

॥श्रीः॥
॥श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः॥



Sri Nrisimha Priya

VOLUME 8 ISSUE 4 & 5

April-May 2020



Sri Perarulalan and Udaiyavar
Kanchipuram

॥श्रीः॥

॥श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः॥



Sri Nrisimha Priya

April – May 2020



Volume 8 – Issue 4 & 5





॥श्रीः॥

॥श्रीमते लक्ष्मीनृसिम्हपरब्रह्मणे नमः॥



Sri Nrisimha Priya

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

Front Office

Subscriptions /Matrimonial

Advertisements

Sri R. Srinivasan

Sri S. Achuthan

Sri V.R. Sridharan

Printed at

M/S.Versatile Prints & Packs

Triplicane, Chennai – 600 005

Enquiry, Sales Office & Regd. Office

No. 30, Venkatesa Agraharam,

Mylapore, Chennai - 600 004.

Tel : 2461 1540, 2461 4402

E-mail : nrisimhapriya@gmail.com

Subscription Tariff

Single issue: Rs.30/-

Annual Subscription: Rs.300/-

Life Subscription : Rs.15,000/-

Overseas: US \$ 60 per annum

Life Subscription: US \$ 600

CONTENTS

Editorial	5
Acharyopadesam	9
HH Message regarding Coronavirus	10
Panchangam and Sankalpam	11
News from Sri Sannidhi	13
An Englishman's Prapatti	19
Delight in Dispassion – Part 3	26
In Prose, but not prosaic	31
Sadacharam from Sri Vishnupuranam	36
Sri Nammazhwar-Epigraphical Evidence	40
Predictions	43





Thiruevvul Sri Veeraraghava Perumal with Nachimar

Editor's Note



Dear Readers,

The Virulent Virus

This month, due to the prevailing extraordinary circumstances, we are communicating with you through the electronic medium, as our presses are yet to resume functioning. This issue comes to you as a combined issue for the months of April and May 2020 and with reduced pages, all due to the constraints imposed by the pandemic. We do hope to resume the printed version at the earliest, subject to Governmental instructions. Though the April issue was delivered to the press in time, the nation-wide lockdown has prevented its printing and distribution. We request you to bear with us for the inconvenience.

By the time this issue reaches your hands, the Corona virus would have spread across the whole world, taking its heavy toll in terms of lives lost, health compromised, loss of business and livelihood, constraints on travel and congregation, etc., all on an unprecedented and even unimaginable scale. We could probably shrug it off (as long as we are not personally affected) as one more manifestation of the Malthusian theory of population (which says whenever there is imbalance between population and food production, nature intervenes with epidemics, catastrophes, etc. to restore the balance); however, when we are confronted with a malady of this virulence, spreading like wild fire, mere allusions to Malthus will not suffice.

Enough and more has been said in all types of media about the origins of the virus, its effects, preventive measures, etc. While all authentic sources of information do speak the truth, there are quite a few rumour mongers, pranksters and misanthropists, who deliberately mislead people with fictitious cures, especially on the social media, of whom we need to beware.

Looking at all these prescriptions of avoiding bodily contact, hand hygiene, personal cleanliness, etc., we do feel a sense of vicarious satisfaction when we realise that all this is mostly what our elders practiced punctiliously and taught us too. Our manuals of observances (Aahnikam) prescribe frequent Achamanam, preceded by handwash, which was not designed for any specific contingency like the Corona virus, but as a standard operating procedure to ensure utmost personal hygiene, albeit accompanied by the utterance of the nectarine names of the Lord. High standards of hygiene were maintained by our elders with regard to bodily contact with others. All the “madi” and “acharam” about which we have faced endless barbs all our lives from unknowing others, have now become prescribed norms of life, post-Corona. Our traditional mode of greeting others, the palms folded with the utterance of Namaste, has now become the global norm, with even the President of the USA preferring this to shaking hands with world leaders, fearing contagion. That it has taken the world a horrendous attack of the most virulent type to realise the rationality of all our observances, is indeed pitiable.

A lifetime of rigorous discipline in matters of personal hygiene, consumption of saatvik food and adequate physical exercise, all accompanied of course by thoughts of Sriman Narayana, enabled our elders to stay fit and fine till their nineties, untroubled by attacks of viruses or bacteria, even in those days of primitive medical facilities. Their daily regimen built into them such resistance to anything taamasic, that germs and infections gave them a wide berth.

Apart from gloating with an “I told you so!” addressed to the world at large, is there any point in this piece? There is, indeed!

When an epidemic of unknown origins, for which there was apparently no cure, raged in the hamlet of Tirupputkuzhi near Kanchipuram, Swami Desikan is reported to have composed and recited the famous Sudarsanashtakam, the eight-verse prayer to the all-powerful Discus of the Lord. This stotra proved so efficacious that the residents of the village were entirely cured of the malady in very short time.

So, in addition to following all the medically recommended precautions, if we recite Sri Sudarsanashtakam (which is short and sweet, with a lilting melody and majestic cadences), we are sure it would protect us from the latest virus threat too. After all, when it could banish an epidemic 750 years ago, with no advanced antibiotics, there is no reason why it would not protect us today too, if only we recite it with devotion and faith—faith in the formulation, authored by none other than the spiritual colossus Swami Desikan, faith in Sri Chakrattazhwar, who represents the Divine Will of none other than the Lord (Sva sankalpa kalaa kalpai: aayudhai: aayudheswara:|Jushta: shodasabhir divyai: jashataam va: para: pumaan) and faith in the observances of our elders, who had nothing but goodwill for all living creatures.

Perhaps this is also an ideal occasion for us to introspect and to re-adopt several of the sterling observances we have given up in favour of aping Western mores!

For your ready reference, the Stotra is given in the next pages.



Sri SudarshanAshTakam



shrlmate nigamAnta mahAdeshikAya namaH

shrlmAn ve~NkaTanAthAryaH kavitaArkika kesari |
vedantAchArya varyo me sannidhattAm sada hRRidi ||

pratibhaTashreNi bhIShaNa
janibhayasthAna tAraNa
nikhiladuShkarma karshana
jaya jaya shrl sudarshana

varaguNastoma bhUShaNa
jagadavasthAna kAraNa |
nigamasaddharma darshana
jaya jaya shrl sudarshana || (1)

shubhajagadrUpa maNDana
shatamakhabrahma vandita
prathitavidvat sapakShita
jaya jaya shrl sudarshana

suragaNatrAsa khaNDana
shatapathabrahma nandita |
bhajadahirbudhnya lakShita
jaya jaya shrl sudarshana || (2)

sphuTataTijjAla pi~njara
parigata pratnavigraha
praharaNa grAma maNDita
jaya jaya shrl sudarshana

pRRithutarajvAla pa~njara
patutarapraj~na durgraha |
parijana trANa paNDita
jaya jaya shrl sudarshana || (3)

nijapadaprlta sadgaNa
nigama nirvyUDha vaibhava

hari haya dveShi dAraNa
Jaya jaya shrI sudarshana

nirupadhisphlta ShaDguNa
nijapara vyUha vaibhava |

hara pura ploSha kAraNa
jaya jaya shrI sudarshana || (4)

danuja vistAra kartana
danujavidyA nikartana
amara dRRiShTa sva vikrama
jaya jaya shrI sudarshana

jani tamisrA vikartana
bhajadavidyA nivartana |
samara juShTa bhramikrama
jaya jaya shrI sudarshana || (5)

prathimukhAlIDha bandhura
vikaTamAya bahiShkRRita

sthiramahAyantra tantrita
jaya jaya shrI sudarshana

pRRithumahAheti dantura
vividhamAlA pariShkRRita |

dRRiDha dayA tantra yantrita
jaya jaya shrI sudarshana || (6)

mahita sampat sadakShara
ShaDarachakra pratiShThita
vividha sa~Nkalpa kalpaka
jaya jaya shrI sudarshana

vihtasampat ShaDakShara
sakala tattva pratiShThita |
vibudhasa~Nkalpa kalpaka
jaya jaya shrI sudarshana || (7)

bhuvana netra traylMaya
niravadhi svAdu Chinmaya
amita vishvakriyAmaya
jaya jaya shrI sudarshana

savana tejastraylMaya
nikhila shakte jaganmaya |
shamita vishvagbhayAmaya
jaya jaya shrI sudarshana || (8)

phala shruti

dvichatuShkamidaM prabhUtasAraM
viShame.api manorathaH pradhAvan

paThatAM ve~NkaTanAyaka praNItam |
na vihanyeta rathA~Nga dhurya guptaH ||

|| iti shrIvedAntadeshikarachitaM sudarshanAShTakaM samAptam ||

kavitArkikasiMhAya kalyANaguNashAline |
shrImate ve~NkaTeShAya vedAntagurave namaH ||

HH Srimad Azhagiasingar's Benedictory Message for the Tamizh New Year



Srimad Azhagiasingar

During the new year Saarvari, bad people will gain goodness by associating with saintly ones. Budhan is the sovereign of this year. Crop yield will be plentiful during the year. Those in Government would be intent on scoring over one another, leading to some inconveniences for people. They would be unable to be decisive in matters and efficient in their execution, due to planetary positions. However, overall, the world will be comfortable. Rains would be plentiful this year and water scarcity may not raise its head. Saints and seers may be afflicted during this year with diseases. However, we should have the abiding faith that everything would be fine due to the grace of the Supreme Lord Sriman Narayana. The character of Kali is such that people would forsake their own duties and create trouble for others. Despite abundant cumulus being present, it may not result in rain. All of us should hence stay united and perform good deeds, which would please Sri Malolan, who would ensure that all that happens is auspicious.

We hence pray to the lotus feet of Sri Malolan to bless you all with His abundant grace and all things auspicious.

On the New Year's day, everyone should hear these details relating to the year at public places like temples, from those well-versed in astrology.

| | Sarve janaa: sukhino bhavantu | |



HH Srimad Azhagiasingar's Advice for Relief from Corona Virus



HH Srimad Azhagiasingar has, in a message to disciples and devotees on 24.3.20, advised them to strictly adhere to Government instructions regarding social distancing, non-congregation and other preventive measures. And for relief from the great panic that has been generated in the minds of everyone regarding the pandemic and its virulence, HH has advised the recitation of Swami Desikan's Abheeti Stavam thrice in the morning and evening, by everyone at home including children. HH has prayed to Sri Malolan and to Sri Vaidya Viraraghva Swami of Tiruvallur for the welfare and safekeeping of all.



