

॥ श्रीः ॥
॥ श्रीमते लक्ष्मीनृसिंहप्रब्रह्मणे नमः ॥



Sri Nrisimha Priya

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HH Śrīvaṇ Śāṭhakopa Śrī Rāṅganātha Yatīndra Mahādeśikan
(Āni Magham)



Sri Devadirajan, Kāñchipuram



AN AUTHORISED PUBLICATION OF ŚRĪ AHOBILA MĀTHAM



**H. H. 45th Jiyar of Śrī Ahobila Maṭham
Founder Śrī Nṛsiṁhapriyā (E)**

*H.H. Śrī Lakṣmī Nṛsiṁha
Divya Pādukā Sévaka Śrīvaṇ Śāṭhakopa
Śrī Nārāyaṇa Yatīndra Māhādeśikan*

*Ahobile Gāruḍaśaila madhye
kṛpāvāśāt kalpita sannidhānam /
Lakṣmyā samāliṅgita vāma bhāgam
LakṣmīNṛsiṁham śaraṇam prapadye //*

*Nārāyaṇa yatīndrasya kṛpayā ''ṅgilarāginām /
Sukhabodhāya tattvānām patrikeyam prakaśyate //
ŚrīNṛsiṁhapriyā hyeṣā pratigeham sadā vase
Paṭhithṛṇām ca lokānām karotu Nṛharirhitam //*

The English Monthly Edition of Sri Nrisimhapriya is being published for the benefit of those who are better placed to understand the Vedantic truths through the medium of English. May this magazine have a glorious growth and shine in the homes of the countless devotees of Lord Sri Lakshmi Nrisimha! May the Lord shower His benign blessings on all those who read it!



**H.H. 46th Jiyar of
Sri Ahobila Maṭham**
*H.H. Śrīvaṇ Śāṭhakopa
Śrī Raignātha Yatīndra
Māhādeśikan*

The English edition of Sri Nrisimhapriya not only brings to its readers the wisdom of Vaishnavite tenets every month, but also serves as a link between Sri Matham and its disciples. We confer our benediction upon Sri Nrisimhapriya (English) for achieving a spectacular increase in readership and for its readers to acquire spiritual wisdom and enlightenment. It would give us pleasure to see all devotees patronize this spiritual journal by becoming subscribers.



Sri Ahobila Math's

UTTARA AHOBILAM PROJECT

Construction of Nava Narasimha Temple Complex at Naimisaranyam

YOUR PARTICIPATION INVITED

The Greatness of Naimisaranyam Kshetram

Located on the banks of River Gomti, Naimisaranya is a ***Swayamvyaktha Kshetram*** of Sriman Narayana and also one of the 108 Divyakshetras. Sriman Narayana is believed to be residing here in the form of forest. Sage Vedavyasa wrote Srimad Bhagavatham and composed the Mahabharata here. It is revered as a place where all the Maharishis and Sages used to meet and perform Yagnas. The Brundavanam of HH 43rd Devanarvilagam Azhagiya singar is located in Naimisanranya Kshetram.

The Unique Temple Project

Initiated by Srimad 45th Villivalam Azhagiya singar and planned under the guidance of present Srimad 46th Azhagiya singar, the **Uttara Ahobilam Nava Narasimha Temple Project** is being executed at Naimisaranyam spread over an area of 12000 sq. feet. The Temple consists of Nine Sannidhis to house the Nine forms of Sri Lakshminrusimhan, and is being built in two concentric square with four Sannidhis in each corner and the main Sannidhi in the middle. In front will be the Rajagopuram.



The project also consists of a 1500 sft mini hall named **Malolan Hall**, a Guest House Block that will have 12 guest rooms and a dormitory for stay of visiting pilgrims; and an **Asramam** for use by His Holiness during his Vijaya Yatra, and also the Staff Quarters.

DONATIONS

Guru Seva: One can donate a minimum Rs.10,000/- as the cost of one sq. ft. of construction or in multiples of Rs. 10,000/- for every additional sq.ft. The names of the Contributors under this Scheme will be displayed at the temple.

Maha Seva: Donation of Rs.1 lac and above can be made under Maha Seva Scheme. Free accommodation will be provided at Yatri Nivas for 3 days in year to the Donors for 5 years. The number of years will be extended to Donors of more than Rs. one lakh.

Sishyas & Asthikas are invited to participate in this Unique project and be the recipient of blessings of Lord Lakshminrusimhan and Srimad Azhagiya singars.

Contributions can be made by cheque favouring 'Nymisaranyam Azhagiya singar Charitable Trust' and sent to Sri Nrismhapriya, 30, Venkatesa Agraharam, Mylapore, Chennai - 600 004. Bank transfers may be made to the Trust in A/c No. 36706751438, IFSC code: SBIN0002190. Exemption under Section 80G of the Income Tax Act is available for all donations.

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Pañcāṅga Saṅgraham

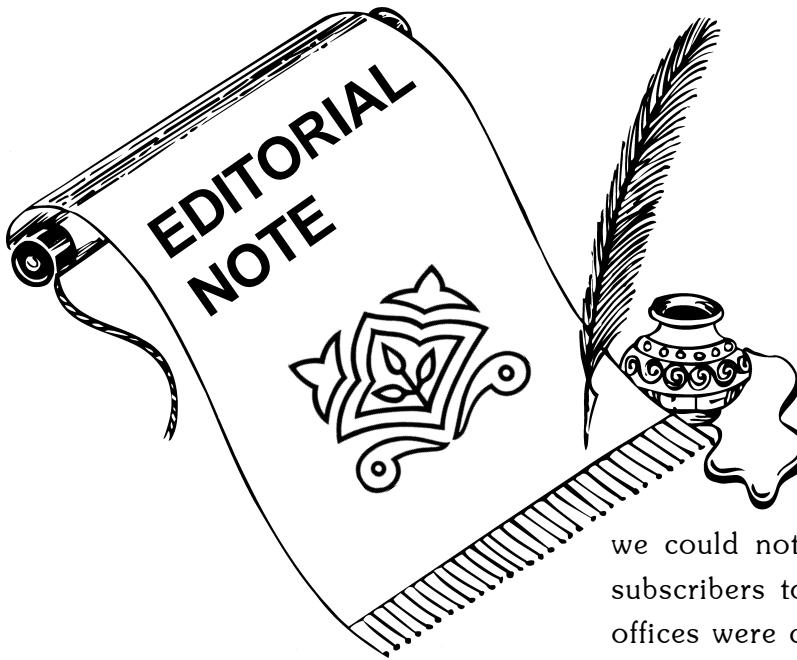
By Pazhaveri Villivalam Śrī Lakṣmī Nṛsimhācārya Swāmi,
Ārādhakar, Āsthāna Vidvān, Śrī Sannidhi

Sārvari Samvatsaram, Uttarāyaṇam, Vasanta-Griṣma ṛtu, Vaikāsi-Āni
(Rśabha-Mithuna) Māsam June 2020

2020 June	Sārvari Vaikāsi	Day	Tithi	Nakṣatram	Remarks
01	19	Monday	Daśami 16.33	Hastam 42.59	
02	20	Tuesday	Ekādaśi 10.28 Dvādaśi tithi	Cittirai 38.55	Sarvaikādaśi 38.44
03	21	Wednesday	Dvādaśi 4.28 Trayodaśi tithi	Swati 35.7	Mahāpradoṣam
04	22	Thursday	Caturdaśi 53.44	Visākham 31.47	Tirunakṣatrams of Śvāmi Nammāzhvār, HH 7 th & 10 th Śrīmad Azhagiya singars
05	23	Friday	Paurṇami 49.17	Anuṣam 29.1	
06	24	Saturday	Prathamai 45.45	Keṭṭai 27.3	Tirunakṣatram of HH 35 th Śrīmad Azhagiya singar
07	25	Sunday	Dvitiyai 43.15	Mūlam 26.5	
08	26	Monday	Trtiyai 41.54	Pūrāḍam 26.13	
09	27	Tuesday	Caturthi 41.47	Uttirāḍam 27.34	Śravaṇa Vratam

June	Vaikāsi	Day	Tithi	Nakṣatram	Remarks
10	28	Wednesday	Pañcami 42.59	Śravaṇam 30.11	
11	29	Thursday	Šaṣṭi 45.20	Aviṣṭam 33.59	Tirunakṣatram of HH 27 th Śrimad Azhagiyasingar
12	30	Friday	Saptami 48.46	Sathayam 38.51	
13	31	Saturday	Aṣṭami 53.2 Viṣṭha Kṛṣṇa Aṣṭami	Pūraṭṭādi 44.34	
14	32	Sunday	Navami 57.46 Sūnya tithi	Uttiraṭṭādi 50.48	Mithuna Ravi 53.4
15	Āni 01	Monday	Daśami 60.00	Revati 57.16	Sadaśīti tarpaṇam
16	02	Tuesday	Daśami 2.44 Ekādaśi tithi	Aśvini 60.00	
17	03	Wednesday	Ekādaśi 7.21 Dvādaśi tithi	Aśvini 3.28	Sarvaikādaśi
18	04	Thursday	Dvādaśi 11.23 Trayodaśi tithi	Bharani 9.6	Mahāpradoṣam
19	05	Friday	Trayodaśi 14.28 Caturdaśi tithi	Kārtikai 13.50	
20	06	Saturday	Caturdaśi 16.25 Amāvāsyā tithi	Rohiṇi 17.26	Sarva Amāvāsyā

June	Āni	Day	Tithi	Nakṣatram	Remarks
21	07	Sunday	Amāvāsyā 17.9 Prathamai tithi	Mṛgaśīrṣam 19.52	Surya Grahaṇam
22	08	Monday	Prathamai 16.36 Dvitīyai tithi	Tiruvādirai 21.3	Tirunakṣatram of HH 9 th Śrimad Azhagiyasiṅgar
23	09	Tuesday	Dvitīyai 14.50 Trtīyai tithi	Punarvasu 21.1	
24	10	Wednesday	Trtīyai 11.57 Caturthī tithi	Pūsam 19.55	
25	11	Thursday	Caturthī 8.4 Pañcami tithi	Āyilyam 17.50	
26	12	Friday	Pañcami 3.24 Saṣṭi tithi	Magham 15.00	Tirunakṣatram of Prakṛtam Śrimad Azhagiyasiṅgar Śri Raṅganātha Yatīndra Mahādeśikan
27	13	Saturday	Saptami 52.13	Pūram 11.33	
28	14	Sunday	Aṣṭami 46.11	Uttiram 7.41	
29	15	Monday	Navami 40.4	Hastam 3.37 Chittirai 55.53	
30	16	Tuesday	Daśami 34.6	Svāti 55.39	Tirunakṣatram of Śri Periyāzhvār ☸



Dear Readers,

We are living in unprecedented times, which have disrupted the daily life and routine of everyone, right from tiny tots to the elderly, sparing none from their malevolent embrace. Perhaps for the first time in the history of *Śrī Nṛsiṁhapriyā*, the journal could not be brought out, though all the material was ready. In fact, our April 2020 issue was sent to the press in time and was ready for publication, when the lockdown was imposed and everything came to a standstill.

In order not to disappoint our readers and not to break with *Śrī Nṛsiṁhapriyā*'s hoary tradition of continuous publication, the Trustees of *Śrī Nṛsiṁhapriyā*, along

with the Editor, decided to bring out an e-edition of limited pages for the months of April and May 2020, with the approval of HH Śrīmad Azhagiyasiṅgar. Accordingly, the English journal was released on the sacred Śrī Nṛsiṁha Jayanti day (6.5.20), with the blessings of HH Śrīmad Azhagiyasiṅgar. Though we could not send the e-journal to all subscribers to their email id, since our offices were closed, we did ensure wide circulation and reach through Whatsapp Groups, Facebook and by hosting the same on the websites maintained by Śrī Ahobila Mutt, USA and the Mysore branch of Śrī Ahobila Maṭham. It was also sent free to the members of all Śrī Vaiṣṇava internet e-groups for global reach.

Many have appreciated the initiative in bringing out the e-journal, its format and contents. This would not have been possible but for the blessings of Śrīmad Azhagiyasiṅgar, the proactive assistance of the Publisher and Trustee of Śrī Nṛsiṁhapriyā, Śrī JS Vāsan Svāmi and of Śrī Murali Deśikāchāri and Smt. Jayaśrī Murali Deśikāchāri of USA, who put together the ebook in an admirable fashion.

Inquiries with the postal authorities reveal that with rail and air transport yet to resume, it is doubtful whether they would accept bulk postings like Śrī Nr̄simhapriyā. While we are making every effort from our side to ensure that the physical copy reaches you, in case we are unable to do so due to reasons beyond our control, please do bear with us. In such a situation, if we are again forced to resort to a digital edition, we shall ensure wide reach, as we did last month, through the social media, our Maṭham's websites and Śrī Vaiṣṇava email groups.

It is heartening to note that at Śrī Ahobilam, Tiruvallūr and other divyadeśams, scheduled utsavams have been conducted with the usual grandeur and within the temple premises, in the absence of devotees due to the current lockdown instructions. None of the temples' spiritual routines has been affected or curtailed, with Arcakas carrying them out in private. It is comforting too to note that several branches of Śrī Maṭham have been actively involving themselves in relief activities, signifying the extremely humane face of Śrī Maṭham.

And at Selayūr, Śrī Mālolan continues to enjoy ministrations at the holy hands of HH Śrīmad Azhagiyasiṅgar and pārāyaṇams too during the recent Tirunakṣatram of Śrī Rāmānuja. Kaiṅkaryaparas of Śrī Maṭham ensure that devotees' longing for even a fleeting darśan of Śrī Mālolan and Śrīmad Azhagiyasiṅgar is satisfied to an extent by posting photos/videos of Viśvaroopam, Ijyārādhanam, Dvādaśi Pādukārādhanam, Svāti Tirumañjanam, etc.

Since everyone is apprehensive about the pandemic and its likely duration, we had requested renowned astrologer Śrī A.M. Rājagopālan Svāmi (whose predictions readers have been avidly perusing month after month) for a special write-up on the same. This finds a place along with the current issue's astrological Predictions (though this was published in the e-journal, we carry it again, due to its topicality).

Readers, do stay safe, adhere to all the instructions of the Government like wearing masks, avoiding unnecessary outings, maintenance of social distancing, etc. At the same time, HH Śrīmad Azhagiyasiṅgar's spiritual prescriptions

will bestow on us both the physical immunity and spiritual fortitude to face this global challenge, which has practically everyone fearing for their own life and that of their near and dear. Many are the parents who have been separated from their children due to travel restrictions, many are those whose marriages have been postponed, legion are those whose livelihoods have been affected, many are the Vaidika-karmas which have been made impossible of performance and many are those who

have passed away, to whom their son could not perform the ultimate kaiñkaryam of final rites, all due to the virus-related phenomena.

Let us unite our voices in prayer to the omnipotent, omniscient and omnipresent Śrī Mālolan, and articulate the prayer for universal well-being and freedom from disease and death:

*Sarve bhavantu sukhinah
sarve santu nirāmayāḥ /
Sarve bhadrāṇi paśyantu
mā kaścit duḥkha bhāk bhavet //*

Editors



MISSION STATEMENT

This Journal seeks to expound and explain Sri Desika Sampradāya in simple English, so as to attract the attention of the youth and others, whether familiar or not with this tradition. Essays published herein shall conform to our tradition, while not being offensive to any other tradition.

Voices

Regarding the March editorial, *Tasyāham Sulabhaḥ Pārtha Nityayuktasya Yoginah*. -- Unless and until all devotees of the Math are taught, instructed and made to practice Adyatmika yoga or Bhakthi yoga to commune with God, nobody can find that Stranger within us. He will only remain a Stranger for ever.

Venkatesa Dasan

Eleven Momentous Years in the service of Śrī Mālolan

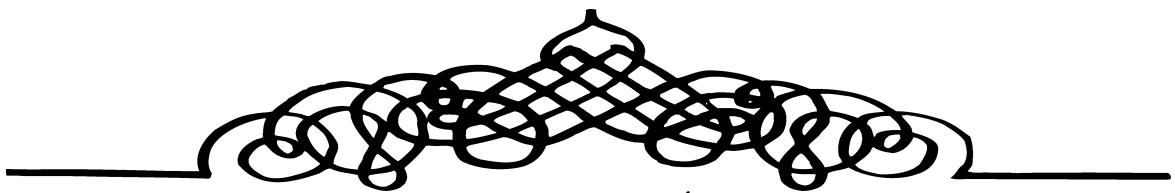
Cittirai Svāti is a red letter day for all of us: it was on this day that prakṛtam Śrīmad Azhagiyasiṅgar, HH Śrīvan Śāthakopa Śrī Raṅganātha Yatīndra Mahādeśikan assumed the ochre robes, eleven years ago, on 8.5.2009. Countless devotees have been blessed by prakṛtam Śrīmad Azhagiyasiṅgar with samāśrayaṇam and bharanyāsam during this period and innumerable are the devotees who have sought the refuge of HH's lotus feet for solutions to haunting problems and who have found relief therein. Similarly legion are those who have regained their faith and enthusiasm for basic spiritual observances, after being exhorted by HH to perform them at any cost.



Though the celebrations last year were grand, reflecting the ardour of disciples, this year, due to the nationwide lockdown, Śrī Kāryam Svāmi represented all the devotees on the occasion, in recounting the immense contribution of HH Śrīmad Azhagiyasiṅgar to the spiritual and material welfare of Śrī Maṭham and its disciples. Prasādams from divyadeśams were offered to HH.

In his anugraha bhāṣanam, HH dwelt on the need for everyone to have implicit faith in the Lord and Ācāryas, to fashion one's conduct in an unblemished manner as indicated in the Śāstras and to observe the spiritual practices mandated upon us based on our stage in life. HH also prayed to Śrī Mālolan to rid the world from the terrifying hold of the pandemic.

Āni Magham, the tirunakṣatram of HH prakṛtam Śrīmad Azhagiyasiṅgar falls this year on 26.6.20. We do hope for a substantial improvement in the situation by them, so that devotees are able to feast their eyes on Śrīmad Azhagiyasiṅgar and Śrī Mālolan in person. ☺



ĀCĀRYOPADEŚAM

(Golden words of our glorious Ācārya, H.H. Śrīvaṇ Śāthakopa Śrī
Rāṅganātha Yatindra Mahādeśikāḥ)

Translation: K. Sadagopa Iyengar

1. Śrī Rāmānuja Nūtrāndādi

*Kaṇḍavar sindai kavarum
kadipozhil Tennaraṅgan
Toṇḍar kulāvum Irāmānusanait-
togaiyiranda
Paṇṭaru Vēdaṅga! pārmēl nilaviḍap-
pārtharulum
Koṇḍalai, mēvit-tozhum
kudiyām eniga! kōkkulamē . (55)*

In this verse, Śrī Amudanār tells us that the lineage of those who are devoted to Śrī Rāmānuja, enthralled by his munificence, is worthy of adoration.

The Lord of Śrīraṅgam is hailed by the Upaniṣads as the repository of all fragrance. The gardens of Śrīraṅgam too are filled with similar fragrance, making it an ideal abode for all. Irrespective of who it is and how hard his heart is, the beauty of Śrīraṅgam enchants all and steals their hearts. Devotees pay unstinted obeisance to this wonderful Sovereign of Śrīraṅgam. Since the *Vedas* are innumerable, Śrī Amudanār calls them



togai iranda. And these *Vedas* are intoned in several *Svaras* like Udātta, Anudātta, Svarita, Pracaya, etc. The reference to the *Vedas* includes those in Tamil too (the *Divya-Prabandha*). Learning the *Vedas* would be fruitless, unless their inner purport too is known. By comprehensively imbibing the true purport of the *Vedas* and disseminating the same through works like the *Śrī Bhāṣya*, Śrī Rāmānuja enabled the

establishment of the Vedas in this world on a firm footing.

Devotees are identified not by their antecedents like place of birth or lineage, but by their service. The residents of Śrīraṅgam forsake even the Lord, who steals their hearts, and flock to worship Śrī Rāmānuja, who acts as a greater magnet than the Lord Himself. Śrī Rāmānuja instills in their hearts the axiomatic truth that it is Śrī Raṅganātha who is the Supreme Being acclaimed in the Vedānta, by proving it beyond dispute in his works like *Śrī Bhāṣya*. This is brought out beautifully by Svāmi Deśikan in his *Yatirāja Saptati* (35) thus:

*Nirupadhi Raṅga vṛtti rasikān
abhitāṇḍavayan,
Nigama vimarśa keli rasikaiḥ
nibhṛtaḥ vidhṛtaḥ /
Guṇa pariṇaddha sūkti
dr̥dha kona vighaṭtanayā,
Raṭati diśā mukheṣu Yatirāja
yaśāḥ pataḥah //*

The glory of Śrī Rāmānuja, who excels in the art of illuminating the true purport of the *Vedas*, makes the residents of Śrīraṅgam burst into song and dance in glee, says Svāmi Deśikan.

