

SWAMI DESIKAN'S
SRI RANGANATHA PAADHUKA SAHASRAM



ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL SRI VARADHACHARI SATHAKOPAN

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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

INTRODUCTION

SRIMAN VENKATANAATHAARYA: KAVI THAARKIKA KESAREE i VEDHANTHAACHARYAVARYO MEH SANNIDHATATHAAM SADHAA HRUDHI ii

In this multifaceted master-piece of a Kavyam of RPS, Swami Desikan has celebrated the glories of the two PAADHUKHAAS (sandals) adorning and supporting the lotus feet of the Lord of Srirangam. This suprasiddha (highly revered) kavyam has 1,008 verses housed in 32 chapters (Paddhathis). It is said that Swami Desikan composed all of these 1008 verses in one Yamam of a night in response to a challenge set by a Sr Sri RanganAtha PaadhukA Sahasram (RPS) is one of the most magnificent literary, philosophical and theological compositions of Swami Desikan. The other kAvyams such as Sankalpa SuryOdhayam, YaadhavAbhyudhayam, Hamsa Sandesam and Subhashitha Neevi have their unique merits. For instance, Sankalpa SuryOdhayam is an allegorical play, where the cardinal doctrines of SrivaishNavite philosophy are covered. The Hamsa Sandesam modeled very much after Mega Sandesam of the immortal bard KaaLidAsA , the literary and poetic talents as well as his knowledge of the Indian subcontinent of Swami Desikan come to the fore. In his kAvyam on the life and history of Sri KrishNA-- the Yadhava kula Tilakam --known as YaadhavAbhyudhayam, Swami celebrated the scion of the Yadhukulam. The Subhashitha neevi is a "didactic lyric" containing the wise and pithy statements similar to the ones found in the Niti Sataka of poet Bharthruhari. The uniqueness of PadhukhA Sahasram is that it is an intgrated essence of the literary, poetic, philosophical and theological and last but not the least, the Bhakthi of Swami Desikan at its full bloom.

A SrivaishNava of Srirangam challenged Swamy Desika and suggested that whoever completes 1,000 slokams on ANY subject of his choice in ONE NIGHT will be the winner of the title as the MahA Kavi. Swami Desikan was least interested in acquiring the title or entering into a competition with the ego-driven local poet/ SrivaishNavA of Srirangam. He accepted however this challenge as a command of Sri RanganAthA for him to compose a eulogy on HIS anantha KalyANa guNams. Swami chose the subject of the sandals of the Parama Purushan of Srirangam and created the 1,008 verses celebrating their glories. The competitor chose the subject of the Paadha Kamalam of Sri Ranganatha and barely completed 300 verses during the course of the night and gave up his futile attempt. During the next morning, Swami Desikan presented to the Lord of Srirangam his grantham entitled, "Sri Ranganatha PadhukhA Sahasram" at the temple and was duly honored by the scholars and devotees assembled there and most importantly received the blessings of the Lord Himself.

According to another version, Swami Desikan settled down in Srirangam after many years of residence at Thiruvaheendrapuram and was engaged in the SiddhAntha Pravachanam to his disciples. His MedhA vilasam and brilliance in interpreting Bhagavadh RaamAnuja SiddhAntham was admired by the residents of Srirangam. A group of scholars appealed to Swami Desikan at this time to compose an Uttama Kaavyam on the Lord of Srirangam to celebrate the unmatched devotion of their AcharyA to Periya PerumAL. Swami Desikan accepted their wish as the Lord's command and composed the bhakthi-laden verses of Sri Ranganatha PadhukhA Sahasram (RPS). In that extraordinary kaavyam, he explained that the Lord's sandals and NammAzhwAr are one and the same. He pointed out further that the sacred sound arising from the movement of the Lord on His padhukhAs is equal to the sacred sound of Thiruvaimozhi arising out of Sri SatakOpA's mouth and RPS emanating out of his own mouth.

The individual verses arising from the power of Swami Desikan's Hayagreeva mantrOpAsanam are very powerful in their mAntric significance. **The Andavans of Srirangam, who worship the MaNi PaadhukhAs of Sri RanganAthA in their daily AarAdhanam have identified individual slokAs for japam and DhyAnam to realize specific siddhis.** The Lifco Company of Madras has produced a small monograph on the individual slokams with such maantric significance and has given the sankalpams for the japam of these slokams of RPS with the guidance of the Andavans of Srirangam. This booklet also contains the yantrams with bheejAksharams at the center for the ladies of the house to draw in the pujA grahams of their houses as kolams (RangOlis) as the accompaniment to the japam and to invoke (aavAhanam) of the Lord wearing His sandals (Lord and NammAzhwAr) on individual days of the week. **There have been repeated demonstrations of the siddhis arising out of such japams of the individual slokams of RPS in many people's lives. People performing Mantra japam of individual slokams have attained the fruits of their efforts to achieve loukika and Vaidhika purusharthams.** In essence, RPS is a celebration of one's AcharyAs and the celebration of the acharya-bhagavadh sambhandham. It is therefore a PaarayaNa grantham like Srimadh RaamAyaNam of sage Valmiki. When one does PaarAyaNam of RPS, one enjoys the Lord of Srirangam directly (pratyakhshamiva Samvruddham). When we recite the hundred slokAs of the chapter of RPS (paddhathi) known as Naadha Paddhathi with devotion, the Ranganatha sevaka can experience literally the "GathAgathAni" (the hither and thither Sancharam) of the bell-studded padhukhAs of the Lord of Srirangam. The most beautiful sounds of his sanchaAram as the Lord leave His aasthAnam in Srirangam and coming to our Puja Grahams have been captured by Swami Desikan. One experiences the different mellifluent sounds of the Lord's bell-studded PaadhukAs as His Paadam Thaangis (Periya and Siriya Thiruvadis) carry him on their back and engage in the steps used in transporting Him known as Simha Gathi, vyAgra gathi and others.

THIRUVAIMOZHI AND RANGANATHA PAADHUKA SAHASRAM

Swami Desikan has closely modeled RPS after NammAzhwAr's Thiruvaimozhi with its 100 decade. In view of the importance of RPS to us, Therezhundhur Aandavan created a Tamil commentary for us. He completed the commentary upto 860 slokams and could not continue further due to his illness. He commissioned then Sri Aakkur Andavan to complete the work. The year was 1955 and the extremely valuable commentary along the Andavan tradition was released in that year. For many years thereafter, this monograph was out of print. Thanks to the efforts of the disciples of Aandavan, this sacred monograph was re-released in 1995 in two parts. Sri Uttamur Swami had released his own VyAkhyAnam on RPS earlier and it is also out of print now. I was blessed to receive in 1994 the last copy of this brilliant commentary of RPS from the son-in-law of Uttamur SwamigaL (Sri K.G.KrishNan) at Madras. I had the good fortune to translate this version into english in 1995. This English version may be released in 1997 with the help of Sri K.G.KrishNan and Swami Desikan scholars such as Sri V.N.Vedantha Desikan, the author of "AzhwAr ThiruvuLLam" and Dr. S. PadmanAbhan, the author of Parasara Bhattar's works and a descendant of the ThevanaarviLagam Jeeyar of Ahobila Mutt. I am now bridging the two traditions of commentaries - that of Uttamoor SwamigaL and Srirangam Aandavans -- so that we can appreciate the integrated essence of the two schools offering their devotion to Sri Ranganatha Divya MaNi PaadhukhAs.

I will summarize in the next few postings the architectonics of RHS and the brief summary of the subject matter of the 32 paddhathis of RPS.

In this posting, I will start with a salutation to THE ILLUSTRIOUS GLORY OF SRIRANGAM, the abode of Sriranganatha and His inseparable consort, Sri RanganAyaki. For illustrating the incomparable glory of the abode of the Lord, we can take Swami Desikan's own citation in Sanchara Paddhathi of RPS. In this paddhathi, Swami Desikan enjoys the uthsavams of Sri Ranganatha from viswarupa darsanam to paryankAsanam (i.e), from suprabhAtham

(ThiruppaLLiyezucchi) to the Lord being sung to sleep at night. The particular slokam of Sanchara Paddhathi extolling the glories of Srirangam is the 312th slokam of RPS:

satyAlokAth sakalamahithAth sthanathO vaa RaghUNAm
sankhE maatha: ! samadhikaguNam saikatham sahyajAyA : I
poorvam poorvm chiraparichitham paadhukE ! yath tyajanthya
neethO naathastadhithamitharanneeyathE na tvayAasou II

Meaning: O PaadhukE! You brought BhagavAn first from Sri VaikunTam to Satya Lokam, the world of BrahmA Devan. Then you brought Him over to the house of Raghus at AyodhyaA. Thereafter, you carried Him to Srirangam. He has not ventured out anywhere else since arriving at Srirangam on Your back. Therefore, I conclude correctly that there is no place superior to Srirangam.

ADDITIONAL GLORIES OF SRIRANGAM

RAJA GOPURAM OF SRIRANGAM



Srirangam is indeed the Divya Desam celebrated by 11 AzhwArs through 247 pAsurams of the NaalAyira Divya Prabhandham. This is where AndAL, Kulasekhara AzhwAr, Tondardipodi, ThiruppAnAzhwAr, YatirAjar joined the Lord. AndAL and ThiruppANAZhwAr merged with the Lord in person; the rest ascended to Sri VaikunTam at this Divya Desam. Periya Nambi, ParAsara Bhattar, Vadakku Thiruvedhi PiLLai, PiLLai LokAcchAr, his brother and author of Acharya Hrudhayam and many other AcharyAs were born here. AcharyAs like NathaMuni, AalavandhAr Swami Desikan, MaNavAla MaamunigaL and other Acharya PurushAs lived here and offered their worship to Sri RanganathA and His PaadhukhAs.

IMPORTANCE AND GLORY OF ACHARYAS

In our tradition, the Lord's Paadhukais are considered identical to Acharyan and particularly, NammAzhwAr, who is revered as SatAri Suri. The PadhukhAs are HENCE known as "Satakopam" and is placed on our heads at the sannidhis of BhagavAn to remind us of the Acharya Sambhandham. It is our deep belief that a Jeevan can attain sathgathi only through the strength and power of one's Acharya. The definition of an Acharyan is accepted by us as follows:

" Nalla sangathikaLai arindhu, anthappadi nadanthu, appadiyE pirarukkum therivitthu, nadatthi vaikkiravan " (One who understands the right messages from his acharyAs, practices them, interprets and passes them on to his own disciples). The practice of AchAram, AnushtAnam and helping others to understand them through personal example and uniting us with the Lord through the power of their own Tapas are the hall marks of a sadhAcharyan. Swami Desikan has covered the extraordinary and unique role of AcharyAs in his 32nd (final) chapter of his Rahasya traya Saaram to emphasize these doctrines.

THE IMPORTANCE OF NAMAASHWAAR IN OUR TRADITION

NAMAASHWAAR



It is well known that it is very difficult to obtain a SadhAcharyan. The **SEQUENCE OF STEPS** leading to Bhagavadh Anugraham are recognized to be: SadhAcharya KatAksham, SadhAcharya anugraham (PrasAdham), Bhagavadh Anugraham, Moksham.

Swami Desikan emphasised like the SadAchAryas before and after him that the attainment of Sadhgathi by the Jeevans is due to the strength and power of the AchAryAs and sambhandham with those AchAryAs. At his very end of his Magnum opus, Rahasya Traya Saaram, Swami Desikan concluded therefore "manyE Balam ". We have to understand and revere the Guru paramparA (Acharya VamsO j~nEya:) for that reason .

The first Acharyan in our tradition is SRIMAN NARAYANAN, THE SARVESWARAN. He lights the eternally shining lamp of sampradhAyam and illumines the mind of the next Acharyan. Through a line of succesion, NammAzhwAr or Thirukkuruhoor Satakopan occupies a key place in our Acharya paramparai. He is celebrated as the Prapanna Jana kutasthar and our Kula pathi (founder-seer). He himself has stated in his Periya ThiruvandhAdhi (paasuram 31) that "By becoming servants of the Lord, we have verily become as it were HIS sacred sandals (paadhukhAs)". **THAT IS OUR KEY REVELATION ON NAMMAZHWAR BEING CONSIDERED AS THE PADHUKAI OF THE LORD AT SRIRANGAM.** Swami Desikan elected therefore to celebrate the Padhukais of the Lord of Srirangam instead of the Lord's Lotus feet themselves.

In the subsequent postings, the summaries of the 32 chapters of RPS of Swami Desikan will be given and illustrative verses from each of the Paddhathis will be included.

In this posting, I will begin to cover the individual chapters of RPS of Swami Desikan. There are 32 chapters in RPS just as in the case of Rahasya Traya Saaram. The context of the 32 chapters of RPS by Swami Desikan is to the 32 Brahma VidyAs celebrated by the upanishads. Prapatthi is one of these 32 Brahma Vidyas and RPS is ALL about this particular Brahma Vidya.

The names of the Individual chapters and the number of slokams housed in these Paddhathis (chapters/Vazhi/Maargam) in parenthesis are:

1. PrasthAva paddhathi(20)
2. SamAkhyA paddhathi (10)
3. PrabhAva Paddhathi (100)
4. SamarpaNa Paddhathi (20)

5. PrathiprasthAna Paddhathi (20)
6. AdhikAra Parigraha Paddhathi (40)
7. Abhisheka Paddhathi (30)
8. NiryAthanA paddhathi(30)
9. VaithALikA paddhathi (10)
10. SrungAra Paddhathi (10)

In the middle of the above Paddhathi, Swami Desikan completes the first quartile of RPS.

11. SanchAra Paddhathi (60)
12. Pushpa Paddhathi (30)
13. ParAga Paddhathi (30)
14. Naadha Paddhathi (100)
15. Rathna SaamAnyA Paddhathi (50)

In the middle of the above Paddhathi, Swami Desikan reaches the halfway point of His 1008 Slokams of RPS. He has by now reached the half way mark of the Yaamam of the night at Srirangam.

16. Bahurathna Paddhathi (50)
17. PadmarAga Paddhathi (30)
18. MukthA Paddhathi (50)
19. Marathaka Paddhathi (20)
20. Indra Neela Paddhathi (30)
21. BimBha PrathibimBha paddhathi (20)
22. Kaanchana Paddhathi (20)
23. Sesha Paddhathi (10)

In the middle of Sesha Paddhathi, Swami Desikan racing against time reached the third quarter of the RPS and is poised to enter the most important home stretch.

24. Dwandhva Paddhathi (20)
25. Sannivesa Paddhathi (20)
26. YanthriKA paddhathi (10)
27. RekhA Paddhathi (10)
28. SubhAshitha Paddhathi (10)
29. PrakeerNa Paddhathi (80)
30. Chitra Paddhathi (40)
31. NirvEda Paddhathi (20)
32. Phala Paddhathi (38)

In the very last slokam of PaadukhA Sahasram, Swami Desikan with His extraordinary sense of focus and purpose reminds us of the central message of His Sri Ranganatha PadhukhA Sthotram (VIZ)., SadhAcharya, Bhagavadh Sambhandham and the doctrine of us being married into the ROYAL FAMILY and the glory of the everlasting purushArtham, Moksham through the DayA of NamperumAL and the AnukampA of Sri Ranganayaki for us as their beloved children.

I will conclude this posting with the quotation of the FIRST AND LAST last slokam of RPS:

SLOKAM 1:

**SANTHA: SRIRANGAPRUTHVEESA
SARANA THRAANA SEKHARAA: I**

Sri

JAYANTHI BHAUVANATHRAANA
PADHA PANKAJA RENAVA: II

SLOKAM 1,008:

JAYATHI YATHIRAAJASOOKTHI:
JAYATHI MUKHUNDASYA PADHUKHAA YUGALEE I
TADHUBHAYA DHANAA: TRIVEDHEEM
AVANDHYAYANTHO JAYANTHI BHUVI SANTHA: II

The sense of symmetry and the unity in the first and the last slokams and for that matter across the length of RPS has no parallel. The start with the word Santha: and the ending with the same word, Santha: and the singing of Pallandu to those SanthAs with the words Jayanthi and Jayathi at the beginning and the ending of RPS is another great pointer to the centrality of the message of RPS on the BhagavathAs and their victory in obtaining the object of their endeavours (viz)., SadhAcharya Sambhandham and the marriage with the Lord of Srirangam through the anugraham of SatAri Suri, the Kula pathi for PrapannAs.

“santha: SrinigamAnthaArya sambhavithasuvrutthaya : I
santhAm saahasam teevram suhruthbhAvEna maamakam II ”

SrimathE NigamAntha MahAdesikAya Nama: II

|| Sriranganaatha divya MaNi PaadhukhAbhyAm Nama: ||



Sri Ranganatha Paadhuka Sahasram, 1008 SIOkams of this magnificent work by Swami Desikan are set in 32 Paddhathis. The Paddhathis are organized as follows. (This is reproduced from U. Ve. Sri Vedanta Desikan Swamin's book). The brief meanings of the individual sIOkams that follow immediately after the sIOkams have been reproduced from Dr.V.N. Vedantha Desikan's monograph with the help of Dr. MuraLidhar Rangaswamy of Bangalore.

The breakup of Sri Ranganatha Paadhuka Sahasram's 1008 SIOkams in 32 Paddhathis is as follows:

Name of the Paddhathi	SIOkams	Content of the Paddhathis
1. Prasthaava paddhathi	Verses 1-20	Introduction to the Paadhuka Sahasram
2. SamAkhyA paddhathi	Verses 21-30	How Paaduka is appropriately referred to as Sataari or Satakopam
3. PrabhAva Paddhathi	Verses 31-100	Greatness of Paaduka
4. SamarpaNa Paddhathi	Verses 101-120	Rama had pledged Paaduka to Bharata as surety for return
5. PrathiprasthAna Paddhathi	Verses 121-140	Return of Paaduka to Ayodhya with Bharata
6. AdhikAra Parigraha Paddhathi	Verses 141-180	Assumption of Power
7. Abhisheka Paddhathi	Verses 181-210	Coronation of the Paaduka
8. NiryAthana Paddhathi	Verses 211-240	Reinstatement at Rama's feet after 14 years
9. VaithALika paddhathi	Verses 241-250	Poets and Panegyrist sing Paaduka's praise
10. SrungAra Paddhathi	Verses 251-260	Love-play between Paaduka Devi and Lord Rama
11. SanchAra Paddhathi	Verses 261-320	The Lord strolls with the Paadukas on
12. Pushpa Paddhathi	Verses 321-350	Oblations with flowers
13. ParAga Paddhathi	Verses 351-380	Potency of dust from the Paadukas
14. Naadha Paddhathi	Verses 381-480	On the melody of Paaduka walking
15. Rathna SaamAnyA Paddhathi	Verses 481-530	Gems as a totality-Distan view

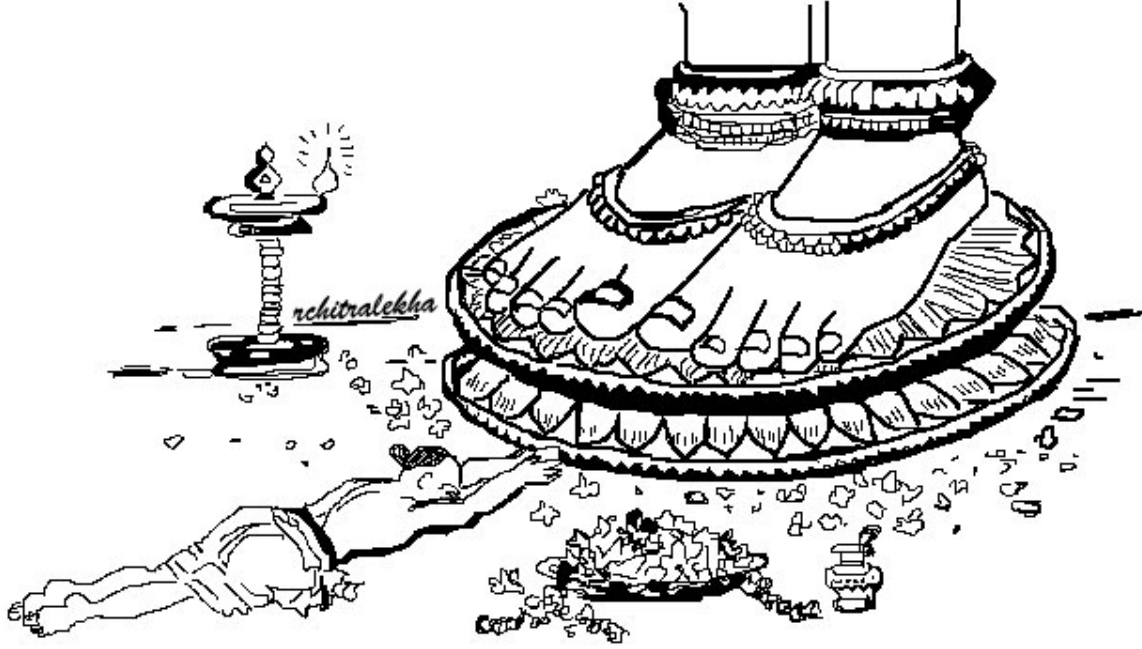
16. Bahurathna Paddhathi	Verses 531-580	Varieties of gems present together emitting spectra-Near view
17. PadmarAga Paddhathi	Verses 581-610	The luster of the ruby
18. MukthA Paddhathi	Verses 611-660	On pearls in the Paaduka
19. Marathaka Paddhathi	Verses 661-680	On the emerald gems
20. Indra Neela Paddhathi	Verses 681-710	On the sapphire beauty
21. BimBha PrathibimBha paddhathi	Verses 711-730	Objects reflected in the Paadukas lustrous surface
22. Kaanchana Paddhathi	Verses 731-750	Gold Paadukas
23. Sesha Paddhathi	Verses 751-760	Paaduka exhibiting its status of subservience. Also the incarnation of Adishesha
24. Dwandhva Paddhathi	Verses 761-780	The twin-Paaduka and its speciality
25. Sannivesa Paddhathi	Verses 781-800	Shape and beauty of the Paaduka
26. YanthriKA paddhathi	Verses 801-810	The knob in each Paaduka
27. RekhA Paddhathi	Verses 811-820	Of the streaks on the Paaduka
28. SubhAshitha Paddhathi	Verses 821-830	The maxims of conduct that the Paaduka implies
29. PrakeerNa Paddhathi	Verses 831-910	Miscellaneous aspects
30. Chitra Paddhathi	Verses 911-950	Chitra Paddhati which emphasizes a suitable fitting matrix of artistry - a specialty of Oriental poetry
31. NirvEda Paddhathi	Verses: 951-970	Words in disgust, in humility; entreating about one's pitiable plight
32. Pala Paddhathi	Verse 971-1008	Rewards for having composed of the work and for recitation of the same

|| Sriranganaatha divya MaNi PaadhukhAbhyAm Nama: ||

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटशोय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrlmate ve-NkaTesdaaya vedaanta gurave namaH.



shrlmaan.h ve-NkaTa naathaaryaH kavitaarkika kesarl.
vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.

1. PrasthAva Paddhathi
(Introduction to the Paadhuka Sahasram)
(SIOkam 1 to SIOkam 20)

Introduction: PrasthAva means Introductory or Commencement or Prologue. The 1st paDdathi takes its name as the introductory chapter. This PaDdati has 20 sIOkams. This PaDdati like all the others start with anushtup meter (1st verse) and ends with AryA meter (last verse). In between are other poetic meters.

SIOkam 1 of Sri RanganAtha Paadhuka Sahasram

Santa: Sriranga PruthvIsha CharaNatranAsheKharA:
Jayanti BhuvanatrANa padapankaja rENava:

Meaning: Great men bear on their heads, with a great relish, the Paaduka of Sri RanganAtha (the Lord's Sataari = Nammazhvar). For this reason, they shine gloriously, the dust from their feet being potent enough to grant protection (and salvation, too) for all the worlds.

Special Notes from V. Sadagopan:

1) The word PaDdati literally stands for footsteps. Swami Desikan conceived this epic poem to recall the *auspicious sounds of the 32 foot steps made by the holy sandals of Sri RanganAtha, which are identical to Swami Nammazhvar.*

2) PrasthAva PaDdati is the 1st of the 32 steps. The number 32 has significance in our sampradhAyam (32 apachAras to be avoided in Bhagavadh AarAdhanam, 32 Brahma VidhyAs, and 32 principles of Bhagavath RaamAnuja Darsanam ranging from Prithvi to the Lord).

3) The Lord of Srirangam is saluted here as "Sriranga PRITHVEESAN", the integrated essence of all the 32 VaishNavite principles (the 23 starting from PRITHVEE to MAHATH and augmented by the remaining 9: (24) avyaktham / unmanifested, (25) aksharam / Imperishable, (26) Tamas, (27) Kaalam, (28) nithya vibhUthi (eternal splendor), (29) Dharma BhUtha Jn-Ana dravyam (wealth of knowledge rooted in righteousness), (30) Jeevan, (31) MahA Lakshmi and (32) Her divine consort, Sriman NaarAyaNan). From Prithvi to Isan are covered thru the salutation "Sriranga PrithvIsan". The key words of this sIOkam are: "santha: Jayanthi". Santha: means great souls; such great souls triumph is the message of Swami Desikan here.

4) Why do they triumph? They carry on their heads with bhakthi, the divine sandals that protect the sacred feet of Lord Ranganatha, the emperor of the Universe. That is why they triumph. Those divine sandals (NammAzhwAr) serve as their SirOrathnam.

5) What is the significance of these great souls carrying the Lord's divya PaadhukhAs on their heads? The very fact that they carry the divine PaadhukhAs empowers even the very dust from their feet to sanctify and protect the world from all inauspiciousness.

6) Inner meaning: Those great souls, who celebrate and revere NammAzhwAr attain sadhgathi and at the same time bless others taking refuge in them with Sakala purushArthams.

SIOkam 2 of Sri RanganAtha PaadhukA Sahasram

**BharatAya Param NamOstu Tasmal PraThamOdAharaNAya Bhakti BhAjAm
YadupajnyamashESHata: PruthivyAm PraThitO RAgHAVapAdukApraBhAva:**

Meaning: I pay my homage to that great pioneer, Bharata, who was the 1st example for proclaiming the greatness of the Paaduka of Sri Rama in this world. (My homage is also due to Sri Nathamuni, who was a Bharata to Sri Nammazhvar, as Bharata was to the Raghava Paaduka. And Nathamuni-indeed Ranganathamuni-propagated Azhvar's work by singing with tala and abhinaya, that is with Bhava, Raga, and Tala, which is what the Bharatamuni did for the fine art of dance).

Special Notes from V. Sadagopan:

1) The nAmam, "BharathA" is used to denote both BharathAzhwAn, the brother of Sri RaamA as well as Naatha Muni, who is saluted as BharathA in the 25th sIOkam of the 1st chapter of Sankalpa SURyOdhayam, a drama blessed to us by Swami Desikan. Sri Naatha Muni was an expert in Bhaava, Raaga, and TaaLams. Hence he is called BharathA.

2) The illustrious one who 1st wore Sri Raamachandra's divine PaadhukhAs on his head was His brother, Bharathan. He conducted the affairs of the state as the representative of Sri RaamA PaadhukhAs, when Sri RaamA was in exile in the forest for 14 years. Thus, BharathA became the 1st blessed great soul, who demonstrated the Vaibhavam of the PaadhukhAs of the Lord and spread the message of their glory.

3) Naathamuni (BharathA) spread the Vaibhavam of NammAzhwAr (Sri RanganAthA's MaNi PaadhukhAs) around the world by setting to music and TaaLam and teaching abhinayam of the divine ThiruvAimozhi to the world thru his 2 nephews

4) The key words of this 2nd sIOkam are: "BharathAya Param Nama: asthu" (May the salutations of mine be for BharathA). The qualifiers for this worshipful Bharathan are: "BhakthibhAjAm PrathamOdAharaNAya BharathAya". He is the 1st example among those with devotion for Sri Raagava PaadhukhAs.

SIOkam 3 of Sri RanganAtha PaadhukA Sahasram

VarNastOmalrvakuLasumanOvAsanAmudvahantIm
AmnAyAnAm PrakrutimaparAm SamhitAm Drushtavantam
PAde nityapraNihitaDhiyam PaadukE RangaBharthu:
TvannamAnam Munimiha BhajE TvAmaham StOtukAma:

Meaning: Oh Paaduka Devi! I pay homage to that sage Nammazhvar who also bears your name (Sataari, being absorbed in Ranganatha's feet. I do this at the time of beginning your Stothra. For it was he who "saw and delivered" the Veda called Thiruvoymozhi, which is only another form of the original (Sanskrit) Veda and whose verses and words emit the fragrance of the Vakula flowers (dear to the Azhvar).

Special Notes from V. Sadagopan:

- 1) The key words of this sIOkam are: "hEy PaadhukhE! TvannAmnam munim BhajE" Oh Paadhukai! I salute that Rishi (NammAzhwAr), who has your name.
- 2) The qualifiers for that Muni are: "Rangabharthu: paadhE nithya PraNihitha dhiyam" (That AzhwAr, who has focused his meditation on Sri RanganAthA's holy feet always). "AamnAyAnAm aparAm Prakruthim SamhithAm dhruhtavantham" (That AzhwAr, who discovered the other kind of Veda Samhithai in Tamil revered as ThiruvAimozhi; Vedam Tamizh seytha MaaRan)
- 3) How would one characterize this Tamizh Veda samhithai? The verses of ThiruvAimozhi are intimately mingled with the fragrance of Mahizhampoo (VakuLa sumana: vAsanAm udhvahantheem); This Tamizh MaRai of vakuLABharaNar is constituted by the assembly (sthOmai :) of words of many hues (varNa :) laden with the fragrance of the Veda manthrAs.
- 4) Swami Desikan points out that the fragrance of the Veda ManthrAs have blended with the fragrance of the VakuLA flowers and have found a home in the divya MaNi PaadhukhAs of Sri RanganAthA.
- 5) Swami Desikan addresses NammAzhwAr in this sIOkam and states that he is desirous of eulogizing that Muni: "hEy PaadhukhE! aham thvAm sthOthukAma:". Swami Desikan addresses this prayer to NammAzhwAr (Lord's MaNi PaadhukhAs) for the conferral of their blessings to complete this sthuthi without vignam.

SIOkam 4 of Sri RanganAtha PaadhukA Sahasram

DivyasThAnAttvamiva JagatIm PaadukE gAhamAnA
PAdanyAsam PraThamamanaGha BharatI yatra chakrE
YOgakshEmam SakalajagatAm tvayyaDhnam Sa JANan
vAcham DivyAm Dishatu VasuDhAshrotraJanmA MunirmE

Meaning: Oh Paaduka! May I be endowed with good poetic ability by that sage Valmiki, born of an anthill, (this being regarded as an ear of Mother Earth), who prophetically declared (in his Ramayana) that the yoga-kshema (prosperity) of all worlds is but dependent on you and is at your disposal, and who was indeed the 1st step in goddess Saraswati (goddess of poetry) setting her foot on this earth (Valmiki being the composer of the very 1st verse of Sanskrit poetry).

Special Notes from V. Sadagopan:

- 1) In this sIOkam, Swami Desikan prays for the blessings of Adhi Kavi, Sage Vaalmiki, who composed the ancient epic poem revered as Sri RaamAyaNam. In the previous verse, Swami

Desikan prayed for the anugraham of the Draavida Veda SamhithA drashtA, Swami NammAzhwAr. Here, Swami Desikan prays for Sage Vaalmiki's blessings for his composition in Sanskrit dealing with the PaadhukhAs of Sri RanganAathA, the family deity of Sri RamachandrA. Swami Desikan prays for the gift of a Sanskrit composition rich in meaning and beauty.

2) In this sIOkam, Swami Desikan reminds the PaadhukhAs of Sri RanganAthA that Sarasvathi Devi entered this earth from Her abode in satyalOkam to bless Sage Vaalmiki to initiate him to compose Srimadh RaamAyaNam. Here, Swami Desikan requests the PaadhukhAs of Sri RanganAthA, which also descended from Sri Vaikuntam to take residence in Srirangam and bless him in his efforts to compose PaadhukhA- Sahasram in a manner befitting the blessings conferred by Devi Sarasvathi on Sage Vaalmiki. Swami Desikan reminds the divya PaadhukhAs that its glories are great even when its Lord is absent. In this context, he points out that the PaadhukhAs blessed BharathA for 14 long years, while separated from its master, Sri RamachandrA.

3) The prayer of Swami Desikan to Sage Vaalmiki is: "VasudhA srOthra janmA Sa: Muni: mE divyam vAcham disathu".

4) Swami Desikan states that the divya PaadhukhAs brought Sri RanganAthA from Brahma (Satya) Lokam to AyOddhi; Similarly, Sarasvathi Devi followed your example when She descended from Satya Lokam (Her husband's home) and placed Her 1st footstep on Sage Vaalmiki (BhArathI yathra prathamam PaadhanyAsam chakrE). This refers to Sage Valmiki eulogizing the Lord's (Sri Raama's) PaadhukhAs 1st in his Adhi Kaavyam.

5) Swami Desikan pays tribute to Sage Vaalmiki as the most learned one, who understood fully that the world's Yoga-KshEmam is under the control of the Lord's (Sri Raama's) PaadhukhAs (sakala- jagathAm yOgAkshEmam tvayi adhInam Jaanan). Swami prays to that perceptive and scholarly Vaalmiki to give him the divya Jn-Anam and the divya Vaak (Sa: Muni: divyAm VaachAm disathu).

6) Sakala jagathAm yOgAkshEmam tvayi adhInam: yOgam means conferral of Isvaryam that one does not have; KshEmam means the protection of the Isvaryam possessed by one. PaadhukhAs of the Lord have the power to bless one with both Yogam and KshEmam. Sage Vaalmiki comprehended fully such power of the Divya- PaadhukhAs and was thus the 1st one to celebrate the YogakshEmam-empowering feature of the Divya PaadhukhAs.

SIOkam 5 of Sri RanganAtha PaadhukA Sahasram

neechEpi Hanta Mama MURDhani NirvisheSham
TungEpi YannivishatE NigamOttamAngE
PrAchEtasapraBrutiBhi: PraThamOpagltam
StoShyAmi RangapatipAdukayOryugam tat

Meaning: I am going to sing the praise of the Paadukas of Lord Ranganatha which were 1st sung of by Sage Valmiki and others, being emboldened by the fact that these Paadukas make no distinction between the low and the high, they being pleased to sit on my lowly head as well as on the highly-revered Upanishads without a partiality.

Special Notes from V. Sadagopan:

1) Hanta! (What a wonder!): Swami is astonished here by the miracle of the sacred PaadhukhAs of the Lord adorning with out hesitation the heads of the lowly ones and the most sacred Upanishads (head of the VedAs: veda Siras). Swami says that the PaadhukhAs do not discriminate (display nirvisEsham or Taaratamyam) between his "lowly" head and that of the lofty VedAs.

2) Swami Desikan calling himself a "neechan" is in the spirit of naicchAnusandhAnam practised by PoorvAchAryAs and NammAzhwar before:

(a) AalavandhAr: "asuchim avineetham nirdhayam alajjam maam dhig" (I am an aparissuddhan, haughty, heartless and shameless. Oh Lord! You should condemn me for my lowly qualities). SthOthra rathnam: sIOkam: 47

b) AalavandhAr: "na dharmanishtOsmi nachAthmavEdhi na BhakthimAn" (I am not rooted in karma yOgam; I do not possess aathma Jn-Anam; I am far from being a Bhakthan of Yours and am deficient in the practice of Bhakthi Yogam) -SthOthra rathnam: sIOkam: 22

c) NeesanEn niRaivonRumiEn --NammAzhwAr (I am indeed a lowly one; I do not have any perfections to claim).

d) nORRA nOnbhilEn, NuNNaRiviiEn--NammAzhwAr (I do not possess the wealth of anushtAnams; I do not have a sharp intellect to understand and revel in Your glories)

e) seelamillA siRiyOn--NammAzhwAr (I am a lowly one with no auspicious attributes to speak of). It is in this spirit; Swami Desikan describes himself as a neechan (neechEpi mama murdhani).

3) This sacred pair of PaadhukhAs (Rangapathi: PaadhukhayO: yugam) have been eulogized (sung about) 1st by the Aadhi kavi Vaalmiki (PrAchEthA :) and others following him. Swami Desikan states that he will follow their path and sing about the Lord's sacred PaadhukhAs inspite of his unfitness.

4) The choice of the word "Prathama Upageetham" brings the picture of Saama Vedam in our mind's eyes. The mahimai of the PaadhukhAs of the Lord has been "sung" 1st by Vaalmiki. If Rg Veda deals with knowledge, Saama Vedam focuses on devotion, worship and contemplation in song form that is appropriate for a forest-dwelling sage like Vaalmiki. The terms of Uha ghAnam, Uhya GhAnam and AaraNya GhAnam, gramagEya GhAnams cover the song manuals of PoorvArchika and UttarArchika Saamans of Saama vedam. Swami Desikan's choice of "Prathama Upageetham" to describe the eulogy of Sage Vaalmiki fits with the prime status given to the Saama Vedam (VedAnAm Saama VedhOsmi - Bhagavadh GitA) and the hoariness of the Lord's PaadhukhAs.

5) SthOshyAmi: Swami declares his intention to praise the Lord's Paadhukhais, which are placed on the heads of the lowly ones and the great ones. Padhukais are not unhappy over this act. They feel happy that they are conferring auspiciousness on one and all.

SIOkam 6 of Sri RanganAtha PaadhukA Sahasram

DattE MukundamaNipAdukayOrnivEshAt
ValmikasamBhavagirA SamatAm MamOkTi:
GangApravAhapatitasya KiyAniva SyAt
RaThyOdakasya YamunAsalilAdvishEsha:

Meaning: My words of praise by their speaking of the Lord's Paaduka mingle with the holy words of Valmiki, equally and without a distinction. After all, the street-waters falling into the Ganga-stream will have no distinctness from the Yamuna-waters also falling into the Ganga.

Special Notes from V. Sadagopan:

1) In the 5th (Previous) sIOkam, Swami Desikan referred to the NivEsanam (resting on the head) of the PaadhukhAs of the Lord and how one becomes sanctified by that affiliation independent of the fact, whether one is low or high in spiritual attainments. Here, Swami explains the power of eulogizing the mahimai of the Mukundha MaNi PaadhukhAs. Swami says that even if he is a "neechan", his words of praise of the PaadhukhAs will become glorious like Srimadh Vaalmiki RaamAyaNam and that eulogy will achieve an equal status with Srimadh-RaamAyaNam of the Adhi Kavi. *When one undertakes the paarAyaNam of Srimadh*

RaamAyaNam, one gains dhrushtAdhrushta (manifest and unmanifest) sakala PurushArhtams. Swami points out that the sacredness of the subject matter of his sthuthi (PaadhukhAs) will confer on the reciter the same anugrahams that arise from the paarAyanam of Sri Vaalmiki RaamAyaNam.

2) In this context, Swami says: "mama ukthi: Valmlka sambhava girA samathAm dhatthE". My words dealing with PaadhukhA sthOthram will attain the revered status equal to that of Srimadh RaamAyaNam.

3) Swami Desikan gives us an analogy to understand this phenomenon. He points out the abhEdham (non-difference) of the rain water (rathyOdhakam) overflowing from a street in to the sacred GangA and the waters of holy YamunA River (YamunA salilam) entering into the same sacred GangA pravAham. People recognize that there is no difference between the 2 sources of water, once they have entered into the Sacred GangA and consider the amalgamated jalam as Pavithra GangA jalam. The people do not differentiate the water originating from the street as different (lower in status) than that of the YamunA River that experienced sangamam with the GangA River.

SIOkam 7 of Sri RanganAtha PaadhukA Sahasram

VignyApayAmi Kimapi PratipannaBhiti:
PrAgEva RangapativiBramapAdukE tvam
Vyanktung KshamAssadasatl VigaTaByasUyA:
Santa: Sprushantu Sadayalrhrudayal: Stutim tE

Meaning: Splendidly sportful Paaduka Devi! I submit a prayer even at the outset with some fear, of course. May the discerning scholars, competent in seeing the good and the bad in any work, examine this stotra of mine without any feeling of jealousy and with a kindness-tinged heart-that is with a sympathetic (Sahrdaya) approach!

Special Notes from V. Sadagopan:

1) Swami Desikan addresses the Divya Paadhukhais of the Lord in a spirit of "appOthakku lppOthE solli vaitthEn". He says: "Oh PaadhukhE! I am afraid about the consequences of my efforts to compose a sthuthi about you. Therefore, I will request you to hear my appeal even before adiyEn starts on the composition of the sthuthi about you. PandithAs are known generally as dhOsha darsina: Please bless me so that these discriminating scholars and great souls (santha :) will have compassion on my efforts and listen to my sthuthi without jealousy. May they have dayai on my efforts to sing your glories".

2) Swami Desikan qualifies these great scholarly souls as: "sadhasathl vyankthum kshamA: vigatha abhyasUyA: santha:" These great ones can easily differentiate between the Sadh (auspicious) and the asath (aasuri, inauspicious) tattvams. He appeals to the PaadhukhAs for those scholars to listen to his sthuthi with minds filled with compassion (sadhayayai: Hrudhayai: sthuthim sprusanthu).

3) "Sprusanthu" means literally to touch some thing (sparsam). Swami Desikan uses "sprusanthu" to refer to the aspect of coming into contact with his sthuthi about the Sri RanganAtha PaadhukhAs.

4) Swami Desikan confesses to the divine paadhukhAs of Sri Rangapathi that the task of composing a sthuthi about them is beyond his limits. He says that he is diffident about engaging in such a task. He seeks the PaadhukhAs blessings for the learned scholars to have compassion on his efforts. Swami Desikan hints that he is not concerned with the remarks of the jealous and the nondiscriminating scholars, but only with those of the true and compassionate scholars.

4) Swami Desikan salutes the Paadhukhais as "Sri Ranganpathi Vibhrama PaadhukhAs". Vibrahma means roaming about or sporting about. He points out that the PaadhukhAs are for the pleasure of the Lord to go around on His missions (Bhaktha RakshaNam and Dushta Nigraham).

SIOkam 8 of Sri RanganAtha PaadhukA Sahasram

AshraddhaDhanamapi NanvaDhUnA SvaklyE
StOtrE NiyOjayasi Maam MaNipAduKE Tvam
Deva: PramANamiha RangapatistaThAtvE
Tasyalva Devi! PadapankajayOryaThA Tvam

Meaning: Oh Manipaaduka! Have you not literally forced me to compose this hymn in your praise, even when I was not sincerely inclined? For my contention, Lord Ranganatha is sure to testify, even as you would be good testimony in the matter of (my disinclination to compose in praise of) His lotus feet.

Special Notes from V. Sadagopan:

1) Here Swami Desikan answers the questions on why he engages in composing this celebration of the auspicious qualities of the Sri RanganAtha PaadhukhAs inspite of his concerns about receiving unfavorable criticisms from intemperate scholars. He says: "Oh MaNi PaadhukhE! Even if you know that adiyEn does not have the interest or strength to engage in this impossible effort, you have commanded me to undertake this activity. Your Lord, Sri Ranganpathi knows fully well my limitations and He alone knows about your unique glories and the special relationship that you have with Him. Therefore, Sri RanganathAn Himself should reveal your kalyAna guNams to adiyEn so that adiyEn can succeed in my efforts to pay you rightful homage.

2) Swami Desikan says to the PaadhukhAi that he composed earlier sthuthis on PerumAL, PirAtti, Sri RaamAnujA and that he did not create any sthuthi on the PaadhukhAs (NammsAZhwaR). He says: "AdiyEn had asraddhai (disinterst) in this matter. Now, you are commanding adiyEn to compose a sthuthi about you. AdiyEn is not fit to engage in this effort. Only he knows your special relationship with the lotus feet of Sri RanganAthA. (Deva: Rangapathi: iha PRAMAANAM) He is the sole authority and qualified revealer of this special relationship that you enjoy with His sacred feet. Hence adiyEn requests Him to bless me with this knowledge so that my sthuthi about you will have veracity and authenticity."

SIOkam 9 of Sri RanganAtha PaadhukA Sahasram

YadhADharam Vishvam Gatirapi Cha Yastasya ParamA
TamapyEKa DhatsE dishasi cha gatim tasya ruchirAm
KaTham sA KamsArErdruhiNaharadurbODhamahimA
KavInAm kshudrANAm tvamasi maNipAdu sthuthipadam

Meaning: Oh Manipaaduka! You bear on your head, the Lord who bears all the worlds. If He is to direct the Supreme Resort to all, you take Him along the pleasing paths. Your greatness is not comprehensible to Brahma and Siva. How are you going to become the object of the poetry of lowly poets?

Special Notes from V. Sadagopan:

1) Here, Swami Desikan looks in his mind's eye at the Moolavar of Srirangam with the mark of His mother's rope on His waist as DaamOdihara KrishNan and addresses Him as "KamsAri" in celebration of His KrishNa avathAram. It is generally recognized that the Moolavar at Srirangam represents KrishNAvathAram and the Uthsavar represents RaamAvathAram.

2) Swami Desikan states that Lord RanganAthA carries the whole world as "VisvAdhAran" and supports it. Our AchaaryA wonders about the mahimai of the bejewelled Paadhukhai (Mani Paadhu) of the Lord in this context: "Oh gem-studded Paadhukhais of Sri RanganAthA! You carry the glorious Lord, who is the holder of all the Universes as VisvAdhAran; even that Sarva Sakthan is borne by you. Besides that imcomparable act, you transport Him on Your back everywhere as He goes about performing His divine missions. You support Him in every one of His steps. Because of this extraordinary performance of yours that is beyond the power of Brahma-RudrAthis, You have become superior to them in rank. Even Brahma, RudrA and others could not comprehend fully your superior guNAs and capture them in the form of praises (sthuthis) about you. If even Brahma and RudrA can not succeed in eulogizing you adequately, how can adiyEn and others, who are mere unskilled poets, hope to succeed in our efforts to praise you appropriately?"

3) The 2 key phrases in this sIOkam are: (a) "Tamapi tvam YEKAA dhathsE" (Even Him, You carry on your back all by yourself). (b) "Tasya RuchirAm gathim cha disathi" (Besides carrying Him, You also give Him beautiful gaits /nadai azhagu and sthAna visEsham).

4) Swami concludes this sIOkam in a state of awe through the declaration: "Your greatness is beyond the ken of the son and the grandson of Sriman NaarAyaNan. How can we the Kshudra Kavis (novice poets) attempt to praise you? Out of Your greatness, you become the object of our sthuthis".

5) Sri RanganAthA is the AathmA for the chEthanams and achEthanams of this universe. For that Prabhu, AzhwAr, who is the Jn-Ani becomes the AathmA. PerumAL comes to us because of AzhwAr's anugraham. Brahma and Sivan long for Isvaryam of different kinds. In contrast, there is nothing desirable as Isvaryam to the AzhwAr except PerumAL. Swami Desikan heaves a big sigh here and says "How can I attempt to praise such a noble AzhwAr Paadhukhais of Sri RanganAthA)? Even if PeruumAL coaches me on this subject, I will not be successful in such an impossible effort".

SIOkam 10 of Sri RanganAtha Paadhuka Sahasram

ShrutaprajnyAnasampanmahitamahimAna: kati kati
Stuvanti tvAm santa: shrutikuharakaNdUharagira:
Ahayam tavlpastadvadyadiha bahu jalpAmi tadapi
TvadAyattam RangakshitiramaNapAdAvani! Vidhu:

Meaning: Oh Ranganatha Paaduka! Competent masters, with Sastraic knowledge and fine intellect compose works in your praise, to whet the ears to listening pleasure. An inferior poet that I am, prattle enormously-but then even that is, according to knowledgeable persons, only due to your influence.

Special Notes from V. Sadagopan:

1) Here Swami Desikan addresses the Sri Ranga Kshithi- ramaNa PaadhAvani (Sri SatAri Soori) and acknowledges that his prattling, imitative of the great MahAns (Santha :), is itself due to the power of Sri SatAri Soori himself.

2) Swami Desikan describes the Santha: who eulogized the Divya maNi PaadhukhAs of the Lord of Srirangam as belonging to one of the following 2 categories: (a) "Srutha:" those with Saasthra Jn-Anam and Sruthi: (Learned scholars and experts in VedAs). (b) "Praj-nA sampath mahitha mahimAna:" those who have a fine intellect due to BhagavAn's anugraham and celebrated by the world for that sharp intellect for sakala sAsthrArtha grahaNam. Sri PeriyAsramam ANDavans intepret "Praj-nA" as "svyam Budhdi:" in their tradition.

3) The above 2 categories of santha: have composed sthuthis about Sri Divya MaNi PaadhukhAs, which are equal to the Veda manthrams (Gira :) in sanctity. Those exalted sthuthis, when they pass through our ear cavity (Sruthi Kuhara :), they serve as a potent antidote for the Thinavu (itch) of the ear cavity (inner ear). The word that Swami Desikan uses for relief of that persistent itch of the inner ear to hear Sri Sooktis on the Divya PaadhukhAs is "kaNDUyara:". The only other place adiyEn has come across in Swami Desikan's Sri Sookthis using the word "kaNDhUya" is in his dasAvathAra SthOthram. There, Swami describes the situation of the "VihAra Kacchapan", who sportively took on the role of the giant tortoise to bear the MandhrA Mountain on His back as the matthu for the churning the milky ocean. His words are "avyAsu: bhuvana thrayeem anibrutham KANDHUYANAI: adhrINA, nidhrANasya Parasya KOORMA VAPUSHO nis: vaasa vaathOrmaya:" Here Our Lord in His KoormA form is visualized as relieving the itch on His back by scratching against the moving MandhrA Mountain resting on His powerful back and falling asleep from the sukham arising from that experience. Swami prays for the exhalations and the inhalations of that slumbering Lord KoormAvathAran to protect the 3 worlds.

4) UtthamUr Swami makes a fine point about the efforts of Santha: who have praised the mahimai of Divya PaadhukhAs earlier and contrasts it with the effort of Swami Desikan. According to UtthamUr Abhinava Desikan, Swami Desikan seems to say in this sIOkam: "Oh RanganAtha- PaadhukhE! There are many learned scholars and experts in VedAs, who take turns to compose poems in praise of you. They understand however that this prattling by me of poor intellect is intended for you and you alone. It is not clear to me whether their praises are for the Lord Himself or for you. I am however very clear that the many prattlings of mine are directed at none other than your sacred self.

SIOkam 11 of Sri RanganAtha PaadhukA Sahasram

YadESha stoUmi tvAm triyugacharaNatrAyiNi! TatO
Mahimna: kA hAnistava mama tu sampannivaravaDhi:
shunA LIDA kAmam Bhavatu surasinDhurBhagavatl
TadEShA kimBhUtA sa tu sapadi santAparahita:

Meaning: Oh Paaduka! When I sing your praise, what harm will it do to your greatness? None, it will, of course, make for my affluence unlimited. Let the Ganga water be licked by a dog-nothing happens (to Ganga's purity); only the dog's thirst is quenched.

Special Notes from V. Sadagopan:

1) The humility of Swami Desikan here reminds one of the most humble statement of Thirumangai AzhwAr before Sri VenkatanAthAn of Thirumalai (Periya Thirumozhi: 1.9.1): "ThiruvEnkatavA, naayEn vanthadainthEn, nalhiyal ennaik koNdaruLE". The ghaNTavathAran of ThiruveNkatavan humbly celebrates His Bhaagyam here in composing a sthuthi on Sri RanganAtha Divya MaNi PaadhukhAs.

2) Throughout the Sri PaadhukhA Sahasram, Swami Desikan will address reverentially the Divya maNi PaadhukhAs in endearing ways through selection of different adhbhutha nAmams for them. Here, Swami Desikan addresses the divya PaadhukhAs as: "Thriyuga CharaNa thrAyiNi". "Thri yuga" refers to 3 pairs or 6 in total; Thriyuga thus relates to BhagavAn, the ShAdguNya SampUrNan. He has 6 well known guNams: Jn~Anam, sakthi, Bhalam, Isvaryam, Veeryam and Tejas. The divya PaadhukhAs protect the sacer feet (charaNam) of that One with the 6 auspicious guNAs and hence they are addressed here as "Thriyuga CharaNa thrAyiNi".

3) Swami Desikan reminds the Paddhukhais that they do not experience any harm through his foolish attempt to praise them (tvAm yEsha: sthoumi; ithi yath tava mahimna: kaa haani :). While there is no calamity or discomfort or pollution to the PaadhukhAs through his praise of

them, Swami Desikan points out that the very act of sthuthi of the Paadhukhais confers on him limitless spiritual wealth

4) Swami Desikan compares his blessed situation to that of a lowly dog quenching its thirst by licking the waters of the holy Ganga (BhagavathI Surasindhu:) river; the dog gains iha-para sukham through holy GangA's blessings by partaking the sacred waters of the river originating from the ShAdguNya SampUrnan's holy feet (Thiruvadi), while her glory as a divine river is undiminished by the contact of the dog's tongue with her divya pravAham.

SIOkam 12 of Sri RanganAtha PaadhukA Sahasram

MitaprEkshAIABhakshaNapariNamatpanchaShapadA
MaduktistvayyEShA MahitakavisamramBhaviShayE
Na KasyEyam HAsyA HaricharaNaDhAtri! KshititalE
MuhurvAtyADhUtE MukhapavanaviShPhUrjitamiva

Meaning: Oh Manipaaduka! My poetic ability is of the level of uttering 5 or 6 words, when a mild mental flash occurs. It now strives to extol you, fit for famed poets' flush of enthusiasm. It is, of course, fit for ridicule-for who will blow with vigour on a tree to fell it, while strong gales play havoc on the trees.

Special Notes from V. Sadagopan:

1) The NamaskAram for the Divya PaadhukhAs in this sIOkam is: Hari CharNa dhAthri! thubhyam nama: Oh the Paadhukhais that protect the Lord's sacred feet ! My salutations to you!

2) Here Swami Desikan compares his ukthi:(utterances attempting to praise the paadhukhAs) with those of the effortless efforts of great poets (mahitha kavi samrambha:). He says that his effort is an insignificant one due to his limited intellect (Mitha prEkshA). He compares his meager efforts with those of the great kavis with a powerful analogy and concludes that his poor effort is indeed laughable. His analogy is about the powerful wind (a cyclone) shaking a huge tree and even tossing it about in contrast some one blowing a mouthful of air politely to shake that very same tree.

3) Swami Desikan according to Sri UV says: "Oh Hari paadhukhE! My meager attempt to praise you is not going to confer on me the title of a great poet. The very fact that I engage in praising your glories will however purify my mind and thoughts. My effort however is like that of a weakling blowing at a mighty object to move it, whereas a great gust of wind alone can succeed in moving that object. It is no wonder that other competent poets laugh at my feeble attempts (Panchasha padhA) to praise you.

4) Swami Desikan, the Kavi Simham, completed this magnificent sthuthi on the Divya maNI PaadhukhAs with the speed of a whirlwind in the limited time of 2 yAmams of a single night. Out of his own sense of modesty, Swami calls his efforts as "mitha prEkshA laabhakshaNa pariNamath panchashapadhA". Mitha prEkshA means limited intellect; the fruit of that "limited intellect" blossoms into the output of 5 or 6 padhams (lines) to reach the shape of a sIOkam. He compares this plodding and weak effort to some one who blows puffs of air from his mouth (mukha pavana vishpUrjitham iva). The greatest of poets and the sarva Tantra Svathanthrar, who composed 28 sthOthrams containing 862 verses earlier in 22 majestic meters including DaNdakam, MaalinI, Vamsastham, HariNI et al modestly compares his efforts to that of a feeble one using the puffs of air from his mouth to fell a mighty tree! He goes on to ask a rhetoric question: "Who would not laugh at my feeble attempt? (kasya na HaasyA?)".

SIOkam 13 of Sri RanganAtha PaadhukA Sahasram

NissandehaniJApakarShaviShayOtkarShOpi HarShodaya
PratyUDakramaBhaktivalBhavaBhavadvalyAtyavAchAlita:
RangaDhIshapadatravarNanakrutAramBhalrnigumBhalrgirAm
NarmAsvAdhiShu VenkateshvarakavirnAsIramAsIdati

Meaning: Venkateswara Kavi stands in the forefront of men given to word-play as an idle sport, in the pretext of praising the Paaduka of Sri Ranganatha. He does know fully well that he is the lowliest and the subject of the hymn (Paaduka) is topmost. Yet, he has started on it, because the happiness of singing the Paaduka's praise causes a misplaced enthusiasm that is unwarranted; that results in an invincible Bhakti that gives courage to make him garrulous.

Special Notes from V. Sadagopan:

1) The NamaskaraNam for the Divya Paadhukhais in this sIOkam is: RangAdhIsha Padhathra PaadhukhE! Thubhyam nama: (Oh PadhukhEs that protect the Lord of Srirangam! My salutations to you)

2) So far, Swami Desikan pointed out modestly his limitations as a poet to praise the auspicious qualities of the Lord's PaadhukhAs. In this sIOkam, Swami explains the real feelings behind his attempt to compose a celebratory poem on the Holy PaadhukhAs. He says: "Oh PaadhukE! I have no doubt about your superiority and my unfitness to praise you. When my diffidence on this matter subsided, I was propelled by my deep devotion to you to engage in this bold attempt to sing your praise. The very thought of your mahimai and Vaibhavam broke open the dam of my modesty. Chaotic and vibrant flow of thoughts followed. My outpourings may sound comical to some and these people may assess my act as that of a Buffon, who tries to humor them. AdiyEn, the poet known as VenkatEsvaran state here my deep inner feelings on what propelled me to compose this sthuthi on you"

3) The play with the words here reminds adiyEn of the 4th VairAgya Panchaka sIOkam, where with great chAthuryam Swami Desikan used the word Dhanam 11 TIMES to telling effect. In this 13th sIOkam of paadhukhA sahasram, Swami plays with the alliterative words, "Apakarsha, uthkarsha and harsha". While speaking of his lowliness, he invokes the word, "apakarsha"; while referring to the loftiness of the guNAs of the Paadhukhai, he uses the word, "uthkarsha". When he speaks about his courage (VyAthyam) born out of "krama bhakthi" over the thought of the Vaibhavam of the Paadhukhai, Swami Desikan says that he experiences HARSHA UDHYAM. It is like a "sanklapa sUryOdhayam" Thus the Apakarsha (unfitness) of himself, uthkarsha (loftiness) of the paadhukhais and the Joy (harsha) from the thought about the effort to describe the Vaibhavam of the Paadhukais are tied together by Swami Desikan beautifully in this sIOkam

4) Swami states that the joy associated with the devotion for the Lord's paadhukhais have emboldened him and as a result, he is prattling away and thus has qualified to become the 1st (naasram) among those, who engage in such sports (girAm nigumbhai: narmAsvAdhIshu VenkatEsvara kavi: naasram aasIdhathi).

SIOkam 14 of Sri RanganAtha PaadhukA Sahasram

RangakshmApatiratnapAdu! BhavatIm TuShtUShatO ME javAt
jrumBhantAm BhavadlyashinjitasuDhAsandOhasandEhadA:
ShIAGhaa GhUrNitachandrashEKharajatAjanGhalagangApaya:
TrAsAdEshavisshrunKhalaprasaraNOtsiktA: Svayam SUktaya:

Meaning: Oh Ranganatha's Manipaaduka! May the poetic flow from me spontaneously spring forth, with sweetness reminiscent of your own walking sound, with a torrential force caused to the Ganga stream falling from the head of an applauding nod of Siva, when I start on the hymn in your praise?

Special Notes from V. Sadagopan:

1) The namakAram for the Divya PaadhukhAs in this sIOkam is: **RangakshmaApathi rathna paadhu! thubhyam nama:** (Oh Sri RanganAthA's gem-bedecked paadhukhE! Salutations to You)

2) Here Swami Desikan prays for the quick flow of the sIOkams for eulogizing the mahimai of the PaadhukhAs, since he has only portion of one night's time to conclude the composition (1,000 sIOkams) of this Sri Sookthi. Swami also prays for the blessings for realizing a poem befitting the majesty and auspiciousness of the Lord's PaadhukhAs. In this context, Swami Desikan says: "Oh Sri RanganAthA's PaadhukhE bedecked with beautiful precious stones! Please bless me to compose effortlessly verses with the depth of meaning and beauty commensurate to your mahimai. They (the verses) should be of such a high calibre that Lord ChandrasEkarA standing near Sri RanganAthA with reverence nods His head in approval. That vigorous gesture of SankarA results in the accelerated flow of Ganga River residing in His matted locks. May the flow of my verses in praise of you match the speed of the rapidly flowing waters of GangaA as a result of ChandrasEkarA's vigorous approval of my composition"?

3) Swami Desikan prays for the exponential growth in the pace of his proud sthuthi on the PaadhukhAs by themselves without interruption (visrungala: prasaraNa uthsikthA: SOOKTHAYA: SVAYAM JAVAATH JRUMBHANDHAAM). The word "jrumbhAnthAm" is an echo of the benediction: "VardhathAm, abhivardhathAm". Swami compares that rapid flow of his sookthis to the torrent of Ganga pravAham that is flowing out of the matted locks of GanghAdharar nodding approval for his sthuthi about His master's (Lord RanganAthA's) PaadhukhAs.

4) Swami prays to the Lord's PaadhulhAs to bless him with the power to create sIOkams with the dhvani that resemble the nectarine sound arising from the movement of the PaadhukhAs transporting the Lord (mE bhavadhlya sudhA sinjitha sandhOha sandhEhathA: sookthaya: svayam javaath jrumbhAnthAm). Lord Chandra sEkharan is perplexed as He listens with rapt attention to Swami Desikan's sIOkams; He wonders whether he is listening to the nectarine sound of the movement of the PaadhukhAs of the Lord or to Swami Desikan's sweet sIOkams. He develops a sandhEham (doubt) over the SudhA- sinjitha sandhOha ukthis (the assembly of words drenched in nectar as it were) and is confused about their origin as to whether they arise from the Lord's PaadhukhAs or from Swami Desikan's lips.

5) we visualize easily the vigorous nodding of the head of Lord SivA, the Sarvaj-nan and one of the greatest devotee of Lord RanganAthA, here through the lovely assembly of words chosen by Swami Desikan to describe this most enjoyable scene: "sIAgA ghUrNitha ChandrasEkhara jaDA jangALa GangA". Swami says that pravAham of GangA is afraid of the rapid flow of the PaadhukhA sthuthi growing minute by minute.

SIOkam 15 of Sri RanganAtha PaadhukA Sahasram

HimavannaLasEtumaDhyaBhAjAm
 BharatABhyarchitapAdukAvatamsa:
 AtapODhanarDhamata: KavInAm
 AkhileShvasmi ManOraTheShvabAhya:

Meaning: When once I have placed on my head the Paaduka, worshipped by Bharata, I have become a consummate achiever of all possible aspirations cherish able by poets living in this vast land from Himalaya to Setu. (The Acharya's grace confers all powers and all rewards.)

Special Notes from V. Sadagopan:

1) In the previous sIOkam, Swami Desikan prayed to the Divya PaadhukhAs for the conferral of the boon of fast flow of verses to eulogize them. The MaNi PaadhukhAs said: TathAsthu (So be

it). Swami Desikan responded joyously to the PaadhukhAs and stated that his fondest wishes had become true now as a result of the divya PadhukhAs consent to rest on his head. Swami Desikan exclaims: "Those PaadhukhAs worshipped earlier by BharathA is on my lowly head now. As a direct result, I have become without effort, the Master of all talented poets living between hte HimAlayan Mountain and the bridge constructed by NaLA over the southern Ocean as kaimkaryam to Sri Ramachandran. All the skills of these renowned poets have entered into me. I am now truly blessed to undertake this auspicious kaimkaryam of eulogizing the mahimai of the Divya maNi PaadhukhAs".

2) Swami confesses to the Divya Paadhukhais that the mere act of adorning (avathamsa:) them on his head has empowered him to compose a sthuthi about them, which is far superior to anything attempted by the entire assembly of talented poets living between HimAlayAs and the tip of Indian subcontinent marked by NaLa sEthu.

3) The inner meaning of this sIOkam is that with AchAryAnugraham any thing can be accomplished. Swami Desikan is paying his tribute here to NammAzhwAr (SatAri Soori) as his AchAryan.

SIOkam 16 of Sri RanganAtha PaadhukA Sahasram

AnidampraThamasya ShabdarAshE: Apadam
RangaDhurI Na PADhukE! Tvam
GataBhlthiraBhiShtuvanvimOhAt
ParihAsanE VinOdayAmi NaTham

Meaning: Oh Ranganatha Paaduka! I have ventured, without a trace of fear, to sing of you, incomprehensible even to the Vedas which are beginningless. It is only due to my ignorance. But this provides room for a pleasure to the Lord!

Special Notes from V. Sadagopan:

1) The namaskAram for the Divya Paadhukhais in this sIOkam is: "RangadhurI Na PaadhukE! Thubhyam Nama:" (Oh Lord RanganAthA's PaadhukE! My salutations to you)

2) In the previous sIOkam, Swami Desikan announced with great pride, the unique benefits that had come his way as a result of the placement of the Divya PaadhukhAs on his head. He declared with exuberance that the PaadhukhAs had empowered him to be the 1st among all the talented poets. In this sIOkam, Swami Desikan reverts to a modest mood and states that his futile efforts to find words to praise the limitless glories of the Lord's divya PadhukhAs is going to provoke the Lord's laughter. Swami Desikan concedes that making the Lord laugh at his clumsy efforts it should be deemed as a Kaimkaryam to Him. Swami Desikan confesses that his uncontrollable desire overcame his diffidence to eulogize the holy PaadhukhAs, whose glories are beyond the comprehension of even the timeless VedAs.

3) Swami salutes the Vaibhavam of the Divya PaadhukhAs as: "anidham prathamasya sabdharAsE: apadham thvAm" (One whose Vaibhavam is beyond the ken of even the ancient VedAs). Swami says that he recognizes his foolhardy attempt to engage in the sthuthi of the PaadhukhAs of such paramount glory. He attributes his boldness to have arisen from sheer ignorance of the greatness of the Divya PaadhukhAs, whose full glory is not comprehended even by the timeless Sruthis. Swami hints that his attempt is like that of a toddler entering a marathon race to win. He says that his clumsy effort marked by unsteady steps is surely going to amuse the Lord and provoke peels of laughter from Him. AdiyEn is happy that the Lord will be amused by my efforts.

SIOkam 17 of Sri RanganAtha PaadhukA Sahasram

VruttiBhirbahuviDhABhirAshritA
 VenkateshvarakavEssarasvatI
 adya RangapatiratnapaadukE!
 NartakIva BhavatIm NiShevatAm

Meaning: Oh Ranganatha-Paaduka! May the Muse of my poetry, dance to your pleasure with a variety of poses, styles and expressions!

Special Notes from V. Sadagopan:

1) The namaskaraNam of the divya Paadhukhais in this sIOkam is: "Sri Rangapathi Rathna PaadhukE! Thubhyam nama:" (Oh gem-bedecked Paadhukhais of the Lord of Srirangam! Salutations unto You!

2) Here, Swami Desikan describes his Vaak (speech) entertaining and delighting the Lord's Paadhukhais in the role of a nimble and versatile dancer. He says: "Rangapathi Rathna PaadhukE! VenkatEsvara kavE: SarasvatI, narthakIva bhavathIm nishEvathAm".

3) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to pleasing the Lord and amusing Him; here, he states that he is more interested in delighting the bejewelled PaadhukhAs of the Lord. He says: "May poet VenkatEsA's speeches glorify you like a great lady dancer, who intrepets the music and the meaning behind the songs in an outstanding manner through her renowned dancing skills".

4) **Srimath Andavan's anubhavam:** Swami Desikan compares his speech to that of a quick-footed dancer (narthakI), who pays her homage to the Lord through abhinayam, which is some times direct in meaning and at other times suggestive (jaaDai/soochakam).

5) **In the context of Bharatha Muni's Saasthram,** Swami Desikan is referring here to the Aangikams (the movement of the Body of a dancer, here his Vaak) and the positions taken by the dancer (sthAnams, the movement of his tongue to create the Vaak/ SarasvatI) along with the hastha mudrais.

The Aangikams of a lady dancer are 9 in number: Samam, UdhvAhitham, adhOmukham, AalOlitham, dhutham, kampitham, ParAvruttham, Ukshiptham and ParivAhitham.

The sthAnams of a male and female dancer together are 9 in number.

The 6 sthAnams associated with the male dancer are: Samam, MaNDalam, VAISHNAVAM, VAISAAKAM, AalIDam and PRATHYAALIDAM.

The 3 shtAnams associated with the lady dancers are: Aayatham, avahittham and asvakraAntham.

It is facinating to note that the 3 sthAnams assoicated with the male dancer are VaishNavam (linked to VishNu), VaisAkam (linked with NaamAzhwAr of VaikAsi VisAkam Thiru- nakshathram) and PrathyAlItam (the thribangji pose adopted by Sri Raaja VeNu GopAlan, while he plays His divine flute as saluted by the Paasurams of PeriyAzhwAr and KulasEkarar). The 19th sIOkam of Sri GopAla Vimsathi celebrates this special sthAnam of the Lord, who was ready for JalakrItai: "PrathyAlIDa sthithim adhigathAm--".

6) Swami Desikan starts this 7teenth sIOkam of Sri RanganAtha PaadhukhA sahasram with the words, "vrutthibhir bahuvidhAbhi: aasrithA --VenkatEsavara KavE: SarsvatI narthakIva bhavathIm nishEvathAm". "BhauvidhA- vrutthi" refers in the case of a dancer here, the many aangikams and sthAnams of a dancer. Swami Desikan himself uses the word "Vrutthi" in the 16th sIOkam of Sri GopAla Vimsathi to suggest abhinayam based on aangikams and sthAnams. This is the sIOkam dealing with the visualiszation of the RaasakkrItai of the Lord on the banks of the moonlit YamunA River. Swami suggested there that Sri Raaja GopAlan taught the Gopis an abhinayam known as "LaLitha Vrutthi": "Jayathi laLitha Vrutthim sikhithO VallavinAm sithila

valaya sinchjA seethaLai: hastha thALai: akhila bhuvana rakshA Gopa vEshasya VishNO: adhara maNi sudhAyAm amsavAn vamsanALa: Swami Desikan as a Sarvatantra Svatantrar has used the analogy of a narthaki to describe the Kaimkaryam his tongue was doing to eulogize the Rathna PaadhukhAs of Sri RanganAthA in this sIOkam.

SIOkam 18 of Sri RanganAthA PaadhukA Sahasram

ApArakaruNAmbuDhEstava Khalu PrasAdAdaham
ViDhAtumapi shaknuyAm shatasahasrikAm samhithAm
taThApi HariPAdhukE! Tava GuNoUGhaIEshasThithE:
udAhrutiriyam BhavEditi mitApi yuktA stuthi

Meaning: Oh Hari-Paaduka! When I compose by your grace, which is a vast endless ocean, I can well complete a hymn of a 100000 verses too. But then, a mere 1000 (now being achieved) is also meet-for covering a fraction of your horde of gunas, just as an example.

Special Notes from V. Sadagopan:

1) The namaskaraNam here is "Hari PaadhukhE! Thubhyam nama:" (Oh the sacred paadhukhAs of Hari! My salutations to you)

2) Srimath Andavan's anubhavam: Oh Hari PaadhukhE! You have commanded me through a Swami to compose 1000 sIOkams about your auspicious attributes. Thou art an ocean of limitless mercy and with your anugraham, it is not a difficult task to compose even 100 1000 sIOkams on Your Vaibhavam. Even then, your glory will be covered only by a fraction. Therefore, you seem to have decided that a 1000 should be sufficient for me to compose.

3) UtthamUr Swami's anubhavam: Swami Desikan says here: "Oh, Hari paadhukhE! Through Your imitless grace, adiyEn has no doubt that I can attain the skills to compose one 100 1000 verses extolling your auspicious qualities. Even then, those one 100 1000 verses can cover only a small portion of your boundless kalyAN aguNAs. Therefore, it is appropriate to compose a mere 1000 verses to praise your glory.

4) Swami Desikan states here that the limitless karuNai of the PaadhukhAs could empower him easily to compose 100000 sIOkams about its kalyAna guNams. He points out that even those one 100000 sIOkams would hardly cover even a fraction of the assembly of auspicious guNAs of the PaadhukhAs. Swami wonders whether that was the reason why the paadhukhAs asked him to compose a mere 1000 sIOkams on that night.

5) One of the key words that Swami Desikan uses in this sIOkam is "samhithAm", which is usually associated with the Veda samhithais. Swami NammAzhwAr's ThiruvAimozhi is known as Dramida samhithai (Vedam Tamizh seytha MaaRan). ThiruvAimozhi has "1,000 verses" reminding us of the 1,000 SaakhAs of Saama vedam. Hence by choosing the word SamhithA for his sthuthi with 1,000 verses, Swami reminds us that his PaadhukhA Sahasram is the essence of Sri SatAri Soori's ThiruvAimozhi.

SIOkam 19 of Sri RanganAthA PaadhukA Sahasram

anukrutanijanAdAm SUktimApAdayanti
Manasi Vachasi cha tvam SAvaDhAnA mama syA:
Nishamayati yaThAsoU nidrayA dUramukta:
PariShadi Saha LakshmyA PADhukE! RanganAthA

Meaning: Oh Paaduka! Pray see to it that You remain alert in my heart and in my tongue so that the poetry flowing forth will sound as much sweetly musical as Yours, with the result that

Lord Ranganatha will sit along with His consort, and listen to my work attentively, abandoning His sleep!

Special Notes from V. Sadagopan:

1) The namskaraNam in this this sIokam is: "RanganAtha PaadhukhE! Thubhyam nama: (Oh Paadhukhais of Sri RanganAthA! salutations to You!)".

2) In this sIokam, Swami Desikan prays to the Lord's Paadhukhais to bless his mind and speech to compose the 1,000 verses that would receive the affectionate and undivided attention of the Divya Dampathis of Srirangam. He says: "Oh PaadhukhE! When Your Lord moves around, you carry Him and produce the most pleasing musical sounds (naadham). Your Lord enjoys this concert. When Your Lord retires to His inner chambers, you enter into me and produce the most mellifluous words. Since the sound of these words resemble the pleasant music that You produce while You carry the Lord on Your back, the Lord and His consort listen to my words with pleasure as well. May Thou bless me to compose verses resonant with such pleasing music that makes the divya dampathis listen to them without tiring? UtthamUr Swami'sanubhavam.

3) Srimath Andavan's anubhavam: Oh PaadhukhE! You have commanded me to compose this sthuthi on you at night time. May Thou bless me to compose sweet sounding sIokams that resemble your delectable naadham (like the sound of Swami NammAzhwAr's sookthis)! May Thou also bless me to have those sweet- sounding words flow effortlessly through my Vaak! May the Lord and His consort, who are ready to retire for the night, listen to the sweet verses gushing out of me in the form of sIokams through your grace and postpone their sleep because of the fascination with my sthuthi about you.

4) Swami Desikan visualizes the divya dampathis sitting majestically in their sabhai after forsaking their sleep in view of their fascination with his sthuthi on the Paadhukhais (Swami NammAzhwAr), which arose out of the blessings of the Paadhukhais themselves.

5) The state of Sri RanganAthA sitting at the parishad (court) wide-awake at that late hour is described by Swami Desikan as "NidhrayA dhUra muktha:" The Lord has left sleep far behind and is therefore wide-awake due to His keen interest in enjoying the sthuthi of Swami Desikan on His paadhukhAs (SatAri Soori).

SIOkam 20 of Sri RanganAtha PaadhukA Sahasram

Tvayi VihitA stutirESha PadarakshiNi! Bhavati RanganATHa PadE
Tadupari KruthA SarpayA NamatAmiva NAKinAm shirasi

Meaning: Oh Paaduka! Whatever flower-oblation is made on the feet of the Lord, is later found on the heads of devas, who bend and pay obeisance at His feet. (This was borne testimony to by Arjuna, he finding the flowers, respectfully laid at Krishna's feet, on the head of his Siva-icon next morning, just as they were originally at Krishna's feet, exactly in that alignment). This stotra in your praise pleases Ranganatha's Feet also! (It becomes doubled in significance!) Iti Shri PAadhukA SahasrE PrasthAva Paddhati: PraThamA

Special Notes from V. Sadagopan:

1) The namaskaraNam here is: "Sri Ranganaatha Padha RakshiNi! Thubhyam Nama: (Oh Paadhukai that protect Lord RanganaathA's sacred feet! My salutations to you"

2) Here Swami Desikan states that the sthOthram of the Lord's Paadhukhais serves also as the praise of the Lord's sacred feet. That worship of the holy feet of the Lord reaches out and stays

permanently on the heads of the DevAs (NaakinAm Sirasi bhavathi). Although the sthOthram is aimed at you (Tvayi vihithA), it rests at the sacred feet of Lord RanganathaA and is also found on the heads of the DevAs (NaakinAm sirasi Bhavathi).

3) The flowers placed on the Lord's feet by Arjuna were seen next day by him on Lord SivA's head. That worship done at the Lord's feet was shared by the Lord's holy feet and the Siras of Lord Sivan (Ahibudhnyan). Thus, Oh PaadhulhE! When adiyEn eulogizes you, it also becomes the praise of Lord's lotus feet of the Lord as well.

4) The inner meaning is that Lord RanganathaA is pleased, when we offer our salutations to our AchAryAs (thiruuLLam uhakkum).

5) Swami Desikan also suggests that those who perform sahasra naamArchanai (saparyA) for the lotus feet of the Lord can count only 1,000 namaskArams, where as the same 1,000 archanai doubles because of the pair of Paadhukhais.

[Sri RanganAtha PaadhukhA sahasrE 1st Prasthaava Paddhathi sampoorNam](#)

2. Samaakhya Paddhathi

(PaadukA is appropriately referred to as Sataari or SatakOpan)

SIOkam 21 of Sri RanganAtha PaadhukA Sahasram

VandE VishNupadAsaktham TamruShim TAncha PAdhukAm
YaThArThA shaTajitsamjnA MacchittavijayAdhyaYO:

Meaning: I pay obeisance to Saint NammAzhwar (Satakopa) and the Paaduka, both of whom are fast attached to the feet of the Lord. Both (having the same name Sataari) are appropriately named as Sata-conquerer, the former having won the spirit called Sata and the latter having won the Sata that I am.

Special Notes from V. Sadagopan:

1) This is the 1st sIOkam of 2nd paddhathi of Sri RanganAtha PaadhukA Sahasram. This Paddhathi is named SamAkhyA Paddhathi by Swami Desikan because, the word SamAkhyA means "to count, to reckon, to relate, to proclaim or to add together" in the verb form. It also means "fame, reputation or celebration" in the noun form. *The 1st Paddhathi carrying the name of PrasthAva- Paddhathi served as an avathArikai or introduction to the Sri Rangaatha PaadhukAis.*

The next Paddhathi begins to dwell on the glory of the holy PaadhukAs and Swami Sri NammAzhwAr and their relationships to the Lord's sacred feet.

It appears that the sacred feet of ArangatthammAn present themselves in front of the mind's eye of Swami Desikan in the context of ThiruppANazhwAr's anubhavam in his 1st Paasuram of AmalanAdhipirAn: "--nimalan ninmalan needhi vaanavan neeL mathiLarangatthammAn KAMALA PAADHAM VENTHEN KANNINULLNA VOKKINRATHE". Along with the Kamala Paadham of the Lord of Srirangam, His paadhukhais adorning those feet also come into focus for Swami Desikan.

2) **UtthamUr Swami's anubhavam** Swami Desikan offers his salutations to both Swami Sri NammAzhwAr and the divya MaNi PaadhukhAs of the Lord of Srirangam. He says: "Both of them share the common name of SatAri. Both have lot of common qualities (attributes / GuNAs). 1st, both have conquered Sata Vaayu or the inertia that keeps one away from the holy feet of the Lord. 2nd, both have conquered my mind. Both are rooted in the holy feet of Lord RanganAthA. Hence my poem is about both of them. AdiyEn bows unto both and seek their respective blessings"

3) **Srimath Andavan's anubhavam:** Here Swami Desikan explains why the Paadhukais came to be known as "SatAri". SatAri or Sata Jith means one who won and brought under his control a dhushtan. Swami says "AdiyEn was one such dhshtan and the Paadhukhais as well as Swami NammAzhwAr conquered me and saved me from straying into ways prohibited by SaasthrAs. Therefore, both came to be known as "SatAri". The archakAs of Srirangam point out that PaancharAthra Samhithi relates to the Vaibhavam of Paadhukais conquering an asuran by the name of Satan and hence getting the name, "SatAri".

3) The skills of Swami Desikan as Kavi Simham have been amply demonstrated often through his ability to use sIE dai or double meaning. Swami uses "VishNupadhAsaktham" to mean both Swami NammAzhwAr and the Paadhukhais thru (1) a sandhi bhEdham or splitting of this compound word and 2) without the splitting of the above compound word. When split as, "VishNu padha aasaktham", it refers to "thamm Rishim vandhE" (salutations to that Swami NammAzhwAr, the Sage). That Rishi was totally absorbed in (aasaktham) Lord VishNu's lotus feet (Sudaradi Thozhuthetzahn mananE" - ThiruvAimozhi 1.1.1). When it comes to the Paadhukhais, the usage is without splitting the compound word, "VishNupadhAsaktham". Such usage qualifies for the salutation of the PaadhukhAs "thamcha PaadhukhAm Vandhe". When the unsplit word, "VishNu

padhAsakthAm" is invoked, the connection (sambhandham) of the PaadhukhAs to the Lord's holy feet is implied.

4) The name Satajith (SatAri / Satajith samjnA) for both the PaadhuhAs and NammAzhwAr (YayO :) arose according to Swami Desikan because both conquered his mind (math Chittha vijayAth YathArthA).

SIOkam 22 of Sri RanganAtha PaadhukA Sahasram

DramidopaniShannivEshashUnyAn
api LakshmlramaNAya Rochayishyan
DhruvamAvsihati sma PadhukAtmA
ShaTakOpa: SvayamEva MANanlya:

Meaning: It is pretty certain that Saint Nammazhvar voluntarily contrived to endear, to the Lord even people who are unaware of the Dramidopanishat (Tamil Veda)-who will otherwise have missed redemption and salvation-and decided to adopt the Paaduka-form. Nammazhvar becomes most respectable because of this! (In this form, he grants contact with himself to all who come to the shrine).

Special Notes from V. Sadagopan:

1) NammAzhwAr composed ThiruvAimozhi with the intention to help every one to gain PerumAL's anugraham. Even that sacred ThiruvAimozhi is not learnt and recited by many. For the benefit of the above group, NammAzhwAr incarnated specifically as Paadhukhais to help them once again to make sure that PerumAL's blessings come their way. At the temples, archakAs place the PaadhukhAs on the heads of people to make the sambhandham of NammAzhwAr, the creator of DramidOpanishad (ThiruvAimozhi).

2) **UtthamUr Swami's anubhavam:** Revered NammAzhwAr entered Lord RanganAthA's Paadhukhais to bless those, who are not familiar with either the Sanskritic VedAs or Tamil Marai (ThiruvAimozhi). By incarnating as the Divya PaadhukhAs and adorning the heads of one and all, Swami NammAzhwAr makes them all the objects of endearment for the divya dampathis. Thus, through sambhandham with SatakOpan (SatAri), people become entities fit for the Lord's parmAnugraham.

3) Swami Desikan salutes Swami NammAzhwAr as "Maananeeya:" (i-e), eminently worthy of adoration. He points out further the reason for this adoration. He says: "SatakOpa: svayamEva Aavisathisma" (He incarnated driven by his own sankalpam). He took this merciful step for the benefit of bringing even those, who do not know anything about the doctrines taught in ThiruvAimozhi (Dramida Upanishad nivEsa - soonya :) to become objects of special affection for Sriya: pathi. This is for sure (Dhruvam)".

SIOkam 23 of Sri RanganAtha PaadhukA Sahasram

Niyatam ManipAdhukE daDhAna:
sa MunistE shaTakOpa ityaBhiKhyAm
TvadupAshritapAdajAtavamsha
Pratipattyal ParamAtatAn RUPam

Meaning: Oh Manipaaduka! Nammazhvar bore the name 'Satakopa' which is your name, because of an attachment to you. And he chose for a similar reason, the Sudra caste for taking birth in this world (that caste being born from the Lord's feet)

Special Notes from V. Sadagopan:

1) The namaskaraNam here is: **hEy maNi PaadhukhE! Thubhyam Nama:** (Oh gem-bedecked paadhukhais of Lord RanganAthA! Salutation to You

2) **UtthamUr Swami's comments:** "Oh Jewel-bedecked paadhukhai of the Lord! That NammAzhwAr bore your name and made this world famous. Why? This was to glorify his lineage (vamsam) and to gain reverence for it. This is for sure (niyatham). That vamsam (Sudra Vamsam) got the special place of honor since NammAzhwAr was born in that vamsam and took on the name of SatakOpan.

3) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Out of Bhakthi for you, NammAzhwAr took on the name of SatakOpan for himself and incarnated in the Sudra vamsam, which arose from the holy feet of the Lord as described by Purusha Sooktham.

4) In conformity with the title of "SamaakhyA Paddhathi", Swami Desikan celebrates here also the glory of the Paddhukhais, NammAzhwAr and their relationship. He describes the Paadhukhais as having attachment to or refuge in the Lord's sacred feet (Thirup Paadham). Purusha Sooktham found in all the 4 VedAs explains that the SudrAs arose from those very Thirup Paadhams (padhbhyAM sudhrO ajAyatha). Swami says in this context "Tvath upAsritha jaatha vamsa prathipathyai: param rUpam aathathAna". Paadhukais have taken as AasrayaNam the Lord's sacred feet (Tvath UpAsritham); nammAzhwAr has also taken refuge at those holy feet. Out of those sacred feet originated the sUdra vamsam (paadha jaatha Vamsam). Bhakthi for that vamsam resulted in NammAzhwAr's choice of that vamsam for his incarnation (-- Paadha jaatha vamsa prathipathyai: param rUpam aathathAna). According to VarNASrama Dharmams, NammazhwAr could not learn or recite VedAs. Hence, he set the exact Vedic doctrines in Tamil and is therefore hailed today as "Vedam Tamizh seytha Maaran".

SIOkam 24 of Sri RanganAtha PaadhukA Sahasram

ManinA MaNipAdhukE TvayA Cha
PraThitABhyAm ShaTakOpasanjnayalva
Dvitayam SakalOpajIvyamAsIt
PraThamEna ShrutiranyatastarTha:

Meaning: Oh Manipaaduka! The designation 'Satakopa' is used with reference to the Saint Nammazhvar and also to you. Both have rendered similar service. Whereas Nammazhvar made Vedic knowledge available to all (through his Tamil work), you made the subject of the Vedas (namely, the Lord) easily available to all people (by your helping Him to walk to all places).

Special Notes from V. Sadagopan:

1) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Both Yourself and Swami NammAzhwAr performed similar kaimkaryams. Therefore, both of you share the name of "SatakOpan". NammAzhwAr rendered Vedam into Tamil paasurams and made it possible for all to recite them. You (PaadhukhE) brought the Lord, who is the meaning of Vedam to the Raaja Veedhis (outside His Garbha graham/sanctum sanctorium) on your back so that even the lowliest of lowly presons (even a ChaNDALan) can offer his or her worship to Your Lord easily.

2) **UtthamUr Swami's anubhavam:** Oh Jewel-bedecked Paadhkhais of Sri RanganAthA! Both NammAzhwAr and you share the name of "Sataari". You both share "SatakOpathvam" or the quality of being associated with SatakOpA, which is nothing but saving the Jeevans from the torments of SamsAram and making them fit for receiving the grace of the divine couple. In this context, the name and duties of both of you are identical, although you both go about achieving your purposes in slightly different ways. NammAzhwAr blesses the Jeevans with his

ThiruvAimozhi, which is the essence of the VedAs. You elevate the Jeevans by bringing them closer to Your Lord Himself, who is the meaning of the vedAs.

3) Swami Desikan states that both NammAzhwAr and the Paadhukhais made possible for 2 vishayams to become fruitful to all Jeevans (MuninA TvayA cha dvithayam SakalOpajeevyam). Both of you conferred 2 vital boons for the Jeevans suffering from samsAric ills Swami Desikan salutes NammAzhwAr here as "PrathiThAbhyAM Muni:" the most revered Rishi (Muni). Oh PaadhukhE! That famous NammAzhwAr is going by Your name or has taken Your name (SatakOpa samj-nyaiva PraThithAbhyAm Muni:). Through Your namesake, NammAzhwAr, Vedam came within the reach of every one, who were anadhikhAris before as a result of birth in Vamsams that were not able to recite the Sanskritic VedAs (Sruthi: SatakOpa MuninA SakalOpajeevyA aaseeth). Oh MaNi PaadhukhE! As for Yourself, You made it possible for one and all to have the blessings of the darsanam of the Lord - the meaning of Vedam-by carrying Him on Your back to the streets of His divya desams (ThvayA Sruthi-aritha:, RanganAtha: SakalOpajeevyA: aaseeth). The brevity with which Swami Desikan describes the great services done by NammAzhwAr and the PaadhukhAs bearing the same name (SatakOpan) in the 4th line of this sIokam is simply beautiful (PrathamEna Sruthi: anyatha: tadh artha:). The end result of both was the ujeevanam of the suffering samsAris (SakalOpajeevyam).

SIOkam 25 of Sri RanganAtha PaadhukA Sahasram

AkarNya KarNAMrutamAtmavantO
gaThAsahasram shaTakOpasUrE:
ManjupraNAdAm MaNipAdhukE! TvAm
TadEkanAmAnamanusmaranti

Meaning: Oh MaNipaaduka! Great seers, who relish the 1000 verses of Nammazhvar as being extremely sweet and nectar-like to hear, also recall the melodious music you generate, you too bearing his name, Satakopa.

Special Notes from V. Sadagopan:

1) **Srimath Andavan's anubhavam:** OH Mani PaadhukhE of the Lord! For the BhagavathAs, the sound of the Paasurams of NammAzhwAr is a delight to hear. Similarly, the naadham generated by you during your movement is an equally enjoyable listening experience for them. It is no surprise therefore that they have mistaken you for SatAri Soori and have named You SatAri.

2) **UtthamUr Swami's anubhavam:** Both Swami NammAzhwAr and the Divya maNi paadhukhais share the name of SatAri for another reason besides "SatakOpathvam". Those who hear the ThiruvAimozhi of Swami NammAzhwAr recognize and enjoy the delectable music associated with your movements (sanchArams) in them. Similarly, those who are blessed to hear your movements -as you carry the Lord around - recognize and enjoy the sacred and ear-pleasing sound of ThiruvAimozhi in them. Hence, It is no wonder that both of you share the same name, SatAri.

3) Both the naadham generated by the Paadhukhais of the Lord and the Naadham generated from the recital of Swami NammAzhwAr's ThiruvAimozhi are nectar to the ears (KarNAMrutham) for those who are knowledgeable about the svarUpam of the AathmA (Aathmavantha :). Cognizant of the sweet similarity of the 2 beautiful dhvanis, these knowledgeable souls have given the name of Swami Nammazhvar (SatAri) to the MaNi PaadhukhAs.

SIOkam 26 of Sri RanganAtha PaadhukA Sahasram

Ya: SapthaparvavyavaDhAnatungAm
SheShatvakAShTAmA BhajanmurArE:
TasyApi NamOdvahanAt TvayasoU
LaGhUkrutOaBhucChatakOpaSuri:

Meaning: Nammazhvar cherished his being after 7 stages of Daasa, from the Lord. When you, Oh Paaduka, chose to bear his name, Satakopa, you naturally place yourself in the next lower stage after Nammazhvar-thus in this spirit of going to the very ultimate of seshatva, you have excelled Nammazhvar! Your taking Azhvar's name, Satakopa, exhibits your being a liege to him.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** In this verse, Swami Desikan refers to 2Vaishnavite doctrines known as BhAgavatha Seshathvam (being a servant or DaasA of the BhagavathAs) and Seshathva Kaashtai (the ultimate limit of being a seshan). Swami Desikan connects these 2 doctrines to illustrate the hierarchical relationship between Swami NammAzhwAr and Sri RanganAtha PaadhukhAs. BhAgavatha Seshathvam refers to being the bhruthyan or servant of a great soul (bhagavathan). Seshathva Kaashtai refers to the lowest servant in the hierarchy of servants or Daasans (CharamAvathi Daasyam). In one of his famous ThiruvAimozhi paasurams, Swami NammAzhwAr refers to himself as being 8h in the line of servants of BhagavAn. This means that there are 7 BhagavathAs ahead of him. Sri RanganAthA's PaadhukhAs are not included in that lineage of servants or DaasAs. Swami Desikan hints that the PaadhukhAs took on the name of Swami NammAzhwAr (Viz), SatAri and thereby achieved the supremely desirable state of Seshathva khAshtA (Ultimate boundary/limit) and thus became even more famous than its namesake, Swami NammAzhwAr!

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Swami NammAzhwAr described himself as 8h in the line of the DaasAs (Seshans) of the Lord. Oh PaadhukhE! You wanted to conquer the AzhwAr in this regard and took on his (AzhwAr's) name and became 9th in the lineage of DaasAs. It is a wellknown convention that when one takes on the name of the other, it is to declare that the name-taker is the Daasan of the name-owner.

3) The reference here is to the ThiruvAimozhi Paasuram portion and KulasEkara AzhwAr's Mukundha Maalai sIOkam portion describing CharamAvathi Daasyam. Swami NammAzhwAr describes himself as "adiyAr adiyAr tammadiyAradiyAr tamakku adiyAr adiyAr tamm adiyAr adiyOngaLE". KulasEkara Azhvar in his 27th Mukundha Maalai sIOkam describes himself in a similar manner as the lowest in the lineage of the Lord: "*tvadh bhrithya bhrithya parichAraka-bhruthya bhruthya bhruthyasya bhruthya ithi maam snmara LokanAtha!*" Swami Desikan refers here to the charamAvathi Daasyam of Swami NammAzhwAr (8h in the line of DaasAs) in this sIOkam as: "Saptha Parva vyadhAna tungAM Seshathva KaashtAm abhajan MurArE:" *Here Lord is visualized as being hidden by the elevation caused by the 7 steps with respect the dAsathvam of Swami NammAzhwAr.* The PaadhukhAs took on the name of SatakOpa Soori and became thus the Daasan of Swami NammAzhwAr and became the ultimate limit (8th step) in the hierarchy of the Lord's DaasAs. It defeated as it were Swami NammAzhwAr in the matter of Seshathva Kaashtai (yellai nilam of DaasAs).

SIOkam 27 of Sri RanganAtha PaadhukA Sahasram

shayyAtmanA MaDhuripOrasi shEShaBhUtA
PAdAshrayENa Cha PunardviguNikrutam Tat
BhuyOpi BhAgavatashEShatayA TadEva
vyantkum PadAvani! shaTAripadam biBharShi

Meaning: Oh Paaduka! By being the couch to the Lord, You became Sesha and sesha (subservient) to the Lord. When you take the role of Paaduka, the Seshatva was increased 2-fold. Not being satisfied with this much, you bore the name of Satakopa to signify Your Bhagavata-Seshatva

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan pays tribute to the superiority of the Lord's paadhukhAs. He states that the paadhukhA's glory center on their ultimate limit of service to the Lord. 1st, by becoming the bed of the Lord as AdisEshA, sEshathvam was achieved; 2nd, by adorning both the feet of the Lord and protecting them, this sEshathvam grew 2 fold. Finally, by taking Swami NammAzhwAr's name (SatAri) through the route of Bhaagavatha sEshathvam, the PaadhukhAs have reached the limit of service to the Lord (Bhagaavth sEshathvam).

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! You became sEshan of the Lord by becoming His bed. You were desirous of performing even more kaimkaryam to the Lord and as a result, you bent down and served as His paadhukhAs. Still you were not satisfied with the extent of sEshathvam (Kaimkaryam) to your Lord. You wanted to place yourself at a step lower than that of the Lord's BhAgavathAs. For this purpose, you took on the name of Swami NammAzhwAr (SatAri).

