

॥ श्रीः ॥

# श्री रङ्गनाथ पादुका इहास्राल यान्त्रालइ



**ANNOTATED COMMENTARY IN ENGLISH BY:**

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**&**

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Sri MalOlan Sathari

## SRI RANGANATHA PAADUKAA SAHASRAM YANTHRAMS



Sri Ranganayaki ThAyAr Sametha Sri Ranganatha

Sri RanganAtha padhukA sahasra shLOkams are all very powerful. They have tremendous mantra siddhi and kaarya siddhi.

Those from the chitra paddhathis (the 7 Yanthrams picked for the seven days) are very auspicious for worship by the ladies in this context.

Rice flour is the best for drawing the kolam .It can also be drawn on white cloth with colored dye (yellow) or drawn on copper or silver /gold plates. The aksharams can be invoked thru the japam, if you are drawing with



rice flour. For yanthrams in copper plate, aksharams can be drawn and preserved for continuous use.

If you use rice flour the visarjanam (removal) can be done with the prayer  
**“SRI RANGANAATHA PAADHUKEE: GACCHA SRI RANGANAATHA  
PAADHAM YATHA SUKHAM”**

The yanthram itself is the Aaradhya moorthy. Additional deities need not be invoked or placed on yanthrams.

Please use them. Please draw these kolams in your pooja gruhams, recite the shlokams of the day and after that gently remove by hand, the yanthram after prostrating before it.

Swamy Deshikan’s limitless skill as a poet is revealed in the creation of these shlokams in the yanthram (sabdhā chithrams) in Sri Ranganātha Paadhukā ahasram (1000 shlokams composed in less than three hours) in chithra padhathi section of the Sahasram.

Special thanks to Srīman Srīram Srinivasan and Srīman Sunder kidāmbi for providing these yanthrams.

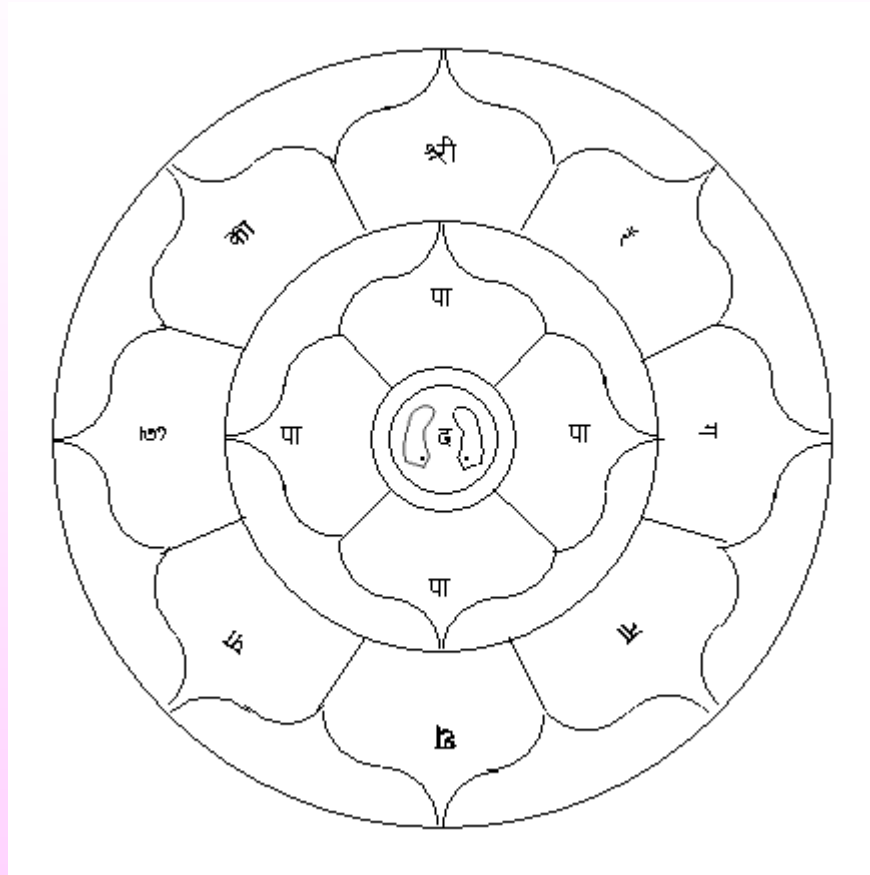
Please visit [www.paadhukasahasram.sadagopan.org](http://www.paadhukasahasram.sadagopan.org) for complete Sri Ranganātha Paadhukā Sahasram and [www.sundarasimham.org/ebooks.htm](http://www.sundarasimham.org/ebooks.htm) for Sri Ranganātha Paadhukā Sahasram as e-books.





## Chitra Paddathi – Yanthram for Sunday

PpAth apApAth apApA apAdhapAdhadapAdapA  
dapAdapaapAdhapAdhapAdhapA dhadhapAdhapA



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**Meaning :** The PaadhukA makes us sinless; it bestows luster to the Lord's feet (It confers effulgence to individual souls, which are aspects of the Lord). Its abhishekam water is capable of protection in respect of those who perform the service of respectfully inserting the PaadhukA into the Lord's feet. Interestingly, it confers protection to the Lord's feet, which are the source of protection to all the worlds and of annihilation of all of one's sins. Those PaadhukAs saved me from sins!





### Special Notes by V. Sadagopan:

***SIOkam 933:*** This sIOkam is used on **SUNDAYS** by the ladies of the house. This sIOkam is known as "**Dhvayaj~nAla SarvathO Bhadhram**". This sabdha chithram can be represented either as an 8 x 8 square or as an ashta dhaLa padhmam housing a circle and a chathur dhaLa padhmam. This entire sIOkam is made up only of 2 aksahrams: dha and Paa.

**1. UtthamUr Swami's anubhavam:** The PaadhukAs are sinless and protect in themselves the lustre of the jeevans, who are derived from VishNu. They protect the Lord's feet, which destroy the sins of Jeevans. These PaadhukAs protect further those, who offer them water for their sacred bath. They have protected me from the sins.

**2. Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is:

(a) The AchAryAs as avathAra PurushAs establish the Parathvam of the Lord out of their abiding love for their Lord and intense compassion for the Jeevans through successful debates with kumathis

(b) By nature, these AchAryAs are devoid of sins and are intent on banishing the sins of those, who seek their protection. They purify those who provide help for their Bhagavath- AarAdhanam through the theertham from their AarAdhanam and their own SrI Paadha Theertham. Thus they save those who seek protection by banishing their nescience and sins.

3. This 933rd sIOkam consisting of 2 Uyir yezhutthukkaL (A and Aa) and 2 Mey Yezhutthakkal (Pa, Dha) has to split in the following manner to reveal the meaning:

**pApAth apApAth apApA apAdhapAdhadapAdapA  
dapAdapApAdhapAdhapAdhapA dadhapAdhapA**

These PaadhukAs are free of sins (apApA); they store in them the rays at the sacred feet of the Lord that save chEthanams (a paadha padha dha pAdha paa). They have the Thirumanjana theerttham from those who place them at the Lord's feet for their protection. They bless the seekers with rakshaNam (dha paadha); they chase away the sins of those, who





seek their rakshaNam (pApa adha). These are the Paadhukais that protect the sacred feet of the Lord (Paadha paadhapaA). These Divine paadhukais have protected me from sins (pApAth apApAth).

### 933rd sIOkam- a commentary

[By Sri.MadhavakkaNNan]

paapaadhapaA paadhapaapaaa paadhapaA dhadhapaadhapaA I  
dhapaadhapaA paadhpaadha paadhapaA dhadhapaadhapaA II

What a marvel! Stops have to be made at the right places when reciting it. The words (padhams) that come out of the above conglomeration of letters A, Aa, pa and dha are: paapAth (5) apApAth (6), apApA (1) apAdha-paadhadhapaadhapaA (2), dhapaA dhapaA paadhapaadha PaadhapaA (4) and dhadhapaadhapaA (3). The numbers behind the split of the words formed from the letters A, Aa, pa and dha are indicative of the sequence in the order of prosody (anvaya Kramam) of this verse:

apaapaa(1) apaadhapaadhadaadhapaA(2) dhadhapaadhapaA(3) dhapaA dhapaA paadhapaadha paadhapaA(4) paapaadh(5) apApAth(6).

apaapaa(1)= one free from sins (paapam and apApam)/(1)

A = akAra Vaachya VishNu BhagavAn's (2)

paadha = at His sacred feet (2)

paadha = of the rays/kathir (2)

paa = that pair of feet storing the power of those rays for our protection (2)

dhadha = in the case of those, who offer unto Him, AchAryAs, who place the Jeevan at the feet of the Lord through Prapatthi (3)

paath = that which protects (3)

apaa = that which is in the form of abhshEka jalam (3)

dha = of protection (4)

paadha = which it is capable of realizing(4)

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paapa = of sin (4)

adha = that which removes(4)

paadha = those feet of VishNu (RanganaathA)/(4)

paadhapaa = those paadhukhAs that protect such sacred pair of feet of the Lord (4)

paapAth = from sins (5)

apaapapaath = they saved me from my sins) (6)

It is a profound construction to say the least. One cannot but marvel at the genius of this great AchAryan. Sound and meaning are tightly coupled to celebrate the mahimai of Sri Ranganatha PaadhukhAs.

