

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





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 seyaṁ ciraṁ vijayatām bhuvi ॥

bhagavadbhaktijananī sadācāraprabodhinī ।

tattvajñānapradā ceyaṁ bhūyāt tattvavidām matā ॥

śrīraṅgeśapriyā sarvacittānandapradāyinī ।

śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ॥

śrīnivāsayaṭiśānadivyāpāṅgavivardhitā ।

vardhatām vedavedāntarahasyārthapravarṣiṇī ॥

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

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

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

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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

Camp: ஸ்ரீரங்கராபாத்

Date: 20/2/2010

ஸ்ரீபாகுகா தேவியின் அருள்நாடம் காரணமாக
வேறு பாண்டியரும் ஸ்ரீரங்க நாடு பாதுகா
வென்றிருந்த நன்வகை. அம்மொழியுந்
தீவர்க்கும் பொருளாந்நீடு கௌன்வதந்தி
என்தாகவும் இன் தாகவும் இடுகீடும்.
வாசகர்கள் தங்கள் நன்னாதரவனைத்
தொடர்நீடு நன்கு உணர்வுமென்கீடும்
நாநாயண ஸ்ரீநீடு உதய்கீடும்.
நாநாயண! நாநாயண!! நாநாயண!!!

ஸ்ரீ
ஸ்ரீரங்கராபாத்

Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

Signed by His Holiness Sri RangaRamanuja MahaDesikan

Sri Ranganatha Paadukaa Contents

Year: Manmata varusham Month: aani maasam June 2015

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

Malar 53 Idhazh 03 - Volume 53 Issue 03

<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 June 2015 issue of SRP

Srimate RangaRamanuja MahaDesikaya Namaha
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॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ
Pañcāṅga Saṅgraham

(Sri U Ve Vaḍuvūr Vīravalli Ghaṇapāṭhi Śrīnivāsa Deśikācāryar Svāmi, Srikāryam)

Year - Manmatha Month – Āni 2015

Tamil Date	English Date	Day	Details
Āni 1	June 16	Tue	Amāvāsyai 35.43, Rohiṇī 1.19, śūnya tithī. sarva amāvāsyai. amāvāsyai tarpaṇam.
2	17	Wed	Prathamai 34.53, Mṛgasīrśam 1.39, śūnya tithī.
3	18	Thu	Dvītyai 35.25, Tiruvādirai 3.15, mituna śukla dvītyai tithī.
4	19	Fri	Tṛtīyai 37.09, Punarvasu 6.05, tṛtīyai tithī.
5	20	Sat	Caturthī 40.05, Puṣyam 10.09, caturthī tithī.
7	22	Mon	Ṣaṣṭi 48.26, Magham 21.02, ṣaṣṭi tithī..
8	23	Tue	Saptamī 53.22, Pūram 27.23, saptamī tithī.
9	24	Wed	Aṣṭamī 58.14, uttiram 33.49, aṣṭamī tithī.
11	26	Fri	Navamī 2.33, Cittirai 45.27, daśamī tithī.
12	27	Sat	Daśamī 6.12, Svātī 49.59, Ekādaśī tithī. Śrī Perīāzhvār.
13	28	Sun	Ekādaśī 8.42, Viśakham 53.30, dvādaśī tithī. Sarva Ekādaśī.
14	29	Mon	Dvādaśī 10.06, Anuṣam 55.40, trayodaśī tithī, mahāpradoṣam. śrīman Nāthamuniḡal Tirunakṣatram.
15	30	Tue	Trayodaśī 10.9, kēṭṭai 56.36, caturdaśī tithī.
16	July 1	Wed	Caturdaśī 9.00, Mūlam 56.23, paurṇamī tithī.
17	2	Thu	Paurṇamī 6.41, Pūrāḍam 55.0, prathamai tithī.
19	4	Sat	Tṛtīyai 53.56, Śravaṇam 49.43, tṛtīyai tithī. Śravaṇa vratam.
20	5	Sun	Caturthī 48.23, Aviṭṭam 46.11, caturthī tithī.
24	9	Thu	Aṣṭamī 24.25, Rēvatī 30.19, aṣṭamī-navamī tithī dvayam.
25	10	Fri	Navamī 18.59, Aśvinī 26.57, daśamī tithī.
26	11	Sat	Daśamī 14.07, Bharaṇī 24.09, Ekādaśī tithī.

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27	12	Sun	Ekādaśī 9.58, kṛttikai 22.8, dvādaśī tithī, sarva Ekādaśī.
28	13	Mon	Dvādaśī 6.47, Rohiṇī 21.08, trayodaśī tithī, mahāpradoṣam.
29	14	Tue	Trayodaśī 6.43, Mṛgasīrśam 21.14, caturdaśī tithī.
30	15	Wed	Caturdaśī 3.49, Tiruvādirai 22.31, mituna amāvāsyai tithī, sarva amāvāsyai.
31	16	Thu	Amāvāsyai 4.14, Punarvasu 25.06, mituna śukla prathamai.
Āḍi 1	17	Fri	Prathamai 5.56, Puṣyam 28.51, kaṭaka ravi 12.0, dakṣiṇāyana puṇyakālam, śūnya tithī.
2	18	Sat	Dvitiyai 8.44, Āyilyam 33.39, kaṭaka śukla tṛtīyai tithī.
3	19	Sun	Tṛtīyai 12.33, Magham 39.20, caturthī tithī.
4	20	Mon	Caturthī 17.03, Pūram 45.32, pañcamī tithī.
5	21	Tue	Pañcamī 21.53, uttiram 51.59, atithī.
6	22	Wed	Ṣaṣṭi 26.43, Hastam 58.12, ṣaṣṭhī tithī.

Tarpaṇa Saṅkalpam-s

Āṇi (first) Amāvāsyai : 16-6-2015

Manmatha nāma samvatsare, uttarāyaṇe, grīṣma ṛtau, mituna māse, kṛṣṇa pakṣe, amāvāsyāyām puṇya tithau, bhauma vāsara yuktāyām, mṛgasīrśa nakṣatra yuktāyām, śūla yoga, nāgava karaṇa, evaṅguṇa..... dharśa śrāddham

Āṇi (second) Amāvāsyai : 15-7-2015

Manmatha nāma samvatsare, uttarāyaṇe, grīṣma ṛtau, mituna māse, kṛṣṇa pakṣe, amāvāsyāyām puṇya tithau, saumya vāsara yuktāyām, ārdra nakṣatra yuktāyām, dhruva yoga, vaṇija karaṇa, evaṅguṇa..... dharśa śrāddham

Āḍi māsa praveśa tarpaṇam : 17-7-2015

Manmatha nāma samvatsare, dakṣiṇāyaṇe, grīṣma ṛtau, mituna māse, śukla pakṣe, dvitīyāyām puṇya tithau, bhṛgu vāsara yuktāyām, puṣya nakṣatra yuktāyām, vajra yoga, bālava karaṇa, evaṅguṇa..... dakṣiṇāyana puṇyakāla śrāddham.....(The advent of āḍi māsmā is at 12th nāzhigai. The tarpaṇam must be performed before this in the uttarāyaṇa puṇyakālam.)

Āḍi Amāvāsyai : 14-8-2015

Manmatha nāma samvatsare, dakṣiṇāyaṇe, grīṣma ṛtau, kaṭaka māse, kṛṣṇa pakṣe, amāvāsyāyām puṇya tithau, bhṛgu vāsara yuktāyām, āśleṣa nakṣatra yuktāyām, varīyān yoga, nāgava karaṇa, evaṅguṇa..... dharśa śrāddham

Transliteration & Translation primary contributor(s): Smt. & Shri. V. Ramanujam

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Sri Ranganatha Paadukaa (English)



śrīmat Thrukkudantai Aṇḍavan
Śrī Vedānta Rāmānuja Mahādeśikān
vāzīt thirunaamam

नमस्तस्मै श्रीनिवासमुनये मुक्तिदायिने।

वेदमौलियतिक्ष्माभृत् प्राप्तसार्वज्ञशालिने ॥

namastasmai śrīnivāsamunaye muktidāyine |
vedamauliyatikṣmābhṛt prāptasārvajñaśāline | |

रङ्गनाथदयापात्रं श्रीनिवासपदाश्रितम्।

श्रीमन्तं श्री वेदचूडालक्ष्मणाख्यं गुरुं भजे ॥

raṅganāthadayāpātraṁ śrīnivāsapadāśritam |
śrīmantam śrī vedacūḍalakṣmaṇākhyam gurum bhaje | |

vāzī tirukkudandai mānagarśīr mādagavāl
vāziya vēdāntarāmānujaṇum - vāziyavē
vēdamellām śīr tamiziṇ māmaṛaiyum
tīdaṛa naṅgaṭkaruḷum śīr

āraṇapporuḷ ulagil aruḷa vandōṇ vāziyē
āzvārgal aruḷuruvāy avadarittōṇ vāziyē
ārādavamudattil āzntiruppōṇ vāziyē
aṇbīrkōr ilakkaṇamāy amaindittāṇ vāziyē
pūraṇamām ṇāṇamadai puvikkalittōṇ vāziyē
puṇida padam puviyellām peṛa naḍandāṇ vāziyē
vēriṭṭa puṛaccamayam vīzavandōṇ vāziyē
vaṇ kuḍandai vēdānta yatirājaṇ vāziyē

vēdamellām vāzavē vēdiyargal tām vāza
kōḍil kurugaikkōṇ pēr vāza tīdaṛavē
maṇṇiya vēdānta rāmānujaṇennum māmunīyē
innumoru nūṛṛāṇḍirum

*Transliteration & Translation primary contributor: Shri.Sunder Kidambi
Repeated from past issues to help readers*

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



Śrīḥ
Śrimate Śrīnivāsa Mahādeśikāya namaḥ
Śrimate Vedānta Rāmānuja Mahādeśikāya namaḥ
Śrīraṅgam Śrīmad-Āṇḍavan's blessing words

Tirukkuṟuntāṇḍakam – 3

pāyirum paravai tannuḷ paruvurai tirittu vānōrk
kāyirun damudam koṇḍa vappanai yempirānai
vēyirum cōlai cūzhndu virikadi ririya ninṛa
māyirum cōlai mēya maindanai vaṇaṅginēnē.

Meanings for difficult words:

pā = vastness; irumai = greatness; paravai = ocean; paruvurai = massive mountain; tirittu = make it rotate; appanai = He is always indulged in helping His devotees like a father; empirānai = my Lord; vēyirumcōlai = huge grove surrounded by bamboo trees; iriya = obstructing; māyirum cōlai = Tirumālirumcōlai; maindanai = youth.

Substance of the pāsuraṁ:

Āzhvār is waxing eloquent about the enthralling beauty of Emperumān's doings for the sake of others and about how He is worshiped and extolled by the latter; He is also paying his respects to the Lord along with His place of residence.

Meaning of the pāsuraṁ:

I bow to the young Lord who is residing in His favorite spot, Tirumālirumcōlai, where the sun's rays cannot reach because of the tall bamboo filled huge groves; He is my Lord; He established the humongous Mandara mountain in the midst of the expansive, enormous ocean, used it as a churning rod and staying partial to the deva-s, churned the ocean and got the nectar.

Explanation of the pāsuraṁ:

(pāyirum tirittu)

pāyirum – the span becomes special because of depth also; paravai is 'kāraṇa iḍukuṟip peyar here – the ocean is a common term, but here, it has a name caused by the breadth and depth also. 'paravai' – extensive coverage – itself is enough to show that the ocean is broad; then, why "pāyirum paravai"? When a special term is used along with another special term, it adds to the importance of the forte; so there is nothing wrong here.

The Mandara mountain is huge enough to match the magnificent Ratnākara

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Emperumān, who is greater than the earth that hosts gems; He is churning the sea using that mountain. Emperumān churned being present over the mountain, under the mountain, in the snake Vāsuki, in the demons and in the deva-s.

(vānōrkkāi appanai)

Āzhvār is reminding us here that Emperumān took a form to distribute the nectar only for the deva-s, making sure that the demons did not get it.

(vēyirum vaṇaṅginēnē)

Note the saying, “veyil nuzhaibu aṛiyāk kuyil nuzhai podumbar”. For satisfying ‘edugai’ – rhyming second letters – āzhvār is calling “mālirumcōlai” as “māyirumcōlai” to rhyme with ‘vēyirumcōlai’ in the previous line.

(“appanai” - denotes His being ancient and being senior to all; ‘maindanai’ denotes His youth; āzhvār is pointing to the Lord’s ‘aghaṭitaghaṭanā sāmārthyam’ [His sheer skill in achieving the unimaginable and the impossible] here.

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HH Sri RangaRamanuja MahaDesikan (Srimushnam Andavan) Sathaabhisheka Mahotsavam pictures



Sri Venugopalan maryaada for Srimath Andavan



புதித ஆண்டவனுக்கு புதி வேணுகோபாலன் மரியாதை



புதி பெளண்டீகபுரம் ஸ்வாமி ஆசிரமத்தில்
புதித ஆண்டவன்

2

Srimath Andavan in Sri Poundreekapuram svaami Ashramam

Srimath Andavan with SriRangaNaraayana Jeer



ஸ்ரீரங்கநாராயண ஜீயருடன் ஸ்ரீமத் ஆண்டவன்



ஆழ்வார் திருநகரி எம்பெருமானார் ஜீயருடன் ஸ்ரீமத் ஆண்டவன்

Srimath Andavan with Azhvaar Thirunagari Emperumaanar Jeer

3

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Postage stamp release



திருமலை சின்ன ஜீயருடன் திருமத் ஆண்டவன்

Srimath Andavan with Thirumalai Chinna Jeer

4

Srimath Andavan with Sri Vaanamamalai Jeer



ஸ்ரீ வானாமலை ஜீயருடன் ஸ்ரீமத் ஆண்டவன்



ஸ்ரீமத் அழகியசிங்கருடன் ஸ்ரீமத் ஆண்டவன்

Srimath Andavan with Srimath Azhagiyasinger

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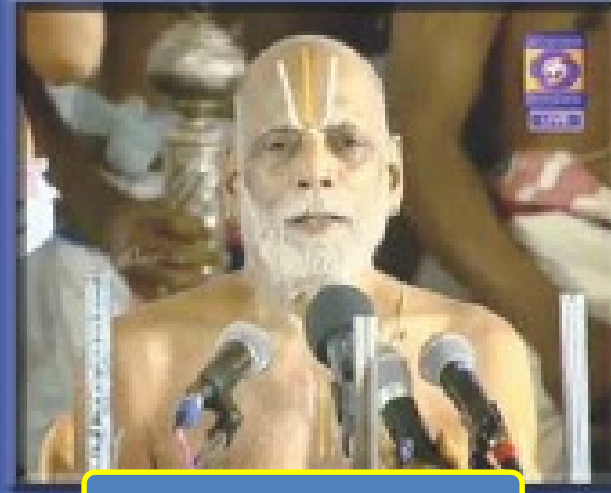


சாஹபிசேகா மஹோத்ஸவத்தின் முகப்பு மேடையின், முத்திரைகள் மீதுமேல் ஆழ்வார்களின் கலை மரத்தின் அழகியமை கவியுரை

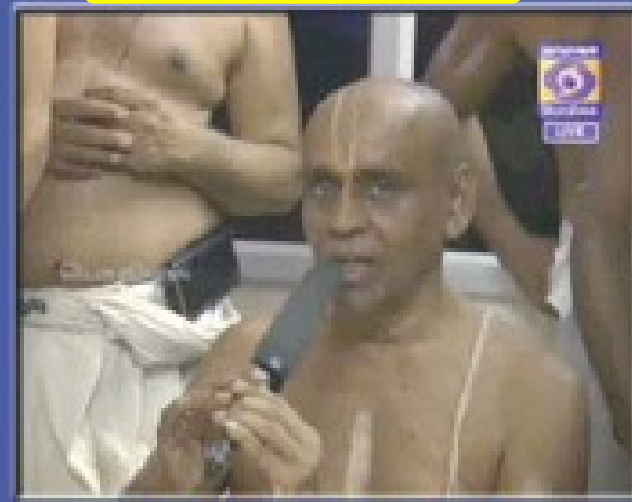
5

Sahabhisheka mahotsava front elevation, Srirangam Srimath Andavan Arts & Science College

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Sri U.Ve. NSR svaamigaL



Sri KrishnaPremi svaamigaL

6

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Sri Ranganatha Paadukaa (English)**



Sathaabhisheka Mahotsava Parayanam Ghoshti





9

Sathaabhisheka Mohotsavam



10

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Sri Ranganatha Paadukaa (English)**



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11



11

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



Srl:



Andavan Ashramam News

Srimath Vedamaargapradhistapanacharya Paramahamsētyādi Śrīraṅgam Śrīmadāṇḍavan (Śrīmuṣṇam) Śrīraṅgarāmānuja Mahādeśikan with HIS divine presence performs the nitya tiruvārādanam for Śrī Perumāḷ and the Pādukā-s of Śrī Pūrvācāryā-s at our Madurai Thirumallrumchola Ashramam (1st June, 2015).

A large number of disciples and devotees from various locations participate in the daily Śrī Pādhukā Tīrta Gōsthī and partake of the Tīrta prasadam with sincere devotion; special tadīyārāadhanam is performed daily. Śrīmadāṇḍavan with limitless grace and compassion blesses all the sevārthi-s while providing words of benediction (hitamāna upadēsam). As always, Śrīmadāṇḍavan with his divine grace is conducting daily anushtanams, samāśrayanam and bhāranyāsam regularly.

After the wonderful sathaabhisheka mahotsavam, Srimath Andavan commenced His yaathra on 30th May in the evening to our Madurai Thirumallrumchola ashramam and is performing Padukaa Araadhanam there. HH plans to camp in Madurai Ashramam till 14th June 2015.

June 15th, onwards Srimath Andavan plans to camp in Thiruppullani and perform Paduka Aradhanam in our Ashramam. His Holiness plans to Sethu snanam on 18th June 2015.

On 21st June, in the evening, Srimath Andavan plans to commence His yaathra to SriRangam and perform Padhuka Aradhanam for two weeks at SriRangam.

On 6th July 2015 evening, Srimath Andavan arrives at Thiruvaheendhipuram Ashramam.

Srimath Andavan arrives in Chennai Ashramam on 12th July 2015, in the evening.

Transliteration & Translation primary contributor: Shri. Raman Aravamudhan

॥श्रीः॥

Srimath SriMushnam Andavan's Sathabisheka Mahotsavam

The Sathabisheka Mahotsavam of Srimath Andavan was celebrated grandly, with utmost devotion in various branches of our Ashramam, on all ThiruvAdhirai Thirunakshatram for the past one year, by our Sishyas. VaikAsi ThiruvAdhirai, the completion of these celebrations, was celebrated as a very grand event, at Srirangam which is also known as Bhulokha Vaikuntam, by the sishyas and abhimanis in a way that no SriVaishnava will ever forget in his life time and will never fade out from the memories of any of the sishyas and abhimanis.

Srimath Andavan reached with Perumal and Acharya Padukais to the Sathabisheka Mandapam, on 16.05.2015 in the evening. This was constructed temporarily for the celebrations. There was a grand stage that was built in front of the Mandapam. A portion of Srimath Andavan Arts College was converted in to a place for the stay of Srimath Andavan and his Kaikaryaparas. There were 2 wells that were newly built, near the mandapam and at the college campus, to be used for the Sathabisheka Mahotsavam. The main Mandapam for the event was built at the college grounds and was shining with all the decorations.

From 17.05.2015 to 21.05.2015 – Sathabisheka Utsavam Parayanam, ThiruvAradhanam were conducted at the Maha mandapam that was constructed for the Satabishekam. Arulicheyal Parayanams (4000 Divya Prabanda parayanam) were conducted at the Hayagreevar temple which is located in the college campus. The cultural events like Bharatha natyam, vocal concerts and other upanyasanams were organized at the Paduka hall in the College auditorium. Ashrama Harikatha Vidhwan Sri U.Ve. Kalayanapuram Aravamudhachar was taking care of all the cultural events.

16.05.2015 – Smt. Subhashini Parthasarathy's Vocal at 6 p.m in Sri Paduka Hall. The Sangeetha vidhwans were then blessed by Srimath Andavan.

The first day of Sathabisheka Mahotsavam – Sunday, 17.05.2015

At 8.30 A.M, Veda pArAyanam and Srimath Ramayana PAdukaA sahasra parayanams were started. Arulicheyal Vinnapam was carried out at the Hayagreevan Sannidhi, in the college Campus. Sishyas have gathered overwhelmingly at the theertha goshti and were blessed by Srimath Andavan.

1. Rig vedam, 2. Sukhla Yajur Vedam – Kanva MAdhyandhina Sakkais, 3. Krishna Yajur Vedam, 4. Sama vedam, Gowthama, Jaimini, RAnAyaneeeya Sakkais, 5. Atharvana Vedam : Sownaka, BippalAtha Sakkais. Were chanted by more than 800 Swamis both in Veda Goshti and Grantha PArAyanams. 130 Swamis were present at the Arulicheyal Goshti.

17.05.2015 – Srimath Thirukkurungudi Jeeyar Mutt- 50th pattam Srimath Paramahamsethyathi Sri PerarulAla Ramanuja Jeeyar Swami along with his sishyas arrived to take part in the Satabisheka mahotsavam in the evening. SrimathyAthi Jeeyar

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Swamy offered the Prasadam of Thirukkurungudi Perumal, along with the Special Sambavani and mangalAsAsanam to our Acharyan for his satabishekam. Srimath Andavan after enquiring about the health and other Sannidhi Kaimkaryam details of the seer honored the seer with the special sambavani by the Satabisheka Committee.

17.05.2015 – noon

Bharathanatyam recital of Kum.Hema Venugopalan, followed by the presentation of Awards to various Musical geniuses, and the Vocal Concert of Sri T.H. Krishnan were held at the event, along with Ashrama Srikaryam Swamy's Upanyasam on "Arangan, Ashramam, and Andavan".

18.05.2015 – 2nd day events at the Sathabisheka Mahotsavam

Morning session – BhagavathArAthanam, PAdukArAdhanam, Veda PArAyanam, Arulicheyal, Theertha ParasAdaha Goshti, IjyArAdhanam, Veda Saatrumurai, and ThadiyArAdhani.

Veda pArAyanam, Arulicheyal Goshti for the evening session.

Sri PAduka Auditorium

3 P.M - Dance ballet by Trivandrum Smt. Deepa and Party.

4.30 to 6.00 P.M – Music Genius Sri T.N Sankara Narayanan's Concert

7 to 9 P.M – Ashrama Ashthana Vidhwan, Editor Sri Ranganatha Paduka – Natteri Kidambi Sri U.Ve Rajagopalachariyar's Upanyasam on " SriMushnam Andavan's Divya Vaibavam"

Tirumala- Tirupathi Chinna Jeeyar Swamy's Visit.

18.05.2015 - at noon, Srimath Paramahamsethyathi, Tirumala Tirupathi Ilaya koil Kelviappan Sri Govinda Ramanuja Chinna Jeeyar Swamy, along with his Sishyas arrived to participate in the Satabishekam of our Acharyan. Sri Jeeyar Swamy Performed MangalAsAsanam of our Acharyan at the Srimath Andavan Arts College. Srimath Andavan was later honored by Sri Jeeyar Swamy with Special Sambavanai with due respects by his sishyas. After the usual enquiries, both the swamis blessed the gatherings. The committee offered the special sambavani with due respects to Sri Jeeyar swamy on behalf of our Ashramam. Later Chinna Jeeyar Swamy visited the ThiruvArAdhana Mandapam for the MangalAsAsanam of Sri Venugopalan. Poorna kumbam was offered as a respect from the Ashram to the Jeeyar.

19.05.2015 Day 3 of Sathabisheka Mahotsavam - Tuesday.

Morning session – BhagavathArAthanam, PAdukArAdhanam, Veda PArAyanam, Theertha ParasAdaha Goshti, IjyArAdhanam, Veda Saatrumurai, and ThadiyArAdhani
Evening: Veda PArAyanam, Aruli cheyal Goshti at Parimugan Sannidhi for both the sessions.

Sri PAduka Auditorium

3 P.M – Vocal by Kum.Shreya and party

4 P.M – Smt. Janaki Ramanujam Vocal

7 to 9 P.M - Sri U.Ve. Damal Ramakrishnamachariyar's Upanyasam on "Srimath Andavan's Pravabhavam" and on "Sri Krishna Vaibavam"

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

Sri VAnamAmalai Mutt is considered as one among the important mutts in Sri Vaishnava Sampradhayam. On 19.05.2015 VAnamAmalai Jeeyar Swamy Srimath Paramahamsethyathi PruthAlankruthar (Now adorning the Peetam) Madhurakavi VAnamAmalai Ramanuja jeeyar Swamy arrived to take part in the Sathabisheka Mahotsavam. Poorna kumbam was offered to the Jeeyar from the Asramam. Prasadam and Garlands from Varagunamangai Sametha Sri Sirivaramangalanagarurai Deivanayaga Perumal koil which is under the management of Sri VAnamAalai Mutt were offered to Srimath Andavan with the ArulapAdu. In turn Sri Jeeyar swamy was offered Theertham and SatAri prasadam at Sri Venugopalan Sannidhi with the ArulapAdu. Later Srimath Andavan and Sri Jeeyar Swamy came back to the college campus and were enquiring about their day today activities at the mutts. Sathabisheka Sambavanai to Srimath Andavan was later offered on behalf of Srimath VAnamAmalai Jeeyar Swamy. As per the divine order of Srimath Andavan , Jeeyar was offered a special Sambavanai by the committee and later Srimath VAnamAmalai Jeeyar Swamy, reached his Srimutt located at East Chithirai Street. 19.05.2015 Srimath Paramahamsethyathi SriRanga Narayana Jeeyar visited the College campus to take part in the Sathabishekam, where Srimath Andavan was camping. The Sathabisheka Sambavanai was offered to Srimath Andavan on behalf of the Jeeyar Swamy. After the formal enquiries, Sri Jeeyar swamy was offered with the special sambavanai from the Ashramam, after which Srimath Paramahamsethyathi Sri Ranganarayana Jeeyar left to his Mutt.

20.05.2015 Day 4 of Sathabisheka Mahotsavam - Wednesday.

Morning Session: ThiruvArAdhanam, Veda PArAyanam, IjyArAdhanam, Veda Sattrumurai, ThadiyArAdhanai, and Veda PArAynam for the Evening Session. Arulicheyal Goshti for both the sessions were conducted at Pari Mugan Sannidhi.

Sri PAduKA Auditorium

3 P.M Kum. Rajalakshmi Madhavan – Bharatha Natyam.
4.30 – 6.30 P.M - Dr.K. Vageesh - Vocal.

Sri Krishna Premi Swamy completed his MangalAsAsanam of Srimath Andavan in the morning. Srimath Andavan and Sri Krishna Premi Swamy were conversing happily. Sri Krishna Premi Swamy submitted the Sambavanai to Srimath Andavan. 7 to 8.30 in the evening, there was an Upanyasam on “Sri PadukA prabAvam” by Sri Krishna Premi Swamigal. Srimath Andavan offered a special Sambavanai to Sri Krishna Premi Swamigal.