Śrī Amudanār hails the tribe of those who are exclusive devotees of Śrī Rāmānuja, having been won over by his matchless munificence, as worthy of

adoration verily as his masters.

*Kokkula mannarai moovezhukāl
orukūr mazhuval
Pōkkiya Dēvanai pōttrum punidan
bhuvanam eṅgum
Ākkiya keertti Irāmānusanai
adainda pin, en
Vākku uraiyādu en manam ninaiyādu
ini matrondrāiyē. (56)*

Once I have surrendered to Śrī Rāmānuja, my tongue will never utter any other name as saviour, nor will my mind think of anyone else, says Śrī Amudanār in this verse.

In his divine advent as Śrī Paraśurāma, the Lord has slain twenty-one generations of the ruling class, with his sharp axe. Śrī Nammāzhvār puts this thus: *irupatthōrkāl arasu-kalai kattā vendri nīl mazhuvaṅga*, and Svāmi Deśikan thus: *akṣatrāmapi santatakṣa ya imāṁ trissapta kṛtvāḥ kṣitīm - Śrī Daśavatāra stora*, 7. This powerful axe is described by Śrī Nammāzhvār as *vendri māmazhu* and by Śrī Kaliyan as *velgi māmazhu*, and here by Śrī Amudanār as *ōr kūr mazhu*. Śrī Rāmānuja hails this Paraśurāma. It is to be noted here that Śrī Rāmānuja's emotion is one of gratitude for benefits received by all humans from Paraśurāma and not devotion to Him, as the Śāstras do not permit worshipping Paraśurāma as a deity.

*Avidyāranyānī kuharaviharan
māmakamanah,
Pramādyan mātaṅga prathama nigalam
pāda yugalam //*

Yatirāja saptati (59) brings out the capability of Śrī Kṛṣṇa to stop devotees' minds from flying away from Him to focus on other objects.

Just as it prescribes the entities to be worshipped, the *Viśvaksena Samhitā* also tells us that certain entities are not to be deified, including Śrī Paraśurāma, apart from Kārtavīryārjuna: *Anarcyānapi vakṣyāmi prādurbhāvān yathākramam / Arjuno dhanvināṁ śreṣṭhaḥ Jāmadagnyo mahān ṛṣih //*. The reason for their ineligibility for worship is that they are considered as Jeevatmas with pride and possessiveness, though the Lord did enter them with His power for a specific purpose: *āviṣṭa mātrāste sarve kāryārtham amitadyute!* Hence Śrī Paraśurāma Avatāra is entitled at best to adulation, but not worship. Further, we find Kārtavīryārjuna being defeated by Paraśurāma and the latter in turn losing to Śrī Rāma, which is not possible in full Avatāras of the Lord, where He never faces defeat. This has been clarified in the *Tattvatraya sūtra* (aphorism) *Vidhi Śiva Jāmadagnyārjuna ...* and in Śrī Maṇavālā Māmunigal's commentary on the *Periyāzhvār Tirumozhi* verse *En vil vali kaṇḍu pō*. It is thus the word *pōtrum*

has been used by Śrī Amudanār to indicate the nature of Śrī Rāmānuja's admiration for Śrī Paraśurāma, without implying worship. Similar purport can be derived from the references of Śrī Periyāzhvār to *Mannadaṅga mazhu valaṅgaikonda Irāmanambī* and Śrī Tirumaṅgai Āzhvār to *Vendri mā mazhu vēndi mun maṇmisai mannarai müvezhu kāl kondra Dēva!*

Śrī Rāmānuja is capable of turning even sinning souls into saintly ones. Naturally, after recourse to him, would my speech or mind adulterate anyone else? asks Śrī Amudanār rhetorically. Śrī Rāmānuja has won over my speech and intellect entirely and made it impossible for me to be attached to anything or anyone else, swears Śrī Amudanār.

2. R̄ga Veda Āhnikam

Now the procedure for offering the Lord food (*Bhojyāsanam*) is detailed. Well-cooked rice, along with dhal, Kariyamudu, Kuzhambu, Puliyōdarai, etc. should be offered, along with Pāyasam, curds, and other Bhakṣanams as prescribed in the Śāstras and also to one's liking. All the food items should be sprinkled with water, *śoṣana* etc. performed as before, protected with the Astramantra and the *surabhi mudrā* shown to them. While reciting the Aṣṭākṣara, a spoonful of water from the

Arghya vessel (known as Arhaṇā tīrtham) should be offered in the right hand of the Lord, while reciting the pariṣecana and āpośana mantras. *Prāṇāhuti* should be performed with the relative mantras and the food offered to the Lord with the Mūla mantra and the respective Mūrti mantra, with five fingertips joined in the Grāsa Mudrā, to the accompaniment of the bell being rung. In between the food offering, drinking water should be offered to the Lord.

The Arhaṇā teertham or Arhnāmbu mentioned here denotes slightly warm water to which cardamom, edible camphor and other fragrant items have been added.

Thereafter, Uttarāpośanam should be offered with the *arghya teertham* and water from the Sarvārttha toyam vessel offered to the Lord for washing the hands, gargling, wiping the face, etc. Then Pādyam and Ācamanīyam should be offered to Him and His face, hands and feet wiped dry with a cloth. Now, sandalwood paste, flowers and Mukha tāmbūlam should be submitted. The food offered to the Lord should be divided into six parts, with one part reserved for Vaiśvadeva, one for Śrīdevī, one jointly for Bhūmi and Niṭā Devīs, one for Ādiśeṣa, one for Garuḍa and the remaining part for the adornments,

weapons and other acolytes of the Lord. It is clear from this that Vaiśvadevam should be performed with food offered to the Lord alone and not with that submitted to Śrī Devī, *et al.* (These explanatory notes are added to enable comprehension of the procedure and the rationale behind the same, all of which would enable expeditious performance of Tiruvārādhanam). The part offered to Śrīdevī should be in turn offered to Śrī Viṣvaksena, Śrī Nammāzhvār and other Ācāryas in the lineage, up to our own Ācārya.

Punar mantrāsanam is offered next with the following verse:

*Mantrāsanam idam tubhyam
mayā dattam anuttamam /
Kūrcena śodhitam Viṣṇo!
punarāśādaya Prabho! //*

We should sprinkle water over the *mantrāsanam*, in which we visualize the Lord as seated and offer Him arghyam, pādyam, ācamanīyam, etc. up to tāmbūlam, all of which should be offered to Śrīdevī *et al* too. Next, *mangala hāratī* should be offered to the Lord and His Consorts to the accompaniment of music and Sātrumurai performed. Sātrumurai refers to the recital of the last mantra of the current day's Veda pārāyanam, along with the concluding verses of *Tiruppāvai*.

and other prabandhas, while offering Tuļasi, flowers, etc. at the Lord's feet.

Thereafter, **Paryāṅkāsanam** is to be offered to the Lord with the following verse, along with Arghyam, pādyam, etc. up to tāmbūlam and similarly to Śrī Devī *et al*, to the accompaniment of sweet recital of stotras:

Deva Svāmin! Jagannātha!

*Śriyā Bhūmyā ca Nilayā /
Jagad-rakṣaṇa jāgaryāṁ
yoga nidrām upākuru //*

The following prayers should be uttered at this juncture to the Lord:

*Ajñānāt athavā jñānāt
aśubham yan mayā kṛtam /
Kṣantumarhasi tat sarvam
dāsyena ca gṛhāṇa mām //
Jñānato ajñānato vāpi
vihitam yan mayā śubham /
Tatsarvam̄ poornamevāstu
prīto bhava Janārdana! //*

*Om Acyuta Jagannātha!
mantramoorte Janārdana! /
Rakṣa mām Puṇḍarīkākṣa!
Kṣamasva Puruṣottama! //
Upacārāpadeśena
kṛtān aharahar mayā /*

*Apacārān imān sarvān
Kṣamasva Puruṣottama! //*

Next, we pray to the Lord's acolytes like Śrī Vishvaksena, who eternally

protect Him, with the following Veda mantra and other verses:

*Haṁsaḥ suciṣad-Vasurantariṣa sad-
hotā vedīṣat aditirduroṇa sat / Nrṣad-
varasad ṛtasad-vyomasad-abjā gojā ṛtajā
adrijā ṛtam bṛhat //*

*Sarve bhavantaḥ saganāḥ
sannaddhāḥ sarva dīkṣvapi /
Sāvadhānāśca tiṣṭhantu
nikṣipāmi bhavatsvaham //
Mama nāthāṁ mama gurum
pitaram̄ mātarām̄ ca me /
Harim̄ Śriyam̄ Bhuvam̄ cāpi
tān pālaya sarvadā //
Yathā sandhiṣṭarūpaṁ me
sandarśayata sarvadā /
Bhavataḥ śaraṇam labhdhvā
vrajāmi gata sādhvasah //*

The Lord's intimate acolytes like Śrī Viṣvaksena should be prayed to thus and one should prostrate, reciting *Viṣvakṣenādibhyo namaḥ*.

Sātvika tyāgam should be performed with the Mantra *Bhagavan eva....* Thereafter, we should imbibe the Tiruvārādhana teertham and adorn ourselves with the sandalwood paste, Tuļasi, flowers, etc.

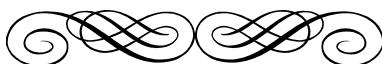
We should then imagine the Lord and others to be in the protective custody of Śrī Viṣvaksena and close the doors of the Mantapam or box forming the Lord's

abode. Śāstras prescribe acceptance of only the pādya tīrtham offered to the Lord; however, our elders and sages have been consigning the water in the arghya patram etc. to the receptacle (pratigraha pātram) and thus imbibing a mixture of water from all the four vessels. We should follow the practice of our elders in this connection.

The Vaikhānasa Āgama prescribes the intake of the Lord's bathwater and that from His feet. As such, it appears appropriate to imbibe water from the *pratigraha pātram*:

Sālagrāma śilā tīrttham

*Viṣṇupādodakair-yutam /
Arcakaḥ arcāvasāne tu
pītvā'nyebhyo'pi pradāpayet //*



HH Śrīmad Azhagiyaśiṅgar's Advice for Relief from Corona Virus

HH Śrīmad Azhagiyaśiṅgar has, in a message to disciples and devotees on 24.3.20, advised them to strictly adhere to Government instructions regarding social distancing, non-congregation and other preventive measures. And for relief from the great panic that has been generated in the minds of everyone regarding the pandemic and its virulence, HH has advised the recitation of Svāmi Desikan's *Abhīti Stavam* thrice in the morning and evening, by everyone at home including children. HH has also advised those eligible to recite Śrī Viṣṇu Sahasranāma stotram and everyone to utter the sacred verse, *Acyuta Ananta Govinda nāmocchāraṇa bhesajāt / Naśyanti sakalā rogāḥ satyam satyam namāmyaham //*. HH has prayed to Śrī Mālolan and to Śrī Vaidya Virarāghva Svāmi of Tiruvalḷūr for the welfare and safekeeping of all. ♦

Ācamanam should be performed now, and the following *mantra* recited:
Bhagavān eva svāniyāmya svarūpa stithi pravṛtti svaśeṣataikarasena anena ātmanā kartrā svakiyaiśca dehendriyantah karaṇaiḥ svakeeya kalyāṇamaya dravyatamān aupacārika sāṁsparśika sāndṛṣṭika ābhavadhārikādi samasta bhogān atiprabhūtān atipriyatamān atisamagrān atyanta bhakti kṛtān akhila parijana paricchadānvitāya svasmāi svaprītaye svayameva kāritavān. Then one should exit the Perumāl Sannidhi, moving back while facing Him (without showing Him our back).

In conclusion, we should recite the mantra *Hamsaḥ suciṣhad Vasurantariṣṣasat hotā vediṣat...as before, look at the sun and perform Ācamanam twice.* ♦



HH Śrīmad Azhagiyasiṅgar is keeping good health. All the ārādhanams for Śrī Mālolan are being performed as per schedule and as usual. In view of the travel restrictions and government instructions regarding non-congregation of people for religious purposes, devotees are requested to continue to worship HH and Śrī Mālolan from their respective homes and not to call at Śrī Sannidhi, Selayūr.

Śrī Nṛsiṁha Jayantī celebrations at Śrī Sannidhi were conducted with the usual devotional fervour, with Viśvarūpam at 7 am, Maṅgala hārati at 9 am, Tirumañjanam at 10 am and *Sri Nṛsiṁhāvatāra ghaṭṭa pathanam* by HH Śrīmad Azhagiyasiṅgar at 4.30 pm. The events were followed by *pāraṇai* at 7.30 pm.

HH Śrīmad Azhagiyasiṅgar, in his capacity as the hereditary trustee of Śrī Vaidya Veerarāghavasvāmy Devasthānam, inspected the premises and working of the sannidhi and after worshipping Śrī Rāghavan, instructed the Agent, Mudrakartā, Archakas and other staff of

the temple on the procedures, both spiritual and secular, to be followed during the lockdown period. HH instructed the recitation of Śrī Viṣṇu Sahasranāmam, Abhitistavam and the holy names of Achyuta, Ananta and Govinda daily at the temple, with due saṅkalpam for universal welfare and by the devotees all over. This is being meticulously followed by the temple authorities and by disciples everywhere.

HH pointed out that in the Kingṛhapura Kṣetra Māhātmyam forming part of the Kṣetra Kāṇḍam of Brahmānda Purāṇam, Sālihotra Maharshi had sought refuge in Evvu! Kiḍandān, with the words, “Vaidya Vīrarāghava! Śaraṇāgatam rakṣa mām”, which can be used by us too in today’s context to seek the Lord’s protection from this pandemic.

Due to the efforts of the Agent Swami, the Government had agreed to the conduct of utsavams within the temple itself with limited staff. Accordingly, Dhavanotsavam was conducted between the 2nd and 4th of April 2020 at Perumāl

and Thāyār sannidhis. On 6.4.20, Pañguni Uttiram utsavam with Perumāl and Thāyār sērthi was celebrated with the usual grandeur.



Brahmotsavam began with Dhvajārohaṇam on Chittirai 14th, with Perumāl adorning the Maṅgalagiri. Śrī Bhāsyakāra's Tirunakṣatram was celebrated with maṅgalāśāsanam at Perumāl/Thāyār sannidhis. In the evening, it was the turn of Ādiśeṣa to proudly carry the Lord. The next day, Perumāl favoured the Hamsa vāhanam in the morning and Sūrya Prabhai in the evening, with beautiful headgear made of gems and diamonds. The third day saw the Lord resplendent on the (prārtthanā) Garuḍa, right at sunrise, wearing His famed Topparam and on Śīriya Tiruvadī in the evening. Garudotsava honours were conferred on Śrī Ādivan Śāthakopa Svāmi and Śrīmad Azhagiyasiṅgar at the various Bṛndāvanams. The fourth day saw the

Lord blessing devotees as Paramapadanāthan. This bed of Ādiśeṣa was submitted to

**Śrī Ādivan Śāthakopa Svāmi,
Tiruvallūr**



the Lord by Devanārvilāham Śrīmad Azhagiyasiṅgar in his pūrvāśramam. This has now been refurbished by the pūrvāśrama family members of the Pontiff at the instructions of prakṛtam Śrīmad Azhagiyasiṅgar and offered to Perumāl.

Lord Veerarāghavan turned into an enchanting Mohini on the firth day morning, glittering in a new blue saree submitted lovingly by Śrīmad Azhagiyasiṅgar and in the evening, afforded darśan as the virile Śrī Rāma. On the sixth day, the Lord turned into

“venṇai uṇḍān ivan endru ēsa nindra Emperumān” and stole everyone's hearts as Śrī Venugopālan. The next day, the vāhana sāttupaṭi was excellent, appearing as though the Lord were actually seated in a beautiful chariot. The eighth day saw Perumāl in pañca kaccam, souri, abhaya hastam, diamond tirumaṇ kāppu, etc., after Tiruppādamsādi Tirumañjanam. In the night, it was the turn of the horse to have the honour of bearing the Lord, with Śrī Kaliyan seated on a silver horse. Perumāl rode in a palanquin on the ninth day, which was followed by Praṇaya Kalaha (Mattayādi) utsavam. Sacred water was brought from the Hṛttāpanāśinī for the Avabhṛta snānam (Tirtthavāri), with Rāghavan adorning the Vijayakoṭi vimānam in the night for Śrī Madhurakavi Āzhvār sāttrumurai.

On the tenth and final day, Dvādaśa Ārādhanam was performed preceded by Tirumañjanam and the flag came down in the night, marking the grand finale of the festivities, which were accompanied on all the days by Sapta Kāṇḍa Yajur Veda pārāyaṇam and Aruliccheyal recital. This was followed by a three day

Viḍāyāṭri utsavam, with Perumāl sporting a lot of fragrant flowers.

All the festivities were conducted entirely in compliance with Government instructions relating to the lockdown and were supervised closely by the Agent Svāmi, with guidance from HH Śrimad Azhagiyasiṅgar and with the close cooperation of the Mudrakartā, Arcakas and all other staff of the temple.

Though it was indeed sad that devotees could not participate in the Utsavam due to the lockdown, the events were relayed live through teleconferencing, Facebook and Whatsapp posts due to the untiring efforts of several devotees and kaiṅkaryaparas.

The conduct of the Utsavam showed the religious world how a regular Brahmotsavam could happen amid the challenging conditions imposed by the pandemic, entirely according to the Āgama śāstras and with not a bit of the usual splendour reduced.

For the information of readers, the new contact no. of Śrī Sannidhi at Selaiyūr is 044 - 48608003.

(With inputs from Purisai Sri Jagannathan Svami)



Yeoman service by Śrīmad Iñjimedu Azhagiyasiṅgar Charitable Trust

Due to the closure of all temples from 22.3.20, the Arcakas and other Kaiṅkaryaparas (numbering 20) of Śrī Virarāghava Svāmi Devasthānam lost their remuneration, which consists solely of the offerings by devotees. In response to an appeal by the ISAC Trust, due to the good offices of HH Śrīmad Azhagiyasiṅgar, and due to the munificence of Śrī Veṇu Śrīnivāsan, Chairman of M/s Sundaram Clayton Ltd., Śrī Vaidyāsubramanian, Vice-chancellor of Śāstra University and Bottie Software Company (Chettipunyam Śrī Śrīnivāsan and Śrī Deśikan), a significant sum was remitted to the bank accounts of the aforesaid kaiṅkaryaparas, providing them substantial relief from loss of income. For other employees (numbering 100) connected with the temple, groceries worth Rs. 1000 were distributed, as were condiments worth Rs. 500 to security staff from Police department and Municipal sanitation department workers. So far, 160 persons have benefited from these activities. The exercise is proposed to be repeated in May 2020 too, from the collections. All those involved in these acts of munificence are sure to be blessed by Śrī Vaidya Virarāghava Svāmi with all things auspicious. ♦

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SERIALS

Bhagavad Guṇa Darpana**Śrī Viṣṇu Sahasranāma Stotra Bhāṣyam**

- SRINIDHI K PARTHASARATHI

Verse 31

*Amṛtāṁśūdbhavo Bhānuḥ
 Śāśabinduḥ Sureśvarah /
 Ausadham Jagataḥ setuh
 Satyadharma-parākramah ||*

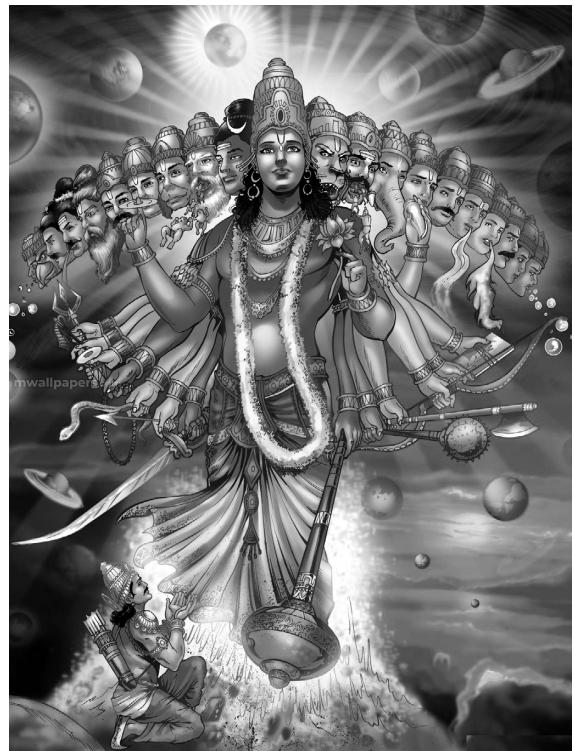
We are enjoying the names which signify the Viśvarūpa of the Lord.