3) 1st, PaadhukhA demonstrated its sEshathvam by becoming the Lord's bed (sayyAthmanA sEshabhUthA); next, the paadhukhAs doubled its sEshathvam by becoming the object of protection of both the feet of the Lord (PaadhAsrayENa puna: tath dhviguNIkrutham); once again, the PaadhukhAs rose to newer h8s in demonstrating their Bhagavath sEshathvam through an act of Bhaagavatha sEshathvam (i-e) by taking on the name of NammAzhwAr (PadhAvani! SatAri padham bhibharshi)

SIOkam 28 of Sri RanganAtha PaadhukA Sahasram

PadyEna Devi! ShaTakOpamunistavAsIt
TasyApi NAMavahanAnmaNipAdhukE! Tvam
seShI bhaBhUva yuvayOrapi seShashayI
seSham TvashEShamapi sheShapadE sThitam va:

Meaning: Oh Manipaaduka Devi! Nammazhvar singing hymns on you became your vassal. But then, you too bore his name (Satakopan or Sataari) and became his vassal! Of course, the Seshasayi Lord remains the Master (Seshi) to both of you. Now this whole world, remaining outside of you 3, stands at the state of a vassal to all the 3 of you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami'sanubhavam:** Here, Swami Desikan explains further the similiarity between Swami NammAzhwAr and the divya- PaadhukhAs and points out their individual relationships to Lord RanganAathA. Swami Desikan says: "Oh splendorous maNi PaadhukhE! Swami NammAzhwAr composed poems relating to your glories and thus became your humble servant. You took on NammAzhwAr's name (SatAri) and thereby became his devoted servant. Lord Rangan resting on AdhisEshan became the Supreme Lord (Seshi) to both of you. The rest of the Jeevans are in your lineage of service (Sesham) to both of you. Hence, Oh PaadhukhE! Both Swami NammAzhwAr and you are equal in status in relationship to Lord RanganathA on one end of the hierarchy and to the rest of the world at the other end of the same hierarchy.

2) **Srimath Andavan's anubhavam:** Swami NammAzhwAr sang about you and became your servant (sEshan); you assumed his name and thus revealed that you are sEshan to NammAzhwAr. Both of you have the Lord Rangapathi as Your Seshi. All the 3 of You (Sri

Ranganaathan, Paadhukhai and NammAzhwAr) have become the YajmanAr for the entire world. Your Lord is the Sarva Seshi. It is known that among those, who belong to the PerumAL, there are some gradations.

3) Swami Desikan's imaginative salutation of the Paadhukhai is superb in this sLOkam. He says: "Devi MaNi PaadhukhE! SatakOpa Muni: padhyEna tava aaseeth (by composing paasurams on You, SatakOpa Muni became your adiyavar); Tvamapi naama- vahanAth tasya aasi: (by taking on the name of SaTari, You declared yourself to be the Thiruvadi of NammazhwAr). SeshasAyee yuvayOrapi sEshi BhabhUva (The Lord reclining on AdhisEshan became the Supreme Lord (Seshi) to both of you. Sesahm asesham Thu VA: sEshapadhE sthitham (Rest of the world stands at daasa sthAnam to all the 3 of you).

4) In the 2nd paadham of this beautiful sLOkam, Swami Desikan uses his poetic skills and plays with the words sEshan and sEshi. In a slight variation of the usage of the word Dhanam eleven times in one sLOkam of VairAghya Panchakam, here Swami uses the variations of the word Sesham 5 times: SESHi bhabhUva yuvayOrapi SESHAsAyee SESHAM thva SESHAM api SESHAM-padhE sthitham va: -

SLOkam 29 of Sri RanganAtha PaadhukA Sahasram

Sri: VinDhyastamBhAdavihatagatErviShvagAchAntasinDhO:
KumBhisUnOrasurakabaLagrAsina: svalraBhAShA
Nityam jAtA shaTariputanOrniShpatantI MuKhAtthE
PrAchInAnAm ShrutipariShadAm PADhukE!

Meaning: PURvagaNyA The Tamil language claims a top status by reason of its origination from the Sage Agastya, whose own greatness can be visualised from his marvellous feats-he pressed down the rising Vindhya mountain, he drank the whole ocean in a simple 3-stage water swallowing Achamana, and he could swallow for food the giantly demon VATapi- This Tamil was his own pet lingua, for which he framed rules, grammar, and rhetoric. That language acquired a status superior to the pristine Vedas, after Satakopa-you're another form-gave out Tiruvoymozhi, the Tamil Veda, which is counted prior to the Sanskrit Veda as more important, going in front of Temple processions, the Lord following Tamil-Veda reciters!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** In the previous sLOkam, Swami Desikan treated NammAzhwAr and the PaadhukhAs separately and explained their relationships. In this sLOkam, he points out that NammazhwAr and the PaadhukhAs are one and the same in the context of the conferral of their blessings on the jeevans. He praises the glories of the PaadhukhAs /NammazhwAr further this way: "The celebrated sage known as AgasthyA stopped the growth of the Vindhya Mountains and stabilized it at one place with pressure from one of his toes; he took the oceans into the palm of his hand and drank them all in one sip. He destroyed the demon vaatapi by swallowing him and thereafter digesting him. He performed thus many wondrous deeds. The most wonderful among all his celebrated deeds is the creation of the Tamil language and developing a grammar for it. Lord RanganAthA made sure that the various AzhwArs celebrated the new language through composition of 4 1000 divine paasurams in it. When those divya prabhandhams disappeared from circulation during the time of Naatha Muni (RanganAtha Muni), you, the PaadhukhAs of the Lord appeared in the Yogic form of NammAzhwAr and taught Naatha Muni the entire divya prabhandham. Lord RanganAthA became Naatha Muni and accepted you as His AchAryan and reestablished the eternal divya prabhnadham, which are the essence of the imperishable Aarya VedAs. In recognition of your kaimkaryam to reestablish the divya prabhnadham (Dramida Vedam), even today, those who recite it go in front of the Lord during the festivals (uthsavams) of the Lord and those who recite the Sanskritic VedAs follow behind the Lord. Such is the importance of your service!

2) **Srimath Andavan's anubhavam:** The great AgasthyA performed many wonderful deeds. That AgasthyA created the Tamil language and wrote the rules of grammar for its usage. Even then, the Tamil language had no special distinction. Oh PaadhukhE! You incarnated as NammAzhwAr and ThiruvAimozhi originated from your lips and established a distinguished status for the Tamil language that is far superior to the ancient Sanskritic VedAs. Such is your glory!

3) Swami states that sage AgasthyA's "svaira bhAshA", the ishta bhAshai /mozhi of the Sage arose out of the lips of the incarnation of PaadhukhAs - SatakOpar of ThirukkuruhUr - in the form of ThiruvAimozhi and became immediately superior to the ancient VedAs (SatakOpa munE: thE mukhAth nishpathanthi, prAchInAnAm Sruthi parishadhAM poorva gaNyA aseeth). These Tamizh Vedams go in front of the Lord during His uthsavams and makes the Lord appear as though He is chasing them, while the Sanskritic VedAs follow Him in that chase.

SIOkam 30 of Sri RanganAtha PaadhukA Sahasram

shaTakopa iti samAKhyA tava RangaDhurINapAdhukE! Yukta
SutE SahasramEvam sUkti: svayamEva yanmayA Bhavati

Meaning: Oh Ranganatha Paaduka! The name Satakopa borne by you is perfectly appropriate. You too generate, through me, 1000 verses now! (This Paaduka-Sahasram is equivalent to Satakopa's Thiruvoymozhi, in many respects also). Iti Sri PadhukA sahasrE SamAKhyApaDdhathi: DvityA

Special Notes from V. Sadagopan:

1) **Srimath Andavan's Anubhavam:** Oh PaadhukhE! NammAzhwAr composed 1000 paasurams on PerumAL in his ThiruvAimozhi. You are commanding me now to compose the same number of sIOkams. Therefore, the AzhwAr's name is appropriate for you. It appears that you did not ask me to compose 100,000 (one lakh), but only 1,000 sIOkams. Perhaps, this is due to your wish to acquire the AzhwAr's name.

2) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukhE! The name SatAri fits you very well. NammAzhwAr composed 1,000 paasurams and got the name of SatAri. You were behind that effort. Now befitting your name, you are blessing me to create these 1000 verses to eulogize you.

3) With these 20 sIOkmas of the SamAkhyA Paddhathi, Swami Desikan explained why Swami NammAzhwAr and the Divya MaNi paadhukhAs of Lord RanganAtha share the name of SatAri.

Sri RanganAtha PaadhukA sahasrE 2nd prasthaava Paddhathi sampoorNam

3. PraBhAva Paddhathi

(Greatness of Paaduka)

SIOkam 31 of Sri RanganAtha PaadhukA Sahasram

VandE tadranganATHasya MAnyam PadhukayOryugam
UnnatAnAmavanati: NatAnAm yatra chOnnati:

Meaning: I pay obeisance to the twin-Paadukais of Ranganatha. The great respectability of this Paaduka-pair is such that it awards a lowering to those who stand erect (without bowing) and a rise to those who bend and bow to it.

Special Notes from V. Sadagopan:

1) The 3rd Paddhathi is entitled PrabhAva patthadhi since it deals with the prabhAvam or the glory of the paadhukhais of the Lord. There are 70 sIOkams in this paddhathi. When there are so many objects belonging to the Lord that are praise worthy, how come the PaadhukhAs are singled out for praise? Swami Desikan explains the unique glory of the Paadhukais over all the others that have the sambhandham with the Lord through 70 sIOkams of the prabhAva Paddhathi.

2) **UtthamUr Swami's anubhavam:** Swami Desikan Says: "I salute the celebrated 2 paadhukhais of the Lord, which make the tall become small (humble) and vice-versa". Swami Desikan means that those, who stand tall with their display of ego, are reduced in rank and are humbled by the PaadhukhAs. Similarly, those who humbly worship the PaadhukhAs get elevated and receive the full blessings of the Lord. Even the Lord Himself becomes taller, when He adorns the paadhukhAs and becomes shorter, when he steps down.

3) **Srimath Andavan's anubhavam:** Those who do not understand the PrabhAvam of AzhwAr (Lord's Paadhukhais) and fail to worship the AzhwAr stay low in status. The samsArIC afflictions never leave them. In contrast, those who recognize the prabhAvam of the AzhwAr and prostrate before him attain Moksham.

4) Swami Desikan advises us that the paadhukhais of the Lord are Maanyam (worthy of celebration and adoration). They elevate those who lower their heads to worship them (nathAnAm unnathi :). They confer a lowly status to those who do not recognize their greatness and stand erect with arrogance (unnathAnAm avanathi :). Swami's weaving of the words to delineate the contrast between the 2 types of people with a play on the word "Natha" (to bend one's head) is most enjoyable in the 2nd paadham of this sIOkam: "unnathAnAm avanathi: nathAnAm --unnathi:"

SIOkam 32 of Sri RanganAtha PaadhukA Sahasram

NishsheShAmambaratalam yadi PatriKA SyAt
SaptArNavI Yadi SamEtya maShI BhavitrI
VaktA Sahasravadana: PuruSha: Svayam ChEt
LiKhyEta RangapatipAdhukayO: PraBhAva:

Meaning: What a great and impossible thing it would be if one were to present the greatness of the Paaduka of Ranganatha! To do it, the whole sky should serve as paper, the 7 oceans should join to serve as the ink, and the 1000 mouthed Lord should become the speaker. Then could perhaps the Paaduka-prabhava be written out!

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan concedes here that it would be impossible to write or speak about the limitless auspicious attributes of Sri RanganAthA's PaadhukhAs. He says: "Even if the vast expanse of the sky were to be made into a writing paper, even if the content of the deep sea were to be used as the writing ink and even if the 1000-headed AdhisEshan were to be assigned the task of writing about the immeasurable kalyANa guNAs of the Lord's Paadhukais, it would be an impossible task to record fully their prabhAvam".

2) **Srimath Andavan's anubhavam:** Swami Desikan points out that the glories of the divine PaadhukhAs have no boundary. For writing about their glories, the entire aakAsam has to become the paper; all the 7 oceans have to become the writing ink; the Lord with His 1000 faces (as saluted by the Purusha Sooktham) has to describe the mahimai of His PaadhukhAs. The Lord Himself has to put them on paper. Only then even a small portion of their glories could be covered.

3) *This type of description is known as adisayOkthi.* Swami Desikan indicates his "inadequacy" to tackle such a mighty subject (the prabhAvam of the Paadhukhais) that is troublesome even for the Lord Himself to handle. This is the conventional, reverential approach of a poet, when he deals with a sacred theme. For instance, when Swami Desikan commences his sthuthi on Lord Hayagreevan, he confesses about his disqualifications: "apourushEyaairapi vaak prapanchai: adhyApi thE bhUthim adhrushta-paarAm, sthuvannaham mugdha ithi tvaiyava kArUNyatho Naatha KatAkshaNeeya:" (Lord HayagreevA! The authorless VedAs daring to describe Your SvarUpam, ThirumEni and GuNam are struggling even today to succeed in their efforts. They are stymied by the immensity of the task that they have undertaken in a spirit of bravado. AdiyEn of meager intellect has now stepped forward to engage in such a task that is way above my head. You should consider my effort as that of a foolish child (mugdhan / asattu siRuvan) and cast your most merciful glances on me).

We will come across such modest disclaimers from Swami Desikan in number of his other sthuthis as well. For instance in the second sIOkam of Sri Varadha Raaja PanchAsath, Swami states that the great sages of matchless intellect (ParAsarar, VyAsar et al) gave up their efforts to come to grips with the description of the glories of Sri VaradharAjan and were overcome by the impossibility of the task and got bewildered. While the experiences of these great sages are well known, adiyEn became emboldened to take on this futile task of doing justice to eulogize your anantha kalyANA guNAs. This act of mine is surely foolish and yet adiyEn persists in this impossible effort. Only You (Lord VaradharAJA) out of your infinite mercy should put up with my aparAdham and bear with me.

SIOkam 33 of Sri RanganAtha PaadhukA Sahasram

VedOpabruhmaNakutUhalinA NibaDdham
VishvamBharAshrutiBhavEna MaharShiNA Yat
VyAsEna yaccha MaDhusUdhanaPADharakshE!
DvE ChakshuShI Tvad anuBhAvam avEkshitam Na:

Meaning: Oh Paaduka! The 2 works, Srimad Ramayana and Mahabharata, which were given by Sage Valmiki (born out of the ant-hill, regarded as the ear for Lady Earth) and by Sage Vyasa respectively, for assisting in the transmission of the Vedic thought to people-are the 2 eyes serving us to perceive your greatness.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** The glory of the Lord's Paadhukhais has their basis in the VedAs. That basis is elaborated and celebrated by Sage Vaalmiki in Srimath RaamAyaNam and by Sage VyAsA in Srimath BhAgavatham. This verse points out that the above 2 works of Sages

Vaalmki and VyAsa serve as 2 eyes for experiencing the glory of the Lord's PaadhukhAs. Sage Vaalmki describes with reverence the glory of Sri Raama's PaadhukhAs worshipped by BharathA. In BhAgavatham, VyAsar describes the story of Uddhavar, who received the upadEsam directly from Lord Krishna on Moksha Dharmam; after that upadEsam, Uddhavar carried Lord Krishna's Paadhukhais on his head and worshipped them at BadarikAsramam. In many other purANAs also, Vyaasar extolls the PrabhAvam of the Lord's PaadhukhAs.

2) **Srimath Andavan's Anubhavam:** It is very difficult for us to comprehend the true meaning of the Vedha manthrams. Both Sage Vaalmki and Sage VyAsa composed Srimath RaamAyaNam and MahA Bhaaratham to make it easy for us to understand the inner meanings of the Vedha manthrams. Both these granthams serve as 2 eyes for us to experience the prabhAvam of the Lord's Paadhukhais (i-e), the prabhAvam of the paadhukhais are dealt at great length. They have a large coverage of the BhakthAs, who were servasnts of the lord's sacred feet.

3) The 2 sages - Sri Valmki and VyAsar - are described by Swami Desikan as Vedha Upabruhmana kuthUhalina: (those who eagerly wanted to make clear the true meanings of the Vedhams). The word kuthUhalam is chosen by Swami to indicate their joy and fervour to make the meanings of the Vedhams clear to the people of the world. Madhurakvi AzhwAr's 9th paasuram is to be remembered here:

Mikka vEdhiyar vEdhatthin uttporuL niRka paadi yenn nenjuL niRutthinAn takka seerSatakOpan yenn nampikku aatt pukka kaathal adimaip payananRE

Meaning: NammaazhwAr blessed me with ThiruvAimozhi and made sure those sacred verses, which are the inner meanings of the Vedhams recited by Parama VaidhikAs, stayed firm and clear in my mind. The desire (kuthUhalam) to engage in kaimkaryam to my AchAryan NammAzhwAr transformed immediately into the desired fruit of performing kaimkaryam for him. "Vedha UpabruhmaNam" referred to in this sIOkam is the echo of the phrase, "Vedhatthin UttporuL" used by Madhurakavi AzhwAr in his KaNNInuNN siRiutthAmpu prabhandham, where he saluted with joy the PrabhAvam of his AchAryan, Swami NammazhwAr, the Paadhukhais of the Lord.

SIOkam 34 of Sri RanganAtha PaadhukA Sahasram

Pratyakshayanti ParishuDdhaDhiyO YaThAvat
RAMAyaNE RaGhupurandara PADharakshE!
shAshvatprapanchitamidam parayalva vruttyA
SankshEpavistaradashAsu TavAnuBhavam

Meaning: Oh Rama-Paaduka! Clean-minded people are able to see your greatness exactly as it is, being palpably presented in Srimad Ramayana, sometimes briefly but at other times, in good detail also, but with a clear intent on such emphasis (of the Paaduka's greatness).

Special Notes from V. Sadagopan:

(1) **UtthamUr Swami's anubhavam:** Clear-minded people (parisuddha Buddha dhiya :) understand exactly the prabhAvam and the power of Lord Ramachandra PaadhukhAs. Indeed for 14 years, they stood in place of Lord Ramachandra and conducted the affairs of the State. Those who lived under that PaadhukhA rAjyam experienced their Prabhavam and the power directly. Srimath RaamAyanam describes the auspicious attributes of the Lord's PaadhukhAs often. At some places, Srimath RaamAyaNam describes the glories of the PaadhukhAs briefly and at other times in great length.

2) **Srimath Andavan's anubhavam:** Srimath RaamAyanam salutes the PrabhAvam of the Lord's Paadhukhais (the BhakthALs of the Lord). Those of pure mind comprehend the glory of the Paadhukhais (Bhagavath BhakthALs) readily, just as seeing that glory with their own eyes. The grantham know as SamkshEpa (condensed) RaamAyaNam salutes the prabhAvam of the

paadhukhais of Lord RaghunAthana briefly; Srimath RaamAyanam of Sage Valmiki salutes their prabhAvam at great length. The minds (dhiya :) of the majority of the people of this world are not marked by purity (parisuddham). They can be decribed as aparisuddha dhiya: Swami Desikan has stated that one is blessed with parisuddha Buddhi through 3 blessings: "Thirumuhap Paasuramum, SadhAchArya anugrahamum, sadhsampradhAyanamum". Thirumuhap Paasuram is ThiruvAimozhi that arose from Swami NammAzhwAr. Through these 3 anugrahams, one develops naicchya anusandhanam and sadhAchAram and becomes blessed with parisuddha Buddhi and parama kshEmam.

3) In this PaadhukhA prabhAva sIOkam, Swami Desikan salutes the Lord's Paadhukhais as "Raghupurandhara Paadha RakshAis" (the Paadhukhais of the King of Raghuvamsam). Swami Desikan's chillarai rahasyam named SampradhAya Suddhi is a celebration of "Parisuddha dhiya:" There Swami states that "adhyAthma sAsthra artha visEsha nirNayam" (the establishment of the true meanings of the VedAnthA Saasthram) can be achieved only through AchArya anugraham (upadEsath Harim BuddhvA) and UpadEsam from the AchAryan alone. Otherwise, Swami states that artha nirNayam is "dhushkaram" (most difficult to accomplish). Swami Deikan goes further and points out that in the previous yugams, sages like Vaalmiki illustrated Sath-sampradhAyanam and in our Kali Yugam, it was left to NammAzhwAr through his ThiruvAimozhi to reinforce Sath-sampradhAyanam. That is why his prabhAvam is saluted for his mahOpakAram as the SampradhAya- pravarthakar. That is why Swami NammAzhwAr is 4th in our AchArya paramparai just below PerumAL, ThAyAr and VishvaksEnar. No other AzhwAr has been accorded this exalted sthanam in our AchArya Pankthi (lineage). That indeed is the glorious prabhAvam of SatAri (Swami NammAzhwAr, the Paadhukais of Kasthuri Rangan).

SIOkam 35 of Sri RanganAtha PaadhukA Sahasram

alpashrutalrapi janalranumlyasE tvam
RangEshapAdhu! niyatam nigamOpagItA
SAram tadarThamupabruhmaitum pranItam
RamAyaNam tava mahinmi yata: pramANam

Meaning: Oh Ranganatha-Paaduka! Even those who are only a little conversant with the Vedas are able to see that you are the subject of praise in the Vedas. This is possible for ordinary men to realize because Srimad RamayaNam becomes the acceptable authority for your greatness who otherwise think Ramayana was composed only to expound the essential thrust of the Vedas.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh RangEsa PaadhukhE! People with limited familiarity with VedAs get a hint of your auspicious attributes with the help of the Adhikavi, Sri Valmiki; he took upon himself to elaborate on the brief statements of the VedAs on Your glory and helped one and all to understand your majesty and power. VedAs themselves are indeed the prime source (pramANam) for describing your glory.

2) **Srimath Andavan's Anubhavam:** Oh Ranganatha paadhukhE! Vedic scholars can easily relate to the sections in the VedAs, where your glories are being celebrated. Even ordinary folks unfamiliar with the VedAs guess readily that your glories are celebrated in the VedAs. This is because of the kaimkaryam of Sage Valmiki, who has elaborated the VedArthams related to your glories in his epic, Srimath RaamAyaNam.

3) In the AyOdhyA KhAndham of Srimath RaamAyaNam, BharathA put the Sri Raama PaadhukhAs on his head and declared "yEthEhi sarvalOkasya yOgakhEmam vidhAsyatha:" (Your sacred sandals will look after the safety and well being of the whole world; they will provide for the needs of all people and protect them). Kampa NaatAzhwAr in his Kampa RaamAyaNam followed

the foot steps of Sage Valmiki echoes the same thoughts, while describing the moving request of Bharathan to his brother to bless him with His sacred sandals (AyOdhyA KhAndham-Paasuram 1191): "semmayin Thiruvadit thalam tandheeha yemmayum taruvana irandum nalhinAn" (Oh Ramachandra! Please give me with your sweet blessings Your PaadhukhAs! Sri Ramachandran acceded to that request and blessed his dear brother Bharathan with the PaadhukhAs, which yield all types of auspiciousness).

SIOkam 36 of Sri RanganAtha PaadhukA Sahasram

TiShtantu shrutayasthathOpi Mahitam jAgarti TatpAdhukE!
TatthAdrukpraThanAya TAvakaguNagrAmAya RAmaAyaNam
YasyAsIdaravindasambhavaDhUmanjIraArava
SparDhAdurDharapAdabhaDdhaphaNitirvalmlkjanmA Kavi:

Meaning: Oh Paaduka! Let alone the Vedas. That (Srimad Ramayana) does better, and very attentively, to proclaim the praise of the hordes of your guNas. The reason is that sage Valmiki, in a spirit of competition, so to say, composed it with the jingling sound generated by the anklets of Saraswathi as She walks, when foot after foot (of Shlokas) came in unbearably quick succession.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Let the evidence from VedhAs attesting your glories stand aside for a minute! Did n't Sage Valmiki celebrate abundantly your glory in his epic work, Srimadh RaamAyanam? His descriptions are more profound than the terse statements on you found in the ancient VedhAs. The reason for us to choose Srimadh RaamAyaNam over the VedhAs is to comprehend your glories described by Sage valmiki as a direct result of Devi Sarasvathi's blessings to him as the composer of the story of Your Lord, Sri Ramachandran. Sarasvathi Devi danced on the tongue of Sage Valmiki and the delectable sounds of her ankle bells transformed immediately into the fast-flowing, 4-quartered sIOkams of Srimadh RaamAyanam. Swami Desikan points out here that the devotion of Sage Valmiki and the blessings of Sarasvathi led to the creation of Srimadh RaamAyanam, which surpasses the VedhAs in extolling the limitless auspicious qualities of the Lord's PaadhukhAs.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! VedhAs have their mahimai because they never make any incorrect statement. They are thus perfect. Let that be! Srimadh RaamAyaNam holds a loftier spot in terms of its mahimai compared to VedhAs. Why? It is because Srimadh RaamAyaNam focuses on your limitless glories. Further, Sage Valmiki alone did not compose Srimadh RaamAyaNam! The sIOkAs of Srimadh RaamAyaNam arose in Sage Vaalmiki's mind, when he heard them as originating from the noopura maNi naadham of Devi Sarasvathi's dancing paadhams (the auspicious sound arising from the bells of the ankle AabharaNam on the feet of Sarasvathi Devi) on his tongue. The divya dampathi's blessings through their daughter-in-law (Devi Sarasvathi) were instrumental in the creation of the flawless sIOkams of Srimadh RaamAyaNam, which attained thus a status superior to that of the VedhAs.

(3) Swami addresses the Paadhukhais here in an endearing manner and says to them, "Sruthaya: Thistanthu" (let the glories of the VedAs stand aside for a minute). Why? Because the glory of Srimadh RaamAyaNam is far superior to that of the VedhAs (Tath mahitham RaamAyaNam Prathanam) Why That RaamAyanam is awake (jAgarathi) forever to celebrate the assembly of your limitless auspicious guNAs (GuNa grAmAya Jaagarathi). How did that happen? It happened because the divine sIOkams of Srimadh RaamAyanam have the association with the auspicious sounds emanating from the ankle jewelery of Sarasvathi Devi, the consort of Brahma Devan, who was born in the lotus arising out of the naabhi of Sriman NaarAyaNan (Aravindhambhava vadhU manjIra sinjArava spardhA mahitham paNithi:). That tips the scale in favor of Srimadh RaamAyaNam, when one weighs it against the glories of the sacred VedhAs.

(4) The reference here is to the origin of Srimadh RaamAyanam. It arose from Sage Valmiki's lips as a result of being witness to the grief of a Krouncha bird killed by the arrow of a heartless hunter. Brahma Devan appeared before Sage Valmiki at that time and blessed Sage Valmiki with these words: "macchandhAdhEva thE Brahma pravrutthEyam SARASVATHI" (Through My will alone has this Speech / Sarasvathi flowed from your lips!). No description of yours in this poem will prove false. They will stand faultless like the VedhAs. Render the sacred and soul-ravishing story of Sri Raama and the sLOkams of Srimadh RaamAyanam coming out of your lips will stay eminent in this world as long as mountains and rivers remain on the surface of this earth (Yaavath sthaasyanthi giraya: sarithasccha mahItaE, thAvadh RAAMAYANA KATHAA lokEshu pracharishyathi). Swami Desikan is hinting that the glory of the Sri Raama PaadhukhAs will circulate as long as the mountains, rivers, the Sun and the Moon exist in this world, just as Srimadh RaamAyaNam would exist.

5) Swami Desikan refers in this sLOkam to the structure of the individual sLOkmas of Sri Vaalmiki RaamAyaNam as the sLOkas made up of 4 paadhams/quarters (dhurdhara paadha bhaddha paNithi :). This refers to a sLOkam spoken by Brahma DEvan in the second chapter of the Baala KhANDam of Vaalmiki RaamAyaNam:

sama aksharai: chathurbhirya: paadhair glthO MaharshiNA I

SOanuvyAharaNAdh bhooya: sOKa: sLOkathvam Agatha: II.

-----Bala KhNDam: 2.40

What was uttered (the sLOkam) by the great Sage Valmiki in 4 feet (Quarters) from consisting of an equal number of syllables was (nothing but) his grief (over the destruction of the Krouncha bird by the cruel hunter) transformed into a verse because of its being voiced by him. That became the mode / format / standard for the structure of the sLOkams of Srimadh RaamAyanam due to the blessings of Lord Brahma and Devi Sarasvathi.

6) Swami Desikan uses the words, "dhurdhara: paadha bhaddha:" when he refers to the 4 paadhams bound together to form the individula sLOkams of Srimadh RaamAyaNam. "Dhurdhara: Paadha:" refers here to the 4 quarters (paadhams) that are difficult to lift (i-e) to fully comprehend by any human. The symbolic reference is to the mighty glories of the PaadhukhAs of Sri RaamachnadrA that make them impossible "to lift" (Durdhara :).

SLOkam 37 of Sri RanganAtha PaadhukA Sahasram

BhaktiprahvaprapraBhanjanajatAvAtIsanIdaspura
TchUdAragvaDhavAsanAparimaLastyAnE stuma: PAdhukE
RangakshONiBrudhamGripadmayugaLpUrNaprapatthE: Phalam
Nishchinvanti VipaschitasshamaDhanA nityam yaduttamsanam

Meaning: We praise the Paadukas which have acquired a strong fragrance from the Konrai blossoms derived from the head marked by knotty locks of hair, of Siva (the conqueror of Tripura), who is bent-headed at the Lord's feet with deep devotion. Vidwans, whose great wealth is their self-control, give the considered verdict that the status of ever-bearing the Paadukas on one's head is the reward and fruit of one's total surrender performed at the lotus feet of Ranganatha.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** The tranquil sages known for their strength of penance (thapO bhalam) adorn Sri RanganAtha PaadhukhAs on their heads and assert that act is equivalent to attaining the fruits of complete Prapatthi through mind, speech and body. In a similar vein, Ahirbudhnyan (Parama Sivan) stands witness to the glory of Lord RanganAthA's PaadhukhAs by adorning them on His matted-locks decorated with the golden yellow KonRai flowers. Through this sambhnam, the Lord's PaadhukhAs are infused with the fragrance of the KonRai flowers decorating thejatai of Parama Sivan. By this display of His devotion to Lord

RanganAthA's Paadhukhais, Parama Sivan, who destroyed the 3 cities through His roar demonstrates that He stands in the front ranks of Sri VaishNavAs.

2) Srimath Andavan's Anubhavam: Lord Siva wears the PaadhukhAs of His Lord ranganAthA on His head always. This results in the Paadhukhais acquiring the fragrance of the KonRai flowers that decorate the jatai of Lord SivA. The evolved ones state that they have performed SaraNAgathi to have the bhAgyam of wearing always the Lord's Paadhukhais on their heads. AdiyEn salutes the paadhukhais of such illustrious repute.

3) Swami Desikan refers to the PoorNa prapatthi performed by the sages of great distinction in this sIOkam through the adornment of the Lord's PaadhukhAs on their heads. Poorna prapatthi is done through the SaraNAgathi with the unity of Mind, Speech and body. AzhwArs like NammAzhwAr, Thirumangai and AchAryAs like AlavandhAr have performed such Poorna prapatthi at the Lord's lotus feet. They ask the Lord to place His sacred feet on their heads. They pray with folded hands (Kaayikam), they appeal to Him (Vaachikam) and seek it through prayer (Manas). Examples of such PoorNa prapatthi are:

a)-- nee oru nALL paDikkaLavAha nimirthha ninn paadha pangayamE talaik KaNiyAi -- ThiruvAimozhi:9.2.2 (Oh Lord of ThiruppuLingudi! Please place your lotus feet, in a size that will match my head and rest them on my head as a mark of distinction and decoration for my head)

b) --kOlAmAm yenn sennikku unn kamalamanna kurai kazhalE-- ThiruvAimozhi: 4.3.6 (Oh Lord! Please do come to me and place your beautiful lotus soft feet on my head. It will be a magnificent decoration for my head and good proof for our union and a pleasing response to the worship adiyEn performed).

c) "AdicchiyOm talaimisai neeNiyAi, AazhiyamkaNNA unn kOlAp PaadhAm---" ThiruvAimozhi: 10.3.6 (Oh KaruNA samudhram! Oh KaNNA! Your eyes reveal your parama udhAra svabhAvam. Please place your sacred feet on my head).

d) " KathA puna: ...Tvath CharanAmbhujam madhlya MoordhAnam alankarishyathi?" - Alavandhaar's SthOthra Rathnam: SIOkam 31 (Oh ThirivikramA! when would the pair of your lotus feet become my sirObhUshanam just as BharathA was blessed?).

e) The most direct reference to have the SatAri Soori's golden feet on his head is that of Madhura Kavi AzhwAr: "naavinAI naviRRinbham yeithinEn mEvinavan Ponnadi MeymayE" NammazhwAr sought the boon of having the sacred feet of the Lord on his head and carried them around as SatAri Soori. His dear sishyar Madhura kavi did not seek the Lord's paadha Kamalam, but opted for the golden feet of his AchAryan as sarvasvam. The PaadhukhA's mahimai is thus revealed to us.

SIOkam 38 of Sri RanganAtha PaadhukA Sahasram

MatarmAdhavapAdhuke! Tava GuNAN ka: sthOthumasthOkadhI:
kOtlrEShu YadarpaNapraNayinAm sevAkshaNE svargiNAM
anyOnyam kshipatAmahampraThamikAsammardhakOlahalam
VishvaksEnavihAravEtralathikAkampaschirAllumpati

Meaning: Oh Mother Paaduka! Who is there, competent to compose a hymn in praise of Your GuNas! None there can be. Devas compete and clash with one another, to advance to bear you on the head; their effort at priority causes a great furore; Vishwaksena tries, but succeeds only very late, to quieten the situation, with his wand and whip, which works for long, though in sport.

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Oh Mother PaadhukhE! Lord Maadhavan is influenced by His consort and sends you to bless dEvAs. You also start on this assigned mission by sanctifying dEvAs through your stay on their heads for a short moment. DevAs want to keep you on their

heads longer and they push each other to compete for this rare blessing. Lord VishvaksEnA, the chief of protocol of the Divine Couple creates order amidst the commotion by waving his cane over the heads of the jostling devas. He does not hit them since they are Sri RanganAtha BhakthAs, but only threatens them to create order during this unruly scene. Oh Mother PaadhukhE! Such is your glory! Who indeed has the intellect to praise your many auspicious qualities in a fitting manner?

2) Brahma, RudhrAdhan and other dEvAs are not free from their desires; they regret that that they could not covet for the special position that NammAzhwAr has achieved through his service as the Paadhukhais of their Lord.

3) Here Swami Desikan salutes the Paadhukhai of the Lord as the Loka MaathA. He points out that the DevAs get anxious for the contact of the Paadhukhai on their heads and push each other to become the 1st recipient (aham prathamika) of that SoubhAgyam. That commotion by the tight crowd of dEvAs moving forward creates chaos and disarray. This disorderly scene in front of the AasthAnam of Sri RanganAthA forces VishvaksEnar to shake the cane (vEthralathika) in his hand to control the surging crowd of dEvAs and restores order.

SLOkam 39 of Sri RanganAtha PaadhukA Sahasram

YoShidBhUtadruShantyapODashamkatasThEmAni ValmAnika
StrOtasvinyupalamBhanAni BhasitOdanchatparIkshinti Cha
dhUtyAdiShvapi dhurvachAni padayO: KrutyAni matthvEva yat
DhatthE thatpraNayam thadEva charaNatrANam vruNE RangiNa:

Meaning: I cling to that Ranganatha Paaduka as my refuge, which holds, in great endearing pose, the feet of the Lord- which transformed, into a damsel, a mere stone, which devastated the Shakatasura, which generated for the world's sight and benefit, the Ganga stream, which revived an ash-block to rise as Parikshit, and which achieved indescribable feats in messenger work and the like.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** The PaadhukhAs according to Swami Desikan did a lot of research about Sri RanganAthA's Thiruvadi (holy feet) and after that decided that it is the place for them to be associated with as AasrayaNam (refuge). *What the Paadhukhais found from the research was:*

- Those holy feet removed the curse of AhalyA and transformed her from being a stone back to her own previous form as the beautiful wife of a great sage.
- The very same feet of the Lord destroyed the asuran by the name of Chakata or the wheel.
- The very same feet measured this earth and heaven and the yonder as Lord Thrivikraman.
- Those sacred feet caused the birth of the river Ganga during the same avathAram.
- Those powerful feet converted a lump of cinder (Saampal) into a living being, who later became King Parikshith.
- Those mobile feet walked all the way to King DuryOdhanA's court as the ambassador for PaandavAs.

The PaadhukhAs understood fully the majestic power of the Lord RanganAthA's Thiruvadi and deliberately and joyously chose them as their place of residence.

(2) **Srimath Andavan's Anubhavam:** In the world, the feet are considered in general as a lowly limb of one's body. The paadhukhAs are attached to those feet. Some may question why these paadhukhAs that cling to the feet should be an object of praise by Swami Desikan. In the case of the Lord and the AchAryAs, their feet are the most exalted. That is why, the Paadhukhais befriended the lord's feet. Those sacred and powerful feats like the AhalyA Saapa VimOchanam, SakatAsura dhvamsam, the measurement of the universes with 2 steps, the

creation of Sacred Ganga Et Al. Recognizing these glories of the Lord's sacred feet, the paadhukhAs sought the union with them and vowed that they would never leave those famous feet. That is why Swami NammAzhwAr speaks often about the Lord's holy feet in his ThiruvAimozhi and came to be known as SatAri Soori.

(3) The last line of this sIOkam is a beautiful expression of Swami Desikan's reverence for Swami Sri NammAzhwAr, the SatAri Soori: dhatthE tath praNayam tadhEva charaNathrANam vruNE RanghiNa: (Meaning):" anvaya kramam: tath praNayam dhatthE, tath RanghiNa: CharaNathrANamEva vruNE ". I seek the protection of those Paadhukhais only, which sought and acquired the friendship of Lord RanganAthA's sacred feet.

SIOkam 40 of Sri RanganAtha PaadhukA Sahasram

VandE tanmaDhukaitaBhAripadayOrmitram padatradvayam
YattadBhakthiBharAnatEna shirasA yatra kavchidbiBrati
DvitrabrahmavinAdikAvaDhipadavyatyAsashankABhara
TrAsOtkampadashAvisamsThuLaDhrutistralviShtapAnAm guNa:

Meaning: I pay obeisance to that Padhuka-pair, very friendly to the Lord's feet. (What a great potency they wield!) When some one in devotion bears the Padhuka on his head, the Devas lose their will, shake in fear and doubt as if their respective seats of power would be lost away, say in 2 or 3 seconds of time (in Brahma's Time-reckoning).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out that the PaadhukhAs have the power even to demote BrahmA and DevAs from their exalted status and confer that status to those, whom it chooses to bless. The implication is that those, who worship Lord's PaadhukhAs, could easily acquire the status of BrahmA and DevAs and thereby replace the current occupants of the positions of BrahmA, IndrA and other DevAs. In view of that, Brahma Devan and other DevAs become insecure, when they see a devout person wearing the PaadhukhAs of the Lord on his head. Such is the power of the Lord's bejewelled PaadhukhAs in making DevAs out of men and vice-versa.

2) **Srimath Andavan Anubhavam:** Oh friend of the enemy of Mahdu KaitabAs! AdiyEn salutes you. You have the power to make the DevAs fear about the loss of their status and rank, when a parama bhakthan wears you on his / her head. You have thus the power to grant any rank and position in the world of humans and devAs (The inner meaning is that One can acquire all kinds of boons and soubhAgyams, when One has AchArya KatAksham).

3) When one has deep AchArya Bhakthi, many 'impossible' things happen with ease. The devout BhakthA wears the Lord's PaadhukhAs (Swami NammAzhwAr) on his head with Bhakthi (Bhakthi Bhara AanathEna SirasA Bibhrathi). Immediately, the DevAs become insecure about losing their positions over the thought that the Powerful PaadhuhAs might grant that BhakthA their sthAnams. The devout BhakthA may have utter disregard for those "lofty" sthAnams and yet the DevAs with ChApalyam (attachment and desire) for their positions become afraid.

SIOkam 41 of Sri RanganAtha PaadhukA Sahasram

PadmAkAntapadAnta RangaviBhOdriktam padatram BhajE
YadBhaktyA namtAm triviShtapasadhAm chUdApadhEShvarpitam
NityAplitanaKhEndhudhIDhithisuDhAsandhOhamucchalrvama
TyantarnUnamamAnthamanthikalasacChOShApatacChadhmanA

Meaning: The white cloth wound round the head of the Devas, who bow in great devotion-as a prelude to the placement of the Lord's Paaduka (or Sataari) appears like the lustrous halo emanating from the moon of the nails of the feet, a halo-nectar uncontrollably overflowing and therefore spread out as it were, on the head. (The white cloth is referred to as Seshapata, appropriate to the Seshas we are. It is called Parivattam in Tamil parlance).

Special Notes V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the action taken by DevAs, who become afraid of losing their high positions to the devotees of PaadhukhAs. That DevAs now rush to adorn the PaadhukhAs on their heads with devotion and reach a state of happiness that is beyond the partaking of nectar. As a result of wearing the PaadhukhAs, their erstwhile insecurities are removed. Swami Desikan also describes here the sEshA paDam or parivattam, a white silken piece of unstitched cloth that is wrapped around the dEvA's heads prior to placing the PaadhukhAs on their heads. Swami Desikan observes that the Parivattam enhances the cool and nectar like rays associated with the foot nails of the Lord resident on top of the paadhukhais. Swami Desikan suggests that the coolness of the nectar emanating from that parivattam is like the dam of floods of amrutham that originate from the nails of the Lord's sacred feet.

2) **Srimath Andavan's anubhavam:** Swami Desikan salutes the PaadhukhAs dear to Lord RanganAthA's chittham. When our revered AchAryA sees the dazzling whiteness of the parivattam / paryattam on which the PaadhukhA rests over the heads of dEvAs, he is reminded of the matchless lustre of the finger nails of the Lord and the PaadhukhAs drinking those nakha kaanthi and releasing it to share that anubhavam with us.

3) In the earlier sIOkam, Swami referred to the anxieties of the DevAs about losing their exalted positions to those bhakthAs, whom Paadhukhais favor. In this sIOkam, Swami Desikan describes the clever strategem of devAs to have no surprises. They rush to the sannadhi of the Lord and wear the Paadhukhais over their heads as insurance against any calamities.

4) In the 1st line of the sIOkam, Swami Desikan shows his deep devotion for the Lord's PaadhukhAs: "PadhmA Kaantha: padha antharanga: vibhava udhriktham padathram bhajE" (adiyEn offers my bhakthi-laden salutation to those Paadhukhais, which are intimate with the Sriya: Pathi's sacred feet.

5) Swami Desikan compares the bright lustre of the parivattam sitting under the Paadhukhais over the heads of the DevAs with a similie: "antha: amAntham nithya aapitha nakha Indhu dhidhithi: sudhA sandhOham ucchai: VAMATHI noonam". The Paadhukhais drink without let the moon-like rays of the lustre emanating from the foot nails of the Lord. The lustre of the parivattam circumscribing the heads of the DevAs appears to Swami Desikan as the outpourings of what the Paadhukhais consumed abundantly earlier (viz), the white lustre of the nakha kaanthi. Vamathi means in Tamil, aakuthal or ejecting.

SIOkam 42 of Sri RanganAtha PaadhukA Sahasram

TadviShNO: paramam padatrayugalam trayyantaparyantagam
ChinthAthItaviBhUtikam vitaratu shrEyAmsi BhUyAmsina:
yat vikrAnthidashAsamutThithapadaprasyaandipATHasvinI
SaKhYEnEva sadA natasya tanutE moUloU sThitim shULina:

Meaning: May the Paaduka pair of Vishnu, of benefit-conferring potency infinite, confer on us ever-and-ever-rising affluence! These Paadukas, stationed at the top position of the Vedas, that is Upanishads, relish a permanent placement on the bent head of Siva, probably because

there is their friend, the ganga river (Which flowed from the feet during the Trivikrama-Avatara), the Paadukas recalling that original association.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** In the previous sIOkam, Swami Desikan referred to the flood of nectar flowing from the nails of the Lord's feet resting on the top of the PaadhukhAs and parivattam. In this sIOkma, Swami links this nectar pravAham to that of the Sacred GangA pravAham that originated from the washing of the holy feet of the Lord by Brahma Devan duirng ThiruvikramAvathAram. That GangA found its 1st home in the matted locks of Lord Siva, who comes often to offer His salutation to Sri RanganAthA. During those occasions, the nectar flood associated with the lord's radiant nails mingles freely with the cool floods of GangA resting inside the Jatai of Lord SivA; when this parama bhakthan of Sri RanganAthA bends His head to receive the Paadhukhais on His head, then the 2 floods intermingle. Both these floods have their origins in the Lord's sacred feet and therefore have a deep friendship. Swami Desikan invokes the blessings of these holy PaadhukhAs adorning the Lord's lotus feet.

2) **Srimath Andavan's anubhavam:** Upanishads salute the auspicious PaadhukhAs and their limitless vaibhavams. May those mangaLa PaadhukhAs confer us on all auspiciousness! The paadhukhAs are always found on the bent head of Lord Siva in the company of the sacred GangA, since both Ganga and the PaadhukhAs have the Paadha Sambhandham of the Lord Vishnu.

3) Swami Desikan's reference in this sIOkam to the Lord's Paadhukhais "Tadh VishNO: paramam Padhathra-yugaLam" takes its origin from the Vedhic pasage: "Tadh VishNO: Paramam Padham sadhA pasyanthi Sooraya:" The divya Sooris find the PaadhukhAs of indescribable glory and richness at the feet of the Lord, when they have the sevai of the Lord's feet. Swami Desikan prays for the rich blessings of the PaadhukhAs here (Na: bhUyAmsi ShrEyAmsi Vitharathu).

SIOkam 43 of Sri RanganAtha PaadhukA Sahasram

AmbunyambuniDhErananyagathiBhirmlnal: kiyadhgamyathE
kIEshEnApi kiyadh vyalanGhim raBhasOtthungai: plavangEshvaral:
vijnyAthA kiyatl puna: kshitiBhrutA manThEna gamBhlrathA
kim thai: kEshavapAdhukAguNamahAmbhODhE: thatasThA vayam

Meaning: How far can the fish go in the sea, even if they live in it and go about freely, horizontally and vertically, at will? How far can the monkey-chiefs too cross with their exceedingly high speed, with full exertion even? How far could the Manthara Mountain fathom the milk-ocean's depth? Of what use were all they, pressed into action? Even about us, the same can be said. What is the use? We merely stand on this side in the shore only-when the greatness of the Paaduka lies ahead as a vast ocean.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan develops further the meaning of "Paramam", the word that he used in the previous sIOkam starting with "Tadh VishNO: Paramam Padham padhathra YugaLam--". He used the word "paramam" there to describe the matchless glory of the PaadhukhAs. Swami also focused on the cool floods of the scared river GangA arising from the Lord's holy feet (padha: prasyanthi paaThasvini). Swami now shifts now from GangA to the ocean into which she flows.

Swami Desikan equates the auspicious attributes of the PaadhukhAs to an ocean and compares that unique ocean the familiar slaty ocean and the purANic milky ocean. He describes some of the happenings at these 2 oceans to provide a perspective on their dimensions and goes on to say that the ocean of the kalyANA guNAs of the Lord's Padhukhais is amny times vaster than the

other 2 Oceans. He prays for the boon of standing at the shores of this vast, tractless ocean of PaadhukhA Samudhram. Regarding the Salty Ocean's dimension, Swami refers to the interminable distances that the fish swim. Swami also points out that the monkeys were unable to determine the depth of the oceans with one exception, when they built the Raama Sethu. Regarding the dimensions of the milky ocean, Swami refers to the time when the MandrA mountain sank and the Lord had to rescue it from sinking by taking the form of a giant KoormA. In comparison to these 2 Oceans, which appear to be limitless, Swami Desikan states that the auspicious qualities of the PaadhukhAs taking the form of the unique ocean far exceed the dimensions of the other 2 oceans?

2) Srimath Andavan anubhavam: The fish travel only in water and yet they travel only a limited distance in the salty ocean. Even the powerful ones like hanumAn jumped only limited distances. The mandhara parvatham coped only with the limited depth of the milky ocean. Knowing the depth and breadth of the MahA samudhram of the Lord's Paadhukhais as limitless compared to other 2 Oceans, adiyEn has stayed on this side of the PaadhukhA samudhram (on the banks of this immense, tractless samudhram). The inner meaning is that the prabhAvam of the Paadhukhais (NammAzhwAr) is limitless and incomparable.

3) Swami Desikan states movingly his position: "Vayam Kesava PaadhukhA GuNa MahAmbOdhE: taDasthA:" We are staying on this side of the great ocean of the GuNAs of the PaadhukhAs of the Lord. Swami seems to suggest that it will be futile to swim to the other shore of the MahA Samudhram or to jump over it or plunge deep to determine its depth. This multidimensional Ocean of kalyANa GuNAs of NammAzhwAr are not fathomable in view of its unique immensity. Swami Therefore declares that he will stand at the shores of this great ocean with reverence instead of engaging in futile efforts to comprehend the depth of this ocean and its trackless vastness.

SIOkam 44 of Sri RanganAtha PaadhukA Sahasram

PadhakamalarajOBhirvAsithE RangaBhartu:
ParichithanigamAntE PADhukE DhArayantha:
AvidhitaparipAkam chandramutthamsayanthe
PariNathaBhuvanam thath padmamaDhyAsathE vA

Meaning: The Lord's feet are at home in Vedanta. (They are spoken of in the Vedanta.) The dust from such feet of Lotus flavours the Paadukas. Those who bear these Paadukas would be entitled to wear an unchanging moon on the head as well as to be seated on the lotus that is the origin of the whole universe-that is they would get the seats of Siva and Brahma.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan plays with the word "Rajas" in this verse to illustrate the unlimited glory of the PaadhukhAs of Lord Ranganatha. "Rajas" has the meaning of either a speck of dust or one of the 3 guNAs, which gives rise to thirst and attachment to worldly things. Swami Desikan says that the PaadhukhAs of the Lord are praised by the VedAs regarding their auspiciousness. VedAs bow unto them to receive their blessing and worship them with lotuses. The dust "rajas" from the PaadhukhAs mingle with the lotus petals placed on them during the AarAdhanam by the VedAs. The devotees who wear the PaadhukhAs worshipped by the vedAs on their heads succeed in capturing the dust that shakes off from the lotuses that adorn the PaadhukhAs. As a result of contact with the dust (rajas) of the PaadhukhAs, the erstwhile passionate nature (rajas or rajO GuNam) of the devotee is destroyed completely; the devotee attains then parama Saatvic tendency that qualifies him to reach the status of a BrahmA or a Rudran. Such is the sanctifying power of even a speck of dust associated with the Lord's sacred Paadhukhais, which have the contact with Sri Ranganatha's Paadha Kamalam.

2) **Srimath Andavan's anubhavam:** Even the speck of dust associated with the lord's Paadhukhais has Vedic fragrance (Nigama parimaLam). When one wears the Lord's Paadhukhais on his or her head, the dust from the Paadhukhais elevates them to the status of Brahma or Lord Siva.

3) Here, Swami Desikan is referring to the Veda parimaLam (Vedic fragrance) of the Sri Sookthi of NammAzhwAr (viz), ThiruvAimozhi. Swami Desikan wrote a commentary on Swami NammAzhwAr's ThiruvAimozhi by the name of "Nigama parimaLam or the 74000", an elaborate commentary of the doctrinal principles of VisishtAdhvaitham elaborated by the paasurams of the ThiruvAimozhi. For Swami Desikan, ThiruvAimozhi had Vedic fragrance in every one of its Paasurams. Why? It is because these Paasurams eulogize the lotus feet of the Lord, which are worshipped by the VedAs. He considered ThiruvAimozhi and the rest of the Divya prabandham as Tamil Vedam at Srirangam and Kaanchipuram and was honored by the Lord for establishing the Veda Saamyam of the ThiruvAimozhii and other aruLicheyalkaL.

4) Swami Desikan states that the devotee, who adorns the Lord's Paadhukhais on his / her head does not even know what happened to them (avidhitha paripAkam is Swami Desikan's words). They were not longing for any special boons to attain such as the high status of Brahma or Lord Siva. But that happens even without their awareness due to the contact with the dust associated with the Lord's Paadhukhais.

5) Swami Desikan describes the PaadhukhAs have 2 exemplary attributes: (1) "Ranga Bharthu: Padha Kamala rajObhi: vaasithE (They have been made fragrant by the dust from the Lord's lotus feet) and (2) "parichitha nigamAnthE" (having the friendship of the VedAs, whose heads have been in contact with the Lord's lotus feet). Swami weaves these 2 attributes to suggest that the Rajas (dust) on the PaadhukhAs have the power to eliminate the Rajas (rajO guNam) of the devotee and elevate him to Brahma padham or Siva Padham (status).

SIOkam 45 of Sri RanganAtha PaadhukA Sahasram

Sakrudapi kila mUrDhnA shArngiNa PADhukE! tvAm
Manujamanuvahantham dEhabanDhavyapAyE
upacharathi yaThArham devavargastvadlyA:
sa tu niyamithaBhrutyO jOShamAstHE kruthAnthA:

Meaning: Oh Paaduka of Sarngapani! Whosoever has borne you but once on his head, for him, at the time of death, your servants, the path-showers, pay due homage according to their respective roles. Yama, who is waiting to take the dead persons, keeps the attendants under restraint and keeps idle!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** The blessings arising from adorning the PaadhukhAs on one's head is further described here. The wearing of the PaadhukhAs even once on one's head with devotion will result in being led to Sri Vaikuntam by the AadhivAhikAs through the archirAdhi margam at the end of one's life on this earth. Since the AadhivAhikAs take over, Dharma Raaja (Yama Devan) is unable to intervene to order the soul to undergo the punishment associated with the sins committed by the soul during its earthly existence. The PaadhukhAs though their sanctifying touches destroy all the sins of its devotee and puts Dharma Raaja and his staff out of their anticipated business.

2) **Srimath Andavan's anubhavam:** Oh Paadhukhais of Lord SaarangapANI! When a bhakthan places you on his head even once, he is taken at the time of his death by your servants, the Nithya Sooris, to Your Lord's Parama Padham. Dharma Raajan and his servants tremble and they do not even come near the blessed soul.

3) AadhivAhikAs are different dEvAs assigned to lead a liberated soul (Muktha Jeevan) to the abode of the Lord (Sri Vaikuntam) through a designated divine route described by Brahma SoothrAs (chapter 4.3.1-6), ChandhOgya, BrahadAranya and Kaushitiki Upanishads. Swami NammAzhwAr describes this joyous journey along the path of light (archirAdhi margam) to parama Padham led by AadhivAhikAs in his ThiruvAimozhi Paasurams (10.9).

SIOkam 46 of Sri RanganAtha PaadhukA Sahasram

PadasarasijamEtath PADhukE rangaBharthu:
PratiniDhipadhavlm tE gAhathE svEna BhUmna
TadhidhamaparaThA chEth thiShTathasya nithyam
KaThamiva vidhithArthA: tvAm BhajantE MahAntha:

Meaning: Oh Paaduka of Lord Ranganatha! These 2 lotus feet have acquired by their own greatness, the honour of being deputies. If this were not so, how will knowledgeable persons always worship you when the feet are there? (The chief official will have a deputy only in the former's absence. The chief official and the deputy will be similar. But when the chief is available, the deputy will be disregarded.)

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's Anubhavam:** Oh Paadhukhais of Lord RanganAthA! The lotus feet of the Lord have earned the status of becoming your representative. If it is not so, how can one explain the learned seers offering their worship to the Lord's feet and yet wear you on their heads to acquire all blessings including Moksham? Lord's holy feet are in front of these seers, but they elect to wear you on their heads. This can only imply that you are the primary one and the Lord's sacred feet embodyin His glory are your representative. Such is your superior status!

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Why do the most learned seers place you on their head in Bhagavadh sannidhAnam? Why do not they opt for the Lord's sacred feet for their heads? The reason is that you are the primary One. The lord's feet as your prathinidhi are second in rank. The inner meaning is that the AchAryAs are superior to Bhagavan.

3) Swami Desikan points out the clear path followed by the great seers (mahAnthA :) who are well versed in the inner meanings of the SaasthrAs (VidhithArthA :) They have 2 choices for the objects to adorn their heads. One is the Lotus feet of the Lord of Srirangam (Rangabharthu: Padha sarasijam). The other is the Paadhukhai of the Lord.They choose deliberately the Paadhukhais to adorn their heads. Why so? Swami Desikan reveals that the Lord's sacred feet has conceded supermacy to the Paadhukhais (NammAzhwAr) and has become its deputy. The Sri Sookthi of Madhura Kavi AzhwAr's KaNNinuNN SiRutthAmpu is the pramANam that Swami Desikan seems to have in mind for this anumAnam.

SIOkam 47 of Sri RanganAtha PaadhukA Sahasram

Shrutishirasi nigUDam karamANAm chOditANAm
tvadavaDhi vinivEsham nADhiganthum kshamANAm
parihasathi murArE PADhukE! bALishANAm
pashuvaDhaparishESHAn paNdithO nAmayajnAn

Meaning: Oh Paaduka! That even scripture-ordained rituals ought to be performed as kind of pleasure to you is the secret kept concealed in the Vedantas. Fools who cannot understand this might do Yajnas, which would in effect, be mere animal-slaughter activity. Discerning persons ridicule such actions.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out that those who worship Lord RanganAthan get His blessings through wearing His SatAri on their heads. By wearing His satAri as crown on their heads, the devotees invite the Lord and thereafter perform worship to His SatAri. There is however those, who do not understand this tradition and conduct YagAs and rituals involving, sacrifice of animals for much less benefits. This indeed is a laughable matter for the realized ones.

2) **Srimath Andavan's anubhavam:** When aasthikAs perform Nithya Naimithika karmAs, they conclude these performances with the utterance, "KrishNArpaNam". They thus place all these karmAs at the sacred feet of the Lord. The SaasthrAs edict thru upanishads as a rahasyam that all these karmAs should be presented as samarpaNams for the Paadhukhais of the Lord. If any one performs Yaagams without understanding this requirement, then the Yaagam is Yaagam in name only. The only left over then is pasu vadham according to the learned ones. The inner meaning of this sIOkam is that we should place all of our saasthrA-ordained karmAs and their Phalan at the feet of our AchAryAs.

3) Swami Desikan says here that pandithAs will laugh at those, who do not know the injunction (Vidhi) that all the karmAs should be submitted to the Paadhukhais (NammazhwAr) are fools and whatever YaagAs they do are YaagAs by name only (naama Yaj-nam). The reference is perhaps to the Paasuram passage of Madhura Kavi AzhwAr: "Takka slr SatakOpanen- nampikku, aatpukkAthaladimaip payananRE".

SIOkam 48 of Sri RanganAtha PaadhukA Sahasram

JanayithumalamarDhyam daltyajitpAdarakshE!
 Namathi Mahathi DevE nAkasinDhOrvishIrNA:
 muhurahipathichUdAmoUliratnABhiGhAthAth
 pariNathalaGhimAna: pAThasAmUrmayasthE

Meaning: Oh Paaduka of the Lord, who won the asuras! When Siva the Mahadeva (this name having been acquired after Tripurasamhara) stands bowing his head before you, the waters of Ganga on His head get splashed by the collision with the gemstones on the head of Vasuki snake which is a head ornament of Siva. The splashed-out drops look like ablutions, such as Arghya, for you!

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhAs of the Lord! Lord Sivan bends over to worship you. At that time, the waves from the river GangA residing in His matted hair break forth and collide with the gems of the hood of the Serpent Vaasuki coiled around those matted locks (Jatai). That collision causes the waves of Ganga to break up into little droplets that appear as arghyam offering to you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! The tresses of Mahesavaran are the home for both the sacred GangA and the great Serpent king, Vaasuki. There are rathnams in the hood of Vaasuki. The waves splashing from the GangA pravAham bump into those hard gems on the hood of Vaasuki and create a shower of droplets on you. That shower of GangA theertham appears like Lord Siva's arghyam to You.

3) Offering of Arghyam, Paadhyam, and Aachamaneeyam to the worshipful ones such as BhagavAn, the PaadhukhAs of the Lord and one's AchAryan is part of the poojA rites known as Saamsparshikam (where sparsam is involved). The BhUtha Suddhi portion of the AarAdhanam also invokes the creation of the pure body fit to perform AarAdhanam with the sprinkling of

GanghA theertham (-divyAmrutha ThArayA AathmAnam Saatvika- Bhasma cha abhishEchayAmi). That divyAmrutha ThArai is the GangA theertham referred to by Swami Desikan here.

4) Lord Sivan is an expert in the Bhagavadh AarAdhana kramam. He could also be visualized here as offering Arghyam as the 1st of the Various Aasanams of AarAdhanam to Sri Ranganathan here, (Viz) manthrAsanam. After inviting the Lord to be present at the AarAdhanam, the next step is to say, "PaadhukhAbhyAm Nama: manthrAsanam alankrushva". Here, BhagavAn is beseeched by the worshipper to adorn his paadhukhas and then be seated in the Aasanam to accept the offered AarAdhanam. At this stage, arghyam is offered with the statement, "Bhagavan! math PoojAm prathigrhuNishva" (OH Lord! Please accept my AarAdhanam). Thus arghyam with GangA Theertham and the worship of the PaadhukhAs are referred to by Swami Desikan in this sIOkam.

SIOkam 49 of Sri RanganAtha PaadhukA Sahasram

PadhasarasijayOstvam PAdhukE! RangaBhartu:
Manasi munijanAnAm moUlideshE shrutInAm
Vachasi cha sukavInAm varthasE nityamEkA
Tadhidhamavagatham thE shAshvatam valshvarUpyam

Meaning: Oh Paaduka! Being one, you are many too and you constitute the entire universe. You are under the lotus feet of Ranganatha; you are in the mind of Rishis; you are in the head of the Vedas (i.e. Upanishads); you are also in the speech of good poets. Thus you are ever everywhere! Your taking different forms are thus understood.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Paadhukhais of Lord RanganAtha! Thou art spread all over Your Lord's Universe and are worshipped everywhere. You may be one entity, but, you are found under the holy feet of Your Lord, in the minds of sages, on top of the VedAs and on the tongues of the celebrated poets. Like Your Lord, Thou art present all over the Universe as VisvarUpi.

2) **Srimath Andavan's anubhavam:** Oh Lord's PaadhukhE! Even if you may be considered as a unitary presence under the Lord's CharaNAravindham, You are not limited to that presence. You are seen not only under the Lord's paadha Kamalam, but also in the minds of Sages, on top of Upanishads and the tongues of poets. Your Lord adorns you on His feet; Upanishads salute You; the Sages meditate on You; poets like adiyEn eulogize You.

3) Swami Desikan says to the holy PadhukhAs here: Rangabharthu's PaadhukhE! "Thvam yEkA sathi, VaisvarUpyam (darsayathi)" In Tamil, it is easier to translate this powerful statement: "nee oruvalAI irunthukoNDE, pala sarlengalAI udaitthAI irukkirAI". The moving tribute of Swami Desikan to the VisvarUpam of the Paaadhukhais is: "Thvam Rangabharthu: Padha-SarasijayO: nityam varthasE; Muni janAnAm manasi nityam varthasE; SruthInAm mouliDesE nityam varthasE; SukavInAm vachasi cha nityam varthasE; Tath thE VaisvarUpyam Saasvatham idham avagatham". The reference here is to Sukavis like the AzhwArs and Sage Vaalmlki.

4) In the previous sIOkam, Swami Desikan addressed the Lord's Paadhukais as "dhaithyajith Paadha RakshE" (the protectors of the holy feet of the Lord, who destroyed the asurAs). The connections between His sacred feet, NammAzhwAr-the Lord's Paadha rakshai, the celebrated Vedhams and upanishads extolling the glories of the Paadham and the attached Paadha Rakshai and the inkavi sollum sages are referred to here by our AchArya Saarvabhouman at number of places. Selected connecting references from his Sri Sookthis are: "manatthilirunthu marutthamudhamAhiya MaadhavanAr ninaitthan maRatthal arithAya

nannizhal neelkazahalE" - Amrutha ranjani: Last half of Paasurams 30 & 38. *This Desika Prabhandham* celebrates the unforgettable glory (vaibhavam) of the Lord's long (pervasive) feet as our upAyam and Phalan, when we seek them as Tanjam. NammAzhwAr as His Paadha Rakshai protects those auspicious feet. The VedAs and their Siras, upanishads are found there at the Lord's CharaNa kamalam protected by the SatakOpam. There, the SatakOpa Sri is dominant. In the 1st paasuram of his AdhikAra sangraham, Swami Desikan reveals to us that the recitation of NammAzhwAr's and the Tamizh Maalais of other Rishis helps us to understand the meanings of difficult Vedha BhAgams without any doubts: "---ivarkaNN mahizhnthu paadum seyya Tamizh maalaikaNAm teLiya Odhit-teLiyAtha MaRai nilangaL teLihinrOmE". In this 49th paasuram of AdhikAra sangraham, Swami Desikan hints at the power of Paadhukhais in the 4th line of the 8 line paasuram, right in the middle: "adi iNaikk keezh adaikkalamenRu yemmai vaitthu". What is there below the pair of the Lord's sacred Thiruvadi? There is the Paadhukhai, Sri SatakOpa Soori, the AchAryan, prapanna janasanthaAna kUtasthar. Swami Desikan states that the Lord has placed us as refuge under those SatAris (adaikkalam yenRu yemmai vaitthu). The glories of those auspicious feet of the Lord RanganAthA and by extension, the glories of the Paadhukhais protecting His feet at all times and places are praised by Swami Desikan in a 16 line prabhandham of AdhikAra sangraham starting with, "uRu sakatam udaya orukaal uRRu uNarnthana" and ending with "vidal ariya Periya PerumANmen PadhangaLE".

SIOkam 50 of Sri RanganAtha PaadhukA Sahasram

ParisaravinatAnAm MURdhnI dhurvarNapanktim
pariNamayasi ShOurE: PAdhukE! Tvam suvarNam
kuhakajanavidhUrE sathpaThE LabDha vrutthE:
Kva nuKhalu vidhithasthE KOpyasoU DhAtuvAdha:

Meaning: Oh Lord's Paaduka! You transform the bad fate lines written on the head of a person, who stands bent-headed near you, into golden and good fate. You being far off from fraudulent persons have exhibited this skill of alchemy, How?

Special Notes from V.Sadagopan:

1) Prefatory comments by V.Sadagopan: Swami jocularly refers here to the paadhukhAs performing rasa vaadham on the skulls of its BhakthAs through Sparsa Dhikshai. Rasa Vaadham is (a) the conversion of bad deeds into good deeds and (b) the transformation of base metals into Gold thru a process of alchemy. These Rasa Vaadham powers are not within the easy reach of anyone. Swami Desikan wonderingly salutes the extraordinary powers of the PaadhukhAs in performing the rasAyanam of transforming the bad Brahma Lipi into good one thru its sambhandham. Swami uses the words DhurvarNam (Silver or bad proclivities) and SuvarNam (Gold or auspicious proclivities) to describe the rasa Vaadham. PaadhukhAs transform the dhushtan in to a sadhAcharan thru its own unique powers of rasa Vaadham.

2) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! When the devotees wear you on their heads, the writings of BrahmA on the skull dealing with inauspiciousness are transformed into auspicious ones. The pre-ordained misfortunes associated with that Brahma Lipi are rendered ineffective and auspicious results begin to happen to the BhakthAs after the contact with you. You seem to be performing the difficult rasavaadham on the skulls of Your BhakthAs with ease. How do you do this (rasa Vaadham), which is normally the trade mark of savory characters?

3) **Srimath Andavan's anubhavam:** The conversion of the base metals into gold rasa Vaadham) is typically the work of dhushtAs and charlatans. How come, you, the noble Paadhulhai, get involved in the typical activities of the ill-reputed rasa Vaadhins? Swami asks the Paadhukhais jokingly to explain this vinOdham (novelty).

SIOkam 51 of Sri RanganAtha PaadhukA Sahasram

BalimaThanavihArAdvarDdhamAnasya ViShNO:
AKhिलamathipathadBhirvikramalrapramEya:
AvidhimanaDhigacChan pAparAshirmadhlya:
samajani padarakshE! SAvaDhistvanmahimnA

Meaning: Oh Paaduka! When the Lord took Trivikrama avatara to sportively quell the conceit of King Mahabali, His feet grew and extended over all space and spanned all things. The horde of my sins, the magnitude of which cannot be gauged, it being so vast, however, became terminated now only, by your potency. (Your potency, Oh Paaduka is greater than that of the Lord's feet!)

Special Notes from V.Sadagopan:

1) Oh PaadhukE! When Your Lord incarnated as ThrivikramA, to quell the arrogance of MahA Bali, His feet expanded and touched everything in this Univrse and the heavens as he measured them with His 2 steps. AdiyEn did not exist in those days to have the benefit of contact with His spreading, holy feet to destroy my mountains of sins. Today, with the touch of yourself (satAri) wiht my head, these monumental loads of sins have been destroyed instantly. How can I even attempt to describe your glory? You are indeed more powerful than the holy feet of Lord ThrivikramA Himself!

2) Srimath Andavan's anubhavam: The inner meaning of this sIOkam is: AchAryALs destroy the sins that could not even be destroyed by their Lord. That speaks to the glory of Swami NammAzhwAr.

SIOkam 52 of Sri RanganAtha PaadhukA Sahasram

thataBhuvi YamunAyAsthasThuShI yannivEshAth
vahathi nigamashAKhAvaiBhavam nlpashaKhA
padakalamidam tathpAdhukE! RangaBhartu:
tvayi Bhajati viBhUtIm pashya shaKhAnushAKhAm

Meaning: Oh Paaduka! When Krishna set His feet on the branches of the Kadamba tree on the banks of the river Yamuna, the tree-branches acquired sanctity of Vedic branches. But then, you see, the same feet by sitting on you, have acquired a prolific growth of splendour of branches and branches, as it were. It is due to your greatness.

Special Notes from V.Sadagopan:

1) UtthamUr Swami's anubhavam: During KaaLiya mardhanam, Lord Krishna set His foot on the branch of a KaDambhA tree branch. From that branch, He jumped on the head of the serpent KaaLiyan threatening the gopAs from his abode in the YamunA River. That branch of the tree transformed immediately into a branch of the VedhAs (Vedha saakhA) due to the sambhandham with the holy feet of the Lord of the Universe. The very same feet of the Lord attain even a greater auspiciousness by virtue of contact with the PaadhukhAs. When those holy feet clad in the PaadhukhAs are placed on the heads of devotees, the Lord's feet gain the rich status of SaakAnusAkha.

2) Srimath Andavan's anubhavam: During KrishNAvathAram, the branches of the trees on the banks of YamunA River that had the bhAgyam of sambhandham of the Lord's holy feet attained a status equal to the branches of the vedhAs. Those thiruvadIs of the Lord have attained more glory by being with the Paadhukhais. The inner meaning is that the sthalams sung by Swami NammAzhwAr and other AzhwArs acquired the status of Dhivya dEsams.

3) Swami Desikan says: "Neepa saakhA, nigama saakhA vaibhavam vahathi". The ordinary branch of the NeepA tree has now attained the high status of a nigama saakhA (branch of VedhA) due to their contact with the Lord's lotus feet. When those holy feet are united with the Paadhukhais and when those Paadhukhais are placed on the heads of devotees, the sacred feet of the Lord becomes rich with many branches (SaakhAnu-saakhAm VibhUthim bhajathi)(i-e), The glory of those feet grow many fold.

SIOkam 53 of Sri RanganAtha PaadhukA Sahasram

Shirasi vinihitAyAm BhaktinamnE BhavatyAm
Sapadhi thanuBruthasthAmunnathim prApnuvanthi
MaDhuripupadarakshE yadvashEnalva thEShAm
AnitharasulaBham Tadh DhAma hasthApachEyam

Meaning: Oh Lord's Paaduka! When you sit on the bent heads of Bhaktas, You enable them to acquire an elevation immediately-by reason of which they secure within their hands reach the unique Abode of the Lord, which is not easy for others to reach.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! When you are placed on he heads of BhakthAs, You cause them to attain the highest state of spiritual perfection. Such a blessing comes within thier reach due to your grace and power.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! BhakthAs receive you with heads bent with respect. What happens to them as a result? Your Lord presiding at a very high place beyond the reach of the BhakthAs suddenly becomes accessible to them due to your intercession. The inner meaning is that when one worships the AchAryAs with sincerity, PerumAL comes readily within their reach.

3) Swami Desikan says that the contact with the Paadhkhais lifts the BhakthAs to a very high status immediately (ThAmm unnathIm sapathi prApnuvanthi). That exalted status is not easily attainable (anithara sulabham) by those, who do not have the devotion to and contact with the PaadhukhAs (PaadhukhA Sambhandham) of the Lord. For those, who are easliy elevated to the exalted status by the PaadhukhAs reach out and touch the radiant Lord easily with their very hands (tath DhAma: thEShAm hasthApachEyam).

SIOkam 54 of Sri RanganAtha PaadhukA Sahasram

Sakrudhapi BhuvanEsmin ShArngiNa PADhukE! ThvA-
MupaniShadhanukalpalrutthamAngalrdhaDhAnA:
Narakamibha mahAnthO nAkamullanGyantha:
PariShadhi nivishanthE prAkthanAnAm gurUNAm

Meaning: Oh Lord's Paaduka! Great men have only once to bear you on their heads-which now attain a near equality with upanishads, because of this contact-for them to cross the heaven as well as the hell and to reach Vaikunta to join the assembly of previous Muktas (namely, their Acharyas).

Special Notes from V.Sadagopan:

1) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Those who place you on their heads even once with reverence become holy and they consider Svargam as narakam and join their AchArya GhOshti in Sri Vaikuntam as Muktha Jeevans.

2) The sacredness of the heads of those adorning the SaarngapANI's PaadhukhAs (SaarngiNa: PaadhukhE) is indicated by describing them as being next only to the Upanishads or Veda Siras in sanctity (Upanishath anukalpai: utthamAngai: dhadhAna :). Swami Desikan salutes these bhAgyasaalis as "MahAntha:" These great ones jump over Svargam by considering that as equivalent to narakam (narakimiva naakam ullangayantha :) in worth and enter the assembly of AchAryAs in Sri Vaikuntam, who had arrived there earlier (PrAkthAanAnAm GurUNAm parishadhi NivisanthE).

SIOkam 55 of Sri RanganAtha PaadhukA Sahasram

shamadhamaguNadhAnthOdhanthavalEshikAnAm
sharaNamasharaNAnAm mAdrushAm mADhavasya
padhakamalamidham thE pAdhukE! rakshyamAslth
anudayaniDhanAnAmAgamAnAm niDhAnam

Meaning: Oh Paaduka! For people like me, who are ever distanced from qualities like control of senses, mental restraint, quietness of behaviour within scriptural sanctions, etc., are helpless and are only saved by the lotus feet of the Lord-which feet are treasured by the Vedas that are without a beginning and without an end. And those feet of the Lord are in the safe custody of you.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! Your Lord's holy feet are the refuge for all and they protect the SaraNagathAs without fail. You protect those holy feet and thus attain a status that is greater than those sacred feet. Thus your glory is even greater than that of Your Lord's Paadha kamalam. Eternal VedhAs sing the glory of Your Lord's sacred feet and salute them as their treasure. The very same holy feet are your refuge as well. Thus Your Vaibhavam is greater than that of Your Lord's celebrated sacred feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! We do not have the power to control our karmEndhriyams and mind. We are not rich in Bhakthi and bhUtha dayai. In fact, we do not possess any redeeming features. Only the Lord's holy feet celebrated by the VedhAs come to our rescue as we wallow in our world full of deficiencies. You protect THOSE great Thiruvadis. The inner meaning is that the people of the world would not realize any auspiciousness, if our Lord is not present in ArchA form at His coils. Our Lord is there for AzhwArs and AchAryAs and that presence is the causative factor for our wellbeing. Not many recognize the Saannidhyam of the consecrated ArchA form of the Lord as one of his five forms in the divya desams. Our Lord exists there for the sake of even one of His bhakthAs, who understand His archAvathAra Tattvam.

3) Swami Desikan touches here on the importance of ArchA form of the Lord and the placement of the Lord's Sataari (SatakOpam) on one's head in His sannidhis. As ArchA moortham, He is present in the manner described by Poygai AzhwAr in the Muthal ThiruvandhAthi: "Tamar uhandadu yevvuruvam avvuruvam thAnE" (In whatever form the devotees wish, the Lord assumes a body in that form to be near His bhakthAs). This anugraham of the Lord is revealed by Him in Sri Bhagavath Gitai as well: "yE yathA maam prapadhyanthE taam tathaiva BhajAmyham". The worship of the Lord in ArchA form is the easiest for people at every level of control over their IndhriyAs. This is the easiest way to develop Bhakthi, come into contact with AchAryan through adorning the SatAri on their heads by BhakthAs. As Saattva samhithA passage states, "God enters into the idol by assuming a body corresponding to the ArchA form made by a BhakthA and becomes indistinguishable from it like water in the milk". The SatAri brings the holy feet of the Lord even closer to us in His sannidhis and in His Raaja Veethis. Swami Desikan points out in this PaadhukhA PrabhAva Paddathi sIOkam that the Mahimai of the PaadhukhAs (AchAryAs) are greater than that of their Lord.

[SIOkam 56 of Sri RanganAtha PaadhukA Sahasram](#)

ParichithapadhapadhmAm PADhukE! RangiNasthVam
 thriBhuvanamahanyAm sAdharam DhArayantha:
 nijashirasi nillnam devi! mandAramAlyam
 nigamaparimalalsthE vAsayanthIva devA:

Meaning: Oh Paaduka! You have a permanent contact with the Lord's feet; devas cherish to bear you (worshipped by all worlds) on their heads, may be, for adding Vedic fragrance from you to the mandara flower-strings they bear on their heads.

Special Notes from V.Sadagopan:

1) **UtthamUr Swami's anubhavam:** Our Lord's feet have been described as Sarva Gandha and Sarva Rasa. They have hence the Vedic fragrance and impregnate that unique fragrance to you, when you are in association with those sacred feet. DEVAs adorn you on their heads decorated by MandhAra MaalAs, which in turn acquire the Vedic fragrance from you. The mandhAra flowers sense that their intrinsic fragrance can not match the Vedha parimaLam and hide themselves inside the tresses of the DevAs. You encourage them to come out reinforced with Vedhic fragrance imparted by you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! All the DevAs wear you on their heads with affection that is more than that they have for the MandhAra MaalAs that they traditionally adorn on their tresses. Why? It is because of your presence at the sacred feet of the Lord and because of the salutations of your glories by the VedhAs.

3) DevAs are not fully satisfied with the lovely fragrance of the MandhAra flowers used in the garlands decorating their heads. They want some thing that is uniquely capable of enhancing the intrinsic fragrance of the mandhAra flowers. The DevAs adorn hence the Paadhukhais on their heads to accomplish this goal. The mandhAra maalais thru contact with the Lord's SatAri acquire the nigama parimaLam and become enriched.

[SIOkam 57 of Sri RanganAtha PaadhukA Sahasram](#)

kanakasariidhanUpE kalpavrukshasya BhUshNO:
 padhakisalalayagna pADhukE manjari thvam
 pariNathimaDhurANAm yA PhalAnAm savithri
 vahasi nigamabrundal: sampadham ShatpadhAnAm

Meaning: Oh Paaduka, the Kalpaka tree of Vishnu has grown on the banks of the Kaveri. His feet are the tender leaves; you are the bunch of flowers; you yield delectable fruits of rewards like Dharma, Artha, Kama, and Moksha; and You have, hovering around you, the bees of Vedas.

Special Notes from V.Sadagopan:

1) **Sri UtthamUr Swami's anubhavam:** Oh Sri RanganAtha PaadhukhE! You shine as the beautiful and fragrant bunch of flowers on the KalpakA tree growing on the banks of river CauvEri at Srirangam. You produce the delectable fruits from your bunch of flowers; those fruits are consumed with avidity by the VedhAs like the swarms of bees enjoying the honey from the blossoms of non-divine trees.

2) **Srimath Andavan's anubhavam:** Oh PadhukhE! Lord of Srirangam is found in the middle of the island formed by Cauvery River. This Lord, who grants all that one desires is like the boon-granting KalpakA tree. When we have the darsanam of His soft Thiruvadi, we are reminded of the tender shoots of that kalpakA tree. When we take in your presence next to those tender shoots of the Lord's paadham, we are reminded of a bunch of flowers of that KalpakA tree.

From those flowers are born the four kinds of fruits: Dharmam, Artham, Kaamam (Bhagaavth Kaamam) and Moksham. These fruits confer only auspiciousness on their consumers. When we reflect upon the VedhAs that sing your glories, we are reminded of them as the bees that are nourished by the honey from your flowers.

3) Here Swami Desikan equates the Lord of Srirangam to the Kalpaka Vruksham; His sacred paadhams to the tender TaLir (kisalaya :) of that tree; the PaadhukhAs associated with the taLir paadhams to the bunch of flowers (Padha Kisalaya laghnA Manjari); the four kinds of delectable fruits are equated to Madhura Phalams. The consumers of these delicious fruits are the assembly of VedhAs (Nigama brindham) in the form of the honeybees (shaD padhA). The effect of that consumption is the nourishment (sampadh) and the well being of the VedhAs. The cause for that nourishment is you, the Lord's PaadhukhA.

SIOkam 58 of Sri RanganAtha PaadhukA Sahasram

Parikalayasi chEnmAm padmavAsAniShevyE
PadakamalayugE tvam pAdhukE! RangaBharthu:
aviditanigamAnAm nUnamasmAdrushAnAm
aGhatithaGhatanI tE shaktirAviShkruthA syAth

Meaning: Oh Paaduka! If only you agree to join me with the feet of the Lord served only by the consort, Mahalakshmi, You would then have published your ability of uniting the unjoinables. (Where is the holy foot worthy of the goddess and where am I with little Vedic background? The 2 are poles apart like Meru and Madara hills.)

Special Notes from V. Sadagopan:

1) Sri UtthamUr Swami's anubhavam: Oh Sri RanganAtha PaadhukhEs! Your act of uniting us with no knowledge of VedhAs with the lotus feet of the Lord served by MahA Lakshmi would help us appreciate your incomparable skills in bringing together the irreconcilable principles. The holy feet of Your Lord are much beyond our dreams to reach. It is only your unique skills and powers that can unite us, the unsophisticated, with your Lord's sacred paadha Kamalams.

2) Srimath Andavan's anubhavam: Oh PaadhukhE! Sri Devi has the right to touch Her Lord's sacred feet. AdiyEn cannot even think of sambhandham with those holy feet due to my unfitness in every way. Thou with your powers of uniting the irreconcilables should unite adiyEn with your Lord's paadha Kamalams. The inner meaning of this sIOkam is that SadAchArya KatAksham will unite one with the Lord Inspite of his or her deficiencies.

3) Swami Desikan who is revered as NigamAntha MahA Desikan and VedAntha Desikan here describes himself with great humility and Naicchiyam as a member of the group of those, who have no knowledge of the VedhAs (avidhitha nigamAnAm asmAdhrusAnAm). Swami Desikan is overwhelmed by the power of the agditha-gadanA sakthi of Paadhukhai derived from the Lord's own power to reconcile the polar opposites ("mutually non-coexistables") described in Swami NammAzhwar's ThiruvAimozhi paasurams (TVM:6.3) on Thiruvinnagarappan.

SIOkam 59 of Sri RanganAtha PaadhukA Sahasram

ShruthishirashchUdApldE nipldayithum kshamE
dhurithasarithAmOGhAnEthAnamOGhavisarpiNa:
kramapariNamadhvEDha: shrENishiKhAmaNiGhattana
masruNithathalE rangakshONIBhruthO maNipAdhukE

Meaning: The Lord stands as the head and as an ornament to 100s of Vedas. He is a veritable hill. Rows of Brahmas (of different universes) come and bend their heads closely on to the hill

that the Lord is; by friction with the crown-gems of those worshippers, the hill surface has been softened as it were; the Paadukas are competent to arrest the rising flow of rivers of sin that I generate.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Sri RanganAthA's paadhukhAs are decorating the heads of the VedAs and Upanishads. They also adorn the lotus feet of Sri RanganathA at the same time. Over aeons, the crowns of prostrating BrahmAs rub against the PaadhukhAs and make their surfaces soft like the Lord's Paadha Kamalam. Sri RanganAthA's sacred feet stand at an elevated place, since He is a mountain of Mercy. Since His feet are at a high altitude, our rivers of Paapam do not stay stagnant there like water staying at a valley. The flood of our sins drains away rapidly as soon as we come into contact with those lofty PaadhukhAs adorning the Lord's holy feet.

2) **Srimath Andavan's anubhavam:** The inner meaning is that adiyEn will become pure and be rid of my sins thru the anugraham of AzhwArs and AchAryAs.

3) These PaadhukhAs are at the lotus soft feet of the Veda PrathipAdhyan, Sri RanganAthA. He is sruthi satha sira: chUDA (He has many Upanishads, the siras of many Vedams prostrating at His holy feet). Those sacred feet are also the site, where we find the bent heads of a row of BrahmAs, who follow in regular succession (krama pariNamath Vedha: srENi sikhA). The gems on their crowns rub against the surface of the paadhukhAs and make latter smooth over aeons. The surface of the PaadhukhAs becomes smooth (asruNitha talam bhavathi). There in that high altitude, the sins of those, who prostrate at the PaadhukhAs protecting the holy feet of the Lord, flow rapidly away. The Lord's PaadhukhAs have such power (amOgha visarpiNa: yEthAn dhuritha sarithAm OghAn nipiDayithum KshamE).

SIOkam 60 of Sri RanganAtha PaadhukA Sahasram

JagjjananarakshaNakshapaNasamginO rangiNa:
pavitrathamamAdriyE Bhagavatha: padatradvayam
shivatvakaraNakshamAtridhivasinDhusambhanDhinam
praDhAvya charaNam nijam praNidhaDhAthi yatra praBhu:

Meaning: The Lord Ranganatha, performing the 3 fold role (of creation, protection and termination of the worlds) places His feet (which once generated the holy Ganga, which conferred auspiciousness on Siva) into the Paadukas only after washing the feet. To such holiest Paaduka, I cling!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan says here: "adiyEn salutes with affection and receive on my head the holy PaadhukhAs, which adorn the feet of the Lord, who creates, protects and dissolves the Universes. The greatness of the PaadhukhAs is inferred from the fact that He washes His feet before adorning the PaadhukhAs. Our Lord's feet have already rendered holy the waters used by Brahmaa to wash His feet during the ThrivikramAvathAram. His PaadhukhAs are the holiest since He does not get into them without washing His feet out of His reverence for the PaadhukhAs.

2) **Srimath Andavan's anubhavam:** As one of the Thiruvadi of the Lord extended towards Brahma Lokam, BrahmaA washed those feet with his kamandalu jalam, which got sanctified to become the sacred Ganga. Sivan received those waters on His head and became endowed with sivam (auspiciousness). Sri RanganAthA known for such sacred Thiruvadi washes His feet 1st before adorning the PaadhukhAs because of their highest holiness.

3) Swami Desikan reverentially states here: "RangiNa: PAVITHRATAMAM padhathra dhvayam aadhriyE" (AdiyEn takes refuge in those supremely holy paadhukhais of the Lord). Swami Desikan described our Lord's sacred feet are as "Sivathva karaNa Kshama Thridayasindhu sambhandhi" (The sacred feet of the Lord is understood as the cause of creation of the auspiciousness in Sivan through sambhandham with the sacred river GangA). The Lord washes that supremely sacred Thiruvadi of His before adorning His holy Paadhukhais.

SIOkam 61 of Sri RanganAtha PaadhukA Sahasram

yadhDhvaram shira: padayugam cha rangEshitu:
dhruDam Ghatayithum kshamam Bhavati shEShasheShithvatha:
shirasthramidamasthu mE dhurithasinDhumuShtinDhayam
kadhaDhvvahathikshamam kimapi tathpadathradvayam

Meaning: The pair of Paadukas is capable of establishing contact between the Lord's feet (Seshi) and all, including devas (Sesha). The Paadukas extirpate sins committed; save us from further sins as well. They offer, what is more, protection for the Lord's feet too. May the Paadukas become my head garment?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's Anubhavam:** may Lord Ranganatha's lotus feet eternally united with the paadhukhAs rest on my head as a protection against previous, past and future sins. Just as the paadhukhAs protect the lotus feet of the Lord from moisture and thorns during His sanchArams, May they protect me from my accumulated sins! The very same PaadhukhAs bring the Lord out of His residence (AasthAnam) and makes the DevAs prostrate before Him to remind them about His primordial and eternal status.

2) **Srimath Andavan's Anubhavam:** The DevAs adorn the Lord's Paadhukhais on their heads. As a result, The Lord's Thiruvadi becomes Seshi and the heads of the DEvAs become Sesham. The word sEshi symbolizes the entity that is glorious thru its superiority. The word Seshan means the object that is a testament to the glory of Seshi. The PaadhukhAs performs the act of making the Lord's Thiruvadi, Seshi and the heads of DevAs, Seshans. The PaadhukhAs also destroy all past sins. They prevent the accumulation of future sins. May the PaadhukhAs of such glory stay always on my head! The inner meaning is that we become the servants of the Thiruvadi for the Lord thru the intercession of the AchAryAs. Therefore, we should always remember the incomparable help given to us by our AchAryAs.

SIOkam 62 of Sri RanganAtha PaadhukA Sahasram

Samuthkshipathi chethasi sThiranivEshithA thAvaki
MukundamaNipAdhuke! MuhurupAsanAvAsana
udharkaparikarkashAnupariparvaNA KharvitAn
anarThashathagarBhithAnamashamBhaLlviBhramAn

Meaning: Oh Mukunda-Paaduka! When the mind places firm concentration on you and as a consequence of the sweetness of that association, the taste for the contemplation causes repeated Upasana on you, a disdain for the pleasures of divine damsels dominates, such pleasures being pregnant with 100s of bad consequences; and such thoughts are totally rooted out.

Special Notes from V. Sadagopan:

1) **Sri UtthamUr Swami's anubhavam:** Oh Mukhundha PaadhukhE! AdiyEn does not want any fruits of my auspicious deeds (PuNyam) arising from my steady and sincere meditation on you.

AdiyEn does not want the pleasures associated with the enjoyment of the beautiful Apsarassthrls or their place of residence (Svargam). AdiyEn wishes only to have the boon of Moksham as a result of unceasing dhyAnam about you, since you are the protector of the holy feet of Mukhundan or Moksha DhAyakan.

2) Srimath Andavan's anubhavam: When one succeeds in retaining the dhyAnam of the Lord's Paadhukhais firmly in one's mind, then the pleasures of sporting with the Apsaras shrls in Svargam have no hold on them. They are disgusted by such thoughts. Pleasures, which appear to be enjoyable at the outset and yet yield only miseries later will disappear from their minds.

3) Swami Desikan refers here to the benefits of AbhyAsam of uninterrupted PaadhukhA dhyAnam (NammAzhwAr DhyAnam). Such steady dhyAnam creates a VaasanA (Pazhakkam), which banishes thoughts about perishable pleasures such as sthrl BhOgams (SiRRinbham).

[SIOkam 63 of Sri RanganAtha PaadhukA Sahasram](#)

vigAhanthE rangakshithipathipadathrAyiNi! Sakrudh
vahanthasthvAmantharvinihithakuchElavyathikarA:
madhOddhAmasthambhEramakarataniryanmaDhuJharl
parlvAhaprEnKhadhBramaramuKharAmangaNaBhuvam

Meaning: Oh Ranganatha-Paaduka! People toiling in torn-off garments in dire pennilessness, reminiscent of Kuchela, have only to think of you once; they secure the fortunate seat on the back of mammoth elephants, whose ichorous flow on their cheeks attracts crowds of bees to hover around.

Special Notes from V. Sadagopan:

1) Oh Ranganatha's holy PaadhukhE! Those who wear you even once on their heads, they attain immeasurable riches even when they have lives on earth like poor KuchElan; he gave a handful of pounded rice to his classmate and childhood friend, Sri KrishNan. KuchElan did not ask specifically for any riches, but was blessed with riches beyond his dreams. Oh PaadhukhE! Those who worship you attain extraordinary riches on this earth by placing you on their heads even once in their lives.

2) Srimath Andavan's anubhavam: Oh protector of Lord RanganAtha's holy feet! Those who wear you even once thinking of Bhaktha KuchEIA would have indescribable wealth in their homes during their lives on this earth. The inner meaning is that those who seek the sacred feet of SadAchAryAs will be blessed with worldly wealth without any specific effort on their part.

3) The poetic power of Swami Desikan is in abundant display here. He refers here to those who seek succor at the feet of AchAryAs as "antha: vinihitha: KuchEla vyathikarA:" These are the PaadhukhA sevakAs, who cherish the memory of KuchEIA deep in their minds. Swami Desikan describes the richness showered on these blessed souls in lofty poetic style and equates their status to that of KuchEIA.

[SIOkam 64 of Sri RanganAtha PaadhukA Sahasram](#)

aDhidalvathamApathathsu kalpEShvaDhikAram BhajatAm pithAmahAnAm
aBhirakshathu rangaBharthurEShA karuNA kAchana pAdhukAmayl na:

Meaning: May the Karuna of Ranganatha, whose material form is this Paaduka, a unique force, which is the object of worship for so many future-Brahma applicants of coming ages, (who hope for the reward from Paaduka's grace), protect us!

Special Notes from V. Sadagopan:

1) Sri UtthamUr Swami's anubhavam: In all 4 kalpaas (Divisions of Time), Lord Ranganatha's PaadhukhAs protect the different creators (BrahmAs) and empower them to create the Universe and its inhabitants. May those powerful PaadhukhAs protect us as well!

2) Srimath Andavan's anubhavam: The inner meaning of this sIOkam is that those who have worshipped the Lord's Paadhukhais will reach the high position of BrahmA in the future Kalpams.

3) Swami states here that the PaadhukhAs as the embodiment of the indescribable DayA guNam of its Lord should protect us all. Those PaadhukhAs are going to be the Master of all BrahmAs to come in future kalpams. Swami salutes the Paadhukhais as "PitAmahAnAm aadhidhaivatham PaadhukhA-mayi". He equates them to "Ragabharthu: KaruNA".

SIOkam 65 of Sri RanganAtha PaadhukA Sahasram

DhruvamindriyanAgashrunKhaIA vA nirayadhvAranivAraNArgaLA vA
anapAyapadhADhirOhiNI vA mama rangEshavihArapAdhukE thvam

Meaning: Oh Paaduka, You serve for Ranganatha's sport, you serve as the chains binding the elephants which my sense organs are; you function as the bolt-rod for the door of the hell-we would not get in there! You also remain as the ladder for us to ascend to the Perennial Abode, Vaikunta.

Special Notes from V. Sadagopan:

1) Srimath Andavan's anubhavam: Oh Sri RanganAtha PaadhukhE helping your Lord to enjoy His travels in pursuit of His pleasurable duties! *You are the most merciful! You help me in 3 ways. You serve as a chain to control my IndriyAs, which are like a rogue elephant ready to cause damage. You act as a bolt to the entrance door of Narakam so that adiyEn does not stumble in there. You serve further as the ladder for the eternal Sri VaikunTam.* The inner meaning is that for those, who have AzhwAr's katAksham, their IndriyAs do not go near the inauspicious paths. They do not enter Narakam. Parama Padham is within their easy reach.

2) Swami says here that the PaadhukhAs are the chain that restrains the rouge elephant of the ten IndriyAs (mama Indhriya Naaga Srungala). The PaadhukhAs serve as the inner bolt for the entry door of Narakams (Niraya dhvAra nivAraNa argaLA). What a beautiful rhyme: Srungala and argaLA! One is a restraining chain and the other is a restraining bolt. The PaadhukhAs ultimately serve as the parama Padha sOPANam /ladder (anapAya padha adhirOhiNi).