20.05.2015 – Srimath Paramahamsethyathi Azhwar Thirunagari – BavishyadAchAryan Sannidhi - EmperumAnAr Jeeyar – Rangaramanuja Jeeyar Swamy paid his visit to take part in the Sathabishekam. He was welcomed with Poorna kumbam. Srimath Andavan and Sri Jeeyar Swamy completed their MangalAsAsanams mutually. Sri Jeeyar Swamy offered the Sambavanai to Srimath Andavan and in turn Srimath Andavan gave instructions to the committee to offer a special Sambavanai ti Sri Jeeyar Swamy. Later the Jeeyar reached his camp at Srirangam

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

The following awards for Music were presented by Srimath Andavan during the Sathabisheka Vaibavam.

SuNatha KalA nidhi : Sri. T.N.Krishnan, Violin
Dr.N.Ramani, Flute.
SuLaya KalAnidhi: Madras A.Kannan, Dr.T.K.Murthy.
Gayaka KalAnidhi : J.Venkatraman, T.V Sankara Narayanan.

Godha Goshti Kaimkaryam by the Ladies.

PAduka Sahasra PArayanam was carried out completely on May 17, 18, and 19th by more than 150 Ladies at the Sathabisheka Mandapam under the leadership of Srirangam Babu Mami. This was performed for the well being of Srimath Andavan.

Eka dina PAduka Sahasram was conducted by more than 100 ladies from in and around Chennai on 20.05.2015.

21.05.2015 the Grand Day – Sathabishekam – Thursday.

Srimath paramahamsethyathi, Srimath Andavan reached the sathabisheka mandapam at around 7.30 in the morning. The live telecast of the event was arranged from 10.30 to 1 in the afternoon in Podigai Channel. The Voice over for the live telecast was given by Damal Ramkrishnan and PAdur Puranam Rangarajachariyar who is the Asthana Vidhwan of Ahobila mutt. Wide screens were set up in various places of the large Mandapam, for the better view of the events by the gatherings. Sri Venkateswars Bhakthi channel and Shankara T.V recorded the event which was telecasted on a different date. Chennai Stream Web channel was yet another source, which telecasted the event.

People from various parts of the world enjoyed these telecasts and were blessed. The information says that, the people who viewed these telecasts felt very happy that these telecasts were so clear and felt the same happiness of those people who enjoyed the event in person. They felt very happy and thankful for all these arrangements as they did not miss even a bit of the event. We are very thankful to the channels for such telecasts
Bhagavatha Smrithi

The Sathabisheka Mandapam was filled with lots of Sishyas, Abhimanis, Asthikas and Bhagavathas to get the blessings of our Acharyan and to enjoy the grand event and it was a delight for the eyes.

Madurai Adhinam's Visit.

Srimath Andavan never discriminates people based on their religion and he also has a very extensive knowledge on Saiva Literatures. Madurai Adhinam swamy who also has a very high respect and regards to Srimath Andavan's extensive knowledge, visited on the day of Sathabishekam and had a very friendly conversation with Srimath Andavan and paid his samarpanams. He was honored on behalf of the Ashramam.

Acharyan's Exitement

Acharyan took keen interest in all arrangements and even orders frequently, so that the people gathered could enjoy the event without any hassles and can have a very pleasant experience. He completed his AnushtAnams and PAdukAradhanam much earlier on the

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

day. The completion of Veda, Upanishads PArAyanams were started at 7 in the morning and were concluded.

Sattrumurai – Theertha Goshti

The Veda PArayanam that was conducted during the past five days came to a conclusion on the grand day. The SAttrumurai for all the sakkais were conducted grandly. Following which SAttrumurai and PoorvachArya Sambavanai were carried out and Perumal Theertham, Sri SatAri and Prakrutham Srimath Andavan's Sripada Theertham were distributed to the gatherings. Various Maha Vidhwans like Sri N.S.R Swamy, ThaiyyAr Vinjimore LakshmanAchariyar, Vaduvur Lakshmi Narasimhachariyar who is the Aradhakar of Sri Ahobila mutt, Samavedam Devanathachariyar, Aradhakar of Sri Parakala mutt were Present at the grand event. Theertha Prasadam was offered to all who have gathered by the Ashrama kaimkaryaparas without any hesitation.

Srimath Azhagiyasingar's Visit

Srimath Paramahamsa parivrajakAchAryethyathi 46th Pontiff Srimath Azhagiyasingar Srivan Satagopa Sriranganatha Yathindra mahadesikan visited on the grand day to the grand dais.

Paramahamsethyathi Srimath Azhagiya singar was welcomed with the Poorna kumbam. Srimath Azhagiyasingar accepted the respects from the Ashramam and completed his MangalAsasanam of Venugopala Perumal. Sri U.Ve NSR Swamy spoke the celebrating characteristics of Srimath Andavan, like his encouragement and interests in publishing various Srivaishnava books that are being extinct in the day today life.

Special event- Release of the Special Postal stamp on the Day of Satabishekam.

A Special postal stamp was released by the postal department to commemorate the Satabishekam of Srimath Andavan. As per the rule, Superintendent of the Postal department released the postal stamp in the holy presence of Srimath Andavan. A special postal cover containing the photograph of Srimath Andavan Arts College was also released at the event. The Postal stamp and the postal cover were then blessed by Srimath Andavan and Srimath Azhagiyasingar and were later obtained by (1) T.V.S Venu Srinivasan, (2) Hindu – Ravi (3) Ex. Chief Election Commissioner Gopal Swamy, and few other VIPs

The initiative by Kalyanapuram Sriman Kannan, Ex. Postal officer for the arrangements of release of the special Postal cover and stamp needs to be appreciated.

Book release –

In connection with the Satabishekam celebrations

1. Srimath Andavan MangalAsasana MALikA
2. PAtta Thanthra Rahasyam
3. Satha dhooshani – Nrusimha Rajyam
4. Vyasa pushpa manjari alias Souvenir of the Sathabishekam
5. Paramahamsavani
6. PArAsharya Vijayaha

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7. SArika Adhikarana Malika
8. Srimath Andavan Arul Thondu
9. Kannada Archakar Thunaivan
10. Paraman pottrum Paramaguru
11. Musings on the Magnificent

The above were the 11 books that were released by Srimath Andavan.

Two Great Acharyas:

Sri U.Ve. Paruthipattu, Padmanabachariyar, the Srikaryam of Sri Ahobila mutt, delivered an upanyasam on Srimath Andavan's Prabavams. Later Srimathyathi Sri Azhagiyasingar's Anugrahabashanam was deleivered. Srimath Azhagiyasingar was overwhelmed with joy and submitted Sri Malolan's Prasadams and a Special Sambavanai to Srimath Andavan. Srimath Azhagiyasingar was offered a special Sambavanai on behalf of Ashramam as directed by Srimath Andavan.

Garlands from Divyadesams

Garlands from more than 200 Divyadesams and Abhimanasthalams like Koil, Perumal koil, Tirumala, Thirukkudanthai, Thirunarayanapuram were brought by the Srivaishnavas who are living in those places to be presented to Srimath Andavan on the Sathabishekam day. Srimath Andavan accepted them with smiling face and this was very much delightful to watch the event. We pay our respects and thanks to all those Archakas.

Srimath Andavan's Anugrahabashanam

Srimath Andavan quoted "jik'hvē kīrattaya" a sloka from the Mukuntha Mala of Sri Kulasekara Perumal and explained the sloka in his anugrahabashanam, and blessed every one gathered at the event that they should get the ultimate blessings of Srirangam Divya Dhampathis, Sri ranganatha Divya mani Padukais and Sri Poorvacharya Padukais and completed the anugrahabashanam.

Mangala Harathi

In connection with the Satabishekam celebrations 80 Mangala Harathis were offered to Srimath Andavan by Sumangalis.

Andavan blessed all the thousands of Sishyas, with his Mantharakshathai forgetting all his ailments due to age.

News regarding the Sathabishekam Celebrations to be continued in our next issue.

Transliteration & Translation primary contributor: Smt. Anuradha Gopalan

श्रीमते श्रीरङ्गरामानुजमहादेशिकाय नमः।

श्रीमते श्रीवेदान्तरामानुजमहादेशिकाय नमः।

śrimate śriraṅgarāmānujamahādeśikāya namaḥ |
śrimate śrivedāntarāmānujamahādeśikāya namaḥ |

श्रीमद्वेदान्तरामानुजमहादेशिकवैभवमालिका।

śrīmadvedāntarāmānujamahādeśikavaibhavamālikā |

कुम्भकोणपुरशब्दपूर्वकं श्रीमदाण्डवनितीरितं जनैः।

काष्ठकाञ्चनसुपादुकाधरं वेदमौलियतिराजमाश्रये ॥ १ (रथोद्धता)

kumbhakoṇapuraśabdapūrvakaṁ śrīmadāṇḍavanitīritaṁ janaiḥ |
kāṣṭhakañcanasupādukādharaṁ vedamauliyatirājamāśraye | | 1 rathoddhatā

चन्द्रप्रभाभिः शतवार्षिकाभिः पूतोऽस्मदाचार्यसुतल्लजोऽसौ।

शिष्याश्रितेण श्रितरक्षणेन नारायणोऽयं न हि मेऽस्ति शङ्का ॥ २ (इन्द्रवज्रा)

candraprabhābhiḥ śatavārṣikābhiḥ pūto'smadācāryasutallajo'sau |
śiṣyāśriteṇa śritarakṣaṇena nārāyaṇo'yaṁ na hi me'sti śaṅkā | | 2 (indravajrā)

सदाश्रयत्वात् सकलात्मकत्वात्

श्रियाभिजुष्टात् श्रुतिभूषणत्वात्।

हंसात्मकत्वात् हसिताननत्वात्

नारायणोऽसौ न हि मेऽस्ति शङ्का ॥ ३ (उपजातिः)

sadāśrayatvāt sakalātmakatvāt
śriyābhijūṣṭāt śrutibhūṣaṇatvāt |
haṁsātmakatvāt hasitānanatvāt
nārāyaṇo'sau na hi me'sti śaṅkā | | 3 (upajātiḥ)

अपर्यातामृतस्यायं समाराधनतत्परः।

सपर्याप्तमनस्कानां हृदयेषु चकास्ति वै ॥ ४ (अनुष्टुभ)

aparyātāmṛtasyāyaṁ samārāadhanatatparaḥ |
saparyāptamanaskānāṁ hṛdayeṣu cakāsti vai | | 4 (anuṣṭubh)

अपर्णपादुकारूढमपर्याप्तमृतामृतम्।

अर्चयामि सदा सौम्यं अस्मदाचार्यतल्लजम् ॥ ५ (अनुष्टुभ)

aparnapādukārūḍhamaparyāptāmṛtāmṛtam |
arcayāmi sadā saumyaṁ asmadācāryatallajam | | 5 (anuṣṭubh)

निखिलनिगमचूडासूक्ष्मतत्त्वार्थसारान्

वितरणगुणशीलं शिष्यवृन्दाय सर्वान्।

निरवधिकृपायाः नित्यधामोपमानं

श्रुतितिलकयतीन्द्रं योगिनं संश्रयामः ॥ ६ (मालिनी)

nikhilanigamacūḍāsūkṣmatattvārthasārān
vitaranagunaśīlaṁ śiṣyabrndāya sarvān |
niravadhikakṛpāyāḥ nityadhāmopamānaṁ
śrutitilakayatīndraṁ yoginaṁ saṁśrayāmaḥ | | 6 (mālinī)

१९८६ तमे वर्षे द्वौ शिष्यौ इत्थं सम्भाषणं कृतवन्तौ इति कल्पना-

1986 tame varṣe dvau śiṣyau itthaṁ sambhāṣaṇaṁ kṛtavantau iti kalpanā-

शिष्ययोः प्रथमः - गुरूणां कश्चिद्रेष्ठः ?

śiṣyayoḥ prathamah - gurūṇāṁ kaśśreṣṭhah ?

द्वितीयः - शिष्यहितकारी खलु सदा।

dvitīyah - śiṣyahitakārī khalu sadā |

प्रथमः - किमाहुस्तं प्राज्ञाः ?

prathamah - kimāhustam prājñāḥ ?

द्वितीयः - ब्रह्मणि रतोऽसौ ह्यभिमतः।

dvitīyah - brahmaṇi rato'sau hyabhimataḥ।

प्रथमः - इतोऽपि स्यात् श्रेयान् ?

prathamah - ito'pi syāt śreyān ?

द्वितीयः - भागवतगोष्ठी बलयुतः।

dvitīyah - bhāgavatagoṣṭhī balayutaḥ।

प्रथमः - वयं गच्छामोऽत्र यत्र निगमान्तयतिपतिः ॥ ७

prathamah - vayam gacchāmo'tra yatra nigamāntayatipatiḥ ।। 7

विशिष्टरचनाभिः विबुधबृन्दसम्मानितां

यतीन्द्रमतदीपिकां सुगमसारवाचां सुधाम्।

श्रियासहितरङ्गभूरमणपादुकां सञ्चिकां

प्रकाशनसुसाधको निगमकोटिसूरिर्जयेत् ॥ ८ (पृथ्वी)

viśiṣṭaracanābhiḥ vibudhabṛndasammānitāṁ
yatīndramatadīpikāṁ sugamasāravācāṁ sudhām।
śriyāsahitarāṅgabhūramaṇapādukāṁ sañcikāṁ
prakāśanasusādhako nigamakotiśūrirjayet ।। 8 (pṛthvī)

भक्तानां भाग्यभूतो बहुगुणमधुरो मन्दहासेन्दुवक्रः

भक्तौ भक्ताङ्घ्रिरेणुर्भगवदनुभवे भक्तिसाराख्यसूरिः।

साक्षाच्छ्रीवासयोगी श्रितजनशुभदः पुष्यनक्षत्रजात्या

श्रीमद्वेदान्तरामानुजमुनितिलकस्सन्ततं पालयेन्नः ॥ ९ (स्रग्धरा)

bhaktānām bhāgyabhūto bahuguṇamadhuro mandahāsenduvaktraḥ
bhaktau bhaktāṅghrireṇurbhagavadanubhave bhaktisārākhyasūriḥ |
sākṣācchrīvāsayogī śritajanaśubhadaḥ puṣyanakṣatrajātyā
śrīmadvedāntarāmānujamunitilakassantataṁ pālayennaḥ | | 9 (sragdharā)

एते ते देशिकेन्द्रः भगवदनुभवे निभ्ययुश्च समयं

एतैर्ह्याचार्यवर्यैः स्वपदबलजितो देशो विचरितः।

एते ते शिष्यवर्गान् श्रितबुधजनताः रक्षां अकृषत

एते ते वेदचूडायतिपतिगुरवः तन्वन्तु सुपथाः ॥ १० (सुवदना)

ete te deśikendraḥ bhagavadanubhave nibhdyayuśca samayaṁ
etairhyācāryavaryaiḥ svapadabalajito deśo vicaritaḥ |
ete te śiṣyavargān śritabudhajanatāḥ rakṣāṁ akrṣata
ete te vedacūḍāyatipatiguravaḥ tanvantu supathāḥ | | 10 (suvidanā)

इत्थं,

श्रीमदाण्डवन् रङ्गरामानुजमहादेशिकृपानुगृहीतः

श्रीमुष्णं ङा. व. सौम्यनारायणः सविनयं समर्पयति

itthaṁ,

śrīmadāṇḍavan raṅgarāmānujamahādeśikakṛpānugrhitāḥ
śrīmuṣṇaṁ ṇā. va. saumyanārāyaṇaḥ savinayaṁ samarpayati

*Transliteration & Translation primary contributor: Shri. Sunder Kidāmbi
Repeated from past issues to help readers*

Śrimate Raṅgarāmaṇuja Mahādeśikāya namaḥ
Śrīmad-Āṇḍavan Aḍaikkalapattu

1. “bhūdalattu māṇdarukku pugala onre
bhūvarāha mūrtiyē” en puganḍriḍa
bhūvarāhat tiruttalattē bhuvani alarnda
punidar aḍigalē aḍaikkala menakku.
2. yugapurudāra udittānena yuva varuḍam
yōgamen seydē nena (vu)gakka
vaikāsi ādiraiyil vaiyat tuditta
vallalār aḍigalē aḍaikkala menakku.
3. tirukkuḍandaiyāṇḍavan tellarul peṛrut
tēsuyarnda jñāna dēśiganāit tigazhumg
sīrpeṛṛa saṅgattamizh mūṇḍrilum ciranda
sirīmuṣṇam āṇḍavan aḍigalē aḍaikkala menakku.
4. tūmaṛaiyil tulaṅgum viṣiṭṭād dvaitam
tulliyamāik kāṭṭi dunmadaṅgalaic cāḍi
tavarāḍai etirāsan darisanam nāṭṭi varum
tuyyan tuyaraṛu aḍigalē aḍaikkala menakku.
5. vēṛoru deivamuṇḍō deivanāyaganē yanṛi
visumbiḍai vēṛu deivam paṇidal vīṇē
sārndiḍuvīr caturbhuya vaṭapatraśāyi aḍiyena
cāṛṛum caturttar aḍigalē aḍaikkala menakku.
6. “maṛṛumōr deiva muṇḍō mādhananṛi
cuṛṛiyulla deivamellām sundarattōlan uruvē
cāṛṛum mayaṅgavēṇḍām māṇdarē” venac cāṛṛum
caturvēda viṛpannar aḍigalē aḍaikkala menakku.
7. naḷa varuḍam āḍimādanar pūramadi ludittu
nāraṇanē pūraṇan ena nāṭṭiḍa
villiputtūr viḷaṅga vandaviṭṭucittan magalāi
vizhigalāi porriḍum punidaraḍigalē aḍaikkala menakku.

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

8. azhagarmalai azhaganukku azhagutaḍā nūṟil
akkaravaḍisil āsān irāmānusan paḍaikka
āyiram cirutaḍāvil akkāṭci namakkīnda
āṇḍavan sirīmuṣṇam aḍigale aḍaikkala menakku.
9. āḍuvar, pāḍuvar, ānanda āṇḍavan enbar
tēḍuvaravar tirumugam tevittā inbamparuga
kūḍuvar, pāsuraṁ gōṣippar, kudittāḍuvar
nāḍuvar namāṇḍavan naṅkazhalgalē aḍaikkalamenakku.
10. tevittā amudat deivac cilaiyār tiruvarulāl
tirunakṣattiram eṇbadu divyamāit toḍaṅgum
aruḷuḍai āsān tiruraṅga rāmānujantan
ariyanaṅ tiruvaḍigalē aḍaikkala menakku.

*Transliteration & Translation primary contributor: Smt. Anuradha Gopalan
Repeated from past issues to help readers*

Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

|श्री:||

Srimate Sri Ranga Ramanuja Mahadesikaya Namaha:

Ragam: Tilang Taalam: Aadhi

Pallavi

Charana kamalam adaindhen, panindhen
Satya nilai idhuvena unarndhen,
Telindhen

(charana kamalam)

Anupallavi

Piravi piravi thorum thedi thedi alaindhe
Ippiraviyil pettra thirumigu Acharyanin

(Charana kamlaam)

Charanam

Dasa sathyanin thiruvarul thunaiyum,
Dharani pottrum Sri Bhargaviyin parivum,
Thirumani avatharam nam Desikan moovarum
Sernthu alithitta thiruvadi ena unarndhu

(Charana Kamalam)
Aacharya Sripaadarenu.

Transliteration & Translation primary contributor: Smt. Anuradha Gopalan
Repeated from past issues to help readers

Andavan Ashramam news from around the world

||శ్రీ:||

Srimate Ramanujaya Namaha
**Srimath Andavan's Satabisheka Mahotsavam
At Thiruvaheendrapuram.**

Prakrutham Srimath Andavan Sri Rangaramanuja Mahadesikan's Sathabisheka mahotsavam was celebrated at our ashramam in Thiruvaheendrapuram on 20.05.2015 and 21.05.2015 in a grand fashion. Since everyone wished to go to Srirangam to take part in the grand occasion and to get the blessings of Srimath Andavan, Paduka Aradhanam was completed at 5.30 in the morning and Theertha Prasadam was distributed at 6.30 a.m, after the completion of sattrumurai. Sri U.Ve Desikachariyar Swamy, who is the teacher at our Patasalai conducted the Aradhanam and the Sattrumurai. Kainkaryaparass were offered with a good Sambavanai. The Garlands and the Shawl adorned by Sri Devanatha Perumal which was handed by the Sannidhi Archakar Sri U.Ve. Jayaprakash Bhattar was submitted to Andavan in Person

Dasan, **R.Chakrapani**
Manager/SSAA/ Thiruvaheendrapuram.

Srimath Andavan's Visit to Thiruppullani

Srimath Andavan, who is now at Madurai after the completion of Satabisheka vaibavams, will be visiting Thiruppullani on June 14th in the evening. His holiness will be at Thiruppullani till 20th June and it has been planned that HH would conduct the Samudra snanam on June 18th. It has also been planned to conduct Thirumanjanam to Sri PadmAsani ThAyAr and Sri KalyAna Jagannatha Perumal at Thiruppullani on June 19th, praying for the wellbeing of our Acharyan.

Srirangam Srimath Andavan Ashramam Thiruppullani

The A/C room in our Ashramam is large enough to be used by two persons. The yatrikas who visit Thiruppullani may stay at our Asramam.

Contact:

**The Manager,
Srirangam Srimath Andavan Ashramam
Thiruppullani, Tamil Nadu, India-623532
Phone: +91 4567 254 247**

|| श्री: ||

Sri Kanchi Paadukashramam.

Manager required to take care of vessels and other needs of those who come to our Kanchi Padukashramam to do Srartham and other rituals. Those who are retired can stay at our Ashramam and can take care of the above said kaimkaryams. They would be paid the proper sambavanai. Those who are interested can contact Manager Ranganathan for Details at **044-27269347**,
Mobile: 9894101364 or 9444440194 Srikaryam

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

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

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

Srirangam Srimath Andavan Ashramam **Jayanagar, Bangalore**

Contact:

Sri Rangam Srimath Andavan Ashramam,
Sri Andal Rangamannar Kovil, Garutmaan Park
R.V Road, Bangalore, Karnataka – 560 004

Srirangam Srimath Andavan Ashramam Azhvaar Thirunagari

The A/C room in our Ashramam is large enough to be used by two persons. The yatrikas who visit Azhvaar Thirunagari may stay at our Asramam and also worship Swami Desikan **Archakar Sri Thiruvenkatathan - 04639272079.**

Contact:

**The Manager, SriRangam Srimath Andavan Ashramam,
Srirangam Srimath Andavan Ashramam
36, North Car Street, Azhvaarthirunagari, Tamil Nadu – 628612
Phone: 04639-272080. Cell: 9944253133 or the the Watchman: 97153 38049.**

||श्रीः||

An Appeal

Old age home at Madurai where Azhagar is ruling (Near Azhagar Koil)

As per the divine order of our Acharya sarvabouman Srirangam Srimadandavan Sri Ranga Ramanuja Mahadesikan the construction work for the old age home at Madurai has already started. The Astikas and Sishyas are requested to kindly take part in the above said project and to donate generously and be blessed by His Holiness.

Sri Karyam.

Note: Astikas and Sishyas are requested to kindly send in their donations either as a **crossed cheque** or a Demand draft favoring **Srirangam Srimadandavan Ashramam** to Chennai. Those who need 80G are requested to mention “**Sri Paduka Charities**” in the Cheque or Demand Draft.

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.**

Srimathe Ranga Ramanuja Maha Desikaya Namaha:
SRI RANGANATHA PADUKA VIDYALAYA

155, East Uttara Street, Srirangam, Trichy-6
Off:0431-2433296, e:mail:srpvt_67@yahoo.com

We are glad to submit that Sri Ranganatha Paduka Vidyalaya was started during the year 1967 with the Divya Anugraham of our Great Acharya HH Srimad Thirukkudanthai Andavan (Vedanta Ramanuja Mahadesikan) and it is actively running with the continuing support and Grace of our present Acharya HH Srimushnam Andavan (Rangaramanuja Mahadesikan). Here students are learning Veda (Yajur & Sama) Nalayira Divya Prabhandam and Siromani courses.

Requirement for Admission

Course	Age	Qualificaiton	Duration of Course
Vedam	8-12 years	Upanayanam	8 years
Prabhandam	8-15 years	Upanayanam	4 years
Siromani	8-15 years	9th/10th Pass/fail	5 years

(Affiliated to Bharatidasan University)

Students are also encouraged to learn Paancharaatra Aagama, Yoga, Music, Harikatha apart from the respective course.

Particularly every student is enabled to do ESSLC/SSLC in order to acquire academic qualification, and Computer coaching is given to all students.

Presently 75 students are learning the above and monthly expense, per student comes to Rs. 3,000/- and Rs.2,22,500/- is incurred approximately every month. We humbly make an appeal to well wishers to contribute liberally to this noble cause and contributions made to this purpose are exempted under 80G of IT ACT.

Donations may please be sent to in the name of SriRanganatha Paduka Vidyalaya Trust, 155, East Uttra Street, Srirangam, and Trichy-620 006 by way of Cheque.

Contact person: Dr. R. Srinivasan Raghavan, Principal
Cell: 770800747410 & 9344757092

Srimathe Ranga Ramanuja Maha Desikaya Namaha:
Worshipping and protecting cows
which destroys crores and crores of our sins.

The best of all donations is the Donation of a cow. But it is not possible by everyone to donate cows in the day today life. However one can acquire the result of donating a cow by just worshipping, offering pooja to cows and protecting them. Even a poor man can protect a cow or atleast do a pooja to a cow depending on his affordability. Especially, doing pooja to a cow in Srirangam which is called first among the Divyadesams and equal to Sri Vaikuntam itself is equivalent to doing Pooja to Sri Mahalakshmi and all the gods. More over Srirangam is considered as the place of sukra (Venus) who is responsible for crap, comfort and enjoyment among the navagrahas (9 planets). On every Tuesdays and Fridays 108 and more cows are being worshipped with chantings of Vedas in a grand manner at Srirangam Srimad Andavan Ashrama Goshala (where cows are being protected). If one be a part of this holy worship, one can be free from curse from one's teachers, curse from a cow, curse by a Brahman, curse from a Sumangali ,or curse from our parents and can live happily with health and wealth by being free from obstacles of marriage, not having a child, and all the problems. if anyone wants to be a part of this Holy worship to the cows one can be in person or if one can send Rs 500/- by money order to following address indicating their family's Gothram, Nakshatram (Birth star),Rasi, Name etc, we will do the pooja on your behalf and send the Manthrakshathai.(blessed Akshathai) as prasadam. Please send Rs 1001/- for the protection of one cow and so on. Those who wish to send the cheque can do so favoring "**RANGANATHA PADUKA VIDHYALAYA TRUST**". More over 80G will be issued for the donations. For further details please contact The Principal, Sri Ranganatha Paduka Vidhyalaya,155 East Uttara Street, Srirangam,Trichy - 620 006, Ph : 0431- 4345312 : Cell : 7708007410; 9344757092.

