

॥श्रीः॥
॥श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः॥



Sri Nrisimha Priya

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Sri Andal sameta Sri Rangamannar
SriVilliputtur



Sri Vaidya Veeraraghavan – Nacchiyar Thirukkolam - Thiruevvul



AN AUTHORISED PUBLICATION OF SRI AHOBILA MATHAM



H. H. 45th Jiyar of Sri Ahobila Matham
Founder Sri Nrisimhapriya (E)

H.H. Sri Lakshminrisimha
Divya Paduka Sevaka Srivan Sathakopa
Sri Narayana Yatindra Mahadesikan



H.H. 46th Jiyar of Sri Ahobila Matham

H.H. Srivan Sathakopa
Sri Ranganatha Yatindra Mahadesikan

*Ahobile Garudasaila madhye
krpavasat kalpita sannidhanam /
Lakshmya samalingita vama bhagam
LakshmiNrsimham Saranam prapadye //
Narayana yatindrasya krpaya'ngilaraginam /
Sukhabodhaya tattvanam patrikeyam prakasyate //
SriNrsimhapriya hyesha pratigeham sada vaset /
Pathithranam ca lokanam karotu Nrharirhitam //*

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!

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 Naimisanranya 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 Rajagopuram.



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.

DONATIONS

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

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

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

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

Visit our Website: nymisaranyam.org
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Owner:

H.H. Jiyar of Sri Ahobila Matham

Managing Editor

Dr. T.G. Ramamurthi

Editor

Sri K. Sadagopa Iyengar

Editorial Advisors

Dr. S. Padmanabhan, Srikaryam Swami

Dr. V.K.S.N. Raghavan

Publisher & Printer

Sri J.S.Vasan

Wrapper Design & Layout

S. Parthasarathy

DTP

Sri S. Parthasarathy

Sri N. Govindarajan

Front Office

Subscriptions/Matrimonial

Advertisements

Sri R. Srinivasan

Sri S. Achuthan

Sri V.R. Sridharan

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Triplicane, Chennai – 600 005

Enquiry, Sales Office & Regd. Office

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Tel : 2461 1540, 2461 4402

E-mail : nrisimhapriya@gmail.com

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Panchanga Sangraham

By Pazhaveri Villivalam Sri Lakshmi Nrsimhacharya Swami,
Aradhakar, Asthana Vidvan, Sri Sannidhi

**Saarvari Samvatsaram, Uttarayanam, Greeshma Ritu,
Ani – Adi (Mithuna-Kataka) Masam - July 2020**

English Date	Tamil Date	Day	Tithi	Nakshatram	Remarks
2020 July 1	Saarvari Ani 17	Wednesday	Ekadasi 28.25	Visakham 52.06	Sarva Ekadasi
2	18	Thursday	Dvadasi 23.13 Dvadasi-Trayodsi tithidvayam	Anusham 49.11	Sriman Nathamunigal tirunakshatram Mahapradosham
3	19	Friday	Trayodasi 18.45 Chaturdasi tithi	Kettai 47.04	
4	20	Saturday	Chaturdasi 15.05 Pounami tithi	Moolam 45.53	
5	21	Sunday	Pournami 12.29 Krishna Prathamai tithi	Pooradam 45.44	Srimad Azhagiasingar's Chaturmasya Sankalpa Mahotsavam
6	22	Monday	Prathamai 10.58 Dviteeyai tithi	Uttiradam 46.46	13 th Srimad Azhagiasingar tirunakshatram
7	23	Tuesday	Dviteeyai 10.44 Triteeyai tithi	Tiruvonam 49.06	Srava Vratam
8	24	Wednesday	Triteeyai 11.42 Chaturthi tithi	Avittam 52.35	
9	25	Thursday	Chaturthi 1.04 Panchami tithi	Sathayam 57.15	
10	26	Friday	Panchami 17.28 Shashti tithi	Poorattadi	
11	27	Saturday	Shashti 21.41 Atithi	Poorattadi 2.51	23 rd Srimad Azhagiasingar tirunakshatram
12	28	Sunday	Saptami 26.23	Uttirattadi 9.01	
13	29	Monday	Ashtami 31.11	Revati 15.25	
14	30	Tuesday	Navami 35.58	Asvini 21.43	
15	31	Wednesday	Dasami 40.04	Bharani 27.32	
16	Adi 1	Thursday	Ekadasi 43.14 Soonya tithi	Krittikai 32.28	Sarvaikadasi Kataka Ravi 29.42 Dakshina ayana Punyakalam Adi Pandigai
17	2	Friday	Dvadasi 45.18 Soonya tithi	Rohini 36.23	
18	3	Saturday	Trayodasi 46.06	Mrigaseersham 39.05	Mahapradosham

English Date	Tamil Date	Day	Tithi	Nakshatram	Remarks
2020 July 19	4	Sunday	Chaturdasi 45.38	Tiruvadirai 40.32	
20	5	Monday	Amavasyai 43.55	Punarvasu 40.46	Adi Amavasya
21	6	Tuesday	Sukla Prathamai 41.03	Pushyam 39.51	
22	7	Wednesday	Dviteeyai 37.12	Ayilyam 37:56	
23	8	Thursday	Triteeyai 32.32	Magham 35:14	
24	9	Friday	Chaturthi 27.17	Pooram 31.55	Sri Andal Tiruvadippooram
25	10	Saturday	Panchami 21.33 Panchami-Shashti tithi dvayam	Uttiram 28.09	
26	11	Sunday	Shashti 15.31 Saptami tithi	Hastam 24.06	
27	12	Monday	Saptami 9.24 Ashtami tithi	Chittirai 20.00	
28	13	Tuesday	Ashtami 3.21 Navami tithi 54.16	Swati 16.3	
29	14	Wednesday	Dasami 52.25	Visakham 12.26	
30	15	Thursday	Ekadasi 47.55	Anusham 9.22	Sarvaikadasi
31	16	Friday	Dvadasi 44.13	Kettai 7.2	Harivasaram 1.59



Sri Nathamuni

Sri Ranganathan in Ratnangi
Tiruadhanur

EDITORIAL



Dear Readers:

Light is yet to be visible at the end of the Corona tunnel and the intensity of the infection keeps increasing day by day, at least in Tamilnadu and particularly in Chennai. In the absence of a vaccine or a cure for the virus, there seems to be nothing we can do to avoid getting infected, except the sanitation drill consisting of washing hands, wearing masks and keeping distance. We hear of crowded testing centres where one is more likely to acquire the infection if one doesn't have it already, and of more crowded hospitals where beds are in high demand. We hear of treatment in private hospitals for Corona costing people their life's savings. We also hear of people not being able to be with their near and dear in their final moments and even after life has ebbed away.

If all this makes you feel helpless, remember, you have the most potent protective armour with you, viz., Prayer. "More things are wrought by prayer than this world dreams of!" said Tennyson and he never said a truer word. Prayers for the welfare of ourselves, our neighbours and the whole nation can indeed work wonders. *Pratyastam anjalirasou tava nigrhaastre* said Swami Desikan too, pointing to the potent weapon of Saranagati in our possession against the Lord's anger occasioned by our misdemeanours.

What if the temples are shut? The Inner Dweller within us is available 24x7x365 to listen to us and to rush to our rescue in times of distress, if and when we seek Him. We must cultivate the habit of communicating with Him often. We must envision Him inside us, taking care of us night and day, hovering constantly over us as our very own Protective Angel, joyous when we do good things and crestfallen when we toe the wrong path. When we start speaking to Him, adulating Him, appealing to Him and treating Him like the closest relative we have (which He indeed is) He too will respond. If we treat Him as our Master, our eternal father, our omnibus relative, our sovereign, our very own life breath (*Empiran, endai, ennudai chuttram, enakkarasu, ennudai vaanaal*, as Sri Tirumangai Mannan says), He too will make His



presence in us felt, guarding us every moment against all possible dangers, visible and invisible.

More than repeating stotras and slokas by rote without a notion as to their purport, if we recite them with understanding and the devotion flowing therefrom (*anubhava janita preeti*), the Lord cannot but lend His ears to us. Imagine the Lord ensconced in your heart, contracting His cosmic form to suit the limited space inside you, but without giving up His innumerable weapons, adornments or auspicious attributes - your very own personal God, the Divine Sentinel who protects you night and day, the form the *Dahara Vidya* envisions for adulation. *Maarvam enbador koyil amaitthu adil Madhavan ennum deivattai naatti* (build a temple for the Lord in your heart and consecrate Madhavan there as the presiding deity) says Sri Periyazhwar, emphasizing the need for our worshipping this Antaryami or Inner Dweller, much more than we do the Arcchavatara. By using the term Madhavan, Azhwar tells us that even as Antaryami, the Lord is inseparable from His Consort and that it is the Divine Couple we should adulate and not Emperuman alone.

It is indeed difficult to imagine an Inner Dweller when we can't see Him in flesh and blood. But since we are Sri Vaishnavas with faith in the scriptures, in our Acharyas and

Azhwars, believe in Him we must. The Upanishad tells us that He is seated in our heart at the centre of a brilliant flame, resembling a flash of luminous lightning. Azhwars confirm His existence in extreme proximity:

Ulan kandaai nannenje Uttaman endrum ulan kandaai

Ulluvaar ullatthu ulan kandai-

Vellatthil ulla anum Venkatatthu meyaanum

Ullatthil ulla anum endru or

Droupadi, perhaps without realizing His existence in her own heart, appealed to a distant resident of Dwaraka (*He Krishna Dwaraka vaasin!*). When He rushed to Her rescue from such a distance, won't our Antaryami, who resides not even two inches below our chest, hearken to our call for succour with alacrity?



Sri Parthasarathy _ Nachiyar Thirukkolam –
Tiruvallikkeni

Even if all the above doesn't paint you a precise portrait of the Antaryami as an object of worship, you can imagine Him as having any form of your liking. Not only doesn't He mind, but also presents Himself in the form and shape you imagined Him in. The Lord Himself confirms in the Gita His readiness to assume the form the sincere devotee favours:

*Yo yo yaam yaam tanum bhakta:
shraddhya architum icchati*

*Tasya tasya cha achalaam shraddham
tameva vidadhamyam*

Which Azhwar puts much more succinctly thus:

*nenjinaal ninaippaan evan, avanaagum
neetkadal vannane.*

Give Him a call right away!



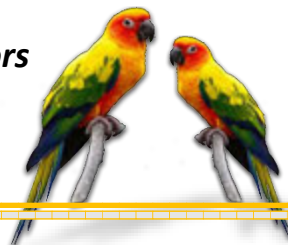
Kallazhagar- Tirumalirumsolai

On a different subject, we thought we could bring out the regular hard

copy edition this month and were organizing everything to that end, when the Government of Tamilnadu imposed another strict lockdown from the 19th to 30th June, which is the time when *Sri Nrisimhapriya* (English) is assembled and posted. This has made a print edition impossible. We are hence forced to opt for a digital edition. The content of course remains the same, while the improvement is that all pages will be in colour. We shall, as in the case of the last two issues, ensure wide circulation of the pdf version through our Mutt's website and social media. We request readers to bear with us, as this is something out of our control.

Sri Murali Desikachari and Smt. Jayashree Desikachari, who created the first digital edition of *Sri Nrisimhapriya* for the May 2020 issue, are also responsible for beautiful electronic version for July 2020. Our sincere thanks to them for this labour of love, prompted by their deep devotion for Srimad Azhagiasingar and Sri Malolan. Many of the black and white pencil drawings in this issue are the creations of Sou. R. Chitralekha, a devout sishyai of Sri Sannidhi. We pray to Srimad Azhagiasingar and Sri Malolan to shower their blessings on her.

Editors





Acharyopadesam

(Golden words of our glorious Acharya
Srivan Satakopa Sri Ranganatha
Yatindra Mahadesikan)



I. *Ramanuja Nootrandadi*

*57. Mattroru peru madiyaadu Arangan
malaradikku aal*

*Uttavare thanakku uttravaraak kollum
uttamanai*

Nattravar pottrum Iramanusai innaanilatthe

*Pettranan pettra pin mattrariyen oru
pedamaye*

In this verse, Sri Amudanar replies to critics who question, “How are you sure that your speech and mind would not utter any name or think about anyone other than Sri Ramanuja? Isn’t it quite possible in this world of gloom for ignorance to return, even after being banished?”. He tells them that after attaining the treasure that is Ramanuja, he had given up the

witlessness of aspiring for all and sundry things without analyzing the pros and cons.

Those who consider it their greatest good fortune to perform service to the lotus feet of Sri Ranganatha look askance at all other desirables, not relishing even eternal kinkaryam to the Lord at Sri Vaikunttam. Thus, those who prefer service to Sri Ranganatha to even liberation, are denoted by the **Uttamar** or the best of people. This will be evident from the following episodes, mentioned by Sri Periyavachan Pillai in the commentary the 44th verse of *Tiruviruttam* as well as in the Nachiyar Tirumozhi pasuram *Nallaargal vaazhum nalir Aranga naaganayaan*, where he tells us that the residents of Srirangam are scared of attaining Paramapadam, for it would mean leaving Srirangam and its serene Lord forever.

During the last moments of Sri Sottai Nambigal, the son of Sri Alavandar, his disciples enquired of him as to what was running through his mind. Sottai Nambigal replied, “When I reach Sri Vaikunttam, I shall scrutinize the countenance of Sri Vaikuntanatha. If it is not as cool and inviting as that of Sri Ranganatha, I shall simply hasten back to Srirangam!”

Once when Sri Bhattar arrived at the sannidhi for Tirumanjanam, He was so enchanted by the divine darsan of Sri Rangaraja. When the Lord asked

Bhattar what he wanted, he told Him, “I just want to have a glimpse of your midriff and your beautiful thigh, if You will be kind enough to put aside Your apparel for a minute.” When the Lord enquired, “Are you scared to go to Sri Vaikunttam?”, Bhattar is said to have replied, “Since Sri Vaikunttam is very much under my control, I am not scared to go there. My only concern is that if I do, I would be missing the enthralling sight of Your cool countenance and the beautiful scar caused by the Oordhvapudram!”.

It is such sages, who consider service to Sri Ranganatha as their all, that Sri Ramanuja considers as his relatives. Further, Sri Ramanuja is steadfast in subscribing to Saranagati, which is the highest of all spiritual observances. It is this glorious Ramanuja whom I have attained as a result of my great good fortune, as it is indeed difficult to achieve, says Sri Amudanar, with the words *pettra pin*.

After attaining this rare good fortune of Sri Ramanuja, considering anyone or anything else as desirable, without a sense of right or wrong, is indeed ignorance of the first water and I will not be guilty of that, says Sri Amudanar. Such ignorance would never even touch me again, which too Sri Ramanuja’s boundless grace would ensure, avers Sri Amudanar.

*58. Pedayar Veda porul idu endru unni
Piramam nandrendru*

*Odi mattrellaa uyirum akdu endre uyirgal
mey vittu*

*Aadi Paranodu ondraam endru sollum
avvallal ellaam*

*Vaadil vendraan em Iramanusan mey
madikkadale*

In this verse, Sri Amudanar speaks about having rid himself of the ignorance of misinterpreting Vedas. He eulogises Sri Ramanuja as the repository of boundless and true wisdom, for having shown the exact purport of Vedas and having condemned schools like Advaita which misconstrue the Shruti.

Though Advaitis are better than those who do not accept the authority of the Vedas, they are called ignoramuses or *Pedayar*, because they misunderstand and misinterpret the pristine pure Shruti. Adherents to these tenets, known collectively as Kudrishitis, are akin to people standing in the dark with a lamp in their hand, but ignorant of how to use it to find their way forward. Instead of identifying, understanding and disseminating the true purport of Vedas, these Kudrishitis hold forth on their own flawed perceptions and insist that they are the quintessence of Vedas. Sri Ramanuja debated with and roundly defeated the adherents of Sankara, Yadavaprakasa and Bhaskara Bhatta, with the aid of irrefutable scriptural evidences.



Sri Ramanuja

According to Bhaskara, the Jeevatma and Paramatma are identical, any notion as to their being different arising out of the false consideration of the body as truly existing. Once the cause for misconception is removed, the identity of Jeevatma and Paramatma manifests itself. Sri Ramanuja conclusively rejected these fallacies and established through well-reasoned arguments that the individual soul and the Paramata are eternally different and that all that is perceptible to the senses is indeed true.

This is why Sri Amudanar praises him as the repository of true and boundless wisdom-*mei madi kadal*. Swami Desikan too subscribes to this by calling the Sri Bhashyam, *Satyaikaalambi Bhashyam*.

Though scriptures prohibit a sanyasi from engaging in debates, Sri Ramanuja engaged in such debates not for earning

money, fame or recognition, but out of a sincere desire for people to learn and adopt the true way of life leading to liberation. Swami Desikan points out in *Sankalpa Suryodayam* that a sanyasi named *Vedanta Siddhantam*, considering debates inappropriate to his calling, engages in them indirectly through his disciple named *Vaadam*. As Visvamitra, though powerful, did not engage in battle with the rakshasas himself but had them slain by Sri Rama, it may be correct for a renunciate not to be involved in debates. However, since the ultimate purpose was to humble Kudrishtis and let the world know the true tenets, there was absolutely nothing wrong in Sri Ramanuja engaging in debates in this regard.

59. Kadal alavaaya disai ettinullum Kali irule

Midai tharu kaalatthu Iramanusan mikka naanmarayin

Sudar oliyaal ivvirulai turandilanel uyirai

Udayavan Naranan endru arivaar illai uytunarnde

This verse tells us that in the Kali Yuga, it was only Sri Ramanuja who had the realization that the individual soul is forever the slave of its divine Master the Paramatma. It is Sri Ramanuja to whom we should remain eternally indebted,

for it as he who incarnated at a time when the Kali Purusha's debilitating impact was at its peak and banished the gloom of ignorance from our minds by establishing the overlordship of Sriman Narayana (by condemning opposing tenets). Such is the greatness of Sri Ramanuja, but for whom we would have remained ignorant of the Master-Servant relationship subsisting between the Paramatma and Jeevatma.

II. Rg Veda Aahnikam

On special occasions like Sri Rama Navami, Sri Nrisimha Jayanti, Sri Jayanti, etc. special aradhanam too has to be performed. Mantrasana has to be offered first with the following verses and the rest of the aradhanam procedure followed as detailed earlier.

On Sri Rama Navami, the following verse has to be recited additionally:

*Lokanathasya Ramasya jayantee
samupaagataa*

*Sambhrutaaschaiva sambhaaraa: kalpitaani
aasanaanyapi*

On Sri Nrisimha Jayanti,

*Lokanathasya Nrihare: jayantee
samupaagataa*

*Sambhrutaaschaiva sambhaaraa: kalpitaani
aasanaanyapi*

And on Sri Jayanti,

*Lokanathasya Krishnasya jayantee
samupaagataa*

*Sambhrutaaschaiva sambhaaraa: kalpitaani
aasanaanyapi*

Similarly, during the early morning aradhanam during Margazhi, the following verse is recited:

*Chaapa maasam gate bhaanou usha:
kaaloyam aagata:*

*Sambhrutaaschaiva sambhaaraa:
kalpitaani aasanaanyapi*

Some perform tiruvaradhanam during eclipses too. Then the verse to be recited is as follows for the Lunar eclipse

*Raahugraste nisaa naathe punya
kaaloyam aagata:*

*Sambhrutaaschaiva sambhaaraa:
kalpitaani aasanaanyapi*

And during Surya Grahanam,

*Raahugraste divaa naathe punya
kaaloyam aagata:*

*Sambhrutaaschaiva sambhaaraa:
kalpitaani aasanaanyapi.*

In case the eclipse is due to Ketu, *Raahugraste* should be substituted by *Ketugraste* in the above verses.

