

॥ श्रीः ॥
॥ श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः ॥



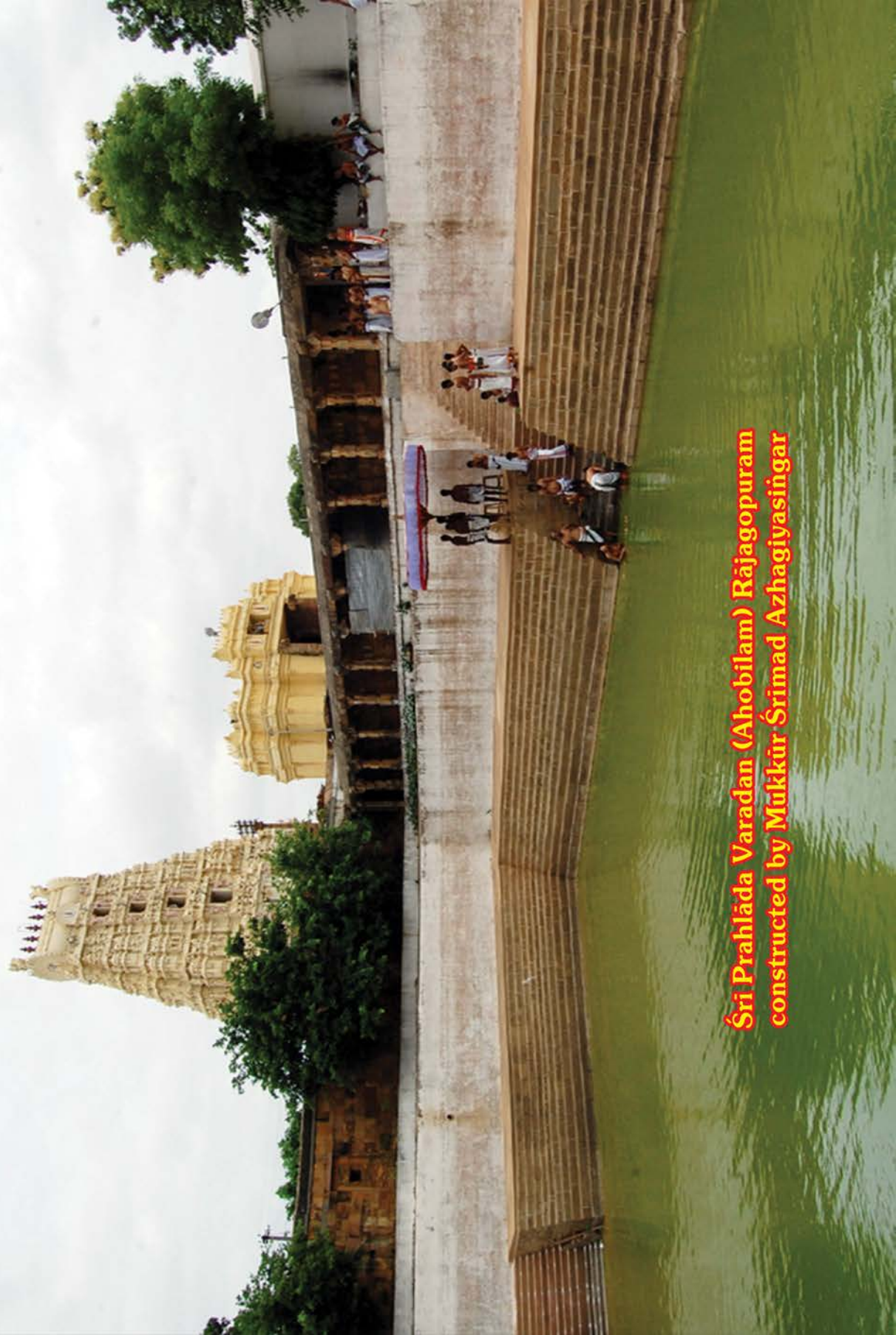
Sri Nrisimha Priya

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HH Śrīvaṇ Śaṭhakopa Śrī Vedāntadeśika Yatindra Mahādeśikan
Mukkūr Śrīmad Azhagiyasiṅgar (Tirunakṣatram - Āvaṇi Hastam)
125th Tirunakṣatram



**Śrī Pahlāda Varādan (Ahobilam) Rājagopuram
constructed by Mukkūr Śrīmad Azhagiyaśingar**



AN AUTHORISED PUBLICATION OF ŚRĪ AHOBILA MAṬHAM



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

*H.H. Śrī Lakṣmī Nṛsimha
Divya Pādukā Sēvaka Śrivaṇ Śāthakopa
Śrī Nārāyaṇa Yatindra Māhādeśikan*

Ahobile Gāruḍaśaila madhye

kṛpāvaśāt kalpita sannidhānam /

Lakṣmyā samālīṅgita vāma bhāgam

LakṣmīNṛsimham śaraṇam prapadye //

Nārāyaṇa yatindrasya kṛpayā''ṅilarāginām /

Sukhabodhāya tattvānām patrikeyam prakaśyate //

ŚrīNṛsimhapriyā hyeṣā pratigeham sadā vaset /

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. Śrivaṇ Śāthakopa
Śrī Raṅgnātha Yatindra
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 Azhagiyasingar is located in Naimisaranya Kshetram.

The Unique Temple Project

Initiated by Srimad 45th Villivalam Azhagiyasingar and planned under the guidance of present Srimad 46th Azhagiyasingar, 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 Rajagpuram.



The project also consist 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.

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

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Pañcāṅga Saṅgraham

By Pazhaveri Villivalam Śrī Lakṣmī Nṛsimhācārya Swāmi,

Ārādhakar, Āsthāna Vidvān, Śrī Sannidhi

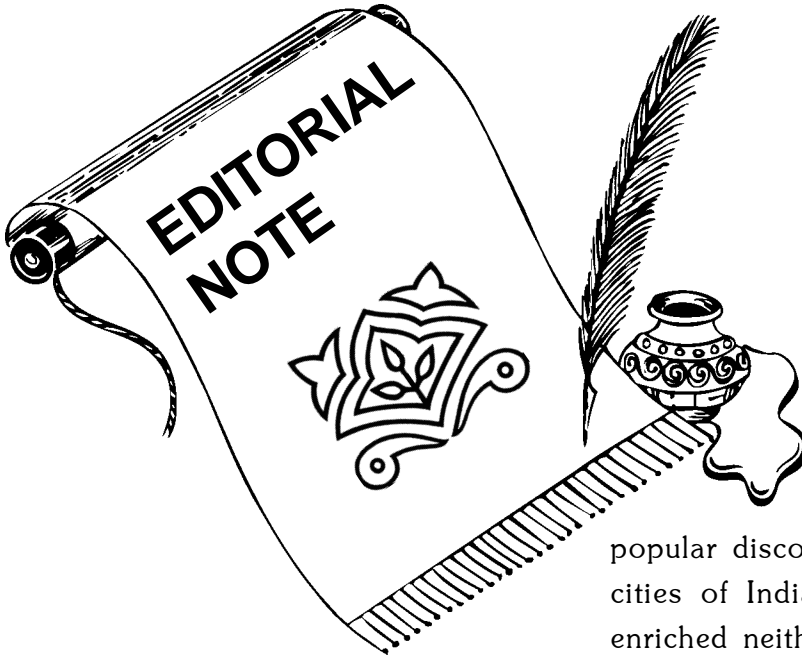
Sārvari Samvatsaram, Dakṣiṇāyanam, Grīṣma-Varṣa ṛtu, Ādi-Āvaṇi

(Kaṭaka-Simha) Māsam August 2020

2020 Aug.	Sārvari Ādi	Day	Tithi	Nakṣatram	Remarks
01	17	Saturday	Trayodaśi 41.30	Mūlam 5.32	Mahāpradoṣam
02	18	Sunday	Caturdaśi 39.56	Pūrādam 6.07	Ādiperukku, Tirunakṣatram of HH 14 th Śrīmad Azhagiyasingar
03	19	Monday	Paurṇami 39.37	Uttirādam 5.51	Yajur Upākarma Tirunakṣatram of Śrī Ālavandār
04	20	Tuesday	Kṛṣṇa Prathamai 40.35	Śravaṇam 7.52	Gāyatri Japam Ṛg Upākarma
05	21	Wednesday	Dvitiyai 42.46	Avittam 11.09	
06	22	Thursday	Tṛtīyai 46.03	Sathayam 15.33	
07	23	Friday	Caturthi 50.17	Pūrattādi 20.57	
08	24	Saturday	Pañcami 55.01	Uttirattādi 27.02	
09	25	Sunday	Ṣaṣṭi 59.59	Revati 33.25	
10	26	Monday	Saptami 60.00	Aśvini 39.44	

Aug.	Ādi	Day	Tithi	Nakṣatram	Remarks
11	27	Tuesday	Saptami 4.39 Aṣṭami tithi	Bharāṇi 45.41	
12	28	Wednesday	Aṣṭami 8.51 Navami tithi	Kṛttigai 50.53	
13	29	Thursday	Navami 12.08 Daśami tithi	Rohiṇi 55.05	Tirunakṣatram of HH 22 nd Śrīmad Azhagiyasiṅgar
14	30	Friday	Daśami 14.19 Ekādaśi tithi	Mṛgaśīrṣam 58.04	
15	31	Saturday	Ekādaśi 15.13 Dvādaśi tithi	Tiruvādirai 59.48	Sarva Ekādaśi
16	32	Sunday	Dvādaśi 14.52 Trayodaśi tithi	Punarvasu 60.00	Mahāpradoṣam Simha Ravi 57.54
17	Āvaṇi 01	Monday	Trayodaśi 13.19 Sūnya tithi	Punarvasu 00.17 Pūsam	Viṣṇupadi (Tarpaṇam)
18	02	Tuesday	Caturdaśi 10.38 Amāvāsyai tithi	Āyilyam 57.56	Sarva Amāvāsyai
19	03	Wednesday	Amāvāsyai 6.53 Śukla Prathamai	Magham 55.26	Darbha Sangraham
20	04	Thursday	Prathamai 2.23 Dvitiyai tithi	Pūram 52.09	
21	05	Friday	Tṛtīyai 51.27	Uttiram 48.28	

Aug.	Āvaṇi	Day	Tithi	Nakṣatram	Remarks
22	06	Saturday	Caturthi 45.28	Hastam 44.28	1 2 5th Tirunakṣatram of HH 4 4th Śrīmad Azhagiyaṅgar Śrīvaṇ Śāṭhakopa Śrī Vedānta Deśika Yatindra Mahādeśikan Sāma Upākarma
23	07	Sunday	Pañcami 39.23	Chittirai 40.21	
24	08	Monday	Ṣaṣṭi 33.23	Svāti 36.19	
25	09	Tuesday	Saptami 27.40	Viśākhā 32.35	
26	10	Wednesday	Aṣṭami 22.29 Aṣṭami Navami tithi-dvayam	Anuṣam 29.24	
27	11	Thursday	Navami 17.57	Keṭṭai 26.54	
28	12	Friday	Daśami 14.13 Ekādaśi tithi	Mūlam 25.12	
29	13	Saturday	Ekādaśi 11.26 Dvādaśi tithi	Pūrāḍam 24.31	Sarvaikādaśi
30	14	Sunday	Dvādaśi 9.51 Trayodaśi tithi	Uttirāḍam 25.1	Mahāpradoṣam Śravaṇa Vratam
31	15	Monday	Trayodaśi 9.30 Caturdaśi tithi	Śravaṇam 26.43	



Dear Readers,

There are some mahātmas whom we are supposed to think of immediately after waking up daily and are as such, known as *Prātaḥ smaraṇiyāḥ*. These mahāns serve as inspirations to us during their life and even after they ascend to the eternal worlds above, due to their wisdom, exemplary conduct and adorable attributes. The 125th tirunakṣatram of one such sage occurs on 22nd August 2020—none other than the revered **Mukkūr Śrīmad Azhagiyasiṅgar**.

They say that Śrī Mahālakṣmi generally does not favour with riches those whom She blesses with wisdom. This was true of this Mahān too. Though abject poverty was his lot in his early

life, he never let it interfere with his acquisition of sampradāyic wisdom of the highest order or with his spiritual attainments. Nor did he let poverty interfere with his compulsive philanthropy, at times at the cost of going hungry himself. In later days, he did earn a lot through his popular discourses at various principal cities of India; however, the earnings enriched neither him or his family, but were given away to those suffering in penury.

In the process of writing a biography of this great soul, one thing I found was that everyone, right from the scholar to



the ignoramus, remembers him for his open-handedness, concern for the underdog (irrespective of caste, creed or colour) and the resolution that none, but none, who stepped into the portals of Śrī Ahobila Maṭham should go away hungry and unfed. If Mercy is to be defined as *Paraduḥkha asahiṣnutvam* (inability to tolerate the suffering of others), HH had this quality in abundant measure. However, not stopping with such intolerance of others' suffering, he actively involved himself in eradicating it, with food, money, good advice and so on: thus, he also lived up to the extended definition of Dayā as *para duḥkha nirākaraṇa icchā* (desire to relieve others of suffering).

And this mercy of his was not confined to human beings or Śrī Vaiṣṇavas: whether it was the dog which had delivered a litter in the Mutt's backyard which he ordered to be fed (so that hunger did not force the mother to eat one of her own puppies) or the goats which he regularly fed with the mantrākṣatai spilt on the verandah of his āśramam at Daśāvatāra Sannidhi, HH's concern for the well-being of all creatures in the good Lord's creation was indeed phenomenal. He was indeed the ***Samadarśī*** defined by Gītācārya as one who found no difference among a well-read and scholarly Brāhmaṇa, a sacred cow, a huge

pachyderm and a lowly dog and dog-eater, in matters which called for equal treatment:

Vidyā vinaya sampanne

Brāhmaṇe gavi hastini /

Suni caiva svapāke ca

paṇḍitāḥ samadarśinaḥ //

How broad could a person's heart be? And how generous could one be? These are questions which beg an answer when applied to the 44th Pontiff of Śrī Ahobila Maṭham.

Most of us are satisfied with a humdrum, uneventful existence and would prefer to spend our lives in relative comfort, without any major challenges. This is our attitude even in our youth, leave alone in old age, when we become couch potatoes, with eyes glued to the television or the mobile phone. As such, we wouldn't at all dream of taking up an endeavour which many others, better endowed than ourselves, have tried their hand at and failed; but not the Mukkūr Mahān. What if the Nāyak rulers could not complete the southern tower at Śrīraṅgam Temple? What if even Śrī Kaliyan, prolific performer of kainkaryams, did not consider putting up an imposing tower for Śrī Raṅgarāja at the southern entrance? Their not having done it was no reason for Azhagiyasiṅgar not to do it. And he did take up the mammoth challenge of

constructing an imposing tower 236 feet tall, though he was a ripe old 85 then. Despite facing challenges galore in assembling men, materials and money, despite ill-informed opposition from several quarters and despite the lack of adequate support from expected sources, Śrīmad Azhagiyasiṅgar made the Śrīraṅgam Gopuram a towering reality, a monumental tribute to his determination, indomitability, exceptional courage in the face of adversity, extraordinary leadership qualities, technical expertise and above all, an abiding faith in the Lord's capability of making even impossible things happen.

When I look at this great Gopuram dominating the skyline of Śrīraṅgam, I do not see its beautiful and majestic facade, I do not see the thirteen tiers all lit up and brilliant; nor do I see the colossal amounts of construction materials that went into its construction and its substantial cost in those days: all I see is the benign and homely countenance of Śrīmad Azhagiyasiṅgar, leonine and imposing, the nonagenarian sage who could climb without supporting hands right up to the pinnacle of the tower in the buffeting wind, holding on to the makeshift rail put up for engineers' inspection. All I see is his exceptionally large heart, which made him treat the construction workers as

his own family, having tea, buns and snacks brought from the market and distributed to them, listening often to their tales of woe and poverty as one among them and arranging redressal wherever possible.

Here was a human being who could mingle and socialize as easily with the top-notch scholars of the sampradāya as with the lowliest of society, winning the hearts of both with his empathetic attitude and deeds that conformed perfectly to what he professed, without in any way transgressing the limits imposed by his status as the senior Pontiff of the oldest Śrī Vaiṣṇavite institution, established by none other than the Lord Himself. Here was an Ācārya who could display anger where warranted, but could cool down immediately once the moment passed. As Villivalam Śrīmad Azhagiyasiṅgar indicates in his *Ērār Guṇaṅgaḷum Ezhil Uruvum*, (*Kōpam ennum mahā guṇam*) the anger of the 44th Pontiff was also an adorable facet of his persona, which he employed by design to express displeasure at non-conformity with the Mutt's haloed principles and practices.

From the things he has accomplished, one would wonder whether the Lord endowed him with one of His own attributes-*aghaṭita ghaṭana sāmārthyam*

(making the impossible possible). From the time he took up the reins of the august institution in the inhospitable environs of Naimiśāraṇyam, under dire circumstances (the extremely unexpected and untimely passing away of Devanārviḷāgam Śrīmad Azhagiyasiṅgar), till the time he handed them over to his carefully chosen successor Villivalam Śrīmad Azhagiyasiṅgar, HH's reign of 35 years marked a golden era in the annals of Śrī Ahobila Maṭham.

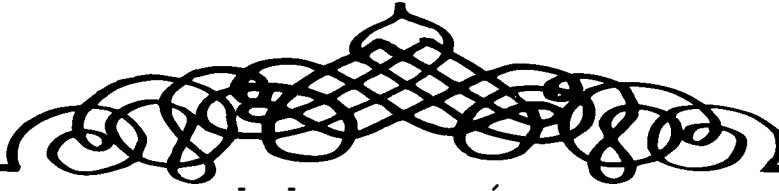
In life, and after he ascended to the eternal worlds above, Mukkūr Śrīmad Azhagiyasiṅgar has been an unparalleled benefactor to Śrī Ahobila Maṭham and its disciples. His foresight in anointing Villivalam Śrī Kṛṣṇamācārya Svāmi as his successor led to the Mutt being in safe and sound hands for the next two decades, recording phenomenal and multi-faceted growth in all parameters. And after Villivalam Śrīmad Azhagiyasiṅgar, the present Pontiff, Śrīvaṇ Śaṭakopa Śrī Raṅganātha Yatindra Mahādeśikan, is also a disciple of Mukkūr Śrīmad Azhagiyasiṅgar, which he reiterates on every possible occasion and attributes all his glories to.

Considering all the aforesaid, we are extremely proud of having lived in the same era as the 44th Pontiff, having been privileged to share the planet with him and more honoured to have undergone Samāśrayaṇam / Bharanyāsam from him. Our hearts swell with elation at the thought of having been favoured by him with his nectarine words, benign glances and more. We feel to be the peerless disciples of the Peerless Preceptor. We feel like exclaiming that there is none equal to us: in Sanskrit like Śrī Ālavandār (*Mṛgyatām māḍṛsonyaḥ*) or in chaste Tamizh like Śrī Embār—*illai enakkedir, illai enakkedir, illai enakkedirē*.

This issue comes to you as a special number on account of Mukkūr Śrīmad Azhagiyasiṅgar's 125th tirunakṣatram. It features English translations of a few delightful and popular Aruḷmozhis of his, the Maṅgalam composed by Villivalam Śrīmad Azhagiyasiṅgar on the Mukkūr Mahān, a few episodes from his momentous life which serve to bring out his adorable attributes, etc. Please bear with us if some of the pictures are not of our usual quality, since they relate to more than four to five decades from now.

Editors





ĀCĀRYOPADEŚAM

(Golden words of our glorious Ācārya, **H.H. Śrivaṇ Śaṭhakopa Śrī Raṅganātha Yatindra Mahādeśikāḥ**)

Translation: K. Sadagopa Iyengar

1. Śrī Rāmānuja Nūṭrandādi

*Kaḍal aḷavāya disai eṭṭinuḷḷum kaliyirulē
Miḍai taru kālatthu Irāmānusan
mikka nānmaṛayin
Suḍar oḷiyāl avvīruḷait tuṇḍilanēl uyirai
Uḍaiyavan Nāraṇan endru aṛivār illai
utṭuṇarndē (Verse 59)*

Śrī Amudanār calls false and misguided tenets like Advaita the all-pervading gloom in this Kaliyuga. Had not Śrī Rāmānuja dispelled this darkness, none would realise and understand that it is Śrīman Nārāyaṇa who is the Lord and Master of all individual souls.