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

श्री:

Srimate Ranga Ramanuja Maha Desikaya Namaha
Sriranganatha Paduka Vidhyalaya

155, East Uthira Street, Srirangam, Trichy -6
Ph: 93447-57092, 77080-07410

An appeal to All Devotees

His Holiness Prakrutam Srirangam Srimad Andavan, through Sriranganatha Paduka vidhyalaya trust service is not only managing college and various branches of our Ashramams, Goshalas but also running various Patashalas successfully.

1. Rig Veda, 2. Yajur veda, 3. Sama veda 4. Divya Prabandam, 5. Sastras Agamams are being taught here in an extraordinary manner. We request the sishyas to do Thadiaaradanam (donations to feed the students) on your and family members Wedding anniversaries, festival days or on your family's Pitru Dinam (Ceremonies) and to get the blessings of Perumal, Aacharyan and the fellow Bhagavatas.
2. To feed all the Students for a day it costs Rs. 3000/-. One can deposit Rs. 30,000/- as one time donation and we will do Thadiyaradhanai on their behalf on the day of their request and they will be sent Srimad Andavan Manthakshathai as prasadam.

We request the Cheques or Demand drafts to be sent favoring Sri Ranganatha Paduka Vidhyalaya Trust. All the Donations set by you will be given Tax exempt under 80G.

Srirangam Srimath Andavan Ashramam, Kalyanapuram

Our newly constructed Thirukkudanthai mani mantapam with blessings from His Holiness Srimath Andavan at our Kalayanapuram Ashramam is equipped with excellent facilities to conduct functions like Upanayanam, wedding and other subhamuhurtha functions. Rooms are available for people to stay as well.

To make arrangements please contact

Srirangam Srimath Andavan Ashramam,
Rettai Street, Kalyaapuram, Tamilnadu- 613 201
Tel: 04362-260342, Cell: 98410-10848

Srikaryam

Srirangam Srimath Andavan Ashramam **TherAzhundur**

Our TherAzhundur Ashramam constructed due to the divya anugraham of H.H. Srimath Andavan is located on the banks of Gajendra pushkarini in perumal vadakku veedhi. This Ashramam is equipped with AC rooms and facilities.

Contact

Srirangam Srimath Andavan Ashramam

TherAzhundur – 609 808

Phone: 04364-237 408

Sri R. Ramsundar: 9443093403

Srirangam Srimath Andavan Ashramam, Coimbatore

Srimath Andavan Ashramam at Coimbatore (Mettupalayam Road near Thambu Higher School) has excellent facilities to conduct functions like Upanayanam, seemantham and shashtiabdapoorti. Similarly, as per His instruction, a building for performing shraddham and Akshaya vatam ceremonies is available. Only one shraddham will be allowed per day. So please book in advance.

To contact: SriRanga Rajagopal,

90/3 School road, Krishnaswamy Nagar, Coimbatore -641045

Tel: 99426 31004

Srimathe RangaRamanuja Mahadesikaaya Namaha

Divya Desa Kaimkaryam

Srimath Andavan has expressed His divine desire to perform kaimkaryams at certain divya desams. All are requested to participate in this kaimkaryam as per their capacity. Please send your check or draft to “SriRangam Srimath Andavan Ashramam” or to “**Sri Paduka Charities**” if income tax 80G exemption is required.

As per the divine directions of Srimath Andavan, Srikaryam

Transliteration & Translation primary contributor(s): Smt. Anuradha Gopalan

SRIMATH ANDAVAN SATHABHISHEKAM

Dhanyosmi Swamin, It is really great grand success, the credit goes to all those Sri Vaishnavas and other Abimaanees, Major success story of Sri Eyetex rajagopal and his team members, who tirelessly worked for months on this project. Due to Srimath Andavan's anugraham, there was a spell of heavy rain for a few days prior to 16th May, which helped to cool the Srirangam atmosphere to help the devotees for all the 5 days following.. Every visitor was happy with the arrangements right from the time they arrive, free local transport, free buses to visit nearby divyadesams in the time available, separate dining for saastreeya and loukika devotees, large spacious pandals to accomodate devotees assembled in thousands, very large car and two wheeler parking space etc. Also happy evening hours in listening to vocal music,, dance and discourses by eminent vidwans, To cap all these are the visits of Jeer Swamys of Ahobila Mutt, Vanamamalai mutt, Azhwar tirunagari mutt, Tirumalai Jeer, Sri Krishna Premi Svamigal, Madurai Adheenam . Further leading personalities like Sri Parasaran, Sri Mohan Parasaran, Sri Venu Srinivasan, Sri Gopala swamy, The Hindu Ravi, Sri NSR Swamy, Valayapettai Swamy, Mannargudi Swamy, Sri Karunakarachariar, Sri Velukkudi Krishnan, Sri Damal Ramakrishnan, Sri Padur Rangarajachariar. A few others, I might have missed to notice.

On the whole a very satisfying celebrations to one and all.

Daasan,
R Srinivasan,
www.andavan. Org

||श्रीः||

Srimath Andavan's Sathabhishekam

We were able to enjoy the Sathabisheka Mahotsavam of Srimath Andavan through television. I had an opportunity to read various experiences as articles that were shared and published in the PAduka. I would also like to take part in the same.

Our Acharya peetam is a magnificent one. Prakrutham Andavan, who is adorning the peetam, has been selected by our Purvacharyas and has been blessed by them. When we talk about the Purvacharyas, it is not only Srimath Thirukkudanthai Andavan. It also includes the previous Acharyas like Thirukkudanthai Desikan, Sri NigamAntha MahAdesikan, Perumbuthur Vallal, Periya Nambi, Alavandhar, ManakkAl Nambi, Uyyakkondar, Nathamuni, and Sadagopan. Prakrutham Srimath Andavan has been chosen by them to develop and spread the Sampradhayam, and to do all good things by the purvAcharyas. He has been filled with all the charecteristics of the above said Acharyas. So we can imagine Him as any Acharyan and prostrate before him.

During the process of SamAsrayanam, Our Acharyan places the Dwadasa Puntrams (12 Thirumans) in various places of our body where exactly it has to be. He places those thirumans by chanting the 12 holy names of Perumal and Thayar and does the prathishtai of them in the places. Thus perumal is residing in our body in those various places. So when we wear these Thiruman on daily basis, we can be away from all those cons of the life. It does not allow us to commit any sins. Even if we do not have time to wear the 12 thirumans, it is simply enough that we chant all the names and touch those 12 places. In the same way, all the Purvacharyas are within our Acharyan.

There was a debate between Perumal and Thar at Sri Vaikuntam. Thayar says to Perumal that, Inspite of preaching Bhagavat gita, none has reformed from their behaviours, so this time instead of you going let us send our Adhi seshan to Bhulokam to correct the people. Adhisesha descends as Sri Ramanuja to Bhulokam and starts to preach the people. In few days time SriVaikuntam is now filled with people. Because, AdhiSesha after being born as Sri Ramanuja, preaches all good things and sends all his sishyas (each and every one of us) to Sri Vaikumtam. The same way, our beloved Acharyan was born in the holy Nakshatram of Thiruvadhirai during the Tamil Month Vaikasi, and conducts everything good to help our sampradhayam grow and shine everywhere.

Bhagavan's body turns pink even by the simple touch of our Thayar. I always think that it would be paining to perumal when we decorate him with the salagrama malai. Whatever we try to do as a Upacharam (courtesy), should not turn as an apacharam (Blunder). Similarly there were lots and lots of garlands that were brought from various divyadesams as a prasadam. We cannot deny or say no to wear them. There could have been a sesha vastram, turmeric and sandal paste along with some flowers given as a prasadam to Srimath Andavan. An 80 year old body cannot with hold so many garlands and it could have been a pain to the neck of our Acharyan.

Our wish to Perual and purvacharyas (especially Srimath Kadanthethi Andavan who is well versed in Manthra Shakthi) would be that, Srimath Andavan should live hale and healthy like Sri Desikan and to conduct a yatra to the Northern parts of the country.

Delhi R.V.R (09871006075)

||श्रीः||

Proud moments from the Sathabisheka Vaibavam of Our Acharyan Srimath Andavan

By prostrating at the holy feet of our Acharyan and dedicating this small write up to his holy feet, I am continuing this piece of a small article.

Is there anyone who is equivalent to our Acharyan, is there any other day which is equivalent to Vaikasi Thiruvadhirai! The Sathabishekam Vaibavam of our Acharyan needs to be inscribed in golden letters. There is no doubt that each and everyone who gathered for the Sathabishekam, which was carried out at the Bhuloka vaikuntam, felt that they were in Srivaikuntam. We have been extremely blessed to be the sishyas of such a great Acharyan like our Andavan. It is needless to describe about our Acharya sarvabouman, his pride, about his glory, and about his good deeds and charities. We are actually not worth to actually talk about him and his good deeds. The facilities and arrangements made for the sishyas who attended the Sathabishekam were innumerable. When we think about all the facilities like free Auto, free bus facilities to go to all the nearby Divya desams, etc, we do not know what to do in return to our Acharyan, and it makes us cry. The sight of thousands of sishyas from various parts of the world to seek the blessings of our Acharyan proved that there is no one equivalent to our Acharyan. It was also a great pleasure to have arranged various kutcheries and Upanyasams. It would never been an exaggeration if we keep talking about all the good deeds that our Acharyan has performed so far and is still performing. There is no merit to us to appreciate our Acharyan. Is there any God who is equivalent to our Acharyan? He blesses the sishyas with his palamanthraAkshathai to everyone who goes to him with the various diseases and discomforts, along with the medicine and reliefs. Let us bow at the holy feet of our Acharyan.

I am submitting this write up at the holy feet of our Acharyan and prostrating for more than a crore times and completing this essay. Adiyen Triplicane Charu.

Sathabisheka Vaibavam

Most of the sishyas would have had the opportunity to glance the Thirunakshatra vaibavam of our Acharyan in Person. The sishyas from other branches of the Ashramam would also have conducted the same. Each and everyone will have completely different experiences. In connection with the Sathabisheka Vaibavam of our Acharyan at Vridavan, the floor was decorated with the colorful Rangolis; threshold was decorated with garlands and leaves from the Mango trees. The earth and sky was so colorful that it brought the memories of our Acharyan. The prasadam that were prepared by Badri mama were excellent along with the songs of the ladies gathered at the event. Ashtalakshmi Sametha Sri Srinivasa Perumal was shining in his Diamond dress by the decoration done by Satya who is of very young age. The Ashramam was very much delightful to watch with the bhajans of all the young Krishnas, after the completion Veda Parayanam and Sattumurai. All the kaimkaryaparass at the Ashramam were offered with Sarees and Dhothis as Sambavanai. It was very delightful to view the Lakshmi Narayana Perumal which was sculptured by our Acharyan in the Salagramam through the Podigai Channel. Hail to the holy feet of our Acharyan.

By Srirangam Kausalya Sridharan
Who witnessed the event in person

Transliteration & Translation primary contributor(s): Smt. Anuradha Gopalan

॥ श्रीः ॥

Srimathe Rangaramanuja Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha



SRIRANGAM SRIMATH ANDAVAN
SRI RANGARAMANUJA MAHADESIKAN
27th CHATHURMASYA SANKALPA
MAHOTHSAVAM

—*—

*Srirangam Srimath Andavan Sri Rangaramanuja Mahadesikan (Srimushnam) has desired to perform his **27th Chathurmasya Sankalpam** starting On 31st JULY 2015 (Friday) at Srirangam Srimath Andavan Ashramam, at Kancheepuram. Towards meeting Thadhiyaradhanam expenses devotees and well wishers are requested to send **Rs. 6,000/-** in favour of **Srirangam Srimath Andavan Ashramam** by cheque or draft to the address given below.*

All are requested to attend the function and get the blessings of our Acharyan.

Srirangam Srimath Andavan Ashramam
31, Desika Road, Mylapore, Chenani-600 004.
Phone : 24993658, 42106776.ell: 94412 66772

Srikaryam

Sri:

Ahobhaghyam:
Srimushnam Srimath Andavan's
Sathabhisheka Vaibhavam

Thambaram Yenru Irangi Thalara Manam Thandhu Arulal
Umbar Thozhum Thirumal Ugandhu Yerkum Ubhayam Onral
Nam piravithuyar Martia GnaPerumThagavor-

He is our Acharya Sarvabowman Srimushnam Srimath Andavn. It is our duty and pleasure to praise Him, adore Him and always chant Him in our minds and that is the very purpose of this wonderful life we have got.

Devotees and admirers of Srimath Andavan celebrated His Sathbhisheka Mahotsavam on 21st May 2015 at Srirangam on the Vaikasi Thiruvadirai Nakshathiram day. Srirangam became Vaikuntam on Earth and even the celestials must have been enjoying this wonderful event exclaiming "oh! we must be blessed to watch this!". We also enjoyed this. What a rare opportunity one must have got in the life time. Internally so pleased that we participated with moist eyes. Lips were chanting His holy name. We went around that Holy place to gather some of the particles of His holy feet. What an experience! This is just to share that ecstasy with others and this essay is just a result of it.

The first four days events took place at Periashrmam. The place wore a festive look befitting the occasion. There were SADAS of scholars on those four days. The learned and scholars have gathered to enjoy the doctrine of philosophy SRIBHASYAM and in the center stage it was our Acharya Sarvabowman.

There was a rain of wisdom in that area. The real rain gods were so pleased with the gathering that He too descended pouring down. There were floods everywhere. We could not drench in the rain of wisdom but certainly in the real rains. The lectures of our Acharyan were enjoyed by those scholars and we enjoyed watching them enjoying. We were at pinnacle of enjoyment, ourselves! That is the power of our rich tradition. And that rich tradition is fenced and fostered by our Acharyan. Many many devotees thronged from all over and took the blessings of our Acharyan.

The next five days celebrations took place at Srimath Andavan Arts College. The Pandal was very beautiful. That Pandal itself was amplifying the mood of celebration. Under this great Pandal, there were thousands of Vedic scholars who have gathered from all over the country. The Vedic chanting was resonating in the air and touched the skies. SriVaishavite ladies, about 300 of them, were reciting Paduka Sahasram. Paduka Aaradhanam as well Aaradhanam for Sri Rukmani Sathyabhama Sametha Venugopala swamy took place in a grand manner, as usual. Everyone received the theertha prasadam as well Abikamana prasadam.

Srimathe RangaRamanuja MahaDesikaya Namaha Sri Ranganatha Paadukaa (English)

In the evening, at the auditorium of the Arts College, there were artists gathered to perform concerts through which they were paying their respects to our Acharya. It was a musical Yagnam that they performed. Just to name a few, it included Dr T N Krishnan and Sri. T V Sankaranarayanan.

There were dancers too who performed. The theme was of Lord Krishna's Leelas. What is noteworthy here is that several of the performers were mentally challenged.

Despite their deficiency, their portrayal was simply brilliant with emotions best expressed with great artistic depth. They brought forth the greatness of our rich Acharya ancestry. They also featured the facets of the life of Bhagawath Ramanuja, especially of His greatness, wonders that he performed and His simplicity and humility. It was truly a melting performance. Our Acharya who knew all the three times – the past, the present and the future, a learned scholar, the Physician like Lord Dhanvantri, the noblest and because of Him it rains and the performers brought out the secret of His Avatahara. The entire hall enjoyed the performance and along with us there was Lord Ranganatha Himself.

Next was a feast to the ears with the Upanyasam of Scholars. The first day featured the Upanyasam of our Sri Karyam Swamy Sri Vaduvor VeeraraghavaChariar Swamy. He took a simple Mantra through which narrated the greatness of the Acharya as well the rich pedigree of our Andavan Asramam. The great Mantra goes like this:

“Arangan Arulum
Asrama Ezhilum
Andavan Sollume
Adiyen Aakkum.

The Azhwars who sung in praise of Lord Ranganatha was richly propagated by our Acharya Parampara and this was lucidly narrated by our SriKaryam swamy. In such rich lineage, the present Acharya is God manifesting in the form of human and “adiyen” follows His holy advice to lead my life, thus said SriKaryam Swamy.

Our Sampathakar Swamy Naatteri Kidambi Rajagopala Swamy narrated the greatness of our Acharya in an excellent style. Our present Acharya is the Eleventh pontiff in the rich pedigree. He has imbibed in Himself all the great qualities of all the Poorvacharya (His predecessors) (The details of that will be shared later)

Thamal Ramakrishnan Swamy explained as to how our Acharya is embodiment of various arts such as Music, Medicine, Sculptry, astrology etc. Not just that, he presented incidents to substantiate his adorations.

Swamy KrishnaPremi, in his own inimitable style elucidated the greatness of our Sampradaya and also the benign down-to-earthness of our Acharya, especially His compassion towards all. Our Sampradayam singularly focuses on propagating the greatness of Lord's Padukas. As mentioned in the Paduka Sahasram by Swamy Desikan, it

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was Bharata Azhwar who first sung in praise of Padukas. Since then, this Holy practice is followed by our Andavan Sampradayam. Thus spoke Swamy Krisha Premi.

The D day came! The Divine day came!

Today is May 21st Thiruvadirai. The most awaited golden day! This is the Sathabhisheka Thirunal. Srirangam was flooded with devotees. On all sides, only heads and heads of

Devotees, those who were in servitude and hosts of Brahmins. Those who wanted to win the five senses, draped themselves with Pancha-Kachcham. Adored themselves with the twelve Namas. There were auto rickshaws everywhere waiting to ferry the devotees. Great still is their offering to ferry devotees free of cost. They said they would like to contribute their service that way. It was SriVaikuntam. At about 6 AM, Acharya came to the Hall to perform the Paduka Aaradhanam. That was like the Vishwaroopa Dharshanam for the devotees assembled there. Acharya was glittering that day. On one side Paduka Aaradhanam; on the other side, our Asrama Perumal Venugopalan was decked in flowers and aaradhanam was performed for Him too. The devotees thronged. What a shine of happiness in everyone's face! Thousands had gathered there. During Satrumurai Veda, Upanishad chanting reached the skies. Then the Theertha Prasadam was distributed to devotees. Sri Ahobhila Mata Jeer came. The respects were offered. The blessing words from Jeer was excellent. "To sing in praise of the Acharya and to always respectfully keep Him in the minds are the important duties of Sishyas. That way, the numerous devotees who have gathered there to celebrate this Holy function would surely receive His blessings, all good things at their homes would happen" and upon hearing these blessing words from Jeer Swamy, the devotees were immersed in happiness there.

Then came the event of releasing the books. Srimath Andavan released 11 books, all of them written to foster this Sampradaya. Every devotee must read these books and attain glory in life. Next in the list of events was the Divya Desa Mariadai. From about 80 Divyadesams, 60 Abhimaana Kshethrams and about 50 Desikan Sannidhi Mariadais were received. There were rows and rows of flowers, coming in endlessly!

The place that He lives is Vaikuntam, Venkatam, Maliruncholai etc, thus says the Great! Today, all those Emperumans have come here to bless our Acharya in the form of garlands and shawls. The way in which these Prasadam were brought to the dais was beautiful. All the Archakas carried these Prasadam and like a parade they brought to the dais with accompaniment of Nadaswaram and Thavil! What a wonderful sight it was! One must have been blessed to witness such an wonderful sight.

Then came the Acharya's blessing speech. That was too novel! It was like a celestial song! So melodious! That was Acharya Ghanam. From the pages of Mukunda Malai, a rendition by Kulasekara Azhwar, our Acharya took a song and went about narrating the meaning " Oh mind, chant Murari's name always, Hands always offer prayers to Sridhara, Oh ears always listen to Krishan's stories, Nose, always smell the holy Tulasi that is offered at Mukundan's Holy feet and Oh Head, Bow to Thee. Let us tread in the path of our

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

Poorvachariars, offer prayers to Kesavan and be blessed by Him.” Thus spoke our Acharya.

The fitting finale for the function was in 81 plates the lady devotees did the AArthi for our Acharyan and it is very difficult to describe in words the grandeur of that wonderful scene. Each and every plate was different. One had full of flowers, the other fruits and an endless varieties of them. Such a function would always have a grand feast. All the days, the Thadheeyaradanam was simply superb! The devotees went back with both mind and stomach filled.

When Acharya came to His base, there awaited a long, very long human chain to take His blessings. Everyone was given Mantrakshadai by our Acharya. What an endurance at this age! Unmindful of His physical fatigue and the tiring ritualistic schedule that He had, it was His benign compassion that was witnessed with His blessing each and every devotee.

There is no beginning or end to that Vaikuntam.
There is no end to His grace or Compassion and that is this Vaikuntam!
There were thousands of devotees!
All went with a great sense of mental peace and satisfaction!
There was no place for “nothingness”!

The function concluded well. With a fully satisfied mind, we took the blessings of our Acharya and got His Mantrakshadai. May He live long, our Acharya! And this is our prayer to the Paduka Devi.

Dasan, Andavan Thiruvadi, R Vasudevan

Transliteration & Translation primary contributor: Shri. Venkatesh Srinivasan

Sri:
Acharyan's Vaibhavam at the Capital

Aarthu vandambum solai ani thiruvarangam tannul
Karth thiral anaiya menik kannane unnaik kanum
Margamondrariya matta manisaril thurisanaya
Murkanen vandhu nindren murkanen murkanene.

Sri Thondaripodi azhwar used to lament by reciting the above verses not able to have darshan of Lord Ranganatha who is resting on the snake bed before. In the same way we the residents of Delhi who could not partake in the sathabisheka function of our Acharyan, In Delhi which is Hastinapur, where Thirumadandhai, Manmadandhai sametha Sri Vaikuntanatha perumal with his devotee's showed this function at the Andavan Ashramam at Vedantha Desika marg.

Here Bhoomi Neela sametha Vaikuntanathar, Urtava murthy Sridevi Bhoodevi sametha Ranganathan, Mahalakshmi thayar, Andal, Nammalwar, Bhashyakarar, Desikar, Thirukkudandhai Desika all give darshan to the devotee's.

What a beautiful and simple Andavan Ashrama? Is it not our Sri Rama's parnasala? We devotee's all assemble here and have darshan of the Lord.

We can somehow tell the greatness of Perumal. But Acharyan's greatness cannot be told even by the Adishesha who has thousands of tongues.

This Adishesha's hamsam is our acharya Sri Ramanuja who is from the holy place of Sri Perumbudur. His star is Thiruvadirai. Our Acharyan Srimad Andavan swamy also took birth in the same star Thiruvadirai. This manmatha year Vaikasi month our Acharyan's Sathabishekam was celebrated at the Delhi Ashrama. Veda recitation was done for 3 days and on Thiruvadhirai sattrumurai, goshti was done in a grand manner. Perumal garlands and respects were also done and the function came to an end with grand thadheeyaradhani.

Everybody felt the effect of having darshan of Acharyan at SriRangam.

The following are the Utsavams at Delhi Ashramam.

Vasantha Utsavam, Pavitra Utsavam, Maha Shanthi Nivedanam, Desikar Utsavam, Sudarshana Homa, Navarathri Utsavam, Pradhishta dinam, Vaikunta Ekadashi, Garuda Seva (Akshaya Thirtheeyai), Adi pooram, Thai Pooram, Kalyana Utsavam Panguni Utthiram, Andavan thirunakshathram are being conducted in grand manner. Many devotees witness these functions. Prasadam's are distributed without any shortage.

Dr. Sri Aravamudachar swamy, Dr. Sri Anandachar swamy conduct Paduka sahasram and Bhagawath geetha upanyasam and Stotra lessons also. Where will you get such an opportunity?

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This place is also suitable to do Pitru duties. This is a very great aspect. Sri Jayanthi, Sri Nrusimha jayanthi, Sri Sudarshana jayanthi are celebrated in a gand manner. Like this many functions are being celebrated at our Delhi Ashramam.

Parpamenath thigazh pingazhal undhan pallavame viralum
Pavanamagiya pindhuvaradi pathindha marungazhagum
Mupuri nulodu munkayil endhiya mukkol thanazhagum
Munnavar thandhidu mozhigal niraindhidu muruval nilaazhagum
Karpagame vizhi karunai mozhindhidu kamalak kanazhagum
Kari sudan kazhal adiya mudiyum kana nar sigai mudiyum
Eppozhudum ethirasar ezhil vadivu idhayathuladhal
Illai ennakkedhir Illai ennakkedhir Illai ennakkedhire

This pasuram for Sri Ramanuja can be recited by thinking of RangaRamanuja in our minds.

Srimate Ranga Ramanuja Mahadesikaya nama:

Adiyen,
Prema Varadhan,
R.K.Puram, New Delhi

Transliteration & Translation primary contributor: Smt. Revathy Ravi

Acharyarudan Adiyen

(RaiBareli Sri Padmanbahan)

When I was working as General Manager at Bhavani Paper Mills at Rai Bareli, Our Srimushnam Andavan came there from Ayodhya. On the entire stretch, there were thick bushes of Savai grass and upon seeing it, our Andavan mentioned that those grasses could be used for making quality papers. We had very little knowledge of that then and we never used it for making paper. However, when Acharyan advised, we wanted to give a try. What an amazing result! It was like a tonic for making quality paper. At the start it was in small quantity we used but soon our consumption grew to lorry loads of that grass. We were thrilled to discover that our Acharyan was a Paper Engineer!

In our colony every devotee even today recalls with happiness about the greatness of our Achryan on how he used to enquire each and every one of them about their Gothra etc while giving the Mantrakshadai and also about His giving the Theertha prasadams, the following day. Normally for North Indians, their experience is just to touch the Holy feet of such divine personalities for taking the blessings and for them this experience was very different.

During His stay here, everyday the delicious prasadams were prepared right under His direct guidance and supervision and we saw His height of simplicity

The day came when He had to leave from that place. All had gathered to give Him farewell. And there was grimness in the air with everyone feeling extremely sad to part. While the entire gathering was tear-eyed, Acharyan wanted to lighten the moment with His usual humor.

He asked what is the difference between “bald headed” (SOTTAIN) and “tonsured” (MOTTAIAN). Nobody could clearly give an answer. He Himself un-riddled this teaser, saying the bald will never have the hair growing but the tonsured can get it back! The otherwise sad movement became light with waves of laughter. What a grace! The whole town of RaiBareli was blessed to have Him.

