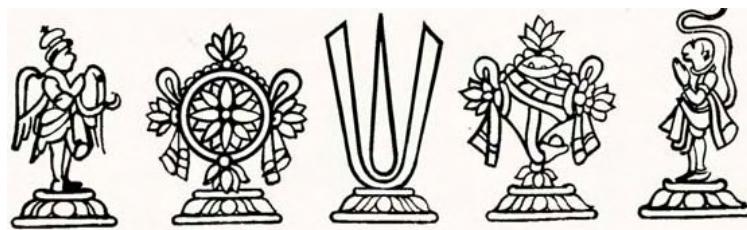


**Srimathe RangaRamanuja MahaDesikaya Namaha  
Sri Ranganatha Paadukaa (English)**



॥ श्रीः ॥



### श्रीमदाण्डवन् अनुग्रहम्

मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि।  
अधिकृत्य चराचरस्य रक्षाम् अनुकम्पाक्षमयोरिवावतारः ॥

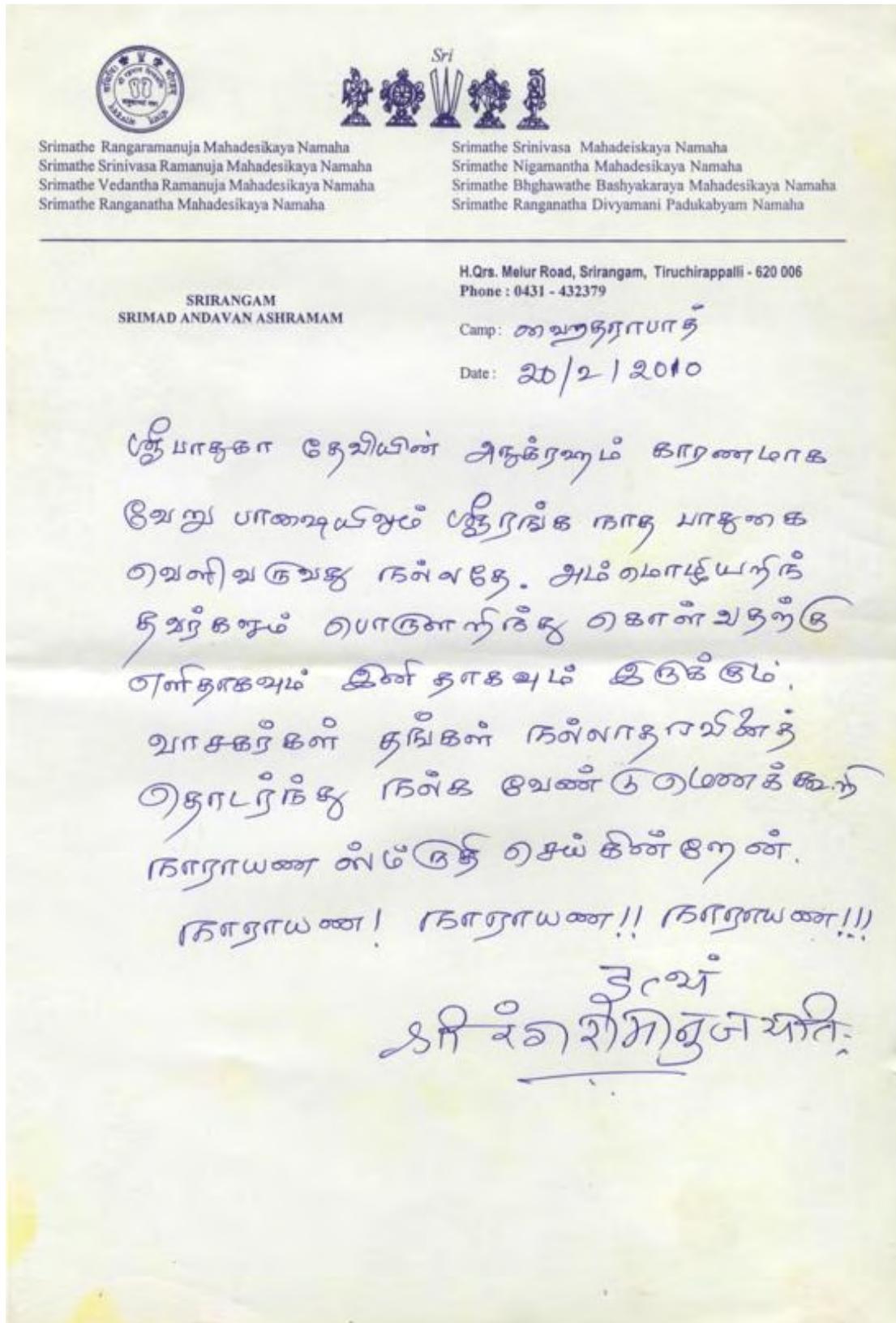
श्रुतिस्मृतीतिहासार्थसम्प्रदायप्रदर्शिनी ।  
पादुका पत्रिका सेयं चिरं विजयतां भुवि ॥  
भगवद्भक्तिजननी सदाचारप्रबोधिनी ।  
तत्त्वज्ञानप्रदा चेयं भूयात् तत्त्वविदां मता ॥  
श्रीरङ्गेशप्रिया सर्वचित्तानन्दप्रदायिनी।  
श्रीवैष्णवनिवासेषु सर्वदा विहरत्वसौ ॥  
श्रीनिवासयतीशानदिव्यापाङ्गविवर्धिता ।  
वर्धतां वेदवेदान्तरहस्यार्थप्रवर्षिणी ॥

### śrīmadāṇḍavan anugraham

maṇipādukayoryugam murāreḥ mama nityam vidadhātu maṅgalāni |  
adhikṛtya carācarasya raksām anukampākṣamayorivāvatāraḥ ॥  
śrutismṛtītihāsārthaśampradāyapradarśinī |  
pādukā patrikā seyam ciram vijayatām bhuvi ||  
bhagavadbhaktijanānī sadācāraprabodhinī |  
tattvajñānapradā ceyam bhūyāt tattvavidām matā ||  
śrīraṅgeśapriyā sarvacittānandapradāyinī |  
śrīvaiṣṇavanivāseṣu sarvadā viharatvasau ||  
śrīnivāsayatīśānadivyāpāṅgavardhitā |  
vardhatām vedavedāntarahasyārthaṃ pravarsinī ||

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

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



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

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

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

NaraayaNa ! NaraayaNa !! NaraayaNa !!!

**Signed by His Holiness Sri Rangaramanuja Mahadesikan**

## Sri Ranganatha Paadukaa Contents

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Malar 49 Idhazh 2

Volume 49 Issue 2  
FEBRUARY 2012

Srimath Andavan Ashramam Website(s):

<http://www.andavan.org>

<http://www.ramanujamission.org>

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

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

॥ శ్రీ: ॥

Pañcāṅga Saṅgraham

(Srī U Ve Vīrvalli Ganapādi Deśikācāryar Svāmi,

Srīkāryam)

Year - Kara Month - Māsi

Tamil Date	English Date	Day	Details
Māsi 1	13	Mon	śaṣṭhī 26.12, Citrai 3.27, Svāti 55.53, kumbharavi 20.25, Viṣṇupati, śūnya tithī. Māsi māsa piṇḍappu tarppanam.
2	14	Tue	Saptamī 20.21, Viśākhā 55.17, kumbha Krṣṇa Saptamī- Aṣṭamī tithī dvayam. Aṣṭakā śrāddham
3	15	Wed	Aṣṭamī 14.40, Anuṣam 51.36, Navamī, Anvaṣṭakā śrāddham
5	17	Fri	Daśamī 4.37, Mūlam 45.50, Ekādaśī tithī, smārta Ekādaśī.
6	18	Sat	Ekādaśī 0.31, Pūrāḍam 44.09, Dvādaśī <sup>tithī</sup> , Śrī Vaiṣṇava Ekādaśī. Śrīmad Kādañtettiāñḍavan kaiñkaryam
7	19	Sun	Trayodaśī 55.25, Uttrāḍam 43.30, Trayodaśī tithī, mahāpradosam.
8	20	Mon	Caturdaśī 54.35, śravaṇam 43.58, Caturdaśī tithī - śravaṇa vratam
9	21	Tue	Amāvāsyai 55.02, aviṭtam 45.41, Amāvāsyai, sarva Amāvāsyai

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

10	22	Wed	Prathamai 56.48, sadayam 48.40, Prathamai tithī,
13	25	Sat	Tṛdīyai 3.45, Revatī 60.00, caturthī tithī
14	26	Sun	Caturthī 8.33, Revatī 3.51, Pañcamī tithī
15	27	Mon	Pañcamī 13.43, Aśvini 10.11, ṣaṣṭhī tithī
16	28	Tue	ṣaṣṭhī 18.57, Bharanī 16.36, atithī
17	29	Wed	Saptamī 23.45, kārthikai 22.39, saptamī.
21	Mar 4	Sun	Ekādaśī 33.32, Punarvasu 37.51, Ekādaśī tithī, sarva Ekādaśī.
22	5	Mon	Dvādaśī 32.54, Puṣyam 38.40, Dvādaśī tithī, Śrīmad Cinnāṇḍavan Tiru Nakṣatram.
25	8	Thu	Paurṇamī 24.11, Pūram 34.33, paurṇamī tithī.
26	9	Fri	Prathamai 51.11, Uttaram 31.31, prathamai-dvidīyai tithī dvayam.
27	10	Sat	Dvidīyai 14.17, Hastam 22.56, tṛdīyai tithī.
28	11	Sun	Tṛdīyai 8.35, Citrai 23.59. Caturthī tithī
29	12	Mon	Caturthī 2.43, Svāti 19.53, Pañcamī 54.4, pañcamī tithī
30	13	Tue	ṣaṣṭhī 51.7, Viśākhā 15.53, kumbha Kṛṣṇa ṣaṣṭhī tithī
Pañguni 1	14	Wed	Saptamī 45.45, Anuṣam 12.6, Mīnaravi 8.49, ṣaṭa cīti, Pañguni māsa piṇḍappu tarppanam, śūnya tithī.
2	15	Thurs	Aṣṭamī 41.1, Kettai 8.43, Mīna Kṛṣṇa Aṣṭamī

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

			tithī.
3	16	Fri	Navamī 37.1, Mūlam 6.2, Navamī tithī..
4	17	Sat	Daśamī 33.37, Pūrāḍam 4.6, Daśamī tithī.
5	18	Sun	Ekādaśī 31.56, Uttrāḍam 3.13, Ekādaśī tithī, sarva Ekādaśī, śravaṇa vrataṁ.

॥ श्रीः ॥

### Kāradaiyān Nonbu

Kara year, Pañguni month 1<sup>st</sup> day (14.03.2012), Wednesday. Auspicious time for observing Kāradaiyān Nonbu is from 9.30 AM to 10 AM

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### Tarppaṇa Sañkalpa-s

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(Māsi māsa piṇḍappu) (Māsi 1) 13.2.2012 – kara nāma samvatsare, uttarāyaṇe, śiśira ṛtau, kumbha māse kṛṣṇa pakṣe ṣaṣṭyām puṇya tithau indu vāsara, (before 8 AM) citrā nakṣatra, (after 8 AM) Svāti nakṣatra yuktāyām... ..kaṇḍa yoga, vanijā karāṇa, evaṅguṇa... kumbhasaṅgramaṇa śrāddham... ..

(Aṣṭakā ) (Māsi 2) 14.2.2012 - kara nāma samvatsare, uttarāyaṇe śiśira ṛtau kumbha māse kṛṣṇa pakṣe aṣṭāmyām puṇya tithau bhauma vāsara, Viśākhā nakṣatra yuktāyām vṛddhi yoga bhava karāṇa evaṅguṇa.. ... aṣṭakā śrāddham... ..

(Anvaṣṭakā) (Māsi 3) 15.2.2012 - kara nāma samvatsare, uttarāyaṇe śiśira ṛtau kumbha māse kṛṣṇa pakṣe navamyām puṇya tithau saumya vāsara, anurādhā nakṣatra yuktāyām dhruva yoga kaulava karāṇa evaṅguṇa višeṣaṇa.. ... anvaṣṭakā śrāddham... ..

**Srimathe RangaRamanuja MahaDesikaya Namaha  
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(amāvāsyāī) – 21.2.2012 – kara nāma samvatsare, uttarāyaṇe śiśira ṛtau kumbha māse krṣṇa pakṣe amāvāsyāyām puṇya tithau bhauma vāsara, śraviśṭhā nakṣatra yuktāyām, (परिघयोग) parighayoga, catuspāda karaṇa, evanguṇa... ... dharśa śrāddham ..

(Pañguni māsa piऽappu) 14.3.2012 – kara nāma samvatsare, uttarāyaṇe, śiśira ṛtau, mīna māse krṣṇa pakṣe saptāmyām puṇya tithau saumya vāsara, (before 11.30 AM) anurādhā nakṣatra, (after 11.30 AM) jyeṣṭhā nakṣatra yuktāyām.... ... vajra yoga, bhadra karaṇa, evanguṇa... ... mīna saṅgramaṇa śrāddham... ...

॥ श्रीः ॥

To support the Divine desire of Śrīmadāñḍavan to perform kaiṅkaryam at various Divya Desam-s, as before, those who wish to participate can send cheques in favour of “Śrīraṅgam Śrīmadāñḍavan Āśramam” or those who seek tax exemption under 80G can send the cheques in favours of “Sri Paduka Charities”.

As per the order of Śrīmadāñḍavan  
Śrīkāryam

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

**Srl:  
Andavan Ashramam News**

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

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 tadiyārādhanā is performed every day for all the visitors of the Āśramam.

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

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

On 1<sup>st</sup> January 2012, Sri U.Ve Rayapuram Rajagopalachariyaar came to our Chennai Ashramam and received the blessings of His Holiness Srimath Andavan. This svaamini submitted to His Holiness that he is going to accept the pontiff of Poundarikapuram Ashramam on 30<sup>th</sup> January 2012. He has been well known to Srimath Andavan since 1948 when He was a Patasala vidhyaarthi.

On 15<sup>th</sup> January 2012, the Thai varusha pirappu, Srimath Parakala svaami visited Chennai Ashramam and received the blessings of HH Srimath Andavan. The two Acharyas conversed with a lot of affinity.

On 29<sup>th</sup> January 2012, Srimaan Eyetex Rajagopalan svaami, as per the divya niyamanam of HH Srimath Andavan, presented our Ashramam perumal SriVenugopalan's prasaadam and malaa (garland) to Sri U.Ve Rayapuram Rajgopalaachariyaar svaami on the occasion of His ascending the pitam of pontiff Poundarikapuram Ashramam the very next day.

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



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

### **Srimath Paramahamsetyaadi**

**Sri Rangam Srimath Andavan Sri Vedanta Ramanuja Mahadesikan**

**(Srimath Thirukkudanthai Andavan)**

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



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

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

As per the divine instructions of Srimath Andavan.

**Vaduvur Veeravalli Srinivasa Desikachar,  
SriKaryam**

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

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

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



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

śrīḥ

śrīmate śrīnivāsa mahādeśikāya namah  
śrīmate vedanta rāmānuja mahādeśikāya namah

**śrīraṅgam śrīmadāṇḍavan's blessing words**

**Periya Tirumozhi 11.5.2**

tandaikalai kazhalat tōnrippōi āyppādi  
nandan kulamadalaiyāi valarndān kāñēdi  
nandan kulamadalaiyāi valarndān nānmugaṛku  
tandai kāñendai perumān kāñ cāzhal ē

Meanings for difficult words: talai = fetter, shackle on the ankle, connection; madalai = baby, pillar, a support.

**Introductory note:**

In this song up to the eighth pāsuram, āzhvār, who enjoyed Rāmāvatāram earlier, enjoys the more easily accessible Kṛṣṇāvatāram and sings about His life stories.

**Substance of the pāsuram:**

First lady friend says – Look how Emperumān made His appearance, unfettered His father – Vasudeva's shackles, departed from that birth place immediately, arrived at āyarpādi and grew as Nanda's family child. A second lady friend responds – But, observe how Emperumān (Father to us all) who grew as Nanda's child, was also Brahmā's father.

**Explanation of the pāsuram:**

(tandai..... āyppādi )

He manifested Himself only to unshackle His father. After that, His father and natural mother got relief from the binding prison life. Even though He took off from them, He did not cause any parting anxiety like the sons who were born before Him. No one knew when He was born as He did not cry. He left as soon as He showed Himself up. To support that, His father's ankle chains came off loose. He went to āyppādi. Only folks who were not afraid of Kamsa's valor were living in that place. No other baby has had the experience of change of place in a jiffy like Him.

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

(nandankula..... kāñēḍi )

He became the baby of Nanda's clan, that is, Yādhava dynasty, upon His birth. He grew as a baby for a whole year (supporting the Yādhava dynasty in such a manner that even Brahmā was befuddled and perplexed); He was not just a Yādhava baby; He transformed Himself into cows and calves too.

(nandan..... cāzhal ē)

In reality, He is Nārāyaṇa, the father of Brahmā too. Not only that, He is a Father to us all.

**पितुरव्ययः** - pituravyayah is one of His nāma-s in sahasranāmam.

---

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

॥ śrī ॥

॥ paramahāṁsavāñī – ascetic words ॥

“समुद्र संगमः”

“samudra samgamah”

composed by

Shājahān’s eldest son, Muhammad Dārāśikoh  
(Series - 4)

अतः परं वायुव्याख्याः –

तत्र वायुर्नामपरमात्मनः निश्चितमिति वदन्ति। निश्चासरूपः वायुरुत्पन्नः तस्य श्वासस्य  
शुद्धचैतन्येन गुप्तकाले सृष्ट्यर्थं निरोधः कृतः। तत ऊष्मा निस्सृतः। अतो वायोस्तेजस उत्पत्तिः।  
ataḥ param vāyuvyākhyāḥ -  
tatra vāyurnāmaparamātmanah niśvasitamiti vadanti | niśvāsarūpah  
vāyurutpannah tasya śvāsasya śuddhacaitanyena guptakāle srṣṭyarthatam  
nirodhaḥ kṛtaḥ | tata ūṣmā nissṛtaḥ | ato vāyostejasa utpattiḥ |

A description about vāyu follows next –

Vāyu [ethereal form of air] is said to be Paramātmā’s breath. Vāyu, the breath of air, was born. God hindered that breath during the time of creation; and heat emerged; thus, tejas [ethereal form of fire] got created from vāyu.

तस्मिंश्च शीतले सति तेजसस्सकाशाज्लस्य उत्पत्तिः। वायुतेजसोः सूक्ष्मत्वेन अप्रत्यक्षत्वात्  
जलस्य स्थूलतया प्रत्यक्षत्वात् कैश्चहुक्तं जलस्य प्रथमं उत्पत्तिरिति। जलादनन्तरं पृथिवी। इयं  
पृथिवी जलस्य शरस्थानीया। यथा दुग्धस्याधस्थात् अग्निज्वालने दुग्धे शरो भवतीति। किमहं  
वेद्मि अनन्तार्णवसंज्ञकस्य बाष्पोऽन्तरीक्षं पृथिवी शरश्च।

tasmimśca sītale sati tejasassakāśājjalasya utpattiḥ | vāyutejasoh sūkṣmatvena  
apratyakṣatvāt jalasya sthūlatayā pratyakṣatvāt kaiścaduktam jalasya  
prathamam utpattiriti | jalādanantaram pṛthivī | iyam pṛthivī jalasya  
śarasthānīyā | yathā dugdhasyādhasthāt agnijvālāne dugdhe śaro bhavatīti |  
kimaham vedmi anantārṇavasamjñakasya bāṣpo'ntarīkṣam pṛthivī śaraśca |

When the tejas attained a cool form, water was born. While vāyu and tejas were

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

sūkṣmam [subtle] and invisible, water was sthūlam [gross, physical form] and visible; so, some proclaim that water was created first. (That is not right). Then, pr̄thivī [earth] came from water. This pr̄thivī is like the cream of the water; just as how cream/froth forms in milk when the latter is heated, pr̄thivī is the cream of water.

(How will I know) the steam of the endless ocean, namely - God, is antarikṣam [ether]; and the cream is pr̄thivī.

एतेषां भूतानां महाप्रलयकाले व्युत्क्रमेण लयः। तत्र प्रथमं पृथिव्याः जले लयः। तसो जलं  
तेजसा शुष्यत् तेजसि लीयते। ततो वायुना अभिहन्यमानं तेजः वायौलीयते। ततो वायुः उन्सूर  
अ-आजपदाभिधेये चिदाकाशे लीयते।

etesāṁ bhūtānāṁ mahāpralayakāle vyutkrameṇa layah | tatra prathamam  
pr̄thivyāḥ jale layah | tapto jalāṁ tejasā śusyat tejasī liyate | tato vāyunā  
abhihanyamānam tejah vāyaulīyate | tato vāyuḥ unsūra a-ājapadābhidheye  
cidākāśe liyate |

During the final delusion time, these five elements go through a totally opposite transformation. First, pr̄thivī [earth] merges into water; next, water dries up in tejas [fire], which in turn is burned by vāyu [air]; and then, vāyu merges into the unsūra a-ājam, that is, cidākāśa [universal mind, of Brahman].

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

asmadvede śrūyate sarvam vastu praṇasyati vinā parabrahmaṇo  
mukhātmakacidākāśam | anyaccāsmadvede śrūyate sarvam  
pr̄thivīsamsthitaṁ vastu naśyati | nityam tiṣṭhati tadiyaparabrahmaṇah  
satvajastamoguṇarūpa yuktasya mukham | sarvavastu  
vināśapratipādake'smin kaṇḍikādvaye mukhapadasya prasaṅgaḥ kṛtaḥ |  
tasya prayojanam cidākāśo avināśīti |  
(continued.....)

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

## **Andavan Ashramam news from around the world**

### **Samaṣṭi Upanayanam – 5-3-2012**

With the Divine Blessings of Śrīraṅgam Śrīmadāñḍavan H.H. Śrī RaṅgaRāmānuja Mahādeśikan, Samaṣṭi Upanayanam will take place on kara varṣam, month of māsi 22<sup>nd</sup> (5-3-2012) Monday puṣya star, between 9-10am at Śriraṅgam Śrīmadāñḍavan Āśramam, New no 31, Śrī Deśikācāri Road, Mylapore . Arrangements are being made to hand out

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### **Tirukku□uṅguḍi Śrī Azhagiya Nambi Utsava Tadīyārādhanai**

Committee, as with previous years, on this year, tadīyārādhanam is to proposed to be conducted for all during the Brahmotsavam for Perumāl from 8.3.2101 to 18.3.2012 for 11 days. Devotees are requested to participate and those who want to take part in contributing can send in their contributions to the committee account SB 1276101007508 Canara Bank, Thirukurungudi or account SB 11200589937 State Bank, Nanguneri. For details please contact these telephone numbers 04635- 255363/04635- 265457. We request devotees

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### **Śrirāṅgam Śrīmadāñḍavan Āśramam**

#### **(Gokulam)**

34, Advaita Ashramam Road, Selam-636 004  
(Near Central Bus Stand)

With the divine blessings of Śrīmadāñḍavan, our newly constructed āśramam has all the facilities and space to conduct functions like upanayanam, āñḍu ni□aivu, śrīmañtam. There is also a separate space for doing annual śrāddham kārvam. For requirements please contact Sriman

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### **Tiruppullāṇī ĀśramaNews**

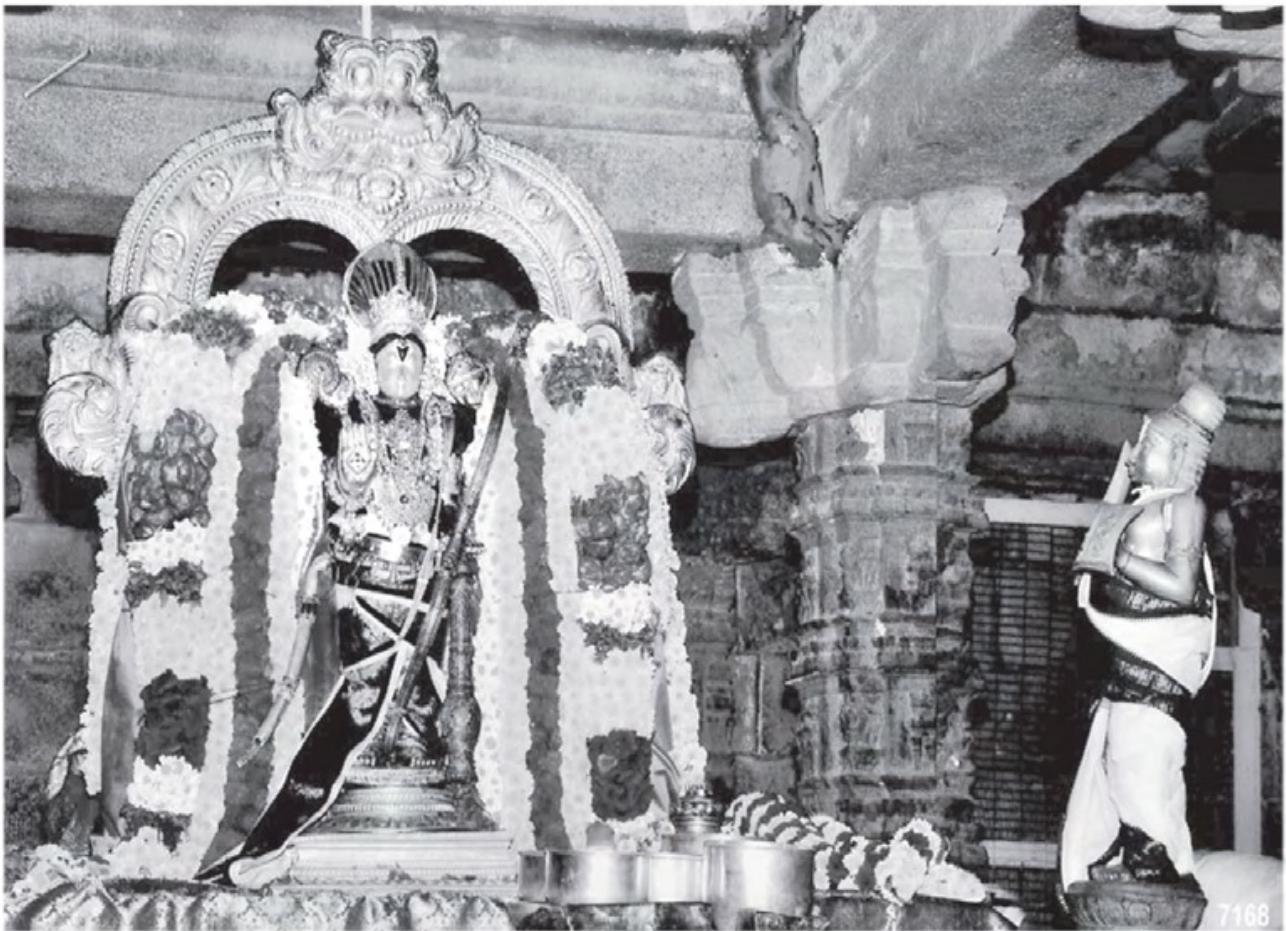
#### **Tai Amāvāsyāi Tadīyārādhanā**

With the divine order and grace of Śrīmadāñḍavan, our Tiruppullāṇī āśramam conducted tadīyārādhanam very grandly on 22.02.2012 for the sevārti-s who came on Tai amāvāsyāi day. On the first day 21-02-2012 itself since there were huge numbers of sevārti-s, for approximately 150 persons tadīyārādhanam and variety rice were offered and other required facilities were arranged. On Tai amāvāsyāi day approximately 375 tirunāmaṅgal participated in the tadīyārādhanam. On these two days Pammal Tiruppullāṇī śrīmān Gopu (a) Krishnan svāmi sponsored the tadīyārādhanam.