**THE CHITHRA BHANDHAM IS LIKE THIS:**

paa paa dha paa paa dha paa paa  
paa dha paa dha dha paa dha paa  
dha paa dha paa paa dha paa dha  
paa dha paa dha dha paa dha paa  
paa dha paa dha dha paa dha paa  
dha paa dha paa paa dha paa dha  
paa dha paa dha dha paa dha paa  
paa paa dha paa paa dha paa paa

The English letters for the 1st P in Sanskrit alphabets and the 5th D (as in Daya, GOdhA) makes the above bhandham look like a rectangle. When the Sanskrit words are used, it will look like an 8 X 8 Square instead of like a rectangle as shown above. When you check against rows and columns in the above Chithra Bhandham, we come across a world of additional meanings. Sabdha Chithram (sound pictures for the audio memory), Artha Vaachya chithram (images based on special meanings) are evoked through this mathematical (geometrical) structures (SlOkams). It is a source of endless mystery about the glories of the Lord, His AchAryAs (paadhukhais), when we reflect on the individual slOkams of Swami Desikan's masterpiece of a KhAvyam, Sri Ranganaatha PaadhukhA Sahasram.







**Essential Meaning of this sLOkam:** The paadhukhAs of the Lord are sinless. (The sadhAchAryAs / NammAzhwAr and his successors are sinless). The paadhukhAs protect the lustre of the eternal jIvans, who are part of the akhila Tanu, SrIman NaarAyaNan (Sri Rangan). They protect the Lord's feet as well, the sacred feet, which destroy the sins of the jIvans. These PaadhukhAs protect further those, who bathe them and partake that Thirumanjana theertham. Swami Desikan states that he has been protected by the PaadhukhAs of the Lord and the Sri Paadha-PaadhukhA Theertham and made sinless.

**Additional meanings by V. Sadagopan:** The divya paadhukhAs through their generosity, DayA and vaatsalyam bless one with all auspiciousness, when approached with reverence. Further they protect the Lord's feet because of its wonderful love (prEma adhisayam), which is the only upAyam for the ujjIvanam of the jIva rAsis. It serves as a shield against thorns et al during the Lord's sanchArams. It removes the paapa raasis of the sajAthiyAL out of immense compassion for them and restores in them the enjoyment of the Lord (Bhagavadh anubhavam). It recognizes that the Lord being up in Sri Vaikuntam does not help the Jivaraasis here and brings Him on its back here amidst us to LeelA VibhUthi and gives us the Jn~Ana chakshus through manthrOpadEsams to us to see Him and His splendor here. Since it (Paadhukha) is equivalent to the Lord in its glory (AchArya PrabhAvam), it (the PaadhukhAs) illuminates the Lord's Thiruvadi further and blesses us with Sri Paadha theertham and removes our ajn~Anam and destroys our sins completely. It becomes the AasrayaNam to reach the Lord and to receive His anugraham.

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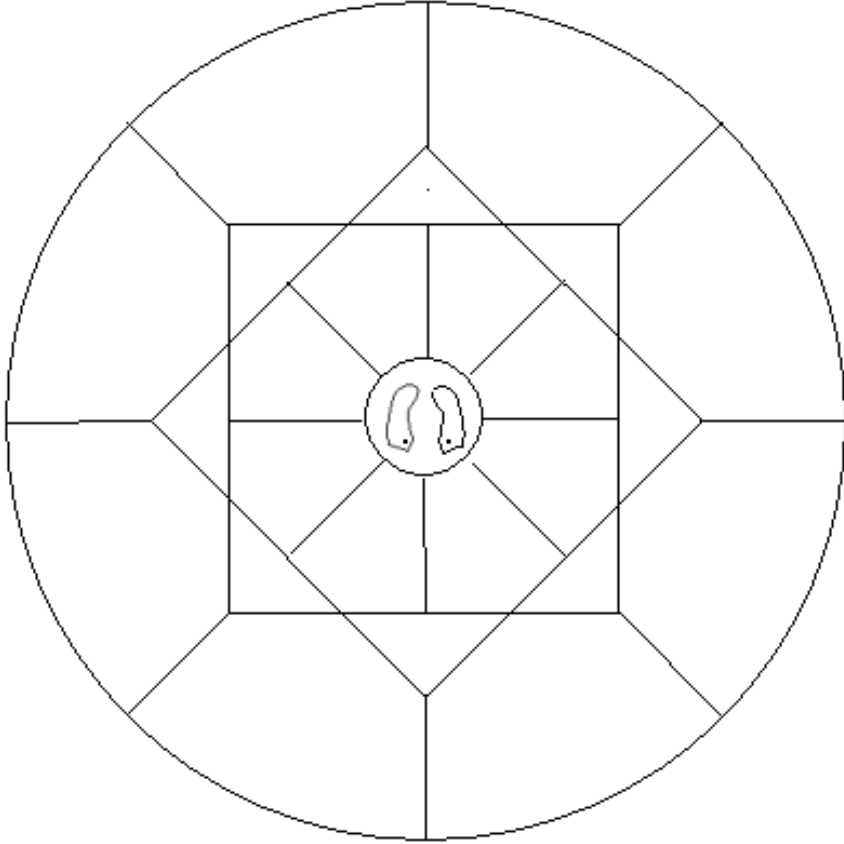
H.H 45th Pattam Srimath Azhagiya Singar, in front of Silver Mantapam at Melkote Thirunaksthram Celebrations on November 3rd.

AchAryAs are avathAra purushAs and thru their prEmai, kAruNyam for us establish clearly the parathvam of the Lord for us, clear our minds about the confusion caused by kumathis, who are virOdhis to VedAntha Saasthra nirUpitha tattvArthams and rescue us. They give us the pramANams from the Sri Sookthis of AzhwArs and are bent on removing the paapa raasis of the jIva-raasis, while being sinless themselves. They bless those, who help them in their Bhagavadh AarAdhanam through the prasAdham of the Sri Paadha theetham of the Lord and sanctify us. They thus remove our paapams and anishtams. That is what they (AchAryAs/ Divya MaNi PaadhukhAs) represent and do.



## Chitra Paddathi - Monday Yanthram

BharathArADhithAm thArAm vandhE rAGhavamAdhukAm  
BhavathApADhithAnthAnAm vandhyAm rAjIvamEdhurAm



***Meaning:*** I pray to Rama's Paaduka, Which was reverentially worshipped by Bharata, Which is of highest potency, which is worthy of worship by any one who has suffered samsara misery and mental agony; and which is surrounded by lotus flowers dedicated in ritual oblation.



### Special Notes by V. Sadagopan:

This slokam is set in the dhvichathushka chakra bhandham and is intended for worship on MONDAYS by the ladies of the house.

Chathushkam means an entity consisting of four units. Dhvi chathushkam refers hence to twice the set of four (i-e). Eight..There are 8 triangles in this geometric pattern that gives the chakram its name.

#### The geometric representation is realized in two ways:

One has an abstract pattern with two intersecting squares and two circles with the Lord's PaadhukAs inside them;

The other representation has 4 circles with intersecting squares housed between the 2nd and 3rd squares populated with aksharams of this slokam.

**1) UtthamUr Swamy's anubhavam:** Swamy Desikan says here that the PaadhukAs are the ones worshipped by BharathA; they are the medicine for those, who are afflicted with mental pain caused by samsAric ills. Swamy Desikan states that he worships those Raaghava PaadhukAs surrounded by lotus flowers.

**2) SrImath Andavan's anubhavam:** The RanganAtha Dhivya PadhukAs in all manifestations (SarvAvasthais) have limitless glories and protect the world. Therefore, the very intelligent Bharathan fully conversant with the apAra mahimai of the Paadhukais worshipped them as the representative of the Lord on the throne of Raghu Vamsam.The Paadhukais conducted the affairs of the State in a manner even loftier than their Lord. That was in Vibhava avathAram as Lord Raamachandran's Paadhukai. Now in Lord's archAvathAram as RanganAthan, they exhibit the same glories and respond to the prayers and appeals of SamsAris .They are worshipped with the lotus flowers and banish the sorrows of the suffering chEthanams.