Later in the year 2012 August we went to Madurai Ashramam with family. At that time, we had performed the betrothal function of our daughter and we went there to take blessings of our Acharyan. The bride-groom’s family was also with us. Since the marriage was yet to take place, we had thought that my daughter and the would-be son-in-law would prostrate separately. Andavan quipped, “since Nichayartham had already happened, let them prostrate together”. Did not stop with that. He asked them to exchange garlands before Him and blessed them with Mantrakshadai. We took the couples photo with Andavan and it was such an experience, unforgettable! To us, on that day Srimath Andavan was like the Registrar of Marriages. We can never forget that experience in our life.

We pray that He must live long for more than hundred years and bless all of us.

Transliteration & Translation primary contributor: Shri. Venkatesh Srinivasan

Adiyen and Srimad Andavan

Adiyen had the pleasure of watching /relishing the Sadhabhisheka Vaibhavam of Srimad Andavan through Podhigai Channel on May 21st 2015. As mentioned by Piratti “**dhigasthu kalu maanushyam, dhigasthu paravasyathaam**”, due to my advanced age (94 years) and dependence on others for my movement, adiyen could not go over in person and participate in the Vaibhavam. Despite the inconvenience, Adiyen wanted to share my feelings through an article for the benefit of the readers of Sri Ranganatha Paduka.

Adiyen's introduction to Srimad Andavan was during the time of His Vijaya yathra. Srimad Andavan was camping at Mathura at that time. Adiyen along with Sri Lakshmikumara Thathachari and others went to Mathura to invite Srimad Andavan (Ponnadi saatra) to visit Delhi. It was 4 O'clock in the evening when we paid obeisance to Him. He welcomed us by showing the SriLakshmi Narayana Idol sculpted on Salagrama by Him.

The next evening He reached Delhi amidst a glorious welcome. Adiyen was instructed to take care of the Dolai function.

Let me narrate some happenings during the above mentioned Dolas.

Padukaradhanam and Paduka Sahasra Parayanam takes place during Dolai. After which Srimad Andavan's Anugraha Bhashanam would start. Srimad Andavan narrated an incident, which took place at the time of Srimad Tirukudandhai Andavan, in one of His Anugraha Bhashanams. At that time, Srimad Andavan mentioned that a telephonic call was received requesting Srimad Thirukkudandhai Andavan to perform Aabathkaala Bharanyasam to someone. But due to a little delay, the person had passed away which prompted Srimad Tirukudandhai Andavan to undertake Upavasam (fasting) for three days. The same day evening, our Andavan had received a telephonic request for Aabathkaala Bharanyasam for a devotee in Bangalore. Our Andavan was quite tired that day.

Adiyen had humbly suggested that we proceed to the Dolai after completing the Bharanyasam. Srimad Andavan, based on the incident narrated by Him that morning, completed the Bharanyasam and intimated the same to the concerned. Srimad Andavan received a response indicating that the person for whom Bharanyasam was done had recovered. Srimad Andavan's happiness and His dedication was evident on His face and well enjoyed by those who were present there.

Srimad Andavan has great interest in reading spiritual books. He had enquired about the availability of spiritual books in Delhi. Then I handed over a list of books published by Nag Publications which was with me. Srimad Andavan handed over Rs. 30,000 to me and asked me to buy some books from the above list. One of the books was on Natya Shastram written by Bharatha Muni. Adiyen enquired with Srimad Andavan as to why He has chosen this book. Immediately He responded stating that the book had information on Saranagathi Mudra. A few days later, Srimad Andavan showed me the same information which He had underlined in the book.

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Once there was a Dolai at the 12th floor in BYLEE Apartments. Despite the availability of lifts, Srimad Andavan refused to take them and climbed 12 floors experiencing some breathlessness. It was like “**Svargoyam Devalokoyam**”. Hefty Sambhavanas followed.

Once a wealthy man had come along with his son, to pay obeisance to Srimad Andavan. His son had white patches throughout his body. Immediately Srimad Andavan suggested him to grind the roots of a particular tree with milk and apply it on the white patches for 15 days. He confirmed that he will get full relief from these patches. Astounding Herbal treatment!

One day just before starting for a Dolai, Srimad Andavan's Sarathy (Driver), had some problems on his legs. Srimad Andavan made him to lie sideways and stamped his feet with His'. It was an instant relief for the Sarathy (Driver) and we proceeded to the Dolai thereafter.

We can go on talking endlessly about Srimad Andavan's expertise, knowledge on medicines (Vaidhyam), dance (Natyam), josyam (Astrology) etc. Adiyen would like to conclude this article by praying to the Divya Dampathis to bless our Andavan with Ayush and Arogyam (long life and health) to participate in His Sathamaana Mahotsavam i.e. Centenary Celebrations.

- K.S. Thirumalai

Transliteration & Translation primary contributor: Shri.Kasturi Srikanth

Srimath Andavan's Sadhabhisheka Mahotsava **53rd year's Sri Paduka Vihara Vidvat Sabha**

The disciples of Srimadh Paramahamsetyadhi (Srimushnam) Srimadh Andavan Srirangaramanuja Mahadesikan celebrated his sadhabhisheka mahotsava on vaikasi 7th day (21.5.2015) at Srirangam. As a part of this celebration, Sri Paduka Vihara Vidvat sadas (12.5.15 to 15.5.15) was held for four days in Srimadh Periandavan ashramam under the command of Srimadh Andavan. Ignoring his physical discomfort Srimadh Andavan oversaw the sadas with great enthusiasm.

Srimadh Andavan conducted the sadas beautifully by posing some questions and helping with some content.

Chevalier, Mahamahopadyaya Sri. U.Ve. N.S.R Thathacharyar Swami blessed the vidvans by his presence on all the four days of the sadas. The jnana Sheela vayovruddhar Navalpakkam Chaturveda sadakrathu Valayapettai Ramanuja Thathacharyar Swami remaining, along with his two sons, for two days in the sadas and encouraged the participants. The kulapathi of Thirupathi Sri Venkatesavara Veda University, Kaniyampaakkam Ilayavalli Devanadhacharyar Swami, Sri.U.Ve. Ahobila Matam aasthaana vidvan Manargudi Rajagopalacharyar Swami, Sri U. Ve. Thaiyar Lakshmanacharya Swami, Sr. U.Ve. Villur Karunakaracharya Swami and Veliya nallur Sankapuram Narayanacharya Swami honored the sabha with their presence for all the four days. Srimadh Andavan himself appointed appropriated people for vakhya artham and the vidvans happily explained the concepts.

The sadas began with Shanthipatam on 12.5.15. As per Srimadh Andavan's instruction Sri U.Ve Veliya nallur Narayanacharyar welcomed the vidvans and started the first vakhyartham. He talked about the udhpatyasambhavaadhikaranam which experts praise as Sri Pancharatra pramanya adhikaranam. He entertained the audience with extensive quotations from Swami Alavandar's Agama Pramanyam.

Srimadh Andavan blessed the vidvans with special sambhavanai of top cloth and dhoti. At the end of the vidvat sadas Sri. U.Ve. N.S.R. Swami, Sri U.Ve Valayappettai Ramanuja Thathacharyar Swami, Manargudi Rajagopalacharya Swami, Brahmasri Krishnamoorthy Sastrigal and K. E. Devanadhacharyar Swami spoke about Srimadh Andavan's glory. They prayed to Emperuman that Srimadh Andavan should bless everyone in a vidvad sadas on his sathamaana utsavam and that they should attend the same.

Srikaryam Swami had made extensive arrangements so that the vidvans could participate and enjoy the vidvat sadas.

The 53rd year Sri Padauka Vidvat Sadas concluded with Shanthi paatam and Perumal, Acharya sambhavanai.

Transliteration & Translation primary contributor: Smt. Geetha Anand

Srimadhandavan Sadabhisheka Mahotsava

Sri Paduka Vihara Vidvat sabha

The disciples of Srimadh Paramahamsetyadhi (Srimushnam) Srimadh Andavan Srirangaramanuja Mahadesikan celebrated his sadhabhisheka mahotsava on vaikasi 7th day (21.5.2015) at Srirangam. As a part of this celebration Sri Paduka Vihara Vidvat sadas (12.5.15 to 15.5.15) was held for four days in Srimadh Periandavan ashramam under the command of Srimadh Andavan. Even though the time allotted for each Swami was not much everyone was given a chance to speak.

Srimadh Andavan asked some questions and helped with some concepts during the event thus displaying his command. Example of some of the topics discussed in the sadas:

- (1) If the topic discussed in the svatha: pramanyam has to be turned into an inference then due to the dosha janyatva samshaya in the jnana praamaanya shanka should occur
- (2) In the expression yatho vaa imaani, it is sarvavibhakthika: thasi:
- (3) In the expression vihitapratishiddavaiyatyaardibhya: the specialty of usage of vihitaprathishidda.

Srimadh Andavan quoted some Tamil vyakarana and explained some of the statements. Adiyen is refraining from describing some more along this line for the sake of brevity.

Srimadh Andavan's poorvashrama guruputra and the excellent vidvan, Sathviaakgresar Sri U.Ve. N.S.R Thathacharyar swami blessed the vidvans with his presence on all four days. Sri. V. Navalpaakkam Valayapettai Mahavidvan Ramanuja Thathacharyar swami attended the sadas and encouraged the vidvans for two days of the event. Sri Ahobila mata aasthaana vidvan Sri Mannargudi Rajagopalacharyar Swami, Sri. U.Ve. Villur Karunakaracharya Swami and Veliya nalloor Sankapuram Narayanacharya Swami honored the sabha for the four days with their presence. The aasthaana vidavans of Srimadh Andavan ashrama also attended the event and elaborated on various topics following Srimadh Andavan's instructions.

Sri U.Ve. Veliyanalloor Narayanacharyar welcomed the vidvans and began the event with the first vaakhyartham. He managed his responsibility of overseeing the vidvans for all the four days as per Srimadh Andavan's instructions.

Srimadh Andavan blessed the vidvans with "saalvai and veshti". Vidvans recalled Srimadh Thirukkudandhai Andavan's sadhabhishekam. Srimadh Andavan is increasing the glory of the ashrama by bringing out several granta, establishing Veda sastra patashala in several places and performing thatheeyaaraadhana in several branches of the ashrama as per his Acharyan's wish.

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Taking into account the increase in cost of living the servitors of the ashrama were nurture as in the expression “bhunkthe bhogaanaviditanrupa: sevakasyaarbhakaadi:”

The grantas that will be released during the tirunakshatram were mentioned in the sadas and 11 grantas were released on Tiruvadirai day.

It is common knowledge that even though Srimadh Andavan is an expert in sastra from the knowledge he attained from Sriperumbhudur Mahans as in bahubhya: shrotavyam bahudhaa shrotavyam, he has researched in Tamil granta, Saivam, Ayurveda, Gajasastra and jyothisha. It was wonderful to hear him during the sadas explain the nadi in our body quoting pramana.

During the vidvat sadas there were almost 60 participants who discussed topics from Sribhashyam.

At the end of the sadas Sri. U.Ve. N.S.R. Swami, Sri. U.Ve. Valayappettai Ramanuja Thathacharya Swami, Mannargudi Rajagopalacharya Swami, Brahmasri Krishnamurthy Sastrigal and self spoke about our experiences in the sadas and Srimadh Andavan's glory. The Swamis prayed that the vidvat sadas should happen in Srimadh Andavan's sathamaana upsavam and that they should enjoy the experience along with Srimadh Andavan.

Sri.U.Ve. Srikaryam Vaduvur Veeraraghavacharya Swami had made arrangements to release the Srimadh Andavan Sadhabhisheka magazine and for the vidvans to participate in the vidvat sadas. Srimadh Andavan offered sambhavanai to the vidvans on the concluding day of the sadas.

---dasan, Kaaniyampaakkam Ilayavalli Devanathan

Srimathe Rangaramanuja Mahadesikaya nama:

Transliteration & Translation primary contributor: Smt. Geetha Anand

Sreemathe Ranga Ramanuja Mahadesikaya Namaha



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November 2014

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Note: All other overseas subscription is to be sent to Chennai address only.

Payment Mode: Cheques/D.D. encashable at Chennai are to be drawn in the name of "**Sri Ranganatha Paduka**" and sent to

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śrīḥ
śrimate Vedānta Rāmānuja Mahādeśikāya namaḥ
Ācārya Rāmāmṛtam
Śrīmat Tirukkuṇḍandai Āṇḍavan's
Śrīmadrāmāyaṇa upanyāsam – **June 2015**
(Śrī u.ve. Natteri Kidāmbi Rajagopalachariar (Editor of Śrī Raṅganātha pāḍukā)

(Ācārya Rāmāmṛtam has been published every month in Śrīraṅganātha Pāḍukā ever since September of 2005; last month – May 2015, it was not published since the publication was issued as a special issue for Śrīmat Śrīmuṣṇam Āṇḍavan's śatābhīṣekam. A lot of devotees were enquiring about the missing article.

There is a valid coincidence here. The monkey troupes sent by Śrīrāma and Sugrīva came back from the East, North and West directions and reported that they looked for Sītā and could not find any information. The ones who went to the South were still looking and had not come back. We will continue with this kiṣkindā kāṇḍam in this issue and complete it. With Ācāryar's anugrahaṁ, from the next month onwards, the special sundara kāṇḍam will start.)

The monkeys dispersed on all the four directions comb all corners for Sītā for a month as per Sugrīva's command. Everyone except those who left for the South side come back and report that Sītā was to be found nowhere since Sugrīva had ordained that they had to come back in a month. Only the troupe that went to the South side does not come back.

That South group keeps searching in several places, forests and mountain areas. One time, Jāmbavān, Aṅgada and Āñjaneya prabhu enter a forest where there are no human beings, no water. In one of the forests, there are no cows or birds or animals. Even trees are all dry.

कण्डुर्नाम महाभागः सत्य वादी तपो धनः ।

महर्षिः परमामर्षी नियमैर्दुष्प्रधर्षणः ॥

तस्य तस्मिन् वने पुत्रो बालः षोडशवार्षिकः ।

प्रनष्टो जीवितान्ताय कुद्धस्तेन महामुनिः ॥

kaṇḍurnāma mahābhāgaḥ satya vādī tapo dhanah |
maharṣiḥ paramāmarṣī niyamairduṣpradharsaṇah | |
tasya tasmin vane putro bālah ṣoḍaśavārṣikah |
pranaṣṭo jīvitāntāya kṛuddhastena mahāmuniḥ | |

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(kiṣkindā.48.12,13)

There was a great, veracious saint called Kaṇḍu. paramāmarṣī – he was a strict, self-disciplined saint who got incensed easily; he had a sixteen year old son who got lost in that forest; maharṣi got furious and issued a curse – no one should inhabit this forest.

The monkey group searches that place also. At that time, a demon appears and thinking that he is Rāvaṇa, Aṅgada slaps him on his face.

तमापतन्तं सहसा बालि पुत्रोऽङ्गतस्तदा ।

रावणोऽयम् इति ज्ञात्वा तलेनाभिजघान ह ॥

tamāpatantaṁ sahasā vāli putro'ṅgatastadā ।

rāvaṇo'yam iti jñātvā talenābhijaghāna ha । ।

(kiṣkindā.48.21)

That demon falls down with that blow; only then it is realized that it is not Rāvaṇa. The monkey soldiers keep exploring and one time they all become parched; no trace of water in the vicinity. They then notice some swans, water fowls etc. flying out of a cave. The feathers of those birds are all wet. They deduce that there must be water in that cave.

अस्मात् चापि बिलाद्धंसाः क्रौञ्चाः च सह सारसैः ।

जलाद्राः चक्रवाकाः च निष्पतन्ति समन्ततः ॥

asmāt cāpi bilāddhaṁsāḥ krauñcāḥ ca saha sārasaiḥ ।

jalādrāḥ cakravākāḥ ca niṣpatanti samantataḥ । ।

(kiṣkindā.50.15)

Cakravāka, haṁsa and krauñca birds come flying out of that cave. So, they venture inside.

न तेषां सज्जते चक्षुः उः न तेजो न पराक्रमः ।

वायोरिव गतिस्तेषां दृष्टिस्तमसि वर्द्धते ॥

na teṣāṁ sajjate cakṣuḥ na tejo na parākramaḥ ।

vāyoriva gatisteṣāṁ drṣṭistamasi varddhate । ।

(kiṣkindā.50.19)

They try to pick up a fast pace but keep falling down in that gloomy cave.

ददृशुः काञ्चनान् वृक्षान् दीप्त वैश्वानर प्रभान् ।

dadr̥ṣuḥ kāñcanān vṛkṣān dīpta vaiśvānara prabhān ।

(kiṣkindā.50.24)

They suddenly spot golden hued trees.

नील वडूर्य वर्णाः च पद्मिनीः पतगा वृताः ॥

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nīla vaiḍūrya varṇāḥ ca padminiḥ patagā vṛtāḥ । ।
(kiṣkindā.50.28)

There are birds on a pond filled with lotuses and crystal clear water. The monkeys explore the place.

काञ्चनानि विमानानि राजतानि तथैव च।

kāñcanāni vimānāni rājatāni tathaiva ca ।
(kiṣkindā.50.30)

There are golden mansions with seven or nine levels; तपनीय गवाक्षाणि - tapanīya

gavākṣāṇi - the windows have golden rods. मुक्ताजालावृतानि च - muktājālāvṛtāni ca –
at the front entrance, is an art work reading ‘welcome’, decorated with pearls. मणि काञ्चन

चित्राणि शयनान्यासनानि च - maṇi kāñcana citrāṇi śayanānyāsanāni ca । Beds are all
made of gold; there are chairs and sofas; they are all amazed at these comely spectacles.

शुचीन्यभ्यवहार्याणि मूलानि च फलानि च।

śucīnyabhyavahāryāṇi mūlāni ca phalāni ca ।
(kiṣkindā.50.35)

There is food to eat. Tubers, fruits, etc. have been placed on clean banana leaves. महार्हाणि

च पानानि मधूनि रसवन्ति च। -mahārḥāṇi ca pānāni madhūni rasavanti ca । There is
honey in wonderful golden vessels. The monkeys are all pleasantly surprised. They find a
saintly woman who is doing penance there.

Āñjaneya asks that woman who she is. The lady responds -

मयो नाम महा तेजाः मायावी दानवर्षभः।

तेनेदं निर्मितं सर्वं मायया काञ्चनं वनम्॥

mayo nāma mahā tejāḥ māyāvī dānavarṣabhaḥ ।
tenedaṁ nirmitaṁ sarvaṁ māyayā kāñcanaṁ vanam । ।
(kiṣkindā.51.10)

“There was a carpenter in heaven; he had magical powers and could create wonders. He
created this place with golden trees and towers.

पुरा दानव मुख्यानां विश्वकर्मा विश्वकर्मा बभूव ह।

स तु वर्ष सहस्राणि तपस्तप्त्वा महावने।

पितामहात् वरं लेभे सर्वम् औशनसं धनम्॥

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purā dānava mukhyānām viśvakarmā babhūva ha |
sa tu varṣa sahasrāṇi tapastaptvā mahāvane |
pitāmahāt varam lebbe sarvam auśanasam dhanam | |
(kiṣkindā.51.11,12)

That Mayan did penance for several thousand years and learned this art that was known to Viśvakarma and Śukrācāryar. purā dānava mukhyānām viśvakarmā babhūva ha | He was Viśvakarma for the demons.

तम् अप्सरसि हेमायां सक्तं दानव पुङ्गवम्। - tam apsarasi hemāyām saktam dānava puṅgavam | (kiṣkindā.51.14) he had a love for the heavenly apsaras named Hemā. Devendra was infuriated and killed Mayan with his thunderbolt. Then the question arose as to who should be given this city established by Mayan with golden gardens. Brahmā ordained that it should be given to Hemā.

इतं च ब्रह्मणा दत्तं हेमायै वनम् उत्तमम्।

दुहिता मेरु सावर्णेः अहं तस्याः स्वयंप्रभा।

इदं रक्षामि भवनं हेमया वानरोत्तम ॥

मम प्रियसखी हेमा नृत्तगीत विशारदा ॥

itam ca brahmaṇā dattam hemāyai vanam uttamam |
duhitā meru sāvarṇeḥ aham tasyāḥ svayamprabhā |
idam rakṣāmi bhavanam hemayā vānarottama | |
mama priyasakhī hemā nṛttagīta viśāradā | |
(kiṣkindā.51.15-17)

The apsaras Hemā was living here. She was my friend and class mate in dance class. She handed over this land to me and I am doing penance here; my name is Svayamprabhā.”

She asks them why they had come there; they reply that they have come for the sake of Rāma and they were thirsty; seeing the birds flying out of the cave with wet feathers, they entered the cave.

Svayamprabhā entertains them providing fruits and tubers. All the monkeys eat to their hearts' content.

They are now ready to leave. Svayamprabhā says that they cannot leave that cave alive.

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जीवता दुष्करं मन्ये प्रविष्टेन निवर्तितुम्।

तपसः सुप्रभावेन नियमोपार्जितेन च

सर्वान् एव बिलात् अस्मात् उद्धरिष्यामि वानरान्॥

jīvatā duṣkaraṁ manye praviṣṭena nivartitum |
tapasaḥ suprabhāvena niyamopārjitenā ca
sarvān eva bilāt asmāt uddhariṣyāmi vānarān | |
(kiṣkindā.53.7,8)

“It is hard to leave this place; what to do?”

“We have to go for sure, for the sake of Rāma.”

“Okay, I will get you out with the power of my penance. All of you close your eyes; if you open your eyes, you will fall down.”

All the monkeys close their eyes, and tie them with cloths also. With her power, she whizzes them all out of the cave.

Then, they look at the almanac to find out how much time has transpired. Aṅgada says,

“We cannot go back. Sugrīva will punish us – तीक्ष्ण दण्डः सुग्रीवः - tikṣṇa daṇḍaḥ
sugrīvaḥ (kiṣkindā.53.27) – he will amputate our heads. We have not located Sītā.
Let us starve here and die.

परिवार्याङ्गदं सर्वे व्यवसन् प्रायम् आसितुम्।

उपस्पृश्योदकं सर्वे प्राञ्जुखाः समुपाविशन्॥

दक्षिणाग्रेषु दर्भेषु उदक् तीरं समाश्रिताः।

मुमूर्षवः हरिश्रेष्ठाः एतत् क्षममिति स्म ह॥

parivāryāṅgadaṁ sarve vyavasan prāyam āsitum |
upasprīśyodakam sarve prāṇmukhāḥ samupāviśan | |
dakṣiṇāgreṣu darbheṣu udak tīraṁ samāśritāḥ |
mumūrṣavaḥ hariśreṣṭhāḥ etat kṣamamiti sma ha | |
(kiṣkindā.55.19-21)

Sugrīva can get extremely wrathful; since I am his brother’s son, he loathes me. He will kill us all if we go there missing the deadline. Let us all starve and die.”

.All the monkeys agree and do ācamanam. They chant a mantra, place the darbha grass facing the south and lie down. They are not able to sleep. A monkey cannot lie still. And

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with the fasting, they are not able to withhold – like a person newly observing ekādaśī vrata.

Aṅgada says – “Oh monkeys! What a disaster for us! Everything is happening for the destruction of monkey clan. We should not be suffering like this. What a bad luck! Jaṭāyu fought; couldn't he have won? If he had succeeded, this would not have happened.”

At that time, Jaṭāyu's brother who was in Niśākara maharṣi's place hears this and asks them who they are. The monkeys fear that he is a demon. He consoles them saying he is not a demon and Jaṭāyu is his brother.

“Jaṭāyu and I had a race to fly to the sun and circle around him; Jaṭāyu went very close; fearing that his feathers might get burnt, I hid him with my feathers which got burnt by the sun's rays. I fell down in this aśramam; that belonged to Niśākara. I did not know where my brother fell. The ṛṣi advised me, “It is all your karma which you have to go through; so, stay here; some monkeys will arrive here for Rāma kaimkaryam; if you convey to them the much awaited information, your feathers will grow again; then, you can go wherever you want to go.”

The monkeys narrate all the news. Sampāti feels very sad because of Jaṭāyu's death. He wants to do tarpaṇam for his brother.

Vālmīki has written about the bird doing tarpaṇam . Sampāti requests the monkeys, “Please leave me at the ocean front”; the monkeys oblige and Sampāti does tarpaṇam.

Vālmīki's hope is that if he says even a bird did tarpaṇam, the readers will also do.

Sampāti says, “Oh monkeys! Now I remember. Rāvaṇa has imprisoned Sītā in Laṅkā.

I could have gone there and rescued her. But, I am very old now with no vitality. जरयाऽपहृतं

तेजः प्राणाः च शिथिला मम - jarayā'pahṛtaṁ tejaḥ prāṇāḥ ca śithilā mama ।

(kiṣkindā.58.14) I cannot do anything. My son, who had gone to gather food, came late one time and I asked him the reason.

He told me, ‘Father! Rāvaṇa was kidnapping Sītā. I could not find food anywhere, even in the ocean. When I was looking for food, I came in front of Rāvaṇa's chariot. Thinking that I had come to fight, he started to strike me.

I prostrated before him and chanted some stotra-s for him and he left me.

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न हि सामोपपन्नानां प्रहर्ता विद्यते कचित्।

na hi sāmopapannānāṁ prahartā vidyate kvacit ।

(kiṣkindā.59.17)

He does not assault those who say pleasing words about him. I spoke gently and he left me.'

My son Supārśva told me all this; I got mad at him for not fighting Rāvaṇa. I can see Laṅkā from here; as an eagle, I can see far off places. I see Laṅkā. Sītā is there; I can see that too. But, I am not fit enough to go and get her."

As Sampāti talks, new feathers start growing and he flies away.

The monkeys now brood over the delivered information; Sampāti says that he sees Sītā in Laṅkā. But we have to go to Laṅkā; who is going to cross this ocean which seems shoreless?

Jāmbavān asks what kind of capacity and competence each one has.

A monkey named Gaja claims he can fly ten yojana-s [one yojana = 4.34 miles or 7.32

k.m.]; गवाक्षो योजनान्याह गमिष्यामीति विंशतिम् - gavākṣo yojanānyāha gamiṣyāmīti viṁśatim (kiṣkindā.65.3) – Gavākṣa can fly twenty yojana-s. Ṛṣabha – forty; Gandamādhana – fifty; Mainda – sixty; Dvidida – seventy; Suṣeṇa – eighty.

Jāmbhavan says, "You are all young; this is a shame. Do you know how far I could fly in my youthful days? I was pretty mighty. You are all talking like this at your young age. During the time Perumāḷ made Trivikrama incarnation, I declared – 'jitaṁ bhagavatā jagat', 'devāḥ svasthānam āyāntu jitaṁ bhagavatā jagat' – deva-s can come back to their places; Mahābali has been defeated. I circumambulated the fourteen loka-s twenty one times; I had that much vim and vigor those days. If I had been young like you, I would have achieved so much."

