto havamupagantā sa no muñcatvaṁhasaḥ । ।

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

(1) इन्द्रस्य, (2) मन्ये, (3) प्रथमस्य, (4) प्रचेतसः, (5) वृत्रघ्नः, (6) स्तोमाः, (7) उप, (8) माम्, (9) उपागुः, (10) यः, (11) दाशुषः, (12) सुकृतः, (13) हवम्, (14) उप, (15) गन्ता, (16) सः, (17) नः, (18) मुञ्चतु, (19) अहसः

(1) indrasya, (2) manye, (3) prathamasya, (4) pracetasah, (5) vṛtraghnaḥ, (6) stomāḥ, (7) upa, (8) mām, (9) upāguḥ, (10) yaḥ, (11) dāśuṣaḥ, (12) sukṛtaḥ, (13) havam, (14) upa, (15) gantā, (16) saḥ, (17) naḥ, (18) muñcatu, (19) aṁhasaḥ

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

“I contemplate on of Indra (here also, the Veda doesn't mention what of Indra, it has left blanks which has to be filled up. Sri. *Sāyaṇācāryar* has filled this blank with 'form' as before). I contemplate on the form of Indra, who came into being first during creation and who is the best among knowledgeable people. That Indra destroyed enemies like *Vṛtrā*. The verses which are full of such courageous deeds, i.e. which praise such acts, have come near me. i.e., these verses that sing his glory always reside in my tongue. Further, that Indra accepts the invitation extended by people of good deeds who offer oblation to him. Let him relieve us from our sins. “

Once we understand the Indra mentioned in this verse as *Rarigendrā* or *Rariganāthā*, this will become the verse of *Vedattāzhwān*.

I meditate upon the beautiful form of *Araṅgattammān*. Our sins become *Vṛtrāsura*, since they are capable of pervading across all the three worlds. They hinder us from approaching Him. He is capable of destroying all such obstacles and accepting us. The verses or poems that sing such glories of Him, reside in our tongue as sweet poems and are ready to come out.

Do we need to really mention that the *Vedattāzhwān* utters the following verse of the Azhwar as “indrasya (vigraham) manye vṛtraghnastomā upamām upāguḥ”?:

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

poṅgēzh pugazhgaḷ vāyavāyp
pulankoḷ vaḍivu en manattadāy

The phrase “prathamasya pracetasah” shows that *Araṅgattammān* is the first *Acāryā*.

The phrase “dāśuṣas sukṛto havamupagantā” indicates that He listens to the call of people who offers themselves as the soul that belongs to Him and He comes to protect them.

Another meaning for the same is: “He attains joy by annual celebration that reminds the incident of His acceptance of the offering of greens and bitter gourds by an old lady who called Him as “*Raṅgā*” with immense love”.

When Mukkur Srimad Azagiya Singer was constructing the Rajagopuram, one poor old lady begged him for ten rupees. Sri Azagiya Singer asked her, “I am giving you food in the *mutt* every day. Why are you still asking for money?”

“Don’t undermine me as a poor old lady. Don’t you know that even today, Arangan travels few miles accepting the invitation from an old lady to get greens from her?”

“The old lady is the one who gives to *Araṅgan*”

“I am also the old lady who will give to *Araṅgan*”

“Are you the one who will give? Aren’t you the one who pesters by asking?”

“Swami, give me ten rupees. Then see.”

“Take it”

Srimad Azagiya Singer gave her ten Rupees.

That old lady offers the same back to Srimad Azagiya Singer.

“What is this”, asked Srimad Azagiya Singer.

That old lady replied, “This is my donation for Rajagopuram. Now, I am also a donor, right?”

Srimad Azagiya Singer accepted the same with tears saying, “You are a fortunate old lady”.

This incident has been captured in a beautiful poem by my father in the 56th and 57th slokas of Sri Rajagopura Satakam:

“śrīman! sundarasimha! sannatiriyam” “vṛddhe vivakṣā-sti ka?”

“svāmin! me daśa santiceha bhagavat prītyai” “jaratyā kimu!

prītassyāt bhagavān?” ihaiṣa bhagavān vṛddhā gr̥he sotsavaḥ

pratyabdam bhavātī kiṁ na bhavatā vrittāntametacchrutam? | |

“sā dātrī kila!” “sāhamapyayi! tathā” “dehīti dehīti kiṁ

pr̥ccasyevamah!” “pradānumata de” “dattam” “mayāpyarpitam”!

“kiṁ nivedat?” “mama raṅganātha vibhave śrī gopurārtham mune!”

sāśrustat pratigr̥hya sundarahariḥ śrī gopuram nirmame | |

This *Araṅgattammān*, who has the glory of reaching out to people who call and offer Him should relieve us from our sins.

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

**Of Indra first reckon the wise one
Praise of the slayer of Vrithra hath come to me**

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

**He who cometh at the call of generous doer of good deeds
May He relieve us from tribulation.**

For us, who see Veda as *Vedattāzhwān*, this will become:

**Of Raṅgendrā first reckon the wise one
Praise of the annihilator of all sins hath come to me
He who cometh at the call of the ones that offer
Themselves to Him
May He relieve us from tribulation.**

Transliteration & Translation primary contributor: Shri. S. Sudarsanan

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

Svāmi Deśikan elucidated steps to attain Liberation (mokṣam).

It is only a pretext or excuse. In reality what did he teach us?

Philosophical principles are like a big ocean. It has too many gems and pearls. Hence the ocean is called Ratnākaram.

He showed us those true philosophical gems and pearls thru his various great works. He is on par with Śrī Rāmānuja in teaching us those principles. Let us see the rungs of jñānam given by Svāmi Deśikan.

Śrī Mahā Viṣṇu (Mādhavan) has Śrī Maha Lakṣmī, Who is seated in the lotus flower, so close to his heart.

With Śrīmannārāyana's grace, we learn that reaching the sacred feet of Him in Śrīvaikuṅṭham should be our main goal in this life. We abhor and wither away this materialistic life, which pushes us into quagmire.

With that, our hold and desire on this materialistic life and comforts leave away and we start feeling detachment.

We have committed many sins and still committing. We are scared of the punishments that these sins would bring us.

Once, Lord Śiva slashed one of the five heads of his father Brahma. For the same sin, he was destined to be afflicted by brahmahatti doṣam. Śrīmannārāyana with his divine greatness cleansed this affliction from Śiva. (Hence Śrīmannārāyana is called Haraśābaharan and Haraśāba vimocanan – One who cleansed the sins of Śiva).

From the above, we understand that Śrīmannārāyana will cleanse us from all the sins and we prostrate before His divine feet.

At the end of this birth, jīvātmā relinquishes this body and attains liberation by taking the path of arcirādi mārgam, which will be explained later.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

On reaching Śrīvaikuṅṭham, he prostrates before Śrīmannārāyana, Who is in the company of his consorts. There, jīvātmā reveres and enjoys the divine form and qualities of Śrīmannārāyana and begins to serve the divine couple.

Let us see the “Rungs of Ladder” in detail.

1. Viveka Parvam

Svāmi Deśikan, who showed us the way to liberation thru the “Rungs of Ladder” says Śrīmannārāyana Himself with Maha Lakśmī at His side, prescribed the “Rungs of Ladder” to liberate us from this birth. Why?

Śrīvaikuṅṭham is made up of śuddha satvam and is free of the bad qualities, rajo and tamo guṇa-s. Śrīmannārāyana thrives to take us to His abode at the end of this birth itself, for which He has created these rungs. These rungs are shown to us by Svāmi Deśikan.

Śrīmannārāyana prefers divya deśam-s like śrīraṅgam, to his carrier Garuda, saints, veda-s, the milky ocean and even his consort Maha Lakśmī.

The same bhagavān came as Kaṇṇan and instructed Bhagavatgītā to the world. Śrī Rāmānuja explained it with detailed commentary in his Gītābhāṣyam.

Svāmi Deśikan hails from the religious family tree of Kiḍāmbi āccān, who attended to the kitchen duties of Śrī Rāmānuja and at the same time, was well versed in vedānta śāstra-s. He was revered as ‘vedānta udayaṇa’.

Morally depraved people do not clearly understand the religious principles. They indulge in sinful activities all the time.

Human beings are submerged in a dark sea of ignorance. They are drowned in a sea of sorrow, which seems like a heaven in this material world, but in reality they are submerged in dirty mud.

Once a human was walking in a forest and was suddenly chased by a tiger. To escape from the tiger, he tried to jump into a river where a crocodile had its mouth wide open; to escape from the tiger and crocodile, he tried to climb a tree where a big serpent was waiting to snipe at him.

When the fear struck the human being, he inadvertently disturbed a bee hive in the tree and was stung by many bees. When he was suffering from the excruciating stings, couple of honey drops from the hive went into his mouth. Even during this

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

extreme pain, he relished the sweetness of the honey which was very similar to all the material pleasures that we enjoy in this material world, which is full of misery and sorrow.

We are people like the above person, for whom these rungs show best path. (To
continue ...)

*Transliteration & Translation primary contributor: Shri. Mukundan Srinivasan and Shri
Lakshmi Narasimhan, Australia*

**ArthamuLLa SriVaishnavism
Sensible SriVaishnavism
Doubts and Clarifications**

By Naavalpaakkam Sri U.Ve.Vasudevacharya, Trivandrum

We saw that only food offered to PerumaL must be consumed. This is the path shown to us by Lord Sri Ramar. There are some doubts and explanations for this.

Doubt: Nivedanam (offering of food) is an important part of Araadhanam. But this was never stated in Srimath RamaayaNam. It only states that He carried prasaadam vessel on His head; never is it mentioned that Nivedanam was performed. So can it be inferred from this that Nivedanam was performed?

Explanation: Even if it is not explicitly stated, this is the meaning. If it is stated that He carried the prasaadam on His head, it is only for Nivedanam. Why else would He do that? It only means that Nivedanam was performed.

One husband told his wife “Please bring some more rice”. Because he said “bring rice” would it be appropriate for the wife to only bring it but not serve it? It would be childish to do so. The meaning of the utterance is vital. When Srimath RamaayaNa says that He carried it on His head, it only means that he also performed Nivedanam. Not understanding this would be childish.

Doubt: Srimath RamaayaNa says that He carried the prasadam on His head and conducted Homa. So it may be argued that He carried it only for Homa or can it be said that He carried it for Nivedanam

Explanation: There is no shastra which says that material for Homa needs to be carried on one’s head whereas Agama shastra clearly says that food for Nivedanam needs to be carried on the head. It says

ततोऽन्नमभ्युद्यम्य उत्तानतलाभ्यां पाणिभ्याम् अवनतमुखम् अनुगच्छ्वसन्

tato'nnamabhyudyamya uttānatalābhyāṁ pāṇibhyāṁ avanatamukham
anugacchvasan

Agama Shastraas specifically lay down that the palm must be facing upwards; head must be bowed down, should not breathe on the prasaadam etc. even now it may be seen in temples where while carrying prasaadam on the head for Nivedanam they cover their nose, remain silent with heads bowed down. Havisu is a general term; it means many items used in Homa, like cooked rice, milk, ghee. So it is clear that the mention here is only about prasaadam.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Doubt: Homam is an important aspect of ThiruAraadhanam; that is Homan performed with prasaadham. But here Srimath RamaayaNa says that Homam was conducted with ghee. So is it correct to consider ghee homam as part of ThiruAraadhanam

Explanation: Yes, it is correct. Agama Shastraas list Samit (holy wood pieces) ghee, prasaadham as appropriate for homam. Srimath RamaayaNa has described only ghee homam. Ghee is the best of all substances suitable for Homam. Paarameshwara samhita says that ghee must be used to perform Homam, even if Samit is not available.

There is a story narrated in Yajur Vedam. Yogurt, Milk and prasaadham are all Havisu which get spoiled. Ghee is the one item suitable for Homam which lasts for many days. Vedic scholars (vidwaans) once assembled and debated why this was the case. They found out that Ghee is Bhagavan Vishnu's favorite item. During praLayam, everything gets destroyed. Only Lord Vishnu remains as it is. Similarly His favorite item also remains. So when Homam for Vishnu is discussed, ghee is discussed. Prasaadham homam is also acceptable. Consider that PerumaaL performed it.

Doubt: ThiruAraadhanam is performed for PerumaaL; how a Homam is performed in Agni an important aspect of it.

Explanation: Agama Shastraas say that Bhagavan is present in Agni and that he must be seated in the center of Agni and worshipped. So it must be considered that Homam is being performed to the Bhagavan seated in Agni.

Doubt: It is mentioned that Sri Ramar performed Araadhanam as per shastra;. He performed as per which Shastra?

Explanation: Paancharathra is born to define perumaaL Araadhanam; so it is proper to assume that He followed Paancharathra shastra.

Paarameshvara samhita says that PerumaaL Sri Ramar performed Araadhanam as per Poushkara samhita.

सोऽप्येवमार्चयत् देवं पौष्करोक्तविधानतः

so'pyevamārcayat devaṁ pauṣkaroktavīdhānataḥ

That is why even today, in Sri Rangam, ThiruAraadhanam is conducted as per Poushkara samhita. RamaayaNa says that Sri Ramar performed ThiruAraadhanam as per rules. So the rules must precede this time. Ekaayana Cedam and Paancharathra Agamam existed before Srimath Ramayana. So it is proper to assume that Sri Ramar used them.

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

Doubt: There are 8 parts to ThiruAraadhanam; It is mentioned that Sri Ramar performed 4 of these;. What about the rest?

Explanation: It is sufficient to say the important or significant ones. Brahmotsavam is for 10 days. It starts with DwajaroNam. In the middle Garuda seva and Ther (Car) festival are important ones. Finally Theerthavari is important. The invitations will print the dates only for these. Similarly in ThiruAraadhanam the AbhigamaNam is the important one to begin with. The next important one is Nivedanam and Homam after that. Finally Anuyaagam is important. If these four are mentioned it is considered that the entire ThiruAraadhanam is described.

Doubt: Mahathe Daivathaaya – it only says that he performed Homam for the Big God. It does not say that it was done for Bhagavan; can we assume it was done for Bhagavan.

Explanation: Big God is only Bhagavan PerumaaL. Azhvaar also says the same.

वेदाहमेतं पुर्षं महान्तम्

vedāhametaṁ purṣaṁ mahāntam

Doubt: Maha Devan is the name for Parama shiva. Can it be assumed that he performed Araadhanam for Shiva?

Explanation: Absolutely not. These kinds of questions introduce all kinds of imaginary theories. SriRamar himself asserts that MahaDevar blessed on the sea shores. Using this MahaDevar, they spin it to mean that Sri Ramar worshipped Shiva. They call the place as Rameshvaram and made it an important place. We must research this.

While returning from Lanka, Sri Rama tours Sita and shows her all the places including NaLaSethu. Sita Piratti was very happy to see it.

Then He asserts that “Earlier MahaDevar made prasaadham here “

अत्र पूर्वं महादेवः प्रसादमकरोत् विभुः ।

atra pūrvam mahādevaḥ prasādamakarot vibhuḥ ।

Earlier meaning “ Earlier than building the bridge” only Samudra Raja (King of Oceans) made prasaadham. He was satisfied and permitted the building of the bridge. MahaDevar refers to King of Oceans. Maha is a title given to him. MahaDevar (Samudra Raja) ; He did not come alone. He came with his entire family / parivaar which includes all rivers like Ganga, Yamanua and Devathas. This is what Ramayana describes. Why make wild imaginations?

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

There is no room for doubt.

1. NarayaNaa, Vishnu and such ThiruNaamas are very clearly used
2. There is no name like MahAdevar. It only says Mahathe Daivathaaya which means for Big God
3. MahaDevar is also a name for Vishnu ; Sahasranama refers to it

आदिदेवो महादेवो देवेशो देवभृद्गुरुः

ādidevo mahādevo deveśo devabhṛdguruḥ

4. MahaDaivatham is suitable only to Bhagavan .

So there should be no doubts in this. It starts as a small doubt and grows to be very large issue. That is what happened with Raameshvaram. To support there are stories in the puraaNaas. So svaami Desikan has asserted the following to nip it in the bud and identifies those who mislead us. So as per the process shown by Sri Ramar, we must consume the prasaadham which is submitted as Nivedanam to PerumaL.

In Ramayana another important fact is also provided. Bhagavan fasted the day before Pattabishekam (Coronation) . Those who observe Vratha must consume only Bhagavan's prasaadham. This is mentioned in Saathtvatha Samhitai

दैवीयान्नेन भावितं हविश्शेषेण संयुक्तं व्रतिनां भोजनं हितम्

daivīyānnena bhāvitam haviśśeṣeṇa saṁyuktam vratinām bhojanam hitam

PerumaaL blessed us with a demonstration of this practice as well.

Transliteration primary contributor: Smt. KalyaNi Krishnamachari

Translation primary contributor: Shri. Raman Aravamudhan

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

Gopika gItam
(Srimān P. Venkatachari)
7th Slokam

praṇatha dehinām pāpakarśanam
truṇacranukam śrīniketanam
paṇīpaṇāirpitam te padāmbujam
kruṇu kuceśu naḥ krunti hṛccayam

The gopikas are saying:

Even if we had committed some sin and that is why you are not visible to us, we are suggesting a means to rid our sins.

paṇīpaṇāirpitam te padāmbujam
kruṇu kuceśu naḥ krunti hṛccayam

Gopikas: If you place your lotus feet in our hearts our sins will leave us. Our meeting, friendship will become firm.

Why are the gopikas suggesting that the lotus feet should be placed in their hearts? Bhagavan's lotus feet are very powerful. The gopikas know this very well. That is why the devotees surrender to Bhagavan's lotus feet. Many devotees have surrendered to Bhagavan's auspicious feet and have attained contentment, mental peace due to his grace.

1. Ahalya devi, 2. Gajendran, 3. Bharatan are a few examples.

They wish to make bhagavan place his sacred feet in their hearts and thus get rid of their sin, false pride. Then Bhagavan becomes visible. He can be reached. There are three obstacles in reaching Bhagavan.

1. Malam= the dirt in the mind. Our mind getting interesting in things other than Bhagavan.
2. Vikshepam= wavering of the mind. Mind getting entrenched in various things without a reason and thus getting confused.
3. Avaranam= avidya- being ignorant of one's own true nature (svaroopam) and the nature of others.

When the false pride, ahamkaaram and mamakaara are removed, the following feeling occurs.

1. Jiva is paramatma's chalet and
2. Paramatma is 'sarva sheshi' (universal master)

Srimate RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

When the feeling- that one can protect oneself on his own- leaves him, Bhagavan is protecting him. When the minds of those who are engaged in worldly life loses interest in the material pleasures they become pleasing to Bhagavan. Bhagavan remains the most enjoyable to them and he blesses them.

The gopikas do not have any other desire. They also do not have any instability of the mind. Hence, they are saying, "we have done our duty. Now you have to do yours. Leaving our lineage, family, shame, relatives and friends we have come to you. Hence, we have become 'nishkaamar' (one without attachment) as we are free from all the worldly desires. How is the sin removed- paapakarshanam. Pranatha dehinaam- remain polite and humble".

There are two ways to get rid of sin. 1. " You remain humble." "Worship Bhagavan". That is, surrender yourself in all ways and everything to Bhagavan and remain without even a speck of sin, reach a carefree state. 2. Leaving sin and good effects join with Paramatma completely. Sin will not come to you. It will not stick to you.

Sri Krishnan removes the sin of those who worship him and surrender to him. What is sin? Forgetting Bhagavan is sin. That which blocks you from your good goal is sin. Separation from Sri Krishna is unbearable. The gopikas are considering separation from Krishna as their sin. They are praying to Krishna to remove that sin. 'pranatha dehinaam'- leaving false pride you remain humble and modest. Sin will leave you. All the sins have false pride as their foundation. False pride is where sins remain. When the false pride leaves us, that is if we do not entertain false pride, all the feelings of happiness/sorrow, good and bad thoughts will leave us.

'paapakarshanam'- when Bhagavan places his feet in our hearts (if we offer ourselves with him in our hearts) all our sins will disappear from us. Hence, the gopikas are saying- you cannot go away from us, become invisible to us and try to destroy our sins. Only strangers will do so. You are ours. Hence, you should place your lotus feet in our hearts, correct us and grant us fine awareness.