SIOkam 66 of Sri RanganAtha PaadhukA Sahasram

SharaNAgatasArThavAhashIIAm shruthisImanthapadhAprasADhanArhAm
aDhirangamupAsmahE murArErmahanlyAm thapanlyapAdhukE! ThvAm

Meaning: Oh Golden Paaduka of Ranganatha! May we always meditate on you at Srirangam as the Champion of the Prapanna category of people, the fit deity to occupy the head of the Veda-damsel, and the much-beloved one of the Lord?

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Here Swami Desikan reveals what he desires on this earth, prior to obtaining the boon of Moksham. He says: "Oh Ranganatha Paadhukas excelling in leading the group of prapannAs, who have taken refuge at the Lord's sacrd feet! Oh PaadhukhAs

adorning the crowns of Upanishads! Oh PaadhukhAs celebrated by BhagavAn Himself! Please bless me to worship you on this earth itself at the sacred city of Srirangam.

2) Srimath Andavan's anubhavam: Oh PaadhukE! From Your position in Sri Ranga VimAnam, You bless huge assemblies of people to perform SaraNagathi and move them onward to Parama Padham. I meditate on you of such vaibhavam at your sthAnam in Sri Ranga VimAnam.

3) Here Swami Desikan addresses the Lord's Paadhukhais as "Tapanlya PaadhukhE" (Noble Padhukhais made of the noble metal, Gold). These noble Paadhukhais are well known for their SvabhAvam to guide the assembly of those SaraNagathAs, who have placed their entire trust in Sri RanganAthA to Paramapadham without fail. This seelam (noble conduct) is that of AchAryAs and Swami NammAzhwAr (Sri RanganAtha PaadhukhAs) is the Prapanna santhAna Jana Kootasthar. Swami Desikan salutes Swami NammAzhwAr here with the words: "Mahanlyam thvAm adhirangam upAsmahE" (adiyEn salutes You, the worshipful One, right here at Your aasthAnam at Srirangam). Swami Desikan states further that the PaadhukhAs are decorating the head area of the VedAs, where their hairline is parted (Seemantha Padham). From that noble Seemantha Padham, the PaddhukhAs send the Prapanna Jana to the Lord's Parama Padham.

SIOkam 67 of Sri RanganAtha PaadhukA Sahasram

iha yE BhavatIm Bhajanti BhakthyA kruthina: KeshavapAdhukE! Niyukta:
kaThayAmba thirOhitam thrutlyam nayanam thrINi muKhAni vA kimESHAm

Meaning: Oh Keshava Paaduka! What a great fortune they possess, who have been destined to do dear devoted service to you in this world! I wonder whether they have a 3rd eye concealed or they have only one of the 4 faces visible, the 3 others concealed (them being verily Siva and Brahma in their attainment)! Note: The name Kesava, appropriate here, implies that Siva and Brahma were born from the Lord).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Kesava PaadhukE! Fortunate indeed are those worshipping you here in Srirangam. Even if we do not see 3 eyes and four faces in them, they are equivalent to Rudran and BrahmA respectively because of their blessings to worship you. They have been elevated by you to such exalted posts.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Whoever worships you is sure to attain Brahma padham or Siva Padham. That blessing will happen to them right now. If one wonders where their 3 eyes and 4 faces corresponding to this loft status are, those insignia are hidden from one's view.

3) Swami Desikan addresses the Paadhukhais with great tenderness by hailing them as "Ambha Kesava PaadhukhE". Lord RanganAthA's (Kesavaa) Paadhukai is considered as the most compassionate DayA Devi here. Swami Desikan salutes those who worship the Paadhukais as "Krithina:" (PuNyasaAlis). Their Bhakthi drives them for their Mother PaadhukhA (BhakthyA Niyuktha :). Swami asks the Mother PaadhukhA a question about the mystery that intrigues him: "Ambha Kesava PaadhukE! Kathaya! YeshAm kruthina: thruthlyam nayanam tirOhitham Kim? YeshAm thrINi mukAni tirOhithAni Kim?" (we know that those BhaagyasaAlis have attained Siva and Brahma padham by worshipping You ardently . Please tell us whether their 3rd eye and the other 3 faces befitting their ranks as future Siva and BrahmA are hidden from our view?)

[SIOkam 68 of Sri RanganAtha PaadhukA Sahasram](#)

maDhuvalriparigrahEShU nithyam kshamayA thvam maNipAdhukE! SamethA
thadhapi kshamasE nakim parEShAm thridhashAdlshvarashEKharE nivEsham

Meaning: Oh Paaduka! Among the attendants of the Lord, You are ever close to Bhoomi. Evidently, you ought to be forbearing (like Bhoomi Devi). But then how is it you do not let the other attendants serve on the chiefs of the Devas (such as Brahma, Siva and Indra) when you adorn their heads? (You alone adorn their heads; when you do so, they do not get the service of their umbrella, chamara or other paraphernalia).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan cleverly points out that the PaadhukhAs are the best among the Lord's Isvayam His devis, BhUshaNams and Aayudhams. He plays a pun on the word, "KshamA", which can mean BhUmi Devi or patience /forbearance. When Swami has BhUmi Devi in mind, the corresponding meaning is as follows: "Oh PaadhukhE! You have close friendship with BhUmi Devi or Mother Earth (i.e) you walk on the Earth. In this regard, BhUmi Devi is closer to you than MahA Lakshmi or NeeLA Devi. The DevAs do not use their umbrellas and fans signifying their status, when they adorn you on their heads, since you do not have any patience for such association". Swami Desikan suggests that it is only the Paadhukhai of the Lord and not the umbrella or the fan of the Lord that find their place on the heads of the DevAs.

The 2nd meaning of this verse is as follows: "Lord RanganAtha has many decorative objects for each of His limbs with one exception. For instance, He wears a crown or a Turban or other headgear on His head; similarly, for His neck, He wears a flower garland, a necklace and a strand of pearls. For His Lotus feet however, He only wears the PaadhukhAs, as if the PaadhukhAs would not tolerate any other competition.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! DevAs do not place any object on their heads other than you. You are known for your KashamA (forbearance). How come you do not bear with devAs regarding other objects of Your Lord adorning their heads? Kashamaa means Forbearance and BhUmi Devi. The association of the Paadhukhai with BhUmi Devi is also referred to here.

3) Swami Desikan addresses the Padhukhai of the Lord and asks a question about some thing that bewilders him: "Oh Lord's PaadhukhE! Tvam nithyam KshamayA samEthA; (Kim Thu) parEshAm (deva) sEkarE nivEsam Kim na KshamasE?" (Among all the objects serving the Lord, You have the most amicable relationships. However, you do not put up with the other objects of Your Lord being placed on the heads of DevAs. You prefer to be there exclusively. How Come? Where is your proverbial KshamA?).

[SIOkam 69 of Sri RanganAtha PaadhukA Sahasram](#)

dvithayam prathiyanthi rangaBharthu: kathichith kAnchanapAdhukE!
SharaNyam ABhayAvithamagrimam karam vA BhavathlshEKharitham padAmbhujam vA

Meaning: Oh Paaduka! Some declare as our refuge, for sure protection, the Abhaya-hastha of the Lord or His lotus feet, borne by you on your head!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord RanganAtha's golden PaadhukhE! Some opine 2 items as symbols of Your Lord's protection. One is His abhaya MudhrA assuring freedom from

any fear for those, who seek refuge in Your Lord. The other is the Lord's lotus Feet standing as it were decorated by you, the Paadhukhai!

2) Srimath Andavan's anubhavam: Oh PaadhukhE! MahAns worship the abhaya hastham of Your Lord and His sacred feet protected by you as the pair to gain salvation and spend their lives as PrapannAs without worry. These MahA PuNyAsAlis believe that AzhwAr's and SadAchAryA's kataksham as the prerequisite for gaining the boon of Moksham from Your Lord and therefore seek refuge in you.

3) The twins that relieve the anxieties of the puNyAsAlis are: "abhayAnvitham-agrimam karam and BhavathI sEkaritham PadhAmbhujam". Oh PaadhukhE! One of them is the uplifted, forward-moving hastham of Your Lord and the other is you serving as the decoration for the Lotus feet of Your Lord.

SIOkam 70 of Sri RanganAtha PaadhukA Sahasram

BharatAshvasanEShu pAdashabdham vasuDhAshrOtrasamudhBhavO munIndhra:
paTathi thvayi pAdhukE! thathasthvam niyatham rAmapadhAdhaBhinnaBhUmA

Meaning: Oh Paaduka! On the occasions of Bharata consoling himself (while he returned to Ayodhya without Rama), Valmiki uses the word "feet" while referring to you. Evidently your greatness is the same as that of Rama's lotus feet, without any difference, whatsoever.

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Oh RanganAtha's PaadhukhE! You protected BharathA for fourteen long years without the involvement of His Lord's sacred feet. The holy feet of Your Lord without Your help on the other hand saved VibhishaNaa. Therefore, it appears that the Lotus Feet of Your Lord and you supporting those Feet have equal potency in protecting those that seek refuge of either of you. Sage Valmiki refers to this amazing relationship between you and the Lord's sacred feet that you support and protect.

2) Srimath Andavan's anubhavam: Oh PaadhukhE! When Bharathan and the Citizens of AyOdhyA prayed to Lord Raama at ChitrakUtam to return to AyOdhyA and become the King, He refused. Bharathan received you as a representative of Sri RamachandrA and returned. At that time, He told the sad citizens "You are indeed the Sacred Feet of the Lord Himself. Please do not think otherwise". Therefore you are not different from Your Lord's sacred Feet. *The inner meaning is that the Lord Himself incarnates in the form of AchAryAs.*

3) Here Swami Desikan refers to BharathA's consoling words to the sorrowful citizens of AyOdhyA at the time of returning back to NandigrAm from ChithrakUtam with the Sri Raama PaadhukhAs on his head. BharathA said according to Sage Vaalmiki: "thvAm Raama PaadhAth abhinna bhUmA, niyatham". You are not different from the sacred Feet of Your Lord in glory. This is certain.

SIOkam 71 of Sri RanganAtha PaadhukA Sahasram

MakuTeShu nivishya dikpathInAm PadhamEva prathipadhya daltyahanthu
Parirakshasi pAdhukE! Padham thvam ka nu BhidhyEtha garlyasAm praBhAva:

Meaning: Oh Paaduka! You perform the protection duty, whether you remain on the heads of Indra and other guardians of the 8 directions or you are below the feet of the Lord. Great individuals do not change their nature, wherever they may be.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan answers the doubters, who question him equating the PaadhukhA's powers with that of the Lord's sacred Feet. He says: "Oh PaadhukhE! Your vow is to protect one and all with whom you come into contact. Your Lord protects from above, when you rest on His devotee's heads. You protect the Lord's holy feet from below. This way your vow is fulfilled always. Your reputation does not ever diminish as a result of protecting from above (Deva's heads) and below (the Lord's feet). You never fail therefore to protect anyone, who comes in contact with you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! You protect the padham (status) of the Digh PaalakAs by adorning their heads. You stay at the sacred feet of Your Lord and protect His padham (Lotus Feet). It is said that MahAns will behave exactly the same way at all levels (sthAnams) regarding their anugraham and DayA. Swami Desikan hints that Indran and others wear the SatAri on their heads, which is worn by PerumAL and through that act protect their sthAnams and Isvaryams

3) Swami Desikan uses the word "Padham" twice in this sIOkam. In the 1st instance, the Paadhukhai sits on the heads of IndrA and Dhig PaalakAs and protects them against losing their padhavis (padham). The Paadhukhai also reaches the Lord's feet and protects them (padham prathipadhya PadhamEva parirakshasi). In this matter, Swami Points out that The Paadhukai behaves like the great souls and its glories are like that of the great Ones, who have Sama BhAvam (equanimity) in their dealings with every one independent of their status. Swami Desikan ends up with a rhetorical Question: GarlyasAm PrabhAva: kvanu bhidhyEtha? (Where would the glories of MahAnubhAvAs become different?)

SIOkam 72 of Sri RanganAtha PaadhukA Sahasram

JagathAmaBhirakshaNE trayANAmADhikAram maNipAdhukE! VahanthyO:
YuvayO: parikarmakOtilagnam charaNadhvandhvamavalmi rangaBharthu:

Meaning: Oh Paaduka! For You invested with the honour of presiding over the protection of all 3 worlds, the Lord's feet are verily a head-ornament, a crown so to say!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Gem-studded paadhukhE! Since you protect the Lord's feet, which in turn protect the world, the Lord's feet appear more like the decorations for you. Thus, the Lord's feet become classified in the category of adorning jewelery for You.

2) **Srimath Andavan's anubhavam:** PerumAL Thiruvadi is the Crown for the Paadhukhai.

3) Swami Desikan states that the Paadhukhai of Sri RanganAthA is the queen of the 3 worlds and the Lord's holy feet are the Crown for that queen. Swami gently reminds us that the crown is not worn by anyone except the most exalted. Swami classifies the Lord's sacred feet as "Parikarma kODilagnam" or of the category of jewelery

SIOkam 73 of Sri RanganAtha PaadhukA Sahasram

PadarakshiNi!vatsala nikAmam raGhuvIrasya padAmbhujAdhapi thvam
yadhasoU BharatasthvayAmshavatthvA nna punasthAdrushmanvaBhUdhvivyOgam

Meaning: Oh Paaduka! You are evidently much kindlier to Bharata than Rama's feet were. Because, when Bharata returned grief-stricken, without getting Rama back to Ayodhya, he derived, in You, what he asked for and he never suffered later any disappointment.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! You exceed the glory of the Lord's feet through the quality of affection that you show to those, who worship you. It is because of that special quality of affection, BharathA was consoled and was able to quell the sorrow arising from the separation from Lord Ramachandra's holy feet.

2) **Srimath Andavan's anubhavam:** BharathA was sorrow stricken over the separation from his Brother. After Bharathan received you, his sorrow subsided somewhat. Oh PaadhukhE! Because of Your affection for the people of AyOdhyA, You cheered up Bharathan. The inner meaning is that AchAryA's Vaathsalyam for the chEthanAs is even more than that shown by PerumAL.

3) Swami Desikan says here that the Paadhukhai had more affection for the Mumukshus than even for the tender feet of Sri RaghuvIraN. Because of this nikAma vathsalA svarUpam, Paadhukhai made it possible for Bharathan not to suffer from the ViyOgam from the separation from Sri RaamA as before acquiring their Lord.

SIOkam 74 of Sri RanganAtha PaadhukA Sahasram

aBhigamya mukundapAdhukE! thvAmapanIthAthapavAraNaI: shirOBhi:
harithAm pathayE dhurApamanyalranaGhacChAyamavApnuvanthi BhOgam

Meaning: Oh Paaduka! The guardians of the directions (such as Indra, Rudra, etc.) come and worship you, after leaving off their umbrellas and other paraphernalia. What reward they get! They now derive a lordship and enjoyment of the perfect honour and paraphernalia-not attainable to others!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE adorning the holy feet of MukundhA! It is Your overflowing and matchless affection that confers the comfort of immeasurable wealth and unquestioned status to the Lords of the 8 directions. They forsake their umbrellas during the heat of the day and step out with unprotected heads to receive you on their heads with affection. They enjoy the cool shade of your contact and become enriched.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! When Your Lord wears you on His lotus feet and goes about His sanchAram, the Digh PaalakAs walk behind you without their umbrellas covering their heads. Through this act, they come under your comforting shade and attain all riches. The inner meaning is: **When we are with AchAryAs and PerumAL, we should not use the umbrellas even if it is noonday's heat.** We will not be affected by the mid-day heat, when we are with them. VisEsha Sukhams result. This is part of Their PrabhAvam.

3) Swami Desikan chooses exquisite words to describe the unique blessings conferred by the Mukundha Paadhukhais (Moksham granting AchAryaas). When we have their (AchAryA's) sambhandham, then the unattainable (dhurApam) comes within our reach. Swami Desikan says: ThvAm abhigamya anyai: dhurApam anaga: chAyam bhOgam avApnuvanthi. The word "chaayam" means both lustre (Kaanthi) and shade (Nizhal). Those, who have the AchArya sambhandham attain and enjoy these BhOgams.

[SIOkam 75 of Sri RanganAtha PaadhukA Sahasram](#)

apahAya sithAsithAnupAyAnaravindhEkshaNapAdhukE!mahAntha:
thvadhananyathayA Bhajanthi vrutthim thvahasADhAraNaBhOgasABhilApA:

Meaning: Oh Paaduke! Discerning people discard the paths of dubious efficacy. They devote themselves to you wholly, without any other resort or aim; by reason of the bliss-enjoyment that is unique in your association with the Lord's feet.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE of the Lotus-eyed Lord! The great Ones abandon the dubious approaches charactrestried by pains and pleasures and fix their minds only on you to obtain the unalloyed bliss of union withthe Lord's holy feet in a manner similar to you.

2) **Srimath Andavan's anubhavam:** Oh Lord's PaadhukhE! Few great Ones abandon Karma Yogam and other UpAyams to secure Moksham and instead meditate on you. The inner meaning is that the fortunate few place their total faith in their AchAryAs and do not engage in other upAyams to secure Moksham.

3) The anushtAnam of the mahantha: (the great Ones) is alluded to here. They leave the upAyams that are doubtful regarding their ability to yield phaaalan (SithAsithAn upAyAn apahAya) and seek the BhOgam of seeking refuge in you (tvadhasAdhaaraNa BhOga SaabhilAshA: Santha :). They develop a way of life that does not focus on anyone except You (TvadhanyatayA Vrutthim bhajanthi). Unconditional AchArya Bhakthi is referred to here as the preferred way of life of the enlightened Ones

[SIOkam 76 of Sri RanganAtha PaadhukA Sahasram](#)

PraNamanthi na vA viDhErvipAKAdhya imE ranganaEndhrapAdhukE! thvAm
upajAthamanutthamAngamEShAmuBhayEShAmapi chitramutthamAngam

Meaning: Oh Paaduka what an interesting feat of fate! Those in the world who bow to you and those who do not bow like this, reap the same return that the head becomes fit to be described as "anuthamanga"! (In the former case, it means that there is nothing superior to the head; in the latter case, it means not superior, i.e, inferior head!)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! It is amazing that those, who have the good fortune to wear you on their heads as well as those, who do not have that blessing seem to get the same results. Here Swami Desikan uses the word, "anutthamAngA" to explain this paradox. Head is the Utthama oer superior limb of the body. In the case of the fortunate, wearing the paadhukhAs make their heads "anutthamAngA" because those heads are seen below the PaadhukhAs .In the case of the unfortunate ones not having the good fortune of earing the PaadhukhAs of the Lord on their Utthama angA (Superior limb or the head), those heads become inferior limbs (anutthamaaangA) of their bodies.

2) **Srimath Andavan's anubhavam:** The word anuthamAngam has 2 meanings: the loftiest limb or the lowly limb. Those who wear the PaadhukhAs on their heads have *a superior limb and those who do not have heads that are to be characterized as inferior limbs. The inner meaning*

is that those who seek the holy feet of a SadhAchAryan is to be considered as a puNyasaali and those, who do not have that srEyas are to be considered as inferior in status.

3) Swami Desikan states that the Vidhi VibhAgam (karma visEsham) is the determining factor in seeking refuge at the holy feet of the SadhAchAryan or not. For both of them, Swami Desikan points out in his unique way of double entendre that the UtthamAngam becomes in a strange way anutthamAngam (ubhayEshAmapi utthamAngam anutthamAngam upajAtham).

SIOkam 77 of Sri RanganAtha PaadhukA Sahasram

thava keshavapAdhukE! praBhAvO mama duShkarma cha nanvananthasArE
nियamEna thaThApi pashchimasya praThamEnaiva parABhavam prathIma:

Meaning: Oh Paaduka! Your greatness as well as my sin-stock are both infinite in magnitude. But interestingly, the latter can have hope for annihilation from the former only, as a rule always.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan plays with the words "anantha saaram". These words can have a double meaning as in the case of "anutthamAnga" in the previous sIOkam. In one interpretation, "anantha Saaram" means the essence of the glory of Anantha or Adhi Seshan, who is considered to have taken the form of the Lord's Paadhukhai. Here, Anantha saaram means the majesty of Paadhukhais. In another interpretation, Anantha Saaram stands for the limitless strength or the enduring strength of one's accumulated sins. Swami Desikan points out that the similarity between the glory of PaadhukhAs and his heap of sins and concludes that both have limitless attributes. In spite of their superficial similarity, it is no wonder that the Paadhukha's limitless power destroys effortlessly "the limitless power" of his sins, when he sinner wears the noble PaadhukhAs on his head.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! There are no limits to your glories and my sins. But, because of your unmatched power, all my sins vanish on contact with you. The inner meaning is that the AchArya's PrabhAvam chases away even the greatest sins of the mightiest sinner.

3) Swami Desikan says: Kesava PaadhukhE! tava prabhAva: mama Dushkarma cha ANANTHASAARE NANU? Indeed Your PrabhAvam and my transgressions through saastrOllankanam (Dhushkarama) are limitless in their scope. Even then (TathApi), the 2nd one (dhushkarma) is put to shame (parAbhavam) by the 1st one (your PrabhAvam) and is chased away. The play between the words PrabhAvam and ParAbhavam is splendid indeed.

SIOkam 78 of Sri RanganAtha PaadhukA Sahasram

asthraBhUShaNathayalva kEvalam vishvamEthadhaKhilam viBharthi ya:
aklamEna maNipAdhukE! thvayA sOpi sheKharathayalva DhAryathE

Meaning: Oh Paaduka! True that the Lord bears the whole Universe as if its constituents constitute His weapons and ornaments; so trivial is His world-bearing responsibility for Him. But then you bear such a Lord as Your head-ornament, without a trace of strain! (You become Seshi to that Seshi!)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Gem-studded Paadhukhais of the Lord! The very same Lord, who has the entire universe and its contents as His weapons and jewelery, becomes the jewelery on your head. When He wears You, He becomes like a jewelery to you and thereby your superiority is revealed by Him.

2) **Srimath Andavan's anubhavam:** The Lord of Srirangam bears the entire universe as His AbhAraNams and Aayudhams. Even that magnificent Lord bearing the entire Universe, You carry Him on Your head without much effort. The inner meaning is that the entire world is under the control of the Lord. That Lord is under the control of Swami NammAzhwAr (SatAri), His Padhukhai.

3) The choice of words to contrast the effort of the Lord in bearing the entire Universe and its contents as Jewelery and weapons and the Paadhukhais holding that Lord effortlessly on its head is beautiful. The Lord's effort is described as "Bibharthi" and the paadhukhai's effortless effort is explained as "DhAryathE". The Lord bears the entire Universe all alone (Ya: kEvalam akhilam visvam bhibarthi); Even that mighty Lord of such unparalleled valor, the Paadhukais wears Him on its head like a light lotus flower without effort (sOapi thvayA aklamEna sEkarathayA yEva dhAryathE). What splendid imagination and skills that the Kavi Simham displays her!

SIOkam 79 of Sri RanganAtha PaadhukA Sahasram

RamapAdhasahaDharamachariNIm pAdhukE! niKhilapAthakacChidham
thvAmsheShajagathAmaDhIshvarIm BhAvayAmi BharathADhidevathAm

Meaning: Oh Paaduka! I consider you as the goddess for Bharata; as the dharmic housewife of Rama's feet; as the annihilator of our sins; as the Super-queen for all worlds.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Raama PaadhukE! You cannot be an inanimate object. If you are animate, I deem you to have the feminine gender and serving Rama as His better-half and thereby qualifying as His sahadharma-chaariNi. When you are understood to assume this role as His Dayaa Devi and a co-performer of all of His righteous acts, then, it is easy to relate to the blessings that you confer on those, who seek refuge in you. BharathA is the supreme witness to this phenomenon. He ruled the kingdom of Lord RamachandrA with Your blessings, while you exercised your role as the Lord's sahadharma-chAriNi.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Bharathan worships you. Your Lord travels wearing you on His Thiruvadi. You shine as the Empress of the Universe. You banish all the sins of those, who are Your BhakthAs. Thus, you are like Periya Piraatti. The inner meaning is that the AzhwArs and AchAryALs are like the Devis of PerumAL.

3) The 3 beautiful tributes paid in this sIOkam by Kavi Simham to the Raama Padhukhais are: 1) Raama Paadha Sahadharma-chAriNi 2) nikhila Paadhakac-chidham and 3) asEsha JagathAm adhIsvari. The sacred Paadhukhai with such glories is described as "Bharatha adhidEvathA" (the sacred object of worship by Bharatha Swami).

[SlOkam 80 of Sri RanganAtha PaadhukA Sahasram](#)

chUdAkapAlavyathiShangadhOSham vimoChayiShyanniva viShNupadhyA:
kruthAdhara: keshavapAdharakshE! biBharthi bAIEndhuviBhUShaNasthvAm

Meaning: Oh Paaduka! Siva bore You on his head with great relish, in order that Ganga on his head could get relieved of the bad taint acquired to it because of the contact with Brahma's skull (That Siva became holy and auspicious because of Ganga from the Lord Vishnu's feet falling on him is a different story; here Ganga herself is being sanctified.)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Kesava PadhukhAs! You do an important service to Rudran through Your unique kindness. Devi GangA residing in the knotted tresses of Rudran's head originated from Lord Vishnu's Paadhams. She now finds herself next to the skull that Rudran wears as a decorative jewelery. Devi GangA begins to worry that she as a remover of every one's sins will no longer be able to do so because of her juxtaposition with an inauspicious object (viz), Brahma's skull. Oh PaadhukhE of the Lord! When Rudran wears you on His head, you dispell the sorrows of GangA Devi The amangala object, the skull, gets sanctified through contact with You and reaches now an auspicious state equal to that of holy GangA. She sheds her fears of being polluted by the proximity of that skull and breathes easy.

2) Oh PaadhukE! Lord Siva adorns You with longing on His head. He houses Devi GangA on His head. She resides next to the skull of Brahma (Brahma kapAlam). Does Lord Siva place You on His head to remove the asuddhi arising from the contact with the skull? The inner meaning of this slOkam is that Sambhandham with other BhagavathAs can only eliminate any dhOsham that comes the way of BhagavathAs.

3) Swami Desikan chooses a set of beautiful words to describe Lord Siva: "BaalEndhu VibhUshanan" (The One who wears the young crescent Moon on His tresses). He recognizes Devi GangA as "VishNu PadhyA", the One who arose from the sacred Paadham of Thrivikraman. The GangA Devi who acquired sacredness through sambhandham with the Lord's holy feet has another sambhandham (Vyathishangam), while she resides on Lord ChandrasEkan's head. GangA Devi worries about "Vyathishanga DhOsham" through association as a neighbor with the inauspicious skull. Lord Siva comes now to the rescue of the worried GangA Devi and adorns the PaadhukhAs of His Master, Sri RanganAthA and has the inauspiciousness of the skull banished through sambhandham with the sacred PaadhukhAs.

[SlOkam 81 of Sri RanganAtha PaadhukA Sahasram](#)

thvayalva nithyam maNipAdharakshE! rAjanvathIsruShtiriyam prajAnAm
sthrIrAjyadhOShaprashamAya nUnam nirdhishyasE nATHavisheShaNEna

Meaning: Oh Paaduka! The creation of this entire world is vested in you. (Brahma does the job, wearing you on his head). But then lest a stigma in the sense of a lady presiding over the kingdom should vex the people of the world, you are referred to as (Ranga) Nathapaduka, as if to add a male master's name to you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan addresses the objection of those, who say that PaadhukhAs cannot serve as the empress of the Universe since their gender is feminine. Swami Desikan says: "Oh Mani PaadhukhE! You rule over the entire world and in the

beginning create all living (chetanA) and inanimate (achEtanA) beings of this world. Any objection as to how you can perform such an impossible act because of your status as a lady is dispelled, when the objector understands that your real name is Naatha (RanganAtha) PaadhukhAs. The addition of Your Lord's name as a prefix before your name serves to solve this riddle".

2) Srimath Andavan's anubhavam: Oh PaadhukE! In the matter of ruling this universe, you are even more skilled than Your Lord. Even then, the people refer to you as PerumAL Paadhukhai. The reason is that AnAyakam (leaderlessness), Bahu Naayakam (Leadership by many), Sisu Naayakam (Leadership by a child) and Sthri Naayakam (Ruling by Amazon like women) are considered by SaasthrAs to be not auspicious. Therefore, people attach the name of Your Lord to remove any hint of dhOsham to your rule. The inner meaning is that AchAryAs are superior to PerumAL and yet they are subordinate to their Lord and hence they are recognized as PerumAL's manishyALs.

3) Swami satisfies the critics who are doubtful about the efficacy of a land ruled by a Woman, even if she may be very competent (SthriAjya DhOsham). He says these doubts are quelled by "Naatha VisEshaNam", the insignia of PerumAL's name being attached to the Paadhukhais as Naatha Paadhukhais.

SIOkam 82 of Sri RanganAtha PaadhukA Sahasram

**biBharShi Nithyam MaNipAdhukE! thvam vishvamBharam DhAma nijEna
BhUmna thavAnuBhAvashchuLakIkruthOyam Bhaktalrajasram Bhavatlma dhaDhAnal:**

Meaning: Oh Paaduka! You permanently bear the Lord (who Himself bears all the worlds) by Your intrinsic greatness; but then this greatness is a moiety - a palmy - compared to the greatness the devotees acquire by reason of their bearing You on their heads!

Note: This is not belittling the Paaduka by any stretch of imagination even. Bhaktas derive their greatness now only from Paaduka. They are more praiseworthy. That is the implication here.

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Oh Gem-bedecked PaadhukE! You carry always the Lord on Your back, which carries the world itself! This is possible because of your unique status and glory. Your devotees, who bear you on their heads fully, understand this glorious attribute of yours.

2) Srimath Andavan's anubhavam: 3 things are compared here. The Lord carries the world; PaadhukA carries the Lord; BhakthAs carry the PaadhukA on their heads. The glory of the BhakthAs carrying you on their siras is smaller than that of yours carrying PerumAL on Your back. The inner meaning is that PerumAL Bhakthar's Bhakthars are superior to PerumAL's Bhakthars. Thirumazhisai AzhwAr refers to this tattvam in his aruLiccheyalkaL as: yEtthi irupparai vellumE maRRavarai saatthi iruppAr tavam

3) Swami states here that BhakthAs, who adorn Paadhukhais on their heads, make the glory of Paadhukais bearing the Lord on its back pale into insignificance compared to their own glories. Swami says here that the measure of that glory of PaadhukA is like the measure of water held in the palm of a man's hand (Chulakam) compared to the infinitude of an Ocean.

[SlOkam 83 of Sri RanganAtha PaadhukA Sahasram](#)

parasya pumsa: padhasannikarShE thulyADhikArAm maNipAdhukE! thvAm
utthamsayanthi svayamutthamangal: shEShAsamam shEShagaruthmadhAdhya:

Meaning: Oh Paaduka! In being proximate to the feet of the Supreme Lord, Nityasooris like Adishesha and Garuda are equal to you. (The Lord's feet are placed on these too on occasions). Nevertheless they would bear you on their heads, somewhat as Parivatta-honour. You become crown-like ornament for other Nityasooris.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** although some Nitya Sooris like Garudan and Adhi Seshaa have authority and status, their situation is improved by adorning you (PaadhukE) on their heads. Your uplifting power can be inferred from this happening. Garudan and Adhi Seshan in total service to Your Lord wear you with Bhakthi on their heads like a parivattam to celebrate your lofty status.

2) **Srimath Andavan's anubhavam:** Oh MaNi PaadhukE! Garudan, Adhi Seshan and you have the same kind of nithya- Kaimkaryam to Your Lord. In spite of it, they do not treat you as their equals; they announce to the world about your exalted status by adorning you on their heads like a parivattam.

3) The same kind of nithya-kaimkaryam performed by Garudan, Adhi Seshan and the MaNi Paadhukhais is at the sacred feet of the Lord. That gives them all ThulyAdhikAram. In spite of it, Garudan and Adhi Seshan place you on their heads (utthamAngai :) like the decorative parivattam (sEshAsamam utthamsayanthi). Swami Desikan states that "Sesha GaruUtthmadhAdhya: thvAm svayam utthamAngai: utthamsayanthi". Nobody tells or commands or instructs them to adorn the PaadhukhAs on their noble heads. Recognizing the sacredness of the Lord's PaadhukhAs, they instinctively act by themselves (svayam).

[SlOkam 84 of Sri RanganAtha PaadhukA Sahasram](#)

MukundhpAdhAmbhujadhAriNi! thvAm mOhAdhanutthamsayathAm janAnAm
MURdhni sThithA dhurlipayO Bhavanthi prashasthavarNAvalayasthadhlyA:

Meaning: Oh Paaduka! The menfolk, who out of a foolish vanity do not care to bear you on their heads, have become destined to get their fate-letters which were good and favourable, to be transformed into bad and evil-foreboding! (We can change our fate favourably by bearing Sataari)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh the holy Paadhukhais of MukundhA! There are some, who out of ego and arrogance stay away from wearing you on their heads. For those, even the auspicious writings on their skulls by Brahma turn into inauspicious writings and cause them harm. These doubters of your glory experience many hardships here on earth.

2) The inner meaning of this slOkam is that the good Brahma lipi on the head of one, who does not celebrate NammAzhwAr turns from good to bad. The situation referred to here is just the opposite of that alluded in slOkam 50. There Swami Desikan mentioned that through its powers, the PaadhukhAs transform bad Brahma Lipi into good Lipi, when they adorn the head of a devotee.

3) In the previous sLOkam, Swami Desikan stated: "Sesha- GaruthmadhaadhyA: svayam utthamAngai: sEshasamam thvAm UTTAMSAYANTHI. He described NithyasUris like Adhi Seshan and Garuda by their own volition adorning the Paadhukhais as Parivattam and enhancing their status. Here, Swami talks about those deluded ones, who push away the Paadhukhais and do not offer it the reverence that it requires: "thvAm mOhAth ANUTTHAMSAYATHAAM JanAnAm Murdhni sthithA: prasastha Varna aavaLaya: dhurlipaya:" Swami Desikan compares the status of the Uttamsayantha: (wearers of the Paadhukhais) with anutthamsayantha: (those who do not wear the Paadhukhais out of arrogance) and points out that even the good Brahma Lipi on their skulls change to bad ones (dhurlipi :).

SIOkam 85 of Sri RanganAtha PaadhukA Sahasram

**BhUmi: shrutInAm Bhuvanasya DhAthri guNalrananthA vipulA viBhUthyA
sThirA svayam pAlayithum kshamA na: sarvamsahA shOuripadhAvani! Thvam**

Meaning: Oh Paaduka! You are the object of praise for the Vedas; the protector of the world, possessor of endless qualities, of vast affluence, of firm nature, and competent to offer protection to us. You are forbearing too. You are veritable Bhoomi Devi.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh VishNu PaadhukhE! You are the object of sthuthi by the VedAs. The words they use to praise BhUmi Devi fit you perfectly. The VedAs say that Bhumi Devi has limitless auspicious qualities, protects all lives and is forbearing. She is also saluted as being rich beyond imagination. All these sthuthis of Bhumi Devi fit you very well and you like her excuse all of our trespasses.

2) Swami Desikan's choice of words is exquisite here. He says: Souri PadhAvani! thvam SruthInAm BhUmi: (Oh Lord's PaadhukE! Thou art the house of all sruthis); Bhuvanasya DhAthri (Thou art the protector of the janthus of the Universe); GuNai: ananthA (Thou art limitless in your kalyANa GuNams); VibhUthyA VipulA (Thou art abundant in riches); Thvam sthirA (Thou art firm and resolute in helping us); Na: paalayithum KshamA (Thou art therefore fit to come to our rescue).

3) The reference to BhUmi Devi's and by comparison the PaadhukhAs' ananthathvam (limitlessness) and vastness in riches (vipulA vibhUthyA :) is an echo of the 1st RK of the BhUmi Sooktham: "BhumirbhUmna dhyaou variNA anthariksham mahithvA". This passage speaks about the vastness of the expanse of Bhumi PirAtti, Her radiance that makes her the object of worship by all and her unparalleled Mahimai.

4) The choice of Naamams for Bhumi Devi by Swami Desikan and an extension of them to the holy Paadhukhai is reminiscent of the passages from his Sri BhUstuthi. Some of these passages associated with the Nama for BhUmi PirAtti fitting the PaadhukhA are:

(AvadhIm) KshamAyA: = the limit of forbearance sulabhaanukampA = One who confers her grace readily

KaamadhEnu = Wish Fulfiller akhila DhAriNi = One who bears all things of the Universe

Sarvam SahA = One who bears with all the trespasses

VipulA = One who is abundant with riches

AnanthA - dhAthri = limitless and One who bears all.

Swami Concludes one of the BhU Sthuthi sLOkams with the statement: NaamAnyamUni kathayanthi TavAnubhAvam (These NaamAs of yours glorify Your Mahimai). When Swami Desikan compares Paadhukhais to Bhumi Piraatti, these are the GuNAs that he has in mind.

[SIOkam 86 of Sri RanganAtha PaadhukA Sahasram](#)

sThairyam kulakshONiBhruthAm viDhathsE sheShAdhayasthvAm shirasA
vahanthi PadhaprasUthA paramasya pumsa: prUthvl mahimnA maNipAdhukE! thvam

Meaning: Oh Paaduka! You are Bhoomi verily on many more grounds. You give a firm stationing to mammoth mountains (to great royal personages too); you are borne by Adishesha; you are associated with the Lord's feet and you are also great in powers.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukhE! You resemble BhUmi Devi in other ways too in displaying your magnanimous stature. For instance, you provide stability to great kings, who worship you just as BhUmi Devi supports giant mountains. You are borne on Adhi SeshA's head just as he bears Mother Earth. You are seen at the feet of the Lord offering service just as BhUmi Devi does. Through all these qualities, you have reached a noble status that is not matched by any others.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! You stabilize the wealth of Kings born in good vamsams, just as Bhumi Devi provides stability to parvatha rAjAs. Adhi Seshan shows his respect by carrying you on his head. Lord RanganathA wears you on His lotus feet and moves around on His duties. Thus, your glories are limitless. Swami Desikan here refers to the fact that BhUmi was generated from the Lord's sacred feet and hence she is seen there like the Paadhukhais.

3) Swami Desikan observes here that paadhukai is "Prithvee". Prithvee has 2 meanings: a) BhUmi b) that which is strong and Firm. Swami Desikan states: "MaNi PaadhukhE! thvam mahimnA Prithvee". Swamy points out here that the Paadhukhai is firm and strong like the BhUmi bearing effortlessly great parvathams. Reflection on this and other Mahimais, PaadhukhA reminds Swami Desikan of BhUmi Devi.

[SIOkam 87 of Sri RanganAtha PaadhukA Sahasram](#)

daithyADhipAnAm balinAm kirltA nikshEpaNam thE yadhi nABhyanandhan
rangEshapAdhAvani! rangaDhAmnassOpAnathAm prApya vahanthyaml thvAm

Meaning: Oh Paaduka! In the case of Asura chiefs who, out of haughtiness born of an uncommon might, do not care to bow their crowned heads to You, You mete out a suitable fate; the gems in their crowns are studded in the steps to Sri Rangavimana, so that you will step out on them.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh RanganAthA's PaadhukhE! The asurAs out of their arrogance elect not to receive you on their crowned-heads. They experience all calamities and ultimately you win over them and make the gems from their crowns become engraved on the holy steps leading to the sanctum- sanctorium of Lord RanganAthA's temple at Srirangam. Your Lord steps on those gems while standing on you as he goes out on His errands of protecting His BhakthAs and destroying their enemies. Out of Your quality of Mercy, You save the asurAs this way.

2) **Srimath Andavan's anubhavam:** Responding to the arrogance of the mighty asurAs, who refuse to place you on their heads, Your Lord yanks their crowns and paves the gems from thier

crowns in to the steps of Sriranga VimAnam. Now, those gems from the crowns bear You on their heads as You transport Your Lord on His daily duties. The inner meaning is that RaavaNan and other arrogant asurAs lost all their IsvaryaMs because they did not pay heed to the advice of the righteous.

3) The RangEsa PaadhAvani (Lord RangarAjan's Paadhukhais) is addressed by Swami Desikan here and is briefed on the fate of the asurA chieftains, when they did not receive them (Paadhukhais) with joy on their (asurA's) crowned heads. Swami describes the fate symbolically with the description, "amee RangadhAmna: sOpanathAm prApya thvAm vahanthi" (these gems from the crowns of the defiant asurAs end up as paving material for the holy steps of Sriranga VimAnam. In the jeweler's art, this type of work is called Izhaiyppu vElai.

SIOkam 88 of Sri RanganAtha PaadhukA Sahasram

shEShO garuthmAn maNipAdhapITI thvam chEthi pAdhAvani! vishvamAnyA:
thulyADhikArA yadhi kinnu santha: thvAmEva nithyam shirasA vahanthi

Meaning: Oh Paaduka! Adishesha, Garuda, the gem-studded foot-base in the lotus shape and you are all said to be equals in service-rights. May it be so! But then why do great people accord to You the high privilege of bearing You on their heads, discarding the others?

Special Notes from V. Sadagopan:

1) Sri UtthamUr Swami's anubhaavam: Oh Dhivya PaadhukhE! AdhisEshA, GarudA, the gem-studded footrest of Your Lord and You have a common kinkaryam, (Viz): Carrying the Lord's Thiruvadi. Thus all of you have equal status. In spite of this, the wise people of the world give you a status that is superior to all the other 3 and wear you alone on their heads. This is because of your uncontested status arising from your eternal proximity to Your Lord's sacred feet.

2) Srimath Andavan's anubhavam: Although AdhisEshan, Garudan and the PaadhAm-thAngi (footrest) and the paadhukahai of the Lord have samAdhikAram, the great Ones wear the Lord's Paadhukhais on their heads. Therefore you are superior. The inner meaning is: There are many NithyasUris and yet there is none among them, who has helped the world as Swami NammAzhwAr, the Paadhukhai of the Lord.

3) All the 4 (AdhisEshan, Garudan, Footrest and the Paadhukhai) are visvamAnyA: (celebrated by the World. They are also "ThulyAdhikAris" (Same Kaimkarya status). Yet, "santha: thvAmEva shirasA vahanthi" (the periyavAlS) adorn you alone on their heads. Swamy asks a rhetorical question: "kinnu?" (Why) and lets us decide.

SIOkam 89 of Sri RanganAtha PaadhukA Sahasram

Parasya pumsa: paramam padam thath biBharShi nithyam maNipAdhukE! Thvam
anyAdhrushAm vyOmasadhAm padhAni thvayyAyathanthE yadhidham na chitram

Meaning: Oh Paaduka! The fact that you bear the feet of the Supreme Lord -that is Paramapada-makes it obvious that the abodes of all gods other than the Supreme are but at your disposal.

Special Notes from V. Sadagopan:

- 1) In this sIOkam, Swami Desikan answers the question he asked in the previous sIOkam: "ThulyAdhikArA yadhi KINNU Santha: thvAmEva nithyam sirasA vahanthi?" (If all the four of you are same in status, how come the great Ones wear always only you on their heads?). Swamy gives 2 closely related answers for his own question: 1) Thvam Parasya Pumsa:tath Paramam Padham nithyam BhiBarshi (You wear those famous feet of the Supreme Lord on Your head 2) anyAdhrusAM vyAmOdhasAm padhAni thvayi aayathanthE {You hold suzerainty (Lordship) over all other devathAs / nithyasooris. It is no wonder therefore all the puNyAsAlis wear you alone on their heads.
- 2) Swami Desikan plays with the double meaning of the word, Padham. This word can mean either foot or status (padhavi) as in Brahma Padham or Brahma Pattam.
- 3) **Srimath Andavan's anubhavam:** Oh PaadhukhE! When the Lord's dhivya Padham (Thiruvadi) is under your juridSwami Desikaniction (adhInam), it is no wonder that the Pattams of every one of the Anya dEvathAs are under your control.
- 4) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukhE! You are supporting the celebrated lotus feet of Your Lord always. Those, who are not blessed like you obtain their exalted status and rank through your mighty grace. They owe truly their blessings to you.

SIOkam 90 of Sri RanganAtha PaadhukA Sahasram

padoU murArE: sharaNam prajanAm thayOsthadevAsi padhAvani! Thvam SharaNyathAyAsthvamananyarakshA samdhrushyasE vishramaBhUmirekA

Meaning: Oh Paaduka! The Lord's feet are the protecting authority for all people. But you protect those feet. You alone remain in no need of protection by another! Thus you are the ultimate force for protection.

Special Notes from V. Sadagopan:

- 1) **UtthamUr Swami's anubhavam:** Oh MurAri PaadhukhE! You protect the Lord's sacred feet. You do not however seek anyone to protect you. In this regard, you outshine all classes of protectors and have become an institution by yourself.
- 2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! You protect the feet of the Lord, who protects all the worlds. You do not have any protector. Therefore, it is clear that the duty of protection stops at your door.
- 3) Swamy develops the theme of protection beautifully in this sIOkam. 1st he says: "MurArE: Paadhou prajAnAm SaraNam (The Lord's feet are the protector for the people)". Next, he points out: "thvamEva tayO: tath asi (For those feet You become that /You become the protector). One is reminded of the Veda Vaakhyam, "Tath Tvam asi", as one reflects on the usage of the words elsewhere in this sIOkma: "thvamEva TayO; tath asi" Swami now infers: "ananya rakshA tvam yEkA SaranyathayA visrama bhUmi: sandhrusayasE (You who have no protector become the abode of what is known as protection of others)". Visrama BhUmi: means the place of rest; the deed of protection comes to rest in the PaadhukhAs. The Paadhukhais become SaraNAlayam.

[SIOkam 91 of Sri RanganAtha PaadhukA Sahasram](#)

anyEShu padmAkamalAsanAdhyalrangEShu rangADhipathE: shrithEShu
PadhAvani! ThvAmaDhigamya jAtham padham murArEraDhidhaivatham na:

Meaning: Oh protector of the Lord's feet! While the limbs of the Lord are occupied by Mahalakshmi (chest), Brahma (navel) and others remain there, the Feet alone become the Supreme resort and God for us- evidently because the Feet are occupied by you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! MahA Lakshmi, Brahma, Sivan and others occupy the limbs other than the feet of the Lord. The glorious feet of the Lord are however uniquely occupied by you for His protection. Through securing you for its protection, the lotus feet of the Lord has gained a higher status and has become our protector. That is why; we choose the Lord's feet as our saviour. It is because of your association and protection

2) **Srimath Andavan's anubhavam:** In the thirumEni of the Lord, there are different inhabitants. MahA Lakshmi resides on His chest; at the navel is Brahma; on the right side is Lord Sivan. You (PaadhukhA / AzhwAr) are at His lotus feet. Every one mediates only the place (Thiruvadi), where you are. The inner meaning is that every one celebrates the lotus feet of the Lord, since NammAzhwAr (satAri) eulogized those lotus feet.

3) Swami Desikan explains why the lotus feet of the Lord become the object of our AarAdhanam. He points out the reason: "MurArE: padham thvAm adhigamya na: adhidhaivatham jaatham" (Oh PaadhukhE! Our Lord's feet obtained your sambhandham and thereby qualified to become the object of our AarAdhAnam).

[SIOkam 92 of Sri RanganAtha PaadhukA Sahasra](#)

kshaNam sarOjEkshaNapAdhukE! ya: kruthAdhara: kimkuruthE BhavathyA:
akinchanasyApi Bhavanthi shIGram BrUkimkarAsthasya purandharAdhya:

Meaning: Oh Paaduka! Whosoever does service to you, even for a moment, with devotion, -to him, even if he be devoid of any other merit, devas like Indra become slaves, ready to obey his mere brow-raising gesture of commandment.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Indra and other DevAs becomes the servant of one, who even for one second became your servant and held you upon his head with devotion. Indra and his retinue offer their services to that blessed soul and do not care whether he was rich or poor before he became your servant.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! when a man or woman performs kaimkaryam for You with affection for even a short period of time, Indran and others serve at his or her command independent of their status prior to serving You.

3) Swami Desikan points out here that Indran and other devAs become BhrU Kinkaraas to the one, who had the good fortune of performing with preethi kaimkaryam to the Paadhukais even for the shortest time. BhrU KinkarAs mean those servants, who respond to the gestures (jaatai) of the eyebrows of the master immediately and execute the Kaimkaryams on the mind of their Masters accordingly.

[SIOkam 93 of Sri RanganAtha PaadhukA Sahasram](#)

vahanthi yE mADhavapAdhukE! thvAmuhyantha yEthE dhivi nirviGhAthA:
hamsEna nithyam sharadhaBhraBhAsA kailAsagOurENa kakudhmathA vA

Meaning: Oh Paaduka! Those who bear you will become destined to ride, without any obstacle, on the swan-white autumnal cloud or on the white bull of Kailasa (i.e., they acquire the posts of Brahma or Siva).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Maadhava PaadhukE! Those who place you on their heads become qualified to attain the positions (Pattams) of Brahmaa and Rudraa. The Swan shining like the autumnal moon and Nandhi DevA, the white bull resplendent like the peaks of Mount Kailaasam respectively carries those blessed souls. Oh PaadhukhE! Your glory and far reaching powers are such that those who adorn you on their heads achieve the status of the riders of the Swan and the Bull.

2) **Srimath Andavan's anubhavaam:** The inner meaning is that those who have deep AchArya Bhakthi will gain Brahma and Siva pattams readily. When Moksha Siddhi can be obtained from such profound AchArya Bhakthi, there is nothing surprising about qualifying for lesser siddhis like the positions of BrahmA and SivA.

3) Swami Desikan's choice of the namaskAram to the Lord's Paadhukhai here as "Maadhava PaadhukhE" is suggestive of the topic of this sIOkam (Viz), Moksham. Only Maadhavan can grant Moksham. Hence, Swami Desikan addresses the Paadhukhais reverentially as "Maadhava PaadhukhE"

[SIOkam 94 of Sri RanganAtha PaadhukA Sahasram](#)

rudhram shrithO dhevagaNa: sa rudhra: padmAsanam sOpi cha padhmanAbham
sa thvAmananthO na punasthvamanyam ka yESha padhAvani! thE praBhAva:

Meaning: Oh Paaduka! Whereas devas resort to Rudra, Rudra resorts to Brahma, and Brahma resorts to the Lord Padmanabha. But the Lord of infinite splendour is dependent on your supporting base. Can the type of greatness in your case be described by any?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! Your glory is unique and limitless. DevAs take their refuge in RudrA; He in turn depends on BrahmA for his protection; BrahmA resting on the navel-lotus of His father PadmanAbhA seeks latter's rakshaNam. PadmanAbhA, who is limitless in His valour seeks however your protection to move around to protect BhakthAs in distress. In this regard, you outshine all the other protectors including Your Lord and thus stand on top of the hierarchy of protectors of this Universe.

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is that our Lord protects all the beings of the Universe through sadAchAryAs. Those who do not seek the protection of a sadAchAryan will not gain any purushArtham.

3) The hierarchy of protection for Deva gaNAs is Rudhran, PadhmAsanan and ultimately PadhmanAbhan. That PadhmanAbhan needs His Paadhukai for His protection as He goes about His duties of protecting His BhakthAs and punishing the wicked. The Paadhukai of the Lord

however does not seek anyone's protection for performing its duties. Such is its greatness (PrabhAvam)! Swami Desikan concludes this sLOkam in a state of wonder and declares: hEy PaadhAvani! yEsha thE PrabhAva: Ka:? (Oh PaadhukhE! How can one comprehend such an extraordinary glory of yours?).

4) Swami Desikan says 1st, "Anantha: Sa: thvAm Sritha:" (The Lord is present everywhere at all times; He seeks You for His protection). "Thvam puna: anyam na srithA" (As far as You are concerned, You have not sought anyone else for Your protection; You are self-sufficient). What a Wonder? How can we begin to understand the magnitude of your unique glory?

SIOkam 95 of Sri RanganAtha PaadhukA Sahasram

**parasya DhAmana: prathipAdhanArhAm vadanthi vidhyAm maNipAdhukE! thvA
yathasthavalvADhigamE prajAnAm dhurIBhavathyuttharapUrvamamha:**

Meaning: Oh Paaduka! Discerning ones declare that you are Brahma-vidya that secures Paramapada. It is quite fitting, because when you are resorted to, sins, of the past and the future varieties, both depart. (Strictly the past sins are destroyed; sins of future do not attach)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Para VidhyA or the knowledge about our Lord is attainable to a very few blessed ones. Oh RanganAtha PaadhukhE! You however make that difficult-to-attain Para VidhyA easily reachable through your ability to present quickly Your Lord's sacred feet standing on you. Those holy feet are the goal of the PrapannAs, who take refuge in the Lord for their Moksham. Through their worship of You, Oh PaadhukhE, You remove their sins to enable the Mumukshus to receive the blessings of the vision of the Lord's lotus feet and thereby become well versed in the Para VidhyA.

2) **Srimath Andavan's anubhavam:** Oh Mani PaadhukE! Lord RanganAthA destroys the sins of any one, who performs Prapatthi or practises Bhakthi Yogam. Your Lord not only banishes sins accumulated until the time of Prapatthi but also makes sure that the sins accumulated unconsciously do not stick to that noble soul. Similarly, Lord RanganAthA acts to remove the sins of those, who adorn you (His Paadhukai) on their heads with devotion. Therefore the learned ones recognize you as the embodiment of Bhakthi and Prapatthi. The inner meaning here is that those, who seek the refuge of a SadAchAryan, receive the anugraham of the Lord, (viz), Sarva Paapa VimOchanan.

3) Swami Desikan addresses Lord RanganAthA as "Parasya DhAmna:" in this sLOkam (i.e), He is the supreme tEjas or ParandhAman. The word DhAman has 2 meanings: (1) the abode or the place of dwelling (2) Lustre. That Lord ParandhAman residing in BhUIOka Vaikuntam (parama padham on this earth, His LeelA VibhUthi) is saluted here as the Param-Chudar or Param-JyOthi as visualized by Swami NammAzhwAr (SatAri Soori) below: paramsudar udampAi Azhukku Pathittha UdampAi karanthum thOnRiyum ninRum kaitthavangaL seythum ViNNOr SirangaLAI VaNangum THIRUVINNAGAR sErntha PIRAAN VARAM KOLL PADHAM ALLAL ILLAI YAAVARKKUM VANSARANE. - ThiruvAimozhi: 6.3.7

It is so delightful to see how the Param-JyOthi of Thiruvinnagar at His Abhaya Sthalam is connected by Swami Desikan through NammAzhwAr's ThiruvAimozhi in the context of the above sLOkam .One is also reminded of the JithanthE Sthothra Vaakhyam: "dEvAnAm dhanavAnAm cha saamAnyam Adhidhaivatham".

The meaning of the Thiruvinnagar paasuram of SatAri Soori has been given by U.Ve.Vedantha Desikan Swamy of Thiruvinnagar this way: "The Lord has a fine, finite, visible, supremely effulgent Form, a Sui generis experience for His BhakthAs; He is also the soul of the dirt-and-filth filled world that is visible to all, which world is His body, this form of His being understood and even believed by the non-devoted; in this latter form, too, no stigma of the body will attach to the soul (contrary to the ordinary rules: If one does a bad deed, one's soul becomes sinful and has to suffer!). The non-devoted ones could even disbelieve the soul-nature of the Lord, because they do not see Him. He conceals Himself from the non-devoted. But to the devoted ones, He is ever present in BOTH ways.

ADIYEN WOULD ASSERT THAT FOR ANYONE TO SEEK SALVATION, THERE IS NO OTHER PATH, NO OTHER REFUGE EXCEPT THE FIRMLY HELPING FEET OF THE LORD OF THIRUVINNAGAR, WHOM (AND WHICH PLACE ITSELF) THE NITHYASOORIS THEMSELVES (NOT TO SPEAK OF DEVAAS AND OTHER DEMI-GODS) RESPECTFULLY WORSHIP WITH BENT HEADS".

Swami Desikan captured the essence of the power of the sacred feet (and the Paadhukais seen there) of the Supreme Effulgence (ParamjyOthi) at Thiruvinnagar dhivya Desam. Swami reminds us of the sadhupadEsam of SatAri Soori in Tamizh Vedam of Thiruvaimozhi that there is no other path, no other refuge for one seeking Moksham, (Naanya: panthA ayanAya VidhyathE) except the firmly helping feet of the Parama Padha Naathan.

SLOkam 96 of Sri RanganAtha PaadhukA Sahasram

**DhanyA Mukundhasya padhAnuShangAth DhanlyathA yEna samarchithA thvam
vAsasthadhlyO maNipAdharakshE! lakshmyALakAmapyadharIkarOthi**

Meaning: Oh Paaduka! You are privileged to have the association with the Lord's feet. Whosoever pays homage to you in a desire to secure riches, his residence becomes blessed with wealth to such a degree that even Kubera's city would be inferior in affluence.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukhE! MukundhA's lotus feet never leave You. Due to that powerful association, you have attained great prowess. When you are worshipped by some, who seek earthly wealth, you confer on them the riches that are superior to those of KubEra, the Lord of wealth.

2) **Srimath Andavan's anubhavam:** The inner meaning of this sLOkam is: PerumAL is under the influence of the AchAryAs. Hence, when some one worships the AchAryAs with devotion for the sake of gaining earthly riches, those people succeed in getting immense wealth through their (AchAryan's) grace and sambhndham with the GitAchAryan.

3) Swami plays with the words "DhanyA" and "dhanlyathA" in this sLOkam. 1st, he states that the Paadhukhai is blessed because of its sambhndham with MukundhA's sacred feet (Mukundhasya Padha-anushangAth DHANYAA thvam). Next he focuses on those, who are not such dhanyAs, but are "dhanlyathA" (desirous of becoming wealthy). Swami points out that the houses of those desiring dhanam are filled with riches far greater in value than those found in the mansion of the Lord of Wealth, KubEran at his city of ALakApuri. Swami Desikan lays a condition for such boon to come the way of the arthArthi (one who prays for wealth). Swami emphasizes that the arthArthi has to worship his/her AchAryan with great bhakthi (DhanlyathA yEna samarchithA, tadhya: Vaasa: LakshmyA ALakAmapi adharIkarOthi). The worship of the AchAryan with sraddhA is however a prerequisite.

4) Lord Krishna describes in one of the GitA sLOkams (Chapter 7.16) the 4 kinds of virtuous men, who worship Him -the distressed (Aartha :), the wealth seekers (arthArthi), the seekers after knowledge (Jigyn-Asu) and the men of true knowledge (Jn-Ani). In this sLOkam, Swami Desikan refers to the wealth seekers and their approach of AchAryAs with devotion. *The wealth seekers can be of 2 types:*(a) the distressed one (Aarthi), who has lost his position in life and his wealth (b) the other one, who aspires for wealth (arthArthi) and has not yet attained it prior to reaching the sacred feet of the sadAchAryan to get his wish fulfilled. Between these 2 categories of people seeking wealth, there is not much of a difference. When these people seeking wealth worship their AchAryan with sraddhA, then even their limited wishes come true and they attain wealth of an extraordinary kind that exceeds the wealth of KubErA (Dhanapathi gruhAth - vaanchithAnAm vasUnAm dhArA: adhikam adhikam niryAnthi - Sri Sthuthi, sLOkam: 16). Such outpouring of wealth arises from the Lakshmi KatAksham facilitated by the AchAryAs (YasyAm YasyAm dhis viharathE Devi dhrishtis thvadhlyA, tasyAm tasyAm ahamamahamikAm tanvathE sampadhOgA: - Sri Sthuthi: sLOkam 15). Swami Desikan in his own life demonstrated his power as a great AchAryan through his appeal to PerumdEvi ThAyAr at Kanchi, when a poor BrahmachAri begged for wealth to get married. A shower of golden coins resulted as a result of Swami Desikan's prayer on behalf of the poor BrahmachAri seeking relief from his poverty.

SLOkam 97 of Sri RanganAtha PaadhukA Sahasram

PadhEna VishNO: kimuthEtharEShAm visrujya Sangam samupAsathE thvAm
karOShi thAn kim thvamaPEthakAmAn kAlEna pAdhAvani! sathyakAmAn

Meaning: Oh Paaduka! Those who have abandoned all attachments-attachment for the Lord's Abode and naturally all lesser goals-but meditate on you, are destined to become 'true-willed'. You make people, (who have renounced all desires this way) firmly placed in a will to achieve whatever is wished for!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! Those who worship you discard the worldly wealth and prefer you as their object of worship even over the holy feet of Your Lord. They consider service to you here on this earth more important than reaching Sri Vaikuntam. What do you do to these worshippers of yours, who have abandoned every thing for You? Your grace confers on them automatically great wealth in this universe and Moksham at the end of their lives. They did not seek those blessings, but you make sure that they obtain those blessings as well without their asking for them.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! When some righteous men meditate on you and believe firmly that they need only you and not even PerumAL, then PerumAL takes them directly to His paramapadham. For those, who attain Moksha Siddhi, 8 guNams are automatically acquired: 1) apathapAthmA (No acquisition of paapams) 2) Vijara: (No Old age / eternal Youth) 3) Vimruthy: (No death) 4) VisOka: (No sorrow) 5) Vijigathsa: (no appetite / pasi) 6) apipAsa: (no thirst) 7) sathya kaama: (possessor of true love or one who has firm desires in the way Swami Desikan jocularly refers here) 8) sathya sankalpa: (One with true or unflinching resolution)

Swami Desikan jocularly observes here that the one who abandoned all his desires in favor of the paadhukhai is now loaded the above GuNAs as riches or possessions.

3) Swami Desikan asks the Paadhukhais a question here: "apEtha KaamAn thaann kaalEna sathya-kaamAn kim karOShi?" For those, who left their other desires behind including PerumAL in favor of You, why do You make them possessors of the enjoyable items (sathya-KaamAn) such as the 8th guNAs?

[SIOkam 98 of Sri RanganAtha PaadhukA Sahasram](#)

aBhyAsayOgEna nigruhyamANalrantharmuKhairAthmavidhO manOBhi:
mAtasthvayA gupthapadham praBhAvAdhanvEShayanthyaAgamikam niDhAnam

Meaning: Oh Paaduka! Those who have the right swaroopa-jnana, the knowledge of the soul and its nature exercise restraint on their senses and contemplate on you and the Lord.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** _Oh Merciful Mother PaadhukhE! Those sages with sharp intellect abandon the pursuit of wealth perform penance and search for the holy feet of the Lord hidden by your power. Those holy feet of the Lord are normally found through the tradition of the study of VedAs. These sages worship you without interruption and as a direct result are able to discover that golden treasure, the Lord's sacred feet without following the traditional routes.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! Those who understand clearly the svarupams of JeevAthmA and ParamaathmA control their mind and meditate on the object of eulogy by the VedAs, Your Lord wearing you on His lotus feet. The inner meaning is that those who comprehend precisely the svarUpams of JevAthmA and ParamAthmA meditate on the AchAryAs and PerumAL.

3) The way of the Aathmavidha: (those who are knowledgable about the Aathma SvarUpam) is described here. What do they do? They meditate on the treasure hidden in the mountain of VedAs, PerumAL, whose feet are protected with pride by the Paadhukhais.

[SIOkam 99 of Sri RanganAtha PaadhukA Sahasram](#)

mUrDhnA dhaDhAnAm maNipAdhukE! thvAmutthamsitham vA puruSham
BhavathyA vadanthi kEchith vayamAmanAmasthvAmEva sAkshAdhaDhidhaivatham na:

Meaning: Oh Paaduka! Some would regard you (who bear the Supreme Person) or the Lord Himself (who is borne by you as a head-ornament as it was) as the Deity to be worshipped. But we would, however, hold you directly as the supreme Deity for us.

Special Notes from V. Sadagopan:

1) **Sri UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! Those who place you on thier heads such as Rudran, BrahmA and the fortunate human beings are considered by some to be supreme Gods. This distinction is conferred on them by your holiness. Hence, for us, you are the supreme most among the Gods.

2) **Srimath Andavan's anubhavam:** Oh Mani PaadhukhE! Some are of the opinion that the Paadhukhai that carries the perrumAL should alone be worshipped. Others state that the Lord, who is wearing the Paadhukhai, should only be worshipped. We opine that you without PerumAL should be the object of worship. The inner meaning is that between the 2 camps recommending the exclusive worship of PerumAL or His Paadukhais (AchAryALs), Swami Desikan opts for the route of Madhura Kavi, who chose the exclusive worship of his AchAryan and stated that preference in his Paasuram, "thEvu MaRRaRiyEn"

3) Swami's clear statement on the preference for the worship of SadAchAryan (SatAri / NammAzhwAr here) over the Lord Himself comes out this way: "vayam Thu SaakshAth thvAmEva

na: adhidhaivatham aamanAma:" (When it comes to our preferred choice, We opt for the exclusive worship of Yourself alone as the One, who confers all auspiciousness on us).

SIOkam 100 of Sri RanganAtha Paadhuka Sahasram

mUrDhnA sathAmaDhasthAdhupari cha vishNO: padhena sanGhatithAm
adhavlyaslm vimukthE: padhavlmavayanthi pAdhukE! BhavatIm

Meaning: Oh Paaduka! With the heads of Sadhus below You and the feet of VishNu over You, You are rightly recognized as the shortest route to Moksham.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! On Your lower side, you are resting on the heads of the fortunate, who worship you; on your upper side, Sri RanganAtha's holy feet are present. Therefore, the distance for Parama Padham or Lord's abode is made very short by you for Your BhakthAs. They reach VishNu Padham or Sri Vaikuntam very quickly through the shortest of all the routes.

2) **Srimath Andavan's anubhavam:** When one wears the Paadhukhai of the Lord with Bhakthi, One can easily reach the sacred feet of the Lord. The path of Moksham has Swami NammAzhwAr (Satari) on one end and the Lord's feet on the other end. The inner meaning here is that the sishyan of a SadAchAryan is united with PerumAL in His Parama Padham, when he or she takes refuge at the SadAchAryan's feet through Prapatthi.

3) Here Swami Desikan dwells on the unique status of the Lord's Paadhukhais. Swami points out what is under the SatAri and what is above it. He says: "adhasthAm SathAm (santha :) moordhnA sangaDithAm, upari VishNO: padhEna sangaDithAm". Below one finds the heads of the Mumukshu: and prapannAs: and above one finds the Lord's sacred feet united to the SATari.

In the 2nd paadham of this concluding sIOkam of PrabhAva Paddhathi, Swami Desikan succinctly describes the shortest route to Moksham: "Bhavatheem VimukthE: adhaveeyaseem padhaveem avayanthi" (The great ones recognize you as the shortest route to Moksham). The essence of Srimath Bhagavath GItA is summarized here. After teaching ArjunA about the difficult-to-practise Bhakthi and JnAna Yogams, Lord KrishNA removes the despair of ArjunA at the end of His GItOpadEsam and teaches his Sishyan about the easy route of Prapatthi Yogam to reach Him and Him alone (MaamEkam Sharanam vraja) and assures ArjunA not to sorrow over his state anymore(Maa Sucha:). Prapatthi through a SadAchArya (ukthi Nishtai, AchArya Nishtai) is pointed out by Swami Desikan as the shortest route to Moksham and deliverance from the cycles of Births and Deaths.

4) The 100 sIOkams of PrabhAva Paddhathi group fall under 3 categories:

- The 1st 20 sIOkams, where Swami Desikan described the immensity of the glories of the PaadhukhAs of the Lord as celebrated by Vedams and purANams
- The next 10 sIOkams, where Swami Desikan dwelt on the reasons for the name of "SatakOpan" for the Lord's Paadhukhais.
- The remaining 70 sIOkams, where Swami Desikan paid his own tribute to the sacred Paadhukhais and their role in blessing us with Moksha Siddhi.

Sri RanganAtha PaadhukhA SahasrE 3rd PrabhAva Paddhathi SampoorNam

4. Samarpana Paddhati

(Rama had pledged Paaduka to Bharata as surety for return)

SIOkam 101 of Sri RanganAtha PaadhukA Sahasram

BhajAma: pAdhukE! yABhyAm BharatasyAgrajasthadhA
prAya: prathiprayANaya prAsThAnikamakalpayath

Meaning: We pay homage to the 2 Paadukas, which Rama gave to Bharata (at Chitrakoota) as a sure symbol of his later return (to Ayodhya), as is usually done in the world (under the name parasthana).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan examines the reasons why Lord RaamachandrA wore His Paadhukhais, when he agreed to enter the forest to fulfill a vow made by His father to His step Mother, KaikEyi. He suggests that RaamachandrA might have observed the custom of parasthanam. A person, who cannot start on a journey at an auspicious time, sends one or more of his property ahead of him at an equally auspicious time. This practise is known as Parasthanam. Swami Desikan wonders whether RaamA sent His Paadhukhais through BharathA at ChithrakUtam in an auspicious time in anticipation of His return to AyOdhyA some 14 years later. Swami Desikan also wonders whether the Paadhukhais were given by RaamA to His brother BharathA as a safeguard for latter's journey to AyOdhyA without Him.

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is as follows: When a Jeevan begs the Lord to come to him or asks the Lord to call him back to Parama Padham; the Lord blesses the Jeevan with a sadAchAryan, who is never separated from His (Lord's) sacred feet. The jeevan seeks refuge in that sadAchAryan and pleases him and receives that SadAchAryan's paripUrNAnugraham to join the Lord in parama Padham through the performance of prapatthi. Without the sadAchArya anugraham, the Jeevan never attains the boon of parama padha Vaasam and nithya Kaimkaryam to the Lord there.

3) *There are 20 sIOkams in this 4th paddhati of Sri RanganAtha PaadhukhA sahasram, Samarpana Paddhati.* Every one of these sIOkams deals with the gifting of Sri RaamachandrA's paadhukhais to His brother at ChithrakUtam and the significance of that gift. Swami hints in the 1st sIOkam that RaamA performed perhaps PrAsthanikam for the purpose of PrathiprayANam (return) to AyOdhyA after his exile in the forest for 14 years.

SIOkam 102 of Sri RanganAtha PaadhukA Sahasram

rAjyam vihAya raGhuvamshamahIpathinAm
poUrAmscha pAdharasikAn pruthivlm cha rakthAm
thvAmEva hantha charaNAvani! samprayAsyan
Alambhatha praThamamuttharakOsaiEndhra:

Meaning: Oh Paaduka! When the Prince of Kosala had to leave the country, abdicating the Raghu-kingdom he inherited, the loving subjects and the land that lovingly longed for his reign, He however, took you as the 1st companion in forest.

Special Notes from V. Sadagopan:

1) There has been a request to break the sandhis of the PaadhukhA sahasram sIOkams of Swami Desikan by a devout Bhakthai. I suspect that wish may be widely prevalent to enjoy the sIOkams. Hence from now on adiyEn will provide the splitting of the complex words:

raajyam vihAya Raghuvamsa mahIpathInAm pourAmsccha paadha rasikAn pruthvIm cha rakthAm thvaamEva hantha charaNAvani samprayAsyan aalamBatha prathamam utthara kOsaiEndhra:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! Back in AyOdhyA, at the time of giving up His Kingdom including the people of AyOdhyA and His other property, RaamA accepted you as His capable help to overcome the distresses that stretched ahead of Him during the next 14 years in exile.

2) **Srimath Andavan's anubhavam:** In the previous sIOkam, Swami Desikan referred to the practice of parasthAnam, which is valid for all objects except the Paadhukai. Lord Raamachandra left behind His kingdom, its dear citizens and every other property except His Paadhukai during the occasion of leaving AyOdhyA. Therefore, it is clear that the Paadhukhais are the dearest possession of RaamA. The inner meaning is that the Lord in His Parama-Padham cares deeply about the Jeevans and their sufferings. To remove their distresses, He descends on the earth in Vibhava and ArchA Vaibhavams. He leaves behind the nithya sooris in Sri Vaikuntam and arrives at the Prakruthi maNDalam. He does not leave the AchAryAs behind. He brings them with Him. He will leave anything and everything but not the beloved AchAryAs. He will also not come close to those, who do not seek refuge at the blessed feet of His AchAryAs.

3) **Swami addresses the Paadhukai and states:** Oh Uttara- KosalEndra CharaNAvani! thvAm prathamam aalamBatha (The King of the Northern Kosala dEsam, Raaman, wore You on His feet 1st before leaving for the forest). Prior to wearing the paadhukai that provides rakshA for His lotus feet, what did He do? What did he leave behind in favor of the paadhukhais? He left Raajyam, paadha rasikAn pourAn (the citizens of AyOdhyA attached to His sacred feet) and rakthAm PruthvIm cha (also the desirous land /Bhoomi). He took the Paadhukhais, His Devi and His brother, Lakshmanan, the Bhagavatha utthamA known as the embodiment of kaimkarya Sri.

SIOkam 103 of Sri RanganAtha Paadhuka Sahasram

prApthE prayANasamayE maNipAdharakshE!
poUrAnavEkshya Bhavatl karuNapralApAn
manjupraNAdhamuKharA vinivarthanArTham
Ramam padhagrahaNapUrvamayAchathEva

Meaning: Oh Ratna Paaduka! When Rama was about to depart, when the citizens were pathetically dissuading Him, You were presumably raising Your sweet voice by Your jingling sound, clinging to Rama's feet, perhaps remonstrating with Him to persuade Him to return; or was it to ask the citizens to return or was it to send You back?

Special Notes from V. Sadagopan:

1) **The Sandhi-splitting of sIOkam:**

prApthE prayANa samayE MaNi paadharakshe pouraan avEkshya bhavathI karuNA pralApan manju praNAtha mukarA vinivarthanArtham Raamam padha grahaNa poorvam ayAchathEva

2) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukhE! The sweet sound that emanated from you, when RaamA took His 1st steps towards the forest on Your back sounded like an appeal and prayer from You to Your Lord. It appeared as though You were praying at His sacred feet

for Him to return to AyOdhyA or for seeking His blessings for the safe return of the crying citizens of AyOdhyA, who accompanied Him on the trip to be with Him.

3) **Srimath Andavan's Anubhavam:** The inner meaning is that the AchAryAs recommend a Jeevan to PerumAL, when that Jeevan sorrows over its inability to have the grace of the Lord. At that time, PerumAL sends the AchAryan to that Jeevan.

4) The sound of PaadhukhA arose from the Kumizh containing many gems colliding against each other as Sri RaamA began to walk. Hence Swami Desikan addresses the Paadhukhais as MaNI PaadhukE. That sound is Manju PraNAdham or a sweet sound like AchAryA's pleading with Bhagavaan for the Jeevan's Moksham.

SIOkam 104 of Sri RanganAtha Paadhuka Sahasram

mathvA thruNaya BharathO maNipAdharakshE!
rAmENa thAm virraithAm raGhurAjaDhAnIm
thvAmEva sapraNayamujjayinImavanthIm
mEnE mahOdhayamayIm maDhurAmaYODhyAm

Meaning: Oh Paaduka! Bharata looked upon the kingdom that was deprived of Rama (and secured for him by his mother) with contempt and indifference as if it was a mere leaf of grass. But he accepted you with love- greater than for Rama! - As Ujjayini (one of superior lustre), as Avanti (one which would save him from stigma), as Madhura (one which is pleasing to all), as Ayodhya (an unassailable one)-even as Vaikunta- and as auspices-filled; Behold your greatness! (Ayodhya is also a name for Vaikunta)

Special Notes from V. Sadagopan:

1) It appears to me that the anvaya kramam (prose order) of the sIOkams will be better than just splitting sandhis. Hence I will add anvaya kramam from now on for following the meanings of the Sanskrit words used by Swami Desikan and his flow of thoughts: "hEh MaNi PadharakshE! Bharatha: RaamENa VirahithAm thaamm Raghu RaajadhAnIm thruNaya mathvA, sapraNayam thvaam-yEva UjjayanIm, AvanthIm, MahOdayamayeem, MadhurAm, AyOdhyAm mEnE".

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is that one should treat wealth and other crutches of life as equal in value to the blades of grass and display instead sincere devotion to one's AchAryan and be saved. At the time of departure for the forest, RaamchandrA thought the value of AyOdhyA, His kingdom, as worthless compared to the intrinsic worth of the Paadhukhais, which He considered as Sakala PurushArtham for the world. Therefore, He blessed His dearest brother BharathA with His Paadhukhais at Chithrakootam. The troubles that BharathA went through to gain these Paadhukhais were immeasurable. He was duly rewarded however at the end of his sufferings.

3) **UtthamUr Swami's anubhavam:** Oh MaNI PaadhukhE! BharathA thought that the city and the wealth represented by AyOdhyA without His brother RaamA was worthless and equal in value to a blade of grass. Therefore, BharathA rejected that gift of rulership of AyOdhyA given to him by his mother, KaikEyi. The wise Bharathan considered you with affection greater than that he had for the famous city of AyOdhyA and considered you as superior to other well known cities such as Ujjayani, Avanthi, MahOdayam, MadhurA and Vaikuntam (AyOdhyA). Therefore, he celebrated you with SapraNayam (with great affection and devotion).

4) The double entendre (silEdai) embedded by Swami Desikan, while he uses the names of the five cities is marvelous. Swami Desikan says: Oh Gem-bedecked PaadhukhE! You are looking victorious out of the special affection you have for Your Lord RamachandrA. BharathA recognized the many auspicious qualities of the resplendent (Ujjayaneem) Raama Paadhukhais

and saluted them as Avanthi, MahOdayam, MadhurA and AyOdhyA .He saluted them as "Avanthi", since it protected him (Bharathan) from any blemish of desiring RaamA's Kingdom. He saluted them as "MahOdhayam" since they have more riches than the entire city of AyOdhyA and others. He praised them as "Madhuram" since they are sweet to every one, who approaches them. Finally, he saluted them as "AyOdhyA" or as the one, which could not be conquered by anyone in battle. Thus few of the limitless aspects of the glories of Sri Raama PaadhukhAs (Swami NammAzhwAr as the AchAryan) are being celebrated here.

SIOkam 105 of Sri RanganAtha PaadhukA Sahasram

rAmAthmana: prathipadham maNi pAdha rakshE!
vishvamBharasya vahanEna parIkshithAm thvAm
vishvasya devi vahanE vinivEshayiShyan
visrabDha Eva BharathO BhavatIm yayAchE

Meaning: Oh Paaduka! Bharata had evidently sought you as a gift from Rama with great confidence in you (in regard to the ability to reign over the land), because he had well become satisfied, on examining you bearing the Universe-sustaining Superlord in the form of Rama, at every step of walking.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan points out the reason for BharathA's request for the bequeathing of the PaadhukhAs as gift from his brother. Swami says: "Oh Gem-bedecked (Kallizhaittha) PaadhukE! Oh Empress! You have carried RaamA, the ruler of the worlds during all His missions. On those occasions, your performance has been checked out and found to be perfect at each one of the steps you made for Him. Therefore, BharathA had a lot of trust in your power to administer the affairs of the world and therefore asked RaamA to give you as a gift to him to enable him to conduct the affairs of the state as His (RaamA's) representative (adhikAri)".

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is: When a sishyan selects an AchAryan for pancha samskAram and prapatthi, he examines the auspicious qualities of the AchAryan and then with unalloyed faith (VisvAsam, Nambikkai), the sishyan adopts the sacred feet of that AchAryan for his protection. The sishyan from then on is utterly loyal to the AchAryan that he has chosen. There are also those, who go through the motion of prapatthi to an AchAryan for the sake of the ritual. The faithful Sishyan however knows fully well that the Lord responds to his AchAryan and will accept that SadAchAryan's recommendation. Therefore, he leaves all his worries behind and celebrates his AchAryan always. At the time of receiving the Paadhukhais, Bharathan requested his brother to step into the Paadhukhais (AdhirOhArya PaahdAbhyAm) suggesting as though he was testing those PaadhukhAs prior to accepting them. Swami Desikan uses therefore the word "ParikshithAm thvAm" to indicate that Bharathan did not simply accept the Paadhukhais. He tested them out and then fully satisfied about their prowess, accepted them with MahA visvAsam.

3) BharathA's mind set at the end of testing the Paadhukhais and accepting them for "visvambhara Vahanam" (to rule the world) is described as "VISRABDHA:" by Swami Desikan. The choice of the word "Visrabdha:" is a testament to the SaraNagathi Saasthram. **Visrabdha: means a state of mind completely free from anxiety, a state of utter trust or MahA VISVAASAM.** Both Visrabdah: and VisvAsam have the prefix "Vis" in them. The state of Nirbharam (fearlessness and state of freedom from worries about his rakshaNam) arises from the Visrabdha state to begin with. Lakshmi Tanthram is quoted by Swami Desikan in Srimath rahasya Thraya Saaram in this context: "**Rakshayishyathlithi VisvAsAth abhishDOPaya Kalpanam**". BharathA had that feeling of Visrabdham or VisvAsam in Paadhukai of Lord Raamachandra.

4) AdiyEn is also reminded of the latter half of the concluding sIOkam of the 14th chapter of Srimath Rahasya Thraya Saaram (SvanishtAbhijn~Ana adhikAram) here: "tatthvOpAya prabhruthi vishayE SWAMI DHATTHAAM SvanishtAm SeshAm kruthvA SIRASI KRUTHINA: sEsham aayu: nayanthi". Here Swami states: "These blessed souls hold aloft on their heads the nishtai gifted to them by the Lord (through AchArya Mukham) in the matter of Tattvam, upAyam and PurushArtham and leads the rest of their lives without fear in a state of utter visvAsam". The nishtai here is the Raama Paadhukhai held aloft on BharathA's head as a parivattam for the next 14 years. Bharathan thus became a kruthinan or krutha kruthyan. He also received the adhikAram through his clear understanding of the SvarUpa, UpAya, and PurishArtha nishtais.

SIOkam 106 of Sri RanganAtha Paadhuka Sahasram

BhaktyA param Bhavatu tadh Bharatasya sADhO:
thvathprArthanam raGhupathoU maNipAdharakshE!
kEnashayEna sa muni: paramArThadarshi
BhadrAya dhevi! jagathAm BhavathImavAdhlith

Meaning: Oh Paaduka Devi! Or let it be that Bharata, a Sadhu, had asked for you to be given out of pure devotion, not on the basis of a consideration of your burden-bearing ability. How did that great seer (Vasishta), of decidedly perceiving wisdom, pronounce that you will be for the wealth and welfare all the worlds?

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Oh gem-studded PadhukEs! BharathA, the great soul, prayed for you as a gift from his elder brother out of devotion for you. BharathA did not seek you as a gift because of your power to rule all the worlds effectively. It is no wonder that sage VasishtA, the family priest suggested that BharathA ask for Raama PaadhukhAs, since he knew that Raama was BhagavAn Himself, who was hiding as a mere man for fulfilling the vows related to His avathAram.

2) Srimath Andavan's anubhavam: The inner meaning here is: NammAzhwAr was born in Soothra jaathi. It is not enough to say those of Brahmin kulam celebrate him as sankEtham. Even the great Sukha Brahman has celebrated his future avathAram as follows: "kvachith kvchin mahAbhAgA: - ThambrabharNi nadhl yathra". Will Suka Brahman say anything is not true? AchAryAs are Mahaans.

3) Swami Desikan points out here that those who are skilled at describing the truth as it is will recognize the PaadhukhAs as the One, which confers auspiciousness on the people of the world.

SIOkam 107 of Sri RanganAtha Paadhuka Sahasram

RamE Vanam vrajathi pankthiraThe prasupthE
rAjyApavAdhachakithE BharathE tadhAnIm
AshvAsayEth ka iva kOsavAsinasthAn
slthEva chEth thvamapi sAhasavrutthirAsi:

Meaning: At that moment, when Rama had insisted on staying away in the forest, when King Dasaratha had passed away, when Bharata was in the unhappy predicament of being detested as a usurper by design, at that time, had You been obstinate like Sita, on following Rama, what consolation would have been available to the Kosala subjects (suffering in separation from Rama)?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! The anguish of the citizens of AyOdhyA knew no bounds at the time of RaamA's entry into forest, SitA's refusal to stay behind in AyOdhyA without RaamA and was compounded by DasarathA's subsequent death and BharathA's rejection of the Kingdom for fear of blemish that he coveted the kingdom. Who else accept You, Oh PaadhukhE could have consoled them at that dire moment? You returned as the representative of Your Lord from Chithrakootam and gave them the comfort to bear that unbearable sadness.

2) **Srimath Andavan's anubhavam** (The inner meaning): If PerumAL had not given Swamy NammAzhwAr to Naatha Muni, how could our AchArya paramparai have come about? Our Lord gave BharathA the gift of His own Padhukai at Chithrakootam just as AadhipirAn would present later Swami NammAzhwAr to Naatha Muni to preserve and grow the AchArya paramparai.

3) One disaster after other happened from KaikEyi's insistence that her son BharathA should inherit the kingdom instead of Sri Raamachandra, who went into exile with His beloved wife and dear brother. BharathA was heart broken and arrived at Chithrakootam to beg RaamA to accept the throne and return to AyOdhyA as the rightful heir. RaamA turned that request down. The sorrow of the citizens at that time was unbearable. Swami Desikan says here that the most merciful Paadhukhais decided to give up the Kaimkaryam to its Lord reluctantly and return to AyOdhyA to console BharathA and the citizens of AyOdhyA during the immensely sad time of Raamachandra's necessary absence from the kingdom.

4) The equating of Swami NammAzhwAr to Lord's Paadhukhais and BharathA to Naatha Muni has been made by Swami Desikan in the 2nd verse of Sri RanganAtha PaadhukhA sahasram: "BharathAya param namOsthu -Raaghava PaadhukhA PrabhAva:". Swami Desikan reminds us about the saamyam (equality) of Bharathan to Naatha Muni in the 25th sIOkam of the 1st chapter of Sankalpa SooryOdhayam.

SIOkam 108 of Sri RanganAtha PaadhukA Sahasram

padhAvani!PraBhavathO jagathAm thrayANAm
rAmAdhapi thvamaDhika niyatham praBhAvAth
nO chEth kaThannu Bharathasya thamEva lipsO:
prathyAyanam paripaNam BhavathI BhavithrI

Meaning: Oh Paaduka! You are at all times, decidedly superior in value, to Rama, who is indeed the source of creation, maintenance and the like of all worlds; for otherwise how could You have become the guarantee-security pledged by Rama to inspire a confidence in Bharata that Rama will surely return to Ayodhya? (A pledged material will be more in value than the pledged-for amount)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! You were not only given to BharathA as a representative of RaamA to rule the world in His absence. BharathA as the most valuable object requested you that Rama will leave behind to assure his return from His exile after 14 years. (PaadhukhAs were given as a pawn that would be redeemed by RaamA, since they were so dear to Him. BharathA understood that RaamA will come back to recover His valued property from him at the end of his ordained exile).

2) **Srimath Andavan's anubhavam:** Oh Raama PaadhukhE! BharathA came to ChithrakUtam to bring back RaamA to AyOdhyA and ended up taking you back instad of RaamA. Hence, I surmise that You are more valuable to BharathA than his own brother. The inner meaning is that the acquisition of a SadAchAryA, who has the Lord under their svAdhInam (control), makes them

higher in value than the Lord Himself. There is no doubt about that sishyan gaining the Lord as the coveted prize.

3) Swami Desikan starts off by describing as to who RaamA is: "ThrayANAm JagathAm prabhavatha: (RaamA is the Lord of the 3 universes). In this context, Swamy salutes the glory (prabhAvam) of the Raama Paadhukhais: "(thvam) RaamAdhapi prabhAvAth adhikhA, niyatham" (Your glory is indeed greater than that of Your Lord). Swami Desikan then adduces the reason as the Lion among logicians (Thaarkika Simham): "Oh PaadhukhE! You became adahu (Moola Dhaanam) to enhance the faith of BharathA, who arrived at ChithrakUtam to bring back RaamA to AyOdhyA. You served as a gurantor by serving as the ParipaNam or pawn (moola Dhanam).

SIOkam 109 of Sri RanganAtha Paadhuka Sahasram

manyE niyuja BhavathIm maNipAdharakshE!
pArShNigrahasya Bharathasya nivAraNa arTham
rathnAkaram sapadhi gOShpadhayan vijigyE
rAma: kshaNEna rajanIchara rAJaDhAnIm

Meaning: Oh Paaduka! I imagine that Rama gave You up to Bharata, who was perseveringly pursuing Rama's footsteps, in order that Rama could go to his job of doing away with the Lanka-rulers, in a quick manner, making the ocean a mere puddle of cow's hoof to easily cross over.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! You were given to BharathA by RaamA to fulfill the purpose of his incarnation (i-e), to destroy the evil RavaNA. BharathA at ChithrakUtam held on firmly to the legs of RaamA and would not let them go until RaamA responded positively to his appeal to return to AyOdhyA. To overcome this difficult situation, RaamA sent you (Paadhukai) with BharathA and proceeded promptly towards LankhA to fulfill the purpose of His avathAram as "a Human being". The moment RaamA sent You with BharathA, the goals of His incarnation advanced rapidly.

2) Oh PaadhukhE! Raaman made the deep ocean look like a pond and crossed over it easily to LankhA for destroying the evil RaavaNA in a very short fraction of time. Prior to that, He sought your help and commanded you to be with BahrathA to fulfill his avathAra KaaraNam.

3) The key word in this sIOkam is "PaarshNigrahasya". Swami Desikan indicates that BharathA was holding tightly the backside of Sri Raaamachandra's feet. This seems to suggest that RaamA was looking towards LankhA (away from BharathA) already since the earlier efforts of BharathA to face RaamA, argue with Him while holding on to the feet of RaamA from the front side had failed. ShAsthAs say that BhagavAn cannot escape, when one holds firmly to His feet. He cannot shake them (BhakthA's grip) off and escape. BharathA knew about this and held on to the backside of the Lord's ankles to turn RaamA towards AyOdhyA. RaamA experienced Dharma Sankatam and had to do some thing. What did He do? He requested the help of His noble Paadhukais and asked them to return with BharathA to AyOdhyA and serve as His representative to help BharathA during His necessary absence form the Kingdom.

4) The other inner meaning is that the Lord directs a Bhakthan to a sadAchAryan prior to Prapatthi.

SIOkam 110 of Sri RanganAtha Paadhuka Sahasram

pAdhAvani!PraBhutharAnaparADhavargAn
sODum kshamA thvamasi mUrthimathI kshamalva
yath thvAm vihAya nihathA: paripanThinasthE
dhEvE na dhAsharaThinA dashakaNTamuKhyA:

Meaning: Oh Paaduka! You are to be sure, a personification of forbearance, capable of forgiving large arrays of sins too; this I say because it is only after having left You off (with Bharata), that Rama could discharge His Divine duty of demolition of the demons like Ravana, who were the enemies of the devas! (Had you been then with Rama it is doubtful if Rama could as devastating!)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukhE! Thou art the embodiment of mercy and patience. Had you stayed with RaamA, You would have forgiven RaavaNA for his trespasses out of your generosity to him and would therefore have made it difficult for RaamA to destroy RaavaNA. The objectives of Your Lord's avathAram would then have suffered a set back. Leaving You with BahrathA, RaamA was able to meet RaavaNA alone in battle and destroy him for his inexcusable offenses committed against the sages DevAs and SitA PirAtti.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those, who do not have a sadAchArya sambhandham, get destroyed.

3) The glory of NammAzhwAr as Prapanna jana santhAna kootasthar is being saluted here. As a sadAchAryan par excellence, SatakOpar bears with the immense assembly of aparAdhams committed by His sishya vargams (PrabhutharAn aparAdha vargAn sODum kshama asi). This NammAzhwAr does by being the embodiment of forbearance (Moorthimathi Kshamaiva asi).

SIOkam 111 of Sri RanganAtha Paadhuka Sahasram

vAkyE garlyasi pithurvihithEpyathrupthyA
mAthurmanOraThashEShamavanDhyayiShyan
manyE thadhA raGhupathi: Bharathasya thEne
mAthasthvayalva maNimoUlinivEshalaksmIm

Meaning: Oh Paaduka! Rama was possibly not satisfied even after having fulfilled the father's highly holy orders (in regard to proceeding to the forest); hence to fully satisfy the ambition of Kaikeyi, he saw fit to crown Bharata with a gem-crown that you are.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Queen Kaikeyi desired that her son, BharathA should wear the bejeweled crown of Kosala kings and rule AyOdhyA. RaamA fulfilled His stepmother's wish through the gift of His bejewelled Paadhukhais, which have the power to rule the 3 worlds. His father's promise to Kaikeyi was also fulfilled through this act.

2) **Srimath Andavan's anubhavam:** Kaikeyi asked for 2 boons from her husband DasarathA. With one, she wanted RaamA to go to forest and with the other; she wanted her own son to ascend the throne of Kosalaa kingdom. Besides fulfilling the arduous task of going to the forest on exile, RaamA wished to make His mother's heart happy and hence, He placed the bejewelled Paadhukhais on the head of BharathA.

3) Swami Desikan addresses the Paadhukhais tenderly here as "hEy Maatha:" (Oh My Mother) in the context of reference to the cruel Kaikeyi, the foster Mother of Sri RaamA. The dutiful son, RaamA had fulfilled the wish of His father, which was the most difficult command (gariyas Vaakhyam) and yet felt that He would like to do some thing more to make His mother's heart even happier. Therefore, he gave His own bejewelled Paadhukhais as protection for His brother, Bharathan. Swami Desikan describes this special act as "Maathu: manOratham ARESHAM avandhyayishyn". RaamA did not want to leave any thing incomplete and hence he fulfilled His mother's wish totally. Swami Desikan describes the act of RaamA's placing His

Paadhukhais on the head of BharathA as "MaNimouLi nivEsa LAKSHMEEM thEnE" (RaamA created the auspiciousness by placing His bejewelled paadhukhais on BharathA's head).

SIOkam 112 of Sri RanganAtha PaadhukA Sahasram

pAdhAmbujAdh vigaLithAm paramasya pumsa:
thvAm AadharENa vinivEshya jatAkAlApE
anglchakAra BharathO maNipAdharakshE!
gangADhirUDa shirasO girishasya kAnthim

Meaning: Oh Paaduka! You came from Rama's feet even as the holy Ganga. Bharata on bearing You on his matted hair, shone with effulgence equal to Siva's with Ganga on his head.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** BharathA placed the noble Paadhukhais from the holy feet of RaamA on his head and attained nobility himself. This is similar to Rudran attaining the name of Parama Sivan or the most auspicious One by placing on his head the floodwaters of GangA that arose out of Sriman naarAyaNA's sacred feet during His avathAram as Thrivikraman. In this matter, there is similarity between BharathA and Parama Sivan in that both of them were ennobled by affiliation with their Lord's sacred Paadham.

2) **Srimath Andavan's anubhavam:** Here the reference is back to the 2nd sIOkam of this Paddhathi. At AyOdhyA, Raamaa stepped on His Paadhukhais 1st prior to His journey to the forest (PrthvIm vihAya SamprayAsyan PRATHAMAM thvAm AALAMBHATHA). Hence, there is no question about BharathA bringing a new PaadhukhA from AyOdhyA for RaamA to bless it prior to giving it to him. BharathA requests his brother: at Chithrkootam "adhirOhArya PaadhAbhyAM" (Please step onto the Paadhukhais before gifting them to me). This is consistent with the practise of a sishyan, who places his AchArya Paadhukhai on his head after the AchAryan steps on them and then presents it to the Sishyan.

3) Here Swami Desikan points out that both Bharathan and Parama Sivan have matted locks (jata kalApam). One had the Raama Paadhukhais on his head and the other had the sacred waters that flowed out of the holy feet of Thrivikraman on his matted hair. Both shone with equal splendor due to the close affiliation with the object that had affiliation with the Lord's sacred Paadham (SatAri and GangA).