**3) The Taapams (afflictions, sorrows) of the world are of three kinds:**

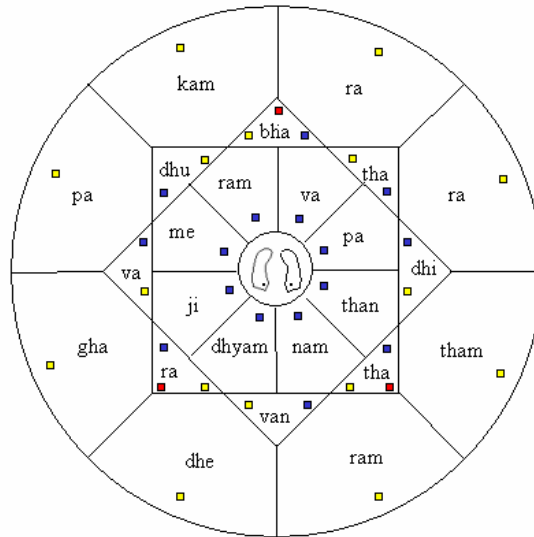




**AadhyAthmikam , Aadhibhoudhikam and Aadhidhaivikam. These are the Taapa thrayams linked to SamsAric life. They are experienced by aadhi thAntAs (agitated SamsAris experiencing thApa thrayams).They worship the PaadhukAs for relief from these thApams and cover the PaadhukAs with heaps of lotus flowers with devotion ( Raajeeva mEdhurAm Raaghava PaadhukAm ). These glorious Paadhukais were worshipped by Bharathan during the Vibhava avathAram of the Lord ( Bharatha AarAdhithAm). They were recognized by BharathA as Superior in power ( TaarAm ). These PaadhukAs are fit to be worshipped for removal of the Taapa Thrayams by those afflicted by them ( Bhava thApa aadhi thAn-thAnAm andhyAm).**

[Link between Sloka & Yanthram](#)

926. BharathArADhithAm thArAm vandhE rAGhavaPaAdhukAm  
 BhavathApADhithAnthAnAm vandhyAm rAjIvamEdhurAm

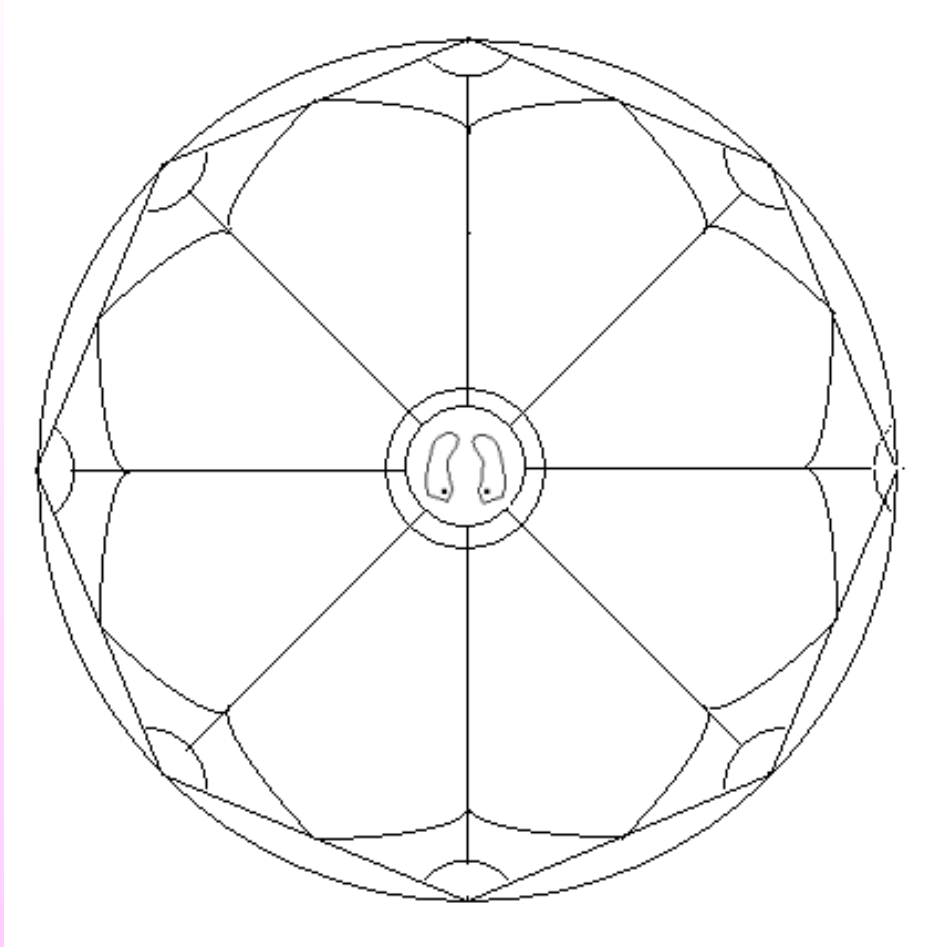


1. ■ Bha ra tha worships the padhuka
2. Sloka read clockwise
  - line 1 Follow the yellow dots start with bha
  - line 2 Follow the blue dots start with bha
3. All the aksharmas are like lotus flowers surrounding the padhuka. ■ ■ ■



## Chitra Paddathi - Tuesday Yanthram

SaakEtha ThrANa vELAJanitha tathanijaprAngaNa SrIprabhAsA  
SaabhA prasrIDavyAm iyamamama yamivyApadhucchEdhilAsA  
SaalAdhicchEdha tigmaA havarururu vaha hrIkarasyAmarAsA  
asaa RaamasyAngrimapyAjati na na nathijasTULamuthrAtakE Saa



**Meaning:** We go back to the times, when Paadhuka was ruling over AyOdhyA seated in the royal court, it spread its splendid effulgence over the whole courtyard- its effulgence of Pure Knowledge, effulgence of its greatness and fame. The hall is filled with Vedic effulgence and is capable of rooting out all foes, that too in a sportive manner in the case of sages,



who have totally banished conceit banished concept that remove the tendency — prattle and removing the tendency to indulge in idle prattle. As Raama, as in this Vishnu form, He extracted the "essence" of the foe, that is, haughtiness and bow (weapon) of the foe. As the fierce fight was going on, it caused a sense of shyness, modesty and defeat, when Raama's elbow power became evident. The PaadhukAs of that Lord recommends the poor, pitiable, people needing help, who bow to the LOrd in abject surrender to the feet, Which shines in exhilaration.

Special Notes by V. Sadagopan:

This sLOkam is set in Kavi nAmAngitha ashta dhaLa padhma chithram. This includes a lotus chakram with the name of the poet, who composed this brilliant kAvyam (Venkatapathi Kamalam). Venkatapathi is the other name for VenkatanAthana (Swami Desikan), the author of this brilliant kAvyam. The ladies of the house for worship use this sLOkam on TUESDAYS Swami Desikan. This sLOkam is in SragdharA metre and each paadham has 21 aksharams:

sAkEthA thrANa vELAJanitha tathanijaprAnkaNa SrIprabhAsA  
sAbhA prasIDavyAm iyamamayamivyApathus-cchEdhilAsA  
sAlAdhicchEdha tigmaa havaruru vaha hrIkarasyaamarAsA-  
saaRaamasyAngrim abhyajAthi na na nathijasTULamuthrAtake

1.UtthamUr Swami's anubhavam: This sLOkam celebrates Sri Raamachandra and His glorious deeds through the salutation to Sri Raama PaadhukAs. The sLOkam says: "Sri Raama PaadhukAs have a natural luster. They are known for the fact that the VedAs eulogize them. At TaatakA forest, these PaadhukAs removed the danger that the egoless yOgis faced. Later, when they ruled over AyOdhyA and protected the citizens, the sound that they made created a glow around them. They remove the sorrows of those who have not perfected their sense of true knowledge. These are the PaadhukAs of Sri Raama, who defeated Rudra in war and which broke the bow of Siva at Mythilai. They made Rudra holding a deer in His hand feel ashamed over his defeat. These are the PaadhukAs commanded by Raama to rest on the heads of His devotees. They also make it possible for Raama's sacred feet to approach their heads. They de-





stroy asubha sankalpams.

**2. Srimath Andavan's anubhavam:** In the 934th sLOkam, the focus was on how the Paadhukais destroy the sins of Paapis through some vyAjam (excuse) and uses their PurushakAram with the Lord to accomplish that act.