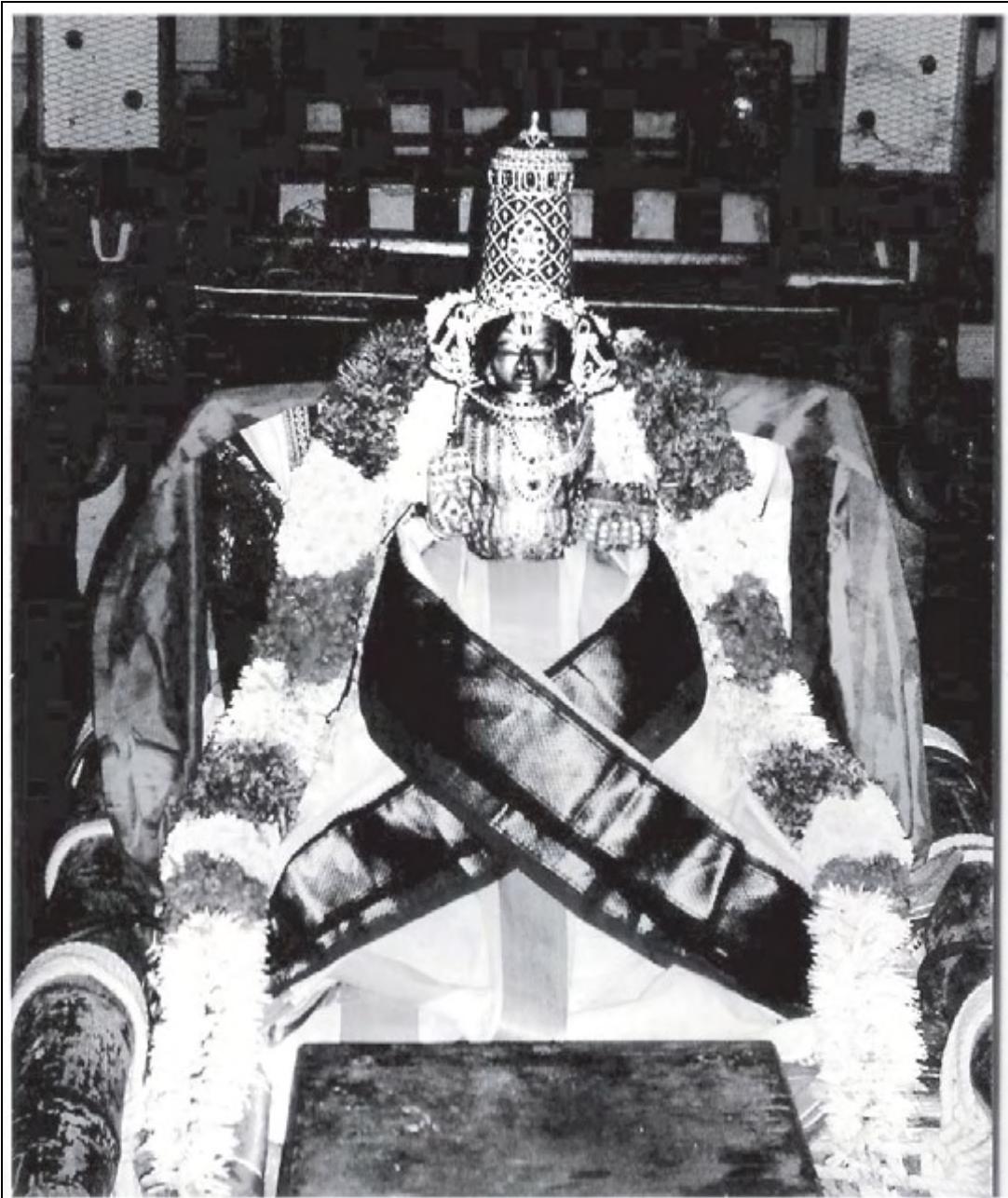
#### **Tiruppullāṇī Paṅguni Brahmotsava Tadīyārādhanam**

With the divine order of Śrīmadāñḍavan, our Tiruppullāṇī āśramam is going to conduct the Brahmotsavam of Śrī Ādi Jagannātha Perumāl from this March 28<sup>th</sup> for 11 days. On all these 11 days this utsavam is proposed to be conducted grandly with a special tadīyārādhanam. Since this tadīyārādhanam is been conducted wholly by the āśramam, on behalf of the āśramam we kindly request the śiṣyā-s and devotees to contribute accordingly. Cheques/Drafts can be sent to Chennai Āśramam or Śrīkāryam Svāmi, Śrīraṅgam

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



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



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### **Tiruvaḍhyayana utsavam**

Śrī Kara varṣa **Tiruvaḍhyayana utsavam** was celebrated regally at Tirukkuḍantai Śrī Komālavalli nāyikā Sametha Śrīmad

**Aparyāptāṁṛtan sannidhi.** In the dhanur month from 1<sup>st</sup> to 10<sup>th</sup> pagal pattu and from 11<sup>th</sup> to 20<sup>th</sup> irāppatu utsavam was held at Tirukkuḍantai Śrī Amutan's sannidhi which was graced by Śrī Amutan.

On the 15<sup>th</sup> day dhanur month night, Śrī Periya Perumāl along with Śrī Komālavalli Tāyār and HIS ubhayanācciyārs appeared on the throne with Ādiśeṣan as an umbrella for the 15<sup>th</sup> sevai (this year new silver Ādiśeṣa vāhanam (vehicle) was inaugurated) presented a spectacular Darśan as the Supreme most Godhead.

On the 19<sup>th</sup> day of dhanur month night, the cross dressing sevai was rendered where Perumāl dresses as Pirāṭṭi and Pirāṭṭi as Perumāl. With this special alaṅkāram they presented an enchanting vision for the 19<sup>th</sup> day sevai.

On dhanur month 21<sup>st</sup> day, the sevā began with Dhvajārohaṇam (flag hoisting) and at first day of Tai month during makara saṅkranti day tiruṭṭer (car) utsavam was held and thus HE graced this ten days

Dvākṣatāraṇam ॥ १ ॥



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For the world peace and welfare, **Accidra Aśvamedha Kaṭaka Pārāyaṇam** is conducted consecutively for 14 years. This pārāyaṇam was held on 5.01.2012 Thursday Vaikuṇṭha Ekādaśī, at our Vadakku Chitrai Veedi āśramam at Vedānta Deśikan Sannidhi. On this 14<sup>th</sup> year function “Śruti Smṛti an Introduction” a book by Vīrapuram Śabdam Vaṅgīpuram Śrī U Ve Sampat Dīkṣitar Svāmi was released. Further more, the special aspects of the pārāyaṇam was elucidated by Śrī U Ve Villūr Naḍādūr v.S. Karuṇākarācār Svāmi, Brahmaśrī Raghunātha Sirautigal, Śrī U Ve Vāsudevācār, Śrī U Ve Sampat Dīkṣitar. Around 110 ḗg, Kṛṣṇa yajur and Sāma veda vidvān-s participated and graced this function. Śrī U Ve N.G. Kanṇan, Śrī U Ve U Rājagopālan, Śrī U Ve Cakravarti, Śrī U Ve

## **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**

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### **Śrīmate RaṅgaRāmānuja Mahādeśikāya Namah**

#### **Mumbai Pādukā centre**

At the Mumbai Pādukā centre which is with the divine grace and blessings of Śrīmad Paramahamsētyādi Śrīraṅgam Śrīmadāñḍavan (Śrīmuṣṇam) ŚrīRaṅga Rāmānuja Mahādeśikan and where Śrī Padmāvati Tāyār also known as “Goregaon Mahālaksmī” residing at, the dhanur māsa “Tiruppāvai pārāyaṇam” began in a grand manner from Mārkazhi 1 (17.12.2011), Saturday 6.30 am. Every day morning at 6.30 “Tiruppallezhucci, Tiruppāvai, Śrī Godā stuti, Śrī Sudarśana aṣṭhakam, sāttrumuṛai with tīrtha prasāda goṣṭhī was performed in a grand manner. Despite the very chilly weather at dawn āśrama śisyā-s participated on all the Tiruppāvai pārāyaṇam days. On Mārkazhi 27, (12.1.2012) Thursday on “kūḍārai vellum” pāsura day Śrī Padmāvati Tāyār gave an enchanting vision with specially adorned silk vastram, svarṇa alaṅkāram and puṣpa alaṅkāram. On Mārkazhi 25, (10.1.2012) Tuesday, under senior bṛhaspati Śrī Booderi svāmi Accidra Aśvamedha pārāyaṇam was conducted befittingly. All these wonderful vaibhavam that took place befittingly is due to the blessings of Śrīmadāñḍavan alone.

**SRIRANGAM SRIMATH ANDAVAN ASHRAMAM  
SRI ANDAL RANGAMANNAR TEMPLE  
Garuthman Park, Bangalore-560 004**  
**Nineth Year Brahmotsavam from 29 - 2 - 2012 to 9 - 3- 2012**

On the auspicious occasion of the Nineth Year BRAHMOTHSAVAM from 29<sup>th</sup> Feb 2012 to 9<sup>th</sup> March 2012, Brahma Rathothsavam will be held on Mondy the 5<sup>th</sup> March 2012 between 12.45 Noon and 1.20p.m. In the New Renovated Ratham. Devotees are requested to participated in large numbers in all uthsavams and be blessed by The Divya Dharmpathis.

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**Śrīvilliputtūr Tiruvaḍhyayana Utsavam**

At Śrīvilliputtūr, Śrī Vaḍaperuṅgkōviludaiyān and Śrī Āndāl Mannār the Divine couple, graced the function where the greatness of the festival of Āzhvār-s' sacred Tamil vedas (arulicceyal), nālāyira divya prabandham, was celebrated from 26.1.2011 to 14.1.2012. The rendition of arulicceyal by exponents, the adhyāpaka svāmigal, along with exposition by araiyar svāmi was experienced with enjoyment by Āzhvār-s and Ācāryā-s beginning with Śrī Nammāzhvār, along with Śrī Deśikan, Azhagiya Maṇavāla Perumāl

During this utsavam, at Svāmi Deśikan's sannidhi, śrī vaiṣṇava tadiyārādhanam during the ten days of pagal pattu and special prasādam-s at nights on all twenty days of pagal pattu, irāppattu was celebrated through śrī U Ve R Sesha Iyengar and family.

As usual, Śrī Deśikan's Śrī Ī Pādam and other kainkaryam-s were executed by the vigorous youths who have dedicated themselves at the feet

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**Greatness of Ārāvamudan at Śrīvilliputtūr Tiruvaḍhyayana  
Utsavam**

In the Tiruvaḍhyayana Utsavam, the festival of the sacred Tamil vedas, during the irāppattu fifth day Utsavam witnessed by Śrī Vadaperungkōviludaiyān and Śrī Āndāl Mannār, a special gośthi for ārāvamude pāsuram was grandly conducted by this year's sponsor koṭi kannikadānam kīzh tirumālīgai śrī Tiruveṅkaṭha Tāttācāryār svāmi. Śrī Vadaperungkōviludaiyān and Śrī Āndāl Mannār, Nammāzhvār Svāmi Deśikan, were adorned with special garlands and blessed the prasādam-s which was distributed to Śrī Vaiṣṇava gośthi. After the conclusion of the utsavam and Svāmi Deśikan returned to his sannidhi, Tāttācāryār family paid their reverential respects to Svāmi Deśikan.

**Śrīmate RaṅgaRāmānuja Mahādeśikāya Namaḥ  
Kāñcī Āśrama Jīrṇoddharanam (renovation)**

At our Kāñcī Pādukā Āśramam, Perumāl sannidhi and Śrīmad Tērazhundūr Āṇḍavan's bṛndāvanam has been destracted and by the divine order of Śrīmadāṇḍavan, the renovation has to be carried out. The inauguration for the construction of a new temple was done on 29.1.2012 Sunday. For this tiruppaṇi donations are welcome. Please contribute towards this cause as per your might. Cheques/DD can be sent to **Srirangam Srimadh Andavan Asramam, Srirangaraja Veedhi Little Kanchipuram** and receipts can be obtained. We pray at the lotus feet of Emperumān Śrī Devādhirājan and our pūrvācāryas' holy feet that this tiruppaṇi to be completed on time for the samproksaṇam.

~ ~ ~ ~ ~

**Srimathe Vedanta Ramanuja Mahadesikaya namaha  
Adyayana utsavam at Bangalore Sripuram  
Ashramam**

Perumāl at Bangalore Jayanagar Sri Andal, Rangamannar, Sita lakshmana Hanumath sameda Sri Chakravarthy Thirumagan and Sri Padmavathi sameda Sri Srinivasaperumal sannidhi, has been enjoying the Tiruvadyayanotsavam started by Srimadh Thirukkudandai Andavan fourtythree years back. Hearing Srimadh Andavan's upanyasam the devotees in Karnataka realized the greatness of the bhakti-laden words of Alwars; they developed a great interest in them. Their pure hearts won them the special grace of Srimadh Andavan. As per Swami Desikan's words, 'trivedi sarvayogyatām', Srimadh Andavan, due the greatness of his heart, permitted even ladies to recite Alwar's srisuktis as a benefit in itself. Seeing that a great number of devotees were participating in the recitation, he printed the Nalayira divyaprabandham, Nityanusandhanam and Sri Desika Prabandham in Kannada script and helped them immensely. These works were re-printed several times and the sweet fragrance of the 'arulicheyal' spread all over Karnataka. Now, around 150 men (alwar goshti) and 300 women (Andal goshti) come together and recite these prabandhams for the enjoyment of Swami. This has grown into a great occasion that is like a feast for all the senses.

Sri Sosalai Krishnamacharyar who served as the administrator of Srimadh Andavan ashramam for more than fourty years realized that it will be a great pleasure to recite Nammalwar's Tiruvaimozhi with a clear understanding of the essence of the pasurams. Hence, for the past ten years he has been conducting upanyasams with ten experts on the ten decads for ten days for the benefit of everyone. He stands as a shinning example for all the devotees by following Thirumangai mannan's words "Tirumal's sacred names are the honey, milk, sugarcane juice and nectar for me; I recited them; you all do so too".

The Divya Dampathis had the adyayanotsavam performed between 26.12.2011 and 17.1. 2012 this year. Vidushi Srimathi B.K. Sitalakshmi performed upanyasam of Sri Andal's Tiruppavai for a month. Around 200 devotees participated in the recitation of Sri man Nigamantha Desikan's SriRanganatha Paduka Sahasram, Dasavatara Stotram, Bhagavad Dhyana Sopanam, Abhitistavam and Nyasatilakam on 26.1.2012 and 26.1.2012. The ninth Brahmotsavam is scheduled between Feb 29<sup>th</sup> and March 9<sup>th</sup> of this year.

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

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

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

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

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

Contact

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

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

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

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

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

**Srikaryam**

**Srirangam Srimath Andavan Ashramam**  
**Oppiliappan sanniti**

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

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

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

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

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

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

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

**Sponsors for performing Thirumanjanam  
 to Poorvacharyas' sannitis in  
 SriRangam 01 Dec 2011 to 31 Dec 2011**

<b>Date</b>	<b>Poorvacharya Sanniti</b>	<b>Sponsoring Sishya</b>
31-11-2011	Srimath Thenpirai Andavan	Sri. U.Ve. S. Ramanujam
31-11-2011	8 Andavan Thirumanjanam	Sri. U.Ve. KeezhNattam Venkatraman, Chennai
31-11-2011	Srimath Periya Andavan	Sri. U.Ve. A.Ramani, Chennai
02-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. S. Ramanujam, Chennai
02-12-2011	Srimath Periya Andavan	Smt. K Santha Bangalore
04-12-2011	Srimath Akoor Andavan	Sri. U.Ve. N.G Kannan SriRangam
06-12-2011	Srimath Thenpirai Andavan	Sri. U.Ve. R.Jegannathan, Chennai
07-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. S.Parthasarathy, Chennai
12-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. R Kannan Bangalore
14-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. Raghuram Rangamani Chennai
14-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. Sri S.Rajagopal, Kovai
14-12-2011	Srimath Periya Andavan	Sri. U.Ve. Srinivasa Ranga Ramesh, Kovai
14-12-2011	Srimath Periya Andavan	Sri. U.Ve. N.R.Seshadri, Mumbai
21-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. K.S.Varadhachari, Chennai
22-12-2011	Srimath Kadandhethi Andavan	Sri. U.Ve. T.S.Rangamani, Chennai
25-12-2011	Srimath Kadandhethi Andavan	Sri. U.Ve. R.Srinivasan, Chennai
25-12-2011	Srimath Thirukkudanthai Andavan	Sri. U.Ve. R.S.Raghavan, Bangalore

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

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

śrīḥ

śrīmate Vedānta Rāmānuja Mahādeśikāya namah

**ācārya rāmāṁrtam**

Śrīmat Tirukkuḍandai Āṇḍavan's

Śrīmadrāmāyaṇa upanyāsam – **February 2012**

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

Rāma, Lakṣmaṇa and Sītā walk towards Śarabhaṅga ṛṣi's āśramam after Virādha's demise.

Ṛṣi-s proclaim that Śarabhaṅga is a great ṛṣi. Rāma tells Lakṣmaṇa that they can visit Śarabhaṅga next. Lakṣmaṇa feels that they can go there the next day. When Rāma asks for the reason, Lakṣmaṇa says, "We do not have anything to take for him. When we go to see a ṛṣi, shouldn't we take some bananas, at least pūvam pazham [a kind of banana]? Even if we do not have anything, can we go empty-handed? We have nothing". Rāma says, "It is okay, let us go; I have something to present to him". Ilaiya perumāl agrees and they go with Sītā to Śarabhaṅga's āśramam.

Śarabhaṅga : - Have you brought anything for me?

Rāma : - I have brought something. What? virādam rākṣasam hatvā śarabhaṅgam dadarśa ha. I have killed Virādha."

Śarabhaṅga : - I feel like I have taken nectar a ten thousand times.

No matter how many bananas they eat, how many oranges they consume; what is the best news for the ṛṣi-s other than 'Virādha got killed'? This is the greatest upahāram; for whom? This is the gift for Śarabhaṅga; upahāram means offering a gift. virādam rākṣasam hatvā śarabhaṅgam dadarśa ha | (bāla.1.41) - Vālmīki says in Samkṣepa Rāmāyaṇam. Rāma tells Śarabhaṅga that He has killed Virādha. Śarabhaṅga is amazed and expresses his ecstasy to Rāma. There is some story that happened before this incident. Indra had come to Śarabhaṅga's āśramam; he had come to convey some tidings to the latter.

When Devendra came to Śarabhaṅga's āśramam, Rāma stayed far away from the āśramam and told Lakṣmaṇa, "Hey Lakṣmaṇa! It looks like devata-s have come to visit. That seems to be Indra's horse. He may have come with a motive. Why should we go now?"

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When a third person comes to talk to someone, it is better for the second person to abstain from listening to the conversation; some people choose to stay put till the last minute (laughter in the audience). No matter how many times people listen to Rāmāyaṇam, they never remember. Sometimes, some dignitaries come to share their problems with me; at that time, some śiṣya-s will choose to linger around. Noble ones will be decent enough to stay away if someone else comes to share personal secrets.

Indra had come with a purpose; Rāma is coming; He needs to be directed towards Pañcavaṭī; Sūrpaṇaka will arrive and take care of the rest of the story; Rāvaṇa has to be killed. This is what Indra wants to convey to Śarabhaṅga; he did not come to convey good news. He just wanted Rāma and others to be taken further in their sojourn. After Indra leaves, they arrive at Śarabhaṅga's āśramam. The latter is very pleased and says, "Rāma, I have in my possession all the great loka-s; I will gift them to You; will You accept them?"

Rāma : - No. I do not need them. अहमेवाहरिष्यामि सर्व लोकान् महा मुने ।

आवासं तु अहम् इच्छामि प्रदिष्टमिह कानने ॥- ahamevahariṣyāmi sarva lokān mahā mune | āvāsam tu aham icchāmi pradiṣṭamiha kānane || I have all the loka-s Myself. It is enough if I am given a place to live here for Sītā, Lakṣmaṇa and Myself. I am not asking for much; āvāsam tu aham icchāmi pradiṣṭamiha kānane ||

This is like asking for a residence in Madurai; when someone comes looking for a place to rent, the line of enquiry will follow this pattern -

How many of you?

(When that question is answered)

Do you have children? How many? Small kids? Older kids?

Will the baby cry at night?

No; the child will not cry; the child is aged now; only two or three kids.

Do you have your parents?

Yes.

Will they keep coming to visit?

They will come once in a while.

Will a lot of relatives come to visit?

Do those relatives have kids?

Some of them have kids.

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Then, this place will not be enough for you. There is no vacancy.

(Laughter in the audience). The places are rented out only after finding out how many in the family need the space.

Rāma says, “There are only three of us; no kids; āvāsam tu aham icchāmi pradiṣṭamiha kānane ||

sarva lokeśvaran, sarva vyāpi, antar bahiśca tat sarvam vyāpya nārāyaṇah sthitah - that Paramātmā is requesting a place to live and this ṛṣi could have offered something, right? The ṛṣi is also going to offer his body to agni and die. He could have said that Rāma can live in that place. That is how worthy ṛṣi-s are. That is why there is so much disparity between ṛṣi-s and āzhvār-s. In Tiruppāvai vyākhyānam, it is said that āzhvār-s are like mountains and ṛṣi-s are like the smallest atom; like a mountain and a mustard seed. When Sarveśvara is asking for a place to live, can't the ṛṣi ask Him to stay there itself? Couldn't he have asked Him to stay in the out-house? Would our āzhvār behave like this?

vanda nāl vandu en nenjidam koṇḍān  
maṛrōr nenjaṛiyān aḍiyēnuḍai sindaiyāi  
vandu tenpulkku ennai cērkoḍān idu  
cikkenap peṛrēn.....

(Periya tirumozhi.7.3.3)

ini nān pōgalottēn (Tiruvāimozhi 10.10.1), tiruvāṇai ninnāṇai kaṇḍāi (Tiruvāimozhi 10.10.2), valaittu vaittēn ini pōgalottēn un tan indira jñālangalāl olittiḍil nin tiruvāṇai kaṇḍāi nī oruvarkkum meyyanallai (Periyāzhvār 5.3.2).

Śarabaṅga does not know how to speak like these āzhvār-s. He says, “Do not choose this place. Ask Sūtīkṣṇa; he will recommend a good place for You; he is a ṛṣi; go to his āśramam; he will help you”.

We used to narrate this – brahmotsavam is going on; someone is requesting water in a house in Sannidhi street; who will get up, go inside and fetch water? (Feeling lazy) the house owner will say, “If you go to that other house, they will give you very nice tīrtham”! (Laughter in the audience) If it is Dāśarathi [āśramam śiṣya], he will fetch water as soon as we request him; he will bring the water from some place or the other; at least from a club even! (Audience laughs). “How can I do this? Go and ask in the other house; you will get good water; our water is salty”.

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Ask Sutīkṣṇa; he will fix You a very good place to stay.

Perumāl agrees and takes leave. Would our āzhvār have left Him like that? That is all the ṛṣi-s are capable of. Śarabaṅga says, “Rāma! I am going to heaven; look!” So saying, he grows agni, does homa and enters the agni. A heavenly plane arrives and he leaves with a divine body. Sarvalokeśvara watches.

What does Perumāl do after that? He leaves for Sutīkṣṇa’s āśramam. What does the latter say? He says, “You can go to Agastya’s āśramam”. The three of them travel to several āśramam-s in Daṇḍakāraṇyam and then finally to Agastya’s āśramam; by that time, ten years elapse.

Next, they go to Agastya’s āśramam; he plays host to them in a remarkable way. He suggests the wonderful spot on the banks of the Gōdāvarī, Pañcavaṭī, which also happens to be the place where the demons come and cut off the sacred thread. Rāma and the other two come to Pañcavaṭī; Śūrpaṇaka comes; Lava and Kuca will sing about that story tomorrow.

evametat purāvṛttam, svasti prajābhyaḥ, lokās samastās sukhino bhavantu,  
maṅgalam kosalendrāya .....

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(August 29, 1972)

śrīmad vedavatamsa lakṣmaṇamuneh (tanian), diśantu me deva,  
kamapyanavadhim vande, akiñcananidhim sūtim, vande tam yamināṁ  
durantaram, pitāmahasyāpi pitāmahāya, kūjantam rāmarāmeti, añjanā  
nandanam vīram, vaidehi sahitam, kaṛpār irāmapirānai allāl....