First, the gopikas requested Sri Krishna to place his lotus feet on their chest. Imagining that Krishna told them that their chests are hard and that his feet are very soft- they are continuing further. 'trunacranukam'- driving the cows and calves you are roaming the harsh terrain with your bare feet. Do the cows always tread on soft ground? Are they going in paths that have stones and thorns? You are following them in their paths- Are our chests harder than the path?

They saying further: śrīniketanam- who will call your feet hard? It is the residence of Mahalakshmi. The most beautiful, sweet and gentle Devi remains there.

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

paṇīpaṇāirpitam- You are the one who danced on the head of the snake 'kAliya'. You have planted your feet as the ornament on the snake's head. Then why do you have reservations in placing your feet in our hearts?

The snake Kaliya was sinful. It had the poison, false pride, on its head. Krishna's sacred feet can remove all types of faults. Do the gopikas have faults? What is it?

Gopikas:- krunṭi hr̥ccayam. If there is the fault, ego/false pride, in our hearts please remove it. Even great rishis have not won in their battle against desire. It has never been killed. It is only dormant. Only Krishna's sacred feet can remove it from the heart. It is not sufficient if you are present in our meditation only.

Krunu kuceshu- you should grant us your vision and place your feet in our hearts.

Are the gopikas who are saying this swayed by desire? Never. They are saying so as they are overwhelmed by their love for Krishna. The gopikas are trying to offer Krishna their pure love and make him happy. They are trying to offer him 'ananda rasam'.

The gopikas are saying again- you place your lotus feet in our hearts and if any false pride is remaining dormant there drive it away, destroy it. The gopikas are longing due to their separation from Krishna. The Krishna for whose sake they had forsaken their house, family and friends has left them in the forest in the night and vanished from their sight. However, the gopikas are thinking that Krishna is near them and that he has placed his hand on their heads.

Desire and false pride are like a mad elephant. Bhagavan's lotus feet have the sign of prod in their lower part. That is the reason why the gopikas are asking Krishna to place his feet on their hearts. They wish to destroy the mad elephant-false pride, ego that is in their hearts with the help of the prod. "Desire and pride are weak. Krishna is very strong. As Krishna is stronger than desire and false pride he can easily destroy them".

Gopikas are describing (7th slokam) many of Bhagavan's qualities-

1. paṇīpaṇāirpitam- bhagavan's sacred feet can remove all faults.
2. Śrīniketanam- they grant all that are auspicious.
3. truṇacranukam – they are easily attainable.
4. praṇātha dehinām pāpakarśanam- they destroy the sins of those who have left their false pride and surrendered to them. The gopikas feel that Krishna is faultless and all the faults lie in them.

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

5. hṛccayam – hey! Krishna! Please place your feet in our hearts and remove any mistakes there. The vision and experience of Bhagavan's sacred feet remove all sorrow and sins. The gopikas are accusing Krishna that it is only he who lit that fire in them.

sloka 7

Bhaavaartham- Hey! Krishna! Your lotus feet remove all the sins of those who surrendered to them. They are the abode/mine of all the beauties/ sweetness. They are never depleted. Lakshmi Devi is serving them voluntarily. You are going behind the cows and calves with those feet. You never hesitated to place those feet on the snake's head to protect us. Our hearts are under fire from your separation. The desire to meet you is torturing us. You should place your auspicious feet in our hearts and quench our thirst, grant us solace.

Transliteration & Translation primary contributor: Smt. Geetha Anand

Andaalin Vettri Veeran
Andal's Victorious Hero
(by *Shri Iyyuni Santhana Daasan*)

Learned elders say that Sri Bhashyakaarar felt that it is impossible to give final conclusive commentaries for Sri Andal's devotional Sri Sookthi's. They are special for they have transcended time, with appropriate new meanings and interpretations. In that spirit let us interpret and enjoy the 24th "Pottri" *pasuram*.

In the recently concluded Commonwealth games in Delhi many sporting events were conducted. Specifically, High Jump, Marathon walking, Cycle races, Shotput, Weight Lifting, Javlin are some of the popular events. Sri Andal asserts that Her Consort is the winner in all the events; let us see how.

High Jump: In this event, sportsmen are required to jump over a certain height; typically they keep one leg on the ground and lift the other leg to jump; one who jumps to a maximum height is the winner. Our sportsman (Bhagavan) kept one leg into the core of the earth and lifted the other leg to the sathyaloka (high in the sky) and jumped all the worlds. Has any one jumped this high? In this *pasuram* "aLandha" (measure) is a lively word.

Marathon Long distance walking: In this competitive event, one must not run but cover long distance by walking. He who finishes first is the winner. In Rama Avatara Bhagavan walked from the banks of Ganges to the Sethu in the south. Later He walked over a bridge on the ocean to cross to Lanka. How many thousands of miles? At this moment, we will certainly be reminded of His Holiness Srimath Thirukudanthai Andavan. "Senru" (by walk) is an important word in this *pasuram*.

Cycle Race: We all know that by pedaling, the cycle wheels rotate and move. When Bhagavan kicked the wheel, it went far away and broke into pieces.

Shotput: In this competition, sportsmen stand within a circle and throw a steel (metal) ball; the winner is one who throws the farthest. Our Hero (Bhagavan) lifted a demon (asura) and threw him on a king who was under a tree, thus vanquishing both of them.

Weight Lifting: Our Hero is the winner in this competition. He lifted a mountain with his little finger and held it high for seven days, whereas in weight lifting competitions, they drop it down as soon as they lift it.

Javline: This involves throwing a spear as far as possible. Bhagavan's Vel is VettriVel (successful Vel) vanquishing evil forces.
Who is the winner of gold medal in all these competitions?

Transliteration and Translation primary contributor: Shri. Raman Aravamudhan

**SRI
Anna Kooda Utsavam in Brindavan**

Sri Srinivasan and Sri Venugopalan who have been incarnated in Brindavan are five years old today. It has been a feeling at heart that They need good health and care. Will He not need strength to lift Govardhana giri? Although He is the Maaya Kannan, He presents Himself just like a five year old to us.

When we submitted this to Srimath Andavan, He advised us to conduct “Anna Kooda Utsavam” (Maha Havir Nivedanam) twice a year (Uttarayanam, Dakshnayanam) and directed us to conduct the same on Aippasi Full Moon Day (23 Oct 2010). With the deities Ashta Lakshmi, Padmavathy Thayar Sametha Srinivasan, Godha Piratti sametha Venugopalan present, there was no dearth of resources-money and items.

The strength of women who attended the function was more; this is how all the functions have been. While considering this ---, Maha Pundit Sri Appaya Dikshidar had gone over to his in-laws village. While walking in the village, he heard one lady bring it to the notice of another lady 'Our Acchalu's husband is going there'. On hearing this, Sri Appaya Dikshidar said “Asmith Grame Acchalu Prasadhdha” it seems.

Perhaps Sri Vishnu chitthar (Peria Azhvaar) wanted Vishnu to be his Son-in-Law; that's why he sang so many pasuram in praise of Kannan from his cradle days to that of a grown up young lad, and narrated the same in the form of stories to Godha Piratti, and created an ardent love in Her for Kannan so as to establish a bhakthi in Her that She should get married to Kannan only.(What do we do for our children?) Godha Piratti also thought of Kannan throughout, sang songs in praise of Him, and also reached him finally. It is only due to Her that Srivilliputtur is famous. At Srivilliputtur, everyone refers to the Lord as Sri Andal's husband only. On the same lines Radha has an elevated status in Brindavan. Everyone addresses as “Radhe, Radhe, Radhe shyam” before commencing any conversation.

The strength of women who attended the function is more in our Brindavan ashramam - extending up to our Anna Kooda Utsavam. If women's gathering is more in Brindavan, Kannan is definitely present there. There is no parallel to the Gopika's bhakthi towards Kannan. Kannan is the Lord of Meera. As the visiting devotees' involvement in Bhakthi is with ardent love and devotion, it gives a lot of satisfaction to our Acharyan who established the Brindavan Ashramam

In this very town, during Govardhana pooja, in a function called “Chappan (56) Bhog”, 56 varieties of menu is cooked and offered to the Lord. In that many varieties of prepared eatables (snacks), vegetables, and fruits are included. In our anna Kooda utsavam, Annam, sakkarai Pongal, kadhamba kozhambu, Dodhyaannam and many varieties of snacks and fruits were offered to the Lord. Sri Jagannathan performed the Araadhanam. On culmination of Sathumurai, Theertha Ghoshti, Sri ES Mukundan of Secunderabad, delivered a pleasing talk on our Acharyan and Annan Kooda Utsavam. Srimathy Lakshmi

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

vasudevan sung a song in her sweet voice titled “a tongue which does not sing praises of Lord Narayanan is no tongue”. Suddenly all started singing the Annamacharya Keerthana ‘Sriman Narayana’ in chorus.

For sometime the word Sriman Narayana was reverberating in the grand hall. Then Ghoshti distribution followed, as much as one wanted. Do you get tempted to visit Brindavan, on hearing this? Kannan will fulfill the same next Uttarayan. There are many who contributed towards the successful conduct of the event, especially, Delhi Sri Vijayaragahavan, Akkoor Sri Aravamudhan, Akkoor Sri VaradaRajan, Bangalore Sri KS Gopalan, Noida Rajagopalan, Sri Vasudevan couple, Archakar Sri Hari Narayanan, Royampettai Sri C Vasu (helped physically, financially and in an advisory capacity). Vaduvor Sri VijayaRaghavan took up Madapalli commitment as Acharya Kainkaryam and prepared food with good taste.

Dhanur Masam commences on 16 12 2010, Thursday. It is a common practice to sing Thiruppavai in the early hours and perform ThiruAradhanam to Saligramam at home. Its good to perform the Thirumanjanam with our own hands, and simultaneously reciting Ashtaksharam. Even if time does not permit to sing all 30 Pasurams of Thiruppavai, it is good to sing that day’s hymn/stanza. Those who are not able to perform ThiruAradhanam, may keep the box open. Those who do not have saligramam may procure/ arrange to get some.

It gets cold in Brindavan. Therefore Thiruppavai saatrumurai is at 06 30 AM (with Ven Pongal—(Rs 200/=) and at 1030 AM with Sheera annam (Rs 300/=). Those who wish to participate may kindly send MO or DD favoring Srirangam Srimath Andavan Ashramam and mail it to:

**SriRangam Srimath Andavan Ashramam
Parikrama Marg, Raman veti,
Vrindavan, Mathura dist,
UP.**

The ashramam telephone No is 0565 3207818; will be able to get through in two or three attempts.

Delhi RVR
011 26169054

Transliteration and Translation primary contributor: Shri. R Santhana Varadan

Questions and Answers

Question: In the month of Margazhi (Dec16-Jan15), during Dhanurmaaasa Araadhanam can we consume Perumaal prasad (Pongal) in the “usha: kaal” (early morning) or should we consume it only after Maathiyaanikam

Answer: SundappaLayam RaamaBadhraachar asserts in his aanniga sesham that In Dhanur month, after Araadhanam one must consume a small sample of Pongal prasaadam, with the exception of days of vratha and pithru kaimkaryam. He has also asserted that consuming small sample of perumaal prasaadam in temples will not count as having food for the second time. Further he asserts that at least a sample of the prasaadam received in ghosti in temples must be consumed even when vrathaa needs to be observed in the nights. This is because, as per saastraas, accepting and consuming prasaadam is a part of bhagavth seva kaimkaryam.

एवमाराध्य तीर्थतुलस्यादिकं स्वीकृत्य निवेदितमुद्रान्नम् आमलकमात्रं स्वीकुर्यात्। एकादश्यादिषु
न स्वीकुर्यात्। एवं भगवत्सन्निधौ एकादश्यादि व्रतदिनानि दर्शादि श्राद्धदिनानि च वर्जयित्वा

इतरदिनेषु भगवन्निवेदितान्नप्राशने न दिवाद्विर्भोजनादिप्रत्यवायः। एकभक्तदिने गोष्ठ्यां प्रसादत्वेन

दत्तस्य अन्नस्य पुलाकमात्रं स्वीकार्यं नोपेक्ष्यम्।

evamārādhyā tīrthatulasyādikaṁ svīkṛtya niveditamudrānnaṁ
āmalakamātraṁ svīkuryāt | ekādaśyādiṣu na svīkuryāt | evaṁ
bhagavatsannidhau ekādaśyādi vratadināni darśādi śrāddhadināni ca
varjayitvā itaradineṣu bhagavanniveditānnaprāśane na
divādvirbhajanādipratyavāyaḥ | ekabhaktadine goṣṭhyāṁ prasādatvena
dattasya annasya pulākamātraṁ svīkāryaṁ nopekṣyam |

अतिथिरयोग्यश्चेत् तम् अज्ञातकुलगोत्रान् अन्यांश्चार्थिनः भगवदनिर्वेदितैरन्नैः भोजयेत्॥

atithirayogyaścet tam ajñātakulagotrān anyāṁścārthinaḥ
bhagavadanirveditairannaiḥ bhojayet | |

In general, the practice of learned elders these days is to receive the prasaadam, give it to some one deserving it and then just smell the fragrance of prasaadam in the hand. This is considered as consuming the prasaadam. However the Thuzhaai (Holy basil leaf) is preserved and consumed first during food.

Question: I heard that if on DeepaavaLi occurs on amavasai (new moon day) occurs then the pithur kaimkaryam should not be done on account of the festival. What should I do?

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Answer: These days doubts arise even in simple matters. This is because people of knowledge and learning are becoming fewer and fewer. If amnavasai occurs on Deepavali day, then very early in the morning (430 AM or 500 AM when chaturdasi still exists, one must complete bathing for Deepavali, wear new clothes **but those whose father is no more, should not eat any food** and must bathe again after sunrise and complete pithru kaimkaryam (tharpaNam). Skipping tharpaNam is a big sin. But the menu for aaraadhanam is like that of the Deepavali festival. A snack (palaharam) is to be consumed in the evening.

Question: *In ArthamuLLa SriVaishnavam, Shri Vasudevachar has written that we must not give perumaal aaradhana prasaadam to non Sri Vaishnavites. If this is the case, should we never offer to food non Sri Vaishnavites?*

Answer: His comment is based on the sashtra that Bhagavath prasaadam must be offered to only Bhakthaas; not any personalized view. This does not mean that one should not offer food to non Sri Vaishnavite. SundappaLayam RaamaBadhraachar asserts in his aanniga sesham that for such guests, separate food must be prepared and served.

*Transliteration primary contributor: Smt. KalyaNi Krishnamachari
Translation primary contributor: Shri. Raman Aravamudhan*

**VaiNavan Kural
The Voice of a Vaishnavite**

Why this division? : When at a time marriages in our community happen inter cast and inter religion, some people talk about the divisions amongst ourselves and create problems. In Tamil Nadu, Brahmins are very few in number. And in this, there are Vadakalai, Thenkalai, Madam, Ashramam, locals, outsiders – this is how some elders even are loudly talking. While some in our community go and marry other religion and other cast people, let us not talk anything about small such differences amongst ourselves and let us maintain solidarity amongst ourselves and let us pray God for that solidarity amongst ourselves.

Consequence? This may lead to annihilation of our whole community.

Solidarity: There are hardly 500 or 600 people in our community in every place and they hardly get together. There is such big ego. Once in a blue moon they gather. Even if they gather, just to smile at each other, one has to be paid. True. Money appears to decide everything.

When there is no solidarity amongst ourselves, it automatically leads to promoting inter cast and inter religious marriages. This is what is happening in recent times and everyone knows that.

Consequence: Let us now resolve that we do not magnify our small differences as those potentially encourage inter cast inter religious marriages and when we do that, we may be able to stop such marriages. Most such marriages which are beyond our community also end within short times and we may be able to STOP such marriage-breaks too.

Appeal: Families in economically affordable brackets may avoid sending their ladies for jobs. The consequences arising out of this could be avoided.

Reasons for broken marriages: We are used to our style of living for twenty or twenty five years of age – be it male or female. When we marry inter caste or inter religion, we discover their practices totally differing. This is one potential reason for broken marriages (can not dismiss occasions where same caste / religion marriages break as well and that is a separate story)

This must be well thought over. Such marriages harm the prestige of the family and other members in the family. Both parents and children must deeply ponder over this. This also leads to tremendous mental agony.

Tolerance: Both parents (boys' side and girls' side) must come forward to perform marriages within our community, regardless the financial status of each other and we pray the sacred Padukas of Lord Ranganatha for this. (Let us remember, nothing comes with us when we leave this world. At least let us give importance to our community)

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Insistence: Let our elders insist that children in our community must marry within our community. A few do not say / do this. This could be due to commercial compulsions or fear of losing income.

The learned scholars and pundits must become very vocal about the marriages to happen within our community. They should not give importance to the money they get. Some are talking as though they are interested in our community but their actions are money centric. If the rich go astray, they keep quite. (Money is temporary)

Humble request: Let us not magnify our internal differences which potentially encourage inter caste and inter religious marriages. The learned scholars and pundits in our community must insist on marriages within our community and people in our community must respect such elders, become much disciplined in following them and show respect to their words. Also, a few elders in our community should not indulge in mud-slinging which leads to disunity amongst us.

Our community must flourish: One flower does not become a garden. The huge Chariot can not be pulled by a few. Well read and handsome earning people getting suitable alliance is becoming tough. How about mediocre?

It is saddening: Is it not harming the pride and prestige of us when there is an inter caste marriage or inter religious marriage? In many occasions money determines matrimony. This is very sad. And those who are in the seat of advising keep quite, which leads to contamination.

Money, the decider: Good job and wealth, those are enough. No need to look for caste, community or religion. Who cares about the prestige? On the other hand, if marriage is arranged within the community but with a mediocre status, then they feel ashamed.

Objective: Money is essential for life. But money alone is not life. The objective behind my writing this is with a genuine concern for our community. Let the next generation be not caught in this contamination. Our community must get its pride place it deserves and with that sacred objective let me submit these words at the Holy Feet of our Acharyan

Kovai – Venkatesh

Transliteration and Translation primary contributor: Shri. Venkatesh Srinivasan

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Sri Ranganatha Paadukaa (English)**

VibhishnaAzhvaan
(Sriman R. Kannan, Bangalore)

In her Thiruppavai, Kodhai naachiyaar said 'pollā arakkanai kiḷḷikaḷaindhānai'. Thirumangai Azhwar in his Thirukkuruñthāndakam says 'munpolā irāvaṇan tan mudhu maḍiḷ ilaṅgai'. It is clear from these that Ravana was an evil demon. Then, are there 'good demons'?, yes there are. Just like Prahlada who was born in the lineage of asuras there are good demons in the lineage of raakshasas too. Vibhishanazhwan is an example.

The demoness, Surpanaka herself tells Chakravarthi Thirumagan (Rama) that Vibhishanazhwan is a dharmātma.-

विभीषणस्तु धर्मात्मा न तु राक्षस चेष्टितः

vibhīṣaṇastu dharmātmā na tu rākṣasa ceṣṭitah

(Ramaayanam Aranya 17.24)

Vibhishana was righteous without any transgressions of a raakshasa. Ravana earned the might of weapons through penance. Kumbakarna earned sleep as the boon from his penance. However, the younger brother Vibhishana, earned the quality of never digressing from dharma through performing austerities.

विभीषनस्तु धर्मात्मा नित्यं धर्मे व्यवस्थितः

स्वाध्याय नियताहार उवास विजितेन्द्रियः

vibhīṣanastu dharmātmā nityaṁ dharme vyavasthitah

svādhyāya niyatahāra uvāsa vijitendriyah

(Ramaayanam Uttara. 9.39)

Vibhishana had great love for dharma and performed all virtuous actions. He learned Vedas in their entirety. He is said to have won his senses through food control, fasting and austerities. The reason is said to be the boon he obtained from Brahma.