SIOkam 113 of Sri RanganAtha PaadhukA Sahasram

avikalam aDhikarthum rakshaNE saphthaIOkyA:
raGhupathi: charaNE na nyastha dhivya anuBhAvam
aBhajatha Bharatha: thvAmm anjasa pAdharakshE!
maNimakuta nivEshathyAga DhanyEna mUrDhna

Meaning: Oh Paaduka! It is right that Bharata avoided crowning himself with a gem-set crown but instead thought fit to adorn his head with You. By reason of your having been endowed with special potency by association with Rama's feet, Bharata, on bearing You secured suzerainty over all 7 worlds.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! For achieving a major prize, one has to reject many distractions and temptations on the way. BharathA rejected the minor prize of wearing the crown of Kosala dEsam and through that act succeeded in adorning the holy paadhukhAs of RaamA on his head as the coveted major prize. Had he won the Kosala crown, it

is not clear whether he would have fulfilled his duties successfully as a king of AyOdhyA or escaped from the blemish that he coveted that kingdom and therefore was directly responsible for RaamA's banishment to the forest. By sacrificing the Kosala crown, BharathA had the greatest fortune of receiving the holy padhukhAs of Raamaa having the power of ruling all the 7 worlds.

2) **Srimath Andavan's anubhavam:** There have been many reasons given for BharathA wearing the PaadhukhAs of RaamA as his SirObhUshanam. One of the main reasons is that the PaadhukhAs have the power to rule all the 7 worlds. RaamA stepped on to the PaadhukhAs to transfer the power of His ThiruvadIs so that there will be no vignams during BharathA's ruling AyOdhyA with the help of His PaadukhAs. BharathA wore those PaadhukhAs on his head, which had the bhAgyam of NOT wearing the mere crown of the kingdom of Kosala desam.

3) 1 Jewel (decorative object) for BharathA's head was the MaNiMakutam (Bejeweled crown) of Kosala RaajAs. The other was the Lord's MaNi Paadha rakshai. BharathA chose wisely the latter as AabharaNam for his siras, since the MaNi PaadhukhAs were empowered by his dear brother to rule effortlessly all the 7 worlds. Swami Desikan describes rejecting the MaNi Makutam is as "MaNi Makuta nivEsa thyAgam". That thyAgam followed by the placement of Sri Raama PaadhukhAs on his head made BharathA qualified without question to become eligible to rule the 7 worlds (Saptha IOkhyA: avikalam rakshaNE adhikarthum).

SIOkam 114 of Sri RanganAtha Paadhuka Sahasram

iyam avikala yOgakshEma siDdhyal prajAnAm
alamithi BharathEna prArThithAm AdharENa
raGhupathir aDhirOhann aBhyaShinchath svayam thvAm
charaNa naKhamaNInAm chandhriKA nirJharENa

Meaning: Bharata thought, "This paaduka would suffice to ensure the wealth and welfare of the people;" on receiving this plea from Bharata, Rama stood on the Paadukas, so as to perform a formal 'abhisheka' with the lustre radiating from His nails, that shone like gems.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! BharathA requested you with affection and stated that you have the power to confer auspiciousness to all the worlds. RaamachandrA, Your Lord, stepped on you prior to gifting you to His brother. At that time, the rays of Moon associated with RaamachandrA's toenails showered nectar on you and bathed you for coronation. The Lord consecrated you thus for your stay with BharathA during His exile.

2) **Srimath Andavan's anubhavam:** RaamA responded to His brother's request to step on the PaadhukhAs and with the lustre of His nails of the feet performed AbhishEkam for the PaadhukhAs. Later, BharathA performed the formal PattAbhishEkam for the PaadhukhAs in AyOdhyA. It is similar to Vibhishana PataabhishEkam. After the victory over RaavaNA, RaamA bathed Vibhishana on the seashore for a quick coronation; later RaamA performed the formal (elaborate) pattAbhishEkam for Vibhishana as the King of LankA similar to the situation with the PaadhukhAs at Chithrakootam.

3) PaadhukhAs confer blemish less (avikala) Yogam (conferring riches that one does not have) and KshEmam (Protecting the riches that one has already). BharathA knew this power of PaadhukhAs and therefore asked His brother to give him those auspicious PaadhukhAs. Swami Desikan visualizes the flood of the lustre of the nails of the Lord, which were like the resplendent rays of the moon, bathing the PaadhukhAs as though they were performing Thirumanjanam associated with their coronation ceremony.

4) In the 2nd line of this sIOkam, Swami Desikan refers to the loving prayer of BharathA for the gift of Paadhukhais as "AadharENa PrArthithAm". RaamA's response to that PrArthanai was "abhyashinchath chandrika nirjarENa". RaamA performed the abhishEkam for the Paadhukhais with the pure lustre of the nails of His sacred feet. The rhyming of "AadharENa" with "nirjarENa" has telling effect on the ear as one recites this sIOkam. When one asks the Lord for a small blessing, the most generous Lord responds by opening the floodgates of His dayA.

SIOkam 115 of Sri RanganAtha Paadhuka Sahasram

praNayini padhapadhME gADamAshliShyathi thvAm
viDhisuthakaThitham thadh valBhavam thE vidhantha:
anudhinamruShayasthvAmarchayanthyagnyagArE
raGhupathipadharakshE! rAmagiryAshramasThA:

Meaning: Oh Paaduka! At the time of parting with You, Rama's lotus feet embraced You closely-as a lover would, his love while sending off. Then, sage Vasishta spoke on Your greatness. The other sages living in Chitrakoota started, from then on, to respectfully perform Agnihotra oblations to you, every day, individually.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! At Chitrakootam, when you heard about RaamA's decision to give you as a gift to BharathA, RaamA's feet hugged You tightly fearing separation from You for 14 Years. At that time, Sage VasishtA explained to the assembled group of sages about your eminence and glory. All of the sages listening attentively recognized immediately Your Vaibhavam and placed you at their altars and began to worship you. Swami Desikan implies that the Rishis of ChithrakUtam obtained new PaadhukhAs for RaamA to place His holy feet on them and used those sanctified Paadhukhais for their daily AarAdhanams. The original Paadhukhais accompanied BharathA to AyOdhyA.

2) **Srimath Andavan's anubhavam:** When a Dharma pathni goes to her parent's house, then the loving husband hugs her tightly before her journey home and blesses her for safe journey and return to her pukkaham. Swami Desikan points out that Lord RaamA's feet, the YajamAnar of the Paadhukais, hugged them tightly before their journey to AyOdhyA with BharathAzhwAn for similar reasons.

3) Swami Desikan names ChithrakUtam as Raama Giri. Here RaamA was very happy living with His dear consort in exile. Thus, these hills became very dear to RaamA as well as to SitA Piraatti. Hence Swami Desikan salutes these hills as Raama Giri. Swami Desikan also points out that the Rishis of Raama Giri listened to Sage VasishtA's exposition on the glories of the Raama Paadhukhais and took home new Paadhukhais blessed by contact with the holy feet of their Lord. These Raama Giri Rishis placed the holy paadhukhais at the sanctum, where they performed AgnihOthram daily and worshipped them there with prescribed Vedha manthrams.

SIOkam 116 of Sri RanganAtha Paadhuka Sahasram

niyatham aaDhirurOha thvAm anADhEya shakthim
nija charaNasarOjE shakthim ADhAthukAma:
sa kaTham itharaThA thvAm nyasya rAmO vijahvE
druShadh upachitha BhUmoU dhandakAraNya BhAgE

Meaning: Rama set His feet on You to acquire, for His tender feet, the intrinsic powers You possess; this is certain; if it were not so, how could Rama have walked through the rough rocky Dandaka forest, without wearing You?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** The Rishis of ChithrakUtam obtained new paadhukhAs from RaamA. BharathA took RaamA's original PaadhukhAs in procession to AyOdhyA with all maryAdhais. RaamA did not wear any padhukhAs thereafter during his sanchArams in the forests of DhaNdakaa, since He had given the original PaadhukhAs as a pledge to BharathA to solemnize His return to AyOdhyA at the end of his 14 year's of exile in the forest. RaamA did not therefore want to de-emphasize that pledge through wearing of another set of PaadhukhAs. Lord RaamachandrA's feet were however protected from the thorns and sharp stones of the DhaNdakaa forest by another power. That protection came from the PaadhukhAs embraced His feet, when he stepped on to them at the request of BharathA prior to giving them as His mark of pledge. Part of the inherent and natural power of Paadhukais enveloped the Lord's feet at that time to protect them during His wanderings in the harsh forests of DhaNdakaa.

2) **Srimath Andavan's anubhavam:** In the 113rd sIOkam, Swami Desikan suggested that RaamA imparted power to His paadhukhais to protect BharathA. Here, Swami Desikan reminds us that the Paadhukhais have their own inherent sakthi and that RaamA stepped on them to receive a part of their unlimited power for protection against the harsh environment of DhaNDakA forest. *The inner meaning is that the AchAryAs have even greater DayA and patience than the Lord Himself for correcting the Jeevans with innumerable sins and to prepare them for presentation to the Lord, their owner.*

3) Swami Desikan uses the word "anAdhEyam" here, which is the opposite of "AadhEyam", which means to be placed, to be contained. "AnAdhEyam" means svAbhAvikma or naturally powerful without the sambhandham of anything else to empower it. Swami Desikan had wondered earlier (113th sIOkam) whether RaamA stepped into the PaadhukhAs to empower them through AadhEyam (placement) of His sacred feet. In this sIOkam, Swami Desikan states that the Paadhukhais (AchAryAs) have their own inherent sakthi (anAdhEyam) and therefore were able to share some of that sakthi to protect the Lord's feet, when He roamed the forests of DhaNdakaa without them.

4) Swami Desikan uses the word "Sakthim" twice in this sIOkam: "thvAm anAdhEya sakthim" in the 1st Paadham of this sIOkam and "nija charaNa sarOjE Sakthim aadhAthukaama:". 1st sakthi is the anAdhEya Sakthi of the PaadhukhAs; the 2nd sakthi is the derived sakthi from the Paadukais by the lotus-soft feet of the Lord. Swamy hints that the Lord wanted to absorb part of the natural sakthi of the Paadhukhais.

SIOkam 117 of Sri RanganAtha Paadhuka Sahasram

RaGhupathi padha padhmAth rathnapITE nivEShTum
Bharatha shirasi lagnAm prEkshya pAdhavani! thvAm
pariNatha puruShArtha: poura varga: svayam thE
viDhim aBhajatha sarvO vandhi valthALikAnAm

Meaning: SOh Paaduka! When you sat on Bharata's head, coming away from Rama's feet, the Ayodhya folk felt as if having achieved their ambition and assumed, of their own accord, the role of court bards and panegyrist to herald your victory?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! When BharathA carried you on his head and started his journey back to AyOdhyA to place you on the gem-studded throne of Kosala dEsam, the citizens of AyOdhyA accompanied him (BharathA) and participated in all of the ceremonies. The Citizens were elated to see you ruling the kingdom as the representative of RaamA and offered their prayers and praises to you with joy.

2) **Srimath Andavan's anubhavam:** The joyous citizens of AyOdhyA reacted as though they had received all the 4 PurushArthams, when BharathA brought you on his head to AyOdhyA from ChithrakUtam. They woke you up in the morning with their eulogies.

3) The joyous Poura Vargam (the assembly of Citizens) of AyOdhyA is split into 2 groups: Vandhi: and VaithALiKA: *PerumAl is awakened by VaithALiKAs with SuprabhAtham and Vandhi: follow them with their salutatory eulogies.* The exalted status of the PaadhukhAis is thus hinted here. Later Swami Desikan is going to create a whole Paadhathi called VaithALiKA Paddhathi (the 9th of the 32 Paddhathis) to awaken the PaadhukhAs through VaithALiKAs with 10 sIOkams. There, Swami Desikan identified the VaithALiKAs as the Upanishads. These VaithALiKAs also announce the different times of the day and night to remind the PaadhukhAs of the royal duties associated with those time slots.

SIOkam 118 of Sri RanganAtha Paadhuka Sahasram

ananya rAjanya nidhEshaniShTAm
chakAra pruthvIm chathurarNavAnthAm
BrAthur yiyAsO: Bharathas thaDhA thvAm
mUrdhnA vahan mUrthimathim ivAjnyAm

Meaning: One could say that You were the will personified, of Rama on proceeding to the forest; when Bharata bore You on his head, he could rule over the 4-ocean-bounded kingdom of the whole earth, under Paaduka's sole authority, without any possibility of any other ruler dictating to him.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukhE! BharathA had you, the incarnation of His brother's command as it were, on his head and ruled this earth girdled by the 4 oceans. His rule carried out your command and made sure that all the kings of the earth obeyed your order of keeping RaamachandrA as the undisputed king of all kings.

2) **Srimath Andavan's anubhavam:** Oh PaadhukhE! When RaamA went on exile to the forest, BharathA wore you, the embodiment of the command of RaamA, on his head and ruled all the worlds bordered by the 4 seas without any question to RaamA's supremacy as the king of Kings. The inner meaning is that for those, who have true devotion to their AchAryAs, the whole universe will become under their full control.

3) RaamA is Chakravarthi. All the kings understood that suzerainty and obeyed Him and would not do anything counter to His Yeka ChakrAdhipathyam. To emphasize this point, Swami Desikan uses twice the word "Ananya" at the very beginning of this sIOkam (ananya Raajanya nidEsa nishtAm). The choice of word "nidEsa" is also highly suggestive of the nuances of the command of the Lord. The obedience to the command of the Paadhukhais was total, voluntary and undisputed without any remonstrance. Swami Desikan did not use here a harsher sounding word like "nirdEsam" which also means command. He did not use the words "aadEsam" or "SandEsam", which also mean Command. He used "nidEsam" instead to telling effect to indicate the total, undisputed acceptance of the sovereignty of Sri RaamachandrA by all vassal kings. In RaamAyaNA of Sage Valmiki, there is a passage: "BrAthrumaadEsam aadhAya" in this context.

SIOkam 119 of Sri RanganAtha Paadhuka Sahasram

yadhBrAthrE BharathAya rangapathinA rAmathvam AthasThuShA
nithyOpAsya nijAnGri niShkrayathayA nischiithya vishrANitham
yOgakshemavaham samasthajagathAm yadh glyathE yOgiBhi:
pAdhathrANamidham mithampacha kaThAmahnAya mE nihnuthAm

Meaning: May that Paaduka, which was given away to Brother Bharata by Ranganatha in His Rama-form as a price, so to say, for His feet (to go to the forest), Sages have regarded this as the conferrer of wealth and welfare on all the worlds quickly eliminates my lowliness!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** In this SamarpaNa paddhathi verse, Swami Desikan prays to the PaadhukhAs worn by the dispassionate BharathA on his head to sunder our bonds of attachment to perishable wealth and confer on us the blessings of uninterrupted worship of RanganAthA, who incarnated as RaamA. Swami Desikan says: "May the holy PaadhukhAs placed by RaamA on the head of BharathA as His representative elevates my mind and bless me with wealth such as devotion to Lord RanganAthA's sacred feet. May the holy Paadhukhai identified by Sage VasishTA as the one inquiring about the Yoga-KshEmam of the worlds bless us with the boon of freedom from worldly desires and grant us unceasing remembrance of the Lord's holy feet to gain the permanent riches of Moksham.

2) **Srimath Andavan's anubhavam:** Sri RangaAthA incarnated as Raaman and blessed BharathA with His Paadhukhais in place of His sacred feet. The learned people say that the world gains all its blessings (KshEmams) from the holy Paadhukhais. Swami Desikan prays for the Paadhukhais to remove his dhArithriyam (Spiritual poverty). The inner meaning is that PerumAL blesses us with AchAryAs and BhagavathALs in place of Himself. The world and its janthus receive all soubhAgyams from the AchAryAs and BhagavathALs. Swami Desikan prays for the benovolent katAkshams of AchAryAs to eliminate his spiritual deficiencies. Swami Desikan is having us in mind, when he refers to his spiritual insufficiencies. He had none. He knows that the foolish one will at least listen and the half-baked scholar will not pay heed for sadhupadEsam. Swamy reminds us that that the blessings of the Lord can only begin to pour, when one thinks sincerely about one's helplessness and insignificance (Aakinchanyathvam). Swami Desikan describes that fundamental concept in the UpOdhgAtha adhikAram of Srimath Rahasya Thraya Saaram. There, he points out that only SdAchArya anugraham can remove our utter spiritual poverty.

3) **3 points are made by Swami Desikan** about the sacred PaadhukhAs of Sri Raaamachandra in this sIOkam rich with tattvArthams prior to his moving appeal to them for all of our spiritual upliftment:

1) "Yath PaadhukhA Raamathvam aathasThushaa" (Those Paadhukhais, which attained the status of RaamA),

2) "BharathAya nithya upAsya nishkrayathayA visrANitham" (Those Paadhukhais, which were given expressly by Raamaa to BharathA as a substitute for His sacred feet for the daily AarAdhanam of Bharathan),

(3)"yath Yogibhi: samastha jagathAm yOga KshEma vaham (ithi) geeyathE" (those Paadhukhais, which are sung by the Yogis as the conferrer of all auspiciousness and protection on the worlds and their people).

Recognizing the unique greatness of Raama Paadhukhais (Swami NammAzhwAr), Swami Desikan prays movingly: "Idham PaadhathrANam mE mithampacha kathAm ahnAya nihnuthAm" (May those Raama PaadhukhAs remove instantly my spiritual deficiencies through their power).

SIOkam 120 of Sri RanganAtha PaadhukA Sahasram

**BharathasyEva mamApi prashamithavishvApavAdhadhurjAthA
shEShEva shirasi nithyam viharathu raGhuvIrapAdhukE! Bhavati**

Meaning: May You, Raghuveera Paaduka! Remove, as you did for Bharata, all insinuations and the resulting state of misery and remain on my head, ever, as a Sesa-vastra (honour-garment) for me!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PahukhAs of the hero of the lineage of Raghu! May Thou rest on my head for a long time! May Thou remove all the blemishes, the sins of mine and confer the same blessings that BharathA received. By wearing you as his crown, BharathA's lack of desire in ruling AyOdhyA for its own sake was proven. His character and intent were no longer questioned. He was recognized as a great soul and devout devotee of Sri Rama, his brother. May my connection with you remove all the ills that come my way during my stay on this earth? May all my misfortunes associated with the ills of samsara be dispelled by your mighty power! May Thou shine on my head always!

2) **Srimath Andavan's anubhavam:** Oh Raghuveera PaadhukhE! Since BharathA went through a lot of troubles to receive you on his, he was spared from all types of calumny. Similarly, you should stay on my head as a parivattam and remove all apavAdhams. RaamA gave the magnificent gift of His PaadhukhAs to protect his brother BharathA from IOkApavAdhams. The inner meaning is that those, who approach a sadAchAryan, will be freed from all types of inauspiciousness and apavAdhams.

3) Swami Desikan beseeches the Paadhukhais of Lord RanganAthA to stay and play on his head always to remove all "visva- apavAdha dhurjAthA" or the infamous worldly gossips and calumny. Such power to banish all of the painful calumny can only come from a Veeran or a mighty hero of unparallel valour. Such is the undisputed valor of the Raghuveera Paadhukhais. Hence, Swami Desikan addresses the venerable Paadhukhais as "Raghuveera PaadhukhE" here.

Sri RanganAtha PaadhukhA SahasrE 4th Samarpana Paddhathi sampoorNam

5. PrathiprasthAna Paddhathi
(Return of Paaduka to Ayodhya with Bharata)



[SIOkam 121 of Sri RanganAtha PaadhukA Sahasram](#)

prashasthE rAmapAdhAbhyAm paadhukE paryupAsmahE!
Anrushamsyam yayOrAsidh AshritEshvanavagraham!!

Meaning: We meditate on the Paaduka, -which exhibits a merciful disposition to the devoted ones, brooking no blockade and which shows greater powers than the feet of the Lord.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** We meditate on the PaadhukhAs, whose protection of prapannAs is absolute and unquestioned. They are unflinching in their power to bless those, who seek their refuge. In this regard, they are superior to the Lord's feet themselves. BharathA got the blessings of RaamA's lotus feet only after 14 years, while His PaadhukhAs offered their protection unceasingly and immediately.

2) **Srimath Andavan's anubhavam:** In these 20 verses of the PrathiprasthAna Paddhathi, Swami Desikan describes the return of the paadhukais to AyOdhyA. Swami Desikan points out that the

Paadhukhais returned to AyOdhyA because of their unique DayA for the citizens of AyOdhyA. Swami meditates upon those PaadhukhAs. *The inner meaning here is that the Paadhukhais have more compassion than the Lord Himself.*

3) Swami Desikan describes the Paadhukai's compassion (aanrusamsyam) as unfettered (anavagraham). For those who seek the refuge of such merciful Paadhukhais, their dayA is loftier than the sacred feet of the Lord Himself (AasrithEshu, Raama PaadhAbhyAm prasasthE).

SIOkam 122 of Sri RanganAtha Paadhuka Sahasram

bhrushAtura sahOdara praNayakhaNdana svairiNA
padEna kimanEna mE vanamihAvanAdicchatA!
yitlva parihAya tannivabrutE swayam yat purA
padatramidamAdriyE druta jagat trayam rangiNa:!!

Meaning: I hail the Ranganatha-Paaduka,-Which retreated from the Lord's feet and ever stands for the good of all the 3 worlds,-Which did so, evidently, on such a thought, as "What am I to do with these feet that desire to dwell in the forest rather than do good by ruling over the kingdom of the country, especially spurning the entreaty of the grief-stricken brother, Bharata?"

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: AdiyEn longs for the sambhandham of those Paadhukhais, which once returned to AyOdhyA, since they were unable to reject the sorrowful prayers of BharathA. RaamA's feet rejected those prayers and proceeded towards the forest. PaadhukhAs could not however do that out of their compassion for BharathA and the citizens of AyOdhyA and hence bid farewell to RaamA's feet and returned to AyOdhyA with BharathA.

2) AdiyEn meditates on that peerless Paadhukhais, which concluded that their Lord was too harsh to His greiving brother (BharathA), who was ready to part with his life, if RaamA would not return to AyOdhyA. PaadhukhA assessed that RaamA was not gentle in His rejection of this moving request, but was abrupt and did not demonstrate DayA in His response. Hence The Paadhukhais decided to leave the Lord's feet and return to AyOdhyA to comfort the greiving BharathA and the Citizens of the Raajyam. The inner meaning here is that PerumAL punishes chEthanams, who break His Saasthraic injunctions. He also tests chEthanAs (sOthanai) even when they conduct their lifes according to His injunctions as if He is esting their mettle (sthairyam). AchAryAs on the other hand have more compassion than the Lord Himself. They forgive the offenses of those who commit mistakes. Even when one does a little good, they bless that one with great rewards. In this sIOkam, Swami Desikan is somewhat sorrowful over the way that the Lord treated BharathA (for understandable reasons) at Chithrakootam.

3) The state of BharathA is described by Swami Desikan as "Bhrusam aathura SahOdhara:" (deeply greiving brother). He made the prayer /loving appeal (PraNayam) and the Lord pushed that "praNayam" aside and rejected it harshly (KhaNDanam). After this "PraNaya KhaNDanam", Lord's feet were itching to leave for the forest instead of coming to the rescue of the crushed BharathA (avanaath vanam icchathA). Hence, Paadhukhais said: What is the use of these Paadhams of the Lord for me (anEna PadhEna kim?) and left (parihAya) to return to AyOdhyA. After intepreting the mind and mood of the Paadhukhais in this PrathiprasthAna Paddhathi SIOkam, swamy salutes those Sri RanganAtha Paadhukhais, which protect all the 3 worlds.

SIOkam 123 of Sri RanganAtha Paadhuka Sahasram

dasavadhana vinAsam vaanchathO yasya chakrE
DasarathamanagOkthim DaNdakAraNya YaathrA

**sa cha Bharatha vimarthE sathyasantha: thvyAseeth
Raghupathi PadharakshE raajadhAnIm prayAnthyA**

Meaning: Oh PaadhukA! It is because of You, returning to the land that RamA's determination to go to DaNdakAraNyA so that He could achieve the removal of the demon RavaNA was upheld, His father DasarathA's promise was fulfilled and-RamA's assent to BharathA's persuasion (to return to the country) was also fulfilled in some mannner.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Sri Raama PadhukAs made Him a man of true words. The PaadhukAs made Him credible with respect to the promise He made to His father DasarathA and helped Him complete the mission of His incarnation on this earth (viz), the elimination of RaavaNA, the evil one. The PaadhukAs went with BharathA and made RaamA fulfil His pledges to His father and the DevAs.

2) **Srimath Andavan's anubhavam:** The inner meaning is that our Lord cannot grant Moksham without the help of the sadaachAryAs. It is because of the help of Paadhukais that RaamA's avathAra kaaryam was completed; His promise to DasarathA was fulfilled. All of these were made possible by the Padhukai's return to AyOdhyA at the insistence of BharathA.

3) Swami Desikan salutes the prabhAvam of the Paadhukais this way: "Raghupathi PadharakshE! - Thvyaa (Raama :) sathyasandha: aaseeth". Your Lord became the executor of His prathij-nais (solemn, sworn vows). These vows were 1) to make true His father's promises to KaiKeyi, which kept his reputation as a man of true words (anagOkthi) (2) to fulfil His avathAra kaaryam and promise to dEvAs that He will get the world rid off the evil RaavaNA. These vows would not have been accomplished but for PaadhukA's intervention to return to AyOdhyA as the representative of RaamA for making Him a Sathyasandhan.

4) Swami Desikan chooses the name "Raghupathi PaadharakshE" to address Sri Raama Paadhukais here. The Paadhukais not only protected His Paadhams from the sharp stones and the thorns of the forest but also protected His words. Thus it provided 2 kinds of "padha" RakshaNam.

5) Swami Desikan choses the word "Vipadh" in the context of BharathA's insistence or Nirbhandham to get the PaadhukA's back to AyOdhyA in the absence of his brother (Bharatha VipardhE RaajadhAnim PrayAnthyA thvayA (Raama:) Sathya sandha: aaseeth). Vipadh means calamity or adversity or great sorrow. BharathA's mental anguish over RaamA's rejection of his request was unfathomable. The immense dayA of the Padhukais to lift BharathA out of his "vibhadh" while making RaamA a man of true words (Sathyasandhan) is saluted here.

SIOkam 124 of Sri RanganAtha PaadhukA Sahasram

**abhyupEtha vinivrutthi saahasA Devi Rangapathi rathna paadhukE
athyasEtha bhavathee maheeyasA paaratanthrya vibhavEna Mythileem**

Meaning: Oh PaadhukA Devi! You did a daring job of returning to AyOdhyA, when RaamA wished it; thereby you displayed a greater implicitness of obedience than SitA to RaamA's words.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! You are even better than SitA in that you obeyed RaamA immediately and returned to AyOdhyA. SitA argued with Her Lord, when He asked her to stay behind in AyOdhyA, when He had to depart for the forest. She won the

argument and as a result she accompanied Him to the forest. You on the contrary submitted to the will of the Lord and agreed to return to AyOdhyA to comfort BharathA. RaamA walked back with you for considerable distance at ChithrakUtam to see you off out of His regard for you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukA Devi! When RaamA suggested to SitA that she stay behind during His Vana Vaasam (exile in the forest), SitA protested and spoke some harsh words and refused to stay behind. She joined the Lord in His exile. Your Lord ordered you to return to AyOdhyA with BharathA and you obeyed that command instantly. In this matter your obedience to the Lord's command is superior to that of SitA Devi. The inner meaning is that SitA Devi is very obedient to Her Lord; the AchAryAs are even more obedient. When some one transcends the commands of the Lord laid out in His Saasthrams, the Lord punishes them. The AchAryAs bear with the apachArams of the jeevans and struggle hard to set them right. AchAryALs will even abandon their Lord to save the erring jeevans. SitA PirAtti went to Lanka with her husband to protect the world from the terror caused by RaavaNA. That is why she disobeyed Her Lord.

3) Here Swami Desikan addresses the Paadhukais as "Devi" here since he will be comparing the reaction of PaadhukA Devi with that of SitA Devi to their Lord's command. The obedience (Paaratanthryam) to their Lord's command is compared here and Swami Desikan declares in the matter of obeying the Lord's command, whether it was right or wrong, PaadhukA Devi won and therefore she is superior to SitA pirAtti. Swamy salutes the paadhukai's act of leaving RaamA's feet as "Saahasam" or the accomplishmnet of an Imposible task.

SIOkam 125 of Sri RanganAtha PaadhukA Sahasram

avyAhathAm RaghupathE: vahatha: prathij~nAm
amsAdhirOhaNarasE vihathE dharaNyA:
paadhannivruthya bhavathee MaNipaadharakshE
sparsam padhEna vigatha vyavadhAna khEdham

Meaning: Oh PaadhukE! You helped RaamA to keep His word (of going to the forest); but then Mother Earth's longing to sit on His shoulders --RaamA bearing the duty of ruling over the Earth--was thereby obstructed; however since You returned to AyOdhyA, You granted to Earth, the direct contact with the Lord's feet, Your intervention (between the feet and the Earth being withdrawn).

Special Notes by V. Sadagopan

(1)**Sri UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! Bhoomi Devi wanted to have the physical contact with Her Lord RaamA. That was going to be possible, when RaamA was about to rest her on His shoulder after the planned coronation as the king of Kosala. When those plans were disrupted and He started on His journey to the forest, you helped Bhoomi Devi to realize her wish. You left RaamA's lotus soft feet to accompany BharathA and as a result, the Lord's feet came directly in contact with you (Mother Earth) and gave you the direct physical contact that you longed for. You thus helped Bhoomi Devi realize her wish and united her with Her Lord.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the AchAryAs would bear with all kinds of difficulties to unite the Jeevan with their Lord. Bhoomi Devi was longing to rest on the shoulders of Her Lord (RaamA). The boons given to KaikEyi by DasarathA interfered. Next, Bharathan tried very hard to get Bhoomi Devi on the shoulder of his brother. That effort did not succeed either. Oh PaadhukE! Out of Your DayA, You detached Yourself from the Lord's feet so that Bhoomi Devi can have her wish fulfilled through direct sambhandham with Her Lord's feet.

3) RaamA's vow was unalterable (avyAhathAm prathij~nA). He abdicated His claim to the throne of KoslA and opted for the forest. As a result, Bhoomi Devi's desire to rest on the shoulder of Her Lord (RaghupathE: amsAdhirOhaNam) did not get fulfilled. Paadhukai returned to AyOdhyA and as a result did not any longer stand between the Lord's feet and Bhoomi Devi and thereby facilitated the direct contact between the Lord's feet and Bhoomi Devi. Swami Desikan explains this beautiful thought this way: "vigatha vyavadhAna khEdham padhEna SPARSAM prAdhAth".

SIOkam 126 of Sri RanganAtha Paadhuka Sahasram

manthrAbhishEka virahAth bhajathA visuddhim
samskAra varjana vasAth abhisamskruthEna
moordhnA ninAya BharathO MaNipaadhukE thvAm
RaamAj~nyaa vinihithAmiva Raajyalakshmlm

Meaning: Oh Paadhuka! When BharathA held you on his head and returned to AyOdhyA, he was returning victoriously with Raajyalakshml (the kingdom) so to say. If he had no ceremonial ablution on the throne with mantrA chanting, it was because he had purity already; he was also best accomplished in make-up without the traditional oil bath et al. All of this because RaamA placed you on BharathA's head and you do not require such purifications. You yourself purify and it would have been wrong to perform manthrAbhshEkams for you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** RaamA's pledge to His father to spend 14 years could not be revoked. BharathA's request to RaamA to return to AyOdhyA was therefore rejected. The casualty in this context was the Raajyalakshmi. She accompanied RaamA to the forest. Thereafter, the whole of AyOdhyA lost its lustre and auspiciousness. RaamA returned Raajya lakshmi to AyOdhyA through the return of the PaadhukAs as a gift to BharathA. They brought the Raajyalakshmi back to AyOdhyA without the traditional paraphernalia of coronation, such as the sacred bath in the holy waters and other required ceremonies. This was so, because of your own glory.

2) **Srimath Andavan's anubhavam:** It is customary during coronations to have abhishEkam in the waters from sacred rivers with the recitation of Vedic manthrAs. Such a ceremony would have been only for the coronation for the kingdom of DasarathA. For the Raajyam of Paadhukai presented to BharathA by RaamA, such ceremonies are not necessary. They only need to stay on the head of a holy person like BharathA. It is indeed because of the supreme penance of BharathA that You (Paadhuka) returned to AyOdhyA. It is well known that Naatha Muni and Madhura Kavi did such penance to attain the anugraham of NammAzhwAr.

3) Swami Desikan compares the Paadhukais that adorned the head of BharathA at the command of RaamA to Raajyalakshmi (RaamAj~nyA vinihithAm Raajyalakshml iva). The head of BharathA that formed the peetam for the Raajyalakshml and its (head's) noble qualifications are saluted as "abhisamskruthEna moordhnA" or a well prepared or a highly qualified head to have the honor of bearing that RaajyaLakshml.

SIOkam 127 of Sri RanganAtha Paadhuka Sahasram

rakshArtham asya jagathO MaNipAdharakshE
Raamasya Paadhakamalam samayE thyajanthya:
kim dhushkaram thava vibhUthi parigrahO vaa
kim vaa vidhEha dhuithu: krupaNA dasA saa

Meaning: Oh Paadhuka! Of the 2, SitA and Yourself, both of whom had to leave RaamA's company at particular moments, whose was the most unbearable lot - You're enjoying the

rulership or SitA's pitiable plight in the Asoka forest? Your's indeed because you had to enjoy, when RaamA was in tough and tiring times

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** In an earlier verse, Swami Desikan extolled the glory of the PaadhukAs as exceeding that of SitA Devi. Here he gives another reason for this assessment. He says: "Oh Lord's PaadhukE! It is true that SitA Devi was separated from Her Lord and withered in Asoka Vanam. She was overcome with matchless grief due to that separation. You had to leave RaamA's holy feet and return with BharathA to AyOdhyA. The grief that you experienced from the separation was indeed greater than that of SitA Devi. You had to conduct the affairs of the state, look after the welfare of the people and participate in many auspicious functions of the state. It is generally agreed that the requirement to conduct unavoidable auspicious event in the middle of a calamity is the worst that could happen to anyone".

2) **Srimath Andavan's anubhavam:** For the sake of protecting the world, SitA and PaadhukAs had to part with the Lord's lotus feet. SitA stayed in Asoka vanam with great sorrow. You ruled over the world with great sorrow while being separated from Your Lord's feet. The inner meaning is that the AchAryAs' sufferings for helping the Jeevan to gain moksham are unmatched.

3) Both SitA and PaadhukAs parted with the Lord's lotus feet for the protection of the universe (IOka rakshArtham). Swami Desikan almost lets us decide which was the harder of the 2 sufferings. He asks whether VibhUthi Parigraham (raajya paripAlanam) by the Paadhukais in its time of sorrow was worse than SitA pirAttI's suffering in isolation at Asoka Vanam. He questions: "VibhUthi parigrahO Dhushkaram kim" or "VidEha Dhuhithu: krupaNA dasA dhushkaram kim?"

SIOkam 128 of Sri RanganAtha Paadhuka Sahasram

SitAsakhasya sahasA charaNAravindhAth
bhakthyA nathE krutha padhA BharathOtthamAngE
aaruhya nnagam abhithO bhavathee vithEna
maayUra chamara bharam maNi rasmi jaalai:

Meaning: Oh PaadhukE! You who were on BharathA's head bent with, bhakthi for you, when he came out of RaamA's parNakasAIA at ChithrakUtam; thereafter, you quickly ascended the top of the elephant. Rightly, you were lovely there with peacock chamaraAs on either side caused by the radiations emanating from your gems. Thus royal honor was extended to you.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan celebrates the glory of the PaadhukAs, which ascended from BharathA's head to the back of the royal elephant for its journey to AyOdhyA. Swamy says: "Oh gem-bedecked PaadhukE! When you ascended on the back of Satrunjayam, the royal elephant, the Sun's rays fell on the gems adorning you and spread on all 4 sides; the colorful beams of the most beautiful lustre fell on both sides. As the elephant moved, the beams of light moved as well and their shifting movements made it look as though you were being served with the fans made with peacock feathers. You accepted the services fit for a royal personage like Lord RaamachandrA.

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is that the glories of the AchAryAs are immense as a result of their sadhguNams and SadhupadEsams and they spread all around the world.

3) The beautiful visualization of the journey of the gem-enmeshed Raama PaadhukAs to AyOdhyA by Swami Desikan is in 2 stages: (1) BharathA places the PaadhukAs with utmost reverence on his bent head (2) The PaadhukAs are placed next on the throne positioned on the back of the royal elephant for its journey to AyOdhyA. Swamy visualizes in his mind's eye the gentle rolling gait of the elephnat and the interplay of the Sun's rays falling on the gem-encrusted PaadhukAs. The shifting reflections from the gems of the PaadhukAs as a result of the interplay of the Sun's rays appears to Swami Desikan as though some one was performing chaamara (fan) Kaimkaryam with the fans made of iridiscnt peacock feathers.

4) The 1st placement of the PaadhukA was on the bent head of BharathA (nathE Bharatha: utthamAngE krutha padhA); the next was on the back of the royal elephant. There, the interpay of light between the gems of the PaadhukAs and the Sun's beams created the illusion of the lustrous fans performing their kaimkaryam from both sides of the Paadhukais as the elephant moved on towards AyOdhyA with its rhythmic gait.

SIOkam 129 of Sri RanganAtha PaadhukA Sahasram

moordhnA Mukundha padharakshiNi bhibrathasthvAm
aavirmadhasya Raghuveera madhAvalasya
aamOdhibhis sapatthi dhAna jaala pravAhai:
IEbE chirAth Vasumathee ruchiram vilEepam

Meaning: Oh PaadhukE! Raama's elephant bore you on its back. At that joyous time, it exuded copious ichorous flow with fragrance that fell on the earth and provided a long unknown sandal paste as it were (On Your enthronemnt, even the royal elephant and the earth rejoiced).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When you ascended the royal elephant, it forgot all its sorrow due to separation from Lord Raama Chandra. It became very happy. That time, its happiness burst forth in the form of copious flow of the special secretion that flows, when the elephnats are in rut. That stream descending from Satrunjayam fell on Mother Earth and made Her very fragrant.

2) **Srimath Andavan's anubhavam:** The joyous elephant enjoying the association with the holy PaadhukAs on its back geenrated a copious flow of fragrant madha jalams and that covered the earth like a fragrant sandal paste, whose perfume lasted for a long time. **The inner meaning of this sIOkam is that the Earth's glories are enhanced manyfold by the presence of SadaachAryAs.**

3) In the previous sIOkma, Swami Desikan was fascinated by the "MaNi rasmi Jaalam" emanating from the back of the royal elephant. In this sIOkam, Swamy focuses on the "aamOdhibhi: dhAna jala PravAham" which is a type of "dhAna jala jaalam" emanating from the cheeks (kapOlamsO) of the elated royal elephant.

SIOkam 130 of Sri RanganAtha PaadhukA Sahasram

aasA: prsAdhiyuthum ambha tadhA bhavathyAm
dhaivAth akANDa saradheeva samutthithAyAm
sthOkAvasEsha salilAs sahasA bhabhUvu:
SaakEtha youvatha vilOchana vaarivAhA:

Meaning: Oh maNi PaadhukE! Your return to AyOdhyA was like an untimely advent of autumn, fortunately coming off to please the young damsels of the city of AyOdhyA (though

suffering grief over RaamA's exit) as evident in their eyes not having anymore than a tiny teardrop. As autumn brightens up the various directions, it will leave a few clouds and a little moisture behind.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When you arrived in AyOdhyA with BharathA, the women of that city shed much less tears compared to the time, when RaamA left for the forest. Even now, they could not stop shedding tears altogether, since Your Lord was still away from them. Your return to AyOdhyA however brought joy to their hearts and they consoled themselves and shook off the oppressive despair that had them in its grip. All the days until your arrival as the representative of raamA were like dark, rainy days for them. The days after your arrival made them feel that they were enjoying autumn days, when the earth is full of wealth everywhere.

2) **Srimath Andavan's anubhavam:** When RaamA left for the 14 year exile, the women folk of AyOdhyA cried their heart out. When their Lord's Padhukai returned to AyOdhyA as their Lord's representative, they stopped their heavy crying. You appeared to them like the appearance of lypaasi month in AavaNi. *The inner meaning of this sIOkam is that the sishyan, who has been blessed with a sadAchAryan, has more or less no regrets; the only small regret that he has not arrived at parama Padham.*

3) Swami Desikan addresses the Paadhukais as "Ambha" here, since the mother alone can understand the deep feelings (sorrows) of their daughters and can console them effectively. Here Swami Desikan compares the tear-laden eyes of the sorrowing young women of AyOdhyA as the dense water-laden clouds of the rainy season (iyppasi month). The sudden arrival of the Paadhukais at AyOdhyA seemed to the young women of the City that they were enjoying an out of season autumn (AavaNi month) in the middle of the intense rainy season. The autumn season unlike the rainy season is known for bright skies with clouds that occasionally sprinkle a few drops of rain.

SIOkam 131 of Sri RanganAtha Paadhuka Sahasram

anthEvasan acharamasya kavEssa yogi
vanyAn pragrahya vividhAn upadhAvisEshAn
aathasthushlm Raghukula uchitham oupavAhyAm
prathyujjagAma Bhavatheem BharathOpaneetham

Meaning: Oh PaadukE! As you rode on the back of the royal elephant, Sage BharadhwAjA, the disciple of Aadhi Kavi Vaalmiki, received you in a fitting manner with varieties of presents available in the forest.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan describes the happenings at the penance site of Sage BhradhwaAjA, when the Paadhukais were brought by BharathA on his return journey to AyOdhyA. On the forward journey, Sage BhradhwaAjA held a gigantic banquet for BharathA and his entourage and sent him on his way to ChithrakUtam to meet his elder brother. Swami Desikan says that Sage BharadhwAjA met the Paadhukais of Lord Raamachandra that were going to rest on the traditional throne of the kings of Kosalaa and offered many fruits and flowers from the forest as a mark of his high regard for the traveling Paadhukais.

2) Swami Desikan states that Sage BharadhwAjA, the famous disciple (anthEvasan) of the aadhi kavi (acharamasya kavE: anthEvasan) Vaalmiki greeted the noble Paadhukas seated on the back

of the royal elephant. The sage had the special fruits and flowers in his hand to offer his homage to the sacred Paadhukais as though he was greeting them with Poornakumbham.

[SIOkam 132 of Sri RanganAtha PaadhukA Sahasram](#)

maathasthvath aagamana mangaLa darsanInAm
SaakEtha pakshmaLadhrusAm chaDulAkshi bhrungai:
jaathAni tathra sahasA MaNipaadharakshE
vaathayanAni vadhanaissathapathrithAni

Meaning: Oh Mother PaadhukE! At the time of Your auspicious entry into the city of AyOdhyA, the windows of the city were decorated, as it were with lotus flowers with hovering-bees, when the beautiful faces of the damsels looked through the windows with their eyes wandering here and there.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Kind Mother PaadhukAs! When you entered the streets of AyOdhyA, the eyes of all the ladies of that city, resembling the quickly moving bees, were riveted to the windows of their houses. Their faces resembled the lotus flowers. Suddenly, it looked as though the windows of the houses were filled with blossomed lotuses surrounded by fast moving bees.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The ladies of AyOdhyA enjoyed the uthsavam of your entry into AyOdhyA from the vantage point of their windows. Their faces were joyous like the freshly boomed lotuses. The rapid movement of their eyes following your pattiNa pravEsam was like rapidly moving honey bees.

(3) Swami Desikan's kalpanA presents us the windows of the houses of AyOdhyA as being populated by multitudes of lotuses in the morning greeting the rising Sun. These are the beautiful faces of the ladies of AyOdhyA, who could follow the festivities easily from their windows. The PaadhukAs were on top of a tall, majestic elephant and the viewing of them from the upper elevation of the windows made it possible for them to have the mangala darsanam of the sacred Paadhukais of RaamA. Their dark eyes were moving rapidly out of their eagerness to follow the progress of the Paadhukais from every angle. Those rapid eye movement of the ladies is equated by Swami Desikan to the speedy rush of the dark hued, swarm of honey bees.

[SIOkam 133 of Sri RanganAtha PaadhukA Sahasram](#)

saakEthaseemni Bhavathee maNipAdharakshE
maangalya laaja nikarai: avakeeryamANA
Keethi svayamvarapathE: Bharathasya kale
VaivAhiki Janani vahnisikhEva rEjE

Meaning: Oh PaadhukE! When you rode across the streets of AyOdhyA, parched paddy grains were strewn in your path heralding auspiciousness. It looked then as though you were (by your blazing lustrous radiance) the Agni; the lady Keerthi (fame) had voluntarily opted for BharathA's hand and the wedding arrangements went through (with laaja hOmam).

Special Notes from V. Sadagopan.:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes how the ladies of AyOdhyA showered parched rice as a sign of auspicious welcome to the ruby-studded PaadhukAs of RaamA. Swamy says that it looked like the marriage of BharathA with a maiden by the name of

Fame. The white showers of parched rice fell on that occasion on the rubies of the Paadhukais. The combination of the white and red colors looked like the flames of the sacred fire accepting the havis at the laaja- homam stage of Vedic marriage.

2) Srimath Andavan's anubhavam: The sight of the shower of Parched rice over the Ruby-enmeshed Paadhukais was like witnessing the sacred flames (VaidhikAgni) in the svayamvaram of a kannikai with the name of Keerthi wedding Bharathan. The visEsha keerthi (fame) that BharathA acquired was due to his rejection of the Raajyam that was given to him and bringing back the Raama PaadhukAs to rule over AyOdhyA. *The inner meaning is that when SamsAris reject SamsAram and seek the sacred feet of SadhAchAryAs, they accumulate enormous keerthi.*

3) Swami Desikan compares the resplendent Paadhukais to the flames of Agni (Vahni-sikhA) in the VivAham of BharathA with Keerthi Devi (Bharathasya VaivAhiki Vahni sikhEva rEjE). The Laaja Homa manthrams are housed in the tenth canto of Rg Vedam.

SIOkam 134 of Sri RanganAtha Paadhuka Sahasram

chanthrEndhumanDalavathi MaNipAdhukE thvam
vyaadhUtha chamara kalaapa saraprasUnaa
sadhYO bhabhUvith samagra vikAsa hEthu:
SaakEthapoura vanithA nayana uthpalAnAm

Meaning: Oh Padhuka! On Your entering AyOdhyA, the moon's circle of light being the umbrella, the oscillating grass stalks providing informal chaamaraa wafting, the blue lotus that were the eyes of the city's damsels blossomed. It was a veritable autumn to the people of AyOdhyA.

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Here Swami Desikan describes how the PaadhukAs became the cause for the full blossoming of the eyes of the ladies of AyOdhyA. He says: "Oh PaadhukAs! When the beautiful eyes of the ladies of AyOdhyA saw you receiving the royal honors of white umbrella (m0on-like) spreading over you and the respectful waving of the white fans, their happiness knew no bounds. Thier blue eyes blossomed fully.

2) Srimath Andavan'sanubhavam: The eyes of the ladies of AyOdhyA were like karuneythal (blue lotus). The white umbrella over the Padhulka was like the moon. The Paadhuka resembled the cool autumn season. The chamarams looked like the stalks of the sacred grass as they moved gently from side to side. When the ladies saw this beautiful sight, their neelOthpala-eyes blossomed as though they have seen the autumn moon. The inner meaning is all Mahans were afraid of kali yugam and the terrors it contained. In this kali yugam, sadAchAryAs like NammAzhwar were born to make the jn~aNa chakshus of the good people blossom.

SIOkam 135 of Sri RanganAtha Paadhuka Sahasram

praikshantha vakthrair MaNipaadharakshE
sathrunjayam sailamivAdhirUDAm
RaamAbhidhAna prathipanna harshai:
utthAnthai:utara kOsAlAsthvAm

Meaning: Oh Paaduka! As you rode on the elephant, satrunjaya, by name, of a mountain's size, the subjects of Uttarakosala country looked as You, with raised faces, with respect and rejoicing by reason of association with Rama.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadharakshE! The citizens of Utthara Kosalaa saw you seated upon the royal elephant, Satrunjayam and assumed that RaamA Himself had returned. Their happy faces welcomed you and called You RaamA. They knew that RaamA was at the ChithrakUtA Mountain, but for a moment they assumed that Satrunjayam was the ChithrakUtA Mountain and you were RaamA and responded accordingly.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When you rode on that tall royal elephant, people looked up and thought it was RaamA, who was sitting on top of that elephant. They were joyous over those thoughts. *The inner meaning is that knowledgeable people celebrate their AchAryAs even more than PerumAl.*

3) Swami Desikan describes the gigantic royal elephant as a mountain (Sailam). Paadhukais were sitting on top of that mountain / elephant, where RaamA used to sit. Hence, they addressed the Paadhukais with the Name of RaamA (RaamAbhidhaana) and were filled with joy.

SIOkam 136 of Sri RanganAtha PaadhukA Sahasram

dhrashtum tadhA Raaghava PaadharakshE
SitAmiva thvAm vinivarthamAnaam
aasannayOdhyApura sundarINAM
outhsukhya IOIA ni vilOchanAni

Meaning: Oh Raaghava PaadhukE! When you returned to the City, the ladies of AyOdhyA looked at you as they would on SitA, if she were to return. In that fond feeling, their eyes vacillated.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan says that the ladies of AyOdhyA saw the Paadukas for a moment as SitA Devi Herself. They were thrilled with that vision. In the dense forest, SitA went ahead of RaamA to protect Her Lord's feet from being hurt by thorns and stones. Therefore, the ladies of AyOdhyA equated the Paadhukais to SitA PirAtti and assumed that SitA in Her wonted manner was proceeding ahead of Her Lord. When you worship the PaadhukAs, the Lord is pleased just as when His Devi is being worshipped. Therefore, they worshipped the PaadhukAs in the form of SitA Devi and expected RaamA to follow the PaadhukAs.

2) **Srimath Andavan's anubhavam:** *The inner meaning here is that SadAchAryAs are equal to and some times more than MahA Lakshmi in their kaaruNyam.*

3) The eyes of the ladies of the City were moving from here to there in their joy to take in the sight of Paadhukai thinking that it was SitA Piratti Herself, who was returning to her city.

SIOkam 137 of Sri RanganAtha PaadhukA Sahasram

aasthAya tathra sphutabindhunaadham
shtamBhEramam thaadhrutha sannivEsam
adarsayasthvam puramadhyabhAgE
PaadhAvani tvath praNayasrayathvam

Meaning: Oh PaadhukE! While in the centre of the city, the elephant carrying you on its back, had on its face colored drops and drawings (called Bindhu), had its own roar sounding like

the PraNavam, very uniquely indeed -and on the elephant demonstrated you're being based on PraNavam, very much in consonance with the Sriranga VimAnam.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The sight of you in the northern city of AyOdhyA seated on the royal elephant with its trunk curved like the shape of PraNavam and making the majestic sound of PraNavam reminds me of Srirangam. There, you are sitting upon the vimAnam known as the PraNavAkruthi VimAnam (structure over the sanctum-sanctorium resembling the shape of PraNavam) and engaged in raising the auspicious sound of PraNavam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You were seated on top of the painted elephant making loud roars. *That sight reminds adiyEn of PraNavAkAra VimAnam (In grantha aksharam, the word "OM" resembles both the trunk of the elephant and the Sriranga VimAnam).*

3. Swami Desikan indicates that the light and sound aspects of the bhavani of the Paadhukais on top of the elephant with choice words: "SpuDa bindhu- naadham". Bindhu can also be interpreted as anusvaram and naadham as Svaram in the context of Vedic recitation linked with PraNava ucchAraNam. Oh PaadhukE! That sound and shape reminds adiyEn of Your "PraNavAsrayathvam" (having the PraNavAkaara VimAnam as Your abode).

SIOkam 138 of Sri RanganAtha PaadhukA Sahasram

Dasagrlva sthamBhErama dhaLana durdhAntha hrudhayE
vihAra svacchandhyAth visathi RaghushimhE vanabhuvam
svavaathsalya krODIkrutha Bharatha saaBhEvabhavathi
nirAbhAdhAm PaadhAvani na vijahou KosalaguhAm

Meaning: Oh PaadhukE! The lion of RaamA having gone to quell the elephant (RaavaNA), He had presumably assigned to You the duty of looking after His calf, (the lion cub BharathA) and You looked after him safely in the Kosalaa cave free from any possible danger.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares RaamA to a lion, PaadhukA to a lioness and BharathA to the lion cub. Swamy says: "When RaamA, the Lion entered the forest to kill RaavaNA, You, the lioness out of great concern for the well being of your cub BharathA, returned to AyOdhyA, the cave of KosalA kingdom. There, you waited for Your Lord to return after 14 years and took good care of BharathA entrusted to you.

2) **Srimath Andavan's anubhavam:** When the Lion king leaves for hunt, the Lioness stays behind in its cave with its little one. She does not leave the safety of the cave for the sake of its cub.

3) The majesty of VeerarAghavan and the tenderness of the Mother Paadhukai is depicted beautifully here: The valor of the Lord is described this way: Dasagrlva (RaavaNA's) sthamBhErama (elephant's) daLana (to tear apart) durdhaantha hrudhayE (resolved in its mind to accomplish that destruction) RaghushimhE (that lion of RaamA); the tenderness of the Paadhukais over BharathA's welfare is described as: "sva vaathsalya krODIkrutha Bharatha SaaBhA".

SIOkam 139 of Sri RanganAtha PaadhukA Sahasram

kaikylvaradhana dhurdina nirAIOkasya IOkasya yath
thrANArtham BharathEna Bhavyamanasa SaakEthamAnlyatha

**RaamathyAgasahai: asahya viraham RangakshthIndrasya tath
PaadhathrANam ananya tantra phaNithE: aapIDam Idlmahi**

Meaning: May we praise the PaadhukA of RanganAthA, -which was brought to AyOdhyA by BharathA of kindly heart, so as to bring light into the darkness enshrouding the country as a result of KaikEyi's demands having been met, whose separation can hardly be sustained by the people, even if they could bear Rama's separation, and -which is the head ornament of the Veda damsel.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Let us offer our worship to the sacred paadhukAs of RanganaathA and sing its glory with noble words. DasarathA's pledge to KaikEyi resulted in RamA's leaving for the forest to enable BharathA to become the king of AyOdhyA. During those sad days following Rama's exit to the forest, the citizens of AyOdhyA suffered and their days were without any hope. They despaired day and night. BharathA removed the despair of the citizens by bringing Rama PaadhukAs back to AyOdhyA. The citizens, who could even stand the suffering of separation from RamA, could not accept their separation from their dear PadhukAs. The citizens with BharathA went to ChithrakUtam and brought back the PaadhukAs, since they could no longer live without them. May we salute theis auspicious PaadhukAs of the Lord of Srirangam!

2) **Srimath Andavan's anubhavam:** *The inner meaning of this sIOkam is: People comprehend Isvaran through the upadEsam of SadAchAryAs and achieve auspiciousness.* The people suffer, when they have to be separated from their AchAryAs. May adiyEn receive the anugraham of such AchAryAs!

3) Swami Desikan offers his salutations to the Paadhukais of Sri RanganAthA That are eulogized by the Upanishads. He points out that the good-minded BharathA brought back these sacred Paadhukais of the Lord to AyOdhyA (Bhavya-manasA BharathEna LOKasya ThrANArtham SaakEtham aanlyatha) for the protection of the world. Swamy salutes the Upanishads, which are Veda Siras with an unusual phrase: ananyatantra PhaNithE: AapIDam. He explains the aapourushEyam (not composed by any author) nature of the Vedam (phaNithE :) with the word, "ananya tanthram". Upanishads are the sirOrathnam /and decorative gem (aapIDam). What is that sirOrathnam adorning the head of the VedAs? Upanishds that salute the Lord's Paadhukais by adorning them are the SirObhUshanam.

SIOkam 140 of Sri RanganAthA PaadhukA Sahasram

**SamupasthithE PradhOshE SahasA vinivruthya chithrakUDavanaath
Abhajatha punarjanapadham vathsam dhEnuriva PaadhukE Bhavathi**

Meaning: Oh PadhukhE! When the kinglessnes (anarchy) tainted the Kosala country, you quickly repaired back to the country from ChithrakootA forest, even as when evening befalls, the cow gone to grazing fields' returns home to nurture the calf.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan equates AyOdhyA to a calf and Padhukai to its nourishing Mother. He says: "Just as a cow will think of its calf at sunset (PradhOsham) and rush home from the forest to feed its calf, Paadhukai thought of the needs of the citizens of AyOdhyA and rushed back home with Bharathan to nurture the citizens of AyOdhyA. The Paadhukai returned of its own out of its infinite dayA".

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam is: AchAryAs worry a lot about the KshEmam of the Jeevans. Therefore, they leave even their own Lord and rush to protect and bless the Jeevans. That is why the Jeevans (sisHyAs) gain great auspiciousness.

3) "SamupasthithE" has 2 meanings according to PurvAchAryAL's vyAkhyAnam. Under one meaning, "SamupasthithE" refers to sunset. Under another meaning, it refers to the approaching bad times, where danger is in the air. The comparison between the Cow rushing home from the grazing fields to suckle the calf and the Padhukai returning home to take very good care of the worried citizens of AyOdhyA is beautiful.

Sri RanganAtha PaadhukhA SahasrE 5th PrathiprasthAna Paddhathi sampoorNam

6. Adhikaara PariGraha Paddhathi

(Assumption of Power)

Introduction: The 6th paddhathi deals with the acceptance of Paadhukai to take over the rulership of the Kingdom of Uttara Kosalam. Swami Desikan describes this event in 40 SIOkams in this paddhathi, known as "AdhikAra PariGraha Paddhathi". AdhikAra means superintendence or watching over administrative / religious duties. PariGraha means to accept or assume. The assumption of duties as the ruler of AyOdhyA by the Sri Raama Paadhukais is the topic of this chapter.

SIOkam 141 of Sri RanganAtha PaadhukA Sahasram

adIshtE pAdukA sA mE yasyA: sAktavAsibhi: !
anvayavyatirEkAbhyAmanmlyata vaibhavam !!

Meaning: THAT PAADUKA is my topmost Goddess - whose greatness was correctly inferred by the people of Ayodhya in the sense that when Paaduka ruled, all in the nation was good and auspicious; and when Paaduka was not the ruler, all went amiss.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan is celebrated as a lion among the logicians (ThArkika simham). In this sIOkam, Swami Desikan uses the rules of logic known as anvayam (natural order of words in a sentence) and Vyathirekam (dissimilarities) to prove the greatness of the Lord's PaadhukAs. Here Swamy says that the very same PaadhukAs, whose glory was inferred through anvaya and Vyathireka techniques by the citizens of AyOdhyA, are his supreme Goddess.

2) **Srimath Andavan's anubhavam:** When Paadhukais resided in AyOdhyA with Lord RamachandrA, it was like an uthsavam at the city. When the Paadhukais left the city to accompany the Lord, the sufferings of the people of AyOdhyA were immense. When PaadhukA returned to AyOdhyA with Bharathan, the joy of the citizens knew no bounds. Thus the Citizens of AyOdhyA recognized that the glory of the Paadhukais was intimately associated with the prabhAvam of the paadhukais alone. The inner meaning is that one does unsAsthraic acts prior to seeking the sacred feet of a sadAchAryan. After taking refuge at the holy feet of his SadAchAryan, the same person shines like a Nithyasoori. *Therefore, all the glories of the prapannan are solely due to the grace of the AchAryans.*

3) Swamy says "yasyA: Vaibhavam anvaya VyathirEkAbhyAm anvameeyatha". The Vaibhavam that arises due to the presence of Paadhukais is the anvayam. The Vaibhavam that becomes extinct as a result of the absence of the Paadhukais is VyathirEkam. The citizens of AyOdhyA guessed correctly the relationship between the Vaibhavam and otherwise resulting from the presence or absence of the Lord's Paadhukais.

SIOkam 142 of Sri RanganAtha PaadhukA Sahasram

mOchitha sthira charAn ayathnatha:
KosalAn Janapadhaan upAsmahE
yEshu kaaschana vathsarAn
Dhaivatham dhanuja Vairi PaadhukhA

Meaning: We meditate on the Kosala country - wherein all beings, animals and plants, all were able to secure salvation, with no efforts whatsoever-by reason of the reign of PaadhukA there for some years.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Let us meditate upon Kosala dEsA, where the Lord's PaadhukAs ruled for a few years and attained the status of the Lord Himself. There, the grace of the PaadhukAs made it possible for all the animate and inanimate beings to attain Moksham even without them seeking it.

2) **Srimath Andavan's anubhavam:** The inner meaning here is that even fools attain sathgathi through the AchAryA's performance of SaraNAgathi for them. This slokam is perhaps an explanation by Swami Desikan to KuratthAzhwAn's question addressed to PerumAL; AzhwAn asked how the Lord in His RaamAvathAram enabled /blessed even inanimate objects like the blades of grass to attain auspicious worlds without the benefit of karma -Bhakthi-Prapatthi Yogams. Swami Desikan describes the deed of Paadhukais as "ayathnatha: Mochitha sthira charAn". The celebrated effortless deed was that of freeing both sentient and insentient from samsAric bonds without these entities undertaking the strenuous efforts associated with the prescribed routes for such a blessing. Swami Desikan explains as to how this miracle happened. During the most difficult time at ChithrakUtam, Raamachandra asked His Paadhukai to rule the kingdom in His place during His exile in the forest. The Paadhukai was reluctant to accede to the request because of the concern that it has to come down in rank and power after the limited time of rulership. The Paadhukais put a condition for acceptance (viz), it asked for the full power of its Lord during its rulership. Raamachandra agreed to this request and as a result, the Paadhukai gave sathgathi to all insentients like itself.

SIOkam 143 of Sri RanganAtha Paadhuka Sahasram

SaamrAjya sampadhiva daasajanOchithA thvam
RaamENa sathyavachasA BharathAya dhatthA
sa thvAm nivEsya charANAvani BhadrapeeDE
pruthvIm bhuhOja bhuhjE cha yasOvibhUthim

Meaning: Oh Paadhuka! You were given to BharatA by the truth-abiding RaamA, as a great wealth of a broad-country kingdom, gifted as it were, to a servant. But then BharatA placed you on the ornamental throne and respectfully protected you and the nation. He enjoyed the bliss of fame as a consequence (had BharatA sat on the throne himself, he would have incurred a bad name).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Paadhuka! RaamA, the abode of truthfulness gave you to BharathA as the ennobling wealth. BharathA seated you on the Kosalaa throne and ruled the earth in your name. He attained great fame and glory as a result of that action. By giving you to BharathA, RaamA gave him the kingdom and fulfilled the pledge that was given by DasarathA to his consort, KaiKEyi.

2) **Srimath Andavan's anubhavam:** BharathA's attaining immense glory through the worship of PaadhukAs is compared here to the worship of a sadhsishyan of a SadAchAryan. *A sishyan blessed to realize such a sadAchAryan will receive all auspiciousness and glory through such worship.*

3) The invaluable present given by RaamA to BharathA as the emperorship presented to a deserving servant (Daasa Jana Uchitha SaamrAjya sampadhi). BharathA placed that sampath on the throne of Kosala dEsam and ruled the world as a representative of the Raama Paadhukais and attained illustrious glories. The blessings attained by BharathA are described by Swami Desikan this way: "Bharatha: pruthvIm bhuhOja; YasOvibhUthim cha BhuhujE" (i-e). BharathA

protected the universe and at the same time enjoyed immeasurable fame. That is the power of the Paadhukai.

[SIOkam 144 of Sri RanganAtha Paadhuka Sahasram](#)

bhOgAnanya manasAm MaNipaadhukE thvam
pushNAasi hantha bhajathAm anushangasiddhAn
thEnaiva noonam abhavath Bharathasya
SaadhO-raprArhtitham tadhaha raajyam avarjanlyam

Meaning: Oh Paadhuka! What a great kindness you exhibit! You grant to anyone - who worships you in a single-minded devotion, not looking for any reward - not only the ultimate reward of Mukti, but also all incidental, unasked for worldly benefits. Your service was the only goal Bharata asked for, but then, the kingdom of Kosala came to him inevitably, even when unasked.

Special Notes from V. Sadagopan.:

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! You confer on those dispassionate worshippers blessings that they did not expect or want. This is due to your outstanding spirit of generosity. Others, who are not devout, request such blessings and do not get them. This is indeed strange! BharathA, the leader among the dispassionate did not ask for the rulership of the kingdom of Kosala. He could not however avoid it, when you blessed him with that (kingdom) on your own accord. Swami Desikan points out here that the Lord will give earthly kingdoms to those, who seek them. His dearest devotees do not request perishable wealth, but request only service to Him. Lord out of His infinite affection gives not only Himself, but also other blessings as well, even if they were not of any particular interest to this special group of devotees.

2) **Srimath Andavan's anubhavam:** *The inner meaning is that a sishyan, who seeks out a sadAchAryan without any ulterior motive (prayOjanams) and shows utter devotion to that SadAchAryan, the dharmArtha Kaamams pour in on that sishyan without asking for any thing.*

3) Swami Desikan refers here about "anushinga siddhi" or the blessings that arrive without seeking them. This happens, when one has Bhakthi to one's AchAryan with single-minded devotion. Then the wealth like Raajyam come their way without asking (aprArthitham), and had to be accepted without spurning it (avarjanlyam).

[SIOkam 145 of Sri RanganAtha Paadhuka Sahasram](#)

RaamaprayANa janitham vyapaneeya sOkam
rathnAsanE sThithavathi MaNipaadharakshE
PruthvIm nijEna yasasaa vihithOttharlyAm
yEkAthapathra tilakAm bhavathI vithEnE

Meaning: Oh Paadhuka! RaamA's exit had caused great grief to Earth. You removed it when you sat on the throne. Your fame was like a lovable garment that covered Earth's upper regions; your royal umbrella was like the auspicious tilakam on Earth's forehead. Thus you brought joy to Earth.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! When you sat on the gem-studded throne of Kosala kings, you removed the sorrow of the citizens of AyOdhyA. At that time, you wore a silken upper garment (Uttharlyam) and an umbrella was held over you to indicate your

undisputed status as an Emperor. Your fame spread all over this earth. Prior to that occupancy of the throne by You, Mother Earth suffered from the pangs of sorrow over RaamA's absence from the kingdom. In Her sorrow, it appeared as though her upper garment slipped from her shoulder and the auspicious vermilion mark on her forehead was missing. As you sat on the throne and your fame spread far and wide, Mother Earth regained her upper garment, when you wore the silk UttharIyam and the umbrella over your head served as her auspicious mark on her forehead (Tilakam).

2) **Srimath Andavan's anubhavam:** Oh PadhukE! You controlled your grief over separation from Your Lord and sat on the throne of Kosalam and protected the Earth. Your fame served as the upper garment and royal insignia (umbrella) helped out as the tilakam for the forehead of the Earth. *The inner meaning is that the AchAryALs control their sorrow over separation from their Lord (in Sri Vaikuntam) and stay on this earth comforting their sishyALs and blessing them to enjoy all kinds of auspiciousness.*

3) The Paadhukai controlled the "Raama PrayANa janitha sOkam" (the sorrow arising from the journey of RaamA to the forest). It sat on the gem-studded throne (RathnAsanE sThithavathi). By that gesture, it removed the sorrow of the Earth.

SIOkam 146 of Sri RanganAtha PaadhukA Sahasram

RaamAg-nyA paravathI parigruhya raajyam
rathnAsanam RaghukulOchitham aasrayanthI
SuddhAm PadhAvanI! punarbhavathI vithEnE
svAtantryaIEsa kalushAm Bharathasya Keerthim

Meaning: Oh PaadhukA! You accepted the rulership of a nation at the behest of RaamA. You sat on the throne of the race of Raghu and you saved BharathA's spotless reputation (from being tainted by a stigma stemming from his assumption of an independent spirit) by his disclaiming the throne.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! Not only did your fame spread all around the world, but also you removed any blemish to BharathA's reputation as a result of his disobeying the commands of his parents to become the king of Kosalaa subsequent to RaamA's banishment to the forest. BharathA's refusal did not cause any harm to his good name because you saved him from such a possibility. You returned to AyOdhyA and thereby freed BharathA from any potential accusation that he let the citizens down by not stepping into the vacuum created by RaamA's exile. You ruled for him and saved the situation by sitting on the gem-studded throne of the Raghu Vamsam.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! BharathA begged RaamA to return to AyOdhyA from ChithrakUtam. RaamA cited many reasons for his refusal of the moving plea of His younger brother. BharathA protested and insisted. At that time, the people around wondered why BharathA does not heed the words of his elder. At the end, RaamA gifted BharathA his Paadhukais for him to take them with him to AyOdhyA. Now, the people understood that the return of the Paadhukais and all the soubhAgyams associated with its return to AyOdhyA would not have happened unless BharathA had not insisted so much on RaamA's return.

3) The title of this Paddhathi is AdhikAra- Parigruha Paddhathi. In this sIOkam, we come across the word "parigruhya" (RaamAg-nyA paravathI raajyam PARIGRUHYA). The acceptance of the reign and dutes is celebrated here directly. BharathA's Keerthi had a slight muddle (kalushA) due to his independent streak (svAtantrya IEsa :) exhibited by his insistence on RaamA returning

home instead of going to the forest on exile. The Paadhukais restored that Keerthi under threat back to its pristine state (Keerthim puna: suddhAm vithEnE).

[SIOkam 147 of Sri RanganAtha PaadhukA Sahasram](#)

Poulasthya veera vadhana sthaBakAvasanAth
PushpANi dhaNDakavanEshu apachEthum icchO:
rakshAdhuram dhruthavathi MaNipaadhukE! thvam
Raamasya MaithilasuthA sahithE prachArE

Meaning: Oh PaadhukA! Had you not sat on the throne, how could RaamA achieve what all He did? He could now sportively wander along with SitA, plucking flowers for Her, He could "pluck" the flowers - so to say - so effortlessly, like kill the demons like Khara, DhUshaNA et al, in the DaNDakA forest, and ending with the "flowers", namely, the heads of RaavaNA, for which RaamA planned.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! If you did not return to AyOdhyA, RaamA would have had the appeal from His citizens and Gurus to co-govern the kingdom with BharathA from ChithrakUtam. Had it happened, RaamA's affectionate deed to help sitA pluck flowers of the forest would have been interfered with. He would also have been interrupted in plucking the bunch of flowers known as RaavaNA, KarA, DhUshaNA and Trisaras and thereby fulfill the mission of His incarnation. Oh PaadhukE! You saved the situation on behalf of SitA and DevAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! RaamA went to DaNDakAraNyam with SitA to practise the art of plucking the bunch of flowers representing the 10 heads of RaavaNA. At that time, you accepted the responsibility of governing the kingdom. *The inner meaning is that the jeevans acquire sadh-guNmas as a result of the UpadEsams of SadhAchAryAs. Afterwards, PerumAl banishes the samsAric sorrows.*

3) PaadhukA's act in protecting the land during RaamA's sanchAram in the DhaNDakA forest to fulfill His avathAra KaaraNam is saluted here by Swami Desikan as "Raamasya prachArE thvam rakshadhuram dhruthavathee". Swami Desikan's choice of the word "apacchethum" in the context of plucking flowers is fascinating when it comes to connect with the plucking effortlessly as it were the bunch of heads of RaavaNA. "Apa" sabdham is a prefix to verbs and means away, away from. The suffix, "cchEthum" linked to the prefix, apa, indicates "the plucking away "of" the 10 Veera Vadhana pushpams" of RaavaNA. They were full of blossom over the thought that they were going to defeat the Lord in the battlefield. These heads of RaavaNA harboring those thoughts were plucked away elegantly by the veteran, who had practised earlier the plucking of the heads of other RaakshasAs who ruled over the DaNDakA forest.

[SIOkam 148 of Sri RanganAtha PaadhukA Sahasram](#)

paadhAvani ! prachala chaamara brundha madhyE
bhadrAsana aasthara gathA bhavathee virEjE
aakIrNa dhivya saliIE kaDakE sumErO:
ambhOjineeva kalahAyitha hamsa yuThA

Meaning: Oh PaadhukA! You are seated on a shining white garment spread on the throne, with a number of chAmarAs (Fans) being briskly wafted around you. It looks as though there is a lotus pond, on the ridge of the SumEru Mountain, rich in sacred rivers. In which herds of swans are engaged in a quarrel.

Special Notes from V. Sadagopan.

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan describes the scene, where BharathA and court attendants offer fan service to the PaadhukAs resting on the auspicious throne of the Raghu dynasty. Swami Desikan says: "at that time, you resembled a lotus flower surrounded by a flock of competing white swans in a pond in the foot hills of Meru Mountain ". Here Swamy equates the lofty throne to the Meru Mountain and the blue silk decoration on the throne to the vast expanses of the waters of Lake ManasarOvar. The ruby-decked paadukai is equated to a red lotus. The white fans made from the white- tail of the chaamara deer are compared to the group of swans moving around the lotus flower (paadhuka). The brushing of the fans during chamara kaimkaryam is equated to the collision of competing swans circling to get closer to the Padhukai.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You were sitting on the golden throne (Kaanchana Meru) over a resplendent cushion. Your BhakthAs were performing fan service to you. That scene reminds me of the pond at the foothills of the golden Meru mountain, where the swans were noisily circling a splendid lotus flower.

3) In the last sIOkam, Swami Desikan described "the prachAram (sanchAram)" of the Lord in the DhaNdakaa forest. Here, he describes "the prachalam" of chaamara brundhams (the flock of moving fans) at the throne room of the Kosala kingdom. "Prachalam" means an object in motion. The Prachalam is that of parama hamsAs (the great sages assembled in the Meru Mountain's foot hills) moving their tongues in eulogy of the lotus Paaduka's anantha KalyANA guNAs and the collision of their prayers in mid-air.

SIOkam 149 of Sri RanganAtha Paadhuka Sahasram

maanyE RaghUdhvaha padhE MaNipAdhukE thvAm
vinyasya vighrahavathIm iva rAjyalakshmlm I
aalOlam akshavalayee BharathO jaDAvAn
aalamBhya chAmaram ananyamanA: sishivE II

Meaning: Oh PaadhukA! After placing on the respectable throne of RaamA, You, a virtual incarnation of Raajya Lakshml, BharathA performed fan service at Your presence; he had a rosary of beads, his head had matted hair; he wandered hither and thither and wafted the chaamarams in Your favor, doing all in a single-minded, concentrated devotion.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukA! BharathA with his matted hair and with a japa-maalA on his neck was your principal servant in your fan service. He placed you on the throne, where you glowed like Raajya Lakshml. He offered his fan service then with an uninterrupted mind. He did PaadhukA japam while meditaing on your glory during such occasions.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You looked like the embodiment of Raajya Lakshmi, when BharathA placed you on the throne intended for RaamA and offered fan service for you with great reverence.

3) Elsewhere Swami Desikan has saluted RaamA as "RaamO VighrahavAn dharmam:" (RaamA as the embodiment of Dharmam); here he salutes the PaadhukA as "VighrahavathIm iva Raajya Lakshmlm" (PaadhukA, which was like the embodiment of Raajya Lakshml). Sri RaamA was reputed for His expertise in Raaja Dharmam. PaadhukA was the Raaja dharmam Lakshml. Where does the PaadhukA sit? Bharathan has placed it with reverence on the most worshipful throne of Raghu Kulam that was about to be occupied by Sri RaamachandrA (MaanyE RaghUdhvaha

padahm). The fan (chAmaram) is moving (aalOlam); BharathA's mind however is steady (ananya mana :) with dhyAnam on the glories of the PaadhukA.

[SIOkam 150 of Sri RanganAtha PaadhukA Sahasram](#)

prApthE dhivam DasaraThE BharathE vilakshE
paryAkulEshu bhrusam utthara kOsaiEshu I
thvam chEth upEkshithavathee ka iva abhavihyath
gOpAyithum Guha sakhasya VibhO; padham tath II

Meaning: Oh PaadhukA! King DasarathA had expired. BharathA was disinclined to accept the rulership; the people of Utthara Kosalam were much disturbed; in that situation, if you too had refused, who could have come to rule and rescue the royal position and possessions?

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** When BharathA was engaged in offering the fan service; the citizens of AyOdhyA sang the praise of the Raama Paadukas. The citizens sang: "Mighty indeed is your glory! When DasarathA ascended to heaven, BharathA was ashamed to ascend the throne and Raama refused to return to AyOdhyA as per the request of BharathA. What would have happened if you had insisted on staying with Raama, the friend of GuhA, the hunter king, to protect Your Lord's feet during His wanderings in the forest? Who would have come forward to offer protection for us, who were orphaned?

2) **Srimath Andavan's anubhavam:** at the time of King DasarathA's death, there was a vacuum in the kingdom due to Raama's absence and the rejection of that kingdom by BharathA. The citizens suffered immensely from that situation. At that time, Oh PaadhukA, If You had not accepted the rulership as a representative of Raama, what would have been our fate? *The inner meaning is that the Lokam will not be at peace, when there are no SadAchAryAs.*

3) The mental state of BharathA at the time of his Father's passing away as a result of the exile of Raama in the forest is described by Swami Desikan as "vilakshE" or a state of shame over what had happened as a result of his mother's cruelty. The collective state of mind of the citizens of Utthara Kosalam is described by Swami Desikan as "bhrusam ParyAkulam" or extremely agitated state and confusion born out of fear about the future. PaadhukA stepped in at this time and saved the day by accepting rulership as a representative of Raama.

[SIOkam 151 of Sri RanganAtha PaadhukA Sahasram](#)

BhrAthuryadhamBa virahAth BharathE vishaNNE
DaakshiNyam aasrithavathI MaNipAdhukE! thvam!
aaslth asEshajagathAm sravaNAMrutham tath
vaachala kaahaLasaham Bhirudham tadhA thE

Meaning: Oh Mother PaadhukA! That you took pity on BharathA, who was grief-stricken by separation from the elder brother (Rama), was sweet news to all the worlds; it was cheered, as though, so loudly by all people praising you, that the drum-beating and allied sounds were even subdued.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother! Oh MaNi PaadhukA! When Raama left for the southern parts, he demonstrated his partiality to that region over his native northern land He did not have the compassion at that time for His brother BharathA or His subjects. You took that responsibility and took pity on BharathA and the subjects. As a result, your glory was

celebrated by poets in verses and by the KaahaLam (Thirucchinna Vaadhyam, which is blown to announce the Lord's arrival). KahaLam burst forth and competed with the loud singing of your praise by famous poets to celebrate your act of compassion.

2) Srimath Andavan's anubhavam: *The inner meaning of the sIOkam is that AzhwAr ghOshti should be honored with auspicious Vaadhyams to show our reverence.*

3) PaadhukA's DhaakshiNyam (partiality) for the grieving brother, BharathA and returning to the capital of Kosala desam with him to sit on the throne of Raghu Kulam was greeted with great joy by the citizens like the sweetest sound of KaahaLam.

SIOkam 152 of Sri RanganAtha PaadhukA Sahasram

raajyam tadhA DasaraThAnu Raamatha: prAk
BhibhrANayA CharaNarakshaNi! vetha khEdham
thulyAdhikAra bhajanEna BhabhUva dhanyO
vamsasthvayAnBha! Manuvamsa MahlpathInAm

Meaning: Oh Mother PaadhukA! You bore the monarchy, of course, after DasarathA and before RaamA; you did so effortlessly and removed the grief of all. But then the Manu line acquired a great distinction -a fortunate one (of all predecessors as well as successors of DasarathA) being counted along with you; it became a PaadhukA vamsam!

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Mother! Oh Lord's PaadhukA! You ruled the kingdom of the Manus between DasarathA and RaamA. By counting you as one of their kings, the whole lineage of Manu became famous. Both the predecessors and the successors to you were proud to consider themselves as the rulers of the PaadhukA raajyam and did not want to be known as mere kings of Raghu Vamsam or Manu Kingdom.

2) Srimath Andavan's anubhavam: Since the time of your ascent to the throne of Manu, that vamsam achieved visEsha bhAgyam. *The inner meaning is that our Sri Vaishnava paramparai achieved unique distinction by Swamy NammAzhwAr being our PrathamAchAryan.*

3) There were an illustrious line of kings who belonged to Manu Vamsam such as Raghu, Dileepan and DasarathA. After DasarathA, there was immense sorrow all around that RaamA could not succeed his father immediately due to His promise to spend the next 14 years in the forest. Swami Desikan uses the powerful word "khEdham" to hint at the poignancy of the sorrow felt by the Citizens of AyOdhyA. "KhEdham" means depression, dejection of spirits, distress, torment, fatigue and exhaustion. During that soul- searching time, Sri Raama Paadhukais accepted the throne to remove that "KhEdham" and the Manu Vamsam acquired distinct bhAgyam (dhanya: BhabhUva).

SIOkam 153 of Sri RanganAtha PaadhukA Sahasram

varshANi thAni vrushaLO na tapAmsi thEpe
na kascchidhapi mruthyuvasam jagAma
raajyE thavAmbha! raghupungava PaadharakshE!
naivAparam prathividhEyam abhUth prasaktham

Meaning: Oh Mother PaadhukA! That Your reign was superior even to RaamA's reign follows from the facts that during all those years of Your reign, no member of the 4th varNA even performed penance; no young boy died prematurely; no untoward incident ever occurred warranting a ritual atonement.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan points out to the special glory of the 14 year long rule of Kosala dEsam by the Lord's Paadhukais. He says: "When you ruled, there were no inauspicious events such as the penance undertaken by unauthorized persons, untimely death of children, invasion by foes et al. There were no ills to react against and correct. Unique indeed is your glorious reign!"

2) **Srimath Andavan's anubhavam:** The inner meaning is that there may be some inauspiciousness (Sodhanais) for those who seek out the Lord. There will however be none for those, who seek refuge at the feet of a SadAchAryan.

3) Swami Desikan says: "Raghu Pungava PaadharakshE! tava rAjyE - aparam prathividhEyam prasaktham naivAbhUth". Here Swamy addresses the PaadhukA as those of Raghupungavan. The naamam Raghupungavan is synonomus with RaNa Pungavan created by Swami Desikan in his ParamArtha Sthuthi to salute the Vijaya Raaghavan of Thirupputtkkuzhi dhivya desam. RaNa Pungavan means one with superior valour in the battles. The valour of the Paadhuka is even more no2rthy in that it nips off in the bud potential troubles. Therefore, there is no need for it to take countermeasures (prathividhEyam). There is not even a "prasaktham" (connection) to such countermeasures. Such is the glory of the PaadhukA Raajyam, which went beyond the glories of the Raama Raajyam!

SIOkam 154 of Sri RanganAtha PaadhukA Sahasram

visvam tvadhAsritha padhAmbhuja sambhavAyAm
yasyAm prathishtitham idham MaNipAdharakshE
aaslth ananyasaraNA samayE yaThAvath
saa api thvayA VasumathI vihitha prathishta

Meaning: Oh PaadhukA! The whole universe hangs on Earth, which was born out of the Lord's feet, which are actually later implanted on you. When this Earth was in a helpless state, it had to be rescued by you, at the right time. Rightly so!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The DevAs in heaven look upon Mothr Earth as their wellwisher. That is why the Lord appeared as a wild Boar (BhUvarAhan) and brought back the stolen BhUmi Devi on His tusk from under the Ocean. When there was a vaccum in the succession to King DasarThA and when it looked as though Mother Earth had no ruler to maintain righteousness, you responded to her sorrowful request and accepted the responsibility of ruling the kingdom. Thus, you rescued Mother Earth from Her trauma.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! VisvambharA (Vasumathi / Mother Earth) arose from the holy feet of the Lord that is being protected by you. When RaamA left for the forest, there was no one to protect the Raajya Lakshmi. At that time, you remembered the Thiruvadi Sambhandham (Your relationship to the Lord's holy feet) and came to her protection.

3) Here Swami Desikan reminds us of a web of relationships. The world is borne by Mother Earth (Visvam thvath aasritha :); Mother Earth arose form the sacred feet of the Lord (PadhAmbhuja Sambhavam); those feet are protected by the gem-studded Paadhukai. When RaamA gave up the kingdom in favor of BharathA at the request of His father, Mother Earth became ananya SaraNA (without refuge / protection) Oh PaadhukE! On that tremulous occasion for Vasumathi (Mother Earth), you protected her in remembrance of the relationship between Mother Earth and SarvEswaran.

SIOkam 155 of Sri RanganAtha PaadhukA Sahasram

prAyENa Raamaviraha vyaThithA tadhAnim
uthsangam aasrithavathI tava Raajyalakshmi:
taamEva Devi! nanu jeevayithum jalArdhram
anglchakAra bhavathI BharathOpanItham

Meaning: Oh PaadhukA! The kingdom almost swooned, when RaamA left it. It was then received on your lap and you revived it by steps, including the wafting of the water-wetted fan. Is that not so?

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother! Oh Lord's sacred PaadhukE! When Raajya Lakshmi was grief stricken over RaamA's separation, she landed on your lap for without consciousness. You accepted at that time the service of wet fan waving from BharathA to console Raajya Lakshmi. Swami Desikan refers here to the kaimkaryam that BharathA did with a scented fan sprinkled with medicinal waters to bring Raajya Lakshmi back to consciousness.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When Raajya Lakshmi fainted from the unbearable sorrow over RaamA's vana Vaasam (exile to the forest), She fell on your lap you comforted her and revived her through the acceptance of the Chaamara Kaimkaryam (Fan service) from BharathA. *The inner meaning of this sIOkam is that AchAryAs are not really looking for the devotion-filled Kaimkaryams from the SishyAs. The AchAryAs however accept them in their role as AchAryAs and for blessing the sishyAs with auspiciousness as commanded by their Lord, Sri RanganAthan.*

3) The sequence of steps are beautifully recorded by Swami Desikan from RaamA's departure to the forest, the sorrow of Raajya lakshmi, Her fainting to the restoration of Her consciousness through the PaadhukA's acceptance of chamara kaimkaryam by BharathA. With One choice word, "TadhAnIm", (at that time) Swamy provides the context of Ramaa's departure for the forest. The rest of the following events are swift in time scale (a) Raajya Lakshmi Raama Viraha VyaThithA (Raajya Lakshmi suffered the pangs of seperation form RaamA, Her protector); (b) She fell on your lap in a state of unconsciousness (Tava uthsangam aasrithavathI); (c) You brought her back to consciousness (thaam JeevayithumEva anghlchakaara). How did you do it? Although you could bring her back to consciousness directly, you accepted BharathA's devoted fan service as a vyAjam in your role as His AchAryan (ThvAM BharathOpanItham jalArdhrAm prAyENa anglchakaara). BharathA was eager to serve you and You accepted that Kaimkaryam for the benefit of Raajya Lakshmi resting on Your lap.

SIOkam 156 of Sri RanganAtha PaadhukA Sahasram

Veera vratha praNayini praThamE RaghUNAm
prApthE chirAya BharathE vratham aasidhaaram
thyakthvA padhAvani tadhA vividhAn vihArAn
yekAsikAvratham apUrvam avarthayasthvam

Meaning: Oh PaadhukA! RaamA stood steadfast in his vow of upholding His father's words. BharathA adopted the Aasidhara vow, of standing on a sharp razor's edge, for years, i.e., relinquishing all pleasures even when they were very close by; and you undertook the Ekasika vow, of sitting unmoved at one spot, abandoning the earlier style of sportively moving about. (A unique posture indeed -like that of NammAzhwAr).

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan celebrates here the vow that the PaadhukA took to stay at the same spot for 14 years. Normally, as the PaadhukA of the Lord, it will not stay put at one place for too long. Swamy says that PaadhukAs took the difficult vow to remain immobile for 14 years to help BharathA, who had taken another difficult vow of total service to the PaadhukAs without any distraction caused by his princely status. Swami Desikan salutes here the EkAsika (rooted to one place) vow undertaken by the PaadhukA and reminds us of a similar observance by NammAzhwAr, the name-sake of the PaadhukA at AzhwAr Thirunagari. There, the AzhwAr sat immobile in contemplation of Sriman NaarAyaNA under a tamarind tree for many years.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! RaamA vowed not return before destroying the asurAs. BharathA refused to be coronated in place of his elder brother. You gave up your sanchArams and decided to stay at one place. RaamA's vratham is common to the valorous ones. Controlling of one's indhriyams in contrast is not easy and hence BharathA's vow was far superior to that of RaamA's vow. It was a great surprise that you decided to become stationary and stayed at one place for 14 years.

3) RaamA had Veera Vratha PraNayam (desire to pursue Veera Vratham). BharathA however undertook the AasithAra vratham (Staying away from temptations even if the objects of enjoyment are very close). PaadhukA took on the rare yEkAsika vratham (staying put at one place). Swami Desikan asks us to decide, which vratham was the most superior one.

SIOkam 157 of Sri RanganAtha PaadhukA Sahasram

KaakuthsaTha paadha viraha prathipanna mounAm
nishpandhathAm upagathAm MaNi PaadharakshE !
aasvAsayanniva muhur Bharatha: tadhAnIm
seethiaravIjayatha chAmarA Maaruthai: thvAm

Meaning: Oh PaadhukA! BharathA presented cool Chamaara kaimkaryam (Fan wafting service) to you as if to alleviate your grief on Separation from RaamA's sacred feet. You were indeed in need of this since you sat silently and statically.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! You were determined to protect RaamA's lotus feet from thorns and sharp stones, wherever He went. Thinking in this manner, you made the whole world free of thorns, so He could roam freely without hardship, while you stayed without movement in AyOdhyA to help BharathA. The thorns here refer to all kinds of inauspicious happenings. Swami Desikan states that the PaadhukAs made the whole world free from all kinds of amangalams, while it ruled AyOdhyA as RaamA's representative, just as it protected RaamA's feet from the stones and thorns of the forest.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You were in a state of shock from the separation from Your Lord's holy feet. At that time, you did not speak or move. BharathA performed his chaamara Kaimkaryam to help you reconcile with your sorrow.

3) Swamy recognizes the Mani Padhukais as Kaakuthstha Paadhukais. Kaakuthstha is an epithet for the kings of solar race (Kakuthstha Vamsam). The Paadhukai of Kaakuthstha Raaman stayed at AyOdhyA and suffered very much from the sorow of separation from the Lord's sacred feet (Kaakuthstha Paadha Viraha prathipanna mounam, nishpandhathAm) and was quiet and motionless as if in a state of fainting. BharathA came to the rescue and tried to reduce the intense suffering of the Paadhukai through his frequent wet-fan service to the Paadhukai. It

appeared as though BharathA was trying to console the Paadhukai through this noble service (AasvAsayanniva seethai: chAmara Maaruthai: avlJayatha) and speak to him.

SIOkam 158 of Sri RanganAtha Paadhuka Sahasram

yathra kvachiddh viharathOapi padhAravindham
rakshyam mayA RaghupathErithi bhAvayanthya
nissEshamEva sahasA MaNipAdharakshE
nishkaNDakam jagathidham vidhadhE bhavathyA

Meaning: Oh Paadhuka! Rightly did you decide that you decide that you should ever serve RamA's feet? For this, you made the whole world free of thorns (enemies) by your mere will.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh MaNi PaadhukE! You were determined to protect RaamA's lotus feet from thorns, wherever He went. Thinking in this manner, you made the whole world free of thorns, so He could roam freely without hardship, while you stayed without movement in AyOdhyA to help BharathA. Thorns here stand for all inauspicious happenings. Swami Desikan says here that the Paadhukas made the whole world free from all kinds of inauspiciousness, while it ruled AyOdhyA as RaamA's representative, just as they protected RaamA's feet from the stones and thorns of the forest.

2) Srimath Andavan's anubhavam: The inner meaning is that SadAchAryAs generate bhakthi to PerumAL in all people.

3) KaNDakam means thorn. NishkaNDakam means free of thorn or inauspiciousness. The 1st mission of the Paadhukai is "RaghupadhE's padhAravindham mayA rakshyam" (The Lord's lotus feet must be protected by me). Thinking like that (BhAvayanthya), Paadhukai of the Lord ended up accomplishing more than its primary duty (viz), making the whole world free of auspiciousness.

SIOkam 159 of Sri RanganAtha Paadhuka Sahasram

Raamam thvayA virahitham Bharatham cha thEna
thrAthum PadhAvani! tadhA yadhabhUth prathlitham
RaamAnjasya tava chAmbha ! Jagath samastham
jagarthi thEna khalu jAgaraNavrathEna

Meaning: Oh Mother Paadhuka! LakshmaNA is bent on guarding RaamA, who is seperated from you. You are bent on guarding BharathA, who is away from RaamA. Now, both Lakshmana and you resorted to a discipline of ever-alert guarding- by reason of which the whole world manages to be alive and wakeful.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Lord's Paadhuka! My Mother! You took a vow to look after Your Lord and BharathA, who was grief-stricken over separation from RamA. Therefore, you stayed awake during day and night to look after their welfare. LakshmaNA like You watched over RaamA without sleep, day and night. This auspicious behavior of both LakshmaNA and Yours makes the world thrive even today. Swami Desikan says here that the world cannot forget this awe-inspiring loyalty demonstrated by the Paadhukas and LakshmaNA in observance of their chosen duties. The world sets such conduct as a standard for itself.

2) Srimath Andavan'sanubhavam: The inner meaning is that the world and the Lord thrive from the conduct of the BhaagavathAs.

3) The key words here are: "Jaagratha VrathENa khalu samastham Jagath Jaagarthi" (It is because of the vow to be awake / vigilant by the PaadhukA and LakshmaNA that the whole world is free from mishaps / troubles).

SIOkam 160 of Sri RanganAtha PaadhukA Sahasram

antha:purE parijanai: samayOpayAthai:
abhyarchithA bhavasi yaa vinayOpapannai:
saa KosalEswara PadhAvani BhUpathInAm
sangaDDanam makuta pankthibhi: anvabhUsthvam

Meaning: Oh Raama PaadhukE! You who on Your visits to the interior parts of the palace, used to be respectfully enquired about and treated to utmost hospitality, happen to be rubbed against by the crown of competing royal personages (who wish to pay homage to You in great perturbation).

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Holy Paadhukais of the Lord of Kosalaa! SitA Devi's servants worshiped you, when Your Lord Visited His domestic quarters to enjoy the company of His wife. Today, you bear patiently the collisions of the crowns of the kings that prostrate before you to receive your blessings. You were placed on the soft silken garments by the servants of SitA Devi in Her quarters and received their worship in those days; now, you receive the worship of BharathA, the citizens and the assembled kings. Your worship continues always.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When you were in the inner quarters of the palace, the servants there offered their worship without public display. Now, you are sitting publicly on the throne for all to see and the crowns of Kings touch you. In vibhavam at AzhwAr Thirunagari, Swamy NammAzhwAr was seated by himself deep in meditation. When he has taken the archA form, assemblies of people come and worship him in throngs. AzhwAr is worshipped since he belongs to the great AchArya paramparai of Sriman NaarAyaNan.

3) Inside the palace, discrete worship by the servants took place; in the throne room, public worship involving the vigorous prostrations by the crowned heads took place. Swami Desikan chooses a colorful word here to describe the encounter between the crowns adorning the heads of the jostling kings prostrating before the Paadhukais on the throne. Sangattanam is the word chosen and it means rubbing together or close contact or the embrace between affectionate ones.

SIOkam 161 of Sri RanganAtha PaadhukA Sahasram

PrApyADhikAramuchitham Bhuvanasya gupthyal
BhadraAsanam BharatavandithamAshrayanthya
maDhyEvathIrNamiva MadhavapAdharakshE!
mAthasthvayA api manuvamshamahIpathInAm

Meaning: Oh Mother Paaduka! Bharata enthroned you for the welfare of the world. Now it appears to me that you are looked upon as a regular member of the Manu family-not a mere Paaduka.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother! Oh Lord's PadhukAs! I understand now as to how you acquired the authority to ascend the throne of the Manu dynasty and thereby acquire the emperorship over all the kings of the land. Your Lord with His limitless powers must have enabled you to incarnate as one of the descendants of His ancient lineage and thereby become a member of His own illustrious family. It is no wonder why the kings have accepted you as their emperor.

2) **Srimath Andavan's anubhavam:** Oh Lord's PaadhukE! When one looked at you seated on the throne of the Manu vamsa kings, you truly appeared as one of them. It was befitting. The inner meaning is that the joining of NammAzhwAr in the ancient AchArya paramparai starting with Sriman NaarAyaNan was like a fitting decoration for that AchArya paramparai.

