



Srimathe Rangaramanuja Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabhyam Namaha

# Srirangam Srimath andavan Asramam Covai

(Achaarya Vruksham-e magazine)

## Special Supplement on Mysore Andavan

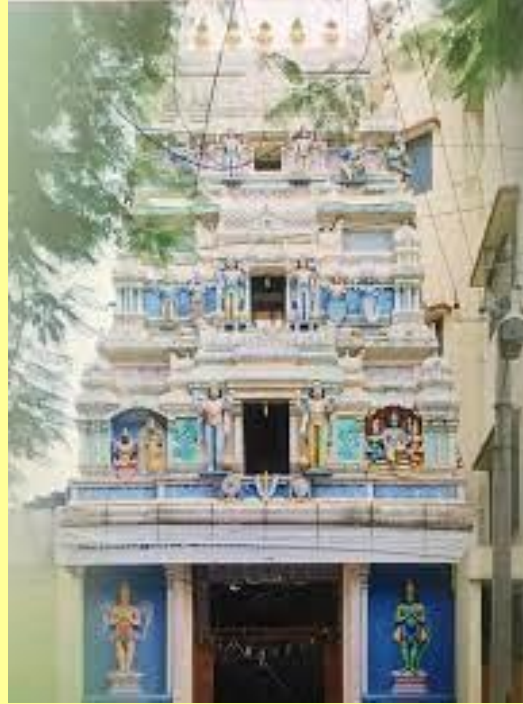
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श्रीमत्श्रीवासयोगीश्वरमुनिकरुणालब्धवेदान्तयुग्मं  
श्रीमद्वेदान्तरामानुजगुरुपदयोरर्पितस्वात्मभारम्।  
श्रीश्रुत्यन्तरामानुजयतिनृपतेः प्राप्तमोक्षाश्रमं तं  
श्रीमत्श्रीवासरामानुजमुनिमपरं संश्रये ज्ञानवार्धिम्।।

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# Life History Of Srimath Mysore Andavan

(1909 To 1989)

Sri:

Srimathe Rangaramanuja Mahadesikaya Namaha:  
Srimathe SrinivAsa rAmAnuja Mahadesikaya Namaha:  
Thirunakshatram: Avani - Uthiram

**Thanian:**

**Srimath Srivasa yOgeeswara munikarunAlabdha vEdhantha yugmam  
Srimath vEdhantha rAmAnuja gurupadhayorarpitha swAthma bhAram  
Srimath srudhyantha rAmAnuja yathi nrupathE:prAptha mOkshasramam  
tham  
Srimath SrivAsa rAmanuja munimaparam samsrayE gnanavArthim**

This article covers the life history of Srimath Mysore Andavan Parthipa-Avani Uthiram is the 97<sup>th</sup> thirunakshatram day of Srimath Mysore Andavan Sri SrinivAsa RAmAnuja MahA dEsikan ,who adorned Acharya peetam as the 10th Andavan in the Andavan Periasramam Munithraya Sampradayam AchArya Lineage.

(The source material provided by:-

Sri. Sunder KidAmbi(of Boston,USA purvAsrama grand son of Srimath Mysore Andavan and Sri R. Rajagopal ,in his article Looking back and Looking forward-III in September issue of 2004, (Dharana varsusham Purattasi madham) as a life history of Kaviratna, Vedanta Vibhushana, Vedantasara, Pravachana Kalanidhi, Sri U Ve Vidwan Hariharapuram Gopalacharya (in his purvAsramA) and as Srimath Mysore Andavan, Sri Srinivasa Ramanuja Mahadesikan ( in ThuriyAsramA))

An elderly scholar of vidwat scholarship in Sanskrit, Tamil, Kannada and Hindi, **Sri Hariharapuram Gopalacharya was born on 19.08.1909 ( Soumya Varusham Avani Madham Uthira Palguni Nakshathram)** to Sri Krishnamaachaarya and Smt. Ranganaayakamma (Gowri festival day, Sosale village, T. Narasipura Taluk on the banks of Cauvery near Sangamam of Cauvery and Kapila rivers, Mysore district) who belonged to an orthodox Srivaishnava family which had a scholastic background. Other members of the family included two brothers and two sisters.

During his childhood, due to epidemic plague that spread widely, swAmi's father passed away, following which, the family's financial position was not sound. He lived in Sosale village and studied in a higher primary school there. Knowing the budding scholar in swAmi, the scholars persuaded him to join Mysore Maharaja Samskruta Paathashaala and continue his studies. Accordingly, swAmi came to Mysore, joined the Sanskrit college, completed his further studies in Saahitya and Vyaakarana and became Vidwan.

During the student days, he had to depend for his daily food in Sri Parakaala mutt, where the then Acharya Sri Abhinava Ranganaatha parakAla mahA dEsikan who

adorned the peetam, noticed the brilliant boy and provided him necessary facilities. By the grace of lord Hayagreeva, he also brought his brothers and used to help them by giving good education and food (padi) that he received in the Parakaala mutt and there by facilitated their studies also.

Having completed matriculation, Sanskrit (vidwat degree), Kannada Pandit and Hindi Pandit exams, he attained proficiency in 'Naalaayira Divyaprabhandam' (Tiruvaymozhi), chanting of vedas, literature and grammar. He passed all higher examinations of philosophy (Vedanta Shastra) and obtained Vidwat Prashasti. In his 14th year, he had the blessings of Srimath NammAndavan and with Pancha Samskaaras and Bharanyasa. At that juncture, he composed a beautiful collection of 134 poems (Srimad Aandavan Vaibhavam) and visualizing the scholar in him, Srimad Aandavan blessed the boy immensely and he came to be known as Mysore Vidwan Gopu.

Regarding discharging duties and responsibilities, Sri Gopaalaachar married Smt Jayalakshmi from Talkad who belonged to a respectable family. The couple were blessed with six daughters and two sons.

Srimath Mysore Andavan was famous amongst the other scholars from Sosale. He worked hard towards the improvement of the Sri Venugopalaswamy temple at Sosale. He was an ardent devotee of Srimath Aandavan, all through. He was a beloved disciple of many great scholars and he successfully completed the studies of and Upanishads and grantha chathushtya kAlakshEpams under Srimath Akkur Andavan

In his efforts to invite Srimath Aakoor Andavan to Karnataka, his journey on cycle to Chamarajanagar, Sathymangalam, Erode and Srirangam to arrange for the stay of Andavan was commendable. With all these devotional services to Sri Acharya, he obtained the blessings of Srimath Aakoor Aandavan. Sri Gopalacharya served in a high school at Sakaleeshpuar (Karnataka) and thereafter he came to Mysore and served as Sanskrit teacher in Mahajana high school (1945 to 1975).

Srimath Thembarai Andavan became weaker as the days passed by, and gave upadesam on Preksha manthram and Mokshasrama Ahnika Anushtanam to three vidwans of the Asramam - U.Ve. Sri. Kannan swami (who later became Thirukkudanthai Andavan), U.Ve. Sri. Mysore GopalachAr swami, and Mannargudi Ganapadi vidwAn U.Ve. Sri. Narasimhacharya swami, to be ready and take up sanyasam any time when called.

when the health condition of His holiness Srimad Tembira Andavan was badly affected, **Vidvan sri Gopalachar Swamy was the alternate candidate to become ninth peetathipathi to succeed His holiness thebirai Andavan Himself in April 1963**, had not sri Kannan swamy turned up for taking up sanyAsam for any reason. Sri kannan swamy entered Thuriyasramam in 5<sup>th</sup> April 1963 as 9<sup>th</sup> peetathipathy with the name Srimadh Vedhantha Ramanuja Maha Desikan. (SRP-sep-2004)



Sri Chitrakoodam Vijayaraghavachariar was the srikaryam till late 60s. Then, Sri Mysore Gopalachar became Srikaaryam of the Srimad Andavan Ashramam , and continued as srikaryam for almost 2 decades. As srikaryam of Srimath Andavan asramam, He travelled all along with the then pontiff H.H.Thirukkudanthai Aandavan, & undertook paadayatra all over India and specially Badrikasramam. He was respected for his devotion, dedication, commitment to Srivaishnavism (Sri Ramanuja Darshanam) and his wide scholarship in all shastras. He was a good swimmer too.

**Scholarly works** : Srimath Andavan has contributed many works of scholarly nature. They include;

1. Ramanuja Noothandadi (1959) a translatory work (with commentary in Kannada) from Tamil to Kannada.

2. Sri Ramanuja Panchashat in Sanskrit

His master pieces:

1. A complete translation of 'Sri Paadukaasahasram' with scholarly commentary in Kannada (1969). This work of 465 pages, was published at Sri Parakaala mutt Mysore.

2. A translation of 'Deshika prabandham' from Tamil to Sanskrit and commentry in Kannada.

3. Srimad Acharya Parampara Prabhavam in Sanskrit.

4. Shaattumurai Kramam and Acharya Thanian

5. A beautiful work about Vishnusahasranama

6. Sragdharaa Shatakam in Sanskrit

7. Sri Rahasyatraya Saara Sangraha of Vedanta Deshika in poetry (sanskrit version)

8. Sri Mahaalakshmi Stuti, a fine stotram about Goddess Lakshmi of 108 Divyadeesha (at the time when Sri Tirukkudanthai Andavan was ill and bedridden)

9. A commentary to 'Tiruvaimozhi', following the lines of Poorvaachaarya's commentary.

10. Translated works of Sri Vedanta Deeshika to Kannada.

11. Pillai Anthaadi (Sanskritized)

12. Deshika Vaibhava shatakam

13. VenkatanAtha gurustuti

SwAmi was an Aashu Kavi of a very high caliber, and used to compose Padabandhams spontaneously. SwAmi has also written numerous articles about Sri Ramanuja philosophy. Following his contribution to Sanskrit literature, SwAmi was recognized as an outstanding scholar both by state and center, and was given an honorarium (President's Gold Medal).

When Srimad Thirukkudanthai Andavan's health was very much affected ,His holiness gave sanyasam to ,Vidvan Mysore Gopalachar **on 11.04.1988 (PRABHAVA VARUSHAM-PANGUNI MADHAM Sravana Nakshathram) and HH became the successor of Thirukkudanthai Andavan and 10th peetathipathi of Srimadh Srirangam Andavan Ashram** at the age of 79 years. Since then he was popularly called as **Mysore Andavan**.

The health of His holiness was also very much affected, in 1988/89 by repeated debilitating strokes of cerebral thrombosis. Even then, His holiness used to remember and recite fluently the verses that He composed more than six decades earlier. And yet Padukas saw to it that HH Srimad Mysore Andavan's mental faculties & speech were not affected (excepting for a minor loss of recent memories!) When not bedridden, HH could move about freely and perform Perumal and Paduka Aradhanam daily and recite the Seva Kalams fluently (when the senior Acharya Srimad Thirukkudanthai Andavan was too much indisposed to do so.) HH srimad Mysore Andavan's Kalyana Gunas were many. Indeed a rare combination of Gnanam Santham ,Virakthi, Vairakyam,and Anagam.(blemish less or Faultless)and above all an un shakeable Acharya Bhakthi that had to be seen to be believed)  
**(SRP. SEP., 2004)**

Both the Acharyas,Srimad Thirukkudanthai Andavan and Srimad Mysore Andavan were **together for a period of exactly one year**

His holiness Srimad Thirukkudanthai Andavan adorned the Thirunadu on 10-04-1989.Within a short period of 42days His holiness Srimad Mysore Andavan also attained Paramapadam at Srirangam Ashramam -Dwidhiyai on **22 -05-1989 ( @ 3:10 AM on a Monday, SUKLA VARUSHAM VAIKASI MADHAM\_ -Krishna Paksham thithi ) thus** becoming an illustrious ardent devotee of Sri Ramanuja. Words cannot explain the saintly nature of Srimath Mysore Andavan, but it could only be felt by the disciples who loved and adored him with devotion.

Source : Srimath Andavan Ashramam's Guru Parampara



ஸ்ரீ ஸ்ரீநிவாஸ ராமானுஜ மஹாதேசிகன்  
மைசூராண்டவன்

## ஸ்ரீமத் மைசூர் ஆண்டவன் ஸ்ரீநிவாஸ ராமாநுஜ மஹாதேஸிகன்

அவதார திருநகூத்ரம்: ஆவணி உத்ரம்

தனியன்:

ஸ்ரீமத்<sub>3</sub> ஸ்ரீவாஸ யோகீ<sub>3</sub>ச்வர முனிகருணா லப்த<sub>4</sub> வேதா<sub>3</sub>ந்த யுக<sub>3</sub>மம்  
ஸ்ரீமத்<sub>3</sub> வேதா<sub>3</sub>ந்த ராமாநுஜ கு<sub>3</sub>ருபத<sub>3</sub>யோர்ப்பித ஸ்வாத்மபா<sub>4</sub>ரம் |  
ஸ்ரீமத்<sub>3</sub> ச்ருத்யந்த ராமாநுஜ யதி ந்ருபதே: ப்ராப்தமோகூாச்ரம் தம்  
ஸ்ரீமத் ஸ்ரீவாஸ ராமாநுஜ முனிமபரம் ஸம்ச்ரயே ஜ்ஞானவார்தி<sub>4</sub>ம் ||

“ஸ்ரீமத் ஆக்கூர் ஆண்டவன் ஸ்ரீ ஸ்ரீநிவாஸ மஹாதேஸிகனின் புனித பாதங்களில் உபய வேதாந்த க்ரந்தங்களை கற்றவரும், ஸ்ரீமத் நம்மாண்டவன் ஸ்ரீவேதாந்த ராமாநுஜ மஹாதேஸிகனிடம் பரஸமர்ப்பணம் அடைந்தவரும், ஸ்ரீமத் திருக்குடந்தை ஆண்டவனால் ஸன்யாஸம் வழங்கப்பட்டு ஸம்ப்ரதாய ஞானியாகி ஆஸ்ரமத்தை அலங்கரித்த ஸ்ரீமத் ஸ்ரீநிவாஸராமநுஜ மஹாதேஸிகனிடம்(ஸ்ரீமத் மைசூர் ஆண்டவன்) நான் அடைக்கலம் தேடுகிறேன்”

ஸ்ரீமத் மைசூர் ஆண்டவன் செளம்ய ஸ்ரீ ஆவணி மீ உத்ர நகூத்ரத்தில் (19 ஆம் தேதி ஆகஸ்ட் மாதம் 1909 ஆம் ஆண்டு) கர்நாடகத்தில் மைசூர் மாவட்டம் நரசிபுரா என்னும் தாலுக்காவில் உள்ள ஸோஸலே என்னும் கிராமத்தில் ஸ்ரீ க்ரிஷ்ணமாசார்யா மற்றும் ஸ்ரீமதி ரங்கநாயகம்மாவுக்கும் அவதரித்தார். அவர் ஸ்ரீ ஹரிஹரபுரம் கோபாலாசார்யா என அழைக்கப்பட்டார்.

சோசலே என்ற கிராமத்தில் வசித்து வந்த ஸ்ரீமத் கோபாலாசாரியர் அங்குள்ள ஆரம்பப் பள்ளியில் படித்தார். அவரது தந்தை அவரது சிறு வயதில் பிளேக் நோய் தொற்று க்கு பிறகு காலமானார், பின்னர் குடும்பம் ஒரு நிலையற்ற நிதி நிலையில் வைக்கப்பட்டது.

ஸ்ரீமத் கோபாலாசாரியருக்கு 14 வயது இருக்கும்போது ஸ்ரீமத் நம்மாண்டவன் அவருக்கு ஸமாஸ்ரயணம் (ஐந்து ஸம்ஸ்காரங்கள் மூலம் ஸ்ரீ வைஷ்ணவ ஸம்ப்ரதயாத்திற்கு முறைப்படி யாகச் செய்தல்) மற்றும் பரணியாஸம் (பகவானின் தாமரைப் பாதங்களில் சரணடைதல்) மூலம் அவருக்கு க்ஷேமம் வழங்கினார். ஸ்ரீமத் கோபாலாசாரியர் ஸ்வாமிகள் தனது சமஸ்ராயணம் முடிந்த உடனேயே ஸ்ரீமத் ஆண்டவன் வைபவம் (ஸ்ரீமத்

ஆண்டவனின் மகிமைகள்) என்ற 134 கவிதைகளின் தொகுப்பு ஒன்றை இயற்றினார். ஸ்ரீமத் கோபாலாசாரியரின் பாண்டித்யத்தைக் கண்டு மிகுந்த மகிழ்ச்சி கொண்ட ஸ்ரீமத் நம்மாண்டவன், சிறுவனை மிகுந்த அன்புடன் ஆசீர்வதித்தார். இந்த சம்பவத்திற்குப் பிறகு ஸ்ரீவைஷ்ணவ சமூகத்தில் ஸ்ரீமத் கோபாலாசாரியர் மைசூர் வித்வான் கோபு என்று அழைக்கப்பட்டார்.

ஸ்ரீமத் கோபாலாசாரியாரின் புலமைத் திறனை உணர்ந்து, புகழ்பெற்ற மைசூர் மகாராஜா சம்ஸ்க்ருத பாடசாலையில் சேர்ந்து அவரது படிப்பை மெருகேற்றும்படி அப் பகுதியின் மூத்த அறிஞர்கள் அவரை வற்புறுத்தினர். அதன்படி ஸ்ரீமத் கோபாலாசாரியர் ஸ்வாமிகள் தனது உயர் கல்வியை தத்துவத்தின் (வேதாந்த) அனைத்து உயர் தேர்வுகளையும் முடித்து, சமஸ்கிருதத்தில் வித்வத்-ப்ரஷாஸ்தி பட்டம் பெற்று தனது உயர் கல்வியை சாஹித்யம் மற்றும் வியாகரணம் (சமஸ்கிருத இலக்கியம் மற்றும் இலக்கணம்) ஆகியவற்றில் முடித்தார். அவர் தனது இந்தி பண்டிட் மற்றும் கன்னட பண்டிட் தேர்வுகளையும் முடித்தார், மேலும், ஸ்ரீ வைஷ்ணவமரபின் இரட்டை-இலக்கியமான திவ்யபிரபந்தங்கள் மற்றும் வேதங்களிலும் தேர்ச்சி பெற்றார்.

மாணவ நாட்களின் போது, அவரது நிலையற்ற நிதி நிலைமை காரணமாக அவரால் தனது அன்றாட தேவைகளை பூர்த்தி செய்ய முடியவில்லை. ஆனால், அந்த நேரத்தில் பரகால மடத்தின் ஆசனத்தை அலங்கரித்த பெரிய ஆசாரியன் ஸ்ரீ அபிநவ ரங்கநாத பரகால ஸ்வாமிகள், ஸ்ரீமத் கோபாலாசாரியாரின் புலமைத் திறனை உணர்ந்து கவனித்து, தினசரி உணவு உட்பட தேவையான உதவிகளை வழங்கினார். அவரது சகோதரர்கள் மைசூரில் அவருடன் சேர்ந்து கொண்டனர். அங்கு அவர்களும் பரகால மடத்தின் மூலவர் லட்சுமி ஹயக்ரிவரின் அருளால் தங்கள் உயர் கல்வியை முடிக்க முடிந்தது.

பின்னர், தலக்காடு பகுதியைச் சேர்ந்த ஸ்ரீமதி ஜெயலட்சுமி என்பவரை ஸ்ரீமத் கோபாலாசாரியர் ஸ்வாமிகள் திருமணம் செய்து கொண்டார். இந்த தம்பதிக்கு ஆறு மகள்களும், இரண்டு மகன்களும் பிறந்தனர்.

சோசலேயில் உள்ள ஸ்ரீ ஸ்ரீநினிவாஸ வேணுகோபாலஸ்வாமி கோயிலை மேம்படுத்த ஸ்ரீமத் கோபாலாசாரியார் கடுமையாக உழைத்தார். ஸ்ரீமத் ஆக்கூர் ஆண்டவன் தலைமையில் உபநிஷதங்களையும் கிரந்த-சதுஷ்டய காலக்ஷபம் (ஸ்ரீ



வைஷ்ணவத்தின் நான்கு முக்கிய நூல்களையும்) வெற்றிகரமாக ப்பூர்த்தி செய்தார்.

ஸ்ரீமத் ஆக்கூர் ஆண்டவனை கர்நாடகத்திற்கு எழுந்தருள எண்ணி அவரது பரம பக்தரான ஸ்ரீமத் கோபாலாசார்யர், சாம்ராஜ் நகர், ஸத்யமங்கலம்,ஈரோடு ஆகிய இடங்களில் ஸ்ரீமத் ஆக்கூர் ஆண்டவன் தங்குவதற்கு ஏற்பாடு செய்வதற்காக மிதி வண்டி(சைக்கிள்) மூலம் திருவரங்கத்தை அடைந்தது பாராட்டுக்குறியது. அவரது ஆசார்ய பக்தி மற்றும் ஸம்ப்ரதாய சேவை மூலம் ஸ்ரீமத் ஆக்கூர் ஆண்டவனின் தனிப்பட்ட ஆசிரியைப் பெற்றார்.

ஸ்ரீமத் கோபாலாச்சாரியார் சக்லேஷ்புரா (கர்நாடகா) என்ற இடத்தில் உயர்நிலைப் பள்ளியில் பணியாற்றினார். அதன் பிறகு மைசூர் வந்து மஹாஜனா உயர்நிலைப் பள்ளியில் (1945-1975) சமஸ்கிருத ஆசிரியராகப் பணியாற்றினார்.

ஆண்டவன் ஆஸ்ரமத்தின் தலைவர் ஸ்ரீமத் தென்பிரை ஆண்டவன் வயது காரணமாக, தேக ஆரோக்யம் குன்றியபோது அவர் ஆஸ்ரமத்தின் மூன்று மூத்த அறிஞர்களுக்கு ப்ரேக்ஷ-மந்த்ரத்தை (துறவு ஸன்னியாஸத்திற்கு ஒரு முன் நிபந்தனை) மற்றும் மோக்ஷாஸ்ரம-ஆஹ்னிகா-அனுஷ்டானத்தை (ஸந்நியாஸிகளின் ஆணையை அனுசரிக்க விதிகள்) வழங்கினார்.(ஸ்ரீ உ.வே.கண்ணன் ஸ்வாமி (பின்னர் ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் ஆனார்); ஸ்ரீ உ.வே கோபாலாச்சாரியார் ஸ்வாமி (பின்னாளில் ஸ்ரீமத் மைசூர் ஆண்டவன் ஆனார்); மற்றும் மன்னார்குடி கணபதி வித்வான் ஸ்ரீ உ.வே.ஸ்ரீ நரசிம்மாசார்ய ஸ்வாமி.) ஸ்ரீமத் தென்பிரை ஆண்டவன் அவர்கள் எந்த நேரத்திலும், எப்போது வேண்டுமானாலும், ஸன்னியாஸ உத்தரவு பெற தயாராக இருக்க வேண்டும் என்று கூறினார்.

1963 ஆம் ஆண்டில் தென்பிரை ஆண்டவனுக்குப் பின் ஆஸ்ரம ஆசார்ய பீடத்தை ஸ்ரீமத் கண்ணன் ஸ்வாமி ஏற்க முடியாத சூழ்நிலை ஏற்படுமாகில் அவருக்கு மாற்றாக ஸ்ரீமத் கோபாலாசார் ஸ்வாமி ஏற்க வேண்டுமென நியமிக்கப்பட்டார்.

ஆனால் பகவத் சங்கல்பத்தால் (தெய்வீக விருப்பத்தால்) உ.வே.கண்ணன் சுவாமி ஆண்டவன் ஆஸ்ரமத்தின் ஆசார்ய பீடத்தின் ஒன்பதாம் அதிபதியாக (ஸ்ரீமத் திருக்குடந்தை ஆண்டவன்) ஆனார். ஸ்ரீகோபாலாச்சார்ய சுவாமிகள் ஸ்ரீமத் திருக்குடந்தை ஆண்டவனால் ஸ்ரீமத் ஆண்டவன் ஆஸ்ரமத்தின் (ஸ்ரீமத் ஆண்டவனுக்கு இரண்டாவது இடத்தில் உள்ள நிர்வாகத் தலைவர்) ஸ்ரீகார்யமாக நியமிக்கப்பட்டு கிட்டத்தட்ட 2 தசாப்தங்களாக தொடர்ந்து சேவை செய்து வந்தார்.

ஸ்ரீமத் ஆண்டவன் ஆஸ்ரமத்தின் ஸ்ரீகார்யமாக, ஸ்ரீமத் திருக்குடந்தை ஆண்டவனுடன் இந்தியா முழுவதும், குறிப்பாக திவ்ய ஸ்தலமான பத்ரிகாஷ்ரம் வரை, ஸ்ரீமத் கோபாலாச்சாரிய ஸ்வாமிகள், தனது அனைத்து பயணங்களிலும் பாதயாத்திரையாக சென்றார்.

ஸ்ரீமத் மைசூர் ஆண்டவன் பல நூல்களை இயற்றினார்.

அறிவார்ந்த படைப்புகள்:

01-ராமாநுஜ நூற்றந்தாதி(கன்னட மொழி பெயர்ப்பு மற்றும் வர்ணனை)1959

02 - ஸ்ரீ ரமாநுஜ பஞ்சஷட் (சமஸ்கிருதம்)

03-ஸ்ரீ பாதுகா ஸஹஸ்ரம் என்ற நூல் கன்னடத்தில் அறிஞர்களின் கருத்துகளுடன் 1969 ஆண்டில் முழுமையான மொழிபெயர்ப்பு. 465 பக்கங்கள் கொண்ட இந்த நூலை மைசூர் ஸ்ரீ பரகால மடம் வெளியிட்டது.

04-'தேஸிக பிரபந்தம்' தமிழில் இருந்து சமஸ்கிருதத்திற்கு மொழிபெயர்ப்பு மற்றும் கன்னடத்தில் வர்ணனை.

05 - சமஸ்கிருத மொழியில் " ஸ்ரீமத் ஆசார்ய பரம்பரை ப்ரபாவம்"

06 - "விஷ்ணுஸஹஸ்ரநாமம்" பற்றிய ஒரு ஆய்வு.

07- சமஸ்கிருத மொழியில் "ஸ்ரக்தாரா ஷடகம்"

08--வேதாந்த தேஸிகரின் "ஸ்ரீ ரஹஸ்த்ரய சார சங்க்ரஹா" சமஸ்கிருத மொழியில் கவிதை வடிவாக்கம்.