The all-pervasive ignorance that envelopes the planet is termed as *Kaliyirul*. Had this been some other yuga, like the Kṛta Yuga, there would definitely be those who understand and accept Śrīman Nārāyaṇa as the Ultimate and the Jīvas as subservient to Him. However, since this is the wicked Kaliyuga, there



is none to appreciate or adhere to the aforesaid tenet. Śrī Viṣṇu Purāṇa has correctly predicted that the Kaliyuga would be filled with charlatans and atheists, who would mislead people into not accepting or adulating the Universal Lord and Master Śrīman Nārāyaṇa as the Supreme Being and as the Creator, Protector and Destroyer of all the worlds:

*Kalau jagatpatim Viṣṇum
sarva sraṣṭāram Īśvaram /
Nārcayiṣyanti Maitreya!
Pāṣaṇḍopahatā janāḥ //*

Śrī Rāmānuja is hailed as the prophet who dispelled the gloom of ignorance that schools like Advaita generate, especially in Kaliyuga. Svāmi Deśikan too indicates the difficulty in people understanding and adhering to the cardinal tenet of Śarīrātma bhāva advocated by Śrī Rāmānuja, in the present day and age: *antima yuge kaścit vipaścittamaḥ yadi vidyāt.*

Śrī Bhaṭṭar denounces Advaitins, who are ignorant of the relationship of Master and slave persisting between the Lord and Jīvātmas, as *Kali Brahma mīmāmsakā*. But for Śrī Rāmānuja lighting up the lamp with the ghee of devotion, the true nature of the association between the Lord and ourselves would have remained unestablished and the gloom of Advaita would have continued to envelop the world. Svāmi Desikan too confirms this in Yatirāja Saptati: *Nirāloke loke nirupadhi para sneha bharito Yatikṣmābhṛt dīpaḥ.*

Śrī Kṛṣṇa was born amidst the gloom of Kamsa's prison as the lamp of wisdom to illuminate the clan of cowherds. Similarly, in the Kaliyuga beset by the

dense darkness of alien tenets, Śrī Rāmānuja was born to light up wisdom in the clan of Prapannas, just as a lamp lit on the crest of a hill would dispel darkness for miles around. Though Vedas are indeed the source of all knowledge, they do require someone like Śrī Rāmānuja to spread the light of wisdom and banish gloom, but for which the world would have remained steeped in ignorance.

*Uṇarnda mey jñāniyar yōgamthorūm
Tiruvāimozhiyin
Maṇam tharum innisai mannum
iḍanthorūm Māmalarāl
Puṇarnda pon mārban porundum
pathithorūm pukku nirkkum
Guṇam tigazh koṇḍal
Irāmānusan em kula kozhundē.
(Verse 60)*

In this verse, Śrī Amudanār adulates those who have a true idea of Śrī Rāmānuja's boundless wisdom and devotion and his love for Tiruvāimozhi, which details the glory of both the Lord and His devotees.

Śrī Rāmānuja is the scion of our clan, the clan of Prapannas and is the abode of innumerable auspicious attributes. He is also a great philanthropist.

*Sva jñānam prāpaka jñānam
prāpya jñānam mumukṣubhiḥ /
Jñāna trayam upādeyam
etat anyat na kiñcana //*

For those who seek the Ultimate, it is essential to acquire wisdom about the self, about the exalted entity to be attained and the strategy to attain the same, and no other knowledge is needed. Śrī Rāmānuja was the repository of such wisdom. Such wise persons are called by Śrī Amudanār as “*Jñāniyar*”. To emphasize that this wisdom is true wisdom, he adds the word “*meṃ*” to “*jñāniyar*”. And Śrī Rāmānuja possesses the nectarine wisdom of Tiruvāymozhi and the five tenets it portrays (arttha pañcakam—as indicated in the invocatory verse *mikka irai nilaiyum*).

The Lord is said to reside wherever Śrī Vaiṣṇavas reside: *Vasanti Vaiṣṇavāpi yatra tatra sannihito Hariḥ*. Similarly, Śrī Rāmānuja too is present wherever true sages (*meṃ jñāniyar*) are. Such presence among the true devotees of the Lord is hailed by Śrī Kulaśekhara Perumāḷ too thus: *Aṇiaraṅgan tirumutṭratthu aḍiyār thaṅgal inbamigu peruṅkuzhuvu kaṇḍu yānum isaiṇḍudanē endru kolō irukkum nālē*, while Śrī Nammāzhvār considers this his greatest good fortune: *avan aḍiyār nani mākkalavi inbamē nālum vāykka naṅgaṭkē* (to the

mind filled with the poison of saṃsāra, association with devotees is like nectar, which counteracts the poison). The importance of associating only with the saintly is brought out by the following verse:

*Sadbhireva saḥāsita
sadbhiḥ kurvīta saṅgamam /
Sadbhiḥ vivādam maitrīṇca
nāsadbhiḥ kiñcit ācaret //*

Śrī Rāmānuja showers his abundant grace on us all. He is the ultimate connoisseur of Tiruvāymozhi, delighting in its exalted purport. Thus he adds to the glory of Tiruvāymozhi and to abodes of the Lord by his very presence. Pramātā, Prameyam and Pramāṇam all shine due to his grace.

The Lord has His abodes along with His Consort in the various divyadesas due to His boundless love for us (*Mādhavaḥ Bhaktavatsalaḥ*). Śrī Rāmānuja is thus the unmatched leader of our clan of Prapannas and will not tolerate any harm befalling us.

2. Ṛg Veda Āhnikam

Vaisvadevam (Contd.)

After Tiruvārāadhanam, feet should be washed and Ācamanam performed twice. Since Vyāsa and other authors of Dharma Śāstras like Manu have emphasized the

importance of this karma, this is to be mandatorily performed by all householders and will attract sin otherwise:

Sāyam prātaḥ Vaiśvadevo

*kartavyaḥ bali karma ca /
anaśnatāpi satatam*

anyathā kilbiṣi bhavet //

Since this stipulates that Vaiśvadevam has to be done even on days of fasting, it is evident that it has to be performed daily.

In respect of Brahmacharis and Sanyasis, possibility of harm to other beings can occur occasionally; however, for householders, such hurt to others can be caused through kitchen implements, viz., firewood used as fuel, pestle, mortar, pounding instrument, the *muram* used for removing chaff, vessel used for storing water, vegetable-cutter, etc.:

Pañcasūnāḥ grhasthasya

*cullīpeṣaṇyupaskarī /
Khaṇḍinī sodakumbhaśca / (Manu)*

Details in this regard can be ascertained from elders. Since flies and ants are present almost everywhere, it is possible to cause them harm inadvertently. Vaiśvadevam is to be performed to rid oneself of the sin accruing from harm to these organisms through the aforesaid implements: *Vaiśvadevo kartavyaḥ pañca sūnā apanuttaye*, says Śrī Āśvalāyana Mahārṣi. Śrī Gautama stipulates performance of this karma in the morning and evening:

Sāyam prātaḥ kurvīta

*Vaiśvadevam yathāvidhi /
Mahataḥ pañca yajñāmstu*

divaivetyāha Gautamaḥ //

It follows therefore that Pañca Mahā Yajñās are to be performed only during day. Vaiśvadevam has to be performed with cooked rice. If rice is not available, we can do it with whatever we eat: fruits, vegetables, roots or even leaves. If none of these is available, Vaiśvadevam should be performed at the least with water. ☸



MISSION STATEMENT

This Journal seeks to expound and explain Śrī Deśika 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.

FEATURES

The Mahān from Mukkūr

- SRI P N K SRIRANGANATHAN

While the destiny of an individual soul is determined by his past actions, the destiny of an institution is determined by the presiding personality. Śrī Mālolan selected an Ācārya for his devotees at Naimiśāraṇyam after HH the 43rd Azhagiyasiṅgar attained paramapadam suddenly due to illness. There were a few śiṣyas present at Naimiśāraṇyam when Śrīvaṇ Śāthakopa Śrī Vedānta Deśika Yatindra Mahādeśikan took over as the 44th Azhagiyasiṅgar of Śrī Ahobila Maṭh on November 27, 1957 and his paṭṭābhiṣekam took place on Dec. 6, 1957. He is the first Pontiff who is named “Vedānta Deśika” among Azhagiyasiṅgars and he assumed the name since he took sanyāsam on the day of Śravaṇam, the birthstar of Svāmi Deśikan. So far, only two Azhagiyasiṅgars were born under the star Hastham-the 21st and 44th.

Pūrvāśramam:

Śrīmad Mukkūr Azhagiyasiṅgar was born in August 1895 (Āvaṇi Hastam) as the eldest of five sons to U Ve Vidwān



Mukkūr Śrī Raṅganāthācāryar and Smt. Raṅganāyaki who also hailed from Mukkūr and was the eldest sister-in-law of Iṅjimeḍu Śrīmad Azhagiyasiṅgar in pūrvāśramam. The parents named the child Rājagopālan, after the Lord of Mannārguḍi. Śrī. Rājagopālan went to Śrīmuṣṇam pāṭhaśālā for learning Veda. Later on, he learned Vyākaraṇa śāstram

under Śrī. Mannārguḍi Azhagiyasiṅgar in pūrvāśramam. He then moved to Kumbakonam to learn Tharkam and Vedānta under famous vidwān Śrī. U Ve. Thiliyambur Cakravarthyācāryar Svāmi. He had learned the style and method of upanyāsam under Śrī. Cakravarthyācāryar. He had lot of respect and reverence to this Svāmi and used to share many anecdotes about him in his later years.

Śrī. Rājagopālan had samāśrayaṇam from the 40th Azhagiyasiṅgar, served him as āśrama kainkaryapara and learned a lot of anuṣṭānams from him, who had lot of affection for the teenaged Rājagopālan. Mukkūr Azhagiyasiṅgar was responsible for the identification and anointment of 41st Azhagiyasiṅgar from Kārakurichi after the 40th Azhagiyasiṅgar attained paramapadam.

Śrī. Mukkūr Rājagopālācāryar had four brothers, all of whom adopted the teaching profession, living happily with their parents. Śrī Rājagopālācāryar got married to Smt. Janakavalli from Iṅjimeḍu at the age of 18, and they had two daughters and a son. Having wed a pious wife, he conducted his household affairs in a correct and perfect manner. Śrī Rājagopālācāryar settled in Kāñcīpuram and did ārādhanam at Śrī Ahobila Maṭh. He was very proficient in upanyāsams.

His upanyāsam on Rukmiṇi kalyāṇam was highly popular and was a delight to hear. Even knowledgeable pundits used to attend his upanyāsam and enjoy his wit and finer points, which no one would have heard of. Śrī. Rājagopālācāryar specialized in Purāṇams, which can be understood by ordinary people. Mukkūr Svāmi used to travel frequently to Mumbai, Delhi and Kolkatta in those days for upanyāsams.

He attended the kālakṣepams of 40th, 41st, 42nd and 43rd Azhagiyasiṅgars to enrich his learning from Śrī Tillayambur Svāmi, which made him a leader in sadas conducted at various places. He used to discuss in depth the meaning of various scriptures, which aroused the wonder and admiration of other scholars and used to get top awards – sambhāvanai. The 42nd Azhagiyasiṅgar appointed him Āsthāna Vidwān of Śrī Ahobila Maṭh. While the 41st Azhagiyasiṅgar blessed him with bharanyāsam at Tiruvallūr, the 43rd Pontiff instructed him in the “Praiṣa Mantra” at Ahobilam.

His father used to guide him and his brothers and after his demise, Śrī. Rājagopālācāryar took care of the entire family. He had always been concerned about poor people from his younger days. He used to give away his upanyāsa sambhavanai to poor Brāhmins and

to needy people, without bothering about the family's finances. He used to say Nārāyaṇan will take care of the family and he must take care of the poor. This attitude, which he developed in young age, continued till his end.

44th Azhagiyasiṅgar:

Śrīmad 44th Azhagiyasiṅgar performed the Kaiṅkaryams of Śrīmad 43rd Azhagiyasiṅgar in a grand manner. He acquired space for Maṭh at Naimiśāraṇyam and constructed the Bṛndāvanam of the 43rd Azhagiyasiṅgar in just three months. During the Kaiṅkaryam, everyone was amazed at the generosity of the new Ponitff. He then proceeded on saṅcāram and reached Puṣkaram, where he stayed for 40 days. Śrīmad Azhagiyasiṅgar continued his upanyāsams and the disciples there were very happy to hear him in Sanskrit. During this saṅcāram, Śrīmad Azhagiyasiṅgar asked Kaiṅkaryaparas to recite Śaraṇāgati gadyam in the morning, Śrīraṅga gadyam in the afternoon and Vaikuṇṭha gadyam during the night ārādanams. Śrīmad Azhagiyasiṅgar decided on modernization of transport (from ancient palanquin for Perumal, himself, bullock carts for staff) and adopted petrol vehicles driven by tractor for all to travel without much difficulty.

Śrīmad Azhagiyasiṅgar started his travel down south and conducted his first Cāturmāsya Saṅkalpam at Tirumalā, during which he appointed many scholars as Āsthāna Vidwān. Among them were my father Śrī Purisai Naḍādūr Kṛṣṇamācārya Svāmi and Villivalam Kṛṣṇamācārya Svāmi (who was to become the 45th Śrīmad Azhagiyasiṅgar later). Śrīmad Azhagiyasiṅgar started Śrībhāṣya kālakṣepam. Proceeding to Tirukkallam after utthānam, Śrīmad Azhagiyasiṅgar stayed there for a month, where he authored the famous Nṛsiṃha Karāvalamba stotram, which is being chanted every day even now during ārādhnam at the Maṭh. He also composed the *Pañcāmṛta Stotram*, *Śrī Lakṣmīnṛsiṃha Stotram*, *Śārīrakādhikaraṇa Krama Bodhini*, *Brahma sūtrārtha padya mālikā*, *Viśiṣṭādvaita Siddhānta Tattva saṅgraham*, *Śrī Lakṣmīnṛsiṃha Prapatti*, *Dayāsāgara Śatakam*, *Śrīmad Azhagiyasiṅgars' Maṅgala Mālikā*, *Śrīmad Iṅjimeḍu Azhagiyasiṅgar Maṅgalam* and *Dwādaśa Bhagavat Stotram*.

Śrīmad Azhagiyasiṅgar observed Cāturmāsya Saṅkalpam at Mukkūr for 12 years and at Śrīraṅgam for 15 years - twice at Ahobilam and Mumbai and once each at Pūḷḷambūdaṅguḍi, Kāñcīpuram and Ādanūr.

Kaiṅkaryams by Mukkūr Śrīmad Azhagiyasiṅgar:

Śrīmad Azhagiyasiṅgar was responsible for a lot of construction work and was very knowledgeable about engineering design and execution. Some of the principal works are:

1. 43rd Azhagiyasiṅgar's Bṛndāvanam at Naimiśāranyam.

2. Śrī Varadarājan Temple at Mukkūr.

3. Nammāzhvār Sannidhi at Kāñcīpuram.

4. Maṭham at Pūḷlambhūdaṅguḍi. And also Mūlavar Vighraha pratiṣṭhā at Pūḷlambhūdaṅguḍi and Ādanūr.

5. Thāyār Sannidhi and Iṅjimeḍu Azhagiyasiṅgar Avatāra maṇḍapam at Iṅjimeḍu.

6. Rājagopuram and Maṭham at Ahobilam.

7. Caitra Brahmotsava Maṇḍapam at Tiruvallūr.

8. New tank at Tiruvallūr with perennial water.

9. Mumbai Maṭh and Kalyāṇa Maṇḍapam

10. Hyderabad Maṭh and Kalyāṇa Maṇḍapam

11. The biggest of all his constructions was the Rājagopuram at Śrīraṅgam.

It was at his initiative and niyamanam that the Hyderabad Branch of Ahobila

Maṭh was established. He was present during the Vighraha pratiṣṭhā, once the Sannidhi of Hyderabad Maṭh building was ready.

Many people have created history in independent India; but it was Mukkūr Azhagiyasiṅgar who created history by accomplishing what kings and sages could not, by constructing the Rājagopuram at Śrīraṅgam. Till this construction, all Rājagopurams were constructed by kings and rulers of state. To fulfill a "Divine Wish", he undertook the task of constructing the Rājagopuram when he was more than 80. He supervised personally each and every activity of the Rājagopuram with courage and conviction. The Gopuram consists of 13 tiers with a height of 236 feet. He constructed the first level with his pādakāṇikkai from many philanthropists. Śrīmad Āṇḍavan and Kāñcī Śaṅkarācāryar too participated in this gigantic work. The steadfastness and single-minded determination with which he accomplished this stupendous and challenging task in a grand manner, overcoming all obstacles that cropped up, proved beyond doubt that Lord Śrīraṅganātha himself was the force inspiring and guiding him at each and every step. During the construction period, he made Śrīraṅgam a beehive of activity, reminiscent of the days of yore

when gigantic temples were built by the Chozha Emperors. He had the consecration celebrated on the particular day fixed by him. The then Vice-President of India, the Chief Minister of Tamil Nadu and a number of VIPs attended the consecration ceremony in 1989. HH felt extremely happy that he had fulfilled the “Divine Wish” by changing the “MOṬṬAI GOPURAM” into the RĀJAGOPURAM.

Earlier, Śrīmad Azhagiyasiṅgar had constructed Śrī Varadarājar Sannidhi at Mukkūr and spent long years there, before proceeding to Śrīraṅgam. Whenever anyone visited Mukkūr, HH used to enquire whether they had eaten and if not, tell them to have food at the Maṭh and state the purpose of their visit only thereafter. This was his practice, whatever be the time of the day. He used to order the Maḍaipalli staff to make prasādam again, if what was made earlier was exhausted. Another habit Śrīmad Azhagiyasingar had was to ask young children solve arithmetical puzzles. He used to enjoy seeing the efforts of both the young and old in trying to solve them. He would solve it very easily and explain how to do so. This continued even at Śrīraṅgam at the age of 97.

He was extremely generous and was easily moved by the plight of the poor. He used to give poor people money or

gold for the marriage of their children, right from his younger days. Most of us would know about the aluminum hawker, who came to sell at Mukkūr village and found no takers. While returning home, he came across Śrīmad Azhagiyasiṅgar, who asked him to park his vehicle and have lunch at the Maṭh. He then asked him the total cost of his stock of aluminium vessels, paid him the full amount and donated the entire stock to the poor staff of the Maṭh and poor villagers. Episodes like these were many during the Pontiff’s life. During the construction of the Śrīraṅgam Rājagopuram, he showed this type of generosity to the construction workers, auto drivers, etc. People at Śrīraṅgam used to say that Jīyar Svāmi was the present day Karṇan.

When his health started failing, Śrīmad Azhagiyasiṅgar nominated Villivalam Śrī. Kṛṣṇamācārya Svāmi, an erudite scholar, as the next Pīṭhādhipati. Śrī Nārāyaṇa Yatindra Mahādeśikan embraced Sanyāsa Āśrama on 21st October 1991 as the 45th Azhagiyasiṅgar. The 44th Śrīmad Azhagiyasiṅgar attained Paramapadam at the age of 97 in August 1992 at Śrīraṅgam, after reigning for 35 years. The 45th Śrīmad Azhagiyasiṅgar performed the Kaiṅkaryam on a good scale with scholars, constructed the Bṛndāvanam at Daśāvatāra Sannidhi and

celebrated the 100th Tirunakṣatram of Mukkūr Azhagiayasingar at Śrīraṅgam in a grand manner.

Conclusion

I would like to mention some of the management skills of Mukkūr Azhagiayasingar, which I had noticed personally. His leadership skills were visible in conducting the Vidwat Sadas. He never expressed himself, but dominated the sessions. He used to hear learned scholars irrespective of age and give some hints, before he brought in the finer points towards a conclusion. He had great respect for scholars, used to treat them like the 42nd Azhagiayasingar did and was very happy in their company.

The next best quality of Śrīmad Mukkūr Azhagiayasingar was his inability to see poor people suffering. He would give whatever he had with him at that

point of time and numerous are the people who benefitted by his generosity.

One more strength of his was his writing, expressing profound concepts in simple language. His writings in *Śrī Nṛsimha Priyā* as Azhagiayasingar's Arulmozhi were legendary. His moral stories and preaching were so simple that even laymen could understand and follow.

His common sense and engineering knowledge in building so many structures as listed above were manifest through his personal involvement and supervision, which was his result orientation, despite obstacles and exactly as per his plans. I had seen this myself in Tiruvallūr Tank and Śrīraṅgam Rājagopuram constructions.

Śrīmate Śrīvaṇ Śaṭhakopa Śrī Vedānta Deśika Yatindra Mahādeśikāya Namaḥ.