That is how all the oldies will talk – in those youthful days, I worked wonders!

paṇḍu kāmārānavārum pāvaiyar vāyamudam
uṇḍavārum vāzhndavārum okka uraittu irumi
taṇḍu kālā ūṇṛi ūṇṛit taḷḷi naḍavā mun
vaṇḍu pāḍum taṇḍuyāzhāyān vadari vaṇangudumē.

That is what they say – Tirumaṅgai āzhvār declares in Periya Tirumozhi 1.3.5. All the

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elderly ones will be sitting in the front court of the house; another senior citizen will come and to pass time, will start talking.

“Why are you sitting like this?”

“I do not have any strength now; do you know how I was those days?”

paṇḍu kāmārānavārum – I was handsome like Manmatha in my youthful days. My body is all gone now. paṇḍu kāmārānavārum pāvaiyar vāyamudam uṇḍavārum - do you know how much I enjoyed life? vāzhndavārum – how much wealth I had! I had four carriages! There were two bullocks with bells for each carriage. I had horse driven carriage too. I kept two carriages for bringing visitors home and two for giving ride to those who left our house for other places. The last mentioned ones were faster! (laughter in the audience); I was that rich! How much involved I was with farming!

pāvaiyar vāyamudam uṇḍavārum vāzhndavārum okka uraittu irumi – now, I am seated like this in the front court.”

When he is talking, he will start coughing because of his age. He will cough, stop his talk and then continue not forgetting where he left. He has so much cough; can't he rest till the next day? No, 'okka uraittu'. The aged man will keep talking to boast about himself. vāzhndavārum okka uraittu taṇḍu kālā ūnṛi ūnṛit taḷ naḍavā mun. If he takes one step, his leg will bend like the plantain tree stalk. He will be so old that he cannot walk even with a walking stick. Āzhvār says go to Badarīkāśramam before you reach that stage.

taṇḍu kālā ūnṛi ūnṛit taḷli naḍavā mun
vaṇḍu pāḍum taṇḍuyāzhāyan vadari vaṇangudumē

Visit Badarī when you are young; do not start when you are seventy; go right now.

Jāmbavān says, “At your age, how robust I was! How much I accomplished! Now, I am aged. I could do now, but I am not sure. May be, I can go ninety yojana-s.

Aṅgada says –

अहम् एतत् गमिष्यामि योजनानां शतं महत्।

निवर्तने तु मे शक्तिः स्यान् नवेति न निश्चिता ॥

aham etat gamiṣyāmi yojanānām śataṁ mahat |
nivartane tu me śaktiḥ syān naveti na niścitā | |
(kiṣkindā.65.19)

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“I am not ordinary. I can go a hundred yojana-s. But, I do not know if I can come back with all that strain.”

Jāmbavān feels depressed. No one said he could fly a hundred yojana-s and come back.

“Aṅgada! I know you will come back. You are a young crown prince. But, na hi prakṛṣṭāḥ preṣyante preṣyante hītare janāḥ | (sundara.68.22) you have been anointed as the heir apparent; you cannot be sent as per śāstra. Everyone says they cannot do it. The one who can do it is silent; look! Only if he is reminded of his power, it shall surface.

स त्वं केसरिणः पुत्रः क्षेत्रजो भीम विक्रमः ।

मारुतस्य औरसः पुत्रः तेजसा चापि तत् समः ॥

त्वं हि वायु सुतो वत्स प्लवने चापि तत्समः ॥

sa tvam kesariṇaḥ putraḥ kṣetrajo bhīma vikramaḥ |
mārutasya aurasāḥ putraḥ tejasā cāpi tat samaḥ | |
tvam hi vāyu suto vatsa plavane cāpi tatsamaḥ | |
(kiṣkindā.66.32)

Hey Vāyu’s son! Āṅjaneya! You possess astronomical ability, super strength. You have been blessed by Brahmā and aṣṭadigpālaka-s. Because of a reason, you are not remembering your own power. Ṛṣi-s cursed you saying you will remember your potency only when someone reminds you. So, you are a great mahāprabhāvan; only you can do it.”

Tiruvaḍi, Āṅjaneya svāmi says, “I will go; do not worry. I will go to Laṅkā; if I cannot succeed there, I will go to heaven and if not successful, I will come back to Laṅkā; I will bring Rāvaṇa’s palace itself; I will bring Laṅkā itself. See how I will fly in the sky.

पन्नकाशनम् आकाशे पतन्तं पक्षि सेविते ।

वैनतेयम् अहं शक्तः परिगन्तुं सहस्रशः ॥

pannakāśanam ākāśe patantaṁ pakṣi sevite |
vainateyam ahaṁ śaktaḥ parigantaṁ sahasraśaḥ | |
(kiṣkindā.67.14)

Garuḍa comes down from the sky to catch a big snake in a tree down below. When he is doing that, I can orbit around him a thousand times; I have that much prowess.

pannakāśanam ākāśe patantam – who is going to snatch that snake away? Can’t this Garuḍa come down a little slower? There are thousands of other Garuḍa-s (eagles)

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ready to eat this snake. Vainateya (Vinathā's son Garuḍa) wants to beat them all and comes down fast; At that time, I will circumambulate him a thousand times; parigantum sahasraśaḥ – pakṣi sevite ākāśe – when there are a lot of birds; not when Garuḍa is flying horizontally; when he is coming down vertically – patantam pakṣi sevite. I can be that swift. It is not the temple vāhana Garuḍa; vainateyam aham śaktaḥ – Vinathā's son."

ततस्तु मारुत प्रख्यः स हरिर्मारुतात्मजः ।

आरूरोह गिरि श्रेष्ठं महेन्द्रम् अरि मर्दनः ॥

tatastu māruta prakhyaḥ sa harirmārutātmajaḥ ।
āruroha giri śreṣṭham mahendram ari mardanaḥ । ।
(kiṣkindā.67.43)

Āñjaneya svāmi climbs Mahendra mountain saying he will search for Sītā.

End of kiṣkindā kāṇḍam.

Completion of
kiṣkindā kāṇḍam
in Ācārya Rāmāmṛtam
compiled by Śrīmad-Āṇḍavan tiruvaḍi, Natteri Kidāmbi Rajagopla dāsan,
with taped information on
Śrīmat Rāmāyaṇa upanyāsam by
vedamārga prathīṣṭāpanācārya,
paramahamsedyādi
Śrīraṅgam Periyāśramam
Śrīmat Tirukkuḍandai Āṇḍavan
Śrīmat Vedānta Rāmānuja Mahādeśikan.

Transliteration & Translation primary contributor: Smt. Kalyani Krishnamachari

॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ
" **Āhnikattil adṛṣṭamum ārōgyamum (15)** "
(Sri U.Ve. Natteri Kidambi Rajagopalacharyar, Editor)

The previous article in this series appeared in Manmata-cittirai pādukā and it covered about adorning Tirumaṇ. Let us see Sandhyāvandanam, which showers a lot of health and wealth benefits when properly followed. Fair performance results in average benefits only, which we commonly witness these days. Non-performance of Sandhyāvandanam adds up to misdeed, which has no another transgression of the same grade. Even namesake performance reduces doṣam, as Gāyatri mantra is chanted during the ritual.

Not only an individual, but his whole family gets benefitted when he follows up this practice. Similarly, reciting Gāyatri mantra gives benefits to every woman and children in his house, as this mantra is not recited just for an individual's benefit, but in reality, for his entire family's welfare. While explaining the importance of Gāyatri mantra, its fine intent of earnestly requesting for everybody's benefit should also be comprehensively illustrated. Especially, womenfolk should influence their husband and son(s) to perform Sandhyāvandanam. In a house, where Gāyatri mantrajapam is carried out, the fruit of the japam goes to the womenfolk also. On the other hand, if the japam is not performed in a residence, nobody will get any benefits.

One should not think that the good effects of a japam go to the performer only. Benefit of udaka śānti japam goes to the yajamāna, who donates to the performers. Fruit of observing Udgīta upāsana does not go to the udgāta, but to the yajamāna only, as per Mīmāṃsa śāstra. In Gāyatri mantra's svarūpam, the prayer part is in plural and hence the benefit goes to everybody related to the doer. If the meaning is not explained in this manner, there is no use of the plurality expressed in the mantra.

किं किं न सविता सूते काले संयगुपासितः ।

kiṁ kiṁ na savitā sūte kāle saṁyagupāsitaḥ ।

There is no superior thing in the world that cannot be accomplished by practicing Sandhyāvandanam.

Only because of the light spreading from the Sun, everything in this world gets a living. If not, everything will lie in dark and hardened ice block. All energies found in this world have Sunlight as their source. Sunlight helps plants to produce their food and the plants remain the food for all other living beings. Heat energy, Electrical energy, Magnetic energy, different rays are all found in Sunlight, which has the power of burning out all the sins of a

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person, who meditates upon the Sun. For this reason only, it is called bhargah.

'bharjayati iti bhargah'. 'भर्जयति इति भर्गः' - As it scorches, it is called bhargah. Only contemplating this light will remove our sins. Nothing else will help in eradicating our dreadful transgressions. By birth, this is the fate for Brāhmaṇa-s. Prosperity will materialize only by meditating this radiance.

The word bhargah in masculine sense would refer to Śiva. However, here it is a neuter word similar to ओजः तेजः ojaḥ, tejaḥ etc and does not refer to Śiva. This refers only to the special radiance of the Sun.

There are explicit and subtle meanings for this mantra.

प्रतिपुरुषम् अनेकाः प्रत्यवस्थम् विचित्राः

शुभगतिषु धियो यः चोतयत्यज्ञसा नः।

अखिलचिदचिदन्तर्यामि तद्विष्णुसंज्ञं

सवितुरहमुपासे तस्य देवस्य भर्गः ॥

- वादम्-२३ शत दूषणि - स्वामि देशिक

pratipuruṣam anekāḥ pratyavastham vicitrāḥ

śubhagatiṣu dhiyo yaḥ cotayatyañāsā naḥ।

akhilacidacidantaryāmi tadviṣṇusamjñam

saviturahamupāse tasya devasya bhargah॥

In this Vādam-23 of śata dūṣaṇi, Svāmi Deśika gives the subtle meaning.

Meaning of Gāyatri mantram should be acquired only as upadeśam. Therefore it is not explained here. Now let us see the subject matter of this article. The morning Sandhyāvandanam has two parts which are jalakāryam and sthalakāryam – one performed before Sunrise and the other after Sunrise.

One has to rise after 3 AM but before Sunrise, finish all anuṣṭhānam from bathing until adorning Tirumaṇ, perform Sandhyāvandanam, giving arghyam, keeping sufficient time for reciting Gāyatri mantra one thousand times at sthalam. Upasthānam is done

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after Sunrise. Therefore, giving arghyam at about 4:30AM is best as well. After arghyam, try best to recite 1000 Gāyatri before Sunrise. It is best to chant upasthāna mantra immediately after Sunrise.

From time immemorial, Brāhmaṇa-s have been stating about the significance of performing Sandhyāvandanam, as it has many vital features. In this series, we have already seen about Ācamana. The next one is Prāṇāyāma, which we will be exploring in this issue.

Greatness of Prāṇāyāma can be understood just from one illustration. Sages say that all transgressions can be removed by proper propitiations. Dharma śāstra-s give different solutions for eradicating different sins. Even with all these, Ṛṣi-s were not satisfied, as they thought there could be some misdemeanours which might not have been listed. To propitiate for such wrongdoings, they prescribed 100 Prāṇāyāma-s and that is the greatness of this breathing ritual!

Prāṇāyāma helps to circulate Oxygen in the body without any difficulty. Everyone includes hygienic food in their etiquettes, which help to keep the annamayakośam clean. Our body is made up of five kośa-s (sheaths), which are annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya kośa-s. Shape of the body is made up of annamaya and prāṇamaya. Hygienic food taken at approved times makes up a good body, which is not enough as prāṇamaya kośa should be concurrently purified. Even folks following strict food habits do not care about prāṇaśuddhi.

Āhāraśuddhi (food cleanliness) should help in achieving purification of other four sheaths and not for getting proud or arrogant with others, who take other foods. Sheer food cleanliness will not bring all other purifications. Only very few people try to achieve manomaya śuddhi, which is above anna and prāṇaśuddhi-s and it occurs only when a person eliminates kāma, krodha, lobha, moha, mada, mātsarya etc.

Vijñānamaya jīvātma śuddhi follows manomaya śuddhi, which results from meditating ātmā as the śeṣabhūta of Īśvara. Hardly anyone attempts this, as stated by Kaṇṇan in śrī Gītā, 'kaścit yatati siddhaye'.

For the blissful Lord to be pleased with us, ānandamaya kośa śuddhi helps. To get rid of the anger of the Lord, either Bhakti or Prapatti has to be adopted. As Kaṇṇan Himself said, yatatāmapī siddhānām kaścit mām vetti tattvataḥ', it is rarest of rare that anyone attempts to realise the Lord as such. Ānandamaya kośa śuddhi is achieved only with Bhakti or Prapatti, which occurs only by exceptional luck or good

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virtues. That fortune results only by observing varṇāśrama dharma. Only traitors have hostility on varṇāśrama dharma, even if they have Bhakti on Him, says Perumāḷ, 'ājñāceti mama drohi madbhakto'pi na vaiṣṇavaḥ'.

Therefore the root of varṇāśrama dharma lies in Sandhyāvandanam. For Perumāḷ not to consider a person as a traitor, he has to perform Sandhyāvandanam, which itself has all the five purifications together.

'Annamaya prāṇamaya manomaya vijñānamaya ānanda mayā me śudhyantām jyotiraharam virajā vipāpmā bhuyāsam svāhā' – the five sādhana-s as listed by upaniṣad in this mantra are encapsulated in Sandhyāvandanam. Kārya krama-s (processes) of Sandhyāvandanam help to achieve these five purification processes. Prāṇāyāma comes next to Ācamanam in the kārya krama-s.

Ācamanam purifies annamaya kośam and all indriya-s. After this, Prāṇāyāmaśuddhi is carried out. Just holding the nose without holding the breath is namesake Prāṇāyāma, which occurs even to me at times. Apart from holding the breath, mantra has to be chanted, which is followed closely even if holding the breath is not fully followed. Oxygen flows throughout the body. Only if it flows freely, it gives Prāṇaśuddhi and Prāṇaśakti.

While placing the hand over the nose, right thumb should press right nostril and right ring finger along with little finger should press the left nostril. Importantly, index finger and middle finger should be spread out without touching each other. Arranging the five fingers of right hand in this fashion is called prāṇā mudrā. The prāṇā mudrā itself gives Prāṇaśuddhi and Prāṇaśakti to certain extent and hence even for people who just pretend to do Prāṇāyāma, the prāṇā mudrā must be maintained. Otherwise there is no use of doing Prāṇāyāma. (Will continue in the next issue)

ācāryan tiruvaḍigalē śaraṇam

Transliteration & Translation primary contributor: Shri. Mukund Srinivasan

Uloga Nagarangal (Metallic Cities)

Sri. U. Ve. V.N. Gopaladesikacharyar Swami
Oppiliappan Sannidhi

Once an evil asura named Tarakasura fought against the Devas and got defeated. He had three sons – Tarakakshan, Kamalakshan and Vidyunmali. The sons became quite upset that their father got vanquished in the battle. They were furious and vowed to conquer the Devas. So they performed severe penance towards Brahma.

Pleased by their penance, Brahma appeared in front of them and asked what their wishes were. The asuras asked that their death shouldn't be at the hands of any living being. Brahma replied 'Immortality is not for anyone. Everyone that is born must die. So ask for a different boon.'

The asuras told Brahma their wish 'Swami, please grant us three cities. The cities should move anywhere according to our choice. They should be able to fly in the sky and never get destroyed by Devas or humans. The three of us will live there happily for thousands of years. He who is able to demolish all three cities using a single arrow may take our lives, too.'

Brahma too granted them their wishes. The three overjoyed asuras called for the asura architect, Mayan to create the three cities. Mayan too built the three cities. One was made of gold, the other was of silver and the third one was of iron.

Each city had palaces, castles, parks, lotus bonds, etc. The oldest brother Tarakakshan lived in the city of gold, the second brother Kamalakshan lived in the city of silver and the youngest brother Vidyunmali lived in the city made out of iron.

Brahma's wishes made the brother arrogant and they began to trouble the Devas. Tarakakshan's son Hari, too started praying to Brahma. Brahma appeared in front of him. Hari asked Brahma 'Swami, all the asura soldiers killed on the battlefield will be dumped in a well where they should rise and get back to life with even more vigor. Please create such a well in each of our cities.' Brahma too obliged.

This made the asuras haughtier and they started a fierce battle against the Devas. The asuras who were killed were thrown into the immortal well and they came back to life. The proud brothers and their army began torturing the Devas and rishis.

Not knowing what to do, Indra took refuge in Brahma. He prayed 'Swami, these atrocities are a result of the boons that you granted. Please suggest a way to get rid of the three asuras.'

Brahma replied 'Oh Devas, according to the boon I granted, the cities will get destroyed with just one arrow aimed by a single man. Shiva is the only one possessing such powers. Go and surrender unto Him.'

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The Devas went to Shiva and requested him to destroy the asuras. Shiva said, 'Indeed these asuras must be destroyed. I will give you my powers. You may combine all yours' with my power and get rid of the asuras.'

The Devas feared that they might not be able to do that. Shiva once again reassured saying 'I will give you half my powers. You will be able to achieve your wishes with that.'

The Devas replied 'We are still doubtful. Each of us will give you half our powers. You may use that along with yours and complete the task.'

The same story appears in Yajur veda as well. There Shiva says 'I will do as you please. But in return I wish to be the Lord of all cows.' The Devas agreed to that and hence Shiva got the name 'Pashupati'.

Pleased by the Devas, Shiva said 'Oh Devas, you may give me half of your powers. Also, arrange me a chariot, charioteer, horses, bow, arrow, etc. In order to set up everything that Rudran had asked for, the Devas invited their architect, Vishwa Karma. He made Bhuma Devi as the Chariot, Meru Mountain as the umbrella. Himalayas and Vindhya formed the other parts of the Chariot and Chandra and Surya became the two wheels.

Rig and Sama vedas were the front 2 horses and Yajur and Atharvana were the rear 2 horses. Venomous snakes such as Karkodagan became the ropes that fastened the horses to the Chariot and the six angas or limbs of Veda-s became the reins of the horses.

The Devas then asked Shiva 'Who may we nominate as your charioteer?' Shiva replied 'Make someone who is superior to myself as the charioteer.'

So the Devas went to Brahma. Brahma hesitated at first. But eventually agreed just like how Krishna was going to agree to become Arjun's charioteer.

Agni was the arrow. Shiva was still unsure and so Narayana became the tip of the arrow which was Agni.

The story is continued in Bhagavatam. Shiva took leave after being equipped as described above. In the battle that ensued, He started to kill all the asuras inhabiting the three cities. But as they got killed, Mayan dragged their bodies and threw them in the pond of immortality and the asuras came back to life instantly. In Mahabharata, Brahma granted a well of immortality but Bhagavatam refers it as the pond of immortality. It is but an insignificant difference. Seeing the asuras sprout right back made Shiva anxious. He sought Narayana's help.

To help Shiva, Narayana assumed the form of a cow and made His son Brahma the calf. He made those guarding the pond of immortality lose their consciousness. He then entered the immortality pond/well and drank up all the nectar that imparted immortality.

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This story from Bhagavatam is also told in Hari Vamsam, which is a branch of Bhagavatam. Since the nectar vanished, Shiva was delighted to continue the battle. At that moment, unable to sustain the weight, the chariot collapsed. Shiva was unable to restore it back in position. Once again he sought Narayana's help. Narayana assumed the form of a bull and lifted up the chariot with His horns.

Shiva was not sure he could win against the three mighty asuras. Brahma consoled him and taught him Vishnu Panjaram (also known as Hari Panjaram). Shiva chanted that and got back his courage.

Panjaram means cage. Those who recite Vishnu Panjaram are mercifully guarded by Vishnu on all sides. So the devotees remain within the ring of protection and live fearlessly. The last part of this shloka says 'I enter this cage of protection called Hari Panjaram or Dwadasanama Panjaram. I have no more fears.'

People who recite Vishnu Sahasranamam, chant this Vishnu or Dwadasanama Panjaram in the end, without fail.

Having recited this Panjaram, Shiva went back to fight. As told previously, Agni was the arrow and Vishnu was the tip of the arrow. Shiva destroyed the three cities and the three asuras in the war. All the Devas and Rishis were overjoyed.

Thus the three eyed Shiva destroyed the three cities.

Transliteration & Translation primary contributor: Smt. Deepa Kandadai

Three hundred from our ancestors

(yagnam)

30. Double entendre between Paduka and assembly of clouds

विष्णाः पदेन धटिता मणिपादुके त्वं

व्यक्तेन्द्रनीलरुचिः उज्ज्वलमौक्तिकश्रीः

कालेषु दीव्यसि मरुद्भिरुदीर्यमाणा

कादम्बिनीव परितः स्फुटवारिबिन्दुः

viṣṇāḥ padena dhaṭitā maṇipāduke tvam
vyaktendranīlaruciḥ ujvalamauktikaśrīḥ
kāleṣu dīvyasi marudbhirudīryamāṇā
kādambinīva paritaḥ sphuṭavāribinduḥ

This sloka occurs in the Paduka sahasram Bhahuratna paddathi.

Summary: Manipaduke! You are like an assembly of clouds. You are sticking to the Vishnupadam. Blue stones and white pearls are glistening in you. You are being driven by maruth. You are playing at specific times.

Paduka, assembly of clouds, Nammalwar and Thiruvaimozhi, all these four are associated with Vishnupadam

All the four have bluish hue

All possess moukthika sri

All four “dee” during special occasions

All four are “udeerka” by maruths

All four are surrounded by water droplets

Word	First meaning	Second meaning
Vishnu padam	Perumal's sacred feet	Sky, Srivaikuntam
ghaTithaa		
Ruchi	Kanthi	Taste, desire
Moukthika	Belonging to pearl	Belonging to mukthi
Maruth	Wind	Deva
Udeeryamaanaa	Pushing up	Praising
dheevyasi	Playing, glowing	Become happy, praising
Ujvala	Glowing	Beautiful, gold, broad
Shri	Wealth	Effulgence
Sputa	Clear	Spread
Vyaktha	Clear	Poet

While the title says that the comparison is between the paduka and the assembly of clouds why add two more to the list? Because wherever padukas are mentioned it is imperative

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that Alwar is also included there. The terms that are feminine are fitting for his compositions. Hence, it is actually a comparison between four entities.

First similarity. Paduka is associated with Perumal's feet. Clouds are associated with sky. Nammalwar is associated with Perumal's sacred feet. Alwar moksham is celebrated even today in several temples. Through the expression "vandhe Vishnu padaasakthaam tham rushim thaam cha paadukaam" the similarity between Alwar and Paduka has been established already in the sahasram. Padaskathaa has the same meaning as padena gaTitha. Tiruvaimozh is also padena gaTitham. How can Tiruvaimozhi be padena gaTitham when it is not associated with the sky or Perumal's thiruvadi?

The term "vishnupadam" is gaTitham in Tiruvaimozhi. It begins with "uyarvu" and ends in "uyarnthe". The term Vishnu is also present in between. Where? In the second decad "vallan empiraan vittuve".

Also, even if Vishnu padam is taken only as Perumal Tiruvadi, the expressions "annal thaaL anaivikkume" and "nin maa thaal senthu nirpadhu", "narporsodhitthaaL nanuguvadhu" and "naaN malaraam aditthaamarai vaayulum manatthullum vaippaarkatke" are all found in the pasuram. Another: Vishnu padam also means Srivaikuntam. Tiruvaimozhi is associated with it. "vaikuntham puguvaathu mannavar vidhiye", "thirumaal vaikundham than thiruvenkatame", "vaikundham Eruthal paanmaiye" are some of the expressions. Besides these the method to go to vaikuntham are mentioned as "paadeer avan naamam veede peralaame" "un adikkeezh amarunthu pugunthene" "maa mani mandapatthu andhamil perinbhatthu adiyarOdu irunthamai", "maatchiyinri vaikundham maanagar marrathu kaiyathuve". Thus, the four are Vishnu padha gaTithai.

Second similarity. Vyakthendra neela ruchu- the effulgence of the indraneela stones placed in the paduka is clearly visible. In the assembly of clouds- as Indra is called the rain god, the clouds are blue in color because of his hue. Nammalwar did not wear blue stone. How can be "vyakthendra neelaruchi". He is vyakthyendra and neela ruchu. Calling Bhagavan "kolame thaamaraikkannathor anjana neelame ninru enadhaaviyai eerkinra seelame" he expresses his interest in him. There is no ruchu that Tiruvaimozhi enjoys, there is no blossoming, so how can it be vyakthyendra neela ruchu, we can say that indraneela ruchu is expressed in this. This is seen in "neela nin meni vannan", "neelakkadal kadainthai", "en neela mukil vannarkku" paasuram.

Third comparison. Ujvalamoukthika sri. As pearls are embedded in the paduka their beauty glows (there is a full paddhati about this). As the clouds are lined with water droplets that are white like pearls there is moukthika Sri. How is applicable for Nammalwar? He has moksha sri. The same Sri glows in Tiruvaimozhi also because "avaavaru veedu perra kurukoor sadagopan". Another, Tiruvaimozhi talks about how the pearl glows as "savi koL pon muttham enko?" This means "ujvala moukthika sri". "savi koL" means "ujvalam". Muttham or moukthikam, gold and sri means beauty. Thus, it is definite that Tiruvaimozhi has ujvalamoukthika sri.

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Fourth comparison. “kaaleshu deevyasi” Paduka glows when it is worn. The clouds glow during rainy season and when there is lightning. Sadagopar was glorious during the first century and during the time beginning from Nadamunigal. Tiruvaimozhi also glows like Sadagopar in expressions “senru sellaadhana munnelaam kaalame”, “pokinra kaalangal poya kaalangal poka kaalangal” and in expressions that talk about kaalatravam, “kaala chakkarathodu”, “kaalam pera ennaik kaattumingal”, “kaalam pervathu Or kaarirul oozhi otthulathaal”, “kaalam pala senrum kaanbathaaNai”, “kaalam ilaikkilallaal”, “kaalam thorum yaan irunthu kai thalai poosal ittaal”.

Fifth comparison. Maruthbhi rutheeryamaanaa. The paduka is udheeryamaana (praised) by maruth. The assembly of clouds is udheeryamaana (pushed up) by maruth (wind), Namalwar is udheeryamaana (praised, as he is Sadagopa) by maruth (devas), Tiruvaimozhi is udheeryamaana (praised) by maruth (devas). “virumpuvar amamar moithe”, “malipugazh vaanavarkkaavar narkovaiye”, “vinnorkku enrumaavar kuravargale”, “devar vaikal theertthangale enru poositthu nalgi uraippar” are several of the phalasruthi. Devas praise Tiruvaimozhi highly.