Swami Desikan – Thiruvahindrapuram



Panchanga Sangraham

Saarvari Samvatsaram, Uttarayanam, Vasanta Ritu, Chittirai-Vaikasi (Mesha-Rishabha) Masam- May 2020

English Date	Tamil Date	Day	Tithi	Nakshatram	Remarks
2020 May 1	Vikari Chittirai 18	Friday	Ashtami 7.25 Navami tithi	Ayilyam 36.59	
2	19	Saturday	Navami 2.43 Dasami 54.42	Magham 33.51	
3	20	Sunday	Ekadasi 51.39	Pooram 29.12	
4	21	Monday	Dvadasi 45.41	Uttiram 26.16	Sri Vaishnava Ekadasi Agni Nakshatram begins
5	22	Tuesday	Trayodasi 39.41	Hastam 22.13	Mahapradosham
6	23	Wednesday	Chaturdasi 33.49	Chittirai 18.15	Sri Nrisimha Jayanti Madhurakavi Azhwar tirunakshatram 29 th Srimad Azhagiasingar tirunakshatram
7	24	Thursday	Pournami 28.16	Swati 14.31	Chitra Pournami, Gajendra Moksham
8	25	Friday	Prathamai 23.14 Prathamai- Dviteeyai tithi dvayam	Visakham 11.16	
9	26	Saturday	Dviteeyai 18.52	Anusham 8.38	
10	27	Sunday	Tirteeyai 15.25 Chaturtthi tithi	Kettai 6.53	
11	28	Monday	Chaturtthi 12.59 Panchami tithi	Moolam 6.9	
12	29	Tuesday	Panchami 11.42 Shashti tithi	Pooradam 6.32	
13	30 Saarvari	Wednesday	Shashti 11.43 Saptami tithi- Mesha Krishna Saptami	Uttiradam 8.10	Sravana Vratam
14	Vaikasi 1	Thursday	Saptami 12.59 Soonya tithi	Sravanam 11.04	Vrishabha Ravi 28.52 Vishnupadi
15	2	Friday	Ashtami 15.30 Soonya tithi	Avittam 15.10	27 th Srimad Azhagiasingar tirunakshatram
16	3	Saturday	Navami 19.03 Dasami tithi	Sathayam 20.16	
17	4	Sunday	Dasami 23.22 Atithi	Poorattadi 26.07	
18	5	Monday	Ekadasi 28.14	Uttirattadi 32.28	Ekadasi Vratam
19	6	Tuesday	Dvadasi 33.13	Revati 38.54	

20	7	Wednesday	Trayodasi 37.52	Asvini 45.00	
21	8	Thursday	Chaturdasi 41.56	Bharani 50.31	39 th Srimad Azhagiasingar tirunakshatram
22	9	Friday	Amavasya 45.01	Krittikai 55.01	Sarva Amavasyai
23	10	Saturday	Sukla Prathamai 47.01	Rohini 58.30	
24	11	Sunday	Dviteeyai 47.40	Mrigaseersham 60.00	
25	12	Monday	Tirteeyai 47.02	Mrigaseersham 0.37	
26	13	Tuesday	Chaturthi 45.14	Tiruvadirai 1.30	
27	14	Wednesday	Panchami 42.15	Punarvasu 1.14 Pushyam 58.36	
28	15	Thursday	Shashti 38.22	Ayilyam 57.37	Agni Nakshatram ends
29	16	Friday	Saptami 33.38	Magham 54.32	
30	17	Saturday	Ashtami 28.18	Pooram 50.59	
31	18	Sunday	Navami 22.34 Navami-Dasami tithi dvayam	Uttiram 47.04	45 th Srimad Azhagiasingar Aradhanam

Sankalpams

1. **Vrishabha Sankramanam:** 14.5.2020 Thursday Vaikasi 1st, Uttarayanam, Vasanta Ritu, Vrishabha masam, Krishna paksham, Saptami 12.59 (11.12 a.m.)|Ashtami, Sravanam 11.04 (10.26 a.m.) Braahma Yoga, Paalava Karanam Vrishabhha Ravi 28.52 (5.34 pm) Vishnupadi

Saarvari nama samvatsare, Uttaraayane, Vasanta ritou, Vrishabha maase, Krishna pakshe, Saptamyam|Ashtamyam punya tithou, Guru vaasara, Sravana|Sravishtta nakshatra yuktayam, Braamha yoga, Paalava karana evanguna viseshena visishtayam asyaam Saptamyam|Ashtamyam punya tithou, Vrishabha sankramana sraddha pratinidhi tila tarpanam karishye

2. **Amavasya:** 22.5.2020 Saarvari Uttarayanam Vasanta Ritu Vaikasi 9th Friday Amavasya 45.01 Krittikai 55.01 Sobhana yogam, Chatuspaada|Naagava Karanam

Saarvari nama samvatsare, Uttaraayane, Vasanta ritou, Vrishabha maase, Krishna pakshe, Amavasyayam punya tithou, Bhrgu vasara, Krittika nakshatra yuktayam, Sobhana Yoga, Chatuspaada|Naagava Karana evamguna viseshena visishtaayaam asyaam Amavasyayam punya tithou, Darsa sraddha pratinidhi tila tarpanam karishye



News from Sri Sannidhi



27.2.20 After tiruvaradhanams, HH and entourage left Tiruvallur for Ahobilam. En route at Tiruchanur, HH visited the site of the rare Trisaahasra Garuda Chayana yagam and blessed the participants. Given that HH had performed several such yagas and yagyas in his poorvashramam, the organisers were extremely happy to have HH's presence and blessings at the event.

At Kadappa, the aradhakar of Sri Sannidhi, along with local devotees like Dr. and Mrs. Seshadri paid obeisance to HH and received mantrakshatai.

HH reached Ahobilam around 6 pm, to a warm welcome at the Teradi by Archakas of the Devasthanam, along with the General Power of Attorney Sri Sampath Swami, Mudrakarta Oragadam Sri Venugopalacharya, Manager Sri Badrinarayanan and other local devotees. Full temple honours were offered to Srimad Azhagiasingar, along with Sri Satakopam, shawl, etc. With the divine blessings of HH, a new golden Sesha Vahanam was submitted to Sri Prahladavarada Swamy.

28.2.20 HH performed mangalasasanam of the Upper Ahobilam Sannidhi in the evening. Sri Satari was offered to HH at the foothill as usual. HH had a joyous reunion with Sri Ahobilesan and Sri Chenchu Lakshmi Thayar. With HH's blessings, Mrisangrahanam for the Brahmotsavam was performed.

29.2.20 HH performed mangalasasanam of Sri LakshmiNrisimhan, Sri Prahlada Varadan and Thayar at Lower Ahobilam at 4 pm., with temple honours being offered at the entrance. Mrisangrahanam was performed for the Brahmotsavam with Sri Vishvaksena purappadu. Dhvarajarahanam was performed at Upper Ahobilam.

1.3.20 After Dhvarajarahanam in Makara lagnam, Sri Prahlada Varadan adorned the streets in a Chapparam. The Lord visited our Sri Matham in the Sannidhi veedi, with special honours being conferred upon HH. This was the routine on all days of the Brahmotsavam, with Sri Prahlada Varadan accepting tiruvaradhanam and thaligai at Sri Matham in the morning and evening, conferring due honours on Srimad Azhagiasingar.

3.3.20 A beautiful and glittering new golden crown was offered to Sri Prahlada Varadan by Srimad Azhagiasingar.

5.3.20 Looking extremely beautiful in His Nachiyar Tirukkolam, Sri Prahlada Varadan blessed devotees assembled to take in His wonderful form. HH offered precious silk apparel to the Lord, who was offered kshema thaligai at Sri Matham.

In the evening, Sri Prahlada Varadan was ensconced in the Sarabha Vahanam. As readers are aware, during Sri Nrisimhavataram, Siva assumed the form of a terrifying bird known as the Sarabham and confronted Sri Nrisimha, who subdued it easily. The Mahabharata mentions this animal as having eight legs with eyes on the top, known for its prowess in slaying lions and residing atop the Krouncha Mountain.

Balalayam was performed at Selayur Sri LakshmiNrisimha Swami Sannidhi, where repairs and renovation are to be performed as per the instructions of Srimad Azhagiasingar.

6.3.20 Today was Choornabhishekam at Lower Ahobila and Tirukkalyanotsavam at Upper Ahobila, which was celebrated with divine splendour in the presence of Srimad Azhagiasingar and quite a huge crowd of devotees, with Thalambralu seva offered by HH's hands.

Today, being Masi Pushyam, is the tirunakshatram of Pillaipakkam Srimad Azhagiasingar, the 37th Pontiff of Sri Ahobila Matham. Here is what the Acharya Vaibhavam has to say about this mahan:

Atthippattu Azhagiasingar (34th Jeevar), Kalathur Azhagiasingar (35th Jeevar) and the 36th Jeevar were also privileged to utilise the services of Pillaipakkam Gopalacharya, a great Visishtadvaitin who was known better by his title Sapta-tantra Vachaspathi, meaning master of the seven tantras. While young, he mastered Vyakarana and Nyaya Sastras at the feet of the famous Thirupputkuzhi Swami (Mahamahopadhyaya Krishna Thathacharya) and received his pancha samskara from the 33rd Jeevar, performing kalakshepam first under him and later at the feet of the 34th Pontiff.

Recognising his merit, Atthippattu Srimad Azhagiasingar appointed him as the Srikaryam of the Mutt, in which post Pillaipakkam Gopalacharya Swami continued under the 35th Jeevar too. Even as he was performing his duties both at Sri Matham and at home, he developed dispassion and while on a pilgrimage, he was fortunate to get the benign grace of the Tenkanikottai Swami, who was a centre of spiritual attraction at the time in view of his divinity and scholarship. Tenkanikottai Swami gave Sanyasasrama to Sri Gopalacharya, with the tirunamam Veeraraghava Satakopan. The Swami continued to visit temples and his contribution included renovation of some temples and offering of jewels. By a divine vision from Sri Veeraraghava Perumal, he rectified defects on the idol of the Lord of Tiruvallur. He gave regular discourses on Sri Bhashyam at Kancheepuram and proceeded further south to master Divya Prabandham and Bhagavad Vishayam.