09 -ஸ்ரீ மகாலக்ஷ்மி ஸ்தூதி, (108 திவ்ய தேசங்களில் லட்சுமி தேவியின் வடிவங்கள் பற்றி ஒரு தெய்வீக ஸ்தோத்ரம்). ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் நோயுற்ற காலத்தில் இயற்றப்பட்டது.

10-புர்வாசார்யார்களின் வழிமுறையில் "திருவாய்மொழி" க்கு வர்ணனை.

11 -"தேஸிக வைபவ ஷடகம்"

12-"வேங்கடநாத குரு ஸ்தூதி"

ஸ்ரீமத் கோபாலாசார்யா ஸ்வாமிகள் அஷு கவி (தலைசிறந்த கவிஞர்) ஆவார். இவர் பிரபந்தங்களை (செய்யுள்கள்) தன்னிச்சையாக இயற்றிப் பயன்படுத்தினார். பல்வேறு சஞ்சிகைகளிலும் புலமைப் பெற்ற கட்டுரைகளை எழுதியுள்ளார். சமஸ்கிருத இலக்கியத்திற்கு அவர் ஆற்றிய சிறந்த

பங்களிப்புகளை பாராட்டும் வகையில், மதிப்புமிக்க குடியரசுத் தலைவர் தங்கப் பதக்கம் உட்பட பல விருதுகளை (மாநில மற்றும் மத்திய அரசு) ஸ்ரீமத் கோபாலாசார்யா ஸ்வாமி பெற்றார்.

ஸ்ரீமத் திருக்குடந்தை ஆண்டவனின் உடல்நிலை மிகவும் பாதிக்கப்பட்டபோது 1988 ஆம் ஆண்டு ஏப்ரல் 11 ஆம் தேதி அன்று (ப்ரபவ ஶ்ரூபங்குனி மீ ஸ்ரவண நக்ஷத்ரம்) ஸ்ரீமத் கோபாலாசார்ய ஸ்வாமிகள் 'ஸ்ரீமத் ஸ்ரீநிவாஸ ராமாநுஜ மஹாதேஸிகன்' என்ற பெயரில் ஸன்யாஸம் ஏற்றார்..

ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் திருநாட்டை அலங்கரித்தபின் ஸ்ரீமத் ஸ்ரீநிவாஸ ராமாநுஜ மஹாதேஸிகன் அவருக்கு உரிய வாரிசாக நியமிக்கப்பட்டு, தனது 79-வது வயதில் ஸ்ரீரங்கம் ஸ்ரீமத் ஆண்டவன் ஆஸ்ரமத்தின் 10-வது பீடாதிபதி ஆனார். இவர் "ஸ்ரீமத் மைசூர் ஆண்டவன்" என்று அறியப்பட்டார்.

பெருமூளையில் ரத்த அழுத்தம் காரணமாக தொடர்ந்து பக்கவாத விளைவுகளால் ஸ்ரீமத் மைசூர் ஆண்டவனின் உடல் நிலை பாதிப்புக்குள்ளானது. இருப்பினும் ஆறு தசாப்தங்களுக்கு முன்னர் தான் இயற்றிய பாடல்களை ஸ்ரீமத் மைசூர் ஆண்டவன் நினைவில் கொண்டு, சரளமாக பாராயணம் செய்து கொண்டு வந்தார். தெய்வீக பாதுகைகளின் ஆசியால் மன நிலையும் பேச்சுத் திறனும் பாதிக்கப்படாத நிலையில் சுதந்திரமாக அவர் பாதுகை ஆராதனை, ஸேவாகாலம் மற்றும் நித்ய அநுஷ்டானங்களை செய்து வந்தார். முன்னதாக ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் உடல் நிலை பாதிக்கப்பட்டிருந்த போதிலிருந்தே இவற்றை செய்ய ஆரம்பித்திருந்தார்.

ஸ்ரீமத் திருக்குடந்தை ஆண்டவனும், ஸ்ரீமத் மைசூர் ஆண்டவனும் சரியாக ஒரு வருடம் ஒன்றாக இருந்தனர். 1989 ஆம் ஆண்டு ஏப்ரல் மாதம் 10 ஆம் தேதி ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் திருநாட்டை அலங்கரித்த 42 நாட்களுக்குப் பின்னர் 1989 ஆம் ஆண்டு மே மாதம் 22 ஆம் தேதி (சுக்ல ஶ்ரூ வைகாசி மீ க்ருஷ்ண பக்ஷம் த்விதீய திதி அன்று விடியற்காலை 3.10 மணிக்கு திருநாட்டை அலங்கரித்தார்.

ஸ்ரீமத் மைசூர் ஆண்டவனின் கல்யாண குணங்கள் பல. ஞானம், சாந்தம், விரக்தி, வைராக்யம், அநாகம், அநுஷ்டானம் ஆகிய அரிய சேர்க்கைகளை அவர் கொண்டிருந்தார். அவரது ஆசார்ய பக்தி அசைக்க முடியாததாகவும், நிலையானதாகவும் இருந்தது,

ஸ்ரீமத் மைசூர் ஆண்டவனின் மகத்துவத் தன்மையை வார்த்தைகளால் விவரிக்க முடியாது, அவரது சீடர்கள் மற்றும் நலம் விரும்பிகள் மட்டுமே அனுபவிக்க முடியும்.

## SRIMAD MYSORE ANDAVAN SRINIVASA RAMANUJA MAHADESIKAN

**BIRTH STAR: AVANI UTTHIRAM (UTTARA-PHALGUNI)**

**Thaniyan**

**śrīmad śrīvāsa-yogīśvara-muni karuṇā-labdha vedānta-yugmaṁ  
śrīmad vedānta-rāmānuja-guru-padayor-arpita svātma-bhāraṁ  
śrīmad srutyanta-rāmānuja-yati-nṛpateḥ prāpta mokśāśramaṁ taṁ  
śrīmad śrīvāsa-rāmānuja munimaparaṁ samśraye jñana-vārdhiṁ**

**His Holiness Srimad Mysore Andavan Srinivasa Ramanuja Mahadesikan was born as Sri Hariharapuram Gopalacharya on 19th August 1909 (the year of Saumya in the Tamil month of Avani in the star Uttara-phalguni) to Sri Krishnamacharya and Smt Ranganayakamma in Sosale village, T Narasipura Taluk, Mysore district.**

**Srimad Gopalacharya lived in a village called Sosale and studied in the primary school there. His father passed away after an epidemic of plague during his early childhood, after which the family was placed in an unstable financial position.**

**When Srimad Gopalacharya was just 14, Srimad Nammandavan benedicted him by awarding him samashrayanam (formal initiation into the Sri Vaishnava fold through five samskaras) and bharanyasam (ritual surrender at the lotus feet of the Lord). Immediately after his samashrayanam, Srimad Gopalacharya Swami composed an exquisite collection of 134 poems called Srimad Andavan Vaibhavam (The glories of Srimad Andavan). Immensely pleased with the pandityam (scholarliness) of Srimad Gopalacharya, Srimad Nammandavan blessed the boy with great affection. After this incident, Srimad Gopalacharya was fondly known as Mysore Vidwan Gopu in the Srivaishnava community.**

**Recognising the budding scholarly abilities of Srimad Gopalacharya, elderly scholars in the region persuaded him to join the renowned Mysore Maharaja Samskruta Patashala to refine his studies.**

**Accordingly, Srimad Gopalacharya Swami completed his higher studies in sahitya and vyakarana (Sanskrit literature and grammar) by completing all the higher examinations in philosophy (Vedanta) and obtaining a Vidvat-prashasti degree in Sanskrit. He also completed his Hindi Pandit and Kannada Pandit examinations, and attained proficiency in the Divya-prabandhams and the Vedas, the dual-canonical literature of the Sri Vaishnava tradition.**

**During his student days, he was not able to sustain his daily needs due to his unstable financial condition. However, the great acharya Sri Abhinava Ranganatha Parakala Swamy, who adorned the seat of the Parakala Matam at that time, noticed the brilliant boy, and provided him with necessary support, including his daily meals.**

**His brothers joined him in Mysore, where they too were able to complete their higher studies by the grace of Lord Lakshmi Hayagriva, the presiding Deity of the Parakala Matam.**

**Later, Srimad Gopalacharya Swami married Srimati Jayalakshmi from Talakadu, who belonged to a respectable family. The couple were blessed with six daughters and two sons.**

**Srimad Gopalacharya worked hard towards the improvement of the Sri Srinivasa Venugopalaswamy temple at Sosale. He successfully completed the studies of the**



Upanishads and grantha-chatushtaya-kalakshepam (personal tutelage of the four main esoteric texts of Sri Vaishnavism) under Srimad Akkur Andavan.

As an ardent devotee of Srimad Andavan, he wanted to invite Srimad Akkur Andavan to Karnataka. His journey on cycle to Chamarajanagar, Sathyamangalam, Erode and finally to Srirangam to arrange for the stay of Srimad Andavan on his way to Karnataka was commendable. With all these devotional services to the acharya and the sampradayam, he obtained the personal blessings of Srimad Akkur Andavan.

Srimad Gopalacharya served in a high school at Sakleshpura (Karnataka) and thereafter he came to Mysore and served as Sanskrit teacher in Mahajana High School (1945-1975).

When the presiding head of the Andavan Ashramam, Srimad Thenbirai Andavan became indisposed due to his age, he awarded the preksha-mantra (a pre-condition for becoming a renunciate sannyasi) and mokshashrama-ahnika-anushtanam (rules for observing the sannyasa order) to three senior scholars of the Ashramam: Sri U. Ve Kannan Swami (who later became Srimad Thirukkudanthai Andavan); Sri U Ve Gopalacharya Swami (who later became Srimad Mysore Andavan); and Mannargudi Ganapadi Vidvan Sri U. Ve Sri Narasimhacharya Swami. Srimad Thenbirai Andavan impressed upon them to be ready to take the sannyasa order at any time, when called upon.

Srimad Gopalacharya Swami had been nominated as the alternate candidate to become the ninth peetadhipathi to succeed Srimad Thenbirai Andavan in April 1963, in case Srimad Kannan Swami had been prevented by circumstances to accept the order for any any reason.

However, by the sankalpam (divine will) of the Lord, U. Ve.Kannan Swami ascended the acharya-pitam of the Andavan Ashramam and became the ninth pontiff. Sri Gopalacharya Swami was appointed as the Srikaryam (the administrative head, who is second only to Srimad Andavan himself) of the Srimad Andavan Ashramam by Srimad Thirukudanthai Andavan, and continued to serve in that capacity for almost 2 decades.

As Srikaryam of the Srimad Andavan Ashramam, Srimad Gopalacharya Swami accompanied Srimad Thirukkudanthai Andavan in all his travels on foot (pada-yatra) all over India, especially to the holy place of Badrikashram.



Srimad Mysore Andavan composed several scholarly books, including:

1. A translation and commentary of Ramanuja Nutrandadi in Kannada (1959) Sri Ramanuja Panchashat in Sanskrit
2. A complete translation of 'Sri Paduka Sahasram' with scholarly commentary in Kannada (1969). This work of 465 pages, was published by Sri Parakala Matam, Mysore.

3. A translation of 'Desika Prabandham' from Tamil to Sanskrit and a commentary in Kannada.
4. Srimad Acharya Parampara Prabhavam in Sanskrit
5. A scholarly analysis of the Vishnu Sahasranama
6. Sragdhara Shatakam in Sanskrit
7. Sri Rahasya Traya Saram of Vedanta Desika written in the form of Sanskrit poetry Sri Mahalakshmi Stuti, a divine stotram about the forms of Goddess Lakshmi at the 108 divya-desams (this was composed at a time when Srimad Thirukkudanthai Andavan was indisposed)
8. A commentary on Thiruvaimozhi which followed the styles of commentaries written by our purvacharyas (preceding preceptors)
9. Desika Vaibhava Shatakam
10. Venkatanatha Guru Stuti

Srimad Gopalacharya Swami was an ashu-kavi (master poet) of the highest calibre, and used to compose prabhandams (verses) spontaneously. He also wrote scholarly articles in various journals and magazines. In recognition of his outstanding contributions to Sanskrit literature, Srimad Gopalacharya Swami was recognized with several awards by the state and central governments, including the prestigious President's Gold Medal.

When Srimad Thirukkudanthai Andavan's health continued to deteriorate, His Holiness awarded the sannyasa order to Srimad Gopalacharya Swami on 11th April 1988, with the name 'Srimad Srinivasa Ramanuja Mahadesikan'.

After Srimad Thirukudanthai Andavan departed to adorn thirunadu, Srimad Srinivasa Ramanuja Mahadesikan was appointed his worthy successor, and became the 10th pontiff of the Srirangam Srimad Andavan Ashramam at the age of 79. He was popularly known as Srimad Mysore Andavan.

However, the health of Srimad Mysore Andavan deteriorated quickly due to repeated debilitating strokes of cerebral thrombosis. Even through ill-health, Srimad Mysore Andavan used to remember and fluently recite the verses that he had composed six decades earlier. With the blessings of the divine padukas, Srimad Mysore Andavan's mental faculties and speech were not affected despite his debilitating condition, and he would still move freely to perform his daily rituals such as perumal and paduka aradhanam daily and recite the verse of sevakalams fluently. He had started doing this earlier when the senior acharya Srimad Thirukkudanthai Andavan had been indisposed.

Both the acharyas, Srimad Thirukkudanthai Andavan and Srimad Mysore Andavan were together for a period of exactly one year. His Holiness Srimad Thirukkudanthai Andavan departed to adorn thirunadu on 10th April 1989.

Just 42 days later, Srimad Mysore Andavan too departed to on 22nd May 1989 at 3:10 AM. It was krishna-paksha dvitiya-tithi in the Tamil month of Vaikasi in the sashti-samvastara year of Shukla.

Srimad Mysore Andavan's kalyana-gunas (auspicious qualities) were many. Indeed he was a rare combination of jnanam, shantam, virakti, vairagyam, anagham and anushtanam. His acharya-bhakti was so unshakeable and steady that it had to be experienced to be believed. Words cannot describe the saintly nature of Srimad Mysore Andavan, which could only be experienced by disciples and well-wishers who loved and adored him with devotion.

\*\*\*\*\*

1

*shriiH ||**// shriimate nigamaanta mahaadeshikaaya namaH /**// shrii ra~Nganaathadivya maNipaadukaabhyaam namaH||*

Meaning and Summary  
of the shlokas of

**Karyasiddhi stuti**

Excerpted from the Commentary in Kannada of  
Sri Nigamanta Mahaadesikan's

**Padukasahasram**

By H.H. Srimat Mysore Andavan Swamy

Translated to English

by

B.R. Ramaprian

*shriimaan venkatanaathaaryaH kavitaarkikakesarii |*  
*vedantaacaaryavaryo me sannidhattaam sadaa hR^idi ||*

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### **Key to the Reading of this Translation**

The following is an excerpt from the Translator's Preface to the the original Translation of HH Srimad Mysore Andavan's Commentary of **Padukasahasram** from which this translation of the shlokas of **Karyasiddhi stuti** is excerpted. It describes the structure of this translation. The original Translation is going to be published soon by Srirangam Srimad Andavan Ashramam.

Each *shloka* is first given in Devanagari script, followed by a transliteration text in Roman script. This is followed by the Section entitled "Meaning" which is a translation of the word-by-word meaning given by the original commentator, H.H. Srimad Mysore Andavan. The next Section is "Translator's Summary", abbreviated by "T.S". This gives a simple summary, and in most cases is simply the direct combination of the meanings of individual words from the "Meanings" Section, with proper syntax, and with minimum modifications to yield readable sentences in English.

The last Section, called the "Summary" gives the translation of the commentary given by the original commentator. It may have some overlap with T.S. in a few but not in all cases.

A conscious effort has been made to keep this work as a *faithful* translation of Andavan *svaami*'s original work. Consequently, no attempt has been made to change, add to or digress from, the original work. To the extent possible, even the original intonations, rhetorical statements have been preserved, even though it might render the English translation a little "choppy" at times. The only exception to this general theme is the Translator's Summary (TS), which obviously was not in the original. However, even here, for the most part, close adherence to the original message of the text has been maintained. Often during translation, one would have difficulty finding exact equivalents in English for Sanskrit words and phrases, especially from mythology, philosophy, etc. In such cases, the word is retained as such but is italicized and the approximate English equivalent word or phrase is provided next to it in parenthesis. In general all Sanskrit and Tamil words and names are italicized, unless they are very commonly used in English (e.g., Rama, Sita, Ramayana, etc.). If there were any words that were missing in the original "Meanings Section", these have been included in the translation within flower brackets "{}" with a footnote accompanying in each case.

As already mentioned, the original *shlokas* have been included both in the Devanagari and Roman scripts. The transliteration scheme used for the Roman script is the well known ITRANS 5.3. Readers who are interested to know more about this scheme may refer to the site "[www.omkarananda-ashram.org](http://www.omkarananda-ashram.org)" on the Internet. The same transliteration scheme has been used also for all the *italicized* Sanskrit and Tamil

words used in the book. (Since there are only a few Tamil words used in the book, it was felt adequate to use the same transliteration scheme for Tamil as well). The transliteration scheme is given below\* :

---

*a aa i ii u uu R^i e ai o au aM aH*

अ आ इ ई उ ऊ ऋ ए ऐ ओ औ अं अः

*ka kha ga gha ~Na*

क ख ग घ ङ

*ca cha ja jha ~na*

च च ज झ ञ

*Ta Tha Da Dha Na*

ट ठ ड ढ ण

*ta tha da dha na*

त थ द ध न

*pa pha ba bha ma*

प फ ब भ म

*ya ra la va sha Sha sa ha La kSha j~na*

य र ल व श ष स ह ळ क्ष ज्ञ

The Tamil letters ழ, ள, ட are represented by *zha, na and ra* respectively.

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\* Please note that in the transliterated text, the usual rules of English grammar regarding the capitalization of the first letters of sentences and proper names is not followed, since upper case letters in Roman denote specific letters of the Devanagari script.

## 1. For the realization of all *puruShArthas*

**1.- Original:-** सन्तः श्रीरङ्गपृथ्वीशचरणत्राणशेखराः ।  
जयन्ति भुवनत्राणपदपङ्कजरेणवः ॥

*santaH shriira~NgapR^ithviishacaraNatraaNashekharaaH |*  
*jayanti bhuvanatraaNapadapa~NkajareNavaH* ||1.1||

|| *shriimate vedaantaraamaanuja mahaadeshikaaya namaH* ||

Meaning: *santaH* = The righteous ones (saints) *shekharaaH* = who have as their head ornament, *shriira~Nga pR^ithviisha caraNa traana* = the *paadukaas* that protect the feet of *shrii ra~Nganaatha* and (in turn) *reNavaH* = the dust from whose *pada pa~Nkaja* = lotus-feet, *bhuvana traana* = protect the entire world, *jayanti* = will be victorious (adorned).

T.S: Hail to those noble souls, who adorn on their head the *paadukaas* that protect the feet of *shrii ra~Nganaatha*, and who in turn, protect the entire world with the dust from their own lotus feet.

Summary: The dust from the feet of the great souls, who adorn with great pleasure the *paadukaas* of *shrii ra~Nganaatha*, protects all the worlds. Such souls are noble ones. (Here “*paadukaa*” means *shrii nammaazhvaar*). Those who sing the praise of *shrii nammaazhvaar* will themselves attain a righteous end and, at the same time, will also help to fulfill all the wishes of one and all. Those who follow the great *aacaaryas* and are the recipients of their loving blessings will attain all the good things and happiness. This is the hidden meaning of this verse.

**2.- Original:-** भरताय परं नमोऽस्तु तस्मै प्रथमोदाहरणाय भक्तिभाजाम् ।  
यदुपज्ञमशेषतः पृथिव्यां प्रथितो राघवपादुकाप्रभावः ॥

*bharataaya paraM namo.astu tasmai*  
*prathamodaaharaNaaya bhaktibhaajaam |*  
*yadupaj~namasheShataH pR^ithivyaaM*  
*prathito raaghavapaadukaaprabhaavaH* ||1.2||

Meaning: *namaH astu* = Let our salutation go *tasmai bharataaya paraM* = to that *bharata* in particular, *prathama udaaharaNaaya* = the first example *bhakti bhaajaam* =



among the devoted ones, *yat upaj~naM* = from whom first evolved the *raaghava paadukaa prabhaavaH* = the greatness of the *paadukaas* of *shrii* Rama and (subsequently), *prathitaH* = became well known *asheShataH pR^ithivyaam* = all over this earth.

T.S: We should indeed salute *bharata*, in particular, the first example of a *bhakta*, who was the first to recognize the greatness of the *paadukaas* of *shrii* Rama and then to spread their greatness all over the world.

Summary: Isn't it because of that greatest of the *bhaktas*, *bharata*, that the entire world came to know of the immense power of the *paadukaas* of *shrii raamacandra*? It is for this reason, that I prostrate before that *bharata* only, who himself was the greatest devotee of those *paadukaas*. Our *svaami deshikan* usually makes an implied reference in every verse to *nammaazhvaar* also and conveys a hidden meaning. "*paadukaa*" signifies *nammaazhvaar*. Here, "*bharataaya*" refers to "*shrii naathamuni*". He is also well known as "*naadamuni*" in Tamil. He was a great sage and a person well versed in "*bhaava-raaga-taaLa* (emotion-tune-rhythm)". *shrii naathamuni* was the one who was responsible for spreading the greatness of *nammaazhvaar* all over the world. He was the very first one. This *sampradaaya* itself started from *shrii naathamuni*. For this reason, every *shriivaiShNava* should first bow (offer his respects) to *shrii naathamuni*. (That is why *svaami deshikan* is indeed saying here), "Therefore, I prostrate before this great man, *shrii naathamuni*". The author has expressed very clearly the same sentiment at an other place, namely, in his drama (composition), *sa~Nkalpa suuryodayam* where he states,

"*upavedamudaaradhiisvanaamnaa*  
*bharatassuucita bhaava-raaga-taaLam |*  
*yamudaaharati sma vishvaguptyai*  
*tadabhij~nairabahiShkR^itaa vayaM smaH ||*"

\*\*\*\*\*

## 2. For the improvement of eloquence

**14.- Original:-** रङ्गक्षमापतिरत्नपादु भवतीं तुष्टुषतो मे जवात्  
जृम्भन्तां भवदीयशिञ्जितसुधासन्दोहसन्देहदाः ।  
श्लाघा घूर्णितचन्द्रशेखरजटाजङ्घालगङ्गापयः  
त्रासादेशविशृङ्खलप्रसरणोत्सक्ताः स्वयं सूक्तयः ॥

*a~NgakShmaapatiratnapaadu bhavatiiM tuShTuuShato me javaat  
jR^imbhantaam bhavadiiyashi~njitasudhaasandoha sandehadaaH |  
shlaaghaa ghuurNitacandrashekharaJaTaa~Ngaala ga~NgaapayaH  
traasaadeshavishR^i~NkhalaprasaraNotsiktaaH svayaM suuktayaH ||1.14||*

**Meaning:** *rangakShmaapati ratnapaadu* = Hey *shrii ra~Nganaatha's paadukaa!*  
*suuktayaH* = The words *svayaM* = by themselves *jhR^imbhantaam* = increase *javaat* =  
rapidly *me* = for me *tuShtuuShataH* = who wants to praise *bhavatiiM* = you. These  
words *bhavadiiya shi~njita sudhaa sandoha sandehadaaH* = that remind one of the  
jingle of your nectar-like (sweet) medley of sounds, *vishR^i~Nkhala prasaraNotsiktaaH*  
= are proudly spreading out without any obstruction *ga~NgaapayaH traasaadesha* = as  
if to scare the waters of the Ganga, *candra shekhara jaTaa ja~Ngaala* = that have  
fallen rapidly on the head of Shiva *shlaaghaa ghuurNita* = shaking with admiration.

**T.S:** Hey *shrii ra~Nganaatha's paadukaa!* Let words-- words that have a hint  
of the medley of nectar-like jingle of yours, words that spread outward proudly and  
without any check putting to shame the rapidly falling waters of the Ganga that are  
spreading out being flung out of Shiva's head as he shakes his head with admiration.--  
come to me swiftly on their own accord, as I sing your praise.

**Summary:** Hey *paadukaa!* I intend to sing your praise. I wish that the listeners  
should shake their heads in admiration as soon as they hear these words of praise. I also  
wish that they should be just like your own nectar-like sweet and soothing sounds. They  
should be like the words of praise sung by Shiva who has the utmost devotion (*bhakti*)  
in *puruShottama* (The Supreme Being). The words should come to me in greater and  
greater numbers as I keep singing.

It is only appropriate that Shiva's head begins to reel swiftly as he listens to  
*nammaazhvaar's* sacred words. Ganga was born off the feet of Vishnu; *iishvara's*  
(Shiva's) head simply reels under the force of its fall. Likewise, isn't it appropriate that  
one's head should shake (in appreciation) when listening to the words in praise of the

lady (*paadukaa*), the protector of the feet of Vishnu? It is appropriate and natural as well, to contemplate repeatedly on those feet from the waters of which came *sha-Nkara*, and to shake one's head in admiration while listening to the words in praise of that *paadukaa*.

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### 3. For all round welfare

42.- Original:- तद्विष्णोः परमं पदत्रयुगळं त्रय्यन्तपर्यन्तगं  
चिन्तातीतविभूतिकं वितरतु श्रेयांसि भूयांसि नः ।  
यत् विक्रान्तिदशासमुत्थितपदप्रस्यन्दिपाथस्विनी-  
सख्येनेव सदा नतस्य तनुते मौळौ स्थितिं शूलिनः ॥

*tadviShNoH paramaM padatrayugaLaM trayyanta-paryantagaM  
cintaatiitavibhuutikaM vitaratu shreyaaMsi bhuyaaMsi naH |  
yat vikraantidashaasamutthitapadaprasyanidipaathasvinii-  
sakhyeneva sadaa natasya tanute mauLau sthitiM shuulinaH* ||3.12||

Meaning: May *tat* = that *paramaM* = extremely sacred *padatra yugaLam* = pair of *paadukaas* of *viShNoH* = of *paramaatmaa*, which is very close to the *upaniShats* (that are the concluding parts of the Vedas) but whose *vibhuutikaM* = grandeur (wealth) *cintaatiita* = is far beyond our comprehension, *vitaratu* = give us *shreyaaMsi* = the well-being; -- that pair of *paadukaas* which *tanute* = greatly causes its *sthitiM* = existence *mauLau* = in the head *shuulinaH* = of Shiva, *sakhyena iva* = due to the friendship arising, as it were from staying together *paathasvinii* = with Ganga *prasyandi* = that flows out of the *samutthita* = uplifted *pada* = feet *vikraanti dashaa* = during the time of measurement (of the universe performed by Vishnu during the *trivikrama avataara* time).