Name 287:

Sureśvarah - The Lord of the gods.
|| Om Sureśvarāya namah ||

*Tathā Rju gatināṁ nirvāhakaḥ
 Sureśvarah / He is the Lord of those who toe the right path. Sarva jihmāṁ
 mṛtyupadam ārjavam brahmaṇah padam* (Mahābhārata Śānti Parva - 79.22). Whatever is wicked and crooked in conduct leads to death or *samsāra*. Whatever is straight and righteous leads to attainment of Brahman.

Another meaning which can be attributed to this name is *Surāñāṁ Īśvarah Sureśvarah*, (one who is the Master of all the gods). Svāmī Nammāzhvār says in the very first verse



of the *Tiruvāymozhi* that Lord Nārāyaṇa is the Lord of all the celestial beings and the Nityasūris: *Ayarvarum Amarargal adhipati yavan avan*. Just as the Lord disowns those who go in the wrong paths, as indicated in *Śaśa binduḥ*, this name says that He is the Leader of those who tread the good path. Śrī Tonḍaradippodi Āzhvār says in his *Tirumālai* :-

*Nāṭṭinān Deyvam eñgum
nalladōr aru! tannālē,
Kāṭṭinān Tiruvaraṅgam
uyavarkku uyyum vanṇam...*

The Lord showed Himself at Śrīraṅgam to the devotees who were wedded to righteousness. The word *Sura* comprises of two components: *Su* meaning auspicious and *Ra* means *Dāna* or bestowing. Hence the word *Sureśvaraḥ* means one who bestows auspicious things. This also implies that if we worship Him, the Lord will remove the demoniac qualities in us and lead us on to the path of divinity, to reach exalted positions occupied by sages like *Vasiṣṭa*: *Vasiṣṭādayas-tānāsvaśnute vyāpnoti Sureśvaraḥ*. Śrī Āṇḍal confirms this in her *Tiruppāvai*: *Dēvādi Dēvanai cendru nām sevittāl āvāvendru ārāyndu arulēlōr empāvāy*.

The Lord is also known as *Sureśvara*, because He is the Lord of generous donors, says Śrī Ādiśaṅkara: *Surāṇām devānām śobhanādātrūṇām ca Īśvaraḥ Sureśvaraḥ*.

Name 288:

Auṣadham - The Medicine.

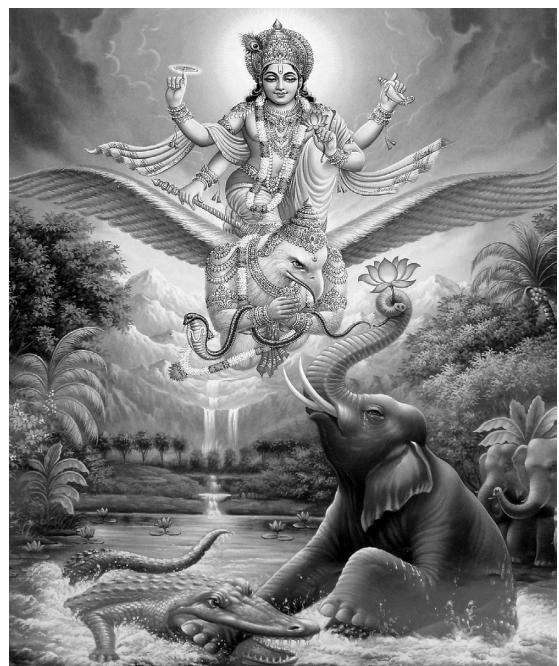
॥ Om Auṣadhāya Namaḥ ॥

Bhava tīvra viṣāpaha prabhāvatvāt
Auṣadham: He is the Ultimate Medicine for the poison of *saṃsāra*, for which there is no other medicine.

Śrī Periyāzhvār says,

*Eruttukkodiyānum Piramanum
Indiranum matru oruttarum
Ippiraviyennum nōykku
marundarivārum illai
Maruttuvanāy nindra Māmaṇivāṇnā!
marupiravi tavira tirutti
Un kōyil kaḍaippugappey
Tirumāliruñjōlai endāy*
(*Periyāzhvār Tirumozhi* 5,3,6)

There is none who knows, or can administer the medicine to rid a soul from the cycle of birth and death. Neither Śiva nor Brahmā nor Indra can come to the rescue of the soul yearning for salvation. It is only the presiding deity of Tirumāliruñjōlai who can rescue us from the bondage resulting from the birth and death cycle.



The Lord who rid the King of Elephants, Gajendra, of his travails is enshrined in the hearts of sages as a panacea for all miseries, says Godā in the penultimate verse of her *Nāchiyār Tirumozhi*. As a result, they stay at the feet of the Lord without a moment of separation.

*Parundāl kalitrukku arul seyda
paraman tannai-
Pārinmēl Virundāvanattē kaṇḍamai
Viṣnuchittan Kōdai sol
Marundāmendru tam manattē
vaittukondu vāzhvārgal
Peruntāluḍaiya Pirān adikkeezh
piriyādendrum iruppārē.*

Sage Vyāsa, in the Śānti Parva (79-22) of the *Mahābhārata* states that the gods and the celestial sages knew Him to be the ultimate remedy for distress: *Deva devarṣayaścaiva yam viduḥ dukha bheṣajam.*

Medicines are generally obtained by paying the price prescribed for them. The

price for this wonderful medicine for miseries of *samsāra* is concentration of mind: *Ekāgratā mūlya balena labhyam bhavausadham tvam Bhagavan! kilaikah.*

Peyāzhvār says that the Lord is verily the panacea for the soul stuck in *samsāra*, saving it from certain hell:

*Manattullān mākaḍal nīruullān, Malarāl
Dhanattullān, tanḍuzhāy mārban, –
sinattu
seru naragam setruganda, tēngōda
vaṇṇan,
varu narakam tirkkum marundu /
(Mündrām Tiruvantādi, 3)*

Life in the material world is like a misery resulting from a snakebite. There is a lot of pain during the journey of life. The only nectarine medicine to counter that poisonous snakebite of material existence is devotional service to Him:

*Bhagavad-dharma-piyuṣena samsṛti-
viṣāpaharanāt auṣadham | ☩*



Obituaries

We record with sorrow the passing away of Pādūr Thūppul Śrī Raṅgācārya Svāmi on 10.2.20. Svāmi had several facets to his eventful life, as a Br̥haspati, Pādūr Ahobila Maṭha Br̥ndāvana Ārādhaka, Pādūr Śrī Prasanna Veṅkaṭeśa Perumāl Sannidhi Mudrakartā, retired headmaster of Pādūr high school, etc. We convey our heart-felt condolences to the bereaved family.



Kudos!

It has been the desire of HH Śrīmad Azhagiyaśingar that patronage for Śrī Nr̄simhapriyā (English) should increase, as it serves as a bridge between Śrī Maṭham and its disciples.

To increase exposure to our Sampradāyam, Śrī Ahobila Maṭham, Mysore has taken the initiative of providing a complimentary subscription of *Śrī Nr̄simhapriyā (English)* for one year to śiṣyas and devotees of Śrī Ahobila Maṭham in Bangalore/Mysore region beginning from April 2020.

We wish to thank the Managing Committee of Śrī Ahobila Maṭham Mysore, and in particular Dr. M.S. Vijayaraghavan, for enlisting an initial set of 50 new subscribers to English edition of *Śrī Nr̄simha Priyā*.

We shall be extremely happy if other branches of Śrī Maṭham could take similar initiatives, after obtaining appropriate approvals, and gladden the heart of Śrīmad Azhagiyaśingar.

Editor

Sampradaya Quiz

1. What is a Gadyam?
2. Which are the famous Gadyas in our Sampradāya?
3. What constitutes the Gadyatraya?
4. Why are the Gadyas important?
5. What was the occasion on which the Gadyatraya was recited by Śrī Rāmānuja?
6. Do the Gadyas represent a monologue by Śrī Rāmānuja?
7. What is the principal content of the three gadyas?
8. As important doctrinal works, have the Gadyas been commented upon by Pūrvācāryas?
9. What is the quintessence of the Gadyas?
10. Why has Śrī Rāmānuja never resorted to poetry in any of his compositions?

(Answers on Page 76)

SERIAL



DIVINE SOVEREIGNTY AND OUR FREEDOM - 9

- NEDUNTHERU SRI S KANNAN SWAMI (VAIKUNTAVASI)

In this installment, the quintessence of the Viśiṣṭādvaita sampradāya is presented by the erudite author in simple and comprehensible terms. We urge readers to peruse and benefit.

— Editor

58.Example of the individual's soul and body

The example that changes in the physical body of an individual do not affect his soul is only to illustrate the inseparable and inalienable association of Brahman and His body; it is not to suggest that an eternal association exists between the individual's body and his soul — in this case, the association lasts from the time of entry of the soul into it and terminates when the body perishes or disintegrates, when the soul leaves it. As long as the association lasts, any changes in the body like youth or old age do not affect the soul. In the same way, the various changes taking place in the *viśeṣaṇas* of Brahman do not affect the *viśeṣya* Brahman.

59.Substantive and qualitative changes in the *śarīras* of Brahman

To put it differently, Brahman evolves through its *śarīras* — *cit* and *acit* — sentient beings undergoing qualitative (*svabhāva*)

evolution and the non-sentient beings undergoing substantive (*svarūpa*) evolution, Brahman in its essence remains unaffected all the time. When a non-sentient substance passes over into another state, the latter state is an effect of the former and the change is here substantive (*svarūpa anyathā-bhāva*). In the case of the individual soul (sentient being), the change is only qualitative (*svabhāva-anyathā-bhāva*) depending on the contraction and expansion of cognitive power or intelligence (*dharma-bhūta-jñāna*). The soul is of the nature of knowledge (*jñāna*) — in other words, its *svarūpa* is knowledge. At the same time, the soul has knowledge as a quality and this knowledge is called *dharma-bhūta-jñāna* or attributive knowledge or cognitive power. This *dharma-bhūta-jñāna* is luminous by itself to the soul possessing that knowledge, while revealing objects. In *sarīsa*, due to *karma*, the individual's *dharma-bhūta-jñāna* is subject to varying degrees of contraction and expansion.

For *Īśvara*, the *nityas* and the *muktas*, this knowledge is fully manifest and all-pervasive.

60. Does Brahman suffer? No.

It is asked – if the universe of the *cit* and *acit* is the body of Brahman, then Brahman must necessarily go through the sufferings and changes that affect the bodies (*śarīras*) of the individual souls, which form the body of Brahman. We just now referred to the example of the individual soul not being involved in the changes taking place in the physical body. We have also explained that despite substantive changes in non-sentient beings and qualitative changes in the sentient beings – all these changes being on account of His will (*Sāṅkalpa*) – Brahman remains absolutely unchanged and uninitiated. The essence however of the doubt raised is – as the individual suffers through his body, the suffering should extend to Brahman as well since the soul and the body of the individual are also the body of Brahman. The answer is a clear No, because the sufferings of the sentient beings are attributable to their past deeds (*karma*), while *Paramātma*, not bound by *karma*, enforces through His will the Law of *Karma* in His universe of *cit* and *acit* for all His sentient beings.

The individual gets the body according to his / her *karma*; but possession of a

body does not necessarily mean that it is *karma*-induced. The *Muktas* and *Nityas* assume bodies which are not connected with *karma* at all. The entire universe is *Paramātma*'s body – which is an eternal dispensation decreed out of His own free will – and this body of His is, therefore, beyond *karma* and there is thus no question of *Paramātma* suffering on account of possessing a body or due to *karma*.

61. The three Reals (*Tattvas*)

This needs further elucidation. The Upanishads teach the three Reals different from one another –

(i) the object of enjoyment, which is non-sentient and is enjoyed by the sentient being.

(ii) The enjoyer who is sentient and enjoys the object referred to above, and

(iii) The Controller or Ruler who controls both the object of enjoyment and the enjoyer.

In other words, they are described as *acit*, *cit* and *Īśvara* in that order; also as non-sentient, sentient and the Supreme in the same order.

The non-sentient is subject to substantive changes like origination – that is absent in the sentient. The sentient is eternal, not subject to changes which characterise the non-sentient – the only

change the sentient suffers is qualitative – contraction and expansion of cognitive power (*dharma-bhūta-jñāna*) on account of *karma*. With regard to the Controller *Paramātma*, no such thing takes place – like origination and *karma* effects like contraction / expansion of cognitive power.

62. Eternal Brahman in different stages

So *Paramātma* stands unaffected by the afflictions and changes suffered due to *karma* by His *prakāras* / *viśeṣas*. He is eternal, free from all imperfections, omniscient, capable of realising instantly all his purposes, the highest Lord of all. All the sentient and non-sentient beings in all their states constitute the body of *Paramātma* while He constitutes their Self (Ātma). So, while Brahman has for its *prakāras* (modes) the sentient and non-sentient beings, in which it is ever embodied – during certain periods those beings abide in such a subtle condition

as to be incapable of receiving separate recognition from that of Brahman itself – in that event Brahman is said to be in its **causal state**. On the other hand, when these beings are in their gross state, when they have separate and distinct names and forms, Brahman is said to be in its **effected state**. The causal relation in the strict sense is not between God as cause and the world as effect, but between Brahman in its causal state as the cause and Brahman in its effected state as the effect. In both the states, the souls and matter form part of Brahman as body and modes. Causation is what is responsible for the universe in its present state, not for its absolute origination since sentient beings and non-sentient matter are co-eternal with Brahman. While Brahman in the cosmic embodiment is the effect, the essential nature of Brahman is unchanged in the effected state.

kāraṇāvasthā – Causal state

kāryāvasthā – Effected state ★



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Subhashitam

*Paropadeśa samaye sarva eva hi pañditāḥ /
Svānuṣṭhāna samaye munayo'pi na pañditāḥ //*

When it comes to doling out advice to others, everyone becomes an expert on all things under the sun. However, when it concerns their own actions, such expertise seems to desert even sages and seers.

Śrīraṅgam Rājagopura Nirmāṇa Kaiṅkaryam

Arulmozhis of Mukkūr Śrimad Azhagiyasingar

Translators: Oppiliappan Koil Varadachari Sadagopan and
Jayashree Murali Desikachari

Aippasi/October 1979

*Adya me saphalam janma
jīvitam ca sujīvitam /
Yadgopurasya sampūrtim
kartum icchāmi Raṅginah //
Lokās-samastās-sukhino bhavantu*

In this world, there are people who perform charitable works selflessly all through their lives for the wellbeing and happiness of others and pray for a good life for them free of violence to others. Such people earn limitless *punya*. As a result of these accumulated merits, they reach the auspicious worlds above and enjoy themselves. We should only feel happy for them instead of ever feeling sorry for their absence amidst us, though such sorrow over their loss will arise often. There is no doubt about our elders experiencing incomparable bliss through their life at Śrī Vaikunṭham through the power of the benign glances of their Acharyas. When indeed should we miss their presence amidst us? We miss them

most on occasions when they earlier counselled and corrected us and the numerous times they prayed to the Lord for our welfare. Therefore, we should not grieve over their absence in our midst, as they are extremely happy performing eternal service to Emperumān at Śrī Vaikunṭham.

We did not begin this service of building a tall tower with the thought of joining the assembly of those fortunate ones, who engaged in various services at Śrīraṅgam and received Lord Raṅganāthan's abundant grace. Even when we reflected for a long time on the motive for our engaging in the *Gopura kaiṅkaryam*, we could not find an answer. Śrī Raṅganātha might know!

I do not have any fear about completing this gigantic *kaiṅkaryam*; several such endeavours have been completed successfully in times past by wealthy kings. What is there to fear? Am I going to carry the bricks? Am I going

to construct the buildings like a stone mason? No.

The blessed labourers toil joyously under the direction of those who have accumulated a lot of *punya*. When we see the labourers carrying out their tasks under the hot sun, we feel sad. They get good wages and we are happy. Tonnes of *punya* accrue to them without even their being aware of it. I am filled with joy over this thought. I cannot describe adequately the superiority of the labourers toiling for Lord Raṅganātha over the many others who are pursuing frivolous activities and spend crores of rupees chasing materialistic pursuits. If we make a record of all these activities and the merits accumulated from those *kainkaryams*, we find that the boon-granting deities alone can quantify them and make a comparative evaluation between those who perform service to the Lord and others who stay away from such meritorious endeavours. Such people of merit derive the most enjoyable fruits here and in the other world. Those who pursue worthless activities end up in the mundane whirlpool of *samsāra* and are born again and again. With the help of the Śāstrās, one can understand the proportionate rewards. Those who accumulate merits get most enjoyable boons and the others get the opposite kind.

Some say that those who contribute to the *Gopura kainkaryam*, do it to please me. Such critics are absolutely wrong. It is Śrī Raṅganātha who enters the minds of such devotees and commands them to participate with their mite.

Listen to this: There was a *sāttāda* Mudaliyār, who submitted Rs. 25,000 for the *Gopura kainkaryam* and indicated that it was his first installment. Do you think that this Bhāgavata made the contribution to please me? No, he offered it to the Lord through me.

Many heads of *mathams* have taken considerable interest in the *gopura kainkaryam*. They do it to please the Lord and not to make me happy.

From Kolar, a Mādhva lady sent Rs.1,000 through her son. For whom did she make this contribution?

A precious gem-merchant sent Rs. 500 through his assistant. What is the relationship between this merchant and myself? None.

A merchant dealing with building materials contributed a lorry-load of gravel to go with the cement and lime. He gave it away free.

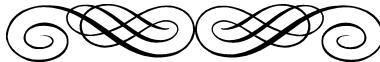
Three-fourths of the participants have made their contributions to please Lord Raṅganātha and possibly myself. If there are any participants who donated to

please me, they should add: ‘Śrīraṅganāthaḥ priyatām’, while making the contribution. They should make the offering exclusively for the pleasure of the Lord.



Some people from Germany informed that they wish to visit and see the ongoing *Gopuram* construction. I have no worry about funds now. Somehow, the offerings keep flowing in. My physical strength is returning due to Lord Raṅganātha’s blessings. The attitudes of the Temple officials and Government officials continue to be cooperative. There are positive changes in these areas. I am confident that you will all pray to Lord Raṅganātha for the early completion of this colossal endeavour.★

Śubhamastu



Śrī Periyāzhvār’s Prescription for the Pandemic

On the occasion of the upcoming Āni Svāti, it is not only incumbent on us to remember and adore Śrī Viṣṇucitta, popularly known as Śrī Periyāzhvār. It is topical too, in the sense that Āzhvār has an easy, delectable and inexpensive prescription for dealing with all disease, including the pandemic which is threatening lives in their millions now, with people all over the world succumbing to this deadly virus.

In all the ten pāsurams that form the 2nd Tirumozhi of the fifth centum of

Periyāzhvār Tirumozhi, Āzhvār threatens diseases to leave our body immediately, intimidating them with the information that this human body is indeed the residence of Śrīman Nārāyaṇa, and as such, no refuge for maladies. All these pāsurams end with the refrain *pāṇḍu andru paṭṭinam kāppē*. Āzhvār reminds ourselves and diseases that this body may well be perishable and made up of the five elements, but all the same, the Lord has chosen it as His favourite abode. (Āzhvār refers to the upanishadic

dictum which tells us that the Lord enters each soul and takes up residence as the Antaryāmi—*antaḥ pravīṣṭah Śāstā janānām sarvātmā*). Here is the first verse for a sample:

*Ney kuḍatthai pattri ērum
erumbugal pōl niraindu eṅgum
Kaikkondu nirkkindra nōygāl!
kālam pera uyyappōmin
Meykkondu vandu pugundu
Vedappirānār kidandār
Paikondu pāmbaṇaiyōdum
paṇdu andru pattiṇam kāppē*

Diseases are attracted to this vulnerable body like ants to a vessel full of clarified butter. And once they find a foothold in the body, these bacteria and viruses cause diseases galore. One disease abates, only to be replaced by another, more serious one. Āzhvār tells such diseases, “You cannot treat this body as your favourite playground anymore; the Lord who represents the quintessence of all Vedas has taken up residence in me, along with His attendants like Ādiśeṣa. If you know what is good for you, you will immediately leave my body, if you want to escape annihilation!”.