शरभङ्गे दिवं याते मुनिसङ्गः समागताः।

अभ्यगच्छन्त काकुत्स्थं रामं ज्वलित तेजसम्॥

śarabhaṅge divam yāte munisaṅgāḥ samāgatāḥ ।  
abhyagacchanta kākutsthām rāmam jvalita tejasam ॥

वैखानसा वालखिल्याः संप्रक्षाला मरीचिपाः।

अश्मकुट्टाः च बहवः पत्राहाराः च तापसाः॥

vaikhānasā vālakhilyāḥ sampraksālā marīcipāḥ ।

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aśmakuṭṭāḥ ca bahavah patrāhārāḥ ca tāpasāḥ ॥

दन्तोलूखलिनः चैव तथैवोन्मञ्जकाः परे।

गात्र शय्याः अशय्याः च तथैवानवकाशिकाः ॥

dantolūkhalinah caiva tathaivonmañjakāḥ pare |  
gātra śayyāḥ aśayyāḥ ca tathaivānavakāśikāḥ ॥

मुनयस्सलिलाहाराः वायुभक्षाः तथाऽपरे।

आकाश निलयाश्चैव तथा स्थण्डल शायिनः ॥

munayassalilāhārāḥ vāyubhakṣāḥ tathā'pare |  
ākāśa nilayāścaiva tathā sthaṇḍila śāyinaḥ ॥

ततोर्ध्वं वासिनो दान्ताः तथाऽऽर्द्धपटवाससः ।

सजपाश्च तपोनिष्ठाः तथा पञ्चतपोऽन्विताः ॥

tatordhvā vāsino dāntāḥ tathā"rdrapaṭavāsasah |  
sajapāśca taponiṣṭāḥ tathā pañcatapo'nvitāḥ ॥

सर्वे ब्राह्म्या श्रिया युक्ताः दृढयोगः समाहिताः ।

शरभङ्गाश्रमे रामम् अभिजग्मुश्च तापसाः ॥

sarve brāhmaṇyā śriyā yuktāḥ dṛḍhayogaḥ samāhitāḥ |  
śarabhaṅgaśrame rāmam abhijagmuśca tāpasāḥ ॥

(āraṇya kāṇḍam 6-1..6)

Vālmīki says that Śarabhaṅga maharṣi enters into agni right in front of Rāma, leaves his prākṛta body and goes to heaven with his divine body.

śarabhaṅge divam yāte – after Śarabhaṅga leaves for svarga, the admirable ṛṣi-s make some requests to Rāma.

vaikhānasā vālakhilyāḥ saṁprakṣālā marīcipāḥ ।

Some of the ṛṣi-s are vaikhānasa-s; some are vālakhilyā-s. They do not consume any food. Some are marīcipā-s; marīcīm pibantīti marīcipāḥ – they drink in the sun's rays; they do not eat anything else. There are several ṛṣi-s like that. Some are patrāhārāśca – they eat only leaves. Some munch on paddy grains. For them, their teeth

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serve as mortar; dantolūkhalinah – they do not use any other instrument to eat food. There are some like that. unmañjakāḥ – some stay in water; gātra śayyāḥ aśayyāḥ ca – some do not sleep on the ground; they use their own bodies instead of utilizing a separate bed. They do not lie down anytime. They are like folks who sit listening to upanyāsam-s and sleep. gātra śayyāḥ = gātram eva śayyā yeśāṁ te. Some never lie down; some drink only water. Some take in only air. Some wear only wet garments. Some meditate standing in the midst of five agni-s. sarve brāhmaṇā śriyā yuktāḥ – from them emanates a blazing brilliance. They all approach Rāma.

त्वामासाध्य महात्मानं धर्मज्ञं धर्म वत्सलम्।

अर्थित्वात् नाथ वक्ष्यामः तत्र नः क्षन्तुमर्हसि॥

tvāmāsādhya mahātmānam dharmajñam dharma vatsalam |  
arthitvāt nātha vakṣyāmaḥ tacca naḥ kṣantumarhasi ||

(āraṇya.6.10)

They all say, “Prabho! We have come to request something; kindly excuse us.

यत् करोति परं धर्म मुनिः मूलफलाशनः।

तत्र राज्ञः चतुर्भागः प्रजा धर्मेण रक्षतः॥

yat karoti param dharmam muniḥ mūlaphalāśanah |  
tatra rājñah caturbhāgah prajā dharmeṇa rakṣataḥ ||

(āraṇya.6.14)

Śāstra dictates that whatever homa or penance we perform, one-fourth of the benefits accrue to the king. (Kālidāsa declares it is one-sixth of the tapas. Rāmāyaṇam says one-fourth.) tatra rājñah caturbhāgah prajā dharmeṇa rakṣataḥ || one-fourth of brāhmaṇa-s’ japa, homa and tapas benefits rightfully come to a king who protects his people in a rightful manner.

yat karoti param dharmam muniḥ mūlaphalāśanah |  
tatra rājñah caturbhāgah prajā dharmeṇa rakṣataḥ ||

सोऽयं ब्राह्मण भूयिष्ठः वानप्रस्थगणो महान्।

त्वं नाथोऽनाथवत् राम राक्षसैर्बाध्यते भृशम्॥

so'yam brāhmaṇa bhūyiṣṭhaḥ vānaprasthagaṇo mahān |  
tvām nātho'nāthavat rāma rākṣasairbādhyate bhṛśam ||

(āraṇya.6.15)

Rāma! We are all brahmaṇa-s. This is all āśramam territory. There are so many ṛṣi-s

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here. You are our Lord. Demons are badgering and bullying us. We are not able to bear these botherations.

**एहि पश्य शरीराणि मुनीनां भावितात्मनाम्।**

**हतानां राक्षसैघोर्बृहनां बहुधा वने॥**

ehi paśya śarīrāṇi munīnām bhāvitātmanām |  
hatānām rākṣasairghorairbahūnām bahudhā vane ||  
(āraṇya.6.16)

Look at our bodies. Look at this back; a cut here, a cut there, a wound here.

ehi paśya śarīrāṇi munīnām bhāvitātmanām |

You may ask – did the demons trouble you when you were keeping quiet? What wrong did you commit? They would not have bothered you if you did not do anything. munīnām bhāvitātmanām = we do ātma upāsanam, nothing else. bhāvita = dyāta ātmanām ityarttaḥ – we are meditating on our ātmā; that is all .

hatānām rākṣasairghorairbahūnām bahudhā vane ||

**पम्पा नदी निवासानाम् अनु मन्दाकिनीमपि।**

**चित्रकूटालयानां च क्रियते गदनं महत्।**

pampā nadī nivāsānām anu mandākinīmapi |  
citrakūṭālayānām ca kriyate gadanām mahat |  
(āraṇya.6.17)

Some of us live on nice river banks at the foothills of the mountains as these are suitable places for āśramam; some of us live on the banks of Gaṅgā river, some on the banks of Pampā river and some along Mandākinī river.

**एवं वयं मृष्यामः विप्रकारं तपस्विनाम्।**

**क्रियमाणं वने घोरं रक्षोभिर्भीमविक्रमैः॥**

evam vayam mṛṣyāmaḥ viprakāraṁ tapasvinām |  
kriyamāṇam vane ghoram rakṣobhirbhīmavikramaiḥ ||

**ततस्त्वां शरणार्थं च शरण्यं समुपस्थिताः।**

**परिपालय नो राम वध्यमानान् निशाचरैः॥**

tatastvāṁ śaraṇārthaṁ ca śaraṇyam samupasthitāḥ |

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paripālaya no rāma vadhyamānān niśācaraiḥ ॥  
(āraṇya.6.18,19)

We surrender to You."

As Rāmāyaṇam is śaraṇāgati śāstra, every kāṇḍam speaks about śaraṇāgati. It is strung together with śaraṇāgati as anjuruvāṇi [screw]. In Abhayapradhāna sāram, Deśikan says that śaraṇāgati is the anjuruvāṇi linking each kāṇḍam. anjuruvāṇi is the screw that binds the bottom of a chariot from the front to the back. If that screw is removed, the chariot will fall apart. Like that śaraṇāgati is the screw that holds all kāṇḍam-s together in Rāmāyaṇam.

परा त्वत्तो गतिर्वीरं पृथिव्यां नोपपद्यते ।

परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मज ॥

parā tvatto gatirvīra pṛthivyāṁ nopapadyate ।  
paripālaya nah sarvān rākṣasebhyo nṛpātmaja ॥  
(āraṇya.6.20)

There is no one else to protect us. So, we surrender unto You. Please save us.

How does Rāma respond?

नैवमर्हथ मां वक्तुम् आज्ञाप्तोऽहं तपस्विनाम् ।

naivamarhatha māṁ vaktum ājñapto'ham tapasvinām ।  
(āraṇya.6.22)

This is not proper; please do not use the words ‘request’, ‘excuse me’ etc. Order me to act upon anything; ājñapto'ham tapasvinām – I am waiting for ṛṣi-s to command Me.

पितुस्तु निर्देशकरः प्रविष्टोऽहमिदं वनम् ।

भवताम् अर्थं सिद्ध्यर्थम् आगतोऽहं यदृच्छया ॥

pitustu nirdeśakaraḥ praviṣṭo'hamidam vanam ।  
bhavatām artha siddhyartham āgato'ham yadṛcchayā ॥  
(āraṇya.6.23)

Father ordered. So, I came to the forest, but, on My own, I am willing to look after you also. I will not tolerate any damage done to brāhmaṇa-s.

तस्य मेऽयं वने वासो भविष्यति महाबलः ।

tasya me'yam vane vāso bhaviṣyati mahābalaḥ ।  
(āraṇya.6.24)

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Helping your cause will strengthen Me.

तपस्विनां रणे शत्रून् हन्तुम् इच्छामि राक्षसान्।

पश्यन्तु वीर्यं रुषयः सभ्रातुर्मे तपोधनाः॥

tapasvinām raṇe śatrūn hantum icchāmi rākṣasān |  
paśyantu vīryam ruṣayah sabhrāturme tapodhanāḥ ||  
(āraṇya.6.25)

I will annihilate the enemies of ascetics like you. If you ask me if I can do it, just watch what I am going to do with my brother. I offer you protection.

दत्वा वरं चापि तपोधनानां

धर्मे धृतात्मा सह लक्ष्मणेन।

तपोधनैश्चापि सहार्य दत्तः

सुतीक्ष्णमेवाभिजगाम वीरः॥

datvā varam cāpi tapodhanānām  
dharme dhṛtātmā saha lakṣmaṇena |  
tapodhanaiścāpi sahārya dattah  
sutīkṣṇamevābhijagāma vīrah | |  
(āraṇya.6.26)

Rāma bestowes refuge for them all. The best dāna is abhayapradāna. Not bhūmi dāna or vastra dāna; nothing else is special. abhayaprādāna is the best. The specialty of śaraṇāgati is the protection offered to the one who surrenders. Rāma offers protection for the ṛsi-s. Ilaiya perumāl is listening to all this. Rāma tells them that He and His brother will take care of them. sabhrātur me vīryam paśyata. Pirāṭṭi is also listening.

The three of them leave for the āśramam of Sutīkṣṇa, a prominent ṛsi. His name is Sutīkṣṇa; but, he is a great ascetic; sutīkṣṇa in saṃskṛtam means a cruel person; but, he is not cruel.

रामस्तु सहितो भ्रात्रा सीतया च परन्तपः।

सुतीक्ष्णस्याश्रमपदं जगाम सह तैर्द्विजैः॥

rāmastu sahitō bhrātrā sītayā ca parantapah |  
sutīkṣṇasyāśramapadam jagāma saha tairdvijaiḥ ||

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ते गत्वाऽदूरम् अध्वानं नदीस्तीर्त्वा बहूदकाः ।

ददृशुर्विपुलं शैलं महामेघमिवोन्नतम् ॥

te gatvā'dūram adhvānam nadīstīrtvā bahūdakāḥ ।  
dadṛśurvipulam śailam mahāmeghamivonnatam ॥

(āraṇya.7.1,2)

When Rāma goes to Sutīkṣṇa's āśramam, the ṛṣi-s accompany Him. They cross several rivers. The rivers are not like small canals; nadīstīrtvā bahūdakāḥ – after crossing several rivers, they see a mountain.

प्रविष्टस्तु वनं घोरं बहुपुष्पफलद्रुमम् ।

praviṣṭastu vanam ghoram bahupuṣpaphaladrumam ।  
(āraṇya.7.4)

There is a forest beyond that mountain; it is a forest with fully bloomed trees.

ददर्शाश्रममेकान्ते चीरमाला परिष्कृतम् ।

dadarśāśramamekānte cīramālā pariṣkṛtam ।  
(āraṇya.7.4)

It is a secluded spot. Sutīkṣṇa's āśramam is in the forest flanked by mountainous terrain. They see tree bark garments hanging from strings tied to poles; what else can one see in the forest? cīramālā pariṣkṛtam ।

रामः सुतीक्ष्णं विधिवत् तपोदनम् अभाषत ।

rāmaḥ sutīkṣṇam vidhivat tapodanam abhāṣata ।  
(āraṇya.7.5)

Sutīkṣṇa is in deer skin garment and is meditating after completing all his morning rites. Rāma says, "aḍiyēn am prostrating before you".

रामोऽहमस्मि भगवन् भवन्तं द्रष्टुमागतः ।

त्वं माऽभिवद् धर्मज्ञ महर्षे सत्यविक्रम ॥

rāmo'hamasmi bhagavan bhavantam draṣṭumāgataḥ ।  
tvam mā'bhivada dharmajña maharṣe satyavikrama ॥

स निरीक्ष्य ततो वीरं रामं धर्मभृतां वरम् ।

समालिष्य च बाहुभ्याम् इदं वचनम् अब्रवीत् ॥

sa nirikṣya tato vīram rāmam dharmabhṛtām varam ।

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

samāśliṣya ca bāhubhyām idam vacanam abravīt ||  
(āraṇya.7.6,7)

Sūtīkṣṇa says, “Rāma, welcome. I have been waiting for You.

आश्रमोऽयं त्वया क्रान्तः सनाथ इव सांप्रतम्।  
āśramo'yam tvayā krāntah sanātha iva sāmpratam |  
(āraṇya.7.8)

I heard You have come to Citrakūṭam; I knew You would come here for sure”.

Sūtīkṣṇa is seated like Brahmā. Perumāl asks, “आवासं तु अहम् इच्छामि प्रदिष्टमिह  
कानने - āvāsam tu aham icchāmi pradiṣṭamiha kānane | (āraṇya.7.14) - I need a place to stay; I request you to provide me a spot; you know all that is going on in the forest; hence I am asking you.

भवान् सर्वत्र कुशलः सर्वभूत हिते रतः।

आख्यातं शरभङ्गेन गौतमेन महात्मना ॥

bhavān sarvatra kuśalaḥ sarvabhūta hite rataḥ |  
ākhyātam śarabhaṅgena gautamena mahātmanā ||  
(āraṇya.7.15)

I came to Śarabhaṅga’s āśramam and asked him for a place to live. He directed me here (Is he a broker?). He said you will know”.

अयमेवाश्रमो राम गुणवान् रम्यताम् इति।

ayamevāśramo rāma guṇavān ramyatām iti |  
(āraṇya.7.17)

This ṛṣi seems to be acceptable. He says, “This āśramam is a good place; You can get vegetables, roots and fruits. There are no mosquitos here. But, the only nuisance is from wild animals”.

हन्यां निशित धारेण शरेणानत पर्वणा।

एतस्मिन् आश्रमे वासं चिरं तु न समर्थये ॥

तमेवमुक्त्वा परमं रामः सन्ध्याम् उपागमत् ॥

hanyām niśita dhāreṇa śareṇānata parvanā ||  
etasmin āśrame vāsam ciram tu na samarthaye ||  
tamevamuktvā paramam rāmaḥ sandhyām upāgamat ||

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

(āraṇya.7.20,21,22)

Rāma says: I will kill all the animals that come to bother. But, I may not want to stay here for a long time (Sometimes, we also feel this way in our homes)."

Evening sets in. Rāma performs sandhyāvandanam.

अथ तेऽग्निं सुरांश्वैव वैदेही रामलक्ष्मणौ।

काल्यं विधिवत् अभ्यन्व्य तपस्विः शरणे वने॥

atha te'gnim surāṁścaiva vaidehī rāmalakṣmaṇau |  
kālyam vidhivat abhyarcya tapasviḥ śaraṇe vane ||

(āraṇya.8.3)

The next morning, well before sunrise, Rāma, Lakṣmaṇa and Sītā complete their morning rites and take leave from Sūtikṣṇa, who asks Rāma what His plans are. त्वरामहे वयं द्रष्टुं कृत्स्नम् आश्रम मण्डलम् - tvrāmahe vayam draṣṭum kṛtsnam āśrama maṇḍalam (āraṇya.8.6). Rāma responds saying they are going to visit all the ṛṣi-s in their āśramam-s. Taking leave of Sūtikṣṇa, Rāma leaves that place.

ततः शुभतरे तूणी धनुषी चायतेक्षणा।

ददौ सीता तयोर्भ्रात्रोः खञ्जौ च विमलौ ततः॥

tataḥ śubhatare tūṇī dhanuṣī cāyatekṣaṇā |  
dadau sītā tayorbhrātroḥ khaḍgau ca vimalau tataḥ ||

(āraṇya.8.19)

Rāma does not take His bow and arrow; Sītā picks them up and hands them over to Him. In our homes, if the husband forgets something at home, the wife will say, "I didn't know why you left it; so, I also did not bring the same". But, Sītā immediately hands them over to Rāma. śubhatare tūṇī dhanuṣī ca = two quivers, bows and swords for both. आबध्य च शुभे तूणी - ābadhya ca śubhe tūṇī (āraṇya.8.20) – both Rāma and Lakṣmaṇa adorn the quiver and sword; then they all leave.

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

śrīḥ

śrīmate Raṅgarāmānuja Mahādeśikāya namah

## **Chakramum and Singamum (The discus and the Lion)**

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

Is there an error in the title? Please don't think that it may be a typing error due to interchange of the words chakaram and singam. This essay is about the Singappiran who exists on the other side of ChakkarathAzhvaar.

Pancharaathra samhita describes the glories of Sri Chakkarath Azhvaar. It is known as Ahirbudhnya samhita. It has 60 chapters in it. Svaami Desikan enjoyed this samhita. This has several slokas which Svaami Desikan uses to establish prapatti sastra. This Samhitai has all the details of Sudarshana vaibhavam which Lord ParamaShiva also known as Ahirbudhnyan, blesses to Sage Naaradha. This samhitai has all the details of Sudarshana svaroopam, Sudarshana Vigraham (holy idol), stories of sudarsanar, sudarshana yantram, Sudarshana homam and Sudarshana mantram. In addition it has Sri Narasimha mantram, its glories and detailed commentaries.

What is the relationship (connection) between Sudarshanar and Sri Narasimha moorthi? Let us see this subject from the perspective of Ahirbudhnya samhitai.

The universe is full of energy. All such energy sources belongs to perumaal. There are authoritative sources which discuss aShTAdasha sahasra (18000) energy sources. They can be classified into two categories. One is Bhooti shakthi and another is Kriyaa shakthi. We will explain these two later on.

In general, objects have three properties (states) sattha, sthithi, pravrutthi. The initial state is sattha where that object gets established as that object. Sthithi is the state where that object continues to exist and maintain that state. Pravrutthi is the activities of that object in that state.

Examples will make it easier to understand. Let us take the example of the (thiruvilakkku) holy lamp we submit to perumaal. i.e we light the lamp and thus create deepajvalai. Now the deepajvalai has attained satthai. That is to say we have invoked and created the deepajvalai with oil, wick and another deepajvalai.

The sthithi for this deepajavalai is to remain lighted and not extinguish itself in the wind. Thus we maintain it.

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

The pravrutthi for this deepajvalai is that it gives light , burns if we touch it , moves and creates our shadow.

Similarly for everything in the universe, why even the universe itself has these three; i.e sattha, sthithi, pravrutthi. If these three attributes are not there, the object will not exist. For an object to become itself, it needs a lot of energy. Much energy is required for it to maintain its state. Energy is required for it to be active.

In general, science education categorizes energy as static energy and dynamic energy. i.e the energy which does not involve motion and the one that involves motion. The universe is made up of only two things, the movables and immovables.

Let us consider a pebble. It needs energy to be densely packed and remain as a pebble. So even to remain as a pebble, it needs enormous energy. Its atoms need to bind cohesively together and not allow any source of energy to split it. In Sanskrit this is known as bhooti shakthi. This bhooti shakthi (source of energy) is responsible for creating the earth and keeping it as one mass.

These amazing activities are only possible due to the kriyaa shakthi. So it is evident that for creation of all object bhooti shakthi is required and kriyaa shakthi is required, for its continued operation. So the universe is created due to bhooti shakthi and continues to operate due to kriyaa shakthi. The entire universe is subject to these two forces. Perumaal with His two shaktis playfully creates, maintains and destroys all objects. These two shakthis are available as two weapons in His hands and also as two ornaments. Bhoothi shakthi exists as Lotus and kriyaa shakthi exists as Chakram. This kriyaa shakthi of perumaal is blessing devotees as Sudarshana moorthi. Our Acharyar in Shodashayudha stotram asserts as “kriyaa shakthiguNo vishno: shakthimaan”.

All movements and activities of the universe are the manifestation of Sri Sudarsanar who is omnipresent. One of Sudarshana moorthi's divine hands has a chakram. All worlds' activities are controlled by this Chakram. Jagath Chakaram and Kaala Chakaram are under its operating control. Svaami Desikan blesses the same as

yadAyattam jagat cakram kAlacakram ca SAsvatam  
pAtu vastat param cakram cakrarUpasya cakriNa:

All avatars of Bhagavan are also Sudarshana moorthi-s. Ahirbudhnya samhita shows this very clearly. In this samhita chapter 36 guides that the other side of Sudarsana moorthi must be consecrated with Narasimha moorthi and worshiped. It also guides us to consecrate the other avatars of bhagavan in the front side of Sudarshana moorthi in a circle and worship.

Significantly, it has recommended that Sri Narasimhar be consecrated on the other side of Sudarshanar and worshiped. This samhitai which explains in detail about Sudarshanar has explained in greater detail about the Narasimha mantra and worship, in three of its chapters. Just as ChakarthAzhvaar is the complete representation of perumaal's shakthi,

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

Sri Narasimhar is regarded as representation of perumaal's entire shakthi. This samhitai gives such a good description and provides such a good representation as the two faces of perumaal's energy.

Now let us look at Hiranyakasipu's story. He received Brahmaa's grace by performing great tapas. Sri Parasara says this in Sri Vishnu puranam (first canto, 17<sup>th</sup> chapter slokas 2-4). Hiranyan, son of thithi, powered by Brahmaa's boons conquered the three worlds. He took over as Indran, vayu, sooryan, Agni and varunan. He became Kubera who is the chief of wealth and also the yamaa the lord of death. Using his mantra shakthi, he ate up all the food offered in yaaga and every one was afraid of him. It was his orders in all three worlds and he became everything. There was never an asura with such awesome powers either before or after him.

Perumaal has taken many incarnations but He has never faced such a powerful adversary. To vanquish Hiranyan perumaal converted his shakthi Sudarshana moorthi to Narasimha Avatar. Perumaal respected the boons given by Brahmaa and took the form of Narasimhar, the only form which was not covered by the boons. Though the Samhita does not say this, if the entire samhita is read one would only get this impression. Ahirbudhnya samhitai clearly says that all avatars are only manifestations of Sri Sudarshana Azhvaar.

But, Sudarshana mUrti did not have to exhibit this much energy in any other avatAram or mUrti-s; in the case of HiraNyan, Sri Sudarshana mUrti invoked His complete powers to kill him. So the other side of Sudarshanar is consecrated as Sri Narasimhar. Using this point, ahirbudhnya samhita describes Sudarshanar and Narasimhar collectively and explains the two mantras together. Authoritative sources exist to guide that Narasimha Moorthi may be worshiped alone as well.

Ahirbudhnya samhita, the great paancharaathra samhitai explains to us succinctly that when we worship Sri Sudarshana Azhvaar (emperumaan's kriyaa shakthi), if we also worship Sri Narasimha moorthi who is only the other side of Sudarsana moorthi then we can fully attain the complete anugraha shakthi (blessing power) of bhagavan's kriyaa shakthi.

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*Translation primary contributor: Shri. Raman Aravamudhan*

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

|| śrīḥ ||

śrīmate Śrīnivāsa Mahādeśikāya namah  
saṁskṛtam source: śrīmat Periyāñḍavan's śiṣya and  
one of the aṣṭadik gaja-s of days of yore,  
mahāvidvān, Chundappalayam śrī Ramabhadracharyar's

**आहिक शेषम्**

**Āhnika śeṣam**

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(Tamizh Translation: Yajñam)

With the grace of Śrīnivāsa Yatīndra Mahādeśikan and Jagatkāraṇan Śriyah pati,  
this renowned book known as āhnikaśeṣam is being written by śrīrāmabhadran.

Śrī Tirukkuḍandai Deśikan blessed a book on āhnikam for religious rites to be performed starting from early morning onwards by vaiṣṇavottama-s who follow the five-fold daily religious practices. In the current grantha, lots of notes based on smṛti-s have been added.

**paribhāṣā**

First, paribhāṣā (technical terminology) is being presented.

1. Wherever rules are given for observing routine rites, if it is not specified whether right hand or left hand must be used, it should be taken to imply that right hand prevails.
2. If the direction is not mentioned, it must be ascertained as East or West.
3. Should a formality be observed sitting or standing? If this question is not answered, one should do it sitting.
4. In the case of mantra chanting, if the number of times is not given, the minimum number should be taken as ten and maximum as a thousand.
5. If the substance to be used for a fire sacrifice is not specified, ghee takes preference; that too, ghee made from cow's milk; if that is not available, ghee made from buffalo milk can be used; if not, sesame oil can be substituted.
6. If a rite is observed before the specified time, it must be performed again at the stated time.