T.S: May that extremely sacred *paadukaa* of *shrii ra~Nganaatha*, which is close to the *upaniShats* but whose glory is far beyond our comprehension, look after our well being. The pair of *paadukaas* appears to be closely associated with the head of Shiva perhaps because of the friendship developed between Shiva's head and Ganga that flows out of the foot of Vishnu as it was raised up during the *trivikrama avataara* time.

Summary: Vedas are very great. The *upaniShats* are famous as being the most important parts of the Vedas. They praise the *paadukaas*. It is impossible to measure their greatness even mentally. May those *paadukaas* of immense greatness take care of our well being in all respects. Ganga originated from the lotus feet of the *paramapuruSha* during His *trivikrama avataara*. The *paadukaas*, however, stay with His feet all the time. As though because of being a loving friend of Ganga, *ga~Ngaadhara* (Shiva) carries that *mahaa* Vishnu's *paadukaas* on his head all the time

and shines as “*paadukaadhara*” (i.e., bearer of *paadukaa*). May that *paadukaa* of such enormous greatness spread its unlimited glory. Also, May it grant us well-being.

**762.- Original:-** मणिपादुकयोर्युगं मुरारेः मम नित्यं विदधातु मङ्गलानि ।  
अधिकृत्य चराचरस्य रक्षां अनुकम्पाक्षमयोरिवावतारः ॥

*maNipaadukayoryugaM muraareH*  
*mama nityaM vidadhaatu ma~NgaLaani |*  
*adhikR^itya caraacarasya rakShaaM*  
*anukampaakShamayorivaavataaraH*

||24.2||

Meaning: (May) *yugaM* = the pair of *maNi paadukayoH* = gem-studded *paadukaas muraareH* = of the Lord, *avtaaraH* = which are the very incarnation (which have come as the very embodiment) of *anukampaa kShamayoH* = compassion and forgiveness *adhikR^itya* = directed towards the *rakShaaM* = protection (meant for protection) *caraacarasya* = of the world (manifesting in two forms, namely moving and non-moving), *nityaM* = always *vidadhaatu* = bring *mama* = me *ma~NgaLaani* = auspices (here as well as in the other worlds).

T.S: May the pair of gem-studded *paadukaas* of the Lord which are the very embodiment of His attributes of compassion and forgiveness directed towards the protection of this world of the animate and the inanimate, continuously bring me all the auspices.

Summary: Both compassion and patience are required for saving this world. These two qualities can never exist without each other. The two *paadukaas* seem as though they are the embodiment of these two attributes of the Lord. May these *paadukaas* bestow on me great unlimited prosperity free from any deprivations in this world, as well as *mokSha sukha* (the bliss of liberation).

Our *aazhvaar* and other *aacaaryas* came (to this world) as the embodiment of the qualities of compassion and forgiveness. Compassion is that mental attitude which causes one individual to save a soul in distress from its troubles, without expecting any benefit in return. For any one who is unable to translate this attitude (desire) successfully into action, it becomes quite painful. It will not cause pain to one if one is capable of eradicating those troubles. Some say that God feels sad when the *jiivaatmaas* (the souls) are struggling. How can there be any sadness for God Who is all-knowing and Who can do whatever He wishes? How is it possible? Every one needs to recognize this subtlety.



**933.- Original:-** पापादपा पादपापाऽपादपाददपादपा ।  
दपादपापादपाद पादपाददपादपा ॥

*paapaadapaa paadapaapaa.apaadapaadadapaadapaa /  
dapaadapaapaadapaadapaadapaa dadapaadapaa*

||30.23||

[*pada vibhaagam* (Word breakdown) is as follows:

“*paapaat, apaapaat, apaapaa, apaadapaadadapaadapaa |  
dapaadapaapaadapaadapaadapaa dadapaadapaa*” // ]

**Meaning:** (*da paada paapaada paada paadapaa*) *paadapaa* = The *paadukaa paada* = of *paramaatmaa* Who has feet *paapaada* = that destroy sin *paada* = and that have taken upon *da* = the task of protection, *apaapaa* = which is sinless (i.e., which is without any kind of blemish), *a paada paada paadada paadapaa* = which imparts brilliance to the Lord’s feet (while protecting its own radiance) and (*dada paat apaa*) *apaa* = whose *abhiSheka tiirtham* (*abhiSheka* water) *paat* = can save *dada* = those that offer the *paadukaa* (to the Lord) *apaapaat* = protected (me) *paapaat* = from sinful acts.

**T.S:** The *padukaa* of the Lord, Who is the destroyer of sins and Who has taken upon Himself the task of protection, is absolutely without a blemish. It brings brilliance to the Lord’s feet. Its *abhiSheka* water offers protection to those that offer the *padukaas* to the Lord. Such a *paadukaa* has saved me from all sins.

**Summary:** *shrii ra~Nganaatha’s paadukaa*, that is without a blemish, that imparts brilliance to the Lord’s feet while at the same time not diminishing its own brilliance, that protects the devotees who offer the *paadukaas* to the Lord by blessing them with its *abhiSheka tiirtham* (the water of ablution), and that purifies those that have taken refuge in the Lord by washing of all their sins, has eradicated all my sins and saved me. It has fulfilled my desire and made me very happy.

The “*yamaka*”s (similar sounding words) *paapaada-paapaada, dapaa, dapaa, paada-paada* have resulted from the combination of the vowels “*a*” and “*aa*” and the consonants “*da*” and “*pa*”. Furthermore, there is also the “*sarvatobhadra*” structure that has been referred to earlier. These constitute the figure of speech of this verse.

**936.- Original:-** यायायायायायायायायायायायायायायाया ।  
यायायायायायायायायायायायायायायाया ॥

yaayaayaayaayaayaayaayaayaayaayaayaayaayaayaayaaya /  
yaayaayaayaayaayaayaayaayaayaayaayaayaayaayaaya ||30.26||

[(Word breakdown) is as follows:

yaayaayaa, aaya, aayaaya, ayaaya, ayaaya, ayaaya, ayaaya, /  
yaayaaya, aayaayaaya, ayaayaayaa, yaa, yaa, yaa, yaa, yaa, yaa, yaa, yaa ||]

Meaning: *yaayaayaa* = That *paadukaa* which is a means for taking (us to God) is one which is *aaya* = meant for Vishnu, *yaa* = which *aayaayaa* = was for collecting revenue (by remaining on the throne in *ayodhya* earlier), *yaa* = which *ayaaya* = is there for the welfare (of the devotees), *yaa* = which *ayaaya* = is there for creating enlightenment, *yaa* = which *ayaaya* = is for creating a desire (for noble pursuits), *yaa* = which *ayaayaa* = serves (the Lord) essentially for the sake of destroying the enemies, *yaa* = which (stays with the Lord) *yaayaayaa* = for guiding His movements, *yaa* = which *ayaayaaya* = exists solely for bringing God close to us, and *yaa* = which *aayaa* = is the attainment of *aaya* = the freedom of movement for the liberated souls.

T.S: The *paadukaa*, which is means for bringing us salvation, has several unique attributes; it is the one meant to serve Vishnu; it was the one which stayed on the throne in *ayodhya* and collected the revenue from the people on behalf of *shrîi* Rama; it is the one which is always there to take care of the welfare of the devotees; it is the one which provides the enlightenment to the world; it is the one which guides people in to noble pursuits; it is the one that uses its association with God mainly to destroy the enemies of the devotees; it stays close to Him guiding His movements and helping in bringing Him close to us; it represents the freedom of movement that is attained by the liberated souls.

Summary: The gifts of *shrîi ra~Nganaatha's paadukaa* to the world are innumerable. When *shrîi* Rama went to the forest, it stayed in *ayodhya* and collected all the revenue from the kingdom. It stays all the time with God so that He can move around. It bestows auspices on the devotees. It imparts enlightenment. It promotes increased interest in pious (spiritual) matters. It destroys all the enemies and for this purpose, associates with God all the time. It brings God to us. It bestows even the liberated souls with all the auspices. Thus, unlimited are the good things delivered to us by the *paadukaa*.

Here, *svaami deshikan* has composed this verse using the single letter “*yaa*”. This indeed is the figure of speech. This verse brings together several aspects. They refer to this structure as “*mahaa yamaka*”.

**939.- Original:-** पादपापादपापादपापादपा पादपापादपापादपाऽपादपा ।  
पादपापादपापादपापादपापादपापाऽऽदपापादपा ॥

*paadapaapaadapaapaadapaapaadapaa  
paadapaapaadapaapaadapaa.apaadapaa /  
paadapaapaadapaapaadapaapaada  
paapaadapaapaadapaapaa.a.adapaapaadapaa*

||30.29||

[*pada vibhaaga* (Word breakdown) is as follows:

*“paadapaapaada, paapaada, paapaadapaa,  
paadapaa, paadapaapaadapaa, apaadapaa /  
paadapaapaada paapaada paapaada, paapaat,  
apaapaadapaapaa, aadapaapaadapaa,||”*]

**Meaning:** The one, that (*paadapa-apaadapa-apaada-paapaat-apaa =* ) *apaada =* possesses *apaa =* the absolution water that *paapaat =* can destroy the sins *paadapa =* of immovable things such as trees, *apaadapa =* and of those that aren't i.e., movable entities; *paada paa =* that supports this *liilaa vibhuuti* (playful manifestation) which is one quarter of the Lord's total *vibhuuti* (manifestation) *apaadapaa =* as well as the other three quarters, namely the *nitya vibhuuti* (eternal manifestation); that (*paada-paapaat-apaapaat-aapaapaat =* ) *apaapaat =* graces (respectively) *paapaat =* people that take very good care *paada =* of those such as parents that need to be taken care of, and *apaapaat =* disciplines *aa paapaat =* people that don't; (*a-paapaa-da-paapaa =* ) *paapaa =* that greatly promotes *paapaa =* those pious people who always imbibe *a =* God (His auspicious attributes), and *da =* the purifying and glorifying virtues like *shama* and *dama* (calmness and self- control); and (*aada-paa-paada-paa =* ) that *paa =* possesses *paada =* rays *paa =* which can destroy *aada-* the enemies (of the devotees), is indeed *paadapaa =* the *paadukaa* (*paada-pa-a =* ) *a =* of God *pa =* protecting *paada =* those like *indra* and others holding the various offices.

Here the word “*paadapaa*” has appeared four times in each quartile (leg), being thus repeated a total of sixteen times. Several figures of speech are contained within them.

**T.S:** The *paadukaa* has the virtue that its ablution water can destroy the sins committed by all, movable or immovable. It participates and assists God in His *vibhuutis* (manifestations). It showers its grace on those that take care of their elderly parents needing attention, and punishes those that fail to care for them. It promotes those people who find their enjoyment in the Lord's *kalyaaNa guNas* (auspicious

attributes). It promotes the development of purifying virtues like *shama* and *dama* (peace and self-control). It has rays that can destroy the enemies of the devotees of God. It is indeed only the *paadukaa* of the Lord, the Protector of *indra* and others holding the various offices, that has all the above attributes.

Summary:<sup>†</sup>

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<sup>†</sup> *shriimat aanDavan svaami* has not given summaries for verses 29, 32 and 33. He has, however, commented on the poetic structures used in these verses.

#### 4. For destined bad luck to turn into good luck

**50.- Original:-** परिसरविन्तानां मूर्ध्नि दुर्वर्णपङ्क्तिं  
परिणमयसि शौरैः पादुके त्वं सुवर्णम् ।  
कुहकजनविदूरे सत्पथे लब्धवृत्तेः  
क्व नु खलु विदितस्ते कोऽप्यसौ धातुवादः ॥

*parisaravinataanaaM muurdhni durvarNapa{~N}ktiM  
pariNamayasi shaureH paaduke tvaM suvarNam |  
kuhakajanaviduure satpathe labdhavR^itteH  
kva nu khalu viditaste ko.apyasau dhaatuvaadaH*

||3.20||

**Meaning:** *shaureH paaduke* = Hey *paramaatmaa*'s *paadukaa!* *parisara* = In the case of those who are close to you and *vinataanaaM* = who bow to you with single minded devotion, *tvaM* = you *pariNamayasi*= transform *durvarNapa~NktiM* = the line of bad writings (silver) *muurdhni* = on their forehead *suvarNaM* = into good writings (gold). *te* = For (a person like) you *viduure* = who keeps a great distance *kuhakajana* = from the evil ones and *vR^itteH* = whose existence (life) *labdha* = is founded *satpathe* = in the path of righteousness, *asau* = this type of *dhaatuvaadaH* = alchemy (art of transforming one metal to another) *kvanu khalu viditaH* = where indeed was it learnt?

**T.S:** Hey Lord's *paadukaa!* For those who bow to you with devotion, you transform their bad fate in to good fate (like transforming inferior silver into precious gold). Since you are far away from evil persons and always associated with righteousness, where did you learn this art of transforming an inferior metal to a precious metal?

**Summary:** Oh *caraNarakShiNi* (Protector of God's feet)! For those who approach you and bow with devotion, even if *brahma* has written a bad future on to their forehead, you will transform that to a good writing. In other words, even a bad person will be converted to a good person if he comes and bows to you in devotion. The word "*durvarNa*" also means silver; the word "*suvarNa*" also means gold. Hence an other interpretation is "You transform silver into gold". Transforming silver into gold is known as "*dhaatuvaada*" or "*rasavaada*". "That is an occupation of bad people. Wherefrom did you, who have always lived following a righteous path, learn this?", asks the poet just in good humor.

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## 5. For sins to be eradicated and potential for good deeds to grow

**51.- Original:-** बलिमथनविहारात् वर्धमानस्य विष्णोः  
अखिलमतिपतद्भिर्विक्रमैरप्रमेयः ।  
अवधिमनधिगच्छन् पापराशिर्मदीयः  
समजनि पदरक्षे सावधिस्त्वन्महिम्ना ॥

*balimathanavihaaraat vardhamaanasya viShNoH  
akhilamatipatadbhirvikramairaprameyaH |  
avadhimanadhigacChan paaparaashirmadiiyaH  
samajani padarakShe saavadhistvanmahimnaa*

||3.21||

**Meaning:** *padarakShe* = Hey *paadarakShaa!* *avadhiM* = The extent of *paaparaashiH* = the collection of sins *madiiyaH* = of mine *anadhigaChhan* = has remained beyond reach, because it *aprimeyaH* = could not be measured *vikramaiH* = even by the steps (feet) *viShnoH* = of God *atipathadbhiH* = (since) they had (already) extended beyond *akhilaM* = all the worlds, as He *vardhamaanasya* = expanded in form *vihaaraat* = in his playful effort *mathana* = to put down *bali* = emperor *bali*. Now, *samajani* = it became *saavadhiH* = bounded (contained) *tvat* = by your *mahimnaa* = greatness.

**T.S:** Hey *paadukaa!* The collection of my sins remained beyond any one's reach since even *trivikrama's* feet could not measure it perhaps because they had already extended beyond the universe, as He grew in size in a playful effort to trounce emperor *bali*. However, the extent of my sins has now been contained by your greatness.

**Summary:** Oh *caraNarakShiNi* (Protector of God's feet)! When *shrii mahaa* Vishnu in his effort to put down that great emperor *bali*, tried to scale the entire universe with His huge feet, that step was not sufficient. When He tried to measure my sin with that foot, His foot was found to be insufficient. Such a huge collection of my sins was annihilated by your greatness. The inner meaning is that the *aacaarya* will drive away those sins that even God cannot remove.

**921.- Original:-** सा भूपा रामपारस्था विभूपास्तिसपारता ।  
तारपा सकृपा दुष्टिपूरपा रामपादुका ॥



*saa bhuupaa raamapaarasthaa vibhuupaastisapaarataa /  
taarapaa sakR^ipaa duShTipuurapaa raamapaadukaa*

||30.11||

Meaning: *saa raama paadukaa* = That Rama's *paadukaa*, *raama paarasthaa* = that remains at the boundary called *shrII* Rama, *bhuupaa* = the Protector of the earth, *napaa rataa* = that forms the limits *vibhu upaasti* = for the worship of God, *taarapaa* = that takes good care of God, *satR^ipaa* = and that is full of compassion, *duShTipuurapaa* = will be the one that protects us from the flood of malices (sins).

T.S: That *paadukaa* of *shrII* Rama which remains at the very limits of *shrII* Rama, which represents the limits for the successful worship of God, which protects God's feet and which is full of compassion, is the one that will protect us from the torrents of our sins.

Summary: Oh *paadukaa*! Great is your glory! You protect this earth which is the venue of God's incarnations. You are the motivator for all the rituals performed in the worship of God. You stay on the other side of the embankment formed by the boundaries of *shrII* Rama's feet. *mahaa* Vishnu is the Protector of everything and is the one described by the ("taara") *praNava* i.e., the *OM* sound. And you are the one protecting Him! You save us by rescuing us from the flooding currents of our sins. Isn't the primary reason for all of this just your compassion? You are absolutely full of compassion. It is indeed a great fortune for people like us to have a Lady like you of such immense glory as our object of worship.

Here the figure of speech used has the special structure called *muraja bandha* (The arrangement in the form of a drum). There are two alternate forms of this as shown by the sketches in figure 921-30.11. (a), (b) which follows.

1 sA	10 bhU	11 pA	28 rA	29 ma	19 pA	18 ra	8 sthA
9 vi	2 bhU	27 pA	12 sti	20 sa	30 pA	7 ra	17 tA
16 tA	26 ra	3 pA	13 sa	21 kR^I	6 pA	31 du	24 ShTi
25 pU	15 ra	14 pA	4 rA	5 ma	22 pA	23 du	32 kA

Figure 921-30.11 (a) *muraja bandhaH 1*

*muraja bandha* 1: The words of the stanza can be read in the order numbered (1,2,3,...) above or in the usual manner in four lines.

*muraja bandha* 2: The same stanza above can also be read in the word order indicated below (as 1,2,3,...) or in the usual manner as an ordinary verse<sup>‡</sup>.

1 sA	10 bhU	11 pA	4 rA	5 ma	14 pA	15 ra	8 sthA
9 vi	2 bhU	3 pA	12 sti	13 sa	6 pA	7 ra	16 tA
17 tA	26 ra	27 pA	20 sa	21 kR^I	30 pA	31 du	24 ShTi
25 pU	18 ra	19 pA	28 rA	29 ma	22 pA	23 du	32 kA

**Figure 921-30.11 (b) *muraja bandhaH* 2**

**927.- Original:-** कादुपास्यसदालोका कालोदाहृतदामका ।  
कामदाऽध्वरिरंसाकाऽकासा रङ्गेशपादुका ॥

*Kaadupaasyasadaalokaa kaalodaahR^itadaamaaka /*  
*kaamadaa.adhvariraMsaakaa.akaasaa ra~Ngeshapaadukaa* ||30.17||

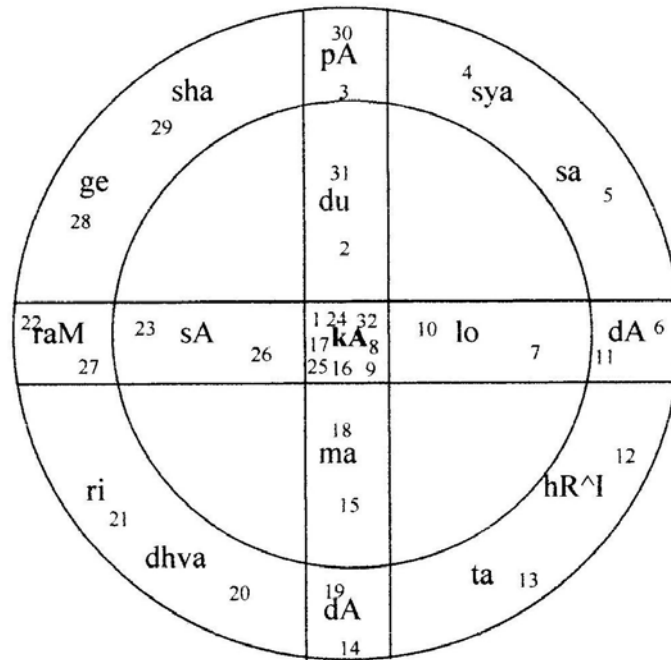
**Meaning:** *ra~Ngesha paadukaa* = *shrii ra~Nganaatha's paadukaa kaat upaasya sat aaloka* = which has its superb radiance worshipped by the sages that live on just water alone, *kaala udaahR^ita daamaka* = which is offered garlands at the appropriate times (during the *puujaa* times), *kaamadaa* = which grants all the desired fruits (wishes), and *adhva riraMsaakaa* = which loves to stroll along the route of the *utsava* (procession of God), *akaasaa* = possesses the same gait as God.

**T.S:** *shrii ra~Nganaatha's paadukaa* has its superb radiance worshipped by the sages that live on just water alone. It is worshipped with garlands during God's *utsavas*. It grants everything that the devotee asks for. It loves to go with the Lord wherever He goes. It even has His beautiful gait also.

<sup>‡</sup> The characteristic is as follows:

*tiryagrekhaa likhet pa~nca nava vaa tatra pa~NktayaH |*  
*aShTakoSThaaH catasraHsyuH taasu shlokaM likhet kramaat ||*

**Summary:** Oh *paadukaa!* You have such a radiant energy that draws worship from the community of sages, who are engaged in penance while surviving just by drinking water only. During the *puujaa* times, you receive garlands, which (people) bring to you in spite of having to go through many obstacles. You grant whatever the devotees ask for. You cherish to uplift all the *jiivaatmaas* (living beings) by moving with God during the *utsavas*. (“a” denotes Vishnu, *kaasa* = gait). You have the same gait as *shrii ra~Nganaatha*.



**Figure 927-30.17 (a) caturara cakra bandhaH**

This verse contains the figure of speech known as “*caturara cakra bandha*”. It means an arrangement in the form of a “four-spoked wheel” whose details are shown in the figure 927-30.17 (a). It can also be set in the arrangement called “*aShTadaLa padma bandha*” (the eight-petalled lotus framework) as shown in the figure 927-30.17 (b) below.

The characteristics of this arrangement are as given by:

*karNikaayaaM nyasedekaM dve dve dikShu vidikShu ca |  
praveshanirgamau dikShu turyaadaShTadaLaaMbuje ||*

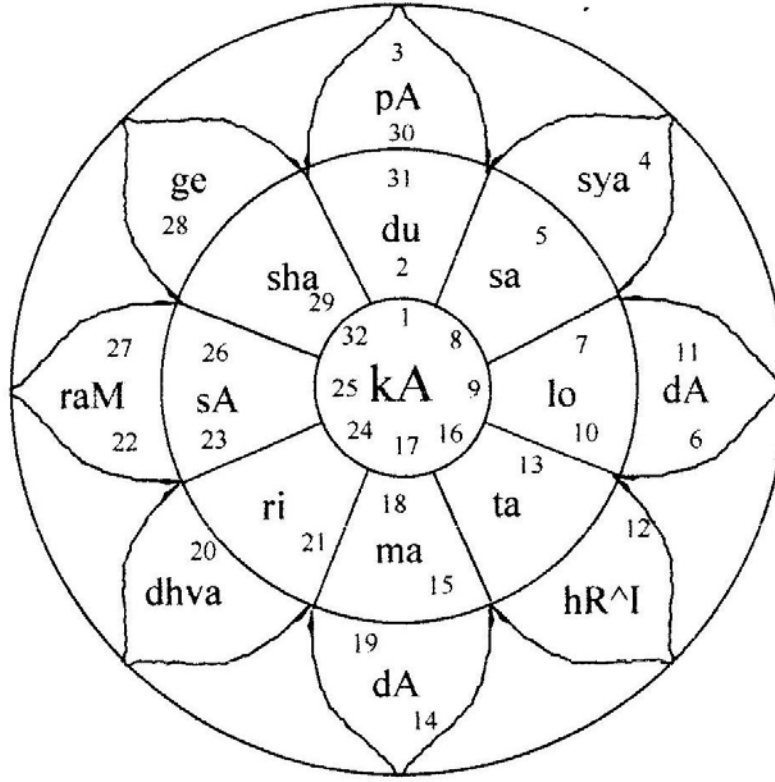
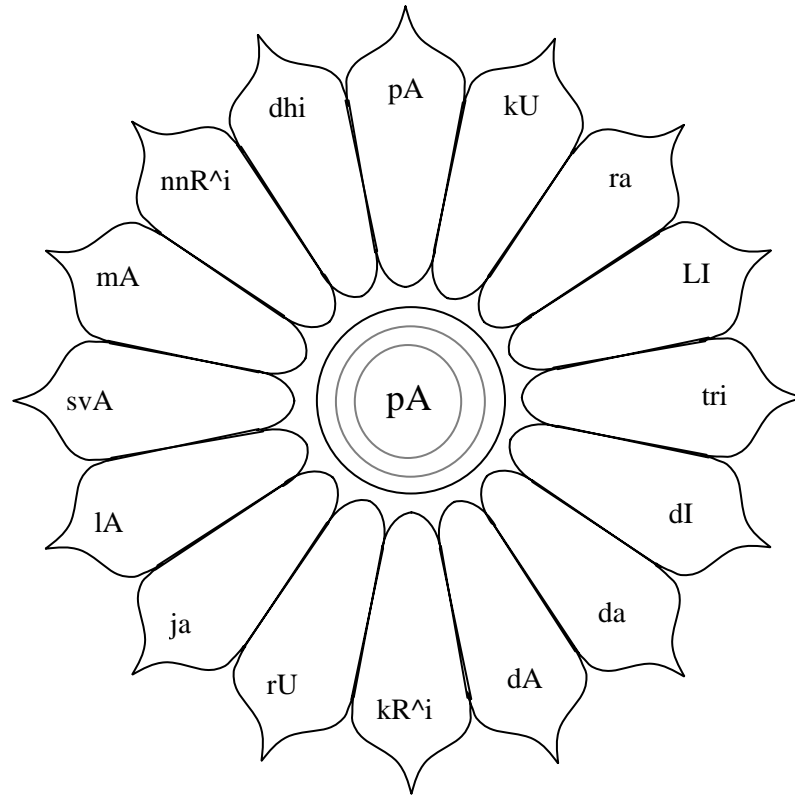


Figure 927-30.17 (b) *aShTadaLa padma bandhaH*

928.- Original:- पापाकूपारपाळीपा त्रिपादीपादपादपा ।  
कृपारूपा जपालापा स्वापा माऽपान्नपाधिपा ॥

*paapaakuupaarapaaLiipaa tripaadiipaadapaadapaa |*  
*kR^ipaaruupaa japaalaapaa svaapaa maa.apaannR^ipaadhipaa*      ||30.18||

Meaning:      *paadapaa* = The *paadukaa tripaadii paada* = of the Lord of *paramapada* (Supreme Abode), *paaLiipaa* = which drinks away rows of *paapa akuupaara* = oceans of sin, *kR^ipaa ruupaa* = which is the very embodiment of compassion, *japaalaapaa* = which makes music which sounds just like the chanting of *mantra*, *svaapaa* = which is easy to attain, *nR^ipaadhipaa* = and which rules over all the kings, *apaat* = saved me.