When the 36th Jeevar attained paramapadam without nominating his successor, the disciples of Sri Ahobila Mutt called on Pillaipakkam Swami and requested him to ascend the Peetam. With reluctance, he acceded to their request; but once he became the Azhagiasingar on 31.1.1899, Sri Veeraraghava Satakopa Yatindra Mahadesikan considered it his special duty to enhance the glory of the Mutt and this he did with great devotion. His bhakthi for Sri Vedantha Desika was unparalleled and he visited the favourite kshetra of the Acharya -Thiruvaheendrapuram-- where he restored the utsavas after settling the dispute among the Srivaishnavas there. He himself remained there to supervise the Brahmotsavam and documented his experiences in a beautiful work named Vedanta Desikotsava Vaibhavanani for the sake of posterity. Pillaipakkam Srimad Azhagiasingar attained Acharyan tiruvadi in 1905 and a brindavanam was built at Nrsimhapuram near Pullabhoothangudi.

Tirunakshatram celebrations were done at the Brindavanam, with mangalasasanam at the nearby Nrisimhan Sannidhi, Adanur and Pullabhoothangudi sannidhis. Tadeeyaradhanam for Sri

Vaishnavas and Annadanam for the villagers was arranged by the Nrisimha Brindavanam Trust managed by the descendants of the 38th Srimad Azhagiasingar.

At Sriperumbudur Sri Matham, where too Pillaipakkam Srimad Azhagiasingar is present in arcccha form, the tirunakshatram was celebrated with Veda, Divya Prabanda parayanam, sattrumurai and tadeeyaradhanam. This year also marks the 121st year of this mahan ascending the Acharya Peetam of Sri Ahobila Matham.

The thanian of this great soul is as follows:

Asyatraiko visesho budha iti Satajit Lakshanaabhyaam munibhyaam

Ekeebhooyoditaabhyaam iva nirupadhikam sad gurubhyaam

Vedanta dvandva mantra traya vivruti mukhe sikshitam kshaanti mukhyai:

Aadyam Sri Viraraghveet Satamathana gurum samyameendram namaami

7.3.20 Dvadasi aradhanam took place along with Sri Padukaradhanam. In the evening, Tirukkalyanotsava was performed for Sri Prahlada Varadan and Sri Amritavalli Nachiyar, in the presence of HH and thousands of devotees. The event was covered live by the Sri Venkateswara Bhakti Channel. As an offering from Tirumala Sri Venkateswara Swami, TTD Devasthanam authorities submitted silk clothes to Sri Prahlada Varadan.

In the morning, Sri Prahlad Damodaradas Modiji (brother of Prime Minister Shri Narendra Modi) offered prayers at Sri Matham and received the blessings of Srimad Azhagiasingar. Then he visited Lower Ahobilam temple and had darshan of Sri Prahladavaradan and Amrutavalli Thayar.

8.3.20 HH inaugurated the Brahmana Choultry at Lower Ahobilam.

9.3.20 After abhigamana aradhanam, HH went to the Teradi and initiated Prabanda anusandhanam for the Rathotsavam. It was indeed a grand sight to see Sri Prahlada Varadan ensconced with His Consorts in the divine chariot, enthusiastically pulled by the local devotees, with thundering incantations of “Sri Nrisimha” on everyone’s lips. After the chariot returned to its place, honours were offered to Sri Tirumangai Mannan and Sri Adivan Satakopa Swami, which were in turn offered to Srimad Azhagiasingar. Affording darshan to thousands of devotees in the chariot till the evening, Sri Prahlada Varadan thereafter visited Sri Matham and had a special tirumanjanam, before returning to the temple.

10.3.20 Dvadasaradhanam was performed at Lower Ahobilam today. Sri Prahlada Varadan gave a wonderful darshan to devotees in a golden Garuda Vahanam at 11 pm. Usual honours were conferred on HH at the entrance to Sri Matham. This event too was telecast live by SVBC Channel. The Brahmotsavam came to a grand conclusion with the Dhvajavarohanam early next day.

11.3.20 After the hustle and bustle of the Brahmotsavam, Sri Prahlada Varadan had a relaxing Teppotsavam for three days, with His Consorts and Sri Adivan Satakopa Swami.

12.3.20 Sri Prahlada Varadan returned to Asthanam after the Brahmotsavam, bringing the festivities formally to a conclusion.

13.3.20 On the occasion of Svati, tirumanjanam was performed to all the deities in the Golden Mandapam. In the evening, HH performed mangalasasanam of Sri Prahalada Varadan in the beautifully decorated float, accepting special honours. After Veedi Purappadu, the Lord returned to His sannidhi.

The current matadhipathi of Sri Raghavendra Matham, His Holiness Sri Subudhendra Theertha Swamiji, had purchased land at Ahobilam for building a branch matham. HH called at Sri Matham and paid obeisance to Srimad Azhagiasingar, offering special sambahvana to HH and to kinkaryaparas too. HH in turn offered sambhavana to the Madhva Swami. At the request of the Madhwa Peetadhipati, HH participated in the Bhoomi Pooja for the land where the matham is to be built.

15.3.20 After aradhanams, HH and entourage left Ahobilam at 11 am and arrived at Tirumala at 4pm.

17.3.20 Today, at 6.30 am, HH performed mangalasasanam of Sri Tirumalayappan, with all usual temple honours due to a senior Matadhipati. Sri matham disciples too had a wonderful darshan of Sri Srinivasa, in the presence of Srimad Azhagiasingar near the Kulasekhara Padi. Sri Matham authorities had also made efficient arrangements for the darshan, distribution of laddu prasadam at Sri Matham and a sumptuous tadeeyaradhanam. HH was honoured with Tiruvenkatamudayan's garlands, sesha vastram, etc. The EO of TTD escorted HH into the temple and for the darshan. Upon return to Sri Matham, HH honoured the officials of TTD.

19.3.20 After a wonderful mangalasasanam of Sri Padmavati Thayar at Tiruchanur in the morning, during which full temple honours were conferred on Srimad Azhagiasingar, HH and entourage returned to Selayur Sri Matham around 11 pm.

20.3.20 Abhigamana and other aradhanams were performed as usual to Sri Malolan. Pursuant the virulent spread of the Corona epidemic and related Government orders prohibiting congregation of people, an announcement was made by Sri Matham authorities advising devotees not to call in person at Selayur Sri Matham till further notice.

21.3.20 Sri Padukaradhanam and teertha viniyogam were done on the occasion of Dvadasi.

It is our earnest appeal that devotees should not visit Sri Matham till further notice, in their own interest and in the interest of everyone at Sri Matham. The daily Visvaroop Seva of Sri Malolan is captured on video and posted on Facebook and Whatsapp by kinkaryaparas, which should afford us a darshan of Sri Malolan and Srimad Azhagiasingar every day.



Ahobila Brahmotsavam



Garuda Vahanam – Upper Ahobilam



New Sesha Vahanam for Sri Prahlada Varadan (Left). Hamsa Vahanam – Lower Ahobilam (Center). Mangalasanam – Upper Ahobilam (Right)

Ahobila Brahmotsavam



Vishwakshenar Purappadu



Dwadasaradhanam, Pushpayagam



Yoga Nrisimhar Sathupadi



Sri Prahladavaradan in Thiruther



HH Performing Thirumanjanam



Dwajaroohanam, Upper Ahobila



Teppotsavam



Avabhrta Snanam

An Englishman's Prapatti

(Article by K.Sadagopa Iyengar)



It was pouring cats and dogs. The Rain-God was on a destruction spree, and all fields bearing crop ripe for harvest were submerged. If the crop continued to be under water for a couple of days more, the grain would sprout, dashing the growers' hopes of a bountiful harvest and condemning farmers to another year of abject poverty. The flowing rainwaters had not spared dwellings too, and they were under a foot of water. Cattle, chicken, and other helpless creatures stood drenched, finding no dry place to take shelter in. Children cried in hunger and were hushed by the miserable parents, who could find no dry twig or leaves for lighting a fire and making food. The strong, icy wind pierced the skin like needles and made everyone shiver.

The majority of the village people were sheltered in the Rama temple at the centre of the village, towering high and mighty against the night sky. The temple was however no perfect haven, for the roof, left uncared for decades, was leaking. Rain drops which insinuated themselves through the sieve-like roof did not spare even the majestic Lord, with the Kodandam in His hand and holding Piratti's hand with His other, in a depiction of the divine wedding. It was as if the Rain god was performing Thirumanjanam to the Lord, whose tirumeni had not experienced one for months. The temple was in the preliminary stages of dilapidation, with the villagers paying scant attention to the needs of their Lord Protector, intent in their materialistic pursuits. Despite all that, when confronted by the non-stop downpour, the villagers flocked to the temple, which was the safest shelter they could find. They had absolutely no qualms in seeking the Lord's protection in distress, though they had ignored His existence right in their midst, when prosperity smiled at them.

The talk in the temple cantered on a single topic-what would happen to the vast lake on the outskirts of the village, if the torrential rain continued? People who had been adventurous enough to have a peek at the lake confirmed that it was almost full in the morning. It was a huge lake, capable of accommodating a vast quantity of water and catering to the irrigational needs of fields for



Old View of Madurantakam Temple

a hundred miles around. It had strong bunds built high to contain and consolidate inflows, and had never dried up, however rainless be the season.



It was this lake that was causing not a little concern among the locals. What would happen if the unthinkable occurred? What if the lake were to breach, unable to contain the copious inflows brought in by the continuing torrents? The thought of all that vast expanse of water cascading down from the breached bunds was terrifying. It would wipe out the village and hundreds like it within seconds, leaving none to recount the disaster. Such a thing had never happened before, leaving those living near it secure in the belief of its invincibility. However, nothing can stand in the face of nature's fury and the lake was no exception. Its bunds were of mud and stone only, and the immense pressure of water against them could just blow them away, opening the floodgates to misery.

A senior citizen, belonging to more religious times and who had seen the temple at the height of its prosperity and buzzing with spiritual activity, lamented the villagers' neglect of the temple and disinterest in its upkeep. He chided them for having angered the Lord through their irreverent and ungrateful attitudes. The mills of God grind slow, but they do grind sure and the old man was certain that nemesis had caught up with the unrepentant population.

Unnerved by the old man's pronouncements, the drenched crowd shushed him to silence and began to think of petitioning the governmental authorities for assistance. To prevent the impending catastrophe, the tank bunds had to be immediately strengthened and heightened. This was a monumental job, for the lake stretched away as far as the eye could see and the bunds encompassed a perimeter of several miles.