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

7. In case the indicated time is past, the rite must be performed after doing prāyascittam [atonement].
8. If the primary time is past and Kauṇa kāla (secondary time) mentioned is also missed, the rite must be performed after doing prāyascittam.
9. If the specified article (required for the rite) is not available, one must not miss the correct, recommended time; the rite must be performed at the prescribed time with an article mentioned as a secondary one.
10. If the right time is not cited, it is always the morning time.
11. In case the day is not declared, it should be taken as śuddha (pure) day; pakṣa is śukla; month is one that does not fall into the four pitṛ months; ṛtu [season] is vasantam [spring]; ayanam [solstice] is uttarāyaṇam [summer solstice].
12. If the main part of a karma is skipped, it must be performed again with supporting parts; if one misses the supporting parts, one need not repeat the main part or the supporting parts; if one realizes that in the midst of the karma, a supporting part is forgotten, Kṛṣṇa anusmaranām (recollection of Kṛṣṇa) is enough.
13. While performing a karma like homa, if one forgets and strays, one must start from the forgotten portion and continue.
14. If a mantra is forgotten, one can substitute with the three vyāhruti-s [mystical utterance of the names of the seven worlds] (bhūrbhuvassuvah) or praṇava mantra - ōm. If the name of the devata cannot be recollected, one can say 'prajāpati'.
15. All karma-s must be performed with tuft, sacred thread, string ornament worn around the waist, tirumāṇ [ūrdhvā puṇḍra mark/s] and pavitram [ring of kuśa grass] in the finger.
16. In performing any rite, before starting the recitation of the sañkalpa, one must chant the guru paramparā.
17. Start with kṛtam ca mantra and phala mantra (bhagavato phalena).
18. In all karma-s, start and end with sāttvika tyāga. This can be accomplished with svaśeṣabhūtena mantra or the gadya starting with 'bhagavāneva'.

(End of paribhāṣā)

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

**Division of time**

1. Daytime is divided into five equal parts; prātaḥ kāla, saṅgava kāla, madhyāhna, aparāhna and sāyāhna.

The daylight hours are thirty nāzhigai-s (= twelve hours; nāzhigai is a unit of time equal to 24 minutes).

Sun rise is assumed to be at 6:00 AM and sun set is assumed to be at 6:00 PM for the following calculations.

Six nāzhigai-s (2 hours and twenty four minutes = up to 8:24 AM) after sunrise is the prātaḥ kāla.

After that, up to twelfth nāzhigai (from 8:24 AM to 10:48 AM) is saṅgava kāla.

Then, up to eighteenth nāzhigai ( 10:48 AM to 1:12 PM) is called madhyāhna time.

Up to twenty fourth nāzhigai (1:12 PM to 3:36 PM) is aparāhna time.

Then, up to sunset time is sāyāhna time.

One should calculate the five time periods based on sun rise and sun set times.

2. The end of half a day, that is, end of fifteenth nāzhigai is called āvartana (noon).

3. If the daytime is divided into fifteen parts, the last nāzhigai of the eight part is called kutapakāla; said another way, the nāzhigai after āvartana is called kutapakāla (twenty four minutes from mid-day).

4. Two nāzhigai time is called one muhūrṭtam.

5. Day or night – if divided into four parts, each part is called a yāmam.

6. The first half of first yāmam of the night and the second half of the last yāmam of the night are divāśeṣa (remnant of daytime).

7. From the crack of dawn (when the morning sky starts turning red) up to sun rise and in the evening sunset time up to the time when it starts becoming dark are called sandhyākāla [twilight – meeting of day and night].

8. The eighth part [when 60 nāzhigai-s = 24 hours are divided into 10 parts] which is

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

during the muhūrta consisting of the fifteenth and sixteenth nāzhigai of the night time [of thirty nāzhigai-s], (2 nāzhigai = 1 muhūrta) time is called mahāniśā (midnight).

9. Two muhūrta kāla (that is  $4 \text{ nāzhigai-s} = 4 \times 24 = 96 \text{ minutes} = 1:36$ ) before sun rise is called aruṇa udaya kāla.

10. Three muhūrta kāla ( $6 \text{ nāzhigai-s} = 6 \times 24 = 144 \text{ minutes} = 2:24$ ) before sun rise is called brāhma muhūrta. Following this logic, one can find out about rauhiṇītī [9<sup>th</sup> muhūrta of the day] kāla divisions.

( End of time division)

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**Division of daily rites**

Our pūrvācārya-s have divided the daily karma-s into five – abhigamana, upādāna, ijjā, svādyāya and yoga.

1. Abhigamanam – starts with performing early morning rites during aruṇodaya and ends with worshiping of bhāgavata-s. For this, prātaḥ kāla is an important time; after that is kauṇa (secondary period).
2. After that is upādāna time – time to gather materials needed for Perumāl tiruvārādhanam. For this, saṅgava kāla is important. After that is kauṇa.
3. Then, the period starting with mādhyāhnikā snānam and ending with chewing betel leaves after food is called ijjā; for this, mādhyāhna kāla is very important. kauṇa comes after that.
4. The next karma is svādyāya starting with reading itihāsa purāṇa-s and ending with taking food at night. For this, aparāhna, sāyāhna times and the first yāmam of the night are important. Kauṇa kāla comes next.
5. The karma that comes after this is – yoga, starting with meditation on Bhagavān's divya maṅgala vigraha and ending with attaining sātvika dṛti – dhairyam [courage].

These are the divisions of nitya karma-s. There are other ways in which time and karma are divided according to dharma śāstra-s. But, this is the division method that our pūrvācārya-s have accepted.

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

(End of kālakarma vibhāgam )

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After this, the definitions of tuft, sacred thread, etc. are presented.

The tuft must be placed on the left palm and twisted around in a clockwise fashion, the tip must be hidden inside and a knot made in the middle portion.

Next, the method of wearing the sacred thread is expounded.

(Will be continued) (1)

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

## **Srimath Andavan at Ahobila Mutt Oriental School**



At the function held at Sri Ahobila Math Oriental Higher Secondary School, West Mambalam, on 13.01.2012, to felicitate Royapuram D. Rajagopalachariar Swami, on the occasion of his ascension to Poundarikapuram Asramam, Srirangam, His Holiness Srirangam Srimad Andavan Sri Rangaramanuja Mahadesikan (Srimushnam) and His Holiness Sriperumbudur Appan Parakala Ramanuja Embar Jeer Swami hailed Sri Rajagopalachariar Swami for his noble qualities. They also appreciated Isai Kalaimani Sri.P.T.Seshadri, who had been rendering a month-long discourse on Tiruppavai, at the school, under the auspices of Tirumala Tirupati Devastanam. The Jeers highlighted the fact that many spiritual philosophies were deeply embedded in Andal's Tiruppavai verses and interpreted it in several glorious ways, bringing out the divine qualities of the Lord and the path of Bhakti, through which mortals could attain the holy abode of 'Moksha'. Andal is the personification of 'Bhakti'. Andal led a life of total dedication and served the Lord with purity and unflinching faith. Learning from the noble example set by Andal, students should show Bhakti to the Lord and their Acharyas.

Prizes were given to the top scorers of the test conducted on 'Tiruppavai', based on the concepts discussed during the discourses in the school. Mohammed Riaz, a Muslim student of this school, amazed everyone by his correct answers to intricate questions on Tiruppavai, proving his keen observation and interest in the topic. Smt. V.Vijayalakshmi, a teacher of the school, was also awarded a prize for her excellent performance in the test. Advocates Sri R.Sundarajan and Sri T.S.Ramaswamy arranged for the distribution of fruits to the children and prize books to the winners of the test. They also honoured the Jeers with shawls. The Sriperumbudur Jeer blessed Sri P.T.Seshadri with a shawl. The function concluded with the Vote of Thanks

by Isaikalaimani P.T.Seshadri, Music Teacher of the school, Secretary.

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

శ్రీ:

శ్రీమతే రఙ్గరామానుజమహాదేశికాయ నమః

**Srimadandavan and agnishtoma somayagam -10**

(Shukhabramhan Chellam Srinivasa Somayajigal, Tirupati)

Hitherto, as an introduction to Srimath Agnishtoma Soma-Yaagam, we have been contemplating about Srimath Andavan, who, for the past 23 years as a Veda-Marga-Pratishtapana-Acharya, and prior to that, in poorva-ashrama, for 53 years in the traditional vaideek lifestyle, having raised his children also in made in the vaideek tradition as per Swami Desikan's srisookti - “रक्षण्यितीति विश्वाशः”, himself having done veda-adhyayanam (शाखाध्ययनम्), as well as having ensured that his children also have had the good fortune of doing veda-adhyayanam, having, thus, ensured his kulam as a sacred and pure vaideeka-kulam, by perfoming paduka aradhanam for the benefit of shisyas and bhaktas, even at this tiresome age, with such a benevolent intention of the sustenance and upliftment of many simple and modest brahma kulas, by having started veda patashalas in many locations, in which poor vaideek srivaishnava brahma students from widespread locations have been enrolled to learn vedam, by having chosen adhyapakas (veda-teachers), and feeling that all this is not enough, making them learn and recite sat-sampradaya granthams of Sriman Naalaayira DivyaPrabandam and Desika Prabhandam, supplemented with Sri Pancharaatra Agama, by having made theses student obtain vaideek deekshai, by having established new temples far and wide, both by himself, as well as through his shishyas and abhimani, which require srimath aaradhakars, thus ensuring a livelihood for these vidyarthis and protecting the vaideek kulam, our Andavan Asmadacharya Saarvabhoumar, Srirangam Srimath Andavan Sri Rangaramanuja Mahadesikan, who we all revere as an “Athyantha-Paramaikaantikar” and thus are blessed in many ways.

Now, what is meant by the appellation “Paramaikanti”? Who are they? There are a few in our sampradayam who present an incorrect meaning of this term. If we ignore this, the

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importance of true paramaikantis will be diminished. Consequently, with the intent to discuss and analyze this topic -படே-படே, i.e. in great detail, with true stance spoken in the Veda, for the benefit of Vaideeka Srivaishnavas, an article needed to be published, in Sri Ranganatha Paduka. This was the vignyapanam Sri U.Ve. Vidwan Sriman Kothimangalam Gopala Chakravarthiyacharya Swami made to adiyen in the year 2006, during Srimath Poundarikapuram Swami Ashramam's annual chaturveda vidwath sabha. That is, it can be said that Swami commanded adiyen. Now, Swami had completed kramantham veda-adhyayanam. He had a deep knowledge of the Tamil language as well. A very close friend of adiyen, of charming nature, with great esteem for adiyen. Further, this Sri U. Ve. Kothimangalam Gopala Chakravarthiyacharya Swami, in his vaideek lifetime had constructed a house out of his income, and with the intention that after his life-time, veda patashala vidyarthis should always recite vedam in this house, i.e. having resolved that his house in Chennai was to be retained as a veda patashala, and that the title and other documents related to the house, were to be submitted at the Holy Feet of Srimath Andavan, he instructed his wife, and attained Acharyan tiruvadi. Later, this respected lady, taking her husband's Tiru-vakku as Satya-vakku, with trikarana shuddhi (i.e. three-fold purity of thought, speech, and action), submitted these documents at Srimath Andavan's tiruvadi, and thus made her birth fruitful (साफल्यम्). While many individuals, through many different ways, have offered daanam for Srimath Andavan Ashramam as a kainkaryam, I will explain the reasons why only this Swami has to be written about.

Inhabitants of this world are generally classified into either of two groups - Vaideekas or Laukeekas; this is what Patanjali Mahamuni, renowned as Mahabhashyakara, has said - अथ शब्दानुशासनम् ॥ केषां शब्दानां लौकिकानां च ॥ Thus, it is seen that there are two types of people. Whether Vaideekas or Laukeekas, the means through which they can sustain themselves, is described in detail in the Manu-Smriti. For all types of people, as per their own community's traditions, should resorting their own community's traditional knowledge as the means of sustenance, for themselves and for the people of the world. There are some people, termed as laukeekas, who provide only for themselves and their

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familes), while others associate with laukeekas, sustain and support the laukeek-vaideekas, the world, and the devatas who bless this world, and worship their Supreme Lord, the Yagnya-Purushan and the dispenser of srusti-stithi-laya, Sriman Narayana, through the mantras of the the four Vedas, through Agnihotram and other karma-anushtanam and having, thus, worshipped the Yagnya-Purushan Sriman Narayanan, thereby sustain loka-rakshanam, laukeek rakshanam, vaideek rakshanam. We should recognize only people leading such lives, having renounced all other livelihoods, as vaideekas. This is repeatedly highlighted in Sruti, Smrti and Bhagavath Geetha:

Geetha:

दैवाधीनं जगत्सर्वं मन्त्राधीनं तु दैवतम् ।

तन्मन्त्रं ब्राम्हणाधीनं ब्राम्हणो मम देवता ॥

Veda:

यावतीर्वेदेवतास्ताः सर्वा वेदविदि ब्राम्हणे वसन्ति ।

Geetha:

अग्नौ प्रास्ताहुतिस्संयक् आदित्यमुपतिष्ठते ।

आदित्याज्जायते वृष्टिः वृष्टेरन्नं ततः प्रजाः ॥ , and

देवान्भावयताऽनेन त देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

They have said in many different ways. Further, vaideekas generally remain of modest means. For them, receiving charity alone is the means of sustenance. स्वस्वत्व

निवृतिपूर्वक परस्वत्वापादानं दानं - Because this daanam itself is a great penance,

declares the Veda. The Veda also says, "एतत्खलु वाव तप इत्याहुर्य स्वं ददातीति ।". Such a charity, in the form of a tapasya, was performed by the virtuous vaideeka, Sriman Sri U.

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Ve. Kothimangalam Gopala Chakravarthiachiar. Again, भगवन्तमतिशेते आचार्यः, keeping mahans in the mind, true to the vedic metaphor एते वै देवाः प्रत्यक्षं यदब्राम्हणाः, and as expounded in the Manu Smriti:

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः।

बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राम्हणास्मृताः॥

ब्राम्हणेषु च विद्वांसः विद्वत्सु कृतबुद्धयः।

कृतबुद्धिषु कर्तारः कर्तृषु ब्रम्हवेदिनः॥

तेषां न पूजनीयोऽन्यः त्रिषु लोकेषु विध्यते॥

This means that compared with the immobile mountain, the tree has a superior birth. Similarly, compared with the tree, which is capable of some motion, the birth as birds and animals with five senses is better. Similarly, compared with birth as birds and animals with five senses, is the birth as a human with six senses. Among the superior births as a human, the birth as a bramhana is by far, the most supreme, because the parama bhaghyam of doing adhyayanam of the Vedas which describe the countless gunas of Bhagavan is possible only with this birth as a bramhana. Further, in comparison with the birth of a bramhana who has done adhyayanam, without knowing the meaning or phalan of the veda recited, the birth of a bramhana knowing the import of the veda he recites is much greater. Compared to such a birth knowing the meanings of veda mantras and in their prayogam in karmas, having written commentaries on the Bodhayana sutras, having been honored with titles like “bahu-shakha-abhignyana:” akin to that of Bhagwan Sri Vishnu Chittar, Srimath Bhagawath Ramanuja Muni, and Sriman Nigamanth Mahadesikakan and the widely renowned mahan Sri Thoortha Swamin, having understood the anushtana rituals, and having had the bhagyam to be called as a Somayaaji, being blessed with such a “yagnya” birth is a most meritorious birth, it is thus said. Sri Karkacharya commentator of the Katyayana shrauta-sutras has graded the karmas specified in the four Vedas as 1. aprashashtam (not-so-laudable), 2. prashashtam (laudable), 3. sreshtam (superior), and (4)

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sreshtatamam (superlative). Karmas such as Vadha and Shaurya being aprashashta; the construction of ponds, wells, lakes, etc. being prashashta; Nishekadi-shmashandham (the samskaras from conception to cremation) and other smartha karmas being shreshtham, while karmas like agnihotram and soma-yaagam are considered as the greatest of all. In the first anuvakam, first panchashat of the important Yajur Veda, इषेत्वा, the

shreshtatamaya (**श्रेष्ठतमाय**) karma implied here, is what SriMan Karkacharya had in mind.

In comparison to this remarkable “Soma-yaagam” birth, the greater birth with bramha-gyanam is the supreme-most among all births – there is no birth more meritorious than such a birth in in the three lokas, why, in all the fourteen lokas, as per Maharishi Manu’s text.

Thus, as aforementioned, our greatly accomplished Acharyan Saarvabhoumar Sri Rangaramanuja Mahadesikan is just like Bramha’s maanasika-putran, Bramha-rishi Vashishta-munivar. Moreover, human beings cannot directly perceive the devatas or the the devata saarvabhoumar and yagna saarvabhoumar, Srimahavishnu, in this Kaliyugam. Hence prostrating the present Acharyas as as a representative of Bhagawan, why, as Bhagawan Himself in His Svarupam , through that realize both aihikam and aamushmikam (the wealth of both this world and SriVaikuntam), and thereby attain the great apunaravarti sthanam (paramapadam – the world of no return) - this is the Vaideek Srivaishnava Vishsishtadvaitic siddhantam. Moreover, as per the Bhagavath Geetha - यत्करोषि यदश्नासि यदज्जुहोषि ददासि यत्। यत्पस्यसि कौन्तेय तत्कुरुष्व मर्दप्णम्। All such deeds –whether

thoughts, words or actions performed in this spirit and with a pure heart, bereft of any malice, are submitted to Ishvaran only.

The normal practice in this world is for laukeekas to bestow the daanam, while vaideekas receive it. Further, in our Ashramam, with a great many laukeekas having generously contributed items of धनम् वस्त्रम् गृहम् क्षेत्रम् भूमि (wealth, clothes, house, lands, etc.) at the tiruvadi of Srimath Andavan, our Ashramam has grown like a vast banyan tree with many branches having been established. This is something that cannot be forgotten at all. A vaideekar accustomed to only receiving daanam, should also participate in making

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charitable donations – it is with this noble intent, that all the vaideeka practitioners should cultivate such sath-gunas, as embodied in Srikanth Kothimangalam Gopala

Chakravarthiyachar, that we wrote in detail about his offering made to Sri Vasudevan the thiruvadi of Srimath Andavan.

In the next issue of the Paduka, we will address and elaborate upon, through the words of Vedam itself, the questions that came up in Srikanth Kothimangalam Gopala Chakravarthiyachariar's mind on the attributes of an "Uttama Paramaikanti". We will also understand the characteristics of "bogus" parmaikantis who seem to attract many people. Having stated intent here is not to hurt anyone's feelings, I wish to conclude here.

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

|| śrīḥ ||  
**ASHHTHAKA**

(Sri U.Ve. VaduvUr GovindAcAryar Swamy)

This year aṣṭhakā śrāddham (tarpaṇam) falls on 2<sup>nd</sup> māsi and anvaṣṭhakā śrāddham (tarpaṇam) falls on 3<sup>rd</sup> māsi. Some laukīkās state that they do not follow these, because they only have the practice of doing amāvāsyai tarpaṇam and tarpaṇams on four new months (saṃkramanaṇam). However, I am writing this to emphasize the necessity of performing these.

śrāddhams like aṣṭhakā are nityam (mandatory duties). Here, an important thing has to be mentioned. There are eleven sins, which prevents people from getting progeny, if they incur any of them in one of the previous births. The sins are: “guru dveṣanam (hatred towards the guru), bāla ghādhanam (killing a child), bāla tāḍanam (beating a child), bāla tarjanam (censuring or threatening a child), govatsa viyojanam (separating the cow and its calf), parahṛt kleśakaraṇam (cause anguish to others; trouble other’s heart), prāṇyaṇḍa bedhanam (breaking the eggs of animals), aṣṭhakādi akaraṇam (not doing things like aṣṭhakā), anyasuta vidveṣanam (hating other’s children), mṛgaśāpa hananam and garbha dvamśanam (effecting miscarriage of pregnancy)”. Dharma sāstrās state that these hinder the attainment of progeny. aṣṭhakā attains the significance, since not performing it leads to a sin, as stated above as the eighth sin.

One should not assume that other śrāddhams (tarpaṇams) are unimportant and ignore them. Veda says, “प्रजया पितृभयः एष वा अनृतः (prajayā pitṛbhayaḥ esa vā anṛtaḥ)”; i.e. only by getting off-springs we can satisfy our ancestors. Hence, we should necessarily perform duties such as ‘aṣṭhakā’.

Let us analyze the following verse in this regard:

अष्टकासु च वृद्धौ च गयायां च महालये।

मातुः श्राद्धं पृथक् कुर्यादन्यत्र पतिना सह॥

aṣṭhakāsu ca vṛddhau ca gayāyām ca mahālaye |  
mātuḥ śrāddham pṛthak kuryādanyatra patinā saha ||

When we invoke our ancestors on the folded grass (bhugnam), in other śrāddhams, we generally invoke father, grandfather and great grandfather along with mother, grandmother and great grandmother in the same bhugnam.

However, in aṣṭhakā, we need to invoke father, grandfather and great grandfather (pitṛ pitāmaha prapitāmaha) in one bhugnam and mother etc., should be invoked in another bhugnam. This is made clear by the statement ‘mātuḥ śrāddham pṛthak kuryāt’.

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Moreover, the tarpaṇam needs to be performed only for one vargam (pitṛ vargam or father's lineage). The anvaṣṭhakā śrāddham performed on the next day will include both lineages (ubhaya vargam).

Some people perform tarpaṇam for both the lineages on both the days. They say that the above statement ‘mātuḥ śrāddham pṛthak kuryāt’ is applicable only for anna śrāddhams (śrāddhams which are performed by offering food to ancestors) and not while performing tarpaṇams. Do it as per your tradition.

Because of the current lifestyle and pressure due to one's job related activities, avoiding these is a grave mistake. One needs to follow all these, with the help of home priest (bṛhaspati).

Let us try this and get fulfilled.

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

## **ParamaikAnti's svastivAcanam**

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

This anuvākā named mṛgārā finds its place in udakaśānti, which was compiled and blessed by śrī Bodhāyana bhagavān. There our elders followed the method of chanting the complete mantrās referred to by pratikams (beginning of mantrās - references) and also showing the anuṣaṅgam, as they considered udakaśānti as a karma.

It is very painful for me not to mention this in the present tense as 'are following'. The current situation is such that only the past tense - 'followed' can be used.

During 1980-s, the udakaśānti japam was held as part of the upanayanam function for the grandson of one of my close acquaintances who was very much inclined to vedic ways. Since, it was on a holiday, I thought of chanting the udakaśānti mantrās along with the elders and correct any mistakes I may make. Hence, I went there with the book. The head priest (bṛhaspati) who conducted the proceedings was very knowledgeable. However, the japam was held with only pratikams and without anuṣaṅgams. I was very much surprised. I did not want to create confusions in the assembly. I asked the bṛhaspati, when he was alone, as to why this methodology was followed. He explained as follows: "This is the city style udakaśānti. Here there is no time. Hence only pratikam and 'ditto' japam is followed. I cannot change this. Poor man's utterances are not accepted by the society."

In 1994, one of my friend, who is a philanthropist and who takes due care in doing things, performed upanayanam for his son. I participated in that hoping that it would be held as per the tradition. Hundreds of vedic scholars thundered like lion. However, there also, it was a city style udakaśānti. Again, not wanting to create problems in the assembly, I countered one of the swamis in solitude. He mentioned that chanting the complete mantrās in the place of pratikams and chanting the complete anuṣaṅgams are only for the scholarly yajamānās (doers). For laukīkās, city style udakaśānti is the tradition followed in that place.

In 2007, there was another udakaśānti. Due to the previous experiences and being branded as partially learned person, I was avoiding participating in udakaśāntis. However, fate pushed me into participating in that udakaśānti. Due to the compulsions, I participated. There, the complete mantrās were chanted in the place of pratikams and anuṣaṅgams were shown. I was happy. However, during the chanting of nakṣatra iṣṭi, instead of pausing at the line breaks as in the following lines, they chanted the lines continuously.

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अग्नये स्वाहा कृत्तिकाभ्यस् स्वाहा। अम्बायै स्वाहा दुलायै स्वाहा।  
agnaye svāhā kṛttikābhyas svāhā | ambāyai svāhā dulāyai svāhā |

Even that could be tolerated as occurring due to the speed of chanting. However, instead of chanting the letter ‘hā’ in the last word ‘svāhā’ of the first line with dīrgasvaritam (elongated higher accent), they joined that with the first letter ‘a’ of the first word ‘ambāyai’ of the next line and chanted as ‘svāhāmbāyai’, thereby creating a new samhitā. Unable to bear that, I sought the explanation for the new tradition in the assembly itself.

One person told me that this was the method followed even by scholars of one of the famous agrahāram. When the debate was in full swing, śrimadubhayave Taiyār Kṛṣṇamūrti svāmi, who is a vedic scholar and the tiruvārādhakar in our Ashramam, arrived there. He concluded the argument by mentioning that my side of the argument was correct. However, the japam was completed with the new samhitai tradition.

Some may murmur as to why I am mentioning all these here. In years to come, it is possible that the city style udakaśānti and converting sākhai into samhitai may become the scholarly tradition. Hence, there is a fear that the garbage may get accumulated under the carpet of great tradition. There is a doubt that even the existing scholarly tradition might have become like this over a period of time.

However, I mentioned this with a satisfaction of doing something to prevent the newer mistakes getting added into our society in the name of scholarly tradition.

I often used to get frustrated with thoughts: “Who is going to read this series considering me as a competent authority? Why I should I write this much? Whatever I tell is like poor man’s utterance. It is not going to be accepted by the society”. During those times, śrī Pādūkā devi used to console me in some ways. She used to correct me in one way or other, make me understand that She is there to protect me and motivate me. One such incident happened recently. I am sharing that incident with the readers before explaining the complete mantrās because:

1. During pārāyaṇam (regular chanting) and brahmajñam, if the meaning of the complete mantrās, indicated by the pratikams, are contemplated in the mind, then one can experience the Supreme Lord and thus reaching a situation where a golden lotus gets fragrance as well.
2. During udakaśānti, chanting fully is the actual scholarly tradition. Chanting only the starting phrase and ‘ditto’s are the new mistakes due to the spread of city style udakaśānti.