Next, the Vaathsalyam for aasritha Janam, nithya yOgam with the Lord were described. That was followed by the examples of upakArams along these lines such as ViswAmithra Yaaga SamrakshaNam. Next the acquisition of bhagavath guNams by the Paadhukais due to Bahgavath sambhandham was described. Now, the description of the samrakshaNam of MahA Paapis by the Paadhukais is continued. SaraNAGatha samrakshaNam as Sarva Saasthra Saaram is the theme here again. The PurushakAra kaashtai of the Paadhukais in persuading the Lord to protect the saraNAGatha jeevans is described.

**3. The division by padhams (16 units) of this long sLOkam is as follows:**

a) **SaakEtha ThrANa vELA janithatha nija prAnkaNa Sri PrabhAsA:** During its PaadhukA Raajyam at AyOdhya for 14 years, the Paadhukais had the glorious effulgence arising from their gold and gems as they sat on the throne of Raghur in the middle of the raaja sabhai full of great-learned souls.

b) **SaabhA:** they possessed Kaanthi (Keertthi shObhitham) then.

c) **Prasree:** the Kaanthi arose from the eternal Veda Sampath (SaamAnyA & Sookshma Jn~Anam).

d) **aDavyAm:** In the TaaDakA Vanam (during Yaj~na rakshaNam).

e) **Iyam:** This Raama PaadhukA

f) **AmamayamivyApadhucchEdhithalaasA (amama +yami + vyApath+ uchEdhi +laasA):**

That PaadhukA with the playful acts of protecting the egoless yOgis from dangers that confronted them in the TaDakA forest.







g) **Saaladhi-cchEdha thigma aahava ru hUm ruru vaha hrIkarasya:** These Paadhukas of the Lord with its power made Rudra --with the mark of deer in his hand-- flee the battle field through their hUmkAra sabdham.

h) **AamarAsasA:** Those Paadhukas, which removes the ignorant words and creates the good tattva Jn~Anam in aasrithAs.

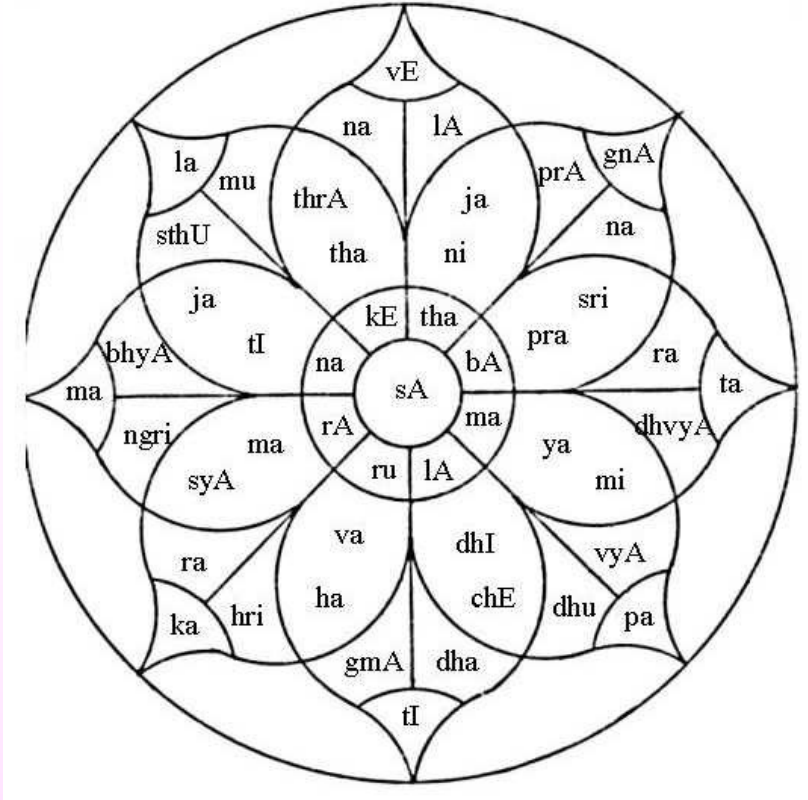
i) **Raamasya:** Those Paadhukas belonging to VishNu Roopi, Raaman.

j) **angrim:** of the sacred feet of the Lord

k) **(angrim) abhyajAthi na:** The Paadukais recommend to the Lord's feet to accept the aasrithan as an object of protection. (l, m, n) nathijasTULam +utthraAtakE+ Saa: After seeing the bowed head seeking protection, the Lord's sacred feet are swollen with joy about SaraNAgatha SamrakshaNa laabham (gain) .This results from the PurushakAram (intercession) of the dhivya Paadhukas.



CHITRA PADDATHI - LOTUS CHAKRAM



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To read the figure

Start at the center and follow the lotus petal as below

sa

    kE tha thrA na

vE

    lA ja ni thA

sa

    thA ni ja pra (Note: you repeat thA ni ja backwards and than fork)

gna

    na sri pra bha

sa

    bhA pra sri ra (Note: you repeat bhA pra sri backwards and than fork)

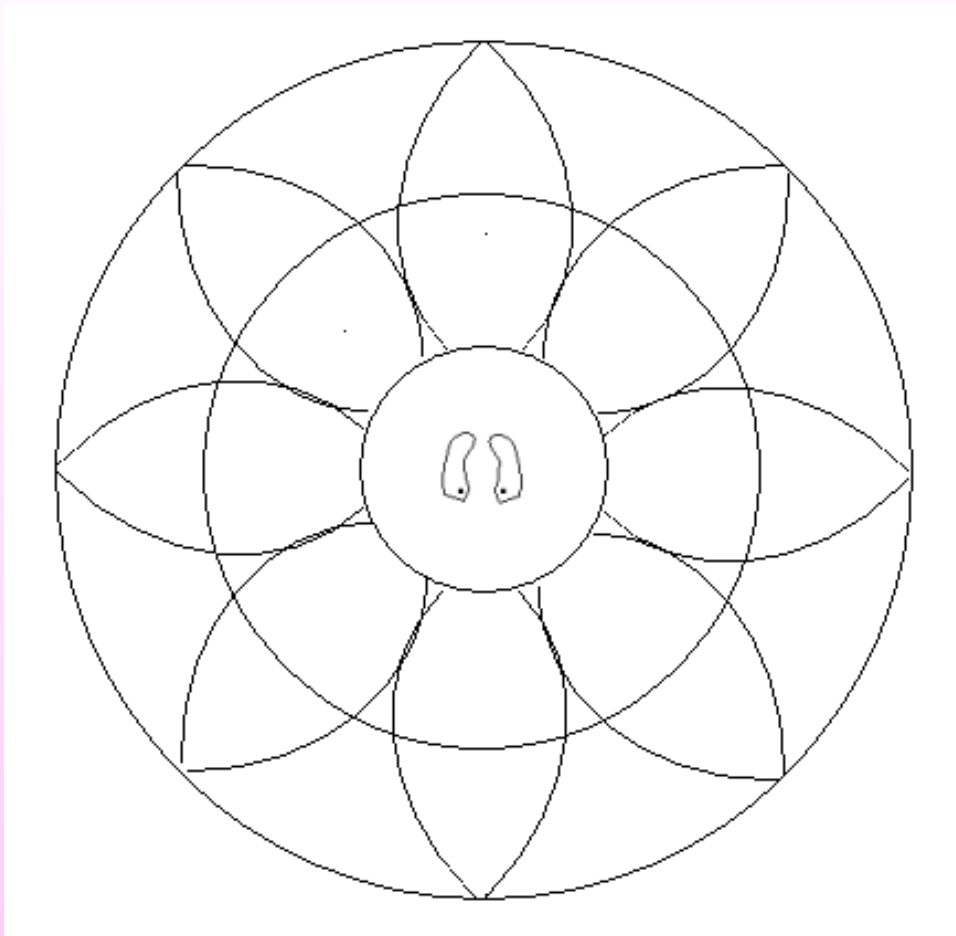
ta

.... and so on



## Chitra Paddathi - Yanthram for Wednesday

kAdhupAsyasadhAIOkA kAIODhAhruthadhAmakA  
kAmadhADhvariramsAkAkAsA rangEshapAdhuka



***Meaning:*** The Paaduka is contemplated upon by sages (who devote to meditation in absolute renunciation, living on mere water-drinking) as a halo-marked object. It shines with garlands dedicated to it. It gets to the walking operation on the Lord taking it for His free will to proceed to desired places. The Paaduka of Lord Ranganatha grants to us all we ask for.

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### Special Notes by V. Sadagopan:

This verse is set Chathurara-chakra Bhandham or four-leaved chakra bhandham. It is also represented as Ashta dhaLa Padhma Bhandham (eight petalled lotus).

This eight petalled lotus pattern is used by the ladies of the house for worship on WEDNESDAYS. The letters of the sLOkam are removed during the household use and the letter " Kaa " found at the center of the yanthram is replaced by SrI Raama PaadhukAs.