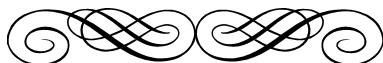
Elsewhere too in Periyāzhvār Tirumozhi, Āzhvār tells us that whether it is relief from specific diseases or the overwhelming disease of samsāra, it is



Śri Periyāzhvār, Kāñcipuram

the Lord who is to be resorted to as the Divine Doctor—*Marutthuvanāy nindra Māmaṇivāṇṇā!*

So, while wearing a mask, maintaining social distance and hygiene, etc. are all very well in their place, the thought of the Lord, reigning resplendent in our hearts as the Inner Dweller, will definitely drive away all disease and distress. These prescriptions of Śri Periyāzhvār, exhorting us to seek refuge in Śrīman Nārāyaṇa, are indicative of the fact that his *poṅgum parivu* is not reserved for the Lord alone and we too are included in Āzhvār’s overwhelming love and grace. ★

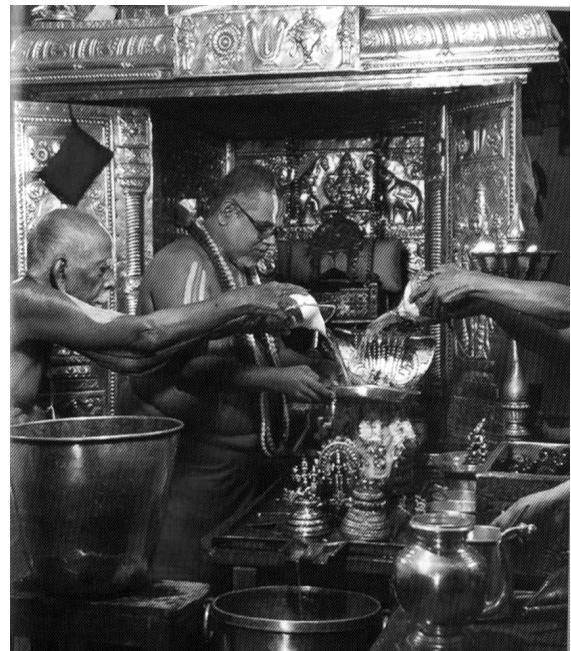


**A Day in the Holy Life of
HH Śrīmad Azhagiyasiṅgar**
**(Excerpt from HH's Biography titled
The Perfect Preceptor)***

- K SADAGOPA IYENGAR

HH Śrīmad Azhagiyasiṅgar's 65th Tirunakṣatram (completion) would be celebrated on 25.6.20 this year. It is indeed our great good fortune that we have at the helm of Śrī Maṭham a spiritual leader of multifaceted accomplishments. On the occasion, we felt it would be both interesting and instructive for devotees to learn the daily routine of Śrīmad Azhagiyasiṅgar. It would also give us an idea of how difficult sanyāsa āśrama is and what a heavy burden, spiritual and administrative, it imposes on those who adorn the spiritual throne of Śrī Ahobila Maṭham:

Most of us reach Śrī Maṭham in a hurry at the time of distribution of Perumāl tirtham, eager to have the sacred Śrī Satari placed on our head by the holy hands of Śrīmad Azhagiyasiṅgar and leave shortly after Sātrumurai. However, a true appreciation of the Spartan and disciplined life style adopted by Śrīmad Azhagiyasiṅgar as part of his state of



renunciation, would enhance our devotion to him manifold.

Śrīmad Azhagiyasiṅgar gets up at the Brāhma Muhūrtham, as stipulated by Śāstras, (between 3.30 and 3.45 a.m. daily) and proceeds for his ablutions and anusthānam. Irrespective of the state of health, HH never fails to perform

* Copies available at Śrī Nr̄siṁhapriyā Office.

arghyapradānam before sunrise and upasthānam just after sunrise, during morning sandhyāvandanam. The combined cacophony of the Tiruchinnam, cymbals, drums, etc. at 5.30 compulsorily wakes up any kainkaryapara who is still in the arms of sleep. When, at 6.50, HH finishes his anuṣṭhānams for the morning and emerges from his āśramam, nāgaswaram, tavil, tiruchinnam, etc. are played. HH puts on his wooden pādukās and leaves for Śrī Mālolan’s sannidhi nearby, accompanied by kainkaryaparas carrying an ornamental umbrella, wooden vessel with water, silver stick, cāmaram, etc. and announcing the transit of HH by uttering his honorifics like Śrīmad Vedamārga Pratisthāpanācārya, Sarvatantra Svatantra Ubhaya Vedāntācārya, Paramahamsa Parivrājakācārya, Śrī Bhagavad Rāmānuja Siddhānta Nirddhāraṇa Sārvabhauma, etc. The very sight of this holy ascetic with his 13 bright tirumankāppus, the tridaṇḍam held aloft and adorned with Pavitra garlands, would remind assembled devotees of Śrī Rāmānuja himself and make them prostrate involuntarily before the Pontiff.

HH would feed fruits to the cow and calf (or to the elephant when there is one) and upon arrival at sannidhi, would remove his pādukās, with a kaiṅkaryapara

pouring water over HH’s feet. As soon as HH arrives at Śrī Mālolan’s sannidhi, the curtain would be closed. Sounding the bells, HH would commence recital of Śrī LakṣmīNṛsimha Suprabhātam (authored by the 30th Śrīmad Azhagiyaśingar) in his mellifluous voice. After reciting Suprabhātam and Gadyas and adorning Śrī Mālolan with flowers, the cow and calf would arrive at the sannidhi. This is when the drums would sound, the curtains would be raised and devotees would be treated to the enchanting sight of HH offering viśvarūpa hārati to Śrī Mālolan and other deities in the golden mandapam. At this juncture, the Ārādhaka Svāmi would read the Pañcāṅgam.

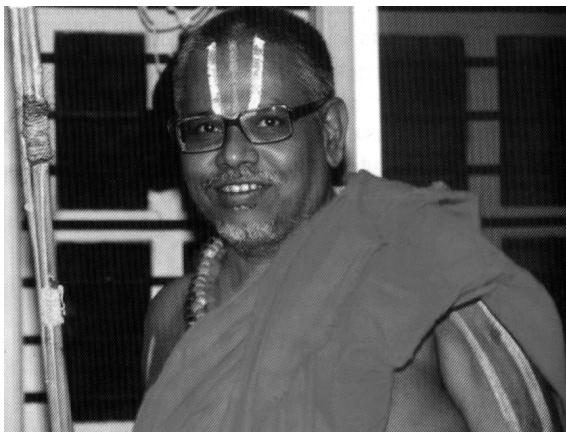
HH would commence recital of Nityanusandhāna verses and pāsurams, after which the milk offered to Śrī Mālolan during Viśvarūpam would be distributed to devotees. HH would then perform Abhigamana Ārādhanam after observing *bhūta suddhi*, as prescribed in the manuals of worship and prompted by his boundless love and devotion for the deity (*anubhava janita prīti kārita*).

Since Śrī Nṛsiṁha is known as *Babhasah* (one who consumes huge quantities of food), it is HH’s desire that all fare should be offered to Śrī Mālolan positively by 8.30 am, even if

HH and entourage had arrived at the venue late in the previous night. After Śrī Mālolan partakes of the offering, HH performs a hārati. By this time, kainkaryaparas and sevārtthis would have finished reciting the Nityānusandhānam. It is another of HH's instructions that all kainkaryaparas should invariably participate in such recitals in the morning and evening. Satṭrumurai would follow and HH would offer the silver Śrī Śaṭhāri to the Ācāryas in idol form in the golden maṇḍapam. After aruḷappādu to Śrīmad Azhagiyasiṅgar and after he partakes of Perumāl tīrttham, it would be offered to the Ārādhaka Svāmis, Vidvāns and the assembled devotees. Then Śrīmad Azhagiyasiṅgar would bless everyone with the golden śaṭhāri, which only he can handle and none other in Śrī Maṭham. If there is anyone in the ghoṣṭi sporting a mustache, sideburns or tatoos, is not in pañcakaccam/madisār (if married), has loose, untied hair, etc. Śrī Śaṭhāri is denied to them, to encourage adherence to basic tenets of ācāram.

This is followed by distribution of Abhigamana Prasādam to devotees. Large quantities of food are prepared and offered to Śrī Mālolan daily, with His reputation as a voracious eater. A variety of Citrānnam, bhakṣanam and other delicious items are offered to the Deity,

both during Abhigamana ārādhanam and the Ijyārādhanam. Due to the grace of Śrī Mālolan and the inherent culinary skills of the kainkaryaparas, all the prasādam would be extremely tasty, with all ingredients applied in perfect proportion. Even today, food is prepared using only firewood as fuel and with well water, conforming to the strict practices in vogue at Śrī Sannidhi for centuries past. And the quantum distributed to each devotee would be liberal and adequate. Thrice a day, a minimum of 10 kilogrammes of food is prepared at Śrī Maṭham, on ordinary days. This goes up to 20 or 25 kilos special days and on days of HH's tirunakṣatram/ cāturmāsyā saṅkalpam, etc., the number of persons partaking of tadīyārādhanam goes up to even 2000 at times! Even if the expected turnout of devotees is much more than expected, Śrī Sannidhi's tradition is that no one is turned away empty-handed. Everyone who comes to Śrī Ahobila Maṭham returns fully fed, spiritually and physically; as much food is offered for the palate as for the spirit. During the distribution of prasādam, Śrīmad Azhagiyasiṅgar delivers many a time a short discourse on sampradayic matters. Important announcements (by Śrī Kāryam Svāmi/Ārādhakas) regarding HH's tour programmes, ensuing festivals



at Śrī Sannidhi, details and progress in respect of kainkaryams under way, release by HH of books on sampradayic matters, etc. are made during this time.

Now, HH performs Samāśrayaṇam and Bharanyāsam to disciples who seek the same and are eligible therefor. When, as part of the Samaśrayaṇa process, HH imprints the heated silver saṅkham and cakram on the shoulders of small boys, he does it with extra care and concern. The short discourse HH delivers prior to Bharanyāsam, to make clear its fundamental concept, requirements, etc., are designed to make even the most ignorant devotee fully appreciate the great blessing that is about to be conferred on him or her and to impart essential knowledge of the sampradāya in a nutshell. During Samāśrayaṇam and Bharanyāsam, HH takes the opportunity to impress upon disciples the need for regular performance of nitya karmas like Sandhyāvandanam.

Thereafter, HH returns to his āśramam to the sound of tirucchinnam and inquires about the welfare of devotees who have assembled to have an audience. Secular matters relating to the Māṭh administration are also discussed with branch mutt heads, members of the various Trusts of the Mutt, etc.

Then follows Mādhyāhnikā anuṣṭhānam for HH, including ārādhanam for his personal deity, which is performed using coconut shells, wooden vessels, etc. After offering the Deity sugar candy, fruits, etc., HH finishes the ārādhanam and sits down for Śrīmad Rāmāyaṇa pārāyaṇam of at least ten sargas a day. Śrīmad Rāmāyaṇam has been part of HH's daily routine for more than 50 years now and he has performed Śrī Rāma Paṭṭabhiṣekam more than 60 times so far. It has been said of the 41st Pontiff that he had performed Śrīmad Rāmāyaṇa pārāyaṇam so many times that most of the 24000 verses were recited from memory. This is the case with present Śrīmad Azhagiyaśingar too.

Thereafter, HH accepts a very limited quantity of food as bhikṣa. By this time, Ijyārādhanam (performed by Ārādhaka Svāmi) and tadiyārādhanam would have concluded and devotees and kainkaryaparas would assemble for the

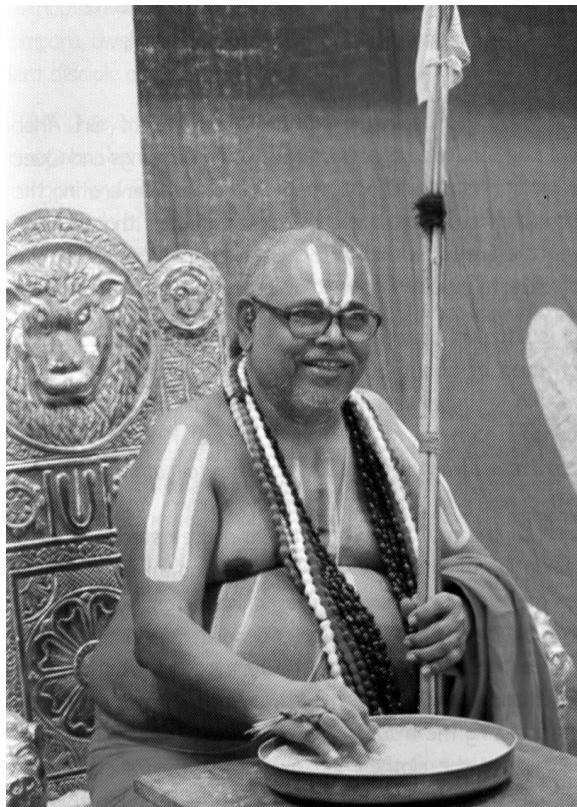
Tambūla ghoṣṭi by around 1.30 pm. After blessing devotees, HH would deal with the secular affairs of the Mutt and issue appropriate instructions to the All-India Power Agent and the office staff. HH then studies Sampradāya granthas for an hour and writes the Arulmozhis he regularly contributes to the Mutt's official journal Śrī Nr̄siṁha Priyā. After a brief rest, HH imparts kālakṣepam to disiciples of Śrī Sannidhi and those who have been newly inducted for Śrī Mālolan's service, in Āhnikam, Gṛhya Sutras and other sampradāya granthas.

Disciples who desire to submit invitations to Śrī Maṭham for various auspicious events in their families have an audience at around 5 pm. Many are the devotees who look upon Śrīmad Azhagiyasiṅgar as their all (*tvameva māta ca pitā tvameva, tvameva bandhuśca*) and pour out their travails to him, seeking spiritual solutions therefor. HH listens to each such disciple with a patient and sympathetic ear, blessing them with spiritual advice. Right from the days of pūrvāśrama, many are the devotees who have sought him out, knowing the power of his words and blessings. More than twenty childless couples have obtained upadeśam of the Santānagopāla Mantra from Śrīmad Azhagiyasiṅgar and been blessed with progeny.

Says Śrī Rangarājan Narasiṁhan of Ādambākkam, Director in a conglomerate and one who regards HH as verily God personified, “Anything I do is only after prostrating before Śrīmad Azhagiyasiṅgar or at least after meditating on him. Childless after four years of marriage, my wife and I came to Śrī Maṭham and paid obeisance to HH with prayers for a progeny. With eyes closed and lips uttering a mantra, HH wrote the mantra on Akṣatai and handed to my wife a handful of the same, with instructions to consume the same for a month. Even before the month was over, my wife conceived and later delivered a bonny girl baby. I never cease to be heartened whenever I recollect this!”

All of us know that Mukkūr Śrīmad Azhagiyasiṅgar was instrumental in the fruition of numerous marriages. Though it is not widely known, present Śrīmad Azhagiyasiṅgar too has been the moving spirit behind many a marriage between wards of disciples.

In dealing with kainkaryaparas, HH is a strict disciplinarian whenever warranted, but displays the love of a mother in fulfilling their needs. There is no flab in the staffing pattern of the Mutt



and optimal utilization of available staff enables services to devotees being rendered to their satisfaction.

HH has his evening bath at around 5.45 pm, followed by evening anuṣṭhānam. At around 7 pm, HH visits Śrī Mālolan's sannidhi and offers Him *pānagam*. Returning to āśramam thereafter and affording darśan to disciples, HH again attends to Mutt matters, before partaking of frugal phalahāram and retiring to bed at around 10.45 pm.

This may appear to be a punishing routine; however, HH carries this as well as the burden of administering such a large institution like Śrī Maṭham, with its huge geographical spread, lightly on his capable shoulders. Though HH's education has been entirely Veda-based, it would astound onlookers to see him dealing easily with knotty problems, and coming up with home-spun but effective solutions, surprising his interlocutors with advanced secular education. Let me tell you, administering a monolithic heritage institution like Śrī Ahobila Maṭham is no easy task, and being both the spiritual and secular head of the Maṭham, the demands on Śrīmad Azhagiyasiṅgar's time and energy are multifarious. By dealing efficiently with issues as and when they present themselves, by deft delegation of matters to appropriate disciples and by appointing eminently suitable persons to the various key positions in the temples, trusts and other institutions under the control of Śrī Maṭham, Śrīmad Azhagiyasiṅgar ensures that the wheels of administration, both spiritual and secular, turn smoothly and efficiently, transporting both the Maṭham and its disciples to higher and higher spiritual heights. ♣

Delight in Dispensation (Concluding Part)

- VAIKUNTAVASI SRI M K SRINIVASAN SVAMI

*nāsti pitrārjitaṁ kiñcit
na mayā kiñcidārjitam |
asti me hastiśailāgre
vastu paitāmahām dhanam || 6 ||*

“I have not inherited any property from my father. I too have earned nothing. All that I have is my paternal grandfather’s property on the top of the Hastigiri.”

Comments: This culmination verse is very popular and is often quoted in discourses to show Svāmi Deśika’s ardent devotion to Bhagavān Varadarāja.

According to Hindu law of succession, a son has no right to his father’s property unless the latter bequeaths it to him. In Śrī Deśika’s case, the question does not arise at all, since his father, Śrī Anantasūri, did not earn anything at all. Śrī Deśika too, like his father, had no regular income except his *uñchavṛtti* for his daily needs. How about the grandfather’s property which a grandson has the right to claim? This is unhindered heritage (*apratibandha*). Yes, there is one such property. It is Bhagavān Varadarāja

Himself, who gives generously what His devotee needs. He had been brought to Kāñcipuram by the universal ‘grandfather’, Brahmā, who performed



an *Aśvamedha-yajña* there and Bhagavān Varadarāja emerged from the sacrificial fire. Brahmā prayed that Bhagavān should remain at that site eternally and the latter acquiesced. Hence, Bhagavān Varadarāja is Svāmi Deśika's ancestral property (*kula-dhanam*) – not only Śrī Deśika's but everyone else's as well.

It is interesting to note the build-up to this verse from the very beginning. In the first verse, which is a riposte to Vidyāranya's invitation to Śrī Deśika to attend the Vijayanagara king's court, the ācārya decries the position of kings who are needlessly proud when they are ruling over a fraction of the earth's expanse and says that he would rather approach Bhagavān Kṛṣṇa who bestowed untold and unexpected riches on Kuchela, who offered Him a mere handful of parched rice. In the second verse, Svāmi Deśika points out how a man can satisfy his hunger with a few grains found strewn around in the fields, quench his thirst with a cupful of water from any nearby water-body and cover himself with a torn rag found on the wayside. The advice given in this verse is that man should curb his needs. In the third verse, he expresses his resolve not to fritter away his god-given powers of speech in flattering unworthy rulers, even if he faces a life of starvation. Continuing this thought in the fourth verse, the ācārya

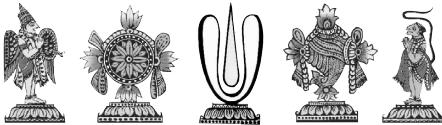
shudders at the very thought of standing in the courtyard of wealthy people, seeking their favours and being insulted by the watchman. He would rather stand before Arjuna's Charioteer, who is so approachable and obliging that He will do whatever His devotee bids Him to do. In the fifth verse, Śrī Deśika points out the ephemerality of the riches obtained through service to moneyed men and the contrasting permanence of the wealth that will be bestowed by Bhagavān



Kṛṣṇa. The next verse, the one under review, completes the build-up and indicates the presence of the benevolent Bhagavān Varadarāja, who is none other than Bhagavān Kṛṣṇa (*Adhikārasangraha* 41: '*kaṇṇan karigirimēl nin̄ranaittum kākkin̄rānē*'). This confirms that approaching and attaining Bhagavān is the highest *puruṣārtha* for any individual in the world, not material wealth or reaching Indra's celestial world (Svarga) and not even self-realisation (*kaivalya*).

(Concluded)





Śrīḥ

Śrī LakṣmīNṛsiṁha Parabrahmaṇe Namah

Śrīmate Śrī LakṣmīNṛsiṁha Divyapādukāsevaka Śrīvaṇ Śāthakopa

Śrī Nārāyaṇa Yatīndra Mahādeśikāya namah

Śrīmate Śrīvaṇ Śāthakopa Śrī Raṅganātha Yatīndra Mahādeśikāya namah

Śrī Ahobila Maṭham

Śrī LakṣmīNṛsiṁha Svāmi Sannidhi, Selaiyur

Appeal for Renovation

Though the Lord has made His avatāras innumerable times, Śrī Nṛsiṁha avatāra has been considered by Ācāryas to be the best, having achieved the twin objectives of protecting the saintly and destroying the wicked, simultaneously and in a second.