During Dhanur (Margazhi) maasam, tiruvaradhanam should be performed well before sunrise, during which Ven Pongal (made of Moong dhal - Paasi paruppu - with a lot of ghee) and cooked vegetables (kariyamudu) should be offered to the Lord. Only after finishing this aradhanam should other karmas like Sandhyavandanam be performed, as per Shastras.

--to be continued--



Sri Vishnu Sahasranama

Bhagavad Guna Darpana

Sri Srinidhi K Parthasarathi

We are currently enjoying the names which signify the Viswarupa of the Lord.

Verse 32:

*Bhutabhavya Bhavannathah Pavanah
Pavanonalah |*

*Kamaha Kamakruth kantah Kamah
Kamapradah Prabhu |*

Name 291.

Bhutabhavya bhavannathah - The Lord of all in the past, present and future.

**|| Om Bhuta Bhavya BhavanNathaya
Namah ||**

*Evam prayam swamyam aishwaryam vaa na
kevalam adya, kintu trikareshu iti Bhoota
Bhavya Bhavannatha: |*

The kalyana gunas of the Lord and His supremacy over all things which make Him the Controller of the Universe, endowed with the responsibility for protection of His Creation, are relevant not only for the present, but for the entire time that includes the past, the present and the future.

*Bhoota bhavya bhavannathah Keshavah
Kesi soodana*

*Praakaarah sarva Vrushneenaam aapatsu
abhayadorihaa |*

Kesava, who killed Kesi, the demon who assumed the form of a horse and the Lord of the past, present and future, is the sole refuge of all the cowherds of Vrundavan. He was their protector in times of danger and also the destroyer of their enemies (Mahabharatha Santhi Parva 31-11)



Sri Sankara states in his commentary,

*Bhoota bhavya bhavataam
bhootagramanam nathah.
Tairyaachyate, taan upatapati,
teshaabheeshte saasteeti |*

The Lord of all beings is sought by them in the past, present and the future.

He burns them, rules them or is sought by them.

Sri Tirumazhishai Azwar says in his *Tirucchandaviruttam*,

Pandum indru melumaay or baalanaagi jnaalamezh,

Undu mandi aalilai tuyindra aadi Devane,

Vandukindu thanduzh aayalankalaay! kalantha seer,

Pundareeka paavai seru maarba! Bhoomi naathane! (22)

Oh! Lord! You are the ruler of this entire earth, the primordial being adorned with a Tulasi garland which is surrounded by swarms of bees. You are the past, present and future and protect your creation at all times. Taking the form of a child, you swallowed all the seven worlds and rested on a banyan leaf. Goddess Lakshmi always adorns your chest:

Aiswarya swamyam athavaa trishu kaleshu yasya saha|

Bhoota Bhavya Bhavannathaha ityuktah sadbhiraadaraat|

Name 292.

Pavanah - He who moves about everywhere.

||Om Pavanaya namah||

Evam sarvada sarvatra svabhavadeva punati iti pavanah||

By nature, the Lord moves about unobstructed in all places and at all

times. Intrinsically, His passage is unhindered: *Pavata iti pavanah*.

The root for the word *Pavanah* is Pavi, meaning to move about.

Sri Sankara quotes Sri Krishna as saying that among the ones that move, He is the wind (Gita 10-31)

Pavanah pavatam asmi Ramah shastra-bhritam aham

Jhashanam makaraschasmi srotasam asmi Jahnavi

The ability of the Lord to move is infinite and He has bestowed a fraction of that ability to the wind.

Internalizing this name gives us a very divine feeling. Always, the air is in contact with us, internally and externally. There is no life without the contact of Air. This means that the Lord is in continuous contact with us, giving meaning to the Upanishadic verse, *Antarbahischa ... Narayanah|*. The wind, as the bearer of fragrance, is also called *satata gatih*, inheriting this quality from the Lord.

Pavate gacchati krupa katakshena janan uddhartum iti pavanah

He rescues the living beings from material existence with his sidelong glances.

This name can also imply that the Lord is pure. Due to this purity of His, He purifies, which is the purport of the next name.

This name also indicates that the Lord is Pure, and in the next name, He is hailed as a Purifier.

Name 293:

Paavanah - One who purifies everything.

||Om Paavanaaya namah||

This name also occurs as the 817th name of the Vishnu Sahasranama.

Tatha svasambandhino Gangaadeen jagat punaanaan prayojayati iti Paavanah|

The Lord grants the sanctifying power to River Ganga and the like, for the simple reason they have contact with Him.

It is said that just by chanting the name of Ganga we are rid of all our sins:

Ganga Gangeti yo brooyaat yojanaanaam satairapi|

Muchyate sarv apapebhyo Brahmalo kam gamishyati||

Sri Periyazhwar, while celebrating the presence of Sri Rama in Devaprayag, says,

Tangaiyai mookkum tamayanai talaiyum tadinda yem Dasarathi poy

Yengum tan pugazhaa irundarasaanda yem Purudottaman irukkai

Gangai Gangai yendra vachakattale kaduvinai kalaindidugirkum

Gangaiyin karaimel kaitozha nindra Kandamennum kadinagare 4.7.1

Sri Rama, the son of Dasharatha, who cut off the heads of Ravana and the

nose of his sister Surpanakha, stands in Devaprayag as Purushottama and rules, as His fame spreads everywhere. If a devotee merely chants the words, “Ganga, Ganga!” his sins will disappear, and he earns the merit of joining his hands to worship the god on the banks of the Ganges.

In fact, Ganga represents the Sri Pada Tirtham of the Lord, when He took the Trivikrama Avatara. In the 9th verse of the 32nd sarga of the Uttara Kanda, Agastya refers to Sri Rama as the Purifier when he says,

Paavayati iti Paavanah, Paavanah sarvalokanam tvameva Raghunandana

‘Oh descendent of the Raghu race, you alone are the purifier of the entire universe’.

In the introductory verses of the Sri Vishnu Sahasranama, the Lord is referred to as *Pavitranam pavitram yo mangalanam cha mangalam*. He is the quality of purity in the pure and of auspiciousness in the auspicious: purest of the pure, and the most auspicious among those that are auspicious.

The Lord creates the entire universe and takes very many forms to protect it. He is also the cause of our many births. He

cleanses and purifies us to rid us of birth and death cycles.

*Ovaaththuyar piravi utpada
mattrevvevaiyum,*

*Moovaa thani mudalaay moovulakum
kaavalon,*

*Maavaagi aamaiyaay meenaagi
maanidamaam,*

Devaadhi devaperumaan en thirthane

- *Tiruvaimozhi 2.8.5)*

As indicated in the first letter of the Pranava ('A'), the Lord is the sole cause of everything, including the diseases which cause our births. He never tires nor is remorseful in protecting us always and forever. For the very reason of protecting the Creation, He took the forms of Lord Hayagreeva, Koorma, Matsya, Sri Rama, Krishna and is the Chief of all celestial beings and the Nityasooris. He is my Theerthan or the only one who can purify me, says Azhwar. Hence Baladeva Vidyabhooshana says, *Punaanaan prayojayati paavanah*.

Sri Sankara refers to the Taittiriya Upanishat and says that the Lord is the purifier of the wind, which in turn purifies us: *Bheeshmat vaatah pavate* / The wind performs its duties, as per the diktats of the Lord.

Hence the Lord is termed **Paavanah** or the purifier.



Visishtadvaita for You and Me

Part V: Saranagati - The Science of Surrender

Sri. Mukundan Devarajan

Summary of the previous discussion

- Sri Ramanuja's account of his Saranagati acts as a workbook for all mumukshus, on the mode and details of the upaaya
- Its significance lies mainly in the fact that it is a crystal clear representation of Maha viswasa, which is perhaps the most difficult facet of Saranagati to internalise
- The core of our Maha viswasa lies in the response of the Lord to Sri Ramanuja: where the Lord tells him that it is entirely due to His grace that we become eligible for moksha
- We have no reason to fret just based on our own ineptitude

Consolidating our understanding of Saranagati

Over the past few months, we appreciated the nuances of Saranagati brought out by three momentous episodes: (1) Vibheeshana's Saranagati at the feet of Sri Rama, as Valimiki

describes to us; (2) Swami Nammazhwar's Saranagati at the feet of the Lord of Tiruvenkatam; and (3) Sri Ramanuja's Saranagati at the feet of the Divya Dampatis of Sri Rangam. Vibheeshana's Saranagati happened in the Treta Yuga, Swami Nammazhwar's at the cusp of the Dwapara and Kali Yugas, and Sri Ramanuja's surrender happened comparatively most recently - just under a millennium ago. Even if they were separated by vast spans of time, the three episodes of Saranagati give us a consistent, and rather simple message - one that we have seen at length in our discussions in Parts IV and V of our series: the Lord, and only the Lord, can be our ultimate source of succour (the Siddha Upaaya). Our acts of surrender, while absolutely necessary, play only an auxiliary role. Each of the five facets of the Saranagati builds up to convincing the Lord that despite an infinite history of not toeing His line, He ought to forgive our transgressions and release us from the shackles of samsara.

A ready reckoner for what it takes to perform the upaaya



Nadadur Ammal with Swami Desikan

A careful understanding of the theory behind Saranagati, and of the practical aspects of these episodes, should leave us with little doubt about the nature and practice of this powerful, yet simple upaaya. Even so, our Acharyas, in their immense grace, have left us with handy ready reckoners that distill these insights even further. One such is by Sri Nadathur Ammal, whose disciples included stalwarts like Sri Sudarsana Suri and Swami Desikan's Acharya, Sri Appullar. Swami Desikan tells us of this 'surukku' (a compressed message) about Saranagati - which consists of just six messages. In a way, these six messages serve somewhat as a checklist to the seeker of this upaaya.

1. Understanding our past

The first thing on the checklist, even before we determine what to do going forward, is to have a sound understanding of our past - and why we have thus far not been able to seek the feet of the Lord.

Nadathur Ammal begins as follows, and words this checklist almost like the script of dialogues the seeker ought to recite, when he reaches the feet of the Lord in Saranagati:

*'Anaadikaalam devareerukku
anishtaacharanam pannugaiyale
samsaritthu ponthen'*

The fact that we have been stuck in the quagmire of samsara forever is not because the Lord has no compassion, or that He has conspired to leave us in misery. Ammal reminds us that we ought to start the upaaya by being clear that our own transgressions are the only reason our association with material life has persisted for as long as it has. What defines a transgression? As we have seen in the past, anything that flouts the Lord's instructions through the scriptures is a transgression - and we all ought to know that we have an immeasurably long list of such transgressions. Sri Ammal's message is that if we begin with no misconceptions about what has led us here, the way forward is likely to be a lot less arduous.

2. Committing to correct the course of our lives

While it is a fantastic starting point, just stating that we have had a heinous past is unlikely to be enough. After all, if a criminal were to write a letter to the police saying that he has lived a life of flouting the law of the land - but were to evade arrest and continue to break the law - it would hardly absolve him of the repercussions of his actions. In a similar vein, the seeker of salvation ought to make a solemn commitment to live a different life, going forward:

*Indru mudhal anukulanaai vartthikka
kadaven; pratikula aacharanam panna
kadaven allen.*

This second statement encapsulates the twin facets of Anukulya Sankalpa and Pratikulya Varjana. Even if the expanse of time that preceded the act of Saranagati was vast, and the time between one's Saranagati and ultimate release is trivial in comparison - the pledge to follow the diktats of the Lord are important. This pledge demonstrates a deep sense of regret at one's previous way of life, and more importantly, the urge to be worthy of the grace of the Lord. However badly we end up faring in keeping this promise - Sri Ammal puts these twin facets upfront, because they form the foundation of our new, post-Saranagati life.

3. Declaring our utter inability to protect ourselves

The very core of our qualification to seek the feet of the Lord through Saranagati lies in this facet - Kaarpanya, which Swami Desikan has etched into our memories with the words *nondhavare mudhalaaga*.

Perhaps appropriately, Sri Ammal instructs us to not leave this message till the end:

*Devareerai perugaikku, en kaiyil oru
kaimmudhal illai.*

To obtain most good things in life, we need to begin with an investment. Only those who are endowed with something of value can reap its

dividends. Oddly, as seekers of Saranagati, we have nothing we can classify as an endowment that can make us worthy of the ultimate reward of moksha. After all, if we were worthy of it, we would have already obtained it. We therefore ought to declare to the Lord that we have no worthy endowment (*kaimmudhal illai*).

4. Solidifying our absolute faith in the Lord

The next item on Sri Ammal's checklist is:

Devareeraiye upaayamaaga arudhiyitten

This statement, on the face of it, seems like it alludes to our taking the Lord to be our upaaya. However, our Acharyas point out that the keyword to focus on here is *arudhiyitten* - "I declare with confidence, that you my Lord, are my upaaya". The assertion about the Lord being our upaaya is synonymous with His being our protector as well - but the confidence in this assertion can stem only from Maha viswasa. Thus, this statement reflects the modicum of faith that the seeker inevitably ought to have while seeking the Lord's feet through Saranagati.

The nuance that Sri Ammal brings out elegantly is that there are two aspects to Maha viswasa. Reflecting deeply on the power and compassion of the Lord and building one's faith is one aspect of it; but declaring to the Lord while

performing the act of Saranagati is another equally important one. Arguably, the former can be an on-going, slow process; but the latter is a concrete act that one can demonstrably perform.

5. Asking the Lord to be our means to release

As the Lord indicates to Arjuna in the eighteenth chapter of the Bhagavad Gita, all seekers of succor through Saranagati have a common feature. They have knowingly or unknowingly given up all other, more difficult means of release (such as Bhakti Yoga). We therefore ought to hold tightly on to the feet of the Lord and declare that if it were not for His boundless grace, there would be no hope for us to swim across the ocean of samsara, no matter how long we were to wait (as Sri Ramanuja pointed out in the Gadyam). Sri Ammal's next item on the checklist therefore says: *Devareere upaayamaaga venum*.

We ought to accept the Lord squarely in the position of being our sole means to release - also known as the facet of Goptrutva Varanam. Sri Ammal deftly words this statement so as to encompass the request for *upaayaantara sthana nivesa* - or the act of putting the Lord Himself in the position of more arduous upaayas such as Bhakti Yoga. In other words, the Lord's



grace stands in for all the effort that these other upaayas would have required of us.



Swami Desikan in Ratnangi – Thiruevvul

6. Relinquishing all further responsibility

The first five statements of Sri Ammal cover both our current state of affairs and all the five facets of Saranagati. The only thing that remains to be done is to place all the burden of taking care of our own destiny at the feet of the Lord, which is the core act that constitutes Saranagati: *Atma nikshepa*. Rather than word this as a dry statement about placing one's bhara (burden) down, Sri Ammal phrases this last item

on the checklist as a joyful exclamation of relief:

Anishta nivruttiyil aadhal, ishta praapthiyil aadhal enakkini bharam undo?

The seeker, having placed his burden at the feet of the Lord, heaves a sigh of relief - and asks the Lord - is there anything at all I need worry about going forward, either about ridding myself of the baggage of karma that has been holding me back (*anishta nivrutti* - the removal of what we would not want); or about actually getting released from samsara (*ishta praapthi* - getting what we want). It is important to bear in mind that this sigh of relief is the core of our *Atma nikshepa* - and is indeed a reflection of every one of the facets of Saranagati itself.

Swami Desikan describes these six statements of Sri Nadathur Ammal, not just as an ode to the Acharya who blessed him as a toddler and paved the way to his future greatness; he describes them also because there cannot be a shorter, yet more replete description of what the seeker ought to remember while seeking the feet of the Lord through Prapatti. For this reason, all of us mumukshus would be well served to commit these statements to our memory, and remind ourselves of them every day.

(to be continued)

Feedback

To give feedback about the column, ask questions and provide suggestions for its future content please send an email to snp.vfym@gmail.com. We thank those of you who have taken the time to write to us.

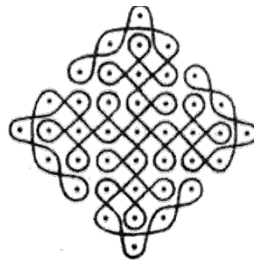


Sri Komalavalli Thayar sameta Sri Aravamudhan –
Thirukkudanthai



Srimad Azhagiyasingar will be performing the **Chaturmasya Vratam** for this year at the divya desam of **Thirukkudanthai** from **5.7.2020** to **2.9.2020**.

Complete details are available in the flyer under pages 112 & 113 in this issue.



Divine Sovereignty and Our Freedom – 10

Neduntheru Sri U.Ve. S. Kannan
Swami, Vaikuntavasi

63. From one State to Another

When Brahman passes over from the causal state to the effected state the following two changes take place:

- (i) The aggregate of non-sentient beings, which were bereft of name and form in the causal state undergoes an essential change of nature – implying the possession of names and forms and so on; so as to become fit to serve as objects of enjoyment for the sentient beings; and
- (ii) The sentient beings (souls) which were in a subtle condition undergo a certain expansion of cognitive power and get attached to bodies enabling them to experience the rewards or punishments in accordance with the *karma* (past deeds) through the objects of enjoyment referred to in (i) above.

64. *Paramātmā* is beyond *karma*. *Jīvātma* is not, while in *Samśāra*

Paramātmā, who controls both the sentient and non-sentient – which are His *prakāras* or *viśeṣaṇas* – is ever embodied in these beings in the alternating states of evolution and dissolution. The sentient beings enjoy or suffer the fruits of *karma* through the non-sentient substances as objects of experience or enjoyment. In other words, the on-going inter-relationships or the cessation of such relationships between the enjoyer (*cit*) and the objects of enjoyment (*acit*) are all *karma*-induced. *Paramātmā*, who is the soul of the sentient and non-sentient constituting His body is beyond



karma and is therefore outside the reach of the effect of *karma* acting on the world all the time. The underlying purpose of *Paramātmā*'s volitional evolution through *acit* and *cit* is for the purpose of eventually lifting the *cits* (*jīvātmas*) out of the *saṁsāra* and letting them realise Brahman through liberation (*mokṣa*). In that state of liberation, all experiences are only experiences of eternal bliss. It is only in the stage of *saṁsāra*, the sentient being experiences grief, sorrow, despair and pleasure – all of which do not exist in the objects themselves to cause those experiences but are experienced by the *jīva* due to *karma*, because the same objects are capable of serving as pretexts for exactly contrary experiences. Wealth or property causes happiness or sense of achievement generally; the same property is known to be responsible for misery and suffering at times. One who has been a beloved all along suddenly becomes an object of hatred and jealousy. It is neither the fault of the

property nor of the beloved. There is really no such thing as bad weather – only good weather of different kinds. Agreeable objects become disagreeable and vice versa – all that is the fruit of past actions of the *jīvātmas* as awarded by *Paramātmā*. By their very nature, all those objects are eminently agreeable, and are enjoyed as fully agreeable by *Paramātmā*, the *Nityas* and the *mukta-jīvas*.