परमापद्रुतस्यापि धर्मे मम मतिर्भवेत्

आशिक्षितं च ब्रह्मास्त्रं भगवन् प्रतिभातु मे

या या मे जायते बुद्धिर्येषु येष्वाश्रमेषु च

सा सा भवतु धर्मिष्ठा तं तु धर्मं च पालये

एष मे प्रमोदार वरः परमको मतः

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paramāpadgatasyāpi dharme mama matirbhavet
āśikṣitam ca brahmāstram bhagavan pratibhātu me
yā yā me jāyate buddhiryeṣu yeṣvāśrameṣu ca
sā sā bhavatu dharmiṣṭā tam tu dharmam ca pālaye
eṣa me pramodāra varaḥ paramako mataḥ

(Ramaayanam utt. 10-31,32,33)

“Even if danger occurs to me, my mind should rest in Bhagavan who is dharma incarnate. The secret of Brahmaastram should occur to me without the teaching of a guru. My thoughts should always be dharmic even when I am in any ‘varnaasrama’. This is the boon I request”. Brahmadeva granted the boon as he requested. Hence, Vibhishana, even when he was born as the younger brother of the evil Ravana, reached Chakravarthi Thirumagan and attained liberation.

“Ravana became the target of Perumal’s valor. The sister Surpanaka was moved to tears by Perumal’s beauty. However, the younger brother Vibhishana became the target of Perumal’s integrity- his auspicious qualities,” says Vyākhyāna Chakravarthi Swami Periaṅcchan Pillai.

The righteous Vibhishana is pleading with Ravana who abducted Piraati and offering him advice to return her to Chakravarthi Thirumagan.

सुलभाः पुरुषा राजन् सततं प्रियवादिनः

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः

sulabhāḥ puruṣā rājan satatam priyavādinah
apriyasya tu pathyasya vaktā śrotā ca durlabhah

(Ramaayanam. uddha. 16.20)

Rajan! Many will be available to say pleasant things. It is difficult to find those who will say what is good even if it is not pleasant. So saying Vibhishana tried in several ways to prevent Ravana from going down the non-dharmic path and make him to do what is right. So much interest in making his elder brother surrender to Perumal and get liberated? However, Ravana did not pay heed to virtuous Vibhishana’s words. Hence, he was destroyed.

Knowing that his efforts were not fruitful and when all the raakshasa chiefs insulted him Vibhishana realized that the right place for him was Emperuman’s lotus feet.

परित्यक्ता मया लङ्का मित्राणि च धनानि च

भवद्गतं मे राज्यं च जीवितं च सुखानि च

parityaktā mayā laṅkā mitrāṇi ca dhanāni ca

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bhavadgatam me rājyaṁ ca jīvitam ca sukhāni ca

(Ramaayanam.uddha. 19.5)

“Leaving completely Lanka, my friends, wealth and everything I surrendered to you considering you as my kingdom, life and bliss”- thus saying he surrendered to Perumal’s sacred feet. As Emperuman is the universal refuge (sarva lokha sharanyan) will he abandon Vibhishana? He accepted Vibhishana whole heartedly after teaching Sugriva and other monkey warriors the principle of surrender.

It is at this juncture, when Vibhishana performed surrender, that the ‘carama slokam’ emerged.

सकृदेव प्रपन्नाय तवास्मीति च याचते

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम

sakṛdeva prapannāya tavāsmīti ca yācate

abhayaṁ sarvabhūtebhyo dadāmyetad vratam mama

(Ramaayanam. uddha. 18.33/34)

I protect, in all ways, the one who surrendered to me. This is my firm resolution- Rama uttered this promise)

In this context, Valmiki Bhagavan says “vibhīṣanaḥ stitapragnyaḥ” Swamy Desikan’s explanation for these two words in his ‘abhaya pradaana saaram” is wonderful.

vibhīṣanaḥ He became यथार्थ नाम yathārtha nāma as Emperuman performed abhaya pradhanam and thus became an object of fear for Ravana and others. (\He became fit for the name). The expression, vibhīṣanaḥ nastu dharmātmā na tu rakṣasa ceṣṭitaḥ, that shows his धार्मिकत्व प्रसिद्धि dhārmikatva prasiddhi or fame as the upholder of dharma comes out here.

stitapragnyaḥ One who has obtained the boon that he will not veer away from dharma and is hence very clear. Swamy says that He had the wisdom to tell even Ravana what was most beneficial for him- to offer Piraati to Perumal and remain free from misery. He had such a clear wisdom, प्रकृष्ट ज्ञानम् prakṛṣṭa jñānam, mahā viṣvāsa rūpa jñānam (wisdom born from complete faith) that Emperuman, who through prapatthi that the jivas perform, (साध्य उपायम् sādhyā upāyam), the essential action सुकृत कर्तव्यम् sukṛta kartavyam, that need to be done only once to obtain the ultimate goal, service, who stands as रामो विग्रहवान् धर्मः rāmo vigrahavān dharmāḥ (Rama is dharma incarnate) is

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attracted by it (वशीकृत vaśīkṛta) and who remains as the siddha upaayam (a means that is already present) clears the apprehensions of those who are present there and makes them agreeable to the decision.

The great help that Vibhishanazhwan rendered in the Lanka war is very famous. The most notable is his effort in stopping Indrajit's 'nikumbalaa yAgam' and defeating him through Ilaya Perumal, Lakshmanan.

Chakravarthi Thirumagan offered Vibhishanan the most precious wealth of the IkshvAku dynasty- the Ranga vimaanam. This shows Emperuman's love for Vibhishana. Swamy Desikan describes this as 'tuṇaiyāna vīdanarkku tuṇaiyām koil'. It is only because Vibhishana established the Ranga vimaanam at Thiruvarangam that we are worshipping Thiruvarangan along with Peria Piraati at Thiruvarangam and obtaining emancipation.

mannudaiya vibeedanarkaay mathil ilangai disai nokki malarkkaN vaittha
ennudaiya thiruvarangarkku

(PeriAzhvaar ThiruMozhi 4.9.2)

kallaar mathil soozh kadiilangai kaararakkan vallaagang keeLa vari venjaram
thurantha villaanai selva vibeedanakku veRaaga nallaanai

(ThiruMangaiAzhvaar PeriyaThiruMozhi 6.8.5)

Let us praise Thiruvarangan and Periapiraati who reside in the Ranga vimaanam and that was established by Vibhishana and derive the benefit of this birth as humans.

Transliteration and Translation primary contributor: Smt. Geetha Anand

TerivOm TeLivOm
Let us Learn! Let us Understand!
(Compiled by: Sri Veerapuram Sampath Deekshitar)

Introduction: In the previous issue, we learnt about information on Vedas and their parts. We need to learn and understand some basic facts about our *sanātana dharmam*. Let us see some information on *smṛtis* and understand about them. Vedas and Epics which were lost during the dissolution (*pralaya*) were retrieved with the blessings of Brahma and the penance of sages. Those *śrutis* were known as Vedas. Few great people compiled the information required for better living of people from the Vedic verses. These were known as *smṛtis*. The oldest of these *smṛti* is *Manusmṛti*. Let us see that some *smṛti* was extant in different *yugas* based on *Manusmṛti*.

कृतं तु मानवाः प्रोक्ताः त्रेतायां याज्ञवल्क्यजाः ।

द्वापरे शङ्खलिखिताः कलौ पाराशराः स्मृताः ॥

kṛtaṁ tu mānavāḥ proktāḥ tretāyām yājñavalkyajāḥ ।
dvāpare śaṅkhalikhitāḥ kalau pārāśarāḥ smṛtāḥ । ।

Manusmṛti is the sacred authority for *kṛta yuga* or *Satya Yuga*, *yājñavalkya smṛti* is for *treta yuga*, *śaṅkhalikhita smṛti* is for *dvāpara yuga* and *pārāśara smṛti* is the sacred authority for *Kali yuga*. (*vyavahāra mayukam, yājñavalkya smṛti*)

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।

śrutistu vedo vijñeyo dharmasāstraṁ tu vai smṛtiḥ ।

We need to understand *śruti* as Veda and *smṛti* as sacred scriptures. They are the basis for all the righteous deeds. We should know all the good deeds from them only.

ऋग्यजुस्सामाथर्वारव्य वेदाश्चत्वार उद्धृताः ।

इतिहास पुराणञ्च पञ्चमो वेद उच्यते ॥

ṛgyajussāmātharvākhyā vedāścatvāra uddhṛtāḥ ।
itihāsa purāṇaṅca pañcamo veda ucyate । ।

Vedas came out as four in number as Rig, Yajur, Sama and Atarva. Itihāsās (Epics) and Puranas are considered as fifth veda. (Srimad Bhagavatam 1.4.20)

प्रादुःकरोति धर्मार्थी पुराणानि यथाविधि ।

द्वापरे द्वापरे विष्णुः व्यासरूपेण सर्वदा ॥

prāduḥkaroti dharmārthī purāṇāni yathāvidhi ।
dvāpare dvāpare viṣṇuḥ vyāsarūpeṇa sarvadā । ।

For protecting righteousness Vishnu incarnates as Vyasa during every *dvāpara yuga* and authors puranas accordingly. (Devi Bhagavatam 1.3.15)

पुराण न्याय मीमांसा धर्मशास्त्रार्थ मिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ।

इतिहास पुराणाभ्यां वेदं समुपब्रह्मयेत् ॥

purāṇa nyāya mīmāṃsā dharmasāstrārtha miśritāḥ ।

vedāḥ sthānāni vidyānāṃ dharmasya ca caturdaśa ।

itihāsa purāṇābhyāṃ vedam samupabrahmayet ।।

Fourteen texts such as Purana, nyaya, mimamsa, compilation of sacred scriptures, four Vedas, 6 Vedic members and Epics are the steps for understanding dharmas. The Vedic text should be understood by Epics and Puranas. (*yājñavalkya smṛti*)

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ।

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ॥

dve vidye veditavye iti ha sma yadbrahmavido vadanti parā caivāparā ca ।

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ śikṣā kalpo vyākaraṇam niruktaṃ chandojyotiṣamiti ।

atha parā yayā tadakṣaramadhigamyate ।।

The knowers of supreme being say that two kinds of knowledge are to be known, the higher and the foundational. Of these, the foundational one consists of the Rig veda, Yajur veda, Samaveda, Atharva Veda, Shiksha, Kalpa, Vyakarana. After understanding the above to realize the supreme being is the higher knowledge. (Mundakopanishad).

गवामनेक वर्णानां क्षीरस्याप्येक वर्णता ।

क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥

gavāmaneka varṇānāṃ kṣīrasyāpyeka varṇatā ।

kṣīravat paśyate jñānaṃ liṅginastu gavāṃ yathā ।।

Though cows are of different colors their milk is of the same color. In the same way though there are various sacred scriptures the knowledge of soul they provide is pure like milk.

The same has been depicted in the following Tamil poem:

ā vēṛuruvina vāyinum ā payanda pāl

vēṛuruvinavallavām pāl pōl

oru tanmait tāgum aṅaneṛiyāmē

oruvurupala koḷaliṅgu

From these we can understand that “where there is a will there is a way”. Unless we are convinced that we need to learn and understand our religious beliefs and philosophy, we

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cannot really do research on the scriptures and understand the same. But, our mind is of two states. This is given by *Amrita bindopanishad* as follows:

मनो हि द्विविधं प्रोक्तं शुद्धं चाऽशुद्धमेव च।

अशुद्धं काम संकल्पं शुद्धं कामविवर्जितम् ॥

mano hi dvividham proktaṁ śuddham cā'śuddhameva ca ।
aśuddham kāma saṅkalpaṁ śuddham kāmavivarjitam । ।

It is mentioned that there are two types of minds. One is pure mind and another is impure mind. Pure mind is devoid of desires. Impure mind is controlled by desires.

We need to keep this in mind and

1. Keep our mind devoid of desires (that is be contented with the things given by Lord for leading our life)
2. Attain mental maturity to listen to Epics and Puranas for better life
3. Understand righteousness explained in Epics and Puranas
4. Praise the glory of *śrutis* and *smritis* which are basis for that righteousness
5. Try to live as *Vaideeka* by respecting the Vedas praised by our ancestors

Transliteration and Translation primary contributor Shri. Sudarsanan

Prapattiyin Prabhāvam
(Śrī K. PattābhiRāman, T.nagar)
(From the discourse of Śrīmath Thirukkudanthai Andavan)

kaḍal jñālam seidēnum yānē yennum
kaḍal jñālamāvēnum yānē yennum
kaḍal jñālam koṇḍēnum yānē yennum
kaḍal jñālam keeṇḍēnum yānē yennum
kaḍal jñālam uṇḍēnum yānē yennum
kaḍal jñālatteesan vandēṛak kolō
kaḍal jñālatteerkku ivaiyen sollukēn
kaḍal jñālattu en magaḷ kaṛkinṛavē |
(tiruvāimozhi 5-6)

A girl says that she created the whole universe. Who is that girl? It is nammāzhvār in nāyikā bhāvam. Āzhvār says that he swallowed the universes during the great dissolution. Hiraṇya seems to be better than this āzhvār (as Hiraṇya claimed control over only the three worlds). Additionally, he claims that he took kṛṣṇāvatāram to protect pāṇḍava-s – “tīram kāṭṭi anṛu aivaraik kāttēnennum”; he churned the ocean and gave the nectar (to deva-s) and he killed rākṣasa-s like Rāvaṇa.

It is not nammāzhvār’s body or soul, but it is the antarātmā – Perumāḷ - that was intended by āzhvār. Therefore, ‘I’ here means Perumāḷ. To say that āzhvār created the universe, it indicates Perumāḷ created it. That is why he says in ‘first person’, that he protected pāṇḍava-s. For him, ‘I’ means Perumāḷ and there is no intention on jīvātmā.

The body must be seen as cow; then the soul is to be seen as the milk obtained from the cow and paramātmā as the ghee obtained from the milk. This is the quality of a yogi. There is no use in just accepting an object as seen by the eyes. Gītācāryān says that no one should hate the world. When does a person not hate the world? Only when he sees it as part of Perumāḷ! Paramātmā has to be realized in all objects.

The three tattvam-s together represent a single - viśiṣṭa advaita - tattvam – that is Rāmānuja matam. If all three exist together, why should we go to mokṣam? As we have not realized that all the three tattvam-s co-exist, we have to reach the special place called śrīvaikuṇṭham and see the divine form sitting on āḍiśeṣan. Then only we will be getting the pleasure of liberation, which does not have hunger and thirst. How can we go to this exalted place, paramapadam? For this, we have to perform either bhakti or prapatti. Then only we can go to paramapadam.

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In mād̥hva matam, only bhakti is advocated and not śaraṇāgati. Advaita matam claims that one can attain liberation just by jñānam, abheta jñānam; abheta jñānam will occur only with karma yoga and bhakti. This matam teaches that one has to practice karma yogam, which will cleanse the manas and lead to bhakti. To claim that the self and Brahmām are same, he needs to have bhakti. So, in advaita matam, the order is karma, bhakti and jñānam. In Rāmānuja matam, change the order – karma, jñānam and then bhakti. As it has been established that bhakti leads to liberation, karma comes first, then jñānam helps in realizing ātmā and antaryāmi (Brahmām).

Rāmānuja matam preaches realizing antaryāmi Perumāḷ, placing bhakti only on Him and not worshipping demigods. Why does this matam insist not to prostrate other devatā-s? Worshipping only the paradevatā is similar to a wife worshipping her husband only. Is bhakti not love? We are all women and the Lord is our husband. We have to love only Him. In Rāmānuja matam, women and men folks are all women only. Looking at Perumāḷ's beauty, power and qualities, even a man thinks of himself as a woman. Is this possible – yes, of course. Maidservants, who bathed Draupatī in an isolated place, thought they would better be men. Similarly, nammāzhvār and our preceptors regard themselves as women and Perumāḷ as their husband.

Bhakti leads to mokṣam - bhakti is love, the love on Perumāḷ. Rāmānuja says kāma leads to mokṣam, if we place it on Perumāḷ. In ayyangār matam, a sanyāsī preaches that kāma leads to mokṣam – 'kaṇṇanukkē āmadu kāmam'. Bhakti means, uninterruptedly meditating with deep love on Perumāḷ, which is not possible for us. The Lord has said if bhakti is difficult to practice, then reach Me by adopting prapatti. Prapatti or śaraṇāgati is done in fraction of a second. 'This ātmā is Yours; the responsibility to save it is also Yours; the fruit of the action is also Yours'. If we tell this whole-heartedly, meditating on Perumāḷ, He says He will take care and protect us.

A person asked, "I did prapatti while I was in Delhi. I would like to settle down in Kumbakonam after retiring from job. Will I get mokṣam?" Perumāḷ says, "I know wherever you are residing. It is not necessary to die in the place where you performed prapatti. I will take you (to śrīvaikuṅṭham). Therefore, either bhakti or prapatti is the means for mokṣam. Prapatti is superior. Brahmā and Śiva are astonished to see prapanna-s going to śrīvaikuṅṭham.

peṇṇulām saḍaiyinānum piRāmanum unnaik kāṇbān
eṇṇilā vūzhiyūzhi tavamseidār velkiniṛpa
viṇṇulār viyappavandu ānaikku anṛu aruḷaiyeenda
kaṇṇaṛā! unnai yennō? kaḷaikaṇāik karudumāṛē (tirumālai - 44)

What is śaraṇāgati? Elephant king Gajendra performed śaraṇāgati. Holding a flower, he performed prapatti uttering, 'Nārāyaṇa, oh Maṇivaṇṇa, nāgaṇaiyāi, vārāi en iḍarai

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neekkaī'. Perumāḷ came running, killed the crocodile, saved the elephant and brought him to mokṣam.

Brahmā, Śiva et al did not come out for four months. They felt shameful and restrained themselves in their abodes, thinking that they were doing penance for so many years but they did not attain mokṣam, whereas the elephant had attained mokṣam immediately, which was terrible.

peṇṇulām saḍaiyinān – Śiva keeps a woman in his matted hair lock – how can his penance be successful, if he keeps a woman with him always?

Brahmā arranged a competition – running race – and announced whoever first completes circumambulating the earth would get his daughter Ahalyā in marriage. All of the eligible people started running using their vehicles (mounts). One was riding his elephant and the other was riding his horse. However, one sage just went around a cow and got Ahalyā in marriage. Other people came one or two months later claiming that they came first. The sage told them he married Ahalyā and she was even carrying his offspring. Applying a subtle śāstram, he could easily marry her.

We may ask whether one can get the same result by performing prapatti in fraction of a second, as that of people performing penance for thousands of years. To answer this, let see an example: a person planted mango and could not get mangoes even after six years. His neighbor planted mango, applying some chemical over the seeds, and he could get mangoes within six months. Sitting at the pial of his house, he was tasting the mangoes. His neighbor was struggling for six years, whereas this person got the result within six months. How was this possible? It is the effect of ankōlat tailam (Oil produced from the seeds of Alangium Lamarckii), which was applied on the seeds used in the plantation. This is known to Svāmi Deśikan also. Similarly, mokṣam obtained by bhakti takes very long time. However, for a prapanna, mokṣam is sure at the end of the present birth itself. Perumāḷ Himself has said this. What is prapatti? It is an easy means. A person doing business for 10 years has saved one-lakh rupees. He declared that he had just reached this level, whereas, his neighbor built an excellent house. When asked how he got so much money, he replied that he was poor until the previous day, but he placed bet in horse racing and got one-lakh rupees in single day. He had an easy way to earn money. When the first person tried this easy method, he was only losing money. Luck should be there – that is karma should be present. If karma is present; karma that makes him perform prapatti and if he does prapatti, then mokṣam is sure for him. Hence, prapatti is the best means. Svāmi Deśikan says that bhakti yogi is not even equivalent to one-in-ten-million parts of a prapanna. Only bhakti or prapatti can lead to mokṣam. They are the means.

In order to reach the place, wherein we enjoy absolute bliss and happiness, we need to perform either bhakti or prapatti. In Rāmānuja matam, the ultimate goal is to perform kaimkaryam in śrīvaikuṇṭham and enjoy the presence of Perumāḷ. Is it difficult to do kaimkaryam? No, it is very easy.

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Daśaratha asked Sumantra, “You had gone to the forest. How long were you there?” Sumantra replied, “Rāma, Sītā, Lakṣmaṇa are all doing well. Rāma is happy in seeing Sītā always. As there are no mother-in-law and sister-in-law present, Sītā is also seeing Rāma. Lakṣmaṇa is happy in rendering all services. He cooks, washes the cloths of both Rāma and Sītā. Therefore, Rāma is happily seeing Sītā; Sītā is happy in seeing Rāma and Lakṣmaṇa is happy in seeing both of Them”.