**Figure 928-30.18 ShoDasha daLa padma bandhaH**

T.S: The *paadukaa* of the Lord saved me. That *paadukaa* is the one that easily drinks away (i.e., destroys) rows of oceans of sin; it makes music that sounds like the chanting of *mantra*; being the very embodiment of compassion, it is easily attainable by the devotee; and it is the one which reigns with authority over all the kings.

Summary: The sins we have committed are like rows of oceans. The *paadukaa* is the one that can eradicate all those sins. It is as if the quality of compassion itself has taken the form of *paadukaa*. All the sounds it emits are purifying and pleasant like the chantings of Vedic hymns. It is easily attainable. It is like the empress ruling over all the kings. Such a *paadukaa* of the Lord of the *paramapada* saved me. Those who had taken refuge in the *paadukaa* realized their aspirations in full.

The figure of speech used here is such that if the verse is read two characters at a time, the second character of each pair is a “pA”. (Read like *paa-paa kuu paa ra-paa*)

*Lii-paa*.....) Such a framework is called “*saMkiirNa ShoDashadala padma*” (lotus of sixteen intermingled petals) as shown in figure 928-30.18. Its characteristic is as follows:

*ekaM sarvaM yadi bhavet ekaantaritamakSharam |  
tat ShoDashadalaM padmaM shliShTaarNaadhaarakarNikam ||*

**929.- Original:-** स्थिरागसां सदाराध्या विहताकततामता ।  
सत्पादुके सरासा मा रङ्गराजपदं नय ॥

*sthiraagasaaM sadaaraadhyaa vihataakatataamataa |  
satpaaduke saraasaa maa ra~NgaraajapadaM naya* ||30.19||

Meaning: *satpaaduke* = Oh *bhagavaan*'s *paadukaa!* (You) *sadaaraadhyaa* = who are always the one worshipped by *sthiraagasaaM* = those who have committed the biggest misdeeds; *vihata* = who are the one who has destroyed *amataa* = the mallices *akatata* = that are full of misery; and *saraasaa* = who are the one with (melodious) sound, *naya* = please take *maa* = me *ra~Ngaraaja padaM* = to the feet of *shrii ra~Nganaatha*.

T.S: Oh *paadukaa!* You are the one who is always sought for refuge by those who have committed the worst sins. You are the one who wards off the most woeful disasters. You are the one with the sweetest sound. Pray take me to *shrii ra~Nganaatha*'s feet.

Summary: The sound “*sat*” connotes “*bhagavaan*”. Oh *bhagavaan*'s *paadukaa!* Those who have committed countless monumental sins worship you all the time. You stay at the feet of *shrii ra~Nganaatha* during the time of His *utsava* and make beautiful sounds that are melodious to the ear. You destroy all the woeful mallices of your devotees. You grant all their desires. In the same way, you must take me to *shrii ra~Nganaatha*'s feet. I have no one else to whom I can go.

It is the opinion of the elders that this *shloka* and the next *shloka* combine together to give a unified meaning. This formation is called the *catura~Nga tura~Nga bandha* (“chess knight” formation). If each letter of the four lines of this verse is arranged in the four rows of a chess board, and if each letter is then moved to a new house following the movement of the knight, then the letters in the new positions would result in another verse. That will be the same as the next verse in this case. That verse also will behave in the same manner. The details are seen from the sketch (figure 929-30.19) below.



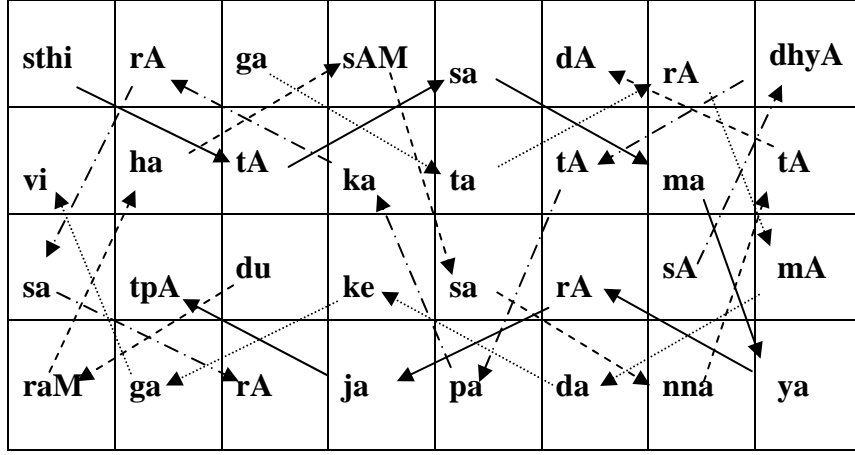


Figure 929.- 30.19 *catura~Nga tura~Nga paddhatiH*

(By combining the syllables following each of the four styles of arrows (one style at a time, the four legs of the next verse are obtained as follows:

*sthitaa samaya raajatpaa gataraamaadake gavi |*  
*duraMhasaaM sannataadaa saadhyaataapakaraasaraa ||*

930.- Original:- स्थिता समयराजत्प्या गतारामादके गवि ।  
दुरंहसां सन्नतादा साध्यातापकरासरा ॥

*sthitaa samayaraajatpaa gataaraa maadake gavi |*  
*duraMhasaaM sannataadaa saadhyaataapakaraasaraa* ||30.20||

Meaning: *samaya raajat paa* = (You), who protect those who shine by staying steadfast in the path of righteousness, *aagataaraa* = who are golden in character (who bestow wealth on the devotees), *sthitaa* = who reside *maadake gavi* = in the exhilarating orb of the Sun, *sannataadaa* = who save by warding off their lowly state of existence *duraMhasaaM* = of even those who have committed the most heinous sins, *saadhya ataapa karaa* = who emits radiance that doesn't burn, *aasaraa* = and who can move around anywhere-- Oh *paadukaa!* [*ra~Ngaraaja padaM naya* = Pray take me to *shrii ra~Nganaatha's* feet (to be read with the previous *shloka*)].

**T.S:** Oh *paadukaa!* You protect those who have distinguished themselves by remaining steadfast along the path of righteousness. You are like pure gold in character. You reside in the intoxicating solar disk. You save even the worst sinners from their pitiable state of existence. You exude radiance that that is brilliant yet doesn't scorch. Finally, you have the ability to travel anywhere you please. (Oh *paadukaa!* Pray take me to *shrii ra~Nganaatha's* feet).

**Summary:** Oh *paadukaa!* You protect those who follow the path of righteousness. You yourself are golden in character; and you transform your devotees likewise. You reside under the feet of God who stays in His dazzling form within the orb of the Sun considered to be the friend of the universe; when people who after having committed many sins, and finding nowhere else to go, turn humbly to you in devotion, you save them from their pitiable state and transform them to righteous beings. Exuding cool radiance, you reside always under the very feet of *shrii ra~Nganaatha*, Who moves out everywhere during the *utsavas* purifying all the living beings and offering them His own Abode. Oh Mother! Pray, in your unlimited compassion you must take me too to your Abode.

This verse is set in the formation called "*catura~Ngapada bandha*" (Chess formation). This is the figure of speech here. Characteristic of this formation is described by:

*catura~Nga padanyaste shloke slokaantaraM yadi |*  
*uddhaaryaM hayagatyaa syaat tattura~NgapadaM viduH ||*

**931.- Original:-** लोकताराकामचारा कविराजदुरावचा ।  
तारा गते पादराऽऽम राजते रामपादुका ॥

*lokataaraakaamacaraa kaviraajaduraavaca |*  
*taaraa gate paadaraa.a.ama raajate raamapaadukaa* ||30.21||

**Meaning:** *raamapaadukaa* = *shrii Rama's paadukaa*, *lokataaraa* = which rescues the devotees (from the mortal world), *caaraa* = which has a movement, *aakaama* = that is loved by every one, *duraavaca* = which cannot be described *kaviraaja* = even by the best of poets such as *vaalmiiki*, *taaraa* = which distinguishes itself by the high-pitched sound *gate* = during its movement, and *paadaraa* = which emits brilliance, *raajate* = is resplendent. *ama* = That is for a fact.

**T.S:** *shrii Rama's paadukaa* rescues all the devotees from the misery of this world; it has a gait that is loved by every one; even the best of poets are unable to

describe it adequately; it distinguishes itself by the beautiful sound it makes during its movement. It is resplendent in the brilliance it radiates. All of this is for a fact.

**Summary:** *shrī* Rama's *paadukaa* saves the whole world. Its movement is such that every one wants to see it again and again. It has a greatness that cannot adequately be described even by poets like *vaalmiki* known as the “*aadikavi*” (Poet Premier). It makes sweet and clearly audible sound during the *utsava* time. It is true that it shines and brightens everything around. That is the way it is.

The figure of speech used here is known as “*ardha bhramaka bandhaH* (half-*bhramaka*)” which is a variation of the formation called “*sarvato bhadra*”. Their structures are given by

*aahurardhabhramaM naama slokaardhabhramaNaM yadi |*  
*tadiShTaM sarvatobhadraM bhramaNaM yadi sarvataH ||*

The *ardha bhramaka* formation is shown in the figure 931-30.21 below.

lo	ka	tA	rA	kA	ma	ca	rA
ka	vi	rA	ja	du	rA	va	cA
tA	rA	ga	te	pA	da	rA	ma
rA	ja	te	rA	ma	pA	du	kA
kA	du	pA	ma	rA	te	ja	rA
ma	rA	da	pA	te	ga	rA	tA
cA	va	rA	du	ja	rA	vi	ka
rA	cA	ma	kA	rA	tA	ka	lo

**Figure 931-30.21 *ardha bhramaka bandhaH***

One can read the verse in four lines as a regular poem (row 1 to row 4). One can also read it by reading backwards from right to left each row (row 8 to row 5). One can alternately read the four lines by reading from top to bottom each of column 1 to column 4, or by reading from bottom to top each of column 8 to column 5.

**945.- Original:-** धामनिराकृततामसलोका धातृमुखैर्विनता निजदासैः ।  
पापमशेषमपाकुरुषे मे पादु विभूषितराघवपादा ॥

*dhaamaniraakR^itataamasalokaa  
dhaatR^imukhairvinataa nijadaasaiH /  
paapamasheShamapaakuruShe me  
paadu vibhuuShitaraaghavapaadaa*

||30.35||

Meaning: *he paadu* = Oh *shrii ra~Nganaatha's paadukaa!* (You) *dhaama niraakR^ita taamasa lokaa* = who have the *tejas* (intrinsic radiant energy), that can completely wipe out all ignorance-producing evil quality (*tamoguNa*), *vinataa* = and who are prostrated *dhaatR^I mukhaiH* = by *brahma* and others, and *vibhuuShita raaghava paadaa* = who serve as a decoration for the feet of *shrii Rama*, *apaakuruShe* = will drive away *me asheShaM paapaM* = all my sins.

T.S: Oh *paadukaa!* You are the one who by your intrinsic radiant energy can wipe out the evil nature in us. You are the one to whom your devotees like *brahma* and others bow down in respect. You are the ornament decorating the feet of *shrii Rama*. Oh *paadukaa!* I am sure you will drive away all my sins.

Summary: Oh *paadukaa!* Unique indeed is your *tejas* (radiant energy)! The Sun's radiant energy destroys all the external darkness in this world. Your radiance on the other hand has the power to destroy the very dark (evil) nature of men and transform them into pious beings. You have shone as a jewel on the feet of *shrii Rama*. I have immense faith that you with all these attributes will save me by rescuing me from all my misdeeds. My strong faith in this manner is also because of your powerful grace.

This *shloka* is in “*dodhaka*” meter. This *shloka* and the next one are similar to the previous two *shlokas*. However, they are set in the formation called “*bhinnavR^itta pratiloma gomutrikaa bandha*”. In this formation, the first half of the first verse combined with the backwardly read second half of the second verse form a full verse. Likewise, the second half of the first verse combined with the backwardly read first half of the second verse constitutes the full verse. This is illustrated in the two figures 945-30.35, and 946-30.36.

(The first line of the top table and the first line of the bottom table form this verse. The second line of the bottom table and second line of the first table, both read backwards form the next verse 30.36).

dhA	ma	ni	rA	kR^I	ta	tA	ma	sa	lo	kA	dhA	tR^I	mu	khai	rvi	na	tA	ni	ja	dA	saiH
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
dhA	ro	ni	tA	kR^I	dhi	tA	me	sa	tyA	kA	ptA	tR^I	rna	khai	mu	na	styA	ni	va	dA	pa

Figure 945-30.35 bhinnavR^itta pratiloma gomutrikaa bandhaH (a)

pA	pa	ma	she	sha	ma	pA	ku	ru	she	me	pA	du	vi	bhU	Shi	ta	rA	gha	va	pA	dA
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
pA	bhU	ma	dA	Sha	ri	pA	cA	ru	dhyA	me	ShTA	du	ra	bhU	su	ta	trA	gha	na	pA	kR^I

Figure 946- 30.36 bhinnavR^itta pratiloma gomutrikaa bandhaH (b)

946.- Original:- कृपानघत्रातसुभूरदुष्टा मेध्या रुचा पारिषदामभूपा ।  
पादावनि स्त्यानसुखैर्न तृप्ता कान्त्या समेताधिकृताऽनिरोधा ॥

*kR^ipaanaghatraatasubhuuraduShTaa*  
*medhyaa rucaa paariShadaamabhuupaa |*  
*paadaavani styaaanasukhairna tR^iptaa*  
*kaantyyaa sametaadhikR^itaa.anirodhaa*

||30.36||

Meaning: *padaavani* = Hey *paadukaa!* (You) *kR^ipaa anagha traata subhuuH* = who, with compassion saved the good earth from all evils, *aduShTaa* = who are not threatening, *medhyaa* = who are pure *rucaa* = from your radiance, *paariShadaa* = who are an ornament to the assembly, *bhuupaa* = who protect the earth [during the *arcaavataaras* (incarnation as idols in temples)], *atR^iptaa* = who, not being content *styaaana sukhaiH* = with the pleasures (you experienced at the Lord's feet) (and hence) *kaantyyaa sametaa* = remain united (with the Lord's feet) so as to experience it again and again, *adhikR^itaa* = who wield power, and *anirodhaa* = who have nothing to stop you, *aama* = please come to me.

T.S: Hey *paadukaa!* With compassion, you saved the good earth from all evils; you are not threatening at all; you are pure with your radiance; you are an ornament to any assembly; you protected the earth (as the ruler); being not content with the pleasure you experienced (once) at the feet of the Lord, you continue to remain united with them; you wield authority and you have no one that can stop you. Please come and save me.

Summary: When *shrii* Rama left for the forest, didn't you protect all the good regions of the earth so that no evil or dangers could descend on them? You shine and you are pure. You are an ornament to any assembly where the learned and pious ones have gathered. Not being content with the movements, you, with even more radiance, stay united with the feet of the *paramaatmaa* (Supreme Soul) and experience the bliss. By exercising your authority, you enjoyed and brought joy to others. The poet pleads, "In the same way, please come to bestow your supreme grace without any restrictions in my case too".

After writing the previous verse in a single line one can write this verse below it, by starting from its end and (proceeding backward). This structure involves reading it backwards. (See the figures under the previous verse).

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## 6. For safety and security

**64.- Original:-** अधिदैवतमापतत्सु कल्पेष्वधिकारं भजतां पितामहानाम् ।  
अभिरक्षतु रङ्गभतुरेषा करुणा काचन पादुकामयी नः ॥

*adhidaivatamaapatatsu kalpeShvadhikaaraM  
bhajataaM pitaamahaanaam |  
abhirakShatu ra~NgabhartureShaa  
karuNaa kaacana paadukaamayii naH*

||3.34||

Meaning: May *eShaa* = this *kaacana* = indescribable *karuNaa* = mercy *ra~NgabhartuH* = of *shrii ra~Nganaatha* which *paadukaamayii* = has taken the form of the *paadukaa paatu* = protect *naH* = us;-- the *paadukaa* who *adhidaivataM* = is fit for being the object of worship *pitaamahaanaam* = of (all) the *brahmas bhajataaM* = who will attain *adhikaaraM* = the position (office of *brahma*) *kalpeShu* = in the *yugas aapatatsu* = to come.

T.S: May the mercy of *shrii ra~Nganaatha* that is beyond description, and that has taken the form of the Goddess *paadukaa* protect us. Goddess *paadukaa* has earned the status of being the object of worship of all the several *brahmas* that are expected to occupy the position of *brahma* (the creator) in the *kalpas* (eons) that are yet to come in the future (after each great deluge or *praLaya*).

Summary: May the *paadukaa*, who has under her command all those that are to hold the position of *brahma* in the *yugas* to come, and who is like an other manifestation of the infinite kindness of God itself, protect us. Those who take refuge in *shrii ra~Nganaatha's paadukaa* will rise to the status of *brahma* in that *kalpa*.

**917.- Original:-** यामः श्रयति यां धत्ते यैन यात्याय याच्च या ।  
याऽस्य मानाय यै वान्या सा मामवतु पादुका ॥

*yaamaH shrayati yaaM dhatte yaina yaatyaaya yaacca yaa |  
yaa.asya maanaaya yai vaanyaa saa maamavatu paadukaa*

||30.7||

Meaning: *yaaM* = That *paadukaa* on which *aH* = *shrii ra~Nganaatha* that is Vishnu *shrayati* = depends (for His movement); *yaa* = that *paadukaa dhatte* = which carries *aM* = Vishnu; *yaa* = that *paadukaa yaati* = which moves *ena* = because of Vishnu; *yaa* = that *paadukaa* which *aaya* = is meant only for God; *yaa* = that which *aat*

= exists as a result of God; *yaa* = that which *asya maanaaya* = is meant for His size and status, *yaa* = that which *e {vaanyaa}* = {deserves to}<sup>§</sup> remain within God *saa paadukaa* = that *paadukaa* of God *aavatu* = May protect *maaM* = me.

T.S: May that *paadukaa* on which Vishnu (*shrii ra~Nganaatha*) depends for His movements, which carries Vishnu, which is moved by Vishnu, which is solely meant for Vishnu, which exists as a result of Vishnu Himself, which befits Vishnu's size and prestige and which deservedly resides in Vishnu, save me.

Summary: Oh *paadukaa*! You are the support for *paramaatmaa* (The Supreme Soul) Who is the support for the entire universe. You carry Him and you get your movements from Him. You are solely meant for Him. You were created by Him only. You belong to Him. You display His prestige and the size of His feet. Finally, you have found your place within that Lord alone. You who are so great and glorious must please save me without fail.

Just as in the previous *shloka*, this is a kind of conundrum. As the saying goes, "*akaareNocyate viShNuH sarva lokeshvaro hariH*", "*aH*" means Vishnu, the Protector of everything. There is only one root "*a*" here. It ends in "*a*". One can see in this *shloka* the wonderful use of this root in the *eka vacana* (singular-number) form in all the seven (*prathamaa* to *saptamii*) *vibhakti* s (cases).

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<sup>§</sup> Missing in *shriimat aaNDavan svaami*'s Commentary.

## 7. For abundance of wealth

**92.- Original:-**      क्षणं सरोजेक्षणपादुके यः कृतादरः किङ्कुरुते भवत्याः ।  
अकिञ्चनस्यापि भवन्ति शीघ्रं भ्रूकिङ्करास्तस्य पुरन्दराद्याः ॥

*kShaNAM sarojekShaNapaaduke yaH*  
*kR^itaadaraH ki~Nkurute bhavatyaaH |*  
*aki~ncanasyaapi bhavanti shiighraM*  
*bhruuki~Nkaraastasya purandaraadyaaH*      **||3.62||**

Meaning:      (*sarojekShaNapaaduke*) *paaduke* = Hey *paadukaa* of *paramaatmaa*  
Who has *iikShaN* = eyes like the *saroja* = lotus! *purandaraadyaaH* = Gods like *indra*  
*shiighraM* = immediately *bhavanti* = will become *bhruuki~NkaraaH* = servants taking  
orders from the movement of eye brows *tasya* = of him *yaH* = who *ki~Nkurute* =  
performs service *bhavatyaaH* = for you *kR^itaadaraH* = with affection *kShaNAM* =  
even for a very short time, *akincanasyaapi* = even if he may be without anything (i.e., is  
penniless).

T.S:      Hey *paadukaa*! If a man serves you with affection even for a little while,  
then even if he is poor and penniless, gods like *indra* will instantly become his servants  
ready to take orders from his mere eyebrow movements.

Summary:      Oh *paadukaa*! If a man were to serve you even for a little while, then  
even if he has no qualifications of any kind, he will attain such a status that will make  
even gods like *indra* ready to serve him by anticipating his wishes.

**96.- Original:-**      धन्या मुकुन्दस्य पदानुषङ्गात् धनीयता येन समर्चिता त्वम् ।  
वासस्तदीयो मणिपादरक्षे लक्ष्म्याऽलकामप्यधरीकरोति ॥

*dhanyaa mukundasya padaanuSha~Ngaat*  
*dhaniiyataa yena samarcitaa tvam |*  
*vaasastadiyo maNipaadarakShe*  
*lakShmyaa.alakaamapyadhariikaroti*      **||3.66||**

Meaning:      *maNipaadarakShe* = Hey Gem-studded *paadarakShaa*! When *tvam* =  
you, who are *dhanyaa* = sanctified (enriched) *padaanuShangaat* = by association with  
the feet (by acquiring the position) *mukundasya* = of God (of treasure), *samarcitaa* =  
are worshipped *yena* = by any one *dhaniiyataa* = coveting wealth, then *tadiiyaH* = his

*vaasaH* = place of residence *adharii karoti* = will lower (humble) *alakaamapi* = even *kubera*'s capital city *lakShmyaa* = in luxury.

T.S: Hey *paadukaa*! When you, who are sanctified by association with the feet of God, are worshipped by some one desirous of becoming rich, you will see that his house will humble even the city of *kubera* in wealth. Here some of the words have dual meanings. The alternate meanings are shown in parentheses.

Summary: Oh *paadukaa*! By attaining the feet of the Lord you own every kind of wealth in this world. Hence, if any one aspiring for money worships you with devotion, then his house will become richer than the city of *kubera* with its many mansions.

God is “under the control” of all the *aacaaryas*. If one worships the *aacaarya* seeking money, one will get all the wealth one wants. We do not have the necessary faith in God and *aacaaryas*. Mere utterance of that name will bring us so many advantages. Hence, is there any need to question as to what might happen if one has true devotion?

**119.- Original:-** यद् भ्रात्रे भरताय रङ्गपतिना रामत्वमातस्थुषा  
नित्योपास्यनिजाङ्घ्रिनिष्क्रयतया निश्चित्य विश्राणितम् ।  
योगक्षेमवहं समस्तजगतां यद्गीयते योगिभिः  
पादत्राणमिदं मितम्पचकथामहाय मे निह्नुताम् ॥

*yad bhraatre bharataaya ra~Ngapatinaa raamatvam aatasthuShaa*  
*nityopaasyanijaa~NghriniShkrayatayaa nishcitya vishraaNitam /*  
*yogakShemavahaM samastajagataaM yadgiyate yogibhiH*  
*paadatraaNam idaM mitampacakathaamahnaaya me nihnutaam*

||4.19||

Meaning: Let *idaM* = This *paadatraaNam* = *paadukaa yat* = which *vishraaNitam* = was given (to *bharata*) *ra~Ngapatinaa* = by *shrii ra~Nganaatha raamatvaM aatasthuShaa* = Who has taken the form of Rama, *nishcitya* = after having decided *nitya upaasya nija a~Nghri niShkrayatayaa* = that it is the representative of His feet fit for being worshipped every day; and *yat* = which *giyate* = has been praised *yogibhiH* = by the *yogis* contemplating solely on God, *yoga kShema vahaM* = as the one that has taken upon the functions of *yoga* (giving what one does not have) and *kShema* (protecting what one already has), *samasta jagataaM* = of all the worlds *nihnutaam* = may please remove *ahnaaya* = immediately *me* = my *mitampaca kathaam* = state of lowliness.

T.S: This *paadukaa* was given to *bharata* by *shrii ra~Nganaatha* Who took the form of Rama, after having decided that being the representative of His feet, it is fit

for being worshipped every day; the *yogis* have sung in praise its role in attending to the *yoga kShema* of the entire universe. May such a *paadukaa* please remove my state of lowliness (and elevate me to higher levels).

Summary: *shrii ra~Nganaatha* incarnated himself as Rama and gave *bharata* the *paadukaa* in place (as representative) of His feet. All the well-informed *j~naanīs* (wise ones) say that these *paadukaas* will bring protection to all the worlds in every way. May such a *paadukaa* please dispel my lowliness.

God gives this world *aacaaryas* and the best of the godly saints as His proxies. It is from these great souls that this world derives all the comforts. It is only by their grace that my lowliness can be destroyed. The *puurvaacaaryas* (earlier preceptors) have blessed us with their compositions so as to inform us about the things that we should keep in mind. If they use the words “my lowliness”, we will read that as “our lowliness”. In our present state of existence, we make countless mistakes. We do not realize that these mistakes will cause us harm. This behavior itself is harmful to us. Only if the patient knows he is sick, he will take the medicine. If advice is given to a fool (who is completely ignorant), there is a chance he may listen to it. However, a person who has read (has partial knowledge) will not listen at all. Only he that realizes “I am a very bad person” may find salvation. Essentially, this realization can result from the grace of a good *aacaarya* only.