Though this happened in the Kṛta-yuga, in order to benefit us, the inhabitants of Kali-yuga, the Lord reigns resplendent in this glorious Man-Lion form at several Divya-deśas and other Sannidhis favoured by Ācāryas and devotees.

HH Śrī LakṣmīNṛsiṁha DivyapādukāSevaka Śrīvaṇ Śāthakopa Śrī Nārāyaṇa Yatīndra Mahādeśikan, the 45th Pontiff of Śrī Ahobila Maṭham, understanding the need of devotees to worship Śrī LakshmiNṛsiṁha at Selaiyur even when the Pontiff was away on sañcāram with Śrī Mālolan, directed the construction of a new temple for Śrī LakṣmīNṛsiṁha in the Selaiyur complex, to ensure that devotees have the facility of worshipping this glorious Lord at all times. Accordingly,

this Emperumān has made this spot His preferred abode and has been blessing us all from 2004.

In course of time, beautiful idols of Śrī Amṛtavalli Thāyār, Śrī Lakṣmī Hayagrīva, Śrī Āṇḍāl, Śrī Cakrattāzhvār, Svāmi Nammāzhvār, Śrī Tirumaṅgai Mannan, Śrī Bhāsyakārar, Svāmi Deśikan, Śrī Ādivaṇ Śathakopa Yatīndra Mahādeśikan (with the 45th Pontiff at His lotus feet) have been installed and consecrated. All these mūrthies have been sanctified by the sacred touch of Villivalam Śrimad Azhagiyasiṅgar.

Prakṛtam Śrimad Azhagiyasiṅgar, Śrīvan Śathakopa Śrī Raṅganātha Yatīndra Mahādeśikan, has evinced keen interest in the affairs of the temple and under His guidance, several developmental works and festivals are being conducted regularly. Tirumañjanam is performed on every Svāti day to the Mūlavār Śrī LakṣmīNr̄simhan and to the Utsavar Śrī Prahlāda Varadan on days of Pradoṣam, along with Sahasranāma Arcana. Pānaga ārādhanam too is done daily.

Other festivities being celebrated regularly at this Sannidhi are the Jyeṣṭābhīṣekam and Lakṣārcana on Āni Svāti, the Pratiṣṭhā-dina-mahotsavam on Thai Svāti, the ten-day Navarātri Mahotsavam, Garuḍa Sevai on Vaikunṭha Ekādaśi day, celestial wedding celebrations for Śrī Amṛtavalli Thāyār on Pañguni Uttiram and for Śrī Āṇḍāl on Bhogi day, and numerous others.

On the benign direction of HH Śrimad Azhagiyasiṅgar, Tiruppavitrotsavam and Adhyayanotsavam have been commenced from this year.

Apart from Śrimad Azhagiyasiṅgars, this Emperumān has been worshipped with joy by Pouṇḍarīkapuram Śrimad Āṇdavan Svāmi and Śrīmuṣṇam Śrimad Āṇdavan Svāmi, Śrī Raṅgarāmānuja Mahādeśikan while the Kāñci Kāmakoti Piṭhādhipatis Śrī Śrī Jayendra Sarasvati and Śrī Śrī Vijayendra Sarasvati too have derived delight by worshipping this handsome Emperumān.

Such is the greatness of this Sannidhi, which has been conceived, implemented and consecrated by Villivalam Śrimad Azhagiyasiṅgar, nurtured by prakṛtam Śrimad Azhagiyasiṅgar and visited by Mahāns of all sampradāyas.

This Emperumān is a varaprasādi and delights in blessing devotees with all that they seek. Innumerable are the āstikas who have made offerings to Him and had their prayers answered with alacrity.

Prakṛtam Śrīmad Azhagiyasiṅgar has now decided to have repairs and renovation carried out at this sannidhi, to preserve its pristine glory.

Accordingly, Bālālayam has been performed on 05.03.2020.

All devotees are requested earnestly to participate in this great kaiṅkaryam which happens but once in several years, by generously donating funds, labour and cooperation and ensuring its completion before schedule. Both Śrī LakṣmiNr̄simha and Śrīmad Azhagiyasiṅgar would shower Their abundant blessings on all those who avail this wonderful opportunity to be of service to the Lord and His devotees.

Estimated Expenses for Bālālayam, Samproksanam,
Mandalābhisekam, etc.

Item	Rs.
1 Śrī Perumāl <i>sanctum sanctorum</i> Vimānam-repairs and renovation	8,40,000
2 Cost of construction of Vasanta Maṇḍapam (metal roofing)	8,68,000
3 Tirumaṭaipal̄li (kitchen) construction	4,70,000
4 Tirukkōṭṭaram-internal construction	2,80,000
5 Vaidika expenses relating to Bālālayam, Samproksanam and Maṇḍalābhisekam	6,30,000

Cheques/DDs may be drawn in favour of

“Sri Ahobila Mutt, Sri LakshmiNr̄simha Swami Sannidhi, East
Tambaram”

and sent to

Sri LakshmiNr̄simha Swami Sannidhi (Kovil)
Sri Ahobila Mutt Complex, 8, Arti Nagar, East Tambaram,
Selaiyur, Chennai 600059.

For further information, please contact: 044-22397567, 22790815,
8144574274, 9445540674, 9444410800

Subham

Sri Malolan Educational Trust

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Sanskrit Veda Prabanda Sastra Patasala and Oriental High School, Madurantakam

(From 01.02.2020 to 29.02.2020)

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Sri M. Natteri Sudarsan	1,001.00	Sri S. Kannan	10,000.00
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Sri N.E. Sridharan	48,000.00	Sri Seshadri	6,000.00
Sri R. Murali	1,001.00	Sri M. Shanmugam	7,002.00
Sri Jayanthi Sridharan	20,000.00	Swathi Srinivasan	8,000.00
Sri S. Venkataramani	8,000.00	Sri N. Seshadri	6,000.00
Sri D. Sarangapani	40,000.00	Sri S.V. Sriram	1,00,000.00
Smt. Meera Karthik	8,000.00	Sri A. Narasimhan	5,000.00
Sri Govindarajan	5,000.00	Smt. S.R. Sangeetha	6,000.00

M/s. Shobha Padam Challani Foundation contributed provisions worth Rs.19,898/-

for February month to the Hostel

Those who like to participate in the above kainkaryam may please draw cheque favouring **Sri Malolan Educational Trust** and kindly send the same to **30, Venkatesa Agraharam, Mylapore, Chennai 600004** (or) **S.A.S. College, 53, Sannidhi Street, Madhurantakam** (or) **Sri Ahobila Mutt**. For online donations kindly find the details below:

Savings Bank A/c No. 10311654844 Bank : SBI Branch : Adyar

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SERIALS



Viśiṣṭādvaita for You and Me

- MUKUNDAN DEVARAJAN

Part V: Śaraṇāgati – The Science of Surrender

Summary of the previous discussion

- Śrī Rāmānuja summarised his act of Śaraṇāgati at the feet of the Divya Dampatis of Śrī Raṅgam through a “diary entry” - the Śaraṇāgati Gadyam
- The Gadyam is unique because of how comprehensive an account of Śaraṇāgati it is, as well as because of the setting in which this Śaraṇāgati was performed
- Śrī Rāmānuja begins by invoking the grace of Pirātī and asks for Her intervention as ‘puruṣakāra’
- The Ācārya also clearly sets out the meaning and role of all the facets of Śaraṇāgati

Mahā-viśvāsa - the clearest exposition yet

As we saw in our previous discussion, Śrī Rāmānuja describes his Kārpaṇyam

by stating that even if he were to wait for an infinite amount of time (*anāgata ananta kāla samikṣaya api*) there was no hope for him to find succour anywhere other than at the feet of the Divya Dampatis. Śrī Rāmānuja’s Śaraṇāgati Gadyam is the workbook for acts of surrender that are performed even today, because it clearly lays out this and indeed every facet of the upāya as clearly as one possibly can.

Of all the facets of Śaraṇāgati, it is Mahā-viśvāsa that is the hardest one to attain. After all, it lies at the core of one’s faith in the upāya. Śrī Rāmānuja’s genius in crafting the Gadyam comes through most clearly in the way the reader’s Mahā-viśvāsam is bolstered by it. Rather than write it as a dry description of his own Śaraṇāgati or as an instruction manual for us, Śrī Rāmānuja has structured the Śaraṇāgati Gadyam as a conversation between himself and the

Divya Dampatis. Every one of his words beseeching their grace is met with a response from either Pirātti or the Lord - which helps build a much sounder understanding of how the scriptures guide us on the thinking of the Lord. The clearest example of the effectiveness of this approach Śrī Rāmānuja adopts, is in the way we understand Mahā-viśvāsa.



Śrī Rāmānuja
Śrī Daśāvatāra Sannidhi, Śrīraṅgam

The Lord's assurance

In the Śaranāgati Gadyam, Śrī Rāmānuja lays his soul bare to the Divya Dampatis and seeks succour and the

opportunity to perform eternal kaiṅkaryam to them. Śrī Raṅganātha patiently listens to Śrī Rāmānuja's outpourings and responds majestically, starting with the words:

'Evam bhūta matkaiṅkarya prāpti upāyatayā avaklupta samasta vastu vihīno'pi'

In a way, the response of the Lord acts also as a veritable summary of the qualifications one needs to possess in order to employ Śaranāgati as the upāya, and the way one's thinking needs to evolve, once the act of seeking the Lord is done. More importantly, the Lord makes an explicit commitment that a seeker of Śaranāgati need not worry about his future on any account whatsoever.

If we think back to the core reasons for why Mahā-viśvāsa is such a difficult facet of Śaranāgati, it is not so much that the average seeker is an agnostic, indifferent to the existence of the Lord, or is doubtful about the veracity of the scriptures that tell us about the way to reach the feet of the Lord. In most cases, it is the quite justifiable concern that we, as seekers, do not really qualify for the grace of the Lord. As we have seen in our previous discussions, the question that one is most likely to be faced with is - 'After all, I have been the embodiment of sin for as long as time has existed. Is

it really likely that an upāya that lasts just a few moments would all of a sudden make me worthy of the ultimate prize?’ It is thus the seemingly insurmountable gulf between ourselves and the Lord that lies at the root of our lack of Mahā-viśvāsa. Śrī Rāmānuja’s Śaraṇāgati Gadyam strikes at the core of this fear by getting the proverbial horse to speak its mind. The Lord gives Śrī Rāmānuja, and us, assurances on several fronts.

First, the Lord tells us that despite all our misgivings about our own lack of qualification to be in His eternal service, there is reason for cheer. In order to assuage the fears of the faint hearted seeker, Śrī Rāmānuja’s account of the Lord’s assurances in fact begins with a blow- by- blow account of everything that causes us worry. The Lord explains to us that we have access to no positive catalyst to lead us to release, and we are stuck in the quagmire of our own misdeeds (*ananta tad virodhi pāpākrānto’pi*). What is worse, over the course of our many births, we have sinned heinously not only against the Lord, but against his followers as well. The Lord goes on to say that we are so deeply engaged in the cycle of birth and death and its various facets that we have made no effort to build a case strong enough for us to be released on our merits.

What assurance?

To the average reader of the Śaraṇāgati Gadyam, the barrage of statements by the Lord detailing all our failings would probably have the opposite effect to what we just described. Rather than build the strong foundation of Mahā-viśvāsa, hearing the Lord could very well make our hearts sink. Indeed, several of us can attest to feeling rather depressed about reading this extract of the Gadyam. Our Ācāryas tell us that we ought to think deeper, and read on before we become too distraught. If we thought about it, we would see that rather than being a barrage of criticism about us from the Lord, these words demonstrate that the Lord who has resolved to save us from the deep seas of saṃsāra is under no misconception about our current state of affairs. Put another way, there is no element of deception in this deal we are about to have with the Lord - nothing that can later on make Him recant His decision and send us hurtling back down the road to ruin. Therefore, in reality, this ought to serve us a solid building block of our Mahā-viśvāsa.

It is also important to read on, because the Lord goes on to reassure us in the strongest possible terms. He asks us to ponder for a moment as to why we did not get the opportunity to serve Him

from all of eternity until now. After all, it was His own will which took the form of our baggage of Karma that stood in the way of our release. Thus, it ought to be enough for us that it is now His own will that we be bestowed the opportunity to serve Him. The Lord (and in turn Śrī Rāmānuja) builds up the case for our recently-acquired qualification to reach His feet quite logically, as follows.

(1) Yena kenāpi prakārena Dvaya vaktā tvam

We spent an eternity not finding our way to the Lord's feet. What changed suddenly and made us eligible to seek the Lord's feet was indeed a stroke of "luck". And somehow, we managed to be recipients of the grace of an Ācārya who taught us the Dwaya mantra. This was our ticket to relief from the quagmire we were stuck in.

(2) Kevalam madīyayaiva dayayā, mat prasādāt eva [labdha]

Before we conclude that it took any of our own skill to get any further after having learned the Dwaya mantra (i.e. having learned that the path of Śaraṇāgati exists), the Lord hastens to tell us that it is His grace - and **only** His grace, that pushes us any further in our quest for release from samsāra. Therefore, there is absolutely no need for anguish on account of our lack of ability. What matters

is the Lord's ability to protect us, not our own ability to work at protecting ourselves.

What about all the other impediments to moksha?

The seeker may worry that as in the case of the Upāsaka (seeker of release through Bhakti Yoga), we may have a few things to do by our own mite - despite the immense grace that the Lord promises to shower on us. What if, after all this, the Lord tells us that when we draw our last breath, we have to remember Him in order to be granted mokṣa? The Lord tells Śrī Rāmānuja that our journey to His lotus feet is completely secure and under His control. He goes to the extent of describing the journey we would undertake when we breathe our last, where we would get the opportunity to behold the Lord without any effort of our own and leave these mortal coils as easily as one would throw away a worn-out set of clothes (*jīrṇamiva vastram sukhena imāṁ prakṛtim.. visṛjya*). For good measure, the Lord tells us that mokṣa would be instantaneous, without any delays ('*tadānīmeva*'). The fact that the Lord has thought the whole process through to the last detail ought to leave the seeker with no doubt that He means to pull us out of our misery.



॥ श्रीः ॥



श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

श्रीमते वकुलभूषण महागुरवे नमः । श्रीमते रामानुजाय नमः ।

श्रीमते निगमान्त गुरवे नमः । श्रीमदादिवण्णाटकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण्णाटकोप श्री श्रीरङ्गशठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्णाटकोप श्रीवीराघवशठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्णाटकोप श्रीवेदान्तदेशिक यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण्णाटकोप श्रीनारायण यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्णाटकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाय नमः ।



श्रीमद्वेदमार्गेत्यादि विरुद्धावली विभूषितानां

श्रीवण्णाटकोप श्रीरङ्गनाथ यतीन्द्रमहादेशिकानां पञ्चषष्ठितम-जन्मक्ष पूर्ति (सेलैयूर चेन्नै),
द्वादशतम चातुर्मास्य सङ्कल्प, श्रीमालोल विद्वत्सदसः महोत्सवानां (तिरुक्कुडन्दै) आह्वान पत्रिका

पूर्णमतीत्याति पूर्णवल्लंगपट्टेकोप पूर्णांगकन्नाति यतीन्द्रत्तर महोत्तेशीकनीन्
65वतु तिरुनक्षत्र पूर्तत्ति महोत्तेवत्तिनुउत्तेयवुम् (सेलैयूर चेन्ऩै),
पन्निरண्टावतु सातुर्मास्य संवकल्पत्तिनुउत्तेयवुम्,
पूर्णमालोल वित्तवत्त सत्तेस्सिनुउत्तेयवुम् (तिरुक्कुटन्तत) आह्वान पत्रिका

Invitation for

H.H. 46th Jeeyar of Sri Ahobila Math

Srivan Sathakopa Sri Ranganatha Yatheendra Mahadesikan's

65th Thirunakshatra Poorthi Mahotsavam (Selaiyur Chennai) 22nd to 26th June, 2020

12th Chaturmasyam commencement 5th July, 2020 and

Sri Malola Vidwat Sadas (Tirukkudanthai) 13th Aug. 2020 to 17th Aug. 2020

Sri:



Srimathe Sri Lakshminrisimha Parabrahmane Nama:

Ubhayakusalam. The daily routines of Sri Ahobila Math are being carried on very well at our Sri Ahobila Math Camp at East Tambaram, Chennai.

The Sixty-fifth Tirunakshatra Poorthi Mahotsavam of H.H. the 46th Srimad Azhagiya singar of Sri Ahobila Math, Srimad Vedamarga Prathishtapanacharya, Paramahamsa Parivrajakacharya, Sarvatantra swathanthro bhaya-vedantacharya, Sri Bhagavad Ramanuja Siddhanta Nirdharana Sarvabhauma **Srivan Sathakopa Sri Ranganatha Yatheendra Mahadesikan** will commence on **Monday, 22nd June 2020** (Sarvari, Ani 08) and will be completed on **Friday, the 26th June 2020** (Sarvari, Ani 12) at Sri Ahobila Math, Selaiyur, East Tambaram, Chennai. Poorna Parayana Adhikaris are requested to participate from the commencement day (22nd June 2020) itself.

As well as the **Twelfth Chaturmasya Sankalpa Mahotsavam of the 46th H.H. Srimad Azhagiya singar** of Sri Ahobila Math, Srimad Vedamarga Pratishtapanacharya, Paramahamsa Parivrajakacharya, Sarvatantra swathanthro bhaya-vedantacharya, Sri Bhagavad Ramanuja Siddhanta Nirdharana Sarvabhauma **Srivan Sathakopa Sri Ranganatha Yatheendra Mahadesikan** is scheduled to commence on **Sunday 5th July 2020** (Sarvari, Ani 21) at Sri Ahobila Math, Tirukkudanthai and would conclude on **Wednesday 2nd September 2020** (Sarvari, Avani 17).

The 125th Thirunakshatra Mahotsavam of H.H. the 44th Mukkur Srimad Azhagiya singar Srivan Sathakopa Sri Vedanta Desika Yatheendra Mahadesikan is to be celebrated on **Saturday 22nd August 2020** (Holy Constellation of Hastha). In conjunction with this Thirunakshatra Mahotsavam, Veda, Divyaprabhandha and Grantha Parayanams are to commence during the **Abhigamana Aradhana on Tuesday 18th August 2020**. Before this Mahotsavam **Sri Malola Vidwat Sadas** will be held **from 13th August to 17th August** for five days. Parayanakara Swamins, Sri Bhashya Kalakshepa Adhikaris and Vidwans are requested to be present on the morning of **13th August 2020** itself and participate in the Parayanam and Vidwat Sadas fully on all the five days. All disciples and devotees are cordially invited to take part in all these auspicious occasions, worship Sri Lakshmi Nrisimha and Srimath Azhagiya singar and be the recipient of Their benign blessings with Phalamantrakshatha.

Cheques / DDs should be drawn in favour of H.H. The Jeeyar of Sri Ahobila Math payable at Chennai and sent to Sri Karyam Swami, Sri Ahobila Math 8-A, Aarthi Nagar, East Tambaram, Chennai - 600059. Phone: 044 48608003 & (M) 9940027115.

Vijaya Yatra Sthanam
Sri Ahobila Math,
East Tambaram,
Chennai 600 059
01.05.2020.

By the order of H.H.
Parutthipattu Vangeepuram Devanarvilagam
Dr. S. Padmanabhacharyar
Sri Sannidhi Srikaryam

All the above Tirunakshatra and Sankalpa Mahotsavams are subject to the approval of the Government Authorities. If there is any change that will be duly informed in future.

Tiruvallūr Śri Virarāghava Svāmi - Caitra Brahmotsavam



Garuḍa Sevai



Hanumantha Vāhanam



Paramapadanāthan



Tirutther



Śeṣa Vāhanam



Kuthirai Vāhanam



Vijayakōti Vimānam

Śrī Nṛsiṁha Jayanti Utsavam



Śrī Ahobilam



Śrī Ahobila Maṭh, Hyderabad



Śrī Ahobila Maṭh, Tiruvallikkēni



Śrī Ahobila Maṭh, Śriperumbudūr



**Śrī Prahalādha Varadhan
Śrī Ahobila Maṭh
Chembur on Akṣaya tr̄tiyai**



**12 th Āśrama Svikāra Dinam
divyadeśa maryādai**



And just to avoid doubt...