There was a friend. He used to cook. His wife would be relaxing in chair. One day, when I went to his house, I asked him, why he was cooking while his wife was taking rest? He replied that he felt very happy in cooking for the wife. Is there anything wrong in doing so, if he has so much love. Similarly, Lakṣmaṇa felt happy in serving Rāma. Some people feel happy only if they do it themselves. Doing kairṁkaryam for divyadampati makes Lakṣmaṇa very happy.

Working in this world is miserable, as the work is the result of our karma, whereas Perumāḷ kairṁkaryam is blissful. He (muktātmā) renders such services, while enjoying Him blissfully. It is called ‘preeti kārīta kairṁkaryam’. It is called mokśānandam. He does not return after reaching there. He does not come back to earth. He is loving moksham, so he does not return to earth. Why should he return?

One elderly person went to another city to attend his grand daughter’s marriage, which was celebrated grandly. He assured to return back, but as he liked the city, he did not return.

vāyināl namō nāraṇā venṟu mattakattiḍaik kaigalaik kūppi
pōyināl pinnai ittisaikku enṟum piṇai koḍukkilum pōga voṭṭārē (periyāzhvār
tirumozhi 4-5)

Similar to that elderly person, muktātmā going to śrīvaikuṅṭham likes the place very much and does not return to earth. That is the nature of śrīvaikuṅṭham. Perumāḷ does not send him back too. The bliss enjoyed by the jīva is such that he does not return; he worships Perumāḷ eternally and this is called mokśānandam, in Rāmānuja siddhāntam. (This is the brief meaning. As I’m not feeling well – fever - let me stop here. Rāmānuja siddhāntam can be explained in 4 days or even 10 days, as there are so many matters.)

ācāryāḷ tiruvaḍigalē śaraṇam

Transliteration & Translation primary contributors: Shri Mukundan Srinivasan

Upanayanam – one of the 40 Samskaras

(Edayarpakkam Sri S. Raghava Narasimhan, Chinna Kancheepuram)

Amongst karmas (rituals), Upanayanam is the most sacred. Upanayanam for a Brahmin must be done at the age of 7, for a Kshathriya at age 10 and Vysya at 11. The good period in which this can be done is Vasantha Ruthu (Chittirai and Vaighasi) for Brahmin; Kreeshma Ruthu (Aani and Aadi) for Kshatriya and Saradh Ruthu (Aiyppasi and Karthigai) for Vysya. If the child has a good natural clarity in talking, this can be performed for a Brahmin boy even at the age of 5.

The meaning for the word Upanayanam is “to escort closer”. Who should be escorted closer to whom? It is to take the boy closer to Gayathri known as Brahmam when Upanayanam is done. Till then, the boy can roam around as he feels like, eat, sleep and dress as he wishes. When Upanayanam is done, he must adhere to certain norms and the Guru will teach him what they are. For a male progeny, Upanayanam is like re-birth. After Upanayanam, the boy attains all the rights to do the rituals.

Since it gives the boy, a higher level of life-leading, widens the wisdom, the father who gives it, must be pure, be a person doing Gayatri Japa and have a thorough understanding of Gayatri.

Otherwise, it would be like the blind leading the blind. The Gayathri Mantra must be taught flawlessly. It must be learnt from a person who knows the meaning of the mantra well. On the day of Upanayanam, 100 Brahmins could be fed and instead of flaunting, poor feeding and liberal alms to Brahmins must be done. The boy must be taught Sandhya Vandhanam well and also Samitha Dhanam without phonetic errors.

There is no greater mantra than Gayathri; it is powerful like electricity. That is the reason why at the time of this teaching, both the teacher and the taught are enveloped in a silk cloth as silk does not conduct electricity. The holy mantra must be taught to the accompaniment of sacred instrumental music, ladies invoking the blessings of the divine, so that the boy gets to hear the holy mantra only. As per Shastraas, Upanayanam must be done before the boy attains 16 years of age, even if it means accepting financial assistance to do so.

Let us now examine the contemporary happenings. It is heartening to see the parents doing this karma for their children at tender age. While Sastra recommends feeding 100 Brahmins, we feed 1000 but not for Brahmins. Reception, big banners etc, are not needed. It is an important religious matter. Within our affordable limits, we must invite relatives, do the Thadheeyaradhanam the earlier day, take their blessings and perform the sacred function.

No turn-key contracts with the Prohiths. When there is turn-key contract with Prohiths, the alms do not reach the Vaideeha pundits. The sambhavana (financial compensation submitted to honor) to the Prohit performing the rituals, must be offered with respect to his full satisfaction. Rest of it must be directly done without any intermediary. (While I say this,

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I must also mention that I am one of the small time Prohits myself) The Prohits must also conduct themselves in such a manner that they get invited for all such future occasions.

Transliteration & Translation primary contributors: Shri Venkatesh Srinivasan

|| śrīh ||

The doubts of the sages

(Basis: Brahma Purāṇam)

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

The sages said to Vyāsa maharṣi, “Hey, the best of all sages! We listened to the holy, righteous and virtuous stories that came out of your mouth. Even then, we are not mentally satisfied. You are very intelligent. We would like to listen to more and more narrations from you. We hear that you know it all. The path to go to Yama’s [Lord of death] place is very difficult. It always gives sorrow. It is dangerous for all living beings. What is the distance for that path? How do men travel through that path? Let us know through what means people can avoid these difficulties of the hell.

Vyāsa Bhaghavān said, “Oh sages who perform the best sacrifices! Listen, this wheel of the world keeps on going without any stop. Now, I am going to tell you starting from the death of the living beings and continue with the various situations they find themselves in after the deaths. During this narration, the path to Yama’s world will become clear.

The distance between yamalokam and this world is one lakh miles. The path to that place is hot like copper heated in fire. Each jīvan [sinner] has to travel in this path to yamalokam.

Virtuous souls go to virtuous lokam-s; sinful souls go to sinners’ lokam-s. There are twenty two hells in yamalokam. Sinners go through those and suffer. The names of the hells are – rauravam, raudram, śukaram, tālam, kumbhīpākam, mahāghoram, śālmalam, vimohanam, kiṭādam (where one will be made to eat worms, virus etc), bhramam, river with puss, blood river, river with water, fire, mahā raudram, saṁdamśam, śunabhojanam, the dangerous vaitaraṇī river, asipatravanam etc. In yamalokam, there are no shady trees or thirst-quenching water bodies or groves. No choultries, buildings, houses, rivers or mountains. No places to stay. All sinners have to go through this path.

Jīvan-s must suffer till the end time of their lives and die whether they like or not. Their bodies die because of water, fire, poison, hunger, disease or by fall from a mountain, etc. Jīvan forsakes the body made out of five elements and as per his karma, he takes up another body to experience sorrow. He gets a dense body. Sinners suffer very much in those bodies.

Virtuous people experience goodness and happiness. Heat or bile content in the body gets pushed by air and burns and takes over the secret organs of the body; air called udānam

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rises up and prevents eaten food and water from going down; even in that dangerous plight, they are happy.

A person who has donated food, water and liquids, a person who has donated pure food with a clean heart, he feels happy even if his body suffers from lack of food.

One who does not lie, one who does not interrupt when two animals are engaged in love-making, one who is a believer in God, one who is faithful etc. meets with a pleasant death. One who never insults devata-s, one who worships brāhmaṇa -s, one who never insults anyone, and one who is generous hearted, one who is modest and shy, never suffers during death.

One who does not forsake virtue because of desire, anger or spite, one who follows śāstraic doctrines, one who is kind to all, meets with a pleasant death.

One who has never donated water in his life feels a lot of irritation during death. Those who have not donated food become dangerously hungry during the time of death.

Those who donate wooden planks during winter time do not suffer from cold. Donators of sandalwood win over heat. Those who have not harmed any animal do not suffer any difficulty during the time of death.

Those who educate, those who donate lamps etc succeed even in darkness. Those who give false testimonies, preachers of non-righteousness, insulters of vedam-s etc die by losing consciousness. For these people, Yamarājan's messengers provide a frightening sight with hammer and pestle in their hands.

People are scared to look at these yamadūta-s. They cry out for their brothers, mother, sons etc calling their names. Their words are not clear at that time. The words all come out like one sound, one voice. Because of fear, the diseased persons close their eyes. Face becomes dry. Breath starts rising up. Eye loses its sight. Suffering from serious pain, they leave the bodies; with the help of air, they take other bodies at the same time.

That new body looks similar to the old body in form, color and state. That body is not what comes from a mother's womb. It is created in order to make the soul experience sorrow as per karma. After that, yamadūta-s tie them with ropes. When the time of death comes, jīvan suffers a lot. At that time, he is cut off from all elements. Air comes up the throat. He cries aloud when he leaves the body. All his relationships with mother, father, brothers, uncle, wife, sons, friends, teacher etc get severed. Relatives and family members keep looking at him with tearful eyes. After that, jīvan leaves this body and goes in the form of air to yamalokam.

The path is dark, dangerous and very hard to travel. Yamadūta-s bind him and drag him through the broad path, at the same time beating him with the pestle. They appear very

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ugly. Faces look frightening, noses are crooked, they have three crooked eyes, broad cheeks and faces, and drooping lips. They have treacherous weapons in their hands. Fire blows from their weapons and frightens the jīvan. Strong and terrifying yamadūta-s drag these jīvan-s as per Yama's orders and create horror with ropes, chains, sticks etc. and take them till their time is over.

Whatever body the jīvan takes, the yamadūta-s take him to the yamalokam in order to make them suffer according to the karma. They tie up the jīvan with rope and strongly bind the legs with extremely firm chains.

Furious yamakinkara-s beat up the tied up jīvan. Because of the beating, the jīvan is not able to walk and keeps falling down and lamenting, "Alas, father! Alas, brother! Alas son! And he keeps crying constantly. Even then, the Yama's workers abuse the worst and grave sinners by wounding them with sharp tridents, swords, pestles, hammers and with instruments called śakti and very firm logs.

Sometimes, several yam dūta-s surround a few sinners and strike them all up. The poor jīvan-s keep swooning and falling down here and there. Still the messengers drag them. When they are being dragged like that, the jīvan becomes scared sometimes; he falters and sometimes cries loudly for mercy. Sometimes, the messengers reprimand the sinner jīvan. So, the jīvan suffers to the core and runs out of fear. In some places, there will be thorns; hot sands in some places etc. Those who have never donated anything in their lives are forced to go in the path with scorching sands.

Those who have tortured other jīvan-s, get to walk amidst dead bodies of goats. That path will be stinking. These sinners walk with great distress; they sob and rave in the path of yamalokam. Their bodies are being cut up with dangerous weapons. Dogs, tigers and wolves and crows come and eat their flesh. Those who eat meat will tread these paths. At that time, pigs will destroy their bodies by eating them with their sharp teeth.

Those who kill their trusting masters or friends or girls, get to be tortured by weapons and they will travel through yamalokam with agony. Those who beat up other jīvan-s and instigate others to beat them up, will be eaten into by rākṣasa-s and they will be made to travel through the path inhabited by a lot of these rākṣasa-s.

Those who de-robe the garments of ladies will be made to run through yamalokam naked. Bad folks, sinners, people who steal food, clothes, gold, house, agricultural field, etc from others will be beaten up and smashed and pounded with stones, sticks etc. They will keep moving while blood keeps streaming from their bodies.

The sinners who, without any consideration for hell, steal the wealth of brāhmaṇa-s or torture them, or rebuke them, will be tied onto a tall log post and their eyes will be plucked out in yamalokam. Their noses and ears will be severed. Puss and blood will be smeared

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on their bodies. Dangerous eagles and foxes will eat them with taste. Even in this plight, yamadūta-s will afflict them with great fury. So, they will keep running in the yamaloka path and wailing. (Will be continued)

Transliteration & Translation primary contributor: Smt. KalyaaNi Krishnamachari

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shravaNaanandam

By Arasanipalai Venkatadhwari
(English meaning by Arasaanipalai Aravamudhan)

स्वरूपं ते सत्यं सुतनुरपि सत्या प्रियतमा

वचस्सत्यं सत्यस्त्वदवगमहेतुश्च निगमः।

पदञ्चाहुः सत्यव्रतमिदमतस्संसृतिगदं

व्युदस्येन्नासत्यात्मकमखिलमेतत् तव यतः ॥ ६६ ॥

svarūpaṁ te satyaṁ sutanurapi satyā priyatamā
vacassatyaṁ satyastvadavagamahetuśca nigamaḥ |
padañcāhuḥ satyavratamidamatassamsṛtigadaṁ
byudasyennāsatyātmakamakakhilametata tava yataḥ || 66 ||

Your beautiful nature personality is true. Your beautiful lovable physical body true. Your words are true. All the Vedas which are the means to know You are true. Your residence is in this territory by name Sathyavratha (true). So any thing and every thing of Your is true. There is nothing untrue in You. Hence the belief that You will drive away my sins is true (and certain).

सतां सङ्घं शङ्खः प्रबलयतु जागर्तु नियत-

द्विषच्चक्रं चक्रं हृतसुरगदा राजतु गदा।

कृपासिन्धोर्बन्धं श्लथयतु कृपाणो वरद ! ते

निरस्तांहशशाङ्गं नियतमयतां दिग्विजयिताम् ॥ ६७ ॥

satāṁ saṅghaṁ śaṅkhaḥ prabalayatu jāgartu niyata-
dviṣaccakraṁ cakram hṛtasuragadā rājatu gadā |
kṛpāsindhorbhandaṁ ślathayatu kṛpāṇo varada ! te
nirastāṁhaśśāṅgaṁ niyatamayatām digvijayitām || 67 ||

May Your conch strengthen the cordiality of good men; let Your disc that keeps the assembly/community of enemies under control be vigilant, let Your Gada (Koumodhakee) which drove away the disease of fears suffered by Devas shine; Oh Varadha the ocean of

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mercy! May Your Sword (Nandakee) cut off the strings of bondages; let Your Sarngam, the prestigious bow be victorious in all directions. (Here the five weapons of our Lord and how effective they are have been told by the poet).

अटित्वा तीर्थानि द्रुतमिहपठित्वापि निगमान्

नवं पूर्तं सृष्ट्वा ननु बहुभिरिष्ट्वापि सवनैः ।

सुरान् भक्त्या स्तुत्वा स्वमतिबहु दत्त्वा च तनुमान्

अनत्वा नाथ त्वामति तरति नन्वार्तिजलधिम् ॥ ६८ ॥

aṭitvā tīrthāni drutamihapaṭhitvāpi nigamān
navam pūrtam sṛṣṭvā nanu bahubhiriṣṭvāpi savanaiḥ ।
surān bhaktyā stutvā svamatibahu datvā ca tanumān
anavā nātha tvāmati tarati nanvārtijaladhim । । 68 । ।

Oh Varadha ! even after visiting holy places, learning quickly (from young age) all vedas, planting trees and constructing choultries (to afford shade and shelter to travellers) performing various types of yagas, singing in praise of Devas with true devotion, distributing the personal wealth liberally to others one is unable to cross the ocean of mundane bondages (wealth, relations etc) unless one bows (surrenders) to you. (The poet wants to impress that nothing is superior to a simple surrender at the feet of Lord.)

तमोनिच्यमोचने तपनचन्द्रमालोचने

प्रमत्तबलिवञ्चने प्रणयपालिताकिञ्चने ।

द्विपाचलवतंसके द्विरदवैरिणो हिंसके

स्थितिर्भवतु भाव ! ते स्थिरतरे परे दैवते ॥ ६९ ॥

tamonicyamocane tapanacandramālocane
pramattabalivaṣcane praṇayapālītākīṣcane ।
dvipācalavataṁsake dviradavairiṇo hīnsake
sthitirbhavatu bhāva ! te sthīratāre pare daivate ॥ 69 ॥

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

Oh mind! Entrust Your thoughts with firm determinaton (without wavering) in the Eternal Supreme Lord Who dispels all darkness (ignorances) and Who has the Sun and the Moon as His eyes, Who won over the proud king Bali cleverly (by strategem) and who protected good (innocent, sinless) men by His affection, Who is adorning Hasthigiri by His presence, and who killed (destoryed) the crocodile the enemy of the elephant (Gajendra).

हतस्तनदपूतने हृदय संवसानूतने

व्युदस्तयमयातने विधृतचेतनाचेतने।

गजाचलनिकेतने गरुड विस्फुरत्केतने

मुरादिखलशातने मुनिषु मुद्रसश्च्योतने ॥ ७० ॥

hatastanadapūtane hṛdaya samvasānūtane
vyudastayamayātane vidhṛtacetanācetane |
gajācalaniketane garuḍa visphuratketane
murādikhalaśātane muniṣu mudrasaścyotane | | 70 | |

Oh mind! Reside in the heart of Lord Varadha Raja (of ancient past and undiminished i.e. whole) who killed that Poothana who wanted to breast feed (poison) and kill (child) Krishna, who drives away the tortures of Yama and his men, who pupparts all movable and immovable objects; who has taken Hasthigiri as His residence, who has "Garuda" as emblem in His flag, who destroyed demons like Mura and who poured the rain/juice of joy over Rishis.

मुकुन्द ! नृहरे ! हरे ! मधुरिपो ! मखाश ! प्रभो !

करीश कमलापते वरद ! वासुदेवेति ये।

पठन्ति न लुठन्ति ते पटुकृतान्त भृत्यच्छटा

कठोरतरतर्जने हृदयदारके नारके ॥ ७१ ॥

mukunda ! nṛhare ! hare ! madhuripo ! makhāśa ! prabho !
karīśa kamalāpate varada ! vāsudevetei ye |
paṭhanti na luṭhanti te paṭukṛtānta bhṛtyacchaṭā
kaṭhorataratarjane hṛdayadārake nārake | | 71 | |

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

Those that chant the (ten) names, Mukundha, Nruhare, Hari, Madhu Ripo, Makhaasa, Prabho, Kareesa, Kamalapathe, Varadha, Vasudeva do not fall and roll in the heart splitting hell where the threats from the group of servants of Yama are unimaginable and dreadful.

पनाय न धनायया परुषभाषणान् भीषणान्

अहीनिव महीपतीन् फलितमन्ततः किं ततः !।

सरस्वतिसुरस्सुतं स्तुहि गृहीतवैतान स-

द्वपारसमपारसंसृतितितीर्षया माधवम् ॥ ७२ ॥

panāya na dhanāyayā paruṣabhāṣaṇān bhīṣaṇān
ahīniva mahīpatīn phalitamantataḥ kiṁ tataḥ !।
sarasvatisurassutaṁ stuhi grhītavaitāna sa-
dvapārasamapārasamsr̥tititīrṣayā mādhavam ।। 72 ।।

Out of greed for wealth do not sing in praise of those that speak rudely and are dangerous. Kings are like serpents and so the benefit will be nothing. Hence with the idea to cross the limitless (without any boundary) samsara which can not be crossed easily meditate upon Madhava who was praised by Saraswathi and other Devas and Who (the Lord) got / tasted (eagerly) the good Vaparasa (offered by Brahma).

भृशं खलु विशृङ्गलश्चिरं अमेयया मायया

शताधिकमतानिषं बत सकौतुकं पातकम्।

सदाबलमदाबलस्थित शुभावहे भाव हे

समञ्जसित कञ्जभूसवन कर्मणि ब्रह्मणि ॥ ७३ ॥

bhr̥śaṁ khalu viśr̥ṅgalaściraṁ ameyayā māyayā
śatādhikamatāniṣaṁ bata sakautukaṁ pātakaṁ ।
sadābalamadābalasthita śubhāvahe bhāva he
samañjasita kañjabhūsavana karmaṇi brahmaṇi ।। 73 ।।

Have I not been committing sins keenly with interest more than hundred times since long because of uncontrolled illusion and no obstruction, Oh perpetually infatuated mind! Take refuge in Varadha, who fetches Mangalas, and who made Brahma's Yaga a success.

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

पितामहवितानभूव्यधिहुताशमाविर्भवन्

मुदाञ्चयमुदञ्चयन् मुनिसुपर्वणां सर्वतः ।

भवानिह भवामितात्यनुभवाज्जवादाश्रित-

द्विपाचल कृपानिधे ! वरद ! पातु मामातुरम् ॥ ७४ ॥

pitāmahavitānabhūvyadhihutāśamāvīrbhavan
mudāñcayamudañcayan munisuparvaṇām sarvataḥ ।
bhavāniha bhavāmitātyanubhavājjavādāśrita-
dvipācala kṛpānidhe ! varada ! pātu māmāturam । । 74 । ।

Oh Varadha ! You appeared in the Yaga performed by Brahma (manifested in the sacrificial fire) and You pleased immensely - in every way / manner - all the Rishis and the Devas then. Because of Your profound experience in worldly (Samsara) matters (needs, problems etc.) You reached Hasthigiri at a terrific speed. You are the treasure house of kindness. Kindly protect me, an afflicted one.