3) The salutation here is to Sri Maadhava Paadhukai, the One that reminds one of Moksham granting Maadhavan. The Paadhukais were seated on the BhadrAsanam or the most auspicious seat of the Manu Kings as an incarnation of one of them (avatheerNam).

SIOkam 162 of Sri RanganAtha PaadhukA Sahasram

RajAsanE raGhukulOdhvahapAdharakshE!
nIrAjanam samaBhavath samayOchitham ThE
shIAGhAvashEna bahusha: pariGhUrNithABhi:
sAmanthamoULimaNimangalAdhIpikABhi:

Meaning: Oh Rama-Paaduka! Subordinate kings bow and praise you, nodding their heads for all praises; as they do so, the radiance emanating from the gemstones embedded in their crowns describe circles that give an imagery of a Harathi presentation, appropriate to the Aradhana homage.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raama PaadhukE! The vasaal kings were joyous about you becoming their emperor. They encircled you and demonstrated their approval by nodding their heads adorned with jeweled crowns. The movement of their heads and the sparkles of the jewels during that motion resembled the lamp waving service to you.

2) **Srimath Andavan's anubhavam:** The inner meaning is that all the AchAryAs understood their role/duties as AchAryAs (AchAryakam) after witnessing the way in which Swamy NammAzhwAr performed His duties as the AchAryan for Madhurakavi. The AchAryAs are filled with wonder and Joy and celebrate immensely the role model played by Swamy NammAzhwAr.

3) The PaadhukAs are seated on the RaajAsanam. Suddenly, there arose (samabhavath) a DhIpa NeerAjanam (MangaLa Aarathi) for the Paadhukais. Swamy explains the nature and the origin of that DhIpa NeerAjanam in this sIOkam and attributes that to the fast moving heads of the vassal kings wearing their bejewelled crowns.

SIOkam 163 of Sri RanganAtha PaadhukA Sahasram

PruThvIpathInAm yugapath kIrItA:
prathyArThinAm prANithumarThinAm cha
PrApusthadhA rAghavapAdharakshE!
THVADHiYAMaSThAnikapAdhapITam

Meaning: Oh Rama-Paaduka! When you were there seated on the throne, the crowns were submitted to you on the pedestal below. They are either those which were originally of kings who fought to the end and died or those owners surrendered them to escape death. Both kinds reached the pedestal.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of Sri RanganathA! When You ruled over AyOdhyA and sat on the throne of the Raghus, the foot rest (peetam) of your throne was crowded with the bejeweled crowns of those, who lost their battles with You; the crowns of Your opponents, who wanted to live also placed their crowns at the foot of Your throne as a token of their obedience to You. Both categories of kings thus recognized your sovereignty.

2) **Srimath Andavan's anubhavam:** Here, Swami Desikan recognizes the 2 kinds of kings, whose crowns adorned the pedestal below the throne of the SriranganAtha Paadhukais. *One category* of kings voluntarily placed with reverence their crowns to acknowledge the emperorship of the Paadhukais. *The other category* opposed the power of the Paadhukais and Bharathan defeated them in the battlefield as the PaadhukA sevakan and brought their crowns and placed them at the pedestal below the throne as a mark of their submission. *The inner meaning is that the auspicious ones approached Swamy NammAzhwAr and placed their heads at His sacred feet. Those who were opposed to Him were won over by His dhivya sookthis and surrendered afterwards at Swami NammAzhwAr's holy feet.*

3) Swami Desikan visualizes the crowded assembly of bejeweled crowns at the aasthAnika paadha peeDam (the foot rest of the throne) of Raaghava Paadharakshai. All of them arrived almost at the same time (yugapath). One category belonged to the enemy kings, who were defeated (prathyarthInAm pruthvIpathInAm KiriDA :) by Bharathan and the other category was constituted by the kings, who sought the protection of the Paadhukais (arhtinAm kiriDA :) voluntarily. Swami Desikan points out that the arthi and Prathyarthi are both blessed by the Veera Raaghava Paadhukais.

SIOkam 164 of Sri RanganAtha PaadhukA Sahasram

PraNamya rangEshvarapAdharakshE!
dhurOpanIthalrupadhAvishEShal:
saBhAjayanthi sma tadhA saBhAyAm
ucchaistharAmuttharakOsAlAsthvAm

Meaning: Oh Paaduka! When you were on the throne, the people of Kosala came in large numbers with presents brought from long distances, which they submitted to you with great respect.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! The citizens of the nation of Northern Kosalaa brought many rare and beautiful presents to you and offered their individual worships to you. They went through enormous pains to bring extraordinary presents to you to demonstrate their special regard and affection for you.

2) **Srimath Andavan's anubhavam:** *The inner meaning is that there is no limit to the devotion displayed by the happy sishyAs, when they are blessed with a SadAchaaryan.*

3) The citizens of Uttara Kosala dEsam came from every corner of the kingdom and offered their worship reverentially with upadhAvisEshams (rare presents) brought from far off places

(dhuRopaneethai:) to display their highest regards and affection (ucchaistarAm sabhAjayanthi sma).

[SIOkam 165 of Sri RanganAtha Paadhuka Sahasram](#)

apAvruthadhvAramayanthrithAshvam
rangEshapAdhAvani!pUrvamAslith
thvayA yadhruCChAsuKhasupthapAnTham
rAmE vanasThE api padham raGhUNAm

Meaning: Oh Paaduka! Rama had gone to the forest. Formerly (when you had not come) all was pell-mell; the fortress walls were left open; the horses were not tied to the chariot; travellers slept wherever they chose. OR When You were ruling, the condition was so good that the fortress-gates needed no closure, the horses had no assignment to do; people had no fear and could, therefore sleep anywhere. This is the greatness of your regime.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangEsa PadhukE! When RaamA left for the forest and before you returned to AyOdhyA, the citizens were overcome with such sorrow that they did not pay attention to their houses or their domestic animals. The doors of their houses were open and the animals roamed free without any control. After you returned to AyOdhyA and offered your protection, the doors of the houses of the citizens were still open, but for different reasons. The animals moved freely again, but for different reasons. After Your arrival in AyOdhyA, there was no fear of thieves or stealing; hence people did not lock their doors. The animals did not need any control because they were at peace with themselves. Travellers slept at places, where they felt sleepy without fear of thieves or any one who could hurt them. Those were the differences before and after your return to AyOdhyA.

2) **Srimath Andavan's anubhavam:** The inner meaning is that wherever SadAchAryAs are, there is no inauspiciousness of any kind for those, who seek refuge at their holy feet, either in this world or in the other. The places that SadAchAryAs reside are like the places where, there is ashtAkshara Samsiddhi (power of the sacred AshtAksharam).

3) SadAchAryAs remove all anishtams by their blessed presence.

[SIOkam 166 of Sri RanganAtha Paadhuka Sahasram](#)

ananya BhakthirmaNiPAdhukE! ThvAm
aByarchayan dashara3rdvithiya:
vikalpyamAna: praThamEna klrthyA
vandhya: svayam vyOmasadhAm baBhUva

Meaning: Oh Paaduka! Bharata, the 2nd son, was acclaimed as equal to, and in no way different from the eldest, namely, Rama and was thus worshipped by the devas. This was because of Bharata worshipping you with a concentration that would allow no other object as worshippable.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The 2nd son of DasarathA worshipped you in a single-minded fashion and received your blessings, which made him far superior to Raama's status in the eyes of the dEvaas. This is the status that he (Raama) had achieved earlier after rejecting the kingdom in favor of His brother Bharathan.

2) Srimath Andavan's anubhavam: *The inner meaning is that a good sishyan worshipping his AchAryan single-mindedly with devotion is celebrated and saluted by all. Even the dEvAs worship such a sishyan.*

3) Swami Desikan points out that the ananya Bhakthi of Bharathan towards the Raama Paadhukais earned him the salutaion by devAs (vyOmasadhAm vandhya :).

SIOkam 167 of Sri RanganAtha Paadhuka Sahasram

araNyayOgyam padhamasprushanthI
rAmasya rAjArhapadhE niviShtA
AsThAnanithyAsikayA nirAsTha:
svargalkasAm svalraghathErviGhAtham

Meaning: Oh Paaduka! You had left the Feet of Rama that were unsuitable to walk on the forest, but got stationed on a throne in the royal court. Nevertheless you removed the obstacles that beset the free movements of the Devas.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Raama PaadhukE! You could not accompany Your Lord in the forest, since you had to return to AyOdhyA to sit on the throne of the kings of Kosala dEsam. While you were thus seated on the throne, you conferred auspiciousness to the citizens of the earth and the denizens of the heaven (dEvAs); latter were rid of their fears from asurAs, moved about freely and offered their salutations to you in a spirit of gratefulness.

2) Srimath Andavan's anubhavam: The inner meaning is that NammAzhwAr alone stayed at one place (under the tamarind tree at ThirukkuruhUr), while other AzhwArs went around visiting many dhivya dEsams. Although NammAzhwAr was immobile, He was able to banish EVERYWHERE all inauspiciousness like Kaamam, KrOdham et al and rang in auspiciousness like Bhagavath Jn-Anam, sadAchAram, ruchi for Bhagavath anubhavam and desire for mOksham. These mangalams spread throughout heaven and earth without let.

3) Swami Desikan compares thelot of Raama Padhams and Raama PadhAvani /Paadhukai here. RaamA's paadhams were "araNya yOgyam" (fitness to travel on the rough paths of the forest) as a result of the promise made to His father. Raama Paadhukai attained the yOgyam of "RaajArha padhE nivishta yOgyam" (honor of being seated on the throne of the kings of Raghu Vamsam). RaamA's feet were mobile, where as the PadhukAs sat without movement on the throne protecting the kingdom. While RaamA was moving towards Lanka to fulfil His avathAra kAraNam, Raama PadhukAs stayed stationary and gave protection to devas so that they can move around safely. All of this was accomplished without the Paadhukai ever leaving its place on the throne.

SIOkam 168 of Sri RanganAtha Paadhuka Sahasram

rajAsanE chEdhBhavathI niShaNNA
rangEshapadhAvani! thanna chithram
yathrADhirUDA: kramasha: purA thvAm
utthamsayanthE raGhusArvaBhoumA:

Meaning: Oh Ranganatha Paaduka! That you sat on the throne of kings is no wonder. For all the kings of the Raghu Vamsa had cherished you with devotion on their heads (Ranganatha was the family deity for the Raghus).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! You were seated on the throne of Raghus. It is not surprising, since the successors of RaamA are carrying you on their heads and offer their individual worships, while being seated on their traditional throne, where you once sat.

2) Here, Swami Desikan answers the doubts of some about placing the Paadhukais of RaamA on the venerable seat adorned by the great kings of the Surya vamsam (IshvAku, Raghu, Dileepan, Dasarathan and others). He points out that it was not at all a strange thing to seat the Paadhukai in that honorable seat (throne of Raghu Vamsam) although it was a mistake for the kings to be seated on the throne, while the Paadhukai deserved the seat. He points out that the kings should have adorned the Raama Paadhukais like Bharathan, while standing before it with reverence as Bharathan to carry out the royal duties. Swami Desikan addresses here the doubts expressed by some about the fitness of Swamy NammAzhwAr to be revered as an AchAryan because of being born in a lower caste. Swamy asserts that there is no AchAryA, who is equal to NammAzhwAr (the Paadhukais of the Lord).

3) Swami Desikan had gone to battle twice with those who minimized the importance of NammAzhwAr and Tamizh MaRai and held the view that Sanskritic Vedams were far superior. Both at Kaanchi and Srirangam, Swami Desikan defeated these biased scholars with sound arguments and proved without doubt the equality of the Sanskritic Vedams and Tamizh Vedams (Dhivya Prabhandhams). The Lord of Kaanchi was so pleased with Swamy's defense that he presented Swamy with one of His 2 Thiruchinnams. Such is the glory of NammAzhwAr!

SIOkam 169 of Sri RanganAtha Paadhuka Sahasram

BhadhrAsanam chEth parivrutthamAslth
devi! kshaNam dakshiNatOmuKham thE
kaTham BhavEth kAnchanapAdharakshE!
ramasya rakshOmrugayAvihAra:

Meaning: Oh Paaduka! Had you but turned the throne in the Southern direction for a while, how could Rama's sportive hunting out of the Rakshasas have been achieved? Had you thought of yourself annihilating the Rakshasas?

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Queen! Oh Golden PaadhukE! Had your throne faced the southern direction, you would have destroyed RaavaNA and his entourage quickly. That would have deprived RaamA of His favorite sport. That is why adiyEn thinks that your throne did not face south. The other meaning is as follows: Had your throne faced south, it would not be auspicious for you to sit on it. There would have been no rulership over AyOdhyA. Raamaa would have to abandon his favorite sport of hunting RaavaNA and his cohorts and thereafter return to AyOdhyA to take charge of the kingdom. That (RaamA not being able to hunt down RaavaNA) in turn would have perpetuated the sufferings of devAs. Therefore, your throne did not face the southerly direction even for a second. Consequently, dEvAs moved about freely and Raama avathAra KaaraNam was fulfilled.

2) **Srimath Andavan's anubhavam:** *The inner meaning is that PerumAl is angry only at those, who do not seek a sadAchAryan. His nigratham is directed only at those unfortunate ones.*

3) Swami Desikan tellingly chose the word, "BhadhrAsanam" to salute the simhAsanam on which the Paadhukai sat. The auspicious Vedic implications of the word "BhadhrAm" has been discussed at length by HH prakrutham Azhagiya Singar recently. The Raama Paadhukai sat on the

BhadraAsanam to hear the auspicious news (Bahdhram KarNEpi srunyAma :) of Lord Raamachandra completing His hunt of RaavaNA in the southern land of Lanka and returning home to reunite with it. Meanwhile, the Paadhukai did not want to do anything that will interfere with such a desire.

SIOkam 170 of Sri RanganAtha Paadhuka Sahasram

yAvath thvayA raGhavapAdharakshE
jigIshithA rAkshasarAjaDhAnI
mAIEva thAvalluLithA madhAnDhal:
udhyAnashAKhAmrugayUThapalstHE

Meaning: Oh Paaduka! It was just that moment, when You developed a desire in mind that Lanka should be won, that the monkey chiefs of Kishkinda-Your royal garden-had accomplished the squeezing of the whole Lanka as if it were a mere garland.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Raaghava PaadhukE! Just about the time that you wanted to conquer the kingdom of Lanka, You came to know of the effortless destruction of the city and its occupants by Your Lord with the help of the powerful monkey king and his army. The army crushed and threw away Lanka like destroying a flower garland. Hence, you desisted from your effort to annihilate RaavaNA and his beloved city.

2) Srimath Andavan's anubhavam: Oh PaadhukE! Just as you turned your attention to destroying Ravana and his city, you noticed that the monkey army had already torn the city of Lanka into shreds just as crushing a flower garland and casting it away. *The inner meaning is that the sishyan becomes a MahAn, the moment a SadAchAryan prays for His sishyan to acquire auspicious attributes (sadhguNams). Such is the power of SadAchArya anugraham.*

3) Swami Desikan visualizes the nandhavanam (formal garden) of the Raaghava Paadhukai, which is beautiful to look at because of its flower-laden trees. There, he sees a group of monkeys (SaakhA Mrugam :) with nonchalance led by their leaders (yUthapai :) tearing the flowers from the branches, crushing them and throwing them away. The crushing of the flowers is described with a evocative Sanskrit word (luLithA), which lets us visualize the pathetic state of the crushed flowers.

SIOkam 171 of Sri RanganAtha Paadhuka Sahasram

mahlkshithAm rAGhavapAdharakshE
BhadhrAsanasThAm BhavathIm sprushantha:
pUrvam thaThAthvE niyathE api BhUya:
kalyANathAmAnashirE kirItA:

Meaning: Oh Paaduka! As kings' crowns all assembled and crowded around You, touching the golden ones acquired, in an additional sense, 'Kalyanatwa' (goldness and auspiciousness)

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan plays with the double meaning of the word "KalyANA". This word can mean either "auspicious or golden". Swamy Says: "Oh Raaghava PpadhukE! When the golden crowns of the prostrating kings touched you during their prostrations, they became auspicious once more. Before coming into contact with you, they were merely golden (kalyANA); after making contact with you, they became auspicious (kalyANA). They were thus doubly blessed by offering worship to you.

2) **Srimath Andavan's anubhavam:** The PaadhukA sambhandham made the golden crowns of the prostrating Kings auspicious. The inner meaning is that even the virtuous ones (puNyAsAlis) attain auspiciousness (KshEmam) after AchArya Sambhandham.

3) Swamy describes the poorva (before) and the utthara states of the Crowns as the kings prostrated before the sacred PaadhukAs of the Lord seated on the BhadrAsanam (throne). Prior to coming into contact with the Paadhukais, the crowns had kalyANathvam (the nature of being Gold); after the sparsam (touch) of the Paadhukai, the crowns went beyond being just golden and attained the greatest state of auspiciousness (KalyANathvam).

SIOkam 172 of Sri RanganAtha PaadhukA Sahasram

anicChatha: pANdaramAthapathram
pithrA vithlrNam maNipAdharakshE!
Aslth thvadharTham viGruthE na thE na
ChAyA samagrA Bharatasya moULoU

Meaning: Oh Paaduka! Bharata thwarted the white umbrella (the Royal insignia), which was secured for him by Dasharatha. But now, when that umbrella stands at your command, its lustre and shade are bestowed on Bharata himself!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to those, who asked for blessings and received them from the PaadhukAs. Here, Swamy focuses on those, who get the blessings even without asking for them and illustrates this situation happening in the case of BharathA. Swamy Says in this context: "Oh Gem-bedecked PaadhukE! BharathA refused the white umbrella that symbolized the Emperorship. He did not want the empire that really belonged to RaamA. Even if he rejected the white umbrella and the kingdom, the full shade of that royal insignia fell on BharathA, when he held that umbrella over the Paadhukai resting on the throne. When he protected you from the Sun, Your protection extended its reach over your servant, BharathA".

2) **Srimath Andavan's anubhavam:** The inner meaning is that when a sishyan is utterly detached from the various desires, then the AchAryAs and PerumAl shower that sishyan with all types of wealth even if he did not ask for them.

(3) When BharathA placed the Paadhukais on the back of the royal elephant for its journey to the capital and held the royal, white umbrella (paaNDram aathapathram) over them for protection against the Sun, the blessings of that umbrella provided total shade to Bharathan as well (samagrA chAyA aaseeth). Bharathan did not seek the power of that umbrella for himself and yet the blessings of Paadhukai extended that protection from the umbrella for him.

SIOkam 173 of Sri RanganAtha PaadhukA Sahasram

pAdhukE raGhupathoU yadrucChayA prasThithE vanavihArakoUthukAth
ADhirAjjamaDhigamya thE yuvAm akshatham vasumathImarakshatham

Meaning: Oh Twin-Paadukas! Rama departed on His march to the woods unexpectedly; after giving you both to Bharata, He proceeded further enthusiastically. Both of you could not follow Him though you wished, but then you returned to receive the Royal throne of the Kosala country which you ably protected. (It looks as though you were representatives of the 2 brothers.)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raama PaadhukE! Just as BharathA acquired the benefit of the royal insignia (shade of the white umbrella) accidentally, you also got authority over the Kosala Kingdom suddenly. RaamA was on His way to DhaNdakAraNyam with You. Unexpectedly, BharathA arrived at ChithrakUtam and begged for Your Lord's return to AyOdhya. Right there, without any premeditation, RaamA appointed you as His representative to rule the earth with abundant wealth and asked you to return to AyOdhya with Bharathan. That is how you acquired the Lordship over Kosala nation.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! Raaman left suddenly for the Forest. At that time of chaos, you accepted responsibility for protecting the kingdom and its anxious citizens. *The inner meaning is that sadAchAryAs do not give up one, even if PerumAL stays away from them.*

3) The beauty of the choice of words by Swami Desikan here to celebrate the protection given by the Paadhukais to the Raajyam is very moving: "YuvAm aadhirAjyam adhigamya Vasumatheem AKSHATHAM ARAKSHATHAM". "Akshatham" means without any blemish; "arakshatham" means protected (i-e) the kingdom and the citizens were protected without any failing. The genius of Swami Desikan in his choice of words is astounding.

SIOkam 174 of Sri RanganAtha PaadhukA Sahasram

raGhuVrapadhAnuShangamAthrAth
paribarhEShu nivEshithA yadhi thvam
aDhikAradhinE kaTham punasthE
parivArAsthava pAdhukE! bas

Meaning: Oh Paaduka! There is a feeling that you, by reason of contact with Rama's Feet are one of the paraphernalia of the Lord (like the umbrella, the chamaras etc.). But then how could you have the umbrella, the chamaras etc. to stand in attendance? (No: You are like the Lord)

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You cannot be considered as an object of enjoyment and service, because RaamA wears you on His feet. In this respect, you are quite different from the umbrella and fans used for His service. They are indeed objects of service. If this is not so, how can one explain the royal umbrella and the fans becoming your servants, when you ruled AyOdhyA as a representative of RaamA Therefore, You are different from them and have become an object of veneration in a class by yourself.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Swamy NammAzhwAr should not be linked to the people of the World. He should be joined to the PerumAL vargam (Lord's group). Swamy NammAzhwar was born in the Soodhra Vamsam originating from the divine fett of the Cosmic Purushan (Purusha sooktham) and yet He was devoted to performing the duties of an AchAryan (AachAryakam) instead of the assigned duties prescribed in the SaasthrAs for that Vamsam (i-e) performing service to others (susrUshai).

3) Oh PaadhukE! Although you are affiliated with the sacred feet of the hero of the Raghu clan (RAGHUVEERA PADHAANUSHANGAM), you can not be grouped as one more service object of the Lord. One has only to reflect upon what happened to the other service objects (Fan, Umbrella et al) on the day you accepted adhikAram as the ruler of the kingdom in the name of Your Lord. On that day, your differentiation was spelled out as a result of the Fan and Umbrella et al becoming your servants (PARIVAARAA: BHABHUVA).

[SIOkam 175 of Sri RanganAtha PaadhukA Sahasram](#)

purushArThachathuShtyArThinInAm
 pariShath thE mahithA vasiShTamukhyal:
 krayavikrayapattaNam prajAnAm
 aBhavath kAnchanapAdhukE! thadhAnIm

Meaning: Oh Paaduka! During Your reign, your court had, as its members, sages like Vasishta. That highly valued court was the market place, so to say, for anyone to 'sell or purchase' any goods. People who seek the 4 goals of life would serve you and secure their aspiration from you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan points out that the Lord's Paadhukais are able to confer Dharma (righteousness), arthA (wealth), KaamA (objects of desire) and mOkshA (salvation) on its worshippers, just as its Lord. Swami Says: "Oh Golden PaadhukAs of Sri RaamA! When You were ordained to rule over Kosalaa kingdom as the representative of RaamA, Sage VasishtA and other holy men blessed You along with RaamA so that You could confer on the citizens of Your kingdom all the 4 purushArthams (life's 4 goals) as desired by them. Your boon-granting power in this regard equals that of Your Lord Himself".

2) **Srimath Andavan's anubhavam:** Swami Desikan suggests that the PaadhukA sevakAs bought and sold the 4 purushArthams in the court of the Paadhukai. It was like the shoppers coming to a city bring their goods and exchange them for other things that they wish to have. The inner meaning is that SadAchAryAs absorb (learn) auspicious things from great AchAryAs and bless their sishyAs with those upadEsams.

3) Swami Desikan uses the word "tadhAnIm" to bring before our mind's eye a happening that took place earlier at Chithrakootam during the occasion of the PaadhukA's acceptance of ruling the kingdom as the representative of its Lord. The kula purOhithar, Sage VasishTA and his peers were there and blessed simultaneously Both RaamA and His Paadhukais. The power of those blessings empowered the court of the Paadhukais to become a market place for buying and selling (kraya-vikraya pattaNam) by the visitors to the court, who desired to acquire the 4 desired-for goals of Life (PurushArtha - chathushtyArthineenAm).

[SIOkam 176 of Sri RanganAtha PaadhukA Sahasram](#)

manujathvathirOhithEna shakyE
 vapuShalkEna virODhinAm nirAsE
 aBhajadh BharatAdhiBhEdhamIsha:
 svayamArADhayithum padhAvani! thvAm

Meaning: Oh Paaduka! The Lord could have achieved all he wished, with His **one form, that** concealed His swaroopa; yet He took the forms of Bharata, Shatrughna etc., only for the purpose of paying homage to you. (Paying homage to you was so much cherished by Rama).

Special Notes from V. Sadagopan

1) **Sri UtthamUr Swami's anubhavam:** Oh PaadhukE! You are even superior to Your Lord! VishNu Bhagavaan took the human forms (incarnated) as RaamA, BharathA, LakshmaNA and Satrugna. Although He was quite capable of destroying RaavaNA single-handedly, He took the form of BharathA to offer worship to you". Here, Swami Desikan points out that RaavaNA's boons prevented him from being killed by VishNu or other Gods. Humans for whom he had no

fear could only kill RaavaNA. Therefore, Lord Vishnu incarnated as a human being, the son of DasarathA. He did not need to manifest Himself as BharathA and other brothers to complete His mission to destroy RaavaNA. Swami Desikan wonders whether He manifested Himself as BharathA and brethren so that He could worship the PaadhukAs during his incarnation as the son of King DasarathA.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord Vishnu incarnated as the 4 brothers, Raama, LakshmaNa, Bharatha, and Satrugnan. It would have been enough, had Lord Vishnu incarnated as RaamA alone. He had however the desire to celebrate the Paadhukais. Hence, He took on the form of Bharathan. *The inner meaning is that the Lord has a desire to celebrate His BhathAs through performance of AarAdhanam for them. He has such a depth of affection for His BhakthAs. Those who worship the BhaagavathAs of the Lord are themselves equal to perumAL.*

(3) Here Swami Desikan speculates on why Lord Vishnu incarnated as the 4 sons of King DasarathA instead of just as RaamA. Swamy describes this phenomenon of Lord Vishnu taking on the form of BharathA and others (BharathAdhibhEdham). Lord Vishnu had already hidden His supreme status by incarnating as mere human beings. Lord Vishnu could have easily killed His enemies in the form of RaamA alone (yEkEna vapushA virOdhinAm nirAsE sakyEpi) and yet He took on the form of 4 brothers. Why Eesan (PerumAl) did took more than one human form such as BharathA? Swami Desikan points out that the *Lord was so fond of SatAri Soori that He wanted to offer His worship to him in the form of BharathA (ThvAm svayam aaradhayithum BharathAdhi-bhEdham abhajath).*

SIOkam 177 of Sri RanganAtha Paadhuka Sahasram

magaDhAngakaLingavangamuKhyAn
vimathAn ranDhragavEShiNa: sasalnyAn
raGhupungavapAdhukE! vijigyE
Bharata: shAsanamudhvahan BhavathyA:

Meaning: Oh Rama-Paaduka! Bharata, carrying out your orders, won the enemy-rulers, who were kings of Maghada, Anga, Kalinga, Vanga, and the like; who were waiting to gain into the Paaduka-kingdom through available chinks.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan describes the services rendered by Bharathan to the sacred Paadhukais. Swamy says: "Oh PaadhukE! Bharathan carried out your orders out of reverence for you and defeated the armies of MagadhA, AngA, KalingA and VangaA kingdoms, which invaded AyOdhyA during RaamA's absence. BharathA worshipped you and got your blessings and with that strength defeated all those invading armies".

2) **Srimath Andavan's anubhavam:** Oh PadhukE! Bharathan conquered all the enemies of the kingdom at your command. *The inner meaning is that one conquers all internal and external enemies with the blessed katAksha-anugraham of a SadAchAryan.*

3) The choice of salutation, "Raghupungava PaadhukE" here refers to the glory of the ever victorious Vijaya Raaghavan, the Master of the Paadhukais, who has been saluted as RaNapungavan and Aahavapungan (the top most expert in battles) in ParamArtha Sthuthi of Swami Desikan". BhavathyA: Saasanam udhvahan sann (Bharatha :) -vimathAn vijigyE" are the words of our AchAryan. "Saasanam" means aaj-nai or command. Bharathan obeyed that command of the Paadhukais, the ruler of the Kingdom, and defeated the armies of the kings, which meant harm to the kingdom of Kosala.

[SIOkam 178 of Sri RanganAtha PaadhukA Sahasram](#)

anitharavahanlyam manthrimuKhyalyadhA thath
thvayi vinihithamAslth sUryavamshADhirAjjam
raGhupathipadharakshE! rathnapITE tadhAnIm
shriyamiva dhadrushusthvAm sAdharam IOkapAla:

Meaning: Oh Paaduka! You reigned as the Empress of the throne of the Solar Dynasty, which cannot be managed by anyone else. When the chief advisors enthroned you, the Devas guarding over the 8 directions, worshipped you as they would Sri Mahalakshmi. Thus you are the veritable Lakshmi!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan salutes the Lord's Paadhukai as Soorya Vamsa Raaja Lakshmi. He points out that the Lords of the 8 directions (dhig PaalakAs) recognized this principle behind the Paadhukai. He says that they recognized you as Paadhuka Lakshmi protecting the wealth of Soorya Vamsam. Swami Desikan hints that Soorya Vamsa Raaja Lakshmi will stay in the kingdom as long as the PaadhukAs sat on the throne as the representative of Lord RaamachandrA.

2) **Srimath Andavan's anubhavam:** Oh Raghupathi PaadhukE! When even wise ministers like Sumanthrar could not rule the kingdom of Kosala, You accepted the royal duties in the name of Your Lord and sat on the throne of the Raghus. The kings of the earth and the Lords of the 8 directions saw you then as saakshAth MahA Lakshmi. *The inner meaning is that the SadhAchAryan appears to the devout sishyan as the embodiment of Jn-Anam, anushtAnam, VairAgyam, Kshama and dayA. Mahaa Lakshmi indeed incarnates as SadhAchAryALs.*

3) Swami Desikan says here that the weight of the solar dynasty could not be borne even by the key ministers like Sumanthrar (SooryavamsAdhi- raajyam manthri mukyai: anitharavahaneeyam); then, PaadhukA took over that burden of ruling the kingdom and sat on the throne of the kings of the solar race. At that time, the dhigpaalakAs worshipped with ardour the Paadhukai seated on the gem-studded throne of Raghus as MahA Lakshmi Herself (LokapAlA: thvAm rathnapEE Sriyamiva saadharam dadhrusu :).

[SIOkam 179 of Sri RanganAtha PaadhukA Sahasram](#)

parihRuthadhaNdakADhvagamanam padharakshiNi! tath
pariNathavishvasampadhudayam yuvayOrdhvithayam
raGhupathirathnapITamADhiruhya thadhA vidhaDhE
vyapagathavAiriBhUpanilayam vasuDhAvalayam

Meaning: Oh Paaduka! By avoiding the travel through Dandaka forest, you remained on Rama's throne and effectively ensured the welfare of all the worlds, eliminating from the whole earth, the complete lot of enemies.

Special Notes from V. Sadagopan

1) **Sri UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! You did not take part in the travels through the DhaNdakA forest. Had you accompanied Your Lord instead of sitting on the throne of Kosala kings, the enemy kings of Vanga-Kalinga- Anga-Maghadha desams would have succeeded in their efforts to defeat an orphaned nation. You defeated them instead as the representative of Your Lord, while He was busy destroying RaavaNA and his entourage. The 2 of

you working together freed the world from the enemies that tormented it. It is indeed an excellent distribution of labor between you.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When Your Lord was away for fulfilling His avathAra KaaraNam, You sat on His behalf on the throne of Kosala kings and showered the universe with auspiciousness and freedom from fear of enemies. *The inner meaning is that the SadAchAryAs stay away from the jungle of samsAram and shower on their beloved sishyAs all auspiciousness through the conferral of jn-Ana sampath and destroy their internal and external enemies.*

3) 2 things happened. One was the abandonment of the travel by the PaadhukAs through DhaNDakA forest (parihRutha DhaNDakA adhva gamanam). The other was the ascent on the gem-studded throne of Raghupathy (Raghupathy rathna-peeta adhirOhaNam). The effect of these 2 acts was the whole world being rid of enemy kings (vasudhA valayam vyapagatha vairi-bhUpa nilayam vidhadhE).

SIOkam 180 of Sri RanganAtha PaadhukA Sahasram

prApthOdayA thadhAnIm kimapi thamasthannirAkarOdh Bhavathi
thanuriva manukulajanuShAm prasavithrI rathnapAdhukE! savithu:

Meaning: Oh Paaduka! Your rise removed the darkness. You were virtually the sun-rise for the prosperity of the Manu race.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan points out that SooryA Himself appeared as PaadhukAs and the descendants of Soorya Vamsam served as the ministers of the Paadhukais and thereby ruled the kingdom. He says: "Oh gem-bedecked PaadhukE! You rose as SooryA in the Manu vamsam (Saavithri) and removed the darkness as Gayathri. Thou art indeed Saavithri and Gayathri for the lineage of Manu. With Your rising (acceptance of the duties of the kingdom), the citizens of KosalA kingdom got blessed with unimaginable wealth and the lawlessness was totally eliminated.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When RaamA went to the forest to fulfill the vow that He made to His father, you accepted the responsibilities to rule the kingdom and thus removed the deep sorrows of the citizens, just as the rising Sun banishes the darkness of the night. *The inner meaning is that the darsana soubhAgyam of SadAchAryAs banishes one's aj-nAnam and viparltha J-nAnam, just as Sunrise chases away the darkness of the night.*

3) In this last of the 40 sIOkams of the 6th paddhathi (AdhikAra Parigraha Paddhathi), Swami Desikan salutes the Paadhukai as the veritable Sun sitting on the throne of the Manu Vamsam kings (Savithu: tanuriva kimapi). *He states that the Paadhukais chased away the sorrows (dark moods) of the citizens of the Kosalaa kingdom like the rising sun removing the darkness of the night (tath tama: nirAkarOth).*

Sri RanganAtha PaadhukA Sahasre 6th Adhikaara Parigraha Paddhathi sampoornam

7. Abhisheka Paddhathi

(Coronation of the Paaduka)

SIOkam 181 of Sri RanganAtha PaadhukA Sahasram

pAhi na: pAdhukE! yasyA:
viDhAsyan aBhishechanam
ABhiShEchanikam BhANDam
chakrE rAma: pradakshiNam

Meaning: Oh Paaduka! May you protect us! We recall that when Rama circumambulated the religious collection of materials assembled, on the eve of His departure to the forest, He had visualized, presumably so, this event-namely, the coronation of yourself now.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! RaamA did not want to have a coronation bath for Himself, but, He wanted you to have that auspicious bath prescribed by the sAsthras. Therefore, He made a prathakshiNam (circumambulation) on your behalf of all the materials assembled for the abhishEkam (Coronation bath). May you, held in the highest esteem by Your Lord, protect us!

2) **Srimath Andavan's anubhavam:** The inner meaning is that PerumAL honors the AchAryAs as equal to Himself and some times even more than Himself.

3) This 7th of the 32 paddhathis is named as "AbhishEka Paddhathi" by Swami Desikan. *This paddhathi has 30 sIOkams celebrating the Thirumanjanam for the Paadhukais in the context of its PattAbhishEkam.*

4) On the eve of the PattabhishEkam day picked by Sage VasishtA for Sri Raamachandran, He had to leave for the forest as a result of His vow to His father to honor the 2 boons given by him to his wife, KaikEyi. RaamA was not sad at all over this turn of events. LakshmaNA however was very angry. During the dawn of the selected PattabhishEkam / Coronation bath day, RaamA did not want the rich set of materials assembled for His coronation to be wasted. He wanted to help some one dear to Him to benefit from those riches. RamaA circumambulated therefore around the assembled saamagriyais on behalf of the Paadhukais to become the beneficiary of the pattabhishEkam intended for Him.

SIOkam 182 of Sri RanganAtha PaadhukA Sahasram

rAghavasya charaNoU padhAvani!
prEkshithum thvadhaBhiShEkamIshathu:
ABhiShEchanikaBhANDasanniDhoU
yath pradakshiNagathi: shanalrayayoU

Meaning: Oh Paaduka! When Rama did that ceremonial circumambulation, His steps were rather slow; perhaps His feet did not move fast because he wished to see your coronation.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's annubhavam:** Your Lord went very slowly around the materials assembled for His AbhishEkam. It appeared as though He was lingering as He made that pradhakshiNam. That gesture appeared to suggest that He was longing to witness Your PattAbhishEkam in person.

2) Srimath Andavan's anubhavam: The inner meaning is that PerumAL is very pleased with the bhakthAs, who worship AchAryAs and celebrate them. The more the sishyALs celebrate their SadAchAryAs PerumAL is more pleased. There is no limit to His pleasure in this matter. Such is His reverence for His AchAryALs, who perform the duties that He has commissioned them to do.

3) Swami Desikan points out that the sacred feet of the Lord wanted to witness directly the AbhishEkam of the Paadhukais that serve them and that is why they moved slowly around the materials assembled for PerumAL's abhishEkam. The slow movement (pradhakshiNam) around the saamagriyai is described by our AchAryan as "BhaaNDA sannidhou sanai: PradakshiNa-gathi:" Why? "Raaghavasya CharaNou thvath abhishEkam prEkshithum Ishathu:" The sacred feet of the Lord wanted to see the abhishEkam for its companion, the Paadhkais and hence lingered during the pradakshiNam.

SIOkam 183 of Sri RanganAtha Paadhuka Sahasram

mUrDhABhiShikthalnriyamEna vAhyoU
vichinthya nUnam raGhunAtha pAdhoU
rathnAsanasthAm maNipAdhukE! thvAm
ramanujanMA BharathOBhyaShinchath

Meaning: Oh Paaduka! Rama's younger brother Bharata anointed and coronated you on the gem-studded throne, he being confident that Rama's Feet were to be borne on head only by duly purified persons.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Rathna PaadhukE! BharathA meditated 1st on the holy feet of his elder brother, which are traditionally worn on the heads of the vasal kings during the coronation (PattaabhishEkam) ceremonies for an emperor. Bharatha placed next the Paadhukais as RaamA's representative on the throne of Raghus and performed the abhishEkam. BharathA performed this ceremonial bath for the paadhukais to qualify Himself as the servant of the Paadhukais, which were taking charge of the kingdom as a representative of Raamachandran.

2) Srimath Andavan's anubhavam: Oh PaadhukE! BharathA performed the abhishEkam for the paadukais driven by the thought that only those who had pattaabhishEkam can carry the Lord's sacred feet. *The inner meaning is that for those, who have sincere bhakthi for PerumAL, will be blessed with all auspiciousness here and in His other world.*

3) Swami Desikan salutes Bharathan here as "RaamAnujanma", a name traditionally reserved for LakshmaNan. That shows the equal reverence that Swami Desikan has for the 2 brothers in the context of the matchless Kaimkarya Sri acquired by the 2 younger brothers; one acquired this kaimkarya Sri through service in the forests and the other had equal kaimkarya Sri by staying behind and serving the Paadhukais as the representative of his elder brother.

SIOkam 184 of Sri RanganAtha Paadhuka Sahasram

BrAthurniyOgE apyanivarthamAnam
rAgyABhiShEkam cha parithyajantham
ramAnujoU thoU nanu pArathanthryAth
uBhAvuBhABhyAm BhavathI jigAya

Meaning: Oh Paaduka! You had defeated both brothers of Rama, namely, Lakshmana and Bharata-the former had not implicitly obeyed Rama's command to return to Ayodhya whereas

the latter had refused to be installed in the throne- by your implicit obeying to Rama, being absolutely dictatable by the Lord, in returning to Ayodhya and getting enthroned.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan dwells on the twin themes of Seshathvam and Paaratantryam. Seshathvam is the way in which the owned behaves to please his /her Lord in every way. Lord is the owner (sEshē) and the Jeevan is His property (sEsahn). Bhagavan is Sarva sEshi. Seshathva Jn~Anam requires the sEshan to perform Kaimkaryam that would please his Lord. Paaratantryam refers to the strict obedience of the Lord's commands. Swami Desikan compares here the behaviors of LakshmaNA and BharathA with that of the PaadhukAs and concludes that latter won over the 2 brothers in the strict observance of the doctrines of sEshathvam and Paaratantryam.

Swami Desikan observes: "Oh Mani PaadhukE! As the elder brother, RaamA asked LakshmaNA on the banks of GangA to return to AyOdhyA and not to accompany Him to the forest. LakshmaNA refused and insisted on joining his brother and serving Him during His exile. RaamA asked BharathA to follow their parent's command to accept coronation and thus become the successor to DasarathA as the new king. BharathA refused to follow that order. Thus both LakshmaNA and BharathA did not observe the rules of sEshathvam and paaratantryam. *The PaadhukAs on the other hand, strictly observed both the rules and pleased RaamA immensely.* When RaamA ordered the Paadhukais to return to AyOdhyA with BharathA, it was obeyed. When RaamA recommended that the Paadhukais accept coronation bath, they obeyed once again. Thus PaadhukA's observance of sEshathvan and Paaratantryam was far superior to that of the 2 brothers, LakshmaNA and BharathA.

2) **Srimath Andavan's anubhavam:** *The inner meaning is that the SadhAchAryALs will excell even the nithya sooris, when it comes to practising Seshathvam and Paaratantryam in their relationship with PerumAL.*

3) The 2nd section of this sIOkam is a testament to Swami Desikan's genius as Kavi Simham. He says: "RaamAnujou Thou nanu paaratantryAth ubhaou ubhAbhyAm Bhavathee jigAya". The "ubhaou" or the 2 are LakshmaNA and BharathA as the 2 RaamAnujAs or the 2 younger brothers of RaamA. The Paadhukai won over "the Ubhaou" with "UbhAbhyAM" (through 2 acts). One is returning to AyOdhyA, which LakshmaNA refused to do, when commanded by RaamA. The other is accepting PattAbhshEkam and ascent to the throne, which BharathA refused to do, when ordered by RaamA.

SIOkam 185 of Sri RanganAtha Paadhuka Sahasram

nivEshya rangEshvarapAdharakshE!
BhadraSanE sAdharamaBhyaShinchath
vashI vasiShtO manuvamshajAnAm
mahIkshithAm vamshapurOhithasthvAm

Meaning: Oh Ranganatha-Paaduka! The traditional priest of the Manu race, Sage Vasishtha, a self-conquered one, performed your coronation, with special regard and consideration. (He bore in mind that you are not just a scion of the race, but a Deity worshipped by that race for long). (Ranganatha was the family Deity for the Raghu race).

Special Notes from V. Sadagopan

1) Oh PaadhukE! Sage VasishthA, the royal purOhithA for the Manu Vamsam conducted the PattAbhishEkam and the coronation bath for you with great affection in the saasthraic manner. Sage VasishthA, the leader among the Yogis and a great devotee of Sri RanganAthA seated you

on the BhadrAsanam of the Manu dyansty kings during the abhishEkam ceremonies. Sage VasishtA was fully aware of the fact that the PadhukAs of Sri RanganAthA, the presiding deity of the Manu Vamsam, are the same as those of RaamA. Hence, Sage VasishtA had no qualms over performing pattaabhishEkam for the PadhukAs of RaamA, his disciple.

2) Srimath Andavan's anubhavam: Sage VasishtA, who had a deep understanding of the prabhAvam of the Raama Padhukais, seated them on the simhAsanam of the IshvAku kulam and performed pattAbhishEkam for them.

3) Here Swami Desikan addresses the Paadhukais specifically as "RangEswara Paadha rakshE". In the previous sIOkam, Swami Desikan was referring to RaamA Paadhukais, which was the embodiment of Paaratanthryam. Sage VasishtA saluted by Swami Desikan as "Vashi" had full awareness of the fact that Raama Paadhukais in Vibhavam was the same as the RanganAthA Paadhukais in Archai. RaamA worshiped Sri Ranganathan during His vibhava avathAram. Thus, "manu vamsajAnAm mahikshithAm purOhithA", VasishtA performed PattAbhishEkam for the Raama Paadhukais as the Sri Ranganatha Paadhukais, with great reverence and affection.

SIOkam 186 of Sri RanganAthA Paadhuka Sahasram

kruthABhisheka Bhavathi yaThAvadh
rangEshapAdhAvani!rathnapITE
gangAnipAthasnapithAm sumErO:
aDhithyakABhUmimaDhaschakAra

Meaning: Oh Paaduka! As you were treated in the throne to the ceremonial ablution, you looked superior to the golden Meru Mountain subjected to the fall of the Ganga stream from the heavens.

Special Notes from V. Sadagopan

1) Following Sage VasishTa and BharathA's performance of abhishEkam, the ministers and other pramukhAs performed additional abhishEkams for the paadhukais. Here, Swami Desikan describes the appearance of the Paadhukais at the conclusion of these cremonial baths this way: "Oh PadhukE! After Your coronation bath, while seated on the gem-encrusted throne of the Raghus, You appeared like the golden crest of Mount Meru shining from the descent of the aerial (aakAsa) GangA on it. You shone with enhanced brilliance after the baths like the crest of Mount Meru, whose golden lustre was more prominent as a result of the smoothening caused by the flow of AakAsa Ganga over it".

2) Srimath Andavan's anubhavam: Oh PaadhukE! The consecrated abhishEkam water' falling on your golden body reminds one of the descents of the sacred Ganga Waters from the golden crest of Meru Mountain.

3) The saasthraic abhishEkam took place, while the Padhukais were seated on the RathnAsanam (RathnAsanE yathAvath krutha abhishEkA). That scene resembled the downpour of the rushing Ganga River on top of the golden Meru Mountain. Swamy goes on to say that the scene of PattAbhishEkam was far superior to the scene on top of the SumEru Mountain.

SIOkam 187 of Sri RanganAthA Paadhuka Sahasram

vasiShtamuKhyalrvihithABhiShEkAm
rAjyAsanE rAmanivEshayOgyE
thuShtAva rangEshvarapAdharakshE!
prAchethasasthvAm praThama: kavInAm

Meaning: Oh Paaduka! As you were installed on the throne fit for Sri Rama by Vasishtha and the like, in due ritual form, you were praised formally, by Valmiki, the 1st among poets.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! After the performance of the ceremonial abolutions by important personages such as Sage Vasishtha, latter admired you as the appropriate One to sit on the throne intended for Sri Raama. Sage Valmiki praised your many auspicious attributes in his RaamAyaNam. Swami Desikan suggests that Vasishtha's performance of the ritual bath had to be matched by some one of his stature, when it came to the praising the qualities of Sri Raama PaadhukAs. Indeed, there was no one superior to sage Valmiki (PrachEthas) in devotion to RaamA and hence he (Vaalmiki) had the privelege of singing the praise of the annointed PadhukAs.

2) The RaajyAsanam (BhadraAsanam) was fit for seating Sri RaamA (Raama nivEsa yOgyam). Sage Vasishtha was the most qualified one among sages to annoint RaamA on that BhadrAsanam. Adhi Kavi, the foremost among poets (KavinAm prathama :) eulogised your auspicious qualities and he was the most qualified among poets to perform this kaimkaryam.

SIOkam 188 of Sri RanganAtha PaadhukA Sahasram

rakshOvaDhArTham maNipAdharakshE!
rAmAtmanO rangapathE: pravAsE
rakshOpakArAdh Bhavatl vithEnE
rAjanvathlm kOsalarAjaDhAnlm

Meaning: Oh Paaduka! When Lord Ranganatha had chosen the Rama incarnation and spent His time in the forest for the demolition of the demons, you performed the protection help for Ayodhya, which now had an excellent ruler in you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan plays with the double meaning of the word "rakshOpakAram". This word can mean either protection of and help to the kingdom or injury to the raakshasAs. Swamy declares: Oh Mani PaadhukE! When RanganAthA took the incarnation as RaamA to destroy the Raakshasaas, He had to leave the kingdom behind and travel to Lanka to confront RaavaNA. You stayed behind as His representative and protected the kingdom and its citizens. You made that kingdom famous through your skilled rulership. The word "Raajavanthi" here means a kingdom with an illustrious king.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The kings have the twin duties of protecting the righteous and punishing the wicked. In their kingdoms, there will be forests, which in turn will be populated by wild beasts threatening the citizens. Although the forest is important and helpful for the people, the threats caused by the wild animals are dangerous. Hence, the king travels to the forest to hunt the dangerous beasts down after entrusting the kingdom to the ministers. Similarly, RanganAthAn incarnated as RaamA, went to forest to kill the raakshasAs. At that time, you stayed behind like the Minister and protected the kingdom.

3) Here Swami Desikan points out that RanganAthAn and Raaman are one and the same parabrahmam with the use of the words: "RaamAthmana: Rangapathi:" When RaamA entered the DaNdakAraNyam (aaraNya pravEsam), for rooting out the trouble-causing raakshasAs and to bring peace back to His kingdom, the Paadhukais made the kingdom of Kosala blessed with an excellent king (Kosala raajadhAnlm raajanavthlm vithanE).

SIOkam 189 of Sri RanganAtha Paadhuka Sahasram

prApthABhiShEkA maNipAdharakshE!
prathApamugram prathipadhyamAnA
shashAsa pruthvIm Bhavatl yaThAvath
sAkethasimhAsanasArvaBhoumI

Meaning: Oh Paaduka! When you duly ruled over Ayodhya after the coronation, as an Empress over a vast land, you reined supreme, evincing fierce effulgence to foes.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh MaNi PaadhukE! You performed a miracle, while you sat on the throne of AyOdhyA, when you were annointed as RaamA's representative to rule the kingdom. Normally, bathing reduces the heat of afflictions, but in your case, the ferocious valour (heat) of yours increased as a result of your coronation bath. That ugra taapam KalA) destroyed all the enemies of the empire and rid the world of all illwishers.

2) Srimath Andavan's anubhavam: *The inner meaning is that in the matters of Sikshai and Rakshai, even PerumAL cannot equal the performance of AchAryAs.*

3) After the Coronation bath, Paadhukais acquired "ugram prathApam". With that ugra Kalai, The Paadhukais were able to protect the universe properly form the throne at AyOdhyA (BhavathI SaakEtha SimhAsana Saarvabhoul PruthvIm yathAvath sasAsa). The Paadhukais became the Saarvabhoul for the SaakEtha BhadrAsanam and ruled the Earth effectively after undergoing the coronation bath.

SIOkam 190 of Sri RanganAtha Paadhuka Sahasram

dashAnanAdhIn maNipAdharakshE!
jigIshathO dAsharaThErviyOgAth
jAthOpathApA thvayi samprayukthal:
thIrThOdhakalrucChvasithA DharithrI

Meaning: Oh Paaduka! When the holy waters used as ablution to you fell on Mother Earth, she experienced a sigh of relief, coming to consciousness; because she had fallen into swoon on Rama repairing to the forest.

Special Notes from V. Sadagopan.:

1) UtthamUr Swami's anubhavam: Oh MaNi PaadhukE! Bhoomi Devi had swooned as a result of being separated from RaamA, when He left for the forest. When the holy waters from your coronation bath fell on Her, She heaved a sigh of relief and regained her consciousness. She became consoled through the contact of the holy waters, which became holier through sambhandham with your body.

2) Srimath Andavan's anubhavam: Oh PaadhukE! BhUmi longed for the rulership of Raamachandran. When RaamA left for the forest to fulfill His avathAra kaaryam, she became very sad. When the holy waters from the coronation of the Paadhukais fell on BhUmi, She became happy. The inner meaning is that we cannot enjoy the prsence of RaamA and KrishNA today as during their Vibhava avathArams and the ArchA mUrthys at the temples do not speak to us. But, the people are happy that SadAchAryAs are here to speak with us to overcome the sorrow of the Lord not being able to speak with us directly.

3) The "Uccvasitham" (samanam or relief) of the viyOga upatApam (heat from the separation pangs) of BhUmi is referred to here; the relief to her from the samprayuktham of the Udhaka theertham (the association with the sanctified waters) from the PaadhukA PattAbhishEkam is also celebrated here.

SIOkam 191 of Sri RanganAtha PaadhukA Sahasram

aDhyAsitham manumuKhal: kramashO narendral:
ArOpya dhevi! BhavathIm thapanIya pITam
rAjyABhiShEkamanaGham maNipAdharakshE!
ramOchitham thava vasham BharathO vithEnE

Meaning: Oh Paaduka! Bharata, the flawless, placed you on the golden Simhasana throne, successively occupied by the descendants of Manu, and performed the coronation befitting to Rama in a manner you merited.

Special Notes from V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! The coronation bath performed for you, while you were seated on the traditional golden throne of the kings of Manu Vamsam was blemishless. It would have matched in every detail, the one planned for RaamA by Dasarathan.
- 2) **Srimath Andavan's anubhavam:** Oh Mani PaadhukE! Sage VasishtA seated you on the golden throne of Manu Vamsam and performed the PattAbhishEkam intended for Sri Raamachandran.
- 3) That golden throne was the traditional seat of King Manu and His successors in a sequential manner (Manumukhai: narEndrai: kramasa: adhyAsitham tapaneeya peeDam). AchArya VasishtA seated you on that illustrious throne and performed the PattAbhishEkam fit for Raaman without any blemish (RaamOchitham anagam RaajyAbhishEkam tava vasam vitEnE).

SIOkam 192 of Sri RanganAtha PaadhukA Sahasram

snEhEna dhevi! BhavathIm viShayE aBhiShinchan
dvissapthasanKhyaBhuvanOdharadhIparEKhAm
jAtham raGhUdhvahadhivAkaraviprayOgAdh
anDham thamisramaharadh Bharatha: prajAnAm

Meaning: Oh Paaduka Devi! Bharata performed a devotional coronation ceremony for you in great sincerity. You being the lamp-flame for the life-sustenance of all 14 worlds, this ceremony was equivalent to feeding the lamp with ghee, say; thereby the grief in the hearts of the people-darkness caused by the disappearance of the Sun, that Rama was, into the forest-was dispelled.

Special Notes from V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes and salutes the Paadhukais of the Lord as shining light of a lamp lit by BharathA to banish the darkness in the 14 worlds caused by their separation from RaamA. Swamy plays on the double meaning of the word "SnEham". This word can mean either friendship or melted butter (ghee). Swamy compares the pouring of the ceremonial water on the PaadhukAs to the pouring of ghee in the flame of PadhukAs. Swami states: "Oh Devi PaadhukE! When the citizens of the 14 worlds suffered from the darkness caused by their separation from the radiant Sun, RaamA, BharathA poured with affection the consecrated waters on You and enhanced Your brilliance. It was like your lustre being enhanced in a manner similar to adding ghee (aahUthi) in your flame resting in the vessel of this Earth. Swamy visualizes a lamp with ghee and a burning wick and BharathA pouring ghee

into that lamp to enhance the brightness of the light emanating from that lamp. The life-sustaining wick driving the darkness is equated to the radiance of the paadhukais. The ghee is equated to the consecrated waters and the lamp is connected to Mother Earth in this analogy.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When BharathA performed pattAbhshEkam for You, it was like a lamp lit for the illuminationg all the 14 worlds.The inner meaning is that the SadAchAryAs through their sadhupadEsams banish all the aj~nanam and sorrow and the people enjoy parama sukham in this world.

3) Swamy points out that BharathA removed the darkness and sorrow of the world (tamisram aharath) with the help of the dheepa rEkhA (the radiance) originating from the lamp of Paadhukai.

SIOkam 193 of Sri RanganAtha Paadhuka Sahasram

HasthApachEyapuruShArThaphalapasUthEr
mUlam padhAvani! Mukundhamahlrhasthvam
ChAyAvishEShamadhishath yadhasoU prajAnAm
Avarjithals thvayi shuBhalr aBhiShekathOyal:

Meaning: Oh Paaduka! You are the root for the tree, that Lord Mukunda is, from which the goals of life (Dharma, Artha, etc.) are fruits that can be plucked with one's hand effortlessly; it could be well said that this tree absorbs the abolition water showered on You (the root) so as to confer, on people, a shade, rather a lustre, of great fruits.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan compares the Paadhukais to the root of Bhagavaan. He says: "I have to consider you as the root of the tree known as MukundhA, since you thrive from the ceremonial waters poured on you and cause the tree of MukundhA to grow with fruit and provide shade to those scorched by the taapams of SamsArA". The 4 fruits that grow on this unusual tree are the 4 purushArthams (desired objects of human life), viz, dharma, arthA, kaamA and mOksham. Swamy hints further that the 4 kinds of fruits of the tree of MukundhA are within easy reach for picking by human beings, thanks to the help of the Paadhukais.

2) Srimath Andavan's anubhavam: *The inner meaning is that firm bhakthi in SadAchAryAs yields the 4 purushArthams from PerumAL effortlessly.*

3) The Paadhukai is recognized as "Mukundha mahlruha moolam" (the central root of the tree of Mukundhan / aaNi vEr). The auspicious, consecrated waters falling on it (subhai: abhishEka thOyai: aavarjithai :), produces 2 things: 1) the growth of the 4 fruits of PurushArtham 2) comforting shade from the tree (chAyA visEsham). These fruits are pickable readily by the humans even when they are lying in the horizontal position under that tree (i-e), effortlessly (Hastha apachEya purushArtham). The Paadhukai is the root of that tree of Mukundhan, which produces those 4 kinds of fruits (Phala prasUthE: Mukundha Mahlruha moolam).

SIOkam 194 of Sri RanganAtha Paadhuka Sahasram

ahnAya rAmavirahAth pariKhinnavrutthE:
AshvAsanAya Bhavatl maNipAdharakshE!
TeerTha ABhiShEkamapadhishya vasunDharAya:
chakrE thadhA samuchitham shishira upachAram

Meaning: Oh Paaduka! The land suffered the separation from Rama; Bharata too did not accept the throne; you presumably wished to render a cooling service to relieve this grief of the land. You therefore, adopted the coronation abolution ritual as a pretext so that the land, the people, could get so soothing a relief from the waters of abolution that will not be available by any other process.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You were not keen on having the coronation bath. Mother Earth however was suffering from the heat of separation from Raamaa at that time. This was when BharathA had asked for your return to AyOdhyA to rule over this earth in RaamA's name. You looked at Mother Earth and recognized that her suffering and anguish can not be sustained for another 14 years, until RaamA returned from His vana Vaasam to take over the reins of the kingdom. Therefore, you decided to accept the coronation bath, the waters of which quenched the heat and reduced the suffering of the ailing Mohter Earth.

2) Oh PaadhukE! You used the excuse of PattAbhishEkam to remove the sorrow of Bhumi Devi resulting from her separation from RaamA. For this purpose, you performed cool upachArams for her. The inner meaning is that the nithya sooris and PerumAl descend on this earth only for the benefit of the citizens of the world.

3) Swami Desikan points out that the Paadhukais performed appropriate, cooling upachArAms (Samuchitham sisirOpachAram chakrE) such as the moistenig of the earth with the cool waters of PattAbhishEkam This led to the comforting (AasvAsanam) of VasundharA (Bhumi PirAtti), who was suffering from the pangs of separation from RaamA (Raama-virahaath parikhinna vrutthE: VasundharAya: aasvAsanam). The coronation and the abolution with the sacred waters was an excuse for the cooling upachArams (abhishEkam apadhisya samuchitham sisirOpachAram) done for reducing the thApam of VasundharA.

SIOkam 195 of Sri RanganAtha Paadhuka Sahasram

mAlinyamAshrithavathI maNipAdharakshE!
 pankEna kekayasuthAkalahOtThithEna
 shudDhim parAmaDhijagAma vasunDharEyam
 thvattha: kshaNAn nipathithalr aBhiShEkathOyal:

Meaning: Oh Paaduka! Your ablution-water as it was, fell on the earth and purified it of all the filth (and sin) that had earlier befallen on it by reason of the jolt that Kaikeyi's demands had caused.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! The holy waters have the quality of purifying the objects on which they fall. The holy water poured on you during your coronation bath even became more holy, when they fell on this earth. They removed all the blemishes, which persisted as muddy ponds originating from Kaikeyi's intrigue. Those muddy ponds became crystal clear due to association with the sacred waters of your coronation bath. That purifying act was like the removal of patina on a uncleaned metal vessel and restored it to its original radiant state. If BharathA had the coronation bath instead of you, those blemishes would have persisted. Thus, you helped BharathA in addition to Mother Earth.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Just as the sorrows of the world resulting from Kaikeyi's intrigues were banished through union with your holy coronation waters, the incarnation of the SadAchAryAs in the world banishes the sorrows of their sishyAs.

3) KakEyi Kalaham generated mahA pApams. Those sins were like muddy waters and caused sorrow to the citizens of AyOdhyA. Your coronation waters (abhishEka thOyai:) removed that muddiness and sorrow and blessed the citizens with a clear, worry-free mind and restored happiness to them in one second (parAm Suddhim KshaNath adhijagAma).

SIOkam 196 of Sri RanganAtha Paadhuka Sahasram

Avarjitham munigaNEna jagadhviBhUthyal
thOyam padhAvani! thadhA thvayi manthrapUtham
mUIAvasEkasalilam nigamadhrumANAm
shApOdhakam cha samaBhUth kshaNadhAcharANAm

Meaning: Oh Paaduka! The waters that were poured over you in ceremonial ablution by arrays of sages, with mantra-consecration, for the good of the world, became water supplied to the roots of the Veda-trees and, at the same time, curse-water condemning the Rakshasas. Your Abhisheka was thus auspicious in a 2-fold sense.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The holy waters of your coronation bath were made even more sacred by the Vedic recitations of the assembled sages. They accomplished 3 things: 1) they removed the blemishes associated with KaikEyi's aparAdham. 2) They fed the roots of the tree of VedAs and nourished it. 3) They served as the waters used (abhimanthritha theertham) to destroy the RaakshasAs.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the incarnation of the AchAryAs and AzhwArs leads to the growth (Vruddhi) of VedAs and SaasthrAs. Their avathArams chase away the Kaama-KrOdha-Madha-IObha- mAthsaryam of the deluded citizens.

3) The beneficial consequences of the holy coronation waters consecrated (mathra pUtham thOyam) by these great rishis are: 1) nigama dhrumANAm mUIaavasEka salilam (Water added to the root of the tree of Vedam) 2) KshaNadhAcharANAm saapOdhakam (the waters used for cursing the RaakshasAs).

SIOkam 197 of Sri RanganAtha Paadhuka Sahasram

vipROShithE raGhupathOu BhavathI yaThArham
mAnyE padhE sThithimathI manuvamshajAnAm
AtmanyaTharvanipuNai: prahithal: prajAnAm
aShrUNyapAsyadhaBhiShekajalapravAhal:

Meaning: Oh Paaduka! With Rama in the forest, you had been seated, as it well befitted you, on the Manu-family's throne, highly respectable and when you were honoured with ablutions by masters of Atharva Veda, the streams of water flowing out removed the tears of grief of the people of the land.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When RaamA renounced the kingdom and left for the forest, the eyes of the citizens of AyOdhyA were filled with a steady stream of tears; those tears were salty and inauspicious. When you bathed in the holy waters during your coronation, these waters collected at the high plateau of the throne and flowed downwards. These sacred waters helped the citizens to cleanse their eyes and stop the flow of the uncontrollable stream of their inauspicious tears. The waters used for your coronation were

sanctified by Sages like AtharvA and others and are known for curing different kinds of mental and physical illnesses through the power of their tapas.

2) Srimath Andavan's anubhavam: Just as Sages like VasishtA skilled in the recitation of the powerful manthrams of Atharva Vedam wiped away the tears of the citizens of Kosala dEsam through the consecrated waters used for the coronation bath of the Paadukas, the presence of SadAchAryAs in our midst removes the sorrow arising from the Lord not being with us to speak.

3) Swami Desikan states: "Atharva nipuNai: prahithai: abhishEka jala pravAhai: prajAnAm asrUNi apAsyath" (The copious waters consecrated by the experts in Atharva Vedam like Sage VasishtA removed the inauspicious tears of sorrow of the citizens resulting from their separation from their Lord.

SIOkam 198 of Sri RanganAtha Paadhuka Sahasram

prAyO visOSitharasA pathiviprayOgAth
paryAkullkruthasamudhrapayODharA goU:
amba! thvadhlyamaBhiShekapaya: pibanthI
DhEnurbhaBhUva jagathAm DhanaDhAnyadhOgri

Meaning: Oh Paaduka! Presumably because the master (Rama) was absent, the earth (-cow) had become dried of its ocean (-udder). Only when replenishment came from your abhisheka waters, it became fertile land (-milch-cow) that would bring forth, in abundance, wealth and produce!

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Mother PaadukE! Due to the pangs of separation from Her Lord, BhUmi Devi was laying a famished cow, whose udders were dry. During the time of your coronation bath, BhUmi Devi was drenched with the holy waters used on that occasion. She became fully nourished through association with those holy waters and was restored to the status of a healthy cow with udders full. Earth became abundant with overflowing milk, grains and other forms of Subhiksham. You made it possible for Mother Earth to become once again her magnificent and benevolent self.

2) Srimath Andavan's anubhavam: The inner meaning is that at the places, where SadAchAryAs reside, there are no inauspiciousness (na tathra sancharishyanthi vyAdhir dhurbiksha taskarA :). The power of the Sri Paadha theertham of SadAchAryAs cannot be adequately praised.

3) The pathi viprayOgam (separation from Her Lord) made the udder of the Cow of Mother Earth dry. Her milk of happiness found (ViprayOgAth prAya: visOshithA rasA). The oceans around her were in an agitated state. When she drank the holy coronation waters of Yours, Dhanam, DhAnyam and other subhikshams flowed copiously from her udders.

SIOkam 199 of Sri RanganAtha Paadhuka Sahasram

vrutthE yaThAvadhaBhiShEkaviDhoU bhaBhAsE
paschAth thavAmba! BharathEna Dhrutha: kirIta:
AkasmikasvakulaviplavashAnthiharShAth
prApthasthviShAmiva pathirmaNipAdhukE! thvAm

Meaning: Oh Mother Paaduka! When the abhisheka was duly over, Bharata held, from behind, the crown above You, in a formal coronation ritual, it looked as though the sun was above in

his joy in that an unexpected stigma that had crept into his (solar) race had been removed with proper amends now.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** oh PaadhukE! BharathA performed the 1st of the many coronations baths; at the end of that ceremony, he stood close to you and placed next to you the crown of the kings of Manu Vamsa. He placed the crown very close to you, instead of placing it on you or away from you. This way, the people who came to worship you could feast their eyes on yourself and the crown associated with you. Through this crowning ceremony, BharathA banished all the misfortunes that resulted from his mother's intrigues. The Crown shone next to you like the rising Sun.

2) **Srimath Andavan's anubhavam:** When Bharathan placed the crown of Manu Vamsam next to you, people felt that all the sorrows of Soorya Vamsam were banished and you looked like the Soorya BhagavAn Himself with Your crown.

3) Here Swami Desikan addresses the Paadhukai as "Ambha MaNipaadhukE". Swamy compares this ambhA (Mother) to another mother (KaikEyi), who out of avarice and greed caused all the misfortunes that led to the untimely death of DasarsathA and the departure of RaamA to the forest for 14 long years. Bharathan placed the Crown of his family next to the PaadhukAs (BharathEna Grutha: KirIDa :). The crown experienced the removal of erstwhile sorrows to Soorya Kulam (Kula viplava shAnthi) and became radiant with joy and shone like the Sun Himself (harshAth thvAm prAptha: thvishAm pathiriva BhabhAsE). The Crown was radiant over attaining you as its Lord.

SIOkam 200 of Sri RanganAtha Paadhuka Sahasram

manuvamshapurOhithena manthral:
aBhimanthrya thvayi pAdhukE! prayuktham
aBhiShekajalam kshaNEna rajnyAm
shamayAmAsa samutThithAn prathApAn

Meaning: Oh Paaduka! Water solemnized with mantras was poured on you by the great sage, VasishTA, the priest of the Manu family. That water was adequate to quell in a moment's time, the uprising of enemy kings.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The waters sanctified by the ancient sage vasishTA through the Veda manthras were poured over you at the time of your coronation. A second after, the power of those waters flowing from you destroyed the agitations caused by other kings and restored righteousness all over the Universe. The kings were tempted to invade the KosalA kingdom thinking that there was no one there to protect the citizens. The sacred waters associated with you destroyed the powers of the scheming kings and restored order.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Sage VasishTA and other Vedic scholars known for their austerities consecrated the coronation waters and performed abhishEkam to the Paadhukais with them and thereby quenched the fires of the valor of the kings, who were intent on causing harm to KosalA kingdom. The inner meaning is that there are no enemies, where the SadAchAryAs reside. The blessed works of the AzhwArs have helped to banish the ills from incorrect darsanams.

3) In this abhishEka Paddhathi sIOkam, Swami Desikan salutes the potent power of the PattAbhishEka Jalam consecrated by AchArya VasishTA and enhanced by the sambhandham of

the holy Paadhukais. In one second, those coronation waters quenched the fires of valour displayed by the jealous kings intent on causing mischief to the kingdom orphaned by the departure of RaamA to the forest (AbhishEka jalam kshaNEa raaj~nAm samayAmAsa samutthithAn prathApAn).

SIOkam 201 of Sri RanganAtha Paadhuka Sahasram

pAdhapAdhupahruthA raGhUdhvahAdh
AlavAlamiva pITamAshrithA
aBhyaShEchi BhavathI tapODhanai:
pArijAthalathikEva pAdhukE!

Meaning: Oh Paaduka! The Sages performed the abhisheka to you, who looked like a Parijata creeper transplanted from the tree (Kalpaka) that Rama is, onto the throne, which is a water-trench, so to say.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PadhukE! You are like the branch of PaarijAthA tree known as RaamA. Great sages like VasishTA brought you from ChithrakUtam and planted you in the fertile soil known as the throne of the Raghus. Then, they fed you with nutritous waters at the time of your coronation bath and nurtured you to become another PaarijAthA tree to fulfill the wishes of all the people, who worshipped you.

2) **Srimath Andavan's anubhavam:** The inner meaning here is that SadAchAryAs are like the wish-granting KalpakA tree.

3) Here Swami Desikan compares the Padhukai to the celestial Kalpakaa creeper, which grants all the wishes that one prays for. The Sages performed abhishEkam for that kalpakA tree sitting on the throne of the Raghu dynasty (BhavathI PaarijAthA lathikEva TapOdhanai: abhyashEchi). Swamy compares the simhAsanam on which the Paadhuka was seated as "aalavAlam" or the specially prepared soil with boundaries (Paatthi in Tamil). That Kalpa LathikA seated on the aalavAlam of the simhAsanam was a branch of the kalpakA tree that was RaamA (RaghUdhvahAth paadhapAth upahrutha AALAVaLAMIVA PEETAM AASRITHAA BHAVATHEE).

SIOkam 202 of Sri RanganAtha Paadhuka Sahasram

alaGhuBhiraBhiShEkavyApruthalrambhuBhithE
dinakarakuladhalyam pAdhukE!kshALayiShyan
sa Khalu kamalayOnE: sUnurAGhattha manthrE
ShvaDhikaniyamayOgAm shakthimATharvaNEShu

Meaning: Oh Paaduka! VasishTA, son of Brahma, infused into the waters used for the abhisheka greater power through the Atharva mantras and his own excessive discipline, so as to wash away the stigma that had tainted the solar race.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The Atharva Vedha ManthrAs are very important for the coronation ceremony. Hence, Sage VasishTA recited many Atharva Vedha manthrams to generate the power and strength associated with many religious observances (vrathAs). The waters inculcating these manthrAs appeared as though they washed away the deficiency of not having a descendent of Soorya vamsam on the throne. Swami Desikan points out that the very same powerful Sage VasishTA used one set of manthrAs from one Vedha for

the birth of RaamA and His brothers and another set of ManthrAs from a different VedhA to empower the coronation waters for the PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When RaamA left for the forest, there was arAjakam and lot of troubles arose due to that gap in the occupancy of the throne after DasarathA passed away. To destroy those inauspicious events, the great sage, VasishTA observed many vrathams and empowered them with powerful Vedha manthrams as a part of Your pattAbhishEkam .The inner meaning is the people of the world suffer, when there are no SadAchAryAs to perform upadEsam on Tattva -Hitha-PurushArthams. When sadAchAryAs are worshipped with sincere devotion, the ills of the world will disappear. It is indeed in this context, one has to understand the YogAbhyAsam of AchArya NaathaMuni to have the darsanam of Swamy NammAzhwAr at THirukkuruUr and receive from him the dhivya prabhdhams and sakala sAsthrms to banish the sorrows of this world.

3) Swami Desikan says that there was a kaLangam /dhainyam (azhukku in Tamil) in the garment of Soorya Vamsam due to the painful circumstances leading to the departure of RaamA to forest. That blemish had to be cleansed. Swami Desikan states that the austere Sage VasishTA washed away that blemish with the waters made potent by the consecration with atharva Vedha manthrams (ambhubhi: Dinakarakula DHAINYAM kshALayishyan, AtharvaNEshu manthrEshu --sakhim aadhatha khalu).

SIOkam 203 of Sri RanganAtha PaadhukA Sahasram

dhinakarakulajAnAm dhevi! PruThvIpathInAm
nirupaDhimaDhikAram prApnuvathyAm BhavathyAm
ajaniShatha samasthA: pAdhukE! thAvakIna-snapana
salila yOgAn nimnagAs thungaBhadrA:

Meaning: Oh Paaduka! When you sat on the throne of the Solar Race, the kings of which dynasty always enjoyed unconditional intrinsic suzerainty, the waters of ablution flowing out joined all rivers which all thereupon became Tungabhadra that is rich in auspices.

Special Notes from V. Sadagopan

1) In the next 4 verses, Swami Desikan describes the many auspicious events that resulted from the power of the coronation waters blessed by Sage VasishTA. Swami Desikan refers to the abundance of life giving waters, growth of affection between the citizens of the land, destruction of the power of the enemies of the kingdom and the bestowal of auspiciousness all around. In this sIOkam, Swami Desikan describes the lack of draught and abundance of timely rains. He says: "Oh PaadhukA! Oh Queen! When you were consecrated through your ritual bath and subsequent crowning, you assumed the natural duties of the kings of Soorya Vamsam.Thanks to the union with the holy waters of your coronation, little streams and small rivers grew large and were filled with waters conferring all auspiciousness for those, who used them. All the rivers became "ThungA" or Superior compared to their previous states. All of these rivers acquired in addition the quality of BhadrA or auspiciousness and thus became "ThungabhadrA". The sins of people taking bath in them were destroyed immediately.Such is Your Power!"

2) **Srimath Andavan's anubhavam:** The inner meaning is that the avathAram of NammAzhwAr assisted many MahAns to comprehend correctly the meanings of His Prabhandhams and led to great auspiciousness to the world. Such is the power of Swamy NammAzhwAr's Sri Sookthis (PaadhukA PrabhAvam).

3) In the previous verse, Swami Desikan referred to "Dhinakara kula dhainyam" or the blemish in the fabric of Soorya Vamsam and how the coronation waters of the Paadhukais washed away

(KshALayishyan) those blemishes through their. In the present verse, Swami Desikan refers again to "the Dhinakarakulam" and describes the power attained by the Padhukai as it succeeded the Dhinakara Kula raajAs and ascended their traditional throne.

4) This verse celebrates the power of "the snapana salila yOgam (the power of association with the pattAbhishEka Jalam)". Swami Desikan points out that "Samastha nimnagA:" (all rivers that received the sacred coronation waters) became both "ThungA" (Superior) and BhadrA: (Generating KshEmam for one and all). The consecrated waters flowing from the Paadhukais seated on the BhadrAsanam of Dhinakara Kula vamsam generated the veritable "Thungabhadra" river.

5) In these times of drought in some parts of India, it is adiyEn's conviction that the Japam of this particular sIOkam with proper sankalpam for 1008 times daily by 45 people for a 3 week time would provide relief from the drought.

SIOkam 204 of Sri RanganAtha Paadhuka Sahasram

thava viDhivadhupAtthE sArvaBhoUmABhiShekE
BharathasamayavidBhi: pAdhukE! manthrimuKhyal:
thvadhavaDhinijakarmasThAyinInAm prajAnAm
praThama yugavishEShA: prAdhurAsan vichithrA:

Meaning: Oh Paaduka! When Your coronation as supreme empress was solemnized by the Ministers, in accordance with the rules of procedure, but as per the specific wish of Bharata, dedicating the rituals to Your pleasure, this being the ultimate in spiritual status, the ordained Dharmas pertaining to Kritayuga, in a wide variety, were performed by people. The Paaduka was the force controlling all worlds OR the usual hailing format was "May the Paaduka's reign last till Rama returns!" OR Perform all rituals as Paaduka-arpanam.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukhE! When the ministers of Dasaratha understanding fully BharathA's reverence for you, conducted your coronation ceremony, offered their worships and saluted you. They hailed you to have an auspicious rule until Your Lord returned home from His exile. The auspiciousness arising from your rule kept all the VarNAs and asramAs in tact. All the citizens observed their assigned duties with enthusiasm. The special blessings of the 1st of 4 yugAs (time divisions), Kritha yugA was abundantly present in the activities of all the citizenry. They (the Ministers) served you as Lord Raamachandra's designated representative.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The ministers followed the instructions of Bharathan and made all the arrangements for your coronation. At that time, the citizenry laid at the foot of your throne, all their karmAs as samarpaNam. It was thrEthA yugam then. In spite of it, the piety of the SamarpaNams made the ThrEthA yugam look like the Krutha Yugam, where Sattvam is dominant. The inner meaning is that there is no glorious time, which is more significant than the time in which SadAchAryAs are celebrated with VisEsha bhakthi and reverence. It is customary to perform Saathvika ThyAgam with the expression, "Sarvam KrishNa arpaNam asthu". It would be better to adopt the practise of saathvikaThyAgam with the statement "Sarvam PaadhukArpaNam asthu". It is much more beneficial to perform kaimkaryams for the preethi of AchAryAs than even for the preethi of PerumAL.

3) Swami Desikan describes the pattaabhishEkam performed by the chief Ministers at the behest of BharathA as "SaarvabhoomAbhishEkam". Due to that auspicious event, the karmAs performed by the citizenry during Paadhuka Raajyam attained a status equal to that of karmAs performed in Krutha Yugam (Prathama yuga visEsha: prAdhurAsan).

[SIOkam 205 of Sri RanganAtha Paadhuka Sahasram](#)

avasitharipushabdhAnanvaBhUsthvam thadhAnIm
raGhupathipadharakshE! LabDharAjyABhiShEkA
chalithaBhujalathAnAm chAmaragrAhiNInAm
maNivalaya ninAdhalr mEdhurAn manthra GhOShAn

Meaning: Oh Paaduka! When you were installed duly, the loud pronouncement of mantras made the word 'enemy' totally banished (it could never be heard there) and accompanied the jingling sound emanating from the gem-studded bangles of the female servants who wafted the chamaras with their long creeper-like arms.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikan refers to the vedha PaarAyaNam at the court of Paadhukais during its pattAbhishEkam. He says: "Oh Raama PadhukE! After Your pattAbhishEkam, there was Vedhic recitation by assembled sages. The purport of the recited manthrAs was about your greatness. During that occasion of Vedhic chanting, beautiful damsels with creeper-like hands performed fan service to you seated on Your BhadrAsanam. As their hands moved up and down during the process of wafting their fans, the gem-studded bangles on their hands generated a beautiful musical sound, which appeared like the commentaries (VyAkyAnams) for the recited manthrAs.

2) **Srimath Andavan's anubhavam:** During the time of your pattAbhishEka utsavam, there were Vedha ghOshams and the lilting sounds of the moving bangles from the hands of the beautiful women engaged in fan service to you. There was no sound arising from the chathrus of the kingdom. The inner meaning is that SadAchAryAs have a greater degree of dayA and preethi for all compared to perumAL. Therefore, they have no chathruUs. Wherever SadAchAryAs are, there, inauspicious attributes like crass desire, anger do not raise their ugly heads.

3) The sabhai of Paadhukai was filled with 2 kinds of dominant sounds: 1) manthra ghOsham (2) ChAmarA- grAhaNInAm maNivalaya ninAdham. The one sound absent was the chathru sabdham (avasitha ripu sadham). Paadhukais enjoyed these auspicious sounds.

[SIOkam 206 of Sri RanganAtha Paadhuka Sahasram](#)

samuchithamaBhiShEkam pAdhukE!prApnuvathyAm
thvayi vinipathithAnAm dhevi! thlrThOdhakAnAm
Dhvaniranugathamanthra: sldhathAm kOsAlAnAm
shamayitgumalamAslth sankulAn ArthanAdhAn

Meaning: Oh Paaduka! The holy waters that were poured on You with appropriate Mantra chanting raised a combined sound, loud enough to silence the unclear mutual words of talking among the Kosala people in their grief (over Rama's exit to the forest)

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! From the time of Raama's departure for the forest to the time of your return to AyOdhyA with BharathA, the citizens of AyOdhyA were crying loud due to their grief over separation from their Lord, Raamachandran. Then, your coronation took place. At that time, there were 2 sounds that were heard. One was the splashing sound of the sacred waters as they fell on you; the other was the majestic sound of the Vedha manthrams recited by the assembled sages. Both sounds combined together and chased away the sorrowful cries of the citizens. The citizens sorrowed no more.

2) Srimath Andavan's anubhavam: Oh PadhukE! The sounds of the loud sobbings (pulambals in Tamil) were quelled by the sounds of the Vedha ghOsham and the sounds originating from the fall of the sacred coronation waters on you. The inner meaning is that the fortunate ones, who have been blessed with SadAchAryAs, do not sorrow over their separation from PerumAL, when that happens.

3) The "sankulAn aartha naadham (collective sorrowful sounds) of the citizens of AyOdhyA were quelled by the dhvani of the sacred waters falling on the Paadhukais and by the dhvani from the properly accented intonations of the Vedha manthrams used especially for the consecration of the coronation waters.

SIOkam 207 of Sri RanganAtha PaadhukA Sahasram

dhiviShadhanuviDhEyam dhevi! rAjyABhiShEkam
Bharatha iva yadhi thvam pAdhukE! nAnvamamsThA:
kaThamiva raGhuvIra: kalpayEdhalpayathna:
thri chathura shara pAthalsthAdhrusham dhEvakAryam

Meaning: Oh Paaduka Devi! Bharata caused the coronation to be conducted as a model for even devas to follow. Had you only not agreed to have it-as Bharata did-how could Sri Rama achieve the effortlessly-achieved goal of devas (that is Ravana's killing), He having felled the enemy with just 3 or 4 arrows?

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh Devi PaadhukE! If you had refused to accept your coronation like BharathA, How then could RaamA have destroyed the 3 sets of RaakshasAs (Kara-DhUshaNA, KumbhakarNA and RaavaNA) with just 3 or 4 sets of arrows and thereby fulfilled His pledge to the DevAs that he would rescue them from the terrors caused by those Raakshasaas?

2) Srimath Andavan's anubhavam: Oh PaadhukE! Had you not agreed to accept the PattAbhishEkam enjoyed by the DevAs, how could RaamA have fulfilled His avathAra kaaryam intended to put an end to the sufferings of the DevAs at RaavaNA's hands? The inner meaning is that a SadAchAryan removes all the dhOshams of a Jeevan and then PerumAL invites the Jeevan to His side. If the SadAchAryan had not removed the dhOshams and prepared the Jeevans, PerumAL could not grant Moksham for those Jeevans.

3) Here Swami Desikan stresses the key role played by the Paadhukais through the acceptance of the coronation unlike BharathA, who refused the throne and pattAbhishEkam. Had PaadhukA rejected the pattAbhishEkam like BharathA, then Raghuveeran's avathAra kaaryam would have been impacted. Since Paadhukais accepted the proposed pattAbhishEkam, VeerarAghavan could go ahead and destroy almost effortlessly RaavaNA and his entourage with just 3 or 4 arrows (alpa yathnasman, Raghuveera: thrichathura sara paathai: dEva kaaryam kalpayEth).

SIOkam 208 of Sri RanganAtha PaadhukA Sahasram

kathichana padhapadmasparshasoUKhyam thyajanthI
vrathamathulamaDhAsthvam vathsarAn sAvaDhAnA
raGhupathipadharakshE! RAKshasalsthrAsithAnAm
raNa raNaka vimuktham yEna rAjyam surANAm

Meaning: Oh Paaduka! Your observance of a 'Vrata', so to say, of renouncing a pleasure-namely, that of contact with the lotus feet of Sri Rama, indeed an unparalleled 'Vrata', for a

few years, very diligently ensured, for the devas, their kingdom by reason of removing their fears in regard to the Rakshasas.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You suffered very much for 14 years due to your separation from the feet of Your Lord. You could not enjoy the physical contact with Him during those years. On top of this, you accepted the responsibility of ruling Kosala kingdom and attended to all aspects of that with kaimkaryam intensity. Thanks to Your sacrifices, devAs were freed from the terrors caused by RaavaNA and thus RaamA was able to help them. There is no match to your sorrow, determination and sacrifices, when it comes to Kaimkaryams to Your Lord. The inner meaning of this verse relates to the suffering of Swamy NammAzhwAr (Satari Soori), who had to bear the separation from his Lord in Sri Vaikuntam and staying on this earth until he completed his mission of gracing us with ThiruvAimozhi. To gain a perspective on the sorrow of the PaadhukAs, we have to remember that SitA Devi was separated from Her Lord for only 10 months. The PaadhukAs however were separated from Sri RaamA's sacred feet for 14 years.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the avathAram of AzhwArs and AchAryAs on this earth, their upadEsams and anushtAnams protects all the worlds. If the Nithyasooris do not leave Paramapadham and incarnate here, how could Jeevans enjoy sukham here and in the other world?

3) Paadhukai enjoys routinely "padha Padhma sparsa soukhyam" (the comfort and contentment of union with the Lord's sacred feet). During RaamAvathAram, those Padhukais reluctantly left the Lord's feet for 14 years for the removal of the agitations of dEvAs, who were fear-stricken over the evil deeds of RaavaNA. Swami Desikan describes the services rendered by the SatAri of the Lord: (a) "padha padhma sparsa soukhyam thyajanthI thvam saavadhAnA kathichana vathsarAn athulam vratham adhaa:" (Leaving the pleasure of union with Your Lord's lotus feet, with great care, you spent few years observing a matchless vratham). (b) What did that vratham accomplish? What were its fruits? Swami Desikan refers to that as "yEna (vrathEna) raakshasai: thrAsithAnAm surANAm raajyam raNaraNaka vimuktham aseeth" (Through that vratham of sitting on the throne of the Raghus as the representative of Your Lord, You stopped the fear-driven shakings of the residents of dEva IOkam). The choice of the word "raNaraNakam" is a beautiful word portrayal of the picture of the quaking (nadukkam) of dEvAs out of fear over RaavaNA. Swamy suggests that the Padhuka's protection of the kingdom for 14 years made RaamA fulfil His avathAra-Kaaryam.

SIOkam 209 of Sri RanganAtha Paadhuka Sahasram

aTharvOpagnyam thE viDhivadhaBhiShEkam vidhaDhathAm
vasiShtAdhinAmapyupachithachamathkAraBharaya
thvadhAsThAnyA rangakshithiramaNapAdhAvani! thadhA
laGhlyasyO jAthA raGhupariShadhAhOpuruShika:

Meaning: Oh Paaduka! VasishTA and the other sages, on performing Your coronation strictly according to Atharva rules, saw a wonderful assembly, whose impressiveness arose from Your presiding over it; on witnessing it, they found their customary self-praise of the usual assemblies of Raghu-vamsa was meaningless in this context. Thus 'Raghu-Kula' was reduced to 'laghu kula' (laghu=trivial).

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord! Sage VasishTA took special efforts to have your coronation done with Atharva Veda manthrams. The result was the extraordinary and the most auspicious reign of yours for 14 years until RaamA returned. Sage

VasishTA and others could not however take full credit for this benevolent phenomenon, since they had conducted the coronations of other kings as well and did not recognize the level of auspiciousness that they experienced during the reign of yours (the PaadhukAs) compared to the previous regimes. Therefore, this special auspiciousness experienced by the citizens of Kosala kingdom must be due to your unique kalyANa guNAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Sage VasishTA has been the PurOhithar for IshvAku Vamsam all the way down to DasarathA. He has performed coronation for all of the scions of that vamsam. When that venerable sage performed coronation for you, even Sage VasishTA was impressed over the special reverence and Jn-Anam of the citizens of AyOdhyA, who attended your coronation festival. He had not seen such an extraordinary phenomenon before. Normally, the coronated kings give assuring speeches and gain the trust of their citizens. During Your coronation, you did not say anything and yet won the hearts and minds of the citizenry. The inner meaning is that even PerumAL can not match our AzhwArs and AchAryAs in the performance of auspicious deeds.

3) Oh RangakshithiramaNa paadhAvani! Sage VasishTA performed the PattAbhishEkam for you in strict accordance with the Atharva Veda manthrams (AtharvOpag-yam abhishEkam tE vidhivath vidhadhathAm). You presided at that sabhA (aasthAnyA parishath). That sabhA excelled in auspiciousness compared to the earlier ones presided over by other Raghu vamsA kings. That made sage VasishTA, who had officiated over the other pattAbhishEkam functions filled with mystery and wonderment (VasishTAdhInAmapi upachitha chaamthkArabharayA -).

SIOkam 210 of Sri RanganAtha PaadhukA Sahasram

aBhiShEchayathu sa rAma:
padhEna vA sprushathu pAdhukE! BhavathIm
avishEShithamahimA thvam
kva vA vishESha: kshamAsamEthAnAm

Meaning: Oh Paaduka! Let Rama either crown you on the throne or simply set His feet on you; it makes no difference to your unique greatness. Indeed for one who possesses Kshama (forbearance; earth); what difference does it make if one is elevated or suppressed.

Special Notes from V. Sadagopan

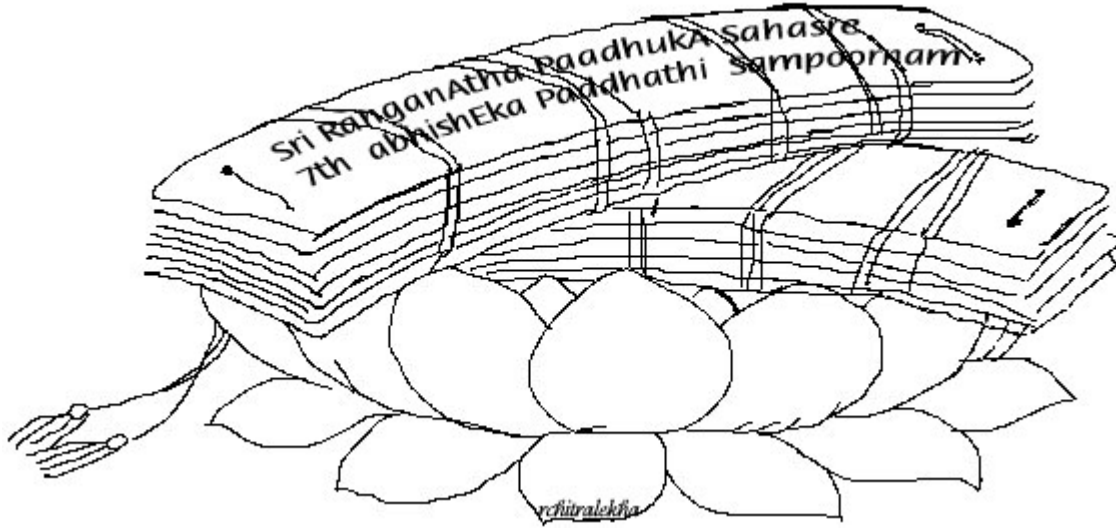
1) **UtthamUr Swamy's anubhavam:** In the next Paddhathi, the Paadhukais are going to join RaamA's holy feet. Hence, Swami Desikan sets the stage for that reunion in this verse and states that the greatness of the Paadhukais will be unaffected, whether they adorned the Lord's feet or not. Swami Desikan says: "Oh PaadhukE! Whether you are the ruler of AyOdhyA in RaamA's name or whether you adorn His feet, your auspicious qualities are not affected either way. For those who have connection to KshamA, there is no difference whether they are up (on the throne) or down under RaamA's feet. "The word KshamA has 2 meanings (viz), Earth and patience. Since PaadhukA travels on Earth, it has KshamA sambhandham or contact with Earth. Even when it is not used by the Lord in His travels, the PaadhukAs do not lose their KshamA sambhandham, since its patience is a well known attribute. Hence, Swami Desikan makes clever use of the word "KshamA" here to salute the auspicious qualities of the PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! What does it matter if RaamA is separated from you or steps on you for His travels? There is no diminution of your glories either way. For those filled with KshamA guNam, either praise or dhUshaNam does not affect them.

3) *Swami Desikan makes a fitting conclusion to this very special Paddhathi dealing with the most auspicious coronation of the Paadhukais (PattAbhshEkam) done with unique Atharva Veda manthrams by Sage VasishTA.* He says that the Paadhukais have undiminished glory in both the

states of union with the Lord's feet or otherwise (Sa Raama: bhavathIm abhishEchayathu vaa padhEna sprusathu vaa, thvam avisEshatha mahimA--). Swami Desikan concludes with the most insightful statement that for those filled with patience and forbearance, there is no difference in their anugraha bhAvam independent of their status (KashamA samEthAnAm kkva vaa visEsha: asthi?). Swamy states that there are no differences (thAratamyams) for such Mahans in altered states of kaimkaryam to BhagavAn.

Sri RanganAtha Paadhuka Sahasre 7th abhishEka Paddhathi sampoorNam



8. NiryAthana Paddhati (Reinstatement at Rama's feet after 14 years)

SIOkam 211 of Sri RanganAtha Paadhuka Sahasram

aBhiShEkOthsavAth thasmAth yasyA niryAthanaOthsava:
athyarichyatha thAm vandhE BhavyAm BharathadhevathAm

Meaning: I pay homage to that Paaduka, the Deity of Bharata, the auspiciousness-conferring Deity, who's Restoration-festival (of being returned to Rama's Feet) was grander than the coronation festival.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** "I bow unto the PaadhukAs -the object of worship of BharathA - whose reunion with the Lord's holy feet was even more worthy of celebration than its coronation festival." Here Swami Desikan begins to celebrate the union of the Paadhukais with the Lord's sacred feet as a great festival. He hints that the PaadhukAs were longing for such a reunion to resume their traditional role.

2) **Srimath Andavan's anubhavam:** This paddhati is about the reunion of the SatAri with Lord Raamachandran's feet after 14 years of separation from them. BharathA presented the Paadhukais to his elder brother and it was a festival like occasion. That uthsavam was even greater than the earlier pattAbhishEka uthsavam that Bharathan arranged. *The inner meaning is that Naatha Muni performed prahtishtai for NammAzhwAr in many dhivya dEsams. The beauty of such prathishtA uthsavam could not excell the beauty of NammAzhwAr's service to the Lord as His Thiruvadi.*

3) Swami Desikan compares 2 uthsavams here:

- a) pattAbhishEka Uthsavam
- b) NiryAthana uthsavam Latter was the festival of returning the Paadhukais to the owner, Lord Raamachandran. Swamy says that the latter uthsavam was far superior to the former (niryAthana uthsava: athyarichyatha).

SIOkam 212 of Sri RanganAtha Paadhuka Sahasram

upAsya varShaNi chathurdasha thvAm
uttharikAmuttharakOsalaThA:
sanandhanAdhyalrapi dhurvigAham
sAnthAnikam IOkamavApuragrayam

Meaning: The people of Kosala country worshipped you for 14 years and, thereby, could reach, by your uplifting quality, the superior world of Saantaanika, impossible of reach even for Sanandana and the like.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The citizens of North Kosala worshipped you for 14 years under the tutelage of BharathA. You blessed them to reach the world known as SaanthAnikam, which is near Sri Vaikuntam, the supreme abode of Raama. Swami Desikan points out that the worship of the Raama Paadhukais helped the citizens to reach SaanthAnikam at the conclusion of Raama's earthly rule. Such a blessing was not within the reach of even great sages like Sanakar, Sananthanar, SanathsujAthar and SanathkumarAr even

though they had worshipped RaamA directly. It is the worship of the PaadhukAs that must have moved RaamA's mind to grant the citizens their high place near Sri Vaikuntam.