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What is that incident?

When I was explaining the meaning of the previous mantrā, I had split the words as follows (in Tamil version):

- (1) यत्, (2) इदम्, (3) मा, (4) अभि, (5) शोचति, (6) पौरुषेयेण, (7) दैव्येन, (8) स्तौमि,  
(9) विश्वान्, (10) देवान्, (11) नाथितः, (12) जोहवीमि, (13) ते, (14) नः, (15) मुञ्चन्तु,  
(16) एनसः:

(1) yat, (2) idam, (3) mā, (4) abhi, (5) śocati, (6) pauruṣeyena, (7) daivyena, (8) staumi, (9) viśvān, (10) devān, (11) nāthitah, (12) johavīmi, (13) te, (14) nah, (15) muñcantu, (16) enasah

Here, abhiśocati has been shown as a single padā by padakārās. I have written that as two words by mistake, without verifying with the pada pāṭhā. There are only 15 padās in that mantrā.

This was brought to my notice by śrī Sudarsanan from Bangalore. I am duty bound to thank him. Looks like, he is the one who has been translating this article for English Pādūkā. I asked him to send me his English translation through email and read that. His translation had a very easy flow. The fact that at least the translator is reading the article line by line served as a tonic.

However, I had the following thoughts: "Oh! Pādūkā devi ! You haven't blessed me to write this without a mistake. You made me send the article for printing without comparing the text with the pada pāṭhā and thus fed the people who tease me as an incomplete learned person. Despite me chanting the following mantrā blessed by Sri Desikan before brahmajyotiḥ and pārāyaṇam (regular chanting) as per the stipulation of my father, you have let me down, which is unbecoming of you:

आम्नायैस्त्वाम् अनितरपरैः स्तोतुमभ्युद्यतानां  
मध्ये भक्त्या मधुविजयिनः पादुके मोहभाजाम्।  
शिक्षातत्त्वस्खलितवचसां शिक्षयस्येव पुंसां  
मात्रादीनि स्वयमनुपदं मञ्जुभिः स्वैर्निनादैः ॥  
āmnāyaistvām anitaraparaiḥ stotumabhyudyatānām  
madhye bhaktyā madhuvijayinah pāduke mohabhājām |

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śikṣātattvaskhalitavacasāṁ śikṣayasyeva pumśāṁ  
mātrādīni svayamanupadāṁ mañjubhiḥ svairnīnādaiḥ ॥ ”

However, the sequence of events that followed made me understand that Pādukā devi wanted to show a big treasure for me and hence, made me to commit this mistake. I will share them in the next issue.

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

॥ శ్రీ: ॥

**Meaningful Vaiṣṇavam  
(arttamulla vaiṣṇavam)**

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

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**Upādānam**

Upādānam means to acquire wealth and to collect materials. Every day before Perumāl tiru-ārādhanam, essential items for ārādhanam are to be readily made available. Let us look into this.

Upādānam is of two kinds:

1. Bāhya Upādānam: - Collection of external items like purified flowers for ārādhanam
2. Āntara Upādānam: - the internal object, the mind must be kept pure.

Śāstram-s explains in detail that one must be pure internally and externally. Nācciyār has blessed thus "tūyomāi vañdhu nām tūmalartūvi".

External items for tiru-ārādhanam are of three kinds:

1. Aupacārikam: - the items like umbrella, fan, musical instruments which are offered. (these items do not touch Perumāl tirumeni)
2. Sāṁsparśikam: - items such as flowers, sandal wood (these items touch Perumāl tirumeni)
3. Ābhayahārikam: - food items that are offered to Perumāl.

Internal purity that is required is of two kinds:-

1. Good qualities
2. Essential traits required for ārādhanam like jñānam, bhakti, peace of mind

Let us first look into the external factors.

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Flowers, fruits, betel leaves, milk mixed with honey, curd, ghee, *fīrtham* (water), *vastram*, *darbhām* (*kuśa* grass), *samit* (sacrificial firewood), *parimalam* (fragrant substance), sandal, *taligai* (cooked food) are external items. Items like *vattil* (round plate) and other *ārādhanaṁ* items are also external items; with these items the list becomes innumerable, it is hard to keep count.

### **General guidelines:**

- That which are disliked by us must not be offered to *Perumāl*. Only items of highest quality must always be offered. (we prefer only good things for us; likewise it must be for *Perumāl*)
- Even if certain items are liked by us but not by *Perumāl* then, they must not be offered. Those that are not accepted by *Śāstram* are not fit for offering.
- *Śāstram* are *Perumāl*'s divine orders; hence one should not deviate from them and do the offerings accordingly.
- Offering are to be done in a prescribed order with utmost care.
- That which is within one's means should be offered with utmost respect and care. Gold and diamonds are not required; those that are within our means should be offered are sufficient.
- The objects that are offered should have been earned through ethical means.
- Fruits should be cleaned before they are offered; likewise the items which are to be offered should be purified.
- Those things that are received through donations are not considered fit for offering. Even when they offered, the person who donates them gets the benefits of the offering than the person who offers them.
- If one makes the offering out of other's donation it should be offered to *Perumāl* as per the regulations.
- The offerings to *Perumāl* should not be discredited; instead it should be credited befittingly.
- Offerings made should not be made visible to an atheist

### **Flowers:**

- Flowers that are fragrant and in good colour: those that are white in colour, beautiful to look at and are pure are fit to be offered.
- Lotus, *jāti*, Jasmine, *śenbagam*, *nañdiyāvattai*, *kumudam*, *bilvam*, *kāttumalli*, *vakulam* are considered best among flowers that can be offered.

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### **Sri Ranganatha Paadukaa (English)**

- The flowers that bloom seasonally are considered special.
- Should have larger quantities of flowers for offering.
- One should chant **astramantram** while plucking flowers.
- One should wash their hands before plucking.
- One should not pluck from thorny plants.
- Flowers that are plucked should not be brought in bare hands or cloth; one should use special flower basket (**tirupūkūḍai**) to place flowers that are plucked.
- Once the flowers are plucked it should not be exposed to the sun to avoid wilting.
- One should not tie flowers with thread; plantain string should be used to tie the flowers.
- One should not adorn such flowers collected only for **Perumāl**'s offering.
- Flowers that are kept aside for other deities must not be offered to **Perumāl**.

Flowers that are unfit for offering:

- Those without fragrance, those that are crude, dried and unpleasant to look at
- Un-blossomed, wilted, old, decayed
- Destroyed by insects, Torn, flowers with holes
- Flowers that are smelt by others and stepped over
- Trampled by animals and wrinkled
- Flowers that bloom on a tree which is struck by thunder, flowers from Insect ridden tree
- Flowers that are grown at a cemetery and other unhygienic places
- Flowers that are grown on intersection and in a **Śivan** Temple
- Flowers that are touched by unhygienic people, unclean person.
- Flowers from wild plantain tree, tamarind tree, **pūrcca** tree, poisonous tree, marudha tree, **palāsa** tree, mango tree, **vilvām** tree.

### **About **Tulasī**:**

- **Tulasī** is considered very special for **Perumāl**.
- **Tulasī** is exclusive for **Perumāl** only. **Tulasī** cannot be offered to other gods.
- **Tulasī** renders service to **Perumāl**; she renders her service as a plant, and has taken an **avatāram** (incarnated) here.
- She should be revered with folded hands.
- One should remember that She is for the **ārādhanam** of **Perumāl**.
- A special mantram is chanted while plucking **Tulasī**; one should learn the

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mantram through updesam for absorbing Tulasī.

- Tulasī should be picked in such a way that it contains six or four leaves (dalam) and the stem. She should not be plucked or pulled haphazardly.
- Tulasī should not be picked after noon.
- Days that are not fit for plucking Tulasī: - Tuesday, Friday, Full moon day (paurnami), New moon day (amāvāsyāi), Dvādaśī, māsa piṇḍappu (first day of the Tamil month) day, days on which ceremonies are observed for ancestors, Tiruvoṇam Nakṣatram day.
- Tulasī that was offered the previous day can be offered the next day also; this is not considered a sin (doṣam).

**Other items:**

- Gold and rubies are considered superior among ornaments (Precious Stones should be flawless).
- Sandal and kastūrī (musk) are considered fit to adorn Perumāl tirumeni (these products should be without any animal fat content)
- Dhūpam (incense) - akil (fragrant substance) and Sandalwood powder must be added to the dhūpam when no smoke is emanating from the embers.
- Dīpam - Wick dipped in gingely oil or cow ghee can be used for lighting dīpam (lamp)
- Among leaves Tulasī, arasa (banyan leaves), palāsa leaves are considered fit.
- Among sprouts wheat, green gram, millet (tiṇai), black gram (ūrad), padarppul are considered best.
- Among roots only fragrant root (vetiver) can be offered
- In a house white vastram (cloth) is suitable for Perumāl, while in a temple vastram of any colour can be used
- In a house among red coloured flowers, only lotus and seṅgazhunīr(pink lily) flowers can be offered; whereas in a temple all flowers can be offered.
- Among the flower buds, only lotus and black neidal (karuneidal) are fit for offering; rest are not to be offered

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- Clothes ornaments and pavitram do not decay; hence these can be offered over many days
- Flowers should be offered fresh the very day they are plucked and flowers that are plucked before and offered the next day will have ill effects (doṣam).
- Water borne flowers like the lotus flower do not have the ill effects (doṣam) for two days
- A garland as long as it is not spoilt can be offered.

### **Special items:**

- It is considered special when one plucks flowers on their own; or else the son or disciple can pluck flowers.
- Flowers plucked from one's own house is considered superior; (flowers plucked from other than one's own house is considered less superior; flowers bought for money is lowest; flowers borrowed from others is the lowest of the lowest.)
- Flowers strung together are considered better than when offered as loose flowers; even more special are layered huge garlands
- White and hazel coloured flowers are superior among flowers; yellow, red, green coloured flowers are next in ranking; black and blue coloured flowers are the lowest.
- Lotus is considered better among flowers and Tulasī is considered better than lotus; bhaga puṣpam (kokku mañdārai) is higher than the rest and flowers made of gold are superior to the rest.
- Tulasī is considered superior among leaves; Bananas are superior among fruits. Ganges is most sacred among rivers.
- Among four types of Tulasī, Kṛṣṇa Tulasī is superior.
- Noble bhāgavatā's glance on the ārādhanam items is auspicious; it will remove any lingering ill effects.
- Among the ārādhana mantrams, praṇavam, puruṣa sūktam, 'tadviṣṇoh paramam...' are considered.

### **Ārādhanam Performer:**

- One who performs ārādhanam is also considered as one of the offering; he must be pure like the other offerings.
- Physical cleanliness comes from bathing and following the ācāram (rightful conduct)
- Inward purity comes from good deeds and character.
- Compassion, patience, purity, auspiciousness, not being jealous, not being greedy,

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not being proud, free from fatigue are the must have eight traits as per Sage Gautama.

- According to the āgama texts, the following eight are offered as mānasika puṣpam-s: - Non-violence, control of sensory organs, merciful, patience, wisdom, penance, meditation, truth. Viṣṇu Bhagavān is satisfied by the offering of these mānasika flowers.
- Like the items that are offered in ārādhanam should not have impurities (doṣam), likewise the performer of the ārādhanam should be free from impurities such as lust, anger, vanity, greed, jealousy; if one has such traits then one is considered unfit to do ārādhanam.
- There are certain items that are totally avoided for offerings during ārādhanam; likewise those who have illicit relationship with other's wife and covet others' wealth are sinners who have to be shunned.
- Like the ārādhana items that are cleaned and made pure for offering, the performer should have a pure mind. This is achieved by rendering service to the ācāryan, listening to kālakṣepam-s and by being with noble souls. This is also another upādānam like the collection of good wealth.
- Hence, before performing ārādhanam in the morning one should do vedānta kālakṣepam-s.

### **Earning Wealth**

- Earning money through any job is considered as upādānam; but the money earned should be used for ārādhanam rather than self interest.
- Śāstram-s has prescribed only three means for a Brahmin to earn wealth, namely through teaching vedā-s, performing yāgam-s, receiving dānam (charity).
- When the prescribed three cannot be done due to fallen times, one can work for the government like a ksatriyan.
- When even this is not possible due to passage of time, one can do business.
- Dānam (charity) are to be obtained only when one does not have any money; when one has money, donations are not to be obtained unnecessarily to accumulate.

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- Obtaining dānam requires many regulations; should be careful.
- Dānam should not be obtained from atheist, thief, sinister and boastful people.
- Dānam should not be obtained from one who does not perform ārādhanam for Perumāl.
- Both the giver and the receiver who gives and receives dānam should understand that it is only for Perumāl alone.
- While receiving dānam one should chant the mantram “acyutah prīyatām”; otherwise the dānam will have dosam. (this mantram is instructed by Yamadharma rājan) or any other mantram like phala mantram can also be chanted.
- If one does not get the items as per Śāstram ordained one can do ārādhanam with the items they have.
- But one should not do ārādhanam with items that are considered unfit by Śāstram-s.
- One should be contended with whatever one has and should learn to do ārādhanam within their means rather than being greedy.

This is termed as upādānam

Let us proceed to look into tiru-ārādhanam

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

**Yēnippaḍigal**  
**Rungs of Ladder**

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

5. Prasādana parvam (contd ..)

Some people may not have the necessary knowledge to perform bhakti yogam. A few others may not have the strength to perform it and some others may not have the qualification.

Bhakti yogam may not be completed within one birth and it may continue for many more births. Some people may not have patience to wait for many births. They would like to reach mokṣa at the end of the present birth itself. Is there a way to fulfill their wish?

To obtain the grace of Perumāl, they have to do prapatti. What is prapatti? Prapatti is surrendering to Bhagavān uttering, “nobody including myself can save me. With your benevolence, give me mokṣam at the end of this birth itself”

Prapatti is variously called as śaraṇāgati, bhāranyāsam, bhārasamarpaṇam, nyāsam etc. In common terminology, it is called adṛṣṭam.

Prapatti has five limbs –

- 1) ānukūlya saṁkalpam - Being firm in conducting oneself as ordained by śāstra-s, which will be cherished by Perumāl.
- 2) prātikūlya varjanam - Not doing anything against śāstra-s.
- 3) mahā viśvāsam - Firm and complete belief that Tirumāl will save us and give us mokṣam.
- 4) kārpaṇyam - Realizing that we do not have the knowledge and power to attain liberation on our own.
- 5) goptṛtvā varāṇam - Praying to Tirumāl to protect and grant us mokṣam

This prapatti can be done once only. After doing so, we need not resort to anything else attaining mokṣam. This prapatti can be done in four ways -

- 1) svaniṣṭhā – Doing for one’s own sake.
- 2) ukti niṣṭhā – disciple will repeat the prapatti mantra-s as instructed by his ācārya.
- 3) ācārya niṣṭhā – ācārya performs prapatti on behalf of his disciple.
- 4) bhāgavata niṣṭhā – in emergency, when one’s ācārya is not available, another person performs prapatti for the disciple.

After an ācārya does prapatti on behalf of his disciple, the disciple should not do prapatti again. In another situation, the disciple might not have known that his ācārya has already

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done prapatti for him. Therefore, he might do prapatti again. In this case, the first prapatti itself will give the fruit. Bhagavān takes the second prapatti as a good deed.

An unwise disciple may doubt whether the prapatti done by his ācārya would give mokṣam as its fruit. Even if he doubts so, the prapatti will give its fruit.

Such prapatti is of two types –

- 1) A person is doing bhakti yogam. At that time, to get rid of his pāpa-s he does prapatti. This is called aṅga prapatti. He does this prapatti as part of his bhakti yogam. However, nowadays nobody is doing bhakti yogam.
- 2) If a person does prapatti for mokṣam directly, it is called svatantra prapatti.

This prapatti has many characteristics –

- 1) If it is done procedurally and with full faith, it will give all benefits
- 2) This can be done by anybody. No qualification is required for him to do prapatti. A benevolent ācārya can do it for animals and birds also. Around three hundred years ago, a great ācārya with the name Tirukkudantai Desikan performed prapatti for a snake.
- 3) There is no restriction of place and time for doing prapatti.
- 4) It can be done once only.
- 5) It is very easy to do.
- 6) After doing this, nothing else needs to be done for attaining mokṣam
- 7) Nothing can annihilate or obstruct prapatti done once.

However, we have to avoid two things –

- 1) Bhagavadapacāram – considering demigods as equal to or above Tirumāl
- 2) Bhāgavata apacāram – Hurting the devotees of Tirumāl physically or their feelings verbally.

We have to put efforts for getting our wishes fulfilled. Similarly, we have to do prapatti to attain mokṣam.

We have taken millions of birth. We cannot count the pāpa-s committed by us. These pāpa-s are of three types –

- 1) prārabdha karma – pāpa-s, which have started yielding results
- 2) sañcita karma – those not yet started yielding results.

Let me explain this with an example. Mails from many distant places arrive at a post office, bundled in many postal bags.

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Postal worker opens a bag first and sorts the mails. Only after completing the first bag, he opens the second bag and so on ...

- 1) prārabdha karma is like the opened bag
- 2) sañcita karma is like the yet-to-open bags.

How do the pāpa-s of a person, who has done prapatti diminish?

- 1) Immediately after his prapatti, Perumāl removes all his sañcita karma bags benevolently.
- 2) Even from the pāpa-s that have started giving results, he has to sustain them only until the end of this birth. The balance pāpa-s are destroyed by Bhagavān at the end of this birth.
- 3) Pāpa-s arising because of the deeds done by him unknowingly, will not stick to him.
- 4) Bhagavān will forgive even the pāpa-s committed by him knowingly when he does propitiatory ritual.
- 5) If he does not do the expiatory ritual, Bhagavān gives him simple punishments.

Therefore, the prapanna lives with peace of mind with firm belief that he will not go to the hell and he will attain liberation.

(to be continued)

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

**Damodharan**  
**(Sri R. Kannan, Bangalore)**

Emperuman has countless sacred names. One thousand of them have been classified as sahasranama. Each one of these sacred names indicates one quality. Some qualities refer to his supremacy and some others, his simplicity. Some describe his riches and some the beauty of his form.

The sacred name Damodharan describes his simplicity. It means ‘one who has the mark of the rope that was tied at his waist’.

Kannan greatly cherishes butter, especially the butter that had been touched by his devotees. Along with his mother Yasodai, he would churn the curds to obtain butter (he already has the experience of churning the milky ocean!). Some cowherd women would ask him to dance and give him butter as a reward. May be this was what Swami Desikan referred to as ‘navaneeta nātyam’.

May be he did not get enough butter to share with his friends. Excess butter may upset his appetite. Hence, considering his good health, may be his mother would give him only a little butter (he is the maruttuvanāi ninra māmaṇivāṇan - the māmaṇivāṇan who remained the physician) isn’t it! He ate the sand and wanted to eat the butter as medicine! Nammalwar has referred to this as maṇkaraiya neiyūṇmarundō? Māyōnē!- O!

Magician! Did you eat the butter to dissolve the sand?).

Kannan decided that he should eat butter to his satisfaction. Even for him, the avāpta samasta kāman- one who satisfies the desires of everyone- this desire occurred. One of the aims of his incarnation was to eat the butter. The Alwar refers to this as

cūṭṭunaṇmālaikal tūyanavē nti- viṇṇōrkal naṇṇīr  
āṭṭi, andūpam tarānīrkavē aṅgu ḥr māyaiyināl  
īṭṭiya veṇṇai toduvuṇṇappōndu imilēṛṛu vaṇkūṇ  
kōṭṭidaiyādiṇa kūtthu aḍalāyartam kombiṇukkē

in the Tiruviruttam (verse 21). The mother did not give enough butter. May be the neighbors also gave only a little butter. How to get more butter? Stealing it was the only way. Taking something without the knowledge of others, (thinking so) is stealing. The wise opine that considering the property of others as one’s own is theft. Kannan started stealing butter (everything in this world belongs to him- only for his use! He stole his own property, the butter, and got the name, ‘thief’. He took the butter touched by his devotees and was admonished as thief.). The neighbors came to know of his thievery (did he steal only the

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butter! No, he stole their hearts too). They complained to Mother Yasodai. As she had a lot of trust on her son, she somehow managed to pacify them and send them away.

However, Achutan, stole butter from his own house. One day, he was caught redhanded by Yasodai. She thought that he should be punished at least a little so that he would stop his habit. She tried to bind him to a grinding stone with small ropes tied together. However, the length of the rope was not sufficient. She added some more lengths. Even that was not enough. She carried out this effort for a long while. Not being able to see the trouble his mother was going through, Emperuman had himself tied to the grinding stone. (How lucky that grinding stone must have been! It gained Emperuman's association. A cowherd woman tied Emperuman who unties the bondage of his sincere devotees, who are bound to the cycle of births and deaths based on their karma. Yes. Elders say that if one contemplates the simplicity of the Emperuman who was tied as in the expression **kaṇṇinuṇ ciruttāmbināl kattunṇappaniya perumāyan**, one would be freed from the bondage of samsara.

When Emperuman got himself tied by Yasodai this way, it seems a mark appeared on his waist. Hence, he got the name Damodharan. Commentators say that even now we can see that mark in Emperuman's archa form in Namperumāl (Thiruvarangan).

Let us now enjoy Nanjeeyar's and his acharya Bhattar's description about this mark. They elaborated upon this mark in their commentary on Thiruppavai verse 5 where the word Damodharan appears.

Nanjeeyar- It seems Kannan used to roam around hiding the mark caused by being tied by the "sirutthāmbu" with his upper cloth. Once, Kannan stole the clothes of all the cowherd women bathing in the river Yamuna. The mark on his waist was visible to the women. They were immediately reminded of the episode of Yasodai tying him up with a rope. At that instant, they laughed at him. Kannan became shy.

That mark continued on our Nammperuma's body also. Nanjeeyar used to say that it seems, "to hide that mark our priests adorn the top cloth on him so that it is covered completely." As seen in the commentary on Thiruppavai

"When he climbed over the trees the top cloth slipped and the cowherd women laughed seeing the mark. Hence, the top cloth is adorned over the middle so that the mark is not visible"- Bhattar.

Bhattar used to say that the mark is "the seal of the Seshi (the Lord)". To indicate that we are all Emperuman's servants, we adorn the seals of the conch and the disc on our shoulders. At the time of "pancha samskara" our Acaryas place these seals on us. (This is called tāpa samskaaram. The heated seals of conch and disc are placed on our shoulders). Bhattar opines that Emperuman- to show that he is devoted to his devotees- is adorning this mark as a seal, the mark that was made by Yasodai tying him up- By showing this mark he is making us his slaves with his simplicity and hence the mark is the seal of his Lordship.

Bhattar's words are-

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“tāneļuttu vānkiṇa taļumbu kātti nammai eļuttu vāṅguvittukkollum sesiyinudaiya tiruvilacchinai” (it is the seal of the seshi who, showing us the mark that made him appear subservient takes us as his subjects).

Periyavācchān Pillai’s commentary on the term Damodhara is very interesting (Thiruppavai commentary).

“Damodharan- Through his obedience Kannan made the world adore Yasodai. Like our samsaric bondage that cannot be cut by us, his bondage also cannot be cut by him. If we contemplate this bondage (of Kannan), that alone will relieve us from samsara, it will cut our worldly bondage.

Damodhara made the world praise his mother as “Which austerity did she follow? the one who bore him”. Such a Damodhara agreed to have his small middle bound by her”. Let us surrender to the sacred feet of Damodhara. Let us get release from the bondage of samsara.

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

(continuation)

(second chapter) 23. One gopi pretended that she was Yasodai and another as Gopikrishna. The one who acted as Yasodai pretended that she is tying Krishna to the grinding stone with a flower garland. The gopika who acted as Krishna covered her face as if she was scared.

24. Parikshith! The gopikas, while playing like this, questioned the trees, creepers and plants in Brindavan about Krishna's whereabouts. At that time, the gopikas saw Bhagavan's sacred footprints at a place.

25. The gopikas remarked among themselves. This is definitely Krishna's footprints. They are the footprints of Nandanandan Shyam Sundar. The images of creepers, lotus flower, thunderbolt, and the goad are all very clearly seen in them.

26. Following those signs, the gopikas went searching for Krishna, the vajra vallabha. After a short distance, they found the footprints of a gopika along with Krishna's footprints. This made the gopikas very sad. They started talking among themselves as follows

27. Just like the female elephant that happily walks along with its consort the Gajaraja, which gopika is walking with Krishna wrapping her hands around his shoulders? Who is that lucky one whose footprints are these?

28. Surely, she must be a devotee of Krishna. She must have a lot of love for him. Our beloved, Krishna, must have forsaken us gladdened by her love. Hence, he has taken her along with him in privacy.

29. Dear friends! Even the sand that touches the lotus feet of Bhagavan SriKrishna becomes sacred. It is its great boon because even gods like Brahma, Siva, Lakshmi and others adorn the dust from these feet over their heads.

30. Friend! Let it be anything. She is taking Krishna who is everything for us and enjoying the nectar of his lips only herself. Her footprints we see here are making our minds agitated.

31. Here the gopika's footprints were not seen. Krishna would have seen that the sharp blades of grass hurt his beloved's soft feet. He must have lifted her over his shoulders.

32. Friends! See here. The footprints of Krishna are deeply embedded here. Therefore, he must have been carrying something heavy here. His feet have imprinted deeply here. He must have definitely carried her over his shoulders here.

33. Friends! Look here. Our beloved/Krishna/ Vraja vallabhan must have dismounted his lover in order to pluck some flowers. Krishna must have plucked some flowers here for his

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beloved. As he had tried to jump high to reach the flowers the front part of his feet have left their mark here. The impression of the back of his feet are not seen here.

34. Our beloved Krishna must have combed his lover's hair here. He must have sat here to place the flowers on her hair.

35. Parikshith! Bhagavan SriKrishna is "atmarama". He is fully complete- he is completely satisfied. He is limitless. There is no one like him. Hence, how can he get any sexual feelings? He has played with the gopika in private to show the world how people are enraptured by their lovers, how helpless they are and to show how skillfully women enchant them. This is only a game. These are his divine plays.