**750.- Original:-** प्रज्वलितपञ्चहेतिर्हिरण्मयीं त्वां हिरण्यविलयार्हः ।  
आवहतु जातवेदाः श्रियमिव नः पादुके नित्यम् ॥

*prajvalitapa~ncahetirhiraNmayiiM tvaaM hiraNyavilayaarhaH /*  
*aavahatu jaatavedaaH shriyamiva naH paaduke nityam*

||22.20||

Meaning: *paaduke* = Hey *paadukaa*! May that *jaatavedaaH* = *bhagavaan* (*agni deva*) *prajvalita pa~ncahetiH* = Who has the dazzling five weapons like the *cakra* etc, (who has the five flames) *hiraNya vilaya arhaH* = that could slay *hiraNyakashipu* (that can melt gold) *nityam* = always *aavahatu* = give *naH* = us *tvaaM* = you, *shriyaM* = like treasure (fortune) *hiraNmayiiM* = that is golden.

T.S: Oh *paadukaa*! May that Lord who wields the five dazzling weapons like the *cakra* that could slay the *asura hiraNyakashipu*, continuously give us you, who are like golden treasure. (Here, an alternate meaning can be obtained by reading the words in the parentheses above, as “May *agni deva* (the god of fire) with his fivefold flame that can melt gold, always give us you, the golden fortune”).

Summary: Oh *paadukaa!* It is said in the scriptures that contemplating on *agni* brings good fortune. Hence, just as *agni* blesses with good fortune those that worship him, May *paramaatmaa shrii ra~Nganaatha* always bless us with the *aacaarya*, i.e., May God grant us constant opportunity to do such things as contemplate on the *aacaarya*, utter his name by mouth, serve him, visit him, and listen to his sayings with our ears. We are not asking for God from the *aacaarya*; we are asking for the *aacaarya* from God.

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## 8. For the welfare of a newborn and its mother

**153.- Original:-** वर्षाणि तानि वृषळो न तपांसि तेपे  
 बालो न कश्चिदपि मृत्युवशं जगाम ।  
 राज्ये तवाम्ब रघुपुङ्गवपादरक्षे  
 नैवापरं प्रतिविधेयमभूत् प्रसक्तम् ॥

*varShaaNi taani vR^iShaLo na tapaaMsi tepe  
 baalo na kashchidapi mR^ityuvashaM jagaama /  
 raajye tavaamba raghupu~NgavapaadarakShe  
 naivaaparam pratividheyamabhuut prasaktam*

||6.13||

Meaning: *amba raghupu~Ngava paadarakShe* = Oh Mother! Oh *paadukaa* of *shrii* Rama! *taani varShaaNi* = During those 14 years of your rule, *tava* = in your *raajye* = kingdom, *vR^iShaLaH* = the *shuudra tapaaMsi na tepe* = did not perform *tapas* (penance); *na kashcit baalopi* = No young boy *mR^ityuvashaM jagaama* = went to *yama*; *naivaabhuut* = Nor did ever occur *aparam* = any other *prasaktam* = incident *prati vidheyam* = that needed to be justified (defended).

T.S: Oh Mother *paadukaa*! During your regime, no *shuudra* (barred from performing penance) performed a penance; no young children died. In fact, nothing undesirable ever happened during your regime.

Summary: Oh *paadukaa*! *lokamaataa* (Mother of the world)! Even during the time of *shrii* Rama's rule a *shuudra* performed *tapas* (against the accepted norms). Also, during that time, one *brahmin* child passed away. However, during the fourteen years when you ruled the same kingdom, no such incidents ever occurred.

It is possible that God's devotees may experience some difficulties in life; but the devotees of *aazhvaar* and *aacaarya* will never face any difficulties. It means: God will save one from the calamities that one might encounter; whereas the *aacaarya* will protect the devotee by not allowing calamities to happen in the first place.

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## 9. For benefits within view and within reach to be actually realized

328.- Original:- पत्राणि रङ्गनृपतेर्मणिपादरक्षे  
द्वित्राण्यपि त्वयि समर्प्य विभूतिकामाः ।  
पर्यायलब्धपुरुहूतपदाः शचीनां  
पत्राङ्कुराणि विलिखन्ति पयोधरेषु ॥

*patraaNi ra~NganR^ipatermaNipaadarakShe  
dvitraaNyapi tvayi samarpya vibhuutikaamaaH /  
paryaayalabdhapuruhuutapadaaH shaciinaaM  
patraa~NkuraaNi vilikhanti payodhareShu*

||12.8||

Meaning: *ra~NganR^ipateH maNi paaduke* = Hey *shrii ra~Nganaatha's* Gem-studded *paadukaa!* *vibhuuti kaamaaH* = Those seeking wealth *tvayi samarpya* = by offering you (by placing on you, worshipping you with) *dvitraaNi* = two or three *patraaNi* = leaves, *labdha* = and attaining *paryaaya* = according to their turn *puruhuuta padaaH* = the position of *indra*, *vilikhanti* = draw *patraa~NkuraaNi* = the *makarika* leaves (decorative drawings sketched for fun with fragrant things) *payodhareShu* = on the breasts *shaciinaaM* = of the *shaciidevis* (the queens of those who would be ascending to that position).

T.S: Hey *paadukaa!* Those who seek wealth, by offering you just two or three leaves with devotion, attain the position of *indra* when their turn comes. Then they enjoy that position with their queens (*shaciidevis*) by drawing playfully sketches of *makarika* leaves on their breasts.

Summary: Oh *paadukaa!* If any one, desirous of earning a great deal of wealth, were to offer you in worship just two or three leaves like *tulasi*, as per the well known statement “*patraM puShpaM phalaM toyaM yo me bhaktyaa prayacChati*”, you will see to it that he attains the position of *indra*. He would then be able to enjoy with the queen of that *indra's* position. You will bestow on him such a position several times.

If those desirous of obtaining a great amount of wealth seek a good *aacaarya* and earn their affection, they will get unlimited amount of wealth. With that they will be very happy as long as they are in this world. Even afterwards, they will be able to enjoy eternal happiness. This is the essential message here.

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### 10. For the removal of troubles haunting the family

**345.- Original:-** प्रशमयति जनानां सञ्ज्वरं रङ्गभर्तुः  
परिसरचलितानां पादुके चामराणाम् ।  
अनुदिनमुपयातैरुत्थितं दिव्यपुष्पैः  
निगमपरिमळं ते निर्विशन् गन्धवाहः ॥

*prashamayati janaanaaM sa~njvaraM ra~NgabhartuH*  
*parisaracalitaanaaM paaduke caamaraaNaaM |*  
*anudinamupayaatairutthitaM divyapushpaiH*  
*nigamaparimaLaM te nirvishan gandhavaahaH*

||12.25||

Meaning: *paaduke* = Hey *paadukaa!* *gandhavaahaH* = The perfume-laden breeze *caamaraaNaaM* = from the *caamarams* (fans), *calitaanaaM* = which are being waved *parisara* = near *ra~NgabhartuH* = *shrii ra~Nganaatha nirvishan* = Who is enjoying *te* = your *nigama parimaLaM* = Vedic fragrance *utthitaM* = raised *divya puShpaiH* = by the flowers from *devaloka* (the heaven) *upayaataiH* = that are arriving *anudinaM* = every day, *prashamayati* = cures *janaanaaM* = people's *sa~njvaraM* = suffering associated with *saMsaara* (this world with the cycle of life and death).

T.S: Hey *paadukaa!* The flowers coming down on you every day from the heavens produce fragrance. This Vedic fragrance from you is enjoyed by *shrii ra~Nganaatha*, near Whom *caamarams* (fans) are waived (by the devotees). The fragrance-laden breeze from the fans cures people's misery associated with life in this world.

Summary: Oh *paadukaa!* Your greatness has no limits. Every day, a great many varieties of flowers arrive from the *devaloka* (heaven) for your worship. It is impossible to describe their fragrance. Your fragrance itself is the Vedic fragrance lauded by the Vedas through words like "*sarvagandhaH sarva rasaH*". In this manner, through the pleasant breeze coming from them, these *caamarams* being waived at you delight all the people with these two kinds of fragrances. They thus cure them of all the ills of this worldly existence and bring them eternal bliss.

Through the sweet fragrance of *shrii aazhvaar's* garland of *vakuLa* flowers, and along with it, the "fragrance of experience" of his divine sayings, the devotees will become free from all the miseries of worldly existence, and will then experience bliss that is both unlimited and exquisite

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## 11. To prevent the approach of danger and incidence of mishaps

**351.- Original:-** पान्तु वः पद्मनाभस्य पादुकाकेळिपांसवः ।  
अहल्यादेहनिर्माणपर्यायपरमाणवः ॥

*paantu vaH padmanaabhasya paadukaakeLipaaMsavaH |*  
*ahalyaadehanirmaaNaparyaayaparamaaNavaH*

||13.1||

**Meaning:** (Let) *paMsavaH* = the dust particles *keLi* = generated from the leisure activity (i.e., moving around) *paadukaa* = of the *paadukaa*, *paryaaya paramaaNavaH* = which are equivalent to atomic particles *nirmaaN* = in respect of creating *deha* = the body *ahalyaa* = of *ahalyaa*, *paantu* = protect *vaH* = you and us.

**T.S:** Let the dust particles raised by the *paadukaa* (of *shrii* Rama) while moving around, which became the “atoms” in (re)generating the body of *ahalyaa*, protect both you and us.

**Summary:** The dust from the feet of *shrii raamacandra* created a superior body for the wife of *gautama*. In the same way, let it create a body for us also that is useful for the service of God and make (our life) worthwhile.

**387.- Original:-** मधुवैरिपदाम्बुजं भजन्ती मणिपादावनि मञ्जुशिञ्जितेन ।  
पठसीव मुहुः स्वयं प्रजानाम् अपरोपज्ञमरिष्टशान्तिमन्त्रम् ॥

*madhuvairipadaambujaM bhajantii*  
*maNipaadaavani ma~njushi~njitena |*  
*paThasiiva muhuH svayaM prajaanaam*  
*aparopaj~namariShTashaantimantram*

||14.7||

**Meaning:** *maNi paadaavani* = Hey Gem-studded *paadukaa*! *bhajantii* = Having attained *madhuvairi padaambujaM* = the lotus feet of *paramaatmaa* Who is the destroyer of the *asura* called *madhu*, *tvaM* = you *paThasi iva* = appear to be reciting *svayaM* = for yourself *muhuH* = again and again *ma~nju shi~njitena* = with a lovely voice *ariShTa shaaanti mantram* = the *mantra* that can ward off all the misfortunes *prajaanaaM* = of people, and that *aparopaj~naM* = has been beyond the comprehension of any one so far.

**T.S:** Hey Gem-studded *paadukaa!* Having attained the lotus feet of the Lord, you seem to be reciting voluntarily again and again in a sweet voice the *ariShTa shaanti mantra*, which is a cure for all the misfortunes of people and which has so far been beyond the comprehension of any one.

**Summary:** Oh *paadukaa!* Hearing the sound made by you when *shrii ra~Nganaatha* moves ceremoniously wearing you on His feet, one wonders whether you have voluntarily come forward and are reciting a new *mantra* for the sake of removing the endless (unlimited) woes of the people in this world.

The *tiruvaazhmozhi* is indeed the *mantra* that is capable of warding off without fail all the obstacles in all the worlds, because it is the sound that was born out of the happiness overflowing from the mind of *shrii aazhvaar* as he sang and experienced the virtues of God.

**408.- Original:-** शृणोतु रङ्गाधिपतिः प्रजानां  
आर्तध्वनिं क्वापि समुज्जिहानम् ।  
इतीव मत्वा मणिपादुके त्वं  
मन्दप्रचारैः मृदुशिञ्जिताऽसि ॥

*shR^iNotu ra~NgaadhipatiH prajaanaaM*  
*aartadhvaniM kvaapi samujjihaanam /*  
*itiiva matvaa maNipaaduke tvaM*  
*mandapracaraiH mR^idushi~njitaa.asi*

||14.28||

**Meaning:** *maNipaaduke* = Hey Gem-studded *paadukaa!* *tvaM* = You *asi* = have remained as *mR^idu* = one with soft *shi~njitaa* = sound *matveva* = as if due to thinking *iti* = thus: “(Let) *ra~NgaadhipatiH* = *shrii ra~Nganaatha* *shR^iNotu* = hear *aarta dhvaniM* = the sound of distress *prajaanaaM* = of the people, *samujjihaanam* = which may be produced *kvaapi* = from anywhere”.

**T.S:** Hey Gem-studded *paadukaa!* You make only a soft sound as though because of your thoughtfulness to let *shrii ra~Nganaatha* hear people’s cry of distress that may be coming from anywhere.

**Summary:** Sometimes, God arrives slowly (softly) wearing the *paadukaa* on His feet. The poet talks to *paadukaa* about it in this manner: You escort God slowly saying to yourself “If we walk fast, God may or may not be able to hear the sound of people’s grief”. One individual cries loudly when the misery in the material world becomes too much; another one may be experiencing less misery. God will save both of them alike.

**763.- Original:-** चरणौ मणिपादुके मुरारेः प्रणतान् पालयितुं प्रपद्यमानम् ।  
विपदामिह दैवमानुषीणां प्रतिकारं युवयोर्द्वयं प्रतीमः ॥

*caraNau maNipaaduke muraareH*  
*praNataa paalayituM prapadyamaanam /*  
*vipadaamiha daivamaanuShiiNaaM*  
*pratikaaraM yuvayordvayaM pratiimaH* ||24.3||

Meaning: *paaduke* = Hey *paadukaa!* *pratiimaH* = We regard *yuvayoH dvayaM* = the pair of you who have *prapadyamaanam* = nicely taken refuge *caraNau* = at the feet *muraareH* = of God *paalayituM* = in order to protect *praNataa* = those who bow (to them), as *pratikaaraM* = as the counteracting force *vipadaaM* = for the dangers *iha* = in this world *daiva maanuShiiNaaM* = caused by divine as well as human influences.

T.S: Hey *paadukaa!* You have firmly established yourself at the feet of the Lord in order to protect the devotees who bow down to them. We therefore look upon the pair of you as the counteracting force against all the dangers that may be inflicted on us either by divine or human will.

Summary: Oh! You pair of *paadukaas!* When I look at the two of you, you appear like one even though you are separate. People of this world face dangers coming from both the gods and humans. It seems as though you are there in pair taking refuge at the two feet of God, in order to be able to ward off both those (dangers).

For one who has sought refuge in a good *aacaarya*, there is no danger either from the gods or the humans.

**765.- Original:-** अहितोन्मथनाय संश्रितानाम् अलमालोकवशेन शब्दतो वा ।  
करयोश्च रथाङ्गपाञ्चजन्यौ मधुहन्तुः पदयोश्च पादुके ये ॥

*ahitonmathanaaya saMshritaanaam*  
*alamaalokavashena shabdato vaa /*  
*karayoshca rathaa~Ngapaa~ncajanyau*  
*madhuhantuH padayoshca paaduke ye* ||24.5||

Meaning: *rathaa~Nga paa~ncajanyau ca* = Both the *cakra* (discus) and the conch *karayoH* = in the two hands, and *ye paaduke* = these famous *paadukaas paadayoH* = on the feet *madhu hanthuH* = of the Lord Who is the slayer of the *asura* called *madhu alaM* = are enough *ahitonmathanaaya* = to eradicate completely all the hardships *saMshritaanaaM* = of those who have taken refuge in them, *aaloka vashena* = either by

just your glance *shabdato vaa* = or by your name (by the sound produced by the conch or the *paadukaas*).

T.S: The weapons of *cakra* and *sha~Nkha* (conch) in the two hands of the Lord and you the pair of *paadukaas* on His two feet are quite enough to destroy all the troubles of the devotees merely by sight or sound.

Summary: God always wields in His hands the *sha~Nkha* and the *cakra* in order to drive away the dangers befalling those that have sought refuge in Him. He wears the two *paadukaas* on His feet. From the sight of the *sha~Nkha* and *cakra*, as well as from the brilliance of the *cakra* and the sound of the *sha~Nkha*, all the troubles in this world will be eradicated. Similarly, serving the *paadukaas* and listening to the sound of the *paadukaas* would both result in driving away all of one's troubles.

By bowing to the *aacaaryas* like *nammaazhvaar*, and from their teachings, everyone will have all the troubles eradicated and will find good times.

**915.- Original:-** अनन्यशरणः सीदन्ननन्तक्लेशसागरे ।  
शरणं चरणत्राणं रङ्गनाथस्य संश्रये ॥

*ananyasharaNaH siidannanantakleshasaagare |*  
*sharaNaM caraNatraaNaM ra~Nganaathasya saMshraye*

||30.5||

Meaning: *ananya sharaNaH* = With no one to save me, *siidan* = and (having fallen into) being devastated by grief *ananta klesha saagare* = in the endless ocean of misery *saMshraye* = (I) take *sharaNaM* = refuge in *ra~Nganaathasya* = *shrii ra~Nganaatha's caraNa traanaM* = *paadukaa*.

T.S: Scorched in the endless ocean of misery and with no one to save me, I seek refuge in *shrii ra~Nganaatha's paadukaa*.

Summary: It seems as though there is no end to the ocean of this *saMsaara* (material world with the cycle of life and death). It is very difficult for any one caught in this ocean to escape and come up. *bhagavaan's paadukaas* are the only hope for easily crossing this insurmountable ocean of life and attaining eternal happiness. Therefore, I will take refuge in the *paadukaa*. This is the essential meaning here.

The figure of speech here is that there are no *oShtyas* (labials) amongst the alphabets used in this verse. The *anusvaaras* ("M" s) are not considered labials. *oShtya* means alphabets pronounced with the help of lips. They are, for example, "u, pa, pha,

*ba, bha, ma, lgap, lgapH'*. To compose a verse without using those letters represents in itself some kind of mastery.

**925.- Original:-** सुरकार्यकरी देवी रङ्गधुर्यस्य पादुका ।  
कामदा कलितादेशा चरन्ती साधुवर्त्मसु ॥

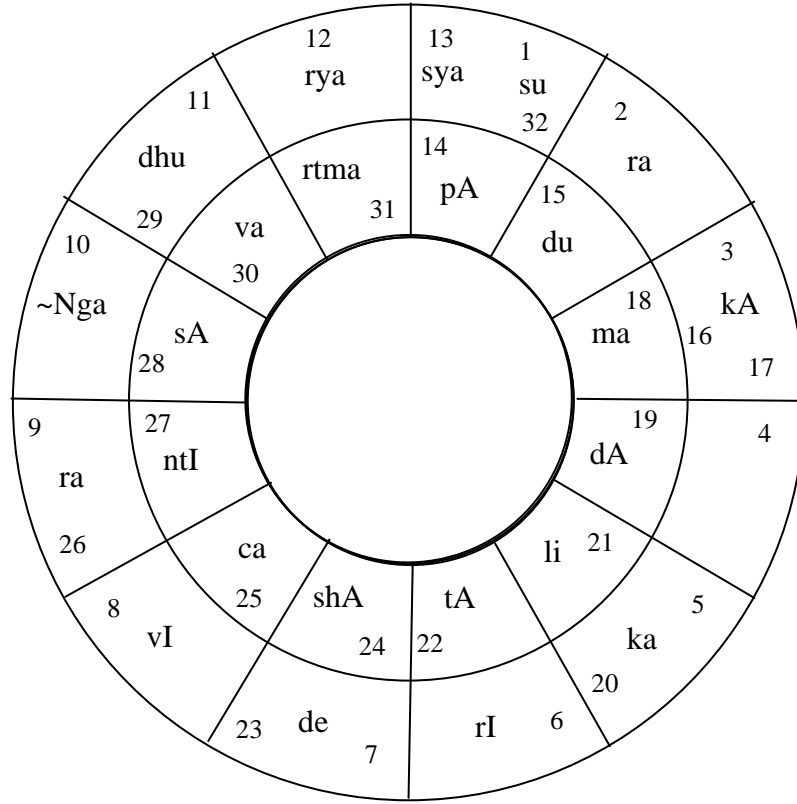
*surakaaryakarii devii ra~Ngadhuryasya paadukaa /  
kaamadaa kalitaadeshaa carantii saadhuvartmasu*

||30.15||

**Meaning:** *ra~Ngadhuryasya* = *shrii ra~Nganaatha's paadukaa* = *paadukaa surakaaryakarii* = does the work of the gods; *devii* = it has a divine virtue; *kaamadaa* = it grants one's wishes; *kalitaadeshaa* = it sets rules that are good for the world; *caranthii* = it follows *saadhu vartmasu* = the pious paths.

**T.S:** *shrii ra~Nganaatha's paadukaa* is the one that performs the work of the gods, that is divine in nature, that grants all the wishes, that sets forth rules that are for people's good; and that always moves along the path of righteousness.

**Summary:** The *paadukaa* accomplished all the desired tasks for the *devas* by helping *shrii Rama* while he was engaged in the slaying of *raavaNa* and others, which was the desired objective of the *devas*. The *paadukaa* grants all the wishes of the devotees; it saves people by ensuring the observance of the Lord's commands in the form of *shruti* (Vedas) and *smR^iti* (the scriptures). It always follows the path of righteousness, and also guides every one along the same path.



**Figure 925-30.15 dvi shR<sup>i</sup>~NgaTaka cakra bandhaH**

This verse has the figure of speech called the “dvi shR<sup>i</sup>~NgaTaka cakra bandha”. Its structure is shown in Figure 925-30.15 and its characteristics are given by:

*prakraantaantaM likhet varNaan kramaadekatra maNDale |  
anyatraikaantaraMdyvaucet dvi shR<sup>i</sup>~NgaTaka ucyate ||*

(The syllables can be arranged in two concentric circles. Syllables 1 -13 are in the outer circle. Of the remaining 19 syllables 14-32, 12 syllables occupy the inner circle, with syllable 16 and every third syllable thereafter, namely, 17, 20, 23, 26, 29 and 32 co-sharing the outer circle with the first 13 syllables).

**926.- Original:-** भरताराधितां तारां वन्दे राघवपादुकाम् ।  
भवतापाधितान्तानां वन्द्यां राजीवमेदुराम् ॥



*bharataaraadhitaam taaraam vande raaghavapaadukaam /  
bhavataapaadhitaantaanaam vandyam raajiivameduraam* ||30.16||

Meaning: *vande* = I bow to *raaghava paadukaam* = *shrii* Rama's *paadukaa* *bharata aaraadhitaam* = that was worshipped by *bharata*, *taaraam* = that is the very best, *vandyam* = that is worshipped by *taantaanaam* = the people distressed *aadhi* = by the mental affliction *bhavataapa* = called the heat of *saMsaara* (the cycle of birth and death), and *raajiiva meduraam* = that is filled with lotus flowers (that were offered in *arcana*).

T.S: I will bow to that holiest of the holy lotus-bedecked *paadukaa* of *shrii* Rama, which was worshipped by *bharata*, and which is also worshipped by all those that are suffering with mental distress under the scorching heat called the *saMsaara* (the endless cycle of life and death).

Summary: *bharata*, the greatest of all devotees worshipped the *paadukaa*. People who have suffered and are exhausted being caught in the *saMsaara* of the birth-death cycle, worship (the *paadukaa*) in order to get rid of all the malfices and live happily. I bow down to such a *paadukaa*.

The figure of speech used here is called '*dvi catuShka cakra bandhaH*' (two-square and two-circle formation). This can be clearly seen in the sketch shown in the figure 926.-30.16 which follows.

46

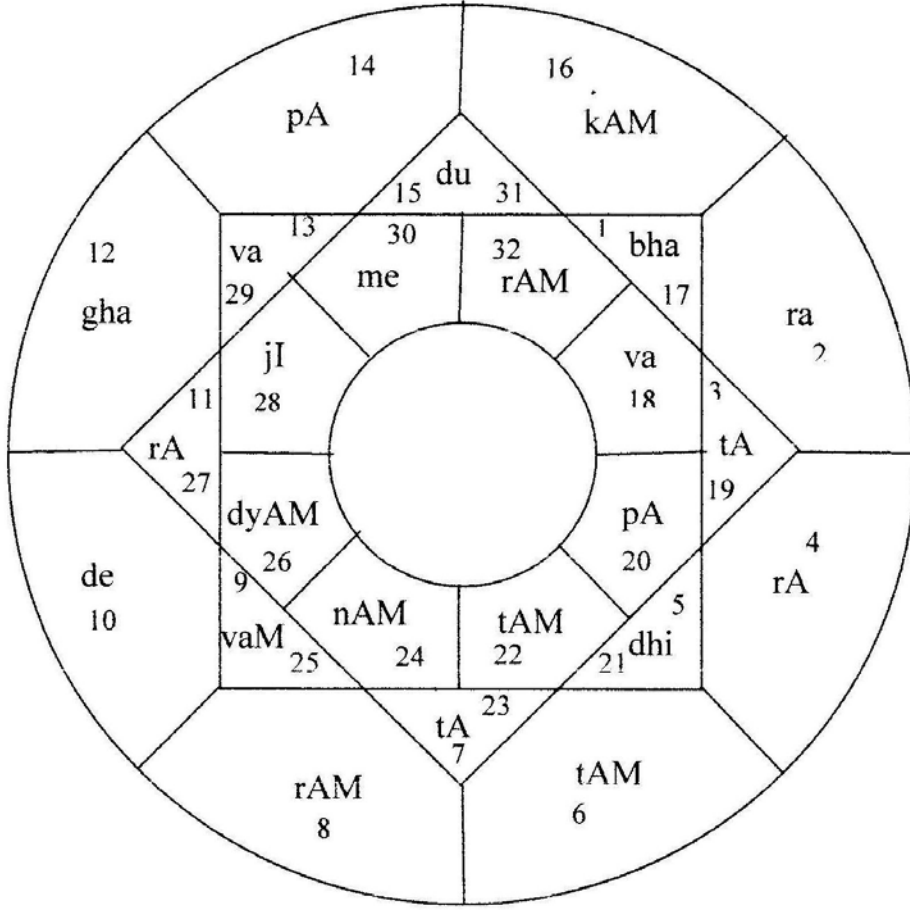


Figure 926-30.16 *dvi catuShka cakra bandhaH*

932.- Original:- जयाम पापामया जयामहे दुदुहे मया ।  
महेश काकाशहेमपादुकाऽममकादुपा ॥

*jayaama paapaamayaa jayaamahe duduhe mayaa |*  
*mahesha kaakaashahemapaadukaa.amamakaadupaa*

||30.22||

Meaning: *hema paadukaa* = The golden *paadukaa jaya ama paa* = which protects even the poor helpless ones in matters where one has got to win in order to attain (the goal), *apa aamayaa* = which makes one free of illness (which bestows good health on one) *at* = which always goes *aamamaka* = to the great sages who have conquered all

ego (the arrogance of “I” and “me”), *upaa* = which protects the Lord and *ka aakaasha* = that shines brightly on the head of *mahesha* = people like *indra* who are regarded as great masters, *duduhe* = has been called (has been made to grant people’s wishes) *mayaa* = by me *mahe* = in this *utsava ajayaa* = belonging to *shrii ra~Nganaatha*.