The British were still ruling the country and the District Collector, a pious man by name Colonel Place, was in charge of the area. When the matter was represented to him in all its magnitude, he immediately realized the explosiveness of the situation and ordered his minions to arrange for strengthening the lake bunds and for monitoring the condition round-the-clock. The wheels of Government swung into action and an army of workers busied themselves in carrying out the Collector's orders.

The rain, however, continued to come down in torrents without any let-up and the water level in the lake kept rising menacingly. Though night had advanced, sleep eluded the British man, who paced restlessly in his quarters, worried at the lack of let-up in the downpour. He decided to inspect the bund-work personally and left with his retinue to the lake, paying scant attention to those who tried to dissuade him on the grounds of impending danger. As one used to leading from the front, he left for the lake and arrived amidst a steady downpour. He climbed to the top of the bund and the sight that greeted his eyes took away his breath, the enormity of the situation striking him with full force.

The water level had risen alarmingly, till it now lapped at his feet, at his position on the top perimeter of the bund. Another hour or so of the rain and the lake would breach, with cataclysmic consequences. And since rain was still coming down in sheets accompanied by a gale, there seemed little hope of averting the inevitable. It was as if these miserable, uneducated and uncultured masses were destined to a watery grave. Then a chilling thought struck him-in deciding to visit the scene of action, he had painted himself into a corner and had no way now of returning to safety. It looked as if he too would be sharing the watery graves of the people he had thought about disparagingly a moment before.

Was it the will of the Lord Jesus that he should die in a heathen land, forsaking his beautiful wife and affectionate children in distant England? The moment these thoughts occurred to him, he banished them with guilt-he was the District Collector, responsible for the lives and safety of thousands, be they heathens or unlettered. They looked up to him with child-like faith, hoping against hope that the tall, fair-skinned "Durai" would somehow work a miracle and save them all from certain death.

But what could he do in the face of Nature's unrelenting fury? The swirling waters of the lake were looking more menacing by the minute, and the wind had snatched away the umbrella held over his head by a lackey, apparently angered at the Collector's efforts at protecting his head



while thousands of the proletariat were drenched to the skin stretched tightly over their skeletal bodies.

Colonel Place was desperate and could think of no way to prevent the waters rushing out on their terrible mission of destruction. The old man in the temple, who had spoken of the neglected Lord and the awaiting nemesis, was also one of the Collector's retinue. In the pushing and

pummelling wind, he had reached the Collector's side and, picking up courage, told the Official that only Lord Rama could save them now, as the situation seemed beyond human intervention. He explained to the sceptical Englishman the immense power of the Lord and His matchless beauty. In the drenching downpour, despite the wind snatching away many of his words, and in his broken English, he gave the foreigner an account of the exploits of Sri Rama and of His bridging the vast ocean with the aid of mere monkeys. The old man spoke with emotion of the Lord's infinite mercy and His abiding concern for the innocent.

It all seemed pretty unreal to the Collector—he was standing in pouring rain on the bund of a gigantic lake on the verge of breaching, hours, perhaps only minutes away from certain death, listening to an old native blabbering about a heathen god. He shook his head in disbelief at his own predicament and tried in vain to shore up his sagging faith in life.

The old man, with little else to do, continued his enthralling narrative of the Lord's prowess with the bow and of how His emissary was able to just fly over the vast ocean, again speaking with tears of the infinite mercy that characterized this "Karuna Kaakuttsttha", the scion of a royal family who spent fourteen hard years in the jungle, just to obey an unjust command supposedly from His father and conveyed to Him by a step-mother who was intent on making her own son the heir to the throne.

When we are drowning, we tend to clutch at straws in desperation, especially when nothing else is available to hold on to. Colonel Place was in a similar situation. Though his strict Christian upbringing and military training prompted only scepticism and disbelief at the old man's tales, still an image began to form in his mind of a tall, handsome Prince, with a long bow held aloft in His powerful hands, the personification of mercy and righteous conduct, the symbol of sacrifice, His lotus-like eyes brimming with mercy for all mortals, and accompanied by an equally impressive figure, obviously a younger brother and ever ready to rush to the rescue of those in distress, at a mere call for succour, be it from whichever quarter. And once the image of the bewitching Lord entered his mind, Place found it difficult to shake it off and experienced an extremely pleasurable sensation, even amidst the desperate situation he found himself trapped in.

Still clutching at straws, his mind reluctantly veered round to the possibility of appealing to this mythological hero for aid, which seemed the only thing left, especially since all other efforts had failed. And once his mind accepted what was hitherto unthinkable for him, he felt unreasonably buoyed up and prayed in his heart of hearts to Sri Rama to somehow, somehow, lead him and thousands of his subjects out of this apparently inescapable end.

"Oh Ram!", prayed the Englishman, "Please do this, if not for my sake, then for the sake of the thousands who believe in You with all their spiritual might and conviction. I was listening to the tales of Your impossible feats with only half an ear. However, if it was possible for You to conquer that vast body of waters (lying between You and Lanka) with the mere threat of retribution, it should be no difficult task for You to control the menacing waters of this Madhurantakam lake and to keep them confined to the inner bunds. I know full well that these are the words of an

infidel who lacks absolute faith in You: but Your reputation as the epitome of mercy prompts me to beseech You.



Do this for me and for the sake of the hundreds of men, women and children who are in peril, and I shall build a temple for Your Consort, whom You appear to love dearly. Lord, please do help me!"

The moment this secret prayer was concluded, the Englishman saw, in a brilliant flash of lightning, the figures of two extraordinarily handsome young men, both with bows held aloft, appearing on the tank bund in the pouring rain. Their luminescent eyes seemed to radiate compassion and benevolence. Their beauty was beyond description and their regal bearing exposed their flawless lineage. They were perfectly proportioned specimens of virility, with a majestic gait and magnificent deportment. The elder of the divine duo looked at the spell-bound Colonel Place with twinkling eyes that seemed to hold out an assurance of assistance, amused at the Englishman's effort at bribery through the offer of a temple construction for Sri Mythily.

The awe-struck foreigner, overwhelmed by the unbelievable apparition, just fainted and fell on the soddy tank bund with a thud, slipping into unconsciousness, obviously incapable of absorbing the full delight of the divine spectacle.

When he emerged from his trance, Colonel Place found himself in his comfortable bed in his own quarters, with his minions peering anxiously at his supine form. Reminded of the impossible situation in which he had fainted, the Collector sat up with a jerk and demanded from his subordinates the latest position on the flooding threat, and felt immense relief wash over him when told that the rains had stopped with miraculous suddenness during the night and the lake waters too, poised on the brink, had receded to fairly safe levels. Through a planned opening of the sluices, the water level was brought back to near normal and the threat had blown-over.



The Temple and Temple tank at Madurantakam

Colonel Place's skin tingled when he remembered the Divine Youth he had witnessed in that flash of lightning, who had appeared as if in answer to his unuttered prayers, and effortlessly saved not only himself but innumerable others too from a certain and watery grave. The vivid image of the Lord and His infinite mercy in answering the insincere prayers of an unbelieving foreigner continued to occupy the Englishman's thoughts forever, and he used to recount the tale with fervour to sceptical audiences even after his return to England.

However, Colonel Place's newfound faith did not desert him the moment his job was done, and he lived up to his part of the bargain by constructing the ThayAr Sannidhi at Madhurantakam. A plaque on the Sannidhi walls still stands testimony to the aforesaid legend, which has bestowed

the Lord with yet another tirunamam, lovingly coined by His grateful votaries-"Eri kaattha Raman".



Sri Rama parivar at Madurantakam Temple



Delight in Dispassion (Part 3)

(Series by Vainkuntavasi Sri M K Srinivasan)

(Continued from the previous issue)



*jvalatu jaladhi-krodha-krīdhat-krhpīdhabhava-prabhā-
pratibhata-patujvālā-mālākulo jatharānalah |
trnamapi vayam sāyam samphulla-malli-matallikā
parimalamucā vācā yācāmahe na mahīśvarān || 3 ||*

“Let the fire in the stomach burn fiercely, matching the submarine fire. Even then, we will not waste our jasmine-like (fragrant) words on kings, begging them for morsels.”

Comments: In this verse, Svāmi Deśika takes the reader to the next step. The previous verse was about the normal, daily need to satisfy hunger and thirst. What if a person is exceedingly hungry and his stomach is demanding food? Even then, the *ācārya* says, one who is solely devoted to Bhagavān will not stand before kings (wealthy persons) and use his tongue, which is meant to sing praises of Bhagavān, to flatter the donors. A human being is endowed with the power of speech to worship Bhagavān. Śrī Kulaśekhara Ālvār asks his tongue to sing in praise of Keśava, Who destroyed the demon Mura (*Mukundamālā* 16: ‘*jihve kīrtaya keśavam muraripum*’). This speech has the fragrance of a just-blossomed jasmine flower.

The significance of the jasmine flower has to be noted. First, because of its pure white colour, it represents *sattvaguna*. Secondly, its fragrance spreads more quickly than any other flower and over a wider area. Thirdly, it scores over the lotus which, though the abode of Goddess Śrī, is associated with Brahmā, who is *rājasik* by nature. (Refer the words in the last verse of the *Purusārtha-kāsthā-adhikāra* in *Śrīmad Rahasyatrayasāra* (‘*tannābhi-nālīkinī-nālīka-sprhanīya-saurabhamucā*’ and the comments thereon in the *Sārāsvādīnī* by Sāksāt Svāmi.) The lessons to be learnt from this verse are:

1. One should place a value on one’s words and not fritter them away in praising unworthy people.
2. One’s actions should be in keeping with one’s avowed goals.
3. One should consider the needs of the body as secondary to the needs of the spirit (soul).
4. One should always feel the presence of Bhagavān around oneself, even in the direst of circumstances.

*durīśvara-dvāra-bahirvitardikā-
 durāsikāyai racito'yam añjalih |
 yadañjanābham nirapāyam asti me
 dhanañjaya-syandana-bhūsanam dhanam || 4 ||*

“I bid goodbye to the practice of waiting for favours in the anteroom of bad masters. I possess the wealth of the Jewel that adorned Arjuna’s chariot, which is like the collyrium that will fulfil all my desires.”