36. Having such agitated conversations, the gopikas were roaming around in the forest showing Sri Krishna's footprints to each other.

37. The gopika who was taken in private started thinking as follows: "I am the best among the gopikas. Hence, he has specially chosen me leaving other gopikas who also love him. He loves only me."

38. Bhagavan Sri Krishna rules over Brahma and Sankara. That gopika who got the chance to go alone with Krishna became vain. She started telling Krishna as follows: "My beloved! I am unable to walk any further. My feet are tired. Will you carry me over your shoulder to our destination?"

39. Hearing his beloved's talk, Krishna said the following: "My beloved! Now climb over my shoulder." When the gopika started to climb over his shoulder, Krishna disappeared.

40. My Lord! Mahabhuja! Where have you gone? Where are you? My dear friend! I am your- weak- helpless-servant. Please grant me your vision soon. Please give me the pleasure of your presence.

41. Parishith! The other gopikas, tracing Bhagavan's footprints, reached where this gopikas was. They saw that the gopika had fainted in her longing for Krishna.

42. The gopikas helped her regain her consciousness. When she recovered from her fainting spell the gopika told them her experience with Krishna, how he showed his love for her. I insulted him with my deceitful talk. I treated him without any respect. Hence, he disappeared from my sight. The other gopikas were surprised to hear this.

43. The gopikas then searched for Krishna until the moon came out. The forest grew very dark then. They thought that if they went searching for him further, he would move further deep into the forest. Therefore, they all returned.

44. Parikshith! The minds of the gopikas were suffused with thoughts about Krishna. Their conversations were about Krishna. Their mouths never spoke of anything else other than about Krishna. Thinking about Krishna all the time, they started acting out his divine

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plays. All their body parts and their minds were suffused with Krishna. They were interested in singing about Krishna's divine qualities, his divine plays. They did not even remember about their own bodies. Who will think about their houses?

45. Their hearts were expecting Krishna's quick arrival. The gopikas who were completely overwhelmed by thoughts about Krishna returned to the sand patch in river Yamuna. They all started singing about the greatness of Krishna's qualities.

### **Gopika Gitam**

Bhagavatam 10.31

The gopikas are saying in their longing

1. Our Beloved! (lover!) Due to your incarnation in Vraja bhumi, the place has become more sacred than Sri Vaikuntam. At this time (during Krishna's incarnation) Mahalakshmi, leaving her permanent residence, Sri Vaikunta, is residing here. She is serving the vraja bhumi. However, My beloved! The gopikas who have surrendered everything including their souls to you are roaming around in the forest looking for you.

(note: Sri Krishna Bhagavan appears before them and pacifies everyone of the gopikas. This is seen in the rāsa kreeda later).

2. Hey Krishna! Our hearts' beloved! We are your priceless servants. You have hurt us with your beautiful eyes that steal the beauty of the pleasant lotus petals that are seen in huge natural water bodies. Praneshvara who satisfies our hearts desires! Prana natha! Isn't hurting with eyes a form of murder? Is it only killing with a weapon a murder?
3. Hey the Supreme Purusha! You have saved us several times before, from the death that could have occurred due to the poisonous snake in the river Yamuna, from Akāsura who appeared in the form of a huge snake, the heavy rain due to the wrath of Indra, the floods, the lightning, the forest fire, from Vrushabasura, Vyomasura and from several such dangers in the past. Please come and save us now. Hey Krishna!
4. You are not only Yasodanandan- the son of Yasoda. You live in everyone's heart. You remain an indweller my friend! You remain as a witness there. Following Brahma's request, you have incarnated in the Yadhu dynasty to save the world.
5. For those who have surrendered to your sacred feet you provide refuge from worldly fears and fulfill their hearts' desires! The crown jewel of the Yadhu dynasty! Your lotus hands provide the safe haven for those who fear the circumstances of worldly life, the births and deaths. Our Lord! Your right hand that Sri Lakshmi Devi holds, your lotus palm that fulfill everyone's desires, please place it over our heads.

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6. The valorous crown jewel who removes the miseries of the residents of Vraja bhumi! Shyam Sundar! A ray of your smile can remove the false-pride of your devotees, your beloved. Our loving friend! Do not fight with us gopikas! We request you to love us and satisfy our desires. We are your servants. We have offered everything to your sacred feet and surrendered to you.

Please grant us the sight of your beautiful face. Please appear before us! Please grant us your vision!

7. Hey Krishna! Your lotus feet remove all the sins of those who surrender to them. They are the mines of all the beauty they are never depleted, all the softness/sweetness. Lakshmi Devi herself is serving those lotus feet. Such sacred feet of yours walked behind our cows and calves. You did not hesitate to place such sacred feet on the head of even a snake to save us. Our hearts are burning with the fire of separation from you. Our severe longing to see you is torturing us. Please place your sacred feet on our hearts and relieve us of this scorching heat. Krishna! Please grant us solace

(to be continued)

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

**Bhagavan keeps giving pleasure  
(Śrī K. Pattabhiraman, T.nagar)**

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

We can go to Bhagavān and take refuge in Him. What will He give? He will keep giving bhogam (bliss or spiritual pleasure) as we experience those pleasures one by one. At times, He will not give any pleasure at all. For a child's indigestion, mother gives watery porridge of barley. She also gives the same porridge, whenever the child cries. She does this so she can feed the child more, the next day. Similarly, in Gopikā gītam, Bhagavān disappeared briefly while doing the Rāsa krīḍā. Gopikā-s started lamenting. He kept them in hunger, which only could help in digesting their bliss.

When Nammāzhvār was sitting under the tamarind tree in āzhvār tirunagari, Bhagavān came there and stood near him. āzhvār could see Him in all directions – sūzhalulānē – and he kept enjoying Him at such proximity. This enjoyment was digested and then Bhagavān came still closer to āzhvār – ennarugililānē – After that bhogam was taken up, He came still closer. What happened after this?

arugalilāya perunjīr amarargalādi mudalvan  
karugiya nīlananmēni vaṇṇan sentāmaraik kaṇṇan  
porusiṛaip pulluvantērum pūmagalār tanikkēlvan  
orukatiyinsuvai tandittu ozhivilan ennōdu uḍanē (tiruvāimozhi 1-9-3)

He sat close to āzhvār. He is the cause and source of all celestial beings. He has a dark blue hue form. He rides on Garuḍa and He is the Paramātmā having eternal bliss. What did He do?

He came close and stood near me. After the experience of His proximity was ingested by me, He came further closer. He ignored the inviting gestures of Lakṣmī and Nīlādevī and sat on my waist. Oh the supreme Lord, are You sitting on my waist? māyan en neñjinulānē – āzhvār enjoyed keeping the Lord on his waist and hugging Him like Yaśodhā did to Kaṇṇan. Then He came closer to sit on his chest – tūyan mayakkan ennuḍait tōlinaiyānē – āzhvār enjoyed keeping Him on his chest. It was very much enjoyable. Then He sat over his shoulder. When asked why He sat on his shoulder, Bhagavān said He considered āzhvār as Garuḍa.

en nāvinulānē – after that He sat on āzhvār's tongue. When asked why He sat on his tongue, the Lord replied that He would like to sing. Who was that? It was the wonderful Paramātmā. After each experience is taken in, He would give more bhogam. As we have

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negligible jñānam we cannot enjoy His entire svarūpam. That was why He sat on his waist, shoulder, etc. one by one.

nāvinul ninru malarum jñanak kalaikalukkellām  
āviyum ākkaiyumtānē azhippōdu alippavantānē  
pūviyal nāl naḍantōlan porupaḍaiyāzhi saṅgēndum  
kāvinan mēnik kamalak kaṇṇan en kaṇṇilulānē | (tiruvāimozhi 1-9-8)

What sort of Perumāl is He? In college, Chemistry lecturer delivers the lecture wonderfully; another lecturer explains Mathematics beautifully and the third one delivers English lecture amazingly with forty words per minute similar to the assembly of pearls in a necklace. In the court, an advocate speaks astoundingly starting with ‘Your Honour ...’ - nāvinul ninru malarum jñanak kalaikalukkellām – Amazing! āviyum ākkaiyumtānē – He is the soul and body of all such arts. He is the speech & the soul of the speech. Such a speech is given only by Paramātmā.

He gives speech and also annihilates that speech. He appears with four arms. He has the divine discus on one side and the divine conch on the other side. His eyes are like full-blown lotus flowers. Such a lotus-eyed Kaṇṇan came and sat in āzhvār’s eyes. He comprehended this experience also.

en neriyulānē – He sat on my forehead. Why do you sit on my forehead? “As you invoked Keśava, I came in person to show My form”.

After this, He sat on āzhvār’s head. Why do you sit on my head? “I thought you are upaniṣat, the head of Veda-s”.

With great affection on āzhvār, Paramātmā sat on āzhvār’s waist, shoulder, chest, tongue and forehead one after the other. Had he sat on all these limbs at the same time, it might have been overdose and could not have been digested. He gives each bhogam after the previous bhogam is fully assimilated. He gives bhogyam and that too after the previous bhogyam is fully taken up.

ācāryāl thiruvaḍikalē śaraṇam

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Transliteration & Translation primary contributor: Sri Mukundan Srinivasan

**Gita and Paripaadal**  
Sri Veerapuram Sampath Dhikshithar

Amongst ancient Tamil texts some where recognized as Thogai (a compilation). They are NattriNai, kurunthogai, pathittrupatthu, paripaadal, kalitthogai, aganaanooru, puranaanooru. Out of these paripaadal is also known as “Ongu Paripaadal”. The verses of paripaadal praises Thirumaal (Narayana) , reflect the Vedas and refer to Thirumaal as the superior God. Ancient Tamil greatly appreciated Vaishnavism because they followed the principle that violence should not have a role. Even in expressing devotion. So the Vaishnava accent in ancient Tamil texts is very pronounced. The objective of this article is to take a sloka from Bhagavd Gita and illustrate that the verses from Paripaadal also reflects the same meanings.

yo māṁ paśyati sarvatra sarvam ca mayi paśyati |  
tasyāham na prāṇasyāmi sa ca me na prāṇasyati ||

Arjuna ! I don't hide Myself from the yogi who sees Me in everything (moveables and immovable-s) and at the same time sees everything in Me ; He is also not hidden from Me.

Let me now provide the verses from paripaadal which makes one wonder if it is a meaning of Bhagavad Gita.

viṛalmiguśīr vizuccīr andañar kākkum  
aṛaṇum ārvälarkku aruḷum nī

Your are the dharma praised by learned bhramans who learn Vedas well and have the good character and intellect associated with Vedas. You are also the devotion in the bhakthas who are devoted to you.

tiṛani lōrttiruttiya tīdudīr kolgai maṛaṇum nī

Those who do not have the knowledge of Vedas, the associated good practices and intellect take to sinful path. You correct them and make them yours. You also give fear to those who do not follow the just path defined by you.

aṅgaṇ nērvāṇattu aṇinilāt tikaz taru tiṅgalum nī  
You are the moon which makes the sky devoid of clouds look beautiful.

teṛugadirk kanaliyum nī  
You are the Sun which can destroy everything with its scorching rays of heat.

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aindalai uyariya añaṅguḍai arundiṛal  
mainduḍai aruvañumāḍaṅgalum nī

You are also the Rudran who is with five heads (pañcāñanān), recognized as the head of devas, who instils fear in enemies. You are also the conquering job that he does.

nalam muzudu alai iya pugaraṛu kāṭcip pulamum nīyē

You are also the Vedas which shows the entire good path to every one and also shows more compassion than even one's parents and gives good faultless intellect to all. Vedas is the one which gives clarity and learnt by recitation.

śandamāy śamayam āgic camayavaim pūdam āgi  
andam āy ādi āgi aru maṛai avaiyum āñāy  
mandam ār pozilgalḍōṛum maḍa mayil ālum nāñgai  
kandam ār kāvalam taṇ pāḍiyāy kalāigaṇ nīyē

(Periya ThiruMozhi 4.6.93)

puvañam nī

You are also the Brahma who is born from the lotus in the umbilical chord

ēraṇaip pūvaṇaip pūmagal tannai  
vēriṇri viṇ tozat tannul vaittu  
mēl tannai mīdiḍa nimirndu maṇ konḍa  
māl taṇil mikkum ḥr tēvum uladē

(ThiruvaaiMozhi 2.2.3)

nīrāy nilaṇāy tīyāk kālāy neduvāñāy  
śīrār śudarkal iraṇḍāyc śivañāy ayan āñāy  
kūrār āzi veṇ ūaṅgēndik koḍiyēṇbāl  
vārāy orunāl maṇṇum viṇṇum magizavē

(ThiruvaaiMozhi 6.9.1)

valan uyar eziliyum māga viśumbum  
nilaṇum nīyē imayamum nī

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You are also the cloud s which bring rain to the world and help it flourish. You are also the sky in which the clouds persist. You are also the earth. You are also the Himalayan mountains which stands tall on the earth.

iṇṇōr aṇaiyai iṇaiyaiyāl eṇa  
aṇṇōr yām ivan kāṇāmaiyin  
pon aṇi nēmi valam konḍu ēndiya  
maṇṇiya mudalvaṇai ādalil  
ninnōr aṇaiyai nin pugazodum polindē

You are the Sarvaathmaa for everything and it is not possible to point out another purusha who is comparable. As svaami Nammazhvaar says ottār mikkārai ilaiyāya māmāyā, You are adorning the Azhi (chakram) as an ornament and also weapon in your right hand.

ulagam yāvaiyum tāmuļavakkalum nilaipuṛuttalum  
nīkkalum nīngalā alagilā vilaiyāṭṭuḍaiya ummai  
mudalvaṇāna ummai umbugazōdu sērttu tudittal

Let us continue to enjoy this fact using Azhvaar's pasurams who enjoyed you as the great first maṇṇiya mudalvaṇai

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Transliteration primary contributor: Sri Sunder Kidambi

Translation primary contributor: Sri Raman Aravamudhan

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**Śrīmate RaṅgaRāmānuja Mahādeśikāya Namah  
Keśavan Tamar  
(smt. Manju Murali)**

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“Dāsabhūtāḥ svataḥ sarve hyātmānah” (paramātmānah“(mantrarājapada stotram). All the human beings are Emperumān’s śeṣabhuṭā-s. That is servants. This is as determined by the śastra. Emperumān also makes these servants of HIS, a servant of HIS servants.

“kesavan tamar kīzhmelemarezhezhu pi□appum  
māsatirithu pe□□u nammudai vāzhvu vāykkin□avā  
īsan en karumāṇikkam, en seṅgolak kaṇṇan viṇṇor  
nāyagan emprirān emmān nārāyaṇanāle” (2.7.1)

Nammāzhvār in His Kesavan Tamar Tiruvāimozhi – sarveśvaran becomes one with āzhvār, and the resultant Divine Grace and ecstasy experienced was not just by āzhvār alone but extended to all those in many generations before and after who were associated with āzhvār in some way. Seeing this āzhvār is overcome with joy and inquiring into HIS auspicious qualities (kalyāṇa gunam) and expressed them through Tiru dvādasa nāmā-s

Thus it was not just those who were directly associated with āzhvār, but also the multitude who were associated with them in some ways became worthy of Emperumān’s affections. Through this padhigam āzhvār shows how Emperumān’s compassion flows towards all those who are related to āzhvār.

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As per the words of the elders, āzhvār is Emperumān's servant as in tiruvāimozhi 8/10; and servant of Emperumān's servants in this (2/7)

In reality those who are Bhagavān's servants by implication must also be HIS Servants' servant as per HIS Divine wish.

The desired and ultimate goal in life of one who has Surrendered unto HIM is to be associated with bhāgavatā-*s*. This is termed as puruṣārtha kāṣṭhai. In the puruṣārtha kāṣṭhādhikāram of Śrīmad Rahasyatrayasāram, Svāmi Deśikan says"

"vedama□iñdha pagavar viyakka vilāṅgiyasīr  
nādhan vagutta vagai pe□unām avan nalladiyārkku  
ādharamikka aḍimaiyisaiñdu azhiyā ma□ainūl  
nīdhi ni□utta nilaikulaiyāvagai nin□aname"

Meaning: - The bhāgavatā -*s* who are well educated in the vedāntā -*s*, through constant thought of Emperumān's auspicious qualities are lost in wonderment. śrīyahṛpati Emperumān is The Master of all. We must behave in ways that Pleases HIS Divine Heart. HE has made us to be servant of HIS beloved Servants. We must serve such bhāgavatā-*s* with all our heart, love and enjoyment. When we do so, Svāmi Deśikan says, we have behaved true to the principles laid out in the veda śāstram which is eternal.

Hence, the living beings while servants of the Bhagavān are servants of HIS Servants. This is bhāgavata śeṣatvam. The bounds of śeṣatvam are ācārya śeṣatvam.

With śrīyahṛpati Emperumān as the first ācārya, the, "Viśiṣṭādvaita Darśanam" nourished by āzhvār-*s* and ācāryā -*s* into a vibrant and flourishing religion to this day. Swami Nammāzhvār by way of His Tamil prabandham-*s* has preached the meaning of

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upaniṣad to the world through Śrī Madhura Kavi āzhvār. Among the incarnations of ācāryā -s on this earth, Swami Nammāzhvār is the prime.

After Him, the Darśanam was nurtured through the munitraya sampradāyam by Śrī Nāthamunigal, Śrī ālavandhār and Śrī Rāmānujar.

Even though Emperumān is infinitely compassionate and merciful, without ācārya association, HE does not shower these qualities on the souls. Vaikunṭham is easily attained by those who are associated with an ācāryan who is wise, knowledgeable and strictly observes the karma-s. Nammāzhvār has explained this through the Tiruviruttam 54th pāsuram “vīsum si□agālpa□attir”, where āzhvār has the beetle on the pedestal as a ācāryan. The two wings of the beetle signify wisdom/knowledge and practicing karma-s. This is very apt to those ācārya sārvabhaumar-s who impart the necessary knowledge to the disciples who take refuge in him leading to emancipation. Many rare auspicious qualities that are to be learned adorn them as ornaments.

satyam satyam punah satyam uddhṛtya bhujamucyate |  
vedāt śāstram param nāsti na daivam keśavātparam ||

There is no greater authority than the vedā-s. There is no GOD greater than Keśavan. HE is the Means for our superexcellent goal of life. The sarvātih sarvanāthañāna Emperumān exists for showering all-encompassing welfare on those who are associated with āzhvār.

Let us attain salvation by associating ourselves with our ācāryan, Keśavan Tamar.

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

### **Sadaachaaram**

(Edayarpakkam S. Sri Raghava Narasimhan, Chinna Kanjeevpuram)

In the last month's issue, I had written ten instructions given by elders for good conduct. This month, I am giving ten more. Let us read them and try to follow.

11. Nails and hair are like non-living feathers that grow from our body. Hence, a married person should identify the appropriate day and perform shaving on that day. One should not do self-shaving. Our ancestors used to follow this strictly by checking the day, star and tithi. If one shaves his hair on caturti, his mother will be affected. Caturdaasi leads to sister's downfall. sāṣṭi affects the brother. Father will be affected if one performs shaving on new moon day, full moon day, ekādaasi or dvādaasi. Monday and Wednesday are good days for shaving. aşṭami destroys the family. Prathamai destroys the wealth. One should not absolutely shave on Saturday, Friday and Tuesday. During the impurity caused due to the death in the family, people who are entitled to a share of patrimony, should shave and perform tarpanam. If the day on which one has to shave for the above falls on a Friday, then he has to do it on Thursday itself. Married person (male) should necessarily shave the entire body.

12. If one cuts the nails, he has to immediately take bath. One should not scratch the floor with nails. The cut nails should be thrown out of the house. Nail should not be bitten with teeth. The Goddess of poverty (mūdevi) lives in the person who bites the nail.

13. Holy grass and flower should not be cut using nails. One should not touch the drinking water with the nail. It is a mistake to dip the hand into hot water to check its temperature. Instead one should pour the water onto the hand for the same. If one sprinkles water on others using the nails, he will get nail infection. The fruits offered to the Lord should not be peeled with nails. The sandal ground for the Lord should not be touched with the nails. One should wipe it with the inner side of the finger.

14. Sandstone, tiles and charcoal should not be ground without any reason.

15. We should not adorn ourselves with the flowers that were not offered to the Lord. Flowers should not be adorned in such a way that they are visible outside the hair. Ladies should not wear paper flowers devoid of any fragrance and flowers like December. Even the old flowers should not be stamped with the feet.

16. One should not travel in the bullock cart pulled by one bull. If one visits the holy places in such a cart, he will lose all the merits acquired due to the good deeds done till then. One can go in the cart which is pulled by two bulls.

17. We should not enter our town and the house through the back entrance. Always we need to enter through the front entrance.

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18. One should not rest under the tree in the night. If pregnant women rest under the tree in the night, their pregnancy will immediately be affected. Since, birds reside in the trees during the night, they may defecate. The apparitions and evil spirits seek the trees in the night and they may affect us.

19. One should not gamble. Even the Dharmaraja, who knew all the śāstrās, gambled, in accordance with the saying that Kshatriyas should not refuse war and gambling, and suffered.

20. One should not cross the river by swimming with hands and legs. This is considered as a sin. Dharma Śāstrās give utmost importance for preserving our health. During swimming, there is a possibility that people lose their lives due to the tiredness. Hence, one should cross the deep river with boat and the shallow river by foot. Once the people cross the river by foot, they need to perform ācamanam upon reaching the other side. This will remove the sin incurred in crossing the holy river.

Presently, we see that the things happen exactly in opposite to what is stated in the point 11. Nobody sees star, day and tithi. Every day, people perform self-shaving. Job is cited as the reasoning. This can be accepted. Barber doesn't come to the house nowadays. One cannot go to saloon for this as it will cause delay and impact the job. Hence we should at least follow this: We should throw the remains after shave outside the house and take bath after washing the clothes worn during shaving. We will accept this as a modern conduct. Follow this after having hair cut as well. One should change the sacred thread on the day he undergoes shaving. The Śāstrās insist on performing an all body shave. The elders, who are bestowed with good conduct, still do this. There is nothing which is impossible, if tried. Our tradition insists on removing the hairs. However, people perform śrāddhams, while sporting moustache. What can we do? Only God can correct them. They ask that even the Lord Parthasarathi has moustache and why not us? Perumāl comes in the form of charioteer. Charioteer needs to sport a moustache. In the olden days, people belonging to the caste of 'sūtās' used to drive the chariot and they sported moustache.

The womenfolk do not tie their hairs in the name of career, do not wear any jewels, hide their nuptial knot and wear the dress meant for men. When will this change? God only can save us. Previously, the elders used to conduct the auspicious and other rites in their respective houses only. During that time, the neighbors used to help them. Not financially. In olden days, the financial assistance could not be offered. People who have five or six daughters had to sell their assets in order to conduct marriages. The help was offered in terms of physical assistance. They used to help in making appalam, vattal etc... During the occasions, they used to help the cooks by cutting the vegetables. Ladies cleaned the place where food was served. These were done mutually to each other. Hence, the tadīyārādhanam was held in a significant way. Ladies had food after the men. During the śrāddhams, the food was served for three days.

Let us see the current situation. Everything from 'A' to 'Z', are left for the contract. The sweets and snacks served for 'vratam' were prepared one week earlier. Everybody competes to go first for the food. Elders will not get turn. The person who eats next to a vaidīka srivaishnavite will be either the watchman of the marriage hall or people who play

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nādasvaram. Pariṣecanam is done with plastic tumbler. The person who serves will be a person who just wears sacred thread, but belonging to a different caste. i.e., we support the government by holding ‘samabandhi bojanam’. In general, what we eat in an auspicious function is nothing but left-over food. Hence, please think for yourself. Will we see the olden days again? You exchange the answer for this among yourselves. Even now, some adhere to the good conduct. There are people who do not remove the kaccam worn on the previous day and ladies who wear sari in a traditional manner. There are people who go to work wearing kaccam and ear studs. We are able to see at least a few like this. The glory of our group is maintained by them. People say that the fiber used for making garland will attain fragrance. They are like flowers and we are like fibers that are used to tie the flowers. We also get some fragrance because of the association with them. Let us pray to the Lord through ācāryā to bestow this good conduct at least during the retired life and follow this good conduct for few years before attaining the permanent retirement of attaining salvation.

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Transliteration and Translation primary contributor Shri. S. Sudarshan

**Śrīvaikhānasa āgama and Svāmi Deśika**  
**(Śrī u ve Koṭikanyakādānam Kāncī Śaṭakopa tātācārya)**

Śrīmadvedamārgetyādi viśeṣaṇa viśiṣṭa sakala śāstra pāraṅgata mahāmahopādhyāyetyādi birudālañkṛta, asmat svāmi ti.ca. śa. Nāvalpākkam Śaṭhakopa Rāmānuja Tātācārya svāmi decorated the post of principal of Tiruppati Saṁskṛta Vidyāpīṭham. Part of his Saṁskṛta works has been concisely compiled as śāstrārtharatnamālā and published by the officers of Tiruppati Saṁskṛta Vidyāpīṭha.

Svāmi kindly sent a copy of the manuscript to me. In this book, there is an article with the caption, “mūrti pūjā and vaikhānasa āgama”, from which I would like to share some information.

Emperumān has five states of manifestation which are – para, vyuha, vibhava, arcā and antaryāmi. Of these, the state which is being worshipped is called arcā or mūrti. Veda is the authority for idol worship.

In the mantra, ‘प्रावः पान्तं आन्धसो धियायते महे शूराय विष्णवे चार्चत (ऋग् वेद्)  
prāvah pāntam āndhaso dhiyāyate mahe śūrāya viṣṇave cārcata (ṛg veda, hymn 155,  
Verse-1)’, ṛgveda ordains worshipping the divine form (idol) of Viṣṇu. Also, Bhagavatgītā states that parabrahmām, who is described as ‘antaḥ praviṣṭaḥ śāstā janānām sarvātmā’ can be attained by karmayoga, jñānayoga and bhaktiyoga. In karmayoga, yajñam is the primary component. Yajña is of two types - samūrttam and amūrttam. Worshipping yajñapuruṣa Viṣṇu in fire is called amūrtta yajña. Worshipping the form of Viṣṇu - installed ceremonially (pratiṣṭhā) in temples - with argyam, pādyam etc is called samūrtta yajña. In the above ṛgveda mantra, the term arcata denotes samūrtta yajña.