T.S: I have been able to invoke at this *utsava* of *shrii ra~Nganaatha*, the golden *paadukaa*, the savior of the poor and helpless, the one who bestows good health, the one that keeps the company of the learned sages who have fully conquered their ego, the protector of the Lord, and the one to whom even the most powerful rulers like *indra* bow down their heads in respect.

Summary: There are quite a number of objectives that can be attained only by conquering all of one’s (*indriyas*) sense organs. Of these, protecting the distressed ones without forsaking them is what *shrii ra~Nganaatha*’s *paadukaa* does. It cures whatever affliction one is suffering from; it can in fact even prevent the affliction from occurring in the first place. It always resides in the company of ascetics who have given up all feelings of “I” and “me”. It shines brightly on the heads of *brahma*, *rudra*, *indra* and the like. It is also golden in nature. It resides only in *shrii ra~Nganaatha*, the “never born” (being the Eternal One), as per “*ajaayamaano bahudhaa vijaayate*”. Such a *paadukaa* was brought in (called) (through this composition) so that the devotees might realize all their desires during the *utsava* time. Thus, the greatness and glory of the *paadukaa* have been praised and those benefits have also been made available to those who recite this (composition).

ja	yA	ma	pA	pA	ma	yA	ja
yA	ma	he	du	du	he	ma	yA
ma	he	sha	kA	kA	sha	he	ma
pA	du	kA	ma	ma	kA	du	pA
pA	du	kA	ma	ma	kA	du	pA
ma	he	sha	kA	kA	sha	he	ma
yA	ma	he	du	du	he	ma	yA
ja	yA	ma	pA	pA	ma	yA	ja

**Figure 932-30.22 sarvatobhadra bandhaH**

The figure of speech of this verse is a very difficult formation called “*sarvatobhadra bandha*” (totally bound). Its characteristics (along with its variation *ardha bhramaka bandha*) have already been described under the previous *shloka*. The *sarvatobhadra* formation is shown in the figure 932-30.22. This verse reads all right from left to right, right to left, top to bottom, bottom to top, beginning to end, end to beginning,--- whichever way it is read. It reads like one verse written twice successively.

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## 12. For the affliction of one's body to leave

**359.- Original:-** तद्रजस्तव तनोति पादुके मानसान्यकठिनानि देहिनाम् ।  
प्रस्तरस्य पदवीगतस्य यत् व्याचकार मुनिधर्मदारताम् ॥

*tadrajastava tanoti paaduke  
maanasaanyakaThinaani dehinaam /  
prastarasya padaviigatasya yat  
vyaacakaara munidharmadaarataam*

||13.9||

Meaning: *paaduke* = Hey *paadukaa!* *tat* = That *rajaH* = dust *tava* = of yours *yat* = which *vyaacakaara* = restored *prastarasya* = to the stone *padaviigatasya* = that happened to be on the way *dharmadaarataam* = the wifhood meant solely for performing pious duties *muni* = for Sage *gautama*, *tanoti* = makes *maanasaani* = the minds *dehinaam* = of the living beings *akaThinaani* = not hard (afraid to perform evil acts).

T.S: Hey *paadukaa!* Your dust restored the (hardened) stone found on the way, to her (soft) human form of *ahalyaa*, the devoted wife performing pious duties for her husband, Sage *gautama*. In the same way, that dust of yours softens the hardened (evil) minds of living beings (and makes them pious).

Summary: Hey *paadukaa!* At the time when *shrii* Rama came along wearing you on his feet, a stone that was touched by your dust turned (back) into a great woman who became the wife of a sage. If such dust of yours were to touch humans, then it will create a fear in their minds for performing sinful acts, and a heightened love for performing instead acts that are dear to God and the *aacaarya*.

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### 13. For the Stabilization of Employment

377.- **Original:-** शुभसरणिरजोभिः शोभयन्ती धरित्रीं  
परिणतिरमणीयान् प्रक्षरन्ती पुमर्थान् ।  
भवसि भुवनवन्द्या पादुके रङ्गभर्तुः  
शरणमुपगतानां शाश्वती कामधेनुः ॥

*shubhasaraNirajobhiH shobhayantii dharitriiM  
pariNatiramaNiiyaan prakSharantii pumarthaan /  
bhavasi bhuvanavandyaa paaduke ra~NgabhartuH  
sharaNamupagataanaaM shaashvatii kaamadhenuH*

||13.27||

**Meaning:** *ra~NgabhartuH paaduke* = Hey *shrii ra~Nganaatha's paadukaa!*  
*bhuvana vandyaa* = By being fit to be worshipped by all the people, *dharitriiM  
shobhayantii* = by making this earth a safe place *shubhasaraNi rajobhiH* = with your  
auspicious track-dust, *prakSharantii* = and by fulfilling *pumarthaan* = the human  
aspirations *pariNati ramaNiiyaan* = that are of ultimate beauty (auspiciousness), *tvaM* =  
you *bhavasi* = become *shaashvatii* = the eternal *kaamadhenuH* = divine cow that gives  
everything one asks for *upagataanaaM* = to those who take refuge in you (as the only  
means for salvation).

**T.S:** Hey *shrii ra~Nganaatha's paadukaa!* By being the object of worship of  
the whole world, by bringing auspiciousness to the earth through the dust you raise  
along your path, and by fulfilling the human aspirations that are of real ultimate value,  
you are like the eternal divine cow *kaamadhenu* (that gives every thing one asks) for  
those who take refuge in you.

**Summary:** Oh *paadukaa!* They say there is a cow in *devaloka*. It is said that when  
she moves around, her dust brings auspiciousness to any one whom it touches. It seems  
that since she is a cow, every one worships her. It also seems that she gives whatever  
any one asks for from her; but that is not permanent. However, since the dust that is  
raised when you arrive can destroy all evils and can grant all the human aspirations  
including *mokSha* (liberation) that the *kaamadhenu* cannot grant, you are fit to be  
worshipped by every one. For this reason, you have become the *kaamadhenu* for those  
who have placed their trust in you. You are also eternal.

If one takes refuge in a good *aacaarya* one does not have any thing to worry  
about.

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### **14.To obtain boons required or sought**

**390.- Original:-** मधुरं मणिपादुके प्रवृत्ते भवती रङ्गपतेर्विहारकाले ।  
अभयार्थनया समभ्युपेतान् अविसंवादयतीव मञ्जुनादैः ॥

*madhuraM maNipaaduke pravR^itte  
bhavatii ra~Ngapatervihaarakaale /  
abhayaarthanayaa samabhyupetaan  
avisaMvaadayatiiva ma~njunaadaiH*

||14.10||

Meaning: *maNipaaduke* = Hey Gem-studded *paadukaa!*. When *ra~NgapateH* = *shrii ra~Nganaatha's vihaarakaale* = travel time *pravR^itte* = occurs, *bhavatii avisaMvaadayatiiva* = it appears as if you are saying “so be it” *ma~njunaadaiH* = through your sweet sounds *samabhyupetaan* = to those who have come *abhayaarthanayaa* = with a prayer for being saved from fear. {*madhuraM* = It is sweet}\*\*

T.S: Hey Gem-studded *paadukaa!* At the time when *shrii ra~Nganaatha* moves out, it appears as though you are saying through your sweet sound “So be it” to people who come praying for being rescued from fear. This is sweet.

Summary: *Oh paadukaa!* When *shrii ra~Nganaatha* moves out ceremoniously wearing you on His feet, people desirous of hearing about the respective procedures, pray for success on specific matters. Your sound seems to say (to them), “May it be as per your wish”.

In this world, people do not remember that God is some one who is alive. Those who go to the temple perform *arcana (puuja)* both during their good and bad times. They do not explain their troubles just like they would confide in another human being. Knowing that if they explain their difficulties to a rich person, he will save them from them, they will convey to him their difficulties either through a recommendation letter from an other person or by arranging for some one else to go personally and explain their problems (to the rich person). They assume that if he hears about them through a friend's mouth, their problems would be solved. In the same manner, if one conveys one's problems to the Omniscient, Omnipotent God Who is one's close relative in all respects, through some person who knows about all his difficulties and who is very dear to Him, then one will obtain all the desirable results. (However), those who have understood this are very rare in this world.

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\*\* Missing in *shriimat aaNdavan svaami's* commentary

**505.- Original:-** रत्नाङ्कुरैरविरळा मणिपादरक्षे  
पाकोन्मुखैः परिगता पुरुषार्थसस्यैः ।  
देवेन रङ्गपतिना जगतां विभूत्यै  
केदारिकेव कृपया परिकल्पिता त्वम् ॥

*ratnaa~NkurairaviraLaa maNipaadarakShe  
paakonmukhaiH parigataa puruShaarthasasyaiH |  
devena ra~Ngapatinaa jagataaM vibhuutyai  
kedaarikeva kR^ipayaa parikalpitaa tvam*

||15.25||

Meaning: *maNipaadarakShe* = Hey Gem-studded *paadukaa!* *aviraLaa* = With your densely packed *ratna a~NkuraiH* = sprouts called gems, *tvam* = you *kedaarika* *iva* = are like the paddy field, *parigataa* = filled everywhere *paakonmukhaiaH* = with ready-to-ripen *puruShaartha sasyaiH* = paddy stalks called *dharma*, *artha*, *kaama* and *mokSha*, *parikalpitaa* = created *kR^ipayaa* = with compassion *ra~Ngapatinaa* = by *shrii ra~Nganaatha devena* = the fun loving Lord *jagataaM vibhuutyaiH* = for the prosperity of the world.

T.S: Oh *paadukaa!* With your densely packed gems that look like sprouts, you appear like a paddy field packed with ready-to-harvest paddy crop (resembling the four-fold human aspirations of *dharma*, *artha*, *kaama* and *mokSha*), created in His great compassion by Lord *shrii ra~Nganaatha* in order to bring prosperity to this world.

Summary: Oh *paadukaa!* The long rays spreading out from the many shining gems of various kinds inside you make one wonder whether, in order that whole world may attain all kinds of prosperity, *shrii ra~Nganaatha* in His natural compassion has created a lush paddy field filled with a kind of paddy crop, that will allow all the *puruShaarthas* (human aspirations), namely *dharma*, *artha*, *kaama* and *mokSha* to be immediately attainable without any obstacle.

All the *jiivaatmaas* (individual souls) are the children of *paramaatmaa* (the Supreme Soul). In order to remove the endless hardships that they are suffering, that *paramaatmaa*, in His natural infinite compassion has sent to this world the greatest *aacaaryas* like *nammaazhvaar*. If one duly takes refuge in them and serves them, one will attain all the *puruShaarthas* (human aspirations).

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### 15. To ensure the right thought (of bhagavAn) in one's final moments

**467.- Original:-** करणविगमकाले कालहुङ्कारशङ्की  
द्रुतपदमुपगच्छन् दत्तहस्तः प्रियाभ्याम् ।  
परिणमयतु कर्णे रङ्गनाथः स्वयं नः  
प्रणवमिव भवत्याः पादुके मञ्जुनादम् ॥

*karaNavigamakaale kaalahu~Nkaarasha~Nkii  
drutapadamupagacChan dattahastaH priyaabhyaam |  
pariNamayatu karNe ra~NganaathaH svayaM naH  
praNavamiva bhavatyaaH paaduke ma~njunaadam*

||14.87||

Meaning: *paaduke* = Hey *paadukaa!* *karaNa vigama kaale* = At the time when the senses begin to leave, May *ra~NganaathaH* = *shrii ra~Nganaatha svayaM* = Himself *pariNamayatu* = cause *bhavatyaaH* = your *ma~nju naadam* = sweet sound *praNamaM iva* = that is like the *OM* (to fall) *naH* = on our *karNe* = ear, as *upagacChan* = He approaches (us) *priyaabhyaam datta hastaH* = with *shriidevi* and *bhuudevi* having offered their hands for Him to hold, *drutapadaM* = pacing rapidly *kaala hu~Nkaara sha~Nkii* = concerned that the “*huM*” sound (call) may come from *yama* (god of death) any time.

T.S: Oh *paadukaa!* Kindly see that when my senses begin to leave me (at the time of my passing away), *shrii ra~Nganaatha*, noting that the call from *yama* might come to me any time, hurries towards me holding the hands of *shriidevi* and *bhuudevi*, personally bringing to my ears your sweet sound that resembles the *praNava* (*OM*) sound.

Summary: Oh *paadukaa!* You must see that, when my end draws near, your sweet sound, created when *shrii ra~Nganaatha* holding the hands of *shrii* and *bhuudevis* on His side comes rapidly towards me thinking that *yama* may be getting impatient with me, falls on my ear.

**514.- Original:-** तव रत्नकरार्पितं नवीनं परिगृह्य स्थिरमंशुकं मनोज्ञम् ।  
जरदंशुकवत्सुखेन देहं कृतिनः केशवपादुके त्यजन्ति ॥

*tava ratnakaraarpitaM naviinaM  
parigR^ihya sthiraM aMshukaM manoj~nam |  
jaradaMshukavatsukhena dehaM  
kR^itinaH keshavapaaduke tyajanti*

||15.34||

Meaning: *keshava paaduke* = Hey *shrii ra~Nganaatha's paadukaa!* *kR^itinaH* = The fortunate ones *parigR^ihya* = wear *naviinaM* = the new, *manoj~nam* = beautiful, *sthiraM* = and permanent *aMshukaM* = clothe *tava ratna kara arpitaM* = offered by the hands formed by the radiance of your gems, and *tyajanti* = leave *sukhena* = happily (effortlessly) *dehaM* = this grown body *jarat aMshukavat* = like torn old clothing.

T.S: Oh *shrii ra~Nganaatha's paadukaa!* The fortunate ones in this world will receive the new, beautiful and eternal clothing offered by the “hands” formed by the rays emanated from your gems, and cheerfully give up their body just like discarding torn old clothing.

Summary: Oh *paadukaa!* Those on whom your glow falls will not experience any pain at the time they give up their body and will leave their body peacefully. Also they will find exquisite bliss after (their death). It will be just like taking out and discarding old clothing, and happily buying and wearing new clothes.

If one has the grace of the *aazhvaar*, one will surely not experience any trauma at the time of death. Life will end peacefully. It means that if one takes to the divine sayings of *aazhvaar* and understands their meaning, one will find peace by developing distaste for this ephemeral life and directing attention towards lasting happiness. Those who neither are familiar with the *paashurams* nor have any idea of their meaning will find it very difficult to leave this body. They will be fearful that once they leave this body, they may have to face even greater misery. Those who have been exposed to matters pertaining to God will attain total bliss through some means such as *bhakti* (devotion) or *prapatti* (self-surrender).

**916.- Original:-** प्रतिभायाः परं तत्त्वं बिभ्रती पद्मलोचनम् ।  
पश्चिमायामवस्थायां पादुके मुह्यतो मम ॥

*pratibhaayaaH paraM tattvaM bibhratii padmalocanam |  
pashcimaayaamavasthaayaaM paaduke muhyato mama*

||30.6||

Meaning: *paaduke* = Hey *paadukaa!* (You) *bibhratii* = who are carrying *padma locanam* = *mahaa* Vishnu Who has eyes like the lotus *paraM tatvaM* = and Who is the Ultimate Truth *prati bhaayaaH* = must appear resplendently face to face *muhyataH*

*mama* = before me who will be in a state of delusion *pashcimaayaaM avasthaayaaM* = in my last moment.

T.S: Oh *paadukaa!* At the time of my death, I will be in total confusion. At that time, you who carry the lotus-eyed Lord, the Ultimate Truth, must kindly appear before me.

Summary: Oh *paadukaa!* You, the Savior of the universe, who having determined what the greatest of the great truths is, are pointing to the world that It is nothing but *shrii ra~Nganaatha* alone, must please come to me along with the Lord and grace me with your *darshanam* at the time of my death, so that I may not lose strength in my organs and become disoriented.

Here, if we treat the first word “*prathibhaayaaH*” as a noun, it is then in possessive case and singular form of the root “*pratibhaa*” (meaning abundant display of intelligence). However, one can wonder in that case as to which is the verb in this *shloka*. As a matter of fact, if one observes carefully, that word itself is the verb (*prati-bhaayaaH*)! This figure of speech is known as “*kriyaa gupta* (hidden verb)”. This figure of speech has the characteristics described by what starts as

“*kriidaagoShThii vinodeShu taj~nairaakiirNa mantraNe /  
paravyaamohane caapi sopayogaa prahelika ||*”

and continues as

“*va~ncitaanyasvaruupeNa yatra shabdena va~ncanaa*”

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## 16. For the true purpose of one's birth to be fulfilled

**518.- Original:-** मानसाम्बुजविकासहेतुभिः सेविता मणिगणैः प्रभाकरैः ।  
पादुके वहसि सद्भिराश्रितां देवि विष्णुपदसम्पदं नवाम् ॥

*maanasaambujavikaasahetubhiH  
sevitaa maNigaNaiH prabhaakaraiH |  
paaduke vahasi sadbhiraashritaaM  
devi viShNupadasampadaM navaam*

||15.38||

**Meaning:** *devi paaduke* = Hey Shining *paadukaa* of *shrii ra~Nganaatha!* *sevitaa* = Being served by *prabhaakaraiH* = the suns *maNi gaNaiH* = called the collection of gems *maanasa ambuja vikaasa hetubhiH* = that are the cause of the blooming of the lotus flowers called the minds, *aashritaa* = and being followed *sadbhiH* = by the pious ones (stars), *tvaM* = you *vahasi* = have attained *navaam* = a new kind of *viShNu pada sampadaM* = radiance of the Lord's feet (*viShNu pada sampadaM* = radiance of the sky).

**T.S:** Oh *paadukaa!* Being served by your collection of gems (suns) that cause the minds (lotus flowers) to expand (to bloom) and being a refuge for the pious ones (the stars), you carry a new kind of brilliance at the feet of the Lord (radiance of the sky). (Here, the *paadukaa* is compared to the brilliant sky with several suns and stars. The comparison is seen by reading the alternate meanings indicated in the parentheses).

**Summary:** Oh *paadukaa* for whom shining brilliantly is essential nature! When one looks at the gems inside you, one's mind opens out with immense joy like the lotus flower that sees the Sun. Countless number of learned and experienced elders worship you for their well-being. You bring a wealth of attributes like beauty, etc. to the feet of *shriyaHpati* (Lord of Lakshmi).

The Sun is called *prabhaakara*, which means one that has brilliance. *sat* also means star. One can also imagine here a rendering like, "You are shining like the sky that is lit up at once by the Sun and the stars".

However evil minded they might have been, when people experience the gem-like *suuktis* (sayings) and the virtuous qualities of *aacaaryas* like *nammaazhvaar*, they will become like the lotus flower, the shining seat of *mahaa* Lakshmi. That is why every one comes to take refuge in such persons. Just as the Sun rising in the sky drives away the darkness from the world, so do the *aazhvaars* and the *aacaaryas* too, who have descended on this earth and dispelled the darkness called ignorance that was

hiding in every nook and corner of this world. By God's grace, they will continue to descend on this earth in the future also. It is only by such persons that the world is being saved.

### **17. To obtain side-glances/kaTAkShas (Grace/anugraha) of bhagavAn**

**581.- Original:-** प्रपद्ये रङ्गनाथस्य पादुकां पद्मरागिणीम् ।  
पदैकनियतां तस्य पद्मवासामिवापरां ॥

*prapadye ra~Nganaathasya paadukaaM padmaraagiNiim /  
padaikaniyataaM tasya padmavaasaamivaaparaam*

||17.1||

**Meaning:** *prapadye* = I bow to that lady *ra~Nganaathasya* = *shrii ra~Nganaatha's paadukaaM* = *paadukaa*, who *tasya padaika niyataaM* = always remains with that *shrii ra~Nganaatha's* lotus feet without ever leaving them, who is *iva* = like the *aparaam* = the other lady *padma vaasaaM* = *mahaa Lakshmi*, *padma raagiNiim* = and who has the red rubies inside her. [I realize that it is the *paadukaa* which fulfills all the human aspirations up to *mokSha* (liberation)]. “*padma raagiNiim*” should be interpreted to mean “one who loves the lotus very much” while referring to Lakshmi.

**T.S:** I bow to that great lady *paadukaa* of *shrii ra~Nganaatha* who always remains with *shrii ra~Nganaatha's* lotus feet and is a *padma raagiiNii* (one filled with red rubies), just like that other Lady, namely *shrii mahaa Lakshmi*, His Eternal Consort and who is also a *padma raagiiNii* (one who is a great lover of the lotus).

**Summary:** *svaami deshikan* describes in this *paddhati* only the red rubies embedded in the *paadukaa*. Oh *paadukaa*! You make me wonder whether you are indeed another *mahaa Lakshmi* who has lovingly come down to stay only at the feet of *bhagavaan* (The Lord). Since the real *mahaa Lakshmi* lives eternally at the *vakShasthaLa* (heart region) of the Lord, she cannot leave that place to come and stay near the feet. However, she is a great lover of the lotus flower. That is why it is described here that she stays there in the form of *paadukaa*.

*nammaazhvaar* has referred to himself as the mistress of *paramapuruSha* (the Supreme Being). He has experienced Him accordingly. It appears that he is preaching that the average living being also should experience God by imagining oneself as His mistress. The *aacaaryas*, being extremely compassionate like the mothers, save the community of *jiivaatmaas* (living beings).

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## 18. To overcome one's fear of one's enemies

**677.- Original:-** अनिमिषयुवतीनामार्तनादोपशान्त्यै  
त्वयि विनिहितपादे लीलया रङ्गनाथे ।  
दधति चरणरक्षे दैत्यसौधानि नूनं  
मरकतरुचिभिस्ते मङ्क्षु दूर्वाङ्कुराणि ॥

*animiShayuvatiinaamaartanaadopashaantyai  
tvayi vinihitapaade liilayaa ra~Nganaathe /  
dadhati caraNarakShe daityasaudhaani nuunaM  
marakatarucibhiste ma~NkShu duurvaa~NkuraaNi*

||19.17||

Meaning: *caraNarakShe* = Oh *paadukaa!* *ra~Nganaathe* = As *shrii ra~Nganaatha liilayaa* = leisurely *vinihita paade* = places His feet *tvayi* = in you *aarta naadopashaantyaiH* = for removing the distress-filled sounds *animiSha yuvatiinaaM* = of the *deva* women, *ma~NkShu* = all of a sudden *daitya saudhaani* = the multi-storied houses of the *raakShasas* *dadhati* = wear *duurvaa~NkuraaNi* = sprouts of grass *te marakata rucibhiH* = through the glow of your green gems. *nuunam* = This is a fact.

T.S: Oh *paadukaa!* As *shrii ra~Nganaatha* places His feet in you (to set out for the destruction of the *raakShasas*) to remove the distress-filled cries of the *deva* women (harassed by the *raakShasas*), all of a sudden, the multi-storied mansions of the *raakShasas* will appear as if green grass sprouts have grown on their tops, due to the green light emitted by your green gems.

Summary: Oh *paadukaa!* The *asuras* harass the *devas*. Hence, the *deva* women cry helplessly. In order to stop this, God wears you on His feet and sets out for slaying those *asuras*. At that time, the radiance from the green gems in you falls on their roof tops. That makes it look as though green grass has sprouted all over the roofs of the houses. That means, all the *asuras* have been completely destroyed, and with no one living in those houses, grass has grown on top of the houses.

If one understands the correct meaning of *aazhvaar's paashurams*, the *asuras* called lust, anger, false pretense and illusion will be destroyed. Virtuous qualities like peace, disinterestedness in material benefits, devotion, compassion and forgiveness will develop without any restraint.

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## 19. For good to result replacing lowliness/mean conditions

**689.- Original:-** जीवयत्यमृतवर्षिणी प्रजास्तावकी दनुजवैरिपादुके ।  
घोरसंसरणघर्मनाशिनी काळिकेव हरिनीलपद्धतिः ॥

*jiivayatyamR^itavarShiNii prajaastaavakii danujavairipaaduke /  
ghorasaMsaraNagharmanaashinii kaaLikeva hariniilapaddhatiH* ||20.9||

Meaning: *danuja vairi paaduke* = Hey *paadukaa* of that *paramaatmaa* (Supreme Being), the Vanquisher of the (hated) *raakShasas!* *taavakii* = Your *hari niila paddhatiH* = row of sapphire gems *amR^ita varShiNii* = by raining down the rain of *amR^ita* (elixir) *ghora saMsaraNa gharma naashinii* = and by removing the scary heat of the Sun called the life-death cycle *jiivayati* = saves the lives *prajaaH* = of people, *kaaLikeva* = like a line of water-laden clouds.

T.S: Hey God's *paadukaa!* The row of your dark blue sapphires appears like a line of dark water-laden clouds that rains down *amR^ita* (elixir), removes the horrible heat of the Sun called the *saMsaara* (the material world of endless births and deaths) and thus saves the lives of the people.

Summary: Oh *shrii ra~Nganaatha's paadukaa!* Just as the clouds bring rain, bring relief from the heat of summer, help the crops to grow and thus protect the world, so also the sapphire gems in you bring the rain of *mokSha* for the people, remove the heat of *saMsaara* and bring them perpetual bliss.

Those that find comfort by learning correctly the meaning of the *divya suuktis* of *nammaazhvaar* and the *aacaaryas* will become completely free of all misery and will eventually attain *mokSha* and perpetual bliss.

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## 20. For the propitiation of the nine grahadevatAs

**749.- Original:-** कनकरुचिरा काव्याख्याता शनैश्चरणोचिता  
 श्रितगुरुबुधा भास्वद्रूपा द्विजाधिपसेविता ।  
 विहितविभवा नित्यं विष्णोः पदे मणिपादुके  
 त्वमसि महती विश्वेषां नः शुभा ग्रहमण्डली ॥

*kanakaruciraa kaavyaakhyaataa shanaishcaraNocitaa  
 shritagurubudhaa bhaasvadruupaa dvijaadhipasevitaa |  
 vihita vibhavaa nityaM viShNoH pade maNipaaduke  
 tvamasi mahatii vishveShaaM naH shubhaa grahamaNDalii*

||22.19||

**Meaning:** *maNi paaduke* = Hey Gem-studded *paadukaa!* *kanaka ruciraa* = Being beautiful like gold (like *a~Ngaaraka*), *kaavya aakhyaataa* = Being praised by epic poems like *shriimat raamaayaNa* (by *shukraacaarya*) *shanaish caraNa ucitaa* = being appropriate for walking slowly (for *shani deva*) *shrita guru budhaa* = being followed by *aacaaryas* and the learned ones (by *guru* and *budha*) *bhaasvadruupaa* = being of shining body (like the *suurya*) *dvija adhipa sevita* = being worshipped by the noblest *brahmins* (by *candra*), and *vihita vibhavaa* = having an established grandeur *nityaM* = eternally *viShNoH pade* = at the feet of God (in the firmament) *tvaM* = you *mahatii* = the Greatest One *grahamaNDalii* = are the collection of nine planets *shubha* = that brings auspiciousness *vishveShaaM naH* = for all of us.