Comments: After declaring his aversion to seeking favours from petty and arrogant magnates, Svāmi Deśika scorns the nervous waiting at their doorsteps and says that he has an ‘immense wealth’ in the form of Kṛṣṇa, who drove the chariot of Arjuna in the Mahābhārata war. There is a reason for referring to Bhagavān Kṛṣṇa’s role as a Charioteer, among the several others He played in the Pāṇḍavas’ lives. This is to show His affability (*sauśīlya*) and approachability (*saulabhya*) towards those who seek his help. Despite the fact that He is the Supreme Being (*Paramātmā*), He obeyed Arjuna’s orders in the battle, right from the beginning, when He drove the chariot to the centre of the battlefield at Arjuna’s bidding. Śrī Deśika asks, when he has, in his possession, such a person who will grant even the slightest of his wishes, where is the need for him to wait in the porches of rich men’s mansions? He declares that he has full faith in Bhagavān’s dispensation. In the *Nārada-parivṛāja-upanīśad* (18), it is said that whoever is totally devoted to Bhagavān and, consequently, does not have any interest in other objects, is ideally suited to earn his living by seeking daily alms (*‘paramātmāni yo rakto virakto’paramātmāni | sarvaisanāvinirmuktah sa bhaiksam bhoktumārhati |*). So, the *ācārya* justifies his style of living, in his reply to Vidyāranya’s plea to come to the king’s court.

In the very first verse, Śrī Kṛṣṇa was referred to as the ‘Granter of wealth’. In this verse, He is referred to as ‘Wealth’ itself. The reference to dark collyrium (*añjana*) is apt because, when applied to the eyes, it reveals hidden treasures. This verse conveys the wholesome advice to keep away from materialistic people and to cultivate faith and devotion to Bhagavān, who is an imperishable and unfailing Treasure.

*śarīra-patanāvadhi prabhu-nisevanāpādanāt
 abindhana-dhanañjaya-praśamadā dhanam dandhanam |
 dhanañjaya-vivardhanam dhanam-udūdhā-govardhanam
 susāadhanam abāadhanam sumanasām samārāadhanam || 5 ||*

“The wealth in the hands of a rich man, which would enable hunger and thirst, is but short-lived, like a bolt of lightning in the sky. But the Wealth which supported Arjuna and held aloft the Govardhana Hill is eternal, wholesome and fulfils all the desires of mankind.”

Comments: The riches earned through the charity of wealthy persons are ephemeral. They are either spent or stolen, leading to further trips to their abodes for replenishment. This fact is brought out in an interesting manner. A person starts feeling hungry, to quell which he takes food and water. Contrary to the popular concept of water quenching fire, the water he drinks digests the food and creates hunger again. This process is endless and continues till the end of his life. This means that he has to continue approaching wealthy people for money to buy food and water to satisfy his hunger, which seems endless. Such money is like lightning, which lasts only for a few seconds.

Contrary to this, if he seeks the imperishable wealth, which is Bhagavān, he can be eternally free of hunger and thirst. This is the purport of the second half of the verse, which contains the word ‘*dhanam*’ repeated eight times. Śrī Deśika describes how Śrī Kṛṣṇa is that Wealth (*dhanam*). He was the cause of nourishment (‘*vivardhanam*’) for Arjuna (Dhananījaya). He lifted the Govardhana Hill and saved a multitude of people. He is the easiest Means to attain Him (‘*susādhnam*’). He cannot be affected or opposed at all (‘*abādhnam*’). Finally, He is a source of delight for good-minded people (‘*sumanasām samārādhnam*’).

Apart from the concept that Bhagavān is the real Wealth (*dhanam*) and should be preferred to moneyed people on earth to fulfil one’s needs, there is another important lesson for all here. The phrase ‘*sumanasām samārādhnam*’ also implies serving good people, i.e. *bhāgavata-kainkarya*, which is the outermost boundary of *bhagavat-kainkarya*. Svāmi Deśika seems to advocate service to *bhāgavatas* as an end in itself in all situations.

The importance of service to *bhāgavatas* has been emphasised in several places. A few of them are given below.

1. “I love those who revere my devotees. Hence they also should be adequately worshipped” (Bhagavān’s words in the *Mahābhārata* – *Āśvamedhika-parva* 116.23).
2. “Worship of Bhagavān is higher than worshipping other deities. The highest of all is worshipping His devotees” (*Padmapurāna* – *Uttarakhanda* 280.176).
3. Bhagavān likes those who serve His devotees, even if it means stopping service to Him.
4. “Doubts may be felt whether worshipping Bhagavān will yield the desired results. But no such doubt exists in the worship of His devotees” (*Śāṇḍilya-smṛti* 1.95).

This is also the ultimate piece of advice Bhagavad Rāmānuja gave his followers, viz. to be under the protection of *bhāgavatas*, if a person is unable to do any of the four preceding directives, such as studying and discoursing on the *Śrībhāṣya*, etc. These *bhāgavatas* would look after their dependents’ needs in a more dignified and compassionate manner than the haughty kings, princes, rulers and landlords.

(To be continued.)



Gosakan at Sri Ahobila Matham, Therazhundur



Balalayam, Selaiyur



**HH Srimad Andavan at
Hyderabad Sri Ahobila Matham**



**Thirumalaiyappan offerings to Sri LakshmiNrsimha Swami
Ahobilam**



**Pillaipaakkam
Srimad Azhagiyasingar**



Thiruchanur Mangalasasanam



Thirumala Mangalasasanam



**HH with Sri Subudhendra Tirtha Swamiji
of Sri Raghavendra Mutt**



**Vaduvur Aradhaka Swami being honoured
on his 95th tirunakshatram for his yeoman
service to Sri Matham**

In Prose, but not Prosaic



All of us love poetry. Right from when we were toddlers, we were taught what were called "Nursery Rhymes". Whether it was "Ba Ba Black Sheep" or "nilA nilA Odi vA", these rhymes were our first introduction to the wonderful world of literature. We then graduated to "Twinkle Twinkle Little Star" and other rhymes of its ilk, marking at each stage a liking for lyrical expression. And when we were in high school, we were introduced to the magnificent verses of Alfred Lord Tennyson, with their wonderful rhymes and alliteration, those of William Wordsworth with his enchanting descriptions of such common garden flowers like "The Daffodil", of S.T. Coleridge and his "Ancient Mariner" and so on. From there some of us branched off to savour the delights of Shakespeare, while others chose the still-living verses of Milton on *Paradises Lost and Regained* and of American poets like Robert Frost, Emily Dickinson and so on. And those of us who were spared the rigorous regimen of Convent schools (where nothing but English was permitted to be spoken or studied) had an enticing encounter with selections from the short and sweet verses of Thirukkural, nAladiyAr and so on, with introductions to such great works as Kamba Ramayanam, Divya Prabandam, Silappadhikaram etc.

We were thus led through a bewildering but bewitching variety of poetic styles and content, inculcating in us an undying love for lyrical expression, till some of us tried our hand tentatively at first and then with increasing confidence at writing poetry ourselves, first in secret with diffidence, constantly consulting the dictionary, Thesaurus and other aids to composition and later, after encouragement from proud parents and after reading and imbibing master poets, without the aid of the crutches mentioned above.

When we are in the full bloom of youth, romantic verses capture our imagination and we keep humming some lyric or the other. Some of us are inspired by the rousing songs of nationalistic poets like Bharati, coming under the spell of his fiery and stirring verses. And in middle age, when the cares of the world draw furrows on our brow and our hitherto straight back bends with the burden of familial care, we turn to more worthwhile reading, developing a lasting liking for the emotional outpourings of Azhwars, portraying vividly the infinite bliss that awaits us in the form of the glorious Godhead that is Sriman Narayana. These savants portray the myriad relationships we can develop with the Supreme Lord and the unending facets of His beauty and matchless and magnificent attributes. A perusal of these pasurams fills us with eternal peace, exhilarating joy and reduces our stony heart to a melting pot of enlivening emotions. And when one is old and the moment has come to pass on to the other worlds, one has the Dvayam and Charamasloka, again in verse form, whispered in one's ears by kindly souls wishing one well on one's journey to Paramapadam. Thus from cradle to grave, the influence of poetry on our lives is constant and unceasing.

What is the reason for the enchantment poetry is able to generate in us, moving even the most banal and pedestrian of individuals to an extremely emotive state? Why does our heart respond with alacrity to the strains of a verse, rather than to pages of prose, however well expressed?

Why do lyrics unfailingly tug at the strings of our heart without any apparent effort? If even secular verses leave lasting impressions on our intellects, need we doubt the indelible imprints incomparable poems like those of the Azhwars leave on our soul? Perhaps it is the lilting rhymes, perhaps the economy of expression, perhaps the sublimity of thought or perhaps the profundity that can be packed in pretty few words, all of which are the hallmark of uplifting poetry, that induces us to lose ourselves heart and soul to the mesmerising magic of poetry. Readers may despair of my ever getting to the point and may well consider all this to be the ramblings of a lost soul being swept away in a meaningless torrent of words, trying desperately to grasp an outthrusting branch of rhyme and reason.

Abandoning our secular ramblings, if we were to consider religious expression, we find the scene decisively dominated by poetry. The ultimate authority, the Shruti, speaks mostly in majestic verse. The Srimad Ramayana is comprised of 24000 incredibly sweet verses of Valmiki, in anushtup metre. The other epic, the Mahabharata too is in verse and so are the 18 Puranas. The Smritis are mostly in verse. While all Azhwars have chosen the medium of lyrics to pour out their love, affection and devotion for the Lord, Acharyas too have exhibited a marked preference to poetical expression, right from the Stotra Ratnam and Chatussloki of Sri Yamunacharya to the versatile verses of Swami Desikan in his innumerable stotras, down to the Yatiraja Vimsati or Thiruvaimozhi nootrandAdi of Sri Mamunigal. Poetry thus appears to have been the preferred vehicle of conveying Poorvacharyas' profound thoughts. The verses of Sri Koorattazhwan and his illustrious son Sri Bhattar have indeed been sources of inspiration to the Acharyas who followed.

Lest poetry be dismissed as the winged vehicle for the flights of poets' fancy and fantasy, given to exaggeration and hyperbole rather than realism and reason, this form of expression has been chosen by everyone who matters, to convey extremely profound, complex and logical concepts. Sri Alavandar's GitArttha Sangraham and the innumerable stotras of Swami Desikan stand eloquent testimonies of how philosophy could find expression through verses, with none of its pristine purity or clarity sacrificed in the process. One single line of Sri Nammazhwar, "udal misai uyir ena karandu engum parandulan" has greater philosophical content and refutes a hundred advaitic works than a thousand pages of verbose prose. Sri Bhattar, in his enlightening commentary "Bhagavat Guna Darpanam", specifically refutes the notion that the Vishnu Sahasranama Stotra is a mere poetical embellishment and exaggeration of the Lord's innumerable gunas.