Obituary: Smt. Vasanta Seshadri

We regret to report the passing away, on 17.7.20, of Smt. Vasanta Seshadri (75) a pious lady and a connoisseur of Carnatic music and learned Sanskrit. The wife of Sri B.T.Seshadri Swami, who has represented Sri Maṭham in important legal matters since the time of Mukkūr Śrīmad Azhagiayasingar, she supported her husband in the performance of several kainkaryams, during his tenure as a member of the Central Committee during the reign of Villivalam Śrīmad Azhagiayasingar. Her son and daughter, both residing overseas, could rush to India in time and perform her obsequies. We convey our heart-felt condolences to Sri Seshadri Swami, Sri Srinath and other members of the family.

- Sriranganathan

FEATURES

MUKKŪR AZHAGIYASIṄGAR & VIDVAT SADAS

Śrī Bhāṣya Simhāsanam Naḍādūr Śrī U.Ve. Karuṇākarācārya Svāmi



Benediction-Śloka

*Śrībhāṣyavidvatpariṣad yadiyā
vīhārabhūmiḥ prababhūva ramyā /
Annañca peyañca tathaiva bhogyam
mukkūr munīndram*

tamaham namāmi //

1. Introduction

1. Mukkūr Śrīmad Azhagiyasiṅgar was very fond of Vidwat Sadas. What is a Vidwat Sadas? Vidwāns will present a portion of a text from any Śāstra like Mīmāṃsā, Grammar, Logic, etc. before a learned audience led by a towering personality like Śrīmad Azhagiyasiṅgar.

2. Mīmāṃsā is of two parts:- Karma Mīmāṃsā and Brahma Mīmāṃsā. Bhagavad Rāmānuja has written a commentary on Brahma Mīmāṃsā, which is known as Śrī Bhāṣyam. The Vidwat Sadas being organized annually by Śrīmad AhobilaMaṭh since 1940 by H.H. the 42nd Jiyar is mainly on Śrī Bhāṣyam, though here and there texts in other fields will come up for discussion.

3. A scholar in Śrī Bhāṣyam will take up a Chapter (normally of his own choice, though at times the chapter may be allocated by Śrīmad Azhagiyasiṅgar in special cases) in Śrī Bhāṣyam. As he presents, he would be asked to explain

and defend his statements by the presiding personality - Śrīmad Azhagiyasiṅgar or some senior scholars called “Examining Scholars”. In the process, which will at times graduate to hot debates, understanding of the portion chosen by the presenting scholar and others in the Sadas will become finer and clearer. Thus the Sadas will provide a platform for a continuous learning process in Śrī Bhāṣyam. Thus, the Vidwat Sadas is a core activity for Maṭhs. Maṭhas are mainly meant for educating and upgrading younger scholars. That is why the word Maṭh is defined as the place of residence of those who learn. That is why the word Maṭh is said to be synonymous with Chātrālaya. Refer to *mataśchātrādīnilayaḥ* Puravarga in canto 2 of Amarakośa.

4. Thus, a Vidwat Sadas in Śrī Bhāṣyam will offer a platform to presenting and observing scholars for

1. continuous education in Śrī Bhāṣyam

2. improving one’s understanding of a particular portion of Śrī Bhāṣyam and

3. making the scholar presenting the portion feel confident of having understood the portion properly.

5. Mukkūr Azhagiyasiṅgar nurtured the Mālola Vidwat Sadas from the eighteenth Annual Sadas in 1958 to

the fifty first in 1991- for **thirty-three** years.

Mukkūr Śrīmad Azhagiyasiṅgar developed his own style to achieve the three goals mentioned by me in Para 4. He also appreciated that Vidwāns would have to be tested for the spread of area of their knowledge and also for the depth of their understanding. Their confidence in presentation and their ability to withstand confusing queries would also have to be tested in the Vidwat Sadas, to make them stronger.

Accordingly, Śrī Mukkūr Azhagiyasiṅgar made his contribution in all the above parameters.

6. He enjoyed conducting the Sadas even at the advanced age of 90. He used to sit on the Simhāsanam in the “āsana” posture and conduct the Sadas for three hours continuously in one session as a Tapasyā. He had such control over his physique that he would not even change the position of his legs.

Sadas in a day would be in two sessions, for a minimum of six hours in total and last for 10 days. After the departure of Mukkūr Azhagiyasiṅgar, the duration of Sadas has been cut to five days. Sadas for duration of ten days has become a rarity.

7. I had the fortune of presenting at least **sixty** Adhikaraṇas in total in the

awe-inspiring presence of 44th Azhagiyasiṅgar. It includes Mālola Vidwat Sadas from 1966 to 1990, other Sadas in Śrīraṅgam between 1979 to 1990 organized by Pounḍarīkapuram Āśramam, Śrīraṅgam Periyāśramam and Madhurānthakam Svāmi Trust. They were all chaired by Śrīmad Azhagiyasiṅgar from 1979 to 1991, after his shifting to Śrīraṅgam for completing the Rājagopuram there.

2. First Encounter

1. My first encounter with Śrīmad Azhagiyasiṅgar as an examinee in Śrī Bhāṣyam in the Mālola Vidwat Sadas was in the year 1966, when I was a lad of nineteen years doing my 4th B.E in Thiagarājar College of Engineering, in Madurai. Śrīmad Azhagiyasiṅgar welcomed me with a “bouncer” virtually, when I sat before him to make my presentation in ŚrīBhāṣyam. In a lighter vein, he asked me, “This is the Sadas of Ahobila Maṭh. Not a simple Sadas like your Munitraya Sadas. How dare your father send you to face this Sadas?” I submitted, “This Sadas was started by the 42nd saint of Ahobila Maṭh, developed by 43rd saint and now nurtured by the 44th saint. Thus the Sadas has become the Sadas of three saints – Munis and so a Munitraya Sadas. Is it appropriate to call it Sadas of Maṭh or the Munitrayam?”

2. My father had composed a śloka to this effect anticipating such remarks in lighter vein from the Azhagiyasiṅgar.

The śloka reads thus:-

*Śrīraṅgakārīja muniśvara kalpīteyam
ŚrīVirarāghava muniśvara vardhitā ca /
Vedāntadeśika muniśvara lālītādyā
Śrīman munitraya sabhā nu?*

Maṭhasya vā nu? //

On hearing this, Azhagiyasiṅgar said, “Well, your father has also made you a fit person to present in this Sadas and equipped you with some defence to face the scholars sitting here like stars in a galaxy!”

3. Then he ordered, “Proceed with the presentation!”

4. I had selected Indraprāṇādhikaraṇa - the eleventh in the first pāda of the first adhyāya of Śrīibhāṣyam.

5. Normally, the discussions on a passage taken up in an Adhikaraṇam will start with a small anecdote in the background, then present the upadeśams in the passage, and analyze the upadeśams to arrive at the correct meaning of the upadeśams in the passage.

6. This Adhikaraṇam discusses a passage in Kauṣītiki Upaniṣad. It presents the background thus:-

7. One Pratardana, son of one Divodāsa, went to Heaven, the abode dear to Indra, by his valour and skill in

war.(That he had gone to heaven in support of Indra in a war like Daśaratha Chakravarthi against the Demons is obvious).Pleased by his valour and skill in war, Indra offered him a boon.

8. Pratardana said, “You may yourself choose a gift most salutary for the human beings and give it to me!”

9. Indra said that a gift should be chosen by the recipient, but Pratardana stood firm. He said, “You give me a gift which is most salutary for mankind!”

10.This is given here again in the words of the Upaniṣad:-

Pratardano ha vai Daivodāsirindrasya priyam dhāmopājaḡama yuddhena ca pauraṣeṇa ca / tam hendra uvāca / “Pratardana! Varam dadāni”ti / sa hovāca Pratardanaḡ “tvameva me varam vṛṇiṣvayam tvam manuṣyāya hitatamam manyasa” iti / tam hendra uvāca “na vai varam parasmai vṛṇīte tvameva vṛṇiṣve”ti / “avarō vai tarhi kila me” iti hovāca Pratardanaḡ / ... sa hovāca ...

11. Then Indra gave some upadeśams, which are discussed in this adhikaraṇam.

12. At this, Śrīmad Azhagiyasiṅgar put forth this question:- “You say Pratardana pleased Indra with his valour and skill in war. Was Pratardana a Kṣatriya?”

13. I was not prepared for such a question. I felt the question was a wide

one. For, where would this research whether “Pratardana was a Kṣatriya or not” take us? It should have certainly been irrelevant, as neither Śrī Bhāṣyam nor its main commentary Śrutaprakāśika speaks of it. Thus, I was getting biased against the question itself.

14. Śrīmad Azhagiyasiṅgar asked, “Tell me! Was he a Kṣatriya?” I said, “Yes, he should have been a Kṣatriya as he had fought in war!”

15. Śrīmad Azhagiyasiṅgar said “Paraśurāma fought many wars, was he a Kṣatriya? Kṛpācārya, Droṇācārya, and Aśvattāma fought in the Mahābhārata war. Were they Kṣatriyas? You don’t have any conclusive evidence with you to say that he was a Kṣatriya! Go ahead!”

16. I presented for some more time till he said it was enough. He gave a sambhāvana of Rs.30. At that time (in 1966), it was a huge amount and the sambhāvana for senior scholars.

17. After the Sadas, I asked some senior scholars, “What is the purpose of this question “Was Prtardana a Kṣatriya and what is the answer?” They said, “Śrīmad Azhagiyasiṅgar would ask such questions to unsettle the candidate making the presentation”. Evidently, they were also biased against the question itself.

18. I returned to my home at Madurai and submitted the proceedings that

happened at Mukkūr to my father. I told him that I felt the question on Pratardana being a Kṣatriya or not was not relevant.

19. My father said, “It was very relevant. You should not forget Śrī Azhagiyasiṅgar is a very seasoned scholar in Śrībhāṣyam. Your getting biased against the question is a form of indiscipline. That Pratardana’s father was one Divodāsa is clear by the adjective Divodasi to Pratardana’s name in the text of the Upaniṣad itself’. The compound word Divodasi is to be dissolved as Son of Divodāsa. You can see our Upaniṣad-Bhashyakara commenting here, *divodāsasya apatyam pumān daivodāsiḥ* /

20. In his “smṛti”, sage Sātātapa says that the name of a Brahmin should end with the suffix “Śarma”, Kṣatriya with “Varma”, Vaiśya with “Sena” and the name of those from the service community should end with the suffix “Dāsa”.

Śarmāntam brāhmaṇasya

syād varmāntam kṣatriyasya tu /

Senāntam caiva vaiśyasya

dāsāntam cāntyajasya tu //

The father of Pratardana was Divodāsa. As his name ends with the suffix “Dāsa”, his father might have been from the service community. Therefore, to say that he was a Kṣatriya, you should give conclusive and authentic evidence,

instead of merely inferring so. You can’t say that he fought in a war and so he was a Kṣatriya, as there are instances of non-Kṣatriyas like Paraśu Rāma *et al* fighting wars.”

21. I said, “What relevance has this got to Śrībhāṣya?”

22. My father said, “It has direct relevance to Śrībhāṣyam. As per Apa-shūdrādhikaraṇam, the service community cannot be initiated into Brahma Vidyā. If Pratardana was from the service community, how could Indra initiate him into Brahmavidyā? Would not there be a contradiction between Apa-shūdrādhikaraṇam and Indra-prāṇādhikaraṇam? So, we have to prove that Pratardana’s father was a Kṣatriya and the tag “dāsa” to his name was an exception. Keeping in mind only this, Śrīmad Azhagiyasiṅgar had asked you this question. But out of kindness to you, he might have thought it would be too heavy to probe further on this question and would have left it at that! This question also tests you in the areas you have covered in authentic literature”.

23. He advised me to get a copy of the Upaniṣad Bhāṣyam in Śrī Śaṅkara’s system from the university library, as he recalled Śrī Śaṅkara had not written a commentary for this Upaniṣad. I searched for the commentary by someone in the lineage of Śrī Śaṅkara.

24. I came across the book by Dr. Radhakrishnan captioned “The Principal Upaniṣads”, wherein he has mentioned about one Śaṅkarānanda and his commentary on this Upaniṣad called *Dīpikā*.

Dr. Radhakrishnan has added a footnote to explain the word Divodasi “*Divodasi- “Divodāsasya Kasi-Rajasya Putro Divodasi”* .This means Divodāsa was the king of Kasi. Evidently, this quote is from *Dīpikā*.

25. Then I located *Dīpikā* .The original of Śrī Śaṅkarānanda reads as

Pratardanaḥ ; - prakarṣeṇa tardayati- bhartsayati-abhibhavati svaśatrūniti sārthakanāmā Pratardanaḥ ha kila Daivodāsiḥ Divodāsasya Kāśīrājasya putro Daivodāsiḥ /

This is a positive evidence to prove Divodāsa was a Kṣatriya.

26. I returned with this piece of information from the University Library and submitted it to my father. He immediately recalled that the name finds a mention in Mahā Bhārata too. He advised me to bring Ādi Parva from our home library and search for the portion describing the life of Yayāti.

27. Yayāti was made to fall down from the seat he shared with Indra by the canny Indra, by making Yayāti list the punyas that fetched him half of the

seat of Indra. As he listed them, Yayāti realized his punyas were evaporating and he had come to the edge of Indra’s throne, for punyas will evaporate, if one lists them. Realizing the plot of Indra, Yayāti sought a boon from Indra in exchange for the residual punyas, to make him fall in a place where there were good people. Indra granted the boon and Yayāti fell in a place where four kings were jointly performing a sacrifice. Seeing Yayāti falling, they held him in the sky itself with their punyas. Yayāti’s daughter Mādhavī was married to a king called Divodāsa. He was one of the four performing the sacrifice. She also had come there to watch the sacrifice. She told them the person supported by them was her father and so their maternal grandfather. With their punyas, they sent Yayāti back to heaven. The four brothers were Aṣṭaka, Pratardana, Sibi and Vasumana. Pratardana is also mentioned as” Kaseya”. Reference may be made to śloka 37 in Adhyāya 87 in Sambhava Parva, seventh subdivision of Ādiparva, where we come across *Kāśeyaśca Pratardanaḥ /*

From all these, it is clear Pratardana was a Kṣatriya. Now, how can you be biased against the question? Unless it is made clear that Pratardana was a Kṣatriya and his father’s name having the tag Dāsa was exceptional, the doubt

regarding his being from the service community and so the doubt on the internal contradiction between Apashoodrādhikaraṇam and Indra-pranādhikaraṇam cannot be erased.

28. “Śrīmad Azhagiyasiṅgar might have wanted to test whether you have knowledge of these texts and your knowledge covers areas of Mahabharata, Dīpikā etc. See the benefit you have reaped now by taking the question in a positive manner.

29. This is how you should prepare for Sadas in future” said my father.

30. Now, the readers would be able to appreciate how a very simple question thrown by Śrīmad Azhagiyasiṅgar served all the purposes of Sadas.

31. My father went on to say, “I had advised you to get by heart the concerned śloka from Adhikaraṇasārāvalī for the Adhikaraṇam after studying the commentary for the śloka from the three vyākhyānams - that of Kumara Varadaguru, second called Padayojana of Aththippaṭṭu Azhagiyasiṅgar and the third of Śrī Sundarārya Mahādeśikan, my grand preceptor (*At that time Abhinava Deśika Śrī Uttamūr Svāmi’s Commentary had not come into vogue*). Evidently, you had not paid heed to this advice. If you had paid attention to that, you could have pleased the Sadas and Śrīmad Azhagiyasiṅgar still better.”

32. So saying, he made me read out the commentary “Padayojana” of Attippaṭṭu Azhagiyasiṅgar for the first śloka of Adhikaraṇasārāvalī for this Adhikaraṇam. It starts thus: *vidyā Prātardīnī sā ...* meaning the upadeśams Prātardana had.....

Commenting on this, Attippaṭṭu Azhagiyasiṅgar says *Prātardīnī - Prātardano ha vai Daivodāsirindrasya priyam dhāmopājaḡāma ityādīkā Prātardanākhyā - kṣatriyākhyāna pratipādīkā* / He explains that the word *Prātardīnī* - in the śloka means the Brahma Vidyā connected with the “Kṣatriya” named Prātardana.

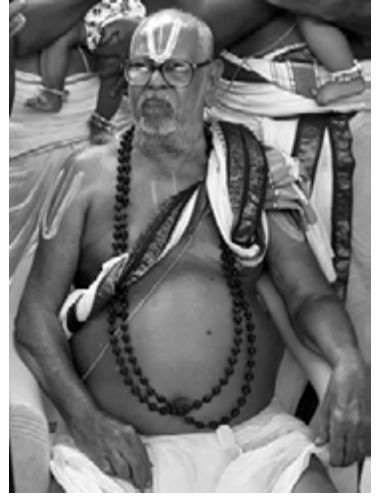
If only you had stood your ground that Prātardana was a Kṣatriya as has been mentioned by Attippaṭṭu Azhagiyasiṅgar, it would have served the purpose” said my father, and added:-

33. “The Advaitins have been criticizing us, the Śrīvaiṣṇavas, for adding the suffix Dāsa to our name. Only on occasions like Abhivādanam we use the tag Śarmā to our name. Otherwise, we say Karuṇākara Dāsa, Rāmānuja Dāsa etc. Since Dāsa is only for service community, how can Brahmins put the suffix Dāsa to their name? To this, we reply that the soul is the servant or dāsa of the Lord and His devotees. Therefore, we use the suffix Dāsa only on all occasions, except during the rituals.

OBITUARY

Śrī Ubha. Ve. Aṇṇādhūr Rājagopālācāryar Svāmī

It is with deep regret we record that Aṇṇādhūr Śrī Ubha. Ve. Rājagopālācārya Svāmī attained Ācāryan Tiruvaḍi at Madurāntakam on 14.07.2020 after a brief illness. He was 98. He had the rare distinction of serving as the Chief Arcaka at the temple of Śrī Ērikāṭṭha Rāman at Madurāntakam for more than 80 years. He was born to Śrī Śaḍagopan Svāmī and Smt Kanakavalli Ammaṅgār in 1922. He mastered the Yajur veda and learnt Kavya and Śāstras at the holy feet of Śrī Ubha, Ve, Ghoṣṭipuram Sundara Sowmya Nārāyaṇācāryar Svāmī, Nyāya Śāstra and Pāñcarātra Āgama respectively under Śrī Villivalam Nārāyaṇācāryar Svāmī and Ghoṣṭipuram Śrī Vāsudevācāryar Svāmī and Grantha Catuṣṭaya from Devanārviḷāgam Śrīmad Azhagiyasiṅgar. Later, he taught Veda for more than 20 years in the Madurāntakam pāṭhaśālā. He was an authority on Dharma śāstra and his column in *Śrī Nṛsiṃhapriyā* answering numerous doubts of the readers was very popular.



Some of the honours he received are enumerated below.

President's Gold Medal for Sanskrit in 2011, Śrī Pāñcarātra Prakriyā Cakravartti (awarded by the 44th Śrīmad Azhagiasingar), Śrī Pāñcarātra Bhāskara (by Śrīmad Āṇḍavan (Periāśramam), Śrī Pāñcarātra Parāvara Pravīṇa (Kinchitkaram Trust), Śrī Vaiṣṇava Ratnam (Śrī Parāśara Gurukulam, Belagola, Mysuru) and Śrī Pāñcarātra Sāmrat (TTD). Despite his old age, he addressed the gathering during the Platinum Jubilee Celebrations of the Pāṭhaśālā in 2018 in the august presence of prakṛtam Śrīmad Azhagiyasiṅgar and the Chief Guest Śrī Ma.Foi. Pandiarajan, Minister of Tamil development, Govt. Tamil Nadu. His loss is irreparable to the Śrī Vaiṣṇava Community.

Dr. D.P.Kannan Dr.M.S. Śrīkanth

ŚRĪ AHOBILA MATH VEDA PRABANDHA ŚĀSTRA
SANSKRIT MAHĀVIDYĀLAYĀ, MADURĀNTAKAM





FEATURES

FAQ ON ŚARAṆĀGATI

Mukkūr Śrīmad Azhagiyasiṅgar's Arulmozhi



English translation by Dr. S. Sundar Rajan, Trichy

In his inimitable style, Mukkūr Mahān poses certain questions about Śaraṇāgati and its efficacy, which have plagued our minds sometime or the other, and proceeds to furnish convincing answers. He also narrates a moving personal experience, which bolsters our faith in Śaraṇāgati. (Ed.)