Sixth comparison. Sphutavaari bindhu around. As the edges of the paduka are decorated with pearls they are like water droplets. There are water droplets in the clouds. Nammalwar is sputavaari bindhu as in “moippunal porunal thukil vannath thooneerccherppan”, “thadam kurukoor sadagopan”, “viyarkkum mazhaikkan thulumba”. Thus, the double entendre is complete due to the six similarities.

Morals from this sloka:

1. It is good to be associated with Thirumal’s thiruvadi. This was the path followed by Sadagopar.
2. We should submit our sensual desires to Bhagavan. He is called vyaktha roopan and Indrakarma. Develop an interest towards one who is vyaktha, indra and neelan.
3. The Sri associated with mukhti is eternal service. Try to attain it in this worldly life, at least to a small extent. We need the ujvala moukthika Sri as in “ozhivil kaalamellaam udanaai manni vazhuvilaa adimai seithal”.
4. Effulgent souls reveal their brilliance occasionally. At other times they remain like fire concealed by ash. We should not be deceived by that, we should not think they are simpletons.
5. Live in such a fashion that would earn the praise of Devas. If you learn Tiruvaimozhi you can live like that.
6. Even when the air pushes it up the clouds do not stop showering. Let good work continue in spite of obstacles.
7. Devas also praise Arangan’s paduka. Even if one is praise-worthy one can still praise another.
8. One’s nature will be decided based on who one associates with, what one likes, who praises one etc.
9. Common people generally lack luster. Live in such a fashion that you will shine at least occasionally.

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10. Even if it is the Devas they praise only those who are worthy of praise. Let us follow the Devas and praise only the worthy.
11. It is hard to keep certain things for a very long time. It may become visible in some front.
12. Kaadhambini (clouds) are so light that even breeze can move them. However, their grace and desirability are great. Even if the weight is less the glory is heavy. One can become praise worthy even if one is not a heavy weight.
13. An object that is only black or only white is not beautiful. Beauty is enhanced if black is placed along with white and vice versa. Connoisseurs know which combinations are beautiful. There are a lot of subtle points in beauty.
14. There is a place, “thath vishno: paramam padam” The wealth of mukhti is associated with it. Learn about moksham from what the Vedas say. Do not deny the existence of a separate world called Srivaikuntham.
15. Padukas have both blue and white colors. Sri Therazhunthur Andavan in his Tamil commentary explains this as “Alwar remains with the happiness due to bhagavad guna anubhava and are sad due to their separation from the Lord”. Thiruvaimozhi contains verses that are happy and those are sad. Moral: both happiness and sorrow occur in life. Be prepared.
16. Udheernam means throwing (arrow) and pronouncing (mantra). Hence, sastra and astra shine during udheernam. Similarly, Tiruvaimozhi shines when it is recited (as it is beneficial).
17. Our qualities get molded by whom we associate with. See, we know Vishnu vyakthendra neela ruchu (black in hue), ujvala moukthika sri (he is the only one who can grant moksha), maruthbi rudheeryamaana (thaivatham thevathaanaam- praised by Devas) and parithas sputa vaaribindhu (surrounded by water droplets of the ocean). All these qualities came to the Paduka as it associated with him. “samsarga dosha gunaa bhavanthi” came true.
18. Several stones among the ratna are lucky. The blue stones and pearls embedded in the paduka enhance the glory of the Paduka as vishnpadha-gatanam deva- sthuthi. Moral; wear lucky ratna.

31. Full entendre between Balakrishna and to the Purusha of Narayanavalli.

This slokam occurs in subhashitha neevi.

First summary: where (aayar paadi) eating their wealth- milk products, he remained a thief whose mind is stuck in lies (Krishna), he (there) while remaining in the crowd of cow herds – his name was repeated by Yasodha isn't it?

Second summary: where (narayanavalli) the water began, enjoying his property, with mind remaining in truth, the one who hid like a thief (Bhagavan) the one who came in the midst of cows, his name is yashas. His behavior is that of grace isn't it?

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Third summary: the one who does evil acts even towards the house where he eats, one who is associated with dishonorable women, thief, the one who lives like an animal, is it correct to expect fame, mercy, good behavior in him?

Fourth summary: The cowherd woman who is not smart! Where milk secrets (woman's breast), make him bend down, the thief enjoys his property, he has love towards women of honor. This is the way in which bliss occurs.

(The fourth has srigara rasa as its theme. Leaving it we will analyze the first three here)
Balakrishna, Upanishad Purushan and Evil one

The three are bhaya:prabruthi bhujitham
Svam bhujitham

(a) Sathyaanushakthathee

Chora

All the three is the crowd of cows

Three are yasodhayaavruttha

List of meanings

Word	First meaning	Second meaning
Payas	Water	Milk
Prabruthi	Etc, beginning	Raw material,svam- one's property
Bhukthva	Eating	Enjoying
Satyam	Truth	Paramatma
Sathya	Along with sati	Satyabhama
Chora:	Thief	Chest
(aa)vruttham	Behavior	That which was repeated
Yasodhayaa	By Yasodha	Praise and grace

This verse contains words that when split gives different meanings

Bhukthvaa+sathya= bhukthva+asathyaa= bhukthvaa+aasathyaa

Naama+yaso+dayaa= naamaya+ca+udhaya

Dayaa+vruttham= (u)daya+aavruth+tham= (yaso)dayaa+aavruttham

Chora:= ca+ura:

यत्र पयः प्रभृति स्वं भुक्त्वा सत्यानुषक्तधीश्वरः

पशुवृतिगणे तस्मिन् अपि नाम यशोदयावृतं

Yatra paya: prabhruti svam bhuktvā satyaanusṣktadhishchora:

pashuvruthigane tasmin api nāma yasodyāvruttham

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First similarity: paya: prabhruthi bhukthvaa- Balakrishna is a thief who stole milk and other products in the aayar paadi. “vaittha neiyum kaaintha paalum vadi thayirum naru vennaiyum itthanaiyum perrariyen empiran nee pirantha pinnai” is Perialwar Thiruvaimozhi. He consumed them.

Narayanavalli begins as “ambasya bhaare”. It begins with payas. The Supreme entity described here is “thoyena jeevaan vayasasarja” begins creation from water. He is “adapya sambhootho Hiranyagarbha: (it begins from water). Because of this Bhagavan is paya:prabhruthi. “visva srug visva bhuk” he is the one who eats the world. An evil one eats milk etc.

Second similarity: svam bhukthva. All that Balakrishnan eat were his property. He protects those who belong to him as in “janayan prajaa bhuvanasya raja”. An evil one enjoys all the wealth.

Third similarity- Bhuktvaasathyaanushathathee. Balakrishna eats and utters choce lies. His mind is constantly thinking about which lie to utter. He will lie like “naaham pakshithavaanamba sarve mithyaabisamsina:”

In Narayanavalli, as in “thadevarthamthathu sathyamaahu:’ he is satya, hrudhaa maneeshaa manasaabhikluptha:” and anushathathee. He is also called sathan. The mind of the upasaka are firmly holding on to him. An evil one focuses on which lies to utter.

Fourth similarity- all three are thieves. Krishna is butter thief. The Supreme being is moving around inside like a thief (as in prajaapathis charathi garbe antha:) An evil one steals others’ property.

Fifth similarity- due to pasu vrutthi gane. Krishna was with the assembly that tended cows. The Supreme being remains with pasus- “yathoshatheepi: purushaan pashoon cha vivesha” and as it remains within them “bhoothaani charaacharaani” The evil one is remaining as an animal among the cows.

Sixth comparison- naama yasodhaya vruttham. Bhagavatha purana says that when Krishna went into the pasu gana Yasodha called him repeatedly. “kreedantham saa sutham paalai: athivelam sahaakrajam na yasodhaa johaveeth krushnam putrasneha snutha sthaneel krushna krushna aravinthaakshadhaatha Ehi sthanam pibha”

About Supreme Being- Upanishads say “tasya naama mahath yasha:” as it uses the terms naama yasha: and as it praises him as visvam pibharthi and dhurithaani paraa suva describing his mercy and other qualities it is naama yaso dhayaa vruttham. In the case of

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the evil one api naama. Will an evil one have fame, mercy, good behavior? No, he is not qualified for this.

Thus full entendre due to the six similarities.

Morals:

1. It is wrong to harm a place where one eats. Ancient saying is “think fondly about those who provided food until the end of one’s life” It is wrong to harm a house where one drank milk. It is worse to steal from that house.
2. Anyone can easily speak the truth. However, it needs more brainpower to lie. Ancient saying is “the lie of a smart one will be out in eight days”. To make asathyam work anushaktha dheer is need. Moral: do not lie unless you are smart. You will get caught.
3. Do not live like an animal. Do not be satisfied with obtaining food by evil ways. “aakaara nidraa paya maithunaani saamaanyam Ethath pasubhi naraanaa.”
4. Sathee means a lady with honor. If she has shaktha thee (a mind with desire) it is better if we have anushaktha dheer (a mind that is in accordance with it) Show love if the other has love.
5. If a thief eats in a good man’s house he will, involuntarily, speak the truth. Such is the glory of good souls (from the fifth summary). Dharma can be nurture through food also.
6. Treachery is hurting those who nurtured us. Even if evil souls get famous it is not permanent.
7. Fame, mercy and good behavior need not be in the same person. One may have discipline but not mercy. One may have mercy but not discipline. Then, there may be those who are famous but possess neither of the two qualities. However, one thing is certain. We should prevent criminals from becoming famous. Even if they show us mercy we should reject it. We should never show them mercy. We should not encourage their behavior.
8. If a pauper steals it is a small mistake. If a rich one steals it is a grave crime.
9. Only good souls have the habit of excusing criminals who repent for their action and seek pardon. Those who lead their lives like an animal lack this quality. They never forget old mistakes. (This is from the sixth summary)
10. Asathee means women with dishonor. It is not good to associate with them.
11. There is a moral in the word svam. One should not harm one’s own clan. One should nurture one’s clan. This is applicable even in the case of a cow.
12. Even among cows there are famous cows, merciful cows and good cows. Each clan has a special quality.

Transliteration & Translation primary contributor: Smt. Geetha Anand

Viṣṇu Śruṅkhalam

(Shri u ve Navalpakkam Vasudeva Thathacharya svami, Trivandrum)

Śrī Viṣṇu Śruṅkhalam is a sacred period. Let us review our Munitraya Ācāryan Śrī Tirukkuḍandai Deśikan's views on this here, who has done many compilations on our sampradaic matters. One of them is Śravaṇadvādasī nirṇaya that brings out the importance of Viṣṇu Śruṅkhalam and provides many important details on this. When ēkadaśī , dvādaśī and śravaṇa star all come together on a day, it is considered to be Viṣṇu Śruṅkhalam.

Ekādaśī is the day for Viṣṇu and it known as Haridinaṁ. Ekādaśī vrata is the vratam focused on Viṣṇu. Dvādaśī is the tithi for Viṣṇu. The first quarter of dvādaśī is called Harivāsaram. Dvādaśī vratam is also the vratam focused on Viṣṇu. Tiruvōṇam is the star for Viṣṇu. Every star has a devata associated with it and for Tiruv ṇam, Viṣṇu is the devata, as cited by vēdas, referred as Śrōṇa. This became ōṇam in Tamil and with the sacred prefix it became Tiruvōṇam. Hence all the three that are being referenced here belong to Viṣṇu, with each one of them having its own elated status. When all the three are combined on a single day, it naturally has much more superior significance. That is the greatness of Viṣṇu-sruṅkhala-yōgā. Śruṅkhala means a woven chain. Since all the three significant Viṣṇu features are together, this day may have received the name Viṣṇusruṅkhalam.

The authenticity can be seen in

ekādaśī dvādaśī ca tatra ca śravaṇam yadi
sā viṣṇuśruṅkhalā nāma sāyujyaphaladāyinī (Viṣṇu dharma:)

एकादशी द्वादशी च तत्र च श्रवणं यदि

सा विष्णु श्रुङ्खला नाम सायुज्यफलदायिनी (विष्णुधर्मः)

When all the three are mixed in a day, it is called Viṣṇuśruṅkhalam and fasting on such a day is capable of providing one with sāyujya mokṣam (enjoying the same pleasure as enjoyed by Him).

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dvādaśīm śravaṇarkṣam ca sprdekādaśī yadi
sa eva vaiṣṇavō yōgaḥ viṣṇu śruṅkhala samjitaḥ (mātsyapurāṇa)

द्वादशी श्रवणर्क्षं च स्पृशेदेकदशी यदि

स एव वैष्णवो योगः विष्णु श्रुङ्खलं संजितः (मात्स्यपुराणं)

When ēkādaśī is present on the same day with dvādaśī and Śravaṇam, it becomes a sacred period having the tithi and stars for Viṣṇu and is called Viṣṇuśruṅkhalam . There are many scriptures that validate this. It is recommended to fast on such sacred day. The ones who cannot entirely fast that day, can have refreshments but avoid rice entirely. Consuming rice is considered a sin that day.

During the Viṣṇu Śruṅkhalam , since we also have Śravaṇa dvādaśī, one gets to have performed that vratam as well. Śravaṇa dvādaśī is a special and sacred religious vow. Per Munitraya scriptures, when Śravaṇam and dvādaśī coexist on a day even for a little time, it is considered Śravaṇa dvādaśī. This mostly happens during the Tamil months of Āvaṇi or Māsi. One has to fast on both ēkādaśī and Śravaṇa dvādaśī days. Those who cannot continuously fast for two days should have light refreshments on the first day and strictly adhere to fasting the second day. From this, it is inferred that Śravaṇa dvādaśī is more important than ēkādaśī.

We can consider Viṣṇuśruṅkhalam as a special and sacred Śravaṇa dvādaśī day, since we have Śravaṇam and dvādaśī comingled that day. Since it happens on an ēkādaśī day, we have the best of ēkādaśī vow, Śravaṇa dvādaśī vow and Viṣṇu śruṅkhalam vow in one single day.

We get three highlights

- (1) Viṣṇuśruṅkhalam is a sacred day
- (2) one needs to vow and fast that day and
- (3) one gets the benefit of vow & fast on Śravaṇa dvādaśī day.

Hence Viṣṇuśruṅkhalam is considered sacred and superior in Munitraya sampradāyam. Ahobila maṭham practice also endorses this in exact terms. None can deny Viṣṇu śruṅkhalam and as per our Ācāryā-s everyone must follow and practice it.

But there is a slight difference on the observance of Śravaṇa dvādaśī. Occasionally it may so happen that the first day happens to be Viṣṇu śruṅkhalam and the next day is Śravaṇa dvādaśī. In this case Śravaṇa dvādaśī occurs on two days. Should one observe the vratam on both days? The question is not whether Śravaṇa dvādaśī

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happens on Viṣṇu śruṅkhalam day - but should one observe the vratam on both days. Śrī Tirkkuḍandai Deśikan has provided an answer to this after careful analysis. In this case, one should observe vratam on both the days and break the fast only on the third day during the trayōdaśī tithi, per Munitraya sampradāyam. Ahobila maṭham slightly differs from this view. Generally the fasting should not be concluding on trayōdaśī day and hence the fasting should conclude during dvādaśī before trayōdaśī. If one completes the ēkādaśī fasting on trayōdaśī, it diminishes the effect of having observed 12 ēkādaśī vratams. As Śrī vaiṣṇavā-s we should not care about the effect /benefit, but since it is recommended that one should not conclude ēkādaśī vratam on a trayōdaśī, we should avoid it. This is a general rule. But for Śravaṇa dvādaśī, one has to fast and conclude it only on trayōdaśī.

According to Munitraya practice, it is noted that Śravaṇa dvādaśī can occur for two days, when the first day would be Viṣṇu śruṅkhalam . One should follow Viṣṇu śruṅkhalam the first day and also follow the Śravaṇa dvādaśī the next day, resulting in two days of vratam. In general, the day before Śravaṇa dvādaśī will always be ēkādaśī, resulting in two days of vratam. In case of Viṣṇu śruṅkhalam , the first day attains the special significance and the third day is the day on which the fast is broken.

This is subject to the limitation of my knowledge on the subject. If there is anything incorrect in this, I request the elders and learned to correct me.

Transliteration & Translation primary contributor: Shri. Murali Thirumalai

Who is Nobler?

(by Srirangam Srimad Andavan Asrama Asthana Vidwan
Sri U.Ve. Veeravalli VaradaDesikachariyar, Puducheri)

Imagine if suddenly two people engage in quarrelling in the middle of a road, there would be many idiots who would surround this place and watch them quarrel. Some of them would involve in instigating the two people who are quarrelling to quarrel further. During this time thieves would decamp with the wallets of the onlookers. We need to look at those who would take steps to stop the above two from quarreling amongst the others who are involved as onlookers, instigators and thieves. Such a person is considered to be the Noble Individual in that scenario. Among these people exists a group characterized by superficial thoughts, that laments that the fight had not escalated enough to draw blood.

A story

A trader who was involved in selling of elephants went to a capital city and to sell an elephant. That elephant was young and very naughty. People enjoyed its mischievous disposition. The trader was materialistic and calculative. When people enquired about the cost of the elephant, he categorically stated that it costs Rs.1000. Thousand rupees, in those days, was a huge sum and as a result, many left uninterested.

But a wealthy man was very keen to buy that elephant. However if he buys the same at the rate mentioned by the trader he felt his wife will not approve it. He also could not let go the opportunity to buy the elephant. He therefore offered the trader to buy the elephant at Rs.999. Both the trader and the wealthy person were firm on their respective prices and continued their negotiations. Neither yielded to the other. Words paved way to argument. Many people had gathered to witness this. At the end, these people ensured that the trader and the wealthy person were separated. The transaction did not take place and the crowd dispersed.

The next day morning the elephant trader was weeping aloud. The elephant was bitten by a snake, the previous night. The entire town had gathered together. The wealthy man who had offered to buy the elephant for Rs.999 was also present there. He questioned the trader, "What is the point in weeping now? Yesterday you had refused to reduce the price even by one rupee. Had you sold it for Rs.999, you would have not suffered this loss". The trader replied "an elephant is worth in thousands both when it is alive as well as when it is dead. But what a town is this? There is no Noble person in this town. When both of us fought over one rupee yesterday, the entire town had witnessed it, but not a single person came forward and tried to help conclude our negotiations. The absence of such a person in this town is the reason for my weeping."

An incident from Ramayana:

Sage Viswamithra requests King Dasaratha to send Rama along with him to protect the Yagna that he is planning to conduct. King Dasaratha immediately rejects the request. As a result, there is a disagreement between the King and the Sage. Sage Vashishta rises

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and asks Sage Viswamithra to control his anger and sit down. He then turns to King Dasaratha and asks him to send his son along with Sage Viswamithra. He adds that your son will be benefitted from this. The disagreement between sage Viswamithra and Dasaratha was aptly controlled and sorted out by Sage Vashista who is equivalent to a great person.

Transliteration & Translation primary contributor: Shri.Kasturi Srikaanth

Ilaya perumālum Ilayāzhvārum

(Shri Oppiliappan, Tiruvehka, Kanchipuram)

We all know that Śrī Rāmānujā is popularly known as Yatirāja, Emperumānār, Bhāṣyakār, Uḍayavar; and he is also known as Ilayāzhvār. Like Śrī Lakṣmaṇā is being accoladed in scriptures as an incarnation of Śrī Ādiseṣan, Ilayāzhvār is also seen alike. Śrī Lakṣmaṇa's sole purpose was to be of servitude to Śrī Rāmā.

Cendṛāl kuḍaiyām irundāl siṅgasanamām
ninṛal maravaḍiyām nīlkaḍalul enṛum
puṇaiyām maṇivilakkām pūmpaṭṭām pulgum
aṇaiyām tirumāṛkaravu

as explained by the verse from Poigai Āzhvār. Hence he did not forget his servitude instincts even when he was born as the younger brother of Śrī Rāmā, and followed meticulously Śrī Rāmā wherever He went. This happened in all his traverse from Ayōdhyā to Mitilā and during the long trail from Ayōdhyā to Śrī Lankā. Emperumānār also made immensely long trips to propagate the dharmic path he was reinstantiating.

While Śrī Lakṣmaṇa's trip with Rāmā was of servitude to Rāmā, Ilayāzhvār's trip across the length and breadth was mainly to propagate and reinstate the philosophy of viṣiṣṭaḍvaidam and promote the principles of Śrī vaiṣṇavism.

1. Initially he travelled from Kāncīpuram to Kāsi, but returned after Vindya mountains, realizing the danger to his life by Yādava Prakāsa.
2. His next trip was to Śrī Raṅgam, along with Periya Nambi, when Śrī Ālavandār had left the terrestrial world for Śrī Vaikunṭam. With deep remorse, he saw the remains of Śrī Ālavandār and returned back after pledging on the three vows.
3. After attaining his ascetism at Kāncīpuram, he reached Śrīraṅgam based on His resolve.
4. He undertook 18 trips to Tirukkōṣṭiyūr to receive the essence of aṣṭākṣara mantrā.
5. He made trips to Tirumala to listen to Śrī Rāmāyana upanyāsam
6. He trekked to Kashmir in search of a granta Śrī Bōdhāyana vṛddhi to compile Śrī Bhāṣyam for Brahma sūtra.
7. Later he undertook a trip to Śrīraṅgam to present Śrībhāṣyam.
8. He went to Tirunārāyaṇapuram from Tamilnadu due to the harassment from the Cōzha king Kirumikaṇḍa cōzhan

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9. To bring back Cellappillai, he went up to Delhi.

10. He propagated śrīvaiṣṇavism throughout his traverse to Sālagrāma kṣetram as quoted in Śrī raṅgaṁ kariśailam aṇjāṇā giriṁ dhārksyāḍri simhācalaṁ, saying sālāgrāmagiriṁ niṣēvya ramate rāmānujōyam muni:

In essence, Lakṣmana, an incarnation of Ādiseṣa, walked through from north to south, to Śrīlankā; while Ilaiyāzhvār traversed from south to north till Kashmir.

There are lot of similarities between Lakṣmaṇa and Ilaiyāzhvār that we can enjoy. But they differ on one aspect and that is anger portrayed by Lakṣmaṇā. This is seen when it was known to him that Śrī Rāmā will not be crowned; while mistaking Bharatā when he came to Citrakūṭam to bring back Rāmā and on Sugrīvā's relaxed attitude after having Vālī killed. We need not elaborate any more new on this for those who have already experienced this wonderful topic through Śrīmad Tirukkuḍandai Āṇḍavan's Ācārya Rāmāmṛtam upanyāsam.

Since Ilaiyāzhvār had undertaken the noble cause of reinstantiating the Śrīvaiṣṇava philosophy, there was no scope for him getting angry and he remained as an embodiment of patience. In addition, he had the unique virtue of not finding fault with any one; only appreciating the virtues in people; even if he finds a tiny good quality in a person, he would gladly praise to a level that he would make the person transform into a perfect Śrīvaiṣṇava, as exactly happened in the case of Pillai Uṇṅā Villi dāsa.

Our Śrīraṅga Ācāryan is exactly similar in terms of how he lauds the goodness, ignoring the defects. Whenever we visit and pay our obeisance to saints like our Ācāryan, there are strict dress code to follow and similar restrictions apply when prostrating in front of him.

But there are many disciples who come in from many parts of the world to have a glimpse of our Āṇḍavan and pay their respects. Most of them do not have enough knowledge on these stipulations. On the other hand, our Ācāryan ignores these stipulations, feels elated that they had come at least then, welcomes them, showers them with his blessings, akṣadai, tīrta and other prasadam as required. This is nothing but due to his souśīlyam alone.

We are the greatly blessed ones to have darśan of Śrī Rāmānuja and our Ācāryan who ignores our defects and lauds our virtues, like Ilaiyāzhvār.

Transliteration & Translation primary contributor: Shri. Murali Thirumalai and Smt. Anuradha Gopalan

Kula Deivam **(Family Deity)**

The ancestors long about anyone in their lineage performing the shraardham at Gaya. During their period, it was difficult to go there. The sesame seeds and water that we offer reaches them in the form of food wherever they are in their current birth cycle. I have been writing articles about Mathura and Brindavanam that had the fortune of bearing the footprints of Kannan. Many devotees visit these places and their ancestors get benefited as well due to these activities.

Our ancestors lived in a village, performing their daily religious rites and offered servitude to the Perumal at the local temple. The effect from these deeds partly benefited their king and enabled the rain harvest periodically. They wish and pray to have intelligent and benevolent descendents in their family lineage. Over the subsequent periods, the upcoming generations moved to cities and foreign land to have a livelihood carved for them and their family, forgetting about the native village they emanated from. They failed to realize that the lives they live now are due to the blessings from their ancestors.

I noticed this during my recent visit to a village named Dvar, after a gap of 60 years. This place is popular due to the noble dvaar bhashyam Chakravarthiachar. This village was donated to the vaishnavites from Dvar village by the king of Pukdukkaottai, where about 60 families resided. This included descendents from Nadadur, Chetlur, Sogathur, Andikadu, Velamur and Ladapuram. It is learnt that the shrivaishnavas here had their samashrayanam and bharanyasam done by paying obeisance to acharya's like vazhuthur svami (ShrimadAndavan), kethandapati svami, Dengani kottai svami, tirupathi svami, kozhiyalam svami and garudapuram svami.

A while ago, when the lake was cleansed up, they found the deities of Kothandaraman, Sita, Lakshmanan and Lakshminarayanam. A temporary shed was erected to have prayers offered to these deities. Shri Garudapuram svami stayed in this place based on the request from the villagers, enroute his pilgrimage to Thiruppullaani. Same way Shri Akkur Andavan stayed here and performed the daily aradhanam at his own expense.

The village had a constant influx of learned men, scholars and nobles; but at present there are only one or two families living there. The ones who migrated out of the village and are well-off, forgot their village deity Shri Raman. Recently there have been some turn of events that made the some of the original descendents from the village gathered together and helped construct a temple for Shri Raman and have daily aradhana done at the temple. Shri Rama navami uthsavam was celebrated for three days starting 24th April 2015 that concluded with Sita Kalyanam. Many descendents from the village gathered around for this celebration and they expect more such families to participate like this in the future.

We need to maintain the temples worshipped by our ancestors and offer whatever we can towards this enablement. We should also make it a point to visit the place at least once a

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year, that will please our ancestors. This will empower us to overcome the difficulties and sufferings we undergo in this life. Our first priority is our family ancestral deity.

Let us think and act on this.

Delhi R.V. R (09871096075)

Transliteration & Translation primary contributor: Shri. Murali Thirumalai

Bhagavad Anugraham during Kali

Sri R. Kannan, Bangalore

As the Jive does not follow Bhagavan's command he earns Bhagavan's wrath and hence whirls in this world without knowing a way to get out of it. How can such a Jiva get reprieve? He has to dispel Emperuman's anger and become an object of his anugraha sankalpam. In this kaliyuga, to attain bhagavad anugraham, we need to develop interest in entities that are associated with Bhagavan. These entities will reduce our sins and purify us and if we surrender to Bhagavan after approaching through an Acharyan, Emperuman will leave his anger towards us and bless us.