*Etaduktam bhavati:- bhogya bhoktr
niyantrṇ vivikta svabhāvān pratipādyā,
bhogyagatam utpatyādikam bhoktari
pratiśidya tasya nityatāñca pratipādyā,
bhogyagatamutpatyādikam bhoktrgatam
ca apuruṣārtha āśrayatvam niyantari
pratiśidya nityatvam niravadyatvam
sarvadā sarvajñatvam,
satyasaṅkalpatvam, karaṇādhipatitvam,
viśvasya patitvam ca pratipādyā,
sarvāvasthayoḥ cidacitoḥ tam prati
śarīratvam tasya ca ātmatvam
pratipāditam / ataḥ sarvadā cidacid
vastu śarīratayā tatprakāram brahma /
tat kadācit svasmād vibhakta
vyapadeśānarha- ati-sūkṣmadaśāpanna
cidacid vastu śarīram tiṣṭhati; tat
kāraṇāvastham brahma / kadācicca
vibhakta nāmarūpa sthūla cidacid
vastuśarīram; tacca kāryāvastham / tat
kāraṇāvasthasya kāryāvasthāpattau acid
amśasya kāraṇāvasthāyām śabdādi
vihīnasya bhogyatvāya śabdādimattayā
svarūpa anyathābhāva rūpa vikāro
bhavati / cidamśasya ca karma phala-
viśeṣa-bhoktrtvāya tad anurūpa jñāna
vikāsarūpa vikāro bhavati / ubhaya
prakāraviśiṣṭe niyantramśe tad avastha
tadubhaya viśiṣṭatārūpa vikāro bhavati /
kāraṇāvasthāyāḥ avasthāntarāpatti rūpo
vikārah prakāradvaye prakāriṇi ca
samānaḥ /*

Thus Śrī Rāmānuja describes crisply and graphically how the three distinct entities

– objects of enjoyment, enjoying subjects and the Ruler undergo a common change insofar as in the case of all of them the causal condition passes over into a different condition.

65. A Summary

(i) The combination of the material things that are objects of enjoyment (*bhogya*), the *jīvas* who are the experiencers of enjoyment (*bhoktā*) and the Lord, all in one, does not confuse or blur their differing natures, each retaining its own.

(ii) As the Lord is their Inner Ruler and Self, He is not touched by their imperfections (*apuruṣārtha*) and mutation (*vikāra*).

(iii) As the qualities of the material body, such as its particular conditions at various stages, do not affect the *jīvātma* ensouling that body, the imperfect qualities of the *jīvātma* do not affect the Supreme Self.

(iv) It is only because of *karma*, the fruit of good and evil deeds, that the soul experiences pain and pleasure caused by bodily states. That a soul experiences pleasure or pain caused by the various states of the body is not due to the fact of its being joined to a body, but due to its *karma* in the form of good and evil deeds. The highest-self, which is essentially free from all evil, has the entire world in its gross and subtle forms for its body and is in no way connected with *karma*.

(v) The truth that Brahman is the Self of finite *jīvas* does not contradict the truth that He is the home of auspicious qualities and the antithesis of all evil and undesirable things. The imperfections of the bodies, which are modes, do not affect the Self, who is the

underlying substance (*prakāri*) of these modes.

(vi) The modification (*pariṇāma*) which Brahman undergoes in changing from the state of cause to the state of effect is not of a nature as to cast imperfections on the Supreme. On the contrary, it ascribes to Him totally unrestricted Lordship (*nirāṅkuśa aiśvarya*).

(vii) The entire group of intelligent and non-intelligent entities, which are different from Him constitute His body. He alone is the unconditioned Self ensouling the body (For this very reason this doctrine concerning the Supreme Brahman is called by the name *Śārīraka* the doctrine of the embodied Self.)

- a) *athā'to brahmajijñāsā* / (1-1-1)
- b) *ānandamayo'bhyāsāt* / (1-1-13)
- c) *sarvatra prasiddhopadeśāt* / (1-2-1)
- d) *avasthiteriti kāśakṛtsnaḥ* / (1-4-22)
- e) *pariṇāmāt* / (1-4-27)
- f) *bhoktrāpatter-avibhāgaścet-syāllokavat* / (2-1-14)
- g) *tadananyatvam-ārambhāṇa-śabdādibhyaḥ* / (2-1-15)
- h) *aśmādivacca tadanupapattiḥ* / (2-1-23)
- i) *ātmeti tūpagacchanti grāhayanti ca* / (4-1-3) (*Brahma Sūtram*)

66. Nature of the *Jīvātma*

The essential nature of the *jīvātma* may be described in terms of its defining qualities - being of the nature of knowledge, being of the nature of bliss, being pure and being atomic. It is not unreal and it is not extinguished in the state of liberation. Like *Īśvara*, it is

eternal. The *jīva* exists only for *Īśvara* and is always unconditionally *śeṣa* only to Him. The *śeṣatva* (being *śeṣa*) is also a defining quality of the *jīva*. This *jīva* is caught up in the cycle of *saṁsāra* - birth and death of the body again and again - due to ignorance (*avidyā*), impressions of past *karma* (*vāsanā*), taste for worldly enjoyment (*ruci*) and *prakṛti sambandha* and there is no knowing as to how and when it got dragged into this whirlpool with all its knowledge shrunk and shrivelled. Whether in *saṁsāra* or out of it, *Paramātmā* ever indwells and penetrates the *jīva* as the chief inner guide. *Paramātmā* is immanent. This does not connote that *Paramātmā* and *jīva* are identical. The *jīva* is ever distinct from *Paramātmā*. In the secret recesses of the human soul, *Paramātmā* dwells but He is unrecognized so long as the soul does not acquire the knowledge by serving Him wholeheartedly. The Supreme is *Śrīman Nārāyaṇa* with His consort *Lakṣmī*. Liberation of the soul from *saṁsāra* is service of and fellowship with Him in *Śrī Vaikuṇṭha* for eternity and there shall be no return again into this world of *saṁsāra*. Those *jīvas* who are in the *saṁsāra* bondage are called *baddhas*, those who have attained release from *saṁsāra* are called *muktas*; and those who are always free from bondage are called *nityas*. Even as the *baddhas* (in *saṁsāra* bondage) grovel in the depths of misery and revel in fleeting pleasures, the *muktas* (liberated souls) delight in the service of *Paramātmā* in *Śrī Vaikuṇṭha* in the company of *nityas* (ever free) who are there always from time immemorial savouring the divine company of the *Divya Dampati* forever.



67. Why should there be creation? Only Sport



**Sri Bhumidevi sameta Sri Oppiliappan –
Thiruvinnagaram**

Paramātmā is under no compulsion to create. Why should He create then? We cannot rationalise and get an answer. But we have the authority of the Śrutis and Smṛtis for finding a response. The world is seen to be passing through different stages of development for the sentient beings and the non-sentient entities. There should therefore be differing causes for the different phases of growth and decay. The action of creation is not necessarily determined from without – as there cannot be any factor outside the creation. The cause is therefore to be determined by motives intrinsic to the activity itself. If the world is created for some purpose or for the fulfilment of some desire or want, then it would indicate some incompleteness in the Supreme. The Supreme is one who stands totally fulfilled and has no desire or want, which he cannot secure. If the world is created with no definite aim, it would be a childish act. So it is held that the activity of

the Supreme is sport (*Līlā*) proceeding from His own nature without reference to any other purpose. The creative activity of the Supreme is the spontaneous overflow of His perfection which cannot rest, much less stagnate. It is the expression in space-time of what already exists in Him. At the end of each of the world periods the Supreme withdraws the whole world (i.e.) the material world would go back into non-distinct *Prakṛti*, even as the individual souls free from actual connection with *upādhis* lie in deep slumber as it were. As the consequences of their deeds are not yet exhausted they have again to enter an embodied stage of existence as the Supreme sends for a new world. The old round of birth, action and death begins anew.

68. Position affirmed in the Bhagavad Gītā

Śrī Bhagavān declares -

*Sarva bhūtāni Kaunteya prakṛtiṁ yānti māmikām/
Kalpa kṣaye punasthāni kalpādaḥ visṛjāmyaham//
Prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ/
Bhūta grāmam imāṁ kṛtsnaṁ avaśam prakṛter
vaśāt //*

*Na ca mām tāni karmāṇi nibadhnanti
Dhanañjaya /*

Udāsīnavad āsīnam aśaktam teṣu karmasu//

Mayādhyākṣeṇa prakṛtiḥ sūyate sacarācaram/

Hetunānena Kaunteya jagad viparivartate //

--(Śrī Bhagavad Gītā IX, 7-10)

All the beings at the end of a cosmic cycle resolve back into *Prakṛti* (Nature) which is my own. At the beginning of a new one, that is, after the period of dissolution or *Pralaya* is over, I bring them out again.

Resorting to *Prakṛti* (Nature), which is my own, I send out again and again this multitude of beings – gods, animals,

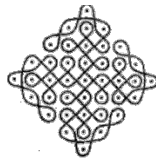
humans and plants – which are subject to *Prakṛti* and therefore are not free.

These activities do not bind me because I remain like one unconcerned in their midst under my direction and control – which is my *saṅkalpa* or will – *Prakṛti* brings out this universe of sentient and non-sentient beings; thus through my *saṅkalpa* the whole world revolves undergoing all changes.

(to be continued)



Dolai Kannan - USA



Mukkur Srimad Azhagiasingar

Arulmozhi

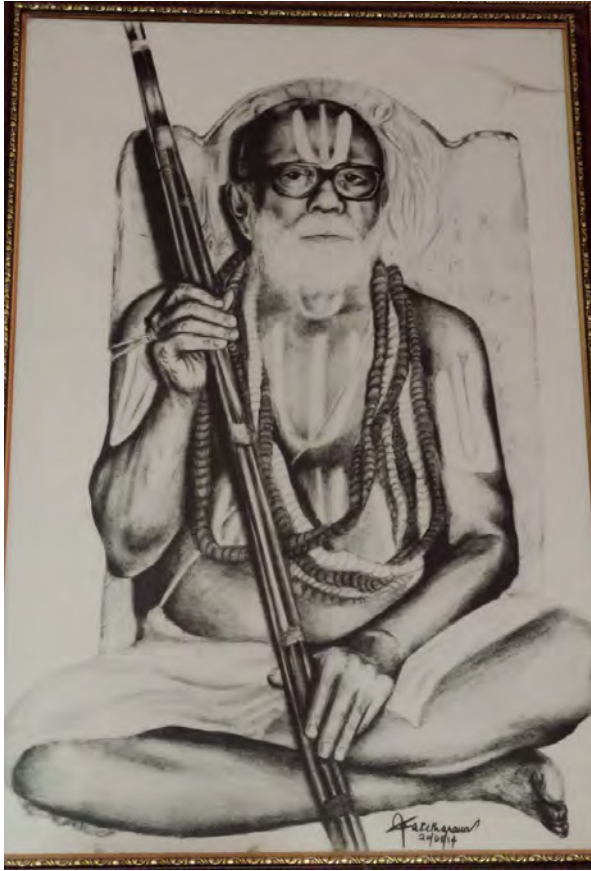
**Srirangam Rajagopura
Nirmana Kainkaryam**

Kartigai / November 1979

Translated by

Oppiliappan Koil Sri Varadachari Sadagopan &

Smt. Jayashree Desikachari



*Adya me saphalam janma jeevitam ca
sujeevitam /*

*Yadgopurasya sampooritam kartum icchaami
Rangina: //*

At Srirangam, the exposed portions on the top of the mottai gopuram have been covered now with high quality granite. All the four sides of the open portal have also been covered with

gravel and concrete up to a height of 18 feet. All around the 18 feet, the entire area will be reinforced with steel rods and covered. That itself would be like an individual tier that would be huge in size. After this construction, the first storey of the new superstructure will take shape. This phase of the work is expected to be completed by the month of Thai.

Srimad Tirukudantai Andavan has decided to support the construction of the second tier, which should be completed in a fine manner. Everyone should pray to Bhagavan for the quick completion of the rest of the tiers, to culminate in the celebration of the samprokshanam. The receipts for Rs. 25, 10, 5, 4, 2 Rs 1.50, Re 1 and for Rs.1,000 have been printed. There are 100 receipts in each of these books. Devotees have donated Rs.1,75,000 thus far through small donations. All this has been used for gopuram- related expenses.

Fifty receipts of Rs.50 each have also been issued. The acknowledgement of contributions of Rs. 100 and Rs. 50 has been completed. Lord Ranganatha has entered the minds of righteous ones and is encouraging them to support this major Kaimkaryam. This way, there is no difficulty with the mobilisation of the needed funds. The enthusiasm of the Commissioner of HR&CE is increasing.

Even children gave Rs.2 or Rs. 5 and pressed the receipts to their eyes reverentially. It is touching to see their devotion. Sri Ranganathan has commanded me to begin this noble endeavour and is enjoying the scene immensely. All the others are in a benign mood, waiting for the completion of this kaimkaryam. Deities too are eagerly awaiting the samprokshanam day and are holding flower baskets to shower the flowers on the gopuram on that day. All of us should shower gold for the kaimkaryam. You should not worry as to where you are going to find the funds for the contribution. If you pray to Sri Ranganayaki, She is ready to bless you with limitless funds. Please do not worry.

The holiest of all charities is to aid the completion of the Gopuram construction for the Lord of Srirangam. A human being should know about his intrinsic nature. He should know about the inherent nature of Brahma, Rudra, Indra, et al. They should know how the other devatas attained their exalted status and who granted it to them. They should know about the glories of that Supreme One behind all these pastimes. They should know where they acquire sins and merits. They should be conversant as to which punyam is the loftiest of all, yielding the highest returns. They should know precisely which of these acquired merits will land them in Sri Vaikuntham to be near the Lord and enjoy bliss equivalent to that enjoyed by the Lord..

Many of these significant matters are not easy to comprehend through our own reflections. We have to understand them with the help of the Sastras. We cannot just read up on the Sastras through books, to learn these subtle points. We should learn them through the grace of an Acharya, who himself learnt them from competent scholars.

We may not be able to distinguish between sins and merits. Our own studies and reflections might make us mistake some merits for sins. Studies at the feet of scholars in Veda



and Dharma Sastra alone can teach us how to differentiate between them. The instructions from Acharyas belonging to a noble lineage of preceptors are key to our clear understanding of these important matters. We recognize from such studies that there are simple merits and lofty ones. One way to acquire this wisdom is to know about the power of different yagas and Yajnas. The best mode of performing these yagas is not to desire the fruits of such efforts and dedicate them at the sacred feet of the Lord, to please Him.



Namperumal – SriRangam

While performing these sacrifices, we come across instructions to make the offerings to different devatas such as Varuna, Vayu and others. When we conduct these yagas aimed at the

individual devatas, we should remember the Supreme Lord inside them and direct our offerings to Him alone. We should make the sankalpam that the specific yaga is aimed at the Inner Dweller of all these deities. Shastras declare that such offerings please the Lord dwelling inside the different devatas and enhance His love for us. Such offerings fall in the category of the intense merits (maha punyam). Many give away cows solely for pleasing the Lord. Some light lamps at the temple with the same intent. Some circumambulate. All these kaimkaryams are aimed solely at cultivating the Lord's pleasure. If so, you may ask whether the Lord would grant them Liberation. The answer is, yes, the Lord will definitely grant them moksham.

If that were to be so, why should we perform Saranagati? Prapannat anyesham na disati Mukundo nijapadam declares Svami Desikan. Nija padam refers to the Lord's supreme abode Sri Vaikuntham. You may ask: If the Lord were to grant liberation for merits of the common variety, how can we reconcile it with Svami Desikan's statement about eternal bliss being reserved for those who perform Saranagati?

This question is indeed appropriate. The answer is that conduct of yagas and yajnas is aimed at gaining specific fruits. They yield sojourns at various

higher worlds live Heaven, to enjoy the pleasures there for only a short time. When one offers the contribution to the Lord residing inside the devatas, then one reaps endless fruits, according to the Sastras.

How does it happen? When one performs yagas with oblations to the indweller of the deities, Bhagavan stops the growth of tamo and rajo gunas in us and lets the sattva guna grow. As a result, the desire for puerile fruits is banished and the yearning for the unblemished and eternal joy linked to moksham increases. The wish to perform Saranagati for Liberation grows by leaps and bounds. Thereafter, the seeker after the eternal performs Saranagati through the grace of the Acarya. This pleases the Lord, who grants the jeevatma moksham.

Think about it! How did the motivation for performing Saranagati for moksham arise? It was the cumulative result of performing yajnas with satvika tyagam, the thought that the act was done by the Lord Himself for His own pleasure, using us as mere instruments therefor -- *svasmai svapritaye svayameva karitavan*. The performance of charitable and righteous acts yields moksham, when it is done solely for the Lord's pleasure and not for mundane baubles. The Lord's pleasure yields Liberation.

Therefore, one gains eternal benefits when one has other desires in mind while helping with the Gopura kaimkaryam. When someone supports it without desiring other fruits and prefaces his contribution with the invocation of Lord's pleasure (Achyuta: preeyatam), then the Lord grants him moksham and makes the doer happy. Do make use of this auspicious opportunity. You will receive the most auspicious results.



Sri Andal – SriRangam Ul Andal sannidhi



Dugdhaapagaa Dasakam

of

H.H. Srimad Veeraraaghava
Vedaanta Yateendra Mahadesika

Dr. V.K.S.N.Raghavan



HH 27th pattam Srimad Azhagiyasingar at
Gadwal Brindavanam

We have been bringing you hitherto unpublished stotras of Srimad Azhagiyasingars, with a simple English translation. These works represent real treasures and have somehow not attracted the attention and adulation they deserve. The present verses are the work of H.H. 27th Srimad Azhagiyasingar, Srivan Satakopa Sri Veeraraghava Vedanta Yatindra Mahadesikan, whose Tirunakshatram (Vaikasi Sravanam) was celebrated on 11.6.20. Please see *News from Sri Sannidhi* for a life sketch of HH Srimad Azhagiyasingar.

This then is a stotram comprising ten verses devoted to the River Palar. A verse has been added at the beginning and end as a tribute to HH.

Dhyana-sloka on the author

*Veeraraaghava Vedanta-Yatirat
desikottamah/*

*Sarvatantra svatanthro me sannidhattaam
sadaa hrudi//*

May the great preceptor and the versatile scholar of multi-faceted wisdom, H.H. Srimad Viraraaghava Vedanta samyameendra Mahadesika make my heart his abode forever.

*1. Phalasa tatinee bhaati svaccha pravaaha
paramparaa*

*Pruthula taralodaarasphaayat taranga
karambhita/*

*Madhura salilaasvaadaa-
bhyaasaabhyupagata sambruta*

*Tridasa mahishee vakshodesa-ksharannava
kunkumaa//*

The Palar river, on whose banks there are rows of Phalasa trees, glitters with her fast-flowing pure waters, with her tides rising high enough to drench even tall trees; even divine mermaids (apsaras) come to bathe in her sweet and pure waters, making Palar's waters reddish by association with the kunkuma (vermilion) of those damsels.

*2. Dugdhaapagaa durita dooshita
durjanaanaam*

*Doorasthita duravagaaha mahaa
hraddaadhyaa/*

*Durdaanta-durbhara tapo bharitair
muneendrai*

*Samsevitaa pravahati prathamaana-
keertti//*

This Palar flows with extraordinary fame. She is adored forever by the great and well-acclaimed Muneendras [Sages - Srimad Azhagiyasingars and such other Vedic scholar-saints] and remains beyond the reach of sinful and wicked people.

*3. Carkarti svayam adhvaga sramadhutim
barbharti tat toshanam,*

*Jarharti kshanatas tadeeya duritam
varvarti tat chetasi/*

*Pushnaati Sriyam-adbhutaam bhagavatee
mushnaati doshaanasau*

*Krsnaa Sindhu-Kaverajaabhyadhikataa
nishnaata bhavojjvalaa//*

The great river Palar removes the all-round fatigue of travellers and make them happy; she eradicates the sins of all those who think about her or those who use her waters in their own ways; she abides in the heart of her devotees; she contributes all prosperity to those who resort to her in any way; she cleanses people in all possible methods of their sins; this is because she is superior to all holy rivers like Kaveri, Sindhu, and Krishna.