**T.S:** Oh Gem-studded *paadukaa!* You are golden in beauty; you have been praised in the epics; you are well suited for the slow movement during the *utsava*; the *aacaaryas* and the other learned ones cling to you; you shine like the Sun; you are worshipped by the noblest of *braahmaNas*. You have established your glory at the feet of the Lord. In this way, you are like the *graha maNDalii* (group of planets) bringing auspices to all of us in this world. [Here, the analogy with seven of the traditional “planets”, *a~Ngaaraka*, *shukra*, *shani*, *guru*, *budha*, *suurya* and *candra* can be seen by using the meaning shown within the parentheses in the previous paragraph].

**Summary:** Oh *paadukaa!* You are golden in composition. Epics like Ramayana and Mahabharata have praised you immensely. You are very helpful to God in His leisurely movements. All the *aacaaryas* and learned ones have taken refuge in you alone. You have brought greatness and glory to the Lord’s feet. You with such great attributes, ward off from this world all the malfices that may be meted out by the *nava grahas* (group of nine planets) and bestow all the auspices.



This means that those who take refuge in a good *aacaarya* will not be persecuted by any malfices such as *graha piiDaas* (malfices brought about by the planets).

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## 21. For one's grievances to go and peace of mind to develop

### *Sankalpam*

*shrI ra~NganAyikAsameta shrI ra~NganAtha svAminaH anugraheNa mama sakala vidha samsAratApa nivR^ItyarthaM shrIra~NganAtha divya maNipAdukAsahsra shloka mantrajapamahaM kariShye.*

*shlokam used for japam*

**779.- Original:-** अप्राप्तानामुपजनयथः सम्पदां प्राप्तिमेवं  
सम्प्राप्तानां स्वयमिह पुनः पालनार्थं यतेथे ।  
साक्षाद्रङ्गक्षितिपतिपदं पादुके साधयन्त्यौ  
योगक्षेमौ सुचरितवशान्मूर्तिमन्तौ युवां नः ॥

*apraaptaanaamupajanayathaH sampadaaM praaptimevaM  
sampraaptaanaaM svayamiha punaH paalanaarthaM yatethe |  
saakShaadra~NgakShitipatipadaM paaduke saadhayantyaau  
yogakShemau sucaritavashaanmuurtimantau yuvaam naH*

||24.19||

Meaning: *paaduke* = Hey *paadukaas!* *yuvaam* = You two *saadhayantyaau* = who get us *saakShaas* = directly (without going through any one else) *ra~NgakShiti padaM* = *shrII ra~Nganaatha's* feet *upajanayathaH* = make possible *naH* = for us *praaptiM* = the attainment *sampadaaM* = of wealth *apraaptaanaaM* = that we have not acquired till now; *punaH* = again (In addition) *svayaM* = you yourselves, *yatethe* = try *paalanaarthaM* = to protect *sampraaptaanaM* = the wealth that we have acquired till now. *sucarita vashaat* = Because of our good luck, *yuvaam* = you two (*sthaH* = have become) *muurtimantau* = the personification of *yoga kShemau* = *yoga* (giving what one does not have) and *kShema* (protecting what one already has).

T.S: Hey *paadukaas!* The two of you bring to us directly the feet of *shrII ra~Nganaatha*. You bestow on us the wealth that we do not have and protect the wealth that we already have. Because of our good luck the two of you have thus become the personification of the term “*yoga-kShema*”.

Summary: Oh Pair of *paadukaas!* In this world they speak of “*yoga kShema*”. *yoga* is to attain what was not there before. *kShema* means preserving what we already have,

as in “(*yogolabdhasya laabhasyaat kShemo labdhasya paalanam*)”. When I see the two of you, you look like the personification of these two, i.e., *yoga* and *kShema*.

*aacaaryas* like *nammaazhvaar* will bring us the all happiness in this world as well as the happiness in the other worlds; they will look after us and take care of all our needs. Without fail, they will earn for us the Lord’s feet.

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## 22. For the freeing of one's emotional bonds with one's people

**780.- Original:-** बद्धहरिपादयुगळं युगळं तपनीयपादुके युवयोः ।  
मोचयति संश्रितानां पुण्यापुण्यमयशृङ्खलायुगळम् ॥

*baddhaharipaadayugaLaM yugaLaM  
tapaniiyapaaduke yuvayoH |  
mocayati saMshritaanaaM puNya-  
apuNyamaya shR^i~NkhalaayugaLam*

||24.20||

Meaning: *tapaniya paaduke* = Hey Golden *paadukaas!* *yuvayoH* = Your *yugaLaM* = pair *baddha* = which has attained *hari paada yugaLaM* = the pair of God's feet *mocayati* = removes *shR^i~NkhalaayugaLam* = the pair of chains (shackles) *puNya apuNyamaya* = known as *puNya* (record of good deeds) and *paapa* (record of bad deeds) *saMshritaanaaM* = of those who have sought refuge in you.

T.S: Hey Golden *paadukaas!* The pair of you who are tied together with the pair of God's feet liberate those who have sought refuge in you from the twin shackles of *puNya* and *paapa*.

Summary: *paadukaas!* You who are holding on to the two feet of the Lord, sever the twin bonds namely *puNya* and *paapa* from those who have, with faith, sought refuge in you and give them the never-ending Lord's place, *paramapada*, which brings extraordinary happiness. The *jiivaatmaa* must attain God's Abode, namely, *paramapada*. The *paapa* (sin) that the living being commits brings *naraka* (hell). The *puNya* (record of good deeds) gives short-lived happiness. You two, however, remove both of those and bring to those who have sought refuge in you the eternal place of God, *paramapada* (Supreme Abode). You two are so powerful!

No one should commit a sin. One should not even perform *puNya* (a good deed) for the sake of attaining good things like wife, children, money, or lastly *svarga* (heaven). One should perform what has been prescribed in the scriptures, only for the purpose of attaining *mokSha*. *mokSha* means the attainment of the place which has God's eternal and infinite bliss, and from where, one will not come back to this *karmaloka* (material world). God will not accept any one to Him who asks for any thing other than *mokSha*. *aacaaryas* like *nammaazhvaar* who have made God their captive, generate in those that seek refuge in them pious thinking, spirit of service to God and also good (unwavering) devotion, and thereby enable them to experience the happiness of *mokSha saamraajya* (the Empire of *mokSha*).

**914.- Original:-** पद्मेव मङ्गलसरित्पारं संसारसन्ततेः ।  
दुरितक्षेपिका भूयात् पादुका रङ्गभूपतेः ॥

*padmeva ma~NgalasaritpaaraM saMsaarasantateH /  
duritakShepikaa bhuyaat paadukaa ra~NgabhuupateH*

||30.4||

Meaning: *bhuyaat* = May it happen that *ra~Nga bhupateH paadukaa* = *shrii ra~Nganaatha's paadukaa ma~Ngala sarit* = that is like a river for all auspicious things, *paaraM* = that is like the boundary (the bank on the other side) *saMsaara santateH* = for the continuation of *saMsaara* (the cycle of birth and death), *durita kShepikaa* = becomes the dispeller of all sins, *padmaa iva* = like *mahaa Lakshmi* .

T.S: May *shrii ra~Nganaatha's paadukaa* that is the river of auspiciousness and that is the final limit for the continuum of the cycle of birth and death become, like *mahaa Lakshmi*, the dispeller of all our sins.

Summary: Continuing to bring auspicious results to people in ever increasing amounts, ending their misery-laden *saMsaara* that is the cycle of birth and death and getting them to an everlasting state, and removing all our sins--- All these qualities are common to both the *paadukaa* and *mahaa Lakshmi*. That is why the *paadukaa* protects us just like *mahaa Lakshmi* does.

Here, all the eight letters in the fourth *paada* (leg of the verse) are those that are present in the first three *paadas*. This figure of speech is called “*guuDha caturtha*” (“The hidden fourth”).

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### 23. To regain a position or status lost

824.- Original:- अन्येषु सत्स्वपि नरेन्द्रसुतेषु दैवाद्  
 भ्रष्टः पदादधिकरोति पदं पदारहः ।  
 प्रायो निदर्शयति तत् प्रथमो रघूणां  
 तत्पादयोः प्रतिनिधी मणिपादुके वा ॥

*anyeShu satsvapi narendrasuteShu daivaad  
 bhraShTaH padaadadhikaroti padaM padaarhaH |  
 praayo nidarshayati tat prathamo raghuuNaaM  
 tatpaadayoH pratinidhii maNipaaduke vaa*

||28.4||

Meaning: (If) *daivaat* = due to turn of fate, *bhraShTaH* = one is deprived *padaat* = of the office (of the feet) *padaarhaH* = one who is fit for the office *padaM adhikaroti* = acquires and conducts the appropriate office *api* = even if *satsu* = there exist *anyeShu* = other *narendra suteShu* = princes. *praayaH* = Perhaps *raghuuNaaM prathamaH* = *shrii* Rama the foremost among the kings of the *raghu* dynasty *tat nidarshayati* = makes i clear. *pratinidhii* = The representatives (substitutes) *tatpaadayoH* = of his feet *maNi paaduke vaa* = the gem-studded *paadukaas* too (make it clear).

T.S: If due to ill luck, one is deprived of one's position (the feet), one who deserves that position (feet) eventually will win that office even if there are other princes. This fact was perhaps illustrated by *shrii* Rama, the foremost among the *raghu* kings; and so also by the *paadukaas*, the representatives of his feet.

Summary: If a person who deserves to hold a particular position loses it due to bad luck, he will surely regain that same office again. Even if there are other princes they will not get that position. For example, *shrii* Rama was the most deserving one for the position of king, but lost it due to ill luck. However, didn't he get the same position back again? At that time, even though there were *bharata* and others, they could not get it. Oh *paadukaas*! You are studded with gems. Isn't it true that a gem is a gem always and anywhere? You two deserve to be at the Lord's feet. Due to the turn of fate, you had to leave *shrii* Rama's feet. However, you immediately obtained an appropriate position (position of king), whereas even though *bharata* and others were there, they could not get it. Therefore, in this regard, both *shrii* Rama and you, his *paadukaas*, who are as mighty as him, are examples.

Even though *aacaaryas* like *nammaazhvaar* have left their permanent places and come to a different place, they will return to their original place of eternal bliss. In addition, they will also make it possible for the unlucky mass of living beings, who have been struggling over a period of time that has no beginning, not being able to enjoy the eternal bliss of God, to attain once again their permanent place and enjoy the total bliss.

**825.- Original:-** चरणमनघवृत्तेः कस्यचित्प्राप्य नित्यं  
सकलभुवनगुप्त्यै सत्पथे वर्तते यः ।  
नरपतिबहुमानं पादुकेवाधिगच्छन्  
स भवति समयेषु प्रेक्षितज्ञैरुपास्यः ॥

*caraNamanaghavR^itteH kasyacitpraapya nityaM*  
*sakalabhuvanaguptyai satpathe vartate yaH |*  
*narapatibahumaanaM paadukevaadhigacChan*  
*sa bhavati samayeShu prekShitaj~nairupaasyaH*

||28.5||

Meaning: *yaH* = Whoever *praapya* = having attained *nityaM* = eternally *caraNaM* = the feet *kasyacit* = of some one *anagha vR^itteH* = who has a behavior that is without blemish and is praised by every one, *vartate* = stays *satpathe* = in the righteous path *sakala bhuvana guptyai* = for the protection of the entire world, *saH* = he *paadukeva* = like the *paadukaa adhigacChan* = will obtain *narapati bahumaanaM* = the reward suitable for a king (reward that can be obtained from a king) and *samayeShu* = in due course of time *upaasyaH bhavati* = will be worshipped by *prekShitaj~naiH* = intelligent observers (with regard to ritualistic observances).

T.S: Whosoever, after having attained eternally the feet of some one (i.e., God) who has a blemish-free behavior and is worshipped by every one, and stays in the righteous path for the protection of the people of the world, such a person will obtain the reward suitable for a king and in due course of time will himself become the object of worship of all intelligent seekers (of liberation).

Summary: The *paadukaa* clinging to the feet of *shrii* Rama without ever leaving them, and moving along the righteous path for the sake of the welfare of the people of the world, was ceremoniously seated on the throne and worshipped by the kings. From this it can be seen that if one takes refuge at the feet of a person of impeccable character and personally follows a virtuous path thereby helping every one else to stay likewise on the virtual path for one's wellbeing, such a person will be recognized and honored by

his superiors. He will be worshipped by a large number of intelligent disciples. It means that they will consult him for enlightenment on all matters of ritualistic practice.

Those who follow *aacaaryas* like *nammaazhvaar*, will personally follow the righteous path and also will become prominent by being followed by good disciples.

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## 24. To be pardoned for one's wrong doings

826.- Original:- रामे राज्यं पितुरभिमतं सम्मतं च प्रजानां  
माता वव्रे तदिह भरते सत्यवादी ददौ च ।  
चिन्तातीतः समजनि तदा पादुकाग्र्याभिषेको  
दुर्विज्ञानस्वहृदयमहो दैवमत्र प्रमाणम् ॥

*raame raajyaM piturabhimataM sammataM ca prajaanaaM  
maataa vavre tadiha bharate satyavaadii dadau ca |  
cintaatiitaH samajani tadaa paadukaagryaabhiSheko  
durvij~naanasvahR^idayamaho daivamatra pramaaNam*

||28.6||

Meaning: *abhimataM* = It was the desire *pituH* = of father *dasharatha raame raajyaM* = to offer the kingdom to Rama. *sammataM* = That was the consensus *prajaanaa~n ca* = of the citizens too. *iha* = At this juncture *maataa* = The mother *kaikeyii vavre* = demanded as boon *tat* = that kingdom (ruling of that kingdom) *bharate* = be offered to *bharata*. *satyavaadii* = *dasharatha* who always spoke the truth *dadau ca* = gave away also. *tadaa* = Then, *paadukaa agryaabhiShekaH* = coronation of the *paadukaa cintaatiitaH* = that was beyond any one's imagination *samajani* = happened in style. *atra* = In this world, *daivaM* = God (Fate) alone *sva hR^idayaM* = whose secret intention *durvij~naanaM* = is impossible to know *pramaaNam* = is the only one that decides. (That which is the most powerful is what decides ultimately). *aho* = Mysterious indeed!

T.S: It was father *dasharatha*'s desire to offer the kingdom to son *shrii* Rama. That was the wish of the citizens too. At that time, the mother *kaikeyii* demanded as boon that her son *bharata* be offered the kingdom instead. *dasharatha* who could not go back on his word accordingly gave away the kingdom. Actually however, it was the coronation of the *paadukaa*, that happened which was beyond any one's imagination. In this world, God alone Whose mind is impossible for anyone to fathom is the Ultimate Reality (Disposer). Mysterious indeed!

Summary It was *dasharatha*'s desire to coronate *shrii* Rama following the common law and the scriptural injunction. The citizens too approved it wholeheartedly and were waiting to enjoy that great celebration. *shrii* Rama also liked it. At that juncture, *kaikeyii* remembered some old incidence and obstinately demanded that the coronation be celebrated for *bharata*, against *dasharatha*'s wishes. If it was just the coronation she asked for, may be it would have taken place. However, whoever could know that the

Lord's intention was to secure the wellbeing of the entire world? Since her desire was also that *shrii* Rama should leave for the forest, it was not possible for that (coronation) to happen for *bharata*. As luck would have it, *bharata* was also not there at that time. Even so there was so much excitement. Under such conditions, no one's desire materialized; instead all of a sudden, the coronation of *shrii* Rama's *paadukaas* was performed by the same *bharata*. Don't they say that in this world, if man thinks in one way, God thinks in another way? After all, hasn't the Lord Himself said "*anyohyanyaccintayati svacChandaM vidadhaamyaham*"? This moral which has been brought out by the *paTTaabhiSheka* situation has justified the title "*subhaaShita paddhati*" for this chapter.

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## **25. To develop patience and achieve greatness**

**830.- Original:-** अधरीकृतोऽपि महता तमेव सेवेत सादरं भूष्णुः ।  
अलभत समये रामात् पादाक्रान्ताऽपि पादुका राज्यम् ॥

*adhariiR^ito.api mahataa tameva seveta saadaraM bhuuShNuH /*  
*alabhata samaye raamaat paadaakraantaa.api paadukaa raajyam*     **||28.10||**

**Meaning:**     *adharii kR^itopi* = Even if he is put down *mahataa* = by a great person  
*bhuuShNuH* = he who wants to continuously become more and more prosperous *seveta*  
= must serve *taM eva* = that person alone. *paada aakraantopi* = Even though stepped on  
by the feet *paadukaa* = the *paadukaa alabhata* = got *raajyaM* = the kingdom *raamaat* =  
from Rama *samaye* = in due course.

**T.S:**             He who works under an important person and wants to become more and  
more prosperous must continue to serve that person even if he is put down by that  
person. (For example), even though stepped on by the feet (of *shrii* Rama), the  
*paadukaa* in due course got the kingdom from Him.

**Summary:**     Those serving under a great person, even if slighted by him, must not  
make it public; instead bear it with patience and continue to stay attached to him. This is  
the proper advice. *shrii ra~Nganaatha's paadukaa* makes this point clear. For example,  
even though stepped on by *shrii* Rama's feet, it got installed on the seat of the kingdom  
by *shrii* Rama himself at the appropriate time.

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## **26. To get married soon**

**911.- Original:-** प्रतिष्ठां सर्वचित्राणां प्रपद्ये मणिपादुकाम् ।  
विचित्रजगदाधारो विष्णुर्यत्र प्रतिष्ठितः ॥

*pratiShThaaM sarvacitraaNaaM prapadye maNipaadukaam /*  
*vicitrajagadaadhaaro viShNuryatra pratiShThitaH* ||30.1||

**Meaning:** *prapadye* = I prostrate before *maNi paadukaam* = that Gem-studded *paadukaa pratiShThaaM* = which is the anchor point (that has provided shelter) *sarva citraaNaaM* = for many kinds of wonderful phenomena, *yatra* = and upon which *pratiShThitaH* = stands *viShNuH* = *shrii ra~Nganaatha jagadaadhaaraH* = the supporting Foundation for all kinds of wonderful worlds.

**T.S:** I prostrate before that *paadukaa*, which is the anchor point for many kinds of wonderful phenomena and upon which stands *shrii mahaa* Vishnu, Who is the very foundation of the many amazing worlds forming the universe.

**Summary:** This world contains extremely wonderful things and animal forms. God who is the foundation for all these forms carries unique and amazing power. The *paadukaa* which supports such a Supreme Being is the home for the greatest and the most amazing capabilities. We will take refuge in such a *paadukaa* of *shrii ra~Nganaatha*.

A poetic composition is multi-faceted. It can be a story; history, a preaching, a description, a code of conduct or a *stuti* (a serenade or a song of praise). In the present situation, this *paadukaasahasram* is a *stuti*-type composition. “*kaavyas*” are poetic compositions consisting of sound bytes that create a feeling of “*rasa*” (poetic experience) in the minds of the listeners and give them *aananda* (the highest level of pleasure). Sounds and meanings have *alankaara* (decorative structure or figure). At some places in the composition, *alankaara* may be the prime emphasis, with *rasa* being relatively unimportant. Such a composition is called “*citra kaavya*” (figurative composition). Here, one will find the “*shabda citra*” (figure of speech) and “*artha citra*” (figure of meaning). *upamaa* (simile), *ruupakaa* (metaphor), *diipaka*,<sup>††</sup> *dR^iShTaanta*<sup>††</sup> etc. are figures of speech. In the preceding 29 *paddhatis*, even though the *bhakti rasa* (devotional experience) was dominant, figures of speech like simile etc

<sup>††</sup> A figure of speech in which two or more objects having the same attribute are associated together or in which several attributes are predicted of the same object

<sup>††</sup> A figure of speech in which an assertion or statement is illustrated by an example.

were clearly visible at several places. In this *paddhati*, *svaami deshikan* has employed primarily *shabda citra* (figure of speech). It may (therefore) be difficult to understand the meaning of the verse at some places. Without the meaning, however, there is not much scope for the *rasa* to be felt. Even so, there has not been much focus on this at such points. Unique arrangement of the sounds (characters) has received the primary focus. One might wonder why a poet would compose in such a style. It is the opinion of many that it is for displaying the personal skill of the individual poet. Great poets usually reserve a section specifically for this purpose in their compositions. Thus, the poet *svaami deshikan* has included this *paddhati* called “*citra paddhati*” in this *stotra*-composition in which the dominant mood is *bhakti* (devotion). It is only to indicate this that he has intentionally used the words “*citra*” and “*vicitra*” in this first *shloka*. Here, in the figure of speech, the syllable “*pra*” has appeared in three places. They call this figure of speech “*anupraasa*”. Its characteristic is given by “*varNaa vR^ittiH anupraasaH paadeShu ca padeShu ca ||*”. These appear in various structures.

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## 27. To get the joy of mukti (liberation)

**911.- Original:-** प्रतिष्ठां सर्वचित्राणां प्रपद्ये मणिपादुकाम् ।  
विचित्रजगदाधारो विष्णुर्यत्र प्रतिष्ठितः ॥

*pratiShThaaM sarvacitraaNaaM prapadye maNi paadukaam /*  
*vicitrajagadaadhaaro viShNuryatra pratiShThitaH* ||30.1||

**Meaning:** *prapadye* = I prostrate before *maNi paadukaam* = that Gem-studded *paadukaa pratiShThaaM* = which is the anchor point (that has provided shelter) *sarva citraaNaaM* = for many kinds of wonderful phenomena, *yatra* = and upon which *pratiShThitaH* = stands *viShNuH* = *shrii ra~Nganaatha jagadaadhaaraH* = the supporting Foundation for all kinds of wonderful worlds.

**T.S:** I prostrate before that *paadukaa*, which is the anchor point for many kinds of wonderful phenomena and upon which stands *shrii mahaa* Vishnu, Who is the very foundation of the many amazing worlds forming the universe.

**Summary:** This world contains extremely wonderful things and animal forms. God who is the foundation for all these forms carries unique and amazing power. The *paadukaa* which supports such a Supreme Being is the home for the greatest and the most amazing capabilities. We will take refuge in such a *paadukaa* of *shrii ra~Nganaatha*.

A poetic composition is multi-faceted. It can be a story; history, a preaching, a description, a code of conduct or a *stuti* (a serenade or a song of praise). In the present situation, this *paadukaasahasram* is a *stuti*-type composition. “*kaavyas*” are poetic compositions consisting of sound bytes that create a feeling of “*rasa*” (poetic experience) in the minds of the listeners and give them *aananda* (the highest level of pleasure). Sounds and meanings have *alankaara* (decorative structure or figure). At some places in the composition, *alankaara* may be the prime emphasis, with *rasa* being relatively unimportant. Such a composition is called “*citra kaavya*” (figurative composition). Here, one will find the “*shabda citra*” (figure of speech) and “*artha citra*” (figure of meaning). *upamaa* (simile), *ruupakaa* (metaphor), *diipaka*,<sup>§§</sup> *dR^iShTaanta*<sup>\*\*\*</sup> etc. are figures of speech. In the preceding 29 *paddhatis*, even though the *bhakti rasa* (devotional experience) was dominant, figures of speech like simile etc

§§ A figure of speech in which two or more objects having the same attribute are associated together or in which several attributes are predicted of the same object

\*\*\* A figure of speech in which an assertion or statement is illustrated by an example.

were clearly visible at several places. In this *paddhati*, *svaami deshikan* has employed primarily *shabda citra* (figure of speech). It may (therefore) be difficult to understand the meaning of the verse at some places. Without the meaning, however, there is not much scope for the *rasa* to be felt. Even so, there has not been much focus on this at such points. Unique arrangement of the sounds (characters) has received the primary focus. One might wonder why a poet would compose in such a style. It is the opinion of many that it is for displaying the personal skill of the individual poet. Great poets usually reserve a section specifically for this purpose in their compositions. Thus, the poet *svaami deshikan* has included this *paddhati* called “*citra paddhati*” in this *stotra*-composition in which the dominant mood is *bhakti* (devotion). It is only to indicate this that he has intentionally used the words “*citra*” and “*vicitra*” in this first *shloka*. Here, in the figure of speech, the syllable “*pra*” has appeared in three places. They call this figure of speech “*anupraasa*”. Its characteristic is given by “*varNaa vR^ittiH anupraasaH paadeShu ca padeShu ca ||*”. These appear in various structures.

**913.- Original:-** सुरासुरार्चिता धन्या तुङ्गमङ्गलपालिका ।  
चराचराश्रिता मान्या रङ्गपुङ्गवपादुका ॥

*suraasuraarcitaa dhanyaa tu~Ngama~Ngalapaalika /*  
*caraacaraashritaa maanyaa ra~Ngapu~Ngavapaadukaa*

||30.3||

Meaning: *ra~Nga pu~Ngava paadukaa* = *shrii ra~Nganaatha's paadukaa sura asura arcitaa* = the lady, who is worshipped by *devas* and *asuras dhanyaa* = who possesses every kind of wealth, *tu~Nga ma~Ngala paalika* = who safeguards the higher (superior) auspices, *cara acara aashritaa* = and who is sought for protection by all things mobile and immobile, *maanyaa* = is revered (by one and all).