If we need a clinching argument in favour of lyrics being the preferred mode of theological and philosophical composition, we only need to look at the Bhagavat Gita, the Song Celestial, a testimony to Emperuman Himself choosing to wax eloquent in verse. Thus even the Supreme Lord appears to favour poetry to prose, for conveying the profoundest of thoughts that were ever generated in any intellect.

Amidst all this plethora of poetry, authored by the humblest of devotees to the omnipotent Lord Himself, there stands out one enlightened individual, an extremely distinguished one at that, a redoubtable scholar of unmatched accomplishments, who has authored nine major and monumental works covering the entire gamut of VisishtAdvaitic philosophy (in fact forming the

very foundation of this school of thought), who has composed not a single, lone verse throughout his voluminous works. Though he has dealt with all aspects of theology and philosophy, Sri Ramanuja has managed to speak not a single word of verse, in total contrast to his predecessors, contemporaries and successors, all of whom have waxed voluble in verse. All his writings have been in prose, with not a single verse thrown in for relief, while all his predecessors and idols and all those who regarded him as their lord and master, swore by poetry. Amidst a sea of lilting lyrics, his was the lone voice speaking in sober prose.



Sri Bhashyakarar – Sri Ahobila Matam

One might say that most of the works of Sri Ramanuja were commentative, being expansions and elucidations of the Brahma Sutras and the Bhagavat Gita and of significant passages in the Vedanta. Such works, by their very elaborate and polemical nature, do not lend themselves easily to poetic expression and have, by tradition, been in prose. It is therefore understandable for the Sri Bhashya and the Gita Bhashya to have been in prosaic text. This line of reasoning would apply to the Nitya Grantha too, which is a manual of worship.

However, what about the three glorious Gadyas, which, being outpourings of deep devotion and containing vivid descriptions of the bewitching Bhagavat svarUpam and the glorious guNAs of the Lord, afford ample opportunity for the Bhashyakara to adopt poetical expression? It is noteworthy that every other Acharya, preceding and succeeding Sri Ramanuja, has compulsively resorted to poetry in such contexts, feeling that medium to be appropriate for conveying the exultation in Bhagavat anubhavam. But not Ramanuja, who sticks to staid and sedate prose, whatever be the context. Is it his insistence on painstaking precision on the literal, rather than the abstract, as well as his desire to keep the narrative rational rather than clouded by emotion, that keeps him off the portals of poetry?

One would be tempted to conclude that the Bhashyakara deliberately adopted a demure expression, in tune with the heavy subjects of his choice, not lending himself to elaborate embellishments or exaggerations that are a sine qua non of verses, being a sedate person not given to display of extreme emotions. However, the Gadyas give a lie to this notion, being extremely rich in expression, speaking vividly of the Lord, His matchless magnificence and auspicious attributes, all in rapturous language that belongs more to poetry than to prose. The flowing style of prose adopted by Sri Ramanuja in the Gadyas, mellifluous and lilting, with certain beautiful and key expressions repeated over and over again, is indeed a treat to imbibe and impart, leaving one in no doubt that prose could be as effective a vehicle for conveying Bhagavat anubhavam as any rhyme or rhapsody. The majesty of expression that characterises Sri Ramanuja's style, its depth and sweep, the deployment of words that are just right and would brook no substitution, the preference for the dramatic turn of phrase in preference to the commonplace, the absolute absence of banality in any form—all these are a rare treat to the connoisseur of literature, marking a singular departure from the hackneyed phraseology and over-worked cliches of prosaic poetry.

An important aspect of Sri Ramanuja's style is his unfettered idiom and refusal to be cowed down by what is regarded as the bane of informed composition, viz., repetition of words or phrases ("punarukti"). Words steeped in majesty and grandeur seem to roll off effortlessly from his prolific pen, with absolutely no concern for searching for a new phrase every time a word has to be repeated. He lets himself go wherever a detailed description of the Lord is involved, be it the Gita Bhashya or the Gadyas, with a single narrative spanning more than a page, all without sacrificing clarity and comprehensibility. All his works are standing and eloquent testimony to the fact that prose can portray as well as, if not better than poetry, the kaleidoscope of moods and feelings running the entire range from exuberance, joy, fulfilment and bliss, to gratitude, humility and servitude, to disappointment, intense longing, jealousy and despair.

The following small sample from the Gadyam would exemplify the Saint's powerful prose, at once simple and majestic, enthralling and enlightening, delienating philosophy without sacrificing felicity of expression and endowing all phrases with an underpinning of decisive doctrine-

"apAra karuNAmbudhE! anAI Ochita visEsha asEsha IOka sharanya! PraNatArthi hara! Asrita vatsalyaika mahOdadhE! anavarata vidita nikhila bhoota jAta yAtAtmya! SatyakAma! Satyasankalpa! Apatsakha! KAKuttstha! Srlman! Narayana! Purushotthama! Sri Ranganatha! Mama nAtha! namOstu tE"

Can one word of this brilliant passage be replaced by any other without affecting the splendour of the structure? Can any poetry, however facile, equal this plaintive appeal to the Lord with a detailed description of His kalyana gunas? Can a clearer portrayal of the Lord's functions and our relationship with Him be ever attempted? Can the majesty and greandeur of expression be ever equalled or paralelled by anyone, however endowed?

To conclude, though all of his compositions are in prose, not a single sentence of Sri Ramanuja's is prosaic. Every single one of his words is significant, irreplaceable, without contradiction, sweet, crystal clear, elaborate but only to the required degree, invigorating and affording perennial bliss to the wise, says Swami Desikan in the following sloka from Sri Yatiraja Saptati-

"nirAbAdhA BodhAyana phaniti nishyanda subhagA:
vishuddha upanyAsa vyatibhidura ShAriraka nayA:
akunttai: kalpantEYatipati nibandhA: nijamukhai:
anidrANa pragyA rasa dhamani vEdhAya sudhiyAm"

All said and done, however, two aspects of Sri Ramanuja's scholarship would remain an enigma forever- first, his avoidance of poetry and preference for prose for expressing even the most emotive of thoughts, and second, the absence of even a single reference to the Divya Prabandas in his entire works, despite his holding the Aruliccheyal in high reverence.



Sadacharam from Sri Vishnupuranam

by HH Mukkur Srimadazhagiasingar (contd.)



61. Poojaabhimukham paadam na nayet |

Don't stretch your legs | feet in front of revered persons.

62. Guroragre neecaasanam bhajet |

In front of one's preceptors | masters, one must sit below them on a lower pedestal.

63. Devaagaara-catuspatha-maangalya-poojyaan-apasavyam na gacchet |

One has to take the right path (i.e. clockwise) with regard to temples, junction of four roads, auspicious objects and revered elders. (and never go anticlockwise)

64. Vipareetaan dakshinam na gacchet |

One should not take the right path (clockwise) when one comes across wicked | lowly people (unorthodox people), iinauspicious things, etc.

65. Soma-arka-ambu-agni-vaayu-poojyaanaam sammukhe nishteeva-vin-mootre na kuryat |

Neither should one spit nor urinate in front of the moon, sun, water-bodies, fire, wind-god, and revered elders.

66. Tishthan na mootrayet |

Never should one urinate while standing

67. Panthaanam naiva mootrayet |

Never should one urinate at highroads or pathway.

68. Sleshma-vin-mootra-raktaani na langhayet |

Don't step over or tread on spit, urine and blood.

69. Anna-homa-japa-arcana-poojya-poojaa-kaaleshu sleshma-srngaana-utsargo na prasasyate |

Never spit nor discharge nose-phlegm during lunch, dinner, fire-worship, god's worship and paying obeisance to elders.

[70-73]. Yoshito naavamanyeta naiva taasu ca visvaset |

Naiva taasca tiraskuryaat

Na cershyaam vaapi kaarayet ||

a. Don't insult womenfolk.

b. Never believe them;

c. Don't condemn them at all;

d. Never envy them.

74. Mangalya-pushpa-ratna-poojyaan anabhivaadya bahir-na gacchet |

Don't go out for any holy function without paying obeisance to elders and without seeing auspicious things like flowers, valuable gems, mirror and turmeric powder.

75. Saadhoon deenaan-abhyuddharet |

Be ever helpful to the righteous and destitutes

76. Bahusrutaan upaaseeta |

Move with great learned elders who will teach you scriptures.

77. Deva-rshi-poojaka-pitru-pindodaka-prada-atitheenaam satkartaa bhava |

Worship (be hospitable to) great sages, divine souls and gods; one should do the *pitru-tarpanam* and annual ceremonies to forefathers|ancestors; be hospitable to guests (*atithis*); those who adhere to this attain heaven (svarga).

78. Hitam mitram priyam kaale vasyaatmaa abhibhaasheta |

(During worship of gods, ancestors and sages), one should speak briefly and controlling one's senses, lovingly as well as usefully.

79. Akaalagarjitaadau parvasu aasaucaadishu adhyayanam na kuryaat |

One should not engage in study during inappropriate times, thunder and lightning, new moon|full moon as well as during periods of pollution.

80. Kruddhaan samanam nayet |

One should pacify angry people.

[81-85]. Sarveshaam bandhur bhava; Amatsari bhava;

Bhitaasvaasana krud bhava; Varshaatapaadike chatree bhava;

Atavee raatrishu dandi bhava.

a. Be forever a friendly relation to all;

b. Be free from jealousy and envy always;

c. Encourage, enthuse and console afflicted people and those who are afraid or timid;

d. Use umbrellas during hot sunshine or rains;

e. Use a stick without fail, while going into the forest and walking during night.

86. Sopaanatkah sadaa vrajet |

While going for a walk or travels, one must use footwear.

87. Urdhvam tiryak-dooram vaa nirikshan-na paryatet |

While walking do not glance all around, without concentrating on the path ahead

88. Yugamaatram vilokayan gacchet |

While walking ahead, one should be looking in front for quite a long distance, about fifty metres.

89. Dosha-hetoon nirasyet |

One must avoid objects|things which cause bad effects or difficulties.

90. Paape(a)pi purushe priyaani kuryaat |

Even towards sinful persons (our enemies), we should do good only.

91. Satyam vadet |

One should speak the truth alone, always.

92. Paraduhkhakaram satyam na brooyaat |

If it is harmful to others, then one may keep quiet, rather than speak the truth.

93. Apriyamapi hitam vadet |

Even if somebody may consider it to be unpleasant, one should – without fail – express good things that will be beneficial to all others.