Vaikuṇṭhe tu pare loka

Śrīyā sārddham Jagatpatiḥ /

Āste Viṣṇuḥ acintyātmā

bhaktair bhāgavataiḥ saha //

Śrī Viṣṇu, who is Śrīman Nārāyaṇa, resides in the indestructible Great City called Śrī Vaikuṇṭham, along with other eternal beings, emancipated souls and Śrī Mahālakṣmi. He nurtures and manages all the worlds from there. If we, who belong to this world, perform the strategy of *bhakti yoga* – (procedure of devotion) we will attain Him in His world. Along with those who belong there, we too can enjoy supreme bliss untainted by any type of sorrow. We can be happy there without ever being born again.

I have written this in many Arul Mozhis:



If those who do not have the ability to perform *bhakti yoga* as prescribed in the Upaniṣads, perform Śaraṇāgati (the act

of total unconditional surrender at the lotus feet of the Divine Couple, Śrīman Nārāyaṇa [Śrī and Nārāyaṇa]), then they too, like those who have done *bhakti yoga*, will attain Śrī Vaikuṇṭham and worship Śrīman Nārāyaṇa there. They will attain supreme bliss by doing all types of services to the Divine Duo. They will not be reborn in these worlds, which are the abode of all sorrows. They will reside eternally at Śrī Vaikuṇṭham and will always be contented. Just like performers of *bhakti yoga* achieve all their desired objectives, those who do *Śaraṇāgati* too attain all that they desire.

Those who have not undergone traditional *kālakṣepam* and hence lack complete knowledge of *Śaraṇāgati* come up with several objections and questions in this regard. For instance –

1. You say that upon performing *Śaraṇāgati*, Śrīman Nārāyaṇa grants all types of boons. If we do *Śaraṇāgati* desiring the Śrīraṅgam *gopuram* to shift itself on top of the Kāñcīpuram *gopuram* for two days, will Śrīman Nārāyaṇa make it happen?

2. Standing beneath a coconut tree, if we do *Śaraṇāgati* at the sacred feet of Śrīman Nārāyaṇa for a coconut to fall, will He make the coconut drop into our lap?

3. If someone, who does not have children, does *Śaraṇāgati* at the lotus feet of the Lord to beget children, will children be born to him?

4. If a person who is blind performs *prapatti* to Śrīman Nārāyaṇa to regain his vision, will the Lord at once grant him vision?

5. A person sits at home and does *Śaraṇāgati* to Śrīman Nārāyaṇa, desiring a lot of wealth; will the desired wealth be granted to him?

6. If one seeks refuge in Śrīman Nārāyaṇa for the purpose of the water deep down in the well overflowing and irrigating the fields by itself, will water from the well rise and flow to the field?

7. If we perform *Śaraṇāgati* to Śrīman Nārāyaṇa for the purpose of a bull delivering a calf, will He enable a bull to give birth to a calf?

8. If we do *Śaraṇāgati* to Bhagavān for the purpose of running a car without using petrol, will it happen?

9. If someone does *Śaraṇāgati* to Bhagavān for the purpose of becoming a great king, will the Lord make him one?

10. If an old man performs *Śaraṇāgati* for the purpose of becoming young, will He succeed in regaining his youth?

11. A toothless old man wants to eat *murukku* – a hard rice flour savoury. So he does *Śaraṇāgati* to Bhagavān praying for his teeth to grow back. Will this happen?

Asking frivolous questions like these, many say – “*Śaraṇāgati* is an unreal act; had it been genuine, would any person belonging to any faith not have performed it? One can believe things if one sees at least some desire being achieved upon performance of *Śaraṇāgati*. We are told that the fruits of *Śaraṇāgati* cannot be seen by the eyes. How can one believe this, just because the scriptures say so and the preceptors repeat it? Hasn't Bhagavān given us brains too? How can we believe in something which our intellect tells us is impossible?” Even if we ignore the objections raised by those of other faiths, we ourselves do not have faith in our own school.

These are the objections raised by some people, deluded by their sins and ignorant of the inherent nature of *Śaraṇāgati*.

It is not enough if we merely tell these people that their questions are wrong. It is very important to impress upon them the greatness of *Śaraṇāgati* in such a manner that it is etched in their minds. Everyone must understand this well and conclusively get rid of their doubts.

If one does *Śaraṇāgati* for the purpose of the Śrīraṅgam *gopuram* shifting itself to the top of the Kāñcīpuram *gopuram*, it will not succeed. *Śaraṇāgati* will bear fruit only if its objective is capable of being accomplished in one manner or another. To place one *gopuram* atop another cannot be done in any way. If one does *Śaraṇāgati* for impossible tasks, it will not succeed.

For the same reason, *prapatti* done for a bull to beget a calf will never bear the desired fruit; and so also the *Śaraṇāgati* done for a coconut to fall on its own from a tree, while we stand beneath it.

If someone were to ask, “The first two need not succeed because they are impossible, but surely a coconut can be made to fall from the tree?”

For attaining any desired fruit, there are many ways. *Śaraṇāgati* will be effective only in cases where there is no other means to attain a goal. If we want a coconut, we can climb up the tree and pluck it. If we can't climb, we can ask someone else to do it for us; or we can use a long rod with a hook to get the coconut. As there are many ways in which a coconut can be obtained, performing *Śaraṇāgati* for it will not succeed.

Śaraṇāgati is not the main means. Only if there is no other way to get a result, will doing *Śaraṇāgati* succeed. When there is a possibility of reaching the goal by another means, then doing *Śaraṇāgati* will be fruitless.

One without an issue will not beget a child by doing *Śaraṇāgati*. Sins are the reasons for lack of progeny. To atone for those sins, expiatory methods are indicated in the scriptures. The important ways to atone for sins are – *dāna* – giving gifts, *homa* – performing sacred fire rituals, *Setu snāna* – bathing at the Setu (Thirupullāṇi sea shore, where the remnants of the *setu* – bridge built by Śrī Rāma are still there), *japa* – reiteration of incantations, *arcana* – worshiping images of deities with offerings, etc. When one has the ability to do all these, doing *Śaraṇāgati* instead will not succeed.

This too is the answer to the question whether vision will be restored to a blind man upon *Śaraṇāgati*. *Sūrya namaskāra* – a potent prayer to the Sun god – is said to be the main means for enabling vision. Without approaching a deity, one can obtain treatment from a doctor for blindness, who will prescribe requisite medicines. Thus, when there are many other ways to get back vision, it cannot be regained by doing *Śaraṇāgati*, instead of adopting one of these methods.

Without doing any work, one cannot make money, just by doing *Śaraṇāgati*. There are so many ways to make money in this world, of which people are only too aware.

There are many poor people who attained riches by working and earning money, adopting proper means. There are many who became rich by tilling the land and growing crops and many who became rich lawfully by adopting a profession. Many lawyers have earned quite a lot of money righteously, while many have become rich by staging plays. Many have studied the scriptures and earned money by delivering discourses. Thus, money can be made through various means. Hence, doing *Śaraṇāgati* to make money, without taking the trouble to adopt any of the aforesaid strategies, will not succeed.

If one does *Śaraṇāgati* for the purpose of the well water overflowing and irrigating the fields by itself, that too will not succeed. Is there no other way to make the water inside the well flow into the fields? There is indeed a device, which can be yoked to the bulls and pulled by them, which will lift the water from the well and let it flow into the fields.

These days, there are machines and pumps that irrigate lands. Everybody knows this. Thus, the water in the well

can be used for irrigating the lands by any of the aforesaid methods. There is no need to do *Śaraṇāgati* for this.

If someone asks, will a car run without petrol if we do *Śaraṇāgati*, the answer is – isn't filling petrol in a car well within our capability? If we do *Śaraṇāgati* for getting results from those jobs, which we can ourselves do easily, *Śaraṇāgati* will not be successful.

If I do *Śaraṇāgati* to Bhagavān for becoming a great king, will I become one? The answer to this question is – Nowadays there are many options for one to acquire a great position in this world, which we see every day. So, *Śaraṇāgati* for acquiring a great position will not succeed.

If an old man wants to become young, he can go to a sage who is knowledgeable about medicines and get a drug called *kāyakalpa* for regaining his youth. *Śaraṇāgati* done for this purpose will not succeed.

If a toothless old man performs *Śaraṇāgati* to get teeth for eating *muṛukku*, it will not succeed. He can fulfill his wish by using artificial teeth, can't he? Can't he otherwise crush *muṛukku* into powder and have it? Thus, when one can attain a goal by other means, *Śaraṇāgati* will not succeed.

We will furnish an answer to questions about *Śaraṇāgati*, which brings out its essence. If we want to attain goals which are approved by the scriptures, then we must adopt the means prescribed in the scriptures for each of them. There are many who are unable to adhere to any of those methods, in any manner, due to lack of ability. If they consider their condition of incapability and feel very sad, and perform *Śaraṇāgati* at the sacred feet of Śrīman Nārāyaṇa, Bhagavān notes their sorrow and out of compassion, grants them their wishes. So say the scriptures.

Think about the one who asks whether *Śaraṇāgati* will enable one *gopuram* to be placed on another. He doesn't really want such a thing to happen and is just making fun of *Śaraṇāgati*. Is he worried about such a goal of his not being achieved? Similarly, *Śaraṇāgati* that is done merely for testing its efficacy, for goals that are not sincerely desired or those that are impossible of performance, will not succeed. The goal must be a much-desired one. There must not be any other way for that goal to be attained. Such goals can certainly be attained through *Śaraṇāgati* to Bhagavān, if one feels very sad for not being able to attain it by other means. These facts can be known from Śrīmad Rāmāyaṇa, Mahābhārata, Bhāgavata etc.

There was a very poor man residing in Mannārguḍi. He wouldn't believe anything easily. Both his sons were to be married at Siṅgaperumālkoil near Chennai. On the day before the marriage, he sent everyone in his family to the marriage venue. Having earlier pawned his wife's bangles, ear studs, etc., he assured his wife that he would redeem them and be there at Siṅgaperumāl Koil on the morning of the wedding. He had to leave Mannārguḍi by train at 8.00 pm. Till 7.00 pm, little by little, he managed to borrow fifty rupees from various sources. He had pawned the ornaments for fifty rupees. When he paid it at the pawnshop and sought return of the jewels, he was told to pay five rupees more towards interest. No amount of pleading could make the pawnshop owner part with the jewels without the interest. This man had planned to borrow five rupees from pawnbroker, after settling his dues of fifty rupees, towards cost of the train ticket to Siṅgaperumāl Koil, which was now out of the question.

The time was 7.30 pm. The railway station was half a mile away. Overcome by grief, he went to the maṇḍapam of the Mannārguḍi Rājagopāla Svāmi temple, in Gopālasamudram street. His body was fatigued and trembling. He thought about the Perumāl and Thāyār at the temple "Ammā Shenbagavallī!

Appā Gopālā!" he cried out in desperation. His throat was becoming parched. "Without any means whatsoever, here I am, standing in the middle of the street. Your sons are to be



married at daybreak. I have no money in my hands. I have no money to go by train. I am in acute distress. There is no other refuge for me except your sacred feet. I have heard that you had rescued the clueless Draupadi. She too must have suffered like this, without any one to protect her. She was a learned lady. On the other hand, I am a complete fool. You must extricate me from this difficulty by extending a helping hand", he cried.

As if in response to his plea for succour, he appeared to hear someone say, "Why are you crying? Do not worry!". Or was it only his fevered imagination? He turned around. On the

ground, he saw something white. He bent and picked it up. To his amazement, it



was a ten-rupee note. He ran swiftly, paid the interest and redeemed the ornaments. The pawnbroker gave him three rupees as his marriage gift. He ran to the railway station and got into the train just as it was moving. Even after being seated for about ten minutes, his whole body continued to tremble.

Reaching Sīṅaperumāḷ Koil in the morning, he gave the ornaments to his wife, who was happy to have them back. It was a five-day marriage. For five days, that great man kept telling everyone about the troubles he had faced and how Bhagavān had created and gifted him ten rupees. All those who heard this responded sincerely that faith in God never went waste.

This incident took place about 40 years ago (This Aruḷmozhi was written in the 1980's.) If you ask how

Azhagiyasiṅgar knows about this, I will tell you. At that time, I was performing kainkaryam to the 40th Śrīmad Azhagiyasiṅgar of this Math. I went to that marriage. The reason was that the grooms were my second and third younger brothers. The great man who was their father and his righteous wife, were my parents too. As soon as he got down from the train at Sīṅaperumāḷ kovil, he saw me, hugged me and told me with tears about the predicaments he had faced. I had gone there to Sīṅaperumāḷ Koil with nine hundred rupees borrowed from fellow servitors of the Math. When I gave the sum to my father, he was very happy. That is why I say now, listen to me.

We seek to attain pious goals approved by the scriptures, but are unable to execute the means therefor, which too have been prescribed by the very same scriptures. If our desire for the goal is intense and we are distressed at our inability to achieve it, Śrīman Nārāyaṇa, who is capable of granting all fruits, will never abandon us, if we seek refuge in His sacred feet. However, if your motive is to test the efficacy of *Śaraṇāgati*, Bhagavān will not respond—after all, He is not bound to subject Himself to your tests!

Faith in the Vedic scriptures, faith in God, faith in the wise preceptor who

knows the *Śaraṇāgati śāstra* in depth and preaches it – if one performs *Śaraṇāgati* with these elements of faith, for a genuine purpose, Śrīman Nārāyaṇa will definitely ensure its success. We see that Prahalāda, Gajendra, Kākāśura, Draupadi, Vibhīṣaṇa, Kāliya, residents of Nandagokula, Ambarīṣa *et al.* sought refuge in Bhagavān and attained their respective goals. By emulating them, we too can attain the Lord, have our wishes fulfilled and continue to live in supreme

bliss in this world. Similarly, for attaining salvation, if we seek refuge in the sacred feet of Śrīman Nārāyaṇa, He will destroy all our sins, rescue us from being drowned in the ocean of worldly existence, enable us to attain Śrī Vaikuṇṭham, grant us supreme bliss, prevent us from being reborn in this world and enable us to live with Him eternally and in bliss. This is the absolute truth. There is not even an iota of doubt in this. ✪



Obituary

Śrī A. Raṅgaswāmi Svāmi, former Chairman and Managing Director of Lakshmi General Finance (TVS Group), attained Ācāryan Tiruvaḍi on 7.7.20 at Chennai. His life of 91 years was an extremely productive one from all angles. Having performed Vedadhyayanam and acquired scholarship in Sanskrit, he authored several books on Sanātana Dharma and Vedānta, including translations of philosophical works like the *Prabodha Sudhākaram*. Both Śrī Raṅgaswāmi and his wife Smt. Sarasā Raṅgaswāmi (who predeceased him) were very pious, charitably inclined and humane by nature. After his retirement from secular occupations, Śrī Raṅgaswāmi was guiding students of Sanskrit, philosophy, yoga, etc. and was closely associated with the Madras Sanskrit College. He was a simple in his habits and adhered to yogic practices of Sadhana. He is survived by three daughters and is a sambandhi of Śrī K. Parāśaran Swāmi, former Attorney-General of India and a devoted disciple of Śrī Ahobila Maṭham. We convey our heart-felt condolences to the bereaved family.



FEATURES

Absolute Faith (Mahāviśvāsam)- 1

Mukkūr Mahān's Aruḷmozhi

Translation: Śrī Jagan Bharadvaj, USA

Whatever the endeavour we may undertake, it will be fruitful only if we make the effort with complete faith.

To begin with, how do we develop this total faith? If our forefathers followed a particular path as prescribed by the scripture and benefited from it, we will also obtain what we desire through efforts without deviating from the scripture. Such is the faith required. We also need to have faith that the deity being propitiated will grant us without doubt the desired boon, for a particular type of action.

A second type of faith is also required. Only if we undertake our endeavour of choice, after completing all required duties ordained by the scripture, such as having a bath (with the appropriate mantras), doing Sandhyā vandanam, etc., will the action we propose to undertake be fruitful. Some entertain certain doubts in this regard. “What is the purpose of digging a well? Isn't it to obtain fresh water? Will one be able obtain fresh water by digging a well, only after



ensuring that we have brushed our teeth, had our bath and observed full Ācāram before digging?” This question can be answered by people who specialize in well construction. They begin their construction only in a clean state, after praying to Vighneśvara (Gaṇeśa) and breaking a coconut.

Questioning the concept of faith being the cornerstone of result, another person asks, “If you sincerely believe that a bull will be able to give you milk, spend a hundred rupees buying a bull and attempt to milk that creature, will it give you milk?” Please ponder over whether such a question is even appropriate. Such men may even ask, “If you mix cement with curd, make a dosa out of it and feed it to someone for supper on an Amāvāsyā day, will his hunger be appeased? If someone has absolute faith that a particular poison will not kill us, and on the basis of such a faith consumes the poison, will such a poison fail to kill him? With complete faith that fire will not burn a thatched roof hut, if someone sticks a burning piece of wood into the roof, will that house fail to burn?” Such questions will keep popping up. Where is the limit to such foolishness?

What I said earlier was: if we approach a generous person with the firm faith that he will give us what we seek, he will indeed. If we go with the attitude, “I have no idea whether this person will give me or not, but I will ask anyway”, our lack of faith will itself turn even the most generous person into a miser, when we approach him. On the other hand, if we were to approach a large hearted person with full faith and humility and

say, “You are my last resort; I have no one else to turn to, if you do not oblige me”, our faith itself will force this person to give us what we need, even if he has to borrow for that purpose. To reiterate what I said earlier, if we were to propitiate a deity that has the ability to give us what we need, with the proper faith and etiquette, and at the appropriate time and place, that deity will definitely grant us the desired boon. Those who understand this point will not give a free rein to their mind while asking questions. If we were to teach all this to someone with absolutely no education, he will execute good projects with complete faith and obtain good fruit. And there are those who, in reality, know nothing; but with the intent of impressing others, they will play the devil’s advocate to whatever we might tell them. Even Brahma will not be able to correct such people. “But don’t even well-educated people get doubts sometimes?” This is a pertinent question. They have doubts and there is a reason for such doubts. With a proper explanation, their doubts can be cleared. I will narrate an anecdote as an example.

A person develops a yearning to obtain salvation at the end of this life itself. For this, he performs Śaraṇāgati at the feet of Bhagavān. He needs to have the total faith that if one were to

perform Śaraṇāgati to Śrīman Nārāyaṇa, one would definitely be blessed with Mokṣam. If he were to perform this Śaraṇāgati without such absolute faith or Mahāviśvāsam in his attaining the desired goal, then he will not get his salvation. The scripture makes this very clear. There are many points worth considering in this regard.

1.) The person surrendering (performing Śaraṇāgati) in this lifetime, has committed all kinds of sins in endless previous births. These sins not only prevent him from approaching Bhagavān, but also have the capability of making his appeals to Bhagavān go unheeded. Besides, God cannot be deceived. He is completely aware of all the sins that these people have committed. He is the one who distributes the proper fruit for the various sins. He is also the one who awards the punishment for various sins. That is why these sins have the capacity to prevent him from approaching God, and also causing his prayers to go unheeded.

2.) Now, please pay special attention to the next point. In addition to the countless sins mentioned above, there is a further accumulation of endless sins. These rouse Bhagavān's anger to the point that He does not give salvation to this individual. Therefore, it virtually becomes the duty of the arbiter to not

let this individual get his salvation. This is the second doubt.

3.) The other deities will bestow boons immediately upon prayer. Bhagavān on the other hand, does not confer fruits that easily. He also does not look forward to favours from anybody. He always has and is able to get whatever He wants, when He wants it. Śaraṇāgati is a miniscule task that takes barely half an hour. Such an insignificant task can under no circumstances be commensurate with the fruit, which is unlimited bliss. Will someone, who until now has given us fruit according to our karmas, be so magnanimous as to confer on us such a major boon for a mere excuse of a strategy? Seems unbelievable, doesn't it?

4.) Some have been devoted to Bhagavān from the moment of their birth till their last breadth. Even such Bhakti Yogis do not get salvation at the time of their choice. That being so, how is it possible for us to believe that Bhagavān will afford us salvation at the time of our choice for such a mere excuse (which is what Śaraṇāgati is)?

5.) We know from experience that Bhagavān gives fruit according to one's caste, religion, whether one is a man or woman and such other differences. That

being the case, how is it possible that for this same Śaraṇāgati, (done irrespective of caste, whether by a man or a woman, a learned person or a fool, one perfect in anuṣṭānam, or one who performs all the wrong actions all his life), done in an insignificant amount of time, Bhagavān gives us a fruit that is unlimited and eternal? This again sounds unbelievable.

Therefore, if one or more of the above doubts arise, how would it be possible to develop this Mahāviśvāsam or unwavering faith, so essential to salvation? Svāmi Deśikan gives us clear answers.