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

Golden opportunity for the Philosophers

Following the footprints of Swamy Desikan, truly reflecting His thoughts and an incarnation of Him in wisdom and observance, Sri U.Ve. Navalpakkam Thirumalai Chaturveda Sadhakrathu Sri Narasimha Thathacharya Mahadesikan, selflessly dedicated his life in philosophical discourses and brought out the pearls of wisdoms of the Acharyas.

Sri Swamy had gathered rare philosophical points even at his early trying times and later when he was giving discourses, ensured making his jottings in various books. He had also written separate books (Ghrandhams). He had written all those, not for publicity or trumpeting but for His own reading and pursuits.

Post Sri Swamy's times, His relative (Jamatha) Sri U.Ve. Koothapakkam Krishnamacharya Swamin had preserved those works. When due to paucity of funds, Sri Swamy's Grandhams could not be brought to light as in

गुरुं प्रकाशयेद्धीमान् (gurum prakāśayeddhīmān), Sri Swamy's grand son Sri U.Ve. Koothpakkam Raghunatha Chariar has now come forward in getting them popularized, much to the delight of knowledge seekers in this line.

Sri U.Ve Karur Swamy's work titled as sahasrakiraṇī is the commentary on

SATHADOOSHANI दृश्यत्वानुमानभङ्गः (dṛśyatvānumānabhaṅgaḥ)

That commentary is to critically examine the core contention of the Grandham of Advaita exponents. The commentary has covered up to मिथ्यात्व निरूपणं

(mithyātva nirūpaṇam). Our Swamin has gone beyond this point and has written a

book in this regard titled as सहस्रकिरणी शेषः (sahasrakiraṇī śeṣaḥ)

The bone of contention of this book is to critically examine the eight contentions of Advaita philosophy and establish the counter for them. sahasrakiraṇī, originally authored by Sri U. Ve Karur Swamy remained incomplete and as per request during his last days, our Swamy had completed that task according to what elders say.

This book, to be understood, demands high proficiency in NYAYA MIMAMSA VYAKARANAM and in Vedantha Sastras. However, it may not be so tough for those who are in our Sampradayam, where there are scholars who can teach the seekers.

Likewise a small book titled as उपादानत्वविचारः आश्रयानुपपत्तिश्च

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

upādānatvavicārah āśrayānupapattiśca is brought to light. This describes how Almighty is the UPAADHANA KARANAM. Also how Eternity can not be the base for AVIDDHAI. The gems of this book could be heard from scholars of sastras.

These two books have been brought to light by the dedicated and sincere efforts of NSR Swamy who incidentally comes from the lineage of the Swamy. Not only the disciples of this Swamy, but also our whole Sampradhayam, owes a great deal of gratitude to this Swamin.

Along with these two books, the book written by Sri U.Ve. N S R Swamy on Brahma Sutra

titled as अक्षरानुगुणा – ब्रह्मसूत्रवृत्तिः akṣarānugunā - brahmasūtravṛttiḥ

have been brought to light. This book will help getting greater clarity in the Sri Bhashyam and Sri Sruthaprakasikai. This book helps understanding in the Sutras, the letters such as

च (ca), तु (tu), अपि (api) and their nuances can be easily deciphered and explained to scholars in the august assembly. This book enumerates even the hidden and assumed versions in the Sutras. Also, in the annexure of this book, Sri NSR Swamy has written about rare points that he had the privilege to learn from Ayya Swamy during his days of tutelage. This will be extremely helpful for contemporary scholars while rendering SriBhashyam, especially in clearing a lot of doubts that one may experience.

Youngsters in pursuit of philosophy and scholars should enjoy these books which are released at the time of the 120th Thirunakshathira celebration of Sri.U.Ve.Samayaji Navalpakkam Narayana Thatha Charya Maha Desikan swamy. The price of the book is Rs. 150/-.

सहस्रकिरणी शेषः (sahasrakiraṇī śeṣaḥ) and उपादानत्वविचारः

(upādānatvavicārah) will be offered free of cost to scholars and may be obtained at Sri. U.Ve. K RaghunathaChariar, New No.10, old no.15, Kesava Perumal Sannidhi Street, Mylpore , Chennai 600 004.

The book titled ब्रह्मसूत्रवृत्तिः brahmasūtravṛttiḥ will be available at: Sri.V.Narasimhan, No.10, Annal Nagar Extension, Thiruninravur, Chennai.

*Transliteration primary contributors: Smt. Kalyaani Krishnamaachari
Translation primary contributors: Shri. Venkatesh Srinivasan*

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

Goregaon Padhuka Nilayam

In our Goregaon Padhuka Nilayam which enjoys the Krupa kadaksham of His Holiness Srimath Srirangam Andavan, achitra Parayanam was conducted very well under the presidentship of Sri Bootheri Narasimhachariar on Monday, 06 09 10 at about 3PM. Thirunakshatiram celebrations of Srimath Mysore Andavan was celebrated well on Thursday, 09 09 2010. Achitra Parayanam was conducted well under the stewardship of Sri Bootheri Narasimhachariar on Sunday, 03 10 10 at about 6 PM. Commencing on Friday, 08 10 10 till Saturday 16 10 10, commemorating Navarathiri Utsavam, Laksha archanai of the presiding deity Sri Padmavathy Thayar with many varieties of flowers was done by Sri Kesavan swamy(Rajappa). Everyday Sri Padmavathy Thayar who was known as Mahalakshmi Thayar of Goregaon, was brought in a procession and seated in the Oonjal of Padma Peetam and special decorations were done and Lasha Archanai was performed at about 7 PM. On 08 10 10 and on Saturday, 16 10 10, archanai was performed for Sri Padmavathy Thayar with Vilvam. On Saturday, 09 10 10, a special archanai was performed for Sri Padmavathy Thayar with Jasmine flowers. On Sunday 10 10 10, a unique Nava Kalasa Thirumanjanam was performed for the Thayar. The decoration with red roses was eye catching and remains fresh in the memories of all. Being a Sunday, many Bhakthas could attend the special nava kalasa Thirumanjanam. Decoration was done on Monday 11 Oct, with 11 lotus, on Tuesday, 12th with Sampangi, followed by Javanthi on 13th and on 14th with Senbagam flowers. On 15th, Laksha archanai was performed with specially brought Thalampoo Kumkum from Madurai. On Saturday, 16th as it coincided with the birthday of Sri Nikamantha Desikan swamy, a special ThirunAKSHATIRAM AND Laksha archanai was performed astoundingly. On Sunday, 17th, in view of Vijaya Dasami, under the stewardship of the head priest of Mumbai, Sri Bootheri Narasimhachariar, aradhanam of Sri Hayagreeva Laksmj and Sri Sthuthi sthothira lessons were sung and on the occasion of Vijaya Dasami, important Veda Mantra classes were begun for all the Bhakthas present there. The participation of many asthikas and well wishers is praise worthy. As per the desire of present Srimath andavan, prasadam on all days were distributed well. Any amount of praise to the organiisers, management, aradhakars, kainkaryabaras would be fair for having organized the mahotsavam well would be deserving. Its only due to the complete anugraham of Srimath Andavan and not due to anything else that all the functions in Goregaon Padhuka ashram is taking place so well.

WE SUBMIT UNTO THE LOTUS FEET OF SRIMATH ANDAVAN

Dasan
Dr AR Venugopalan Sri Ranganatha Padhuka Trust, Mumbai

Transliteration and Translation primary contributor: Shri. R Santhana Varadan

Matrimonial

For the Month Of

KAARTHIKAI (NOVEMBER 2010)

Kindly forward your replies to
BOX NUMBERS to the following address

इहैव स्तं मा वि योष्टं विश्वमायुर्व्यश्रुतम् ।
क्रीडन्तौ पुत्रैर्नमृभिः मोदमानौ स्वस्तकौ ॥

अथर्व वेदः (१४.१.२२)

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

BOX NO. WILL BE KEPT OPEN FOR TWO MONTHSONLY

To Box No;.....

**C/o SRI RANGANATHA PADUKA,
21, Sir Desikachari Road, Mylapore,
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92

விக்ருதி ஓ -கார்த்திகை மீ
NOVEMBER-2010

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Sri Lakshmi sahasram
Niveda stabakam

तृणत्याजं त्यक्त्वा त्रिजगति कळत्रादिविषयान्

प्रणत्या ते देव्याः कतिकति गतिं यान्ति कृतिनः

अहं त्वेवं तावत् विषयविषयन्त्रेषु पतितो

विषीदन् संसारे विपदवसरे रोदिमि रमे

ṭṛṇatyājam tyaktvā trijagati kaḷatrādiviṣayān
praṇatyā te devyāḥ katikati gatim yānti kṛtinaḥ
aham tvevam tāvat viṣayaviṣayantreṣu patito
viṣīdan saṁsāre vipadavasare rodimi rame 7

Word for word meaning: rame - Rame!, trijagati- in the three worlds, ṭṛṇatyājam- like declining a blade of grass, tyaktvā- leaving it, devyāḥ- your, praṇatyā te- through your worship, katikati- so many, gatim- lucky ones, yānti- are earning, aham tu tāvat- however, I am, evam- like this, viṣayaviṣayantreṣu- in the snare of interest in sense objects, patitaha- having fallen, saṁsāre- in the worldly life, viṣīdan- being miserable, vipadavasare- during troubled times, rodimi- shedding tears.

Meaning: Rame! Discarded their spouse and other material things as if they are grass, many people have worshipped you in all the three worlds and obtained the highest goal. However, I am mired in worldly life, falling into the poisonous image of material distraction and crying during difficult times.

ṭṛṇatyājam- For us grass is insignificant, gold is valuable, chaff is insignificant, grain is valuable. Clay is insignificant, mansions are great. However, for the wise, the happiness from all the sense experiences is insignificant like the blade of grass. This is like the expression 'taditarāṇi truṇāya mene'.

Objects give trivial happiness. It has been equated to a poisonous trap. There are many similarities between these two. Both have dangerous consequences and it is also difficult to get out of them once we are caught in them. They seize whatever comes near them, appear sweet initially and turn tortuous later.

Trijagati- this interest in sensual pleasures is attractive in all the three worlds. One can escape from it only in moksha. It also means that there are many who have worshipped you and attained honorable positions.

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

tṛṇatyājam- sensual pleasures should be abandoned like the insignificant grass and chaff. Why is the conjugal pleasure mentioned first while there are many other such pleasures? Cheap sights attract the eyes. Cheap music attracts the ears, smell attracts the nose, sweet meat attracts the tongue, pressing the feet, and gentle rubbing will attract the skin. However, the pleasure with a woman attracts all the five senses. This is seen in Thirukkural kaamatthu paal. Hence, it is mentioned first.

He says, leaving sensual pleasures and worshipping you, they obtain honorable position. Sensual pleasures prevent worshipping you. Those who have eradicated them will worship you and obtain honor. Secondly, it is not easy to get rid of attraction towards sensual pleasures. Worshipping you helps in eliminating them. After that, the supreme goal is obtained.

Katikati- many have worshipped you and obtained cherished positions. Many have derived benefit at various times. Munis, devas, Acharyas, devotees and many others. They are referred to as kṛtinaḥ. They are the fortunate ones, blessed ones, your devotees.

Aham tu- this shows the difference between the two. They hate material pleasures. I am caught in them. They have reached the esteemed goal. I am buffeting in worldly life. They are the lucky ones. I am miserable and teary. All these three differences are revealed clearly.

Evam- I am now, crying here through the slokas of the nirveda stabakam.

Vipadavasare- I was carefree while enjoying the small pleasures and now, when danger has come my way, I am crying. I am not realizing it while committing mistakes but repenting only when there is peril.

Vishayattai vittitu vizhunthunai vanankiyathaal
viNNulaga gati petru viLangupavar etthanai pEr.
Vishaya sukam enkinRa visha poRiyil vizhunthittEn
Vipattu varum vELail vizhundu vizhundazhukinRen.

8. One who does not meditate upon Thirumagal

जननि महति वंशे जन्म लब्धं ततः किम्

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

विशदमवगते वा वेदशास्त्रे ततः किम्

सदसि कथकदर्पस्सादितो वा ततः किम्

भवजलधितरिस्त्वं भाविता चेन्न चित्ते

janani mahati varṁśe janma labdham tataḥ kim
viśadamavagate vā vedaśāstre tataḥ kim
sadasi kathakadarpasādito vā tataḥ kim
bhavajaladhitaristvaṁ bhāvitā cenna citte

Word for word meaning: janani- mother!, mahati varṁśe- in a great lineage, janma labdham- birth was available, tataḥ kim- so what?, vedaśāstre- Vedas and sastras, viśadamavagate- were known clearly, tataḥ kim- so what? Sadasi- in the court, kathaka darpaha- the pride of the arguers, sādītaha vā- were destroyed, tataḥ kim- so what?, bhavajaladhitari- the boat for the worldly life, tvaṁ- you, cite- in the mind, na bhāvitā cet- if not meditated upon.

Meaning: Mother! Birth in a great family happened. So what? Vedas and shastras were learned thoroughly. So what? The pride of the opponents were decimated during debates in courts. So what?. Everything is a waste if you are not meditated upon as the boat that helps cross the ocean of samsara.

Most of the people think that worshipping Lakshmi will grant worldly benefits. However, some consider the chance to worship Lakshmi as the benefit of honorable birth, knowledge and expertise. Bhakti towards Lakshmi should occur due to birth in a good lineage. Those who are born in the families of Alavandar, Ramanujar and Desika's devotees will have devotion naturally. What is the use of such a good birth if this does not happen? This is the first question. The expression 'janani mahati varṁśe janma' is to remember Sri Alavandar's SriSukti 'janitavaaham varṁśe mahati' and to remember his own lineage that had illustrious predecessors who had the titles 'Atreya vaadihamsaambubAha, kacchi kadambu', who remained the intimate disciple of Ramanuja and was the Acharya of Desika.

Vedaśāstre- For the doubt why is he mentioning Vedas and shastras separately, are they not one, it is because according to 'kopallivarta nyayam' considers Vedanga as shastra different from Vedas. It is a common thought between Sanskrit and Tamil scholars. The poet is also posing his question about the use of education in accordance with the Thriukkural statement 'kaRRadanaalaaya payanenkol'. The second question is 'what is the use of education if one does not worship Piraati?'

Srimate RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

The expertise in debating, knowledge and the power of speech should all converge in devotion towards Lakshmi. If it is not so, if it stops with mere success in argument then what is the use of debating? If it stops with insignificant benefit instead of going all the way towards the ultimate profit then it is also a waste, isn't it? This the question raised in the third stanza.

What is the use in earning dishonor to the lineage, wasting knowledge and expertise and remain without worshipping the mother?

Vamsaththaal enna payan? Vaasippaal enna payan?
Vaadam venRenna payan? Vanajaiyai vaNankilaiyEl.

9. The one who wandered and became miserable

अटित्वा दुर्देशान् सदसि च नटित्वा क्षितिभुजाम्

पठित्वा दीनोक्तीरपि फलमलब्ध्वातिचपलः

अपारैर्व्यापारैरलसतनुराराधनमहो

भवत्या हित्वाहं बलवदवसीदामि कमले

aṭitvā durdeśān sadasi ca naṭitvā kṣitibhujām
paṭhitvā dīnoktīrapi phalamalabdhvāticapalaḥ
apārainvīvyāpārainalasanurārādhanamaho
bhavatyā hitvāhaṁ balavadavasīdāmi kamale

Word for word meaning: kamale- Kamale!, durdeśān- bad countries, aṭitvā- roamed about, kṣitibhujām sadasi- in the courts of kings, naṭitvā- acting there, dīnoktīrapi paṭhitvā- reading imploring words, phalam- the benefit, alabdhvā- was not obtained, ati capalaḥ- being very greedy, apārainvīvyāpāraini- through immense actions, alasa tanuhu- grew weary in the body, bhavatyā – your, ārādhanam- worship, hitvā ahaṁ- I have left, balavad- very intensely, avasīdāmi- I am suffering, aho- alas!.

Meaning: kamale! I went to many harsh lands; acted in kings' courts; spoke helpless words, I was disappointed with no benefit. I was a great longing. I performed actions that needed great effort. My body grew tired. Alas! I am now miserable; I have not performed your worship.

aṭitvā- the travel was treacherous, it warranted long walks, there were no rides in comfortable vehicles. I suffered so. Durdeśān- this refers to evil places that one should

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not visit. I went to places where deplorable people lived, places that were not comfortable, small hamlets and those that were in the midst of forests.

naṭṭivā- the poet says that he pretended as if he had many talents that he really did not possess, he showered undue praises on the kings who did not deserve them, he acted out his words in the courts.

Dīnoktīrapi- this term refers to the poet's speech where he exaggerated his poverty and begged them leaving aside his shame.

Phalam alabdhvā- even after roaming so much and acting so he did not obtain suitable benefit, he received insignificant benefits and was disappointed. The kings did not realize my capacity.

aticapalaḥ - I had great desire. It was this desire that repeatedly goaded me into such actions.

apāraihivyāpāraihī- I did so many such actions. I undertook long journeys. I prepared many entertaining speeches. I begged and obtained offerings. I bared my teeth, boasted about myself, displayed my expertise, argued with others, I did so many things to earn benefits.

alasa tanuhu – now I am old, the body is tired, I do not have the energy as before, I am not able to work actively. My body does not cooperate with me in my pursuits.

Ārādhanam hitvā- I have performed your worship in a hurry on many occasions when I had to go out on my errands. On some days I did not even worship you. I have roamed so.

Aho- If I had spent more time in your worship I would be in a better position today. Alas! Now I am suffering.

Alainden. Aattam pOttEn.

irundEn. Icchai kondEn.

uzhaththEn Odaai theindEn

aiayo allal inRu.

Transliteration & Translation primary contributor: Smt. Geetha Anand

Adhikarana Saaraavali:

निर्णातं कर्मकाण्डे स्मृतिनयविहतौ निश्चलत्वं श्रुतीनां

चर्चा तत्सिद्धयेसौ पुनरिति विफलस्स्यात् द्वितीयाद्यपादः

मैवं गम्भीरनानाश्रुतिशिखरपरिच्छेद्यदुर्बोधतायाम्

आत्पोक्त्या तर्कतश्च क्षममनुसरणं पश्यतो ह्यत्र भङ्गः

nirṇātaṁ karmakāṇḍe smṛtinayavihatau niścalatvaṁ śrutinām
carcā tatsiddh Hayesau punariti viphalassyāt dvitīyādyapādaḥ
maivaṁ gambhīranānāśrutiśikharaparicchedyadurbodhatāyām
ātpoktyā tarkataśca kṣamamanusaraṇaṁ paśyato hyatra bhaṅgaḥ

Word for word meaning- karmakāṇḍe- in the karma kaanda (in the poorva mImAmsA shastra), smṛtinayavihatau- smṛti naya- as it was discarded due to absence of smṛiti statements that are opposed to the smṛityadikaranam or the topic discussed there, (or) as smṛiti and conjecture are affected, śrutinām- for Vedas, niścalatvaṁ- the quality of being unshakable, nirṇātaṁ- was established, punaha- again, tatsiddhaye- the principles established by Vedas, asau carcā- the reexamination of the same now feels as if repeating the same process of enquiry. dvitīyādyapādaḥ- hence the second chapter first section, viphalaha syāt- the objection that it is unnecessary, maivaṁ - it is not so, the objection is not correct. Gambhīra- that which has esoteric meaning that is difficult to comprehend, nānā- the many types of, śrutiśikhara- through the Upanishads, paricchedya- the topics such as brahma swaroopam that were indicated, durbodhatāyām- remaining to be difficult to understand, ātpoktyā- through the sankhya tantra that were composed by Kapila and the likes who supported Vedas, tarkataśca- through the knowledge on tarka that is part of pramanam and that is also known as ooham or conjecture, anusaraṇaṁ- trying to understand the principles, paśyato hi- the stand by one who is not sure, one who is not so smart, atra- in this first section, bhaṅgaḥ- is refuted. Hence, the fault of being a repetition is dismissed.