*4. Svecchodgacchaduduccha kacchapa
paricchedoccalat pankaja-*

*Praatah syandimaranda brunda laharee
paaramparee meduraa/*

*Eshaa Dugdhanadee nadeeshu subhaga
aseshaabhivandya jagad-*

*Doshaapakarana kshamaa kshipatu me
doshaan aseshaanasau//*

May this Palar River cleanse me of all demerits! She is well acclaimed among all holy rivers. Since she flows from a far off place (in Karnataka region), her waters fill many lakes and holy tanks with pure waters, tortoises, and scented flowers like lotuses. In those flowers, humming honey-bees hover forever. She is adored by all people and is able to remove the blemishes of all.

*5. Madhyahnaarka mareechi mandala
pariklinno'dhvagah saampratam*

*Devi! Tvat-salilaavalokana kalaa maatrena
visraamyati/*

*Kimbroomo vayam Amba! Dugdhatatini!
Tvat vaibhavam ke viduh*

*Pratyaksham vayam anvabhooma bhavati!
Snaana prabhaavam param//*

Oh Palar! How can we describe the greatness of your plentiful waters! We indeed experience the supreme power of your waters as we bathe in them daily. Any traveller who has been scorched by the severe midday heat of summer is immediately relieved of all his suffering by merely looking at a tiny drop of your water just for a moment. Oh Goddess! who indeed knows your remarkable power?

*6. Pratyaksham hyupajeevya saastram
uditam pratyakshabaadhe tu no,*

*Saastram jeevitum arhateeti jagadus
trayyanta siddhaantinah/*

*Devi! tvam bahumanyase matamidam
jugdhasravanti! Tvayi*

*Snaatroonaam smruti coditam phalaganam
pratyakshayantee tatah//*

Vedantins declare that scriptural authority always depends on perceptual cognition [pratyatsham], which they defend. It is certain that if such pratyaksha pramaana is affected, scriptural authority will not sustain at all. Indeed, Oh Palar River! You prove the truth of this contention, for you confer on your devotees [who take a dip in your waters] all fruits sought by them at once.

*7. Dehah pratyaksha siddhah khalu
ghatapatayor evam-isesitavyaadi*

*Amse bhedah prasiddhah srutibhirapi
katham so'nyathaa kartumarhah/*

*Kim Meruh sarshapah syaat kimiha
parivrudhah syaat lulaayah kim-asvac-*

*Chaago Dugdhaapage! Tvam kathamiva
sahase Brahma jeevaikya- vaadam//*

HH has a dig at the Advaitic position here. Oh Palar river! It is well known that all of us have a body; all things in the world, such as cloth and pots, are different from one another. Similarly, the Supreme God and all those controlled by Him are different from each other. Since the Vedas themselves confirm this, none can change this phenomenon. Can the huge Meru Mountain become just a tiny mustard seed? Can a prominent leader turn into a mere buffalo? Or would a steed become a sheep at all? How would you endure this view of

identity of jeeva with Brahman (advocated by Advaitins), Oh Palar river?

*8. Lolat kallola jaala pracalita
kamalotphulla kalhaara paalee*

*Sasvam nishyandi madhvee ghumughumita
payobhaasamanaa (a)samanaa/*

*Asraanta brahma cintaasrama vimalatara
svaanta kaantair muneendraith*

*Maatas toshtoyamaanaa kimu
Kalasanadi! tvam tu kulyaa-sakulyaa//*

Oh! Mother Ksheeranadi (Palar)! You are highly adored by many learned scholar - saints who constantly meditate on the Supreme Lord, making their hearts and minds thoroughly pure. Your milky water is without an equal, for it is laden with honey oozing from the lotuses that have blossomed in the tanks and lakes (filled with water by you on your way). Oh Kalasa Nadi! can you ever be likened to a tiny pond? No, not at all.

*9. Brahmaadesaadiva tvam pravahasi
Kalasahlaadini Brahmadesaa-*

*[A]bhyase Brahma praveenairapi ca
budhajanair Brahmacintaa-dhureenaih/*

*Sandhyaasu upaasyamaana anvaham
anaghatama-svacchaneeraa vagaahaa,*

*Kreedaa-sambhraantacetah kuvalaya
nayanaa manju- manjiraghoshaa//*

Oh Palar! As though ordered by Brahman [Lord Varadaraja], you flow through the regions of Brahmadesa, and many Vedic scholars bathe in your pure waters, as they meditate on Brahman constantly, performing



Sandhya - vandanam and such other Vedic rituals using your waters alone. Therefore, your waters are so pure that all people (men and women) relish bathing and drinking them exclusively. This verse reminds us of the following sloka from Srimad Bhagavatam :

*Kalau khalu bhavishyanti Narayana
paraayanaah*

*Kvachit kvachit mahabhaagaah
Dramideshu ca bhoorisah*

*Tamaraparni nadee yatra Krutamaala
Payasvini/*

*Kavereeca mahaabhaagaa Prateechee ca
mahanadee*

*Ye pibanti jalam taasaam manujaa
manujesvara!*

*Praayo bhaktaa bhagavati Vaasudeve
hyamalaasayaah//*

This verse foretells the birth of devotees of Sriman Narayana on the banks of Southern rivers like the Tamraparnee, Kritamala, Payasvini (Palar), Kaveri, etc.

*10. Gangaa tungaa tarangaavalibhir
adhigataa vaari khelad rathaangaan,*

*Angaasanga avabhangaavaha
nijasmahimaa taam paraam gaahataam
vaa/*

*Taam gaathaabhih stuvantah Kalasanadi!
Subhaam tvaam paraam gaahamaanaah,*

*Santo Gangaadharaangaakalana-
virahitetyaadaraan mukta sangaah//*

There is no doubt that many people take bath in several holy rivers like Ganga and Tungabhadra, earning

much merit. However, Oh Palar river! Even though they praise those rivers, your holiness is unique, for even those rivers have some connection or other with other demi-gods. For instance, Ganga had to reside in the matted hair of Siva. Such, however, is not the case with you, who are a paramaikanti river, with absolutely no connection to any other deity than Sriman Narayana, which makes people joyous in thinking of you.

*Veeraraaghava Vedanta varyaaya aakhyana
saaline/*

*Saakshaat-LakshmiNrusimhaaya trailokya
gurave namah//*

*{Iti Sri Dujdhaapagaa dasakam
sampooranam}*

The concluding verse is an adulation of the author.

We adore Lord Sri LakshmiNrisimha, who has verily incarnated as this Veeraraghava Vedanta Samyamindra, who used to explain the subtle tenets of Vedanta in a lucid and comprehensible manner, and who has been a preceptor par excellence for all the worlds.

Courtesy: Stotra Samuccayam Vol.2
Adyar Library and Research Centre,
sl.no. 94 pp 336-38, Adyar Chennai-
600020.



Sri Krishnan Thoothu

**Smt. Revati Aravamudan,
Chrompet**

Delivering messages for others is certainly a time-honoured profession, since even ancient Gods needed someone to do it. The Greeks had Herms and the Romans had Mercury as their messenger gods. A messenger carries a message, which means "a sending away, sending, despatching"

Bhagavan as a messenger:

In the Mahabharatha, when the Pandavas complete their quota of jungle sojourn as was prescribed by Duryodhana after the former lost to him in the pernicious game of dice, they look forward to their kingdom Indraprastha being restored to them. They hence choose Sri Krishna as the ideal emissary to convince Duryodhana to return their kingdom, without having to fight a bloody battle for it.

Sri Krishna addresses Yudhishtira: "I will go to the court of the Kurus for the sake of both of you. If without sacrificing your interests I can obtain peace, I would obtain great religious merit. I shall also save from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pandavas and the Dhartarashtras and in fact this entire earth".

Krishna goes to Hastinapura as a messenger of peace, a perfect paragon of diplomacy. However, though He does this to please Dharmaputra, He knows full well that it is a mission impossible.

After reaching Hastinapura, Krishna rejects the hospitality of Duryodhana, well aware of the latter's plot to manipulate and bring Krishna to their side. Krishna chooses Vidhura's humble residence, as it is filled with love and care. In the court of Hastinapura, He starts His mission with a speech, apparently beating about the bush. He slowly points a finger at each and every member of Dhritarashtra's court, criticizing them for perpetrating injustice in the name of dharma. Those accused include Vidhura, Dhritarashtra, Karna, Dussasana, Bheeshma, Drona, Aswathama, Sakuni and even Duryodhana. Sri Krishna's reasoned oration fills Duryodhana with rage.

And then Sri Krishna mentions the first proposal for peace:

1. If war is to be avoided, Duryodhana and the Kauravas should return Indraprastha to the Pandavas, with all due honour. Except for Karna, Aswathamma and Dussasana, everybody requests Duryodhana to agree to this. However, a furious Duryodhana rejects the proposal outright. Then comes the second proposal from Sri Krishna.

2. Forgetting about the kingdom, all the Kauravas should fall at Droupadi's feet and seek her forgiveness. This infuriates Duryodhana even more and he refuses outright. Sri Krishna advises Karna to convince his friend. Karna pleads that he has authority only to suggest to Duryodhana, not to instruct him. Duryodhana declares that he would rather wage a war, get defeated and commit suicide, than beg Draupadi's forgiveness. Looking at the apparently irreconcilable differences, Sri Krishna puts forth the third and final proposal.

3. The Kauravas need not seek a pardon, nor return Indraprastha to the Pandavas. They need to give the Pandavas just 5 villages, in return for peace.

This shocks everybody with its very low pitch. In comparison to what was sought in the first two proposals, this was nothing. Everybody begs Duryodhana to accept this proposal. However, Sakuni does not accept even this nor does Duryodhana. Consumed by his hatred for the Pandavas and his ego assuming alarming proportions, Duryodhana declares vehemently that he would not part with even a needle- point of land. He recollects how the Pandavas created the grand city of Indraprastha out of nothing and fears that by giving them the land, they would become

independent, create another grand city and empire and eventually attack the Kauravas after mobilising an army.

To add injury to his insult of declining every one of Sri Krishna's reasonable proposals, Duryodhana orders his soldiers to arrest Sri Krishna, having already hatched a plan to arrest and kill Krishna while He was in Hastinapura. He had dug a deep pit below the ornamental seat offered to Sri Krishna and covered it with a carpet and a chair studded with gems. Wrestlers lay hidden in the pit to kill Krishna, once He fell into it. Sri Krishna, however, knows all this, assumes a gigantic form, makes mincemeat of the wrestlers, declares war to be inevitable and leaves the court of Hastinapura.

It is hence very obvious that Sri Krishna failed in the mission of bringing peace between the Pandavas and Kauravas. A question may arise here: can the Lord ever fail? Is it impossible for the omnipotent Emperuman to broker peace between two warring factions, when He sustains multitudes of mutually inimical men and creatures in His vast creation without their being constantly at each other's throats?

It is indeed true that Dharmaputra did not desire war and bloodshed. However, it was not what Sri Krishna desired. His intention was to



reduce the burden on Mother Earth by annihilating the unjust and unrighteous. Hence Sri Krishna was all for war and He achieved His objective by further inflaming the fires of Kourava passion and sowing the seeds of war during His mission to Hastinapuram. This is clear from Sri Periyazhwar's frank declaration that it was the intention of Emperuman not to prevent war, but in fact to make it happen at the earliest and through that, to ensure a huge blood bath, thus fulfilling the purpose of His incarnation:

*Doothu chendraai Kuru Pandavarkkai,
angor poich chuttram pesi chendru,
Bedham seidu engum pinam padutthai
Tirumalirumsolai endaa!* (5-3-4)

And in the fratricidal battle of Kurukshetra that followed, millions of the unjust kings and their adherents were wiped out, just as Sri Krishna had proposed in His heart of hearts, whatever may have been His spoken word. After all, the Lord must perform His duty of saving the saintly (*saadhu paritraanam*) and destroying the wicked (*dushkrit vinaasanam*), resulting in re-establishment of Dharma (*dharma samstthaapanam*) on a firm footing.

Sri Krishna as in His gigantic form assumed in the court of Kouravas where He went as the Pandava's messenger, blesses us at the Pandavadootha Perumal Temple

or Thiruppadagam in Kanchipuram and has been praised by Peyazhvar, Bhoothathazhwar, Thirumazhisai Azhwar, Nammazhwar and Thirumangai Mannan. It is said that Sri Krishna afforded special vision to Dhritarashtra to witness His visvroomam and after seeing it in all its glory, Dhritarashtra requested Sri Krishna to make him blind again, as he doesn't wish to see anything else after the enchanting visvaroomam.



Sri Pandavadoothan - Thiruppadagam

Sri Periyazhwar (2-6-5) tells us that the Lord, enraged at Duryodhana's intransigence in not ceding even a single village to the Pandavas, arranged for the Kurukshetra war to happen:

*Seerondru doodhai Duriyodhanan pakkal
Oorondru vendi perada urodattal
Paarrondri Bharatam kai seydu
Parttharkku*

*Ther ondrai oorndaarkku or kol kondu vaa,
Devapiraanukku or kol kondu vaa*

Sri Kaliyan tells us that inspired by the resounding success achieved by Sri Hanuman when Sri Rama sent him as a messenger, the Lord Himself wanted to assume that role and biding His time, did so in the Krishnavatara:

*Mun or doodu vaanaratthin vaayil
mozhindu arakkan*

*Mannoor thannai vaaliyinal maala
munindu*

Avane pin or doodu adi mannarkkaagi

*Perunilattahar innaar doodan ena
nindraan Evvul kidandaane*

However, whatever be the Lord's intention and whether or not His mission was crowned with success, there is absolutely no doubt that assuming the messenger's role is one of Emperuman's greatest acts of Soulabhyaam or accessibility. Just imagine, the Supreme Being, the object of adulation of all worlds, the Creator, Protector and Destroyer of all worlds and having the entire world of beings and objects subjugated to Him, running errands between two minor kings as their humble messenger!

Sri Pillailokacharya is so enamoured of this endeavour of Sri Krishna

that he feels that the entire Mahabharata is but an elaboration of this wonderful deed of the Lord acting as a lowly messenger –

*Mahabharadattale thoodu ponavan
ettram sollugiradu.*



Sri Parthasarathy - Tiruvallikeni



Pradosham

**Based on Tamizh article by
Sri U.Ve. E.V. Krishnamacharya
Swami, Tiruvattipuram
(Vaikuntavasi)**

**English translation by
Sri Jagan Bharadvaj, USA**

We hear the word Pradosham often, but many of us may not know its meaning or the regimen prescribed for the period. This article deals with the concept and the do's and don'ts during this important period.

Pradosha: Rajaneemukha: says the Amarakosa. In a house there is the pradosham entrance. The term also refers to a time, when daylight ends and nightfall begins. This is a daily occurrence. But in popular parlance, Pradosham refers to this same occurrence on the thirteenth day following a full moon or a new moon.

Sri Vishnu Purana proclaims that Time is eternal: *Anadir Bhagavan Kaala:* It also forms the basis for everything, says the Tarka Sangraha: *Sarvaadhaara: Kaala:* The logicians too accept Time as eternal and that all materials are associated with time. Time is divided into various units such as seconds, minutes, hours, day, week, fortnight, month, season, year, kalpa, Mahakalpa, Parardham and Dviparardham. For the purposes of nitya and naimittika karmas, as well for our secular activities and because

we have limited time on earth, this eternal time falls into various divisions. The following are the divisions of Time, as found in the Bhagavata Purana:

The smallest unit of Time is Paramaanu Kaalam (Paramaanu is a minute dust particle, which we see in a shaft of sunlight). The time taken for sunlight to transverse such a particle is known as Paramaanu Kaalam, which is infinitesimal. Two Paramaanus make an Anu and three such Anus make a Trasarenu. The time it takes the Sun to cross three Trasarenu is known as a Truti. Hundred such Trutis make a Vedai and three such Vedais one Lavam. The time one takes to blink once, consists of three such Lavams. Three blinks occupy a Nodi and five Nodis a Kaashta, while fifteen Kaashtas make one Laghu. Fifteen Laghus make one Naazhikai, which is taken roughly to be equal to 24 minutes. However, a Nazhikai is defined as the time taken for a copper vessel weighing 6 phalam with a capacity of two seers, with a hole made at the bottom with a golden wire weighing 20 Kundumani and four inch long, to fill up and drown, when placed in a bigger vessel of water.

Two Naazhikas make one Muhurtam. Six or seven (depending on the duration of day and night, which vary according to the season) Nazhikais

make one Praharam or Yaamam, which represents one-fourth of a day or night. Thus, daytime is comprised of four Yamams, as is a night and eight Yamas comprise a day. Fifteen days make a fortnight or Paksham, which may be Sukla paksham (waxing phase of the moon) or Krishna paksham (waning phase). Two such Pakshams make a month, which constitutes a single day for Pitrus. Two months make a Ritu and six months an Ayanam. When the Sun is placed to the north in the sky, it marks the Uttarayanam and when he is in the south, it is Dakshinayanam. Two such Ayanams make a year for human beings, while for Devas, it is just a day in their life. Hundred such years constitute the normal lifespan of a human being.

These divisions of months and seasons enable us to perform various tasks. There is an ancient Tamil proverb that says: “Even the pious ones can’t do you as much good as auspicious timing”. Pradosham too forms part of such select timing. There are two Pradoshams in a month, both occurring at sunset of the thirteenth day from a full or new moon, as per the following scriptural definition:

Adityastamaye Trayodasee tithi: yaasmin dine sambhavet

Tasyaannoshtama bhaagata: prabhruti shannaadee pradesam vidu:

Saasaanorubhayor bhavet yadi tathaa poorvedyurevam na chet

Tatkaale viphalaa: kriya hi sakalaa Gowree poojaam vina

When Trayodasi tithi occurs at sunset, then from that day’s eighth part for the next 144 minutes, is the Pradosha Kaalam. During that time no work should be done, except for the worship of the Supreme Lord. If mundane tasks are undertaken, they will prove fruitless.

Yaamaardham katichit ghatee shatapare Yaamam parenye vadanti

Atyartttham Kshanataa tribhaagam apare kaalam Pradoshasya tu

Trailaapyankavadookamaatvakamnaanya shteem Harer archanam

Kurynaan naiva budha: Pradosha samaye mounavratam sancharet

This Pramanam of Mahapradosham has been calculated by many in innumerable ways. Some calculate it as 90 minutes, some as 144 minutes, some as three hours, others as one third of nighttime. During this time, one should not spend time doing yagas or performing Vishnu puja. Maintaining silence is most important. Even ordinarily, maintaining silence is conducive to good health, avoids conflicts, and furthers esteem and longevity:

Mounata: kalaham naasti:

Krishato naasti dubhiksham japato naasti paatakam

During Pradosham, one should do Shiva puja and avoid Vishnu puja, is

the ordinary saying. But Nrsimha puja should be done, says a special rule.

The worship of Nrsimha during Pradosham bears several times greater fruit than Shiva puja. This is because during Pradosham, Shiva dances and brings joy to the devas. However, it is far more important to worship Sri Nrisimha, who appeared during Pradosham to destroy Hiranyakasipu, who subjected all the worlds to his violence. This was in response to the prayers of Brahma, Rudra, Indra and others. In other words, worshipping Achyuta the Lord of time is the most important.

For the Vedas, metre (Chandas) is the foot, astrology the eyes, and grammar the face. Panini, the author of the oldest grammar treatise, worshipped Shiva, who appeared before Panini and said: “When I dance during Pradosham, I will shower my mercy upon you”. Panini waited for Pradosham and worshipped Shiva, who gave a superb dance display, himself playing the Damaru (drum). From that drumbeat arose the fourteen primary sutras which formed the basis of Panini's Ashtadhyayi. These are called Maheshvara sutras. Shiva also bestowed his mercy upon the Pandya king, when he was born as the king of Vidarbha.