94. Evam sadaacaaraparah iha tushatah svarge maheeyate |

Those who follow the rules of good conduct prescribed above would always be happy and contented in this life and thereafter, in heaven too will get all useful things, and welfare in this world, as well as all round happiness in Heaven.

Conclusion:

A careful study and practice of these maxims of good living and conduct would endow one with an eminent sense of right and wrong. Such good practices, which are after all behind what we call orthodoxy, enable us to lead healthy and pious lives, free from sin and stigma. Such Sadachara will make us the object of the merciful glances of the Lord, who is extremely pleased at such observances.





Epigraphical Evidence on Nammalvar and the other Alvars

Prof. K. V. Raman

(The author is a former Professor & Head, Department of Archaeology
and Ancient History, University of Madras.)

Amongst the twelve Alvars, Nammalvar is revered as the central figure and his Tiruvaymoli as the Sama Veda. It is considered so sacred that it is recited only in the temple premises whereas the pasurams of the other Alvars are recited even outside. Such is the reverence with which Nammalvar's Tiruvaymoli is held by the Srivaishnavas. Old inscriptions clearly show that this popularity was not confined to any particular place or period but widespread in space and time.

Ukkal (North Arcot District)

An inscription of the beginning of the eleventh century (during the period of Rajaraja Chola I) mentions the presence of Tiruvaymoli-Devar and the recitation of Tiruppadiyam in the Vishnu temples.

Tribhuvanai (Pondicherry)

An inscription dated 1048 A.D. from the temple of Viranarayana Vinnagar records the donation of seventy-two velis of land as charity and also for feeding Srivaishnavas who recited Tiruvaymoli.

Ennaviram (North Arcot District)

An inscription (M.E.R.1918 para 28) of

this place dated A.D.1023, records the interesting fact that the assembly (sabha) of this village in order to secure success to the king, made certain charities to the local Vishnu temple of Rajaraja Vinnagar in the village which was also called Rajaraja Chaturvedi-mangalam. The charities made provision for maintaining a Vedic college and a hostel.

It also provided for the recitation of Tiruvaymoli and for the feeding of twenty-five Srivaishnavas in the Matha attached to the temple.

This inscription would clearly bring out the importance attached to the Tiruvaymoli which was to be

learnt and recited along with the Vedas.

Uttaramerur (Chingleput District)

Two inscriptions of the period of Rajendra Chola, I, 11th Century, record donations to provide for distribution of food to the Srivaishnavas reciting Tiruppadiyam during the worship. It also mentions endowments of land for maintenance of three persons to recite the Tiruvaymoli regularly in the temple (176 and 181 of 1923).

Srirangam (Tiruchirappalli District)

It was a great centre of Vaishnavism

An inscription dated 1048 A.D. from the temple of Viranarayana Vinnagar records the donation of seventy-two velis of land as charity and also for feeding Srivaishnavas who recited Tiruvaymoli.





even from the Sangam period and almost all the Alvars praised it in their hymns.

An inscription dated A.D. 1085 refers to the recital of the Tiruppalli Eluchi and Tiruvaymoli regularly in the Srirangam temple (61 of 1892).

Tirunelveli District

At Alvar Tirunagari, the birthplace of Svami Nammalvar, an inscription refers to him as Tirukkurugur Mamuni (21 of 1927). The Tiruvaymoli is itself referred to in an inscription as "Satagopan-pattu." At Nanguneri, there is an inscription mentioning the deification of Nammalvar. At Mannarkoil, there was a mandapa named Nalayiravan-tirumandapam for the recital of the Prabandham.

Tirukkoilur (South Arcot District)

It is a very sacred place for the Srivaishnavas since they consider that it was here that the first three Alvars met for the first time and commenced singing the Divyaprabandhas. An inscription from the Trivikrama Perumal temple dated A.D. 1171 refers to the recitation of Tiruvaymoli during the festivals in the month of Aipasi (October-November) and Vaigasi (May-June) (343 of 1921).

Kalladaikurichi (South Arcot District)

A record of the thirteenth century from the Krishnan temple refers to the presiding deity as "Nalayira-Vinnagar-Emberuman."

Kanchi

Kanchi was another great centre of Vaishnavism. There are many temples sung by the Alvars like Paramesvara Vinnagaram, Uragam, Padagam and Varadarajaswami temple. In the latter temple, there is an inscription dated A.D. 1058 mentioning special service in honour of Bhutattalvar and Poigai Alvar.

Another record dated A.D. 1242 mentions that a group of fifty - eight Brahmins recited the Tiruvaymoli in the temple (557 of 1919). Another record from the same temple dated A.D. 1359 mentions that the Hoysala king Ballala III listened to the recital of the Tiruvaymoli in the Abhisheka-mandapa of the temple (572 and 585 of 1919).

Tadikkombu (Madurai District)

An inscription dated in the sixteenth century found in the Sundararaja Perumal Temple records that the assignment of the services of the temple were divided into eight divisions, one of which was to recite or study the sacred texts of Sri Ramayana Kavya, Sri-Bhagavata and Tiruvaymoli in the temple (293 of 1955-56).

Tirumalai-Tirupathi (Andhra Pradesh)

Tirupati or Tiruvengadam has been a famous Vaishnava centre from immemorial times. Hundreds of verses have been sung by the Alvars in praise of this temple. The association of Acharyas like Sri Ramanuja, Tirumalai Nambi and Anantalvan with the temple made it very sacred for the Sri Vaishnavas. There are shrines for all the Alvars and Acharyas in the Govindarajaswami temple at Tirupati. There is a prominent shrine for Sri Ramanuja at Tirumalai.

There are numerous inscriptions in Tirumalai and Tirupathi mentioning several grants for the recital of Tiruvaymoli and other parts of the Divyaprabandham on various occasions in the temples. The recital of Madurakavi Alvar's verses "Kanninun Siruttambu" in praise of Nammalvar was given great prominence at Tirumalai and Tirupati. An inscription dated 1476 A.D. makes a particular mention of this. It says:

"Chittiraiyil Cittirai Matura Kaviyin





Kanninun Siruttambu Ramanuja nandavanattil...Emberumanar Sannidiyil Nammalvar attai tirunakshattiram Vaikasi masattil Tiruvaymoli Kettaruli....." (200T.T.)

An inscription dated 1543A.D. mentions the recital of the Tamil hymns in front of the Lord of Tirumalai.

An inscription of the fifteenth century mentions donation for the maintenance of a service called Tiruvaymoli Sirappu in the temple of Tirumalai (494T.T.). This donation was made by one Singarpillai in the name of his Acharya Alagia Manavala Jeeyar.

Nammalvar shrine at Alvar Tirtham (Tirumalai)

There is a big shrine for Svami Nammalvar at the foot of the Tirumalai hill now called Kapila Tirtham. There is a beautiful vigraha for Nammalvar in his usual seated posture. A Sanskrit inscription found in the inner wall of the shrine praises the Alvar in glowing terms as a great sage (muni) who had attained the Divyajnana and who with his compassion (Daya) to save the humanity from the diction of the Kali initiates men in the Brahavidya.

All the foregoing inscriptions which are only a few selected samples out of the numerous ones would clearly bring out the importance given to Svami Nammalvar, his Tiruvaymoli and other hymns of the Alvars in Tirumalai and Tirupati temples from the olden days.

Nagalapuram (Andhra)

In the Srivaishnava temples in Andhra Pradesh, compositions like Tiruppavai and Tiruvaymoli are regularly recited and

festivals for Alvars and Acharyas are celebrated.

Mysore

Similarly in the Karnataka area, the influence of Srivaishnavism spread even during the times of Sri Ramanuja and continued in later times also.

Thus, the Alvar cult and their Tamil movement became the life breath of the Ramanuja school of Vaishnavism. Wherever the Srivaishnavas went and settled down, they disseminated the message of the Alvars and Ramanuja. As Svami Nammalvar was the central figure and his Tiruvaymoli the heart of the Divyaprabandham, the Srivaishnava movement centred round his personality. He was hailed as the apostle of the Tamil Veda (vedam tamil seyda maran sadagopan). Manavalamahamuni in his famous Upadesartnamalai paid a glowing tribute to all the Alvars and their divine songs of Divyaprabandham and also to the Acharyas who wrote commentaries on them and spread their message.

The great Tamil poet, Kavichakravarti Kamban, was profoundly influenced by Nammalvar's pasurams and teachings. He paid a glowing tribute to Nammalvar in his famous work Sadakoparantadi. He mentions that the recital of the Tamil songs of Nammalvar was the most important part in the festivals of a Vishnu temple.

Thus, the reverence shown to the Alvars and their hymns, and the worship and festivals held in their honour in the Srivaishnavatemple, are all part of a great historical movement in which the common folk and the elite participated alike. ❀



Predictions for the Month of May, 2020



A Special Note to our beloved Readers:-

Reg: Corona Virus:

Several beloved Readers of Sri Nrisimha Priya, including many from New York, New Jersey, Texas and Los Angeles, in USA, Bangalore and Mumbai, have been repeatedly telephoning to me, expressing their fear and anxiety about the possible duration of the present Corona pandemic and its effects on society. They are afraid whether our world is facing a deluge (Pralayam), indicating the end of this civilization.

Many elderly couples, living alone, with their close relatives like sons, daughters, grand children living in faraway places, are worried about their personal safety, security and future.

They have also conveyed to me their fear, based on the prediction of a young astrologer in Bangalore that a serious disaster awaits this earth in December, 2020.

“Is there any such possibility? What to do to prevent such a catastrophe ?” – they have asked me.

I have carefully examined the effects of present planetary transit positions, as explained in our ancient scriptures – including Brihat Samhita of Varaha Mihira, “Uthira Kalamritham” of Kalidasa, “Poorva Paarasaryam” of Maharishi Parasara etc., and also the unique book “Kaala Gnanam”, by the great saint Sri Bramananda Swamigal of Andhra Pradesh, which explains the conditions that will prevail, just before the earth is engulfed in huge ocean of water (Pralayam).

I have also consulted great scholars in this regard. Some of them are in other states.

My studies and discussions with revered scholars clearly show that there is no need for such apprehensions now. As at present, earth is far away from total destruction. Planetary positions too indicate that the present condition will start improving in stages by June 2, 2020. Total normalcy can be expected by November 2020, stage by stage.

The present condition is due to the various kinds of terrible sins, being committed by people all over. “Adharma” prevails everywhere and people have given up “Dharma”.