One cannot but marvel at the way Śrī Rāmānuja seems to have understood the thinking of the average seeker who finds the whole process of Śarāṇāgati somewhat ‘too good to be true’ - and has got the Lord to address every one of our concerns. The Lord, in his reply to Śrī Rāmānuja in the Gadyam ends with the words: ‘*Mā te bhūt atra samśayaḥ*’ (Make sure you have no doubts on this front).

These words right from the lips of Śrī Raṅganātha, form the bedrock of the message of Mahā viśwāsa that Śrī Rāmānuja conveys through the *Śarāṇāgati Gadyam*. Whenever we find ourselves worrying about our own prospects, the prospect of toeing the path shown to us by Śrī Rāmānuja, these words of the Lord should echo in our minds - each time strengthening our Mahā viśwāsa. ★

(to be continued)



Tirunakṣatram of Śrī. Gopāla Deśikācārya Svāmi

The 87th Tirunakṣatram of Vaiṣṇava Simham, Vidyā Bhūṣaṇa, Deśika Kaiṅkarya, Oppiliyappan Sannidhi Śrī Vaṅkipuram Navaneetam Śrī. Gopāla Deśikācārya Svāmi was celebrated by his disciples on the 19th and 20th Jan 2020. Divya Prabandhas were rendered musically with instrumental support to the accompaniment of dancing by bhāgavatas, while the Āṇḍal ghōṣṭi performed traditional Kummi and Kōlāttam with nāma saṅkīrtanam. Svāmi, along with his Devigal, was taken in a procession by devoted disciples to Śrī Oppiliyappan Sannidhi for maṅgalāśāsanam, with the entire street being decorated with beautiful raṅgoli and strewn with flowers. Thereafter, disicples took Svāmi’s pādukās in procession around the mada veedis. The grand function concluded with distribution of tīrttham and prasādam to the assemblage. Svāmi continues to perform sampradāya kaiṅkaryam actively, with 41 books to his credit. ★

News from Branches : KUMBAKONAM

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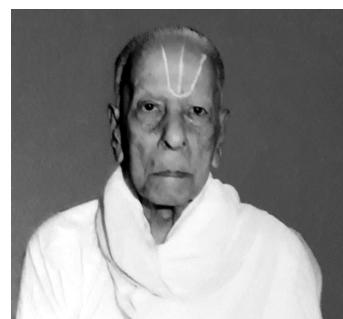
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Obituary

Nādādur Josyam Rāmānujapuram Śrī Rāmabhadrā Iyengār Svāmi attained Ācāryan tiruvaḍi on 11.5.20. He was 101. Svāmi was blessed by the 45th and 46th Śrīmad Azhagiyasingars and had his bharanyāsam performed by prakṛtam Śrīmad Azhagiyasingar. Svāmi had held several managerial positions for long in City Union Bank, and is the father of Śrī R. Mohan, the current Chairman of CUB. We convey our heartfelt condolences to Śrī Mohan and other members of the family.



FEATURES**78th Annual Day-Report****Śrī Ahobila Maṭha Veda Prabandha Śāstra****Ādarśa Sanskrit Mahāvidyālayā &****Śrī Ahobila Maṭha Oriental High School, Madurāntakam**

With the blessings of Śrī Mālolan and prakṛtam Śrimad Azhagiyasingar, the 78th Annual Day was celebrated on Friday, 6th March, 2020 at the Prārthanā Hall of the Mahāvidyālayā. Śrī Sannidhi Śrīkāryam and Chairman of the Governing Council of the Mahāvidyālayā, Paruttipaṭṭu Vaṅgipuram Devanārvilāgām Śrī U.Ve. Dr. S. Padmanābhacārya Svāmi presided over the function. Śrī D.P. Padmanābhan, Managing Director, M/s Eurocon Tiles Company, Chennai, one of the prominent disciples of Śrī Ahobila Maṭha and well-wisher of our Pāṭhaśālā was the Chief Guest, while Śrī U.Ve. Dr. V.K.S.N Rāghavan Svāmi, Prof. & Head (Retd.) Dept. of Vaiṣṇavism, University of Madras was the Guest of Honour.



At the start of the function after the Vedic prayer, a two minute silence was observed as a mark of respect to Śrī U.Ve. Kāvanūr Naithruva Māḍabūsi N. Chakravarthi Svāmi, former Principal of

the Mahāvidyālayā who attained paramapadam on 3rd September 2019.

Śrī Veṅkatavaradan, Headmaster of the OHS welcomed the gathering. The guests were honoured by the Śrīkāryam Svāmi. Asst. Prof. Śrī Śridharan, and Dr. Anandan presented the Annual reports of the Mahāvidyālayā and the OHS respectively. Shri T.K. Śrinivasan, Trustee/Secretary of S.M.E.T offered felicitations to the guests and acknowledged with gratitude the donations received from all well-wishers in general and the regular contributions received from Śrī Ahobila Maṭ, USA arranged by Śrī U.Ve. Rāghavan Rājāji Svāmi in particular. He stressed that these generous donations supported in a great way the running of the Educational Institutions under the care of Śrī Mālolan Educational Trust functioning at Madurāntakam. Dr. D.P. Kaṇṇan, Secretary of the Mahāvidyālayā/Trustee S.M.E.T, introduced the Chief Guest to the assembly and lauded Śrī D.P. Padmanābhan's efforts and commitment to bear major cost, design, construct and hand over a new eco-friendly green Dormitory for the Pāṭhaśālā Hostel Students' use in the second floor of the premises, equipped with new bath/wash

rooms in adequate numbers. The new facility dedicated to the memory of the parents of Śrī D.P. Padmanābhan, named, “Smt. Vimalā Raṅgasvāmi & Śrī D.P.Raṅgasvāmi Dormitory” was inaugurated by the Śrikāryam Svāmi by unveiling the Stone plaque. Next, Endowment cash prizes for the best students and prizes won in several competitions by them were distributed by the Śrikāryam Svāmi and the Chief Guest. Annual reports of both the Sanskrit College and the OHS, were presented by the respective faculties.



Śrikāryam Svāmi, in his key-note address, stressed the significance and relevance of this traditional Pāṭhaśālā in the modern times and why it should be nurtured for the benefit of posterity. He paid rich tributes to the philanthropy of Śrī D.P. Raṅgasvāmi, father of the Chief guest who too inherited the same ideals of the former. The Chief Guest complimented the students for learning in the traditional way in this Pāṭhaśālā, as envisaged by the founder-preceptor the 42nd Pontiff of Śrī Ahobila Maṭh, Iñjimeḍu Śrīmad Azhagiyasingar and wished them a bright

future. Prof. V.K.S.N Rāghavan recalled his association with this Pāṭhaśālā and exhorted the students to study diligently and master the heritage-rich Sanskrit language. Dr.S. Varadagopālakṛṣṇan, Principal, thanked the Chief Guest and the Management for providing the new dormitory and advised the students to make full use of the facility. A grand cultural show followed this, in which the students enacted dances and plays that brought out their theatrical talents and won the hearts of the audience. S/Shri V.Rājagopalan and M.S.Śrīkānṭh took pains to prepare the students and to choreograph the show. S/Shri Dr. R.



Lakshminarasimhan and Mangalam Śrīkānṭh compered the events and the latter also proposed a vote of thanks. Dr. S. Varadagopālakṛṣṇan, the Principal, was ably assisted by his competent staff and deserves compliments for conducting the function in a grand but traditional manner.

**Dr. D.P. Kaṇṇan, T.K.Śrīnivāsan,
N.V.Bālāji & P.R. Renganāth**

Trustees, S.M.E.T.

FEATURES**Glorious Festivities at Ayodhya!**

Śrī Nṛsiṁha Priyā readers are already aware of Rāmānuja Dayā Group's activities since 2018, especially Svāmi Deśikan's grand Vijaya Yātra to Ayodhyā on the occasion of His 750th year Avatāra Mahotsavam and pratiṣṭhai at the Ram Mandir – Sugrīva Khilā. Hundreds of Śrī Vaiṣṇava Deśika Bhaktas participated from all over India. Dayā Group followed this up with another grand function at Ayodhyā during the period February 16-22, 2020. Primary functions conducted were consecration of the divine idols of Chakravarti Thirumagan, Mahā Samprokṣaṇam and Vārsika Utsavam of Svāmi Deśika.

Dedicated Dayā Group members in close cooperation with and blessings of Sugrīva Khilā Pīṭhādhipathi Jagadguru Śrī Viśveś Prapannācārya Svāmi, had a well organised set of Bhagawad-Bhāgawata Ārādhanam for a full week. The materials from Kāñcipuram and the well-equipped ghoshti with all Ārādhana packages and a Nādaswara goshti were



New Dhvajastambham at Sugreeva Khila, Ayodhya

notable components and added to the glory of these daily functions which are listed below.

Vedic observances began on 16th February with Mṛt Saṅgrahanam, Ankurārpaṇam and Vāsthu Homam, concluding on February 20 with Śānti Homam, Pūrṇāhuthi and Mahā Samprokṣaṇam. The Divyaprabandha

Sāthumurai Ghoṣṭi was resounding. Jagadguru Śaṅkarācārya Śrī Vāsudevānanda Saraswati of Badrinath, JoshiMāṭh visited on the 17th February and graced the occasion, lighting the lamp and inaugurating the Bhāgavata Saptāham Jñāna Yajña.

The highlight of 20th February evening was the grand procession of Svāmi Rāmānuja on the streets of Ayodhyā, with hundreds of Śrīvaiṣṇavas following him, chanting the scripture.

Svāmi Deśika's Thirumañjanam/tīrthavāri at Sarayū river was the remarkable event on 22 February – this was no less grand than what we had last year , with hundreds following Svāmi all through the 3 km, chanting *Hayagrīva-stotram*, *Gopālavimśati*, etc. Following this, Abhīti Stava was chanted at Śrī Raṅganāthan Sannidhi when Jagadguru Śrī Nṛthya Gopal Das Svāmi graced the

occasion. Śrī Raghuvīra Gadyam was chanted once Svāmi Deśikan returned to Sugrīva Khilā after the Tīrthavāri.

Crowning all the above grand functions was the release of the Hindi version of the book *Śrī Vedānta Deśikanin Vaiṇava Nerigal*—(originally authored in Tamil by Nāvalpākkam Śrī Vāsudevācār Svāmi, which was translated later into English and Kannada and now into Hindi by Mukundācār Svāmi)—by the Chief Minister of Uttar Pradesh, Śrī Yogi Āditya Nāthji.

It was heartening to hear the mesmerising taniyan Rāmānuja Dayāpātram echoing all over the streets of Ayodhyā, as there was some procession or the other all through the one week festivities, which came to a conclusion on February 22, 2020. ☺

- Śrī Raṅgarājan, Bangalore



News from Branches : Triplicane

The Śrī Māṭham premises at Tiruvallikēni has a large hall and space for performing auspicious functions like Āyuṣya Homam, Upanayanam, Simantam, Niścayatārtam, Saṁśitiyabdhapūrti etc. Rooms are also available for performing other vedic rituals. For further details, please contact: **0 4 4 - 2 8 4 4 1 8 6 6**, Vādyār Śrī Tiruveṇḍiyanuguḍi Venkaṭeśan 09840700303. Working Hours 8.30 a.m. to 1 p.m., 5 p.m. to 8.30 p.m.



**Śrī Kanakavallī Nāyikā sameta Śrī Vīrarāghava Parabrahmane namah
Tiruvalīlūr**

Dear Devotees

Sub: Appeal for contributions to Śrī Vaidya Vīrarāghavasvāmi Devasthānam.

Since the closure of the temple for the devotees on 22nd march 2020, Devasthānam wishes to go on record that, under the guidance of HH Śrīmad Azhagiyasiṅgar of Śrī Ahobila Math, we have been conducting the daily, monthly and yearly festivals under these ongoing difficult days. Special prayers are also being conducted daily for the permanent relief from the widespread viral attack. We are also aggressively studying even minute details about abiding to the agamic strictures, age old religious practices for the pleasure of the Lord and continuing with the obligatory administrative responsibilities.

Due to the closure of the temple for the last two months we are facing a severe cash crunch and is expected to extend till mid June 2020 as per the indications from the governments. Thanks to the devotion and philanthropy of the devotees and Ubhayadārars (who, even when they could not have darshan), gracefully contributed 75% and more of their usual amount), the Śārvari Caitra Brahmotsavam was celebrated well. Donations from enthusiastic bakthas who voluntarily contributed for the Ārādhana of Śrī Evvul Kiḍandān and other connected projects of the Devasthānam like Gośālā, Veda Pāṭhaśālā, and Annadānam have also dwindled to a large extent.

These devout contributions from the fervent devotees have prompted us to address this fiscal issue to the thousands of devotees of Śrī Vaidhya Vīrarāghava, who are widespread throughout many States and abroad. The monthly requirement is substantial running to over 30 lakhs. This include daily Pūjas, Prasādams of prescribed menu and quantity for the Lord and Thāyār Sannidhi and sub-shrines, salaries, upkeep, maintenance, power, security and other Paraphernalia connected with the temple. Added to this we have to maintain Gośālā, Yātri Nivās and annadānam which continues to provide lunch packets daily to 200 persons, at the request of the local authorities. Gośālā has strength of more than 300 cattle and is maintained at substantial cost. Śrī Rāmānujar Yātri Nivās is a single hall of 15000 sft with light

fan facilities for the ordinary devotees to stay. Temple tank which was dry for more than half a century is full of water. Devotees worship this Puṣkariṇī with devoutness. Monthly maintenance Bill is quite substantial.

The regular receipts mainly consist of offerings in hundi collections, special entrance tickets, contributions for preparation of Prasādams, donations to the Gośālā and other similar projects, almost equivalent to our requirements. But in view of the corona pandemic for nearly two months and consequent closure of the temple to the Ubhayadārars, devotees and the āstikas, Devasthānam has not received any major contribution. You would very well observe that this is the same situation for all the temples, big or small, who in some cases are unable to pay even the salary of their employees.

In view of the foregoing and urgent need for funds to meet the various expenses we have to augment the revenue receipts substantially. We are therefore sending this special appeal to **ubayadārs, devotees, āstikas and bakthas for whom Śrī Vaidya Virarāghava Perumāl is KULA DEIVAM** to contribute munificently and donate as much as possible which will largely help the Devasthānam to conduct the activities in an efficient manner.

We are sure that you will respond to this appeal favourably and in the right spirit. The temple administration once again expresses its appreciation for your devotion in the service of Lord Virarāghava. We conclude by offering Special prayers to Lord Vaidhya Virarāghava for the general well being of all of us and your good self, family relatives and friends in particular. We fervently hope that with the grace of Perumāl we will be free from the virus and normalcy will be restored enabling the devotees to worship Perumāl & Thāyār at the earliest possible time.

Thanking you and looking forward to your immediate and positive response.

Yours truly,

for ŚRĪ VĪRARĀGHAVA SVĀMI DEVASTHĀNAM

(sd) C.C.SAMPATH

Honorary Agent

Your contribution may be sent as cheque favouring Sri Veeraraghavaswami Devasthanam, Thiruvallur or transfer to the following Bank a/c at the earliest.

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FEATURES

Food for Thought (And the Palate too!)

- R. KANNAN, Bangalore

We are living in an age of “fast food”, “instant food” “food on wheels”, “packed lunch” etc. The accent is on quickness of procuring and eating, rather than on the quality of the food. Dining out has become very common. We hold forth eloquently on balanced diet, nutritious food, diet control and mineral water, which proclaim that the food processors know the importance of health to the consumers. There is a Latin saying, *mens sana in corpore sano*, which means a healthy mind in a healthy body. The link between the mind and the body has been proved beyond doubt scientifically.

Dr. Anderson, an eminent Australian physician, says that we cannot separate the body from mind and soul. Body, mind and soul are a unit and therefore physical health depends upon mental and spiritual health. In other words, good food is that which is not only healthy to the body, but also ensures peace and rest to the mind and spirit of man.

Our ancestors were very much aware of this.

The *Cāndogya Upaniṣad* (VII-26.2) states: “Āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ” which means that the purity of the food which we eat leads to the purity of our physical body, which in turn leads to purity and strength of memory, will, intelligence and wisdom, all necessary for spirituality.

Lord Śrī Kṛṣṇa Himself has deemed it fit it to hold forth on food and caution Arjuna and through him, the entire world, about the importance of taking proper food, explaining the difference among the three types of food.

He says, in the *Bhagavad Gītā*:

“Food that augments longevity, mental vigour, goodness of health, joy and cheerfulness and is succulent and nourishing, enough and pleasing to taste, is to be consumed to develop saintly qualities (Sāttvika guṇa) which uplift one’s soul. (17.8)

Food that is bitter, sour, salty, very hot, pungent, dry and burning, will develop Rājasa Guṇa, causing pain to both to body and mind, grief to the heart and disease to the body (17- 9).

Food which is stale, tasteless, putrid with a bad smell, prepared overnight, corrupt and impure, develops Tāmasa Guṇa in us, which is detrimental to the upliftment of man (17-10).

Śrī Bhāṣyakāra (Śrī Rāmānuja) states in his *Gītā Bhāṣyam* that if we consume Sāttvika food, our thoughts become pious and we tend to be more kind, considerate and compassionate towards fellow beings.

Sāttvika food refers to Vegetarian food only, as spiritually-inclined persons never think of non-vegetarian food. Almost all religions are based on compassion towards living creatures. The principle has a bearing on Ahimsa or Non-violence. The great sage Patañjali has explained that the first step towards attainment of Bhakti or Spiritualism is practising Ahimsā.

Ahimsā can be practiced only by Vegetarians. Some may argue that plants too have life and hence vegetables would also be non-vegetarian food. It may be noted that plants have only one organ, having no blood, meat or bone in them. The consciousness in plants is thus of the lowest category and all scriptures permit the eating of such single organ plants or products of such plants, as it does not amount to killing and is not considered as violence. However, the

level of consciousness is gradually higher for two, three, four, five organ-creatures and their consumption constitutes violence – which is prohibited by scriptures. Further, what we eat affects our consciousness, emotions and feelings, depending upon those slain creatures.

Hence, vegetarian food is the sole ideal food for mankind from the point of nutrition, health, longevity, vigour etc., as has been proved by nutritional facts and dietetics.

Of course, even in vegetarian food, we have to avoid certain vegetables and fruits which are detrimental to our health, emotions and spirituality and which have a bearing on our way of life.

Svāmi Vedānta Deśika, a polymath and one of the great preceptors of India, has written a book in Tamil called *Āhāra Niyamam* or Food Regimen comprising of 21 verses which unambiguously spell out what to eat and what not to, besides when to eat, how the food is to be prepared and served, etc.

According to Śrī Deśika, we have to avoid food which slips from the mouth while eating, which has been seen by evil-minded persons, which is burnt, which has come into contact with impure cloth, saliva and sneezed upon, or seen, smelt or touched by dogs/animals,

touched by sickly persons or served by hateful persons, food into which fly, worm, thread, hair or finger nails have fallen and any food partly eaten by other persons, rats, cocks, crows, etc.

Food to be avoided includes twice-cooked food, served with bare hands or in iron utensils, food brought from the house of unknown persons and found criticized by others.

One should not eat food for himself without partaking the food with guests at home. Food prepared from vegetables – which are not cleaned before cooking, which have been obtained by evil means, which have been cooked along with uneatable things and which have had contact with excretions or cooked by unclean hands, is to be avoided.

Any food which has not been offered to the Lord who has provided the same to us, should not be consumed. We should avoid eating anything about which we have no knowledge, and food which is unbearably hot, salty, bitter, tasteless, unappealing and cooked with impure salts.

One should not use the lime prepared directly from lime-shells. Further, one should not take any food from which the cream (essence) has been taken out, but for butter milk. Similarly, fluid secretions

from trees except asafoetida (peruṅkāyam) are taboo.

Svāmi Deśika forbids us from consuming certain grains-millets, products of mountain ebony and likewise. He advises us to avoid white brinjal, banyan leaves or fruits, leaves and other products from the Peepul tree (Arasa maram), onion, garlic, certain types of water-plants, mushrooms, bottle gourd, lotus roots and certain greens, spinach, etc.

Svāmi Deśika says that we should not take any food on Ekādaśi days (old, sickly persons and children are exempted, as advised by our elders), at midnight, in darkness or wide-open spaces. Curds at night should be avoided.



With such prohibitions, Svāmi Deśika intends to save us from foods which are detrimental not only to our health, but also to the intellect and spirit.

Having done with the don'ts, Śrī Deśika suggests what we should prefer to eat – Cane juice, curds (during day), milk, ghee, nuts, pepper, honey, cardamom and dew-water, as they are pure in nature. We can use dried vegetables, spices, and flattened flour etc., if they are properly preserved.