This Shiva worships Sri Nrsimha during Pradosham. Similar to

Paramasivan who has three eyes, Sri Nrsimha has Surya, Chandra and Agni as His three eyes. He is the personification of knowledge and the epitome of bravery. Shiva dances to please Sri Nrsimha, which we can see at Chidambaram even now. Not only this, Shiva adulated Sri Nrisimha through the eleven verses of the Mantraraja Pada Stotram. For each step, he produced one verse of this stotra, which is filled with esoteric knowledge:



Sri Pavana Narasimhan – Ahobilam

Namaskaaraatmakam yasmai vidyaat atma nivedanam

Tyakta du:kho akhilaan kaamaan asnute tam namaamyaham

The factual meaning of “namaskaaram” is the surrender of individual soul to the Paramatma, following which the former is relieved of all pain and attains all his desires.

Says Shiva, “To the Paramatma personified as Nrsimha, all living entities are but slaves. Therefore, I too, being a Jeevatma, am bounden to Him and surrender to Him”:

Daasabhootaa: svata: sarvehi aatmaana: Paramatmana:

Atohamapi te daasa: iti mattvaa namaamyaham

Shankara addresses this prayer to the bestower of all knowledge, Nrsimha. This stotram imbues all existing realities and the relationship that exists among them. One who chants these verses three times a day, will attain education, long life and wealth. Therefore, during this time of Pradosham, one should silently worship Nrsimhan in his mind:

Sankarena aadaraat proktam padaanaam tattva nirnayam

Tirsandhyam ya: patet tasya Sri vidya aayuscha vardhate



Sri Prahlada Varadan – Sri Ahobilam



Sri:

Sri LakshmiNrsimha Parabrahmane Nama:

Srimate LakshmiNrsimha Divyapadukasevaka Srivan Sathakopa

Sri Narayana Yatindra Mahadesikaya nama:

Srimate Srivan Sathakopa Sri Ranganatha Yatindra Mahadesikaya nama:



Sri Ahobila Matham

Sri Lakshmi Nrisimha Swamy Sannidhi, Selaiyur

Appeal for Renovation



Though the Lord has made His avatars innumerable times, Sri Nrisimha avatara has been considered by Acharyas to be the best, having achieved the twin objectives of protecting the saintly and destroying the wicked, simultaneously and in a second.

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

HH Sri LakshmiNrsimha Divyapadukasevaka Srivan Sathakopa Sri Narayana Yatindra Mahadesikan, the 45th Pontiff of Sri Ahobila Matham, understanding the need of devotees to worship Sri LakshmiNrisimha at Selaiyur even when the Pontiff was away on sancharam with Sri Malolan, directed the construction of a new temple for Sri LakshmiNrisimha in the Selaiyur complex, to ensure that devotees have the facility of worshipping this glorious Lord at all times. Accordingly, this Emperuman has made this spot His preferred abode and has been blessing us all from 2004.

In course of time, beautiful idols of Sri Amritavalli Thayar, Sri Lakshmi Hayagriva, Sri Andal, Sri Cakrattazhvar, Svami Nammazhvar, Sri Tirumangai Mannan, Sri Bhashyakarar, Svami Desikan, Sri Adivan Sathakopa Yatindra Mahadesikan (with the 45th Pontiff at His lotus feet) have been installed and consecrated. All these murthies have been sanctified by the sacred touch of Villivalam Srimad Azhagiyasingar. Prakrtam Srimad Azhagiyasingar, Srivan Sathakopa Sri Ranganatha Yatindra Mahadesikan, has evinced keen interest in the affairs of the temple and under His guidance, several developmental works and festivals are being conducted regularly. Tirumanjanam is performed on every Svati day to the Mulavar Sri LakshmiNrisimhan and to the Utsavar Sri Prahlada Varadan on days of Pradosham, along with Sahasranama Arcana. Panaga aradhanam too is done daily.

Other festivities being celebrated regularly at this Sannidhi are the Jyeshthabishekam and Laksharcana on Ani Svati, the Pratishta-dina-mahotsavam on Thai Svati, the ten-day Navaratri Mahotsavam, Garuda Sevai on Vaikuntha Ekadasi day, celestial wedding celebrations for Sri Amritavalli Thayar on Panguni Uttiram and for Sri Andal on Bhogi day, and numerous others.

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

Apart from Srimad Azhagiyasingars, this Emperuman has been worshipped with joy by Poundarikapuram Srimad Andavan Svami and Srimushnam Srimad Andavan Svami, Sri Rangaramanuja Mahadesikan while the Kanchi Kamakoti Pithadhipatis Sri Sri Jayendra Sarasvati and Sri Sri Vijayendra Sarasvati too have derived delight by worshipping this handsome Emperuman.

Such is the greatness of this Sannidhi, which has been conceived, implemented and consecrated by Villivalam Srimad Azhagiyasingar, nurtured by Prakrtam Srimad Azhagiyasingar and visited by Mahans of all sampradayas.

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

Prakrtam Srimad Azhagiyasingar has now decided to have repairs and renovation carried out at this sannidhi, to preserve its pristine glory.

Accordingly, Balalayam has been performed on 05.03.2020.

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

**ESTIMATED EXPENSES FOR BALALAYAM, SAMPROKSHANAM,
MANDALABHISHEKAM, ETC.**

Item.	Rs.
1. Sri Perumal <i>sanctum sanctorum</i> Vimanam - repairs and renovation	8,40,000
2. Cost of construction of Vasanta Mandapam (metal roofing)	8,68,000
3. Tirumadaippalli (kitchen) construction	4,70,000
4. Tirukkottaram - internal construction	2,80,000
5. Vaidika expenses relating to Balalayam, Samprokshanam and Mandalabhishekam	6,30,000

Cheques/DDs may be drawn in favour of

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

and sent to

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

For further information please contact:

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|| Subham ||

Buddhimataam Varishttam

Sri U.Ve. Anbil Ramaswamy, USA



Sri Hanuman - Namakkal

We all know the tributes Sri Rama pays to Hanuman's language skills, when He and Lakshmana meet him. But what appeals to us more is Sita Piratti's observation of Hanuman's choice of words when he brings the great news of Ravana's demise at the hands of Sri Rama to Asoka Vanam, prompting generous praise from Her. She says

there is none in the world to equal Hanuman in conversation, replete with its eight requirements.

Atilakshana sampannam madhurya guna bhooshitam/

Buddhyaa hi ahstaangayaa yuktam tvameva arhasi bhaashitum//

What then are the eight components of speech which Sri Hanuman is reputed to be endowed with?

The tribute, **Buddhimatam Varishtam**: shows him as the foremost among the intelligent, which is best described in Kambar's words - **Sollin Selvan** - one possessed of great oratorical talent - an expression which far surpasses honorifics like "Silver-tongued", "Golden-tongued" etc.

Sri Sita's words eulogizing Hanuman as the only one endowed with all the eight lakshanas of a Super-intelligent person (vide *Yuddha Khandam*, Sargam 116 verse 27) should be understood as shown below:

Buddhyaa hi ashtaangayaa yuktam tvameva arhasi bhaashithum /

Slaaghaneeyo Anilasya tvam putrah parama dhaarmikah //

The eight *lakshanas* are as follows:

- i) Understanding what others say
- ii) Remembering what has been thus understood

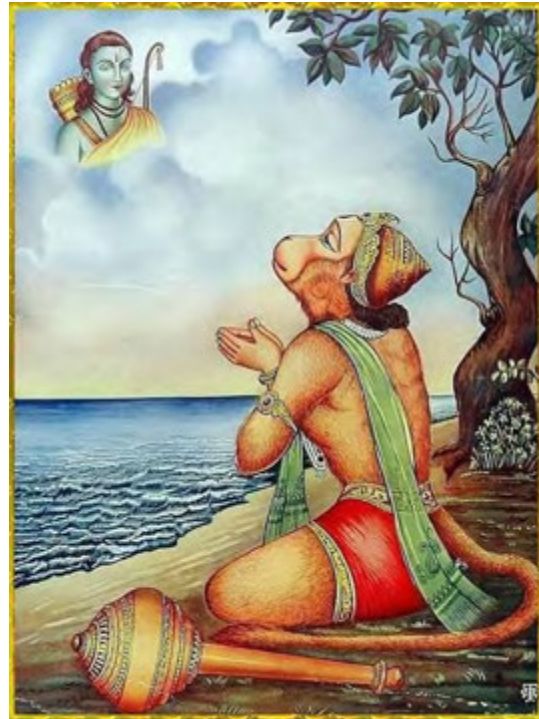
- iii) Retrieving the information as and when required
- iv) Explaining to others in an appropriate manner with choice use of words
- v) Inferring the viewpoints of others by intelligent guess
- vi) Providing ready answers in reply to such viewpoints
- vii) Understanding the inner and subtle meanings implied in such expressions
- viii) Grasping the real interpretations of what is said

Hanuman was a master nonpareil in all these lakshanas.

These are evidenced on several occasions. (e.g.)

- i) When Sri Rama and Lakshmana approached their habitat, Sugriva and his retinue mistook them to be the allies of Vali and so hid themselves in the cave; it was Hanuman who boldly approached them disguised as a Brahmachari, since he could perceive even 'at first sight' that they were the very warriors who could help Sugriva out of his predicament.
- ii) Instead of asking directly who they were, Hanuman put in a subtle enquiry as to how he should introduce them to his Maharaja, whereupon Lakshmana narrates the incidents leading up to the search for Sri Sita.

- iii) As he returns to Sugriva, he first praises the valour of the twins before narrating their mission, lest Sugriva should underestimate the alliance as being tilted towards helping Sri Rama, instead of Sri Rama helping him against Vali.



- iv) When Sugriva does not turn up for helping Sri Rama in due time as promised, Sri Rama sends Lakshmana to convey the warning to Sugriva that the "path by which Vali had been dispatched was not yet closed but remained open". Hanuman places Tara before Lakshmana to pacify his anger.
- v) When Vibhishana surrendered, it was Hanuman who reflected what was running in the mind of Sri Rama and pleaded for accepting Vibhishana, while all others were

debating on the desirability or otherwise of admitting the rakshasa.

It is due to all this that devotion to Hanuman is said to relieve one of lack of intelligence and confer the talent of wise, timely and adorable speech - *ajaadyam vaak patutvamcha Hanumat smaranaat bhavet*.



Sri Rama Parivar – Thiruvahindrapuram

Kudos!

It has been the desire of HH Srimad Azhagiyasingar that patronage for Sri Nrisimhapriya (English) should increase, as it serves as a bridge between Sri Matham and its disciples.

To increase exposure to our Sampradayam, Sri Ahobila Matham, Mysore has taken the initiative of providing a complimentary subscription of Sri Nrisimhapriya (English) for one year to sishyas and devotees of Sri Ahobila Matham in Bangalore/ Mysore region beginning from April 2020.

We wish to thank the Managing Committee of Sri Ahobila Matham Mysore, and in particular Dr. M.S. Vijayaraghavan, for enlisting an initial set of 50 new subscribers to English edition Sri Nrisimhapriya (English).

We shall be extremely happy if other branches of Sri Matham could take similar initiatives, after obtaining appropriate approvals, and gladden the heart of Srimad Azhagiyasingar.

Editor



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The Nine Steps to Liberation

Sri R.Kannan, Bengaluru

We live in a materialistic world, and experience a mixture of joy and sorrow. In fact, the miseries we encounter during our lifetime are countless and far outweigh the joy we experience. Even the joy which comes our way occasionally is always short lived, paltry and mixed with sorrow. Svami Nammaazhvar says, *Irul taru maajnalatthu inippiravi yaan venden* (Tiruvaimozhi 10-6-1), expressing his disgust with life in this miserable world. However, scriptures speak of a world called PARAMAPADAM OR SRI VAIKUNTHAM, where there is only joy, everlasting and boundless, without even a tinge of sorrow. In fact, every one of us has a right to such happiness (*Vaikuntham puguvadu mannavar vidhiye*), but because of our past misdeeds, we are destined to be born in this world of misery, again and again.

Sri Sankaracharya prays in his Bhaja -govindam to the Lord to relieve him of this constant and continuous cycle of births and deaths - *Punarapi jananam, punarapi maranam, punarapi jananee jatare sayanam, iha samsaare bahu dustaare kripayaa pare paahi Murare!*

How then do we leave this Samsara or the miserable world and reach the coveted Paramapadam?

Svami Desikan, a great Vaishnava Acarya, has authored an authoritative book explaining the way to reach Parmapadam, called *Paramapada Sopaanam* - meaning steps to Sri Vaikunttam. He has bequeathed to us a thesis in a very scientific and modern way, revealing a pathway for personal development from the lowest to the highest state of existence, for those aspiring to attain the pinnacle of joy (*andamil perinbam*), in Paramapadam.



The nine steps are:

- 1.VIVEKAM
- 2.NIRVEDAM
3. VIRAKTI/VAIRAGYAM
4. BHEETI
- 5.PRASADA HETU
- 6.UTKRAMANAM

7.ARCHIRADI

8.DIVYADESA PRAPTI

9.PRAAPTI

We shall briefly consider these steps.

VIVEKAM refers to Spiritual Wisdom- the power to discriminate between good and evil and understanding the purpose of life. It is the first stepping stone and is to be carefully followed. One should understand and strongly believe that all worldly joy is short-lived, minimal and is mixed with sorrows. We should understand that Sriman Narayana is the only one who could liberate us from Samasara and take us to Paramapadam, which is eternal and full of joy untainted by sorrow.

NIRVEDAM represents intense Revulsion, reflecting upon the petty and frivolous ways we follow to achieve earthly enjoyments and the hard work put in to attain them. One should feel remorse for the bygone days, for wasting one's time in pursuit of puerile material enjoyments, instead of gaining spiritual wisdom. This feeling is portrayed by Tirumangai Azhvar in his Periya Tirumozhi thus:

*Vadinen vadi varundinen manatthal
perunthuyar idumbayil pirandu*

*Koodinen koodi ilayavar thammodum
avar tarum kalaviye karudi*

*Odinen odi uyvador porulal unarvenum
perum padam terindu*

*Naadinen naadi naan kandukonden
Narayana ennum naamam*

He emphasizes this in the next verse too: *Paaviyen unaraadu etthanai
pagalum pazhodu poi ozhindana
naatkal*

Similar sentiments are expressed by Sri Poigai Azhvar too:

Pazhude pala pagalum poyina endru anji

Azhuden, aravanai mel kandu thouzhuden

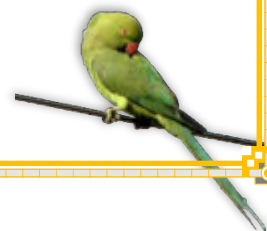
Kadalodam kaalalaippa kan valarum sengan

Adaloda vannar adi

(Mudal Tiruvandai-16).

VIRAKTI - VAIRAGYAM is the determination to distance oneself from worldly enjoyments and development of distaste for them. There were powerful emperors who ruled vast areas. They too died one day and are gone forever. Even the Sun, moon and the stars will disappear during the Cosmic Deluge (Pralaya). At that time, only Sriman Narayana and His eternal abode, Paramapadam, would continue to exist. Further, compared to the endlessly blissful Paramapadam, even Svarga (Heaven) offers so little joy as to be considered almost equal to Hell. As such, one should develop distaste for Samsara and cultivate a yearning for Sriman Narayana and Sri Vaikunttam.

This is expressed by Sri Tondaradippodi Azhvar thus in his Tirumalai.



*Vedanool piraayam nooru manisar thaam
puguvarelum*

*Paadiyum urangi pogum nindra
ippapadinaiyandu*

*Pedai balakan adaagum pini pasi mooppu
thunbam*

*Aadalaal piravi venden
Arangamanagarulaane!*

Sri Kaliyan too confirms this aversion for mundane life: *Venden manai vaazhkayai Vinnagar meyavane* (Peria Tirumozhi 6-1).

BHEETHI means Terror. One who develops Vivekam, Nirvedam, and Virakti, suddenly finds earthly existence to be empty. Even though he realizes the presence of the merciful Lord, a fear overpowers him,” Can I obtain Paramapadam, considering the sins I have accumulated all these innumerable days and previous births? Would the Almighty pardon all my misdeeds and release me from Samsara? Further, I continue to commit sins!” When this fear dawns, one would surely attempt to adopt a strategy- **Upaya**- a method to please God who is all merciful, such as Bhakti (intense devotion) or Prapatti (self-surrender), to get rid of mundane travails.

Sri Tirumangai Mannan expresses the fear of being born again and again in the miserable world, thus:

*Makkal tottra kuzhi tottruvippaai
kol endru innam aatrankarai vaazh*

maram pol anjugindren (Periya Tirumozhi 10-8-1) and seeks the grace of the Lord to overcome this: *adaya arulaai enakku un arule* (10-8-6)

PRASADA HETU: Even though one is seized by the fear explained above, the spiritual wisdom of a wise man-Viveki-prevails and one is ready to leave behind the mundane and eager to embrace the sublime. Scriptures declare that there are two ways by which the Lord can be propitiated and persuaded to pardon our all sins, to lead us to the eternal Paramapadam, viz., Bhakti (Deep Devotion) and Prapatti (abject Surrender unto Him). The Lord himself states in the Bhagavad Gita,

*Bhaktya paramayaa vaapi Prapattyaa vaa
mahamate!*

*Praapyoham naanyathaa praapya: mama
kainkarya lipsubhi:*

Those who have the wisdom and capacity to perform Bhakti yoga, should adopt the same. However, those who have no capacity therefor, nor the patience to wait for its fruition (which may take a long time) and would like attain Paramapadam at the end of the present life, can perform Prapatti, surrendering themselves at the feet of the Lord, under the guidance of an Acharya. The Almighty readily condones all our past misdeeds and lead us to His permanent abode Sri Vaikunttam at the appropriate time , in

an endearing display of His boundless Mercy.

These five steps are the difficult ones to cross. Once these are completed, the remaining steps will be easy, as they are taken care of by the Lord Himself.

UTKRAMANAM is the stage of shedding one's mortal coils. So far, the Jeevatma has been under the influence of his Karma- accumulated baggage of good and bad deeds. However he has now performed either Bhakti Yoga or Prapatti as laid down in the scriptures, with the help of an Acharya. Pleased with his performance, the Lord decides to liberate the soul from the miseries of Samsara and grant Moksha or eternal Bliss. When the current birth of the Jeevatma comes to an end, the Lord Himself liberates the soul through the Brahma Naadi, an invisible aperture said to be located at the end of the nerve terminal right at the top of the skull and leads the Jiva through the Archiradi margam to His abode.