What we should do at this stage? Sage Vashista answers such a question put forth by his divine wife, Arundhati, when the world faced a similar situation during the Vedic age. “Surrendering at the feet of Lord Sri Hari is the only solution” said Maharishi Vasishta. It precisely applies to all human beings of today.

So, at this critical juncture we should tightly hold the twin divine feet of Lord Sri Lakshmi Nrisimha, reciting Sri Mantraraja Pada Stotram and Sri Vishnu Sahasranamam in the morning and Sri Nrisimha Prapatti in the evening. The effect of such joint prayers will save the earth and its people from the present ordeal.

Lord Sri Krishna says on the battle field at kurukshetra: “Understand Arjuna! In the form of Time, I am the creator, protector and destroyer of all.....”

- A.M.R.

Predictions – May – 2020:

Mesham (Aries): -

Favorable Dates: May: 1, 2, 4 – 6, 10 – 13, 18 – 20, 24 – 27

Income will be just enough to meet your essential expenses. Health may suffer a minor set-back during the last week of the month. Family problems continue to strain your mental stamina. Professionals will feel a hostile atmosphere at the workspot. Businessmen will suffer due to profit being reduced. Women must safeguard themselves against emotional situations in the family. A normal month for students.

Chandrashtama days: From 7th late night, up to 9th late night

Pariharam: Please read at least one sargam of Srimad Sundarakandam daily. It is a MUST for you.



Rishabham (Taurus):

Favourable Dates May 3 – 7, 12 – 14, 18 – 21, 25 – 27, 31

With Rahu at your doors, about to enter your Janma Rasi in September, a lot of physical strain will rob you of your energy. Expenses will exceed income. Marriage proposals will yield fruit. Change of residence is also possible, depending on the present main and sub-periods. Family atmosphere will be cordial, since Venus is well-placed. Profit indicates a downward trend for business people. Women in charge of family management will find it a bit difficult to manage the family within the income. Mercury, the planet of education is favourably placed for students.

Chandrashtama days: From 9th late night, up to 11th

Pariharam: Please continue to recite Sri Mantraraja pada Stotram both in the morning and evening.



Mithunam (Gemini):

Favourable Dates May 2 – 6, 10, 11, 15 – 17, 22, 24, 29 - 31

Rahu is about to leave your Janma Rasi. You will feel considerable relief now itself. Health becomes normal. Income will be adequate to place you in a comfortable position, in spite of the present unfavourable condition due to Coronavirus. Marriage proposals will succeed after initial problems. Court cases, if any, will prolong. Combination of Saturn, Jupiter and Mars in Makara Rasi will create an atmosphere of uncertainty in career for professionals. Businessmen may face stagnation in trade. An uneventful month for women. Students continue to remain indoors, due to the present conditions.

Chandrashtama days: from 12th up to 14th night

Pariharam: Please continue to recite Sri Vishnu Sahasranamam daily. In addition to this, reciting Sri Stuti of Swamy Desikan will be effective.



Katakam (Cancer):

Favourable Dates May 1, 3 – 7, 11 – 13, 17 – 20, 25 - 27

Family atmosphere continues to be cordial. Financially, there will be no problem. Matrimonial proposals shall have to be postponed for the time being. Health will be quite normal. A normal period for professionals. Profit will be minimum for businessmen. However, there will be no loss. A calm month for women. Students can concentrate on their studies, in spite of the temporary closure of education institutions due to present restrictions.

Chandrashtama days: from 14th night up to 16th

Pariharam: Please read Sri Garuda Dandakam and Abeetisthavam of Swamy Desikan every day.



Simham (Leo):

Favourable Dates May 1, 2, 7 – 10, 14 – 16, 20 – 22, 25 - 28

Saturn and Jupiter have become slightly unfavourable. Rahu, who was helpful hitherto, is also shifting to the hostile Rishaba Rasi, very soon. In spite of all care, you may have to incur financial commitments. Minor set-back in health is also possible due to the combination of Jupiter, Saturn and Mars in Makara Rasi. Professionals may be disturbed from their present positions, due to sudden change in policy matters of the management. Profit stands affected for those doing business. Women will suffer due to disturbed mind. A normal period for students.

Chandrashtama days: From 17th up to 19th night

Pariharam: Reciting Sri Dhanvantari Sthothram in the morning and Sri Rakshobhuvana Stotram on Sri Lakshmi Nrisimha will be quite ideal.

Kanya (Virgo):

Favourable Dates May 1, 4 – 7, 14 – 17, 22 – 24, 28 - 30

In spite of the present conditions, due to Corona virus, your financial position is quite safe, enabling you to meet your essential expenses. Health will be normal and family atmosphere good. Office-going people will find the atmosphere in the office helpful and cordial. Cooperation of higher-ups will be encouraging. Profit continues to be satisfactory, in spite of the present lock-down, for businessmen. A progressive period for women, as well for students.

Chandrashtama days: from 19th night up to 21st

Pariharam: Reading a few Dasakams from Sriman Naraneeyam will be ideal.



Thulam (Libra):

Favourable Dates May 1, 4 – 6, 10 – 13, 17 – 21, 25 - 27

Income will be enough to meet the expenses, almost during the entire month. Family environment will be cordial. Health needs care and caution. Please avoid going out frequently. Matrimonial efforts may be tried since the planetary positions are helpful. Professionals will face an uncertain future, due to the combination of Jupiter and Saturn in Makara Rasi. Pariharam is a MUST. Progress in business will be affected seriously for those doing own trade. Women are advised to take particular care of their health. A normal month for students.

Chandrashtama days: from 22nd up to 24th evening

Pariharam: Please read a few Chapters from Srimad Bhagavatam daily. Further, performing Sandhyavandanam daily is necessary.



Vrischikam (Scorpio):

Favourable Dates May 2 – 6, 10 – 13, 18 -21, 27 - 29

Planetary position ensures a peaceful month for all those born under this zodiac sign. Health remains normal. Income is adequate to meet your essential needs. Ketu in Dhanur Rasi helps you to undertake a small pilgrimage to a Divya Desam, in spite of the present lock-down. Initial matrimonial proposals can be tried now. The interest of office-going professionals are well safeguarded by Saturn transiting the favourable Makara Rasi. Profit continues to be regular for those doing business. A problem-free month for women and also for students.

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

Pariharam: Please continue to read Sri Paduka Sahasram of Swamy Desikan. This will be very helpful, particularly under the present conditions.



Dhanus (Sagittarius):

Favourable Dates May 2, 3, 7 – 10, 14 – 17, 22 – 24, 29 - 31

Most of the major planets continue to transit helpful positions. Family atmosphere will be cordial. Health remains normal. Marriage proposals may be moved, although the general condition places restrictions. Income and expenditure will be almost equal. Saturn protects your career. We mention this particularly, due to the existing conditions. Business thrives well in spite of present limitations. A pleasant month for women. Students continue to maintain their progress in studies, although at home.

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

Parihaaram: Reciting Sri Dasavatara Stotram of Swamy Desikan is quite ideal at this juncture.



Makaram (Capricorn):

Favourable Dates May 1, 4 – 7, 11 – 13, 18 – 21, 25 - 27

Saturn in Janma Rasi, may cause minor health problems. However, since Makaram is Saturn's own house, the adverse effect will not be severe. Income and expenditure will be almost equal, denying you any savings. Professionals will be denied their promotions and rights at the workspot. Business turnover may be drastically reduced for businessmen, due to the prevailing conditions caused by Coronavirus. Women must avoid emotional reaction, while dealing with close relatives. Students continue to progress in their studies, while at home.

Pariharam is necessary.

Chandrashtama days: up to 1st late night up to 3rd late night. Again 29 up to 31st morning

Pariharam: Please read at least one chapter from Srimad Sundarakandam in the morning. In the evening, Sri Vishnu Sahasranamam is necessary.



Kumbham (Aquarius):

Favourable Dates May 1, 2, 6 – 8, 11 – 14, 18 – 20, 24 – 26, 31

In spite of mounting expenses, you will not experience financial inadequacy, since income continues to be satisfactory. Cordial relationship among family members makes you happy. Health is normal. Service people will get encouragement from the superiors. Some may be working from their homes, due to the present conditions. However, they will get their emoluments regularly. Business thrives, even in the present unhelpful conditions and restrictions, for business people born under this sign. A progressive and pleasant period for women. Students maintain their progress by studying in their respective homes.

Chandrashtama days: from 3rd late night up to 5th late night

Pariharam: Reciting Sri Daya Satakam and worshipping Lord Srinivasa will protect you in the existing situation, as a result of Coronavirus.



Meenam (Pisces):

Favourable Dates May 1, 2, 8 – 10, 15 – 17, 21 – 24, 28 - 30

Rahu is becoming highly favourable. Saturn and Jupiter in Makara Rasi are also helpful. Financial position improves, in spite of the prevailing condition. Health will be normal. Some may shift to their own house. An ideal month to secure an alliance for your daughter or son, as the case may be. Family atmosphere will be quite cordial. A welcome visit to your home by a well-wisher will bring cheer to your family. Service people will get all encouragement from the management. Profit registers a slight improvement, although the present atmosphere is rather difficult for business people. A pleasant period for women. Students will be able to concentrate on their studies, although confined to their homes.

Chandrashtama days: From 5th late night up to 7th late night

Pariharam: Reciting Sri stuti and Sri Lakshmi Ashtottaram will do you a lot of good.



॥ श्री ॥
॥ श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः ॥



Sri Nrisimha Priya

VOLUME 8 ISSUE 4 & 5

April-May 2020



Sri Malolan - Sri Ahobila Matam, Selaiyur

TNENG 05579 SRI NRISIMHA PRIYA R.Dis No. 1856/12
English Monthly RNI No. TNENG/2013/48789
Postal Regd. No. TN/CH(C)/470/19-21
and WPP No. TN/PMG/(CCR) WPP-317/19-21
Date of Publication: 26th of every month – Apr-May 2020

Published and Printed by J.S.Vasan on behalf of HH Jeer of Sri Ahobila
Muth, Published at No 30, Venkatesa Agraharam Street, Mylapore,
Chennai -600 004 and printed at M/S. Versatile Prints & Packs, 3/9A,
Thangavel Vathiyar Street, Triplicane, Chennai 600 005.
Editor: T.G.Ramamurthi.

Email: srinarasimhapriya@gmail.com Ph: (044) 24611540/24614402
RNI No. TNENG/2013/48789