**1) UthamUr Swamy's anubhavam:** The PaadhukAs of Lord RanganAtha are meditated upon by the sages, whose food is water only. The PaadhukAs have a brilliant lustre and wear beautiful garlands at the appropriate times. They travel in novel and pleasing ways to satisfy their Lord, who wishes to fulfil the prayers of His devotees.

**2) SrImath Andavan's anubhavam:** The Paadhukais remove the darkness in the hearts of the Sages through their meditation on the Paadhukais as the most radiant entity. The Paadhukais have the distinction of being adorned with the flower garlands used by their Lord. They have the Intense desire to carry the Lord during His activities of protecting the world they fulfill the benevolent desires of the devotees and remove the inauspicious thoughts from their minds. They have the gait and glory of their Lord. The inner meaning is that The AchAryAs (Paadhukais of the Lord) have the Lord under their control through intense Bhakthi yOgam and make it easy for us to have His anugraham through the KshaNikOpAyam of Prapatthi (that which takes a second to practice) and remove our Ajn~Ana Sam-sayam viparyams (dangers of doubts arising from our nescience).

**3) Additional meanings by V. Sadagopan:** " Ka + ath" combine to give the word Kaadhu, a synonym for the Sages, who perform intense tapas while consuming water only. The dhivya Paadhukais are meditated upon by them as the most lustrous ones (Kaadhu upAsya sath aalOkA). Sath aalOkA refers to the superior jyOthi of the PaadhukAs. The PaadhukAs adorn the garlands worn erstwhile by their Lord during the time of worship to them (Kaala udhAhrutha dhAmakaa). They bless their devotees with auspiciousness and remove inauspicious thoughts (Kaamadhaa).

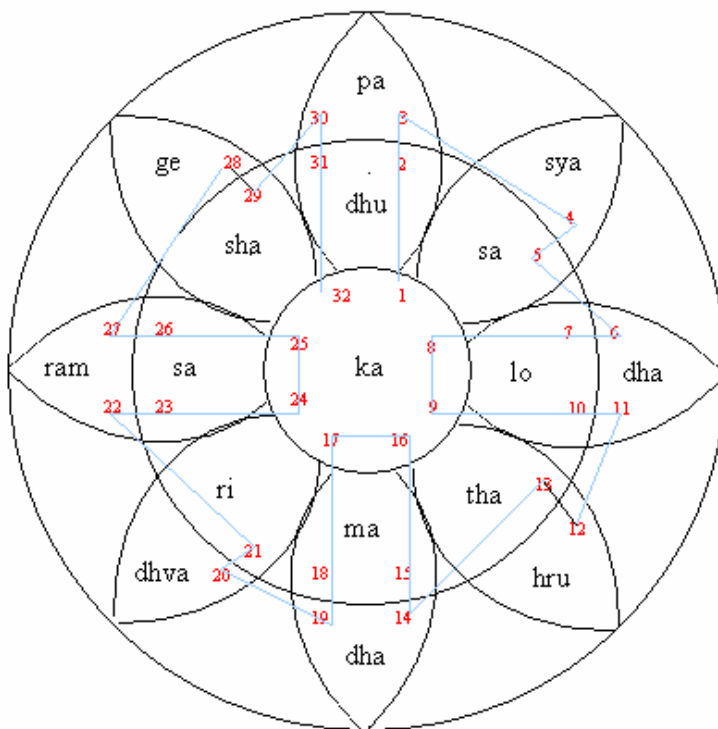




These PaadhukAs are fond of engaging in different sanchaara gathis of the Lord (adhva riramsakaa RangEsa Paadhuka akAsA).

**LINK BETWEEN YANTHRA AND SHLOKA:**

927. kAdhupaAsyasadhAIOkA kAIOdhAhruthadhAmakA  
kAmadhADhvariramsAkAkAsA rangEshapAdhuka

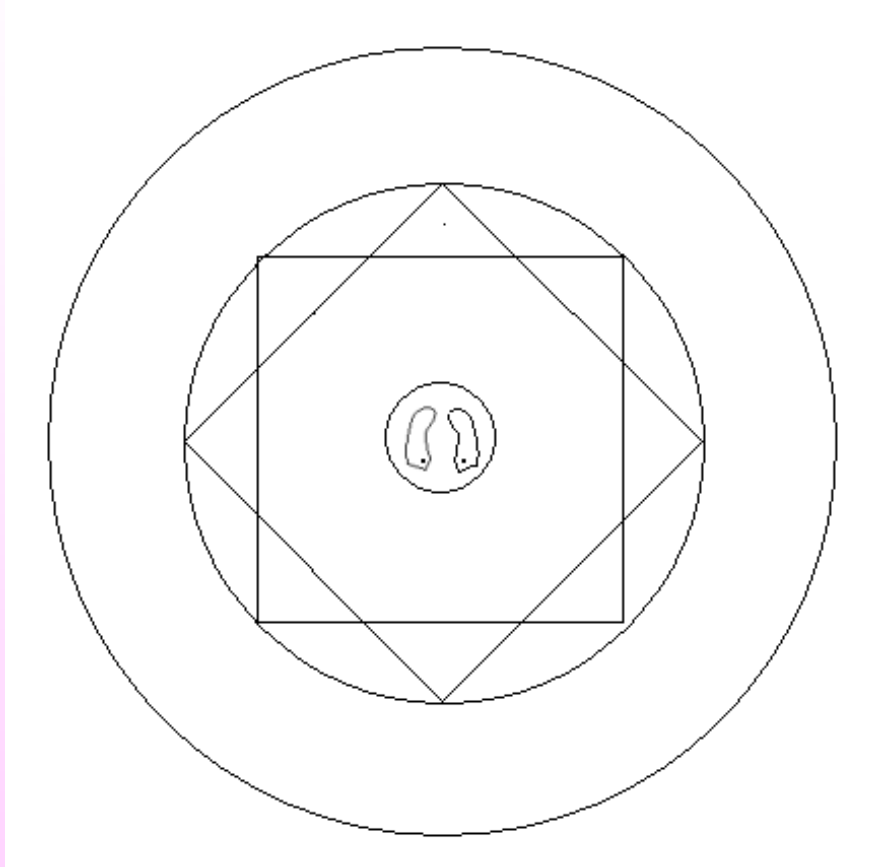


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# Chitra Paddathi - Yanthram for Thursday

surAsurArchithA Dhanya thungamangaLapAlika  
charAcharashrithA mAnyA rangapungavapAdhuka



## GOmoothrikA bandham

The criss-cross pattern left on the ground by a cow that urinates while walking

su su rci dhan tun man la li (A)  
rA rA tA yA ga ga pA kA (A&B)  
ca ca sri mAn ran pun va du (B)

Meaning: Ranganatha-Paaduka possesses an affluence extraordinary-i.e.,



the affluence meant by service to the Lord. Devas and Asuras pay homage to it. Paaduka is also capable of safe-guarding our things auspicious. All movables and immovable cling to it. The Paaduka is worshipable to all.

Special Notes by V. Sadagopan:

Seven verses of Sri RanganAtha PaadhukA Sahasram have been identified by our AchAryAs for worship on the seven days of the week by the ladies of the house to bring auspiciousness to their families. This verse has been identified for worship on **THURSDAYS**. Ladies should draw the Dhvi-chatushkara Chakra Bandham formed by three circles and two squares with Lord RanganAthA's Paadhukais at the epi-center. Between the 2nd and the innermost circle , the two intersecting squares are found in this Bhandham. This sLOkam should be recited in front of that yanthram (kOlam) with bhakthi, while mediating on the glories of the Lord's Paadhukais.

This chithra sLOkam (913) is set in a pattern (Bhandham) known as gOmoothrikA Bhandham. There are 32 letters in this verse starting with "Su" and ending with "kaa". The first and second lines have symmetry of 16 letters. There is a pattern of relationship between the individual letters in the first and the second lines. The genius of Swamy Desikan in creating symmetries and echos of sounds is abundantly displayed here. The split of the 16 letters in each of the two lines and their sound symmetries to yield the gOmuthrikA Bhandham is shown below. Each letter in DevanAgari aksharam has to be put in 16 squares for the two lines to fully appreciate the genius of our AchAryan to generate pleasing acoustic echoes & lofty meanings:

Su--raa--su---- raa---archi-thaa dha-nyaa tu--nga ma-nga-La paa-li-kaa  
cha-raa--cha--raa----asri-thaa maa-nyaa Ra-nga pu-nga--va paa-dhu-  
kaa

**1) UtthamUr Swamy's anubhavam:** Oh RanganAtha PaadhukE! Thou art worshipped by the DevAs and their cousins, the asurAs. Thus worshipped, you (the PaadhukAs) protect all auspiciousness in the world and are honored for that upakAram. You (The PaadhukAs) have the distinct feature of





housing all the sentient and insentient beings and perform that noble duty of protecting the auspiciousness.