1.) Even though we have done nothing but commit sins, in our hearts dwells our Mother, Mahālakṣmi. She has nothing but maternal affection for us. She recommends to Bhagavān in roughly the following terms: “Our child has arrived. You have to bless him with merciful glances.” She compels Him out of Her love for Him. In turn He responds: “Just for You, I will set aside my anger.” Then He turns to the errant soul and says: “Tell Me why you have come?” In this way, He breaks the ice and accepts the child surrendering to Him. Therefore, because of Mahālakṣmi’s intercession, even the greatest of sinners can surrender to the Lord and approach Him. Bhagavān

becomes accessible. Thus, one doubt has been resolved.

2.) For one who has committed unlimited sins, and for whom more punishment is the just fruit, will Bhagavān confer on him the favour of boundless bliss? We do not have to worry. There is a multifarious and multi-level relationship between Paramātmā and all the Jīvātmas. If we understand these relationships, all doubts will disappear like a fog in the noonday sunlight. The Jīvātma is His property. It is natural for the owner of a property to want to protect it. We are His children. However wicked the son might have been, no father will ever dream of saying, “Let us just kill and finish him off.” When at some point the son’s evil tendencies wane and he beseeches his father saying: “You should not let me down (because of my past)”, the father will embrace him and not disinherit his son at all. We see this even in this material world (where humans are humans and subject to weaknesses). Therefore, with the understanding that we enjoy with the Lord the relationship as between a father and son, if we seek forgiveness with complete faith, He will give us our due inheritance, and make us enjoy unlimited bliss in Śrī Vaikuṇṭham. With such a staunch faith, if we duly surrender to

Him, such surrender will without a doubt bear fruit.

3.) Isn't it perfectly natural to doubt why Bhagavān should give us unlimited fruit for an action we perform in a fraction of a day at no cost to us? How do we develop that unflinching faith? Svāmi Deśikan gives us the reconciliation between the scripture and what sounds totally contrary to logic.

Even though it is normal for Bhagavān to bestow fruit strictly in accordance with the level of pious deeds of an individual, the case of Śaraṇāgati is an exception. This process of devotional surrender immediately kindles Bhagavān's parental love towards the surrendered soul to the point that He forgives all the soul's sins,



as in His statement *sarva pāpebhyo mokṣayiṣyāmi*. Then, as a result of severance of all material attachments, this surrendered soul obtains the bequest of unlimited bliss in a state of liberation. As Bhagavān will not be able to reduce the amount of bliss He bestows on the

soul, the soul enjoys unlimited bliss, by merely performing a token act.

4.) "It is known that Bhagavān gives fruit little by little at a time, to even those who have led a very pious life for ages. How is it possible for me to believe that just because I pray for liberation at the end of this lifetime itself, Bhagavān will grant such a request?" Svāmi Deśikan offers the following reconciliation.

Just as the Brahmāstram is the most superior among weapons, Śaraṇāgati is the most superior among pious deeds. Why is this so? There is no other method by which all my sins can be eradicated. My sins are so astronomical, that nobody else can save me from their effects. Saying: "I surrender to Your holy feet", with sincere repentance and tears in one's eyes, melts the heart of Bhagavān. He then gives salvation without delay, at the specific time sought by the surrendering soul. The act of surrender ties Bhagavān to the soul with unbreakable bonds of love. Therefore, there need be no doubt as to this time difference in the bestowal of the fruit of liberation between the surrendered soul and everyone else.

5.) A major doubt arises about the logic of the statement that, regardless of

the caste or religion of the individual and his capacity, the same level of bliss and the same kind liberation is given to all. When you say that a Mahān gets liberation upon surrendering, a Brāhmaṇa gets liberation upon surrendering and a lowly person too gets liberation upon surrendering, my mind immediately

springs into action and traverses the universe in all ten directions. I am a very great sinner. Yet when it is said that I will get the same liberation equal to the Mahāns who surrender, it causes a grave doubt in my mind.

to be continued...

Book Review

1. Śrīmad Rahasyatraya Sāram-Part I pp 357 Price Rs. 450 (Concessional price Rs. 350)

2. Kēṭpadum Solvadum—pp 240 Price: Rs. 250 (concessional price Rs. 150)

Both books available with the Author and Publisher: Śrī Uruppaṭṭūr Soundararājan Svāmi, Śrī Kaikarya, 20, Postal Colony Street, West Mambalam, Chennai 600033. Phone: 044 - 23713986, 9566709900

The octogenarian author has been active in service to the Śrī Vaiṣṇava Sampradāya through his lectures and prolific writings, having authored more than 20 books on various aspects of our Sampradāya. He has enriched his wisdom through interactions with Ācārya Puruṣas like HH Paravākkōṭṭai Śrīmad Āṇḍavan, Sevā Śrīnivasarāghavācārya Svāmi and Tiruppuṭkuzhi Śrī Nṛsimha Tāṭayārya Mahādeśikan.

The author had delivered kālakṣepams on Śrīmad Rahasyatraya Sāram to overseas Śrī Vaiṣṇavas during 2013-2015, based on the commentaries of HH Villivalam Śrīmad Azhagiyasiṅgar, HH Pounḍarikapuram Śrīmad Āṇḍavan and Abhinava Deśika Śrī Uttamūr Svāmi. This book is the print version of the kālakṣepams. Of the 32 adhikāras, 16 have been covered in Part I published now. A free supplement covering Upakāra Saṅgraham, etc. is offered with the book.



Kētpadum Solvadum lists 1008 matters relating to various aspects of Śrī Vaiṣṇavism in an engaging question-answer pattern, covering nuances of Itihāsas, Purāṇas, Dharma Śāstras and other components of the scripture, presented succinctly. The conversational style adopted by the author is sure to appeal to readers.

Both the books have an attractive getup.

The efforts of the author deserve support.

Sadagopa Iyengar



Mukkūr Mahān - Master of Tricky Questions

HH used to delight in asking seemingly unanswerable questions. Even senior participants in Mālola Vidvat Sadas would squirm uncomfortably when faced with some questions from HH. These questions would not be the ordinary ones asked by examiners or discussed in vidvat sadas and would cover the nuances of Śrī Bhāṣyam and other texts. HH himself would eventually enlighten the assembly as to the correct answer. He was however very careful in ensuring that no egos were hurt in the process, nor any vidvān put down. He would often engage with the scholar and manage to bring out the solution from the latter's own mouth, to give him the satisfaction of having arrived at the solution by himself.

During the samprokṣaṇam of the Rājagopuram at Ahobilam, HH asked a Veda pārāyaṇakāra how many times the phrase *Brahmavādino vadanti* occurs in the Yajus Śākha. The vidvān was stupefied and left counting for a long time.

Despite the lack of a formal education, HH possessed phenomenal arithmetical capabilities and used to test those professing qualifications in the field. Many were those among such people who could not answer some of the questions posed by HH. HH had a special delight in filling up squares to arrive at particular numbers (the then version of an arithmetical Sudoku), which was very popular in those times, with magazines offering rewards for correct answers.

Whenever some boy told HH that he was performing sandhyāvandanam (in reply to HH's query), he used to test the boy in the mantras. Here was one of the trick questions faced by Azhisūr Sri Sridhar (son of Śrī Azhisūr Raṅganna Svāmi, erstwhile Ārādhakar at Śrī Sannidhi), who prayed to HH for Samāśrayaṇam. He was asked which was correct—*Āsatyena manasā* or *Asatyena tapasā* (beginning of the Upastthāna mantra for Mādhyāhnika Sandhyāvandanam). When a vigilant Śrīdhar replied that it was neither—it was *Āsatyena rajasa*—HH was very pleased.

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1. **Vadakalai Bharadwajam** Anusham (3), September 1996, 5'6", B.E., working in MNC Bangalore seeks professionally qualified groom. Contact 0424231627 / 9488693627

HH's Ready Wit

Once in an assembly of scholars, Mukkūr Śrīmad Azhagiyaśingār asked vidvāns to furnish examples of extremely fast things. Some cited horses, some Garuḍa and some the Cheetah, while the more spiritually inclined named the Wind and yet others, the Mind. They said there could be nothing faster than the Mind, which could traverse vast distances in the space of a second. Negating all these, **HH said that the greatest speed was manifested in the way most of us do Sandhyāvandanam**. Sandhyāvandana vegam, he said, could easily beat Vāyu vegam and Mano vegam. The entire assembly burst out in laughter.

S a n k a l p a m

Śimha Saṅkramaṇam: 17.8.2020 Monday Āvaṇi 1st, Dakṣiṇāyanam, Varṣa Ṛtu, Śimha māsam, Kṛṣṇa pakṣam Trayodaśi 13.19, Punarvasu 00.17 (6.05 am) Puṣyam 59.24 Viṣṇupadi Vyatipadam 55.27 Vanijai 13.19

Śārvari nāma saṁvatsare, Dakṣiṇāyane, Varṣa ṛtau, Śimha māse, Kṛṣṇa pakṣe, Trayodaśyāyām puṇya tithau, Indu vāsara, Puṣya nakṣatra yuktāyām, Vyatipāda yoga Vanijai karaṇa evaṅguṇa viśeṣaṇa viśiṣṭāyām asyām Trayodaśyāyām puṇya tithau, Śimha saṅkramaṇa srāddha pratinidhi tila tarpaṇam kariṣye

Amāvāsya: 18.8.2020 Śārvari Dakṣiṇāyanam Varṣa Ṛtu Āvaṇi 2nd Tuesday Caturdaśi 10.38 (upto 10.15 am) Āyilyam 57.56

Śārvari nāma saṁvatsare, Dakṣiṇāyane, Varṣa ṛtau, Śimha māse, Kṛṣṇa pakṣe, Caturdaśyām / Amāvāsyāyām puṇya tithau, Bhauma vāsara, Āśleṣā nakṣatra yuktāyām, Varīyān yoga Śakuni karaṇa evaṅguṇa viśeṣaṇa viśiṣṭāyām asyām Chaturdaśyām / Amāvāsyāyām puṇya tithau, Darśa srāddha pratinidhi tila tarpaṇam kariṣye

FEATURES

Mukkūr Mahān

The Undaunted Orator

- K. Sadagopa Iyengar

Once, in his pūrvāśramam, HH was requested by someone to deliver a discourse, on the occasion of Śrī Nṛsiṃha Jayantī. When he went to the venue along with the person who had arranged the discourse, HH found it was a Bhajanai Maḍam. The audience consisted of around 70 males and 50 females. HH and the coordinator were the only brāhmaṇas there and only the regular members of the Bhajanai Kūḍam, numbering around ten, appeared to be really interested in the discourse, while the rest of them had come just to oblige the members. And *prima facie*, some of them appeared to have come there with the express intention of heckling and making trouble for the speaker. When HH looked at the coordinator in remonstrance, he hung his head in remorse. HH thought of walking out, but decided that it would not do, since at least some of the audience was indeed interested in the discourse.

HH hence prayed to Śrī LakṣmīNṛsiṃha in his heart and launched



into the discourse in his inimitable style. Deliberately, he dwelt extensively on the atheistic attitude of Hiranyakaśipu and the moving response of Śrī Prahlāda, reflecting absolute faith in the Almighty. HH reached the stage when Hiranyakaśipu, no longer able to tolerate Prahlāda's adulation of Śrī Hari, jumps up from his throne and runs towards his

son with sword upraised, intent on beheading the infant for his insistence on a God other than Hiranyakaśipu. “Let your Hari save you now, if he can” cries the asura, with his sword tip just an inch away from the devout Prahlāda’s throat.



At this dramatic and gripping narration by HH, bringing the scene graphically right before the eyes of listeners, one of the women in the audience became extremely emotional and was possessed by a spirit. She stood up suddenly and

ran forward, shouting, “I will save Prahlāda! Even a thousand Hiranyakaśipus cannot harm my child Prahlāda!” Everyone in the audience was gripped by various emotions: some were patently afraid, especially the men who had come to heckle, while some became extremely moved and emotional at Śrī Nṛsiṃha Himself having descended upon the women. The women lit up a ball of camphor and showed it to the possessed woman, who gradually became normal and resumed her seat.

HH eventually finished the discourse and found that the entire audience had lost its previously inimical/indifferent attitude and treated him with a newfound respect bordering on devotion, everyone falling at his feet and seeking his blessings.

Narrating this incident in one of his beautiful Aruḷmozhis, HH concludes that Purāṇas are not mere myths and that their characters continue to live in the minds of the faithful, despite their times having been several millennia earlier. ★

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Śrīraṅgam Rājagopura Nirmāṇa Kaiṅkaryam

Aruḷmozhis of Mukkūr Śrīmad Azhagiyasiṅgar

Translators: Oppiliappan Koil Varadachari Sadagopan and
Jayashree Murali Desikachari

Thai/January 1980

Adya me saphalam janma

jīvitam ca sujīvitam /

Yadgopurasya sampūrtim

kartum icchāmi Rāṅgiṇaḥ //

One surprising matter – As I started to compose this Aruḷmozhi, the thought occurred in my mind that I should write about how far we have come along with respect to Gopuram building. At that moment, the Śrīkāryam Svāmi of Kāñcī Śrī Kāmakōṭi pīṭhādhipati, Śrīmān Krishnamoorthy Iyer arrived with a smile. I welcomed him. He said “Svāmi seems to be worried. What is the matter?”. I pointed out that the Rājagopuram needed to be completed fast and promised funds were not forthcoming. He immediately presented a cheque for Rs.1,00,000 as the offering of Kāñcī Kāmakōṭi Svāmigaḷ, which made me very happy. With this, we can complete the foundation on the roof of the moṭṭai gopuram and

proceed with the construction of the first floor (first nilai)”.

I have deposited four lakhs of rupees for gopuram construction. With that, the construction of the first storey will be completed. Arrangements have been made to receive Rupees fifteen lakh from a number of locations. I am very happy that the foundation on the roof of the moṭṭai gopuram to support the upper stories could be completed. The upper foundation for the gopuram can



be constructed now and I consider that all the work completed so far has been funded by Śrī Kāñcī Kāmakōṭi pīṭhādhipati. Śrīkāryam Svāmi and Śrī Chilkūr Sundararajan, who accompanied him, commented that Śrī Kāñcī

pīṭhādhipati thought that way too and more funds would be arriving from them to complete the construction of the entire first story. Those who were listening to this conversation praised the generosity of the Kāñcī Ācārya.

I wish to state some thing. It is not my intention to collect any money beyond what is needed for the gopura kainkaryam. If Āstikas delay their contribution, I can not assure them about the linking of their samarpaṇams to the kainkaryam. Those who respond quickly will be sure of acquiring the gopura kainkaryam-related puṇyam. Śrī Kāmakoti pīṭhādhipati has drawn our



attention to the fact that gopura kainkaryam is superior to all other divine kainkaryams, in one of His Śrīmukhams. That Śrīmukham is published in this issue of Śrī Nṛsiṃha Priyā. I hope that you will enjoy reading it. Through Kāmakoti Ācārya's dissemination of this information and his contacts with the governments, from what we have learnt, he hopes to raise several lakhs of rupees for constructing as many stories of the gopuram at Śrīraṅgam as possible. During the fourth or fifth day of the upcoming Thai month, experts in gopuram construction will be invited to plan the building of the first storey on top of the moṭṭai gopuram. Advance has been given for the purchase of ten lakh red bricks. The Temple officials have placed an order for the purchase of 5,000 bags of cement at Govt.-controlled prices.

As I was writing this article, advocate Parthasarathy Iyengar from Devakottai, a great Āstikar, visited and pledged with joy to raise at least 1,50,000 rupees. This action attests what I said about the value of pledging earlier to gain puṇyam.

Around 3:00 pm, I took the delegation from Kāñcī Kāmakoti pīṭham to show what has been constructed so far. The foundations on the east and

(continues on page 55)

(continues from page 50)

the north side of the gopuram have been completed. The western side is nearing completion. After that, we have to take care of sections on the southern side. Water is being pumped up to the sites through pipes. The machine for mixing gravel is functioning. The construction is being supervised by volunteers coming to the temple and Śrī Maṭham. The bricks are being briskly lifted up by the machine. Sand is also brought up to work sites. One visitor gave 101 rupees. Two days ago, some one took photos of the ongoing work and showed it to me. Madurāntakam Śrī Virarāghavācāryar Svāmi was also in those photos. He had come two days ago to look at the ongoing construction and spent two hours with me.

The Śrīkāryam of Śrī Kāmakōṭi Maṭham, the agent from Thiruvānaikkāval Śāṅkara Maṭham and other places shared my briefings on construction. Suddenly I remembered the two steps placed on the gopuram steps which I wanted to show to the visitors. I was wonder struck at the labourers working so briskly. I thought about the magnitude of the puṇyam they were accumulating through their kainkāryams. One small girl was working

hard and was faster than the big male labourers. I wondered about the possible reasons for this. Then, I realized it was the Lord's kainkāryam that propelled her. The building of the steps for climbing to get a good view was completed. I began to climb down happily. The distinguished visitors from Kāmakōṭi Maṭham took leave. Tomorrow is Vaikuṇṭha ekādaśi and there is a throng of devotees going to the sannidhis inside. The visitors looked at the ongoing work and the scaffolds and had their palms folded in supplication as if they were praying to Śrī Raṅganāthan. I returned to the Āśramam thinking that the work will continue tomorrow like today. At the Āśramam, there were many waiting to submit their contributions. Work has to continue.

Please do not worry about how the needed funds are going to arrive. One can take from the family savings managed by our elders. One can perform this kainkāryam from that charity. One can also use the hard earned money from one's work. One can also borrow money and return it later to take part in the kainkāryam like they do for conducting a marriage or in the family. You can also raise money through appeals and through friendly persuasion of philanthropists.

One can share this way the puṇyam of the donor. Whichever way you take part in this Bhagavad kainkaryam, you can feel satisfied for having born as a human being. One should never do any kainkaryam with ego.

Those who have performed Śaraṇāgati should not engage in this kainkaryam believing that their participation will help their Śaraṇāgati. Even an iota of such thought should not be associated while doing this kainkaryam. One should utter ‘bhagavad prītyartham’ and have that sātāvika tyāgam always in mind. If one

does like that, even some sins acquired consciously will be destroyed and the engagement in this kainkaryam will be like performing a prāyaścittam (an act of repentance). Those kinds of pāpams will be destroyed.

Those who have performed Śaraṇāgati should not ever have the fruits arising from performance of these charitable acts in mind, while engaging in such karmās. Therefore, everyone should keep the delight of Śrī Raṅganātha in mind, while doing these Gopura kainkaryams.

Subhamastu

Obituary

With much regret, we report the ascent to Paramapadam of Smt. Rādhā Kṛṣṇaswāmi Iyengar on 21.6.20. She was 90. She was the wife of the renowned Śrī R.K. Swāmi, who has performed innumerable kainkaryams to Śrī Maṭham through the times of Mukkūr Śrīmad Azhagiyasiṅgar and Villivalam Śrīmad Azhagiyasiṅgar. A devout person, she was an excellent human being too, supporting her husband in the various kainkaryams at Tirukkuḍandai, Śrīraṅgam, etc. She was an enthusiastic supporter of ŚrīVaiṣṇava causes and participant in many services to the Lord and His devotees. On behalf of Śrī Nṛsimha Priyā, we convey our heart-felt condolences to her sons Śrī Śrīnivāsan and Śrī Nṛsimhan and their families.

FEATURES

Śrī Lakṣmī Narasiṁha Karāvalambam

Mukkūr Śrīmad Azhagiyaṅgar

Translation: Sri Srikanthan Veeraraghavan, Chennai

This is a beautiful stotra composed by HH, the first of the many after assumption of the ochre robes. It recounts the numerous tortures Prahalāda underwent from Hiranyakasipu and prays to Śrī LakṣmīNṛsiṁha to extend to us too (as He did to Prahlāda) His hand of support, to lift us out of the mundane morass to the world of everlasting bliss (Ed.)



Ślokaṁ 1

*Tuṣṭyai sadā bhagavataścaraṇāravinda
Dvandvāvalamba vibhavam
tava me adya dehi |
Stutyai Mukunda suguṇārṇava sarvabhoghya
Lakṣmīnṛsiṁha mama dehi karāvalambam ||*

Meaning:

Oh Lord, Lakṣmīnṛsiṁha! Please afford me the joy of holding Your feet

always and singing Your glory. He Mukunda, who is the ocean of auspicious qualities affording delight to all! Please extend me Your (strong) arm of protection.