Sri Narayana Bhattadri has composed a beautiful sloka in Sriman Narayaneeyam to obtain Emperuman's anugraham during this kali. Let us enjoy it a little.

Ganga, Gita cha, kaayathrayapi cha thulasikaa gopikaa chandhanam thath
Saalagraamaapi poojaa parapurusha thadhaikaadasee naamavarnaa:
Ethaani ashtaabhyayathnaanyapi kalisamaye thvathprasaadha pravrutthyaa
Kshipram mukthi pradhaaneethyapithathu: rushyas theshu maam sajjayethaa:

Hey Paramatma! Ganga, Gita, Gayathri, Thulasi, Gopichandanam, Saalagraama puja, ekaadasi vratham, bhagavad naama aksharam- rishis say that these eight are capable of getting your anugraham in this kali times without much difficulty. Lord! Please accept me in all these eight ways."

It is clear that the above eight are closely associated with Emperuman. He will become happy if they are praised.

1. Ganga- The waters of Ganga are the waters that descended into this world following the sacred ablution of Trivikrama's feet by Chaturmukha Brahma in the Satyaloka. Siva adorned in on his head and became sacred. It is flowing in Bharat as the sacred river till date. Even a mere thought about this river will relieve us of our sins.
2. Gita- Srimadh Bhagavad Gita- An excellent granta granted by Kannan during Kurukshetra war with Arjuna as the ruse so that the worldly will be liberated. It explains karma yoga, jnana yoga, bhakti yoga and prapatthi clearly. It is being praised by several even these days. If it is learned from great souls and recited, one will get all kinds of benefits.

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3. Gayathri- a great mantra- it is like the mother of chandhas. It is capable of protecting everyone as in “gaayantham thraayathi”. Sastras say that one should contemplate on Emperuman in the middle of the surya mandala using the Gayathri mantra. Emperman becomes very happy because of this dhyana. When he is happy we do not lack anything.
4. Thulasi- Emperuman’s favorite flower. If one performs archana with this leaf Emperuman becomes very happy.

Namalwar prays as “thOLinai melum nan maarbin melum sudar mudi melum thaaliNai melum punaintha thaNthuzhaayudai ammaan” and Kodhai Naacchiyar as “neelaar thaNNanthuzhaai kondi en nerimen kuzhal mEl sootteere”

5. Gopi chandanam- Decorating Emperuman with sandalwood paste brings happiness to him. If we accept the sandalwood paste that was used to decorate him and adorn it, we get all the benefits. It is a great boon to accept that which Bhagavan adorned and took off. We see some people adorning the gopi chandan as thiruman kaappu. This is Emperuman’s symbol.
6. Saalagrama puja- Emperuman resides permanently in saalagrama. One need not establish him in saalagrama as it is done in other forms. Emperuman in saalagrama form has the same glory as he has in Sri vaikuntam and in Thiruppaarkadal. We have seen in temples that worship rituals are performed to the image as well as to saalagrama. In some temples saalagrama is made into a garland and Emperuman is adorned with it. Even today we can see great souls carrying their personal saalagrama wherever they go and perform puja rituals to it. Thus, saalagrama puja is performance of Tiruvaaraadhanam to Emperuman directly which will make him happy.
7. Ekadasi vratham- hari dinam- that is the day preferred by Hari. The best austerity is to be near him and perform all kinds of services to him. Among the various benefits ascribed to ekaadasi vratham the best is Emperuman’s pleasure. The purpose of one’s birth is to perform ekaadasi vratham twice a month and worship him.
8. Bhagavan naamaaksharam- Bhagavad naama sankeetham is praised greatly during kali. Thondaradippodi Alwar says,

“kaavalil pulanai vaitthu kali thannaik kadakkap paainthu
Naavalittu uzhi tharukinrom naman Thamar thalaikal meedhE
Moovulaku undu umizhntha mudhalva! Nin naamam karra
Aavalippudaimai kandaai arangamaa nagarulaanE”

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Swami Desikan says,

“ramaadhayitha rangabhooramana krushna, vishnO harE

Thrivikrama, janaardhana thriyuga naatha naaraayana

Idheeva subhathaani ya: patathi nametheyaani the

Na thasya yamavashyathaa narakapaathbheethi:kutha:”

(abheethi sthavam 7)

(Sri:pahi, Thiruvaranga, Krishna, Vishno, He hari, Trivikrama, Janaardhana, the one with the six qualities including jnana, Hey Natha, Narayana- one who utters these sacred names is not ruled by Yama. How will he fall into hell?)

We learn from purana that even the worst sinner, Ajamilan, attained good state by reciting the name, Narayana.

It is definite that the above mentioned eight will purify us, direct us in the good path, make us perform the upaya through Acharyan and reach us to moksha.

Srimathe Nigamatha Mahadesikaya nama:

Transliteration & Translation primary contributor: Smt. Geetha Anand

॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ

“Irāmānusan En Tan Mānidhiyē”

(Shri S. Sudharsanam, Nangainallur)

Many far-sighted wise saints have sung about the advent of āzhvār-s establish that Śrīman Nārāyaṇa alone is the only Supreme Being. A Śrīmad Bhāgavatam śloka related to this:

kalau khalu bhaviṣyanti nārāyaṇa - parāyaṇāḥ
kvacit kvacin mahārāja draviḍeṣu ca bhūriśaḥ
tāmraparṇī nadī yatra kṛtamālā payasvinī । ।

It is said that devotees of Nārāyaṇa will take birth at places where the sacred rivers Pālāru, Kāviri, Tamiraparaṇi, Periyāru and Vaigai flow through. Viṣvaksena, the leader of permanent residents (nityasūri-s) and liberated (mukta-s) at paramapadam; and one who performs the most important service to Śrīman Nārāyaṇa took the avatar of Nammāzhvār, who was named “Śaṭagopan”. “Śaṭam” is a type of gas. While being delivered, Nammāzhvār ordered gas not to afflict him. Hence he is known “Śaṭagopan”. The emperor among the poets, Kamban, says Nammāzhvār is a re-incarnation of Tirumāl (Śaṭagopar Andādi)

“pāvagattāl tan tiruavatāram padinonṟu enṟu ip
pūvagattār aṟiyāvaṇṇam tannaiyē pugazhndū
nāvagattāl āyiram inkavapāḍi naḍittu alitta
kōvagattarkkinṟi en seigēn puṟa kuṟṟēvalgalē”.

Right from the day of his divine appearance in this earth, without indulging in the material life, like the aromatic holy basil leave, Nammāzhvār was incomparable in knowledge; constantly meditating on Śrīman Nārāyaṇa, Nammāzhvār cut asunder the ignorance and attained salvation. Even though he cried out loud through his various pāsuraṁ-s “maṟṟait deivam nāḍudirē” .., “maṟṟait deivam viḷambudirē”, people were never freed from their ignorance. He was saddened that the people are suffering due to their sins. He was worried on who will be born after him to lift the people from the affliction of birth. The Lord removed his worries by informing Nammāzhvār about the birth of Śrīmad Rāmānujar. At once Nammāzhvār composes pāsuraṁ stating the powerful sins will be vanquished; the hell that causes sufferings will destroyed and that the god of death will no work to do. The kalipurusa will disappear. He composes a pāsuraṁ as if performing

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maṅgalāśāsanam for śrīvaiṣṇava-s saying that we will witness that this Earth will be filled with the dancing, singing, wandering multitude of devotees of the ocean hued Emperumān. Here is the pāsuram (Tiruvāimozhi 5.2.1).

“poliga poliga ploiga pōyiṛṛu valluyirc sāpam
naliyum naragamum nainda namanukku iṅgu yādonṛumillai
kaliyum keḍum kaṇḍu koṇmin kaḍal vaṇṇan bhūtaṅgaḷ maṇmēḷ
maliyap pugundu isaipāḍi āḍi uzhitarak kaṇḍōm”.

This pāsuram enlightens us that Śrīmad Rāmānujar will incarnate to ensure that śrīvaiṣṇava-s take refuge in Śrīman Nārāyana attaining salvation and the wealth of servitude and in the process ensure the Śrīvaiṣṇava tradition to flourish and prosper. According to Tiruvāimozhi pāsuram 5.2.3, the disciples of Śrīmad Rāmānujar will grow the Śrīvaiṣṇava tradition by wandering around and singing.

Everyone has become a Śrīvaiṣṇava. No need for short term profits. There are no restrictions. The change comes over the people is not something similar to religious conversion of common people through deceit and promise of good life by exploiting their poverty, lack of education, etc... This is due to the realization on the part of the people that Śrīman Nārāyana alone is Higher than the highest and HIS Divine Feet destroys all the sufferings, attempted to become śrīvaiṣṇava-s out of their own desire and dedication. It was the result of Śrīmad Rāmānujar making world realize the truth that Śrīman Nārāyana alone is capable of making one attain Śrī Vaikuṇṭham according to Tiruvāimozhi pāsuram 9.10.5.

“caraṇamāgum tanadāḷ aḍaindārkkellām
maraṇamānāl vaikundam koḍukkum pirān”

It becomes evident that Śrīmad Rāmānujar was the one who propounded to the world about the auspicious qualities like incomparable loving kindness and compassion of Śrīman Nārāyana that Nammāzhvār showed the world through his various statements “anbanāgum tanadāḷaḍaindārkkellām”, “meiyanāgum virumbit tozhuvārkkellām”, “aṇiyanāgum tana dāḷaḍaindārkkellām”, etc... Śrīmad Rāmānujar was responsible for making Nammāzhvār’s dream a reality. Hence the śrīvaiṣṇava principles that still stands steadfast and called “Rāmānuja Darśanam”. Śrīmad Rāmānujar is the torch bearer for the śrīvaiṣṇava-s guiding them.

Śrī Ālavandār’s eminent disciple, ācārya Periya Tirumalai Nambi, also known as Śrī Śailapūrṇar, is one who knows the greatness of Śrīmad Rāmānujar’s incarnation.

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Śrīmad Rāmānujar was born to the younger sister, Bhūdevī alias Kāntimati, of Periya Tirumalai Nambi. Witnessing the divine radiance of the infant Rāmānujar, he blessed him “lakṣmaṇo lakṣmi sampannaḥ”. He named Rāmānujar “Īlaiyāzhvān” as per “tiruniṛaic celvan im magan lakṣmaṇan”.

Without being separated from Cakravarttit Tirumagan Śrīrāman, Lakṣmaṇa, re-incarnation of Ādiśeṣan, performed all sorts of servitude at all times, under all situations (ozhivil kālamellām vazhuvilā aḍimai). Since Rāmānujar was also a re-incarnation of Ādiśeṣan, the name Īlaiyāzhvān is apt. Śrī Rāmānujar’s other names are Śrībhāṣya kārār, Yatirājar, Uḍaiyavar, Yatipati, Emperumānār, Lakṣmaṇamuni, Yatīśvarar, and Tiruppāvai jīyar.

History of Śrī Rāmānujar’s life is inter-twined with that of the India’s spiritual, religious history. The śrīvaiṣṇava principles that were reenergized by Śrī Rāmānujar, lighted the path for those who wished to follow the path of dharma, particularly for the śrīvaiṣṇava-s. And it is so even to this day.

Some write about and say that Śrīmad Rāmānujar was a revolutionary, who found shortcomings in śrīvaiṣṇavam principles and cut off the restrictions. But, Śrīmad Rāmānujar followed exactly the path paved by the Veda. Practiced all prescribed religious duties daily without fail. He compelled everyone should follow them. He was a practitioner of impeccable moral conducts. He worked hard to establish the essence of Veda and Vedānta, salvation, is attained only through meditation, pure devotion, devotion without expectation of anything in return, surrendering unto the Lord through a preceptor with unwavering faith. He composed many texts of highest and incomparable order such as Śrībhāṣyam, Gītā Bhāṣyam, Vedānta Dīpam, Vedānta Sāram and Vedārtha Saṅgraham. Taking into account the needs of times that we live in, he ensured with noble intentions that simple order of life as accepted and approved by the scriptures are highlighted in his works and established them for the benefit of everyone. But he did not waver from the path laid out by the Veda. The devotional wisdom witnessed in him and his following the path of knowledge with devotion as its soul opened the doors to spiritual life for many thousands of devotees. This alone is an act of highest order that was due to his compassion. Hence Śrīmad Rāmānujar is celebrated as a celestial being.

Transliteration & Translation primary contributor: Shri V.Ramanujan

Kaliyuga Varāhan

1. Those who are born in this world should understand the true nature of the sentient, the insentient and the Supreme Being and try to attain salvation, by following either **bhakti** or **prapatti**. Vedas have explained this. Veda is the lamp that lights the path for those of us in this material world. Veda is eternal and an independent authority, whereas the other scriptures depend on Veda as a proof for their existence.
2. The Supreme Lord being merciful, reincarnated Himself into **vyūha** and **vibhava** forms to uplift the suffering souls from this ocean of birth thereby sustaining people of those times; when HIS desire to elevate the beings did not fulfill, HE took birth as **āzhvār-s** and **ācārya-s** to induce right knowledge for the elevation of people.
3. The **ītihāsa-s** and the **purāṇa-s** are useful to explain the difficult meanings of Veda. One of those is the 'Varāha purāṇa', which resolutely explains the truths, means and its fruits. This is possible because these are Divine utterances by the very Lord Varāha-Himself, also known as **jñānapirān** and was listened to by our **Bhūmi pirāṭṭi**. Both **Perumāḷ** and **Periya pirāṭṭi** forgive the sins of those who seek refuge unto them after taking cognizance of those sins. But, **Bhūmi pirāṭṭi** does not even take notice of the sins of sentient beings. This **purāṇa** is considered superior to other **purāṇa-s** because it is dearest to her heart.
4. **Varāha carama śloka**
Like **Perumāḷ**, **Bhūmi pirāṭṭi** by nature is all knowing. But feigning ignorance, She prayed to **Perumāḷ** to grace us with a simple means for the liberation of all of their children (the sentient beings). **Perumāḷ** responded by saying that all the sentient beings should render **prapatti** and for those who have done so, during their last minutes of their lives, even if they could not remember HIM, HE shall grace them with capability of retaining HIM their thoughts and deliver him to HIS eternal abode.
5. **Śrī Rāma carama śloka** happened on the sea shore; **Kṛṣṇa carama śloka** was delivered aboard a chariot in the battle field where the positions of the preceptor and the disciple were interchanged; since **pirāṭṭi** was not present on these two occasions, **Varāha carama śloka** is considered superior and it won't be an exaggeration to say that the other two are an elaboration of **Varāha carama śloka**.

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6. Nammāzhvār starting with his Tiruviruttam 99th pāsuraṁ:

“īnac collāyiṇumāga, eṛithiraivaiyam muṛṛum
ēnatturuvāyiḍandapirān, iruṅgaṛpagañcēr
vānattavarkkum allādavarkkum maṛṛellāyavarkkum
jñānap pirānaiyallālillai, nān kaṇḍa nalladuvē”

and ending with the Tiruvāimozhi pāsuraṁ,

“kōlamalarppāvaik kanbāgiya ennanbēyō !
nīlavarai iraṇḍu piṛai kavvi nimirnda doppa
kōla varāhamonṛāi nilam kōṭṭiḍaikkoṇḍa endāi
nīlak kaḍal kaḍaindāi unnaip peṛru enip pōkkuvanō”
(Tiruvāimozhi 10:10:7)

It will not be an exaggeration to say that all of Nammāzhvār’s pāsuraṁ-s celebrates the glories of Varāhar. The statement “jñānap pirānai allāl nān kaṇḍa nalladuvē” glorifies the incarnation of Varāhar among the para, vyūha and vibhava incarnations.

7. Varāhar explicitly states that those who seek salvation must not approach other Gods but HIM alone, to attain salvation. “I am the abode of greatness as well as simplicity for those who pray for salvation”.
8. Tirukuḍantai Āṇḍavan is a befitting example for the traditional saying “āsetu himācalam” where He undertook many religious travels by foot, reformed many and appointed many heads of traditional bodies. To him goes the credit for choosing an appropriate successor to spread the tradition by selecting one who was born at the Varāha kṣetram (Śrīmuṣṇam). It is not an exaggeration to say that we get to experience Varāha incarnation in Śrīmuṣṇam Āṇḍavan’s form in this kali yuga-m and reap all the benefits without much effort.
9. Śrīmuṣṇam Āṇḍavan’s depth of knowledge is far superior.

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10. He graces his disciples in a multifaceted manner donning many skillful roles be it in the field of astrology, medicine, music, humor, arts, kitchen, etc. The statement “en ninṛa yōniumāi piṛandāi” can be compared to here.
11. He initiates lowly lives (poi ninṛa jñānam pollā ozhukkum azhukkuḍambum ini yām uṛāmai) like us to perform śaranāgati to attain salvation which is akin to saving one's life.

jñānap pirānai allāl illai:-

12. Like how āzhvār says there is no one else for him other than Varāhar as per his statement “jñānap pirānai allāl illai”, Āṇḍavan graces us. We are indeed fortunate that we live in the same period as our ācāryar and are filled with pride. I submit with a prayer that we and those associated with us be the recipients of Śrīmad āṇḍavan's absolute grace.

(Kali Vangipuram Sampath, Nangai Nallur)

Transliteration & Translation primary contributor(s): Smt. & Shri. V. Ramanujam

Thoopul Vallal is solely responsible for Perarulalan's Arulichcheyal Goshti

As per the famous quotation "**Nagareshu Kanchi**", all the Devatha Murthys can be found paying their obeisance to Perarulalan, who blesses us from the beautiful city of Kanchipuram. Once upon a time, there was a protest against the chanting of Naalayira Divya Prabandham sung by Azwars in Perarulalan's Uthsavam, orchestrated by people working against Srivaishnavism. Swamy Sri Nigamantha Mahadesikan, suitably argued with them by offering many references and ensured that Divyaprabandham is sung without any hindrance during the Uthsavams. The above has been well documented by various Acharyas, Vidwans and Mahapandithas based on deep analysis establishing it as a true fact.

Even today, in Srivaishava temples, one can see Naalayira Divya Prabandham being sung by goshti who march before Emperuman during the Uthsavams followed by those chanting Vedas behind Emperuman. This practice has been institutionalized permanently by our Vainava Kula Thilakam, Swami Sri Desikan and the same has been established by our Acharyas. The same has been reiterated by Arunagiri Nathar, a Saivaite Mahaan in his Thirupugazh. "**Painthamizhppin sendra pachchaip pasung kondale**".

In continuation of the great service that our Swamy Sri Desikan has rendered as mentioned above, Swamy has composed a Prabantham by name, **Thiruchchinna maalai** and offered the same to Emperuman. Our Swamy who enjoyed the performance of Thiruchchinnam (an instrument) during the uthsavams of Perarulalan, believed that the Divine sound generated by this instrument, is equivalent to the Rahasyathraya saara (the essence of Vedas) and hence the name.

Based on this, Perarulalan had gifted one of the two Thiruchchinnams played during the Uthsavams to our Swamy. Since then, only one Thiruchchinnam is used during the Uthsavams, which is evident even today.

Let us enjoy the gist of Thiruchchinnamaalai and its glory in this Thaiyan.

*mannu tiru mandirattin vāz duvayattin poruḷum
tunnupugaz kkīdaitanil śonnaveṇṇāngin poruḷum
annavayal kacci arulālar tiruccinna oli
innapaḍi enṟuraittān ezil vēdāntāriyanē*

The meaning of the Divine sound of Thiruchchinnam which is being played during the Uthsavam of Perarulaalap Perumal, in the city of Kanchipura, which is filled with fields surrounded by plenty of Delighted Swans, consists of Thiruvashaktasharam, Dvayam and Charama slokam. Delighted Sri Desikan composed the Prabandham **Thiruchchinnamaalai** based on the above meaning,

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Srimathe Nigamantha Maha Desikaaya Namaha
Adiyen
Themparai V. Narayanan

Transliteration primary contributor(s): Periyamarai Setlur K Srikanth
Transliteration: www.prapatti.com

Sri:
Perarulalan who blessed Arangan

Thiru Arangan is called as “Periya Perumal” by our Acharya’s. Thirumangai Alwar called Kanchi Varada as “Perarulalan”. He also said ‘Thirumamagalai petrum en nejagam koil konda perarulalan perumai pesakkatravan’. Many reasons are given for the title ‘Periya Perumal’ by our acharya’s with their experiences. One of the reasons is that in the Vibhava avatharam Sri Rama did aradhana to Rangan. So he is called “Periya Perumal”. In the same way Rangan is blessed by Varadan. So he is called “Perarulalan”. i.e., Sri Ramanuja who surrendered and dwelled at the lotus feet of Varada, was given to serve Sri Ranga according to the wishes of Sri Ranga by Kachi Varadan. For this reason also he is called as “Perarulalan”.

Varadan who is called as Athigirinadhan, Devapperumal, Devarajan, Vardarajan is also Perundevi sametha Varadan. He is not ordinary Varadan. He is only “Perarulalan”. Varadan and Perundevi Thayar who disguised themselves as hunter and huntress saved our Ramanuja who did not know the way to the city of Kancheepuram. If the person who was the cause for the establishment of our ‘Darshan’ Sri Ramanuja muni was not there then what would be our fate? How would be our living? Sri Ramanuja was ‘Idhaththai’ the person who patronized “Thiruvaimozhi” with his full heart like a mother.

Sri Rangan wanted Sri Ramanuja who was like a treasure, should come to Sri Rangam to undertake some of the jobs. So he thought for a plan to bring Sri Ramanuja to Sri Rangam from Kancheepuram. He sent his ‘Ariyar’ from Sri Rangam to Kancheepuram. He made him sing divya prabandham in devaganam and danced. Lord Varadan got lured by this and gave Sri Ramanuja to Sri Rangan. Who else would enjoy Azhwar’s nectar ‘Divya Prabandhams’ other than Sri Varadan? What a great fan of Divya Prabandham is Sri Varadan? After listening to Ariyars divya prabandham with involvement, Varadhan sent his child Ramanuja with Ariyar swamy. So Varadan is called ‘Perarulalan’. Sri Varadhan gave “Abheeshta Varam” to Sri Ranganathan.

Sri Ramanuja was longing for a good Acharyan after his separation from Yadavaprakasara. At the same time Sri Alavandhar wanted to bring Sri Ramanuja to Sri Rangam through Periya Nambigal. Periya nambigal came to Kancheepuram and made Sri Ramanuja understand about the greatness of Sri Alavandhar. With great interest Ramanuja bid adieu from Sri Varadan and headed to Sri Rangam. But on the day Sri Ramanuja stepped in to Sri Rangam, Sri Alavandhar attained Sri Vaikuntam. Sri Ramanuja paid obeisance to Alavandhar’s charama thirumeni and returned to Kancheepuram without seeing Sri Rangan. Sri Ramanuja got angry with Sri Rangan for not allowing him to have darshan of his acharya Sri Alavandhar. Sri Rangan got upset with Ramanuj’s return to Kancheepuram. He sent his devotee and son of Sri Alavandhar Thiruvavangal perumal ariyar to Kancheepuram to bring back Sri Ramanuja from Perarulalan. Perarulalan also gave away Sri Ramanuja to Sri Rangam according to the wishes of Sri Rangan with Thiruvavangal perumal ariyar who did saranagathi at his lotus feet.

Srimathe RangaRamanuja MahaDesikaya Namaha
Sri Ranganatha Paadukaa (English)

Sri Rangan with whole heart gave both the vibhoothi's to Sri Ramanuja who stood at his lotus feet. He also gave the title as "Person who has both vibhoothi's".

Thus Kachi Varadhan blessed even Sri Rangan. So he is called "Perarulalan". Also Arangan who is Arulalan is blessed by "Perarulalan".

Adiyen,
Prema Varadhan, R.K.Puram, New Delhi

Transliteration & Translation primary contributor: Smt. Revathy Ravi

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Madanagopalanum Maraindha Kalvettum

Madhanagopalan and lost rock edict

(Dr. Sri U.Ve Veeraraghavachariar, Saraswathi Mahal, Library, Thanjavoor)

There is a doctrine drawn on the outer wall of the Sanctum Sanctorum of the Temple of Rajagopalan alias Madanagopalan at Tanjore North Veedhi by which we can understand that this town was under the rule Vijayanagara Samasthanam. The stone inscriptions in this temple both in Granta and Manipravala style are documented in the books titled as “Thennindia Kalvettugal” Tho:5 and Thanjai Thirukkivilgal. The Granta inscriptions have totally disappeared while the Manipravala inscriptions carry mention of both Thanjavoor and Siruvaruambur which stand as testimony to the past glory.

Madanagopala Perumal

The North Veedhi of Thanjavoor, once upon a time had the temples for Madanagopala Perumal and AadhiKesava Perumal. During the last of the Maratha dynasty when King Sivajee ruled this place, these idols were shifted to Prasanna Venkatesa Perumal Koil near Kasu Kadai Theru. The references to this can be seen from the stone inscriptions in Garuda Mantapam and the other stone inscriptions near the Garuda statue titled as Perumal Naicker, Andal Ammal Kalvettu with reference as Siruvarambur or Ramavaram and a more detailed references can be had from the Thala Varalaru Aayvu Katturaigal published by Thanjai Saraswathi Mahal and as per all these the frontage is having Aadhi Kesava Parumal and the southern side there is an exclusive sanctum sanctorum for MadanaGopala Perumal.

This beautiful Madanagopala Perumal has His two consorts on either side Ruman and Sathyabhama, with an approximate height of 4 feet, playing the flute and facing the eastern direction. This temple is installed during the times of Vijayanagara Kings and the evidence for this can be seen in the stone inscription, detailed below.

Verbatim reproduction:

“Achchudhadevarayar Prithivirajyam Pannaninrasahaptham 1461 (+78=1539) Idhan mel Sella ninra Vilambi Samvathsarathu Simha Nayartu poorvapakshathu Ekadasium, Prhaspathivaramum Perta Uthirattadhi Naal Pandiyakulasani Valanattu Thanjavoor Kootrathu Thanjapuri Thirumalai Ammanpettail Thirumal Amman Dharmamaha Perumal MadanaGopala Perumal Prathistai pannugayil perumal madanagopala Perumal Thirukkivilukku Rayar Achchudhadevamaharayar adistanamaha Kattalai ittu thingal divas am adhiya Kattalai Naivedhyathirkum, iththirukkivil oozhiyar silarukkum siruvarambile Iraiiliyaga Nilak kodai aliththullanar”

From this stone inscription, it is clearly shown that Rajagopala Swamy temple is located at place christened as Thirumalai Amman Pettai and further this can be seen in books titled as Thanjavoor and Thanjavoor Naicker Varalaru..