2) **Srimath Andavan's anubhavam:** This sIOkma is a possible answer to Sri KurEsan's question to Lord VaradarAjA in Sri VaradharAja Sthavam: "Oh VaradharAjA! Even the blades of grass of Utthatra KOsala dEsam reached your world of SaanthAnikam at the end of your 14 year rule. Did they earn it by performing Prapathti or Bhakthi to You? Please tell me".

3) Swami Desikan addresses the holy Paadhukais of Sri RanganAthA as "UttharikAm thvAm" (Those who give "a hand" to uplift those who are stuck in the mire of Samsaaram in a hopeless state. Those holy paadhukais were worshipped by the citizens of Utthara kOsalam. What did they earn through that worship? They attained the not to be easily attained, superior IOkam of SaanthAnikam (dhurvigaahAm agryam saanthAnikam IOkam avApu :).

SIOkam 213 of Sri RanganAtha PaadhukA Sahasram

padhAvani! prathyayithO hanUmAn
sIthAmiva thvAm chiraviprayukthAm
praNamya poUlasthanipOrudhantham
vijnyApayAmAsa vinIthavEsha:

Meaning: Oh Paaduka! The highly confidence-inspiring Hanuman paid respects to You, who had spent long years of separation, as he did to Sita earlier, and, with a reverential posture, narrated the story of the vanquisher of Ravana.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** In this and 13 subsequent verses of this (niryAtanA) paddhathi, Swami Desikan describes HanumAn's report to the Paadhukais on the events during its separation from RaamA. HanumAn was sent ahead by RaamA from BhAradhwaAja's aasramam to let BharathA know that He was rushing towards AyOdhyA for reunion with BharathA. Hanuman meets with BharathA and his object of worship, the Sri Raama Paadhukais. The compassionate HanumAn recognizes that the Paadhukais have been separated from its Lord for a period longer than even SitA PirAtti. HanumAn's respect for the Paadhukais increases and that leads to his tender description of the events that took place during the past 14 years. This verse is an introduction to HanumAn's report to the PaadhukAs. Swami Desikan says: "Oh PaadhukE! HanumAn, who is the object of utmost trust of RaamA, approached you suffering from separation from Your Lord for a long time. HanumAn described then with humility all the events related to the heroic deeds of RamA including RaavaNA's destruction".

2) **Srimath Andavan's anubhavam:** Sri Raamachandran sent HanumAn to BharathA's side to let his suffering brother know that He was rushing towards reunion with him (Bharathan). Once before RamA had sent HanumAn on a similar mission to LankA for informing His PirAtti that He was on His way to unite with her and to destroy the evil RaavaNan Both times, HanumAn was the trusted messenger and accomplished his mission and pleased Raamachandran. Additional anubhavam of SA is appended at the end of this posting.

3) There is some thing in common between *SitA PirAtti* at AshOka Vanam and *Bharathan* and the *Paadhukais* at NandhigrAmam. All the 3 were languishing from the long separation (chiraviprayukthAm) from their Lord Raamachandran. HanumAn was the welcome messenger sent by RaamA with the rejuvenating message of hope of reunion. HanumAn bowed (praNamya) before the holy Paadhukais of RaamA at NandhigrAmam and with great reverence (vinIthavEshassann) described to the Paadhukais the great events (udhantham) of destruction of RaavaNA by VeeraAghavan.

4) There is a key word in this sIOkam, (Viz): pratyayitha: (with great trust). Swami Desikan refers here to the mind set of HanumAn at the times of visits to AshOkA Vanam and NandhigrAmam, the seat of the Paadhukais. At AshOkA vanam, before meeting SitA PirAtti face to face, HanumAn hid in the SImSupA tree with a doubtful mind. HanumAn was not sure whether SitA PirAtti's affection for Her Lord might have been reduced by the long months of stay at LankA as a prisoner of RaavaNA. At that time, RaavaNA came to beg SitA to become his Queen and forsake "the powerless human husband of hers". SitA PirAtti placed a blade of grass in between herself and the para purushan, RaavaNan and condemned him for his evil thoughts and declared her matchless love for RaamA and demonstrated Her Paathivrathyam. She dismissed RaavANa from Her presence. HanumAn's doubts vanished like mist at the sight of the rising Sun. When RaamA asked HanumAn on return from his successful visit to LankA to locate SitA PirAtti, His mind was full of anxiety. His query to HanumAn was: "Kkva SitA varthathE dEvi katham vaa mauyi varthathE? (How does my Devi thrive and what are her feelings towards me as a result of our long seperation?)". The astute HanumAn sensed the doubts and anxiety behind the query of RaamA and answered: "NiyathassamudhAchArO Bhakthisccha Asyastatha thvayi, mayA dhruShtA MahAbhAgA SitA Janakanandhini" (I have seen the great bhAgyasAli Jaanaki, whose anuShtAnam as a MahA pathivrathai and her unalterable devotion to you can not be described adequately by anyone). This is the statement of HanumAn, who had a momentary doubt himself in the 1st moments of seeing SitA PirAtti (apathyayithan). When HanumAn caught the glimpse of the sacred Raama Paadhukais, which also was suffering from the long seperation from RaamA, HanumAn had no base for any doubts about the loyalty of the Paadhukais and approached them with reverence to give the message to them from RaamA and put BharathA's mind also at rest. Srimath Andavan's extended anubhavam.

SIOkam 214 of Sri RanganAtha Paadhuka Sahasram

thavABhiShEkAnmaNipAdharakshE!
mUIE niShEkAdhiva vruDdhiyOgyAth
jahusthadalva thridashAnganAnAm
pramlAnathAm pathralathAnkurANI

Meaning: Oh Paaduka! Your coronation festivity here was like water-supply direct to the roots of the plant, which is most conducive to growth; hence the faded leaf-and-creeper paints drawn on the bodies of deva-damsels began now to sprout as if they received water at their roots.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** hanumAn starts the briefing of the PaadhukAs with the happiness of the DevAs. Swami Desikan says: "Oh PaadhukE! As a direct result of your coronation, the wives of dEvAs grew in happiness because of the security their husbands enjoyed from RaavaNA. The state of the wives was like that of rejuvenated creepers, when they receive life-enhancing waters at their roots. Like the rejuveanted a creeper, the wives of devas blossomed forth immediately.

2) **Srimath Andavan's anubhavam:** It is the custom of the unworried dEvAs to spend their leisure time with playful activitis such as painting of flowers on the body of their beloved ones. When RaavaNA started to harass dEvAs, they had to cease such playful activities and run for cover. When the Paadhukais got coronated, the Pattaabhisheka Jalam was like the waters that fell at the root of the flowering trees and made them blossom with tender shoots and flowers. dEvAs and their wives could again enjoy themselves with sportly activities. The fear and worry about harm from RaavaNA were eliminated. The inner meaning is that the auspicious qualities like DayA, Kshama, Virakthi, Saanthi, anasuyai and Bhakthi of the SaadhUs grew many folds since the incarnation of NammAzhwAr on this earth.

3) When a plant has to grow to its full potential, the feeding of the plant with waters at the root level (mūE nishAdhiva) is essential. For the makarika pathra creepers (pathra lathAnkurANi) drawn on the bodies of the dEva sthrees, the coronation waters associated with the PaadhukAs were like the water poured at the roots "moola nishEkam", which led to the immediate vigorous sprouting . They (creepers /dEva sthrees) left behind their erstwhile famished state and regained their vitality and vigour (pramIAnathAm jahu :).

SIOkam 215 of Sri RanganAtha PaadhukA Sahasram

sarvathasthvadhaBhiShEkavAsarE
samyagudhDhruthasamasthakaNtakE
rAGhavasaya vipinEShu pAdhukE!
yathrakAmagamathA vyavasThithA

Meaning: Oh Paaduka! Hardly had you been crowned here, heralding the total extirpation of thorns (bad elements like the rakshasas), when Rama's passage through the forest became smooth.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! On the same day, when you completed your coronation ceremony, RaamA was rid of all his foes and was able to wander in the forest without any hindrance from His enemies. The 2 key words in this verse are: "Kandaka Uddhrutham" and "Yathra kAma gamanam". Kandakaa means thorns as well as the obstacles that interfere with the accomplishment of one's mission. BhagavAn has the name of "Yataa Kaamaka gamanan" or the One whose passage or movement is unobstructed. Swami Desikan says here that the day of coronation of the PaadhukAs marked the occasion, when RaamA felt secure about the well-being of AyOdhyA and its citizens and moved at will to pursue the purpose of His incarnation without any distracting thoughts about the safety of the citizens of AyOdhyA and the land of Utthara kOsalam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! As a result of your coronation, the world was rid of enemies and thorns. That permitted RaamA to move in the forest without any worry. The inner meaning is that Swamy NammAzhwAr's avathAra mahimai and the power of his UpadEsam caused the people to abandon their inauspicious attributes like Kaamam, KrOdham et al and permitted them to reflect on PerumAL without let.

3) It was the day of coronation (abhishEka- vaasaram) for the Paadhukais. From that day onward, all the forest paths (the entire world) were free of thorns (amangaLams /inauspiciousness). Raaghavan was able to wander anywhere he wished in the forest without any hindrance.

SIOkam 216 of Sri RanganAtha PaadhukA Sahasram

kim chathurhashaBhirEva vathsaral:
nithyamEva maNipAdhukE! yuvAm
pAdhayOsthriBhuvanADhirAjayO:
yoUvarAjyamaDhigacChatha svayam

Meaning: Oh Mani PaadukE! Who said 4teen years? You are ever being crowned as Prince automatically, without needing a coronation-function, even as the Lord's feet are the Super-Emperor over all the 3 worlds.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You were not annointed as the ruler of AyOdhyA just for 14 years! Being associated forever with the Lord of 3 universes, you serve Him forever as His yuva rAJA or the heir-apparent. Hence, It is not correct to think that you ruled AyOdhyA for only 14 years.

2) **Srimath Andavan's anubhavam:** Swami Desikan makes a viNNappam here to the Paadhukai: "Oh PaadhukE! You were not the king of Uttara Kosalam just for 14 years. Even after Your Lord's return to AyOdhyA, You will continue to be to be His yuva Raaja. The inner meaning is that Jeevan can attain PerumAL only through SadAchAryAs. There is no dimunition of the glory of the AchAryAs even after the jeevans attain PerumAL.

3) Swami Desikan asks a question: "ChathurdasAbhi: vathsaraiva Kim?" What is the problem with you being the king of AyOdhyA just for 14 years, when you are forever the Prince in waiting all the time to the King of the 3 universes (YuvAm nithyamEva youarAjjam svayam adhigacchatham)?

SIOkam 217 of Sri RanganAtha PaadhukA Sahasram

rAmasya rAkshasavaDhathvarithasya kale
padhAvani! pratayanniva pArshNigupthim
AchithrakUtamaDhigamya shashamsa vArthAm
avyAhatha thvadh aBhiShEka amrudhanganAdha:

Meaning: Oh Paaduka! When your abhisheka as ruler was consummated here, the drum-beating was heard as far as Chitrakoota, (announcing that you have been crowned here); it provided, as it were, a security guard for Rama to proceed fast in the forward direction to fell the rakshasa elements. Both Your coronation and Rama's progress were free of hindrances!

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The auspicious sounds of the mangaLa Mrudangam played during the occasion of your coronation ceremony reached the foothills of ChithrakUtam, where RaamA was camping. That sound was intepreted by RaamA as His defense on the rear side by the Paadhukai to hasten His action to move forward with His mission (avathAra kaaraNam) to destroy RaavaNA. RaamA felt that His kingdom was secure now and that He need not worry about anything left behind and moved on towards LankA with alacrity.

2) The sound of the Vaadhyams played during the occasion of PaadhukA pattAbhishEkam reverberated all the way to ChithrakUtam hills, where RaamA was staying. Those sounds seemed to say to RaamA waiting impatiently to fulfil His avathAra kaaryam: "Please proceed quickly forward. We have now arrived as the reinforcement to help you at the rear". The inner meaning is that PerumAL removes the SamsAric afflictions of the Jeevans with the power of the AchAryAs.

3) Swami Desikan says: "thvath abhishEka mrudhanga Naadha: aachithrakUtam adhigamya vaarthAm sasamsEva". (The mrudhanga naadham generated during your pattAbhishEkam travelled without let all the way to the foot hills of ChithrakUtam and transmitted its message). RaamA was resting there impateintly to get on with His avathAra Kaaryam (i-e) to destroy RaavaNA and his entourage. The sound of Mrudhangam let it be known that it will protect RaamA from the rear (PaarshNigupthim prakaDayinna), when He would be fighting with the RaakshasAs in LankA.

[SIOkam 218 of Sri RanganAtha PaadhukA Sahasram](#)

BhadhrANi dhevi! jagathAm prathipAdhayiShyan
prAgEva yEna BhavathIm BharathOaBhyaShinchath
manyE kaplshvaraviBhIShaNayOryaThAvath
santhanyathE sma thatha eva kilABhiShEka:

Meaning: I feel, Oh Paaduka Devi! That Bharata rightly performed your coronation, as a harbinger of auspices everywhere, since very soon the festivity was extended to Sugriva and Vibhishana too.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh Queen! Oh PaadhukE! BharathA in his foresight anticipated all the auspiciousness that is going to descend on this earth and hence performed quickly your coronation to set the stage for those welcome events. Your coronation then led to other coronations, such as those of Sugriva and Vibhishana that were performed by Your Lord Himself. AdiyEn assumes that they were extensions or consequences of your coronation.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the time in which Sri Naathamuni performed the prathishtai for Swamy NammAzhwAr was so auspicious that even today; the SadhAchArya Paramparai starting from SatAri Soori flourishes magnificently.

3) This is another SIOkam, where the word (Bhadram) with deep Vedic connotations is used by SD. Bharathan anticipated the auspiciousness that would arise from the coronation of the Jagan Mangala dhAyaka Padhukais (JagathAm BhadhrANi prathipAdhayishyan) and hence hurried and had the coronation ceremonies for the Paadhukais completed (prAgEva bhavathIm abhyashinchath). The rest of the auspicious events followed one by one, such as the Sugriva and Vibhishana pattaabhishekams.

[SIOkam 219 of Sri RanganAtha PaadhukA Sahasram](#)

samBhidhyamAnathamasAsarayUpanlthal:
samvarDhithasthava shuBhalr aBhiShEka thOyal:
manyE bhaBhUva jalaDhir maNi pAdha rakshE!
RAmAsthrapAvakashiKhABhira shOShaNIya:

Meaning: I daresay, oh Paaduka! It was because the ocean had drawn waters from the Tamasaa and Sarayu rivers into which your holy Abhisheka waters had flown, that the ocean could not be dried even with the fire-emitting arrows of Sri Rama.

Special Notes from V. Sadagopan

1) Oh PaadukE! The mighty oceans were sanctified by the admixture of waters of the river Sarayu and TamasA used in your coronation. As a result, Raama did not want to dry up the waters of the Ocean with His unfailing arrows at the time when He built the dam over the ocean to reach Lanka.

2) Oh PaadhukE! The waters of the rivers Sarayu and TamasA containing your coronation waters united with GangA as tributaries merged finally with the Ocean waters. The sanctification of the Ocean by the association with your coronation waters did indeed protect the Ocean from drying up, when angry Raama directed the AgnEyAsthrAm at it. The inner meaning is that the KaruNA KatAksham of A SadAchAryan acts as a shield even against the anger of the Lord over the trespasses of a Jeevan.

3) The reference here is to RaamA's anger, when the Samudra Raajan was indifferent to RaamA's prayer to appear in front of Him to seek his permission to build a dam over it. The insult of Samudra Raajan led to RaamA sending His arrows of Fire to dry up the Ocean so that He and His entourage could walk over the dried-up floor of the Ocean. RaamA ultimately decided not to direct His powerful arrow against the Ocean King. Swami Desikan wonders whether that decision not to use the fiery arrow was due to the fact that the protective pattAbhishEka jalam was mingled with the waters of the Ocean.

4) Swami Desikan states that the waters of the Ocean were blessed by the presence of the auspicious coronation waters of the Paadhukais brought in by the tributaries of GangA (viz), the rivers SarayU and TamasA (TamasA SarayU upaneethai: Subhai: tava abhishEkathOyai: samvardhitha: jaladhi:). Because of that (auspicious) protection provided by those coronation waters, RaamA's arrows with fiery crests (paavaka sikhAbhi: asthra :) could not dry up the Ocean (Jaladhi: asOshaNiya: BhabhUva).

SIOkam 220 of Sri RanganAtha Paadhuka Sahasram

padhAvani! thvadhA bhishEchanamangalArTham
BhErlshatham BhrushamathAdyatha yath prathlithal:
AkarNya thasya sahasA thumulam ninAdham
lanGakavAtanayanAni nimllithAni

Meaning: Oh Paaduka! The drums that beat to proclaim the moment of coronation, beat so loudly-hundreds at a time-for the auspicious moment-that the doors of the houses in Lanka got shut in fear, automatically, even as the eyes close in fear involuntarily, on hearing a high-pitch drum-beat.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! During the occasion of your auspicious coronation, skilled drummers beat upon hundreds of BhEris (big drums) and raised a tumultuous sound. When that sound reached Lanka, the front doors of the mansions in Lanka closed as though in fear. This seemed to denote the calamity is about to strike Lanka, since RaamA was definitely on His way to Lanka to destroy the city with RaavaNA and the citizens. Swami Desikan compares the front doors of the mansions to the eyes of the human beings that slam shut, when inauspicious event is about to occur that will harm the eyes.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! At the time of your coronation, many bhEris were beaten. When the City of Lanka in the form of a woman heard this, her eyes (front doors of the mansions of her city) slammed shut forecasting imminent danger. Thus, when the coronation was performed for the Paadhukais, the city of Lanka started its journey to the dust heap. The inner meaning of this sIOkam is that inauspicious attributes like Kaamam and krOdham will leave the places, where the glories of AchAryA are sung.

3) Swami Desikan refers here to the inauspicious omens that the city of Lanka experienced, when the coronation festivities took place at AyOdhyA. Skilled drummers played on the huge drums and raised panoply of sound that reached upto the skies and echoed in Lanka. At AyOdhyA, these sounds symbolized the arrival of auspicious times, whereas at Lanka, those mighty sounds were indicative of the calamities that would happen very shortly.

4) At AyOdhyA, 100s of BhEris were beaten as a part of the auspicious coronation festival (AbhishEchana mangaLArtham bhEri Satham bhrusam athADyatha). The sound generated by the assembly of drummers was mighty (thumulam ninAdham). The immediate impact of that mighty sound in Lanka was the automatic slamming of the doors of the mansions (SahasA Lanka

kavADa nayanAni nimlithAni) similar to the instantaneous shutting of the eyes in reflex action, when some thing terrible is about to happen.

[SIOkam 221 of Sri RanganAtha PaadhukA Sahasram](#)

thApa udhgamasthvadh aBhiShEka jala pravAhai:
 uthsAriitha sthvaritham utthara kOsalaEBhya:
 IEbHE chirAya raGhupungavapAdharakshE
 lankAvarODhasudrushAm hrudayEShu vAsam

Meaning: Oh Paaduka! On the day, I believe, the floods of Your Abhisheka water drove the heart-burning that the Kosala people had been till then tormented with, away to the hearts of Lanka womenfolk, and permanently to stay there too.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The holy waters used for your coronation rose with energy in the form of steam and entered the hearts of the women of the harem of RavaNA. Those waters (Taapam) left north Kosalaa and entered the hearts of the women of RaavaNA's harem in the form of acute fear and anxiety.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! They performed pattAbhishEkam for you with cool waters. When those waters fell on you, the pent-up taapams rose up from Kosala dEsam, reached LankA and settled down for long term residence in the hearts of the harem ladies. The inner meaning is that AzhwaAr's avathAram chased away the Kaamam, KrOdham et al and they had to go find another place to reside.

3) Until the PaadhukA pattAbhishEkam, there was a lot of sorrow (taapam) in Kosala dEsam. Once the sacred waters fell on the Paadhukais, then those taapams left Kosala dEsam and found a new home in LankA (the hearts of the queens of RaavaNA). Swami Desikan uses the word, "uthsAriitha:" to indicate that the taapams were chased away. What did those taapams do next? They found a home for long term residence in the hearts of the ntha: pura sthrees (avarOdha suddhrasAm hrudhayEShu chirAya vaasam IEbHE).

[SIOkam 222 of Sri RanganAtha PaadhukA Sahasram](#)

Avarjitham viDhividhA maNipAdharakshE!
 padmAsanapriyasuthEna purOhithEna
 AsInnidhAnam aBhiShEkajalam thvadhlyam
 nakthancharapraNayinNayanOdhakAnAm

Meaning: Oh Paaduka! The Abhisheka waters that were showered by the knowledgable Vasishtha, son of Brahma, proved to be the cause of tears of the rakshasa women.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! VasishtA, the dear son of BrahmA is an expert in SaasthrAs. He collected in the traditional manner, all the holy waters and conducted your coronation bath with them. After bathing you, those sanctified waters became the principal cause of the tears falling from the eyes of the consorts of RaavaNA and his generals. Swami Desikan referred earlier to the coronation waters transforming to become acute fear and anxiety in the hearts of the consorts of RaavaNA; here, he refers to their sorrow at seeing their husbands and sons slain by the arrows of Raama and his army.

2) Srimath Andavan's anubhavam: The wives of RaavaNA cried and shed copious tears, when the PaadhukAs received the consecrated PattAbhishEka Jalam on them from the hands of Sage VasishtA.

3) Swami Desikan states that the carefully collected coronation waters used by the PurOhithA of the IshvAku family (Sage VasishtA) for PaadhukA abhishEkam became the cause for the tears of the consorts of RaavaNA (tvadhlyam abhishEka jalam nakthanchara praNayinee nayanOdhakAnAm NIDHAANAM aaseeth). Nidhaanam means "kaaraNam" or the reason.

SIOkam 223 of Sri RanganAtha PaadhukA Sahasram

dhevi! thvayA snapanasampadhi samsrithAyAm
dhagDhE purE dashamuKhasya valimuKhEna
Aslth thatha: praBruthi vishvajanaprathltham
adBhyO agnirithyavithaTham vachanam munlnAm

Meaning: Oh Devi! Even as the grand Abhisheka was performed in your honour here, the land of Ravana was burnt by the monkey; thereafter it was recognized that Fire comes from water as rightly enunciated by sages to be accepted by all people. Hanuman; 'myself' in humility, referred to in 3rd person by Hanuman in Sundarakanda Vyasa in Mahabharata

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh PaadhukE! Oh Queen! When you acquired the fame as a result of your coronation, RaavaNA's city was burnt to the ground by the monkey (Myself, HanumAn). That event made true the Vedic words that fire resides/ comes out of water. Thus, the holy waters of your coronation became the fire that destroyed Lanka.

2) Srimath Andavan's anubhavam: Your pattAbhishEkam took place. HanumAn (I) set fire to Lanka. Then the world understood the veracity of the Vedic words revealed by sages that fire is born out of waters.

3) Swami Desikan states that the power was acquired by the PaadhukA from the coronation bath in the consecrated waters prepared by VasishtA.

4) SD's description of the PaadhukA pattAbhishEkam is reverential. He describes the event with nostalgia: "hEy dEvi! thvayA snapana SAMPADHI samsrithA". Sampadhi means wealth or Isvayam. What happened from the acquisition of that wealth and sakthi (power)? The city of Lanka was burnt down by HanumAn as a consequence of that power and potency. The Vedic revelation (adhbhya Agni ithi) was made truthful and the citizens of the world understood that truth (Visva Jana pprathltham aaseeth) from that day onwards.

SIOkam 224 of Sri RanganAtha PaadhukA Sahasram

AyOdhyakalsthvadhaBhiShEkasamiDdhaharShal:
ADhmApithA: shruthisuKham nanu thE thadhAnlm
rAmasya rAkshasashirOlavanE apyashAmyan
yEShAm DhvanirvijayashamKharavO bhaBhUva

Meaning: At the time of Your Abhisheka the resounding sound that was produced by the delighted Ayodhya people, by blowing the conches in a sweet-to-the ear manner, was perhaps continuously heard, without subsiding, till the felling, by Rama, of the heads of Ravana, thus the sound turning out to be the Victory-Bugle!

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Hail! PaadhukE! At the time of your coronation, the citizens of AyOdhyA blew their conches in joy. A tumultuous noise arose from their efforts to celebrate that joyous event. That gigantic sound did not die down; it reverberated in Lanka as the sound of conches blown, when RaamA became victorious over RaavaNA by cutting down latter's 10 heads. Swami Desikan refers here to the general property of Sankha dhvani (the sound of conch), which lasts for a long time after the conclusion of the blowing.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The sound of the Sankha-naadham created at the time of your coronation lasted for a long time and was heard at quite a distance. That became the sankha-dhvani that arose during the occasion of the victory of RaamA over RaavaNA. That sound generated in AyOdhyA lasted until RaavaNA's heads were cut.

3) Swami Desikan connects here the sweet sound of the Conch blown by the Citizens of AyOdhyA - out of joy over the coronation of Sri Raama Paadhukais - to another sankha dhvani heard by the army of RaamA at the battle field in Lanka, when He cut off the ten arrogant heads of RaavaNA. The distinction is made by Swami Desikan between the 2 sounds arising from the conches at AyOdhyA and Lanka. The one at AyOdhyA arose from the joy of the citizens and is described as "dhvani". That dhvani was very pleasing to the ear (Sruthimukham). The other one heard in Lanka was majestic and the majesty of that sound is hinted by Swami Desikan with the choice of the word "Rava:", meaning a shriek, shrill sound or roar. That majestic sound was the announcer of RaamA's victory over RaavaNA (Raamasya Vijaya Sankha rava :) and was pleasing to the ears in a different way.

SIOkam 225 of Sri RanganAtha PaadhukA Sahasram

praThayithum aBhiShEkam pAdhukE! thAvakInam
dhurithashamanadakshE dhundhuBhoU thAdyamAnE
sapatthi parigruhltham sADhvasam dhevi! nUnam
dashavadhanavaDhUnAm dhakshiNalrnEthrakOshal:

Meaning: Oh Paaduka Devi! The dundubhi drum was beaten loudly; it was a sin-removing event over all places; it caused great fear in the harem-women if Ravana, evident in their right eyes throbbing.

Special Notes from V. Sadagopan

1) Oh PaadhukE! After the sound of conches subsided during the time of your coronation, huge drums known as Dhundhubls were beaten in AyOdhyA. Giant reverberations from the beaten dhundhubhls reached all the way to Lanka; immediately, the right eyes of the women of the harem of RaavaNA throbbed uncontrollably indicating impending disasters.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Skilled drummers beat on the huge drums at the conclusion of the blowing of the conches during your coronation. Simultaneously, the right eyelids of the wives of RaavaNA twitched uncontrollably. When the women's right eye, thigh and hand throb, that is a sign of imminent inauspiciousness.

3) The huge drums beat to glorify the great occasion of the coronation of the PaadhukAs as well as to drive away any lingering sins. Dhundhubhis are known for creating such effects. In addition to these known effects, the gigantic sounds arising out of the dhundhubhis caused some thing else at the harems of RaavaNan at Lanka. The eyelids of the wives of RaavaNA twitched uncontrollably at the same time, when the big drums sounded at AyOdhyA. The fear was generated in the hearts of the wives of RaavaNA about the imminent disaster to their status as sumangalis. Swami Desikan states: Dasavadhana vadhUnAm dakshiNai: nEthrakOsai:

saadhvasam parigruhltham (The right eyes of the wives of RaavaNA twitched uncontrollably and acquired fear about impending disaster).

[SIOkam 226 of Sri RanganAtha PaadhukA Sahasram](#)

raGhupathipadharakshE! rathnapITE yadhA thvAm
aKhilaBhuvanamAnyAm aBhyaShinchath vasiShta:
dashamuKhamahiShiBhirdhevi! bAShpAyithABhi:
sthanayugamaBhiShEkthum thatkshaNAdhanvamamsThA:

Meaning: Oh Rama-Paaduka! Even as Vasishta performed the Abhishekam for You, who are respected all over the worlds, placing You in a gem-studded throne, You had perhaps caused the 'abhisheka,' of the breasts with tears of grief in the case of the queens of Ravana.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Queen! Oh Raama PaadhukE! At the same moment, when Sage VasishtA seated you on the throne of the Raghus and conducted your abhishEkam (coronation bath), there started another bath in the harem of RaavaNA. That bath consisted of the bathing of the breasts of RaavaNA's wives with their copious tears about their fate.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! At the same time, when Sage VasishtA performed your pattAbhishEkam, you ordered the wives of RaavaNA to commence their weeping over their forthcoming misfortunes. The inner meaning is that the dhurvritthis (bad behaviors) of the IndhriyAs died, when Swamy NammAzhwAr incarnated on this earth.

3) Swami Desikan salutes the Raama Paadhukais affectionately as: "Akhila bhuvana manyAm" (the most revered 1 in all the worlds). He says further that the Paadhukais gave the order (anvamamstha :) for the wives of RaavaNA (Dasamukha- mahishlbi :) to commence drenching/bathing (abhishEkthum) their 2 breasts (sthana yugam) with their tears at the same time, they (the Paadhukais) had the coronation bath.

[SIOkam 227 of Sri RanganAtha PaadhukA Sahasram](#)

ramAsthANI nimitthamAthramiha thE labDhABhiShEkA svayam
rakshasthath kshapayAmchakAra Bhavathi BhadrAsanasThAyinI
yaddhOShNAm athivEladharpadhavaThujvAloshHmaInAm thadhA
niShpiShtal: kalaDhoUthashallashiKharal: karpUrachUrNAyitham

Meaning: Oh Paaduka! You having Yourself achieved, even at the very moment of Your coronation, being seated on the auspicious Simhasana throne, the complete annihilation of that Rakshasa, Ravana, whose 'might of the arm' could be imagined from his inability to contain muscle-fat-strength unless he grinds to Karpoora -like powder the silvery Kailasa mountain in the heat of hand-pulverizing in a fierce temper. The arrows of Rama were but mere pretexts in the matter of the killing of Ravana.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** This is the last verse through which Hanumaan offers his salutations to the PaadhukAs. He says: "Oh PaadhukE! RaavaNA once shook up and pulverized the peaks of KailAsA with his mighty arms. You destroyed that powerful RaavaNA from far away (from AyOdhyA), soon after your coronation, while you were still seated on the auspicious throne of the Raghus. Raama's arrows aimed at RaavaNA were only a pretext. Indeed, it was

you, who eliminated RaavaNA. All that RaamA did in the battlefield was due to your power and glory.

2) **Srimath Andavan's anubhavam:** The power-conscious and egotistic RaavaNA shook the KailAsA Mountain, the abode of Lord ShivA. At that time, the peaks of that holy mountain got pulverized. Oh PaadhukE! You destroyed that mighty RaavaNA from Your auspicious throne in AyOdhyA. RaamA's arrows were in name only. It was you who were instrumental in RaavaNA's death. The inner meaning is that it is the AchAryAs, who save the Jeevans, while outwardly it is understood that it is the Lord, who saves them.

3) Swami Desikan salutes the Sacred Paadhukais of RaamA seated on the auspicious family throne (BhadhrAsanasThAyinee). He says: "RaamA's arrows in the matter of killing RaavaNA were only a pretext (VyAjam, nimitthamAthram). You by yourself were the cause of RaavaNA's destruction (Svayam tath raksha: kshapAmchakara).

4) SD's evocation of the imagery of the egotistic RaavaNA lifting the KailAsa parvatham and causing damage to the peaks of that snowy mountain abode of Lord SivA is beautiful. 1st Swami Desikan describes the hot hands of RaavaNA burning with the limitless heat of ego as "athivEla dharpa dhavadhu jwAIA ushmANam yaddhOshNAM". What happened next is described as: "nishpishtai: kaladhoutha saila sikharai: tadha karpUrachUrNAYitham". The peaks of that silver mountain (covered with silvery snow) got pulverized and fell around like the rain of camphor powder. The analogy of the snow clad mountain breaking up and falling apart as the rain of powdered camphor is a testament to the poetic genius of our dear AchAryan.

SIOkam 228 of Sri RanganAtha PaadhukA Sahasram

shruthvalvam hanumanmuKhAdh raGhupathE: prathyAgathim thathkshaNAdh
AsldhadhBharathAnuvarthanavashAdh ARudAkumBhasThaIAm
kAIOnnidhrakadhuShNadhanamadhirAmAdhyadhhdhvirEphaDhvani-
shIAGhachAtuBhirasthuthEva BhavathIm shatrunjaya: kunjara:

Meaning: Oh Paaduka! On hearing from Hanuman that Sri Rama was returning, Bharata quickly started to receive Him. He placed you on the royal elephant, Satrunjaya, and proceeded; the elephant, in its delight, secreted slightly hot ichors; the bees that fed on it and got fat with it were singing, as if in your praise.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** After hearing from HanumAn about the return of RaamA to AyOdhyA, BharathA placed with respect the PaadhukAs on the back of the royal elephant, Satrunjaya, and followed the Paadhukais. The journey was from Nandigraam to AyOdhyA. Swami Desikan describes the happy state of mind of the royal elephant, while performing the pleasant task of carrying the holy PaadhukAs on its back. Swami Desikan says that the royal elephant got excited and reached a state of rut and warm fluid associated with that state began to flow from its eyes. The bees were attracted by the perfume of that fluid and began to circle the elephant's head. The sound that the bees generated during that time appeared like the salutations to the Raama Paadhukais.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! HanumAn brought the message to BharathA that Sri Raamachandran was hastening towards AyOdhyA after His victory over RaavaNA at Lanka. Bharathan was ecstatic over the news and wanted to unite you with Your Lord. You accepted BharathA's request to enter AyOdhyA with pomp and ceremony on the back of the royal elephant for your reunion. The royal elephant that carried you on its back shed hot ichor from its eyes. The bees enjoyed feeding on the hot ichor and sounded with joy. The reenKArAm of the dhvirEpams (bees) sounded like prayerful songs in your praise.

3) Here Swami Desikan uses the word "dhvirEpam" to refer to the bees, whose other name is Bhramaram. Since there are 2 "r"s in the word denoting bees (Bhramaram), the other name of DhvirEpam for bees originated. DhvirEpam also means Vedam. The scene looked like the Veda AdhyApakar (the teacher of VedAs, Swamy NammAzhwAr) was sitting on the Vedika (the raised seat, the elephants' back) and the students (bees) were performing adhyayanam (the recital of the VedAs). Swamy nammAzhwAr is the author of the Tamizh maRais (VedAs). Thus with Veda ghOsham, the procession of the SatAri Soori on the back of the royal elephant proceeded to AyOdhyA to welcome the victorious return (prathyAgathi) of Lord RaamachandrA.

4) The hot ichor that flowed from the eyes on to the cheeks of the royal elephant was like hot toddy (kadhushNa dhAana madhirA). The bees (dhvirEpa :) tasted it and got intoxicated and began to generate joyous sounds that resembled sweet Vedic adulations for the Paadhukais (dhvirEpa dhvani sIAgachADubhi: asthutaEva).

SIOkam 229 of Sri RanganAtha Paadhuka Sahasram

prathyAgathasya BhavathIm avalOkya Bharthu:
pAdhAravindasaviDhE BharathOpanIthAm
pUrvABhiShekaviBhavABhyuchithAm saparyAm
maDhyE sathAm akrutha malthilarAjakanya

Meaning: Oh Paaduka! Sita was observing you being brought by Bharata near the lotus feet of Rama. She felt that she should pay homage to you for being the 1st to receive the coronation. She accordingly paid her respects to you in the presence of the elders.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here Swami Desikan refers to SitA Devi's salutations to her husband's Paadhukais that had ruled AyOdhyA for 4teen years. She was travelling at the time towards AyOdhyA in the Pushpaka VimAnam and saw the procession of the Paadhukais towards AyOdhyA on the royal elephant's back. She offered her worship, since the Paadhukas had been consecrated by Sage VasishtA and others through the coronation bath and subsequent ceremonies for becoming the ruler of the KosalA nation. She offered her worship to the present ruler.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! BharathAzhwAn presented the Paadhukais to Your Lord on His victorious trip to LankA. SitA PirAtti offered her salutations to you in the middle of the Raaja Sabhai, since you have already been coronated by Sage VasishtA as the representative of RaamA to rule the kingdom.

3) **Mythila Raaja Kanya (SitA PirAtti)** glanced at Her Lord's Paadhukais , which were placed by BharathAzhwAn with reverence near the lotus feet of Her Lord , who had returned to AyOdhyA as a victor (PrathyAgathasya Bharthu: Paadaaravindha savidhE , Bharatha upaneetham BhavathIm avalOkya).She immediately recognized the Vaibhavam of the Paadhukais as those , which have already been consecrated with PattAbhishEkam by the Kula Guru, VasishtA and hence performed Her PoojA to them in an appropriate manner in front of all the great ones assembled in the court hall (PoorvAbhishEkaka Vibhava abhyuchitham saparyAm sathAm madhyE akrutha).

SIOkam 230 of Sri RanganAtha Paadhuka Sahasram

samprEkshya malThilasuthA maNipAdharakshE!
prathyugdhathasya BhavathIm Bharathasya moUloU
nirdhishya sA niBhrutham anjalinA purasthAth
thArAdhika: priyasaKhl: ashiShath praNanthum

Meaning: Oh Manipaaduka Devi! Sita saw you on Bharata's head as he was proceeding towards Sri Rama to receive Him. She did not open her mouth to speak anything, but in a silent manner, she directed her supplicated-hand towards you, seeing Tara and other lady-companions, thereby enjoining them to pay their respects to you.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Gem-decked PaadhukE! When SitA Devi saw You approaching Her and RaamA, while seated on Bharathan's head, She stood immobile and humbly folded her hands in salutation to You. She also instructed her dear friends like TarA to offer their own salutations to you.

2) **Srimath Andavan's anubhavam:** When SitA saw you being brought on the head of BharathA towards Her Lord, she pointed you with anjali mudhrA to her dear friends and directed them to offer their salutations as well.

3) Swami Desikan states that our ThAyAr saw the Paadhukais on the head of BharathA (MythilisuthA BhavathIm Bharathasya mouLE sampREkshya). Not only did our ThAyAr see the worshipful Paadhkais, but she also pointed them out reverentially to her priya sakhis and directed them to offer their own salutations (anjalinA nirdhisya --priyasakhi: praNanthum asishath). She folded her hands 1st with out any hesitation (purasthAth nibhrutham anjalinA nirdhisya) and with the folded palms pointed the Paadhukais to TaarA and other dear friends and suggested to them to offer their own vandhanams.

SIOkam 231 of Sri RanganAtha PaadhukA Sahasram

thulyEpi dhEvi! raGhuvIrapadhAshrayathvE
pUrvABhiShEkamaDhigamya garlyasi thvam
thenalva KhalvaBhajathAm maNipAdharakshE!
raksha:plavangamapathI BhavatIm savmUrDhnA

Meaning: Oh Manipaaduka Devi! That all 3 of you enjoyed an equality in the manner of clinging to Rama's Feet (and thereby acquiring a crown and a throne too!) is there. However, you enjoy seniority and a real supremacy. That is why the kings of Rakshasas and Vanaras (namely, Vibhishana and Sugriva respectively) prostrated to you!

Special Notes from V. Sadagopan:

1) Oh MaNi PaadhukE! Both SugrIvA, the king of monkeys and VibhIshaNA, the king of Lanka both came forward and showed their respect to you by carrying you on their heads. Although PaadhukAs, SugrIvA and VibhIshaNA were elevated by RaamA to become rulers, the PaadhukAs were the 1st to have received the coronation bath. Further, the PaadhukAs have connection to the sacred feet of the Lord. Therefore, SugrIvA and VibhIshaNA offered their worship to the Lord's PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Even though You, SugrIvA and VibhIshaNa had taken refuge at the holy feet of the Lord, You are superior among your peer group, since you were the One to receive the 1st PattAbhishEkam. Therefore, the other 2 saluted you by carrying you on their heads.

3) In "Raghuveera PadhAsrayam" (seeking refuge at the feet of the Lord), the PaadhukAs, SugrIvA and VibhIshaNA were equal (thulyam). In spite of that "equality" in status, SugrIvA and VibhIshaNA recognized that PaadhukA is superior to them. Why? The PaadhukAs attained that exalted status due to the fact that they were coronated 1st (Thvam poorvAbhishEkam adhigamya garlyasi). In recognition of that superior status of the Paadhukais, SugrIvA and

Vibhishana carried them on their heads and presented them to Raama (Raksha: plavangama pathi bhavathim svamurhdna abhajatham).

SIOkam 232 of Sri RanganAtha PaadhukA Sahasram

nirvuttharAkshasachamUmrugayAvihArO
rangEshvara: sa Khalu rAGhava vamsha gOpthA
vamshakramaAdhupanatham padhamAdhaDhAnO
mAnyam punasthvayi padham nidhaDhE svaklyam

Meaning: Rama placed His feet on you again. It was an acquisition by Him, of a post, that He had inherited from His forefathers as a matter of right. It could be said that the protector of Raghu race, namely, Sri Rama, who was actually only Lord Ranganatha, having completed His sport of hunting out the Rakshasas, now took over again (the emperorship) - meanwhile He gave you a place, a respectable status, which can never belong to anyone else! (The unique honourable place the Paaduka occupies cannot be taken away even if the rulership is taken away!)

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Raama was the protector of the race of Raghu and the crown of North Kosalam was His property. He wanted to destroy Raavana and his entourage. He went on a hunt in the forest and destroyed them effortlessly. He appointed you to rule His kingdom, while He was away on that hunt. After the completion of His mission, He took over the rulership of His kingdom from you and made you happy by returning you to what were always your property (viz), His holy feet. Here Swami Desikan answers the question on the appropriateness or otherwise of the Paadhukas, the erstwhile ruler of AyOdhya, to return to the Lord's sacred feet.

2) Oh PaadhukE! Sri Ranganathan incarnated as Sri Raamachandran, went to the forest, killed all the RaakshasAs, took over His ancient family title and gave You back again His holy feet and made You happy.

3) Oh Ranga PaadhukE! The Rangapura Viharan is the ancient protector of the Raagava Vamsam (Raagava Vamsa gopthA). He incarnated as Raama to have the hearty sport of destroying the armies of RaakshasAs both at DandakAranyam and Lanka (Raakshasa chamU mrugayA vihara :). He concluded that hunt and took over His hereditary title (SA: Rangeswara: vamsakramAth upanatham padham aadhadhAna :) back from you. What happened to you next? He gave you back again your cherished property (Sa: RangEswara: puna: maanyam svaklyam padham thvayi nidhadhE khalu).

4) Swami Desikan plays here with the word padham, which has 2 meanings. Padham is hereditary title /position. Padham also means paadham or Thiruvadi. Ranganathan took on the padham (hereditary title) as the protector of Raaghava vamsam and gave you His sacred padham (feet) back or placed His sacred Padham on you as before for His Sriranga viharam. For the Paadhukais the Lord's Padham is indeed parama padham (supreme abode).

SIOkam 233 of Sri RanganAtha PaadhukA Sahasram

thatthAdhrushO: charaNayO: praNipathya Bharthu:
poUrAsthvayA viDhruthayO: prathipannasathvA:
prApthABhiShEkaviBhavAmapi pAdhukE! ThvAm
Anandha bhAShpa salilal: punaraBhyaShinchan

Meaning: Oh Paaduka! You were now worn by those worthy Feet of the lovable king, and it added a new charm to those feet the citizens, who saw the coalescence and rejoiced and fell down prostrate in deference, showered tears of joy on You, in a manner of a 2nd abhisheka to one who had already been anointed and crowned.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! When you were aabharaNam for the Lord's Thiruvadi and continued your traditional service, the citizens of AyOdhyA fell at RaamA's feet and were overjoyed at seeing you there. They bathed you once again, but this time with their happy tears over your reunion with Your Lord's feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The citizens of AyOdhyA were waiting longingly to have again the darsanam of RaamachandrA in union with you. When the Lord adorned you, they felt like they were born again and attained a high state of happiness. Tears rolled down from their eyes and performed a 2nd pattAbhishEkam for you.

3) "thvAm aanandha bhAshpa salilai: puna: abhyashincchan" is SD's description of what happened at AyOdhyA, when the citizens saw their Lord united with His paadhukAs after many years of separation. The citizens shed copious tears of Joy, which fell over the paadhukAs as they prostrated before their Lord adorned with the PaadhukAs. The Paadhukais had already received the coronation bath from Sage VasishTA with waters collected from holy rivers. Hence, this was the 2nd coronation bath for the PaadhukAs.

SIOkam 234 of Sri RanganAtha PaadhukA Sahasram

mAthasthvayalya samayE viShamEpi samyag
rAjanvathlm vasumathlm avalOkya rAma:
sanjIvanAya Bharathasya samagraBhakthE:
sathyaprathishravathayalva chakAra rAjyam

Meaning: Oh Mother Paaduka! Bharata had indeed well administered the kingdom with you in the throne, that too in a critical period: Nevertheless, Sri Rama accepted the Royal Throne, relieving Bharata from his responsibility, only because He ought to keep His word (that He would return at the end of 14 years and take over) given to a perfect devotee that Bharata was.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikan answers the question as to why the crowned PaadhukAs, which ruled AyOdhyA so effectively, had to return to RaamA's feet instead of continuing as the king. He says: "Oh Mother PaadhukE! RaamA knew very well how effectively you had ruled the kingdom during His absence. He would rather have you continue to be the king. RaamA however had pledged to BharathA that He will return at the end of 14 years and take back the reins of the kingdom. He could not break that pledge and hence He took over from you reluctantly.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When RaamA started His vana vAsam to fulfil His pledge to His father, it was very troubling times. At that time, there was a search for anyone to assume the responsibilities of ruling the kingdom in place of RaamA. You were selected by RaamA to fill that post because of your highest qualifications. BharathA however was adamant in his insistence that RaamA return after the 14 years of exile and declared solemnly that he will immolate himself by entering fire, if RaamA did not fulfil His vow to return and sit on the throne of KosalA kingdom. Therefore, RaamA took back the kingdom from you reluctantly.

3) The time when RaamA had to leave for the forest was the most disturbing times (Vishama samayam). RaamA selected the Paadhukai as the most qualified to serve as His representative to rule the kingdom in His absence. When he returned, He saw the Kingdom thriving under the rule by His PaadhukAs and would have preferred that PaadhukA continue to be the king. He had however a dharma Sankatam. He could not go back on His pledge given to BharathA that He would return at the end of the 14 years and sit on the throne of the Raghu vamsam. As a satya-Vrathan, He could not falsify His pledge. Had He refused to fulfill His pledge, BharathA's life would be in danger. Bharatha Sanjeevanam was very much on His mind. Therefore, He accepted back reluctantly the reins of of the kingdom from the PaadhukAs.

SIOkam 235 of Sri RanganAtha Paadhuka Sahasram

padhAvani! prathigathasya purImayODhyAm
poUlasthanthuraBhiShEkajalArdhramUrthE:
amsE yaThArham aDhivAsya nijalryashOBhi:
kasthUrikEva nihithA vasuDhA thvayaIva

Meaning: Oh Paaduka! when the slayer of Ravana returned to Ayodhya victoriously and was duly crowned in Patta-abisheka ritual, the burden of the kingdom was placed on His shoulders by You Yourself-the land having acquired a special fragrance from Your Fame as a ruler. The Earth, to Sri Rama, was the fragrant Kasthuri mark (on the forehead) another decoration for the great one. (Or, could it be that ruling over the land was a mere trifle for Sri Rama, a mere affixing of the Kasthuri mark on the forehead?)

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! When RaamA had the coronation bath at AyOdhyA, His body was still wet. You placed on the new king's shoulder the musk deer perfume in the form of a decorative spot. You performed this customary rite in your role as the predecessor of RaamA as the ruler of North Kosala. You enhanced His glory by adding your own glory to that of Your Lord and made the musk deer perfume even more fragrant.

2) **Srimath Andavan's anubhavam:** At the time of Your Lord's own pattAbhishEkam, you placed the earth that you had ruled on His shoulders and made that earth fragrant as a result of its association with your fame.

3) The description of a sacred rite during the Raama- PattaabhishEkam by Swami Desikan is moving. When Sage VasishTA poured the consecrated waters, Raama's body was wet with those waters RaamA shined radiant with those wet waters clinging to His body and gave His darsanam as "AbhishEka Jala aardhra Moorthi". The PaadhukA took the next ritualistic step (viz), the transfer of power by placing the Earth (VasundharA) on RaamA's wet shoulders. It was like the placement of fragrant Kasthuri (deer musk perfume) on His wet shoulders. This Kasthuri (the earth) however had enhanced fragrance as a result of association with Your Keerthi (fame) as a just and effective ruler.

SIOkam 236 of Sri RanganAtha Paadhuka Sahasram

yAsou chathurdasha samA: pathiviprayukthA
vishvamBharA Bhagavathi viDhruthA BhavathyA
vinyasya thAm raGhupathErBhujashallashrungE
BhUyOpi thEna sahithAm Bhavathi baBhAra

Meaning: Oh Paaduka! You bore the burden of the kingdom-the land, the Bhoomi Devi, the goddess who literally bears all the universe (Vishwambara), for 14 years when in separation

from the rightful Lord of the land-and, now on His return, placed the whole burden on His mountain-like shoulders, (which can bear anything) True, so far. But, then, you bear the whole burden (of the kingdom) with the addition of the Bearer (Rama) also, on yourself! (The present Ruler Rama received the responsibility of ruling from you, but still He stands on you. You, therefore, bear the old burden with Rama added!)

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikan describes the majestic gait of RaamA, while He moved about wearing the PaadhukAs. He says: "Oh PaadhukE! Mother Earth (VisvambharA) was seperated from Her Lord for 14 long years. She was full of sorrow from that seperation. You consoled her and carried her on your shoulder as the designated representative of Your Lord. Now that You (Paadhukais) are united with Him, You are now carrying RaamA along with BhUmi Devi resting on His shoulder and perform a new kaimkaryam to Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! For 14 years, you carried BhUmi Devi alone on Your shoulder. After Your Lord's return to AyOdhyA, You have placed BhUmi Devi on Your Lord's shoulder and carrying Him along with BhUmi Devi.

3) Swami Desikan salutes Mother Earth here as "BhagavathI VisvambharA". She was reverentially caaried on the shoulders of the Paadhukais for 14 years (BhavathyA VisvambharA chathurdasa samA: vidhruthA). That VisvambharA is now placed by you on the mountain like shoulders of Your Lord and reunited. You are now carrying once again that mighty RaamA along with VisvambharA (thEna sahithAmthAm BhabhAra).

SIOkam 237 of Sri RanganAtha PaadhukA Sahasram

nisthIrNadhuKhajalaDhEranaGhasya dhEvi!
thvathsamprayuktharaGhnATHapadhAnvayEna
sadhya: sanandanamuKhalrapi dhurnirIkshA
sAmrAjyasampadh aparA Bharathasya jagnyE

Meaning: Oh Goddess Paaduka! The sinless Bharata crossed the ocean of grief on joining you with Rama's Feet. (He, who was, till then, a servant of Paaduka, now became the servant of the Lord's feet as well as the Paaduka). He has now reached the status of another kind of great ruler-that is not possible even for great Yogis like Sanandana. (He has now attained the kingdom of Kaimkarya which is equivalent to Moksha. It is just like the bonded souls crossing the samsara-ocean and reaching the Bhagavat-pada-seva in Paramapada, which is the supreme kingdom).

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here Swami Desikan describes the elevation of BharathA as heir-apparent (Yuva RaajA) to RaamA. He says: "Oh PaadhukE! BharathA was immersed in the ocean of sorrow during the 14 years of seperation from RaamA. He served you, when you ruled the kingdom as his brother's representative. Earlier, he had refused the kingdom offered by his parents and was thus totally guiltless. BharathA gained his own kingdom by serving you dutifully. That kingdom was known as "PaadhukA- SaamrAjyam". After RaamA was reunited with you by BharathA at the end of the 14 years, his sorrows were over and he gained an illustrious lustre that is not within the reach of even Yogis like SanakA and others.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When BharathA reunited you with his brother's thiruvadi, he jumped over the great ocean of sorrow (the sorrow of seperation from his brother for 14 long years). An incomparable radiance - not possessed even by the likes of Sages Sanakar, Sananthanar, SanathkumArar and Sanath sujAthar - was gined by Bharathan.

The inner meaning is that there is no one among the BhakthAs of PerumAL, who match the vaibhavam of Bharathan.

3) Bharathan attained the status of "Bhaktha chakravarthi" as a result of uniting the Paadhukais with the sacred feet of his brother after 14 years of seperation. That was a different kind of wealth /isvarya (aparA saamrAjya sampath). That sampath attained by the blemishles BharathA was beyond the reach of even great BhakthAs of the Lord such as SanakA et al (anagasya Bharathasya Sanandhamukhairapi durnirIkshaa aparA saamrAjya sampath sadhya: jagnE).

SIOkam 238 of Sri RanganAtha Paadhuka Sahasram

nirgathya dhevi! BharathAnjalipadhmamaDhyAth
BhUya: samAgathavathI puruShotthamEna
padhmEva BhadramaKhilam maNipAdharakshE
prAdhuschakAra BhavathI jagathAm thrayANAm

Meaning: Oh Paaduka! You are verily Mahalakshmi, emanating from the lotus that was formed by the hand-folding in supplication by Bharata. Having joined the Best Person, the Lord, You generate all auspices for the 3 worlds.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy'sanubhavam:** Here Swami Desikan describes the PaadhukAs united with its Lord as MahA Lakshmi, who is united with VishNu. He says: "Oh PaadhukE! You left the hands of BharathA, which were folded in anjali mudhrA like a closed lotus flower. You joined then Your Lord's feet and supported them. Your union with RaamA resulted in all kinds of auspiciousness to the entire world.

2) Oh PaadhukE! The PurANams state that MahA Lakshmi left the Lord's side as a result of Sage DhurvASrimath Andavan's curse for Indra and entered the milky ocean. When Her Lord churned that ocean, she rose out of a divine lotus flower and joined the chest of Her Lord and showered the world with all auspiciousness. Similar to that, BharathA's uniting you with Your Lord's feet led to sakala soubhAgyams to the whole world.

3) The imagery presented by Swami Desikan here is beautiful. Just as MahA Lakshmi stepped down from the beautiful lotus flower in the middle of the milky ocean during amrutha madhanam, Paadhukai left the "anjali padhmam" formed by BahrathA's joined palms. Then it got reunited with the Lord (BhUya: PurushOtthamEna samAgathavathy). Just like MahA Lakshmi after reunion with her Lord, they showered on all ther 3 worlds sakala KshEmams (BhavathI PadhmEva thrayANAm JagathAm Akhilam Bhadram prAdhuscchakAra).

SIOkam 239 of Sri RanganAtha Paadhuka Sahasram

raGhupathimaDhirOpya svOchithE rathnapITE
praguNam aBhajaThAsthvam pAdhukE! pAdhapiTam
thadhapi bahumathisthE thAdrushi nithyamAslith
kva nu Khalu mahithAnAm kalpyathE thArathamyam

Meaning: Oh Paaduka! You placed Sri Rama, rich in qualities, on the throne made of gemstones; You in turn became the seat for His Feet. So, what? Your respectability remained unaffected even now, for, in the case of the highest, ups and downs of position would not cause any change in respectability.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here Swami Desikan states that the PaadhukAs established themselves in its customary place at the foot of the throne of RaamA after reunion with His feet and were revered as before. He says: "Oh PaadhukE! You seated RaamA on the throne that was appropriate for Him and positioned yourself at the foot of that throne, where the footrest stays. Even if Your position was at the lower level of the throne, reverence for You persisted as before, when You were seated for 14 years as the king of Kosala desam as RaamA's representative. It is well known that those, who are worthy of worship are respected at the same level, whether they sit low or high due to changing circumstances. They receive the same intensity of respect due to their intrinsic worth.

2) The inner meaning is that the great ones are revered with same adulation, whether at a lower or higher level.

3) Swami Desikan asks a profound question here: "MahlthAnAm kkvanu khalu taaratamyam kalpyathE?" (For the great Ones, how could there be any differentiation in reverence, whether they are at a lower or exalted position?). Swami Desikan answers his own question with a resounding "never".

SIOkam 240 of Sri RanganAtha Paadhuka Sahasram

anuvruttharAmaBhAva: shankE nirviShtachakravarthipadhAm
aDhunApi ranganAtha: sachamathkAram padhEna Bhajathi thvAm

Meaning: Oh Paaduka! Lord Ranganatha, quite well recalling that He was once Rama in Vibhava-Avatara, also noting that the past continues in hte present, carefully inserted His Feet into you. (You who were the ruler of Ayodhya)

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikan points out that the very same PaadhukAs that adorned RaamA's feet are serving Lord RanganAthA's holy feet now. He says: Oh PaadhukE! You ruled the kingdom of Raghus for 14 years on behalf of Your Lord. When He ascended the throne, He was somewhat hesitant to set His foot on You during Your reunion. It appeared as though His feet bent slightly out of respect for Your stature. Even today, RanganAthA remembers His incarnation as RaamA and whenever He joins you to go on His round of duties; He bends His feet somewhat out of reverence for you and your yeoman service for 14 years, when you ruled as His representative. Such is your noble stature!

2) **Srimath Andavan's anubhavam:** When RanganAthA enters into His paadhukais, He is very careful so that His fingers do not crash into the inner side of His Paadhukais. Paadhukai was the MahA RaaNi and He shows respect to her stature by placing His feet inside with respect.

3) Swami Desikan states here that RanganAthA unites His feet with the Paadhukais ever so carefully because of His respect for them, which possessed emperors once before. Lord RanganAtha shows great dexterity and care in uniting His feet with those of the paadhukais because of her stature.

Sri RanganAtha Paadhuka Sahasre 8th NiryAthana Paddhati Sampornam

9. VaithALikA Paddhathi
(Poets and Panegyrist sing Paaduka's praise)

[SIOkam 241 of Sri RanganAtha PaadhukA Sahasram](#)
namasthE pAdhukE! pumsAm samsArArNavasEthavE
yadhArohasya vedhAnthA vandhivalthALikA: svayam

Meaning: Oh Paaduka! My prostrations to You who is served by the Upanishads acting as panegyrist and announcers, say, at the time of the Lord wearing You who is the bridge for humans to cross the ocean of samsara.

Special Notes from V. Sadagopan:

1) This 9th paddhathi has 10 sIOkams. This paddhathi has been constructed in the form of court singers waking up Lord RanganAthA and requesting Him to adorn His holy PaadhukAs to conduct His daly duties. Court poets or singers appointed for waking up a king are known as Vandhis or VaithALikAs or BodhakArAs. This paddathi derives its name from that of the vaithALikAs waking up Sri RanganAthA.

2) In this verse, Swami Desikan indicates that the court singers, who wake up RanganAthA in the morning hours are none other than the Upanishads and VedAs. The 10 verses of this paddhathi address RanganAthA Himself, since He alone enjoys the 2 states of being awake and engaging in Yoga NidhrA. PaadhukAs on the other hand do not experience the above 2 states.

3) Much of the references in these 10 sIOkams about the ThiruppaLLi Yezhuchci of RanganAthA will have echos in the Ten Pasurams of ThoNDaradippoDi AzhwAr's ThiruppaLLIyezucchi Paasurams.

4) **UtthamUr Swamy's anubhavam:** "Oh PaadhukE! You are the bridge to cross the ocean of SamsArA. AdiyEn's salutations to you for serving as such and helping the populace The Upanishads themselves assume the form of court singers to announce the different divisions of time of the day and night for RanganAthA and request Him to adorn the Paadhukais in the context of performance of His duties. These VaithALikAs serve as reminders of the time and occasion for RanganAthA to mount the Paadhukais for His many travels to protect His bhakthAs and punish their enemies.

5) **Srimath Andavan's anubhavam:** Oh PaadhukE! AdiyEn salutes you, who remove the cycles of births and deaths of the people. Upanishads wake up Your Lord and eulogize Him. Through these salutaions, Upanishads exhibit twin functions (viz), vandhis (eulogizers) and VaithALikAs (Those who provide the wake up call).

6) Swami Desikan salutes the Paadhukais as "SamsArArNava Sethu" or the dam over which people travel to escape from repeated births and deaths. Upanishads have a dedicated role in RanganAthA's court. Their goal is to request the Lord to wake up, adorn His Paadhukais to conduct His daily duties (Yath aarOhasya VedAnthA: svayam vandhi-VaithALikA :).

[SIOkam 242 of Sri RanganAtha PaadhukA Sahasram](#)

uchithamupacharishyan ranganAtha! praBhAthE
viDhishivasanakAdhyAn bAhyakakshyAniruDdhAn
charaNakamalasEvAsoUKhyasAmrAjyaBhAjAm
praThamaviihithaBhAgAm pAdhukAm AdhriyEthA:

Meaning: (Vaitalika entertreats:) "Oh Ranganatha ! Brahma, Siva, Sanaka and others are waiting in the outer apartment; pray bear the Paaduka, which takes prime place among those

who relish the pleasure of service at Your Feet, so that You may grant suitable audience to them".

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** "Oh RanganAthA! At this time of dawn, BrahmA, SivA, Sage SanakA and others are waiting at the outer court as directed by VishvaksEnA. Oh Lord! Please wear your gem-studded Paadhukais, which are the 1st among those enjoying the bliss of your darsanam because of its uninterrupted services to you. Please bless your loyal Paadhukas 1st by ascending on them and then come to your outer court to give your darsanam to your son, Grandson and the assembled sages.

2) **Srimath Andavan's anubhavam:** Oh RanganAthA! The enjoyment of the association with your sacred feet is equivalent to the wealth of having the title of an emperor. Paadhukais are the 1st among those, who seek refuge at your holy feet. Please wear those Paadhukais of the highest repute and bless the others with your sEvA BhAgyam at this time of dawn. Thus sing the Upanishads reminding the Lord to awaken and adorn His Paadhukais.

3) The humble prayer of the Upanishads is: "Oh RanganAthA! PaadhukAm aadhriyETHA:" (Please favor the Paadhukais by wearing them. What are the unique attributes of those Paadhukais that Upanishads request the Lord to wear? They perform kaimkaryam to the lotus feet of the Lord (CharaNa kamala sEvA). It enjoys the bliss from such a sEvai (CharaNa kamala sEvA soukhyam). That kind of bhAgyam is only available to the elite, who are considered to possess the title of emperors (SaamrAjya BhAjAm). Even among those having such a "charaNa kamala sevA soukhyam saamrAjya BhaajAm", there is a hierarchy. The 1st among such equals is the Paadhukai, since it has the BhAgyam of association with the Lord's charaNa Kamalam 1st thing in the morning. Upanishads appeal to the Lord to wear the Paadhukais with such a mahimai.

SIOkam 243 of Sri Ranganatha Paadhuka Sahasram

padhmAjuShtam Bhajathu charaNam pAdhukA labDhavArA
prathyAsannAsthava parijanA: prAtharAsThAnayOgyA:
arDhOnmEShAdhaDhikasubhagAm arDhanidhrAnuShangAm
nABhipadmE thava nayanayOrnATha! pashyanthu shOBhAm

Meaning: (Vaitalika wake the Lord up): "Oh Ranganatha! May the Paaduka secure its turn to enjoy Your Feet that were so far enjoyed in service of Mahalakshmi! Your private attendants are waiting to see Your half-wake and half-asleep eyes, which are charming for that very reason, this charm also being reflected in the half-blossomed navel-lotus (by reason of the simultaneous impact of an eye that is sun and the other eye that is moon)".

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh RanganAthA! May the Paadhukais get reunited with your holy feet comforted (pressed) by the lotus-soft hands of MahA Lakshmi! Your lotus-soft eyes are half open like the lotus flowers at dawn. Your servants have assembled now in the outer courtyard and are waiting for you to open your eyes fully and command them about their duties. Since you have to wear Your Paadhukas to move about and since it will be difficult for you to get into them, when your eyes are half-open, please open them fully. When you open your eyes fully at dawn in response to our (Upanishad's) prayers, the only half-open lotus left would be the one growing out of your navel that houses your son, BrahmA.

2) **Srimath Andavan's anubhavam:** Oh Lord RanganAthA! At the morning time, when your servants are assembled at your outer court, your eyes are half-open and half-shut. The lotus on your navel is in the same state because of the effect of your 2 eyes (the Sun and the Moon)

on them {Lotus flowers open on seeing the Sun and close at sunset {moon rise}. May your servants enjoy this rare sight at dawn! May Thou wear the PaadhukAs on Your sacred feet pressed by the lotus-soft hands of Periya PirAtti and grant your darsanam to your servants!

3) The holy feet of the Lord are "Padhma jushtam charaNam" (the sacred feet worshipped by Sri RanganAyaki). The Paadhukais have the rights of association with the holy feet pressed by Sri RanganAyaki. May those Paadhukais be united with your holy feet (Padhma jushtam charaNam bhajathu) at this dawn! The seravants blessed to serve you at Your Morning court have assembled closely (prAtharAsthAna YogyA: tava pariijanA: prathyAsanna :). May Thou adorn Your PaadhukAs and walk to the outer court to let Your servants enjoy Your half-open and half-closed eyes at dawn, which have their own extraordinary beauty (ardhOnmEshAth adhika subhagAm ardhanihrAnushangAm nayana sObhAM) and influence the lotus on Your navel, which is also half-open and half-shut (nayanayO: sObhAm naabhi padhmE pasyanthu).

SIOkam 244 of Sri RanganAtha PaadhukA Sahasram

upanamathi muhUrtham sheShasiDdhAnthasiDdham
thadhiha charaNarakshA ranganaTha thvayaShA
mrudhupadhamaDhirUDA manjuBhi: shinjithal: sval:
upadhishathu janAnAm uthsavAramBhavArthAm

Meaning: (The panegyrists entreat): "Oh Lord Ranganatha! The Muhurtha prescribed as auspicious by the Adishesha-formulated astrology is close at hand. Please wear the Paaduka gently, whereupon the devotees outside will get to know, from the gently sounding melody of the jingle, that your festival is about to start". (The Lord, Namperumal is proceeding to Vahana-mandapa).

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** "Oh RanganAtha! The auspicious period of 48 minutes (muhUrtham) set for your travel according to the rules of astrology established by AdhisEshA has approached. Therefore, Let Your beautifully jingling paadhukAs announce to those waiting outside about your adorning them and alert the assembled kings, dEvAs and servants that you have started for the hall of festivities.

2) **Srimath Andavan's anubhavam:** "Oh RanganAtha! Dawn has arrived. Please wake up and adorn Your Paadhukais and begin your travel towards the festival hall; then the waiting servants will alert themselves to serve you".

3) Lord RanganAtha is now fully awake. The Upanishads praise Him and remind Him that the time (muhUrtham) set by AdhisEshA to ascend the Paadhukais to initiate the day's uthsavams has approached.

4) Swami Desikan states that AdhisEsahn has set the muhUrthams for the day's uthsavams (Sesha SiddhAnthA siddham muhUrtham upanamathi). Therefore, the Upanishads request the Lord to ascend gently on the awaiting Paadhukais (yEshA charana rakshA thvaya mrudhu padham adhirooDaa); a mangala naadham arises then from the jingling of the bells on the Paadhukais caused by the union of the Lord's charaNams with the Paadhukais. That auspicious naadham would help to announce to the awaiting people about the commencement of the Lord's daily uthsavams (Charana rakshA manjubhi: svai: sinjithai: janAnAm uthsava aarambha vaarthAm upadisathu).

SIOkam 245 of Sri RanganAtha PaadhukA Sahasram

rangADhIsha! marudhgaNasya makutAdhAmnAyabrundhasya vA

prathyAnIya samarpithA viDhimuKhalrvArakramAdhAgathal:
vAhArOhaNasamBhrutham shramaBharam samyagvinEthum kshamA
IIAsamcharaNapriyA sprushathu thE pAdhAmbujam pAdhukA

Meaning: (The Vandis, the panegyrist's entreat) "Oh Lord Ranganatha! Brahma and the like present the Paaduka (as SATAARI) on the heads of the numerous Devas and/or on the Veda Parayana savants, in strict order of the protocol, and then return the Paaduka to Your Feet. You apparently derive a welcome relief from the strain of travel on vehicle (like Garuda Vahana); may the Paaduka get gently into Your Feet, Which now cherish liking for a leisurely walk (with the Paaduka on)! (From the Vahana Mandapa, the Lord goes on walk called Patthi Ula).

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** In the last verse, the VaithALikAs in the form of Upanishads invited Lord RanganAthA to come to the hall of festivities on His Paadhukais and ascend thereafter on His vAhanam of GarudA for His travel around the streets of Srirangam. RanganAthA did that and GarudA brought Him back to the hall of uthsavam. Here, the VaithALikAs request the Lord to descend from GarudA, ascend His PaadhukAs and reduce His fatigue from the just-concluded travel through the enjoyment of a small excursion on the back of the soft paadhukais. The VaithALikAs say: "Oh Lord RanganAthA! When you participated in your uthsavams on the back of GarudA, Your son BrahmA officiated at those festivals (BrahmOthsavams). At the conclusion of the uthsavam, BrahmA placed Your Paadhukais 1st on his head and next on the heads of the prostrating VedAs and afterwards returned them back to your holy feet. The PaadhukAs are now ready to carry you on a jaunt to banish any fatigue from your earlier journey on the back of GarudA. Your Paadhukais are soft like lotus petals and they will give you great comfort. Please ascend on them".

2) **Srimath Andavan's anubhavam:** Oh RanganAthA! At the end of your uthsavams, please bless Your BhakthAs with the bhAgyam of receiving Your SatAri on their heads. Then enjoy the sweet joy of travelling on them. It is traditional for the Lord of Srirangam to have patthi uIA (uIIAsa sanchAram) at the end of uthsavams and before returning to His aasthAnam.

3) Oh RangAdhIsha! You might have acquired fatigue from getting on the top of your vaahanams and descending from them (Vaaha aarOhaNa sambhrutham sramam). At that time, your paadhukais, which are quite capable of removing that weight of discomfort (Srama Bharam samyak vinEthum) arising from your fatigue are ready to carry you on an enjoyable excursion on their lotus-soft back. For this "leelA sancharaNam", may your lotus soft feet unite with the waiitng Paadhukais?

SIOkam 246 of Sri RanganAtha PaadhukA Sahasram

vruttham kramENa bahuDhA niyutham viDhInAm
arDham dvithIyamidham ankuritham thavAhna:
nIIAsaKhIbhirupanIya nivEshyamAnA
mankthum praBhO! thvarayathE maNipAdhukA thvAm

Meaning: (The entreaty to come for Abhisheka) "Oh Lord Ranganatha! A lakh of Brahmas have come and gone. (A lakh of your commands had been obeyed.) Everything has gone in strict order. The afternoon of the day-of course, all Time is subservient to you!-comes on. Goddess Neela has come accompanied by her mates, to present to you, (to be near you) Your Paaduka. Please consent to have Tirumanjanam"!

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy' sanubhavam:** Here, the Upanishads taking the form of eulogizers suggest that the Lord should take His MaadhyAhnika SnAnam, now that noon time is approaching. They remind Him that He has descended from Garuda, taken His stroll, blessed bhakthAs and the next item on His agenda is His sacred bath due at noon time. The Upanishads according to Swami Desikan address Lord RanganAthA this way: "Oh PrabhO! The day at Srirangam is half done. The half day on this earth is equivalent to 2000 individual yugAs (time divisions) on Brahma's scale of counting. During the period upto noon, you sat on your throne with Sri RanganAyaki and conducted the affairs of your leelA vibhUthi. You dispensed justice and blessed your devotees. Now, the 2nd half of the day is about to start. NeeLA Devi has sent her assistants to bring Your Paadhukais so that you can mount them and travel to the site of Thirumanjanam for the performance of your noon rituals.

2) **Srimath Andavan's anubhavam:** Oh Lord RangAnaathA! Many BrahmAs have come and gone. The 16th Naazhikai has now arrived. The Paadhukais brought over by the lady servants of Nappinnai is hastening you to attend to the noon abolutions.

3) Swami Desikan salutes the ancient nature of Lord RanganAthA and His AchArya Paramparai here. He has no beginning, middle or end (Adhi madhyAntha rahithan). Swamy says in this context: "VidhInAm niyutham kramENa bhaudhA vruttham" (Many a Brahma, the count by Lakshams, have come and gone in orderly succession). It is the second half of your day (Tava ahna: idham dhvithiyam ardaahm ankuritham) that is just commencing. The thOzhis (sakhis) of NeeLA PirAtti have brought at her behest Your MaNi PaadhukAs near You. Those Paadhukais is hastening you to start on your travel to the abhishEka graham (Thirumanjanam hall).

4) It is interesting that Swami Desikan thinks of NeeLA PirAtti here. She is the One, who is bold and can command the Lord as indicated by the ThiruppAvai Taniyan of ParAsara Bhattar. That is why ANDAL appeals to her, when she sings Her Thirup paavai and reminds the Lord of His duties (PaarArthyam).

SIOkam 247 of Sri RanganAthA Paadhuka Sahasram

dhivyApyasarOBhirupadarshithadhIpavargO
rangADhirAja! suBhagE rajanI mukhEsmin
samrakshiNI charaNayO: saviAsavrutthi:
nIrAjanAsanamasoU nayathu svayam thvAm

Meaning: (Vandis now seek permission for Harati) "Oh Lord Ranganatha! The evening sets in; the eternal damsels of Sri Vaikunta stand in regular arrays with lamps in their hands. We request you to walk through in this pleasant moment, in light, leisurely, walk, with Paaduka on and be seated in the special mandapa, for the damsels to present to you an auspicious harati".

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Evening approaches now at Srirangam. The Upanishads as Vandhis and VaithALikAs invite Lord RanganAthA to participate in the DheepArAdhanam (lamp worship) to be performed by the divine damsels (apsaras). The Upanishads say: "Oh RanganAthA! We request you to ascend Your PaadhukAs and walk to the hall, where the Apsaras ladies are waiting to offer you worship through raising of the lamps on their beautiful hands. The Paadhukais are waiting to bring you over there with their customary grace and elegance.

2) **Srimath Andavan's anubhavam:** It is Saayam sandhyA kaalam. The attendants at the Lord's temple at Srirangam bring many kinds of lit lamps for evening worship. Afterwards KshIrAnnam is offered. MangaLARatthi follows. Swami Desikan thinks of this occasion and blesses us with this sIOkam. Swami Desikan States through the VaithALikAs: "Oh the Lord of Srirangam! The celestial damsels have arrived with bright lamps in their hands to offer you dhipArAdhanam to you.

Please wear Your Paadhukais and arrive at the hall, where they are waiting for you to receive their offering.

3) It is rajanImukham or Saayam sandhyaA kaalam at the Lord's city. This is a time filled with beauty (asmin subhagE rajanImukhE). At Ranga ViIAsa MaNtapam, the celestial women of exquisite beauty are assembled with different kinds of lit lamps to perform neerajAsanam (dheepArAdhanam) to their Lord. The Paadhukais of the Lord is in a playful mood (charanayO; SamrakshiNi asou savilAsa vrutthi :) are ready to carry the Lord to the MaNtapam to enjoy the samarpaNam from the assembled Apsaras women. The VaithALikAs sing to the Lord and remind Him to accept this Kaimkaryam and arrive at the Mantapam onthe back of the Paadhukais.

SIOkam 248 of Sri RanganAtha Paadhuka Sahasram

AsanAdhuchitham AsanAnantharam
ranganATha! yadhi ganthumIhasE
sannathEna viDhinA samarpithAm
saprAsAdhamaDhiOha pAdhukAm

Meaning: "Oh Lord Ranganatha! May You be pleased to proceed from one asana to another, accepting at every stage, to kindly wear the Paaduka on the Feet, the Paaduka being respectfully presented to You by Brahma, who is Your formal worshipper!"

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** In the previous sIOkam, NeerAjAsanam or worship through ceremonial waving of lamps was described. There are number of AsanAs prescribed for the nithyArAdhanam of the Lord suchas SnAnAsanam, AlamkAra Asanam, neerAjanAsanam et al. Here the Upanishads in the form of VaithALikAs request Sri RanganAthan to travel to different sites, where the AsanAs are being offered and travel to these sites comfortably on the back of the Paadhukais. The VaithALikAs request the Lord to accept the Padhukais offered by Brahma dEvan for this purpose

2) **Srimath Andavan's anubhavam:** The Upanishads pray to the Lord this way: "Oh RanganAthA! Please accept the different upachArams (aasanAs) being readied at different sites of your temple. BrahmA is waiting with Padhukais in hand to help you travel to these different sites.

3) **Bhagavath ArAdhana kramam** is made up of 6 different aasanams like Manthra Asanam, snAnAsanam, alankArAsanam, BhOjyAsanam, PunarmanthrAsanam and paryanka Asanam. The Paadhukais' role in these AarAdhanam is hinted by the VaithALikAs (Upanishads) here. They say to the Lord: "Oh RanganAthA! If you are desirous of moving on from one aasanam to another during the Aaraadhanam that is being performed for your preethi, please accept and ascend on the gem-bedecked Paadhukais held by BrahmA in his hands and travel to these different sites". The Upanishads request Sri RanganAthan to accept with delight the PaadhukAs from the hands of BrahmA, who is prostrating before the Lord (SannathEna VidhinA samarpithAm PaadhukAm saprasAdham adhirOha).

SIOkam 249 of Sri RanganAtha Paadhuka Sahasram

parijanavanithABhi: prEShitha: prAnjalisthvAm
praNamathi madhanOyam dhEva! shuDdhAnthadhAsa:
phaNipathishayanIyam prApayithrI salllam
padhakamalamiyam thE pAdhuka paryupAstham

Meaning: "Oh Lord! Manmatha the attendant in charge of your harem comes and waits on you to request you, at the instance of the maid-servants, to be pleased to proceed there. May the Paaduka be worn now to let you walk on to the Adishesha couch?"

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Night is approaching. VaithALikAs eulogize RanganAthA and remind Him that the servants of the inner apartment of the palace have sent ManmathA (Kaama dEvA) to request you to join your consorts there. ManmathA is standing before you to grant his request. The VaithALikAs say: "Oh RanganAthA! Please grant manmathA his request so that your consorts will be pleased. May Thou approach Your PaadhukAs, which are ready to transport you with elan to the inner apartments of your palace, where your bed rooms are located?"

2) **Srimath Andavan's anubhavam:** Oh Lord! The servants of the inner apartments have sent ManmathA to you to request you to visit the inner chambers. Please wear the Paadhukais and travel to the inner chambers of your palace to unite with Your Devis for the night.

3) Manmathan is described here as "SuddhAnthA dAsa:" or the servant of the antha: puram (inner chambers). That is why he has been selected by the parijana Vanithais (The lady servants of the inner chamber) to make this request. ManmathA is standing with folded hands in front of you (ayam madhana: prAnjali: thvAm praNamathi). The Paadhukais will transport you playfully (saleelam prApayathri) to your bed of AdhisEshan waiting for you at the inner chambers.

SIOkam 250 of Sri RanganAtha Paadhuka Sahasram

ithi nigamavandhivachasA
samayE samayE gruhIthasanketha:
aBhisarathi ranganATHa:
prathipadhaBhOgAya pAdhukE! BhavathIm

Meaning: Oh Paaduka! The Lord Ranganatha thus proceeds to each of the regular activity (referred to as asana), on the suggestion by the panegyrist who are virtually Vedas in the Lord's case. For every such asana in accordance with the implicit scheme, (known to the Lord and to you), He wears you with fondness.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** In the last 8 sIOkams, Paadhuka's kaimkaryams from dawn to night were described. In this sIOkam, Swami Desikanpoints out that RanganAthA enjoys the proximity (Closeness) of His consorts at night, whereas He enjoys union with His Paadhukais during the whole day. Here Swami Desikanhints at the union between the Lord and SatAri Soori NammAzhwAr, which is more frequent and intense than with His own consorts. Swami Desikansays: "Oh PaadhukE! Lord RanganAthA is cued in by the VaithALikAs about the different occasions during the day and night, when He should unite with you. Your Lord benefits from those promptings and joins you with great affection".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Thus when the Upanishads alert you about the different time divisions of the day and night, you adorn Your Paadhukais to enjoy those occasions.

3) Swami Desikan salutes Lord RanganAthA and His Paadhukais through the words of the Upanishads (Nigama Vandhi vachas). The Upanishads alert Lord RanganAthA about the various

activities of the day in a timely manner (SamayE samayE) so that He can enjoy (prathipadha BhOgAya) the sukham of union with His Paadhukais.

Sri RanganAtha Paadhuka Sahasre 9th VaithALika Paddhathi sampoorNam

10. Srungaara Paddhathi **(Love-play between Paaduka Devi and Lord Rama)**

Introduction: In the previous Paddhathi, Swami Desikan described Sri RanganathAn's travel to His inner apartments to join His consorts to have union with them. In this section, Swami refers to the union of the Lord with Devi PaadhukA before and after His visits to the quarters of His consorts. Through Her union with the Lord, Devi PaadhukA confers on the Lord His beautiful gait and beats time with her musical sounds. This way, Devi Padhuk enhances His SringAram (passion, emotional attachment) towards His consorts. There are ten verses in SringAra Paddhathi. It is not easy to translate this section, where Swami Desikan's poetic skills blossom forth brilliantly.

SIOkam 251 of Sri RanganAtha PaadhukA Sahasram

shoUrE: shrungArachEShtAnAm prasUthim pAdhukAm BhajE
yAmESha BhunkthE shuDdhAnthAth pUrvam paschAdhapi praBhu:

Meaning: Oh Paaduka Devi! My humble prostrations to you, who create for the great creator Lord Ranganatha, a variety of amorous activities; indeed the Lord enjoys you passionately, before and after in between his love-plays in the harem!

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** We meditate upon the PaadhukA Devi, whom RanganAthA enjoys through union before and after His visits to the inner apartments of His consorts. The same PaadhukA Devi is the root cause of the Lord's love plays with His consorts. Swami Desikansuggests that RanganAthA as the Master takes the roles of DakshiNan, anukUlan et al to enjoy Devi PaadhukA, which in turn assumes the role of VallabhA, VaasakA, and SajjikA et al to enhance His SrungAram. In love play, the Master and the Mistress take different roles to enhance the enjoyment of their union. Swami Desikanstates here that the inspiration for the Lord's various amorous activities with His consorts originate from His playful involvement with Devi PaadhukA.

2) **Srimath Andavan's anubhavam:** PerumAl enjoys the Nayaka-Nayaki sukham through the service of the Padhukais. He adorns the Paadhukais before the travel to His antha: puram and after His visit with His Naayakis there. The inner meaning is that Swamy NammAzhwAr identifies himself as a lady enjoying the Lord as her purushan.

3) The SrungAra chEShtAs of the Lord are described here. Swamy points out the origin (prasUthi) of those leelAs are the Paadhukais themselves. Swamy points out further that the Lord enjoys the union with Devi Paadhukai before and after His visits to the inner chambers of His beloved consorts.

SIOkam 252 of Sri RanganAtha PaadhukA Sahasram

praNathathridashEndramoulimAlA
makarandhArdhraparAgapankiEEna
anulimpathi pAdhukE! svayam thvAm
anurUpENa padhEna ranganATHa:

Meaning: Oh Paaduka! Lord Ranganatha Himself applies on You, with His Feet, a sandal-paste, suited to YOU; this paste is a slush of moistened pollen spread over His Feet, from the flower-garlands on the heads of the chiefs of the devas, bent down on the Lord's Feet in homage to the Lord.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh paadhukE! When the dEvAs and their king Indra prostrate at RanganAthA's feet, the honey and the pollen dust present in the flowers from the garlands decorating the heads of dEvAs mix together. They form a paste, which attaches itself to the Lord's feet. When the Lord unites His feet with you, it looks as though a srungAra chEshTai has taken place in which the Master smears vermilion and sandal paste on the limbs of his Nayaki.

2) **Srimath Andavan's anubhavam:** Lord RanganAtha appears to apply the sandal paste on you, when He unites His sacred feet with you for His sanchAram to the antha: puram. Your Lord's feet contain the mixture of honey and pollen dust that has loosened themselves from the flowers in the garlands adorning the heads of dEvAs prostrating at His sacred feet.

3) The makarandham (honey) and the aardhra parAgam (wet pollen dust) from the garlands wrapped around the heads of dEvAs (thridasEndhra mouLi maalA makarandha aardhra parAga) get attached to Lord RanganAthA's feet as dEvAs prostrate before Him. They form a sort of mud on the Lord's feet. When He unites His feet with the Paadhukais, that muddy mixture resembling sandal paste (pankilEna anurUpENa) is smeared over the body of the Paadhukais. This event reminds Swami Desikan of a SrungAra play between the man and woman, when the man paints the limbs of his beloved lady with fragrant sandal paste. Swami Desikan states that RanganAtha Himself applies the sandal paste (mixture of pollen dust and honey from the flowers on the heads of dEvAs) through His feet on the Paadhukais as a kind of love play (RanganAtha: pankilEna anurUpENa padhEna svayam anulimpathi).

SIOkam 253 of Sri RanganAtha Paadhuka Sahasram

avadhAthhimAmshukAnuShaktham
padharakshE! thvayi rangiNa: kadhAchith
kimapi sThithamadhvithlyamAlyam
viralAvasThithamoUkthikam smarAmi

Meaning: Oh Paaduka! My mind now meditates on that scene-The Lord is wearing a delicate, transparent, snow-like, white garment; He wears only a single garland of pearl-like buds (of flowers), sparingly spread through, and settling on You; what a charming unparalleled garland! That was perhaps a service to you, garment and flower-garland being presented to YOU, Oh Paaduka Devi!

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** After smearing the sandal paste, Swami Desikan touches upon RanganAthA's state of preparation for union with His Paadhukais. The imagery of RanganAthA in His wet clothes after His bath and wearing of a necklace with loosely-knit pearls after that bath come before SD's mind. He relates this imagery to the mood and appearance of RanganAthA before His union with Devi Paadhuka. He equates the single wet garment to the clothes sprinkled with rose water in anticipation of pleasurable union. He relates the pearls in the necklace adorning the upper portions of the body to beads of sweat arising from the excitement over the approaching union. Swami Desikan says that he meditates upon that indescribable tender scene

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! At one time, Sri RanganAthan wore a white vasthram moistened with saffron water as upper garment and over it a pearl necklace and fragrant flower garland and visited you. AdiyEn reflects on that delectably tender scene.

3) Swami Desikan addresses the Paadhukais here as "Padha RakshE". They protect the Lord's scard feet as a loyal daasan. Lord RanganAthA recognizes that antharanga kaimkaryam and wants to recognize that special service. He dresses up especially for union with the protector of His feet during sanchArams. He wears a white vasthram sprinkeld with rose water (avadhAtha himAmsuka anushaktham). To heighten the pleasure of SatAri Soori, His Paadhukais, He wears 1 single flower garland (adhvithlya Maalyaam anushaktham) and a loosely-knit pearl necklace (viralAvasthiTa moukthikam anushaktham). Swami is thrilled about meditation on that incomparable (kimapi sthitham) of the Lord's special sevai for the Paadhukais and salutes the Paadhukais for blessing him as well with that sevai of RanganAthA.

SIOkam 254 of Sri RanganAthA Paadhuka Sahasram

asahAyagruhltharanganATHAM
avarODhAngaNaslmni pAdhukE! thvAm
sadhrusha: svayam archayanthi dhUrAth
avathamsOthpalavAsithalrapAngai:

Meaning: Oh Paaduka-Nayaki! The Lord enters the harem alone; you are His only company; then the consorts receive you and honour you. Their respectful eye-glances, perfumed with the fragrance of the blue-lilies worn (on their heads and ears) welcome you. This is a loving service rendered to you by the other consorts from a distance.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! In the inner halls of the antha: puram, Lord's dEvis offer their salutatons to You, when they witeness their Lord's preference for union with You over them. They enjoy the Lord's gait, while in union with you. Their affectionate gazes at both of you appear like their worship with flowers in celebration of your union with their Lord. Gracefully, they concede defeat at this game of attracting the Lord of Srirangam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord RangaAthA enters His antha: puram without any kaimkaryaparALs except His Paadhukais. At that time, the ladies of the antha:puram offer worship to You with their side glances (i-e), they look at You longingly from quite a distance and wish they had Your soubhAgyam of union with their Lord. The scene in the antha: puram as Sri RanganAthA enters is described here. He is wearing His Paadhukais; the uniquely blessed state of the Paadhukais is described eloquently by Swami Desikanas: "avarOdhaAngaNa seemni asahAya gruhitha RanganAtham". AvarOdhaAngaNa desam is the area of the inner chambers. Lord RanganAthA has arrived there all by Himself on His Paadhukais. There are no other servants like umbrella bearer et al befitting His status as the Emperor of Emperors. He is just with His Paadhukais. The ladies of the antha: puram (sudhrusa:) see Lord RanganAthA walki ng majestically with the help of the Paadhukais from a distance. Their attention turns to the sacred Paadhukais enabling the Lord to travel with such srungAram and salute with their eyes the bhAgyavAn, the SatAri Soori.

SIOkam 255 of Sri RanganAthA Paadhuka Sahasram

nirvishyamAnamapi nUthanasannivEsham
kaivalyakalpithaviBhUShaNakAyakAnthim
kAIEShu nirvishasi rangayuvAnam eka
shrungAranithyarasikam maNipAdharakshE!

Meaning: Oh Manipaaduka Devi! You are alone previledged to enjoy, all alone, that youthful lad Ranganatha, then and there, quite often, his charm would appear to make every moment of enjoyment new and unexperienced ever till then, the process is continuous throughout; and

His un-ornamented form itself adds a charm as if it were one mode of ornamentation; and He is a connoisseur of erotics, ever so also. And He is all yours throughout.

Special Notes from V. Sadagopan

1. **UtthamUr Swamy's anubhavam:** Here Swami Desikandescribes the times in which the prince of Srirangam is separated from Devi PaadhukA, while He is united with His consorts Like Sri Devi, BhU Devi and NeeLA Devi et al. Swami says the eternally mischievous youth of Srirangam is never far away from Devi PaadhukAs even during the time of his intimate times with His Devis in the inner apartments of His palace. At those times, you enjoy the splendor of His beautiful ThirumEni bereft of His ornaments and Aayudhams. Oh PaadhukE! Your being close to Him during those occasions must also be a time of great joy for you.

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! Independent of the number of times we have the blessings of Lord RanganAthA's darsanam, each time it is a more delectable experience. Even if he presents Himself without any AbharaNams, it is a most delightful darsana anubhavam. Oh PadhukE! You are blessed to enjoy this Lord of Yours privately on many an occasion.

3. Swami describes the youth of Srirangam (Sri RanganAtham) as as "SrungAra nithya rasikam Ranga yuvAnam" (the youthful Lord of Srirangam, who is interested in enjoying srungAra rasam always). He salutes the Paadhukais for having the blessing of enjoying the Lord at all times (MaNi Paadha RakshE! thvam yEkA kaalEshu nirvisasi). At some times, He adorns His AbharaNams and Aayudhams. Other times, His beautiful limbs shine with their own intrinsic beauty (noothana sannivEsam kaivalya kalpitha vibhUshaNa kaaya kaanthim). The dhivya Mani paadhukais enjoy the Lord in different times with various aabharaNams or none at all in ekAntham. It is truly blessed to have the bhAgyam of so many different kinds of sevai.

SIOkam 256 of Sri RanganAthA PaadhukA Sahasram

nidhrAyitasya kamithurmaNipAdhukE! Thvam
paryankikAparisaram prathipadhyamAnA
shvAsAnilaprachalithEna BhajasyaBhIkshNam
nABhIsarOjarajasA navamangarAgam

Meaning: Oh Manipaaduka Devi! As the Lord is asleep, you are near the couch; even at that time, you enjoy the fragrance that the Lord's breath blows over the pollen on the navel lotus. It acts like a new sandalwood paste on you.

Special Notes from V. Sadagopan

1. **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You enjoy the pleasures of union with Your Lord, when He is awake as well as at sleep. While He is awake, He smears the honey-pollen paste on You with His feet. While, He is asleep, you stay very close to His sacred feet. During His sleep, His energetic breath falls on the divine lotus arising out of the novel and frees the pollen from that lotus. That pollen falls on you as an intermittent shower and coats you again. That coating makes it look as though your limbs have been coated with yet another kind of sandal paste.

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAl was sleeping. At that time, you were near His AdhisEshA bed. The powerful breath of the Lord fell on the divine lotus of that PadhmanAbhan and got deflected on you and carried with it the pollen dust from that lotus. Those pollen showers settled on you and made it look like you were smeared with another kind of sandal paste.

3. Oh PaadhukE! "thvam nidhrAyithasya kamithu: paryankikA parisaram prathi-pAdhyamAnA" (you were waiting like LakshmaNa Swamy, who stood by the side of the sleeping Raaman in the forest without sleep awaiting His next command on waking up. Your naayakan (kamithu:) was sleeping soundly and the powerful breaths associated with that deep state of sleep rose up (svAsAnila prachalithEna) and fell on the divine lotus arising out of Your Lord's naabhi. The gentle movement of the lotus released the pollen dust from that lotus, which fell on you and coated you often with a new smearing of "sandal paste" (svAsAnila prachalithEna naabhi sarOja rajasA navam angarAgam abhIkshaNam bahajasi).

[SIOkam 257 of Sri RanganAtha PaadhukA Sahasram](#)

shayithavathi rajanyAm pAdhukE! rangabanDhoU
charaNakamalapArshvE sAdharam varthasE thvam
PhaNipathishayanlyAdhutThithasya praBhAthE
praThamanayanapAtham pAvanam prApthukAmA

Meaning: Oh Paaduka Devi! When the Lord has gone 'asleep', you sit beside His Adishesha-couch, eagerly waiting for His 1st glance, on his awaking, a potent and pure glance-a privilege given to you alone.

Special Notes from V. Sadagopan

1. **UtthamUr Swamy's anubhavam:** Here Swami Desikandescribes how Devi PaadhukA becomes the senior consort of Lord RanganAthA. He says: "Oh PaadhukE! When the Lord sleeps, you stay very close to His lotus feet with great affection. During dawn, when He wakes up, His 1st glances fall on you befitting your rank as the 1st among His consorts. Your stature as the foremost consort is therefore unquestioned.

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL is resting in His paryankam (bed). When he wakes up at dawn, you long for His 1st glance to fall on you and therefore you stay at the foot of His bed.

3. Here Swami Desikan chooses the word Rangabhandhu to salute the Lord of the Paadhukais to hint at their BhAndhavyam (relationship). Devi Paadhukai is sitting wide awake at the lotus feet of the sleeping Lord (Rangabhandhou-charaNa kamala paarsvE thvam saadharam varthasE). You are quietly waiting there with longing to receive the 1st sacred glance of the Lord, when He wakes up at dawn for performing His nithya karmAs (PhaNipathi sayaneeyAth utthithasya paavanam prathama nayana paatham prabhAthE prApthukAmA saadharam varthasE).

[SIOkam 258 of Sri RanganAtha PaadhukA Sahasram](#)

charaNakamalasangAdhranganATHasya nithyam
nigamaparimaLam thvam pAdhukE! Nirvamanthi
niyathamathishayAnA varthasE sAvarODham
hrudhayamaDhivasanthIm mAlikAm vaijayanthIm

Meaning: Oh Paaduka Devi! You earn a privilege of exuding Vedic fragrance by your permanent association with the Lord's lotus Feet; in this respect, you excel the Vaijayanti garland that truly claims a vantage spot because of contact with the seraglio of Mahalakshmi. (That you are lower down does not mean inferiority; your fragrance spreads in all directions, whereas Vaijayanti remains at one place only; it has a barrier for movement-Savarodha).