Svami Desikan describes the Utkramanam thus:

*Oru kodi thunbam vilaikkum udumbai
ondrum*

*Van sirayin thalaivaasal tirandu nammai
Vaanera vazhippadutta manamuttraane*

(Paramapada Sopanam – 13)

ARCHIRAADI: The Lord then directs some deities called Aadivaahikas to take care of the liberated Soul and lead him through their respective worlds, with a subtle body, to Paramapadam. These are Archis (Deity in charge of Fire), Ahas (in charge of Day), Sukla Paksha (in charge of the fortnight of the waxing moon), Uttarayana (the six month period when the Sun moves northwards), Samvatsara (in charge of the year), Vayu (wind god), Surya (Sun), Chandra (Moon), Vidyut Purusha/Amaanava (lightning); Varuna (in charge of Water), Indra (Chief of Celestials) and Prajapati (in charge of creation). Each of these deities receives the liberated Prapanna, treats him with full honour and respect and then leads him to the next stage of travel. All this can be only experienced and cannot be explained adequately in words. This stage is portrayed by Sri Nammaazhvar in his Tiruvaimozhi in ten verses beginning with *Soozh visumbu animugil tooriyam muzhakina* (10-9). The reception party for the liberated soul is described thus:

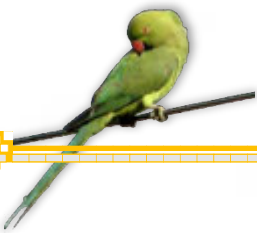
Vaikuntam pugudalum vaasalil vaanavar

*Vaikunthan thamar emar emadidam
pugudendru*

*Vaikunttattu amararum munivarum
viyandanar*

Vaikunttam puguvadu mannavar vidhiye

DIVYADESA PRAPTI Thus led by Adivahikas, the liberated Soul reaches a River called Viraja, which separates the



material world from Paramapadam. With the grace of the Lord, the soul crosses the VIRAJA river and sheds even the subtle body with which he has donned during the journey so far after leaving Samsara. He assumes a new, divine form that is absolutely pristine. Nityasuris, the permanent residents of Paramapada, and Muktas, already liberated souls, along with the Lord and His consorts, welcome him as a very special guest. The divyadesam of Paramapadam has been described vividly by Bhagavad Ramanuja in his Vaikuntha Gadyam, as also in puranas:

Vaikuntte tu pare loka Sriya saardham jagat pati:

Aaste Vishnu: achintyaatma bhaktai: bhagavatai: saha



Bhavanasini river and the steps leading to Sri Kroda Nrisimhan sannidhi – Ahobila Divya kshetram

PRAAPTI: Consummation of the Soul's journey, which began in Vivekam, ends here. The Prapanna is led to the Lord's place. He approaches the couch where the Lord and His Consorts are seated. He steps with reverence on Adishesha and is afforded an exalted

perch on the lap of the Lord. Both the Lord and the Prapanna are deliriously joyous, as would a long-lost son and his father be, upon their reunion. The Lord blesses him, directs him to enjoy boundless bliss in Sri Vaikunttam and perform Kinkaryam- Service to the Lord and His Consorts. From now onwards, he is a permanent resident of Paramapadam, never to return to Samsara.

When we read of these wonderful steps to Paramapadam, (as detailed in *Paramapada Sopanam*), that Swami Desikan has built for us to lead us from the distress, despair and sorrow of the mundane worlds to eternal, everlasting and boundless bliss in Sri Vaikunttam, our hearts fill with infinite gratitude.



The Science behind Sandhya vandanam

Smt. Supraja Srikanth

Krishna: Amma, I'm in a rush right now and saayam sandhya takes too long. I already did madhyanhikam. Why do I have to do this every day, multiple times a day?

Amma: Krishna! Don't you know that doing sandhya vandanam thrice daily is your ordained duty?

Krishna's friend Pranav walks in.

Krishna: Hi Pranav! Come on in. I will get ready in 10 minutes.

Pranav: No rush. I came a few minutes early anyway. I can wait if you want to finish you sayam sandhya. I did mine just before coming.

Krishna: It is okay Pranav. I will do it tomorrow.

Pranav: But Krishna, why are you skipping it today?

Krishna: I do it most of the days and skipping it on a few days here and there probably does not matter.

Pranav: Well, it does. Krishna, sandhya vandanam is not just a ritual. It is a series of steps that are thoughtfully crafted to ensure our overall wellbeing. You may have already heard our Acharya and other erudite scholars talk about the importance of sandhya vandanam. Beyond the spiritual benefits, sandhya vandhanam has profound benefits that are applicable to our day-to-day life and science is already starting to prove it.

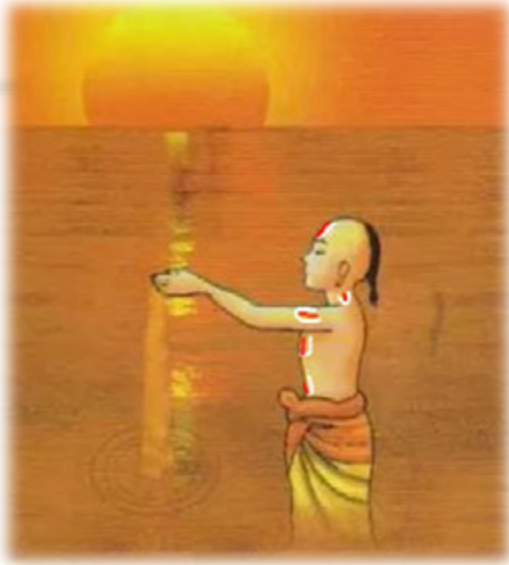
It is a beautiful evening in Chennai. A mild wind is blowing and the sun is about to set. Here is a conversation between Krishna, his mom and Krishna's friend Pranav.

Krishna: Amma, I forgot to tell you that I'm going out for a movie tonight. My friend Pranav will be picking me up in 15 minutes. So, I'd better get ready.

Amma: Okay. What time will you be back? Stay safe.

Krishna: I should be home around 9:30.

Amma: Okay. Before you go, don't forget to finish your saayam sandhya.



Krishna: What? sandhya vandanam and science?

Pranav: Yes. My brother is doing a PhD on the science behind sandhya vandanam. He shared a lot of information with me recently. I was really awe struck.

Krishna: Oh really! I'm curious. Tell me more.

Pranav: As you probably know, the word "sandhya" literally translates to samyak dhyaat yasyaam iti Sandhya, which means the time in which one can meditate well. Sandhya vandanam combines specific mantras with Pranayamam and dhyana japam. There are so many aspects to sandhya vandanam and benefits associated with each of them; in the interest of time, let's talk about just two of those.

Krishna: Sure.

Pranav: So, let me ask you this. Have you been through stressful situations?

Krishna: Of course, yes! In fact, some days I feel like I'm stressed out all the time. My stress levels sky-rocket especially when I'm getting ready for an exam or when I get stuck in this Chennai traffic.

Pranav: How does your body feel when you are stressed?

Krishna: Awful! My heart starts pounding, and I start breathing quickly and my muscles are tense.

Pranav: This type of reaction to stress is called the classic "fight or flight" response that has evolved as a survival mechanism and has helped us react quickly to a life-threatening situation.

Unfortunately, the body overreacts and produces the same response, even to non-life-threatening situations; for example, when you are sitting in a traffic jam or walking into an exam. Over a period of time, this type of chronic stress can have a toll on the body, which contributes to every domain of illness including heart disease, high blood pressure, diabetes, auto immune disorders and insomnia.

Krishna: But, we live in a stressful world and what can we do about it?

Pranav: Well, we may or may not be able to control the stressors – but we can control our reaction to stress. This is where sandhya vandhanam can help. Doing Pranayama, as part of trikaala sandhya vandhanam, can counter chronic stress and prevent it from impacting our mind and body. Pranayama has the power to soothe and revitalize tired body; in fact, by doing sandhya vadhanam thrice a day, we are effectively decimating stress almost immediately and not letting it build up in our body. As proof of this, research has shown

stress hormone called cortisol precipitously drops after Pranayama.

Krishna: Interesting. I never knew that there was a connection between sandhya vandhanam and stress.

Pranav: Yes. Beyond providing relief to day-to-day stress, Pranayama reduces oxidative stress in the cells, which is the culprit behind accelerated aging, cancer, heart disease and diabetes. Researchers in the U.S. and Europe are catching up to understand the benefits of Pranayama and are starting to recommend it in treating blood pressure, asthma, anxiety disorders and insomnia.

Overall, this simple practice of deep breathing during sandhya vandhanam can calm the mind, rejuvenate the body and enhance the wellbeing and internal peace.

Krishna: Wow! This is amazing. What about the other aspects of sandhya vandhanam?

Pranav: I like your eagerness Krishna. Let's now talk about mantra japam. As you know, Gayathri mantra is considered one of the most powerful of all mantras and during sandhya vandhanam we chant Gayathri mantra.

Krishna: Yes.

Pranav: Like Pranayama, Gayathri mantra japam reduces stress and calms the mind by taming it and by

curtailing the random thoughts. It also has other benefits such as improving blood pressure, heart health and wading off psychological illness.

Recently, I read that school children performed better in tests after Gayathri mantra chanting, possibly because of improved attention or heightened awareness about the errors that one makes. Anecdotally, Gayathri japam has really helped me focus and improve my concentration. I'm not distracted as much these days and my mind is calm and focused.

Krishna: Wow! Wonderful. Like Pranayama, I wonder if there is research conducted on Gayathri Japam?

Pranav: Yes. Until recently, the benefits of meditation have been hard to quantify, but my brother told me that scientists are looking into the brain to understand this further. Meditation is so powerful that it apparently changes the brain structure for good and these changes are reported in as soon as 8 weeks. There are specific brain regions that get positively impacted. For example, the part of the brain (amygdala) responsible for stress becomes smaller with meditation. Several other brain regions instrumental for self-awareness and emotion regulation also get altered. While much of the research has been on

meditation, I'm sure that Gayathri mantra japam bestows the same benefits, if not more. Beyond this, emerging science suggests that meditation slows down the aging process.

Krishna: This is fascinating stuff.

Pranav: Along these lines, there is another ancient practice that brings change to our brain. A recent study based on MRIs of the brain has shown that hippocampus, the region of the brain that is responsible for memory is larger in those that have done veda adhyayanam. Scientists are speculating that this change in the brain could potentially prevent conditions such as Alzheimer's.

Krishna: Super cool. I'm blown away by the benefits of sandhya vandhanam and amazed by how rishis and our ancestors have carefully crafted and incorporated it into our day-to-day life.

Pranav: Exactly! My brother's American friends are trying to figure these out and starting to practice Pranayama and meditation daily to improve the quality of their life. How lucky are we to get this treasure trove called sandhya vandhanam very early on in life.

Krishna: So true. I'm embarrassed to admit that I have been haphazard in doing trikaala sandhya vandhanam.

Pranav: I guess, many of us can admit to this guilt. Before my brother

educated me, I did sandhya vandhanam as a ritual and completed the steps as quickly as possible. Now, I perform trikaala Sandhya vandhanam in the way it should be done. Recently, I have also received guidance from the elders and erudite scholars on further understanding the meaning of sandhya vandhanam mantrams. I cannot tell you how much my life has improved. It is just transformational!

Krishna: I'm so thankful to you Pranav for enlightening me.

Pranav: Hey, you should thank our rishis and our ancestors for laying it out for us. All that I did was to share my knowledge about the science. Sometimes, we need these scientific evidences and explanations to convince our rational mind. Sandhya vandhanam works its magic irrespective of whether we understand the science or not.

Krishna: All right. Let me go and finish sayam sandhya. I might not be done in time for the movie. Pranav, why don't you go ahead to watch the movie?

Pranav: No problem Krishna. We can watch the movie some other day.

Krishna: Okay, then why don't you have dinner with us?

Pranav: Sure thing.



A Royal Composer's Tribute

Sri Svati Tirunal Maharaja on Sri Padmanabha Swami

By

Kum. Shwetha Vasudevan, Chennai



Svati Tirunal Rama Varma Maharaja

Svāti Tirunal Rama Varma Maharaja (Svati Tirunal, as he is popularly known) was born in a royal family in 1813 and ascended the throne of Travancore. He was well known for his prowess in many disciplines including astronomy, geometry, etc. However, he is best known for his penchant for music and has contributed substantially to Carnatic music through his numerous compositions, largely on Lord Padmanabha, the presiding deity of Travancore. Though he lived only for 33 years, his contribution, be it during his reign in Travancore or to the field of Carnatic music, is immense. His

compositions are marked by the mudras (signature phrases) *Padmanabha*, *paduma-nabha*, *sarasija naabha*, etc.

In the present series of articles, we shall enjoy the meaning and spirit ascribable to a number of compositions of Svati Tirunal addressed to Lord Padmanabha of Tiruvananthapuram. There are a number of compositions, of which *Deva Deva Kalayamithe*, set to Raga Mayamalava gowlai, is notable and is oft performed. The said composition is in Sanskrit, where Svati Tirunal surrenders at the lotus feet of Sri Padmanabha.



Sri Ananthapadmanabha Swamy - Tiruvananthapuram

Ragam: Mayamalavagowlai

Talam: Rupakam

Pallavi:

*Deva Deva Kalayamithe charanambuja
sevanam*

Anupallavi:

*Bhuvana traya Naayaka! Bhuri karunayaa
mama*

*Bhava thaapam akhilam vaaraya
Ramaakantha!*

Charanam:

1. *Parama hamsaaligeya pavitratara*

*Ghora Duritha hara, charitha dinamanu
sravana niratha,*

*Parijana nithara kaamitaartha paripoorna
lolupa*

Bhoori manojna panga.

2. *Varana dussahartha vaarana bahu
nipuna,*

*Puruhutha amara poojitha bhava charana
yuga,*

*Virachaya shubamani visadha nabhee
jatha,*

*Bharathee sakrutha nuthi parama tushta
Bhagawan!*

3. *Jaatarupa nibha chela janmaarjitha ma
maakhila*

Pataka sanchayam iha vaaraya karunaya

*Dithijaali vidhalana Deenabandho!
Maamava*

*Sritha cibudha chaala Sri Padmanabha
Soure!*

Meaning:

Pallavi: Oh Lord of all the celestial beings, I offer my obeisance to your lotus feet.

Anupallavi:

You are the sovereign of the three worlds!

I seek your refuge to alleviate the miseries of this mundane life with



your immeasurable compassion, Oh Ramakantha, the husband of Sri Mahalakshmi!

Charanam:

1. You are worshipped by the great sages,

You lend your ears to their entreaties and dispel their sufferings

Of those who hear your stories always,

You fulfil all the desires of your devotees.

2. You tactfully dispelled the agony of Gajendra.

Indra and other celestial beings worship you.

Your holy feet confer auspiciousness.

O Lord Padmanabha, you are pleased by the worship by Brahma, the consort of Saraswati.

3. You are adorned with vibrant attire.

I seek your refuge to dispel sins committed in previous births.

You have outdone the demons. You are the only hope for the celestial beings and as well the hapless.

Oh Padmanabha, I beseech you for protection.

Thus, by the above composition, having described the attributes of Padmanabha, who is Lord Vishnu,

Svati Tirunal attempts to seek refuge in the Lord. The principle of Saranagati / surrender is very lucidly set out. This composition, with its simple purport, emboldens the composer to seek refuge in Padmanbha, while he describes the Lord's prowess. This is a very popular composition, widely sung in many concerts and is one of the favourites of connoisseurs of music.



Sri:



Sri Malolan Educational Trust



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Madurantakam**

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A Legend is No More



Senior Sri Sannidhi Aradhakar Vaduvur Sri LakshmiNrisimhacharya Swami attained Acharya tiruvadi on 20.6.20. He was 94.

The passing of Swami is a blow not only to his family and to Sri Sannidhi, but also to the SriVaishnava community at large. With his expertise in all branches of scriptural knowledge, including Agamas, Swami was an authority on Sri Sannidhi routine and precedents. For any doubt on ritual procedure, everyone used to resort to Vaduvur Swami (as he was reverentially called by everyone).

Swami was engaged in Sri Sannidhi kankaryam from the tender age of 15, when his father was an Aradhaka. He has rendered yeoman service to Sri Matham and to Srimad Azhagiasingars. He was blessed with Samashrayanam and Bharasamarpanam by

Injimedu Srimad Azhagiasingar and was ever since involved in various kankaryams to Srimad Azhagaisingars. He has the unique privilege of having served five Srimad Azhagaisingars, from the 42nd Pontiff to the 46th (current) Acharya, earning all their benign blessings and grace.

Swami's kankaryam to Devanarvilagam Srimad Azhagiasingar was the one that would stand out forever. It was Swami who was of some solace to HH during his final moments at Naimisaranya, massaging his chest and body, to provide some relief from the suffering. Since the consecration of HH 43 brindavanam at Naimisaranya, he has taken keen interest in conducting tirunakshatra vaibhavams



there and has even last year visited Naimisaranyam for the purpose, braving the chill weather. As the Chairman of the Naimisaranyam NavaNrisimha Temple construction committee, he has played an inspiring role.

Swami has been the senior-most Aradhaka at Sri Sannidhi for quite some time and has, despite his physical frailties, never stinted on kainkaryam to Sri Malolan, offering all ministrations with love and devotion. Anyone would be moved to see him, even at 90+, pulling up water from the well for his anushttanam. When anyone even in their eighties would tend to take things easy, Swami, even in his nineties, was active in Sri Malolan's service, though he had developed a stoop and found it difficult to stand for long. Even till three months back, he was regularly performing tiruvaradhanam to Sri Malolan.



While *jaatasya hi dhruvo mrityu:* is indeed true, and it is also true that Sri Vaduvur Swami has been called to the service of Paramapadanathan and is now enjoying a blissful sojourn at SriVaikunttam, it is still an irreparable loss for us, to Sri Sannidhi and to the multitude of his admirers.

This is a hurried tribute cobbled together on the eve of going to press; we shall write more on this in the next issue.



Obituaries



Sri U.Ve. Koticherla Pandurangacharya

We regret to record the passing away of Salakshana Ghanapati, Veda Vidyacharya, Veda Samrakshaka U.Ve. Koticherla Pandurangacharya Swami at the age of 101 at Hyderabad. Swami had devoted his entire life to the protection and propagation of Vedas and has prepared nearly 40 young Vaidikas, adept at Srowtha and Smartha Prayogam. Despite his advanced age, he was enthusiastic in furthering Vedic learning. He had performed bharanyasam at the lotus feet of HH Sri Abhinava Ranganatha Parakala Swami and was the recipient of the grace of prakrutam Srimad Azhagiasingar and of several other mahans. We convey our deep condolences to the bereaved family.



Kadukkalur Sri. U.Ve. Sthalasayanachar Swami

We regret to report the passing away of Vaikhanasa Agama Chudamani Kadukkalur Sri. U.Ve. Sthalasayanachar Swami. Swami was Vaikhanasa Agama Advisor to the Tamilnadu Government, blessed with both jnaanam and anushtanam. He was a product of Madurantakam Patasala and was expert at explaining intricate Agama concepts in simple terms to students. Swami was ailing for some time and attained Acharyan tiruvadi on 18.6.20.



**Sri Venkatavaradan Swami (second from the right)
donating a silver cow.**

Sri C.S Venkatavaradan Swamy : We are very sad to record that Sri C.S Venkatavaradan Swamy attained the lotus feet of Sri Ahobila Nrisimha swamy. Swamy has been visiting Ahobilam thrice a year regularly for the last 40 years and is an ubhayadar for many utsavams at Ahobilam. His important kanyakaryams include ubhayam for Pavitrotsavam to Sri Ahobila Nrsimha, for Ankurarpanam and concluding day of Brahmotsavam, gold plating of Dhwaya sthambam and Bali peetham at Upper and Lower Ahobilam, golden

Mangalagiri for Sri Prahladavaradan, golden Garuda vahanam, golden Sesha vahanam, many gold-coated pendants, installation of Ananta, Garuda and Vishvaksena, etc. The Prahlada Varada Kainkarya Sabha, Ahobilam, has honoured Swami posthumously with the honorific “Sri Prahlada Varada Kainkarya Dhurandhara” and conveyed its sincere condolences to the bereaved family.