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There is another book by name Thanjai Maratia Seppedugal (refer page 147) wherein Amman Pettai is mentioned to be the sub-urb of Thanjavoor and the 18th century Survey undertaken by Johnvahar also confirms this Amman Pettai to be adjacent to Palli Agraharam which is also noteworthy for further research in this regard. This essay on Madanagopalanum and Maraindhakalvettum establishes the fact that the place Siruverumbur had its name till Naicker's period and later got gradually changed to its current name as Ramavaram.

Transliteration & Translation primary contributor: Shri. Venkatesh Srinivasan

॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ

Article On Adorning Tirumaṇ

The contents of this article were included in the issue of Manmatha Cittirai

[One might ask what one should do when there is no acceptance of one who adorns *Tirumaṇ* when going to an office. There could be some restriction. But it is our imagination and 90% of the offices do not have any such restrictions. In fact we are respected more when adorning *Tirumaṇ* to office. It is more common practice for us to give an excuse and feel ashamed.

Some might think that others that a person who wears *Tirumaṇ* might be considered to be old fashioned and are ashamed. Do take note of who are the ones who consider wearing *Tirumaṇ* to be old fashioned in this modern world and those without *Tirumaṇ* are considered to look like heroes. Will these people be the ones to give us the wealth of *śrīvaiṣṇava* tradition? When *Emperumānār* asked 'the personification of absolute qualities' *Śrī Kūrattāzhvān* why *Perumāḷ* took his eyes away, *Kūrattāzhvān* replied that probably when he saw a *Śrīvaiṣṇava* with those eyes, he might have thought why his *Tirumaṇ* was slanted and probably for that fault *Perumāḷ* would have removed his eyes. Great sin accrues to the people who make fun of our *Tirumaṇ* and they should be ashamed for that and not us.

Whether it is office or a place of education, people adorning *Tirumaṇ* are respected for their honesty apart from their talent and knowledge. Even those who make fun do have respect. There is no harm in this. Being adorned with *Tirumaṇ*, we would not connect with useless people and they would not mingle with us, which is really good for us.

If modern girls do not like to see us with *Tirumaṇ*, we should feel happy as we escape from the sight of such vice girls. Let me share with you a love matter that I know about. A dark complexioned *Śrīvaiṣṇava* boy of *ācārya puruṣa paramparā* goes without adorning *Tirumaṇ* to office and came to be acquainted with a fair complexioned girl. He thought her to be a *Brāhmaṇa* girl whereas she thought him to be a non-Brahmin boy. They loved each other very much. They knew about their castes only at an advanced stage, when they could not give up each other and had to marry. Had he adorned *Tirumaṇ* from beginning, the girl would not have loved him. *Tirumaṇ* protects us from bad path.

Śrīvaiṣṇava policy is properly instructed to us by *Śrī Kulaśkhara āzhvār* as 'pēyarē enakku yāvarum, yānum ōr pēyanē, evarkkum idu pēsi en?'

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At time we might feel ashamed of being made fun in the public. People known to us making fun of us for adorning Tirumaṇ would ultimately give up if we do not bother. Unknown people may not come across in our life again and we may just ignore their comments. We have to be firm in not giving up Tirumaṇ for the sake of these sinners, as Tirumaṇ connects us to our antarātmā Perumāḷ.

There would be no shyness if Tirumaṇ is adorned from childhood time and children are taught, 'whoever abuses you to whatever extent, ignore and do not fight with them'. This is the success formula for protecting Tirumaṇ. Friends may make fun first, but would respect us for our sincerity. This is how I have been practicing all these days.]

A letter from a reader in accordance with the thoughts above is published below....

॥श्रीः॥

Śrīmate RaṅgaRāmānuja Mahādeśikāya Namaḥ

The editor of Śrī Raṅganātha Pādukā has written about adorning Tirumaṇ in the Cittirai monthly issue. I am submitting my experiences on this.

I was sent on Government of India deputation in January 1972 to Udaipur, Rajsathan at Hindustan Zinc Ltd in a deputy director rank. I was 39 years old then. Until then, I did not adorn Tirumaṇ when going to office. At Udaipur, many Rajasthanis came to office with their foreheads adorned with the respective traditional symbols. Following them, I also started coming to office with the forehead adorned with either Tirumaṇ- śrīcūrṇam or śrīcūrṇam only.

Since I did not know the mantra-s that are chanted while adorning Tirumaṇ, I used to recite dvādaśa nāma only. Still follow this practice (I am now 83 years old).

On the conclusion of my deputation in 1975, I was posted back to Calcutta to the central head quarter of G.S.I. I was promoted as well. Since I go into the habit of wearing Tirumaṇ, my mind did not allow me to go with a blank forehead. Hence, continued to wear Tirumaṇ when going to office at Calcutta as well.

In our engineering division, there were three Rajagoplan-s, including yours trul. As one of them was fat, he was referred to as "moṭṭā (fat) Rajagopalan", the dark complexioned Rajagoplan was referred to as "kāḷā (black) Rajagoplan" and since I was wearing spectacles, was called "casmā (glass)" Rajagopalan. Since in a couple of years' time, the other two Rajagoplan-s started wearing spectacles, I was referred to as "tilakdāri (wearer of forehead symbol)" Rajagopalan and later Rajagoplan was dropped and was referred to just as "tilakdāri". The person responsible for this was my manager Chugh, a Punjabi. The nickname "tilakdāri" kindled nobler feelings and self-confidence in me and

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

in the course of time yielded many benefits. Like how the Bhagavān is also called a “cakradāri”, yours truly, a servant of the devotees, felt honoured and happier on being called “tilakdāri”. Hence, even when on travel for meetings to Delhi or Bombay, I will travel wearing coat and suits adorned with Tirumaṇ. I was promoted as a Senior Director due to the grace of Āṇḍavan ācāryan and Bhagavān; I also feel that adorning Tirumaṇ acted as a protective shield. I was an open and hard talker. Whatever that I thought in my mind to be just and righteous and that which is right by the staff and government, I will speak out and practice what I say. In those days, the CPI, CPM PML, Congress unions were very strong in Calcutta. In general those officers who are strict are never popular. In my case it was reversed. Even those who come with the intention of creating trouble, when they go back become friendly and cooperative. The only reason for these – wearing the sacred symbol on the fore head and the grace of ācāryan and Bhagavān only.

An English saying goes that “Dress & address” are important. I would add wearing Tirumaṇ as well to this. Like one’s confidence increases when they wear a neatly pressed dress, adorning Tirumaṇ increases the confidence even more. Hence, at office I had a large mirror. For any meeting, be it at a staff side or other office, will look at the mirror and develop confidence and go for the meeting reciting the “Pañcāyudha stotram”. Hopefully these tips are useful for others.

After retirement in 1990, residing at Nanganallur till 2006, did not feel any different because there were many around adorned with Tirumaṇ. From 2007 until now, I am residing at Mogappair (West). In this locality, only a few are around adorned with Tirumaṇ. But in my humble opinion, one who is adorned with Tirumaṇ is valued and respected.

My intention in sharing these details is to state that without citing age, position and situation as excuses, when one starts going out with the forehead adorned with Tirumaṇ, with profoundness and mental strength, one assuredly gains mental satisfaction, Perumāḷ’s protection and grace, Ācāryan’s blessings. Looking at ourselves frequently provides a joyful experience.

Aḍiyēn was blessed with saāśrayaṇam and bharāṇyāsam by Tembarai Āṇḍavan in 1947. Hence, until this day I lead a happier life due Āṇḍavan’s grace.

Yours Truly,
V.G. Rajagopalan, Chennai - 95

Transliteration & Translation primary contributor(s): Smt. & Shri. V. Ramanujam

॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ

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

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

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

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

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

Daasan,
R.Srinivasan

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Manmata varusham Aani month

In Manmata varsham, Guru Transition will take place on the 30th day in the month of Aani. Guru will move from Katagam to Simham and will reside there till August 2016. The general outlook for this time is given below. Planetary influences do not affect people who perform Tiruvaaraadhanam-s in their house every day.

1. Mesham – Aswini, Bharani, Karthigai 1st padam

Guru will be very favorable overriding all ill-effects of Ashtama-shani. Money inflow will be good. Auspicious events will occur. Chance of buying house/vehicles is high. Ancestral property will yield profits. Beginning Jan 2016, good things will come in abundance due to Kethu. Minor health issues may arise and go away. Work life will be great.

2. Rishabam – Karthigai 2,3,4th Padam, Rohini, Mirugaseersham 1,2 padam

Stress will increase. Pay attention to your health. Disputes may arise in the family. There might be delays in efforts getting rewarded. Beginning Jan 2016, property problems could increase. Reduce expenses. Stotra parayanam will be beneficial.

3. Midunam – (Mirugaseersham 3,4 , Thiruvadirai, Punarasu 1,2,3)

There may be hindrances and delays in efforts and accomplishments. There will be no dearth for money inflow. Family needs will be met. There might be delays in auspicious events. Health is fair. Do not attempt to bail anyone. It will be challenging to keep up promises. Starting in Jan 2016, Rahu will be favorable reducing negative effects and increasing good ones.

4. Katakam – (Punarpoosam 4, Poosam, Ayilyam)

Troubles will vanish. Closeness will increase. Auspicious events will occur. All wants will be satisfied. Loans will be paid off. Children will bring joy. Property will be acquired. Spiritual involvement will increase. Good times.

5. Simham (Maham, Pooram, Uttiram 1)

Although health might decline slightly, agility will not. There could be some anxiety because of family and kids. Ancestral property will yield profits. Money inflow will be fair. It will be wise not to borrow money. It will be beneficial to not interfere in others' business. Mediocre time ahead.

6. Kanni (Uttiram 2,3,4 Hastham , Chitrai 1,2 Padam)

Efforts, albeit leading to expenses, will give good results. No shortage in money inflow. Lavish spending due to good events and hence a situation to borrow money may arise. Auspicious events will occur. Health will be great. Travel not likely to yield favorable results. Pilgrimage possible. Even better times ahead starting in Jan, 2016. Beneficial times for people who are spiritually involved.

7. Thulam (Chitrai 3,4 , Swathi, Vishakam 1,2,3 padam)

Well organized work will be completed. Good auspicious events approaching soon. Money inflow will be in abundance. Property will be acquired. Ancestral property will yield profits. Even better times ahead starting in Jan, 2016 albeit the 7 ½ year Saturn's influence. Very good time.

8. Vrichikam (Vishakam 4, Anusham, Kettai)

Caution needed in new ventures. Work load to increase. Chance of buying house/vehicles is high. Relatives will help. Social work might lead to a bad reputation. Exercise caution. There will be direct involvement in religious activities. Moderate benefits will occur.

9. Dhanus (Moolam, Pooradam, Utthiradam-1)

Favorable times. The ill effects of 7 ½ year Shani will vanish. Auspicious events will occur. Children will bring joy and property will bring profits. Family unity will increase. Finances will be very favorable. Gold, ground, house etc will be acquired. Even better times ahead starting in Jan, 2016. Promotion at work will happen. Good times ahead.

10. Makaram (Uthiradam 2,3,4, Thiruvonam, Avittam 1,2)

Health may present some troubles. Marriage and property acquisitions will occur. Financial position will be stable. Pay attention to lending-borrowing business. Strain might increase starting in Jan, 2016. Even though there will be competition, there will also be progress. Think well before making a decision. Mediocre time.

11. Kumbham (Avittam 3,4, Sadayam, Poorattadhi 1,2,3)

Favorable time. No dearth for money inflow. Auspicious events will occur. Loans will get repaid. Arrival of a new baby. Help from unexpected sources. Family will be filled with happiness and contentment. May acquire property. Beneficial in all possible ways.

12. Meenam (Poorattadhi 4, Uthirattadhi, Revathi)

Unforeseen oppositions may arise. Unwanted tensions may occur. Finance will remain stable. Family needs will be satisfied. Auspicious events will occur with a delay. May acquire property by borrowing funds. Travel will be beneficial. Health may present some problems. Mediocre time.

Transliteration & Translation primary contributor: Smt. Deepa Kandadai

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॥ श्रीः ॥

Śrimate RaṅgaRāmānuja Mahādeśikāya Namaḥ

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Sri Ranganatha Paduka

Date of publication 12th or 13th of every month

Registrar News paper for India: 11956/64

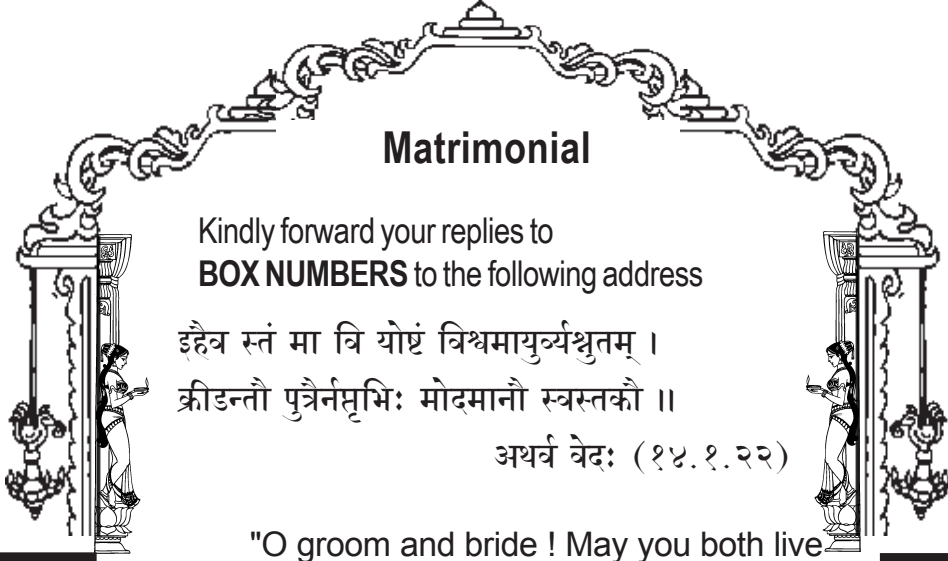
REGD. No.TN / CH [C] / 241 / 09 – 11

License to post WPP No. 254 / 09 – 11

Edited and published at 31, Desikachari Road, Mylapore, Chennai-4
Ph. 24993658

By Sri Natteri V Rajagopalan for SRIRANGAM SRIMATH ANDAVAN
ASHRAMAM

Printed at SRI PADUKA PRESS, 179, North Chitra Street, Srirangam,
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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
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sect no bar Contact 098404 12025 or 044 2491 0884
e-mail p_krishnan0047@yahoo.co.in

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22. VAdakalai Kousikam Uthirattadi 47 years employed
in Chennai Rs 20,000 p.m. seeks suitable bride
contact 096001 06346 or 098403 66615 e-mail

jayveeru2010@gmail.com
babu_pundi@hotmail.com

or

- 23 Vadakalai Srivatsam Pooram 1st padam June 1971, 177 cms MA. DECE Marketing Manager Private Co., Chennai. Rs 5 Lakhs.p.a. Seeks suitable bride contact Sri M. Srinivasan, 11/4 Sathiyamurthy St., Tiruvallur , 602 001 Phone 044 **2766 5263** or **095513 68065**.
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suloveeru@gmail.com

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bamanarayan@yahoo.co.in

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25. Vadakalai Viswamitram Mirugasheersham 1st padam March 1991 BE, MS (USA) employed in USA. Seeks groom professionally qualified and well employed in USA contact 044 2433 8790 or 094444 50329 e-mail vsrangarajan2710@gmail.com
26. Vadakalai Kousigam Revathi June 1986 BSc (Agri) PGDABPM MBA CAIIB CMA (Inter) employed in ICICI Bank. Seeks professionally qualified well employed Iyengar groom contact 0431 2432 895 or 094430 76200 e-mail rmadhavan.snm@gmail.com
27. GIRL, B D S, THENKALAI, KOUNDINYA, 14.05.1992, CHITTIRAI, 5 ' 3" (SEEKS ANY PROFF. QLFD. HYDERABAD OR BANGALORE BASED GROOMS PREFEREBLY - AGE DIFF UPTO 5 YEARS) CONTACT : Mr. L. V. SUNDARA RAJAN, NELLORE (A. P) PH: 09440 5252 36 & lvsrajan@gmail.com

Veda Saamyam—Part II

Sri Sadagopan Iyengar, Coimbatore

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We saw the principal aspects in which Srimad Ramayanam proves verily to be the Shruti itself. In particular, the Epic incorporates the Gayatri Mantram, which is the quintessence of all Vedas—*Gaayatryaascha svaroopam tat Ramayanam anuttamam*. As indicated earlier, there are several pointers, direct and indirect, express and implied, confirming that the Epic is indeed the Shruti incarnate.

1. Seven Kaandas: Though it does mention all the three Vedas, Srimad Ramayanam appears to bear a close relationship with Yajur Veda, and the Taittiriya Sakha in particular. There is also a mention of Kata (Kaataka?) Saakha, one of the sakhas of Yajur Veda. It is in this background that we cannot help but recall that just as the Samhita part of the Yajur Vedam has seven kaandas, Srimad Ramayanam too is comprised of seven Kaandas/—the Bala Kaandam, Ayodhya Kaandam, Aaranya Kaandam, Kishkindhaa Kaandam, Sundara Kaandam, Yuddha Kaandam and the Utthara Kaandam.
2. Daily Repertoire: Just as the Shruti is recited daily in sequential order by all performing Brahma Yagyam as a Nitya Karma, the recital and study of Srimad Ramayanam too goes on daily during the Svaadhyaaya kaalam. There are many till date who have the

practice of reading at least one sargam of Srimad Ramayanam daily, before undertaking any secular activity.

3. Right for recital: The Shruti can be learned and recited only by the Traivarnikas and is beyond the ken of others, thus restricting its adherents. Similar restrictions, in fact more severe, are imposed on the recital of Srimad Ramayanam. The Epic itself tells us that it is to be read and recited by pious Brahmanas and others can only hear such recitals—*pranamyasirasaa nityam srotavyam kshatriyai: dvijaat.*
4. Emphasis on learning: All of us are aware of the Brahma Yagya Prasnam, which lays great emphasis on the learning of Vedas and goes into great detail about the benefits to be derived from a recitation of Vedas and the manner prescribed for the same. Srimad Ramayanam too lays similar stress on the imbibing of Vedas, with frequently occurring expressions like *svaadhyaya niratam, nityam svaadhyaya seelatvaat, vidhivat vedaan..adheeyate, ayam svaadhyaya samaya;*, etc. Further, the need for boys being taught the Vedas in early childhood itself is portrayed by Valmiki instructing the twins Kusa and Lava in the Vedas, along with the six Vedangas, in their infancy—*saangam cha Vedam adhyaapya kinchit utkraanta saisavou.*
5. Emphasis on svaram and proper intonation: Various passages in the Shruti lay down the need for the proper intonation of Veda Mantras, with appropriate Svaram

and Maatra. They also point out that improper recital would lead to counterproductive results, by recounting the episode of Tvashta, who erroneously intoned the mantra, *Indra shatru: vivardhasva*. Instead of begetting a son who would kill Indra, due to the improper utterance, Tvashta begot a son who was killed by Indra. Srimad Ramayanam too lays a lot of emphasis on intonation and proper recital. The following sloka, referring to the arrival of Valmiki, Sita and the two children at the court of Sri Rama, tells us that this arrival resembled the worshipful adoration of the Sun to the accompaniment of properly-chanted Veda mantras—

Svara samskaaravat asou putraabhyaam atha Seetayaa

Richaa iva udarchisham Suryam Ramam muni: upasthita:

The recital of Vedas, be it at the ashramas of Rishis at Dandakaaranyam or by the Asuras in Lanka, was strictly in accordance with Svaras and Matraas, Sage Valmiki tells us—*vidhivat Vedaanadheeyate*.

6. If Vedas were indeed Srimad Ramayanam, then the Parabrahmam adulated by the Shruti in various names like Tat, Sat, Brahman, etc. must indeed be Sri Rama. Is there any evidence to this effect in the Vedas and is there at all a reference to Sri Rama in the Vedas, are the questions that arise in our minds. This is indeed so, as the following Rk from the Rig Vedas would attest and as quoted by Nilakantha Dikshita in his Mantra Ramayanam:

*Pra tat Dusheeme Prithavaane Vene pra
Raame vochaama asure Maghavatsu
Ye yuktvaa ye pancha shataasmayu
pathaa visraavyeshaam*

In yagyas performed by magnificent and wealthy sovereigns like Dusheema, Prithavaana, Vena and Rama, I pay obeisance to the deities who ride in 500 splendourous chariots traversing the divine worlds above, who are beneficially inclined towards us populating the mundane worlds—says this prayer, adulating Sri Rama as one who performed innumerable sacrifices. It is significant that Srimad Ramayanam too chronicles the numerous yagyas that the Prince of Ayodhya performed—Poundareekam, Asvamedham and other such sacrifices of renown:

*Poundareeka Asvamedhaabhyaam Vaajapeyena cha asakrit
Anyacha vividhai: yagyai: ayajat Paarthivaatmaja:*

7. All that the Vedas have to say can be clubbed under five major heads- (Arttha Panchakam)--Nature of the Parama Purusha, nature of the individual soul, the strategy for the latter to attain the former, the impediments that stand in the way of the Jeevatma's liberation and the fruits of emancipation.

A thorough perusal of the Epic would tell us that Srimad Ramayanam too is all about these five crucial topics. In fact, the Epic starts with an exhaustive description of the nature and attributes of the Parabrahmam, as recounted by Sri Narada to Sri

Valmiki. And the other four components are to be found narrated at appropriate places in the Epic. Thus, Srimad Ramayanam is indeed the Shruti incarnate, its contents being described by Swami Desikan as "Shokam tavirkkum surudi porul".

8. After delineating several strategies for liberation, Vedas (the Upanishads in particular), glorify Nyaasa Vidya or Saranagati as the best of path for emancipation-*Tasmaat Nyaasam eshaam tapasaam atiriktam aahu:*.

This concept of Saranagati forms the entire foundation of Srimad Ramayanam-so much so that the Epic is fondly called the Saranagati Vedam. It was as if the Vedas took an avatara specifically to highlight the importance of Saranagati as a *sine qua non* of Liberation. Several episodes of Saranagati are featured in the Epic-those of Devas to Sri Mahavishnu, (seeking protection against the atrocities of Ravana), that of Sri Lakshmana praying Sri Rama that he too be taken to the forest, that of Sri Bharata to Sri Rama imploring Him to return and assume the reigns of Ayodhya, that of Dandakaavana Rishis to Sri Rama seeking protection against Khara, Dooshana and others of their ilk, the surrender of the hapless crow who offended Piraatti, Sugriva's Saranagati to Sri Lakshmana, the renowned Saranagati of Sri Vibhishana at the lotus feet of Chakravarthi Tirumagan, that of Sri Rama Himself addressed to Samudra Raja and that of the rakshasis of Asoka vanam to Sri Sita. Thus, from

beginning to end, Srimad Ramayanam could be termed a continuous saga of Saranagatis, setting out the modalities therefor and confirming its efficacy as an instrument for achieving not only liberation but also other lofty ideals. In the words of Swami Desikan, *Ippadi aaru kaandatthilum Saranagati dharmame anjuru aaniyaai kokka pattadu.*

9. Vedas, as we know, have functional divisions like the Samhita, (incorporating the mantras and guidelines for ritualistic worship of the Ultimate), Braahmanam and Aaranyakam, with the Upanishad forming the fitting finale or the quintessence of esoteric and philosophic instruction. Srimad Ramayanam too conforms to this pattern and format--while the rest of Ramayanam consists of the Samhita and Brahmana portions, the sections dealing with Saranagati represent the Upanishad part, says Swami Desikan-
Idil abhaya

*pradaana prakaranam sarva rahasya
saarangalayum veliyitta Upanishad bhaagam.*

10. Vedas are intrinsically musical. Music, as we know it now, and the seven Svaras that form the foundation of all music, emanated from the three basic Svaras of Udaattam, Anudaattam and Svaritam, that characterise Vedic recital. The Sama Veda in particular is comprised of divine music which is a rare pleasure and privilege to hear. Srimad Ramayanam too was sung, not merely recited, by the young sons of Sri Rama, we are told. Set to appropriate Ragas and beats (*Tantree*

laya samanvitam), the story of Sri Rama makes an everlasting impression on listeners, even till date, when sung.

11. Vedas are full of terse exhortations like *Satyam vada* (Be always truthful) *Dharmam chara* (Always tread the path of virtue),

Maatru devo bhava, Pitru devo bhava,
Acharya Devo Bhava, Athithi Devo

bhava (Venerate your parents, preceptors and guests as veritable Gods) and so on, laying down guidelines for good conduct. Srimad Ramayanam toes the line of the Shruti faithfully, with its emphasis on honesty even in the face of the worst of adversities, never straying from the straight and narrow path of Dharma irrespective of provocation, filial and marital fidelity and so on. In its avataram as Srimad Ramayanam, the Shruti appears to have abandoned its cryptic and aphoristic pattern of instruction, preferring to sugar-coat its directives in ways much more palatable to mankind.

12. Not a single word of the Shruti is false or untrue, with the entire body of Vedas representing the highest of truth. Sri Valmiki's magnum opus too contains not a grain of falsehood, as per the certification of the venerated four-headed Brahmaa-*na te vaak anrutaa kaavye kaachit atra bhavishyati*

Thus, whichever way we look at it, Srimad Ramayanam qualifies eminently to be an incarnation of the

venerated Vedas. In fact, Swami Desikan goes to the extent of saying that even if the four Vedas are placed on one side of the balance, it would not tilt in their favour, if Srimad Ramayanam is placed on the other side. This is rich tribute indeed, from the most exalted of sources.

Let me conclude this piece with another quote from Swami Desikan's Abhaya Pradaana Saaram, confirming that Srimad Ramayanam is indeed an avatara of the Shruti-Sri Valmiki Bhagavanaale drishtamaai iruppadoru Saranagati Vedam. The Acharya says that the Epic has all the admirable traits of Vedas and was "seen" (not created) by Sri Valmiki. Just as other Veda mantras too existed prior to their discovery by various Rishis (who are known as *Mantra Drashtas*), Srimad Ramayanam too was brought into this world by Sri Valmiki, not as his own creation, but merely as a recital of an existing work, which is without a beginning and an end. (Itihasa puranam panchamam vedaanam—chaandogya upanishad)

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वक्रण्ड मृजुं कुर्यात् पिप्यात्सर्वगिरीनपि । न द्राव्यं कटिनं चेत् : ॥

வளைந்த தடியை நிமிர்த்தலாம். மலைகளனைத்தையும்
பொடியாக்கலாம். இறுகிய மனத்தை இளக்க
முடியாது.

औषधं भिषजा दत्तं विना व्याधिर्न शाम्यति । दीपेनैव तमोऽपैति ।

வைத்யர் தந்த மருந்தின்றி நோய் அடங்காது. விளக்கால்தான்
இருட்டு அகலும்.