Special Notes from V. Sadagopan

1. **UtthamUr Swamy's anubhaavam:** Here, Swami Desikan explores why the Lord's Paadhukai is superior in status to both MahA Lakshmi and the VanamAla (Vaijyanthi garland made up of forest flowers), which adorn the Lord's chest. He explains that the Paadhuka's association with RanganAthA's lotus feet results in them acquiring an everlasting fragrance of the VedAs (nithya nigama parimalam). VedAs are forever resident at the Lord's feet and are engaged in eulogizing Him. Swami Desikan says: "Oh PaadhukE! Your Vedic fragrance spreads in all directions. In contrast, MahA Lakshmi and VanamAlai have limited movement. MahA Lakshmi can not leave the Lord's chest even for a second. Hence she has perforce limited movement. Your (Paadhukai's) is made up of the fragrance of the Lord's lotus feet and that of the VedAs. VanamAlai of the Lord can not therefore compete with your fragrance. You have kamala sambhandham (connection to the lotus feet of the Lord); Vyjyanthi Maalai has kamala asambhandham (devoid of connection to the Lord's sacred feet). That is why, oh PaadhukE; every one wears you on their heads! They do not wear Vyjyanthi Maalai on their heads because they recognize that it belongs to the Lord's chest. Your reputation is uncontested".

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! Both MahA Lakshmi and Vyjyanthi Maalai adorn the chest of the Lord. You have Veda parimalam due to the sambhandham of the Lord's Thiruvadi. VanamAlai has no such sambhandham with the Lord's Thiruvadi and hence it can not compete with the Paadhukais in the matter of Veda parimalam.

3. Swami Desikan points out that the Paadhukais have the association with the Lord's lotus feet (RanganAthasya CharaNa kamala sangham). That results in the Paadhukais spreading always the Veda Parimalam in all directions (Thvam nigama parimalam nirvamanthi). As a result, the Paadhukais exceeds the fragrance of the Vaijyanthi maalai made up of the wild flowers of the forest (thvaam vaijyanthim maalikAm athisayAnA varthasE).

SIOkam 259 of Sri RanganAtha Paadhuka Sahasram

upanishadha baIABhir nithya mutthamsanlyam
kimapi jalaDhi kanyAhastha samvAhanArham
thava thu charaNarakshE! dhevi IIIAravindam
charaNasarasijam thacchAru chANUrahantham

Meaning: Oh Paaduka Devi! The beautiful lotus feet of the Lord, who slew Chanoora, the wrestler, are the head-ornament, so to say, for the Upanishad damsels. They are fit to be gently tended by Mahalakshmi's hands. Such an esteemed article remains merely a lotus for sport for you; it becomes led by you.

Special Notes from V. Sadagopan

1. **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Upanishads taking the form of ladies wear the Lord's lotus feet on their heads with affection. They impart Vedic fragrance (nigama parimalam) through that act to those lotus feet of RanganAthA, which are fit to be pressed by Periya Piraatti's lotus soft hands. Those lotus feet of the Lord are renowned in all the worlds for this and other reasons. Oh PaadhukE! For you, those sacred feet have a special relationship. You controlled His movements, when He was engaged in killing the wrestlers in KamSrimath Andavan's court. You seem to make those lotus feet dance to your tune. Therefore, adiyEn considers you as being superior both Upanishads and MahA Lakshmi. You are the foremost among the Devis of the Lord.

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! The Upanishads taking the form of ladies wear Your Lord's lotus feet on their heads. MahA Lakshmi presses those feet with her lotus soft

hands. They become fit to be pressed by her sacred hands. Such a pair of renowned feet has now become the lotus fit for your play.

3. The Upanishads taking a feminine form wear always your feet on their heads as decoration (Upanishad aBhalAbhi: nithyam uttamsaneeyam). The great MahA lakshmi, whose anantha kalyANa guNams can not be adequately described by anyone provides kaimkaryam of pressing those lotus feet with her lotus soft hands (kimapi JaladhikanyA hastha samvAhanArahm that CharaNa sarasijam). Those very same beautiful lotus feet (that chAru charaNa sarasijam) have now become the lotus fit for your play.

SIOkam 260 of Sri RanganAtha PaadhukA Sahasram

aKHiAntha: puravArEShvanEkavAram padhAvani! svalram
anuBhavathi ranganATHO vihAravikrAnthisahacharIm BhavathIm

Meaning: Oh Paaduka Devi! When Lord Ranganatha has to have leisurely walk, He wears you always. And you are always with Him whenever he moves to the particular consorts by turns. (In His enjoyment with you, no turn or time constraint! it is always available to you)

Special Notes from V.Sadagopan

1. **UtthamUr Swamy's anubhavam:** Oh paadhukE! Your Lord engages in a lot of travel. You transport Him on those occasions. Depending on the nature of the business at hand, You adopt a suitable gait. Some times, you rush fast to get Your Lord to His destinations. Other times, you move slowly as at the tiem of His patthi ulaa. There are many variations in your gait (Simha gathi, Sarpa gathi et al). Your Lord enjoys these different gathis in union with you. None of His consorts have the good fortune to enjoy their Lord in so many moods and contexts. Hence, adiyEn is convinced that you are the foremost among His Devis.

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord RanganAthan adorns you, wherever he travels. He has many Devis. He has created a calendar to visit them separately to avoid any disagreements among His Devis. He enjoys you the most in all these programmed visits to His Devis through travel with you.

3. Swami Desikan states here that RanganAthan has allocated specific times to visit His seven Devis and to keep peace in His antha; purams (RanganAtha: akhila antha:pura vaarEshu vihAra VikrAnthan). Such a diplomatic Lord takes you as a companion during all those visits and enjoys Your Company many times (BhavathIm sahacharIm svairam anEka Vaaram anubhavathi). Each cosort has one Vaaram (turn), but the Paadhukais have many turns to enjoy the Lord (anEka Vaaram anubhavathi).

Sri RanganAtha PaadhukA Sahasre 10th Srungaara Paddhathi sampoornam

11. SanchAra Paddhathi (The Lord strolls with the Paadukas on)

Introduction: After describing the times of the day, when the PaadhukAs are worn by the Lord (9th Paadhathi: VaithALika Paddhathi) and after describing the bliss Sri RanganAthA experiences by uniting with them (10th Paddhathi: SrungAra Paddhathi), Swami Desikantakes up the charming movement (SanchAram) of the PaadhukAs in this 11th paddhathi (SanchAra Paddhathi). There are 60 sIOkams in this 11th (EKAdasa Paddathi) to describe the beautiful sanchAram of the Lord on different occasions.

SIOkam 261 of Sri RanganAtha Paadhuka Sahasram

agrasthasthE gamiShyAmi mrudhnanthI kushakaNtakAn
ithi slthApi yadhvrutthimiyESha praNamAmi thAm

Meaning: I prostrate to that Paaduka Devi, whose duty even Sita wished to perform, when she said, "I shall go ahead of you (the Lord), trampling, with the feet, on the grass and thorns on the way".

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! In Your work for Your Lord, You step on grass with sharp edges and thorns and thereby protect His feet from any harm caused by them. It appears as though you are saying that you will go ahead and remove those obstacles that interfere with His comfortable travel in the forest. AdiyEn bows to you, whose occupation of protecting the Lord's feet was desired even by SitA PirAtti Herself.

2) **Srimath Andavan's anubhavam:** When Raamachandran was ready to leave for the forest to fulfil the vow that He made to His father, He asked His consort, SitA Piratti to stay behind in AyOdhyA until His return from vana vaasam. SitA Devi protested and offered to go ahead of Her Lord in the forest to step on the thorns and sharp blades of grass that will cause harm to her dear Lord's feet. Thus, SithA PirAtti expressed her longing to follow the occupation of the Paadhukais. The inner meaning is that the Lord comes closer to the Jeevans after the AchAryans prepare the Jeevans through their anugrahams. Then the Jeevans begin to think of the Lord. SitA pirAtti herself wanted to follow the duties of SadAchAryans. She wanted to perform upadEsam for RaavaNan and save him from his evil ways.

3) SitA PirAtti said "Kusa KaNDakAn Mrudhnanthee tE agratha: gamishyAmi" (I will go ahead of You for stepping on the sharp DharbhA grass and the thorns so that Your feet will not be injured). That is the chosen occupation (Vrutthi) of the Paadhukais. SitA pirAtti wanted that Vrutthi of the Paadhukais (AchAryAs): "yath vrutthim SitA api iyEsha". Swami DesikanSaluted the Lord's Paadhukais (Swamy NammAzhwAr) for performing such a Kaimkaryam to the Lord

SIOkam 262 of Sri RanganAtha Paadhuka Sahasram

sharadha: shathamamba! pAdhukE!syAm
samyAhUthapithAmahasthuthAni
maNimaNtapikAsu rangaBharthu:
thvadhaDhInAni gathAgathAni pashyan

Meaning: Oh Paaduka! May I be enabled to enjoy, for a 100 years, the going and coming of Sri Ranganatha, who wears You in all these walks, so much so that His festivals become dependent on You, so to say; when You take the Lord to different gem-studded Mandapas, at

appropriate times, devas like Brahma, who are formally invited for the festival, recite hymns in the Lord's praise.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikancelebrates the "gatha AgathAni" aspects or the coming and goings of the Paadhukais with Lord RanganAthA during the many festivals at the Srirangam temple. Swami Desikansays: 'Oh Mother PaadhukE! During the time of the temple festivals, BrahmA and the dEvAs unite Lord RanganAthA's feet with you to enable Him to travel to the many gem-bedecked sanctums and offer their worships at these sites in the classical manner prescribed by Paancha Raathram texts. May adiyEn be blessed by you to see the comings and goings of Lord RanganAthA united with you for 100 years.

2) **Srimath Andavan's anubhavam:** Oh Mother PaadhukE! During the uthsava kaalams, it is customary to call upon all dEvAs to perform different kaimkaryams to Lord RanganAthA. They all have responded with alacrity to the roll call. PerumAL wears you and travels to the different chambers of the temple. There, the awaiting DevAs eulogize the Lord. It is adiyEn's (SD's) ardent desire to live in this earth for 100 years to have the sEvA BHAgyam of the Lord's gathAgathAni ably assisted by the paadhukais.

3) With great tenderness, Swami Desikanaddresses the Paadhukais here as: "hE ambha paadukE!" Lord RanganAthA's feet are indebted to the Paadhukais for their tireless kaimkaryam and therefore they (the feet of the Lord) have no freedom to move around by themselves. Swamy states here that Lord RanganAthA is totally dependent on His PAADUKAIS (tvadhadhiNaNi). Swami Desikanprays for the Vedic prAyam (longevity) of 100 years for him to spend that time happily watching the comings and the goings of the Lord traveling to the various uthsavams at Srirangam (gathAgathAni pasyan saradhasatham syAm).

4) Swami Desikan's prayer reminds us of the prayers we say during the MaadhyAhnika Sandhya Vandhanam: "pasyEma Saradha: satham, jeevEma saradha: satham, nandhAma saradha: satham, mOdhAma saradha: satham - Here the prayer is to see Soorya-mandala madhyastha Sriman NaarAyaNan for 100 years. SD's prayer to the Paadhukais is:

"hE Ambha PaadhukE! Rangabharthu: tvadhadhinAni gathaagathAni pasyan Saradha: Satham syAm"

SIOkam 263 of Sri RanganAtha Paadhuka Sahasram

thvadhADhInaparikramO mukundha:
thadhaDhInasthava pAdhukE! vihAra:
itharEtharapArathanthryamithTham
yuvayO: siDdhamananyathanthraBhUmnO:

Meaning: Oh Paaduka! The Lord's movements are dependent on you. Your own activity is dependent on the Lord. This relationship is unique - since 2 parties who are not dependent on any body else are mutually dependent between themselves.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** VedAs and PaancharAthra AgamAs assert that RangaAthA and His consort are not controlled by anyone and yet they get bound by their devotees and respond to their commands out of affection. Swami Desikanpoints out that the similarity of the Paadhukas with the above attribute of the divine Lord in this regard: Swami Desikansays "Oh PaadhukE! Your Lord's movements are controlled by you; at the same time, your movements are under His control. He decides where He wants to go and you decide on how to take Him there with every comfort. Both of you are not controlled by anyone else. This relationship

between the both of you endures forever. Each of you is dependent on the other and yet you are independent of everyone else.

2) **Srimath Andavan's anubhavam:** Oh Paadhuke! You and Your Lord have limitless glories. Both of you do not expect any support from any one else for anything. In the matter of travel however, Your Lord depends on you to transport Him. You depend on Him for His travel itinerary. Thus both of you are mutually dependent. The inner meaning is that Bhagavath katAksham brings us close to a SadAchAryan; PerumAL anugraham becomes possible only because of SadAchAryaLs' blessings. Thus they depend on each other for conferring their blessings on a Bhaddha Jeevan.

3) In the previous sIOkam, Swami Desikan referred to the Lord's sanchArams being dependent or under the control of the Paadhukais (Rangabharthu: gatha AgathAni tvath aadhInAni). Here, Swami Desikansays that the the Moksham giving Mukundhan's sanchAram is dependent on the Paadhukais (Mukundha: tvAdhina Parikrama :). He also reminds the Paadhukais that its playful romp is under the control of the Lord (Tava vihAra: tadhadhIna :). Both of you otherwise do not depend on any body or take directions from anyone else (yuvayO: Ananya-tanthra bhUmna); but it is clear that both of you are inextricably bound to each other (ittham itharEthara paaratantryam siddham).

SIOkam 264 of Sri RanganAtha Paadhuka Sahasram

rajasA thamasA cha dhuShtasathvE
gahanE chEthasi mAmakE mukundha:
uchitham mrugayAvihAramichChan
BhavathImAdhrutha pAdhukE! padhAbhyAm

Meaning: Oh Paaduka! Rightly did the Lord wear you, when He proposed to sport in the forest that my heart is; this heart is clouded with dust (rajo guna also) and darkness (tamo guna also); this heart is of a villainous nature (also sattva tainted with rajo and tamo gunas). In such a forest the Lord can tread on only with you on, Oh Paaduka!

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh Paadhuke! Lord RanganAthA travels on you and enters my mind for hunting down the ill attributes (GuNAs) of passion (Rajas) and darkness/ignorance (Tamas), which together destroy the Quality of goodness (Satthvam), the noblest among the 3 guNAs. You transport the Lord to the difficult terrain (jungle) of my mind, where the winds of paasion howl in utter darkness and enable RanganAthA to destroy the three GuNAs and thus prepare me for Moksham. Oh Padhuke! In the dusty and dark interior of my mind, you become the key weapon for the Lord to hunt down the wild beasts roaming there.

2) **Srimath Andavan's anubhavam:** Oh Paadhuke! PerumAL wears you to free my mind of RajO and TamO guNams, which prevent me from thinking about Him. The inner meaning is that PerumAL orders the incarnation of Nithya Sooris as AzhwArs and AchAryAs for helping even MahA Paapis (Great sinners) to think about Him. Even the greatest of sinners begin to think about the Lord through the anugraham of SadAchAryALs.

3) As in the previous sIOkam, Swami Desikan addresses RanganAthA as Mukhundhan, the Moksham grantor. He says: My mind is wicked because of the dominance of RajO and TamO guNams. Therefore my mind is unable to have satthva guNam and thus is unable to think about the Lord (satthvE gahanE maamakE chEthasi). What does RanganAthA do? He seeks your help to go on a hunt inside my mind to destroy the Tamo and RajO guNams and helps me to think about Him (maamakE chEthasi uchitham mrugayA vihAram icchan Bhavatheem padhAbhyAm aadhrutha).

[SIOkam 265 of Sri RanganAtha Paadhuka Sahasram](#)

kshamayA jagathAmapi thrayANAm
avanE dhevi! padhAvani! Thvayalva
aBhigamyathamOpi samshrithAnAm
aBhiganthA Bhavathi svayam mukundha:

Meaning: Oh Paaduka! The Mokhsa-grantor is to be best sought at His abode (the shrine) by all truly-surrendered persons. Then, why does He undertake processions all around? It is because You, Oh Paaduka, graciously design this coming out of the Lord so that the three worlds and all people can benefit.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Lord RanganAthA is unable to take even one step without you. He is interested to protect all of His creations. He is the One, who blesses all beings with the bliss of Moksham. He however does not confer this blessing unless the human beings make an effort and surrender unto Him. Few come into His temple and seek His grace. Many do not even engage in this small act of faith to stand before Him at His temple to seek His anugraham. Oh PaadhukE! Out of Your kindness and concern for all, you carry Lord RanganAthA on Your back and bring Him closer to all, who do not even make an effort to come to Him on their own. During the times of uthsavams, you bring RanganAthA all over Srirangam and make it possible for even the lazy and indifferent ones to get His blessings directly.

2) **Srimath Andavan's anubhavam:** ArchA rupam was taken by PerumAL out of His dayA for the chEthanams. The Chethanams (sentient ones) hesitate to come to the temple to have the ArchAvathAran's blesisngs. For the benefit of those indifferent sentient, who do not come to the temple, ArchAvathAra perumAl wears His Paadhukais and steps out of the temple so that even those who failed to come to the temple can have His darsanam and become blessed.

3) The naamam of MukundhA as the Moksham-giver is selected for RangaAthA once agian in this sIOkam. Swamy says that the Lord comes near the lazy and ignorant ones, who fail to come inside His temple. That is made possible by the most merciful Padhukais, which have the interest in protecting the people of the three worlds (Mukundha: thrayANAmapi jagathAm avanE kshamayA tvayaiva svayam abhiganthA bhavathi). Such is the quality of your compassion.

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shirasA BhavathIm dhaDhAthi kaschith
viDhrutha: kO api padhasprushA BhavathyA
uBhayOrmaDhuvalripAdharakshE!
thvadhaDhInAm gathimAmananthi santha:

Meaning: Oh Paaduka! One bears you on his head. Another is borne by you through His Feet being worn by you. The futures of both are dependent on you, so say the great. (You decide the course of the Lord. The Bhakta attains the Supreme Path by bearing you on his head.)

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! A Jeevan like me carries you on the head and attains your supreme blessings. You lift another One (Lord RanganAthA), who makes contact with you through His sacred feet. Both come under your power and you take them to places, where they wish to go.

2) Srimath Andavan's anubhavam: Oh MadhusUdhana PaadhukE! One carries you on his head. The other is carried by you on your head. Learned people (santha:) say that the sanchArams of both - the sentient one, who carries You on His head and Ranga Prabhu whom You carry on Your head - are under Your control.

3) Here the Vaibhavam of 2 influenced by the paadhukais are described by SD. The chEthan, who has the bhAgyam to carry SatAri Soori (Paadhukais) on his head, gets to parama padham (ParamAm gathi) or the supreme abode of MadhusUdhanan. The same Lord, who is borne by the Paadhukai travels to the places, where He wishes to go. Those destinations of the Lord could be Srirangam's streets or the site where the asuran by the name of Madhu was hiding. The Lord is dependent on the Paadhukais for His many sanchArams involved with Bhaktha rakshaNam or Dushta nigramam. Both the sentient one and the Isvaran reach their destinations successfully and are thus under the control of the Paadhukais according to santha/learned ones: (Santha: UbhayO: gathim tvadhInam aamananthi).

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sprushatha: shirasA padhena cha thvAm
gathimuddhishya mukundhapAdhukE! dhvoU
avarOhathi paschima: padhath svA
dhaDhirOhathyanaGhasthadhEva pUrva:

Meaning: Oh Paaduka! Between the 2 above referred to, see what great contrast is. Both touch you for their good 'future'. The former touches you by head, the latter by His Feet. And after touching in this manner, the former ascends to a seat, from which the latter actually descends (for walking on)!

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh Mukundha- PaadhukE! Lord Ranga -nAthA descends (from His throne) to wear you on His feet. Jeevan ascends to a higher place by wearing you on his head. Both of them get their wishes fulfilled.

2) Srimath Andavan's anubhavam: Oh PadhukE! For attaining sadhgathi, 2 had contact with you. One touched you with His foot; the other with his head. The One who touched you with His foot descended down from a high place, where He was sitting. The one who touched you with his head reached that high sthAnam. PerumAL touched you with His padhAravidham; BhakthAs had contact with you through their heads.

3) Swami Desikan again salutes the Paadhukais as Mukundhan's (Moksham granting Lord's) Paadhukai interested in getting where they want to go make contact with you (dhvou gathim uddhisya sprusatha :). One touches with His foot and the other with his head (dhvou gathim uddhisya sirasA, padhEna cha sprusatha :). One gets down from His high place (svAth padhAth avarOhathi); the other reaches that exalted place (tadhEva sthAnam adhirOhathi) or the other reaches Parama Padham, where from the Lord descended as ArchAvathAran.

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samayEShvapadhishya jaithayAthrAm
viviDhAnthapuravAgurAvyathltha:
niyatham maNipAdhukE! BhavathyA
ramathE varmani rangasArvaBhOuma:

Meaning: Oh Manipaaduka! The Lord has to engage on victory-ride many times appropriately. On the pretext of such a need to go out, He crosses the cages of the harem, so as to enjoy Your Company privately. This is certain.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh MaNi PaadhukE! The Lord of Srirangam makes an excuse that He is leaving for keeping various appointments and gets away from His the inner chambers of His consorts. He unites with you and goes on various jaunts to have the pleasure of your company. He escapes like a fish jumping out of the net to gain freedom of the road so that He can enjoy your companionship on the road. This is for sure!

2) **Srimath Andavan's anubhavam:** Oh PadhukE! PerumAL has the desire to play with You. MahA lakshmi and other consorts are against Him leaving their chambers. Your Lord makes an excuse that an asuran is causing lot of trouble to the world and He has to attend to His duties of protecting His bhakthAs. On the way, He enjoys the play with you.

3) Sriranga Saarvabhouman makes up an excuse that He has to go on a martial expedition to destroy a trouble-causing asuran (jaithra yAthrAm upadisya) and escapes His consort's company in the inner chambers to go on the road to enjoy You on the way (antha:pura vaagurA vyathltha: varthmani bhavathyA ramathE). This is for sure (niyatham).

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nijasamhananaprasakthaAsyam
charitha thvAmaDhiruhya ranganaAtha:
padharakshiNi!pAvanathvamAsthAm
rasikAsvAdhamatha: param na vidhma:

Meaning: Oh Paaduka! Ranganatha's ascent on You, His walk thereafter, His body movements, etc. are all like dance. Obviously, He has so much relish for contact and company with you. Leave alone the sanctity of His dance (unlike the reprehensible dance of the mundane world). We know not any sight more delectable and worth witnessing than this.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Lord RanganAthA's ride on you takes elegant steps with your help and His bodily movements during those occasions are a delight for one's eyes. There is nothing more pleasurable to watch in this world other than that anubhavam. Those who see this divine sight of RanganAthA's movements in companionship with you get rid of all their accumulated sins, while enjoying this blessed sight. They have thus twin blessings.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL wears you on His paadham and dances as it were with joy as He travels with you. That sight of the Lord travelling with you not only destroys all sins but also turns out to be one of the most beautiful sights to behold.

3) Swami Desikan says here that the Lord of Srirangam has a beautiful and tender dance (laasyam) after ascending the paadhukais when He goes around the raaja veechis of Srirangam. The dance is more a laasyam (elegant dance associated with the ladies) as opposed to ThANdavam (powerful dance associated with the male dancer). That srungAra BhAvam is revealed in all His limbs (RanganAtha: thvAm adhiruhya nija samhanana prasaktha laasyam charathi). The witnesses to that dance filled with srungAra rasam get sanctified and all their sins are destroyed. Swami Desikanstates that there is nothing more sweet to enjoy than that blessed sight (atha:puram rasika aasvAdham na vidhma:).

SIOkam 270 of Sri RanganAtha PaadhukA Sahasram

padhayOranayO: parasya pumsa:
thvadhanugrAhyavihArapaDdhathErvA
shirasO maNipAdhukE! ShruthInAm
manasO vA mama BhUshaNam thvamEkA

Meaning: Oh Paduka! You become the only worthy ornament for the lovable Feet of the Supreme Being for the path treaded upon by the Feet in the Lord's movements for the head of the Vedas, that is, the Upanishads for the heart of this humble self.

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You are the decoration / aabharanam for the Lord's holy feet; you serve also as decoration for the novel and mysterious routes taken by the Lord in union with you. Further, you become the decoration for the heads of the Upanishads by resting on them .adiyEn contemplates on Your Lord's feet, His novel routes and the Upanishads associated with you to acquire you as a decoration also for my mind.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! PerumAL, who is eulogized by the Upanishads wears you on His sacred feet and travels on the streets of Srirangam with joy. AdiyEn considers you as the decoration for my head and meditate on that sweet anubhavam.

3) Swami Desikan points out that the sacred Paadhukais of Lord RanganAthA is the bhUshaNam (alankAra vasthu) for 4 subjects: 1) Lord's lotus feet /parasya pumsa: padhayO: bhUshanam 2) the path that He travels in sport with them / tath anugrAhya vihAra paddhathE: bhUshanam 3) the crowns of Upanishads /SruthInAm sirasa: bhUshaNam and 4) alankAram /aabharaNam for adiyEn's mind/ mama manasO bhUshaNam.

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krupayA maDhuvalripAdharakshE!
kaTinE chethasi mAmakE viharthum
mukutEShu dhivoUkasAm viDhatthE
BhavathI rathnavisamsThulEShu yOgyAm

Meaning: Oh Paaduka! Well do I assert that you had, in preparation to stay in my rough-natured heart, practised walking on the undulating surface of the gem-studded crown of devas.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! AdiyEn's mind is a rough and tumble place. It is not the most inviting or comfortable place for you to travel in. It appears however that you have prepared yourself to travel on the rough and undulating terrains of my mind. You seem to have practised your steps on the gem studded crowns of DevAs, who prostrate before you to receive you on their heads.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Out of your limitless dayA, you want to be in my mind, which is a hard place. You seem to have practised walking on this hard and uneven place by practising your steps 1st on the undulating surfaces of the gem-studded crowns of the DevAs. The inner meaning is that adiyEn does not think of you (Paadhukai /AzhwAr) although you desire that adiyEn should think of you for my own good. Therefore, you rest on the crowned heads of DevAs to encourage me to think of you.

3) Here Swami Desikanvisualizes the crowns of DevAs to have gems set at different depths. That results in a lot of ups and downs on the surface of the crowns. When satAri (AzhwAr) rests on those crowns, it has to take into account the lack of smoothness and learn to rest there comfortably. That exercise of resting on the gem-studded crowns of DevAs prepares the Paadhukai to travel comfortably in the difficult terrain of his (SD's) mind. The gems by nature are hard and Swami Desikancompares his mind therefore to those hard gems (kaDinE maamakE chEthasi).

4) Swamy says that out of its dayA, the SatAri wishes to play in his hard mind (KrupayA maamakE kaDinE chEthasi viharathi). The satAri needs precise however to perform that difficult task. For this purpose, SatAri practises movement on the uneven and hard surfaces of the gem-studded crowns of the DevAs (dhivaoukasAm rathna VisamsthalEshu makutEshu yOgyAm bhavathI vidhatthE). Visamsthalam means uneven surface. The crowns of DevAs (DhivaoukasAm Makuda :) have visamsthala pradesams. There, the satAri practises steps (yOgyAm vidhatthE).

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charaNadvayamarBhakasya shoUrE:
sharadhambhOruhachAthurIDhUrINam
shakatAsurathAdanE api guptham
thava shakthyA kila pAdhukE! thadhAslith

Meaning: Oh Paaduka! As a child, in Krishna avatara, the tender lotus Feet of the Lord, which had acquired the perfect beauty of the autumnal lotus, had kicked the wicked asura, who came as a toy-cart; then what saved the Feet from damage was You. That being so, you have an innate roughness (suited to the coarseness of my heart!)

Special Notes from V. Sadagopan:

1) Srimath Andavan's anubhavam: During KrishNAVathAra Time, He was resting as a little child in a cradle that His Mother had tied under a cartoutside her home for the comfortable rest of Her little One. That cart was an suran in disguise, who had positioned himself outside YasOdha's home. Our Lord kicked that cart with His tender foot and completely pulverized the evil-intentioned asuran in the form of a cart. Oh PaadhukE! If the tender foot of the Lord did not have your support in the form of your strength, how could the lotus soft feet of the Lord accomplished such a 'super human" task?

2) PeriyAzhwAr anubhavam is very enjoyable of the SakatAsura Vadham. Our Lord lying as a 4 to 5 month child in his precious cradle is enjoyed by PeriyAzhwAr: "MaaNikkam katti Vayiram iDaikkatti AaNiponnAR seytha VaNNA SiRu Thottil pENI Unakku Biraman Vidu tanthAn" - PeriyAzhwAr Thirumozhi: 1.3.1

Our Lord, Maayak kaNNan was having a rest on this cradle made of GOld and inlaid with rubies and diamonds presented by Brahma Devan. Our Visva GopthA's eyes were partially closed. He was making sure that he did not miss any activities around Him. That cradle was tied under a cart for shade, while YasOdhai attended to her guests who had assembled for the celebration of our Lord's 1st coming out of the House ceremony, which is usually on the third month of birth of a child. The "PEthaik Kuzhavi" tasted its tender feet, while rsting in the cradle and suddenly gave a swift kick to the cart over it. The cart was SakatAsuran, who was going to crush the Lord in the cradle under instructions from Kamsan. Our Lord's kick sent the wheels, axle up in the air and destroyed the cart and thereby SakatAsurn completely. PeriyAzhwAr describes the scene: "nALkaLOR Naalainthu ThingaLaLaviIE thALai nimirttthuc chakatatthaic chaaDippOy VaaLL koLL vaLaiyeyiRRARuyir vavvinAn" - PeriyAzhwAr Thirumozhi: 1.2.11 PeriyAzhwAr points out that Kuttik KaNNan was only 4 or 5 months old at the time, when

he kicked SakatAsuran to death. Bhaagavathm pinpoints Kuttik KaNNan's age as 3 months at that time. Swami Desikan attributes the power behind the tender legs of the infant was none other than the Paadhukai. Swami Desikan describes Souri (Lord) as arbhagan (Sisu/helpless infant). He salutes the beauty of the feet of the Lord to the tender lotus in autumn. He asks: "How did those soft feet achieve the power to destroy Sakatan?". Swamy answers the question and says that it is the hidden power of the Padhukais that enabled the Lord to send Sakatan to His salvation: "SakatAsura thADanEapi guptham tava sakthyA kila PaadhukE?"

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utthasThuShO rangashayasya sheShA- dhAsThAna simhAsanam ArurukshO:
maDhyE nishAntham maNipAdhukE! thvAm
IIIApadhanyAsa saKhIm prapadhyE

Meaning: Oh Manipaaduka! I surrender unto you, who are the company to the Lord, as he rises up from His Adishesha couch and walks through the seraglio to the Asthana throne, where He is going to be seated.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! I seek refuge in you, who serves as transport to Lord RanganAthA in the morning, when He descends from His bed of AadhisEshan and travels to the throne room of His palace at Srirangam. You provide the link between His descent from AdisEshan and His ascent on the throne.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! AdiyEn seeks yOu as UpAyam in Your role as the helper (kinkaran) of Lord RanganAthA to travel from His antha: puram to His throne in the mornings.

3) Swami Desikan describes where the Paadhukais were while the Lord rested and what relationship Paadhukai has with the Lord. Swamy describes that the Paadhukai was at the middle of the inner chambers of the Lord (Rangasayasya MadhyE nisAntham) and was like a ThOzhi (sakhi) of the Lord. That ThOzhi was waiting for Her Lord's command in the Morning to transport Him from the antha:puram to the throne room for conducting the affairs of the day. Just as ArjunA was the SakhA (dear friend) of the Lord, Paadhukai relates to the Lord as a dear lady friend (Sakhi). Swami Desikan says that He seeks that highly placed Paadhukai as his UpAyam (ThvAM PrapadhyE) and offers his self-surrender.

SIOkam 274 of Sri RanganAtha Paadhuka Sahasram

prApthADhikArA:pathaya: prajAnAmutthamsithAmutthamapAdhukE! thvAm
rangEshithu: svalravihArakAIE samyOjayanthyanGhrisarOjayugmE

Meaning: Oh PaadukE! Brahma and the other prajapatis, who are endowed with the right of presenting you to Lord, as He starts on His sportive walk, bring you on their heads and join you with the Lord's feet.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Brahma and others have assigned rights to carry you on their heads and bring you to RanganAthA's chambers, when He is ready to start on His sanchArams. They unite you to the Lord's lotus feet during those occasions, When He wants to roam around His world.

2) Srimath Andavan's anubhavam: A fortunate One wore you on His head. He acquired the boon of Brahma pattam (status). PerumAL had to go on a sanchAram thereafter. The One, who was elevated to the padhavi of BrahmA, united the Paadhukais with the lotus feet of the Lord.

3) Swami Desikan addresses the Paadhukais here as "Utthama PaadhukE". They are indeed noble Paadhukais, since they belong to PurushOtthaman. Those PrAptha adhikAris (those who have realized Brahma Padham) have you as the aabharaNam for their heads. When their Lord wants to commence on His sanchAram for pleasure, they unite You (samyOjyanthi) with the Lord's lotus feet (angri SarOja yugmE thvaam SamyOjyanthi).

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thvayAnubaDdhAm maNipAdharakshE
 IIIAgathim rangashayasya pumsa:
 nishAmayanthO na punarBhajanthE
 samsArakAnthAragathAgathAni

Meaning: Oh Manipaaduka! Whosoever witness the unique, pleasant, sportive walk of Lord Ranganatha will never more have the chance of entry and exit into the world of Samsara.

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh Gem-bedecked PaadhukE! Those who are blessed to see Lord RanganAthA's travels on your back, enjoy that novel, mysterious and auspicious experience. That experience prevents them from travelling in the hills and vales of the forest of worldly ills (SamsArA) and gives them release from the bonds of births and deaths.

2) Srimath Andavan's anubhavam: Oh PaadhukE! The Lord wears You and goes on His sanchArams. Those, who are blessed to enjoy this scene, are freed from the fears of "puarapi MaraNam, Punarapi Jananam".

3) Swami Desikan states that those who are blessed to witness the Lord's LeelA Gathi (sportive travels) with His Paadhukais never ever return to samsAram.

SIOkam 276 of Sri RanganAtha Paadhuka Sahasram

vyUhAnupUrvAruchirAn vihArAn padhakramENa prathipadhyamAnA
 biBharShi nithyam maNipAdhukE! thvam muradhviShO mUrthiriva thrilOkIm

Meaning: Oh Manipaaduka! Your steps that decide Lord Ranganatha's lovable walking gait, that are designed to suit each of the forms that He takes as Vyooha (Vasudeva, etc.; or Kesava etc) or Vibhava (Matsya etc) or in a large collection (namely, of sixteen thousand gopa damsels in Krishna avatara) function like the Lord in giving life-sustenance to all the 3 worlds.

Special Notes from V. Sadagopan:

1) UtthamUr Swamy's anubhavam: Oh PaadhukE! You suit yourself appropriately and decorate the Lord's sacred feet. The unitary Para VaasudEvan splits into the 4 subsequent forms of VaasudEA, SankarshNA, PradhymnA and AniruddhA during the state of VyUha in parama Padham (Supreme abode of the Lord). During that occasion, you divide from the state of being 1 pair to 4 pairs and decorate the feet of the 4 Vyuha Moorthys. When the VyUha Moorthys in turn transform into 10 incarnations of the Lord, You once again divide and serve every 1 of those 10 incarnations. You are never separated from Your Lord's feet during anyone of His transformations. In this regard, you closely follow Your Lord in all His activities and nourish this world like Your Lord. This is for Sure!

2) **Srimath Andavan's anubhavam:** When the Lord travels alone or travels in groups, Paadhukai accompanies Him and protects the Lord's lotus feet and the World.

3) Oh PaadhukE! You are deeply involved and enjoy the assembly of successive plays of the Lord in Para, VyUha, Vibhava and other avathArams. You protect the Lord's sacred feet as well as the 3 worlds.

[SIOkam 277 of Sri RanganAtha PaadhukA Sahasram](#)

padhEShu mandhEShu mahathsvapi thvam
nIraNDhrasamshIEShavathI murArE:
prathyAyanArTham kila pAdhukE! na:
svABhAvikam darshayasi praBhAvam

Meaning: Oh Paaduka! The Lord can adopt a small or a large foot, depending on His form and size in that Avatara (say, Vamana and Trivikrama). Lord Ranganatha too can place His steps in small or large measure in His stride. You too can adapt your size or stride to suite His, so that you will have unintermittent contact with the Lord's Feet. Certain it is that you show your natural greatness in this in order to infuse in us a confidence in you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You increase our faith in you by taking the small or big form to serve the Lord's feet during His many avathArams. This way, you are never disassociated from Your Lord's Thiruvadi on any occasion. During VamanAvathAram, You took a smaller shape to fit the feet of the mysterious dwarf. When Your Lord grew to His gigantic form as Thrivikraman and measured the earth, sky and the beyond, you took on another appropriate form to fit the growing feet. This way, you protected Your Lord's feet and displayed your supremacy.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You cling to Your Lord's feet, whether it is small or gigantic. You take on the matching shape and protect Your Lord's Thiruvadi. Through such display of devotion, you enhance our faith in your innate glory.

3) The svAbhAvika prabhAvam (innate glory) of the Paadhukais is celebrated here. Paadhukai has the power to be small, when it has to be small and big, when it has to be big (mandhEshu padhEshu mandha:, mahathsvapi padhEshu mahath). The most important feature inspite of all the transformations in dimensions of Paadhukai is its inseparability from the Lord's Thiruvadi. That natural glory of the Paadhukais instills reverence in the minds of its devotees.

[SIOkam 278 of Sri RanganAtha PaadhukA Sahasram](#)

krupAvishEShAth kshamayA samEthAm
pravarthamAnAm jagathO viBhUthyal
avalmi nithyam maNipAdhukE! ThvAm
AkasmikIm rangapathE: prasatthim

Meaning: Oh Manipaaduka! I identify you with the Lord Ranganatha's benevolent grace, which is induced by Mahalakshmi's special kindness and is enhanced by Bhoomi Devi, which grace flows for the world's beautiful flowering, for reasons that can never be assigned-that is ever present in your role.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Gem-studded PaadhukE! AdiyEn recognizes you as the fruit of Sri RanganAthA's unexpected grace rushing towards us all with great speed. As a result of the Lord's infinite compassion, you came to this earth and move about with patience to bless every one. Here, Swami Desikan hints that the Lord's grace and that of the Paadhukai is one and the same and points out that the earth is blessed, when it has the sambhandham of the Lord's Paadhukai. Swami Desikan celebrates here the Sri RanganAthA's incarnations and the soulabhyam (ease of access by one and all) of the Paadhukai.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When we see your sanchArams (movements), it becomes clear to us that you are the embodiment of the causeless dayaa of the Lord that descended on this earth for the benevolence of the universe.

3) Swami Desikan equates the spontaneous and causeless (aakasmikIm) DayA (prasatthim) of the Paadhukai during its sanchArams with the svAbhAvika dayA of the Lord. The Paadhukai does the sanchAram for enhancing the isvaryaM (vibhUthi) of the world and its beings. The inner meaning according to Srimath Andavan is that PerumAL's concern for the well being of the world resulted in the incarnation of AzhwAr (sataari Soori) on this earth.

SIOkam 279 of Sri RanganAtha Paadhuka Sahasram

UpAgathAnAmupathApashAnthyai
suKhAvagAhAm gathimudhvahanthIm
pashyAmi shoUrE: padhavAhinIm thvAm
nimnEShu thungEShu cha nirvishEShAm

Meaning: Oh Paaduka! I see you as the Ganga stream that flowed from the Lord's Feet. How? You are easily available for immersion and enjoyment by those who wish. You give the style for the Lord. You see to that He grants good rewards, high ones. You see no difference between the lowly and the high; you give equal importance to all; you sit on each one's head without discrimination (though the Ganga will come down from the high to the lowly only, not vice versa!).

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** In an earlier sIOkam, Swami Desikan celebrated the Soulabhyam aspects of the Paadhukai. Here, he focuses on the souseelyam, yet another auspicious disposition of the Padhukais of PerumAL. He compares them to the Souseelyam of river GangA. Swamy says: "Oh PaadhukE! Both the holy GangA and you have close affiliation with the Lord's Thiruvadi. Hence, both of you share the quality of His Souseelyam. Gangai flows over hills and valleys and removes the sins of all, who immerse in it and does not inquire whether they are men or women, rich or poor, are from higher or lower caste. Mother Ganga showers her grace on one and all without discrimination. Oh PaadhukE! You are identical to Ganga in this regard. You remove the sufferings of every one, who worships you. You confer on them a superior status on this earth through your anugraham. You do not ask them, where they came from or what their origin is. You rest on the heads of all people without discrimination and copiously shower your blessings". Swami Desikan has the souseelyam aspects of GangA originating from the lord's Thiruvadi and its descent to satya lokam to fall on the ashes of the sons of Emperor SakarA to bring them back to life at the request of BhaglrathA.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When perumAL moves about adorning You, Your travel becomes leisurely so that the citizens of Srirangam can enjoy your movements without hurry.

3) People come near the Paadhukais of the Lord to have their sorrows banished (upatApa saanthartham). The Paadhukais move to a slow and joyous gait to bless the people, who come near it (SukhAvagAhaam gathim udhvahanthlm). Its gathi (sanchAram) is nirvisEsham (without ThAratamyam); it is seen at high places (thungEshu) and low places (nimnEshu). As the Lord's paadhukai (Sourai: PadhavAhini), it resembles Gangai river, which flows at high altitudes and plains. The Padhukai reaches every where to bless simple people as well as mukthAs and DevAs who adorn it on their heads. It does not discriminate between the low and mighty.

[SIOkam 280 of Sri RanganAtha Paadhuka Sahasram](#)

saha prayAthA sathatam prayANE
prApthAsanE samshrithapAdhapITA
alanGhanlyA sahajEna BhUmna
ChAyEva shoUrErmaNipAdhukE! thvam

Meaning: Oh Manipaaduka! When the Lord goes, you too go; when He is seated, you stay in the foot-plank, you have an innate greatness. So, the Lord can never transcend you. Yes, you are like the Lord's shadow. You are inseparable from Him and He will never thwart you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swamy's anubhavam:** Here, Swami Desikan compares the PaadhukAs to the shadow of the Lord Himself. When one stands under the shadow of the Harichandanaa tree, one obtains whatever one desires. Swami Desikan indicates that the Paadhukais have the same boon-granting power. He says: "Oh PaadhukE! When the Lord travels, you travel with Him. When He sits down, you are next to Him on the foot-rest stand. Because of this intimate association with Your Lord at all times and places, you are like His shadow". The shadow follows a walking man. It stands, when he stands and jumps, when he jumps. In all these aspects, the Padhukais Qualify as the shadow of the Lord.

2) **Srimath Andavan's anubhavam:** Here, SA points out that the Paadhukai accompanies the Lord just as a shadow accompanies a man. The Paadhukai surpasses however the unique glory of the Lord. Swami Desikan hints that PerumAL can not jump (transcend) over the glories of the Paadhuka, just as a man can not jump over his own shadow.

3) Swami Desikan addresses the Paadhukais and says with wonderment: "thvam SourE: chAyEva asi (You are verily like the shadow of Your Lord)". Your innate and inseparable glories (sahaja bhumnA) are such that even Your own Lord can not surpass them or jump over them to reach the 1st place. He becomes alanganlyan (One who could not cross your glory, which is His own shadow). Oh MaNi PaadhukE! Such is your vast glory!

[SIOkam 281 of Sri RanganAtha Paadhuka Sahasram](#)

padhasprushA rangapathir BhavathyA
vichakramE vishvamidham kshaNEna
thadhasya manyE maNipAdharakshE!
thvayalva viKhyAthamurukramathvam

Meaning: Oh Mani PaadukE! Lord Ranganatha scaled the whole universe in a moment, using His foot that was close-fitted to you. Hence, I would assert that His name and fame as 'Urukrama' (the large-stepped) is your gift to Him. (Indeed you are greater than the foot in size say!)

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** "Oh, gem-bedecked PaadhukE! With you attached to His Thiruvadi, Your Lord measured the entire world and beyond. Thus, you helped Him acquire the title as the One took the measure of the Universe. "The Paadhukai has to be a little larger than the foot to cover it and protect it. Having this in mind, Swami Desikan describes the performance of the Lord as "Urukraman" meaning that the Lord, who took the giant step.

2) **Srimath Andavan's anubhavam:** Oh MaNi PaadhukE! In a fraction of a second, Your Lord, Sri RanganAthA measured the universe. It was possible for Him to execute this action because you were powering His lotus feet. This is how; He acquired the title, "Urukraman".

3) Oh MaNi PadhukE! "Rangapathi: padha sprusA BhavathyA idham visvam KshaNE na vichakramE". Swami Desikan invokes here the Rg Veda Vaakyams and incorporates them in this sIOkam (The Vedic words elected by Swami Desikan are highlighted in the 2 vedic texts below: "idham vishNur vichakramE thrEdhaa ni dhadhE padam" - (Rg Vedam: 1.22.17) "yasyOrushu thrishu vikramaNEshv adhikshiyanthi bhuvanAni visvaa" - Rg vedam: 1.154.2 With this measurement (VikramaNam) of the earth (Visvam), Sri RanganAthA attained His "Urukramathvam" (Having the attribute of gigantic strides) and became known as Thrivikraman.

SIOkam 282 of Sri RanganAthA Paadhuka Sahasram

sanchArayanthI padhamanvathiShTa:
sahAyakruthyam maNipAdharakshE!
mAthasthvamEkA manuvamshagOpthu
rgOpAyathO goUthamaDharmadhArAn

Meaning: Oh Mother Manipaaduka! When Rama, the great protector born in the Manu race, walked through and, in the process saved the wife of Sage Goutama, You alone were His assistant. (There was none else; the dust from you fell on the stone and generated life as a Rishi-patni).

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Mother PaadhukE! You alone removed the curse on AhalyA, the wife of sage Gautama. A speck of dust associated with you fell on her and transformed her from being a stone into the beautiful woman that she was before the curse of her husband. You helped Raamachandra to perform this miracle. You directed Him to the hermitage of Gauthama and accomplished this mission all by yourself. Here, Swami Desikan hints that the merciful acts of the Lord are prompted by His caring consort. Her goading may not be transparent, but without her initiative, our Lord will not confer His blessings and complete His work of protection. Here, Swami Desikan implies that Padhuka Devi was responsible for liberating AhalyA from Her state as a stone. His reasoning is that the speck of dust that performed this miracle could only have come from the Padhukai, since the Lord's feet by themselves could not have generated that speck. Lord's feet are not in contact with the ground (in the Paadhuka clad state) to generate the dust particles directly.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! It is only your help that made it possible for Sri Raaamachandran to reach the place, where Ahalyai was resting as a stone and to bless her to overcome the curse of her husband. The inner meaning is that without the help of the AchAryAs, it would be impossible for PerumAL to take the chEthanams to Parama Padham as the muktha jeevans.

3) Here Raamachandran is saluted as "Manu Vamsa GopthA" or the protector of the lineage of Manu. Even that glory is exceeded by the Paadhukais that assist with the SanchAram of the

Lord. One instance of the display of that glory is when the dust particle with the sambhandham of the Sri Raama Paadhukai brought back AhalyA from her stony (transfixed) state into that of the beautiful human form as the wife of Sage GautamA. Swami Desikan singles out the MahOpakAram and power of the Paadhukai this way: "thvam yEkA Gouthama dharmadhArAn gOpaayatha:" (You alone saved the dharma pathni of Sage Gouthamarfrom her helpless state).

[SIOkam 283 of Sri RanganAtha Paadhuka Sahasram](#)

thvatthasthrivisShtapacharAnasapathnayiShya
nAruhya thArkshyamavaruhya cha thathksaNEna
shudDhAnthaBhUmiShu punarmaNipAdharakshE!
vishrAmyathi thvayi vihAravashEna shoUri:

Meaning: Oh Manipaaduka! The Lord ascended the vehicle, Garuda, leaving You behind, when He wished to help the devas by rooting out their enemies; but then He descended almost immediately-having achieved the purpose, say, by mere will or by a speed-since He could not bear separation from You! He wears you and walks enjoyingly to the harem. He returns too quickly, to enjoy Your Company during a walk. This is His best mode of relaxation.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhuke! When DevAs complain about the harm caused by AsurAs, Your Lord climbs on the back of Garuda to destroy the AsurAs and chase away the worries of the DevAs. He accomplishes His mission in a second and then descends from Garuda during the next instant to unite with you. AdiyEn thinks that you could not bear your separation from Your Lord even for an instant, when Your Lord was rushing away to destroy the asurAs. Therefore, you destroy the asurAs wiht your sankalpam alone. When He reaches His destination, your Lord finds out that the asurAs have already been destroyed and, rushes back to your side. Thereafter, He returns to the inner chambers with your help. There also, He misses you after His sallAbham with His Devis and returns back to you to recover from all of His exertions.

2) "Thvayi VisrAmayathi" are the key words here. "He relaxes with you after all His exertions" is what Swami Desikansays to convey the intimacy of Swamy NammAzhwAr and BhagavAn.

[SIOkam 284 of Sri RanganAtha Paadhuka Sahasram](#)

vikramya BhUmimaKhilAm balinA pradiShtAm
dhEvE padhAvani! dhivam parimAthukAmE
AsldhathO dhinakarasya karOpathApAth
samrakshithum padha sarOja muparyaBhUsthvam

Meaning: Oh Paaduka! When the Lord scaled the Universe, at the instance of Mahabali offering to give what the Lord asked for, His lotus foot that went high up needed to be guarded from the nearby scorching sun. And you offered the screen, as it were. (It is not that you protect the foot on earth alone; you do it even when the foot is above).

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhuke! The Lord Measured the entire Earth with One foot. He then wanted to measure the heavens given as gift to Him. At that time, you united with the Lord's feet to protect it from the scorching rays of the Sun and thus served Your Lord. Swami Desikan gives here the reason for the Lord wearing The Paadhukais, when He measured the heavens. As His foot grew in the upward direction, His other foot was planted On

Earth. His upward mobile left foot came closer and closer to the soorya mandalam. The Lotus foot of the Lord became the Object of concern for His Paadhukai. It worried about the lotus (foot) being out of the water and the potential for that to dry up from the scorching heat of the Sun's rays. Although the Lord is Self-luminous and gives the scorching power to the Sun, the poet's Imagination propels him to suggest that the Paadhukai covered the ascending foot of Thrivikramnan and protected it from the blistering rays of the Sun.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! During the ThrivikramAvathAram, You served as the umbrella over the outstretched Thiruvadi of Your Lord, when He measured the akAsam.

3) 1st, the Lord as Thrivikraman measured the earth with one foot. Next, He began to measure the sky and beyond with the other foot (dhivam parimAthukAmE). As the Thiruvadi shot upward, it came close to the disc of Sun radiating immensely hot rays. Swami compares these rays to the hands of Dinakaran and the affliction caused by these super hot rays as taapam (Dinakarasya KarOpatApam). The most merciful Padhukai came to the lord's rescue to protect the lotus soft feet (Padha SarOjam) of its Lord. It stretched over the extended feet for protection of that tender foot (samrakshithum upari abhU:?)

SIOkam 285 of Sri RanganAtha Paadhuka Sahasram

thvathsanghamAnnanu sakrudhviDhisamprayukthA
shuDdhim parAmaDhijagAma shivathvahEthum
rangADhirAjjapadharakshiNi! kI drushI sA
gangA bhaBhUva BhavadhlyagathAgathEna

Meaning: Oh Ranganatha Paaduka! When Brahma poured ablution water on the Lord's foot, bearing you, then too, the water came down as the Ganga; by your contact, it became holy to make Siva holy too; what should have been the added holiness to the Ganga because of the walks you had through it, to and from, the forest?

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh RangarAja PaadhukE! When BrahmA washed Your Lord's ascending feet as they approached His abode, He performed AarAdhanA to it. The water associated with the Sri Paadhham became sanctified and those waters (Sacred GangA) were received by Paramasivan to purify Him further. The waters of GangA held thus in His (Sivan's) matted locks were released to Earth later and flowed through Utthara Kosalaa nation. When Lord RanganAthA incarnated as RaamA and crossed GangA back and forth, she got doubly sanctified. Swami Desikanhints here that the PaadhukaA theertham (water used for the bathing of the Paadhukais) of AchAryAs is more powerful than the waters of GangA originating from the Thirumanjanam of the Lord's Paadhham by Brahma Devan.

2) **Srimath Andavan's anubhavam:** During ThrivikramAvathAram, BrahmA served paadhyaam (Water for washing the Lord's foot as one of the rites of AarAdhanam). That landed on the jatai (matted locks) of Lord Sivan. Prior to that sambhandham with the PaadhOdhakam, He was Sivan by name only; now, He became Sivan (most auspicious) by meaning as well. That was the power of sanctification of Your Padha theertham, which Is GangA pravAham. That Gangai had the sambhndahm of Sri RanganAthAvathAra Raamachandran, when He crossed Gangai twice. How much more sanctity has Gangai acquired now is clear for all.

3) Oh RangAdhraaja Padha RakshiNi! Brahma washed the Lord's thiruvadi once (sakruth) and made the sambhandham of the Lord's Foot with Gangai (sakruth samprayukthA). That Sangamam (association) made her and LordSivan supremely sanctified (Sivathva hEthum parAm suddhim adhijagAma). As Lord RamachandrA crossed you in the subsequent RaamaavathAram

and related to you through the observance of His anushtAnams with your waters, your sanctity multiplied many folds.

[SIOkam 286 of Sri RanganAtha PaadhukA Sahasram](#)

vruDdim gavAm janayithum BhajathA vihArAn
krushNEna rangarasikEna kruthAshrayAyA:
sanchArathasthava thadhA maNipAdharakshE!
brundhAvanam sapatthi nandanathulyamAslth

Meaning: Oh Manipaaduka! Lord Ranganatha in His Krishna avatara treaded on the forest to and fro in all directions while guiding herds of cows; because He then wore you, the forest became Brinda-avana, a protecting field for cows and cowherds, almost the park of Devendra.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! When RanganAthan took the incarnation as KrishNA, He had to look after the cows and calves and make sure that they are well nourished. KrishNA had to travel the entire length and breadth of BrindhAvanam to lead the cows and calves to rich grazing grounds. At that time, He traveled on your back and His many journeys in BrindhAvanam made that thorn-filled forest attain the status of the flower gardens of Indra with respect to its prosperity. Oh PaadhukE! You destroyed the thorns and converted them into succulent grass for the cows and filled the local ponds with nectar-like water. These happenings are due to your anugraham.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! In the old days before Sri Krishna avathAram, Brundhaavanam was full of thorny bushes. Lord Krishna took the cattle for grazing there, while wearing you on His feet. Immediately, the thorny woods transformed like the well tended garden of Indran. The inner meaning is that PerumAL's kataksham through AchArya mukham transforms even a simpleton into nithya soori.

3) Oh Mani PaadhukE! "Tava sanchAratha: BrundhAvanam sapatthi Nandana thulyam aseeth" is SD's summary of what happened to the inhospitable BrundhAvanam after Lord KrsihNA entered it wearing the Paadhukais. The power of the Paadhukais transformed the erstwhile thorny state of BrindhAvanam's flors into that of the most enchanting and fertile forest with succulent grass and flowering trees.

[SIOkam 287 of Sri RanganAtha PaadhukA Sahasram](#)

mAtha:!
thraylmayathayA charaNapramANE
dhvE vikramEShu viviDhEShu sahAyaBhUthE
nAthasya sAdhuparirakshaNakarmaNi thvam
duShkrudhvinAshanadashAsu vihangaRaja:

Meaning: Oh Mother! Garuda and Yourself are Vedamaya, Veda in concrete form; both decide the Lord's transit; like the Vedas, both of you are guides for our conduct also; Garuda takes Him where the going is desired; you fit the size of the foot. Both assist the Lord, the yadunatha, Ranganatha, as well in a variety of His activities, including the one of protecting the good people. There is a difference; you help specially in helping and regaling the sadhus (such as Ahalya, Sabari etc.) whereas Garuda helps in destroying enemies (such as Bana, Naraka, Malyavan, crocodile, etc).

Special Notes from V. Sadagopan

1) Oh PaadhukE! There are 2, who provide intimate service to Lord RanganAthA in an uninterrupted manner. Both of them are in the form of the VedAs. Both of them are "CharaNa PramANams". Both of them know where the Lord wishes to go and take Him there. Both of them provide unmatched companionship to Him. One of them is Garudan, who takes the Lord on His back to chase the enemies of the BhakthAs of the Lord. The other is you on whom the Lord takes enjoyable rides to protect those, who are dear to Him.

2) Srimath Andavan's anubhavam: Oh Mother PaadhukE! PerumAL has 2 duties: bhaktha rakshaNam and Dhushta Nigraham. He mounts On Garudan to engage in punishing the wicked. He adorns you to protect His BhakthAs. Garudan is Veda SvarUpi. You are hailed by the VedAs in the sense That VedAs help to condemn kudhrushti and Veda Baahya Mathams. Azhwar's ThiruvAimozhi (Tamizh maRai) helps us to enjoy the vaibhavam of PerumAL.

3) Swami Desikan identifies both Garudan and SatAri as Thraylmayam (Veda SvarUpam). He points out also that both of them are "CharaNa PramANam" or befitting the Thiruvadi of the Lord. "CharaNa PramANam" also means the 2, which are instrumental in helping the Lord with His sanchArams to perform His sworn duties. They are "SahAya BhUthars" (involved helpers) in these sanchArams dealing with either Bhaktha rakshanam or Dhushta nigraham.

SIOkam 288 of Sri RanganAtha Paadhuka Sahasram

padhAvani! kvachana vikramaNE BhujAnAm
panchAyuDhi kararuhalrBhajathE vikalpam
nithyam thvamEva niyathA padhayOrmurArE:
thEnAsi nUnamavikalpa samADhi yOgyA

Meaning: Oh Paaduka! For the Lord, the Panchayudhas (Chakra, Sankha etc.) could be a weapon or it could be His own nails, it being an alternative (as in the Nrisimhavatara). But in the matter of operation of His foot, there is no such alternative-possibility. That is, Paaduka is a must. It is a Nirvikalpa-samadhi of Paaduka with the Feet. We could even say that Paaduka is fit for Nirvikalpa-samadhi or indeterminate contemplation.

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Swami DesikanComposed this verse to indicate the association of the Paadukai with the Lord during His avathAram as Narasimhan. Even then, the Lord had to move around to chase HiraNyakasipu to destroy him. Hence, Swami points out that the Paadukais were united with the Lord's feet during that incarnation. He also points out that the inseperable association of the Paadhukai with the Lord is like the Yogic state known as Nirvikalpa SamAdhi. Swamy says: "Oh PaadhukE! In the NrusimhAvathAram, Your Lord rejected His 5 weapons and used the strength of His own nails to destroy HiraNyan. Although the weapons were abandoned by Your Lord, he did not part company with you at that time. You are never abandoned by Him, since He can not move around without you. In the state of union with Your Lord, You seem to reach the state of Nirvikalpa SamAdhi described by Yoga SaasthrAs. In that samAdhi state, the enjoyer, the enjoyed and the power that brings about the enjoyment merge and become one.

2) PerumAl kills His enemies with weapons like His chakram. During Narasimha avathAram, He did not use any of His weapons and just used the power of His nails to destroy HiraNyan. During His sanchAra kaalams, He does not adorn Himself with anything except the paadhukais. Therefore, Swami Desikan concludes that there is no match to the glory of the Paadhukais.

3) Swami Desikan uses the double meaning of the word "VikramaNE" To celebrate the glory of the Paadhukais. The nails of Lord NarasimhA substituted the PanchAyudhams in Valour (VikramaNE) during the fight with HiraNyan In Lord's sanchArams (VikramaNEshu), there is no

one else accompanying the Lord except the Paadhukais. Thus there is no one to match the Paadhukais in rank. Swamy also plays with the double meaning of another word, "Vikalpa" to highlight the glory of the Paadhukais. The nails were the vikalpam (substitute or stand-in) for the PanchAyudhams during NrusimhAvathAram. During the Lord's sanchAram however Paadhukai is avikalpam (no substitute or stand-in). Through that avikalpa or nirvikalpa nature, Paadhukai has SamAdhi Yogam (Fitness for union). The Lord's Paadhukais alone seem to enjoy nirvikalpa samAdhi Yogam.

SIOkam 289 of Sri RanganAtha Paadhuka Sahasram

akshEthraavidBhiraDhiganthumashakyavrutthi-
mArthasthvayA niravaDhirniDhirapramEya:
raThyAntharEShu charaNAvani! rangasanghi
vAtsalyaniGhnamanasA janasAthkruthOsoU

Meaning: Oh Mother Paaduka! The Supreme Power, which cannot be comprehended correctly, as such, by those who have not attained the discernment of soul-body difference, remains in Srirangam shrine as a veritable treasure. This 'Treasure' of our Lord agrees to walk across the streets to be comprehended by all people, by reason of persuasion by You with Your extreme motherly kindness.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Devi PaadhukE! You out of affection for those, who are incapable of knowing that the Supreme Lord resides in the house of our body, bring out that Supreme treasure residing at Sri Vaikuntam to the many streets of Srirangam. That Lord of Sri Vaikuntam with unlimited powers can not be seen with human eyes. You seat Him on Your back and bring Him to BhUIOka Vaikuntam (Srirangam), a place of special attraction to Him and take Him around the streets of Srirangam for one and all to feast on this rare treasure with their own human eyes. You bring Him to the stage of Srirangam for all to see without any special efforts on their parts.

2) **Srimath Andavan's anubhavam:** The people of this world would not be successful in knowing the place of residence of the Lord or for that matter, the nature of PerumAl Himself. Oh PaadhukE! You make it possible for such a PerumAL to be seen by anyone by bringing Him on Your back to the streets of the City of Srirangam. Out of Your compassion for the people suffering from SamsAric afflictions, you present Your Lord to them, when they had no clue about the whereabouts or the nature of PerumAL. The inner meaning is that the people of the world won't gain any auspiciousness without the anugraham of a SadAchAryan.

3) Here Swami Desikan salutes the Lord of Srirangam as "Ranga Sanghi" or the One, who is very fond of associating with the Ranga VimAnam. He goes on to describe Sri RanganAthan as "Nidhi" (a treasure inside the Ranga VimAnam). People who do not know much about this rare treasure are characterized as "akshEthra Vidh" (those who do not know much about the chEthana - achEthana-Isvara tatthvams). Naturally, they have difficulty in knowing about the way to find this rare treasure inside the Ranga VimAnam (akshEthra Vidhbhi: adhiganthum asakya vritthi:). The merciful Paadhukais of the Lord wants to help these lost souls and brings out on its back the Lord of limitless (niravadhi :) and immeasurable (apramEya :) glory onto the highways and byways of the City of Srirangam for all to be blessed.

SIOkam 290 of Sri RanganAtha Paadhuka Sahasram

sampadhyathE samuchitham kramamAshrayanthyaA
sadhvarthmanA BhagavathOpi gathirBhavathyaA

IShtE padhAvani! puna: ka ivEtharEshAm
vyAvarthanasya viShamAdhapaThaprachArAth

Meaning: Oh Paaduka! The passage on the right path, even for the Lord, becomes possible, only by your appropriate placement of the steps. Who, then, is competent to guide ordinary men, to redeem them from treading on evil tracks? Except you.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PadhukE! You are responsible for the properness of the gait that the Lord takes. He depends on you for it. Once you choose the appropriate gait, His task of rushing to the help of appropriate devotees is made easier. You transport quickly Your Lord to the place where His devotees are and thanks to your special efforts, the devotees benefit from Sri RanganAthA's blessings. Swami Desikan hints here that there is no doubt about the BhakthAs attaining pre-eminent status, since the PaadhukAs have the power to make even RanganAthA reach His supreme goal of being recognized as the protector of those, who seek refuge in Him unconditionally.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You control the good Path that even the Lord takes during His sanchArams. In view of this, who else but you can save people from going in wrong ways?

3) Swami Desikan respectfully addresses the Lord's Paadukai as "BhavathyA" instead of "ThvayA" because of its power to actualize "sadhvarthamAnam" (selecting safe and auspicious paths) even for the Lord during His sanchArams. This the Paadhukai does by taking the proper step (samuchitham kramam aasrayanthiA BhavathyA) and leading the way. If that were to be so, Swami Desikan wonders as to who is more capable than the Paadhukais to turn deluded people away from the harmful paths (VishamAth apaTa prachArAth vyavarthanasya ka iva eeshtE?).

SIOkam 291 of Sri RanganAthA PaadhukA Sahasram

rangEshvarENa saha IAsyavishEShaBhAjO
IIIochithEShu thava rathna shilAthalEShu
maDhyE sThithAni kathichinmaNipAdharakshE!
saBhyAn vishESha manuyOkthumithi prathlma:

Meaning: Oh Manipaaduka! Lord Ranganatha engages Himself in a ravishing sport of walk, on the congenial stage of gem-studded floors and steps. You too dance with Him. Your help now and then appears to make the viewers enjoy the dance-sport and comment so that you could get the feedback from the viewing connoisseurs.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Swamy Desikan describes in this and the next few verses about RanganAthA's presence in Srirangam as ArchA Moorthy (Consecrated idol). He says: "Oh PaadhukA Devi! When you sportingly engage RanganAthA in various dance movements at the halls bedecked with precious stones, you stop your dance once in a while. The reason for that is your desire for the assembled devotees to take in the beauty of the different portions of this delectable dance and enjoy them to their heart's content ". Here Swamy refers to the elegant manner in which RanganAthA is carried on the back of His temple servants inside and outside the temple during the time of His festivals. There are many steps inside the temple and many street junctions outside the temple. RanganAthA is carried in procession with frequent steps at the appropriate halting stations for devotees to feast their eyes on His majestic gait.

2) Srimath Andavan's anubhavam: Oh PaadhukE! PerumAl adorns you and moves around with joy. While such traveling, He halts in the middle of gem studded sections. When one experiences this scene, it appears like the Lord is asking the assembled devotees: " How does it my sevai look?"

3) Oh Mani PaadharakshE! You have attained in your union with the Lord's sacred feet a status of eminence (RangEswarENa saha Thvam laasya visEsha bhAja :). Laasyam as opposed TaaNDavam is a feminine, elegant dance. As the Lord arrives with you at special sections, wheer the floor is paved with gems, His reflection is seen on those sections. Here He halts with you and looks at the assembled devotees and seem to query them about how His sevai looks to them (leelA uchithEshu kathichin sTithAni sabhyAn visEsham anuyOkthumithi prathlma :)

SIOkam 292 of Sri RanganAtha PaadhukA Sahasram

nithyam padhAvani! nivEshya padham BhavathyAm
niShpandha kalpa parimEya paricChadhAni
shrungArashlthaLatharANi Bhavanthi kale
rangEshvarasya lalithAni gathAgathAni

Meaning: Oh Paaduka! The Lord places His Feet in you at the appropriate time and walks, keeping the umbrella-chamara-like paraphernalia to be still, so that He can engage Himself in a graceful amorous sport with you, in a relishable manner to all viewers. This becomes a constant feature.

Special Notes from V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh PaadhukE! Out of the abiding passion that Ranganatha has for You, He reduces the movement of the fans and umbrellas used in His service and strolls very leisurely to enhance the enjoyment of the union with you. It appears as though He does not want any distractions during these occasions.

2) Srimath Andavan's anubhavam: Oh PaadhukE! On special occasions, Your Lord adorns you and moves around elegantly. During those times, His servants swing the umbrellas very rapidly. In view of the speed, the umbrella looks as though they are stationary. One of the movements of the Lord as He is taken around (sanchAram) is known as oyyAra Nadai.

3) This slokam deals with the "gathA-gathAni" (the coming and the goings) of the Lord on the back of the Paadhukais. They are delightful (lalithAni) to watch and are steeped in cool srungAra rasam (seethala-tarANi-srungara-mayaani).

SIOkam 293 of Sri RanganAtha PaadhukA Sahasram

BhOgArchanAni kruthiBhi: parikalpithAni
prlthyalva ranganrupathi: prathipadhyamAna:
pashyathsu nithyamitharEShu paricChadhEShu
prathyAsanam Bhajathi kAnchanapAdhukE! thvAm

Meaning: Oh Paaduka! Fortunate people cause to perform much elaborate worship for the Lord purely out of love. Such acts are accepted by the Lord, when He accepts the paraphernalia in successive steps; this is by design. But He wears you in each asana worship.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! When RanganAthA observes His annual festivals and goes around the streets of Srirangam, You provide Him with transportation services. His procession is stopped at number of places to permit people to offer the traditional 6 part upachArams as tokens of their homage. Although the umbrella and fans serve RanganAthA during these processions, it is only you that the people consider as the preferred object of their 6 part worship. They appear to thank you this way for bringing their Lord to them.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When the Lord moves around on the streets of Srirangam, the bhakthAs longingly look at Him. They present you in every one of the 6 aasanams as upachAram. While the umbrella and other upachArams wonder why they have not been presented to the Lord, the Lord adorns you always. He never parts with you.

3) Oh Golden PaadhukE! Among all the paricchadhams (upachAra vasthus) presented by the blessed bhakthAs of Your Lord for His bhOgam as a part of the 6 aasanams during His sanchAram, He invariably picks you for His enjoyment over all the others.

SIOkam 294 of Sri RanganAtha PaadhukA Sahasram

anthasthruthlyanayanaI: svayamutthamAngai
rAvir Bhavishyadhathiriktha muKhAmbujalrvA
nyasyanthi rangasikasya vihArakAIE
vArakramENa kruthinO maNipAdhukE! thvAm

Meaning: Oh Manipaaduka! Blessed achievers they are, who formally present you to Lord Ranganatha at the respective asana worship, during His graceful transit! They are verily Siva (with the third eye veiled) or Brahma (with 3 more heads to be generated!). (They are equal to Siva and Brahma)

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! During RanganAthA's times of stroll, those who carry you on their heads bring you to Him for enabling such strolls. Those who carried you on their heads reach the pre-eminent status of Brahma, RudrA and Other distinguished Gods. They present you to RanganAthA according to their assigned schedules.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Few PuNyasaalis carry you on their heads to Your Lord as per their turn and place you at His sacred feet. During that time of carrying you on their heads, they attain the status of exalted bhAgavathAs like Sivan or Brahma Devan.

3) Here **swami desikan** describes the transformation in the faces of the fortunate ones, who have the duties to carry the SatAris of the Lord on their heads for presentation to the Lord for His sanchAram. **swami desikan** states that they sport then the 3rd eye or 3 more heads to symbolize their equality of status that they have attained with Lord Sivan and BrahmaA respectively.

SIOkam 295 of Sri RanganAtha PaadhukA Sahasram

rangEshvarE samaDhirUDavihangarAjE
mAtangarAjaviDhruthAm maNipAdhukE! thvAm
anvAsathE viDhruthachArusithAthapathrA:
svargoUkasa: suBhagachAmaralOlahasthA:

Meaning: Oh Manipaaduka! When Lord Ranganatha enjoys Garuda-utsava, the Devas will attend on you, bring you on the back of their elephants with large white umbrellas and with white chamaras being wafted in respect; they stay through to perform homage to you.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! When RanganAthA mounts on the back of Garuda for His festivals, the residents of heaven such as Indra and his entourage seat you on the back of IrAvadam, the white elephant and offer you fan and umbrella service with steady hands. You follow Your Lord, while seated on the back of IrAvadam during those occasions.

2) A beautiful scene is visualized here by SWAMI DESIKAN during the SanchArams of the Lord. Some times the Lord travels on the back of Garudan (VihangaraajE sathi SamadhirooDa :); at those times, devAs (svargousa :) place you on the back of IrAvadam (the white elephant of Indran) and perform chamara and umbrella kaimkaryams to you.

SIOkam 296 of Sri RanganAtha PaadhukA Sahasram

viShNO: padham gathivashAdhaparithyajanthlm
IOkEShu nithyaviShamEShu samaprachArAm
anvEthumarhathi DhruthAmaKhilal:
surEndhra: gangA kaTham u garudaDhvajapAdhukE! thvAm

Meaning: Oh Paaduka! How can Ganga be comparable to You?-Ganga originated in the Lord's feet but left the source; it will flow less on high plateaus and more on low-lying ground; it was borne on the head by Siva alone, whereas You are perennially with the Lord's Feet, You know no high or low but are equal to all, and You are borne on head by all.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here, SWAMI DESIKAN points out that those, who wear the Lord's Paadhukai (SatAri) on their heads attain an auspicious state, which is superior to taking snAnam in the holy GangA. He says: "Oh PaadhukE of the Lord having Garuda on His flag! Ganga was born from the feet of Your Lord. After that origin, GangA lost connection with the Lord's feet and descended on earth. You are superior to GangA in sacredness in many ways although both of you have intimate association with the Lord's feet. In contrast to GangA, You are forever associated with Your Lord's holy feet at all times of His travel. GangA only originated from His feet and distances herself as she flows on Earth. In contrast to GangA, You rest equally on every one's head independent of their status, age or qualifications. GangA however rests only on SivA's head.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL always adorns you during His sanchAram. You show the same depth of affection to one and all. There is however a difference between you and GangA inspite of the fact that both of you have the sambhandham of the Lord's Thiruvadi. She flows with different speeds in low ground and high ground. You on the contrary display your affection evenly on every one independent of their rank or age or gender.

3) Oh Lord's PaadhukE! Gangai will never match you in impartiality. She alters her flow frequently based on whether she is flowing at a high or low altitude. You on the other hand has sama-prachAram (equal Gait), when it comes to blessing everyone irrespective of their rank or kulam.

[SIOkam 297 of Sri RanganAtha PaadhukA Sahasram](#)

BhikshAmapEkshya dhanujEndhragruham prayAthu:
gupthyai gavAm viharathO vahathascha dhUthyam
thatthAdhrushAni charaNAvani! rangaBharthu:
thvathsangamEna suBhagAni vichEshtithAni

Meaning: Oh Paaduka! During Lord Ranganatha's activities, whether He was going to the asura king Mahabali for begging or He was roaming in Gokula behind cows or He proceeded on a messenger role (to the Kauravas), His role was happy and graceful-because He has been wearing you all through.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PadhukE! RanganAthA begged for 3 feet of earth at MahA Bali's sacrifice without shame. He had a lowly occupation as a cowherd in BrindhAvanam during His avathAram as KrishNA. He became a messenger also and visited the court of the hard-hearted DuryOdhanA. All of these lowly and disreputable deeds of Your Lord have been transformed into meritorious deeds worthy of adoration, thanks to His connection with you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! All the deeds of the Lord, which may be classified lowly (herding cows, begging MahA Bali for 3 feet of land et al) became noble because of His adorning you during those occasions.

3) Oh PadhukE! The strange and lowly deeds of Your Lord such as asking bhikshai from MahA Bali, herding cows and serving as a messenger for PaaNdavAs got elevated to a noble status due to Your sambhandham with Him (Rangabharthu: vichEshtithAni thvath sangamEna SubhagAni).

[SIOkam 298 of Sri RanganAtha PaadhukA Sahasram](#)

nirvyajyamAnanavathALalayapraThimna
niryathraNEna nijasancharaNakramENA
mrudhnAsi ranganrupathErmaNipAdhukE! Thvam
dhuKhAthmakAn praNamathAm dhuritha prarOhAn

Meaning: Oh Ranganatha Paaduka! During Your proceedings, the gait reveals clear beat and rhythm. The walk is continuous and unhindered. You destroy the sin-sprouts, which would otherwise bring grief. This will be forthcoming to those who have surrendered unto you.

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Befitting your role as protector of RanganAthA's feet, you have many gaits characterized by different time beats and pauses corresponding to His dances. During the time of your assistance to Your Lord to perform the various dances, you step on the sins of those, who worship You and destroy those sins without fail. This compassionate act of yours is similar to destroying the thorns down to their roots by dancing on them._

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL wears you and has His sanchAram with great joy. Those who are blessed to see these sanchArams may be great sinners. In spite of that, the bhAgyam of seeing such a blessed sanchAram destroys all their sins to the very root.

3) SWAMI DESIKAN explains beautifully the sanchArams of the Lord on the back of His beloved Paadhukais. The glory (prathimnA) of that sanchAram is in complete unison with time beats (laya suddham). These sanchArams are without any faulty steps (niryanthraNa nija SanchAram). Through those exemplary steps, the paadhukais destroys thoroughly all the paapams of the fortunate beholders.

SIOkam 299 of Sri RanganAtha Paadhuka Sahasram

nithyam ya eva jagathO maNipAdharakshE!
sathAsThithiprayathanEShu param nidhAnam
sOpi svathanthracharithasthavadhaDhInavrutthi:
kAvA kaThA thadhitharEShu mithampachEShu

Meaning: Oh Manipaaduka! The Lord, who is the Prime Cause, at all times, for the creation, sustenance, and termination of the world, Who is independent and not answerable to any one else, that Lord Ranganatha has His movements dependent on You. What have we to do with the mediocre ones-when Lord Vishnu Himself looks to you?

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here, SWAMI DESIKAN answers the question on Paadhukai's superiority over other Gods in granting boons to those, who worship them. He says: "Oh Gem-bedecked PaadhukE! RanganAthA is responsible for the birth, growth and the dissolution of the Universe. He has thus proven that there are no gods or principles that are superior to Him and thus qualifies as the fundamental force that drives this universe. It appears however that there is one exception to His unquestioned superiority. In so far as the supremely independent RanganAthA is dependent on you for His transport, you are superior to Him. He is controlled by you in His movements.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Even Your Lord, who controls and commands all the universes and its beings, is under your control. If that were to be so, what can one say about your lordship over all the others? They certainly are under your full Control.

3) SWAMI DESIKAN says that the mighty Lord, who is responsible for the creation of the Universe (Jagatha: SatthA), its safe being (sthithi), its functioning (prayathanam) and who is totally independent of any one and any thing (svathanthra charitha :) is fully under your control (TvadhIna vrutthi :). If the Lord Himself is under your control, what can one speak of those who are at the other end of the power spectrum? (TadhirEShu mithampachEShu kaa vaa kaTA?).

SIOkam 300 of Sri RanganAtha Paadhuka Sahasram

nirviShtanAgashayanEna parENa pumasA
nyasthE padhE thvayi padhAvani! IOkahEthO:
svargoUkasAm thvadhanuDhAvanathathparANAM
sadhya: padhAni vipadhAmapadham Bhavanthi

Meaning: Oh Paaduka! When the Lord rises from Adishesha couch and sets His Feet on You for the sake of the world welfare, the Devas follow behind as retinue; it is only thereby that their offices could become free of any toppling!

Special Notes from V. Sadagopan

1) **UtthamUr Swamy's anubhavam::** Oh PaadhukE! When RanganAthA woke up from His rest on AdisEshA and united with you for responding to the pleas of the devotees, you carried Him quickly to all the sites, where the devotees were assembled. The positions of devAs were

protected from their enemies at the very moment, when your journey started. Those devotees, who followed you, got rid of all the dangers that loomed ahead of them without any efforts on their parts. Such is your glory!

2) Srimath Andavan's anubhavam: Oh PaadhukE! PerumAL was resting on AdhisEshA. He left that comfortable bed and engaged on SanchAram on Your back to protect the world and its beings. DevAs followed Him in these sanchArams. Their status got protected as a result.

3) Oh PaadhukE! Your Lord placed His feet in you for sanchArams to protect the world from dushtAs (Loka hEthO: thvayi padhE nyastha :). What happened next? The DevAs ran after the Lord moving swiftly on your back. They were joyuous in running after the Lord and Yourself Carrying Him (Tvath anudhAvana tathparA :). What happened to their ranks and positions as they were engaged in the act of running after you and Your Lord? They were protected from any harm that might arise due to their absence from their seats (SvargoukasAm padhAni sadhya: vipadhAm apadham bhavanthi).

SIOkam 301 of Sri RanganAtha PaadhukA Sahasram

sharadhupagamakAIE santhyajan yOganidhrAm
sharaNamupagathAnAm thrANahEthO: prayAsyan
jalaDhidhuhithurankAnmandhamAdhAya dhEvi!
thvayi Khalu nidhaDhAthi svam padham ranganAtha:

Meaning: Oh Paaduka Devi! At the advent of autumn, Lord Ranganatha leaves off his yoganidra, starts on His mission of protecting His dear ones. He gently withdraws His foot from Mahalakshmi. And then does He not place the Feet on You? You are the saviour to all.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! The asurAs are deluded in their thinking, when they assume that the sleeping Lord will neither break His yoga-nidhrA nor move His feet from the lap of MahA- Lakshmi, where they rest. The asurAs are proven wrong in their assumptions, when RanganAthA wakes up during the autumn season and gently lifts His feet from His Devi's lap and places them on you to start His journey to protect the afflicted. He moves His feet from one Devi and places them on another Devi (Yourself) for sanchAram to protect His devotees.

2) Srimath Andavan's anubhavam: During the rainy season, Lord RanganAthA engages in Yoga nidhrA resting His holy feet on Sri RanganAyaki's lap. He wakes up at autumn to come to the rescue of His devotees, who sought His protection. At that time, He places His feet inside you after lifting them from His Devi's lap to take care of His sworn duties to ward of the sorrows of His bhakthA janam.

3) The scene described by Swami Desikan in this sIOkam is a tender one. Lord of Srirangam engages in His Yoga- nidhrai, during which He is thinking about how He can help the suffering chEthanams, who have placed their faith in Him as their SaraNyan. His consort places Her Lord's feet on her lap and presses them gently to comfort Him during this occasion. At the end of rainy season, Our Lord gives up the pleasure and comfort of His Devi's lap, slowly gets up and places His feet slowly inside PaadhukA Devi, His other consort (RanganAtha: svam-padham Jaladhi-dhuhithu: angAth mandham aadhAya, tvayi khalu nidhadhAthi) to commence His sanchAram).

SIOkam 302 of Sri RanganAtha PaadhukA Sahasram

sprushasi padhasarOjam pAdhukE! nirviGhAtham
 pravishasi cha samasthAm dhevi! shuDdhAnthakakshyAm
 aparamapi murArE: pUrvamABhIrakanyA-
 svaBhisaraNaviDhInAmagrimA sAkshiNI thvam

Meaning: Oh Paaduka! You have contact with the Lord's Feet, without a hindrance. You can enter all the areas in the harem freely. Furthermore, you were the standing witness to the Lord's freely mixing with the gopa damsels, in games you liked.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh, PaadhukE! You touch the lotus feet of the Lord without any hesitation. You take the Lord to His inner apartments Of His palace for reunion with His consorts. There is another kaimkaryam that you perform. You transport Your Lord, when He goes on His secret trysts with the young girls of Gokulam. Through such kaimkaryam, you have become the 1st witness to such plays of Your Lord. You not only help Your Lord to rush to the side of those, who seek refuge in Him, but also help Him to get closer to those ladies, who are very dear to Him.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are in contact with Your Lord's feet at all times. You travel to the far corners of the Lord's inner chambers. You were the 1st one to be present, when He had His union with the Gopis during His KrishNAvathAram days.

3) Oh PaadhukE! You are in contact with Your Lord's lotus-soft feet without any hesitancy (MurArE: Padha- sarOjam nirvighAtham spryasi). "NirvighAdham" means without obstacles, hindrance or interruption. The salukai of the Paadhukais arises from the unique affection that Lord RanganAthA has for His PaadhukAs (Swamy NammAzhwAr). Not only does the Paadhukai transport the Lord to every section of His antha: puram (Samasthaam KakshyAm pravisasi) but it also has been the 1st witness (agrimA SaakshiNI) to His secret visits to the chambers of the girls of Gokulam during His avathAram as KrishNan. Swamy uses a special name to describe the GoPis here: AabhIra kanyA: (Cowherd maiden). AabhIra Pallee means the abode of the Cowherdresses. AbhisArakan is a lover, who goes to a secret rendezvous. Lord Krishna's many trysts on the banks of YamunA River described in Geetha Govindham are referred to here. The SrungAra- BhOgam of the Lord (SuprItha PithAmbharan) was all the more interesting to Him because, He had to travel secretly with His dear Paadhukais to the thicketson the banks of YamunA as an abhisAraka Naayakan.

SIOkam 303 of Sri RanganAtha Paadhuka Sahasram

prathiBhavanamananyE pAdhukE! thvathpraBhAvAth
 viviDhavapuShi dhEvE viBhramadhyUthakAI
 aBhilaShithasapathnlgEhayAthrAviGhAtham
 glahayathi rahasi thvAm ShOdashasthrlsahasram

Meaning: Oh Paaduka! I recall an instance to establish your greatness. Krishna took myriad forms; each one spent his time with one Gopa damsel; while doing so, he did not ever think of any one else; there were 16000 Damsels engaged by Krishna in as many identical forms; each would like to prevent Krishna from going out to another, when a game of dice was being gone through. Each in every home demanded you as the stake against Krishna leaving in the midst. This, in secret!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! During His stage of life as a married man (grahasthA), KrishNA took 16,000 forms and stayed in each of the house of His 16,000 wives.

They all believed that He was with them and with them alone. They got His pledge that He will not leave them to travel to the houses of His Other wives. He observed His dharmA as GrahasthA and played with every one of His wives at their houses. The Devis bet on you to prevent the Lord from leaving their presence in favor of others. If you could not take 16,000 forms and stayed at each one of those houses of Your Lord's consorts, Your Lord could not have succeeded in spreading Himself at each of those residences. Oh PaadhukE! Such is Your Unlimited glory!

2) **Srimath Andavan's anubhavam:** PerumAL took many AvathArams since the Paadhukai was capable of taking many avathArams. It is not possible for a single person to be the AchAryan for the whole world. Therefore, PerumAL makes use of many SadhAchAryAs to grant Moksha Siddhi too many pa pannAs.

3) During KrishNavathAram, our Lord defeated NarakAsuran and released the 16,000 women (shOdasa-s3 Sahasram) held in prison by him. On their release from the prison, the young women begged KrishnA to marry them and the Lord acceded to their prayerful request. He brought them to DwArakai, married them there according to Vedic rites and housed them in individual houses and observed GrahasthA's dharmams with each one of them by taking 16,000 forms of Himself. He was playing games of chance (rolling dice) with them for entertainment, where money or material is laid out as a bet. The wives at each of the house bet on the Lord's Paadhukai in the hope of winning it and thereby preventing the Lord to leave their houses to enjoy Himself with the other wives. *The Paadhukais took 16,000 forms and stayed at each one of the 16,000 houses with the Lord and His wives there for that purpose.* Our Lord had Vividha Vapu (many clones) and the wives did not want the Lord to leave them for sathni grahams (sakkaLatthi houses) and therefore used the ruse of placing the Paadhukai of the Lord as the wager to prevent the Lord from leaving their sides at each of these houses. This happened at every house, when the Lord played with them (prathi bhavanam rahasi thvAm glahayathi). Their hope was to win the Paadhukai and cause obstruction for the Lord's travel elsewhere (sathni gEha yAthra vigAtham thvAm glahayathi).

SIOkam 304 of Sri RanganAtha Paadhuka Sahasram

thataBhuvi yamunAyAshChannavrutthoU mukundE
muhuraDhigamahEthOrmuhyathAm yoUvathAnAm
shamayithumalamAslcChankachakrAdhichinhA
prathipadhavichikithsAm pAdhukE! paDdhatisthE

Meaning: Oh Paaduka! During Krishna's sport with the Gopa damsels on the banks of the river Yamuna, He used to hide himself; the disappointed women would search for Him, tracing the imprints of the Paaduka on the sands; then the emblems of the Chakra, Sankha, etc, would suffice to betray the Lord's hideout!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to the services rendered by the Paadhukas to His 16,000 wives to retain Him in their houses. Here, He describes the service rendered by Paadhukais to find where He was, when He escaped from their midst. Swamy Says: "Oh PaadhukE! The signs of Conch, Disc, Flag, Kalpaka tree and other divine marks associated with the Lord's Thiruvadi mark your path. When he travels on your back during the occasion of those trysts, He does not want other gopis to know where He is. The suffering young gopis left behind follow your divine marks on ground at the banks of YamunA and have no difficulty in tracking down Your Lord and reunite with Him.

2) Srimath Andavan's anubhavam: The inner meaning is that people, who are unable to comprehend the Lord, follow the steps of SadAchAryAs and attain Him.

3) Swami Desikan shifts here from what happened at DhwaAraki and recalls the incidents that happened earlier at BrindhAvanam. KrishNan used to escape from the Gopis and hide at the banks of Yamunai (YamunAyA: TaDa-bhuvI channavruthou sathi). The Gopis were distraught over separation from Him and looked for clues on His hiding places everywhere to unite with Him (Adhigama hEthO: muhu: muhyathAm youvathAnAm). The Paadhukais came to their rescue since it left behind the "sankha chakrAdhi chihnams" for the Gopis to track their Lord down. They followed those VishNu PaadhukA chihnams and located KrishNaa and enjoyed Him.

SIOkam 305 of Sri RanganAtha PaadhukA Sahasram

aDhigathabahushAKhAn manjuvAcha: shukAdhIn
sarasijanilayAyA: prIthayE sangrahlthum
prakatithaguNajAlam pAdhukE! rangabanDhO:
upaniShadhatavIShu krlditham thvathsanATham

Meaning: Oh Paaduka! Lord Ranganatha plays a live game with you; He catches parrots sitting on many branches, talking sweetly to present to Mahalakshmi to please her. For this He casts nets of yarn in the forests. (The Lord is found in the Upanishads. He catches Suka and other sages who revel in Vedas, by attracting them by His charming gunas; He gets their company, which pleases Mahalakshmi)

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! Just as He roamed with your help on the banks of YamunA to gather Gopis in His net of love, He collected other birds as well through His hunts in nearby forests, while being transported by you. The net for these bird hunts was made up of the ropes, which are nothing but His kalyANa GuNAs. He roamed in Your Company with this net and collected birds like VyAsa, SukA, VaalmIki, SounakA and others in the forest of VedAnthA; He captured birds like NaathaMuni, YaamunAchAryA and RaamAnujA in the forest of Tamizh Vedam. Oh PaadhukE! He enlists you for co-operation in these adventures to please His consort, MahA Lakshmi. You readily help him in these endeavors of Your Lord.

2) Srimath Andavan's anubhavam: Oh PaadhukE! Periya PerumAL roams in the forests of Upanidhads to gather the great sages like Sukhar, VyAsar, who are authorities on VedAs and SaasthrAs for gladdening the heart of MahA Lakshmi. He attracts the sages through His radaint KalyANa GuNams.

3) "Sarasija nilayA: PreethayE Ranga Bhandhu: manjuvAcha: SukhAdhIn sangrahlthum" icchasi (For pleasing MahA lakshmi, RanganAthan collects the assembly of sages like SukhA, who are known for their auspicious speech. How does He do it? He enlists the help of the PaadhukAs to roam in the forests of Upanishads for that reason (Upanishad-aDavishu Tvath-sanATam kreeDitham); further, the Lord enhances the radiance Of His kalyANa guNams to enchant the great sages to get them in his "net" as "present" for His dearest Consort, MahA Lakshmi.

SIOkam 306 of Sri RanganAtha PaadhukA Sahasram

munipariShadhigltham goUthamIrkshaNam thE
muhuranukalayanthO manjuvAcha: shakunthA:
uShasi nijakuAyAdhutthithA dhandakESHu
svayamapi padharakshE! svalramAmrEdayanthi

Meaning: Oh Paaduka! The miracle that You showed in protecting Ahalya, which, once repeatedly spoken of in assemblies of sages in Dandaka forest has become popular among birds, which repeat it many times, even to-day, when they wake up in their nests, in sweet chorus, but as they like, that is, in their own way.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! In the DandakA forest, Your Lord performed a miracle with your help. He dispelled the curse of AhalyA and brought her back from the state of being a stone to her former self as a beautiful woman and reunited her with her husband. Your intercession on behalf of AhalyA was praised by the sages of the DandakA forest. The birds of that forest listened to the songs of the sages about your magnanimous act and learnt them by heart. Even today, these birds wake up at each dawn and sing with their melodious voices the songs that they had learned earlier about Your mahimai.

2) GouthamI RakshaNam (the saving of AhalyA from her curse to be a stone) was sung by Maharishis of Dandakaa forest (Muni parishadhi GouthamI rakshaNam geetham). The sweet voiced birds of Dandakaa forest (manju vaachA: sakunthA: DandakEshu) repeat often what they have heard about AhalyA Saapa vimOchanam just after arising at dawn (Ushasi svayamapi svairam).

SIOkam 307 of Sri RanganAtha PaadhukA Sahasram

yamaniyamavishuDdhairyam na pashyanthi chitthai:
shruthiShu chuLakamAthram dhrushyathE yasya BhUmA
sulaBhaniKhilaBhAvam mAmsadhruShtErjanasya
svayamupaharasi thvam pAdhukE! tham pumAmsam

Meaning: Oh Paaduka! What a great achievement for you! You bring to the doors of ordinary men, to be visible to these physical eyes, in all His splendour to be palpable, the GREAT LORD, WHOM the Yogis, with a clear and clean mind, perfected by the 5 Yama exercises (Brahmacharyam, Ahimsa, truthfulness, non-stealing, and non-accumulation of wealth) and the 5 Niyama exercises (Veda-abhyasa, pure habits, contentment, tapas of observing fast etc, and god-remembrance) are unable to comprehend and WHOSE greatness is attempted to catch by the Vedas but only as a handful in magnitude-only to that extent the Vedas could see His greatness. This you do of your own accord.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You transport and bring before our human eyes that Supreme One, who can not be easily seen through either strict observance of celibacy, penance or studies of the sacred VedAs. In fact, VedAs hardly succeed in describing His mahimai. We recognize the valiant attempts of the VedAs to describe Him. Their effort is like seeing the small amount of water in one's cupped hands, while trying to take a measure of the vastness of the ocean. You make it easy however to see Him and receive His anugraham in this human life itself. Swami Desikan is referring here to RanganAthA's procession through the streets Of Srirangam on the back of His PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Even with a mind controlled by ashtAnga yOgam, saadhakAs have difficulty in comprehending the Lord. When one understands the mahimai of the Lord through Vedhams, even then, one gets an insignificant appreciation of the full dimension of the Lord's glory. Such is the profound nature of the Lord that defies comprehension by YogaabhyAsam or VedAdhyayanam. That difficult to comprehend Lord and

His glories are made easy to enjoy by people through Your MahOpakAram, when you bring Him for sanchAram on your back to the streets of Srirangam. The people are able to see with their own maamsa- Chakshus (fleshy eyes) the Lord, who is not easily grasped. The inner meaning is that the achArya SahAyam (help) permits one to comprehend the Isvara tatthvams clearly and quickly. It is the kalyANa guNAs of AchAryAs as compassion for the samsAri, forbearance, reverence for the Lord and His BhaagavathAs that permit them to help us comprehend the glories of our Lord efficiently and fully.

3) "Yogina: na pasyanthi; Tamm PumAmsam thvam maamsa dhruhtE: janasya savyam sulabham upaharasi" are Swami Desikan's summation about the glories of the Lord's Paadhukai. Yogis possess minds that are made still by practise of Yamam, Niyamam et al and yet they do not comprehend the Lord readily. The VedhAs have a palm-full of the Lord's glories housed in them (Yasya BhUmA Sruthishu chuLaka-mAthram). Hence, those, who use the Vedhic studies as a route to comprehend the Lord, fail in their efforts (Tamm PumsAm na dhruyathE). Oh PaadhukE! You make it easy however for all these SaadhakAs and simple people to comprehend Your Lord and His nithya KalyANa gunams by making them see Him with their own physical eyes by bringing Him in front of them.

SIOkam 308 of Sri RanganAtha Paadhuka Sahasram

niDhimiva nirapAyam thvAmanAdhruthya mOhA-
dhahamiva mama dOSham BhAvayan kshudhramarTham
mayi sathi karuNAYa: pUrNapAthrE thvayA kim
paramupagamanIya: pAdhukE! ranganAtha:

Meaning: Oh Paaduka! Will it be proper for you to take the Lord to any one else, when I am here? Yes, I have disregarded You, You, who must prove a great flawless treasure for me. MY mind wandered behind vulgar rewards like artha, Kama, aishwarya, etc. The Lord too might cogitate on my deficiency as I am myself doing. But then it itself makes me the perfect recipient for the Lord's Grace. Who else needs His grace more? None indeed! Hence, may you be pleased to enable me to receive the Lord in His transit to my home?