Water, root vegetables, ghee, milk and medicines can be taken. Cooked rice soaked in water the previous night, and preserved well, food mixed with buttermilk, curd, ghee and milk, even if old, can be taken. A little ghee or honey will remove their staleness.

Svāmi Deśika advises us not to consume sheep's milk or milk from a pregnant cow. We should never take milk mixed with salt or kept in a copper vessel.

He suggests that we should not use (i) water remaining in a vessel after washing the feet, (ii) water from a small pond, muddy stream, a doubtful source, found in wayside waterholes, or from dhobi ghat-washermen's place. Also to be avoided is heated coconut water, which should be taken only fresh.

Regarding consumption of betel leaves and nuts, Śrī Deśika advises that we should take the nuts only after taking the leaves. We should not take the base, top and the central ridge of the betel leaves. Widows, Brahmacāris and Sanyāsīs should not consume betel leaves any time. While observing a fast, betel leaves should be avoided, particularly on Ekādaśī days.

Śrī Deśika further states “acceptability or otherwise of any food item depends on several factors, viz., caste, nature, stage in life (ashrama) duty, obligation, traditions and such divisions.” One should consult one's elders before taking any food item and not take any food as per whims and fancies, before knowing its real effect.

As one's knowledge is limited, one should follow the instructions of holy scriptures, as elucidated by our Acaryas. Once we follow these instructions, we will consume only Sāttvik food, our minds and thoughts will lead to good deeds and we will have not only healthy food but a pure mind, and lead a spiritual life.

Śrī Deśika concludes his work with the following statement.

“This is a dark and miserable world. To redeem us, Śrī Kṛṣṇa has blessed us with the great *Bhagavad Gītā*, which is the lantern illuminating this gloom of

samsāra. He has prescribed rules for every type of activity, including eating. I have followed the teachings of our saintly ancients in this regard and have codified them for the benefit of all mankind. One thing is certain, the human body and the materials of the world are perishable. There are people who advocate that the body is the be-all and end-all of existence and hence anything and everything can be eaten. Let us not fall into their trap and proceed to perdition. Let us maintain unswerving devotion to the supreme Lord, on whose chest resides Śrī Mahālakṣmī, and accept only Sāttvika

food to maintain and nourish our body, mind and soul.”

How true and refreshingly wholesome indeed, especially in these days of terrifying threats from all types of viruses, home-grown and imported! If only we adhere to these golden rules, there is absolutely no fear of our contracting any virus, **Corona or otherwise.**

So, if you want to live to be ninety and lead a healthy, spirituality-filled life, you have a ready prescription therefor, in the words of our Ācāryas. ♣



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S a n k a l p a m s

1. Mithuna Sankramanam: 15.6.2020 Monday Ani 1st, Uttarāyanam, Grīṣma Rtu, Mithuna māsam, Kṛṣṇa pakṣam, Daśami 6.00, Revati 5.7.16 Śadaśīti

Śārvati nāma saṁvatsare, Uttarāyaṇe, Grīṣma ṛtau, Mithuna māse, Kṛṣṇa pakṣe, Daśamyām puṇya tithau, Indu vāsara, Revatī nakṣatra yuktāyām, Saubhāgya yoga Śrī Vanija karaṇa evaṅguṇa viśeṣaṇa viśiṣṭāyām asyām Daśamyām puṇya tithau, Mithuna saṅkramaṇa srāddha pratinidhi tila tarpaṇam kariṣye

2. Amāvāsyā: 20.6.2020 Śārvati Uttarāyanam Grīṣma Rtu Āni 6th Saturday Caturdaśi 16.25 (upto 12.30 pm)/Amāvāsyā Rohiṇi 17.26

Śārvati nāma saṁvatsare, Uttarāyaṇe, Grīṣma ṛtau, Mithuna māse, Kṛṣṇa pakṣe, Caturdaśyam/Amāvāsyāyām puṇya tithau, Sthira vāsara, Rohiṇi nakṣatra yuktāyām, Śūla yoga Sakuni karaṇa evaṅguṇa viśeṣaṇa viśiṣṭāyām asyām Caturdaśyām/Amāvāsyāyām puṇya tithāu, Darśa srāddha pratinidhi tila tarpaṇam kariṣye

3. Chūḍāmani Sūrya Grahaṇam 21.6.20 Śārvati Uttarāyanam Grīṣma Rtu Āni 7th Sunday Mṛgaśīrṣam 19.5.2 Amāvāsyā 17.9

Śārvati nāma saṁvatsare Uttarāyaṇe Grīṣma ṛtau Mithuna māse Kṛṣṇna pakṣe Amāvāsyāyām puṇya tithau Bhānu vāsara Mṛgaśīrṣa nakṣatra yuktāyām Ganda Yoga Nāgava karaṇa evaṅguṇa viśeṣaṇa viśiṣṭāyām asyām Amāvāsyām puṇya tithau Rāhugrasta Sūryoparāga puṇya kāla Srāddha pratinidhi tila tarpaṇam kariṣye

Eclipse begins at 10.22 am

Madhyamam 11.59 am

Eclipse ends at 1.42 pm

Food intake should be stopped at 10 pm on 20.6.20. Srāddham falling on Prathamai tithi can be done on 21.6.20 after mokṣa snānam.

A Gem among Purāṇas

Though there are no less than 18 main purāṇas and any number of sub-purāṇas, Śrī Ālavandār hails Śrī Viṣṇu Purāṇa as a gem among them—*sandarśayan niramimīta Purāṇa ratnam, tasmai namo munivarāya Parāśarāya.* What could be the reason for this?

We find that though there are Purāṇas galore, most of them are not of use to Śrī Vaiṣṇavas, who swear only by six of them, viz., Viṣṇu Purāṇa, Nāradīya Purāṇa, Śrīmad Bhāgawata Purāṇa, Garuḍa Purāṇa, Pādma Purāṇa and the Varāha Purāṇa.

Based on their content and credibility, Purāṇas are classified into Sātvika, Rājasa and Tāmasa Purāṇas. Sātvika Purāṇas are those where the glories of Śrīman Nārāyaṇa are recounted extensively, while Rājasa Purāṇas adulate Brahmā, the Tāmasa Purāṇas deify Śiva or Agni. The following verse confirms this:

*Agneḥ Śivasya māhātmyam
tāmaseṣu prakīrtiyate /
Rājaseṣu ca māhātmyam
adhikam Bramhaṇo viduḥ /
Sātvikeṣu atha kalpeṣu
māhātmyam adhikam Hareḥ //*



The Brahmāṇḍa, Brahmāvaivarta, Brahma, Mārkaṇḍeya, Bhaviṣyat and Vāmana Purāṇas are Rājasa Purāṇas, while the Matsya, Kūrma, Laiṅga, Śaiva, Skānda, and Agni Purāṇas are Tāmasa Purāṇas.

We have it on good authority, no less than that of Śiva, that only Sātvika Purāṇas are capable of leading us to the sacred worlds above. In a dialogue with Pārvati, Śiva enlightens her that the other purāṇas are at best a mixture of needed and misleading information, which we will be hard put to separate.

However, Rājasa and Tāmasa purāṇas do contain some useful information. For instance, the verse that we recite during tiruvārādhanam every day, during Mantra

Puṣpam, is from the Laiṅga Purāṇam (Tāmasam):

Vaikuṇṭhe tu pare loke

Śriyā sārdham Jagatpatih /

Āste Viṣṇuh acintyātma

bhaktaiḥ bhāgavataiḥ saha //

Svāmi Deśikan quotes the Matsya Purāṇa (Tāmasam) in his Śrīmad Rahasyatraya Sāram, to establish that

liberation can be granted only by Śrīman Nārāyaṇa.

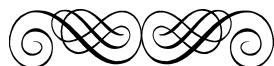
Sātvikeṣu atha kalpeṣu

māhātmyam adhikam Hareḥ /

Tesveva yoga samsiddhāḥ

gamiṣyanti parām gatim //

Thus it would appear that such portions of Rājasic and Tāmasic purāṇas are acceptable, which do not contradict Sātvika Purāṇas. ♦



Obituary

A tireless servitor of the Deśika Sampradāyam, Śrī Allundu Arasāṇipālai Rāyampettai R.V. Rājagopālan Svāmi attained paramapadam at Delhi on 24.4.20. Belonging to the lineage of Śrīmad Tirukkuḍandai Deśikan, Delhi RVR (as he was known popularly),



was the moving force behind the establishment of Śrī Vaikuṇṭhanāthji Mandir and Śrī Venkateśwara Mandir in New Delhi. It was he who toiled for the renaming of two main roads in New Delhi as Vedānta Deśika Mārg and Śrī Venkateśwara Mandir Mārg. While holding responsible positions in the central Finance Ministry, RVR Svāmi was also involved intimately with the activities of Tamizh Saṅgam and Śrī Vaiṣṇava Siddhānta Sabhā, New Delhi and made arrangements for the tour of the Ghaṇṭa as part of Svāmi Deśikan's 7th centenary celebrations. Svāmi was an ardent disciple of Tirukkuḍandai Śrīmad Āṇḍavan and had performed a host of bhagavat, bhāgavata Ācārya kaiṅkaryams. He was again the moving spirit behind the establishment and management of Śrī Śrīnivāsan Sannidhi, Āṇḍavan Āśramam, Brñdāvanam. We convey our condolences to Śrī R. Śrīrāman of Deśika Sabhā, New Delhi, who is following in the footsteps of his illustrious father and has been instrumental in the release of the postal stamp in honour of Śrī Vedānta Deśika.

SERIAL

Śrī Lakṣmī Nṛsiṁha Suprabhāta Vimśatiḥ [Of H.H. Śrī Parāṅkuśa Yatīndra Mahādeśika]

Translation - VKSN RAGHAVAN



This is a beautiful Tiruppalliyezhucchi addressed to Śrī LakṣmīNṛsiṁha, authored by the 29th Śrīmad Azhagiyasiṅgar, which forms the basis for the Suprabhātam composed by the 30th Pontiff and which is being recited daily at Śrī Sannidhi.

This mahān was born at Lālāpet Agraḥāram in the Vajram varṇam and assumed the ochre robes on 17.11.1836.

After maṅgalāśāsams at a few divyadeśams, HH stayed for long at Tiruppārkkaḍal village, in a serene atmosphere, from where he ultimately attained Paramapadam on 10.12.1837 after nominating his successor.

Amba! Prasanna śarad indumukhi!

*Prapanna
Paṅkacchaṭādalana pāda-saroja yugme! /
Lakṣmīnṛsiṁha parirambhaṇa ramya gātre
Lakṣmīnṛsiṁha dayite!*

tava Suprabhātam // 1

This verse is addressed to Śrī Mahālakṣmī, who is forever in the embrace of Śrī Mālolan. Oh Mother! Your face is so pleasing that it resembles the autumnal Moon, your lotus feet destroy all sins of devotees (who have taken refuge in you). You are embracing Lord

Lakṣmī Nṛsiṁha with your whole divine body; you are the most beloved consort of Śrī Nṛsiṁha - a very good morning to You!

*Bhānuḥ svabhānu parirambhaṇa
jṛmbhad abja
Pālir balāriharid aṅgaṇameti dīvyan! /
Śaśvad vinaśyati ca
naiśamidam tamisram,
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 2*

From this verse, the Lord is addressed.

The Sun God has arisen in the East,
making all the lotuses in the lakes bloom,
and hence the darkness of night has
vanished; so Oh Lord LakṣmīNr̄simha,
may this be a very good morning to You.

*Yah padminīm svavirahēna kalaṅkisaṅga
bhītyeva saṅkucitā nālakarābja vaktrām /
Āsvāsayan udayameti muhuḥ, karāgraiḥ
Lakṣmīnṛsimha Bhagavan*

tava suprabhātam // 3

As though out of fear that the moon's rays have touched the lotus petals, the sun has risen and consoled the lotus pond itself, to become full of blossomed lotuses, through his rays (i.e. hands);

— Oh Lord Lakṣmī Nr̄simha! May this be a very good morning to You.

*Dośākaro niśi payoja suhṛd viyoga
Dūrām sprśan nija karair nalinīm vibhāte /
Mitrena drṣṭa upadhāvya nilīyate' bdhau
Lakṣmīnṛsimha Bhagavan*

tava suprabhātam // 4

The touch of the moon's rays has shrunk the lotus, suffering from the parting with its friend the sun. However, with dawn, the moon runs to the ocean to hide itself and the sun has risen. Śrī

LakṣmīNr̄simha, may this be a very good morning to You!

*Bhāvatka pāda nakha candra rucidravatsva
Bhāvoccalan nayana nissṛta bāṣpa pūrāḥ /
Viprā Harir Haririti sphuṭam īrayanti,
Lakṣmīnṛsimha Bhagavan*

tava suprabhātam // 5

Oh Lord Lakṣmī Nr̄simha! Looking at the moonlike nails of Your lotus feet, your devotees are filled with tears, just as upon seeing the moon, the moonstone melts and sports tears. Such Vadika devotees have risen and are chanting Your name loudly as Hariḥ, Hariḥ Hariḥ. Śrī Nr̄simha! May this be a very good morning to You.

*Gambhīra vāribhava pañkaja patra netram,
Dhyātvā dvijāstaraṇi maṇḍala*

maṇḍanam tvām /

*Arghyam bhavat pada sarojayuge kṣipanti,
Lakṣmīnṛsimha Bhagavan*

tava suprabhātam // 6

Vadika Brāhmaṇas meditate on your red lotus eyes and seeing you at the centre of the Sun, they begin to offer arghya water directed at Your lotus feet— Oh Śrī Nr̄simha, may this be a very good morning to You.

*Āsanna tigmakara garbhatayeva śakra-
Kāṣṭhāmukham vilulitodugana-agrya jālam /
Dūrīkṛtendu tilakam pravibhāti pāṇḍu
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 7

As the sun rises in the East, all the clusters of stars have waned. The Eastern direction has abandoned the moon-like forehead mark and has become white—i.e. the sun has risen—Oh Śrī Nṛsiṁha may this be a very good morning to You.

*Viprāstra bhinnakara kandhara saṅgibandha
Mandeḥa-dehanivahairiva megha khandaīḥ /
Muktaḥ purā svayamudeti viyad Dineśo,
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 8

As the Brahmins offer Arghya water (to the sun), the water drops from that offering become vajras that chase away the Mandeha Asuras; similarly, the cluster of clouds leaves the sky region and the Sun rises in the East. Oh Śrī Nṛsiṁha! May this be a very good morning to You.
*Padmālayeṣu grhiṇo niyatāḥ prabhābhiḥ,
Kiñjalka karmaṭhagaṇā makaranda bhiksām /
Viśrāṇayantyalivatubhya upāgatebhyo
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 9

Just as Vedic teachers teach Vedas to their disciples, the lotuses distribute honey (makaranda) to the honey bees (who are like vatus—brahma-caris) — Oh Lord Lakṣmī Nṛsiṁha! Let this be a very good morning to You.

*Dūram gate kumudinī ramaṇe' timatta-
Gāyan-madhuvratāḥāthāt karaṇātibhītā /
Dvāram grhasya pidadhāti dalāraveṇa
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 10

As the moon has vanished, the honey-fed bees sing loudly and so the flowers at once close the doors forcefully (i.e. the lilies become shrunk)—i.e. the sun has risen; Oh Lord Nṛsiṁha! May there be a very good morning to You.

*ŚrīRaṅganātha-śāthajid-gurusārva-bhaumāḥ
Kṛtvāhnikam bhuvana maṅgalamādarāt tvām /
Udghoṣayanti vijayī bhava Mādhaveti
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 11

H.H. ŚrīRaṅganātha Śāthakopa Yatīndra (the 26th Pontiff) has authored the Āhnikā grantha for the sake of the welfare of the whole humanity, and he sings Suprabhāta to awaken You—“Oh Mādhava! May you be victorious”;

Oh Śrī Nṛsimha! Let there be a very good morning to You.

*Ambhojinī nijakaraiḥ kamane sudūrād-āgatya tādayati patrakavāṭam-āśu /
Udghātya pr̄cchati sukhāgamanam̄ milindaiḥ
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 12*

As the bees come and knock at the doors of lotuses in the lotus-ponds, the lotuses ask the bees whether the sun has risen. Oh Lord Śrī Nṛsimha! May there be a very good morning to You.

*Santastvadiya-pada pañkajavandanābhīḥ
Dhyānārcana-stuti namaskṛti-baddha-bhāvāḥ /
Tvām sarvalokaśaraṇam̄ praṇamanti bhūyo
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 13*

Oh Lord Lakṣmī Nṛsimha! Great people are paying obeisance to You, through (ii) prostrations at your lotus feet, (ii) dhyāna (meditation), (iii) arcana (worship with flowers and fruits) (iv) singing of stotras, (v) whole-hearted salutations—they bow down to You calling you the only refuge to the whole world of beings, Oh Lord Śrī Nṛsimha! May there be suprabhatam to You.

*Dhyāyanti bhānti pariyanti vadanti santi
Tisthanti yānti abhinamanti samāhvayanti /
Ākarṇayanti anuvadanti nuvanti santo
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 14*

As great people meditate on You, they are shining, they circumambulate you, sing in praise of you, they wait upon you; they approach you, they bow down to You as well as call out Your auspicious names; they listen to Your pastimes as well as eulogise your holy Avatāras—in this manner they pay tributes to You; Oh Lord Nṛsimha! May there be suprabhatam to You.

*Gāyanti bhr̄īganivahāḥ-sarasiruheṣu
Bhrāmyanti pāntha-nicayās-taruṇījaneṣu /
Āyānti mandamarutas-taṭinī-tateṣu,
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 15*

A host of honey-bees hum with glee in lotus-ponds; the travellers reach their homes hastily to meet their beloveds (young maidens); the gentle breeze blows towards the banks of rivers; Oh Śrī Nṛsimha! Suprabhātam to You.

*Mattā gajendra-visarās-turagair-nadanti-
Unnṛtās-turaṅga-tatayah pracaranti sokṣāḥ /
Dṛptā mahokṣa-nikarāḥ prabhajanti dhenūḥ
Lakṣmīnṛsiṁha Bhagavan
tava suprabhātam // 16*

Elephants in rut trumpet along with horses; the galloping hosts of horses roam about along with groups of oxen; the proud hosts large bulls approach the cows; Oh Lord Śrī Nṛsimha! Suprabhātam to You.

*Kākāḥ prayānti kuharāṇi purīgrhāṇām,
Ghūkāḥ prayānti kuharāṇi mahīruhāṇām /
Kokāḥ prayānti kuharāṇi saroruhāṇām
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam // 17

The murder (a group) of crows flies towards their nests; the owls reach their nests on the branches of trees; the groups of cuckoos fly towards plants and trees near lotus ponds. Oh Śrī Nṛsiṁha! Suprabhātam to You.

*Dolotsave suraganair-aśiteṣu tārā-
Dugdhānnakhaṇḍa nivahesu-ajamukhyadeyāḥ /
Bhāgā ivendu-dhiṣānośanasah prayānti
Lakṣmīnṛsiṁha Bhagavan*

tava suprabhātam //

As many gods are ready to participate in your Dolotsavas-(swing festivals)—Brahmā, Bṛhaspati, Śukrācārya and Candra (the moon) go hurriedly to obtain the remnants of offerings [to You]—such as milk-cum-sugar rice. So, Oh Lord Śrī Nṛsiṁha! Suprabhātam to You...

*Vidhi śāṅkara śakra vibhāvita bho
Vijitāmaraveri-kadamba vibho /
Vividhāgama-sāravihāra Hare!
Vijayī bhava deva Ramāṇṛhare! // 19*

Brahmā, Śiva and Indra meditate on you forever; you have conquered the

hosts of demons and asuras: Oh Lord Hari! You are hailed in all the Vedas and Āgamas. Oh Lord Śrī Nṛsiṁha! May you be victorious forever.

*Jhaṣa! Kūrma! Vṛarāha! Vaṭo’ripaṭo!
Bhṛgunandana Rāghava! Dhenukahan! /
Vasudevasutānaya! Kalkitano!
Vijayībhava Deva! Ramāṇṛhare! // 20*

May you be victorious, Oh Lord! Oh Fish! Oh Tortoise! Oh Two horned Boar! Oh Man-lion who slayed the vicious Hiranya! Oh dwarf-like Vāmana—the Brahmačārin! Oh the Crest Jewel of Bhṛgu race! Oh scion of Raghu’s race! Oh Balarāma who slayed Dhenukha asura! Oh son of Vasudeva—the bleemishless one! Oh Kalkyavatāra! Oh Lord Lakṣmī Nṛsiṁha!