Meaning: Through this slokam the author is rejecting the criticism that this section and this chapter are unnecessary.

The sankhyas are the main critics here. They are insisting that the srutis should be interpreted based on their smritis. Sruti describes brahma kaaranavaadam while sankhya smṛiti insists on pradaana kaaranavaadam (that primordial material is the primary cause of this universe). Thus, there is a conflict. The sankhya philosophy insists that the meaning

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derived from sruti should be abandoned and the meaning should be assigned based on the smriti. Siddhantham is rejecting this argument.

Swami Desikan is giving an excellent explanation through this slokam for the criticism that this will lead to repetition of what was said previously.

In the first chapter third section of Poorva mimamsa the nature of smriti and aachaaram were examined.

In the first chapter, first and second sections, the nature of Veda, the truth statements, causal statements, mantra and their authority were examined and the nature of dharma was established. The third section examines whether smriti and aachaaram are truth statements or not. In the first adhikaranam the smritis that are based on the sruti are established as truth statements. The second adhikaranam is virodaadikaranam. The beautiful question here is-

There is a mantapa in jyotishtomaya yagam. There a branch of the fig tree should be fixed as yoopastambam (the pole to which the sacrifice is tied to). It has been stipulated that the ritvik belonging to the samaveda shaaka called udhgaata should offer samaghanam there touching the pole.

औदुम्बरीं स्पुष्ट्वा उद्गायेत्

audumbarīm spuṣṭvā udgāyet

However, the smriti says that that yoopastambam should be covered with a cloth.

औदुम्बरी सर्वा वेष्टयितव्या

audumbarī sarvā veṣṭayitavyā

Here sruti indicates that the yoopastambam should be touched. Closing the sthambam is the requirement stipulated by smriti. These two are conflicting requirements. If the yoopastambam is closed with a cloth, it cannot be touched. Then touching becomes of secondary importance. If touching is important, then covering it is not possible. Hence, the mutual conflict is examined to resolve it.

Sruti is an independent authority while smriti depends on sruti to be a standard. Hence, the sruti overrides smriti whenever there is a conflict. Therefore the condition that sruti stipulates should be followed. Hence, the guideline that should be followed is- touching the pole and not covering it.

Therefore, it is established that smriti that differs from sruti is not an authority.

Here, the conflicting issue is the brahma kaarana vaadam according to sruti and pradaana kaarana vaadam according to smriti. According to poorva mimamsa nyaya, pradaana kaarana vaadam is not correct, it states that brahma kaarana vaadam mentioned by sruti is correct. Therefore, it is a wasted effort to examine in this saaririka mimamsa what has been established already. It is unnecessary for sutrakara to reexamine it here with such a

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great effort. Hence, the criticism is that due to this, the first section of the first chapter is useless.

Swamy Desikan is refuting this- it is true that this was already established in mimamsa. However, This nyaya should be invoked only in situations where the conflict is obvious.

This is a concept of Vedanta which is not easy to understand. There are many types of Upanishads. It is possible to come to different conclusions from everyone of them. They are statements about brahmam from great experts. They are not easily comprehensible for a common man with limited knowledge. Upabruhmanams are needed for this. Among all the upabruhmanams, the kaapila smriti that was put forth, to explain the principles is the best. Hence, the supporters of sankhya philosophy say that it is possible to resolve this conflict only with the help of kaapila smriti. In this chapter first section their stand is rebutted.

Please refer to Sri Surapuram Swamy's explanation in the book 'tatvamaartaandam' to see why this question that was discussed in the virodaadikaranam is being revisited.

The smriti that is conflicting with sruti is apramaanam or not the authority. This is true only in the places where there is a disagreement. This was shown before in the situation where touching and covering the yoopasthambam was resolved.

Sruti has independent existence. It cannot be confirmed through other means. Sri Surapuram Swamy is explaining through an example that smriti, that has been proved to be true, can be used to understand sruti that is independent.

Mimamsakas opine that the statements that preach karmas such as yaga are 'vidhi vaakhyam'. The statements that praise the vidhi vaakhyam are 'artha vaakhyam'. These artha vaakhya stand true only if the underlying vidhi vaakhyam is true. Thus, vidhi vaakhyam is 'upajeevyam' and artha vaakhyam is 'upajeevakam'.

For example अक्ताः शर्कराः उपदधाति aktāḥ śarkarāḥ upadadhāti is a vidhi vaakhyam.

Here śarkarāḥ means small pebbles that are coated with clay. अक्ताः means coated. If they are said to be coated then the question 'what are they coated with' will occur. The doubt that they may be coated with oil or ghee may occur. In the end of the previous statement, the expression 'तेजो वै घृतम् tejo vai ghṛitam' is seen. The vidhi vaakhyam is upajeevyam. It is not obvious there. As the artha vaakhyam that is upajeevakam contains the term 'ghṛitam' ghee, the upajeevyam can be understood with the help of upajeevyam.

Kaamsya bhojana nyaya is a nyaya that is applicable to worldly affairs. Sri Surapuram Swamy is explaining this with the help of this nyaya also. When an acharya and shishya are present together, Aapasthambam has said which vessel should be appropriate for them

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for eating. Acharya can eat from a silver, brass, bronze or clay utensil. However, the shishya should eat only from a 'kaamsya paatram' one that is made out of brass or bronze. The funny thing here is that as the shishya considers the Acharya as divine he would want to eat from a vessel made out of the same material as the Acharya. If the Acharya eats from a kaamsya paatram then the shishya can eat from a vessel made out of the same material. This is acceptable. However, if the Acharya eats from a silver vessel the shishya cannot do the same. At this time, the Acharya will eat from a kaamsya paatram, as he would not wish his disciple to fail from what is stipulated for him (niyama bhangam). When the shishya follows him there is no 'niyama bhangam'.

Here the upajeevyar is the Acharya, the shishya is upajeevakar. However, the Acharya acts in such a way that it is beneficial for the disciple. This is the 'loukika nyaya siddham'.

Thus, loukika vaideka nyaya shows that upajeevyam is acting follows upajeevakam. Here the Vedanta that describes brahma kaarana vaadam is not very clear. However, the sankhya tantra that describes pradaana vaadam is unambiguous. Hence, the sankhya philosophy persists that the concepts of Vedanta should be explained based on kaapila smriti. Swamy Desikan is objecting to it saying that even the kaapila smriti is in accordance with the brahma kaarana vada (saphalam) and not against it (nishphalam) this second chapter first section.

Transliteration & Translation primary contributor: Smt. Geetha Anand

**Why Thirumalirumcholai is The Kshetram of Chandran?
(by Dasan Kudanthai Amudhan) part -9 concluding**

Chandran and Srivaishnavam –Lord Vishnu is reclining in his coiled serpent adishesan at Thiruparkadal, keeping in front of him the bird Garuda,the bitter enemy and slayer ofSerpents. Similarly Serpents are nurtured by Chandran by giving amurt kiranas on full moon days, while providing water to its preys mandukas (frogs) which dwell in wells, rivers andocean. Chandran who gives rest to the mind and bodies of all living beings by comforting them with sleep in the night ,also feed the terror striking subtle and astral bodies like ghosts and spirits through its rays to rise up in the night due to their attraction towards amrut kiranas on full moon nights.This is because Chandran got boon from Sri Vishnu to serve all classes of beings without any discrimination.Chandran surrendered to Lord Vishnu at thiruparkadal and later emerged from it when it was churned by both devas and asuras.So Chandran came out with open mind to serve anyone either be devas or asuras.Later Chandran adorned the thirumudi of Shiv dev as ordained by Lord Vishnu in his Kurma avatar to cool the body of Shiva and saved him from scotching heat of halakala venom. He received the Sripatha theertham of Lord Vishnu on its body to mitigate the dreadful force of “ganga” water before being passed on to the thirumudi of Shiv dev.Lord Krishna gave moksha not only to the potter Thadhipandan but also to his clay Pot. All demi gods, devas and devathais were created by Lord Vishnu who assigned them with certain duties to perform in the universe.So they simply carry out his divine orders of Emperuman for his mercy always.Chandran serve all these demigods,devas, devathais apart from achit and chits like living beings, plants and vegetation ect.Services to anyone without any expectation of results is the dictum of Lord Krishna as per the Karma yoga pronounced by him in baghwat gita. Similarly Surrender to the paramathma Lord Krishna is expected to be followed by all in line with Bhakthi yoga.These are the essence of Srivaishnavam.Hence Chandran is doing immense services to every beings in the universe without any discrimination to carry out the desire of Lord Vishnu.so chandran function as thirumaal adiyaargaLukku adiyaar besides as SrivaishNava thondar kulatthukku thoNdar . Sri Koorathazhwan born in Hastham, a star owned by moon, fell unconscious upon seeing the plight of a frog being swallowed by a snake and a plantain tree branch fell on the ground cut off by a farmer. He exhibited the quality of chandran in showing the compassion and mercy to all.So Chandran signify the essence of Srivaishnavam propounded by Bhagwath Sri Ramanujar. Most of the prominent achariyars took birth either in moon stars of Hastham or sravanam or its nodes stars like Thiruvathirai.They all exhibited the six qualities of chandran who is said to have come out from the mind and abode of Sriman Narayanan.Sri ramanujar went to see Delhi Badusha, mughal emperor to bring back the Ramar idol (selva pillai) from his palace.He exhibited the qualities of moon. Azhagarhill was most favourite to periazhagar, swathi (rahu star) and Sri koorathazhan, hastham (moon star). Both azhwar and achariyar were closely associated with this kshetram.

Chandran and sakada yoga – Chandran got boon from Lord Vishnu to serve every beings and fulfill their desires without any discrimination.True to this nature, chandran yielded to

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the desire of Tara, the wife of guru, who was attracted towards his beauty and got a child “Bhudan” through him. Although his guru ‘Brahaspathi’ pardoned Chandran upon his surrender realizing his grave mistake and betrayal done to his guru, yet Chandran got a permanent dosham. Accordingly his beauty of 15 kalais vanishes on the new moon day (symbolically dark on this day when Chandran do not appear in the sky) with his constant absolute 16th kalai getting purified by agni on this day, once he conjunct with Suriyan before he gets rebirthed again by regaining his beauty every day till Pounami when he would be with all 16 kalais in shining splendor. Because of Guru apachara dosham, Chandran is destined to be placed in any natal horoscope within the direct sight or in kona or in Kendra with Jupiter or in gurus stars to get his blessings always. If Chandran is placed out of sight or just behind guru or ahead or 6/8 signs with Jupiter, it will give the natives horoscope an adverse “Sakada yoga” wherein one has to undergo ups and downs in life without much benefic results from moon. Hence Chandran will give benefic results only if Jupiter is also well placed in a native horoscope. If Jupiter is weak in a horoscope, the native has to surrender to a good achariyar for his blessings and grace.

Hence Chandran always needs the blessings of all gurus due to the above episode. Therefore in jyotish, Jupiter gets exalted only in the sign of moon (kataka) while Chandran gets exalted in Vrushbha raasi owned by Sukran, other Brahhaspati for asuras. The later is due to the fact Chandran needs the blessings of Sukran to get rebirthed on every new moon day since only Sukran alone knows the “Sanjeevini Mantra” to make one rebirth again. As Chandran got emerged from Thiruparkadal churned by both devas and asuras, Chandran seeking the blessings of both achariyars of devas and asuras is understood. Also both Venus and moon signify the beauty, womenhood, water (rain) etc. Hence Srirangam temple, is seen with the influences of both Venus and Chandran in every aspects of its temple rituals..

Because of Chandrans dosham of guru apacharam, moon has tagged with many controversies still lingering like ‘moon landing hoax theory of astronomers’ or “frog in the moon or “rabbit in the moon” and “devandhari” etc. Hence on account of above reason, although our rishies assigned Chandran is the karagha for water many centuries ago, only recently it was Scientifically proved that water is existing in moon as found out by our desi satellite and later reconfirmed by other nations. So Chandran needs the grace of Jupiter always. So the mind needs to be nurtured by the blessings of achariyar to get the benefic results since Chandran is the vehicle of mind and faith. Thirumangaiazhwar thirumozhi (11-2-8) signify azhagar connection with mind as

manjuru maalirumchulai nindra maNaaLanaar
nenjam nirai koNdu poyinaar

(Thirumangai Azhvaar Thirumozhi 11.2.8)

Remedial measures (Pariharams) for “Moon “and its nodes “Rahu” and “ketu” – Chandran is very humble and kind hearted to give life to everyone. Hence other neecha grahas get their life due to his mercy. Even if Chandran is neecha in vrichika it will not give bad results during his dasa provided the horoscope is not afflicted by malefic grahas. since moon is closely connected to Rahu and ketu, its two intersecting nodes, any pariharam to

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Rahu and ketu have to be done only in this Kshetram. Since partial solar and appulse lunar eclipse occurs around 18th degrees of nodes, Symbolically on the 18th step of the closed entrance doors of this koil has a pole with a long metal sword fixed on the brass metal icon of a small peacock cutting across on its metallic feather (chandrik). Peacock represent Sun and its feather denotes Moon. Locals call this as "Karrupana swamy" without any idol or image. There are many swords and spears lying on this 18th step to denote symbolically the evil efforts of Rahu-ketu. Hence passing through this permanently closed entrance of 18 steps by Chakrathazhwar is considered to be an important event. Hence those native horoscopes affected by Kala sarpa dosha and rahu/ketu in 2nd, 7th and 8th house need to have darshan of chakrathazhwar on any of the eight days prior to Aadi pournami, when the otherwise permanently closed doors will be opened only for sudharsana Chakra to pass through symbolically to break the clutches of moons nodes. Aadi (18th) Perukku sometimes falls during Aadi brahmotsavam. worshipping Chakram on this day is good to remove rahu-ketu dosham. No one will be allowed inside the steps. Even kallazahgar never uses these 18 steps but go via vandivasal, the side entrance. No one will dare to tell lies against their own consciousness before this closed doors fearing immediate punishment. On rest of the days, one can visit the temple and apply sandal wood paste on the closed doors of pathinettam padi and worship Lord azhagar besides having holy baths in noopura ganga. Moon gives benefic results and make native happy always. But if moon is very badly afflicted and is in neecha or in 8th house aspected by mars or Saturn, it will give depression, fear of death in mind, drowning in water, mental disturbances leading to insanity, paranoid and fickle mind besides having mystical experiences ect. Those having fear of 'yama bhayam" in the mind must worship Lord azhagar to get rid of it. Stubborn mind can be broken by the worship of chakram while passing through 18 steps. Giving Annadhanam of curd rice and water besides giving away white cloths to Brahmins here on Mondays is good. Moolavar Sri paramaswamy and three utsavars are holding Prayogachakras in their hands to destroy the evil forces. worshipping lord azhagar will remove all doshams. wearing pearls and moon stones will reduce the bad efforts of moon as it will calm down the mind to some extend. Thirumangai azhwar pasuram signify the importance of praying lord azhagar.

TheLLaruvi kozhikkum thirumaalirumcholai nindra
vaLLalai vaaNudhlaaL vaNangit thozha vaLLal kolo

(Thirumangai Azhvaar Thirumozhi 9.9)

Srivaishnavam/ Achariyar/ Chandran and their links -The two main salient features of Srivaishnavam is the continuation of unbroken chain of guru parampara starting from Sriman Narayana himself being the very first achariyar and also giving thadhiaarathana to bhagvathas. Moon is the vehicle of mind which takes us to an achariyar as chandran needs to be blessed always by guru astrologically due to Sakada yoga and hence our mind needs to be nurtured by good achariyar always who symbolically represent guru- Jupiter. That is where moon tries to change the karmic cycle to some extend as explained above. Providing annam/food are due to the influence of moon to please the mind of bhagvathas. Sri Krishna is called as 'gitachariyan" as he gave baghvad gita to the world. Lord Krishna ensured that Srivaishnavam is propagated by many achariyars in kali yuga to nurture the

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mind of all jeevathmas. Sri Koorthazhwar composed a work “sundrabahusthvam” praying Lord Azhagar to take him back to his achariyar. Accordingly lord Azhagar blessed him and made azhwan go back to Sri Ramanujar.

Achariyar acts as a Catalist to precipitate the sediments (durgunas) from mind similar to giving clarity in a chemical solution. This is possible only in a reactive solution like those natives who are fortunately well placed with moon and Jupiter in their horoscopes. Others similar to non reactive dormant solution will not seek the blessings of an achiaryar as they are not destined due to the bad placement of moon/Jupiter by birth in their chart. They would try to seek the help of many demi-gods for solving their immediate problems as moon nodes rahu and ketu tend to divert their mind in different directions to seek quick relief.

Sri Namazhwar in his thirvaimozhi (10-8) under the heading “Thirumaliurmchoolai” rendered 11 pasurams involving azhagar with Sri appakudathan of Thirupernagar where the moolavar ”appallu sriranganathar” is holding appakudam in his right hand. Here the lord is presented daily appam with milk in a kudam to remind the puranic episode of this kshetram. Thirumaliurmchollai is reminded by the tradition of giving “akkaravadisil” to azhagar on the day of coinciding 27th pasuram of thiruppavai recited during margazhi. Chandran signifies giving of annam (food) and water to satisfy the mind and the body as he denotes both. So Namazhwar connected both divya desa emperumans together in a pasuram as lord Krishna is standing and reclining postures in both temples.

Thirupper nagaraan thirumaalirumcholaip
poruppe uraiginra piraan inru vanthu
iruppen enru en nenju niraiyap pugundhaan
viruppe pettru amadhamuNdu kaLitthene

(Nammazhvaar ThiruvaaiMozhi 10.8)

CHANDRAN AND YOGA – “ YOGA’ MEANS UNION OCCURRING

BETWEEN THE MIND AND BODY WITH SOUL which involves physical postures of body and spiritual orientation in the mind. As chandran denotes the living body besides also being the karagha for mind, ‘YOGA’ is signified by moon. Lord Krishna in Bhagvad Gita mentioned about the importance of ‘Yoga’ which is imparted only by the guidance of guru. Hence to keep the body and mind in good condition, gurus guidance is required.

Mind and health – Sun denotes immortal ‘athma’ while chandran denotes the living body containing 65% water and subjected to waxing and waning physically over a period of time during lifespan. Similarly Chandran also denotes mind and hence he is called as ‘manokaraghan’. Modern science found that both mind and body are interlinked with the health condition of any living being as mind is always subjected to stress, anxiety, sadness, emotional feelings, unwanted thoughts and mental upset etc. This relatively weaken the body unless the mind is shielded by ‘self realisation’ to realize that “athma’ and “body” are

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different and also to get the divine knowledge. This will make our mind strong and protected against the worries arised in the material life. Hence by keeping the mind focused on divine knowledge by doing karma, Ghana and bhakthi yogas simultaneously, one can keep the body in perfect health condition always. This is what lord Krishna told in bhagwath gita.

Periazhwar dedicated 10 pasurams in his thirumozhi (1-5) under "Thun mugathu" depicting the call of yasodha to chandran inviting him to come down for playing with child Bala Krishna when he was then passing through "ambuli parvam". Periazhwar also described in a pasuram of "sappani parvam" as to how child Krishna brought down chandran to come closer to play with him. Lord Krishna has liking for chandran always.

thoo nilaa muttratthe pOndu viLayaada

vaanilaa ambuli chandiraa vaavenru

neelilaa nin pughazhaa ninra ayartham

konilaavak kottaai sappानी kudanthaik kidanthaane sappानी

(Periyazhvaar Thirumozhi 1-9)

lyswaryam is given by the lord of tirumala to his devotees as he reflects the guna of sani who can lift a jeevathma to the highest peak if sani is well placed in his chart. As sani gives benefic results to one as per the past karmas, those natives who worship lord Srinivasar at tirumala will get what they prayfor. Thirumaliumchoolai being the kshetram of chandran, azhagar gives happiness in the mind for ever to his devotees by entering in his heart to stay. Chandran being cool gives happiness. Happiness is possible only if one is blessed with health and wealth lifelong. Hence one should visit this kshetram and worship this lord before it is too late. Sri Namazhavar calls the devotees to worship azhagar before one becomes old.