Dr. (Smt.) Suseela Padmanabhan

We regret to report the passing away of Dr. Suseela Padmanabhan, devoted Sri Vaishnavite renowned social worker, philanthropist and stage artiste, at the age of 85 at Chennai on 19.6.20. Daughter of Sri S. Duraiswami Iyengar (son of Sri T.V. Sundaram Iyengar, founder of TVS) and wife of Sri. T.N. Padmanabhan, former Chairman and Managing Director of Sundaram Finance Ltd., Smt. Suseela Padmanabhan was a vivacious and multi-faceted personality, involved intimately with several charitable and social causes like Srinivasa Gandhi Nilayam, Alwarpet, Chennai. Devoted to the fine arts, she organized and successfully ran Sadhana Stage, the first All-women drama troupe in India, for two decades. She

was a member of the Film Censor Board too for a long time. An extremely religious person, she obtained her Ph.D. in Sri Vaishnavism from the Madras University and was Vice-President of the Department's Alumni Association. She instituted the T.N. Padmanabhan Endowment Lecture in the Department of Sri Vaishnavism, in the memory of her late husband. She was the tiruvadi of Tirukkudandai Srimad Andavan and was the recipient of his grace in abundance. Her passing is a great loss to the community as a whole. We convey our deep condolences to the bereaved family.





News from Sri Sannidhi



29.5.20 Veda, Divya Prabanda parayanam was commenced today as part of the varshika aradhanam of Villivalam Srimad Azhagiasingar.

31.5.20 Today is the vaarshika aradhanam of Villivalam Srimad Azhagiasingar, Sri Lakshmi Nrisimha divya paduka sevaka Srivan Satakopa Sri Narayana Yatindra Mahadesikan, which was performed at Sri Sannidhi with Veda, Divya Prabanda parayanam and saatrumurai. It is one more occasion for us to recall the glories of this mahan, who occupied the spiritual throne of Sri Sannidhi for 20 years with distinction, performing many kainkaryams to Sri Malolan and improving His bounties substantially.



2.6.20 In view of the alpa Dvadasi tomorrow, Swati tirumanjanam was performed today to Sri Malolan and other deities in the golden mandapam.

3.6.20 On account of alpa Dvadasi, Abhigamana and Ijya aradhanams were performed together. Aradhanam was performed to the padukas of Srimad Azhagiasingars right from Sri Adivan Satakopa Swami and Sripada tirtham distributed to devotees by prakrutam Srimad Azhagiasingar by 7.30 am. Pradosha aradhanam, a special occasion for Sri Nrisimha bhaktas, was performed in the evening.

In the early morning, pandakkaal was established for the ensuing Tirunakshatram celebrations of Srimad Azhagiasingar on 26.6.20.

4.6.20 Today is the tirunakshatram of Sri Nammazhwar, the fountainhead of all surrendered souls and the occasion was celebrated with devotional fervour.

6.6.20 Today (Vaikasi Kettai) is the tirunakshatram of Kalattur Srimad Azhagiasingar, the 35th Pontiff of Sri Matham.

Born at Ponvilainda Kalathur near Chingleput in the Bharadvaja Gotram, Vidvan Sri Nrisimacharya Swami was Srikarya dhurandhara during the time of the 34th Srimad Azhagiasingar and was nominated by the latter as his successor. He ascended the throne of Sri Ahobila Matham on 3.10.1882. HH was adept at Tarka Shastra and

had an admirable way of delivering Sri Bhashya kalakshepam. After an extended stay at Tiruvallur, Swami left on sancharam to Tirumala, where he camped for some time, with the temple Mahant developing devotion to HH. After mangalasasanam of Sri Padmavati Thayar and Sri Govindaraja Perumal, HH returned to Tiruvallur. On another expedition, HH performed mangalasasanam of Emperumans at Kanchi, Tirunindravur, Thooppul, etc. and returned to Tiruvallur. HH performed some essential repairs at Sri Viraraghavan Sannidhi and performed samprokshanam on a liberal scale, with financial assistance from the Mahant of Tirumala. After the samprokshanam, HH stationed himself at the entrance to the temple throughout the day and gave a handful of coins to all those who had come to witness the samprokshanam. When Azhagiasingar was hailed for his generosity, he said deprecatingly, “This handful of coins is worth at most Rs.30 or 40, on which anyone can live for at best two months. My desire is to give each a basketful of coins, which would enable them to live in comfort throughout their lives. Alas! I’m unable to do that!”

Whatever money devotees used to offer Sri Malolan and Srimad Azhagiasingar, HH would distribute the same among devotees the very same day. In case no devotees turned up on a particular day, he would give it away to the Hastantaram Swami and other kainkaryapararas. On a particular day, there was no offering by any devotee. When HH opened the box, it had only a measly sum of one and a quarter annas. He told the Srikaryam Swami to take it. When the latter demurred, saying that the box should not be empty, HH said it pained him not to have given off anything to anyone on that day and insisted that Sri Karyam swami accept the coin. Still unwilling to comply, Srikaryam Swami rubbed the coin on the ground and told HH that the coin was not good currency. So saying, he put the coin back inside the box. It remained in the box for long and people used to say that it was the only money left when HH ascended to Paramapadam.

Once someone fell at the feet of HH pleading his inability to perform his father’s shraddham due to lack of money. HH asked him whether he was doing it as shraddham (confined to the bare ceremony with three brahmins officiating) or as Tiruvadhyayanam (along with Veda, Divya Prabanda parayanam and Sattrumurai). When the supplicant chose the latter option, HH estimated the cost of the ceremony and gave him the money, which the former took with gratitude and left. However, he would have hardly gone a few feet, when HH called him back and gave him Rs. 15 more for sustaining his normal life for some time after the shraddham. Such was this Azhagiasingar’s compulsive generosity! Great mahatmas like Injimedu Srimad Azhagiasingar, Mahavidvan Tirukkoshtiyur Swami and Sri Puttankottagam Swami had their samashrayanam from this Azhagiasingar, which

enabled them to shine brilliantly in their later lives. Pillaipakkam Srimad Azhagiasingar, in his poorvashramam, was Srikaryam to this Azhagiasingar.

After a brief reign of 5 years and 10 months, this Azhagiasingar ascended to Paramapadam on 10-8-1888.

Thanian:

Srimad Sri Viraraghvit shruti makuta gurootamsa paadaabja bhringam

Srimad Sriranga bhoobhrit sata mathana guro: labdha Vedanta yugmam

Sriman Narayanadya shruti sikhara sataaraadi Ramanujarya prekshaa paatram

Bhajamo guruvaram anagham Ranganatham yatindram

7.6.20 The present Srikaryam Swami, Devanarvilagam Vankeepuram Paruttippattu Sri Padmanabhacharya, (belonging to the illustrious lineage of Devanarvilagam Srimad Azhagiasingar), who has performed kalakshepam under eminent vidvans and is himself delivering kalakshepams and upanyasams in Sampradaya granthas, started performing tiurvaradhanam to Sri Malolan today, as instructed by Srimad Azhagiasingar. There is no doubt that only those close to Sri Malolan's heart attain the privilege of performing aradhanam to Him.



11.6.20 Today (Vaikasi Sravanam) is the tirunakshatram for the 27th Srimad Azhagiasingar. This mahan was born at Gadadharapuram (near Swamimalai/Kumbhakonam) and assumed the spiritual throne of Sri Ahobila Matham on 10-1-1829. Swami's lineage was so exalted that no less than 5 Azhagiasingars over a period of time hailed from this Ilanagar family. After performing mangalasasanam at Pullabuthangudi, Adanur, Tirukkudandai, Tiruvaheendrapuram, Kanchi, Tiruvallur, Tiruvenkatam, etc. the Acharya went to Ahobila, which was a really difficult keshtram to access in those days, living up to its name of "chendru kaandarrku ariya koil". At the request of Gadwal Maharaja, Srimad Azhagiasingar visited Gadwal Samsthanam (near Kadappa in AP). While there, HH took ill and knowing his end to be near, entrusted his dear disciple the Gadwal Raja with the responsibility of identifying a suitable

successor and departed to Paramapadam. His brindavanam is on the banks of Krishna River in Gadwal.

This Azhagiasingar authored no less than 27 works on various aspects of our Sampradaya and Sri Sannidhi.

These are: Vaikuntta Vijaya Champoo, Sri Viraraghava Stotram, Commentary on the Chandamarutam, Tatparya Ratnavali, Brahma sabda vaadaarttham, Vishesha vaada in Tarka, Vritti sootram in Vyakaranam, Vyakhyana sloka for Mahabhashyam, Sankramana Nirnayam, Jayanti Nirnayam, Sravana Dvadasi Nirnayam, Nadee rajo dosha nirnayam, commentary verse on Stree Samskaara kramam, Dasavaara deergha Gayatri japa nirnaya slokam, Moolamantra Japa nirnayam, Nyaasollaasam, Kripa Sagara Stavam, Yati vishaye Sudarsana homa abhaava nirnayam, Ksheera nadee stavam, Nanda Deepa Stavam, Vihageswara Stavam, Kaveri Sangama Vaibhavam, Devaraja Stavam, Sri LakshmiNrisimha Stavam, Sri Van Satari Gadyam, Katisootra Nirnayam, Sri Nrisimha Mangalam, Sri Srinivasa Yatindra Mahadesika Dasakam. Readers would find the Ksheera Nadee stavam (Dughdhaapaga stavam) in this issue with English translation.



HH 27th pattam Srimad
Azhagiyasingar Brindavanam
- Gadwal

This sage's taniyan is as follows:

Sri Srinivasa Yatisekhara labdha bodham

Sri Ranganatha yati dhurya padabja bhringam

Sri Viraraghava muni shruti mouli soorim

Srinatha bhakti bharitasayam ashrayama:

18.6.20 Sri Sannidhi routines on Dvadasi were observed today, with aradhanam for Poorvacharya padukas. In view of the restrictions imposed by the Government, Sevartthis were requested to pay obeisance to Sri Malolan and Srimad Azhagiasingar from their homes, with the aid of the photos/videos of daily events shared by kainkaryaparass, and not to come to Selayur Sri Matham.



20.6.20 Teppotsavam for Sri Viraraghava Swami commenced at Tiruvallur and is being conducted at aasthanam itself, in view of the prevailing restrictions. On the occasion of Amavasya, Perumal afforded a wonderful darshan in Mutthangi.

Senior Sri Sannidhi Aradhaka Vaduvur Sri LakshmiNrisimhacharya Swami attained Acharyan tiruvadi. Please see a detailed tribute elsewhere in this issue.

21.6.20 On account of Surya Grahanam, anushttanams at Sri Sannidhi were modified accordingly.

22.6.20 Veda, Divya Prabanda, Grantha Parayanams were commenced today, as part of the 65th tirunakshatram celebrations of prakrutam Srimad Azhagiasingar.

Today (Ani Tiruvadira) is the tirunakshatram of the 9th Srimad Azhagiasingar, Srivan Satakopa Sriman Narayana Yatindra Mahadesikan, who ascended the spiritual throne of Sri Matham in January 1538. HH left Srirangam on sancharam to Tirukkudandai and camped there for some time, performing mangalasasanam of Sri Aravamudan, performing kinkaryams like constructing a mandapam, etc. He left for Ahobilam, performing mangalasasanam at Sri Mushnam, Tirukkovalur, Kanchi and Tirumala. He worshipped at the shrines of the Nava Nrisimhas and performed kinkaryams like construction/renovation of steps, mandapams, etc., eventually attaining Paramapadam at Ahobilam after 4 ½ years of reign.

Here is his thaniyan:

Sri Narasimha Varada Parankusa kripashrayam

Sriman Narayana munim vande Sri Bhashya desikam

Srimad Azhagiasingar will be performing the Chaturmasya Vratam for this year at the divya desam of Thirukkudanthai from 5.7.2020 to 2.9.2020.

Complete details are available in the flyer under pages 112 & 113 in this issue.





**Sri Kanakavalli Thayar sameta Sri Viraraghava Parabrahmane nama:
Thiruvallur**



Vasanthotsavam - Thiruvallur

Dear Devotees,

Sub: Appeal for contributions to Sri Vaidya Viraraghava Svami Devasthanam.

Since the closure of the temple for the devotees on 22nd march 2020, Devasthanam wishes to go on record that, under the guidance of HH Srimad Azhagiyasingar of Sri Ahobila Matham, 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 Ubhayadarars (who, even when they could not have darshan), gracefully contributed 75% and more of their usual amount), the Sarvari Caitra Brahmotsavam was celebrated well. Donations from enthusiastic bakthas who voluntarily contributed for the Aradhana of 'Sri Evvul Kidandan and other connected projects of the Devasthanam like Gosala, Veda Pathasala and Annadanam 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 Sri Vaidhya Viraraghava, who are widespread throughout many States and abroad. The monthly requirement is substantial running to over 30 lakhs. This include daily Pujas, Prasadam of prescribed menu and quantity for the Lord and Thayar Sannidhi and sub-shrines, salaries, upkeep, maintenance, power, security and other Paraphernalia connected with the temple. Added to this we have to maintain Gosala, Yatri Nivas and annadanam which continues to provide lunch packets daily to 200 persons, at the request of the local authorities. Gosala has strength of more than 300 cattle and is maintained at substantial cost. Sri Ramanujar Yatri Nivas 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 Pushkarani 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 Prasadam, donations to the Gosala 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 Ubhayadarars, devotees and the Astikas, Devasthanam 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 ubayadars, devotees, astikas and bakthas for whom Sri Vaidya Viraraghava Perumal is KULA DEIVAM to contribute munificently and donate as

much as possible which will largely help the Devasthanam 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 Viraraghava. We conclude by offering Special prayers to Lord Vaidhya Vararaghava 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 Perumal we will be free from the virus and normalcy will be restored enabling the devotees to worship Perumal & Thayar at the earliest possible time.

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

Yours truly,

for SRI VIRARAGHAVA SVAMI DEVASTHANAM

(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





Sri Viraraghavan in Mutthangi - Tiruvallur



Tiruvallur

Sampradaya Quiz



Since HH Srimad Azhagiasingar's tirunakshatram is being celebrated this month, we have made HH's history the subject of this month's quiz.

1) When and where was prakrutam Srimad Azhagiasingar born?

24th June 1955 (Manmatha varsham, Ani maasa Magha nakshatram) at Tillaivilaham

2) To which lineage and Vedam does HH belong?

Eechampadi Vamsam, Rg Vedam

3) What is the extent of HH's Vedic studies?

HH has performed adhyayanam upto Ghanam in Rg Vedam, along with lakshanam. He is thus a Salakshana Ghanapati. He has learnt the entire Yajur Vedam and portions of Sama Vedam and Atharva Vedam. He has also mastered Vedangas like Siksha, Chandas,

Niruktam, Vyakaranam, Jyotisham and Kalpam and Samanya Shastras like Nyaya and Meemasa.

4) Which was the ritual ordained on householders which HH was performing daily till his renunciation?

Agnihotram

5) Name some of the honorifics conferred on HH in his purvashramam



Veda Nidhi, Veda Ratnakaram, Veda Murti, Veda Sagaram, Veda Choodamani, Rg Veda Kalpataru, Kulapati, Trivedi, Veda Bhashya Ratnam, Visesha Grihyaina;, Smarththa Prayoga Vaaridhi, Dasagranthi, etc.

6) When and where did HH assume sanyasa ashrama?

8.5.2009 at Srirangam

7) When and where did the Pattabhishekam of HH take place?

May 2013 at Srirangam

8) What was the highlight on HH's shashtyabdapoorti celebrations at Srirangam?

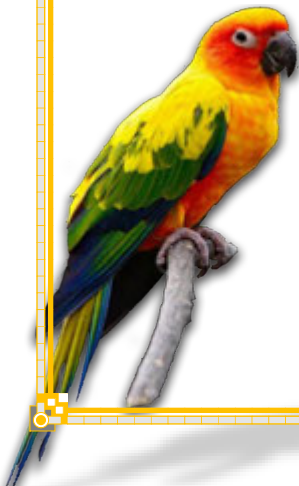
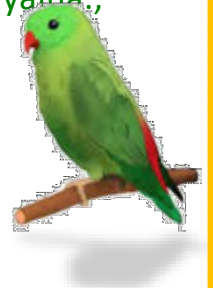
A huge congregation of Vedic scholars numbering more than a thousand from all corners of India and belonging to all Vedas and their recensions.

9) Where is HH's upcoming Chaturmasya Sankalpam to be celebrated?

At Tirukkudandai (Kumbhakonam)

10) What are the works eulogizing HH published so far?

HH's divine biography has been written and published in three languages (Tamizh, English and Kannada). A Tirucchinnamalai and various other poetic works have been composed on HH. Several scholars have paid tributes in prose and poetry to HH.



Predictions July 2020

Sri A.M.Rajagopalan



A Special Note to our beloved Readers:-

Several readers have been asking for a protective sloka against Corona Virus. The following verse will be highly effective.

Reciting “*Sri Lakshmi Nrisimham sharanam prapadye*”

-108 times both in the morning and evening will provide an armour-like protection against Corona virus. Additionally, reciting “Sri Nrisimha Prapatti” 12 times will be highly effective.



Mesham (Aries): -

Favourable Dates: July: 4 – 8, 12 – 14, 18, 19, 23 – 27, 31

In spite of the prevailing conditions due to Corona virus, health will be very normal. Income will be just enough to meet essential family needs. Better to postpone matrimonial efforts. Anxiety and worries about your close relatives employed overseas will be relieved by encouraging news from abroad. Professionals will have to remain at home for some more time. Business shows slight improvement. A peaceful month for women and students.

From 1st night up to 3rd night; again 28th late night up to 30th

Pariharam: Please recite Sri Vishnu Sahasranamam daily. Performing Sandhya Vandanam thrice is also necessary – particularly due to the present condition.



Rishabham (Taurus):

Favourable Dates July 1 – 9, 13 – 16, 20 – 22, 26 – 28

Income indicates steady improvement, providing you considerable relief. Health may be upset due to constant fear about the prevailing Corona virus. However, the set-back will be of a minor nature. Marriage proposals will progress satisfactorily, in spite of the unfavourable condition prevailing now. Professionals hitherto confined to their homes will have to attend office again. Business picks up again

after a long lull. A peaceful and pleasant month for women in charge of family management. Students will continue their studies on-line, making good progress.

Chandrashtama days: From 3rd mid-night up to 5th late night; again 31st morning

Pariharam: Please continue to recite Sri Mantra Raja Pada Stothram on Sri Lakshmi Nrisimha daily.



Mithunam (Gemini):

Favourable Dates July 3, 4, 9 – 12, 16 – 19, 23 – 26, 30, 31

You have to manage with limited income. Since Jupiter is favourable, family atmosphere will be cordial. Matrimonial efforts will progress satisfactorily, in spite of the present conditions. Employed people will be confined to their homes for some more time. However, family environment will be cordial and pleasant. Business picks-up once again after a brief period of stagnation. A normal month for women. Students will be able to concentrate on their studies, in spite of the lock-down conditions.

Chandrashtama days: from 5th late night up to 8th afternoon

Pariharam: Please continue to recite Sri Paduka Sahasram daily. Its power is beyond imagination.



Katakam (Cancer):

Favourable Dates July 2 – 7, 11, 12, 16 – 19, 23 – 26, 30, 31

Unlike last month, you will now experience a lot of relief due to improvement in income. Health returns to normalcy. Several family problems which created anxiety and tension will get solved now. Wife's health improves. Professionals who were concerned about the stability of their future career, will get encouraging information from the Management. Production and sales commence once again, with promising market conditions for those in industry and trade. A peaceful period for women. Students continue their studies on-line.

Chandrashtama days: from 8th afternoon up to 10th night

Pariharam: You should continue to read Sri Garuda Dandakam in the morning and Sri Vishnu Sahasranamam in the evening.

Simham (Leo):

Favourable Dates July 1, 5 – 9, 14 – 17, 23 – 26, 30, 31

This is a highly encouraging and profitable month, taking into account the prevailing conditions due to the Corona pandemic. Health will be quite satisfactory throughout the month. Matrimonial efforts may fructify, in spite of the present atmosphere. Service continues without much interruption for office-going professionals. Sales picks-up for businessmen. Financial condition also improves. A satisfactory period for women. Students will get all help from the Government and also from educational institutions.