Ślokaṁ 2

*Śrī Tāpanīya viditātma mahā prabhāva!
Lakṣmisameta! Caturānana Rudhramukhyaḥ |
Samsevyamāna caraṇāmbuja! Bhakta bhogya!
Lakṣmīnṛsiṁha! Mama dehi karāvalambam ||*

Meaning:

Oh Lord Lakṣmīnṛsiṁha, whose lotus feet the devotees adore and Devas like Brahma and Siva worship, who is forever with the divine consort Lakṣmī and whose glory is eulogised in the Nṛsiṁha Tāpanīya Upanishad, do extend to me Your hand of support.

Ślokaṁ 3

*Yad vatsa sādhu paṭhitam kathaya iti putram
Prccatyaho pītari nāma guṇānuvādaḥ |
Viṣṇoḥ iti prativadantam apālayaḥ tvam
Lakṣmīnṛsiṁha! Mama dehi karāvalambam ||*

Meaning:

Oh Lakṣmīnṛsiṁha! You protected Prahlāda, who, when asked by his father

Hiraṇyakaśipu, “My son, tell me what good things did you learn today?”, replied that it was the recounting of the glorious names and auspicious attributes of Viṣṇu. Oh Lord Nṛsiṃha! Do extend to me Your hand for support.

Ślokaṃ 4

*Sandipitāgni vinipātita daityaḍimbha
Samrakṣaṇāya vinivartita vahniśakte /
Bhaktāya dāru parikalpita padma talpa
Lakṣmīṇṛsiṃha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṇṛsiṃha! You created a soft lotus-like couch for Your devotee, the asura infant Prahlāda, who was thrown into the blazing fire, and deactivated the power of fire to protect him. Likewise, do extend to me too Your hand of support.

Ślokaṃ 5

*Pahlāda nāśa paricodita sarpa jāta
Cūḍāmani pravara danta vināśa heto /
Smṛtyā tavaiva na viveda tanum subhaktāḥ
Lakṣmīṇṛsiṃha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṇṛsiṃha! You destroyed the crest jewel and fangs of the serpent which was bidden to kill Prahlāda, who was totally unaware of the snake bites on his body due to his constant contemplation of you. Do extend Your hand to me for support.

Ślokaṃ 6

*Sūdādi datta viṣapāna samāna kāla-
Nāmāmṛtena paripālita daitya putra /
Prahāda deha parirakṣaṇa jāgarūka!
Lakṣmīṇṛsiṃha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṇṛsiṃha! You were intent on protecting the body of asura infant Prahlāda, who became immune to the poison he was administered by his wicked father’s minions, through constant recitation of your nectarine names. Please extend to me Your hand in protection.

Ślokaṃ 7

*Samruṣṭa daitya paticodita diggajādi-
Dantādi nāśa paritoṣita bhaktaḍimbha /
Bhaktābhipālana vicitra viśeṣa dīkṣa
Lakṣmīṇṛsiṃha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṇṛsiṃha! You have a special and wonderful vow of protecting Your devotees, and made the asura infant Prahlāda happy by destroying the elephants of the directions (which were let loose on the child by the enraged asura-King Hiraṇyakaśipu) along with their tusks; do extend to me too Your hand in protection.

Ślokaṃ 8

*Śailāgrabhāga patamāna Hiraṇyāḍimbha
Samrakṣaṇāya mṛdu bhūta Dharādhinātha*

*/Daityendraputra hr̥dayāsana maṅgaḷāṅga!
Lakṣmīṅṣimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṅṣimha! Your auspicious form made the heart of Prahlāda (the son of Hirāṇyakaśipu, the king of Asurās) Your abode. Your consort Bhūdevi turned soft to cushion the fall of Prahlāda, when he was thrown from the top of a mountain. Do extend Your hand to me in protection.

Ślokaṁ 9

*Viṣṇu prabhāva parikīrtana baddhavaira-
Daityendra baddha śīśubandhana mokṣa heto |
Kṣipto arnave taṭam agāt kṛpayā tavaiva
Lakṣmīṅṣimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṅṣimha! It was You who freed the child Prahlāda, when he was bound hand and foot by the Asura emperor and thrown into the sea due to his proclaimed enmity towards the glory of Lord Viṣṇu. Do extend Your hand to me in protection.

Ślokaṁ 10

*Sarveṣvasau vasati sarvaśarīra Viṣṇuḥ
Pr̥ṣṭastvayā vidita eva purāpyanantaḥ |
Ityuktavantam asurāt parirakṣasi sma
Lakṣmīṅṣimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṅṣimha! You protected Prahlāda, who responded thus to his

father's question (as to whether Hari was present in the pillar of his court):

“Yes, Hari, who is infinite, is present in all bodies and this is very well known to you too for long “. Do extend Your hand to me in protection.

Ślokaṁ 11

*Bhaktasya dhānavaśīṣoḥ vacanam ca satyam
Kartum tadā munigaṇasya samakṣam eva |
Stambhāvatīrṇa ditiputra vināśakārīn!
Lakṣmīṅṣimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṅṣimha, You emerged from the pillar in the presence of all sages, in order to prove the words of Your devotee (that You are omnipresent) to be true, and killed the son of Diti, Hirāṇyakaśipu. Do extend Your hand to me in protection.

Ślokaṁ 12

*Sandipitāgni pariveṣṭitha kāṣṭha madhyam
Samprāpitām yati tanum tvayasāpi baddhām |
Samrakṣasi sma śaraṇāgata Śāṅkarastvam
Lakṣmīṅṣimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṅṣimha! You always care for the welfare of those who seek refuge in You. You saved the sanyāsi (Śrī Śāṅkarācārya) bound in irons and placed in the middle of burning logs of

fire. Please extend Your hand in support to me.



Ślokaṁ 13

*Uttāraṇam Kaliyuge tviti Tāpaniya
Śrutyukta eva Garuḍādribile Nṛsimha /
Āvirbabbhūvitha jagad bharaṇāya yastvam
Lakṣmīṇṛsimha! Mama dehi karāvalambam //*

Meaning:

Oh Lakṣmīṇṛsimha! You have incarnated in the cave of Ahobilam to support and uplift the world in Kali Yuga, as declared in the Nṛsimha Tāpaneeya Upaniṣad. Please extend Your hand in support to me too.

Ślokaṁ 14

*Kāle kalau tu jagatām paripālanāya
Svārādhakān yativarān parigrhya bhaktān /*

*Grāmeṣu sañcarasi bhakti parāśayajñaiḥ
Lakṣmīṇṛsimha! Mama dehi karāvalambam //*

Meaning:

To protect people in Kaliyuga, as Śrī Mālola, You travel to all villages and cities with the Ācāryas (Śrīmad Azhagiasīṅgars) chosen by You; they are known for their boundless devotion to You. Lakṣmīṇṛsimha! Please extend Your hand in my support.

Ślokaṁ 15

*Śanno bhavatviti Nṛsimha karāvalamba-
Stotram cakāra Nigamānta Gurur Yatīndraḥ /
Sarvasya putra dhana dhānya samṛddhi siddhyai
Dadyāt Ramā Narahariḥ sva karāvalambam //*

Meaning:

This Nṛsimha karāvalamba Stotram was composed by Śrī Vedānta Deśika Yatindra Mahādeśikan, the 44th Śrīmad Azhagiasīṅgar, for the welfare of us all, and for us to be blessed with progeny, prosperity and all things auspicious, all of which Śrī Mālola will confer upon the reader, along with His wonderful hand in support. ❀

CHANGE OF ADDRESS

Subscribers should intimate Change of Residence, if any, before the 15th of previous month to enable us to amend the same and post the issue accordingly. Both Changed Address and Previous Address must be mentioned. Only e-mails or letters are accepted for the above as telephonic conversations may mislead.



Appeal for contributions to Śrī Vaidya Vīrarāghavasvāmi Devasthānam.

Tiruvallūr

Śrī Kanakavallī Nāyikā sameta Śrī Vīrarāghava Parabrahmaṇe namaḥ

Dear Devotees

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 Maṭh, 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 Evvuḷ 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 Vīrarāghava Perumāḷ 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 Vīrarāghava. We conclude by offering Special prayers to Lord Vaidhya Vīrarāghava 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 Perumāḷ we will be free from the virus and normalcy will be restored enabling the devotees to worship Perumāḷ & 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.

Bank : STATE BANK OF INDIA Branch : Thiruvallur A/c No.: S.B.-31654892858
A/c Name : HH JEER OF SRI AHOBILAMUTT FOR SRI VEERARAGHAVA SWAMY
DEVASTHANAM. IFSC code : SBIN0000937 Address : 5, J.N.Road, Thiruvallur 602001

FEATURES

Does God Help Us?

[Bhagavān Namakku Cheyyum

Upakāraṅgalin Saṅgraham]*

(H.H. Mukkūr Śrīmad Azhagiyasiṅgar)

Translation: Śrī VKSN Rāghavan

“Yes, He does help!” declares Mukkūr Śrīmad Azhagiyasiṅgar, quoting Arasāṇippālai Śrī Venkatādhvari Kavi.

*Śāstram bhūri nijasvarūpa mataye
svārāadhanārtham vapuḥ,
Svadyānāya manaśca buddhim anaghām
labdhum ca tīrthādikam /
Tattvānyapi upadeṣṭum uttamagurūn
dattvā-(a)nugrhnāti naḥ,
Saṁsāre tadapi bhramema yadi kim
kurvīta Sarveśvaraḥ //*

HH explains: Let me catalogue a few great good turns rendered to us by Bhagavān, to afford us the experience of supreme Bliss (Mokṣa), after leading us (who are sunk deep into the sea of saṁsāra). If we don’t miss this special opportunity, then we can certainly obtain supreme Bliss. *(pp.226-235, *Śrī Mukkūr Azhagiyasiṅgarin Amudamozhigal*, Part I, Śrī Nṛsiṁhapriya Trust, Chennai-4, 2019.

Arasāṇippālai Venkatādhvari kavi sums up the great Upakāras thus:



(A). God has given us a large body of righteous scriptures, authored both by Himself and through great sages, acquiring wisdom about the jivātma (self) and Paramātmā [Supreme Being]. After studying the śāstras, we should adhere to their teachings.

(B) Knowing the śāstras, we should worship the Lord. For worshipping Him,

we need a body; then only we can propitiate Him, and through His divine grace, we can attain beatitude (mokṣa); so He has provided us this beautiful and healthy body.

(C) To meditate on Him constantly, He has given us a good intellect and firm mind.

(D) When our mind becomes polluted, we cannot even think about Him. To free our intellect and mind from blemishes and sins, we should bathe in holy rivers and ponds; so God has created many rivers like Gaṅga, Kāveri etc., and kṣetras like Puṣkaram, Naimiśāraṇyam (Chakra tīrtham) etc.

(E) He has also provided us with several magnificent preceptors to instruct us in the śāstras and guide us to follow them whole-heartedly. When the supreme Lord has given us all these wonderful boons, if we don't use them properly, then how can we call God merciless? Despite his having provided us with all essential requirements, if we still grope in the gloom of the mundane morass due to our negligence, carelessness and laziness, what more can God do for us?

(HH now elaborates on the verse at the beginning of this essay).

I. *Śāstram bhūri* :- Śāstram refers to the Vedas. They enjoin us to do our duties; they guide us to know and to practise them. The term śāstra also refers to (i) Smṛtis compiled by the great sages who understood the main import of the Vedas, and (ii) scriptural texts like the Itihāsas (Rāmāyaṇam and Mahābhārata), Purāṇas (Śrīmad Bhāgavatam, Śrī Viṣṇupurāṇam, etc.), and the Vaiṣṇava Āgamas (Pāñcarātra and Vaikhāṇasa). Only through Śāstras do we learn the exact nature of all the worlds, and their presiding deities like Brahmā and others. Śāstras also guide us to know the supreme Lord Śrīman Nārāyaṇa — the creator and protector of all worlds, and His supreme abode — Śrī Vaikuṇṭham. Only the Śāstras are the perfect floodlights that enlighten us about God and His paraphernalia. Knowing the dictates of śāstras, we have to strictly obey them, and constantly practise the virtues prescribed in them, for attaining all-round welfare. When a man goes out during night in a village by an unknown path, he needs a lamp to escape pitfalls and wayside thorns; similarly we too need the guidance of the śāstras, which God has provided us through His ardent devotees-the great gurus.

II. *Nija svarūpa mataye* : Why has God given us Śāstras? For, they alone

clearly declare that (i) God exists everywhere, within non-sentient objects as well as the sentient individual selves; (ii) He is of the form of supreme bliss; (iii) He is the in-dweller of all jīvas, as their sustaining soul, and is full of all auspicious, ennobling qualities; He rules over all of us through righteous means; He punishes the wicked and protects the saintly; (iv) If they repent and prostrate at His feet, He pardons even heinous crimes of people and protects them; God is ever ready to save the jīvas who appeal to Him fervently (v) God is very eager to provide all help to saints and sages and to make them joyous; (vi) the supreme God resides in ŚrīVaikuṇṭham like a young Prince along with His Consort Śrī, and rules over the entire cosmos; (vii) He takes care of all the worlds through His subordinate deities — Brahmā, Śiva, Indra, the eight dikpālakas (guardian deities) *et al.* Being their in-dweller, and giving them the respective positions and powers, He administers the whole world, by making them perform their righteous duties — *vide* the oft-cited quote from the Viṣṇupurāṇam, *Na hi pālana-sāmarthyam rute sarveśvaram Harim* [None is capable of protecting all of us, except the Almighty Śrī Hari – Nṛsiṃha]. (viii) Śrī Nṛsiṃha blesses the Śaraṇāgatas who have resorted to His holy feet as the sole refuge, with supreme bliss equal

to His own (ix) He provides long life, good health and all prosperity to His ardent devotees; and (x) hence He is Bhaktavatsala or Pattarāvi in Tamil, the presiding deity of Tirunindravūr and Tirukkannaṃgai.

The holy scriptures reiterate that God is the soul (Ātman) and all jīvas form part of His divine body — *vide* the Bṛhad Āraṇyaka (5,7,22) “*Ya ātmani tiṣṭhan, Yasya Ātmā śarīram...*” Therefore, we have to know the essential nature of all jīvas, so that we could resort to God for obtaining His blessings, enabling us to reach His supreme Abode.

Jīvas:- The individual souls belong to the ultimate Reality (they are His property) and are smaller than even an atomic particle; indeed, jīvas don't have head, hands, feet, etc.; the supreme Lord provides the jīvas to be born in the world with four kinds of bodies — plants, animals, men and gods — due to their karma (puṇya-pāpa, merits or demerits); jīvas make use of their body to perform good or bad deeds; however, if God stops the beings from so acting, then they cannot do anything. There are infinite number of jīvas who are indestructible, and are eternal; the jīvas possess different kinds of bodies, but by themselves do not belong to any caste, colour or creed; there is difference only

in their bodies. All jīvas — whether they reside in India, America, London, Russia, China, or Japan — constitute the divine body of the supreme Being; to all of them, God alone is father, mother and all types of relations; God is ready to confer mokṣa (supreme Bliss) on every jīva who seeks it; there is no gender — difference with regard to jīvas; the supreme abode (Paramapada) is common to each and every jīva; of course, this abode is decorated with so many festoons, tall buildings, vast palaces and divine mansions for the sake of the liberated souls (mukta-jīvas); of course, if we get liberated, we will go there and enjoy supreme bliss; when we acquire wisdom, and perform self-surrender *un aḍik-kīzh-amarndu pugundēnē* at the divine feet of God, as referred to in Nammāzhvār's *Tiruvāymozhi* (6.10.10) (I seek refuge at your pair of divine lotus feet), He confers on us Mokṣa and makes us enjoy supreme Bliss in Śrīvaikunṭham; so we enjoy perfect happiness along with Him. To make us aware of such divine bliss, God has blessed us with so many precious scriptures.

III. *Svārādhānārtham vapuḥ*:

Further, the supreme Lord has furnished us with a handsome body for the sake of worshipping him daily; it is such a great good turn, so that we can use all our

limbs in performing daily Tiruvārāadhanam— (worship) to Śrī Nṛsimha. (compare: Karaṇasamarpaṇam — a Sanskrit metrical commentary on Mukundamālā-śloka, *Jihve kīrttaya Keśavam* — by Mukkūr Śrīmad Azhagiyasiṅgar.) For the sake of uttering His divine names, He has given us tongues and to count those divine names, He has given us fingers in our hands. Another wonderful blessing are the lines in the four fingers, from the index finger to the last finger. He has provided twelve small lines, and the thumb to keep count of the number of the utterances of the divine names of Lord Viṣṇu, such as Lakṣmī Nārāyaṇa, Lakṣmī Narasimha, Sitārāma, Ramākānta, etc. Would anyone forget God's such great help in the form of providing two centre lines—in the ring-finger and middle finger — for the sake of meditating or doing japa (chanting) or utterances of the names of Goddess Lakṣmī and Śrī Mālola, as well as chanting the names of ten divine avatāras and so on? Had God not provided fingers in the palm of hands, how can we offer Him flowers and Tuḷasi? Another wonderful help is the provision of tongues to chant His divines; and to carry the pots of water for his bath or Kāveri Tīrtham, He has furnished us heads and so on. Thus He has enabled us to use our entire body in His service. All these represent immense assistance to us!

Is the provision of a mere good physique for worshipping Him, enough? No. How can we perform worship, without knowing the object of worship? God is indeed without a concrete form. We cannot worship an abstract form. If it is said that God is in Śrī Vaikuṇṭha [His supreme Abode], then can we offer Tulasi leaves and fragrant flowers to such a distant Lord? How can we perform Tirumañjanam when He is so far away? It is impossible to describe the immense assistance the Lord provides us. He comes to this world (with the lame excuse of punishing the wicked) taking several forms such as Vāmana [Dwarf] Nṛsimha (Man-lion), Rāma, Kṛṣṇa and so on. Of course, those divine forms were taken in the distant past — Kṛtayuga, Tretāyuga and Dvaparayuga. So they were useful only to those people who lived then. For the sake of people like us in this Kaliyuga, He has made Himself easily accessible through His Arcāvatāra — i.e. forms worthy of worship in various holy places such as Śrīraṅgam, etc. (108 Divyadeśas), in forms like those of Śrī Raṅganātha, Lakṣmī Nṛsimha, Hayagrīva, Varada, Śrinivāsa—in delightful iconic forms. He has taken this initiative only for the sake of ordinary people like us. [Lord Varada's Brahmotsvam took place recently in which He gave darśan to us in

Garuḍaseva, on the back of holy elephant, horse, Tiruther (sacred chariot) and so on. These significant acts of assistance are provided only by Him, Lord Viṣṇu, due to which millions of people got the benefit of such worship. Moreover, He has taken the special Arcāvatāra of Śrī Sālagrāma-mūrttis for the sake of pūjā in our residences (houses) and thus has benefited people like us. God has provided us good wives to help in His worship with immense offerings viz. food, flowers, fruits, etc. He provides even mental and physical strength to perform pūjā and such other religious ceremonies. He has provided us the direct vision of His idols and made us joyful through festivals and so on; so, His iconic forms give us immense bliss like wish-yielding trees. In this way, He has given us a body to perform His worship, and shown us His vision, so that we can approach Him for His grace.

IV. *Svadhyanāya manaśca buddhim anaghāṃ kartum ca tīrthādikam dattvā anugrṇāti naḥ.*

If we worship God by offering Him a ritual bath with holy water, flowers and Tulasi leaves while chanting His divine names, then we may get bliss here and in other celestial worlds; however, we cannot get mokṣa (supreme Bliss). Only if we constantly meditate upon Him,

we can obtain His grace and then liberation, according to the scriptures. To meditate upon Him, we need a calm and serene mind, and to know Him, we need a perfect intellect that directs the mind to meditate on Him. The Lord has provided us with such a mind and intellect. Even though the intellect belongs to jīva, like the lustre of the Sun, God has made it blossom fully. God has provided us with the mind which directs the intellect to meditate on Him. However, the Jīva commits many sins that obstruct the mind and intellect, which become wayward. To cleanse the mind and the intellect, we have to go on pilgrimages and bathe in holy rivers, lakes and tanks. Therefore, God has created holy places and waters like Setu, Śrī Ahobilam, Tirupati, etc. and Gaṅgā, Yamunā, Sarasvatī, Godāvarī, Kāverī, Tāmraparṇī, Candra-puṣkariṇī, Bhavanāśinī, Gomatī, Hṛt-tāpanāśinī, Kṣīranadī (Pālār), Vegavatī, etc. When we bathe in those holy rivers and then worship the Lord in the holy pilgrim centres, our mind and intellect get cleansed of the impurities (our sins). In addition to this, God has sent great souls whose Śrīpāda-tīrtha (water from washing their holy feet)—makes us free from heinous sins. Examples of the holy places God has provided are: Kāsī, Kāñcī, Ayodhyā, Puṣkaram, Naimiśāraṇyam, Śrī Ahobilam, Śrīraṅgam and so on.