KiLar oLi iLamai keduvathan munnam

vaLar oLi mayon maruviya koil

vaLariLam pozhil soozh maalirumcholai

thaLarvilaraagil saarvathu sathire

(Nammazhvaar ThiruvaaiMozhi 2.10.1)

Thirumaliumcholai glory in details are mentioned in scriptures like 'sanathkumara samhithai', Brahma samhithai, Srivalliputtur sthala purana, Sri jagannatha Kshetra mahathmaiyam, Gotha parinayam, Hamsa santhesam, Nootriyettu tirupathi anthaathi etc. This temple is inside the fort called as 'hiranya fort' which name was mentioned in Sangam periods "pathupattu" as "hiranya mutham". This koil has Munithrayan thirumandapam, alankara mandapam, ariyan mandapam,. Ther(car) of this koil is called as " amaintha narayanan'. Behind the main gopuram just before the entrance to the sanctum, there is a open place called as " Eithraja thirumutham".

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There are many ilakiyams and kaaviyams on azhagar koil. 'Sollaimalai kuravanji', azhagar killai vedu thuthu" in Pillai tamizh about azhagar, azhagar andhathi, azhagar kalambagam' and sri soundraraja stosthram are few to be mentioned. There were many mutts existed long before in azhagarkoil like "Kulasekara mutt, vanathirayanan mutt, Thirunadudaiyan mutt, Ramanuja koodam for staying. Also there existed was a mutt called " Sri ramanuja mutt" started by bhagvath sri ramanujar which was headed by Sri manavala mamuni as its first pontiff.

Chirtrai thiruvizha during chitra pournami is the festival of 9 days. Brahmotsvam is celebrated during aadi month for 9 days ending on addi pournami. There is a three days festival known as 'thalai aruvi utsavam" during iypasai month. Chitra pournami will attract more than 10 lacs people assembling in vaigai river bed at Madurai to have glimpse of azhagar in horse vahana stepping in to the Vaigai River to redeem the curse of sage manduka rishi. Chandana kudam, water spraying by peechangkuzhal on azhagar and fire balls (thee pantham) will be carried out on this day with fervor and festive mood by millions of devotees who come from all villages nearby two days before this event.

Azhagar was the first one to pronounce Thaniyan for Sri manavala mamunigal. When thirumaliurmchulai jeer took Sennaimudhaliyar, an ardent sishya of manavala mamuni, Lord azhagar rendered through archamukam a "Thaniyan" reciting 'Srisailesa dhayapathram'. This news was immediately carried by sennaimuthaliyar to srirangam to inform other sishyas by which time just before his arrival, it is believed that Sri azhagiya manavalan appeared as a young boy and rendered the same thaniyan to the muni at periya koil. Namazhwar in his thiruvaimozhi pasuram described the lord of this hill enters in the heart of his devotees once he thinks of this kshetram. Azhagar is also called as 'Maalalangarar' among his many thirunamams.

thirumaalirumchulai malai enren ennat

thirumaal vanthu en nenju nirayap pugundhaan

(Nammazhvaar ThiruvaaiMozhi 10.8.1)

How SriVaishnavam is signified by Chandran through the mystical number 18 and its link with Sri Krishna avatar.

we have already seen more details in the past issues of march 10 and sep 10, the close link between chandran and the mystical number 18 and its root numbers 108 and 180 besides its total no 9 both astrologically and scientifically. Above numbers are closely connected with Srivaishnavam as given below-

There are 18 puranas, 18 chapters in bhagvad gita, 18 parvas in Mahabharata, it is mentioned in muktika Upanishad, the total list of names of 108 upanishads, there are 18,000 slokas in Srimad bhagavatam. There are 18 rahasya granthas composed by Sri Pillai lokachariyar. Sri Ramanujar got thirumandiram only on his 18th attempt and defeated Yajnamurthi, an advaita scholar on 18th attempt. Similarly this divine number has significance in Sri krishnas avatar. Bhagwan Sri Krishna after killing kamsa stayed in his birth place Madura for 18 years before he had moved to dwaraka. In Mahabharata war,

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Lord Krishna was a chariater for 18 days and got jarasandan killed by bhima on his 18th attempt to invade Madura. Sri Krishna rendered bhagvad gita with 18 chapters and gave the charma sloka on the last 18th chapter. Hence logically, astrologically and scientifically chandran is closely linked

to Srivaishnavam and with Bhagwan Sri Krishna.

Conclusion – Thirumaliurmchulai is counted as third important Kshetram after Srirangam and Tirumala in terms of number of pasurams and fourth after thirukudandai in terms of number of azhwars mangalasaasanam on divya desams barring thiruparkadal and paramapatham. Ramanuja nootranthadhi rendered by Thiruvarangathamudhanar with 108 verses gives importance to thirumaliurmchulai after Srirangam and tirumala as given below in one of its verses.

iruppidam vaikuntham vEngadam maalirumchulai
ennum poruppidam maayanukkenbar nallOr

(Ramanuja noottrandhaathi 106)

Thirumaliurmchulai inspite of its puranic importance in scriptures, has not reached its prominence it deserved in srivaishnavam on account of its lack of connection of achariyar sambandham in this kshetram. Chandran got the dosham due to the apasaram of achariyar and hence he is not properly understood still inspite of his significance in Srivaishnavam and he is called as 'davandhari', the one who serve devas. Sri Thirumalai azhwan was born in this sthalam. Sri Kurathazhwan stayed in this Kshetram. This kshetram was once upon a time well served by a chain of pontiffs known as 'Thirumaliurmchulai jeers' in good spirit of devout and dedication for long time. Sri Manavala mamuni came and established a mutt here which was later headed by his clan of achariyars in chain known as "Thimaliurmchulai jeers" for many decades untill early 19th century when due to the intervention of other communities in temple and mutt administration, this chain of achariyars clan was broken. Thereafter mutt has now become the place for staying of all pilgrimages. One can see this mutt still is existing next to Sri Ramanujar sannidhi. Namazhwar Pasuram in thiruvaimozhi mentioned that achariyar sambandham will one day be renewed as lord paramaswamy will not let down this.

ThenKol thisaikku thilamaai ninra thirumaalirumchulai
nanGal kundram kaividaan naNNa asurar naliyave

(Nammazhvaar ThiruvaaiMozhi 10.7)

True to the essence of above pasuram of namazhwar, our prakrutham H H Srimath andavan is now establishing a branch of ashramam at Thirumaliurmchulai on the main road of azhagarkoil to madurai neaby to kallandhiri canal, just 3 kms away from the main temple in a place of picturesque scenery of 2.3 acres land with facilities for staying to worship azhagar in this kshetram. Once this ashramam branch is ready, it will help all Srivaishnavas to stay and witness the chittrai festival when lord kallazhagar goes via this main road for mandakapadis to many places enroute to Madurai. The highlight of this subject covered in the past nine issues since march 2010 gives us the message in nutshell that chandran came out from thiruparkadal, chandran signify Srivaishnavam and denotes Sri Krishna avatar.chandran takes us to guru/achariyar through his karagathvam of mind besides this Kshetram itself is the Sthalam for chandran to worship and do pariharams. Those worship

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lord azhagar will feel the happiness as lord Krishna enters in their mind and will grace them as given below in the concluding pasuram.

thenral manam kamazhum thirumaalirumchulai tannuL
ninra piraan adiyen mantthe vanthu nErpadile

(Nacchiyaar ThiruMozhi)

**Sri Ranga Ramanuja Mahadesikaya Namaha:
JYOTISH VAISHNAVAM**

Following articles have been published by Sri Ranganatha paduka in the past issues as per the details given below- Kshetrams Sthalam Month and No. of Issues

Kshetrams	Sthalam	Month andNo. of Issues
1. Srirangam Sri Ranganathar Koil	Sukran	Feb.09 (1)
2. Kanchi Sri Varadharaja Perumal Koil	Guru	April 09 (1)
3. Tirumala Sri Srinivasaar Koil (TTD)	Sani	May 09 (1)
4. Thirukundai as Bhaskara Kshetram (Sri Sarangapani and Sri chakrapani koil)	Suriyan	From Sep. 09 to Feb. 10 (4 issues)
5. Thirumaliruncholai - Sri Soundararaja ChandranPerumal (Kallazhagar)	Chandran	From Mar. 10 to Nov. 10 Total 9 issues

*Transliteration primary contributors: Shri Raman Aravamudhan
English Text reprinted from Sri Ranganatha Paduka (Thamiz)*

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

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**Vikruti-Karthigai
17th Nov 2010 – 15th Dec 2010**

General benefits:- Shares, banking business, investments will grow. Marriages which were not taking place for a long time will now take place. Politics and Spiritual practices will also grow. Business will improve manifold.

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai).** Small troubles likely due to Government. Bhudan will increase income. Good events will take place. Will get new clothes, ornaments. Unnecessary expenditure towards the month end. Shift in Guru will bring in some changes. Outside travel, pilgrimage likely. State of affairs in the family will be better. Some will get new posts and transfers. Health problems due to heat, cold likely. For some, surgery will take place. One will feel elated due to children. Recital of Sri Lakshmi narasima Sthothiram will do good.
- 2. Rishabham (Karthigai 2,3,4, Rohini, Mrigaseersham 1,2)** Initially its not so good in the month. During the mid month due to change in Bhudan, activities will face success. Son will get a new job. Shift in Guru will fetch monetary income, item increase, marriages and such like good events. Relatives will help. Business, profession will improve. There may be unnecessary fights with others; avoid the same. Recital of Shingalya sthavam will do good.
- 3. Mithunam (Mrigaseersham 3,4, Tiruvadira, Punarvasu 1,2,3)** Support of elders will be there. Friends will help. Gains will increase. Influence in the govt will grow. Improvement in profession. Good events will take place. Some may be blessed with children. Businessmen will have to work more. Trouble due to enemies will increase during the later half.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** Family will be in a happy mood. Support and advice from elders will be available. Gains will increase. Enemies will lose. Promotion at work will be there. Shift in Guru will fetch good results. Good events will take place. Acharyan, moola mantra upadesam will take place. More benefits.
- 5. Simham: (Magham, Pooram, Uttiram 1)** Only Bhudan is favourable. Avoid fights and arguments with everyone. Concentration on health required. End of the month

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will be good due to Sukran shift. Security related jobs will fetch improvement. Your prestige may be affected. Unnecessary worries in mind. Avoid bad company. Recital of Sri Peria andavan namavali will do good.

6. **Kanni: (Uttiram 2,3,4 Hastam and Chitra1,2)** Enemies will be at bay. Income will fetch happiness. Decline in health will take place. Shift in Guru will do good. May purchase new properties. Recital of Sri Abakshi Jana sthothiram will do good.
7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Suryan, Bhudan not favourable. Guru also shifts to 6 th place. Look after your health. Expenditure will increase. Shift in Sukran and Mars in the middle of the month will do good. Income will increase. Small troubles due to children. Unexpected gains at work. Recital of Sri Lakshmi sthothiram will do good.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Wanderings will increase. Attend to your health. There is no shortage in income. Its better to decrease harsh words. Shift in Guru will do special good. Business will improve. Those desired events will take place.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Suryan in 12 th position. Transfers and unnecessary expenditures likely. Luxury items will reach you. Help of women will arrive. Good events will take place. Mars in 12 th position. Accidents due to fire, electricity likely. Due care is required. Be careful in talks also. Recital of Sri Sri Vishnusahasranamam will do good.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Suryan in 11 th position. Benefits in politics, and in the office. Responsibilities will increase. Influence and income will grow. Prize, praise likely. Some may try for shift in jobs. The ill will against you will vanish. Happiness in family, achievements in efforts will accrue.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)** Attempts will succeed. Increase in financial status. Necessary and luxury goods will add on. Marriages will be finalized. Gains likely. Business will improve. Acarya anugraham and the Almighty's blessings will be there. Happiness due to children. Recital of Sri Pancha Ayudha Sthothiram will do good.

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12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Health may deteriorate. Unnecessary wanderings likely. Increase in income in the middle of the month. Women's status will improve. Business will grow. Support of Govt will decrease. Troubles due to enemies. Recital of Sri Sudharsana Sthothiram will do good.

Translation primary contributor: Shri. R Santhana Varadan

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra mahadesikaya nama:

The Ennobling Elixir

By Sadagopan Iyengar, Coimbatore

Most of us, when we go the temple, are offered Perumal Teerttham at the sannidhi and partake of it rather mechanically. The same is the case when we imbibe teerttham at the end of Tiruvaradhanam at home, daily. We take a sip of the holy water, touch our eyes with it and sprinkle the rest on our head. When you come to think of it, this offering of holy water is something unique to Vishnu temples—at the temple of no other deity is mere water offered as prasaadam: a wide choice of things including Bhasmam (vibhooti), kumkumam and chandanam are offered to devotees at the temples of Shiva, Shakti *et al.* Is there any particular reason for this offer of water at Vishnu Sannidhis or is it just one more hoary practice which we are continuing without rhyme or reason? And is there any significance in imbibing this water? What practical benefits can the imbibing of a few drops of water confer on us? For an answer to these and other questions, do read on.

First, let us see whether there is any scriptural support for partaking of Perumal Teerttham. By Perumal Teerttham, we generally (and without going into technicalities) mean water used for washing the Lord's lotus feet, in whatever form He is present—as an idol or a Saalagraama stone. It is thus Vishnu Paadodakam or water sanctified by association with the Lord's feet. Everything related to Emperuman is holy and pure, says the Atharvana Shruti: He is holy, so are His divine feet and water used to wash them—Bhagavan pavitram, Vasudeva:

pavitram, tat paadou pavitram, tat paadodakam pavitram.

We should hence accept such holy water, which has had the fortune to associate itself with His feet, as a rare gift and imbibe it with ecstasy, says Swami Desikan in Paancharaatra Raksha—

atra Bhagavat prasaada labdham tulasee paadodakaadikam

yat kinchit api pranipaata purassaram harsha utphulla

kapola: sirasaa sambhaavya, yathaarham upayunjeeta.

Can you guess which devotee initiated the hoary, time-honoured practice of partaking of Vishnu Paadodakam? No marks for guessing, it was the four-headed Brahma. When the Lord's feet, in quest of their three feet of land in Trivikramaavataaram, reached Satya Lokam, Brahma performed Tiruvaradhanam to the Lord's lotus feet and imbibed the resultant water, thus becoming the first person in the Universe to have the distinction. The water from Brahma's kamandalu, poured over the Lord's feet, became quite a big aquatic body known as the Ganga and flowed down to Earth. It was this Ganga, which rushed to earth with a destructive force, that was borne by Shiva with reverence in his matted locks, before being released as a moderate flow tolerable to the inhabitants of earth. It is due to its distinguished origins from the Lord's lotus feet (Vishnu paadaabja sambhootaa) that Ganga continues till today to purify millions, cleansing them of physical and spiritual dirt accumulated over countless births.

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Shiva means the auspicious one: and what conferred such auspiciousness on him was Vishnu Padodakam, says the scripture—Shiva: shivobhoot. Sri Pillaan confirms this in Aaraayirappadi—Yaavan oruvanudaya padodakattai sirasaa vahikkayaale Rudran parisuddhan aanaan. Padodakena sa Shiva: sva shiro dhritena, says Sri Alavandar too. Even after enjoying the ecstasy of bearing Vishnu Paadodakam (in the form of the Ganga) on his head for several millennia, Rudra was reluctant to let it out of his locks, says the Isvara Samhita—

Dravee bhoota: tadaa dharmam: Hari bhaktyaa Mahamune!
Griheetva dharmam paaneeyam paadam Naathasya tushtaye
Kshaalitam parayaa bhaktyaa paadya arghyaadibhi: architam
Tadambu patitam drishtvaa dadhaara sirasaa Hara:
Paavanaartham jataa madhye yogyosmi iti avadhaaranaat
Varshaayutaan atha bhoon na mumocha tathaa Hara:

It was veritably Righteousness (dharmam) which was present in Brahma's kamandalu in the form of water, wishing to have the honour of associating itself with the Lord's lotus feet. And it was this holy water which Shiva eagerly bore with his head, for cleansing himself of inauspiciousness—Paavanaartham. It is for this reason that the Skanda Puranam tells us that if anyone in this wide universe appreciates fully the glory of Vishnu Padodakam, it is Shiva—

Padodakasya maahaatmyam devo jaanaati Shankara:
Vishnu paada chyuto Ganga sirasaa yena dhaaritaa.

We have seen Shankara's experience with Vishnu Padodakam. What other merits does partaking of Perumal Teerttham confer on us? This is a rather simplistic question and should perhaps be reworded: are there at all any benefits that Vishnu Padodakam does *not* confer on us?

The Vishnu Dharmottaram comes up with a comprehensive catalogue of benefits to be derived from water from the Lord's lotus feet: this holy water cleanses us of all sin, makes us beneficiaries of the Lord's multifaceted bountifulness, rids us of all sorrow, destroys all disease and the ill effects of bad dreams and protects us from dangers of all sorts. And all these, it does immediately: there is no waiting period, says the Vishnu Dharmottaram. Here is the beautiful slokam, which we may perhaps consider including in our daily repertoire-

Sadya: phala pradam punyam sarva paapa vinaasanam
sarva mangala maangalyam sarva du:kha vinaasanam
Dussvapna naasanam punyam Visnu padodakam subham

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Sarvopadrava hantaaram sarva vyaadhi vinaasanam

For those who eat in hotels and eateries day in and day out and are troubled on account of its impure and unholy contents, mere imbibing of Vishnu Padodakam would cleanse them of the consequent ill-effects, says the Brahmaanda Puranam-

Apavitram yadannam syaat paaneeyaan chaapi paapinaam
Bhuktvaa peetvaa visuddha: syaat peetvaa padodakam Hare:

Whenever atonement or Praayaschittam is to be performed for ridding ourselves of specific sins, imbibing Vishnu Padodakam is an effective and adequate substitute for such Praayaschittam—

Praayaschittam yadi praaptam kricchram vaa tu Aghamarshanam
Sopi padodakam peetva suddhim praapnoti tat kshanaat

A doubt arises in our fickle minds here: my son, who is looking over my shoulder as I type this, asks me why at all then go through Praayaschitta karmas like Kaamokaarsheet japam, Gayatri Japam, etc., if mere sipping of water from the Lord's feet can rid us of all sin? And mere imbibing of such water appears to be a ridiculously easy way of getting rid of sin acquired through grave misdemeanours! Also, what then of the shastras prescribing innumerable Praayaschittas of differing degrees of difficulty, if they can be replaced by mere intake of Padodakam?

All these are very legitimate doubts. However, it is the degree of faith that we place in an action that determines the extent of benefit we derive therefrom, especially in matters spiritual. If we indeed partake of Perumal Teerttham with the absolute faith that every drop thereof would cleanse us of all sin, minor and major, once it passes our lips, then it becomes the Lord's responsibility to sustain His reputation and as we know from the recorded experience of countless sages, He never fails His devotees, however grave and numerous be their wrongdoings (Paapaanaam vaa subhaanaam vaa vadhaarhaanaam Plavangama!). And no sin is serious enough for Him to fail us, once we develop Maha Visvaasam in Him and the potency of His lotus feet. However, there is more to be said in this regard, which will follow later.

That even gross offences and grave sins are cleansed through Padodakam is borne out by the following verse from Skanda Puranam-

Vilayam yaanti paapaani peete padodake Hare:
Kim puna: Vishnu padodakam Saalagraama silaachyutam

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Viseshena haret paapam brahma hatyaadikam Priye!
Peete padodake Vishno: yadi praanai: vimuchyate
Hatva yama bhataan sarvaan Vaishnavam lokam aapnuyaat.