*Rāṅgādhirāja-śāṭhajid-gurupādapadma-
Bhṛigāḥ Parāṅkuṣa-yatīndra tapodhaneśāḥ /
Hṛdyam tatāna natamaṅgaladāyi-padmā-
Sadmāyītāṅka-Narakesari-suprabhātam // 21*

H.H. Parāṅkuṣa Śāṭhakopa Yatīndra (the 29th Pontiff) the honey-bee that hovers around the lotus feet of H.H. Śrī Raṅganātha Śāṭhakopa (the 26th Pontiff of Śrī Ahobila Maṭh) has strung together this garland of Lakṣmīnṛsiṁha Suprabhāta Vimśati – which will confer all auspiciousness to the ardent devotees, for it is very pleasing to the heart. ☩



Answers to Sampradāya Quiz

1. A work in prose.
2. The Gadyatraya of Śrī Rāmānuja, Śrī Raghuvīra Gadya of Svāmi Deśikan, etc.
3. The Śaraṇāgati Gadya, Śrīraṅga Gadya and the Vaikuṇṭha Gadya
4. Because they are the only works of Śrī Rāmānuja extolling Prapatti as an independent strategy for liberation.
5. Enchanted by the divine spectacle of the Divya Dampati at Śrīraṅgam on a Pañguni Uttiram day, Śrī Rāmānuja performed Prapatti spontaneously at their lotus feet, using the three gadyas as the formal enunciation of his surrender.
6. No, they are in the form of a dialogue between the Bhāsyakāra and Śrī Raṅganātha, who accepts the Śaraṇāgati and assures the former of liberation.
7. The Śaraṇāgati Gadya represents a prayer by Śrī Rāmānuja, first to Thāyār and through Her good offices, to the Lord, to accept his Prapatti and grant him Mokṣam. In the process, Śrī Rāmānuja enters into a rapturous recounting of the Lord's auspicious attributes, adornments, weapons, etc.

The Śrīraṅga Gadya enumerates the glories of Śrīraṅganātha and His Consort and reminds Him of His promises to liberate jīvātmas.

The Śrī Vaikuṇṭha Gadya is an elaborate description of the Jīvātma's ultimate destination – Śrī Vaikuṇṭham – and what it does upon reaching there.

8. Yes, indeed. Śrī Sudarśana Sūri, Śrī Periyavācchān Pillai and Svāmi Deśikan have all commented upon these wonderful works of Śrī Rāmānuja.
9. The Gadyas are known as an elaboration of the Dvaya Mantra, the first half of which represents a formula for surrendering to the Divine Duo and the latter, a prayer for blissful service to them.
10. The Gadyas, though in prose, represent the highest and most sublime form of poetical expression. Though they are not set to a particular metre, they are no less than the most moving of poetical compositions. All the uplifting elements of divine poetry are present in abundant measure in the Gadyas, making them superior to poetry, so to say.

News & Notes : Śri Ahobila Maṭh U.S.A.

This year, Adhyayana Utsavam was celebrated by Śrī Ahobila Maṭh, USA with great pomp and fervour in Bay Area, California at the Sunnyvale Hindu Temple for ten days starting 12/21/2019. In addition to Divyaprabandha and Deśikaprabandha recitations, there were cultural events, alaṅkarams for Śrī Kaṇṭhan and processions in vāhanas on all the ten days. People came from all across the USA and made the event feel like a Brahmotsavam.

Unlike in Divyadeśams where the *Adhyayana utsavam* is celebrated for 20 days, for want of time, it is celebrated for 10 days in USA, with Pagal pathu celebrations in the morning and Irāppathu in the evenings. The utsavam began on a Swathi Ekādaśi with HH's Anugraha bhāṣanam. A day typically began with the Dhanur masa aradhana at 8 am; followed by Pagal pathu recitations and Ijyā ārādhanam at 10 am; prasādam at 1 pm; cultural events between 2:30 pm and 4:30 pm; Sātruppaḍi & pūrappāḍu (procession) at 5 pm; Irāp pathu recitations and evening Thiruvārādhanam at 6 pm, concluding with dinner at 9 pm.

In Divyaprabandham, the first and second thousand were recited in the morning during Pagal pathu and Tiruvāymozhi and Iyarpā during Irāppathu while Deśikaprabandham was recited both times. In the afternoon, Deśika stotras and Pāduka Sahasram were recited along with Yajur veda chanting that included Taithrīya saṃhitā, Acchidram, Kāṭakam, Aśwamedham, Aruṇam, Rudram, Camakam, various sūktas, Nārāyaṇa, Taittirīya upaniṣads. About 40-50 devotees recited Tamil prabandhams including a few exponents of Divya prabandham from Divya deśams in India. About 5-10 participated in the recitation of Deśika stotras and Veda chanting.

Thadeeyārādhanam was performed for about 120 people on average. Starting with pongal in the morning to the sumptuous lunches, snacks and dinner, all food items were prepared with utmost devotion and purity by Maṭh śiṣyas. The various cultural events such as vocal and instrumental music, dance and drama performed in the afternoons provided a feast for the eyes and ears. Following the art performances was the procession

of Śrī Kanṇan around temple quarters in a new costume and vāhanam, the choice of which aptly matched the prabandhams recited that day. The performance of various ‘nadais’ such as oyyāra, ūñjal and magudi at the end of the procession

was truly a sight to watch and gave the feeling of being present in a Divyadeśam itself. The festivities ended with the grand ‘Nammāzhwār thiruvađi thozhal’ utsavam which was attended by over 200 devotees. ♦



A Jain Poet's Tribute to Śrī Tirumalaiyappan

PARTHASARATI DILEEPAN

Ilaṅgo Adigal, the author of Silappathikāram, one of the five great Tamizh epics, and said to be a Jain, praises some of Lord Viṣṇu's avatāras through some of the characters in his epic. The devotional tone of these verses is almost equal to Āzhvārs' outpourings.

Here it is.

*Nila mēgham nedumpor kundraththu
 Pāl virithu agalādu pađindadu pōla,
 Āyiram virithu ezhu thalai uđai arunthiral
 Pāyar pallip palarthozhudu ēttha,
 Viri thirai Kāviri viyanperunturutti
 Thiruvamar Mārban kiđanda vanñamum
 Viñgunīr aruvi Vēngadām ennum
 Ōnguyar malaiyatthu ucchi mīmisai,
 Viri kathir jñāyirum thiñgalum viļaṅgi,
 Irumaruṅgu ōngiya idainilaith tānatthu
 Minnuk kodி uduththu, viļanguvil pūñdu,
 Nannira mēgham nindrađu pōla,
 Pagaiyanaṅgu āzhiyum, pālveň saṅgamum,
 Thagaiperu tāmarai kaiyin ēndi,
 Nalaṅkiłar āram mārbil pūñdu,
 Polam pū ādaiyin polindhu thōndriya
 Seṅgan nediyōn nindra vanñamum,
 En kan kāt̄tu endru enulam kavattra
 Vandēn kuđamalai māngāttu ullēn*

(*Silappadhikāram-Nādukāṇ Kādhai* 35-54)

In the section titled Āycchiar Kuravai, Ilaṅgo praises in exquisite verses the glory of the Varāha, Vāmana, Rāma and Kṛṣṇāvatāras. And several verses are found in adulation of Tirumalā and Śrīraṅgam too.



Here, a Śrī Vaiṣṇava traveller from the town Māṅgādu meets Kovalan, Kannagi, and Kavundhi Ādigal near Śrīraṅgam. The verse describes how the traveller introduces himself to Kavundhi Ādigal and her two travel companions.

“Lord Vishnu, like a great cluster of blue clouds on a golden hill, is slumbering upon the thousand-headed snake with Lakṣmī on His chest; my heart is set on seeing this sight in the island in the middle of the great river Kāveri. Likewise, my heart is yearning to behold the sight of the Lord with the sun and the moon on either side, cloud-like dark complexion, attired with lightening-like new clothing, donning colourful jewels like a rainbow, with the Chakram that enemies fear on one side and white Śankham on the other, holding a lotus in one hand, bearing Lakṣmi on His chest, resplendent in a standing posture atop the hill with beautiful falls, called Tiruvēṅgaḍam.”

Going by historians’ time estimates for Āzhvārs (with which we traditionalists do not agree), Ilaṅgō Adigal predates Āzhvārs, perhaps a century before the first three Āzhvārs. Then, we may safely conclude that Tiruvēṅgaḍam has been a Śrī Vaiṣṇava shrine even before the times of Azhvars. There is at least one other reference to Tiruvēṅgaḍam in

Silappathikāram—*Nediyōn kundramum thodiyōl powvamum...*

Vēnil Kāthai (5)

Nediyōn kundram = Tiruvēṅgaḍam

Thodiyōl powvam = Kanyakumari

Here, Ilaṅgō is describing the northern and southern boundaries of Tamilnadu.

It is thus clear that the glories of Tiruvēṅkaṭam and Tiruvaraṅgam had captured the hearts of not only Śrī Vaiṣṇavas, but people of all religions across the board, so much as to prompt beautiful eulogies from them, disregarding their own persuasions. ♦



Predictions - June - 2020 : A.M. Rajagopalan



A Special Note to our beloved Readers:-

The most effective shield that will protect us from the present Corona Virus is the performance of Sandhyā Vandanaṁ thrice daily. Before the Gāyatri Mahā Mantram, Corona Virus becomes totally powerless.

This is the best parihāram, without a parallel for people who are born under various Rāsis.

Many Readers have expressed grave fears about the effect of Corona Virus. Hence, I have endeavored to suggest two parihārams for each Rāsi-one in the morning and the other in the evening.

=A.M.R.


Aries - Mesham - GP Mars Asvini, Bharani and Krittikā (1st Pāda)

Favorable Dates: June: 1-3, 7-11, 15-17, 21, 25-27

The lord of your Rāsi Mars and Venus are favourable, whereas the other planets are rather unhelpful. Financial strain continues. Health returns to normalcy. This is a testing time for all people in service, born under this zodiac sign. Uncertainty about their future career will cause intense mental anxiety. Businessmen will have to be satisfied with marginal profit. Domestic disharmony will affect the peace of mind of women. Matrimonial proposals have to be postponed, since planetary positions are not conducive. Students continue to make good progress in studies, since Mercury is well placed in his own sign. **Candrāṣṭama days:** From 4th afternoon up to 6th afternoon. **Parihāram:** Reading minimum one sargam of Śrīmad Sundarakāṇḍam in the morning. Reciting Śrī Viṣṇu Sahasranāma-stotram in the evening.


Taurus-Rishabham-GP Venus Krittikā (2nd, 3rd, 4th Pādas), Rohini and Mrigasirsham (1st, 2nd Pādas)

Favourable Dates June 1-4, 9 -11, 15-17, 21-24, 28

Venus, the lord of your Rāsi, Mercury and Mars are helpful. Unlike last month, a slight improvement in your income will provide you relief. Family environment will be cordial. Matrimonial efforts will make good progress, in spite of present stringent conditions. Normal health may suffer a slight set-back due to heat-related problems. Professionals will see the light of the day, due to the relaxation of present restrictions. Business picks up now for those engaged in trade and industry, after a period of stagnation. Women will experience a lot of psychological relief due to considerable improvement in family atmosphere and financial position. Students maintain their progress in education, in spite of the present lock down. **Candrāṣṭama days:** From 6th afternoon up to 8th night. **Parihāram:** Morning-recitation of Śrī Mantra Rāja Pada stotram on Śrī Lakṣmī Nṛsiṁha. Evening-Śrī Dhanvantari stotram.


Gemini-Mithunam-GP Mercury Mrigasirsham (3rd, 4th Pādas), Tiruvādirai, Punarpūsam (1st, 2nd, 3rd Pādas)

Favourable Dates June 4-7, 11-14, 19 -21, 25-27, 30

Health improves and becomes normal, since Rāhu is about to leave your Janma Rāsi and enter Rishabham. Income continues to be adequate, in spite of present

uncertain conditions. Please avoid imaginary fears about Corona Virus! People born under this Rāsi suffer due to their in-born nature prone to over-anxiety in times of difficulty. Today's conditions need a lot of mental stamina and unshakable faith in Lord Nārāyaṇa. People in service will face problems at the work-spot. Downward trend in turnover will cause concern to those engaged in trade. Women will get rid of their health problems. Students maintain their concentration on studies, although confined to their homes. **Candrāṣṭama days:** from 8th night up to 10th late night. **Parihāram:** Morning-reciting Śrī Paduka Sahasram. Evening-reciting Śrī Dayasatakam.



Cancer - Katakam - GP Moon Punarpūsam (4th Pāda), Pūsam and Ayilyam

Favourable Dates June 3-5, 8, 9, 14-18, 22 -25, 29, 30

Planetary positions have tilted slightly unfavourably. Income is just enough to meet your essential needs. Although general health continues to be good, the psychological impact of the present Corona virus pandemic causes mental disturbance and anxiety. Otherwise, family atmosphere will be satisfactory. People in service will have to endure the effects of the present conditions for a little more time. Business slides down for those in trade and industry. Women should avoid emotional reaction, when they face irritating situations at home. Students will have to strive hard to maintain their progress in studies. **Candrāṣṭama days:** from 10th late night up to 13th afternoon. **Parihāram:** Morning-reciting Śrī Garuḍa Dāṇḍakam; Evening-recitation of Śrī Viṣṇu Sahasranāma-stotram



Leo - Simham - GP Sun Magham, Pūram and Uttiram (1st Pāda)

Favourable Dates June 1, 6-11, 16-19, 22-24, 29, 30

Saturn and Jupiter are placed in favourable transit. Financial position is satisfactory. Matrimonial efforts may be continued, in spite of the present disturbing conditions. Those stranded abroad will have an opportunity to come back to their home country. Health continues to be normal. Professionals will continue with their responsibilities through video conference. Business will be steady for those engaged in trade and industry. Profit continues to be steady. A very helpful month for women. Mercury is favourable for students, ensuring progress without interruption. **Candrāṣṭama days:** From 13th afternoon up to 15th late night. **Parihāram:** Morning-please read at least one Daśakam from Śrīman Nārāyaṇeyam. Evening-reciting 108 times, the Mahā Mantram “Śrī Lakṣmi Nr̄siṁham Śaraṇam Prapadye” will be very effective.



Virgo-Kanya-GP Mercury Uttiram (2, 3, 4 Pādas), Hastam and Chittirai (1, 2 Pādas)
Favourable Dates June 5 -7, 12-14, 19-25, 30

Most of the planets are transiting in auspicious tracks. Income is adequate to meet your essential expenses. In spite of the present conditions due to Corona virus, the family atmosphere continues to be a peaceful one. Marriage proposals may be pursued. Office-going professionals will find work without mental stress or strain due to the present stringent conditions. Business people will get unexpected help from the Government, which will be of great relief at the present juncture. A peaceful and pleasant month for women. Students will do well in regard to their studies, although many may not attend their schools or colleges, as the case may be.

Candrāṣṭama days: from 15th late night up to 18th afternoon. Parihāram-Morning-recitation of Śrīstuti of Svāmi Deśikan. Evening-reciting Śrī Hanumān Cālīsā of Svāmy Thulsi Dāss.



Libra-Thula-GPVenus Chittirai(3rd, 4th Pādas), Svāti and Visakham (1st, 2nd, 3rd Pādas)
Favourable Dates June 1-3, 8 -11, 15-17, 21-24, 29, 30

Venus, the lord of your Rāsi, is favourably placed, whereas Saturn is rather unfavourable. This indicates a need to take a little more care of your health. Financial position continues to be adequate. Family environment is quite cordial and pleasant. Office-going professionals shall have to wait for some more time to come out of the present lock down. Business continues to be very normal, despite the present situation. Women born under this zodiac sign will have to be a bit more careful of their health. Stomach-related problems may need treatment. Students will undergo considerable mental diversions. **Candrāṣṭama days:** from 18th afternoon up to 20th late night.

Parihāram: It is necessary. Morning-reading a few Chapters from Śrīmad Bhāgavatham every day would be astonishingly effective. Evening-reciting Śrī Dhanvantari stotram is a MUST.



Scorpio - Vrischikam - GP Mars Visākham (4th Pāda), Anusham and Kettai
Favourable Dates June 5-7, 11-18, 23-25, 30

Jupiter and Saturn are transiting friendly signs, whereas Venus, Mercury and Rāhu are placed in hostile positions. Although income is adequate, expenses are overwhelming. Domestic environment also will be far from peaceful. Health problems will require medications. Professionals will not have any problems with regard to the

future stability of their service, as a consequence of present conditions. Profit and loss will be almost equal for businessmen. Women may undergo psychological problems. Students will experience a normal month. **Candrāṣṭama days:** from 20th the late night up to 22nd. **Parihāram:** Morning: please read Śrī Pādukā Sahasram of Svāmi Deśikan. Evening: reading Abhīti stavam will be very effective.



Sagittarius - Dhanus - GP Jupiter Mūlam; Pūrādam & Uthirādam (1st Pāda)
Favourable Dates June 3 -5, 8 -11, 15-17, 21 , 22, 26, 28

Saturn in his own Rāsi, together with Jupiter, ensures regular income. Health continues to be very satisfactory. Matrimonial efforts can be continued. Saturn ensures safety and security of career for professionals, who may fear uncertainty due to Corona virus-related developments. Progress in business will be rather slow during this month. A month of disturbed and emotional periods for both women and students. **Candrāṣṭama days:** from 23rd up to 25th afternoon. **Parihāram:** Morning please read a few Chapters from Śrīmad Sundarakāṇḍam. Evening: recitation of Śrī Daśāvatāra stotram of Svāmi Deśikan will be timely.



Capricorn-Makaram-GP Saturn Uttirādam (2nd, 3rd, 4th Pādas) Tiruvonam and Avittam (1st, 2nd Pāda) Favourable Dates June 1, 2, 6-10, 15-18, 22-24, 29

Saturn the lord of Makaram, together with Jupiter is a very favourable combination. Mercury, Venus and Rāhu are also well-placed. Health returns to normalcy. Income records a slight increase, placing you in a more comfortable position than last month. Service people shall have to wait for a little more time to get the present restrictions removed. They will have to confine themselves to their homes. For business people, the time is rather testing. Business is considerably affected. Women are advised to avoid being over-emotional about domestic problems. Students will have to work hard to maintain progress in studies. Parihāram is necessary. **Candrāṣṭama days:** from 25th afternoon up to 27th afternoon. **Parihāram:** Morning- please recite Śrī Mantra Rāja Pada stotram. Evening- 1008 times Śrī Rāma Nāmam. This will have wonderful effects.



Aquarius-Kumbham-GP Saturn Avittam (3rd, 4th Pādas), Sathayam and Poorattadi: Favourable Dates June 3-6, 8-10, 15-18, 22-25, 2-30

Steady income will enable you to meet the increasing expenditure due to the present developments in the country, as a consequence of epidemic virus. Home environment continues to be cordial and healthy. Health continues to be normal. Office-going professionals need not fear about their future. New lines of business, based on the present financial aid extended by the Government of India, will make business people thrive again. A happy and peaceful month for women. Students continue to maintain their concentration on studies, although caged in their homes. **Candrāṣṭama days:** from 1st up to 2nd early morning; again from 27th afternoon up to 29th evening. **Parihāram:** Morning-please continue to recite Śrī Dayā śatakam and Śrī Lakṣmī aṣṭottaram in the evening.



Pisces - Meenam - GP Jupiter Pūrattādi (4th Pāda), Uttirattādi and Revati
Favourable Dates June 1, 5 -7, 12-14, 18-21, 25-28

Almost all the major planets are transiting highly auspicious positions. Financial stability provides you a feeling of security for the future. Health improves. Cordial atmosphere prevailing among close relatives in the family will give you total satisfaction. Auspicious functions in the family will maintain a festive atmosphere, although restrictions all around due to Corona Virus may be there. Business people will be able to maintain regular income and profit by diversification of their present line of business. A pleasant and progressive month for women, as well as for students. **Candrāṣṭama days:** From 2nd early morning up to 4th afternoon; again 29th evening up to 30. **Parihāram:** Morning: Śrī Amṛta Sañjivini stotram. Evening: recitation of Śrī Rakṣobhuvana stotram. Both these are highly powerful and the effect will be astonishing.



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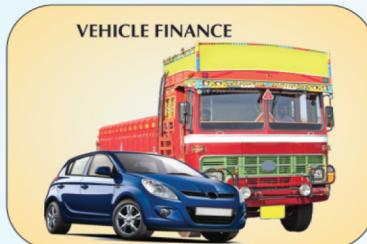
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Six Utsava Mūrtis at Ahobilam, with Śrī Ādīvan Śāthakopā Svāmi



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