V. *Tattvānyapy upadeṣṭum-uttama gurūn dattvā anugruhṇāti naḥ.*

Even though He has given us many Sastras, it is found that when we read them, we are unable to grasp their import; so how can we know about God by perusing them? To remove this impediment, God has created plenty of excellent preceptors, who kindly provide salient instructions from the holy texts. God has strictly advised the preceptors to teach ardent disciples, enabling the latter even to understand the esoteric principles hidden in the holy scriptural texts. In this Kaliyuga, there appeared the first and foremost preceptor Nammāzhvār at first, (as desired by Bhagavān), who has composed the *Tiruvāymozhi* that incorporates *Artha pañcaka* (the most important fivefold essential principles), viz. nature of God, soul, means to attain the Lord, the obstacles thereto and the ultimate fruit awaiting the Jīva. Āzhvār has composed four divine hymns that contain the essential principles of Vedas and Śāstras; a few important principles are as follows:- Śrīman Nārāyaṇa is the supreme Lord; the individual souls are His servants; Mokṣa (supreme Bliss) consists in the jīvas attaining Him and performing eternal service to Him and to His ardent devotees; to reach Him, there are two paths viz. Bhakti yoga and Śaraṇāgati

(Prapatti); because of our sense of ego and possessiveness, we are not able to know, “who I am” and “who God is” (i.e. we, the bound souls, have been suffering in the ocean of saṁsāra—cycle of birth and deaths). So, God sent this great Tamil saint, Nammāzhvār to teach us the intrinsic truth of the Vedas; that is His great Upakāra.

Further, He has sent the great Ācāryas—Nāthamuni, Yāmunamuni (Ālavandār), and Śrī Bhāṣyakāra (Rāmānuja), who have refuted the viewpoints of wrong interpreters and athiists-heterodox schools of philosophy; then they have established the Śrī Vaiṣṇava tenet of Viśiṣṭādvaita on a firm footing, through their valuable treatises and commentaries viz. Nyāya Tattvam, Yoga Rahasyam, Siddhitrāyam, Śrībhāṣyam, etc.—all of which constitutes the immense help of God. Even after such great Ācāryas have ascended to ŚrīVaikuṇṭha, their foremost disciples—who reside in hamlets, villages, towns and cities, deliver kālākṣepa—Rahasyārtha-upadeśa — to the ardent seekers of wisdom; so the foremost exponents of Vedānta (Gurus) who have come in the lineage of Śrī Rāmānuja and Śrī Vedānta Deśika impart esoteric instructions to earnest disciples; these gurus who eagerly teach their ardent pupils can be identified as Vedāntic

scholars and Kavitārkika Kesarī-s (Lion among logicians and philosophical poets); of course, God has given us such excellent master-exponents of Vedānta, which is a great upakāra. There are many systems of Vedānta—followed by many sections of people in India. Some philanthropists and great souls have recently founded Veda Pāṭhaśālas, Śāstra-pāṭhaśālas, Divya-prabandha-pāṭhaśālas, etc. for the propagation and preservation of Śrī Rāmānuja’s school of thought. Even such developments are the results of God’s intervention in the direct prevention of some rare crises of the present world. For the sake of Sanskrit-learning and oriental learning, the present-day Governments are taking steps—it is because of God’s direct initiative to prevail upon a few right-thinking ministers. Even when God has helped us abundantly, we go in haphazard ways because of (i) our disbelief in Śāstras, (ii) lack of confidence in great preceptors, (iii) laziness, (iv) not setting apart proper time for right-thinking, (v) our indestructible and grievous sins, (vi) wicked company, and (vii) lack of power to discriminate good from bad. Our vagabond nature makes good scriptural texts incomprehensible to us. If some people try to understand Śāstras like the Gītā, they are misguided by unscrupulous elements with wrong

translations, misinterpretations and what not.

VI. *Saṁsāre tadapi bhrameṇa yadi kim kurvīta Sarveśvaraḥ.*

[Even when God has helped us in several ways, if we still continue groping in the dark with regard to our saṁsāric bondage, then what indeed can God do to relieve us from untold perils and miseries?]

We have to approach the authentic experts in Vedānta and follow the precepts of Vedic Dharma as taught by the great ancient masters like Śrī Rāmānuja and Śrī Vedānta Deśika. There are several great teachers who present us the facts of Tattva (God), Hita (means of attaining Him), and Puruṣārtha (the

nature of the supreme goal); we should seek their guidance and follow the practice of Śaraṇāgati at the benign feet of Lord Mahāviṣṇu-as stated by Yāmunācārya in the *Stotratatnam*:-

*Na dharmaniṣṭo'smi na cātmavedi
na bhaktimān tvaccaraṇāravinde /
Akiñcano'(a)nanyagatiḥ Śaraṇya!
Tvat pādmodam śaraṇam prapadye //*

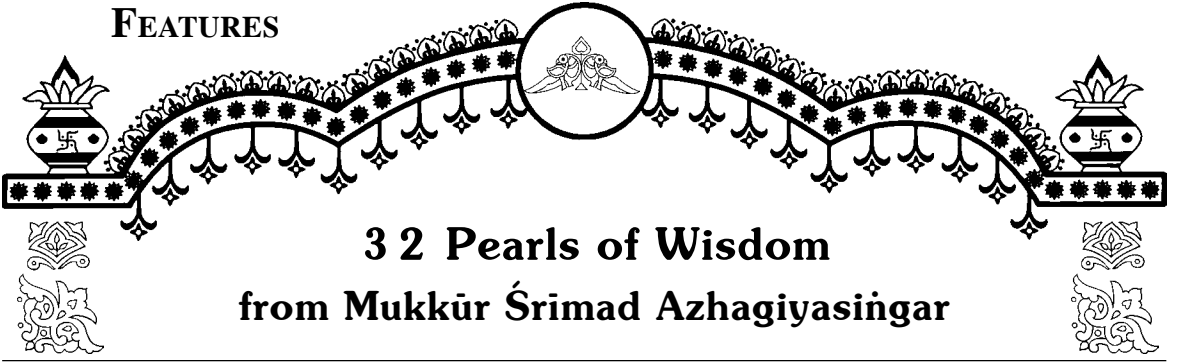
[Neither do I practise Karmayoga, nor Jñānayoga (constant meditation seeking God's help), nor even Bhaktiyoga (the path of devotion); I am helpless and without any other guidance. What can I do except to seek your personal care to protect me; of course, I surrender at your lotusfeet]. Therefore, God's help is immeasurable and eternal.



HH's Ready Wit and Repartee

A frail octogenarian hailing from Mannārguḍi came to pay obeisance to HH (who was also in his late eighties) when he was camping at Kumbhakonam. He had come to attend a marriage there and had availed the opportunity to have a darshan of Śrī Mālolan and Śrīmad Azhagiyasiṅgar. HH asked him whether he had participated in the tadeeyārāadhanam, to which the gentleman replied in the affirmative. HH then enquired whether he had had performed bharanyāsam performed, to which the elder said that he was waiting for HH to come on sañcāram to Mannārguḍi, to have the same done. HH told him, "I have no immediate plans for visiting Mannargudi and may take a few years to come there next. However, don't worry; as you are still young, as am I, both of us have long years ahead of us and can have the bharanyasam done at any date and venue convenient to you over the next few years. After all, both of us are going to live forever, aren't we!" Initially confused by this response, the octogenarian realized the purport of HH's remark hinting at the ephemerality of life and surrendered his soul to Śrī Mālolan the very next day, through the good offices of Śrīmad Azhagiyasiṅgar.

FEATURES



32 Pearls of Wisdom

from Mukkūr Śrīmad Azhagiyasiṅgar

Translation: Smt. Jayashree Ramanujam, Singapore

In his inimitable style, Mukkūr Śrīmad Azhagiyasiṅgar indicates all that a Prapanna needs to know in these 32 bullet points, providing an admirable synopsis of Śrīmad Rahasyatrayasāram.

1. We should possess absolute faith in our Mother and Father, Śrīman Nārāyaṇan, that He shall protect us and lead us to salvation at an opportune moment. For Bhagavān to protect us, it is imperative that we seek a Sadācārya and hold on to his holy feet.

2. Thiruaṣṭaksharam, Dvayam and Carama ślokaṁ explain all important matters that are essential for us. We should receive them as upadeśam through an Ācārya.

3. As per our Rāmānuja Siddhantam, we should never forget our relation with Śrīman Nārāyaṇan, that is, 'He is our soul and we are His body'.

4. We should know about Śrīman Nārāyaṇan, the Jivātmas who attain Him,



about Śaraṇāgati that leads to Mokṣam and about Vaikuṇṭham which is the fruit of Śaraṇāgati. We should also know why we fail to attain salvation, despite our being entitled to it. That is, we must know about Artha Pañcakam.

5. We should continue to contemplate that Paramātmā is Omniscient and Omnipresent, the Jivātmas are knowledgeable and are in subtle atomic forms, that Kālam (Time), Prakṛti (Primordial Matter) and Vaikuṇṭhalokam are insentient and inanimate.

6. We should have unwavering faith that Śrīman Nārāyaṇan is the Supreme Lord of all prominent demi gods like Brahmā, Rudra, et al.

7. One should evaluate the happiness and sadness that are prevalent in this world and realize that they are one and the same; and having realized it, we should aspire for salvation.

8. We do not have the authority to choose Bhakti Yogam as a means for Mokṣam. We should decide that Śaraṇāgati is an appropriate means for Mokṣam and chanting the Mantras received from our Ācāryan as a Upadeśa, we should surrender unto Bhagavān on our own or repeat Ācārya's instructions and perform Śaraṇāgati before the Lord, as per one's level of wisdom.

9. Karma Yogam, Jñāna Yogam, Bhakti Yogam, and Prappati are the four means to attain Mokṣam. Karma yoga and Jñāna yoga lead one to Mokṣam through Bhakti yogam. Bhakti yoga on its own can lead to Mokṣam. Prapatti

can grant Mokṣam on its own or through Bhakti yoga as well. One should be aware of such messages from the Gītā.

10. One who is severely afflicted by Tapatraya, should regret his inability to pursue Bhakti yoga as a means to attain Mokṣam, and shall realize that he is eligible to Śaraṇāgati.

11. One should be faithful to Bhagavān and relinquish bad deeds; having absolute faith that Bhagavān shall protect, one should plead 'O! Lord! You alone are my protector. I have absolutely no resources of any sort and no refuge apart from You. These are the five beliefs that one must hold while performing Prapatti.

12. One must surrender all the three, namely the soul, burden and the fruits of Śaraṇāgati.

13. After performing Śaraṇāgati to Bhagavān thus, one must clearly understand that one should not pursue any other deeds as a means for Mokṣa. One cannot perform Śaraṇāgati again for this purpose.

14. However much others abuse us, we should realize that such abuses are not directed at the soul, but at the physical body alone. We must recognize that Bhagavān is permitting us to work off our karma. We should not have any desire for the resultant fruits.

15. One should associate often with the wise and contemplate on issues that need clarity.

16. One should serve the devotees of Bhagavān faithfully as far as possible, so that service to Bhagavān is everlasting.

17. After performing Śaraṇāgati to Bhagavān for Mokṣam, one should follow the stipulations of the scriptures and practise prescribed duties (Varṇāśrama Dharma) with the objective of receiving Bhagavān's affection.

18. One who has surrendered the burdens to Śrīman Nārāyaṇa for Mokṣam, and commits offence intentionally, should be aware of the need for atonement as well.

19. A Śaraṇāgata should reside in Divyadeśams where Mahāns live; if this is not possible, he should reside anywhere the elders live.

20. During the Jīvan's final stage, Bhagavān merges all the sense organs with the mind, the mind with life breath, the life breath with Jīvan, and bringing the subtle body to the heart, places the Jīvātma in the subtle body and unites it with him.

21. It should be known that by virtue of Prapatti, the Jīvan travels via the aperture in the crown of the head through the luminous vein shown by

Śrīman Nārāyaṇan. The Athivāhikas (divine escorts) accompany the Jīvan.

22. One needs to be aware, after reaching Śrī Vaikuṇṭham, that the Jīvan attains unsurpassed bliss equal to that of the Muktas, Nityasūris and Śrīman Nārāyaṇan.

23. While there is no doubt that one attains Mokṣam through a means, Bhagavān is the principal cause, as He grants Mokṣam. We should realize that Śrīman Nārāyaṇan is the 'Siddhopāyam' (the ever-present, readily available means to Mokṣa).

24. Śaraṇāgati removes Bhagavān's anger at us due to our sins. Śaraṇāgati is the 'Sādhyopāyam' (means to adopted).

25. Performance of Prapatti does not alter one's caste, etc.

26. One must know that whatever caste a Śaraṇāgata belongs to, Prapatti destroys the sins and has the power to persuade Bhagavān to grant Mokṣam.

27. One must understand that all purports stated so far are contained in the Aṣṭākṣara mantra.

28. Likewise, Dvaya mantra contains all the information pivotal for surrendering to Bhagavān.

29. One should have steadfast trust in the words of Gītācārya, who preached the śloka ‘Sarvadharmān...’ - that He would grant salvation to those who have surrendered unto Him.

30. Mantras and their purport should not be preached to a person devoid of character, nor to a deceitful person, to haters, or to enemies of Bhagavān.

31. One must possess resolute devotion to the Guru, must eulogize the qualities of the Ācārya, should revere those related to the Ācārya and must be ever grateful to him.

32. All the aforesaid information is contained in the three mantras, the ‘Rahasya Trayam’. If one contemplates on this daily, one would achieve the objective of birth.

Svāmi Nigamānta Deśikan has blessed us with an incomparable work called Śrīmad Rahasyatraya Sāram for people of all gender and caste who aspire for salvation.

This includes messages about Śaraṇāgati contained in Purāṇas, Pāñcarātra Saṁhitās, Vedas and Vedānta and Āzhvār’s Śrī Sūktis. It also includes condemnation of arguments opposing Śaraṇāgati Sāstram. This text incorporates the essence of Śrī Bhāṣya too.

It can be stated with certainty that if one does not undergo Kālakṣepam of Śrī Nigamānta Mahādeśikan’s Rahasyatraya Sāram from Ācārya-s, one would not know anything about Śaraṇāgati, Bhara-samarpaṇam or Ātmanikṣepam even if he has performed Prapatti.

One might know the term Śaraṇāgati, but not its true meaning, its components and its important mantra. Śrī Bhāṣyakāra has not stated all the above in his Śrī Bhāṣyam. Those who do Kālakṣepam of Śrī Bhāṣyam alone will not know about Bhara-Samarpaṇam; hence they cannot perform Bhara-nyāsam for their disciples. Similarly, those who do Kālakṣepam of Gītā Bhāṣya alone would not know about the form, content and procedure of bharanyāsam.

In his Gītā Bhāṣya, Emperumānar states “The Carama Śloka of Gītā ordains Śaraṇāgati as a component of Bhakti Yoga (anga prapatti)”. Svāmi Deśikan, with other Scriptures and with Śaraṇāgati Gadya as his basis, says, “It is Emperumānar’s considered opinion that this Carama Śloka also ordains svatantra prapatti (Prapatti as an independent strategy) as a means for Mokṣam”. This can be clearly understood by all from Svāmi Deśikan’s Śrīmad Rahasyatrayasāram.



FEATURES

Mukkūr Śrīmad Azhagiyasiṅgar Maṅgalam**By Villivalam Śrīmad Azhagiyasiṅgar**

Translation: K. Sadagopa Iyengar

*Maṅgalam Śrī Nṛsimhāya**Kamalāyai ca maṅgalam /**Viṣvaksenāya Śaṭhajit**Nāthābhyām caiva maṅgalam // 1*

May there be auspiciousness to Śrī
Lakṣmīnṛsimha, Śrī Mahālakṣmī, Śrī
Viṣvaksena and Śrī Nāthamuni.

*Maṅgalam Puṇḍarikākṣa**Rāmābhyām Yāmunāya ca /**Maṅgalam Pūrṇamīśrāya**Bhāṣyakārāya ca // 2*

May there be auspiciousness to Śrī
Uyyakkonḍār, Śrī Maṇakkāl Nambi, Śrī
Periya Nambi and Śrī Rāmānuja too.

*Maṅgalam Nigamāntādi**pāriṇāya mahātmane /**Sarvatantra svatantrāya**Vedānta Gurave sadā // 3*

Let there be auspiciousness to Svāmi
Deśikan, who has scaled the pinnacle of
Vedānta and other śāstras and is a master
of all arts.

*Ahobila maṭhāsthāna**niyantre ca suyogine /**Ādivaṇ Śaṭhakopāya**sadā bhavatu maṅgalam // 4*

May there be eternal auspiciousness
for Śrī Ādivaṇ Śaṭhakopa Yatindra
Mahādeśikan, the illustrious and saintly
founder of Śrī Ahobila Maṭham.

*Nṛsimha mantra vettā ca**Raṅganātha Śaṭhāraye /**Sarvatra jayasīlāya yogine**maṅgalam sadā // 5*

May everlasting auspiciousness be that
of the 40th Śrīmad Azhagiyasiṅgar Śrī
Ranganātha Śaṭhakopa Yatindra
Mahādeśikan, who was blessed with
wisdom relating to the purport of the
Nṛsimha Mantra and was victorious in
all his endeavours.

*Jñāna anuṣṭhāna śīlāya**bahu stotrāni tanvate /**Maṅgalam satatam bhūyāt**Mānṛsimha Śatadviṣe // 6*

May there be auspiciousness to Śrī
Lakṣmīnṛsimha Śaṭhakopa Yatindra
Mahādeśikan (the 41st Pontiff and Ācārya
of Mukkūr Śrīmad Azhagiyasiṅgar), who
was a repository of wisdom and model
of correct conduct and who authored
numerous stotras.

Vidvat samāja mānyāya

guṇāṣṭakam upeyushe /

Maṅgalam satatam bhūyāt

Śrīmadraṅga Śaṭhāraye // 7

We pray for all auspiciousness to Śrī Śrīraṅga Śaṭhakopa Yatindra Mahādeśikan, who is adulated by scholars and the abode of eight auspicious attributes enumerated in the Goutama sutras, viz., grace, tolerance, humility, external and internal purity, absence of despair, speaking, doing and thinking of only the loftiest matters, satisfaction with what is obtained, sharing everything with others and absence of craving for others' possessions, etc.

Nṛsiṃha pada bhaktāya

śiṣyānugraha kārīṇe /

Maṅgalam satatam bhūyāt

Virarāghava yogine // 8

All auspiciousness to Devanārvilāgam Śrīmad Azhgiyasiṅgar, who was devoted to Śrī Mālola and functioned with the welfare of his disciples always in mind.

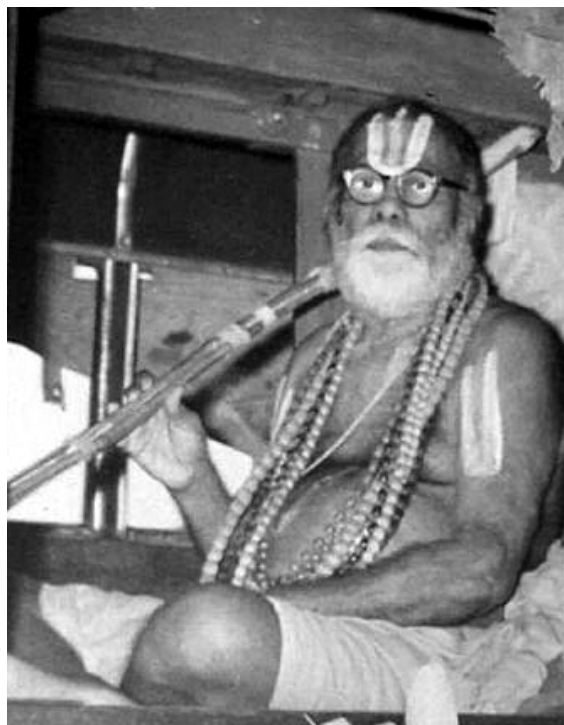
Śrāvanyām Hasta nakṣatre

Manmathe vatsare śubhe /

Avatīrṇāya Vedānta

Gurave maṅgalam sadā // 9

May all auspiciousness attend Śrī Vedānta Deśika Yatindra Mahādeśikan, who incarnated under the glorious star of Hastam in the Āvaṇi month of the auspicious Manmatha year.