Chandrashtama days: From 10th night up to 13th forenoon

Pariharam: Stotras on Sriman Narayana.

**Kanya (Virgo):**

Favourable Dates July 3 – 5, 10 – 12, 16 – 18, 23 – 26, 30, 31

The benefits from the favourable transit position of planets continue during the current month also. Income is adequate, placing you comfortably at a time when conditions are rather unfavourable. You will enjoy being with your family and children, due to current restrictions. Marriage proposals can be pursued with confidence and hope, since Jupiter is well-placed. Saturn ensures satisfactory health. Office-going professionals can expect encouragement and help from the Management. Those in the medical line will get recognition from the Government. Dull period is over for those doing business, indicating a gradual increase in sales and profit. An encouraging month for women. Students will be able to concentrate on their studies, although schools and colleges remain closed.

Chandrashtama days: from 13th morning up to 15th night

Pariharam – Kindly read a few Chapters from Srimad Bhagavatham every day.

**Thulam (Libra):**

Favourable Dates July 1, 2, 6 – 8, 13, 14, 18 – 22, 27 – 29

Expenses exceed your income, causing financial problems at times. Regulating your expenses and budget planning will be helpful. Health returns to normalcy. Family environment is satisfactory. Employed people will have to remain indoors

for some more time. Closed offices will reopen for many born under this zodiac sign. Business picks up again, after nearly 2 months. For women, the entire month is encouraging, unlike last month. Students born under this zodiac sign will make good progress through online studies, in spite of the present unsettled conditions.

Chandrashtama days: from 15th night up to 17th

Pariharam: Reciting Gayatri mantra 108 times during your Sandya Vandanam thrice daily is the precise pariharam for those born under this zodiac sign.



Vrischikam (Scorpio):

Favourable Dates July 1 – 3, 6 – 8, 13 – 16, 21 – 24, 29, 30

Income will be just enough to meet your day-to-day expenses, with no possibility for saving. Occasional health problems – particularly during the 4th week of this month, will require simple medication. Matrimonial efforts will fructify, after initial impediments. For professionals, Saturn is favourable, thereby ensuring security of service, in the present conditions. Business is steady for those engaged in trade and industry. Financial help from the government can also be expected. An ordinary month for women. Students continue with their on-line education.

Chandrashtama days: from 18th to 20th afternoon

Pariharam: Kindly recite Sri Stuti of Swamy Desikan, besides Sri Nrisimha Prapatti every day.



Dhanus (Sagittarius):

Favourable Dates July 2 – 4, 9 – 12, 17 – 19, 23 – 25, 29 - 31

Jupiter, the lord of your Rasi, is favourably placed. Saturn too is transiting in helpful Makara Rasi. Income is quite enough to meet your essential expenses, particularly at a time when conditions are rather difficult. Family atmosphere is quite cordial. Spending your time with your children and close relatives will give you a sense of satisfaction and delight. Employed people will get encouraging news from the management. Those who lost their jobs will succeed in securing a temporary one, providing them considerable financial relief. Business improves steadily for traders. A problem-free month for women and for students.

Chandrashtama days: from 20th after noon to 22nd afternoon

Pariharam: Please continue to read at least one sargam from Srimad Sundarakandam daily.



Makaram (Capricorn):

Favourable Dates July 2 – 4, 10 – 15, 20, 21, 25 – 28

Although Saturn is placed in your janma Rasi, he will not do any harm, since Makaram is his own ruling sign. But for frequent travel and physical strain, there will not be any problem. Health remains normal, in spite of hard work and family responsibilities. Income and expenses remain almost equal. Family atmosphere is quite cordial. Office-going professionals will have to go through lot of restrictions and accept additional work-load as a result of Corona virus. Businessmen will have to put up with Government interference and lock-down. Health improves for women. Students will be able to make steady progress in studies, although educational institutions remain closed.

Chandrashtama days: from 22nd afternoon up to 24th night

Pariharam: Please read a Chapter or two from Srimad Sundarakandam in the morning. In the evening Sri Rama namam (108 times).



Kumbham (Aquarius):

Favourable Dates July 1 – 3, 6 -8, 13 – 15, 20 – 23, 27 - 29

Although you are at the beginning of 7 ½ years Saturn, it will not affect you, since Saturn happens to be the ruling lord of your Rasi. However, there will be considerable expenses and a lot of physical strain relating to family responsibilities. The same Saturn ensures adequate income. So, there will be no financial problems for you. Health will be satisfactory. Service people will have to accept additional responsibilities and duties due to the present conditions. Business makes slow, but steady progress for traders. A problem-free month for women. Students maintain their improvement through on-line studies.

Chandrashtama days: from 24th night up to 26th night

Pariharam: Fasting during the night on Saturdays only will be effective. Fruits and milk can be taken.

Meenam (Pisces):

Favourable Dates July 4 - 9, 13 - 15, 20 - 23, 29 - 31

Saturn and Jupiter are favourably positioned. Family atmosphere will be pleasant and peaceful, in spite of the present unfavourable conditions. Income and expenditure will be almost equal. Health remains satisfactory. Planets are helpful for pursuing matrimonial effort for your son or daughter, as the case may be. People in service will get help and encouragement from the Management, as well as from the Government. Profit increases steadily for those engaged in business. For women, the entire month will be a pleasant one. Students will be able to concentrate on their studies, although educational institutions are yet to reopen.

Chandrashtama days: up to 1st night; then again 26th night up to 28 late night

Pariharam: Stotras on Sri Lakshmi Nrisimha.



Experiencing Sri Andal

- A Vizual Treat





Srivilliputtur



SriRangam



Tirukkacchi



Tiruvallur



*Sri Andal sameta Sri Devanatha Perumal -
Tiruvahindrapuram*



Sri Raman- Nacchiyar Tirukkolam - Vaduvur



Sri Gosakan - Nacchiyar Tirukkolam - Terazhundur



*Sri Aravamudan- Nacchiyar Tirukkalam -
Tirukkudanthai*



*Sri Malayappa Swami- Nacchiyar Tirukkolam -
Tirumala*



Sri Ranganathar - Nacchiyar Tirukkalam - SriRangam



*Svami Desikan - Nachiyar Tirukkolam - Sri Matham,
Tiruvallikkeni*

Srimad Azhagiasingar's 65th Tirunakshatram Celebrations



Shastras tell us that celebration of Acharya's tirunakshatram is not only something we do out of love and affection, but also a bounden duty of disciples. Accordingly, the tirunakshatrams of Srimad Azhagiasingars, past and present, are celebrated at Sri Matham with much devotional fervour. Ani Magham being the asterism of prakrutam Srimad Azhagiasingar, acquires additional importance for us as an occasion for festivity.

The celebrations in normal years involve the presence and participation of not less than 2000 people, but this year, due to the pandemic being virulent, especially in Chennai, and in view of the lockdown imposed by the Government of Tamilnadu, only the kanyakaryaparas and those involved in Veda, Divya Prabanda, Grantha Chatushtaya parayanams were present at the Selayur Sri Matham complex.

The moment HH emerged after completing his morning anushttanams, all the kanyakaryaparas prostrated before him, while ladies performed a harati. Putting on silver padukas lovingly submitted by a devotee, HH left the Ashramam with ornamental umbrellas, chamaram, etc. held by kanyakaryaparas. They were preceded by Mangalavadyam (Nagasvaram and Taval). Just before the entrance to the mandapam where Sri Malolan is ensconced, HH fed bananas to a cow and calf, as is his routine.

HH then ascended the stage where the golden mandapam is installed and the curtains were drawn. When the kanyakaryaparas outside were reciting Suprabhatam, the curtains parted to afford a glorious darshan of Sri Malolan draped in green silk. HH performed Visvaroopam harati and initiated the Nityanusandhanam recital, while continuing with the Abhigamana aradhanam, lovingly offering all ministrations to Sri Malolan, as is his wont.

A wonderful Sattrumurai of Rg, Yajus, Sama and Atharva vedas followed, along with the stentorian tones of Aruliccheyal, to which Sri Malolan listened with delight.

HH performed aradhanam to his Acharya padukas. This was followed by the assembled devotees being blessed with Perumal Theerttham, Sri Satari and Sri Pada Theerttham.

Srikaryam Swami spoke next, highlighting the invaluable contribution of the Acharya in liberating a soul, dwelling on the beautiful sloka, yasya deve para bhakti: yatha deve tatha gurou and the need for everyone to glorify their Acharya. He

spoke passionately about how Srimad Azhagiasingar fits all the prescriptions for the Perfect Preceptor. Pazhaveri Villivalam Sri LakshmiNrisimhacharya Swami, Sri Sannidhi Aradhakar and Astana vidvan, spoke next, paying handsome tribute to the Acharya Parampara in general and to prakrutam Azhagiasingar in particular. Prasadays, consisting of garlands, shawls, etc. from Emperumans at Ahobila, Tiruvallur, Selayur and Mylapore (Sri Vedanta Desikan Sannidhi) were offered to Srimad Azhagiasingar.

Next, ***Sripati mecchida namma Acharyaru***, the Kannada translation by Sri Kadaba Sridhar Swami of ***Maal Uganda Asiriyar***, a divine biography of prakrutam Srimad Azhagiasingar, authored by Sri Sadagopa Iyengar, Editor, *Sri NrisimhaPriya*, English, was released by Srikaryam Swami in the august presence of Srimad Azhagiasingar. While indicating the availability of the English version of the book too, he expressed the hope that the book would be translated in all Indian languages. He exhorted everyone to acquire a copy of the biography, in English, Tamizh or Kannada, according to their requirement. The cost of printing of the Kannada edition has been borne by Sri Murali Jagannathan of Bangalore, ardent admirer of Srimad Azhagiasingar. The Tamizh and English editions released earlier were sponsored respectively by Sri Upplili Balaji Swami of Velachery and Sri Murali Desikachari Swamy and Smt. Jayashree Murali of USA.

In his anugraha bhashanam, HH posed a question about the need for celebrating the birthdays of sanyasis. He pointed out that the festivities contain no element of personal aggrandizement for the sanyasi himself, but involve various forms of worshipping the Lord through Veda, Divya Prabanda parayanam, etc. He also dwelt on the background to his assuming the ochre robes and attributed all the distinctions to the blessings of his Acharyas, the 44th and 45th Srimad Azhagiasingars.

As the proceedings came to an end, HH was ceremonially escorted back to his Ashramam by disciples, with women performing haratis, etc. In the evening, there was a grand Dolotsavam for Sri Kannan, being the ubhayam of Kaikaryaparas, followed by Askshatai and Aseervadam. But for the absence of the devotees in large numbers, the event was celebrated with every bit of devotional fervour as is usual.

Due to the wonderful arrangements made by Sri Sannidhi kaikaryaparas for live streaming of the festivities on Facebook and Youtube, the vast army of Sri Sannidhi disciples was able to witness the events from the comfort of their homes, adhering at the same time to the movement restrictions in place.

We do hope that things will improve by 5.7.20, when the Chaturmasya Sankalpam is to be performed by Srimad Azhagiasingar.

HH 65th Tirunakshatra Mahotsavam - Pictures



Starting to Sri Matam



Swagatham



Feeding the Cow



Tiruvaradhanam



Paduka Aradhanam



Abhigamanam



Saatrumurai Goshti

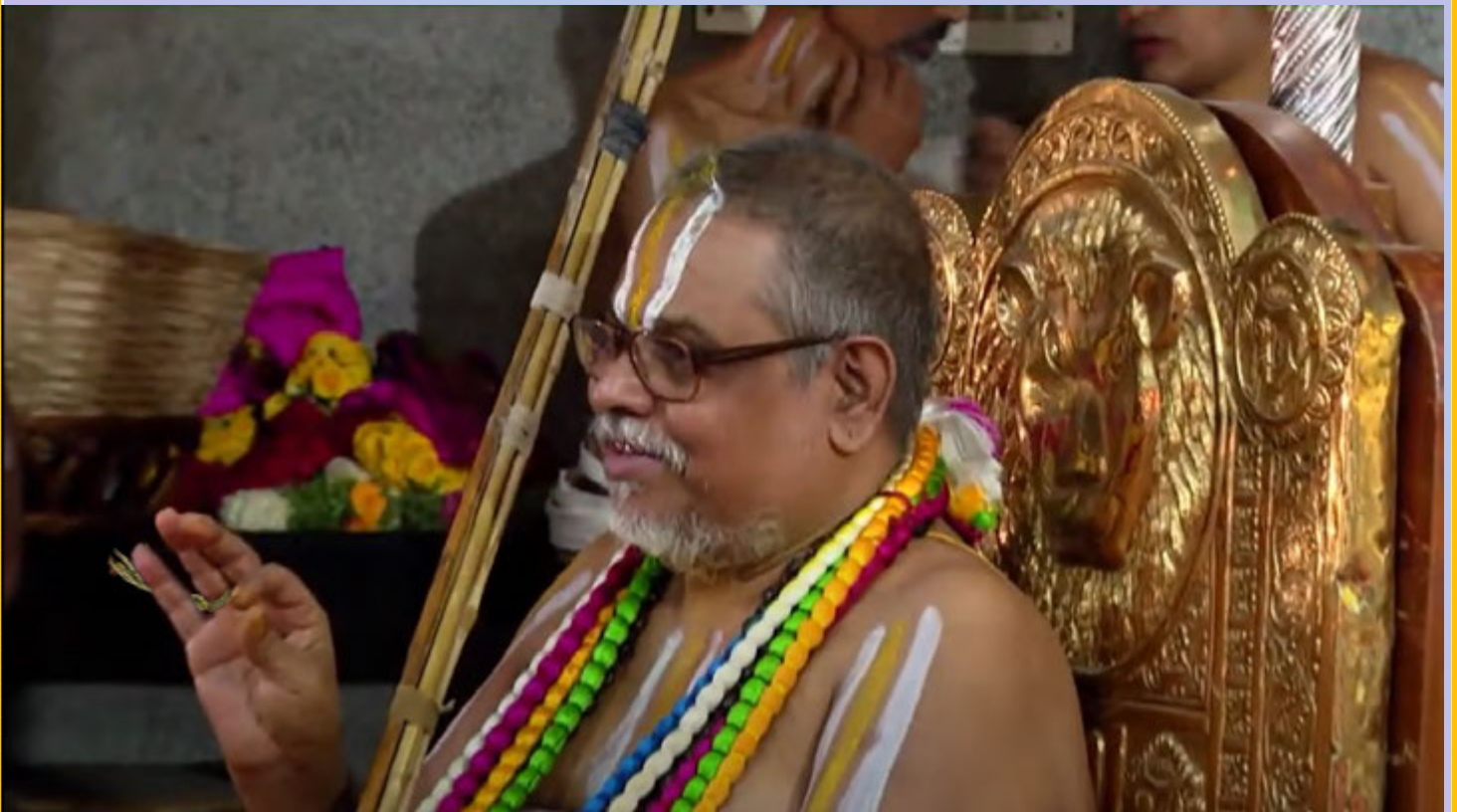


Swarna Narasimhan





Sripada Tirtham





Srikaryam Swami upanyasam



Tribute to HH Srimad Azhagiyasingar - Tamil poetry



Release of book *Sripati Mecchida Namma Acharyaru* (Kannada)



Aradhakar Sri Pazhaveri LakshmiNrisimhacharya paying tribute to HH

Divya desa maryadai and Srimad Azhagiyasingar anugraha bhashanam





Blessings to kaimkaryaparas



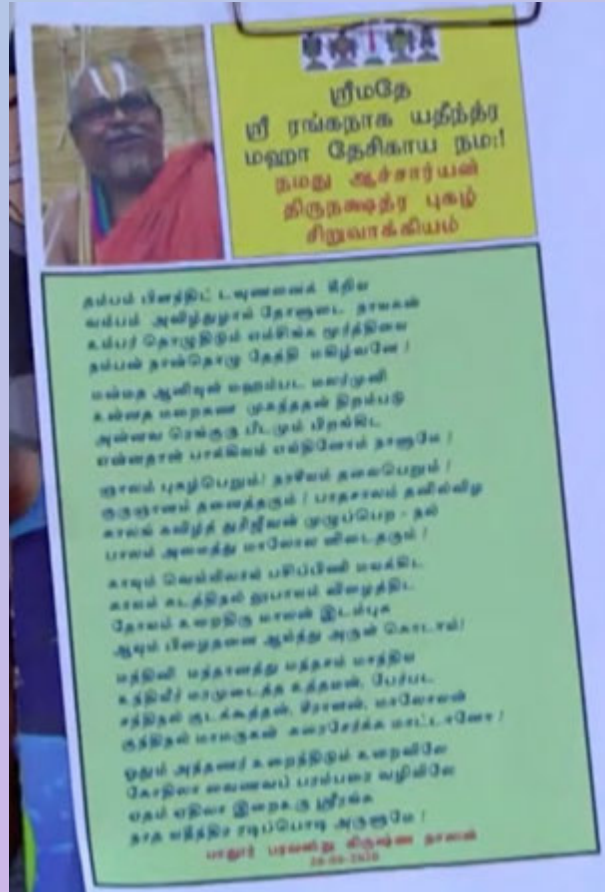
Sri Malola Parivaram



Sri Maloan and Dolai Kannan



Evening Dolai – Kaimkaryaparas ubhayam



Tribute in Tamil by Padur Paravastu Sri Krishnan Swami



॥ श्रीः ॥



श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

श्रीमते वकुलभूषण महागुरुवे नमः । श्रीमते रामानुजाय नमः ।

श्रीमते निगमान्त गुरुवे नमः । श्रीमदादिवण्शठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण्शठकोप श्री श्रीरङ्गशठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्शठकोप श्रीवीरराघवशठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्शठकोप श्रीवेदान्तदेशिक यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण्शठकोप श्रीनारायण यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवण्शठकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाय नमः ।



श्रीमद्वेदमार्गेत्यादि विरुदावली विभूषितानां

श्रीवण्शठकोप श्रीरङ्गनाथ यतीन्द्रमहादेशिकानां पञ्चषष्टितम-जन्मर्क्ष पूर्ति (सेलैयूर चेन्नै),
द्वादशतम चातुर्मास्य सङ्कल्प, श्रीमालोल विद्वत्सदसः महोत्सवानां (तिरुक्कुडन्दै) आह्वान पत्रिका

ஸ்ரீமதித்யாதி ஸ்ரீவண்ணடகோப ஸ்ரீரங்கநாத யதீந்தர மஹாதேஸிகனின்
65வது திருநஷத்ர பூர்த்தி மஹோத்ஸவத்தினுடையவும் (சேலையூர் சென்னை),
பன்னிரண்டாவது சாதுர்மாஸ்ய ஸங்கல்பத்தினுடையவும்,
ஸ்ரீமாலோல வித்வத் ஸதஸ்ஸினுடையவும் (திருக்குடந்தை) ஆஹ்வாந பத்ரிகை

Invitation for

H.H. 46th Jeeyar of Sri Ahobila Math

Srivan Sathakopa Sri Ranganatha Yattheendra Mahadesikan's

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

12th Chaturmasyam commencement 5th July, 2020 and

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

Sri:



Srimathe Sri Lakshminrisimha Parabrahmane Nama:

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

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

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

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

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

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

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

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



Sri Lakshminrusimha parabrahmane nama:

Srimate SrivanSatakopa Sri Vedantadesika yatindra mahadesikaya nama:

Srimate Sri LakshmiNrsimha divyapaduka sevaka Srivan Satakopa Sri Narayana yatindra mahadesikaya nama:

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8-A, Aarthi Nagar,
East Tambaram,
Chennai 600 059

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Email: sadagopan.iyengar@gmail.com
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Sri Nrisimha Priya

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