The root ‘yaja’ means ‘devapūjāyām’ and ‘arc’ means ‘pūjāyām’. Although both roots denote pūjā, ‘arc’ means the ordinary pūjā, whereas yaja denoted to devapūjā. We do not see phrases such as tapotanam yajate, whereas we see phrases such as indram

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yajate. Therefore, 'yaja' means devapūjā only. Also, 'yajanam' is a mental activity, as can be seen in offering the havis to Indra, invoking 'indrāya idam na mama'.

Arcanam is seen only in the case of puruṣa-s, that we can see personally. Therefore, 'viṣṇumarcata' denotes only to 'worshipping Viṣṇu'. As the form of devatā-s is invisible, arcanā has to be done for the form which has mūrti, as laid down by Veda. From this, it becomes clear that devatā ārādhanam is of two types and that the image of a devatā is called arcā. Of these two, the image of a devatā is getting arcanā and hence it is renowned as arcā.

Composers of srautasūtra, Āśvalāyana ṛṣi et al have not mentioned about idol worship. However, as mentioned earlier, idol worship is acceptable as per śāstra-s. In Śrīmadrāmāyaṇa, we learn that Śrī Rāma was present with Śrī Sītā in temple.  
vāgyataḥ saha vaidehyā bhūtvā niyatamānasah ।  
śrīmatyāyatane viṣṇoh śiṣye naravarātmajah ॥ (āyodhya kāṇḍa 2-6-4)

वाग्यतः सह वैदेह्या भूत्वा नियतमानसः ।

**श्रीमत्यायतने विष्णोः शिश्ये नरवरात्मजः ॥ २-६-४**

Āśvalāyanarāṣi et al instructed srautasūtra based on the yāgamārga of Veda. Similarly worshipping the idol form of devatā-s as instructed by propagators of śrī vaikhānasa bhagavat śāstra such as Śrī Vikhanasa maharāṣi and his śiṣya-s Bhṛgu, Atri, Kaśyapa, Marīci et al. is also authoritative. Further, Āśvalāyanarāṣi et al explained only the procedures of amūrta pūjā in srautasūtra । However, śrī Vikhanasa maharāṣi did not stop just with srauta-sūtra-s but additionally instructed dharma sūtra-s, grhya sūtra-s and also bhagavadāradhana procedures, which have not been explained by others and which bring bliss to the whole world. Therefore, this sage has helped the world in great deal. Therefore, idol worship is authoritative as established by Veda. However, some people object this as follows –

In brahmasūtra, śrī Vyāsa maharāṣi mentioned that pāñcarāṭra āgama is authoritative but he has not mentioned about śrīvaikhānasa. Similarly, śrī Yāmunācārya mentioned that śrīpāñcarāṭa āgama is authoritative, without mentioning about śrīvaikhānasa. If śrīvaikhānasa is authoritative, why did both of them not mention about it?

The natural answer for this is –

There were many reasons to reject śrīpāñcarāṭra āgama – they are: nirmūla, asatparigraha, avaidikasamskāravidāna, not included in vidyāsthāna and for leaving vaidikasamskāra.

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In order to convince irrational people, it was necessary to establish that śrīpāñcarātra was authoritative. In the case of śrīvaikhānasa, no such objection was raised and hence there was no need for them to mention this āgama.

However, Svāmi Deśika thought that people would reject śrīvaikhānasa reasoning that its authority was not mentioned by śrī Yāmunācārya, who, however, established the authority of śrīpāñcarāta. Therefore, in nyāyapariśuddhi , svāmi mentions these six reasons to show that śrīvaikhānasa śāstra is authoritative – 1) Veda aviruddhatvāt 2)vaidikamantraireva sakalakarmavidhānāt 3) sūtrāntarāṇāmapi kuṇḍasamniveśādiṣu kvacit kvacit tadupajīvanāt 4) varṇāśramāṇāmanukūla nārāyaṇa paratva pratipādanāterapi 5) satvamūlatvena and 6) prāmāṇyaika hetutvāt. With these, he established that śrīvaikhānasa śāstra is very much a valid śāstra.

The explanation is – 1) śrīvaikhānasa śāstra is not against Veda 2) All rituals are performed with the help of Veda mantra-s 3) Even in other sūtra-s, constructing the kuṇḍa is based on śrīvaikhānasa 4) Conducive to varṇa āśrama dharma it proclaims narāyaṇa as the paradevatā 5) It is based on sattva and 6 | It restricts itself within pramāṇa. – are the reasons for claiming this śāstra as authoritative.

Further, while mentioning about the followers of śrīvaikhānsa, svāmi says –

**दृष्ट्वा न ते हि एते वंश परम्परया वेदमदीयानाः:**

**वैखानससूत्रोक्त वैदिकसक संस्कारशालिनः:**

**वर्णाश्रमधर्मकर्मताः भगवतेकान्ताः ब्राह्मणाः:**

dṛṣyante hi ete varṇa paramparayā vedamadīyānāḥ  
vaikhānasasūtrokta vaidikasaka saṃskāraśālināḥ  
varṇāśramadharma karmatāḥ bhagavatekāntāḥ brāhmaṇāḥ . . .

Śrīvaikhānsa-s - being born in the lineage - study Veda, observe all vaidika rituals, observe varṇa āśrama dharma karma (duties as applicable to their birth and state) and they are brāhmaṇa-s, deeply devoted only to bhagavān.

After śrībhāṣyakara, objections were raised against śrīvaikhānasa āgama. As Svāmi Deśikan shunned them and protected śrīvaikhānasa āgama, it becomes clear that the followers of śrīvaikhānasa bhagavat śāstra, śrī vaikhānasa bhattar-s, should be thankful and devoted to Svāmi Deśika similar to śrīvaikhānasa bhattars serving at śrītūppul.

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Of the fourteen vidyā sthāna-s, śrīvaikhānasa belongs to dharmaśāstra. Svāmi Deśika in Nyāyapariśuddhi mentions that instructions given by Manu, Atri Bhṛgu et al belong to dharmaśāstra (manvatribhārgavādīvat).

In śrīmadbhāgavatam, it is mentioned that ārādhanam conducted as per śrīvaikhānasam is vaidika ārādhanam; that conducted as per pāñcarātra is tāntrika and others are mixed types (vaidikas tāntriko miśra iti me trividho makhaḥ - bhagavatam 11-7-7)

Of the two types of bhagavadārādhanam viz. mūrtayajanam and amūrtayajanam, vaikhānasa āgama talks about mūrti ārādhanam and the following are the close similarities between this āgama and the amūrta ritual, yāga.

For all vaidika rituals, setting up of fire (agni ādhāna) is the basic requirement. Agni is to be set up in a place.

- 1) In agni ādhāna (yāga), gold has to be placed. Similarly in Agama, gems etc have to be placed at the pedestal of the idol.
- 2) Agni of the yāga is of five types viz. gārhapatyam, āhavanīyam, anvāhāryam, sabhyam and āvasatyam. Similarly, in vaikhānasa āgama, there are five mūrti-s viz. dhruva bera (mūla mūrti), kautukabera (mūrti for daily bhoga upacāra-s), utsavabera (mūrti coming out for procession), snapanabera (mūrti undergoing tirumañjanam) and balibera (mūrti accepting the bali offering).
- 3) In the vaidika agni ritual, agni from gārhapatyam is used for āhavanīyam etc. Similarly, āvāhanam (invocation) into other four mūrti-s is performed from mūla mūrti in vaikhānasa āgama.
- 4) In a few yāga-s, only three types of agni can be found (gārhapatya, āvahanīya and dākṣiṇāgni). Similarly, in many temples, only three mūrti-s can be seen.
- 5) In yāga, agnihotra is an everyday ritual. Darśapūrṇamāsa iṣṭi (fire ritual performed on new moon and full moon days) is seen in yāga. Similarly, in āgama, ārādhana is an everyday ritual and snapana is a (pañca parva) utsava (ceremony) happening five times.

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- 6) The prime similarity is that both agnihotra and ārādhana are performed with veda mantra-s.
- 7) The outcome (phalan) of both yāga (performed without a mūrti) and ārādhana (performed with a mūrti) is same.

Marīci mahaṛṣi says, ‘grhe devāyatane vā bhaktyā nārāyanam arcayet’.

**गृहे देवायतने वा भक्त्या नारायणम् अर्चयेत् ।**

Sage Kaśyapa says, ‘tasmāt atalaye nityam vidhinā viṣṇoh arcanam anāhitāgnināmagnihotrasamam yasmādetaccāgnihotraphalam dadāti’.

**तस्मात् अतलये नित्यं विधिना विष्णोः अर्चनम् अनाहिताग्नीनामग्निहोत्रसमं**

**यस्मादेतच्चाग्निहोत्रफलं ददाति ।**

Therefore, bhagavadārādhanam performed as per Agama vidhi, by people who are not doing agni ritual, is equivalent to performing agnihotra, as ārādhanam gives the same outcome as of agnihotram.

People, who are not eligible to perform agni ritual and wishing for some result, perform corresponding yajña with the help of an authority (dīkṣita) and obtain the desired result as can be seen in the kārīri iṣṭi, which is a havir yajña performed by people desirous of getting rain. Similarly, people who are not eligible to perform ārādhanam in temple, get ārādhanam, utsavam etc done with the help of śrīvaikhānasa arcaka-s and get their wishes fulfilled.

Contemporary śrīvaiṣṇava-s do not perform yāga-s, which are in fact advocated by Veda. People blame that the succession of practitioners of yāga is less in śrīvaiṣṇavam. Let us see some facts. Although Śribhāṣyakāra’s father was Keśavasomayājī, (the name itself suggests that he was performing yajña) as śribhāṣyakāra was averse to samsāra life and accepted sanyāsa āśrama, he did not have chances for continuing yāga-s.

During Svāmi Deśika’s time, as our sampradāya was under attack by advaiti-s and ekadeśi-s, (similar to the present status of India, which is under constant threat by China and Pakistan) Svāmi had to protect our sampradāya by engaging himself in debates and composing books that can reject other beliefs. Apart from that, he conducted yāgarūpa tiruvārādhana in temples and also his grandfather being

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Puṇḍarīkayajvā, he need not have performed yāga. Therefore, we do not have evidence for him to have performed yajñā. However, some people say that Svāmi was performing yajñā. A few others – who are not indifferent to worldly objects – contend that Śrī Deśika did not perform yāga and hence they need not do too.

In śaranāgati dīpikā, Svāmi Deśika resolves the issue raised against vaikhānasa-s - the issue claims that they are not vaiṣṇava-s as they do not have the karma of tapta śaṅka cakra dhāraṇā(embossing the divine insignias of śaṅka and cakra using heat).

tvāṁ pāñcarātrika nayena pr̥thagvidhena  
vaikhānasena ca pathā niyatādhikārāḥ |  
samjñā viśeṣa niyamena samarcayantah  
prītyā nayanti phalavanti dināni dhanyāḥ |

त्वां पाञ्चरात्रिक नयेन पृथग्विधेन

वैखानसेन च पथा नियताधिकाराः |

संज्ञा विशेष नियमेन समर्चयन्तः:

प्रीत्या नयन्ति फलवन्ति दिनानि धन्याः |

Specific use of the words pr̥thagvidhena and niyata explain that without the tapta śaṅka cakra dhāraṇā, Vaikhānasa-s are eligible to perform bhagavadārādhanam. Niyatādhikaram points to people's eligibility as per their respective śāstra-s. They are not required to obtain dīkṣā to perform bhagavadārādhanam. Not having separate dīkṣā itself establishes that it is different from pāñcarātra. As pañcasāṃskāra is a sort of dīkṣā, it is clear that vaikhānasa-s do not need pañcasāṃskāra also.

Their śāstra mentions that -

गर्भे मासि अष्टमे विष्णुबलिं कुर्यात् यथाविधि

तस्मिन् दिने प्रविष्टो हं गर्भे तस्याः शिशुं प्रति

मत्करेषु स्तिथं चक्रं शङ्कं चैव तथैव च  
 मत्करेणैव कुर्वन्ति गर्भे तस्याः शिशोभुजे  
 वैखानसातिशाख्वेण स्यातयं गर्भवैष्णव।

garbhe māsi aştame viṣṇubalim kuryāt yathāvidhi  
 tasmin dine praviṣṭoham garbhe tasyāḥ śiśum prati  
 matkareṣu stitham cakram śaṅkarām caiva tathaiva ca  
 matkareṇaiva kurvanti garbhe tasyāḥ śiśorbhuje  
 vaikhānasātiśāstreṇa syātayam garbhavaiṣṇava ।

“During the eighth month of pregnancy, vaikhānasa-s perform a karma called Viṣṇubali, during which I enter the garbha and tapta śaṅkacakra dhāraṇam is performed using the śaṅka-cakra-s that I hold”, says this bhagavat vacana. Therefore, insisting that vaikhānasa-s – working in the temples which follow vaikhānasa āgama - should adorn the emblems made by hot śaṅka-cakra is against their śāstra.

Starting from Vikhānasa ṛṣi, until present days’ vaikhānasa-s born in his lineage, only these Vaiśnava-s are eligible to conduct ārādhanam as per vaikhānasa āgama. People belonging to Bodhāyana sūtra cannot conduct vaidika karma-s as per āpastambha sūtra; similarly, people who are not vaikhānasa-s cannot perform ārādhanam as per vaikhānasa sūtra.

Tiruppati is the primary divyadesam, among all temples which conduct tiruvārādhanam as per śrīvaikhānasa āgama. In later time, as Svāmi Deśika protected vaikhānasa establishing its authority, daily tiruvārādhanam, utsava etc are amazingly conducted for Svāmi in divyadesam-s such as his birth place – Śrītūppul, his most-liked place - Tiruvahindrapuram, Tiruviṇṇagar etc.

Similar to the resemblance of vaikhānasa āgama and amūrta yāga, there are many resemblances between Svāmi Deśika’s place of incarnation, Śrītūppul –

1. In the pāsuram of Tirumaṅgai āzhvār, 'ponnai māmaṇiyai ... ... vēṅkaṭattu ucciyil ... ... yān senru kāṭṭum taṅkāvile', avatāra rahasyam of Svāmi Deśika is indicated.
2. Tiruppatip perumāl and Svāmi Deśika share the same tirunāmam - Śrīveṅkaṭeśa.

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3. In both these divyadesam-s, tiruvārādhanam is conducted as per vaikhānasa bhagavat śāstra.
4. Vārsīka utsavam is conducted at the same time in both divyadesam-s
5. Dravyam for tiruvārādhanam is offered by devotees for both temples. As no oversights occur in the tiruvārādhanam of Tirumalā, pavitrotsavam was not required to be conducted until now – which is celebrated by Svāmi Deśika as ‘sam�akācārayuktām’.
6. In both sthala-s, people born in the lineage of Tirumalai nambi principally perform pārāyaṇam and mantrapuṣpa kaiṅkaryam.

People, who are not eligible to perform fire rituals, have their wishes fulfilled by performing yāga-s with the help of eligible dīkṣita-s. Similarly, people who are not eligible to perform ārādhana-s, utsava-s etc can conduct them with the help of Śrīvaikhānasa arcaka-s and get their wishes fulfilled, says bhagavat śāstra. Therefore, if devotees - who have not yet participated in the nitya tiruvārādhana kaiṅkaryam of Tiruttāṇkā divyadesam - wish to participate as per their capacity, their wishes will be fulfilled – this is for sure.  
Mistakes in this article are mine.

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

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

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### **Kara Varusham - Maasi Month**

- 1. Mesham: (Aswini, Bharani, 1st paadam of Kaartigai)** Benefits will increase. Relatives will visit often. Good things will come through women. Happiness will increase due to children. Cash flow will increase and expenses will also increase. Respect and fame will be there. Avoid unnecessary arguments. Guru in Lagna, Sani in exalted position, Sukran and sooryan in 11<sup>th</sup> house will give abundant good.
- 2. Rishabham (Kaarthagai 2,3,4, Rohini, Mrigaseershams 1,2)** Effort will yield good results. Will receive new clothes. Happiness will increase due to children. Some trouble due to enemies will be there. Lakshmi kdaksham will be in plenty. Ancestral business will thrive well. Physical comforts will increase. Spiritual involvement will increase. Exercise care while dealing with government. Recitation of Sri Lakshmi Narasimmha stothra paraayanam will bring rich dividends.
- 3. Mithunam (Mrigaseershams 3, 4, Tiruvadirai, Punarvasu 1,2,3)** Facilities at home will increase. Economical conditions will be excellent. Good due to women will increase. Guru in 11<sup>th</sup> spot will result in removal of all obstacles and increase in benefits. Auspicious events will occur. A kind of fear will persist. Small accidents may happen. Profit may be there in ancestral deals. Travel overseas will be there. Spritual involvement will increase. Good month.
- 4. Katakam (Punarvasu 4, Poosam, Ayilyam)** Pleasure will increase. Unnecessary expenses will increase. Spend carefully. Be careful with your utterances. Avoid arguments. Health may slightly suffer. Small operations are possible. Unexpected windfall in financial situation may be there. Auspicious events will increase. Children may cause small troubles. Requested transfers will come through. Recitation of Sri Garuda stothram will yield rich benefits.
- 5. Simham: (Magham, Pooram, Uttiram 1)** Forgetfulness and arguments will cause trouble. Guru in 9<sup>th</sup> house will remove hurdles. Economical conditions will be excellent. Prospects at work will be excellent. Wellbeing will enhance. Unexpected windfall in financial sphere may happen. Good will happen in ancestral matters. Students will study well. Job will improve. Mother's health may suffer. Good events will take place. Bodily injuries are possible but a month without any deficiency.
- 6. Kanni: (Uttiram 2,3,4 Hastam and Chitra 1,2)** Sani in exalted 2<sup>nd</sup> house. Happiness will increase in family, efforts will succeed. Wellbeing will be good.

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Children will grow well. Money will flow well. Women will bring good. Travel will yield good results. Blessings of Acharyan and elders will be available. Wealth will accrue. Health alone may cause concern. Recitation of danvanthri slokas will be beneficial.

7. **Tulaam: (Chitra 3,4 Svaati, Visaakham 1,2,3)** Good events will come through. Health will be good. Though higher expenses can be expected, income will also increase. Time to buy assets. Children may give some cause for concern. Respect will enhance. Support of everyone will increase. Family will enjoy unity and happiness. Devotion and Travel will increase. Good month.
8. **Vrischikam (Visaakham 4, Anusham, Kettai)** Health will be average. Some bad news may arrive. No shortfall in money flow. Ancestral matters will flourish. Good news will come from overseas. All efforts will succeed. Some trouble can be expected from enemies. Spiritual involvement will increase. Blessings and teaching of special matras will happen. Bad name will go away. Sadness will persist at work. Some will face bile and heart related problems. Recitation of Aditya hirudayam will increase good benefits.
9. **Dhanus: (Moolam, Pooraadam, Uttiraadam 1)** Economic growth will be there. Respect will enhance. Government help is likely. Business people will get government support. Family will be happy. New relationships will be born. Asset related matters will be favourable. Spiritual thinking will increase. Birth of new children is likely. Promotion at work is likely. Health will improve.
10. **Makaram (Uttiraadam 2, 3, 4 Tiruvonam, Avittam 1, 2)** Physical comfort will increase. Women will get good benefits. Business will flourish. Health may suffer. Eye trouble may be there. Elderly relative may die. Recitation of Sudarshana stothram will bring good.
11. **Kumbham (Avittam 3, 4, Satayam, Poorattaadi 1,2,3)**. Body may suffer from heat related problems. Small travel will yield good results. Some may face transfers at work. Enemies will give trouble. Sudden good luck is likely. Business will flourish. Financial condition will be good. Take good care of health of mother. Viral fever may be there. Recitation of Mangalya sthavam will give good benefits.
12. **Meenam (Pooraattadi 4, Uttirattaadi, Revati)** Family will be happy. Unnecessary expense will increase. Financial situation is good. Stomach and Leg will face trouble. Gains are good. All efforts will be successful. Good time to buy real estate lots and houses. Good month.

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Transliteration and Translation primary contributor: Shri. Raman Aravamudhan

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**Śrīmate RaṅgaRāmānuja Mahādeśikāya Namaḥ**

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

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

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

<http://srimathandavan.blogspot.com>

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

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

Note to Ashramam branches, Patasalas, Temples and various Trusts: Information flow is very important nowadays. Our sishyas are spread worldover. Information about your branch including Temple uthsavams with photos and video clips are most welcome to be posted in all these avenues, We would advice you to send your e mails to andavan yahooogroups 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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*Sreemathe Ranga Ramanuja Mahadesikaya Namaha*

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[www.andavan.org](http://www.andavan.org)

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## Sarvaga:

(by Sri coimbatore satagopan)

### A Real Life Story:

Many of us recite Sri Vishnu Sahasranamam daily, as a routine. Some do it in the morning during Tiruvaaraadhanam, some in the evening after sandhyavandanam and some others on their way to office (since they are unable to accommodate it in the limited time they allot to the Lord out of their busy schedule). This is a tradition we have inherited from our fore-fathers, who prescribed chanting of Sahasranamam as a panacea for all ills. I remember my father telling me, when I was a child, that he and *his* father used to recite the thousand names of the Lord not only as a matter of daily routine, but also whenever someone at home was unwell. One such instance was when my grandmother contracted small pox (which was a dreaded affliction in those days): when neighbours exhorted my grandfather to visit an Amman temple and to smear my grandmother with the prasaadam, he did nothing of the sort, but only recited Vishnu Sahasranamam at her bedside. And it was no surprise to him when she was cured completely within a matter of days. After all, when the phalashruti tells us that the sick get cured through chanting the Sahasranamam (*rogaarththa: muchyate rogaat*), it cannot be otherwise!

### Only for Diseases?

Ancient medical texts prescribe such chanting as a sure cure for even some major ailments. Lest it be mistaken that Sahasranamam is a cure only for diseases, let me assure you that there is nothing, but absolutely nothing, that cannot be achieved through a regular and sincere chanting of this wonderful garland of verses assembled lovingly by the most magnificent of seers and saints. If a single Narayana naamam was

adequate to save the sinner Ajaamila from a sure and prolonged sojourn in hell, just consider what a thousand such hallowed names of the Lord can do! And consider again as to what an incredibly large deposit it would create in our name in the Lord's bank! Thus a thousand names a day keeps not only the doctor away, but also creditors, foes and the minions of the god of death. So if you haven't been doing it so far, I would request you to start reciting Sri Vishnu Sahasranamam from tomorrow itself, so as not to miss the massive benefits accruing therefrom.

### Take Your Pick!

Any name that you pick out of the thousand glorious ones is guaranteed to give you an enthralling experience and to be pregnant with purport, if you delve deep into it. This has been the experience of the great commentators on the Vishnu Sahasranama Stotram. While it moves Sri Adisankara, (a firm believer in a formless and attribute-less Parabrahmam) to a rapturous recounting of the Lord's unblemished attributes, to Sri Parasara Bhattar, with the benefit of mastery over Azhwars' outpourings, the Stotra gives an opportunity for a rhapsody in prose, prompted by the Emperuman's endless and endearing qualities.

We shall take up for consideration a single name of the Lord—**Sarvaga**: --picked up at random from the Sahasranamam and see what bounties it has to offer.

**Sarvaga**: is the 124th tirunamam and promises a wealth of information about the wonderful Lord. Since He is capable of going/reaching anywhere without any sort of constraint, Emperuman is known as Sarvaga:--*Sarvatra gacchati, iti Sarvaga*: Thus this tirunamam indicates the Lord's omnipresence or all-pervasiveness. *Udal misai uyir ena karandu engum parandulam* says Sri Nammazhwar, echoing the sentiment embedded in this hallowed name. The Lord is "Vibhu" and pervades everything everywhere. There is absolutely no place which doesn't have His presence. The Lord simply cannot be

constrained to a single place or more, because He is omnipresent. *Visateeti Vishnu*:-He pervades everywhere and is present everywhere. *Sa bhoomim visvato vriththa* adds the Purusha Suktam. He is thus present at all places at all times, demonstrating His *Desa pariccheda raahityam*, or lack of constraints as to space. He is a *Vibhu*, with all-pervading attributes. *Sarvagato Vishnu*: says the Vishnu Puranam, attesting to His omnipresence.

### **Inside and Out!**

The Narayana anuvaakam tells us that the Lord is so pervasive as to be present inside and out of all beings and objects--*yaccha kinchit jagat yasmin drisyate shrooyate pi vaa, antar bahischa tat sarvam vyapya Narayana: stitha:*. Whatever is heard, whatever is seen or felt in this wide universe is pervaded by Emperuman.

This omnipresence is of three types:

- a. Through His physical form
- b. Through His attributive knowledge or *Dharma Bhoota Gnaanam*
- c. Through His Svarupam

Because of such omnipresence, the Lord is known as Ananta or the Infinite One.

### **Quotes Galore!**

This is borne out by several other texts too, from the Upanishads and Puraanas: *Nityam, Vibhum, sarvagatam susookshmam*. This is to contrast the Lord, who is the Paramaatma, from the Jeevatma or the individual soul, who is infinitesimal in form--*Esho anu: Atma*. The Svetaasvatara Upanishad confirms that the size of the Jeevatma is infinitely smaller than a hundredth part of hair which has already been split into a hundred parts- *vaalaagra sata bhaagasya satadhaa kalpitasya cha bhaage Jiva: sa vigeya:* There are those who aver that the Jeeva too is omnipresent: however, since Shastras

tell us that at the end of a particular life, the Jeevatma leaves the current body, the Jeeva can hardly be a *Vibhu* or omnipresent.

#### **Sri Bhattar's version:**

Through His phenomenal strength, which attests to His capacity to support and sustain, Emperuman supports all sentient beings and insentient objects whom/which He has taken in and thus reaches all, becoming a Sarvaga: says Sri Bhattar.