**2) SrImath Andavan's anubhavam:** The PaadhukAs are worshipped by the chieftains among the DevAs and AsurAs. They confer on them KshEmam. They are full of Iswaryam and bless those, who seek refuge with all auspiciousness. When one views the chara and achara roopams on the PaadhukAs painted for decoration purposes, one is reminded of the Viswa roopam of the Lord, where He protects all the worlds (Sentients and insentients) by keeping them in His body. The PaadhukAs of the Lord of SrIrangam is equivalent to Him in all aspects and are celebrated by the world for these glories.

**3) Additional meanings by V. Sadagopan:** The Lord's PaadhukAs are worshipped by both DevAs and AsurAs (SurAsurArchitha). It has the bhAgyam of joining with the Lord's sacred feet, serves Him and enjoys Him through that kaimkaryam and becomes "DhanyA ". It protects all auspiciousness that are at the top (Tunga MangaLa pAlika). The PaadhukAs are sought as refuge by all chEthnams and achEthanams (present on them as carved images): "CharAchara aasrithA ". These PaadhukAs of Lord RanganAthA are celebrated by one and all for these reasons (Ranga Pungava PaadhukA maanyA).

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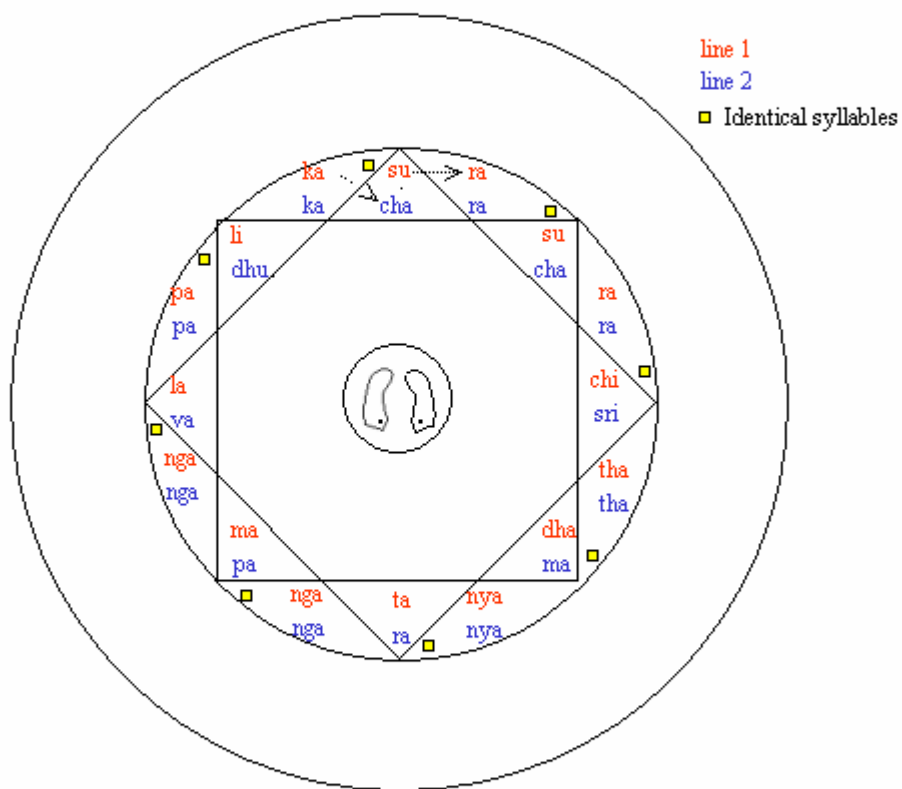






## LINK BETWEEN YANTHRA AND SHLOKA

913. surAsurArchithA DharyA thungamangaLapAlika  
charAcharashrithA mAnya rangapungavapAdhuka

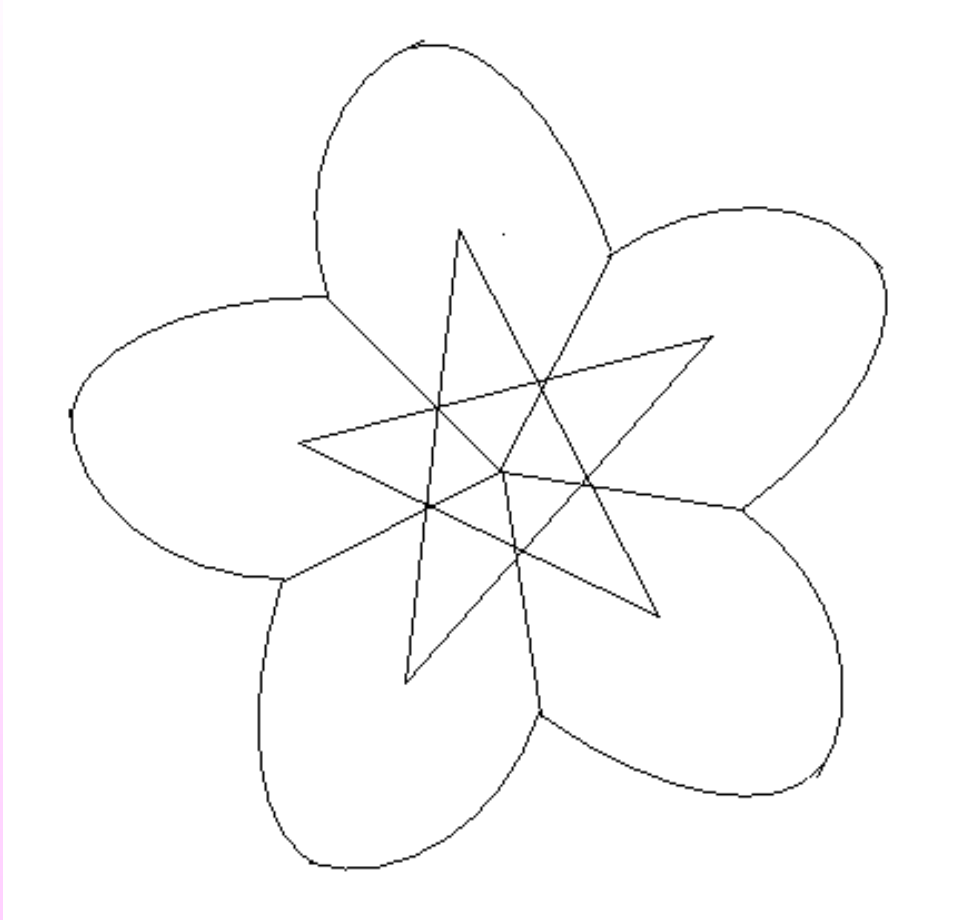


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## Chitra Paddathi - Yanthram for Friday

kAvyAyAsThitha mAvargavyAjayAthagamArgakA  
kAmadhA jagatha: sThithyaI rangapungavapAdhukA



**Meaning:** The path on which the Paaduka travels is shining in brilliance. (Its path is the one following the footsteps of one-namely, Bharata-who went to Rama's camp, by reason of his having spurned the rulership of the Kosala nation). It is one which grants all that one wants. And the Paaduka of Rama well merits the reputation of being the cause of birth of epics like Ramayana



Special notes by V. Sadagopan:

The prose order and the word splitting for this verseset in Garuda gathi chakra bhandham is as follows:

" KaavyAya-asTitha- maavarga-vyAja-yaatha-ga-mArgakA ,  
kaamadhA jagatha: sTithyai: ranga-pungava-paadhukA " .

The Garuda gathi chakra Bhandham can be represented in two geometric patters :

- (1) Four circles with an empty center (inner most) circle and 5 lines starting from the periphery of that inner circle and reaching out to the outermost circle
- (2) Five linked lotus petal shaped patterns with a common axis with TWO intersecting triangles formed by lines drawn from the center of those five lotus petals.

The sLOkam yielding two types of Garuda gathi chakra Bhandahm has 32 aksharams to form the yanthram. Each paadam has 16 aksharams. Twenty of the 32 aksharas have been included in the formation of the two Garuda gathi chakra bhandhams. Among the twenty, the akshara that is represented twice is "nga :( R-nga and Pu-nga-va) found in the second paadham .Rest of the aksharams appear only once in the Bhandham, although they may occur more than once in the sLOkam.

The aksharam "Kaa" has a special place in this verse. It appears FOUR times at the beginning and the end of each of the TWO paadhams (kaavyAya, Maarga-kaa, kaamadhA and Paadhu-kaa). This aksharam "Kaa" is represented only once in the Bhandham.