Pūrvācāryaiḥ sumahite

sarva maṅgala śobhite /

Mukkūr grāmevatīrṇāya

tasmai bhavyāya maṅgalam // 10

All auspiciousness to Śrī Vedānta Deśika Yatindra Mahādeśika, who incarnated at the auspicious Mukkūr village, hailed by pūrvācāryas.

Karmāṇyupanayādīni

yathākālam yathāvidhi /

Pituḥ sakāśāt samprāpya

tasmai dhīrāya maṅgalam // 11

All auspiciousness to Mukkūr Mahān, who underwent all samskāras like upanayanam as stipulated by śāstras from his father, at the appropriate time.

*Purā Śrīmuṣṇa nagare
yo Vedam samadhītavān /
Tasmai śānta svarūpaya
yativaryāya maṅgalam // 12*

All auspiciousness to the renunciate who was the embodiment of peace and tranquility and who underwent Vedādhyayanam at Śrīmuṣṇam in his youth.

*Dakṣiṇa Dvārakāyāmca
sāmodam śāśvatīḥ samāḥ /
Yo vāsam akarot tasmai
Yatirājāya maṅgalam // 13*

Auspiciousness to the Prince of Yatis, who, in his youth, resided for long with joy at Rājamannārguḍi (hailed as the Dwāraka of the south), the abode of Śrī Rājagopāla Svāmi.

*Tillayambur Cakravartī
guruvaryasya sannidhau /
Śrutvādhikṛtya Śrī Bhāṣyam
edhamānāya maṅgalam // 14*

Auspiciousness to one who studied Śrī Bhāṣyam and other Vedānta granthas under Tillayambur Śrī Cakravatyācārya Svāmi and acquired renown for his mastery over them.

*Nirmāya veśma Śrī Kāñcyām
vāsam kṛtvā prasanna dhīḥ /
Pūjayāmāsa Hastīśam
tasmai prājñāya maṅgalam // 15*

All auspiciousness to the wise sage who made an abode for himself at Kāñcī and worshipped Śrī Devapperumāḷ with joy.
Ujjīvayāmāsa janān

*upanyāsaiḥ manoharaiḥ /
Nyāsa vidyopadeṣṭre ca
nityaḥ Śrīḥ nitya maṅgalam // 16*

Eternal auspiciousness to the Mahān who blessed thousands with wisdom about Prapatti, through his numerous discourses which captured listeners' hearts.

*Gatvā Mumbāpurīm ramyām
mantrārthān samupādiśat /
Vaiṣṇavebhyaḥ kulīnebhyaḥ
yastasmai nitya maṅgalam // 17*

Eternal auspiciousness to the Mahān who camped at Mumbai and instructed numerous bhāgavatas of the exalted Śrī Vaiṣṇava lineage with the esoteric purports of mantras.

*Varṣayāmāsa satatam
Rāmāyaṇa kathāmṛtam /
Vijñāna nidhaye tasmai
yativaryāya maṅgalam // 18*

To the glorious renunciate who was an ocean of wisdom and who showered the nectarine rain of Śrīmad Rāmāyaṇa on listeners, we invoke all auspiciousness.

*Kinnu Venkaṭanātho'sau
iti vidvadbhiḥ ikṣitaḥ /
Hetubhiḥ vividhaiḥ sadbhiḥ
tasmai pūjyāya maṅgalam // 19*

We pray for all auspiciousness to one deserving of worship, who was hailed by scholars and sages alike, for very good reasons, as Svāmi Deśikan himself.

Śrī Bhāṣyakāra tulyāya

pañcācāryān upeyuṣe /

Punaḥ Bhāṣya pracārārttham

avatīrṇāya maṅgalam // 20

All auspiciousness to one who, like Śrī Rāmānuja, had the great good fortune of being instructed by five great Ācāryas and who is verily Śrī Rāmānuja reincarnated for the purpose of propagating Śrī Bhāṣyam.

Tīrtha mūrti sthalaiḥ śreṣṭhe

prasiddhe Garuḍācale /

Praiṣa mantram samāsādyā

modate tasya maṅgalam // 21

Auspiciousness to Śrīmad Azhagiyasiṅgar, who received upadeśam of the Praiṣa mantra at the holiest of holies, Śrī Ahobila, renowned for being the abode of the nine glorious Nṛsimha moorties and sacred waters like the Bhavanāśini river.

Vṛścike Śravaṇe saumye

vatsare Hemalambinā /

Turyāśramam svīkṛtavān

tasmai preṣṭtāya maṅgalam // 22

May there be auspiciousness to one who assumed the ochre robes on the

holy star of Śravaṇam in the month of Kārtikai of the Hemalambi year.

Vīrarāghava yogīndra

Śrīvaikuṇṭham upeyuṣi /

Prāpta āsthāna bharāyāstu

guruvarāya maṅgalam // 23

All auspiciousness to Mukkūr Śrīmad Azhagiyasiṅgar, who ascended the spiritual throne of Śrī Ahobila Maṭham upon the ascent to Paramapadam of Devanārviḷāgam Śrī Azhagiyasiṅgar Śrī Vīrarāghava Śaṭhakopa Yatindra Mahādeśikan.

Ahobila matāstthāne

Śrī Nṛsimhena sādaram /

Abhiśiktāya mānyāya

gurave nitya maṅgalam // 24

It was verily Śrī Nṛsimha who granted the throne of Śrī Ahobila Maṭham to this glorious Ācārya, who is worthy of all regard. May there be all auspiciousness to him always.

Turyāśramam samāsādyā

Naimiṣe munisevite /

Arakṣat yo janān śiṣyān

tasmai prājñāya maṅgalam // 25

Auspiciousness to the wise sage who protected the entire community of disciples and others by assuming the ochre robes at a critical juncture at Naimiśāranyam, which has been worshipped by rishis for long.

Udāra guṇa sīmne ca

śiṣya kṣemābhikāṅkṣine /

Trayyanta gurave tasmai

yatirājaya maṅgalam // 26

All auspiciousness to the master of Vedānta, who is the best among philanthropists and is ever concerned with the welfare of disciples.

Sahasranāmārcanam yo

dvikālam kurute Guruḥ /

Śiṣya yogakṣema cittāya

tasmai pūjyāya maṅgalam // 27

Auspiciousness to the one worthy of adulation, whose thoughts are ever focussed on the spiritual wellbeing of śiṣyas, even when he performs Sahasranāma arcana twice daily.

Vikṣāraṇye saraḥ kṛtvā

praṇamya ca Raghūdvaḥam /

Mumude yo guruḥ tasmai

sarva dāto sumaṅgalam // 28

The best of auspiciousness to the compulsive philanthropist who derived joy from renovating the Hṛttāpanāśini tank at Tiruvallūr, as a kairkaryam to Śrī Vīrarāghava Svāmi.

Nirmāya gopuram ramyam

durgame Garuḍācale /

Arcayamāsa Nṛharim

tasmai śreṣṭhāya maṅgalam // 29

Auspiciousness to Mukkūr Śrīmad Azhagiyasiṅgar, who constructed a beautiful gopuram at remote Ahobilam and worshipped the pleased Śrī Prahlāda Varada Svāmi there.

LakṣmīNṛsimha pādābja

dvandva mādhvī madhuvrataḥ /

Jayatāt Śruticūḍārya

Yatindraḥ bhuvī santatam // 30

May Śrī Vedānta Deśika Yatindra Mahādeśikan, who is but a bee imbibing the nectarine secretions from the lotus feet of Śrī Mālola, remain victorious forever.

Yosou Brahma bubhutsūnām

soukaryārttham Yatiśvaraḥ /

Sarveśām Brahmasūtrānām

ramyān ślokan mudākarot // 31

Mukkūr Śrīmad Azhagiyasiṅgar authored with pleasure beautiful verses summarizing the purport of the Brahmasūtras for the learning convenience of students of Śrī Bhāṣya.

Śārīrakādhikaraṇa kramam

jñānabhikāṅkṣinām /

Akarot padya rūpeṇa

guravesmai sumaṅgalam // 32

May all auspiciousness be that of Mukkūr Śrīmad Azhagiyasiṅgar, who authored verses setting out the order of the chapters in Śrī Bhāṣyam.

Viśiṣṭadvaita siddhānta

*tattvānām saṅgraham guruḥ /
Prakāśayāmāsa mudā*

tasmai sevayāya maṅgalam // 33

To the Ācārya who summarized beautifully the principal tenets of Viśiṣṭadvaita philosophy and is the object of worship of all, let there be auspiciousness always.

Stuṭiḥ Karāvalambādyāḥ

*śiṣyānām bhakti vṛddhaye /
Yo'karot kṛpayā tasmai*

nityaśrīḥ nitya maṅgalam // 34

May eternal auspiciousness be that of the Ācārya who, due to his boundless mercy, authored several evocative eulogies like the LakṣmīNṛsiṃha Karāvalamba Stotra for increasing the devotion of disciples to the Lord.

Dvikālam yaḥ paṭhet asya

*guruvaryasya maṅgalam /
Buddhiḥ balam yaśo dhairyam*

vidya āyuh śrīśca vardhate // 35

One who recites twice daily this stotra on the magnificent Ācārya, Mukkūr Śrīmad Azhagiyasiṅgar, would be blessed with wisdom, strength, glory, courage, long life and abundant riches.

Paṭhatām śruṇvatām nṛṇām

*sadā kṣema pradam bhavet /
Kṛṣṇa dāsenā racitam*

Ācāryasya sumaṅgalam // 36

Those who read or listen to this beautiful maṅgalam on the glorious Ācārya Mukkūr Śrīmad Azhagiyasiṅgar, authored by Villivalam Śrī Kṛṣṇamācārya Svāmi (pūrvāśrama name of Villivalam Śrīmad Azhagiyasiṅgar) would be endowed with all goodness and wellbeing.



Obituary

We are extremely sad to record the passing away of Smt. Rādhā SVS Rāghavan on 19.5.20. She was ailing for sometime. Wife of Śrī SVS Rāghavan Svāmi, who has performed several significant services to Śrī Maṭham, Smt. Rādhā was a pious lady, devoted to Śrīmad Azhagiyasiṅgars. She was adept at several arts and a connoisseur of arts too. It was she who made the old pictures of divyadesa Emperumāns (currently adorning our offices) glow anew, with her facile brush. On behalf of Śrī Nṛsiṃhapriyā, we convey our heart-felt condolences to Śrī SVS Rāghavan and his family.

Predictions - August - 2020 : A.M. Rajagopalan



Aries - Mesham - GP Mars Asvini, Bharani and Krittikā (1st Pāda)
Favorable Dates: August: 1, 3-6, 10-12, 16-19, 23, 24, 28, 29

Although the present conditions are difficult, people born under this zodiac sign are assured of steady income. Health continues to be normal. Planets have slightly changed favourably, to renew matrimonial efforts. Change of residence is also indicated, based on present Daśa and sub-periods. For professionals, the same condition continues. For businessmen, turnover indicates a slight upward trend. Women will feel psychological relief from family problems. Students can now plan for their future course of studies, since Mercury is helpful. Candrāṣṭama days: From 25 morning up to 27th late night. **Parihāram:** Please continue your pāṛāyaṇam of Śrī Viṣṇu Sahasranāma every day. This will also protect you from Corona virus.



Taurus-Rishabham-GP Venus Krittikā (2nd, 3rd, 4th Pādas), Rohini and Mrigasirsham (1st, 2nd Pādas) Favourable Dates August 3-6, 10 -13, 17-20, 24-26, 30

Financial position continues to be favourable. Expenses are under control. Health returns to normalcy. Family environment too is good. Matrimonial efforts will yield fruit. Planetary transit positions are favourable for re-opening of offices for professionals. For business people, profits record a gradual increase. Women continue to enjoy the favourable aspects of Jupiter and Saturn. Students will secure good marks in the various examinations held a few months back. Related planets are helpful for higher studies. Candrāṣṭama days: From 1, up to 2nd afternoon. Again 27th late night up to 29th night. **Parihāram: Recitation of Śrī Amṛta Sañjīvinī Stotram in the morning and Śrī Rakṣobuvana Stotram in the evening will be astonishingly effective, at a time when fear and anxiety are haunting your mind due to the current pandemic. Both these ancient stotras are on Śrī Lakṣmī Nṛsimha.**



Gemini-Mithunam-GP Mercury Mrigasirsham (3rd, 4th Pādas), Tiruvādirai, Punarpūsam (1st, 2nd, 3rd Pādas) Favourable Dates August 1, 5-8, 13-16, 21-27

Income increases slightly, providing you relief. Psychological fear due to the present conditions will give way to self-confidence, due to an improvement in the surrounding area. Health becomes normal again. Those employed overseas will have an opportunity to return home. Routine official work resumes for professionals, with present stipulations. Business turnover picks up, with profit improving steadily. A problem-free month for women, who will enjoy good health. Students will get all help for their higher studies. Candrāṣṭama days: From 2nd afternoon up to 4th night. Again from 29th night up to 31st night. **Parihāram: Recitation of Śrī Pādukā Sahasram daily will be very effective. Additionally, reciting Śrī Rāmānuja Nūṭṛandādi every day will act as a shield against the present virus, which is haunting your mind.**



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

Favourable Dates August 1, 3, 8-13, 17-19, 24-26, 31

Income continues to increase gradually and steadily. Help comes from unexpected quarters. People born under this zodiac sign always prefer a homely life. Corona virus has blessed you to be with your family, enjoying the proximity to the children. Health continues to be satisfactory. Professionals will continue to get their salary, despite their office being closed temporarily. Sales continue to pick up rapidly for those doing trade. Auspicious function in the family will bring cheer for women. Atmosphere changes for students to wake up from the current slumber and plan for future education. Candrāṣṭama days: from 4th night up to 7th morning. **Parihāram: Please read Śrī Mantra Rāja Pada Stotram every day – in the morning and evening. This is necessary, particularly in view of the present unsteady conditions.**



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

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

Major planets are placed in auspicious signs. Income is quite adequate, placing you in a comfortable position. Health continues to be good. Marriage proposals will bear fruit, despite the unfavourable atmosphere prevailing now. New opportunities knock at the doors of professionals and those who have lost their jobs recently. Grab such opportunities without hesitation. Business people can now think of new investments, to a limited extent. Planets are very helpful for women and students throughout the month. Candrāṣṭama days: From 7th morning up to 9th night. **Parihāram: Reciting Śrī Gāyatrī Mahā Mantra a minimum of 108 times during your daily Sandhyā Vandanam. Nothing is more powerful than performing Sandhyā Vandanam daily.**



Virgo-Kanya-GP Mercury Uttiram (2, 3, 4 Pādas), Hastam and Chittirai (1, 2 Pādas)
Favourable Dates August 2-6, 12-15, 20 -22, 27-29

Jupiter and Venus, the two planets which control domestic life, are favourable. Income is enough to meet your family expenses, without strain. Except minor discomforts in health, like stomach disorder, tiredness and slight fever, health continues to be good. Avoiding too many outdoor visits will be good for health. Saturn has tilted slightly unfavourably for office-going professionals, particularly those employed overseas. Careful planning about the future is necessary, before you take any decision. Sales and profit record a slight increase for business people. A peaceful and progressive month for women. Mercury and other related planets are favourable for students, indicating progress in studies and future educational plans. Candrāṣṭama days: from 9th night up to 11th. **Parihāram-Reciting Śrī Dhanvantari Stotram and Śrī Dayā Śatakam will be highly effective.**



Libra-Thula-GP Venus Chittirai (3rd, 4th Pādas), Svāti and Visakham (1st, 2nd, 3rd Pādas)
Favourable Dates August 1, 2, 7-11, 15-19, 23-26, 31

Strain on your purse and erosion of your financial sources are indicated. Hence, please plan your budget, avoiding unnecessary expenses. Health continues to be normal. A close relative of yours now in a foreign country will unexpectedly return safely, relieving you from anxiety and concern. For professionals, offices will resume functioning, with certain stipulations, creating in their mind cheer and hope about the future. Profit records a steady upward trend for business people. A progressive period for women. Mercury and related planets are on the side of students, bringing them cheer and hope. Candrāṣṭama days: from 12th up to 14th evening. **Parihāram: Recitation of Śrīstuti of Swāmi Deśikan will be very effective.**



Scorpio - Vrischikam - GP Mars Visākham (4th Pāda), Anusham and Kettai
Favourable Dates August 1, 3-6, 10-13, 17-19, 24-27

Saturn and Jupiter have turned favourable to you. Domestic atmosphere becomes cheerful. Income is enough to spend the month without tension. Health returns to normalcy. Planets are favourable to renew your marriage proposals, if any. The initial impediments will disappear, making it possible to fix an alliance. Saturn, the

lord of career is very helpful for professionals-particularly at a disturbing time like this. Business picks up gradually for trade and industry. Government help can be expected. Women will enjoy good health, unlike last month. Students will make progress in studies, despite the on-line system. Candrāṣṭama days: from 14th evening up to 16th night. **Parihāram: Reading at least a single Sargam from Śrīmad Sundarakāṇḍam will increase the favourable effects of major planets. Śrīmad Sundarakāṇḍam is known as “Sarva Doṣa Nivāraṇi”.**



Sagittarius - Dhanus - GP Jupiter Mūlam; Pūrādam & Uthirādam (1st Pāda)

Favourable Dates August 2, 6-8, 13-15, 19-21. 24-26, 30

Jupiter is transiting your rasi, aspecting the 5th, 7th and 9th zodiac signs, thereby ensuring a steady income and cheerful family atmosphere. Saturn, in the last lap of his 7 ½ years sojourn, ensures good health. As the lord of career, he takes care of the interest of professionals also. Some may get a minor promotion or elevation, inspite of the prevailing conditions. A very favourable month for businessmen, particularly to those engaged in export-import. A pleasant period for women. Students get admission for higher studies according to their preference. Candrāṣṭama days: from 16th night to 18th late night. **Parihāram: reading at least one Śatakam from Śrīman Nārāyaṇīyam will increase the beneficial effects of Jupiter and Saturn.**



Capricorn-Makaram-GP Saturn Uttirādam (2nd, 3rd, 4th Pādas) Tiruvonam and Avittam (1st, 2nd Pāda)

Favourable Dates August 2-4, 8-13, 17, 21-23, 27-29

You are now under the influence of Janma Rāsi Śani. Except over-strain, imaginary worries and unnecessary travels, you will not have much problem since Makaram is Saturn's ruling sign. Although income continues to be good, expenses will be out of control. Budget planning will help. Health continues to be satisfactory. People in service will get encouragement from the management. Business picks up steadily for trade and industry. A pleasant month for women. Students will get admission to their liking for higher studies. Candrāṣṭama days: from 18th late night up to 20th late night. **Parihāram: Reading a few Chapters from Śrīmad Bhāgavatam every day is the correct and timely Parihāram for “Janma Sani.”**



Aquarius-Kumbham-GP Saturn Avittam (3rd, 4th Pādas), Sathayam and Poorattadi: Favourable Dates August 1, 3-6, 13-19, 23-25, 30

7 ½ year Saturn has commenced for those born under this sign. However, you need not worry about it, since both Makaram and Kumbham are the ruling signs for Saturn. Expenses will be higher than income. Frequent travels and family responsibilities will cause tension and anxiety. Health will be normal, except for occasional, minor setbacks like stomach-upset, physical strain, tension on minor matters, etc. Parihāram will be of immense help. Marriage proposals will go through, after initial hesitation and obstacles. Change of residence or place is also possible, based on the present main and sub-periods. Professionals should avoid arguments with superiors. Business people may experience harassment by Government officials and workers from other states. An ordinary month for women and as well as for students. Candrāṣṭama days: from 20th late night up to 22nd. **Parihāram: Please continue fasting during the night on Saturdays, which will be highly effective for 7 ½ years Saturn.**



Pisces - Meenam - GP Jupiter Pūrattādi (4th Pāda), Uttirattādi and Revati Favourable Dates August 1-5, 10-12, 17-20, 26-29

You will get the maximum benefit from Jupiter and Saturn. Income will be adequate to meet your expenses. Family environment will be pleasant. Health continues to be satisfactory. No need to be apprehensive about Corona Virus. Planets continue to be well placed for matrimonial efforts. People in service can be without any fear about their future career, despite the present uncertain conditions. Those engaged in industry or business will make steady progress; some new openings are awaited, due to the proposals of central government for economic and industrial uplift. For women and students, this will be prove to be a progressive period. Candrāṣṭama days: From 23rd up to 25th morning. **Parihāram: Recitation of Śrī Kṛṣṇāṣṭakam in the morning and Śrī Daśāvatāra Stotra in the evening will bestow benefits.**

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