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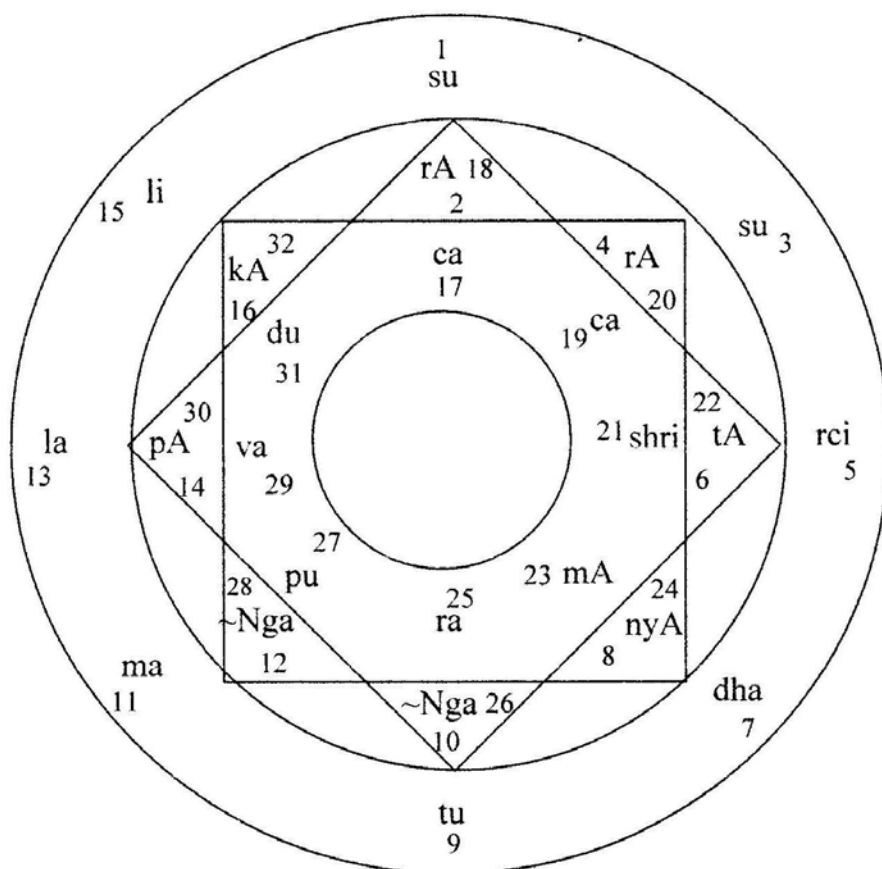


Figure 913-30.3 (a) *dvi catuShka cakra bandhaH*

su	rA	su	rA	rci	tA	dha	nyA	tu	~Nga	ma	~Nga	la	pA	li	kA
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
ca	rA	ca	rA	shri	tA	mA	nyA	ra	~Nga	pu	~Nga	va	pA	du	kA

Figure 913-30.3 (b) *gomUtrikaa bandhaH*

T.S: *shrii ra~Nganaatha's paadukaa*, the great lady who is worshipped by the *devas* as well as the *asuras*, who possesses every kind of wealth, who safeguards the auspicious experiences of the people, and in whom all the mobile and immobile things seek refuge, is worshipped by one and all.



**Summary:** Every one, be it the *devas* or the *raakShsas*, worship the *paadukaa* only to attain their desired human aspirations; the *paadukaa* can grant all their desired aspirations because it is loaded with all the wealth, by virtue of having with it the (greatest) “wealth” called the Lord’s feet. It will safeguard all our auspicious happenings. Since it supports the Lord who supports the entire world of moving and non-moving things, all these things take refuge in and glorify the *paadukaa*. It means that the *paadukaa* has such greatness and prestige.

This verse is an example of two different compositional structures called “*dvi catuShka cakra bandha*”<sup>†††</sup> and “*gomuutrikaa bandha*”<sup>††††</sup>. These are described here in the above two sketches (figures 913-30.3 a, b)

**951- Original:-**      प्रपद्ये पादुकां देवीं परविद्यामिव स्वयम् ।  
यामर्पयति दीनानां दयमानो जगद्गुरुः ॥

*prapadye paadukaaM deviiM paravidyaamiva svayam |*  
*yaamarpayati diinaanaaM dayamaano jagadguruH*

||31.1||

**Meaning:** *prapadye* = I surrender myself (*taaM* = to such a) *paadukaaM* = *paadukaa yaaM* = whom *jagadguruH* = God the Preceptor for the whole world, *svayam* = Himself *arpayati* = gives *para vidyaamiva* = as if it is the *para vidyaa* (Supreme Knowledge) called *bhakti dayamaanaH* = out of compassion *diinaanaaM* = for those in distress.

**T.S:** I surrender myself to that *paadukaa* whom God, the Preceptor of the whole world, has personally given as the *para vidyaa* (Supreme Knowledge) to those in distress, out of great compassion.

††† “*bahirantarnaNdalasthaM aShTakoShTa vihaari yat |*  
*koNaaShTakayutaM tadvat dvicatuShkaM cakraM ucyaTe ||*”, and also

“*tatraapyayugmaakSharashliShTaa yadi gomuutrikaa bhavet |*  
*anulomyena racitaa duShkareShviyaM ucyaTe ||*”

†††† In Figure 913.30.3 (b), combine the first word in the top line (**T1**) with the 2<sup>nd</sup> syllable in the bottom line (**B2**), followed by the 3<sup>rd</sup> syllable in the top line (**T3**) with the 4<sup>th</sup> syllable in the bottom line (**B4**) and so on (**syllables in bold font**) to obtain the first half of the *shloka*. Similarly, combine B1 with T2, followed by B3 with T4 and so on (syllables in light font) to get the second half of the *shloka*. The characteristic of this structure is given by

“*varNaanaaM ekaruupatvaM yadyekaantaraM ardhayoH |*  
*gomuutriketitaam praahuH duShkaraM tadvidho yathaa||*”

Summary: There are three main things we have to learn through the study of scriptures. Those are *tatva*, *hita* and *puruShaartha* (truth, what is good for humanity, human aspirations). Of these the “*tatva*” called *paadukaa* has been described so far in several ways in all the 30 *paddhatis*. “*hita*” means *upaaya* (the means). In order to describe that as well as the “*puruShaartha*”, *svaami deshikan* has introduced in this *shloka* the *bhakti* (devotion) called “*paravidyaa*” (Supreme Knowledge) and in the next *shloka*, prayer for the opportunity to serve the *paadukaa*. Those desirous of attaining the objective called “*kai~Nkarya*” (service to *paadukaa*) and for that reason having to practice *bhakti* (devotion) or *prapatti* (self surrender) need to develop “*nirveda*” or a feeling of despondency or self-loathing. Hence, the poet primarily describes that feeling in this *paddhati*.

Oh *paadukaa*! You are like the *paravidyaa* (Supreme Knowledge) preached in the *upaniShats* as the *upaaya* or means to attain God. The *aacaaryas* teach the *paravidyaa* to the tired disciples who have come surrendering to them after being scorched in the heat of *saMsaara* (the cycle of birth and death). In the same way, God who is the *aacaarya* for the world has very kindly given us the *paadukaa*. Isn't *shrii ra~Nganaatha* after all very compassionate? I therefore take refuge in you regarding you as the means to attain God.

By mentioning here “*prapadye*”, the poet has made it clear that *prapatti* is a special means to attain God.

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## **28. For the mind to become pure**

**918.- Original:-** चर्या नः शौरिपादु त्वं प्रायश्चित्तेष्वनुत्तमा ।  
निर्वेश्यसे ततः सद्भिः प्रायश्चित्तेष्वनुत्तमा ॥

*caryaa naH shauripaadu tvam praayashcitteshvanuttamaa /  
nirveshyase tataH sadbhiH praayashcitteshvanuttamaa*

||30.8||

Meaning: *shauri paadu* = Hey God's *paadukaa!* *tvam* = You *anuttamaa caryaa* = are the unexcelled act *praayashcitteshu* = amongst the *praayaschittas* (acts of atonement for the sins committed) *naH* = of ours (that we perform). *tataH* = Hence, *anuttamaa* = (You) who are one of unmatched grace (one who has not pushed away Lakshmi) *niveShyase* = are carried *citteshu* = in their minds *praayaH* = for the most part (at all times) *sadbhiH* = by the elders.

T.S: Oh *paadukaa!* Of all our acts of atonement for our sins, surrendering to you is the best. That is why the great elders keep you, who are of unmatched excellence, in their minds all the time.

Summary: Oh *shrii ra~Nganaatha's paadukaa!* The elders contemplate on you in their minds all the time. It is because you are the incomparable personification of *praayashcitta* (the act of atonement for sins). Aren't you? You indeed are! That is why, from the very beginning of time, the elders have placed you within themselves and meditated on you in order to cleanse themselves of sins that they might commit from time to time. That you are such a good destroyer of all evils and that your attitude of not leaving out Lakshmi in this work, has made you the greatest of all.

Here, since the second *paada* (leg) of the verse is also the fourth *paada*, the figure of speech used in this *shloka* is known as the "*paadaavR^itti yamaka* (Repetition of *paada*)".

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## **29. For the job undertaken to succeed without any obstacles in its course**

**949.- Original:-** तारस्फारतर स्वररसभररासा पदावनी सारा ।  
धीरस्वैरचरस्थिर रघुपुर वासरतिरामसवा ॥

*taarasphaaratara svararasabhararaasaa padaavanii saaraa /*  
*dhiirasvairacarasthira raghupura vaasaratiraamasavaa* ||30.39||

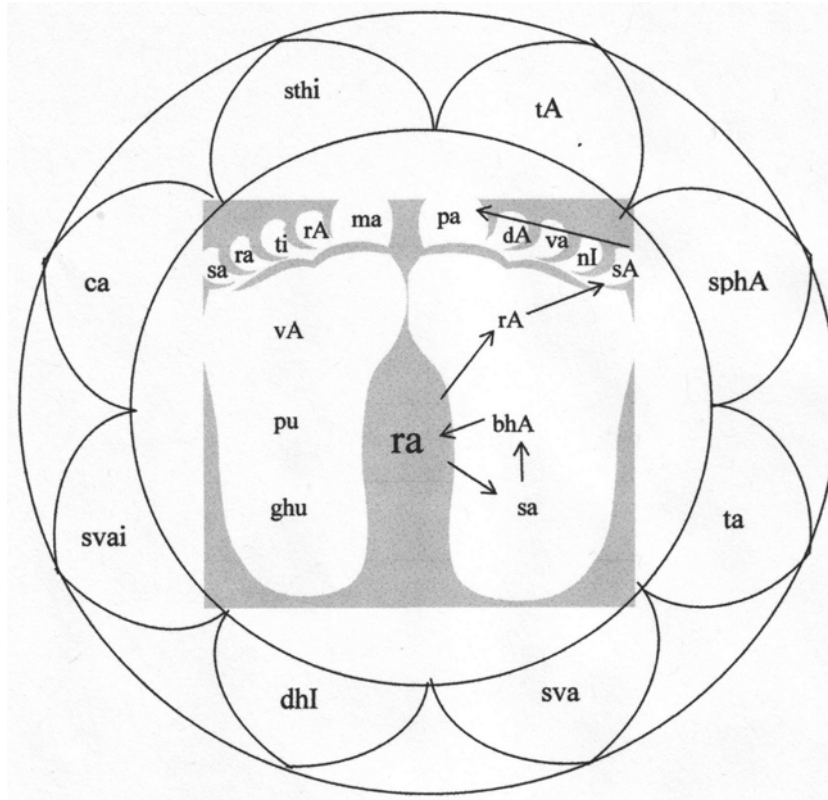
**Meaning:** *saaraa saa paadaavanii* = That moving *paadukaa raamasavaa* = that is being prompted (walked) by Rama, *dhiira* = who has a firm mind, *svaira cara* = who moves around as he pleases, *sthira* = who is determined, *raghupura vaasarati* = and who loves to live in *ayodhya*, *raa* = is one that gives *rasabhara* = joy filled with *svara* = melodies *taara* = that are loud *sphaaratara* = and that spread very far.

**T.S:** The *paadukaa*, whose moves are directed by the valiant and stable-minded Rama who moves around as he pleases and who loves *ayodhya*, produces joy-filled melodies that can be heard far and wide.

**Summary:** In the “*aShTadaLa padma*” (eight-petal lotus), shown in the figure 949-30.39, leaving the petal part all around, draw two *paadukaas* in the inner circle. Arrange one syllable in the *karNikaa* (pericarp “eye”) between them, and one syllable in each of the ten fingers of the two *paadukaas*. Arrange 8 syllables in the eight petals and the remaining syllables in the middle of the feet (three on each foot) where there are the *rekhas* (lines). (See the details below). The resulting structure is called the “*aShTadaLagata paadukaayugaLa bandha*” (“*paadukaa* pair-in-eight-petal structure”). This is a new, amazing and extremely clever structure conceived and presented by the *aacaarya, svaami deshikan*. It is appropriate to call it “*shrii deshikopaj~na bhagavat paadukaa bandhaH*”.

**Details:** In the first line of the verse, the first 8 syllables form the first leg and the next 12 syllables form the second leg. Similarly, in the second line, the first 8 and the second 12 syllables form the third and fourth legs of the verse. First consider the first leg. Place syllables 1,3, 5 and 7 in the four petals on the right side of the lotus starting from the top and moving clockwise. Place “*ra*” in the *karNikaa* (at the center) to form the remaining (common) syllables 2, 4, 6, and 8. Next consider the second leg. Note that syllable 1 of this leg “*ra*” is already in the *karnikaa*. Place syllables 2, 3 and 5 (*sa, bha, raa*) in the middle of the right foot with *sa* at the bottom (heel), *bha* in the middle (small of the foot) and *raa* at the top (mound). Use again *ra* in the *karnikaa* for syllable 4.

Place syllable 6 (*saa*) in the little toe and the syllables 7, 8, 9, 10 (*pa, daa, va, ni*), one on each of the other toes sequentially starting from the big toe and moving towards the little toe. Syllables 6 and 5 (*saa* and *raa*) already placed will also act as syllables 11 and 12 respectively to complete this leg.



**Figure 949-30.39 *shrī deshikopaj~na bhagavat paadukaa bandhaH***

To get the third and fourth legs, follow a similar procedure using the four petals on the left and the left foot. The first leg is formed by placing the syllables 1, 3, 5 and 7 in the four petals on the left side starting from the bottom and continuing clockwise. To form the fourth leg, follow a similar procedure as with the second leg. The only difference is that syllables 7, 8, 9, 10 are placed starting from the toe next to the little toe and moving sequentially towards the big toe. The other placements are identical for the second and fourth legs.

In addition to the above specialty, reading together the syllables on the ten toes would result in the sentence “sa-ra-ti raa-ma paa-daa-va-nii saa”. The essential

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meaning of that sentence is, “In this lotus structure goes that famous Rama’s *paadukaa*”,-- (*acaaryopaj~na paaduugarbha padma bandhaH*).

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### **30. For the job undertaken to succeed without any obstacles in its course**

**969.- Original:-** काले जन्तून् कलुषकरणे क्षिप्रमाकारयन्त्याः  
घोरं नाहं यमपरिषदो घोषमाकणयियम् ।  
श्रीमद्रङ्गेश्वरचरणयोरन्तरङ्गैः प्रयुक्तं  
सेवाह्वानं सपदि शृणुयां पादुकासेवकेति ॥

*kaale jantuun kaluShakaraNe kShipramaakaarayantyaH  
ghoraM naahaM yamapariShado ghoShamaakarNayeyam /  
shriimadra~NgeshvaracaraNayorantara~NgaiH prayuktaM  
sevaahvaanaM sapadi shr^iNuyaaM paadukaasevaketi*

||31.19||

**Meaning:** (Hey *paadukaa!*) *kaluSha karaNe kaale* = At the time when all my organs have become weak (in my last moments) *ahaM* = May I *na aakarNayeyam* = not hear *ghoraM ghoShaM* = the terrifying sound *yama pariShadaH* = of the group of messengers of *yama aakaarayantyaH* = calling *jantuun* = the animals *kShipraM* = “Hurry Up” (Come right away). *shr^iNuyaaM* = May I hear *sapadi* = immediately *sevaahvaanaM* = the name appropriate for the service (of Lord), *paadukaa sevaketi* = like “Oh Servant of *paadukaa!*” *prayuktaM* = delivered *antara~NgaiH* = by those serving intimately (confidentially) *shriimat ra~Ngeshvara caraNayoH* = at the feet of *shrii ra~Nganaatha*.

**T.S:** Oh *paadukaa!* At the end of my life when all my organs are weak, pray I may not hear the terrifying voice of the group of messengers of *yama* calling all the animals to hurry up and leave immediately. Instead, May I hear immediately the voice of those intimately serving at the feet of *shrii ra~Nganaatha* calling me as “Oh Servant of *paadukaa!*” and inviting me for the Lord’s service.

**Summary:** Oh *shrii ra~Nganaatha*’s *paadukaa!* With your grace, May *bhagavaan* free me from the clutches of *saMsaara* (the cycle of life and death) and quickly decide to grant me *mokSha* (salvation) known as *kai~Nkarya saamraajya* (the Empire of His service) consisting of service at His lotus feet. If He does so, then His personal servants will come to me at the time of my death and say to me “Oh *paadukaa*’s Servant! As per God’s instructions, we have come here to take you to God’s *divya loka* (divine kingdom). Please leave immediately.” Without your grace, I would have to hear the cruel words of the messengers of *yama* who terrify, scare and harshly drag away

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ordinary people. Please save me by seeing that this horrible difficult fate doesn't befall me.

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### 31. For harmonious reunion of estranged couples

**970.- Original:-** पाषाणकल्पमन्ते परिचितगौतमपरिग्रहन्यायात् ।  
पतिपदपरिचरणार्हं परिणमय मुकुन्दपादरक्षिणि माम् ॥

*paaShaaNakalpamante paricita-  
gautamaparigrahaanyaayaat |  
patipadaparicaraNaarhaM pariNamaya  
mukundapaadarakShiNi maam*

||31.20||

**Meaning:** *mukunda paada rakShiNii* = Hey *paadukaa* of God, the Grantor of *mokSha!* *ante* = At the time of my death, *paricita gautama parigraha nyaayaat* = following the (already) familiar principle of *ahalyaa* the wife of *gautama* (meaning, like *ahalyaa*) *pariNamaya* = you must transform *maam* = me *paaShaaNa kalpaM* = lying down senseless like a rock *pati pada paricaraNa arhaM* = into one fit for serving at the Lord's (her husband's) feet.

**T.S:** Oh *paadukaa!* At the time of my death when I am lying unconscious like a piece of rock, please transform me into one, fit for serving at the feet of Lord. In this, you may follow the precedence already established by the acceptance by *gautama* of his wife *ahalyaa* after she was transformed (by Rama) from stone into life so that she could serve her husband again.

**Summary:** In the previous *shloka* (31.19) *svaami deshikan* referred to the situation when the (dying person) was in a conscious state. Here he refers to the situation when the dying person is unconscious.

Oh *paadukaa* of the Lord Who grants *mukti* (liberation)! You transformed *ahalyaa* who had initially been reduced to a rock, into a jewel amongst women fit to serve her husband Sage *gautama*. In the same manner, at the time of my death, when I have fallen down unconscious like a piece of rock, you must make me fit for service at the lotus feet of the Lord. Please see that I do not lose consciousness (at the time of death). Even if I did, please correct that situation immediately and grace me so that I can participate in your service.

**919.- Original:-** रामपादगता भासा सा भाता गदपामरा ।  
कादुपानञ्च कासह्या ह्यास काञ्चनपादुका ॥

*raamapaadagataa bhaasaa saa bhaataa gadapaamaraa /  
kaadupaana~nca kaasahyaa hyaasa kaa~ncanapaadukaa*

||30.9||

Meaning: *saa* = That extra-ordinary *kaan~cana paadukaa* = Golden *paadukaa bhaataa* = shining greatly *bhaasaa* = from the radiance *raama paada gataa* = from the feet of *shrii* Rama, *gadapaamaraa* = dispelled all the woes of the *devas*; *upaana~nca* = came down (to *ayodhyaa*) *kaat* = from *brahma*; *aasa hi* = (It was shining so brightly that) it made *kaasa hyaa* = even the Sun unable to bear it. (“Instead of “*gadapaamaraa*” if it is parsed as “*agadapaamaraa*”, it means that the *paadukaa* is one which has warded off all the evils from the sinners. This interpretation has been made some times.)

T.S: That extra-ordinary Golden *paadukaa* shining brilliantly from the dazzle of the feet of *shrii* Rama dispelled the woes of the *devas*. Such a *paadukaa* came down from *brahma* to *ayodhyaa*. It was shining so brightly that even the Sun couldn’t bear it.

Summary: By serving *shrii ra~Nganaatha*’s *paadukaa* even the sinners, who neither possess the metaphysical knowledge nor observe the injunctions, will live happily without any worries. The kings of the *suuryavaMsha* (*suurya* Dynasty) were given *shrii ra~Nganaatha*, Who had been worshipped by *brahma*, and as a result *shrii ra~Nganaatha* came to *ayodhyaa*. That is how it happened that the *paadukaa* too came here from *brahma*.

The interesting feature of this *shloka* is that if the first *paada* (leg) is read backwards from the end to the beginning, it becomes the second *paada* (leg). Likewise, if the third leg is read backwards, it becomes the fourth leg. This figure of speech is known as “*paada anuloma pratiloma yamaka*”. Its characteristics are given by:

**1008.- Original:-** जयति यतिराजसूक्तिः जयति मुकुन्दस्य पादुकायुगळी ।  
तदुभयधनास्त्रिवेदीमवन्ध्ययन्तो जयन्ति भुवि सन्तः ॥

*jayati yatiraajasuuktiH jayati mukundasya paadukaayugaLii /  
tadubhayadhanaastrivediimavandhyayanto jayanti bhuvi santaH*

||32.38||

Meaning: *bhuvi* = In this world *yatiraaja suuktiH* = *shrii suukti* (divine saying) like *shrii bhaaShyam* etc., of *bhagavat raamaanujaacaarya* universally acclaimed as “*yatiraaja* (King of all *sanyaasis*) *jayati* = will become great and glorious. *paadukaa yugaLii* = The pair of *paadukaas mukundasya* = of *shrii ra~Nganaatha*, the Bestower of salvation *jayati* = will shine with greatness and glory. *santaH* = The pious learned ones *tadubhaya dhanaaH* = who have those two as their supreme wealth and

*avandhyayantaH* = who make fruitful (will not let go to waste) *trivediiM* = all the three Vedas *jayanti* = shine everywhere with greatness.

T.S: Victory to the divine saying of *shriimat raamaanuja* in this world! Victory to the *paadukaa* pair of *shrii ra~Nganaatha*! Victory to the pious ones who own those two as their assets and who bring venerability to the three Vedas!

Summary: It was mentioned at the beginning itself that it was due to the pressure of the pious ones that “*paadukaasahasram*” was produced (by *svaami deshikan*) in the contest of the exhibition of his poetic prowess. It was *svaami deshikan*’s belief that the blessing of the elders was absolutely essential in order that no disrespect to any one would result from this contest. That is why he serenaded the *santaH* (the pious ones) at the very beginning. In the same way, even at the end, he has serenaded appropriately those great ones. How can any taint of committing disrespect come upon him when he has upon him the total grace of those elders, the dust from whose feet can save the three worlds? This is the gist of the discussion. Since it was the *paadukaa* that gave him this greatness and glory, and it was the *shrii suukti* of *shriimat raamaanujaacaarya* that helped the elders in realizing its greatness, *svaami deshikan* has serenaded first the *shrii suukti*, next the *paadukaa* and after that the pious ones. There is nothing else better than the *shrii suuktis* of *shriimat raamaanuja* in clarifying the *tatvaarthas* (philosophical statements about truth and existence). Of the truths that can be learnt from the *vedaantas* (*upaniShats*) through their help, there is nothing superior to the *paadukaa* of the Lord. Of the elders who cherish those two (*shrii suukti* and *paadukaa*) which are responsible for saving this world, there is no one better than the *santas* (pious ones).

In this manner, this *stotra* of immense greatness that began with the word “*santaH*” has ended with the same word “*santaH*”. Since this *stuti* is completely about *nammaazhvaar*, it too begins and ends with identical words just like the *divya prabandham* (divine composition) “*tiruvaazhmozhi*” of that greatest among the great ones. In that work also, doesn’t it begin with the words “*uyarvu*”, and end with the word “*uyarnde*”? One should always remember well that *paadukaa* means “*nammaazhvaar*”.

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### 32. For prosperity and well-being to flourish and spread everywhere

**761.- Original:-** प्रपद्ये पादुकारूपं प्रणवस्य कलाद्वयम् ।  
ओतं मितमिदं यस्मिन्ननन्तस्यापि तत्पदम् ॥

*prapadye paadukaaruupaM praNavasya kalaadvayam |  
otaM mitamidaM yasminnanantasyaapi tatpadam*

||24.1||

Meaning: *prapadye* = I will confidently regard as the means (for liberation) *kalaa dvayam* = the two parts namely “a” and “u” *otaM* = of the “o” *praNavasya* = in the *praNava* (the *OM* sound), *paadukaa ruupaM* = that have taken the form of the *paadukaa*; *yasmin* = in which two *paadukaas* (in which two syllables forming “o”) *tat idaM padam* = that famous Foot (the word called *praNava* or *OM*) *anantasyaapi* = of the infinite Lord *mitaM* = has been scaled (has combined with the “M” syllable).

T.S: I take refuge in the pair of *paadukaas*, which are the personification of the two sounds “a” and “u” constituting the “o” sound in the *praNava (OM)* and which define those Feet of the Infinite Lord (just as the “a” and “u” syllables have joined with the “M” syllable to define the *OM* sound).

Summary: God also is called by the name “*ananta*”. This means that He cannot be measured in terms of space, time and material. Such unscalable Feet of the Lord are scaled (contained) by the *paadukaas*. Just as the sound “o” cannot exist without the syllables “a” and “u”, and just as *bhagavaan* denoted by “a” and *mahaa* Lakshmi denoted by “u” cannot exist without each other and stay united always, so also these *paadukaas* have not so far remained separated from each other. Just as these two syllables cannot exist without the implications as described above, so also they (the *paadukaas*) cannot remain away from the Feet (of the Lord). Just as those Two together protect the world, so also does this pair of *paadukaas* stay united with the Lord’s Feet and protect the universe. Holding on to the *paadukaa* is essentially the same as holding on to God’s Feet. If “o” unites with “M”, it becomes the *praNava (OM)*, which is God’s name. Both these stay united in *praNava*. God and *devi* (Lakshmi) together denoted by “o” always exist united with the *jiivaatmaa* (Individual Soul) denoted by “M”. They will also be protecting the *jiivaatmaa*. Thus, in the same way, the *paadukaas* which resemble the “o” always remain with the Feet of God and protect Them also.

Since the *aacaaryas* like *nammaazhvaar* and God remain always together and never get separated, one who attains the *aacaarya* will also have attained God. Both

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God and the *aacaarya* are captives of those who have taken refuge in them and will save them without fail.

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