The Garuda gathi bhandham is split in to five sectors and each incorporates four aksharAs adding up to a total of twenty. Only "nga" is repeated twice as one of the main aksharAs of the word,"Ra-nga". The four fold patterns of aksharAs in the five sectors are:





- (a) kaa, dhu , ma , vyA ,
- (b) dhaa , ja , ga , yaa
- (c) ta , sTi , thyai , ta:
- (d) ra , ga , pu , maa
- e) nga, rga , paa and va .

In both versions of this Garuda Bhandham, the center is empty. In the second version , the empty space is split in to five triangles . Two intersecting triangles from five points as in many yanthrAs . The outter most structure has five petals with five petals with five apexes . This bhandham is patterned after the flight pattern preferred by Garuda BhagavAn, another transport (Vaahanam) for the Lord likethe PaadhukAs.

**1) UtthamUr Swamy's anubhavam:** Sri RanganAtha Paadhukais seek the welfare and prosperity of the people of the world and bless them with grains (annam), other riches and true knowledge (Jn~Anam). Thus, it becomes the object of celebration by the poets.

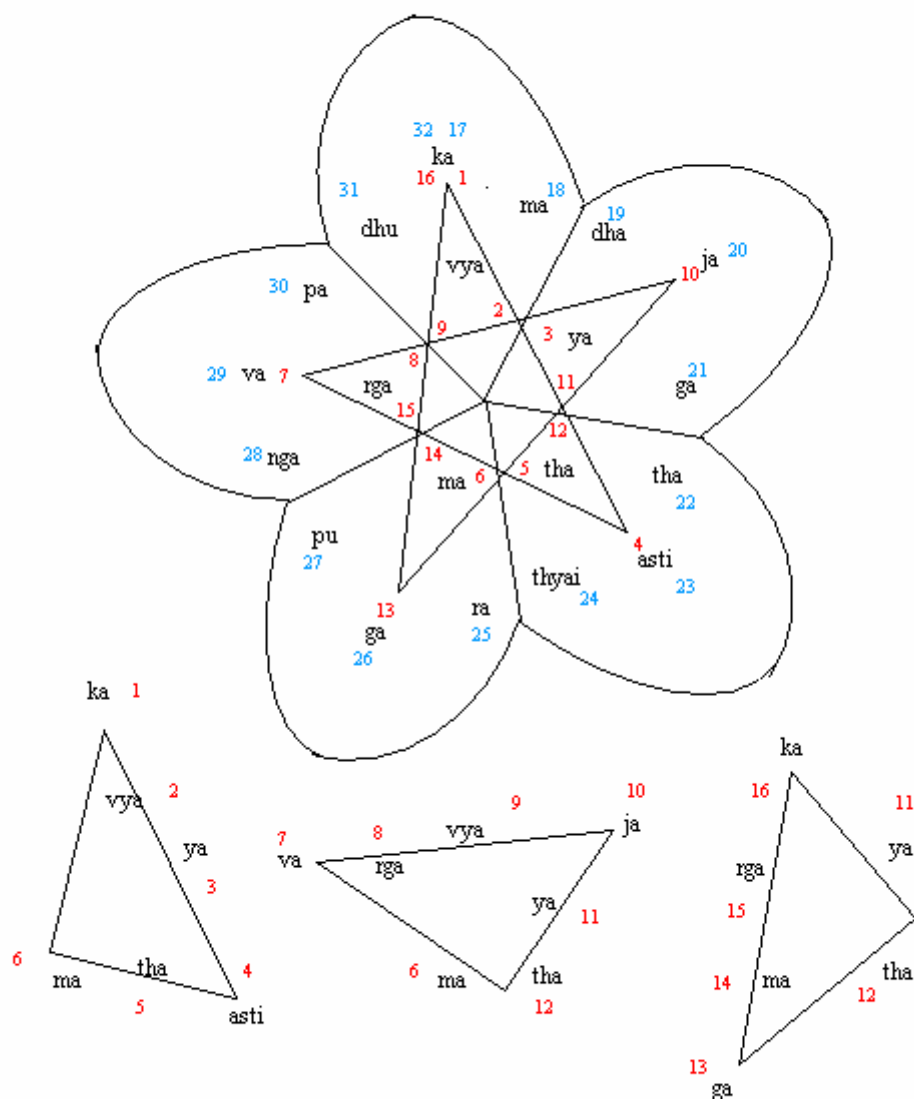
**2) SrImath Andavan's anubhavam:** The intense compassion and deep generosity of the PaadhukAs of the Lord of Srirangam blesses those who appear before them with great soubhAgyams even if they did not have deep bhakthi towards them. They bless those devotees with material wealth/ Jn~Ana Sampath (thru Lakshmi KatAksham), and the wealth of Jan~Anam (Jn~Ana Sampath). Once the Jn~Anam is born among the devotees and they perform SaraNAgathy, then the Paadhukais grant them the Parama purushArTam of Moksham. For us to be familiar with Their Vaibhavam, the Paadhukais incarnate with Their Lord during Vibhava and ArchAvathArams and reveal their prabhaavam through SrImadh RaamAyaNam,





### LINK BETWEEN YANTHRA AND SHLOKA

924. kAvyAyAsThitha mAvargavyAjayAthagamArgakA  
kAmadhA jagatha: sThithyal rangapungavapAdhukA



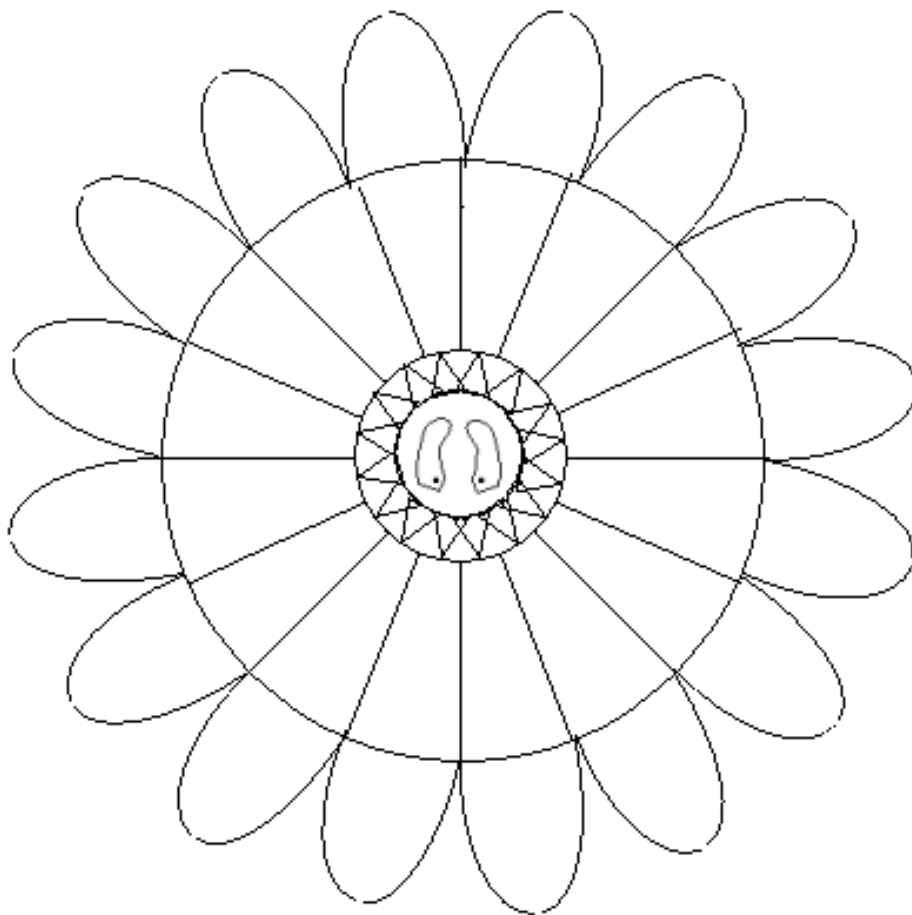
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## Chitra Paddathi - Saturday Yanthram

pApAkUpArapALIpA thripAdhIpAdhapAdhapA  
krupArUpA japAlApA svApA mApAnnrupADhipA



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**Meaning:** The Paaduka of the Lord of Paramapada is capable of swallowing (and extirpating) the rows of oceans of sins that we have accumulated. It is an embodiment of supreme mercy. The singing of Paaduka's greatness is as potent a purifier of a self as chanting of mantras (like Ashtakshara). Notwithstanding all this, it is readily accessible and easily worshipable. It is like the Queen over all kings, so coronated duly. I resorted to it and it saved me effectively.