There are other texts too extolling the glory of Sri Pada Teerttham. Here are a couple—
Praayaschittam idam punyam maha paatakinaam api
Vaishnava anghri jalam suddham peetvaa sampraasyate yadi

(if only one imbibes holy water obtained from washing the feet of a Sri Vaishnava, it is atonement enough for the grossest of misdemeanours)

Yo moordhni dhaarayet Brahman! Mahat paada talodakam
Sa snaata: sarva teerttheshu punyavaan naatra samsaya:

One who sprinkles Sri Pada Teerttham on his head is indeed a man of exceptional merit and is considered to have had a purifying dip in all the holy waters of the world. Can you at all call yourself a human being, if your body parts have not come into contact with Perumal Teerttham, inquires Srimad Bhagavatam rhetorically. Just as the very purpose of one's ears is to hear the glorious tales of the Lord, just as speech becomes purposeful only when singing His praises, just as hands that do not serve Emperuman are mere sticks projecting from the torso, similarly all parts of the body which are not purified by a sprinkling of Padodakam are as good as non existent, says the slokam—

Saa vaak yayaa tasya gunaan grineete,
karou cha tat karma karou manascha
Smaret vasantam stthira jangameshu
shrunoti tat punya katha: sa karna:

Now, a few do's and don'ts with regard to imbibing Perumal teerttham:

1. After concluding Tiruvaradhanam, the person who has performed Tiruvaradhanam should first partake of Perumal Teerttham and the others later, even if the latter are senior in age and other parameters to the former.
2. At the end of Tiruvaradhanam, Paadya Teerttham should be mixed with the Abhisheka teerttham and partaken of, while Parishechanam at the commencement of breakfast should be done with the Arghya Teerttham, Paadyam being imbibed with the mantram, Amritopastaranamasi.
3. Though it is customary to perform an Achamanam before and after eating or drinking, no Achamanam is required with regard to Perumal Teerttham, says Pratapa Bhoopa, laying down that such is the case relating to consumption of Somapaanam, mangoes, sugarcane, etc. too—

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Aamrekshu danda taamboola charvane Somapaanake
Vishnvanghri toya paane cha na aadyanta achamanam
smrtam. Sri Agastya Samhita too prohibits Achamanam after imbibing
such teerttham, which symbolizes all the holy waters wherever
situate-

Sri Vishno: Vaishnavaanaam cha paavanam charanodakam
Sarva teertha mayam peetva kuryaat Achamanam na hi

If someone does perform Achamanam after partaking of Peruma Teerttham due to
ignorance, he is guilty of the most heinous of sins, that of killing a Brahmin, says the
Skanda Puranam-

Vishno: padodakam peetvaa paschaat asuchi sankaya
Aachaamati cha yo mohaata brahmahaa sa nikathyate

4. On days of Shraaddham, Tarpanam, etc., even if Tiruvaradhanam is performed prior to
these karmas, Perumal Teerttham should be partaken of, only at the end of these karmas.
5. If several Aradhanams are performed during the same day (for instance on Sri Nrisimha
Jayanti, Sri Krishna Jayanti, etc.) Perumal Teerttham should be partaken of at the end of
each Tiruvaradhanam.
6. We should not spill teerttham on the ground and accept the same with a cloth held below
our palm to absorb any spillover. It is sinful to spill the holy teerttham so that it can be
stepped upon by human feet, says the Vasishtha Samhita—

Vishno: paadodakam peetam koti janma agha naasanam
Tadaiva ashta gunam paapam bhoomou bindu nipaataanaat

Sri Paada Teerttham

Having seen the glory of Perumal Teerttham, shall we go on to find out on what footing Sri
Paada Teerttham or the water from the holy feet of Acharyas and Bhaagavatas, is treated?.
If anything, scriptures appear to place Sri Pada Teerttham on a more exalted pedestal than
Perumal Teerttham. Here is a verse which extols the glory of water washing the feet of
Vishnu Bhaktas, putting it on par with the holiest of holy waters in the world. While all holy
waters in the world converge in the ocean, all the holy waters in the ocean are present in
the right foot of a bhagavata, says the verse—

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Prthivyaam yaani teerthaani taani teerthaani saagare
Saagare yaani teerthaani paade viprasya dakshine

We saw that no Achamanam is to be performed after imbibing Perumal Teertham: such is also the case with Sri Pada Teertham, says the Souparna Samhita, threatening the offender with the sin of Brahmahatya—

Visnuu padodakam peetva bhakta padodakam tatha
Yo achamati sammohaata brahmaha sa nikathyate

To demonstrate the exalted nature of Sri Pada Teertham, Sri Mudaliyaandaan comes up with an extremely flattering comparison with Perumal Teertham. He says that while Sri Pada Teertham is like milk from the mother's breast to the new-born baby, Perumal Teertham is like cow's milk, which can at best be next in line, in the order of preference—*Sri Vaishnavargal Sri*

Pada Teertham jaatamaana prajaikku taai mulai paal pole:
Emperumaanudaya teertham pasuvin paalum neyyum pole.
(Vaartthaamaalai).

The Acharya's or Bhagavatas' Sri Pada Teertham or water obtained by washing their lotus feet, is prescribed as an antidote for the deadliest of sins, and is capable of absolving us of the debilitating effects of the grossest of misdeeds. Such teertham is to be sipped with faith and devotion, to be sprinkled over one's head, eyes and all over the body, as a purifying agent. Here, Srimad Bhagavatam cites as authority, the conduct of Sri Krishna Himself- it is said that when Sri Narada went to Dwaraka, Sri Krishna washed the Rishi's feet and sipped the resultant water, along with His wives. And similarly, immediately upon the arrival of Kuchela to His palace, Sri Krishna washed his feet and sprinkled the water over His head, says Bhagavata Puranam-

Athopavisya paryanke svayam sakhyu: samarhanam
Upahritya avanjya asya paadavanejane:
Agraheet sirasaa Rajan! Bhagavan loka paavana:

Emperuman, who purifies the entire universe, considered Himself purified by the paadodakam of parama bhagavata Kuchela, we are told here. Again, according to Bhagavagtam, the Lord greeted Bhriгу Maharshi upon his arrival at Srivaikunttam and washed his feet, praying to the Maharshi to purify Himself (the Lord) and all those at Sri Vaikunttam with the holy water—

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

Puneehi saha lokam maam loka paalamscha madgataan
Paadodakena bhavata: teertthaanaam teerttha kaarinaa

The following verses from the Guru Gita (of unknown authorship) bring out vividly the significance of Sri Pada Teerttham, placing it on par with the sum total of all holy waters in the world, portraying it as the panacea that cures us of all mundane ills and confers the ultimate fruit of liberation, removing the gloom of ignorance and lighting up the lamp of wisdom in our souls, etc. –

Sarva teertha avagaahaasya sampraapnoti phalam nara:
Guro: padodakam peetvaa sesham sirasi dhaarayan
Soshanam paapa pankasya deepanam gnaana tejasa:
Guro: padodakam samyak samsaaraarava taarakam
Aagnaana moola haranam janma karma nivaarakam
Gnaana vignaana sidhyartham Guru padodakam pibet
Guru padodaka paanam Guro: ucchishtta bhojanam
Guru moorte: sadaa dhyaanam Guro: naamna: sadaa japa:

If you wish to attain eternal wisdom and liberation from this mundane morass, it is the water from the Acharya's lotus feet that you have to imbibe, the leftovers of his meals that you have to consume, his glorious form that you have to enshrine in your heart and his haloed names that you have to have constantly on your lips, exhorts the Guru Geeta.

Shastraic dictats are all okay, but are there any recorded instances of the efficacy of Sri Pada Teerttham?

There indeed are and these are chronicled faithfully for posterity in the Guruparampara Prabhaavam and other Sampradaayic lore. During a visit to a village in Karnataka during his sojourn there (during the reign of the bigot Kulottunga Chozha) Sri Ramanuja encountered a rather hostile assembly. Taking it in his stride, he asked his dear disciple and trusty Sri Mudaliyaandan to wash his feet in the village tank, frequented by all the villagers for their daily ablutions. The very next day, miraculously, the entire population of the village presented themselves before Ramanuja with folded hands, according him due honour and respect and becoming his disciples *en masse*. Sri Mudaliyaandan was wonder struck at the turnaround in people's attitude and sought an explanation from Sri Ramanuja. The Bhashyakara smiled and told his dearest disciple, "Did I not ask you to wash your feet in the temple tank? After you did that, the entire water body became Sri Pada Teerttham. Since everyone in the village used the water in some way or the other, it is no wonder that the teerttham worked on them to make them bhaagavatas too, eager for association with simialr devotees of the Lord."

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Sri Ramanuja's Sri Pada Teerttham is similarly reputed to have cured a long-standing affliction of King Vittaladeva Raya's daughter, who was possessed by evil spirits, which exited her body in a hurry, when the holy water was sprinkled over her.

When Sri Koorattaazhwan was a youngster, he was passing along a village, when he heard someone propounding a Saankhya work known as Ishta Siddhi. The speaker was so persuasive and his arguments so impressive that young Azhwan was attracted and stayed on there for sometime, listening to the discourse. As a result he returned home late and when he explained to his father the reason for his delayed arrival, Koorattazhwar (the father) asked Koorattazhwan (the son) to have a purifying bath immediately and thereafter administered Sri Pada Teerttham to him, to cleanse him of the ill-effects of listening to tenets running counter to Vedas. This we learn from the commentary to the

Tirumaalai paasuram, Pulayaram aagi nindra puttodu
samanam ellaam, kalayara kattru maandar kaanbaro
ketparo taam.

Sri Tiruvaimozhi Pillai, in his commentary on Periyazhwar Tirumozhi (4-7-1) tells us that Sri Vatuka Nambi (one of the principal disciples of Sri Ramanuja) rid the eastern lands of the severe famine gripping them, through the use of Ramanuja's Sri Pada Teerttham- Vatuka Nambi Udayavar teertthattaale

keezh naattil kshaamam teerttha vaartthayai ingu
smarippadu.

Another instance we learn of is with regard to Swami Desikan. In a moment of weakness and ignorance, a bhagavata offended Swami Desikan, who, in his usual manner, made nothing of it. However, the offender's health started declining day by day and he was not blessed with progeny. After long and deep introspection to find a reason for his misfortunes, the bhaagavata fell at Swami Desikan's feet and sought to be forgiven. The Acharya readily forgave and blessed the bhaagavata with his Sri Pada teerttham. Shortly thereafter, the bhagavata's wife conceived and he was blessed with a son in due course. Recognising the glory of Acharya Sri Pada teerttham, which was the direct cause of his begetting a son, the bhagavata named the son "Teerttha Pillai" in remembrance of the event.

If you have recalcitrant sons or daughters, the best way to cure them of disobedience is to sprinkle them with Sri Pada Teerttham, says the Eedu (6-10-8)—avineetaraai tiriyaum prajaigal

talayile Sri Pada teerttham kondu telippaarai pole.

While Sri Krishna was a Jagat Guru, having taught the entire world through the Bhagavat Gita and flaunted His supremacy throughout the avataaram with superhuman acts, Sri Rama did not profess Himslef to be a great person, preferring to be known as a mere mortal—*Aatmaanam maanusham manye*. Despite this, the fact remains that while Krishna did practically nothing to emancipate His contemporaries, Sri Rama is reputed to have

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afforded liberation to even blades of grass that inhabited Ayodhya during His sojourn on earth—*andru charaacharangalai*

Vaikuntattu ettri. This, Srimad Tirukkudandai Andavan once said, is due to the fact that Bharata performed pooja to the Rama Padukas for fourteen long years and whoever and whatever came into contact with the holy water washing the Padukas, attained emancipation, *ipso facto*.

While this is absolutely not to detract from the glory of Perumal Teerttham and Sri Pada Teerttham, it might appear to the reader (as it did to my son) to be rather simplistic to prescribe them as the panacea for all types of sin. When there are injunctions galore in the Dharma Shastras laying down praayaschittam of different types with varying degrees of difficulty for various offences, would sipping of Perumal Teerttham or Sri Pada Teerttham substitute these atonements? Then wouldn't everybody opt for the ridiculously easy way out of imbibing Teerttham instead of being burdened with other types of praayaschittam? While this is indeed a tricky question to answer, it would appear that sins committed knowingly and deliberately would demand specific atonements as prescribed in Shastras, while those committed involuntarily or without realising them to be sins (we commit so many sins every second of our waking life, without even realising them to be offences in the eyes of the Lord) would be wiped off by imbibing water from the Lord's or Bhagavatas' holy feet. Swami Desikan, never one for exaggeration and a great believer in putting everything in the proper perspective, furnishes a reasonable explanation of the Vihagendra Samhita text, which tells us that water coming into contact with a Bhagavata's feet acquires immeasurable holiness (*tat paadaambu atulam teerttham*). It is not that all water coming casually into contact with a Bhagavata's feet (for instance a muddy stagnation on the street) represents Teerttham. Only when a Bhagavata's feet are washed formally and with devotion, adhering to the applicable rules, as in the case of Sri Pada Teerttham of brahmanas during Shraaddham, does it become holy and cleansing. And the important requirement here is that the person whose feet are being washed should consider Sriman Narayana to be his all— *Narayanaika nishtta*: If water used for the bathing of other deities accidentally touches the feet of a Sri Vaishnava, it doesn't become Sri Pada Teerttham and remains as unacceptable as ever, says Swami Desikan in Prabhaava Vyavasthaadikaaram of Srimad Rahasyatrayasaram—Bhagavatanudaya paadattile yaadricchikamaaga patta nirmaalya jalaadigalum atulamaana teerttham endrapadi andru.

And now, to conclude, you would definitely be surprised to learn that Sri Pada teerttham is equally holy to Christians. Find it hard to believe? There is indeed a practice among Christians to wash the feet of twelve fellow Christians, (representing the twelve apostles whose feet Jesus washed before the Last Supper) on what is known as Maundy Thursday. The resultant water is used by the priest to bless the faithful, at the end of the ceremony. This only goes to show the glory of Sri Pada Teerttham, which appears to transcend religions.

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

English Text reprinted from Sri Ranganatha Paduka (Thamiz)

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

**Centenary of a Veteran Educationalist
SRI U.Ve. A. SRINIVASARAGHAVACHARIAR SWAMY
(1910 - 1996)**

By Dr. N.V. Vasudevachariar

The reputation of Sri Ranganatha Paduka Vidyalaya, Srirangam, has spread far and wide and many students have excelled in the learning of different Sastras chosen by them.

This honour is due to the blessings showered upon us by our Acharya Sarvabouma, the Founder, His Holiness Tirukudanthai Srimad Andavan Vedanta Ramanuja Mahadesikan (famous as Sri Kannan Swami in his Poorvasrama). Swami was a silver tongued orator and his speech was embeded with humour. Swami has a smiling countenance and with all Kalyana gunas of our Acharya as described by Sri Vedanta Desika, he led an austere life going on a padayatra throughout the length and breadth of Bharath blessing all his sishyas (disciples). He never failed to deliver Kalakshepam to his sishyas and founded many centres of learning.

One such Sastraic College founded in 1967 is Sri Ranganatha Paduka Vidyalaya, in East Uthira Street, Srirangam, where great Acharyas of different Sastras - Nyaya and Meemamsa, have been appointed as professors and Lecturers. Apart from this, the study of Veda and Prabanda are given predominance enabling student to learn and excel in them. Several batches of students studied the Sastras and imbibed Veda and Divya Prabanda.

Sri A. Srinivasachariar Swami of revered memory was the Second Principal (1970 - 1976) who succeeded Sri K.p. Appalachariar, the then Vice Principal, Teacher's College, Saidapet and Founder- Principal of Sri Ranganatha Paduka Vidyalaya. We celebrate the Centenary of Sri A. Srinivasachariar Swami on Karthigai Pushyam - 26.11.2010. He is true disciple of our revered Acharya Sarvabouma, who never violated the principles enunciated by him in administering the College. A highly orthodox gentelman, he never failed to have a bath in the Cauvery at 4 a.m and performed Sandya with udhayopasdhaam. Thin and frait, yet of strong mental

Constitution, Swami served at the residential College till the age of 86, whereafter he attained the Louts feet of the Lord in December 1996. Swami had also been the Warden of the Hostel and had maintained perfect discipline among the students.

Teachers of olden days believed that God is the only enduring relative of everyone. He alone remains with us always and protects us unfliningly. Those teachers never frittered away their life in wasteful pursuits. They pursued the path of Dharma, one of service devoted to teaching, and were God fearing. Attachment to perishable things leads to physical and mental strain. These noble teachers maintained a qualitative standard in the education of Sastras.

My intimate association with the great Acharya Thirukundathai Srimad Andavan Swami dates back to 1953 prior to his Sanyasa Asrama. It is my good fortune that I have been

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instrumental in arranging many lectures by the Swami in his Poorvasrama under the auspices of the Astika Sabha, West Mambalam.

It was my privilege and good fortune of being blessed by His Holiness, as the first Honorary Principal of the affiliated College from 1977. A former Member of the Senate and the Academic Council of the Madras University (1967-70), I was chiefly responsible for arranging for a One-Man- Commission by Dr. K.K. Raja, Head of the Department of Sanskrit, University of Madras, to visit the Vidyalaya and for securing the necessary affiliation from June 1977 and raised it to the status of an oriental College in a short period. When the Bahrathidasa University began to function from June 1981, the College was affiliated to this University, and the Principal also served as a member of the Senate and Academic Council of the Bharathidasan University and obtained the Central Grant to the tune of Rs. 46,500/- as salary to 2 Sanskrit teachers and scholarship to 15 students.

His Holiness even from his Poorvasrama, had the highest regard for the family of Mahashri S. Vasudevachariar Swami, my paternal grandfather, Founder of the Ramakrishna Mission Educational institutions in Thyagarayanagar, in 1932, and Manager, Sri Ahobila Math Sanskrit College, Maduranthakam, since its inception in 1942, and also Editor, Vedanta Deepika and later Sri Nrisimhapriya.

His Holiness Srimad Andavan had often expressed his desire that I should associate myself with Sri Ranganatha Paduka Vidyalaya, appreciating the good work by me as Honorary Correspondent of Sri Ahobila Math Oriental Higher Secondary School, West Mambalam, which stands first in the State among all the Oriental Schools, and blessed me with the words, "you touch nothing but adorn".

The teacher and the taught constitute the reputation of any good institution. Stalwarts like my Acharya

1. Madurantakam Sri Ub.Ve. T.E. Veeraraghavachariar Swami, (Nyaya) (1981)
 2. Brahmasri R. Muthukrishna Sastrigal, (Mimamsa) (1982)
 3. Sri Ub.Ve. Navalpakkam Devanathachariar Swami, (Vyakarana) and (1988)
 5. Sri Ub.Ve. A. Srinivasachariar Swami (English) (1990)
- adorned the College and produced excellent results.

The College was fortunate enough even from its inception to have the valuable guidance of great savants and recipients of the Certificate of Honour, awarded by the President of India, on the Independence Day.

These ripe old scholars with their rich experience in the sastras have laid a solid foundation for the successful functioning of the Vidyalaya, by training for more than a decade their successors as well.

Among the sublime souls that shine like radiant jewels in an ornament, Sri A Srinivasachariar Swami shines resplendently. Swami, after retirement from

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Venkatasa High School, Ayangudipallam as Headmaster and Correspondent, joined Sri Ranganatha Paduka Vidyalaya as Second Principal in 1970 and after retirement in 1976, continued as a Teacher of English at the same college.

A lovable personality with a genial temperament he radiated charm and cheer. He was a repository of vast learning, a scholar who had drunk deep the wisdom of English literature. He was easily accessible and handled students with politeness and compassion.

His invaluable services, transparent simplicity, deep erudition, and his intense devotion to the Lord and Acharya are his parental heritage. His teaching methods with ease and grace and spontaneity impressed and exhilarated everyone who listened to his teaching. Unmindful of the discomfort of his age, he devoted his attention to the propagation of Sanskrit and progress of the College. His devotion and perseverance are remarkable.

We offer our sincere prayer to His Holiness Srimad Thirukkudanthai Andavan that he designs to bless our function from his heavenly abode.

We will long cherish the great personalities in our hearts for the paternal concern they have always evinced in the welfare of our College and for the words of encouragement we have had from them every now and then. We feel proud that it was given to us to be associated with these great Seers who inspired awe and wonder in us and set glorious examples worthy of being emulated. Their services have enhanced the reputation of the College. The noteworthy and successful alumni of the College owe their thanks to the able administration and untiring hardwork of these great souls who were responsible in character formation in instilling a strong sense of discipline in the students.

The Centenary is not only an occasion for expressing our gratitude to those associated with the institution, but it is a day for rededicating ourselves to continue to serve the institution in greater measure, bearing in mind the ideals for which the institution stands - the advancement of religious and Sastraic Education and the preservation of our grand heritage and hoary culture.

May the Vidyalaya continue to prosper under the grace of the Divya Dampati and Divya Mani Padukas and under the benediction of Srimad Srimushnam Andavan Swami and our venerable Acharyas.

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Transliteration guide for itrans notations used in this issue

Vowels

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

Consonants

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