#### **"Is He there?" says Hiranyakasipu**

Quoting the precocious devotee Prahlada, Sri Nammazhwar, with his penchant for the succinct statement, summarises in just two words, pages and pages of Scriptural averments with regard to the Lord's omnipresence—*engum ulan Kannan*. In response to Hiranyakasipu's query, as to whether Hari was present in the palace pillar, Prahlada launches into a beautiful homily about Emperuman's all-pervasiveness. The relative slokas, poignant and pregnant with purport, are worthy of inclusion in our daily repertoire:

*Urvyaam asti, udakeshu chaasti,  
udu padou asti, asti cha ushnadyutou*

*Vahnou asti dikshu vidikshu  
Vaayu nabhasa: tiryakshu atiryakshu cha  
Asti anta: bahirasti sati asati vaa  
saareshu asaareshu vaa sarvatra asti  
Kim bahu giraa tvayi asti, mayi asti cha*

"You ask where Hari is?" enquires Prahlada with wonderment at what he considers to be an extremely naïve question from his father, and proceeds to enlighten the latter. "He pervades all earth, He is in the waters and the skies, He is in the fire, the directions and air. He pervades all animals and other beings, He dwells inside all sentients and non-sentients. To avoid tedious repetition and tautology, I can very well say in sum that He is here, there and everywhere, very much present in disbelieving you and devoted me!" concludes Prahlada.

Acharyas tell us that we can doubt the existence of any attribute in the Lord, but should never commit the mistake of questioning His omnipresence: if we do, we run the risk of sharing Hiranyakasipu's fate, says Sri Nampillai—*An sarvagatattvattai isayaada Hiranyan pattadu padaade kidikol!*

### What about the Divine Consort?

It is interesting to note that the Vishnu Puranam confirms the same trait of Vibhutvam in Sri Lakshmi too—*yathaa sarvagato Vishnu: tatthaiveyam dvijottama!* (Just as Sri Vishnu pervades everything, so does His Consort).

*Tvayaa cha etat Vishnunaa cha Amba! jagat vyaptam charaacharam* ("Oh Divine Mother! This entire Universe is pervaded by Yourself and Sri Mahavishnu"). To a layman, it is clear that this should be so. If the Lord is omnipresent and Piraatti is always with Him without a second's separation (*nityaa eva eshaa Jaganmata Vishno: Sri anapayini*-Sri Vishnu Puranam again), then Piratti too must be a "Vibhu". If this were not so, there would be some places where only the Lord would be present and not Sri, which runs counter to their inseparability. Thus, both the Lord and Piratti are unlimited by place too, apart from both being timeless. While the Jeevatma shares the attribute of timelessness, it is however limited by place and is "Anu" or microscopic, vis-a-vis Emperuman, who is Sarvaga: or omnipresent and Vibhu.

### Confusion!

However, we find that the Gita uses the very same word (*Sarvaga:*) to describe the Jeevatma, creating doubts as to whether the Jiva too is endowed with omnipresence or Vibhutvam—

*Acchedyoyam adaahyoyam akledya: asoshya eva cha Nitya: Sarvagata: stthaanu: achaloyam sanaatana:*

All scriptures are unanimous in declaring the Jiva to be microscopic and atomic in form. How then can the Jivaatma be described as *Sarvagata:* or being omnipresent—*Ano: Aatmana:*

*katham sarvagatavam?* Inquires Swami Desikan and clarifies the Bhashyakara's stand thus: the word *Sarvagata*: is indicative of the Jiva's capability of entering all things. He may be capable of occupying only one body or object at a particular time, unlike the Lord who is ever-present everywhere simultaneously, but the Jeevatma does possess the capacity to enter into things. This then is the purport of calling the Jiva *Sarvagata*:, which term is normally used to indicate Emperuman.

### **Are there Others?**

Is this omnipresence or *Sarvagatvam* or *Vibhutvam* unique to the Lord or are there other entities sharing this characteristic? Indeed there are. For instance, Time or *Kaalam* is also said to be all-pervasive, being an essential accessory in bringing about Creation and Dissolution. There is however an important difference--while Time is active and powerful in the perishable worlds (all worlds excluding Sri Vaikunttam), keeping count of the life-spans of their various inhabitants, at Sri Vaikunttam, it just stands still, with no role to play. Neither the Lord nor the other occupants of Sri Vaikuttam are subject to Time, all of them retaining eternal youthfulness forever, without being subject to the process of ageing, which is a corollary of Time.

Primordial Matter, which forms the raw material for all perishable and mutable things, including the human body, is also said to be endless and ever-present everywhere in some form or the other, says Sri Vishnu Puranam—

*Tat anantam asankhyaata pramaanam chaapi vai yata:  
Hetu bhootam aseshasya Prakruti: saa puraa Mune!*

However, this infiniteness is to be understood as excluding Sri Vaikunttam and limited to that extent.

### **Does He get stained?**

When we say that the Lord is everywhere, we are assailed by a great doubt: we know that good and bad qualities

are acquired through association—*samsargajaa dosha gunaa bhavanti*. “Show me your friends and I will tell you who you are” said a wise man. This being so, being omnipresent and associated with all sentient beings and insentient objects, how can the Paramatma escape being tainted by the blemishes in His created beings? If you sit near or in a dustbin, you cannot escape acquiring a bad smell yourself. And how is this human body different from a dustbin, comprised as it is of blood, plasma, and excreta? We find an answer to this in the Bhagavad Gita, with the Lord telling us that just as Space, despite its close association with all beings and objects, is not touched by the attributes of the latter on account of its subtle nature, so too the Paramatma (who, in His form as Indweller, is smaller and subtler than any other), is uncontaminated by the good or bad qualities found in His creation—

*Yatha sarvagatam soukshmyaat Aakaasam nopalipyate  
Sarvatra avasthito dehe tathaa Atma nopalipyate*

(Though this verse refers to the Jeevatma, it is equally applicable to the Paramatma). The Bhagavata Puranam too confirms that mere association with things does not cause the Jivatma/Paramatma to be polluted thereby. The Purana furnishes, *inter alia*, the very same example of Space remaining unaffected by its association with everything—

*Yathaa anala: daaruShu bhinna eeyate,  
Yathaa anila: deha gata: prithaksttha:  
Yathaa nabha: sarvagatam na sajjate,  
tathaa pumaan sarva gunaashraya: para:*

All the aforesaid is admirably summarized by the Brahma Sutra aphorism, *Sambhoga praapti: iti chet, na, vaiseshyaat*.

### **What about the Impossible?**

Another doubt that may arise when we talk of the Lord pervading and surrounding all beings and things (*anta: bahischa tat sarvam vyapya Narayana: sthita:)* is as follows. The Jeevatma, being atomic, has the smallest possible form:

as such, it doesn't have an inside, so to speak. Imagine a hundredth of a slim hair being split into another hundred parts: would the resultant object have an inside at all? In such a case, how would it be correct to say that the Lord enters into and pervades (inside) such an infinitesimal entity? When there is no room at all to enter, how could He pervade? Similarly, Time is said to be all-pervasive and has no exterior, which the Lord can surround. When the entire space is occupied by an entity, there is no outside at all.

In such cases, would it be correct to say that Emperuman dwells inside objects that do not have an inside at all and surrounds things which are all-pervasive and as such do not have an outside? Swami Desikan tells us that the purport of the Upanishadic text is that there is no thing or being in which Emperuman is not there—*ippadi sollugira vaakyangalukku sarva dravyangalilum Isvaran illaada pradesam illai engayile taatparyam*. We should not derive the literal meaning that the Lord pervades forms which do not have an interior at all and that He surrounds things which do not have an exterior, but infer that in all these things, whether microscopic or mammoth, there is no spot from which the Lord is absent. Sri Kumara Varadacharya puts this succinctly in the following slokam—

*Anorapi anutvavada: vibhorapi vibhutvavat*

*Tat tat pradeseshu tat raahitya nivruttaye*

**A relief indeed!**

We wonder at times whether the Lord would really forgive us for all our sins of commission and omission. We commit in a fraction of a second huge quantum of sin which should take the Lord aeons to forgive. Would He and could He forgive us for all this, we wonder, considering the extreme simplicity of the strategy (Prapatti) that we adopt and the monumental nature of our transgressions. The Vaartthaamaala assures us that it is indeed possible for the Lord and He would do it too, for, after all, we are a microscopic entity, while the Lord is a mammoth one, ever-present everywhere: accordingly, our sins

fade into insignificance before His infinite mercy—*Anugatamaana paapam Vibhu gatamaana kripaikku edirnirkkumo!*

Shastras tell us that each attribute of the Lord is infinite in its dimensions and we can at best grasp one or two aspects thereof and that too not fully. Even the venerated Vedas return vanquished in their effort to fathom a single auspicious attribute of Emperuman—*yato vaacho nivarttante, apraapya manasaa saha*. So if I stop here, it is due solely to the extremely limited intellect I have been endowed with and not because the purport of **Sarvaga**: has been covered fully—*mati kshayaat nivarttante, na Govinda guna kshayaat*.

*Srimate Sri LakshmiNrisimha divya paduka sevaka SrivanSatakopa  
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15. Vadaakalai Bharatwajam Krithigai 1<sup>st</sup> padam 29/5/1984 M.Com., PG. DBA WIPPRO Chennai 5'8" 4.8 lakhs p.a. suitable graduate girl 044 2485 1626 or 098407 42518
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18. Vadakalai Bhardwajam uthiram 3<sup>rd</sup> padam December 1973 5'4" M.Sc., MBA. Employed Assistant Vice President Polaris 14 Lakhs p.a. Chennai seeks good

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4. Vadakalai Bharatwajam Pooram Feb 1989 BA., MBA (Final) seeks well qualified same sect groom contact 044 2486 8613 or 095660 63374 e-mail: [samvas2002@yahoo.co.in](mailto:samvas2002@yahoo.co.in)
5. Vadakalai Srivatsa Pooratathi 2<sup>nd</sup> padam 24 years MBA working in MNC at Chennai requires suitable groom e-mail [chandravenky@gmail.com](mailto:chandravenky@gmail.com)
6. *Vadakalai Srivatsam Pooradam 1<sup>st</sup> padam 27 July 1988 5'1" BE TCS Chennai seeks professionally qualified working in India same kalai contact Sri A Vasudevan 044 2372 5209*
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*Srimathe Ranga Ramanuja Mahadesikaya Namaha:*

## **WHY SRIVILLIPUTTUR IS KNOWN AS "'CHEVVAI' (MARS) PARIHARA STHALAM ? -----PART & 7**

( by Dasan Kudanthai Amudhan)

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**RED COLOR AND RED PLANET (CHEVVAI&MARS )** & Red color symbolizes the color of sun, fire, heat and blood. Red denotes passion, love, desire, energy, strength, power, speed, aggression, courage, will power, ambition and emotion ect. Red is the symbol of femininity, fertility, sexual urge, impulses, vigor and also is the color of root chakra in our spinal cord which is the seat of kundalini energy. Red is the symbolic representation of auspicious, richness, royal, purity, prestige and authority. Red carpets for VIPs are rolled for royal treatment. Hindu Brides wear Red sarees on the occasion of their weddings due to its auspicious nature as its lord chev�ai called as "mangalan" signify marriages. Goddess lakshmi is portrayed and pictured with red dress showing the prosperity and auspicious nature of rich red color. Sri andal is portrayed to be as bride dressed in red dress. Red is associated with warning of danger. Red signals are used to indicate Stop. Red is also associated with heat which the red colored molten lava emits once volcano is erupted. we call this as "red hot". Fire engine trucks are painted with red color to warn danger. Ambulances uses red flash warning lights to highlight its speed and urgency which are also indicated by its red cross symbol. Red is also the color of violence, disruptions and accidents. Anger is indicated by red color as sometimes people's faces turn to be bright red when angered. Red tapism is the stringent obligations to meet official's formalities and procedures that mostly end up in delays. Same time we use the term "code red" in

computer systems for high alert and quick action. Red is associated with women particularly of feminine goddess. Hence red cloth is adorned to protective goddess like shakti devi (amman) and durga devi. Her scary image is enhanced by her red tongue and red eyes with her idol adorned in red cloth giving appearance of ferocious figure. Red color repels insects while red cloth makes bulls ferocious which can be seen in bull taming. Married women in Hinduism are encouraged to wear red sarees on auspicious occasions. Red color symbolizes the sacrifices and hence village deities are given the sacrifices of live cock and goat& the bird and animal related to chevvai for these blood thirsty demi gods. Red light areas are indicated for the symbol of sex and sacrifice. An inverted red triangle is the symbol of family planning products and services in many countries. As red color symbolizes femininity due to its ramification of mensural blood, its lord chevvai governs the puberty and marriages of girls. For married women red color influences on progeny and well being of their husbands and their married life. Red denotes rajo guna. Red is the color of blood, being the basic seeds of creation of sperm and ovary. So red signify the fertility. Red color stirs up enthusiasm and increases the energy; raises heart beat rate and blood pressure. In Chinese culture all traditional weddings can be seen with brides wearing red attire or drapes as red is the symbolic for married. Red is the color of national flags of most of the countries since it symbolize the sacrifices of its people to defend or liberate the mother land besides to signify the authority of power. Red fort and red army are example for this. In politics, red color indicates communism and socialism. Red color denotes the south, the direction of chevvai. Red rooster(cock) or chevval in tamil is the bird of chevvai due to its bright red comb. It boosts up our energy

by giving wake up calls in the early mornings for us to see the red sky appearance of arunothiyam just before the sun rise in red color. Red is one of the seven colors in the visible spectrum of light emitted by sun as lord suriyan is believed to be driven on a chariot of 7 steeds each one representing as single color in the visible spectrum. Red corpuscles in blood carry oxygen to all cells. The pigment hemoglobin containing iron carries the oxygen from lungs to tissues. Deficiency of hemoglobin in RBC means less oxygen reaching the cells and tissues that affect their functions. Hence we take more iron enriched food for iron deficiency. Mars planet color is red due to the presence of large deposit of iron oxide on its surface. Hence mars is called as "Red plant" due to its red color appearance. mars is the karagha for blood and blood relationship. Red soil in earth is akin to the condition of mars due to the large presence of iron oxide formed due to weathering of crystalline rocks.

Red is the danger signal as well as protective nature also. The phrase "bad blood" refers to the enmity between two people or groups. Photography have a phenomenon called as "Red eye effect" on human eyes when digital photos are taken in the dark night or less light closely with flash light. The pupils in the eyes of human beings and some animals in the photos will appear red color in that case due to the reflection of blood vessels of pupils nourishing the retina of eyes. There are some techniques in photography to remove the red eye effect by countering it with infra red light before flash or by double flash. 'Drishti' is believed to be due to the reflection of bad bood run in pupils of eyes retinas. True to this in order to reduce the evil effects, our hindu women apply Red kumkum on their forehead between eyebrows where the 6th angina chakra as an outlet for kundalini rests on it since it is the seat for latent wisdom. This

is the point where three nerves meet at the place below which pituitary gland is located. This gland controls the mind, thoughts and intelligence as it secretes nine hormones and acts as spiritual eye. Everyone is supposed to protect it. This is the point where hypnotism is done to control ones thoughts and mind to influence them by opponents. Red kumkum on their foreheads act as protective amulets to ward off the evil eyes. **Hence negative effect of red color has to be countered and neutralized only by red color.** Red kumkum is traditionally produced from yellow turmeric powder and juice of yellow lime fruit which turn to red color once mixed and dried. Yellow color and turmeric / yellow lime fruits denote Jupiter (guru) a benefic graha. Big producers use turmeric powder and slaked lime to produce red kumkum in large scale. Compatibility between life partners is connected to their blood groups. The traditional values of any family is carried out by the nature of genetic through blood group of its family members. From above we can see as to how red color is closely connected to chevvai and our life.

**WHY CHEVVAI IS SYNONYMOUS WITH MURUGAN &** we give below the details as to how chevvai is identified with murugan, the god of war, about whom lord Krishna said in his bhagvat gita as " Among the commanders in chief of army, I am the skanda'. **According to Brahma vaivartha purana**, the origin of Chevvai goes back to the red coral emanated from Sri Bhumi devi during her courtship with Sri Varaha perumal after he killed demon hiranyakshan during his avatar. She dropped this red coral in to the sea from where it was carried away by wind and tide through the mouth of its confluence to holy river of Ganga up to the banks of triveni sangamam where sage Bharathwaj, one of the saptharishi ashramam was located. The wives of Saptharishes except arunthithi, the

remaining six devis who were bathing in the holy river ganga took up this red coral to the sage ashramam and performed "agnisuthi" for purifying and sanctifying the red coral which resulted in the emergence of a beautiful radiant child that came out from fire.

Since this red colored child came out from red coral, he got the name as "**Chevvali**" or "**cheyon**" or "**Sevvai**" meaning as Red for "Che" and opening or mouth for "Vai".The variants of word "Che" in tamil are many like also as the red coral got emanated from Sri Bhumi devi turned out later to be a radiant child, he got the name as "**Skandan**" meaning as "ejected out or oozed out or jumped out or spilled out" or" dropped out ".Similarly as the child got emerged from agni, his name became "**agni bhau**" as being the son of agni and as well as "**mangalan**" with the same meaning as " agni" that points to the words "mangala aarti" and "mangala jothi". Since the child was glowing radiantly in red color once he came out from agni,he got the name as "**angaragan**" means "burning coal" or "glowing ember" or "Thanal"in tamil.Further he got the name as "**Lohitanga**" as red limbed child.As the child was the gift of mother ganga who carried away the red coral in the river water of holy ganga, he is called as "**gangaputra**". As the origination of chevvali was from sri bhumi devi through a red coral, he is called as "**Kujan**" or "**Bhuman**" meaning "Ku" for bhumi and "ja" for son as son of bhumi.Thus red coral became his gem making him to be known as "**pavalavaai**" in vaishnavite parlance. Therefore chevvali is called as "**bhumi putra** or "**bhuman**" by becoming the karaghan for earth. Since the child was very beautiful and young, he got the name as "**murugan**" meaning as young and beautiful besides with other names like "**bala kumaran**", "**azhagan**" and "**pillai**" in tamil. As the child was radiant red, he is also

called as "**Senthil**" meaning as "red "and "formidable" besides as "**Rudhira**" meaning as "bloody red"as chevvai is the karaghan for blood and red color. Since the child was nursed and nurtured by six devis of saptharishes except arunthithi, he is called as "**Shunmugam**" or "arumugam" (6 faces) as the child saw first the faces of six foster mothers when he came out from agni. Later their husbands banished their wives due to their suspicion on their fidelity and chastity with agni dev on the birth of chevvai who hence got the name as "**Karthikeyan**" pointing towards the name of cluster of six bright stars on a row in the sky known as Pleiades or "kritika" symbolizing the banished six wives of saptarishies,the foster mothers of chevvai.Later his foster mothers entrusted the child to sage Bharatwaj muni who taught him sastras, Vedas and martial arts to became a young warrier. As chevvai spent his early days in sage ashramam filled with thicket of reeds and lotus ponds called in Sanskrit as "**saravan** or "sara+vanam "meaning as sacred reeds near ponds in forest, he got the name as "saravanan". Since chevvai learned Vedas under the tutelage of sage bhartwaj muni,a clad of Brahmin sage, his gothram became bharatwaj and he got the name as "**subramaniyam**" meaning for "su" as good and "bramaniyam" in one word as "good to Brahmins" as protector and also points out to "one who bestows brahma Ghanam and ultimate wisdom (siddhi). In the Surya Namaskara Sthotra, the lines "Subramaniham",describes Him as the source of all Vedas.So chevvai represent sama veda.Lord Krishna said in bhagvat gita "Among the Vedas, I am the sama veda ".Hence avani avittam either falls during aadi month or in avani on avittam ( mars) star of chevvai when Brahmins are changing their sacred threads on this day. Chevvai when grown up performed penance in the forest

and got boon from lord brahma who accorded him the post of a graha as chief of deva sena in the celestial sky. Hence chevvai is always portrayed with a spear and mace. Therefore he is called as "Velan" or "**velayudhan**" and "dandayuthapani" as he is holding spears (vel) and mace in his hands always. Since he got the post of chief of army of devas, he is called as "**Deva senathipati**" as war god.

As chevvai direction is south, he moved to the south direction by assuming the form of murugan when he taught to sage agasthiyar the language of tamil and imparted him with the knowledge of tamil grammer and manipralavam. Therefore murugan is called as "**Tamil kadavul**" in south as he is the lord of tamil language. Hence he is worshipped mostly by tamils. Since he was born out of five panchabhuthams like water, agni, land, wind and akasam(sky), his temples are located in seashore, hills and in plains of tamil nadu. Although chevvai denotes hills, forests and caves, he is fond of dwelling in caves. Hence he is called as "**Guha**". Batu caves in malaysia is famous for cave murugan koil. Similarly Tirupparankundram and kundrakudi in tamil nadu are the cave temples while tlrchendur is on seashore. **Chevai denotes the culture of Dravidian the word is derived from "drava" in Sanskrit pointing to "moving or fluid" which invariably gives the meaning as wagabond.** Agni direction is south. The movement of chevvai to his direction of south by assuming the form of murugan to the locations of mullai(forest), kurinchi (hills) marudam (farmlands), neidal (sea coast) and palai (barren) itself is the testimony of his inclination towards Dravidian culture. Red is the color of south direction. Aaru(Six) padai veedukal means six army (padai) barracks (veedukal) for the military personnel to stay for fighting with enemies. Red fort in tamil is "sengkottai" the army barrack. Nearby town to

Srivilliputtur is Rajapalayam which means as "fort" in tamil for "Pallayam". "**Sentamizh**" gives the meaning for "sen" as "red" prefixing to the word tamizh and also "**semmozhi**" gives the meaning as red "for "sem"the shortform of "Semmai" to prefix for the language of chevvai whose color is red. Similarly "**mani pravalam**" is a literary style used in medieval liturgical texts of south with mixture of Sanskrit and tamil or Malayalam mostly used in vaishnavite religious literature. "Mani" means ruby and "pravalam" means "pavalam" or coral".it is a combination of ruby and red coral to denote this word. Ruby(mani) is the gem of Suyrian whose lord agni dev gave the deva basha Sanskrit, the divine language as agni dev,being the priest of devas in yagnas. coral (pavalam) is the gem of chevvai whose amsam murugan gave tamil mozhi.Both Sun and Mars colors are red and their adidevatha is agni bhagwan. Similarly their gems Ruby and corals are of red color.Hence both chevvai and sun take the credit for literary of "manipravalam"used in vaishnavite literatures. Manipravalam is also prevalent in Malayalam scriptures as it is part of dravidam. Srivilliputtur is situated at the foot hills of "**Senbhagathoopu**' that points to the flower of chevvai "**senbhagam**" with the meaning "sen"for red color and thoopu for garden.Lord Rangamannar as a king (mannar means king in tamil) rules this place with "**sengkol**" in his right hand,the karagathvam of which is denoted by chevvai as the word "seng" points to the color of red symbolizing the authority of rulers similar to "**Sengkathir**" pointing to the rays of red sun. Sri vatapatrasayee perumal idol is portrayed with dark red color mouth in moolavar sannidhi as "**sempalava vaai**" to symbolize this sthalam as chevvai matching azhwars pasurams who described lord emberumans sweet beautiful mouth as 'செம்பவளவாயான்' given as below-

செம்பவளம் இவர் வாயின் வண்ணம், தேவரிவரது உருவம் சொல்லில் அம்பவளத் திரளேயும் ஓப்பர் அச்சோ ஒருவரழகியவா.

- 9ஆம் பத்து- 2ஆம் திருவாயாமோழி- திருமங்கையாழ்வார்

செங்கண்மால், செம்பவளவாயான், செங்கண் திருமுகத்து are the words used by azhwars to denote the redness of emperuman eye and mouth for comparison with sun and mars respectively. **Murugan is said to be the "Tamil kadavul"** as he was believed to bestow the knowledge of tamil grammer to sage agasthiyar. Therefore tamil is the language of "Chevvai" with "che" as red prefixed and blended with its origin to be called as 'செம்மொழி' and செந்தமிழ், while other variants of red colour prefixed words in tamil are 'செவ்வாய், செவ்வாழை, செவ்வானம், செம்பருத்தி, செங்குருதி, செங்கோல், செம்பவளவாய், செம்மண் as red color is linked with Srivilliputtur with its lord Rangamannar holding in his hand “செங்கோல்” (scepter) and with his red color mouth as “செம்பவளவாயான்”. Tamil language got elevated after the avatar of Sri andal and her foster father Sri periazhwar in Srivilliputtur who was the first one to render "Pillai tamizh". Hence chevvai is closely connected to Tamil language and to this keshram which gave us the tamil pasurams of Sri andal and sri periyazhwar. During adhyayana utsavam, emperuman is happy to hear tamil pasurams of prabandham of azhwars which are recited both in the morning and evening each 10 days before and after vaikunda ekadesi. Thus chevvai influence is seen in glorifying tamil language through vaishnavam with Thiruppavai/ pallandu sathumurai of andal and periazhwar recited everyday in all vaishnavit temples.

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## Transliteration guide for itrans notations used in this issue

### Vowels

अ a    आ ā    इ i    ई ī

उ u    ऊ ū    ऋ ṛ    झ় ḫ

ল l    এ e    এই ai    ও o    ঔ au

ঁ am m    অঃ ah h

### Consonants

Gutturals:    ক ka    খ kha    গ ga    ঘ gha    ঙ় n̄a

Palatals:    চ ca    ছ chha    জ ja    ঝ jha    ঝ় n̄a

Cerebrals:    ট t̄a    ঠ t̄ha    ড d̄a    ঢ d̄ha    ণ n̄a

Dentals:    ত ta    থ tha    দ da    ধ dha    ন na

Labials:    প pa    ফ pha    ব ba    ভ bha    ম ma

Semi-vowels:    য ya    র ra    ল la    ব va

Sibilants:    শ̄ śa    ষ̄ ṣa    স̄ sa

Aspirate:    হ̄ ha

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