### Special Note by V. Sadagopan:

This sIOkam is set in SakarNika shOdasa dhaLa Padhmam form of sabdha chithram with 16 lotus petals. Sixteen of the 32 aksharAs of this sIOkam are represented in the wedges formed by the petals and the central circle. The akshara "Paa" appears 16 times in this verse and is given the central place inside the heart circle. The space occupied by "Paa" at the epi-center is known as KarNikai.

**1) UtthamUr Swamy's anubhavam:** Swamy Desikan says that the Lord's Paadhukais protect His lotus feet and drink up all the sins of their devotees. They are easy to access and to meditate upon. They are superior to the kings of the land in glories. Those PaadhukAs have protected me.

**2) SrImath Andavan's anubhavam:** adiyEn has no fear anymore about SamsAram since the Lord's most merciful Paadhukais have banished all of my sins in a trice and have made themselves easily accessible to me and purified me. Through my repeated utterance of the dhivya nAmam, “**Sri RanganAtha PaadhukA, Sri RanganAtha PaadhukA**”, the glorious PaadhukAs of the Lord reveal their inestimable power, soulabhyam and DayA; they kindle the fire of the Lord as MokshOpAyam and have given themselves as the objects of worship for me to protect me from samsAric fears.

**3) Additional notes by V. Sadagopan:** The Paadhukais drink away the waves and waves of my sins resembling the great ocean (Paapa akUpAra paaLi paa). They are the embodiments of DayA (KrupA RoopA). They purify us like the mantrams like AshtAksharam (Japa aalapA). They are easily accessible (svaapA). They are like the Lord's sTANam with its three divisions (NrupAdhipA thripAdhi). Those glorious PaadhukAs adorning the Lord's sacred feet have protected me (Paadha PaadhapA maa apaath).

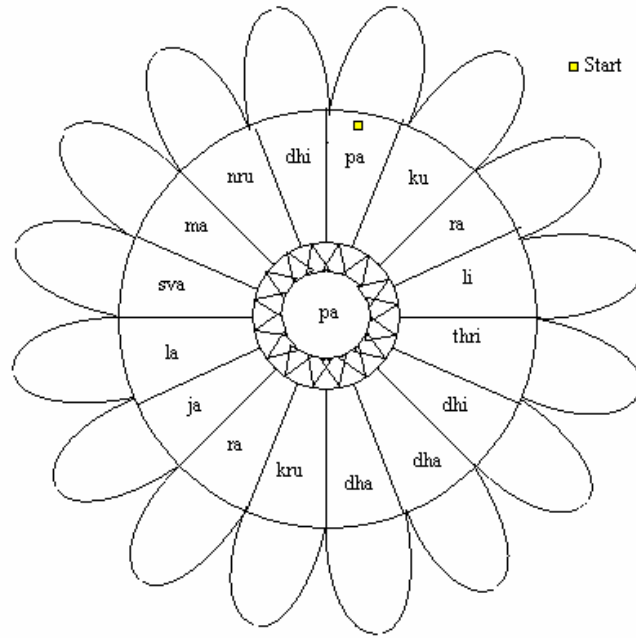
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## LINK BETWEEN YANTHRA AND SHLOKA

928. pApAkUpArapALIpA thripAdhIpAdhapAdhapA  
krupAnUpA japALApA svApA mApAnrupADhipA



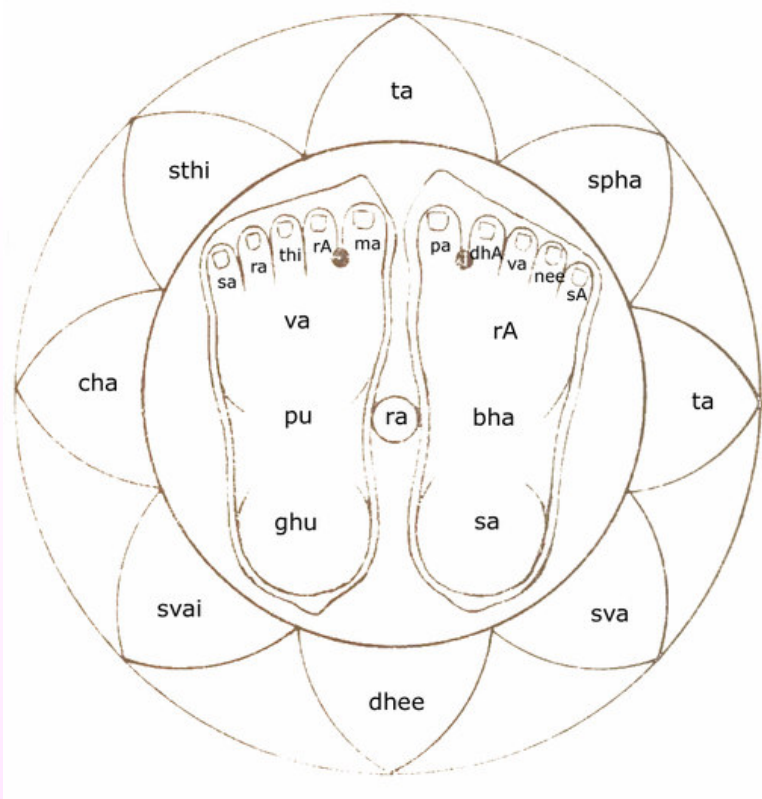
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## Chitra Paddathi - Padhuka Bhandham

tArasphAratarasvara rasabhararA saa padhAvanee sArA  
dheerasvaira charasTira RaghupuravAsarathi rAmasava







**To read the figure**

Start at the top and follow the directions below

ta ra(center)

spha ra(center)

ta ra(center)

sva ra(center)

Ra (center) (right foot) bottom->top sa bha ra(center)

(right foot) top rA ->(small toe) sA

(right foot toes) left->right pa dhA va nee ->(small toe) sA

(right foot) top rA

dhee ra(center)

svai ra(center)

cha ra(center)

sthi ra(center)

Ra (center) (left foot) bottom->top ghu pu ra (center)

(left foot) top va ->(small toe) sa

(left foot toes) left->right ra thi rA ma ->small toe sa (left foot)

top va





**Meaning:** As a valiant person, a free and independently—acting hero, who relishes a firm stay in AyOdhyA, SrI Raamaa walks along wearing the PaadhukA, which produces a high pitch melody all around, thereby spreading all around happiness.

**Special Notes by V. Sadagopan:**

The 949th sLOkam contains a new type of chakra bhandham in the shape of the PaadhukA. **Swami Desikan excels again through his creative genius in creating this new PaadhukA Bhandham.** This Bhandham has an outer square and a circle inside. Inside that circle are 8 petals (KarNikais) of a lotus housing a circle inside that area and inside that inner circle are the 2 SrI RanganAtha Paadhukais with aksharams of the sLOkam. In the 10 fingers of the 2 legs are the 10 aksharams of the sLOkam, "Sarathi Raama PadhAvani Saa" are inscribed.

**1) UtthamUr Swami's anubhavam:** The PaadhukAs have taken refuge in Raamachandra of firm intellect, independence and with fondness to reside in AyOdhyA. When the PaadhukAs travel with Raamachandra, they generate a loud and majestic Naadham, which enhances the joy of all listeners.

**2) Srimath Andavan's anubhavam:** In this sLOkam, Swami Desikan wonders about the Paadhukais with soulabhya and souseelya guNams taking their Lord with them, wherever they travel. Those Paadhukais have under their control the great hero and SarvEswaran, who is very fond of the citizens of AyOdhyA. Those Paadhukais generate a majestic nAdham during their sanchAra Kaalam and intimates to their anticipating aasrithAs about their arrival and generates visEsha preethi and hope in them.

**3) This Aryaa vruttha sLOkam salutes the Lord of Paadhukais 1st as the One, who is very fond of the citizens of AyOdhyA (RaghupuravAsa rathy Raama). He is of firm resolve (dheera:) and the Master (SarvEswaran) of all sentients and insentients (Svaira charsTira) as well as having the freedom to travel anywhere (svairachara sTira :). When those Paadhukais of the Lord travel carrying their Lord on its back, they generate a unique and majestic nAdham linked to carrying the Lord, who is under their influence (Raama Sava padhAvani tAra sphAratara svara rasa bara raa Saa).**



Santha: SrinigamAnthaArya sambhavithasuvrutthaya : I  
sahanthAm saahasam teevram suhruthbhAvEna maamakam II  
SrimathE NigamAntha MahAdesikAya Nama: II

|| Sriranganaatha divya MaNi PaadhukhAbhyAm Nama: ||

Daasan , Oppiliappan Koil VaradAchAri SadagOpan



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