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! People say that the Lord's lotus feet are the most desirable objective for human beings. I consider however that you are even more desirable. Even if I do not pay attention to the Lord or His devotees (BhagavathAs), you still are my cherished treasure. I have been derelict in paying attention to you due to my preoccupations with perishable worldly pleasures. This is unpardonable. You should not abandon me, who am unable to overcome my defects. You should not reject me in favor of others, who do not have as many defects that I have. When you bring Your Lord to me, He will take pity on me, when he sizes the magnitude of my sins and will make me the subject of His grace. *Please therefore do not ignore me in spite of my mi Swami Desika needs so far.* Please make me the fitting object of Your Lord's compassion. There is no one, who deserves Your Lord's DayA than me, the mahA aparAdhi.

2) Srimath Andavan's anubhavam: Oh PaadhukE! You are like a treasure. AdiyEn does not think about you and yet think about all inauspicious matters. Even the most compassionate and omniscient Lord is only looking at my aparAdhams instead of rescuing me. At this important juncture, adiyEn is counting on you to bring the Lord before me as a compassionate AchAryan. The inner meaning is: adiyEn has a tendency to commit the aparAdhams of not thinking about PerumAL and AchAryAs. It is my prayer that the SadAchAryan, who's DayA exceeds even that of PerumAL, should place my aathmA at the lotus feet of the Lord, whose property it is.

3) Swami Desikan speaks for us, when he says: "ThvAm anAdhruthya mOhAth kshudhram arTam bhaavayan aham" (Ignoring You due to my ignorance and performing all deeds with insignificant

phalans, adiyEn carries on). AdiyEn is the most appropriate (fittest) one for Your Lord's daya because of my total insufficiencies (KaruNayA poornapAthrE mayi sathi) and yet He only focuses on my deficiencies (Mama DhOsham bhAvayan). Therefore you should bring the Lord before me for my salvation.

[SIOkam 309 of Sri RanganAtha Paadhuka Sahasram](#)

kamapi kanaka sinDhO: salkathE sancharantham
kalasha jalaDhi kanya mEdhinI dhattha hastham
anishamanubhavEyam pAdhukE! ThvayyaDhInam
sucharithaparipAkam sUriBhi: sEvanlyam

Meaning: Oh Paaduka! May I be enabled to envision, ever do so, the 1 Who is led on by You as if Your liege, walking on the sands of the Kaveri bed, with His hand locked in with those, respectively, of Sridevi and Bhoomi Devi, and Who is worshipped by the Nityasooris!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukE! May I have your grace & be blessed to see always RanganAthA strolling on your back at Srirangam in the company of His 2 Devis! In the island of Srirangam, may I be always blessed with the vision of RanganAthA walking with your help, while linking His hands with Sri Devi and Bhu Devi! May adiyEn be one of the truly blessed people, who have the good fortune to have the sevai of the Lord, the Supreme Being of infinite glory in this fashion!

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! May adiyEn be blessed to see always the Lord strolling with His dEvis at Srirangam! This darsanam is within the reach of nithya sooris and great puNyasaalis. AdiyEn begs you to make it possible for me, who am totally unfit, to enjoy such a darsanam with your help.

[SIOkam 310 of Sri RanganAtha Paadhuka Sahasram](#)

parisaramupayAthA pAdhukE! pashya mAtha:
karaNavilayaKhEdhAth kAndhishIkE viveKE
puruShamupanayanthI pundarIkAkshamagrE
punarudharaniva AsakIEsha vicChEdhanam na:

Meaning: Oh Mother Paaduka! At the moment of one's death, the senses become ineffective, one's discernment of the right totally fails, at that very instant may You help me-so that I would not have to suffer a rebirth-by bringing the Lord before me to make me see Him-the Lord with lotus eyes, the Lord who is the remover of grief! You should see to this.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother PaadukE! When my time to leave this world nears, my senses and body will not be in my control. I would not be able to reflect on you due to my rapidly diminishing capacities. At that time, Please bring your lotus-eyed Lord before me and save me from reentering the wombs of women in this world. If you bring Your Lord before me during my last moments, it would be equal to you looking at me with your compassionate eyes. Please help me!

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! During my last moments, you should bring PerumAl before me. With Your (Achaaryan's) and PerumAL's presence, adiyEn will be freed from rebirth.

3) Oh Mother PaadhukE! During my last moments on this earth, my indhriyams and vivEkam (discriminatory skills) would have abandoned me. It is at this time, you should give me your darsana soubhAgyam with Your Lord to chase away the fears of experiencing the cycles of repeated birth and death (punarapi jananam, punarapi maraNam, punarapi jananI jaDirE sayanam).

SIOkam 311 of Sri RanganAtha PaadhukA Sahasram

sA mE BhUyAth sApadhi Bhavathi pAdhukE! thApashAnthyal
yAmArUDO dhivamiva shuBhai: sEvyamAnO marudhBhi:
sOudhAmanyA saha kamalayA sahyajAvruDdhihEthu:
kAIE kAIE charathi karuNAvarShuka: kriShNameEGha:

Meaning: Oh Paaduka! You are like the sky. On you is placed the Lord, as Krishna, as the rain-pouring dark cloud. He will shower Karuna-rain. He is accompanied by Mahalakshmi, like a lightning. The cloud that He is, is served by devas, including Marut, that is wind. Thus, He is the cause of the river Kaveri's torrents. Thus, you let the Lord work His grace. Pray see that I get this rain that would remove all misery.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan prays to the Paadhukais once again and asks them to help him in his last moments on this earth. Swami says: "Oh PaadhukE! KrishNA, who is like a bluish-black cloud of rainy season mounts your vast surface comparable to the expansive sky? He is followed by devAs, who propel Him as winds move the rainy cloud. Your Lord with His consort MahA Lakshmi moves around and produces copious showers that increase the water flow of Cauveri in a timely manner. May that compassionate RanganAthan, who makes Cauveri happy through His blessings, and you, who carry Him on Your back appear before me during the last moments of life and remove all my anxieties! May both of you shower me with the rain of mercy!

2) **Srimath Andavan's anubhavam:** The inner meaning is that PerumAL saves the chEthanams through His AchAryAs. May You, PaadhukA, as my AchAryan cast your benovolent glances on me and save me from the ills of SamsAram!

3) Swami Desikan appeals here to the sacred Paadhukais (Swamy NammAzhwAr) this way: "Oh PaadhukE!" Saa Bhavathi mE taapa saanthyai sApadhi bhUyAth" (May You of such glory remove my samsAric afflictions immediately). May the Lord mounted on you (tava aarUDa :), who is a KaruNA-varshaka KrishNa mEgam (One who sends down copious rains of DayA as the rain-laden cloud known as KrishNA) with His appear before me due to your involvement!

SIOkam 312 of Sri RanganAtha PaadhukA Sahasram

satyAlIOkAth sakalamahithAth sThAnathO vA raGhUNAm
shanghE mAtha: samaDhikaguNam salkatham sahyajAyA:
pUrvam pUrvam chariparichitham pAdhukE! yath thyajanthya
nIthAm nAthasthadhidhamitharannlyathE na thvayAsoU

Meaning: Oh Mother Paaduka! I think that the Lord prefers, as the dearest one, sand-banks on the Kaveri, to the Satyaloka (revered by all), and to Ayodhya, the seat of the Raghu race. Because the Lord has thwarted His previous residences and He has been brought by you to the river bed here. And He will not be taken to any other place hereafter. (It is here that He has inaugurated the sure Moksha path, by bringing up Gadyatraya emphasizing prapatti technique).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You chose Srirangam, the island on Cauveri, as the most desirable place compared to Satya lokam (the world of Brahma) or AyOdhyA, which is the site of Moksham to all of the animate and inanimate beings at the time of RaamA's ascent to Sri Vaikuntam. You persuaded RanganAthA to halt at Srirangam permanently because of its unquestioned superiority among Moksha-conferring sites and stopped Him from continuing His journey to LankA to fulfil the pledge given by RaamA to VibhishANA. Srirangam has now become the foremost site for realizing the blessings of Moksham for those, who seek refuge at Your Lord's holy feet, which you adorn. Thanks to Your intervention, RanganAthA is not going to budge ever from Srirangam. We are indeed saved.

2) Oh Mother PaadhukE! "ThvayA asou RanganAtha: SahayajA's saikatham neetha:" (This RanganAthA has been brought to the island made by the river CauvEri known as Srirangam). PerumAL at Your behest abandoned many places like Sathya Lokam, AyOdhyA and stays permanently now at Srirangam (Chira parichitham poorvam poorvam thyajanthyA RanganAtha :) since He has accepted that Srirangam is superior to all the others.

SIOkam 313 of Sri RanganAtha Paadhuka Sahasram

agrE dhevi! tvayisumanasAmagrimalrantharanga!
vinyasthAyAm vinayagarimAvarjithAdhutthamAngAth
dhatthE pAdham dharamukuLitham thvathpraBhAvAthishankI
dhEva: shrimAn dhanumaThanO jalthrayAthrAsvananya:

Meaning: Oh Paaduka! The Lord Ranganatha is on a victory-expedition. The private servants, such as Brahma, bend low with great respect and humility to present unto the Lord, the Paadhuka form above their heads and place you in front of Him. Then the great Lord, the storehouse of all Aishwarya, the slayer of the asuras, carefully places His Feet, narrowing them a little, with some over-fear and over-respect, in view of your own greatness; so I would say with certainty.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Devi PaadhukE! When Your Lord starts on His campaign to destroy the asurAs, He does not need the help of any one. During these occasions, BrahmA, RudrA and others take you down from their heads and place you before the Lord's lotus feet. Knowing your glory, Your Lord hesitates for a moment to unite with you through the insertion of His feet. Then, He recognizes that His campaigns will be incomplete without you then and overcomes His temporary hesitation to mount you. He does shrink His feet a little, while entering you to show His respect and admiration for you.

2) PerumAL is ready to go on His victory campaigns (jaithra yAthra). DevAs bring down the Paadhukais from their heads (UtthamAngAth vinyasathAm) and place them with reverence at the Lords' lotus feet. What does the Lord do and how does He react? He knows well about the glories of His Paadhukais. Therefore, He enters them with certain trepidation; He bends His toes a little to show His respect before entering them (SrimAn Deva: thvath PrabhAva athisankI, paadham dhara muklitham dhatthE).

SIOkam 314 of Sri RanganAtha Paadhuka Sahasram

poUrOdhanthAn parikalayithum pAdhukE! sanchariShNO:
vyakthAvyakthA vashikavishiKhArvathanI rangaBharthu:
vEIAthlthashruthiparimaLalrvyakthimaBhyEethi kAIyE

vinyAsalsthE vibhuDhapaniShanmoULivinyAsadrushyal:

Meaning: Oh Paaduka! Lord Ranganatha has the habit of walking through the streets and lanes and by-lanes, by night, incognito, in order that He can directly see, and hear, people's activities. Early in the morning, one would smell Vedic fragrance in the lanes He had passed through. Also there would be imprints of the crowns of the Devas who bowed low and of the beautiful stamp left by Yourself-evidently in the Sankha-Chakra streaks, discernible to some but not to many in the dawn. One would trace the track that Ranganatha had followed.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Desirous of experiencing with His own eyes and ears the various activities of the citizens of Srirangam, Lord RanganAthan travels on you through the main streets and by-lanes of that city. Many are not aware of His nightly travels for gaining 1st hand input on the well being of His subjects. A select few come to learn about it through the evidence left behind on the travelled streets such as the fragrance of the VedAs, the marks made by the crowns of the prostrating dEvAs and the marks of conch, flag and disc made by You during the Lord's nocturnal roaming. At dawn, the fortunate few interpret these signs as evidence of your travels.

2) **Srimath Andavan's anubhavam:** It appears that Swami Desikan might have composed this sIOkam with the famous mattayadi uthsavam at Srirangam.

3) *Sri RanganAthan is interested to know the details about the yoga KshEmams of the residents of Srirangam in His role as Ranga Raajan. This is similar to the role of kings going around incognito among the people (nagara sOdhanai). This happens at the middle of the night. Not many are aware of the sanchAram of RanganAthan on these factfinding missions. Next morning, the town folk recognize form the signs left behind on their streets that the Lord has been traveling the night before on their many streets on the back of His beloved Paadhukais. The signs that they recognize to make that conclusion are: the VishNu chihams that the Paadhukai carries and the marks made by the crowns of DevAs prostrating before the Paadhukais.*

SIOkam 315 of Sri RanganAtha Paadhuka Sahasram

AsamskArAth dhvijapariShadhA nithyamaBhyasyamAnA
shrEyOhEthu: shirasi jagatha: sThAyinI svEna BhUmna
rangADhIshE svayamudhayini kshEpthumanDham thamisram
gAyathriva thrichaturapadhA gaNyase pAdhukE! thvam

Meaning: Oh Paaduka! Lord Ranganatha is on a procession; He is like the rising sun. He takes 3 or 4 steps before receiving homage at each house. You are honoured at each asana in Aradhana. Aradhana is done by those who have received purification, like Upanayana and Pancha Samskara. They know the value of homage to you in each stage. You are potent in conferring rewards. You are at the top of the world because of your greatness. You are like Gayatri; it has 3 or 4 parts. It is at the hill top. It refers to Soorya-centre Moorthi. It also protects chanters (You are Ga-aya-tri too, by reason of protecting by going and coming)

Special Notes from V. Sadagopan

1) Here, Swami Desikan describes the travels of the Padhukais during the day, after referring to His nocturnal travel in the previous sIOkam. *In this verse, Swami Desikan equates Gayathri Devi to Paadhuka Devi.* A comparison between Gaayathri AarAdhanam and Paadhuka ArAdhanam is made to demonstrate the overall features that are common to both kinds of worship. On that basis, Swami Desikan concludes that those, who were busy worshipping the Paadhukas of the

Lord, can console themselves that it is equivalent to Gayathri worship during the different sandhis (junctions) of the day such as dawn, noon and dusk. Swami Desikan says: "Oh PaadhukE! You are worshipped by members of 3 varNAs always for acquiring auspiciousness. They wear you on their heads and sing your praise. During those occasions, you shine like the Gayathri manthram recited at sandhis to destroy ignorance about the true nature of Your Lord. You take 3 or 4 foot steps and resemble Gayathri's metric form during the occasions, when your devotees throng to worship you". When the Lord travels around the streets of Srirangam, the procession has to be stopped at every 3 or 4 feet, similar to the practice with the Gayathri manthram recitation. The procession is stopped often to permit the householders to receive the Lord's Paadhukais on their heads. Gaayathri manthram has 3 or 4 feet (metric stops) depending on whether it has turlya paadhA (4th padham) or not. Hence, the comparison between the PaadukA's procession and Gayathri recitation is appropriate according to Swami Desikan. One can receive the PaadhukAs independent of their age or VarNA, whereas the Gayathri manthram recitation is restricted to those, who have completed their sacred thread wearing ceremony. In this regard, PaadhukA AarAdhanam can be considered even superior to Gaayathri AarAdhanam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Sri VaishNavAs, who have had pancha samskAram, present you to the Lord at the time of their AarAdhanam. You confer on them all auspiciousness. Because of Your limitless glories, they adorn you on their heads with reverence. PrumAL wears you and has His sanchAram on the streets of Srirangam to remove the sins of the people. He stops every 3 or 4 steps to have them receive You On the heads of people.

3) The 2 key thoughts in this sIOkam are: "hE PaadhukE thvam Sreya: hEthu; thvam svEna bhUmNA jagatha: Sirasi sthAyini (Oh PaadhukE! You are the root cause of all KshEmams; because of your mahimai, You are placed on the utthamAngams (heads) of people to chase away their sins. "hE paadhukE! thvam GaayathriVa thri-chathura padhA gaNayase" (Like the Gayathri with its 3 or 4 paadhams recited to chase away the darkness at dawn, You are counted as the One with 3 or 4 steps around the streets of Srirangam to chase away the sins of people).

SIOkam 316 of Sri RanganAtha PaadhukA Sahasram

BhavathIm parasya puruShasya rangiNO
mahimAnamEva maNipAdhu! ManmahE
kaThamanyaThA svamahimapratiShtitha:
prathithiShtathi thvayi padhAthpadham praBhu:

Meaning: Oh Paaduka! We would rather regard You as the very greatness of the Lord-the Chandogya stated: He stands firm in His greatness-Because, otherwise how could the Lord, who stands in His own greatness, stand firm in You in every one of His steps of movement?

Special Notes from V. Sadagopan

Swami Desikan composed this verse with sage NaradA's discussions with Sage SanathkumArar on BhUmA vidhyA in mind. Sage NaradA had asked as to where the BhUmA or supreme Lord is rooted. SanathkumArA answered that the Lord is established in His glory (MahimA) and does not need to be rooted in any other principle or place. In this context, Swami Desikan says: 'Oh PaadhukE! We consider your glory as equivalent to that of Your Supreme Lord; if that is not so, how can we explain His movement with one foot at a time? He is connected with you, when he places one of His foot on the ground and then lifts the other to take the next step. If He were not to be established in you like this, how can He move about and conduct His business of protecting this universe? Hence, your reputation and glory are the same as that of Your Lord.

Oh PaadukE! Upanishads state that the Lord is rooted in His prabhAvam. That Lord is with you during His sanchArams (travels). Hence, we think that you are His prabhAvam (Parasya Purushasya mahimAnamEva manmahE). If He is not rooted in your mahimai, how can he move

around step by step during His sanchArams? (Prabhu: padhAth padham KaTam tvayi prathithishtathi?).

SIOkam 317 of Sri RanganAtha PaadhukA Sahasram

thiThiraShtamI yadhavathAravalBhavAth
praThamA thiThisthrijagathAmajAyatha
maNipAdhukE! thamupanIya vIThikA
su athiThikarOShi thadhananyachakshuShAm

Meaning: Oh Manipaaduka! Ashtami Tithi became most important Tithi for all worlds, once Lord Krishna took His birth in Ashtami. When He in Ranganatha form, proceeds through the streets, He becomes a welcome Atithi (guest), for the Paramaikantis who regard Him as all for them. You do this favour to the devotees.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! KrishNA made the 8th day of KrishNA paksham of SimhA month as the most holy one. That thithi is known as JanmAshtami to celebrate His avathAram. It became hence the holiest thithi in all the 3 worlds. Oh Lord's PaadhukE! You carry that supreme Lord around the by lanes and raaja veethis of Srirangam and become the athithi of His devotees. They will not look with admiration at anyone except Him. "Here, Swami Desikan uses the word "Thithi" and "athithi in a clear way. Athithi can mean either dateless or guest. He says here that the Lord's PaadhukAs become the welcome guest of His devotees through the kaimkaryam to the Lord, who made ashtami thithi the 1st among the thithis because of its link to His avathAram. The devotees honor the Paadhukais as athithi because of their kaimkaryam to the Lord born on an ashtami thithi.

2) **Srimath Andavan's anubhavam:** PerumAL incarnated as KrishNA on an Ashtami thithi. Ashtami means 8 and yet it became Prathamai (1st) because of our Lord's avathAram on an Ashtami thithi. Therefore PerumAL has connections to both Prathamai and Ashtami. Oh PaadhukE! You have also made Him athithi (the One who has come to one place from another). As a result of His sanchAram with You, He has come from His AasthAnam to the streets of Srirangam and has become an athithi.

3) *This is a beautiful sIOkam, where Swami Desikan pays tribute to the Vaibhavam of the sacred birth of the Lord on an Ashtami thithi: "Ashtami thithi: yadh avathAra vaibhavAth thrijagadhAm prathamA thithi: ajAyatha". That Lord is brought onto the streets of Srirangam on the back of Paadhukais and is made athithi (the object of attention) for ananya chakshu: (for those, who do not see any one or anything other than the Lord).*

SIOkam 318 of Sri RanganAtha PaadhukA Sahasram

apArapraKhyAthErasharaNyathvayashasA
nanu thvam rangEndhOs charaNa kamalasya api sharaNam
yayA laBhya: pangupraBhruthiBhirasoU ranganagara
prathOLIparyanthE niDhiranaGhavAchAm niravaDhi:

Meaning: How will the lame reach the Lord's abode? You do the favour. The Lord's Lotus Feet rightly have the reputation of redeeming the rescue-less people to become your protégés, so to say, Oh Paaduka! It is you who take this Lord Ranganatha, who is the treasure house of the flawless Vedas, through the streets to let the disabled ones to worship Him.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In this sIOkam, Swami Desikan plays with the double meaning of the word "Rangam". This word can mean a stage for the Lord's play or an inexpensive alloy of tin used to coat cooking vessels (Eeyam). In the context of the second meaning, **Ranga nagaram is the city, where eeyam is bought and sold.** Swami Desikan points out that there is a rare treasure named RanganAthA, **which is priceless in contrast to the inexpensive eeyam that has abundant commercial value in Ranganagaram.** Swamy says: "Oh PaadhukE! RanganAthA has the reputation of being the ultimate refuge of those, who have no refuge at all. You have become the protector of the lotus feet of that Moon of Srirangam known for His dharmam of giving refuge to one and all, who sought refuge in Him. You take that RanganAthA, whom VedAs strive in vain to describe, around the streets of the City (known for eeyam trade). That inestimable treasure becomes thereby within the reach of even those, who are physically or spiritually lame. You make RanganAthA available to those, who fail to think of Him and bring Him near to those, who have physical deformities that prevent them from worshipping Him inside His sanctum-sanctorium. Great indeed is your service!

2) Oh PaadhukE! It has been asserted that PerumAL protects every one. You protect Him. When a lame one cries out from the streets of Srirangam "Oh RangA! Oh RangA! My infirmities does not permit me to have the bhAgyam of your darsanam", then PerumAL wants to rush to him. He could not travel there without you. Hence, he arrives there in Your Company.

3) Oh PaadhukE! Your Lord is revered as the One with the glory of refuge for all, who have no refuge (asaraNa-saraNyathva Yasas). Yet, you serve as the protector of His lotus soft thiruvadikaL (CharaNa- KamalasyApi SaraNam). You make it possible for this Lord, who is considered the treasure of the blemish less VedAs (anaga niravadhi: nidhi) to rush to the side of the lame one (Pangu) crying out the name of the Lord in the streets of Srirangam (Pangu prabhruthibhi: Ranganagara prathOLi paryanthE labhya :).

SIOkam 319 of Sri RanganAthA PaadhukA Sahasram

thatthadhvAsagruhAngaNapraNayina: shrirangashrungAriNO
vAllaBhyAdhaviBhakthamanTharagathisthvam mE gathi: pAdhukE!
IIIApankajahallakOthpalagaLanmADhvikasEkOtThithA
yathrAmOdhavikalpanA vivruNuthE shuDdhAnthavArakramam

Meaning: Oh Paaduka! You are my only recourse. I know your dominance on the Lord. You take Him to one or the other of His consorts; from the fragrance emanating from You, whether it be that of lotus (Lakshmi), or Senkzhuneer (Bhoomi) or Karuneydal (Neela), one could deduce to which consort's harem, the amorous lad had been. You are known for your slow, measured walk-which means He is desirous of being in your company longest. Hence, I would hopefully resort to you!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan salutes the movement of the PaadhukAs in the inner chambers of RanganAthA's palace and appeals to the PaadhukAs to be the means and goal for His moksham. He says: "Oh PaadhukE! RanganAthA, who wants to have the pleasure of the company of dEvis, is transported by you to their chambers of each of them. His consorts sportily carry in their hands their favorite flowers such as the red lotus, blue lotus and red lilly. When RanganAthA is united with each of them, the fragrance of these individual flowers gets merged with Him and provides a telltale effect. It is easy to tell which consort He was with most recently. RanganAthA is caught between the desire to be with His 3 consorts and the desire to be with you as a result of His special affection for you. Therefore, it appears that He is confused in His goals and walks ever so slowly as if in indecision about His next step. All the 3 consorts of RanganAthA realize His companionship through your service of bringing their

Lord to their inner chambers (antha: purams). Oh PaadhukE! May Thou be the means and goal for me to get closer to RanganAthA to secure His protection?

2) Srimath Andavan's anubhavam: PerumAl has 3 dEvis. He pays attention to each of them to maintain domestic tranquility. MahA Lakshmi has the red lotus in her hand; BhUmi has Senkazhu neer flower in her hand; NeeLA Devi has Karu neythai pushpam in her hand. Oh PaadhukE! You exude the fragrance of the individual flowers associated with each Devi of the Lord that reveals where PerumAl has been visiting the night before. Oh PaadhukE of such intimacy with Your Lord! Please confer your benedictions on me. The Lord Does not part with you even for a moment.

3) Swami Desikan declares here: "hE PaadhukE! Thvam mE gathi:" You are the inseparable and dear Companion to the ullAsa Purushan, RanganAthAn and You move gently inside His anthapurams, where He visits His dEvis on a strictly observed rotation basis (Sriranga - srungAriNa: VaalabhyAth avibhaktha: manTara gathi: thvam mE gathi). He is Sriranga SrungAriNa: ullAsa Purushan) of Srirangam and has deep affection for His Paadhukais (Swamy NammAzhwAr) and hence is inseparable (avibhaktha :) from Swamy NammAzhwAr. Swami Desikan acknowledges that the slow moving Paadhukai is his gathi (means for conferring sakala kshEmams). The strictly observed time tables (vaara kramam) for the visits of the Lord to His dEvis is clearly discernible from the changes in fragrance (aamOdha VikalpanA) displayed by the ever-present Paadhukais.

SIOkam 320 of Sri RanganAthA PaadhukA Sahasram

samBhavathu pAdharakshE!
sathyasuparNAdhiroUpavAhyagaNa:
yAthrasu rangaBharthu:
praThamaparispandhakAraNam Bhavathi

Meaning: Oh Paaduka! When Lord Ranganatha is on a tour, even if He may have any number of vehicles, say, Satya, Suparna, etc, (or Garuda) for example, He has to seek you for placing His Feet 1st.

Special Notes from V. Sadagopan:

1) UtthamUr Swami's anubhavam: Oh PaadhukE! When RanganAthA has to use other means of transportation, you transport Him 1st, where that transporting agent is and get Him started on His journey. For instance, when RanganAthA has to travel on Garuda (Satyan or SuparNan), Your Lord arrives on your back to the place, where Garuda is waiting for Him eagerly. Therefore, you are intimately involved partly or wholly in providing transportation service to Your Lord always.

2) Here, Swami Desikan recognizes and salutes the Paadhukais as "Bhavathi praTama-parispandha kAraNam" (You are always the instrument for the very 1st portion of the Lord's Journey on His Vijaya Yaathrais). The Lord has to travel a few steps on His Paadhukais before reaching the Vaahana MaNTapam to transport the Lord further

Sri RanganAthA PaadhukA Sahasre 11th SanchAra Paddhathi sampoornam

12. Pushpa Paddhathi (Oblations with flowers)

SIOkam 321 of Sri RanganAtha PaadhukA Sahasram

shoUrE: sanchArakAIEShu puShpavruShtirdhivashchyuthA
paryavasyathi yathralva prapadhyE thAm padhAvanIm

Meaning: I surrender myself to that Paaduka at which the *rain of flowers showered* by the Devas ultimately resides.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** adiyEn seeks refuge in the holy paadhukAs of RanganAtha on which fall the shower of flowers aimed at Sri RanganAtha during His travels. (DEvAs and humans shower flowers on RanganAtha as a mark of their homage to Him. After touching the upper limbs of the Lord, those flowers come to rest at His holy feet, where the PaadhukAs are. It appears therefore that the shower of flowers were indeed for the PaadhukAs. The end stage of the worship of BhagavAn has been identified with the worship of His BhagavathAs by the Lord in GithA. Lord welcomes that final step. PaadhukA archana is AchArya archanaa and is equivalent to Bhaagavatha archanaa.

2) **Srimath Andavan's anubhavam:** The sthOthrams done for PerumAL end up with the AchAryAs. Latter bless us with all soubhAgyams. PerumAL is only vyAJam (saakku) and it is the AchAryAs, who confer us all mangaLams.

3) Swami Desikan performs Prapatthi in this sIOkam to the Sri RanganAtha Dhivya MaNi PaadhukAs (thaamm padhAvanIm prapadhyE). Those Paadhukais are the final resting place for the flower showers from heaven, when returns from His vijaya yAthrais (Dhiva: chyuthA Pushpa- vrushti: yathraiva paryavasyathi).

SIOkam 322 of Sri RanganAtha PaadhukA Sahasram

dhalvatham mama jagathrayArchithA
dhivyadampathivihArapAdhukA
pANipAdhakamalArpaNath thayOryA
Bhajathyanudhinam saBhAjanam

Meaning: Paaduka, which is the instrument for the joy and sport of the Divine Couple, worshipped by all 3 worlds is my God. No doubt here. Because it appears that the Divine Couple too perform *Pushpa-archana* to the Paaduka! Mahalakshmi places the Paadukas before the Lord, with her palms, which are lotuses; the Lord places His Feet into the Paaduka-His Feet are also lotuses. I would treat these as lotus-archanas.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The PaadhukAs that are honored by the lotus soft hands of MahA Lakshmi and the sacred feet of the Lord are the object of my aarAdhanam. These PaadhukAs worshipped by the denizens of the 3 worlds are the instruments of play for the divine couple. Lord's consort takes daily the PaadhukAs in Her lotus hands and presents them for use by Her Lord on His lotus feet. Hence, the PaadhukAs of the Lord are doubly honored.

2) The PaadhukAs have the sambhandham (association) with the Thiruvadi of the Lord and the Thirukkai (auspicious hands) of MahA Lakshmi and hence are doubly sacred.

3) Swami Desikan salutes the Paadhukais as: Dhivya dampathi vihAra Paadhukai" (the play object of the dhivya dampathis) and identifies them as his object of worship (mama Dhaivatham). Swami Desikan points out further that the Paadhukais receive daily aarAdhanam from the hands of MahA Lakshmi through Her samarpaNam to Her Lord (tayO: paadha kamala arpaNAth anudhinam sabhAjanam Bhajathi).

[SIOkam 323 of Sri RanganAtha Paadhuka Sahasram](#)

thava rangarAjamaNipAdhu! nathO
vihithArhaNa: surasarithpayasA
avathamsachandhrakalayA girishO
navakEthakIdhaLamivArpayathi

Meaning: Oh Ranganatha Paaduka! When Siva bows to you, it looks as though he performs arghya with the Ganga water from his head and then puts the digit moon as if it were a *ketaki* (*tazhai*) flower!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** After describing the showering of flowers on the Lord, Swami Desikan describes the flower worship of the Paadhukais by Lord Siva. He says: "Oh RanganAthA's gem-encrusted PaadhukE! Lord SivA bows before you and offers GangA water as arghyam and presents the single digit of the Moon adorning His matted locks as the single petal of the KethakA (ThAzhampoo) flower". Swamy hints that the waters of GangA and the digit Moon touch the Paadhukai, when Lord Siva prostrates before it after His worship of the Lord.

2) The sacred river GangA is described here by Swami Desikan as "Susarith". The waters of the GangA become arghyam (Susaith payasA vihitha arhaNa :); the next step in the AarAdhanam is the samarpaNam of the single digit of Moon as fresh ThAzhampoo Madal (nava kEthakIdhalam).

[SIOkam 324 of Sri RanganAtha Paadhuka Sahasram](#)

kusumEShu samarpithEShu Bhakthal:
thvayi rangEshapadhAvani! prathlma:
shaTakOpamunEsthvadhEkanAmna:
suBhagam yath suraBhithvamasya nithyam

Meaning: Oh Ranganatha Paaduka! Sage Satakopa also bears your name. As the (*Vakula*) flowers presented to him made him exude that flower's fragrance, when flowers are presented to You, Oh Paaduka, we find you too get the special fragrance-surabhittvam the quality that distinguishes the Para-devata from ordinary Devas-even as Satakopa acquires.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In this sIOkam, Swami Desikan describes the flower worship conducted by the other Gods in recognition of RanganAthA's status as the God of Gods. Swami Desikan states that both the PaadhukAs and its name sake Swamy NammAzhwAr (Satakopa Muni) have one thing in common. They are both successful in establishing the primacy of RanganAthA (DevathA Saarvabhoomathvam). Swami Desikan says: "Oh RanganAtha PaadhukE! Both You and Swamy NammAzhwAr are known by the name of SatAri Soori. Both of you are showered with flowers. Both of you have the ability to spread your natural fragrance arising from your service to the Lord and for proving that He is the Emperor of all Gods.Both of You have everlasting fragrance (Surabhithvam)". Swamy NammazhwAr is known to wear VakuLA

flower (Mimusops Elengi) garlands. *VakuLA flowers have the property of maintaining their fragrance for a long time without any change in the intensity of their fragrance.*

2) Swami Desikan skillfully uses the word "Surabhithvam" in this sIOkam. This word can mean either fragrance or differences between 2 entities. Here Swami Desikan says that the differences between the Lord of Srirangam and other DEvathAs are like mountain and deep pond. Sri RanganAtha as the DEvAthi-DEvan towers over them (Demigods).

SIOkam 325 of Sri RanganAtha PaadhukA Sahasram

padhE parasmin BhuvanE viDhAthu:
puNyal: prasUnal: puLinE sarayvA:
maDhyE cha padhavani! sahyasinDhO:
Aslcchathu:sthAnamivArchanam thE

Meaning: Oh Paaduka! Your worship that occurs in 4 places, that is Paramapada, Brahma-loka, the sand-dunes of the Sarayau river and in Srirangam in between the 2 Kaveris, with very good flowers is reminiscent of the *4-way worship offered* to the Lord (according to Pancharatra Agama)-in Kumbha, Agni, Sthandila, and Bimba.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the past 4 verses, Swami Desikan described the pushpa archanA for the PaadhukAs. In this verse, He describes the *4 kinds of archanA for RanganAthA known as SthAna archanAs* (i-e), Kumbham (pot) Agni (Fire), Sthandilam (cooked ground rice for offering in the Fire) and Bimbham (Image). Swami Desikan states that the 4 pushpa archanais for RanganAthA at Sri Vaikuntam, Sathya Lokam (BrahmA's world) AyOdhyA and Srirangam assumed the charactrestrics of the 4 sthAna archanAs.

2) **Srimath Andavan's anubhavam:** The 4 Araadhanams at Parama Padham, AyOdhyai, Sathya IOkam and Srirangam remind one of the 4 kinds of AarAdhanam during the PavithrOthsavam with flowers for the Paadhukai.

3) Swami Desikan points out that the AarAdhanam at the 4 places for Paadhukais with fragrant flowers is like the 4 kinds of ArAdhanam during the PavithrOthsavam for the Lord (Prasoonai: tE archanam chathu: sthAnamiva aaseeth).

SIOkam 326 of Sri RanganAtha PaadhukA Sahasram

thavalva rangEshwarapAdharakshE!
soUBhAghyamavyAhathamApthukAmA:
suradhrumANAm prasaval: sujAthal
raBhyarchayanthyapsarasO muhusthvAm

Meaning: Oh Ranganatha Paaduka! Your 'Sowbhagya'-beauty and greatness-is never to suffer a diminution. The celestial damsels (apsara women) perform *flower oblations to you, with those of the kalpaka trees*, doing so frequently, in order that they can secure 'Sowbhagya'.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After composing 5 verses of the Pushpa Paddhathi, Swami Desikan is attracted by some of the auspicious pentads, which form a group of 5. There are 5 *apsaras damsels* (RambhA, Urvasi, TilOththamai et al) and 5 *Kalpaka trees* (PaarijAtham, Harichandhanam et al). In this verse Swami Desikan describes the 5 apsaras offering their

worships with 5 types of KalapakA flowers of heaven. Swami Desikan says: "Oh RanganAthA PaadhukE! The divine nymphs worship you with KalpakA flowers frequently to obtain your beauty and elegance so that they can continue to be youthful and attractive forever".

2) Srimath Andavan's anubhavam: The devotees of the Lord wishing to become like Swamy NammAzhwAr perform AarAdhanam for Him. SadAchAryAs are approached by sadh-sishyAs to imbibe the qualities of their AchAryAs, who in turn make the sishyAs reach new h8s of aachAram and anushtAnam. Apsaras offer PushpArAdhanam to the SatAri of Lord RanganAthA in a similar context.

3) Apsaras wish unfailing Isvaryam (avyAhatham soubhAgyam aapthukAmA; Sathya :) and perform AarAdhanam of the Paadhukais with flowers from the divine trees (SuradhrumANAm sujAthai: prasavai: muhu: thvAm abhyarchyanthi).

SIOkam 327 of Sri RanganAthA PaadhukA Sahasram

nivEshithAm rangapathE: padhAbjE
manyE saparyAm maNipAdharakshE!
thvadharpaNAdhApathithAmapashya
thgAndIvaDhanvA girishOtthamAngE

Meaning: Oh Manipaaduka! Arjuna saw the flowers, respectfully presented at the Lord's Feet, on the head of Siva, I presume (because the flowers fell on You and Siva bore You on his head).

Special Notes from V. Sadagopan

1) UtthamUr Swami'sanubhavam: Swami Desikan describes a miracle that was witnessed by Arjuna one day. Latter was rushing off to perform pushpArchanA to Lord SivA. KrishNA stopped him and said that the worship offered to Him would be the equivalent of Siva PoojA. Arjuna believed in his friend's word and conducted the worship of KrishNA. Later, when ArjunA went to the temple of Siva, he found that all the flowers he placed at the feet of KrishNA were decorating Siva's head. Arjuna understood then, the supermacy of KrishNA as the fundamental power behind all gods. Swami Desikan composed this verse around this experience of ArjunA. Swami Desikan says: "Oh RanganAthA's PadhukE! ArjunA saw that the flowers that he placed on RanganAthA's holy feet ended on you. Later the very same flowers were found on Lord Siva's head. ArjunA then understood how those flowers got on top of Lord Siva's head; this happened from Lord Siva's worship of You and placing those flowers as PrasAdham on His head.

2) Srimath Andavan's anubhavam: The flowers used in worship of the sacred feet of the lord were found on the head of SivA by ArjunA since Sivan adorns the Lord's Paadhukais daily.

3) "GirlsOtthamAngE thvath arpaNaath aapAthithAm saparyAm apasyath manyE" says Swami Desikan. Girisan is the KailAsapathi. His UtthamAngam is His Siras. BhagavAn's SatAri is placed on Girlsan's head during Bhagavath AarAdhanam and that is how the flowers on the Paadhukais land on SivA's head.

SIOkam 328 of Sri RanganAthA PaadhukA Sahasram

pathrANi ranganrupathErmaNipAdharakshE!
dhvithrANYapi thvayi samarpya viBhUthikAmA:
paryAyalabDhapuruhUthapadhA shachInAm
pathrAnkurANi vilikanthi payODharEShu

Meaning: Oh Ranganatha Paaduka! Those who aspire for Aishwarya would just have to place 2 or 3 tulasi leaves on you. They are sure to reach, in steps, Indra's post-surely they would be privileged to draw leaf-paint drawings on the breasts of the queens!

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh RanganAtha PaadhukE! Those who wish to attain material wealth realize the fulfilment of their wishes, way beyond what they even dreamed of. By worshipping you even with 2 or 3 petals of flowers, they attain the status of IndrAs and enjoy the pleasures of heaven through their amorous plays with IndrANis.

2) Here, Swami Desikan observes the fruits obtained by the VibhUthi kaamA: (those, who wish to be blessed with earthly riches. They adorn Lord's Paadukai and worship those Paadhukais with 2 or 3 petals/leaves (dhvithrayANI pathrANI samarpya) and attain Indran's role (pUrUhUtha PadhA: santha :).

SIOkam 329 of Sri RanganAtha PaadhukA Sahasram

nirvarthayanthi thava yE nichithAni puShpal:
valhArikANyupavanAni vasunDharAyAm
kAlEEna thE kamalalOchanapAdharakshE!
krlDanthi nandhanavanE kruthina: pumAmsa:

Meaning: Oh Paaduka! Whosoever establish in this world, gardens, yielding a rich crop of flowers, fit for Your free play, taking the Lord across it, those fortunate people will enjoy, when time comes, the pleasure of the gardens of the devas.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukAs of the lotus-eyed KrishNA! Those on Earth, who build delightful flower gardens for you and use the flowers of that garden for your worship, they reach the Svargam (Bhagavath SannidhAnam) at the end of their earthly life and play with abandon in the flower gardens of IndrA. Swami Desikan states that the Phalan of flower service to the Lord during one's earthly existence will result in DevAs offering their services to that fortunate one.

2) *The importance of constructing Nandavanams for the daily Pushpa Kaimkaryam for the Lord and performing VasanthOthsavams there in the season are extolled here. Such bhakthAs are Kruthina: (PuNyasaalis). They play in the gardens of IndrA later (kaalEEna tE NandanavanE kreeDanthi). Nandavanavam is IndrA's play garden. The gardens on earth are known as for Nandavanam or Upanavam.*

SIOkam 330 of Sri RanganAtha PaadhukA Sahasram

archanthi yE muraBhidhO maNipAdharakshE!
BhavAthmakalrapi param BhavathIm prasUnal:
mandhAradhAmasuBhagalrmakutalrajasram
BrundhArakA: suraBhayanthi padham thadhlyam

Meaning: Oh Paaduka! Whosoever indeed present to You flowers *born out of mental discipline with a consciousness that You are the Supreme Deity and with a feeling of 'no expectation of any reward' that is, with a real 'Parama Ekantithva' spirit-their Feet will be ever kept fragrant with the divine Mandara flowers of the garlands encircling the crowns of the

devas! (They will be bowed to by the devas)*Ahimsa, sense control, kindliness to all beings, forbearance, Jnana, penance, contemplation, truthfulness are the 8 'mental' flowers.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan shifts his attention to those, who offer their worship to the PaadhukAs with the flowers conceived by the mind instead from gardens. He describes the fruits of such Maanasa PoojA with flowers: "Oh PadhukAis of Lord HayagrIvA! Those who place at your feet flowers conceived of their mental effort, reach the kingdom of Indra; there, devAs prostrate before them and place flower garlands at the feet of such holy persons". There are 8 flowers conceived by the mind. They have to be placed at the Lord's feet in a spirit of humble sacrifice (Saathvika ThyAgam). Nonviolence (ahimsA) is the 1st such flower; sensory control is the 2nd. Through such superior worship to the PaadhukAs, the BhakthAs attain a very exalted status by the grace of the Paadhukais of the Lord (Swamy NammAzhwAr).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! even the very thought of anyone to worship You with utthama pushpams end up realizing the prostrations at their feet by dEvAs wearing the flowers of KaRpakA tree on their crowns.

3) Swami Desikan uses an apporva naamam for dEvAs here (BrundhArakA :). Their crowns are adorned by MandhAradhAma subhagai: MakuDai :). Through the contact of the celestial flowers with the feet of the PadhukA archakan, those feet get forever the fragrance of kaRpaka pushpams (ajasram surabhayanthi).

SIOkam 331 of Sri RanganAtha PaadhukA Sahasram

aspruShtadhOShaparimarshamalanghyamanyal:
hasthApachEyamaKhilam puruShArtha vargam
chithram janArdhanapadhAvani sADhakAnAm
thvayarpithA: sumanasa: sahasA phalanthi

Meaning: Oh Paaduka! It is rather interesting that the flowers presented as oblations to you yield fruits in the form of the variety of human goals (Dharma, Artha, Kama, and Moksha), quickly too! The fruits are untainted by any stigma, impossible of being ignored or rejected, and easily hand-picked because of being within easy reach!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of JanArdhana! The flower offered to you during your worship results in the realization of the boon to pick up effortlessly the purest and difficult-to-reach flowers of PurushArtham. The 4 PurushArthAs come within their (the Pushpam oferer's) reach readily. (These PurushArthams are 1) arthA / the acquisition of wealth 2) KaamA / gratification of one's desire 3) DharmA / the discharge of one's duties and 4) MokshA / the final emancipation from the cycles of repeated births and deaths.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When some one offers flowers to you, they are blessed with blemishless PurushArthams. They receive them very quickly. There is some thing wonderful here. Normally, a flower will turn into a green fruit 1st, ripen over time and yield the eatable fruit at the right season. In Your case, the flowers placed on you yield many enjoyable kinds of fruits rightaway.

3) "Thvayi arpithAnAm Sumanasa: (flowers offered to you) asprushta dhOsha parimarsam (blemishless) saadhakAnAm akhilam purushArtha vargam Phalanthi (for the worshippers, yield

all types of PurushArthams almost immediately). Those groups of PurushArthams (Vargams) become easy to pick (hasthApachEyam) with one's own hands.

SIOkam 332 of Sri RanganAtha PaadhukA Sahasram

vandhAruBhi: suragaNaisthvayi samprayukthA
mAlA viBhAthi maDhusUdhana pAdha rakshE!
VikrAntha viShNu padha samshtayabaDdhasaKhyA
BhAglraThi iva pariramBaNakAnkshiNI thE

Meaning: Oh Paaduka! The Devas have placed a garland of flowers in the process of paying a respectful homage. This becomes equivalent to Ganga in that it goes above to establish contact and kinship with the Feet and then embraces you!

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Madhusoodhana PaadhukE! The dEvAs worshipping You bring beautiful flower garlands and place it with reverence at Your feet. Since those garlands are associated with Your Lord's feet as a result of being inside You, they develop intimate friendship with river GangA, which originated from the same lotus feet of Your Lord. It appears as though the DevA's flower garlands are embracing Ganga, when they rest on you. Swami Desikan hints here that those, who are attached to the Lord's feet, will have tremendous affection for each other. Hence, He says that GangA and PaadhukAs display lasting friendship and demonstrate their special affection through their embrace.

2) DevA's offer with reverence white Jaathi Mallikai Pushpa Maalai (VandhArubhi: suraganai: samprayukthA MaalA). The sacred river GangA is flowing from the Thiruvadi of the Lord, who took ThirvikramAvathAram and She hugs the white flower garlands (VikrAntha Vishnu Padha samsraya Bhaddha sakhyA BhAglrathi, tE pariramBhana KaankshiNI iva vibhAthi).

SIOkam 333 of Sri RanganAtha PaadhukA Sahasram

yE nAma rangapathErmaNipAdhukE thvA
maBhyarchayanthi kamalalraDhikarthukAmA:
ArOpayathyavahithA niyathi: kramAthhAn
kalpAnthariyakamalAsanapathrikAsu

Meaning: Oh Manipaaduka of Lord Ranganatha! Whosoever perform an archana to You with lotus flowers aiming at high positions, they are included ,by Fortune that is nothing but Bhagavat sankalpa (God's will), serially in suitable places in the lists of candidates for Brahma's post in the ages to come off, very diligently so.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the king of Sri Rangam! Whoever worships you with lotus flowers with the desire to realize Brahma Padham, they get their wishes fulfilled by the boon-granting power of Your Lord. Their name is engraved in the proper order in the documents to authorize their succession to the position of BrahmA in a future Yugam.

2) **Srimath Andavan's anubhavam:** When BrahmA and DevAs worship those who have received the PoorNanugraham from a SadAchAryan, then they (BrahmA and SivA) gain exalted status and positions that they seek.

SIOkam 334 of Sri RanganAtha PaadhukA Sahasram

thvayyarpithAni manujalrmaNipAdharakshE!
 dhUrbAnkurANi sulaBhAnyAThavA thulasya:
 sArADhikA: sapadhi ranganarEndhrashakthyA
 samsAranAgadhamanoUShaDhayO Bhavanthi

Meaning: Oh Manipaaduka! Durva grass or Tulasi leaves, easily available may also be used for your archana; the Lord of Ranga-the great poison curer-by His powers magnifies their potency and transforms them, at the very moment of archana, into efficacious herbs with which the Samsara serpent could be quelled.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan points out that the PadhukAs of the King of Srirangam are endowed with Supreme Power, just like its Lord. Swamy says: "Oh RangarAja PaadhukE! When human beings offer even a lowly blade of grass or the holy TuLasi leaves and worship you with them and with hearts full of affection, they become objects of Your Lord's grace and become owners of medicine that drives away the ferocious serpent of SamsAram". (DhruvA is a type of grass with small blades: aruham pull/panic grass.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Those who offer you even easy to obtain saamgriyAs like aruham pull or TuLasi; they get rid of the repeated cycles of births & deaths.

3) **Sri RanganAthan** is a Vaidhyan, who removes the poison ingested from the bites of poisonous snakes of samsAram.He uses the humble aruham pull and Holy TuLasi as the powerful medicines to chase away the miseries of SamsAric afflictions.

SIOkam 335 of Sri RanganAtha PaadhukA Sahasram

ArADhya nUnamasurArdhanapAdhukE! ThvA
 mAmuShmikAya viBhavAya sahasrapathrai:
 manvantharEShu parivarthiShu dhEvi! marthyA
 paryAyatha: pariNamanthi sahasranEthrA:

Meaning: Oh Paaduka Devi! Those who perform archana to You with 1000 petalled lotuses, for high pleasures of possession of heavens, will serially be honoured with the 1000 eyed Indra's post in the prospective 'manvantara periods', ever so many, to come off, hence forward! (A manvantara is one day-time of Brahma, ruled by one incumbent in Indra's post).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Vishnu PaadhukE with power to destroy the asurAs! Mortals wishing a good life during the here-after, worship You with 1000 petalled lotuses and qualify thereby to attain the position of IndrA in a future manvantharam (age). (BrahmA's day is made up of many crores of Human years; That BrahmA's day is split into 14 equal divisions known as manvathrams. Each Manvanthram has a new IndrA serving as the king of DevAs in Svarga Lokam).

2. **MarthyA:** (Humans) amushmikAya vibhavaaya (for wealth in the other world) thvam sahasra pathrai: aarAdhya (worship you with 1000 petalled lotuses) and become IndrAs in future ManvanthAs (SahasranEthrA: pariNamanthi). Swami Desikan connects the name of Indran (SahasranEthran) here with Sahasra-pathra Padhmams (1000 petalled lotuses).

SIOkam 336 of Sri RanganAtha PaadhukA Sahasram

Dhanyaisthvayi thridhasharakshakapAdharakshE!
 PuShpANi kAnchanamayAni samarpithAni

visramsinA vinamathO girishOtthamAngA
thAragvaDhEna milithAnyapruThagBhavanthi

Meaning: Oh Paaduka! Rich and lucky people perform archana to you with flowers of gold. They fall down as indistinguishable from the (similar yellow-coloured) konrai flowers falling on you from the head of Siva on his bowing to you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE protecting the DevAs! Those human beings, who are blessed to worship you with golden flowers (SvarNa Pushpams), find that those flowers reach the head of SivA prostrating before you and turn into golden Cassia flowers (KonRai Pushpam). (Golden flowers also can denote golden lotuses that blossom in the waters of AakAsa Ganga. DevAs might have access to this type of flower. Golden Cassis flowers are the flowers that SivA enjoys the most. Swami Desikan points out that those who worship the PaadhukAs with golden flowers enter the world of SivA and become high personages (GaNams) in Siva Lokam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When SivA bows before you, the golden colored KonRai pushpams fall on you there it lands on the gold flowers presented earlier by the kings. One can not tell the difference between the 2 yellow colored objects resting on you.

3) Swami Desikan says that the svarNa pushpams (Kaanchana- mayAni PushpANI) presented by the wealthy ones (dhanyai: samarpithANI) mingle with the golden yellow KonRai flowers that slipped from the prostrating head of SivA on the top of the Padhukais. There they stay together in a state, where it is difficult to tell them apart (AaragvadhEna kaanchana mayAni PushpANI milithANI Santhi apruTakbhavanthi).

SIOkam 337 of Sri RanganAtha Paadhuka Sahasram

vishvOpasargashamanam manyamAnal:
valmAnikal: praNihitham maNipAdharakshE!
PadhmAsahAyapadhapadhmaKhArchiShasthE
puShpOpahAraviBhavam punarukthayanthi

Meaning: Oh Manipaaduka! The Devas are convinced that all griefs afflicting the world could be wiped out only by you; they therefore, present to you, in Archana ritual, a surfeit of divine flowers. They become doubled in appearance in the radiance emitted by the nails of the lotus Feet of the Lord.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked Padhukais of the Lord! DevAs understand fully well that you are the destroyer of their sorrows and afflictions. Therefore, they offer their thanks to you and perform flower worship. The flowers placed on you by the DevAs radiate with double brightness through reflection of the brilliant radiance of Your Lord's toe nails. Swami Desikan describes the lustre of the flowers are enhanced by the brilliance of the Lord's toe nails with the result that the flower's lustre becomes doubled.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! The DevAs decorate you with Mallikai, Jaathi Mullai and other white flowers to receive your anugraham for a worry-free existence. The glows of these white flowers are redoubled by the divine lustre of the Kaanthi emanating from the brilliantly white toe nails of Your Lord.

3) "VisvOpasarga samanam manyamAnai: VaimAnikai: pushpa: thvayi praNihitham". DevAs (desirous of warding off anishtams) worship you with white flowers, which rest on you. The Kaanthi (archisha :) of the Lord's nails (PadhmA sahAya padha Padhma Nakha :) redouble the lustre of the flowers (punarukthayanthi).

[SIOkam 338 of Sri RanganAtha Paadhuka Sahasram](#)

nAkoUkasAm shamayithum paripanThivargAn
nAThEpadham thvayi nivEshayithum pravrutthE!
thvathsamsrithAm vijahathasthuLaslm vamanthi
prasThAnakAhaLaravAn praThamam dhvirEPHA:

Meaning: As the Lord is about to start on His victory-task of quelling the enemies of the Devas, He is about to place His Feet on You. Just at the moment, the Kahala should sound, announcing Your (and Lord's) departure-but even before that, the bees hovering around the Tulasi leaves emit the Kahala sonority.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! When Lord starts on His mission to destroy the enemies of the DevAs, He bends His feet to get into you. At that time, the bees that tasted the honey from the TuLasi flowers resting on you make a sound as it were to announce the impending mission of the Lord. That sound generated by the bees resembles that of trmupets blown at the time of beginning of a war. Bees do not mind the interruption to their enjoyment of honey from TuLasi flowers, but do their service to you by announcing Your Lord's imminent campaign to destroy the asurAs.

2) The tumult arising from the sounding of the bees (DhvirEpha :) tasting honey from the Tulasi flowers resting on top of the Paadhukais (Tvath SamsrithAm) is being compared to the sound of KaahaLa or YekkALa Vaadhyams (kaahaLa ravam). The occasion is the start of the journey of the Lord to destroy the enemies of the DevAs. At hat time, He slips His feet into the Paadhukais to start the Vijaya Yaathrai. The bees then leave their pleasurable activities of tasting divine honey from ThuLasi flowers and raise a collective sound for announcing the Lord's mission (dhvirEpha: praTamam praTAna Kaahala ravAn vamanthi).

[SIOkam 339 of Sri RanganAtha Paadhuka Sahasram](#)

rangEshapAdhapaniBhOgasujAthaganDhAm
samprApya dhevi! Bhavathlm saha dhivyapuShpal:
nithyOpadharshitharasam na kiAdhriyanthE
nABhlsarOjamapi nandhachancharika:

Meaning: Oh Paaduka Devi! The bees from the Devendra garden, hovering round the flowers dedicated at the feet of Ranganatha, reach you who are fragrant by contact with the Feet. There, being exposed to the sweetness of you, they do not even care for the lotus on the Lord's navel. (Discerning people, who know the value of Bhagavata-association, will not care for Brahma's post even. Brahma was born on the navel-lotus).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAthA's PaadhukE! The bees from the gardens of IndrA enjoy the fragrance of the Kalpaka flowers at RanganAthA's lotus feet, which are inside you. After experiencing that incomparable divine fragrance, they do not go near the other lotus springing out of the Lord's navel. The Other Lotus has only the fragrance of a Lotus flower,

where as the Lord's feet united with you has the fragrance of VedAs blended with the fragrance of the Sarvagandhan's lotus feet.

2) **Srimath Andavan's anubhavam:** The Inner meaning is that the blessed people after receiving SadAchArya katAksham comprehend the difference between the good and the not-so-good and consider the great wealth like Brahma Pattam as equivalent to an insignificant blade of grass and seek instead the refuge of the BhagavathOtthmAs.

SIOkam 340 of Sri RanganAtha PaadhukA Sahasram

pragEva kAnchanapadhAvai! puShpavarShAth
samvarthithE shamithadhalthyaBhayal: surEndhral:
padhmEkshaNasya padhapadhmanivEshalABhE
puShpABhiShEkamuchitham prathipadhyasE thvam

Meaning: Oh Paaduka! The guardian-Devas of the different directions like to shower a flower-downpour on you for your having taken the Lord on the mission of wiping out the asuras. But before they do so, you have already received flower-oblation-shower -from the eye-glance of the lotus-eyed Lord and from the Lotus Feet that are placed on you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukE! The Lords of the directions lose their fears, when Your Lord destroys their enemies. They get ready to shower flowers on Your Lord, when He comes to the throne room. He looks at you to unite with you for His travel to the throne room. At that time, you receive the shower of flowers from His lotus eyes 1st and from His lotus feet next as he enters you. It appears that you receive the shower of flowers from Your Lord 1st, before He even receives such an honor from the Lords of Directions waiting in the throne room to thank Him.

2) Oh PaadhukE! Even before the pushpa varsham from the grateful devAs can fall on Your Lord's lotus feet, the Lord has placed His lotus feet inside you to travel to the dharbhAr to receive the waiting dEvAs. Thus, you have gained the loftiest lotus of them all - Padha Paadha Padhmam of Your Lord, Padhma Ekshanan - 1st.

SIOkam 341 of Sri RanganAtha PaadhukA Sahasram

dhishidhishi munipathnyO dhaNdakAraNyaBhAgE
na jahathi bahumAnAnnUnamadhyApi mUlAm
RaGhupathipadharakshE! ThvathpariShkArahEthO:
apachithakusumAnAmAshramAnOkahAnAm

Meaning: Oh Rama-Paaduka! The wives of the sages living in Dandaka forest at various places still cherish the trees-and refuse to leave those tree-sites-on the ground that they had once furnished the flowers to use for Paaduka-archana.

Special Notes from V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** Oh PaadhukE adorning the holy feet of Raghupathy! The wives of the sages of DaNdakA forst stay close to the flowering trees, which originally contributed flowers for the worship of Raama PaadhukAs. In every corner of DaNdakA forest, we see the display of affection to the above trees displayed by the wives of the sages. These rishi pathnis recognize the unique service rendered by these trees to the Paadhukais and water them and take good care of them.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Mahans always offer their salutations to the sites, where PrumAL and AchAryAs have rested even once.

3) There are flowering trees in the gardens of the Aasramams of Rishis of DaNdakAraNyam, where Raama Padhukais were worshipped once. Flowers from these trees were collected and placed on the Lord's Paadukais by the Rishi pathnis (Raghupathi PadharakshE! munipathnya: thvath parishkAra hEthO: apachitha kusumAnAm aasramAnOkahAnAm). Even today, they water the roots of those blessed trees out of maryAdhai (reverence) to them and do not forget them (aasramAnOkahAnAm moolam bahaumAnAth adhyApi na jahathi).

SIOkam 342 of Sri RanganAtha Paadhuka Sahasram

Ghatayasi paripUrNAn krishNameEGhprachArE
kruthaBhirupahruthalsthvam kEthaklgarBhathral:
varathanupariNAmAdhvAmatha: shyAmaLANAm
praNathisamayalagnAn pAdhukE! moULichandhrAn

Meaning: Oh Paaduka! The Lord was, in His movements on the earth, a real dark cloud. The 11 Rudras, the half-femi9 devas bend their heads low before you. The digit-a thin streak of moon that appears near You-becomes full moon by reason of the ketaki leaves, so that we see 11 full moons by your contact, the ketaki having been dedicated to you earlier by holy people.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After referring to the flowers of the aasramam trees, Swami Desikan thinks of the Kaithaki flowers (blossoms of Pandanus Odorartissimus tree) resting on the Paadhukais. Kaithaki is the ThAzhai flower. It has the property of looking like full Moon, when it is seen in the company of crescent Moon. Here, Swami Desikan imagines a scene, where the EkAdas RudrAs are prostrating before Lord RanganAthA of bluish-black hue (of the rain-laden cloud). The 11 RudrAs have crescent Moons on their heads. They also have the dark-hued Parvathi (ShyAmaLA Devi) on their left sides. At the time of their prostrations before the Paadhukais, the crescent Moon on their heads joins with the Kaithaki flower petals resting on the Paadhukais and that union creates the appearance of the rising of the full Moon symbolizing the banishment of spiritual darkness.

2) The Neela-mEgha PerumAL is on SanchAram on the Raaja Veethis of Srirangam (KrishNa mEgha PrachAram) adorning His Paadhukai. The blessed ones (Krithibhi: / PuNyAsALis) bring the inner white petals of Kaithaki flowers (Kethaki garbha pathrai :) and offer them reverentially to the Lord's Paadhukais. The inner petals of ThAzhai flowers look like half-moon. At that time, RudrAs (Vaamatha: ShyAmaLANAm /ardha nArIsvara moorthys with dark hued Paarvathi on the left side of their bodies) prostrate before the Paadhukais with the alankAram of Kaithaki petals (ardha chandran); the union of the ardha chandrans on the heads of the EkAdasa- RudrAs with the half moons (ChandramouLis) resting on the Paadhukais create the illusion of the full Moon rising against the back drop of dark blue clouds. Swami Desikan says that the Paadhukais create this impression (PraNathisamaya laghnAn MouLi ChandrAn ParipoorNAn gaDayasi).

SIOkam 343 of Sri RanganAtha Paadhuka Sahasram

paricharaNaniyukthal: pAdhukE! rangaBharthu:
pavanathanayamuKhyalrarpithAm thvathsamlpE
vinathaviDhimuKhEBhYo nirvishEShAm dhvirEPHA:
kaThamapi viBhajanthE kAnchanlm padhmapAnkthim

Meaning: Oh Ranganatha Paaduka! Hanuman and other servants brought gold lotuses (from the Himalayan region) and presented them to you. The 4 heads of Brahma bent below you. The bees hovering nearby, could only distinguish between the 2, only with difficulty, all heads looking exactly lotus-like.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous sIOkam, Swami Desikan dwelled on the Kaithaki petals and the heads of Rudrans. Here, Swami Desikan is reminded of the faces of BrahmA and the lotus flowers and composes a sOkam connecting them. He says: "Oh PadhukE! When RaamachandrA returned to AyOdhyA from LankA, He wished to offer worship to His titular deity, Lord RanganAthAn. He sent HanumAn to collect the golden lotus flowers needed for the AarAdhanam. HanumAn assembled those lotus flowers and placed them close to you. At that time, BrahmA's face was also near you to help the Lord with the AarAdhanam. The bees in the worshipping hall were confused some what between the lotuses and BrahmA's faces. They could not tell which is which without special effort on their parts". Swami Desikan hints that BrahmA was seated on a lotus growing out of Lord RanganAthA's navel.

2) The golden lotuses were placed by HanumAn and others near you adorning the ThiruvadikaL of the Lord (ParicharaNa niyukthai: Pavana tanaya mukyai: thvath sameepE arpithAm). There BrahmA was with His bent head near you. The bees had a difficult time of differentiating between the heads of BrahmA seated on a lotus and the golden lotuses placed near you (Vidhi MukhEbhya: nirvisEshAm KaanchanIm Padhma pankthim). Finally with effort, they were able to tell the 2 apart (DhvirEphA: katamapi vibhajanthE).

SIOkam 344 of Sri RanganAtha Paadhuka Sahasram

viDhishivapuruhUthasparshithalrdhivyapuShpal:
thvayi saha nipathanthasthatthadhudhyAnaBhrungA:
maDhuripupadharakshE! manjuBhi: svalrninAdhaI
ravidhithaparamArthAn nUnamaDhyApayanthi

Meaning: Oh Paaduka! Brahma, Siva and Indra have dedicated divine flowers to you. Interestingly, the bees have also come with these flowers from their respective groves. They hum sweet melodies-presumably announcing the Truth to the unknowing people-(Probably what they announce is the Lord's supremacy as Paradevata and the distinct supremacy of YOUR SELF even over the Lord's Feet!)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The bees that accompanied the flowers brought by BrahmA, RudrA and IndrA from their gardens settled on you, when these BhakthAs showered these flowers over the Lord's feet adorning you. The bees enjoyed your fragrance and announced to the World that Your Lord's feet are the most desirable because of their association with you. They learnt by 1st hand experience about the supermacy of Your Lord's Holy feet and propagated next that truth to the rest of the world. They attain thus the state of AchAryAs through that act of spreading the message about theSupermacy of Your Lord.

2) **Srimath Andavan's anubhavam:** The MahAns assembled to offer their worship of Swamy NammAzhwAr (satAri Soori) spread to others the Vaibhavam of the AzhwAr to fill them in as it were.

3) The divine Pushpams from the gardens of Brahma-Siva-IndrAs are offered to the Lord's feet adorning you as PushpAnjali (Vidhi-Siva-PurhUhta sparsithai: dhivya pushpai: saha Thvayi). With

the flowers come the bees that were enjoying the pollen from the flowers (Dhivya Pushpai: saha nipatantha: tath-tath udhyAna BhrungA :) Now, the bees shift their attention to the enjoyment of the divine fragrance of the Lord's lotus feet (Thiruppadham of the Sarvagandhan) adorning SatAri Soori. They are enchanted and raise sweet sounds (manjubhi: svai: ninAdhai :) to announce for those, who are not in the know about the Supreme truth about the Lord and His Paadhukais.

SIOkam 345 of Sri RanganAtha PaadhukA Sahasram

prashamayathi janAnAm sanjvaram rangaBharthu:
parisarachalithAnAm pAdhukE! ChAmarANAm
anudhinamupayAthalrutThitham dhivyapuShpal:
nigamaparimaLam thE nirvishan ganDhavAha:

Meaning: Oh Paaduka! Divine flowers are brought everyday from Devaloka. When they are presented to you, the wind from the wafting of chamaras blows out the fragrance of flowers along with that of the Vedas together: this dispels the devotees' samsara-heat!

Special Notes from V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** In this verse, Swami Desikan describes how Vaayu also serves as an AchAryan like the bees mentioned in a previous sIOkam. He says: "Oh PaadhukE! Every day, DevAs shower divine flowers from the nandavanam of Indran on You. At that time, the servants of the Lord perform chAmaras kaimkaryam to you. The wafts of air (Vaayu) generated during the movement of the fans spread the fragrance of VedAs mingled with the parimaLam of divine pushpams all around. Vaayu serves this way and lets all the inhabitants of the world know that Your Lord is the Supreme Being praised with out let by the VedAs. People experiencing the fragrance spread by Vaayu end up with the destruction of their samsAric afflictions.

2) **Srimath Andavan's anubhavam:** The entire gamut of the SamsAric afflictions are banished through the experience of Swamy NammAzhwAr's darsanam, enjoyment of the fragrance of the mahizhampoo garland adorning His neck and the listening of His Sri Sookthis.

3) Swami Desikan says that the samsAra tApams of the people of the world are removed (JanaanAm Samjvaram prasamayathi). How does it happen and what is the causative factor? Swami Desikan points out that the nigama parimaLam (Vedic fragrance) of satAri Soori mingling with the fragrance of the divine flowers from Indran's nandhavanam are wafted across by the waving fans of KaimkaryaparALs of RanganAthA and that fragrance is responsible for the banishment of the fever of SamsAric afflictions.

SIOkam 346 of Sri RanganAtha PaadhukA Sahasram

aKhilaBhuvanarakshAnAtakAm darshayiShyan
animiShatharupuShpalrarchithE rangamaDhyE
aBhinayamanurUpam shikshayathyAthmanA thvAm
praThamavihithalAsya: pAdhukE! ranganAtha:

Meaning: Oh Paaduka! Ranganatha is a master-dancer. He enacts a small piece of drama, for protecting all the worlds. For this He chose Sriranga as the 'Natya Ranga', this has the special virtue of being sanctified by the *Kalpaka flowers* from the heaven. Then the Lord demonstrates by Himself 1st dancing and showing 'abhinayas' to teach you how to follow suit.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! RanganAthA stands at the center of Srirangam on a stage decorated with the divine Kalpaga flowers. DevAs shower these flowers on Him, who is ready to conduct His dance of protection of the world. He moves His lotus feet for this dance and seems to be engaged in teaching you at the same time the steps for that dance.

2) **Srimath Andavan's anubhavam:** Azhwar incarnated in this world. He did not like the SamsAric life here and conveyed to the Lord his sufferings in this world. PerumAL listened to AzhwAr and took him back to Parama Padham after the fulfilment of his avathAra kaaraNam (Creation of his Sri Sookthis). AzhwAr revealed to every one that the Lord will respond with dayA to all, who appeal sincerely for the Lord's compassion and protection.

3) Sri RanganAthA's instructions to Swamy NammAzhwAr, His ChatAri, and the stage in which the Lord gives these instructions are covered here. The dance takes place at the stage (Ranga VimAnam), which is decorated with divine Kalpaka flowers (animisha taru Pushpai: archithE Ranga MadhyE). There, the Lord is going to perform the dance of saving all the worlds and its beings (Akhila Bhuvana rakshA nADikAm darsayishyan). He performs the dance 1st (prathama vihitha lAsya: sann), and at the same time, gives instruction on the appropriate steps for the AzhwAr to practise (thvAm anuroopam abhinayam sikshayathi).

SIOkam 347 of Sri RanganAtha PaadhukA Sahasram

agaLithanijarAgAm dhEvi!viShNO: padham thath
thriBhuvanamahanlyAm prApya sanDhyAmiva thvAm
Bhavathi vibhuDhamukthal: spaShtathArAnuShangam
parisarapathithalsthE pArijAthaprasUnal:

Meaning: Oh Paaduka Devi! The Feet of the Lord (Vishnu Padam=sky) having got the love in full (having got its natural red hue of the twilight), are worshipped by all the worlds, and reach you (Sandhya; when all worship it), with the *divine Parijata flowers* poured by devas being seen on you (stars appear on the sky after sandhya).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the flower shower from heaven on RanganAthA as a shower of stars. He says: "Oh PaadhukA Devi! Lord's feet have a red hue that is characteristic of the time of dusk. You, who are celebrated by all the 3 worlds hence, were also like the crimson dusk in color. The PaarijAthA flowers showered on Lord's feet by the DevAs fell next to you like a shower of white stars.

2) **Srimath Andavan's anubhavam:** Swami Desikan uses the double meaning of the word "Raagam" (red or desire) here cleverly. He says: "Oh PaadhukE! PerumAL's Thiruvadi has great desire for all. When He adorns you, who is celebrated by all the worlds and is surrounded by the flowers showered on Him by the DevAs, He reminds one of the red-hued dusk, which is united with the stars of the sky.

3) The Lord's Thiruvadi (the inner side) has a beautiful red hue. It has also great desire for the paadhukais celebrated by the 3 worlds (VishNO: Padham agaLitha nija raagam). It unites with the celebrated Paadhkais (Thribuvana mahanlyAm thvAm prApya) in the middle of all the white divine flowers showered by the DevAs. At that time, the Lord's Thiruvadi looks like the red-hued dusk surrounded by the starry firmament (SandhyAm prApya spashta taarA anushangam bhaavathi).

[SIOkam 348 of Sri RanganAtha PaadhukA Sahasram](#)

vyanjanthyEthE viBhavamanaGham ranjayantha: shruthIrna:
prADhvam rangakshithipathipadham pAdhukE! DhArayanthyA:
nAdhalrantharnihithanigamalrnanndhanOdhyAnaBhrungA:
dhivyal: puShpal: snapithavapuShO dhEvi! soUsnAthikAstHE

Meaning: Oh Paaduka Devi! You bear the Feet of Ranganatha in a favorable manner. *The flowers from Devaloka* have been used in oblation to you. The bees, which have come from the upper world, hum Vedic hymns, pleasant to our ears. They appear to enquire, in earnest anxiety, as to whether the bath is over. They publicize the spotless greatness of you.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** When the *PaarijAthA flowers* showered from the sky, the bees that were drinking the honey inside the flowers also came down. The honey from those flowers flowed over the PaadhukAs as if it was being given an auspicious bath in honey. The bees that emerged out of the flowers had the ability to store VedAs inside them because of their association with the divine trees (PaarijAtham, Harichandanam, Kalpakam et al). The sounds generated by them on exit from the flowers were very pleasing to hear. Those sounds appeared as though they were inquiring the PaadhukAs whether they had an auspicious Thirumanjanam (PushpAbhishEkam).

2) The Paadhukais had the ThirumEni that had PushpAbhishEkam (dhivyai: Pushpai: snapitha Vapusha:). The bees coming out had a sunAdham that sounded like they were asking whether the Paadhukais had an enjoyable Thirumanjanam (thE sounAthikA: Kim). The bees house Vedic sounds inside them (BhrungA: antharhitha nigamai: Nadhai :). The Sunaadham generated by the bees is pleasing to the ears and also appear to celebrate your blemishless vaibhavam (Naadhai: Na; Sruthi ranjayanthassantha: thE anagam vibhavam vyanjayanthi).

[SIOkam 349 of Sri RanganAtha PaadhukA Sahasram](#)

kim puShpalsthuLasIdhaLalrapi krutham dhUrvApi dhUrE sThithA
thvathpUjAsu mukundhapAdhu! krupayA thvam kAmAdhEnu: sathAm
prathyagrAhruthadharBhapallavalavagrAsABhilASHOnmuKhI
DhEnusthiShTathu sA vasiShTaBhavanadhvArOpakaNTasThaIE

Meaning: Oh Paaduka! When your worship is being done, what for, flowers? Even Tulasi leaves are not required; let Durva grass is far away. Because you do not expect materials from good souls, who have deep devotion to you; without expecting anything, by sheer grace of Yours, You grant all rewards. You are indeed a Kamadhenu-but unlike that Kamadhenu which would eject its mouth towards Vasishta expecting a mouthful of grass from him! Let that Kamadhenu be there-we do not need it. Here is our Paadhuka, our Kamadhenu.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of Moksham- granting Lord! There are people, who may feel uncomfortable that they are unable to bring flowers from PaarijAthA tree or from earthly trees or TuLasi leaves or even blades of panic grass to you as offering. They pine over their inabilities to collect any of the above material for worship and are very unhappy about their lot. You however bless them with every thing out of the fullness of your merciful heart. In this regard, you are even better than the divine KaamadhEnu. She needs atleast a handful of fresh grass to be brought to her as a mark of respect, before she can grant the wishes of the people, who beseech her blessings. You on the other hand do not expect anything from those,

who approach You. The small act of adorning you on their heads for a moment, is sufficient for you to give them more than what they asked for. Let KaamadhEnu stand where she is! We do not need her, when you are with us. Let KaamadhEnu stand at her customary place (i-e), at the entrance of Sage VasishtA's hermitage and help him. You give us every thing, even if we are unable to bring you anything. Your compassion and generous spirit is matchless.

2) **Srimath Andavan's anubhavam:** The inner meaning is that AchAryAs are crores of times more munificent than the proverbial KaamadhEnu, when it comes to granting one's wishes. The AchAryAs do not expect anything and yet grant all prayOjanms in the spirit of "KrupayA nispruhO vadEth".

3) The salutations to the Paadhukai is "hE Mukundha Paadhu". MulundhA's name is invoked to remind us that the Paadhukai is that of one who gives both Moksham and BhOga-Isvaryam here. Swami Desikan recognizes the Paadhukai as a veritable KaamdhEnu (thvam krupayA sathAm KaamadhEnu :). There is however one difference between the Paadhukais and the KaamadhEnu. The Paadhukai does not need any thing, whereas the KaamadhEnu in Sage Vasishtar's aasramam might lift up its head in anticipation of a tender shoot of grass as food (prathyagra aahrutha dharbha- pallava lava grAsa abhilAsha unmukl saa dhEnu :). The visualization of the KaamadhEnu with its anticipatory look at the hands of the visitor to see whether he or she has brought with them atleast a freshly picked, tender balde of grass (aruham pull) as food is a beautiful one.

SIOkam 350 of Sri RanganAtha Paadhuka Sahasram

chUdAragvaDharajasA chUrNasnapanam viDhAya thE pUrvam
rangEshapAdhukE!thvamaBhiShinchathi moULigangayA shamBhu:

Meaning: Oh Paaduka! Siva performs an ablution of dust-with the pollen of konrai flowers on his head-and then performs a water-ablution with his head-Ganga.

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! Sambhu performs the ChUrNAbhishEkam (bath in fragrant powders) 1st with the pollens of Cassis flowers adorning His head, when He prostrates before you. Next, He bathes you with the waters of GangA, who resides inside His matted locks. Thus you receive both ChUrNAbhishEkam and GangAbhishEkam from Your devotee, Sambhu.

2) **Srimath Andavan's observation:** During the Uthsavams, Lord RanganAthA is bathed 1st in the yellow powder (Scented turmeric powder) and the regular Thirumanjanam with Cauvery water starts thrafter.

3) *Sambhu means both a happy man and Parama Sivan.* Swami Desikan chooses this name of Sambhu for the special Sri RanganAtha Bhakthan, Parama Sivan, to illustrate how happy He is in performing Kaimkaryams for the Lord and His ChatAri Soori. Sambhu's matted locks are adorned with Golden Yellow Konnai flowers filled with pollen dust (ChooDARagvadha rajas). As Sambhu bends down to prostrate before the Paadhukais, the 1st abhishEkam is by the pollen dust (Poorvam ChoorNa-snapanam) and the next is abhishEkam with the waters of GangA from His locks (MouLi- GangayA thvAm abhishinjathi).

Sri RanganAtha Paadhuka Sahasre 12th Pushpa Paddhathi sampoornam

13. ParAga Paddhathi (Potency of dust from the Paadukas)

Introduction: The word "ParAg" means the pollen of a flower or a speck of dust. Swami Desikan composed 30 verses in this section to celebrate the mystery and the holiness of the specks of dusts associated with the Lord's Paadhukais.

SIOkam 351 of Sri RanganAtha Paadhuka Sahasram

pAnthu: va: padhmanABhasya pAdhukAkELipAmsava:
ahalyAdEha nirmANaparyAyaparamANava:

Meaning: May the dust of the Paaduka's movement protect you all, the dust which perhaps proved to be the atoms to generate the body of Ahalya.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan says: "May the specks of dust associated with PadmanAbha protect us! They were the ones responsible for reconstructing AhalyA's body from its stony existence into her original human form". When RaamA travelled on His novel journey to SiddhAsramam with Sage ViswAmithrA, the dust specks from His PaadhukAs subdivided into atomic particles and reconstructed AhalyA's body into that of the wife of Sage Gautama. Her curse was removed by the power of the holy dust associated with the Raama PaadhukAs.

2) **Srimath Andavan's anubhavam:** Swami Desikan's prayer is: "Oh Lord's PaadhukE! Just as You brought back to life AhalyA from her stony form into physical form, may You bless us to have a dhivya sarIram fit for Your Lord's Kaimkaryam!"

3) Swami Desikan suggests some type of reconstructive surgery (dEha nirmANam) done by the sub-atomic particles (ParyAya paramANava :) of dust generated from the movement of the Paadhukais. "ParyAya" means approaching or coming near. Swami Desikan seems to indicate that even before they came into contact with the stony form of AhalyA, the potency of the sub-atomic dust particles had their benovolent effect.

SIOkam 352 of Sri RanganAtha Paadhuka Sahasram

thava sancharaNAdhrajO viDhUtham
yadhidham ranga narEndra pAdha rakshE!
alamEthadhanAvilAni karthum
kathakakshOdha ivAshu mAnasAni

Meaning: Oh Ranganatha Paaduka! The dust produced by your walk here and there would prove sufficient to clarify the minds which are confused, even like Ketaka-seed-powder (Thenkottai thool in Tamil) would quickly clarify muddy water.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan explains how the specks of dust from the Lord's Paadhukais cleanse muddy matter. Normally, specks of dust soil a cloth or water. He says: "Oh RanganAtha PaadhukE! The dust specks arising from your movement have the power to cleanse the minds of agitated people just like the KathakA nut powder purifies the muddy water. KathakA nut (tEtthAnkkottai) is crushed into fine powder and that is used to remove the dirt from the body, clothes and muddy water.

2) Srimath Andavan's anubhavam: The inner meaning is that the accompaniment of the Lord by us during His uthsavams will remove all sins just as the tEtthAnkottai powder clears up the muddy water on contact. Our minds will be purified by the parAg of Paadhukai.

3) Swami Desikan addresses the "RanganarEndhra padha Rakshai" and says that the dust particles (Raja :) arising from their sanchAram (SanchAraNath vidhUtham yath raja :) will cleanse the muddy minds of ours quickly (MaanasAni aasu anAvilAni karthum alam) just as the tEtthAnkottai powder (kathakashOdha Iva) cleanses muddy water.

SIOkam 353 of Sri RanganAtha Paadhuka Sahasram

punarukthapithAmahAnuBhAvA:
puruShA: kEchidhamI punanthi vishvam
maDhuvalripadhAravindhabanDhO
raparAgAsthava pAdhukE! paragal:

Meaning: Oh Paaduka! There are these few Sadhus, who have no other love and who have received the dust from you, and for that reason, purify the whole world by their existence. Their greatness is so much that one imagines them to be Brahmas, other than the one who is charged with the duty of creation.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! You are closely related to the lotus feet of MadhusUdhanan. Through their association with your dust specks, a fortunate few attain a superior status that helps them to cleanse this universe through their mere presence. Their status is superior to that of BrahmA by a 2 fold measure.

2) Srimath Andavan's anubhavam: Oh PadhukE! Whoever that receives the dust particles associated with you on their head do not long for anything but Your Lord. Even the attainment of the status of Brahma does not interest them. The inner meaning is that those who have been blessed with Swamy nammAzhwAr's katAksham lose all desires except the one to perform kaimkaryam for PerumAL.

3) Here Swami Desikan salutes the Lord's Paadhukai as, "Madhuvairi padhAravindha Bhandhu". He says that the bhAgyasAlis who have received the parAgs of the Paadhukai attain a status twice more noble than that of BrahmA (Punaruktha PithAmaha anubhAvA:) and are freed of all desires (aparAgA :) and cleanse the universe through their presence (amee visvam punanthi).

SIOkam 354 of Sri RanganAtha Paadhuka Sahasram

aBhiyukthajanO nijArBhakANAm
bahushO ranganarEndhrapAdharakshE!
avalEpapishAchamOchanArtham
rajasA limpathi thAvakEna dhEhAn

Meaning: Oh Paaduka! Knowledgable people would apply on their children, many times too, the dust from you. This is for warding off of evil spirits like ahamkara. (Your dust has the potency of inducing a pure personality, without ahamkara, that is, conceit).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha Paadhuke! Discriminating people with good faith in you smear the dust specks associated with you on their children to drive away the malevolent spirit of egotism. They smear that dust many times over their children's body to make sure their egotism is completely banished. These faithful devotees of yours take this step, when the children are small to ward off the onset of any egotism at a later stage.

2) The inner meaning is that the Sri Paadha Theetham of BhagavathAs and the dust particles associated with the Paadhukais would remove all dhOshams.

3) The power of the Sri Paadhuka rENU is illustrated here. Swami Desikan says that the most saathvik people (abhiyuktha JanA :) smear (limpathi) the dust particles (rajas) from the Paadhukai's sanchAram. Why do they do it? They do it for banishing (mOchanArtham) the demon (pisAcha) of egotism (avaLEpam) from their children's (nijArbhakANAm) bodies and minds.

SIOkam 355 of Sri RanganAtha Paadhuka Sahasram

shirasA parigruhya IOkapAIA:
sthava rangEshvara pAdhuke! rajAmsi
viShamEShu baLEShu dhAnavAnAm
vyapanIthAnya shirasthramAvishanthi

Meaning: Oh Paaduka! The Devas, guarding the world like Indra, Varuna, etc., bear the dust from you and enter the battlefield against the asuras without any other shield for their heads- the dust from you would itself be an adequate shield!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha Paadhuke! The protectors of the 8 directions such as VaruNA, Yama, Agni et al wear with humility, the dust specks associated with You on their heads prior to engaging in battles with their enemies. During the time of battle, they do not wear any other protection for themselves. Your dust specks protect them fully.

2) **Srimath Andavan's anubhavam:** The inner meaning is that for those who have true bhakthi for the SadAchAryan's Thiruvadi, there is no fear from inauspicious guNams like avarice, anger and pride.

3) Swami Desikan says that the dust from the Paadhukais of the Lord worn by IndrA and other LokapAIAs serve as the protective head gear (anya sirasthram), when they enter into battles with the powerful armies of the asurAs (DhAnavAnAm vishamEshu bhaLEshu aavisanthi).

SIOkam 356 of Sri RanganAtha Paadhuka Sahasram

kruthina: shirasA samudhvahantha:
kathichith kEshavapAdhuke! rajasthE
rajasasthamasOpi dhUraBhUtham
paripashyanthi vishuDdhamEva saththvam

Meaning: Oh Paaduka! The fortunate ones, the Punyatmas, who bear the rajas or dust from you, are enabled to see very well, the pure-sattvika world, Paramapada, which has no trace of connection even with rajas or tamas gunas. (Rajas means both dust and rajo guna)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Kesava PaadhukE! A fortunate few wear the dust specks associated with you on their heads and transcend the 3 guNAs - satthva, rajas and tamas - and reach Your Lord, who is beyond all the 3 guNAs. They thus realize Moksham and are liberated from the cycles of births and deaths. They become blessed to focus on the Lord at all times and serve him forever. (3 guNAs are the primary constituents of Prakrithi and are the basis of all substances. They are present in different proportions in the different human beings. Our Lord is beyond all the 3 guNAs. When a human being receives Moksham, he or she becomes elevated to the state of Suddha SatthvA. The guNA known as rajas is of the nature of passion and gives rise to thirst for and attachment in action. The guNA recognized as Tamas is born of ignorance and it causes delusion, miscomprehension, indolence and forgetfulness/ sleep. Satthva guNA is free from evil and attaches itself to knowledge /Jn-Anam. Swami Desikan suggests that those, who are lucky enough to wear the dust specks from the Lord's PaadhukAs, go beyond these 3 guNAs out of which their body is evolved and are freed from birth, death, decay, pain and attain immortality).

2) **Srimath Andavan's anubhavam:** For those, who have sought refuge at the sacred feet of SadAchAryAs, all attachments other than PerumAl are banished and they reach parama padham at the end of their days here. AchAryan cures diseases such as desire in SamsAram, anger, jealousy, pride et al and prepares the sishyan for Moksham.

3) Swami Desikan says that the dusts from the Lord's Paadhukais destroy Rajo and TamO guNams and bless the wearers of those auspicious dusts to attain Suddha Satthva Maya paramapadham (Kruthina: raja: sirasA samudhvahantha: - visuddha satthvamEva Paripasyanthi).

SIOkam 357 of Sri RanganAtha Paadhuka Sahasram

aDhikam padhamAshrithOpi veDhA:
 prayathO rangaDhurINapAdharakshE!
 aBhivAnchathi sangamam paragal
 raBhijAthalsthava dhEvi! nABhijAtha:

Meaning: Oh Paaduka! Brahma is born in Naabhi (the navel)- yet he, notwithstanding his high office, is not of high pedigree! He seeks with a pure heart, a high birth by contact with Your dust! (This dust, alone can confer high birth and elevation that even Brahma longs for)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PadhukE! Brahma has attained the highest status among DevAs. In spite of it, He is concerned that he is not of noble descent, since he was born out of the Lord's navel. Therefore, he likes to wear the specks of dust belonging to you for sanctification in the belief that they are born of noble lineage (viz) yourself. Here, Swami Desikan uses the words "AbhijAtha" and Naabhijatha" deftly. "NaabhijAtha" can mean both "not born of" (na+abhijAtha) or "born of navel" (Naabhi+jAtha), when one splits the word, "NaabhijAtha" in 2 ways.

2) Swami Desikan says that even BrahmA occupying a noble post seeks the sambhandham of the specks of dust from the Paadhukais to gain the higher status of those who are born in good kulam (Vidhi: abhijAthai: tava parAgai: sangamam abhivAnchathi).

[SIOkam 358 of Sri RanganAtha PaadhukA Sahasram](#)

shuDdhasatthvavapuShalva BhavathyA pAdhukE! virajasoU haripAdhoU
asthu kim punaridham rajasA thE shuDdhasathvamayathA manujAnAm

Meaning: Oh Paaduka! You are made of pure sattva-without rajas or tamas. That you keep the Lord's feet free of dust, free of rajas is understandable. But how does it happen that your dust (rajas) creates for men, who bear it, a character of pure unalloyed sattva?

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan hints here that BrahmA and others are purified by wearing the dust specks from the Lord's paadukai and the Lord's feet are protected from dust by wearing the Paadhukais. The word "Rajas" has 2 meanings. When we refer to guNAs, it relates to passionate nature and at other instances, it means dust particle. Using their double meanings, Swami Desikan says: "Oh paadhukE! You are beyond 3 guNAs like Your Lord. Hence you also do not have relation to prakruti (viz), you are of aprAkruthA form. That is why Your Lord's feet are virajas (devoid of rajO guNA). You also protect His feet from the dust (rajas). It is also understandable that dust emanating from you makes human beings virajas (devoid of rajO guNA), when they wear your dust on their heads. They become of the form of Suddha Sattva and transcend the 3 guNAs and attain immortality.

2) **Srimath Andavan's anubhavam:** During the uthsava kaalams, those who follow the Lord get their rajO guNam removed from the sambhandham of the rajas (dust specks) from the Paadhukais of the Lord. They become filled with Sathva gunam.

3) Swami Desikan addresses a question to Paadhukai: Oh PaadhukE! Lord wears you with Suddha Sathva svaroopam and His feet become free of dust (Suddha sathva vapushA yEva BhavathyA Hari-Paadhou Virajasou). Let it be! How come the dust specks associated with you make the people receiving them free of RajO gunam (thE rajasA manujAnAm suddha sathvamayathA asthi)? Please explain how that transformation came to be? (Idham puna: Kim?).

[SIOkam 359 of Sri RanganAtha PaadhukA Sahasram](#)

thadhrasthava thanOthi pAdhukE!
mAnasAnyakaTinAni dhehinAm
prastharasya padhavigathasya yath
vyAchakAra muniDharmadhArathAm

Meaning: Oh Paaduka! That dust from you, which conferred on to a hard stone, on the way, the life of a wife to a sage, can equally well transform men's minds soft! (Once the dust transformed stone into a soft and tender lady, Ahalya It can as well convert hard-hearted people into soft and gentle ones).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The speck of dust associated with you has the power to soften the minds of embodied ones. That very same dust speck, when it fell on the hard stone form of AhalyA transformed her back into that of soft-limbed wife of Sage GautamA.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When the dust speck associated with you falls even by accident upon a human being, their sins and fears are removed and they develop ruchi for serving AcAryAs and the Lord with preethi.

3) Swami Desikan says that the power of the dust specks from the Lord's Paadhukais make even hard-hearted men fear about doing unrighteous acts (tath tava raja: dEhinAm maanasAni akatinAni tanOthi). The powerful dust specks seem to soften the hearts of such people, just as it transformed a stony AhalyA into asoft-limbed Rishi Pathni (prastharasya Muni dharmadhArathAm vyAchakAra).

SIOkam 360 of Sri RanganAtha Paadhuka Sahasram

rangEshasya puruShasya jagadhviBhuthyal
raThyAparikramaviDhoU maNipAdharakshE!
slmAnthadhEshamanavadhyasarasvathInAm
sindhUrayanthi BhavathlcharithA: parAgA:

Meaning: Oh Manipaaduka! When Lord Ranganatha, the Super-person walks on a procession through the streets, the dust generated from You gets deposited on the head's parting line, of the Sruti-Damsels, of purest word, as if it were sindoora powder. (The dust from the Paaduka is enough to confer purity of speech).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked Paadhukais of the Lord! When Your Lord goes around the streets of Srirangam on Your back for protecting the world, He raises specks of dust through His movements. Those dust specks associated with you decorate the parting line of the hair around the forehead marked with auspicious vermilion (red lead) dot in the case of great scholars. They become enriched in Vedic knowledge as a result of wearing those dust specks associated with you on their heads. They become blessed thus with true scholarship on divine wiSwami Desikanom.

2) **Srimath Andavan's anubhavam:** The dust from the Padhukais is worn on the parting hair line of Veda MaathA as alankAram (i-e), the Upanishads sing about your glory.

3) Oh PaadhukE! The dust arises from the Veethi sanchAram of the Lord of Srirangam on Your back (RangEsasya Purushasya raTyA Parikrama vidhou bhavathi charithA parAgA :). Those dust specks are collected and worn on the vahidu (parting line of the hair) by blemishless Vedams as alankAram causing auspiciousness (anvadhya SarasvathInAm Seemantha-dEsam ParAgA: sindhUrayanthi).

SIOkam 361 of Sri RanganAtha Paadhuka Sahasram

mAnyEna ranganrupathErmaNipAdharakshE!
chUdApadhAni rajasa thava BhUshayantha:
kAlakramENa BhajathAm kamalAsanathvam
nABhlsarOjarajasAm nivasanthi maDhyE

Meaning: Oh Manipaaduka! Those men who are lucky (and who cherish it) to bear the highly respectable dust from You, are sure, in course of time, to receive Brahma-title; that is they would sit in the midst of the dust of the lotus of the Lord's navel.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangarAjA's MaNi PaadhukE! Those who wear the celebrated dust specks associated with You on their heads as their head-jewelery reach the

high status of Brahma. They find their place among the pollens of the lotus arising from the navel of the Lord in due time (i-e) they attain Brahma padham.

2) Swami Desikan suggests that those who wear the worshipful dust from the PaadhukAs (maanyEna tava rajasA bhUshayantha :) attain "KamalAsanathvam" or Brahma padham. They have as their seat the sacred lotus growing out of the Naabhi of PadhmanAbhan.

SIOkam 362 of Sri RanganAtha Paadhuka Sahasram

mAtharmukundhacharaNAvani! thAvakInA:
chinthAvashIkaraNa chUrNa vishESha kalpA:
sanchArapAmsukaNika: shirasA vahanthO
vishvam punanthi padha padhma parAgaEshal:

Meaning: Oh Mother Paaduka! The dust that you generate during the walks, works like a mysterious magic powder to captivate the minds of all. Those who bear this on their heads are thereby elevated so much so that the dust from their lotus-feet purifies the whole world.

Special Notes from V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** Oh Devi PaadhukE! The dust specks associated with you have the magic of attracting the minds of all to the fortunate one, who wears those (rENus) on their heads. The specks of dust raised by you during your travels with the Lord have the power to make their wearers very holy. They in turn sanctify this world from the power of the specks of dust associated with their feet.

2) Here Swami Desikan addresses the Lord's Paadhukais as "Mukundha CharaNAvani" or the Paadhukais of the Moksham- granting Lord. The dust arising from the Paadhukais during the SanchAram with the Lord produces small dust particles (ThAvakInA: SanchAra Paamsu-kaNika :). Swami Desikan describes them as "ChinthA-VasIkaraNa ChUrNa-VisEsha-KalpA:" or the mind captivating fine powder like dusts. Those are worn adorngly by a fortunate few and that empowers them to make the world free of dhOshams by their presence (Paamsu kaNika: sirasA Vahantha: Visvam punanthi).

SIOkam 363 of Sri RanganAtha Paadhuka Sahasram

ayOjithAnyamalaDhIBhirananyalaBhyE
padhAvani! ShruthivaDhUpatavAsakruthyE
thvathsancharaprachalithAni rajAmsi shoUrE:
praKhyApayanthi padha padhma parAga shOBhAm

Meaning: Oh Paaduka! The Veda-damsel has been bedecked with the perfume-powder that your dust is. The pure-minded Vedic scholars can never think of any other perfume. Thus the dust generated by your walks becomes a perfume-powder, which is now imagined as even better than the flower dust from the Lotus Feet of the Lord!

Special Notes from V. Sadagopan

1) Oh PaadhukE! Great Vedic scholars wear the dust specks associated with you on their heads so that their Vedic recitations can be maintained at a high level of precision and grandeur. Their act of wearing the rENus from your sanchAram is like decorating the Veda Kannikai with fragrant powders. Your dust specks enhance the glory (fragrance) of the VedAs, whose subject matter is Your Lord. "It is common custom for ladies to wear fragrant powders made from lotus and other flowers (Mallikai, Rose et al) known for their aroma.

2) Swami Desikan salutes the Vedha MaathA (Sruthi vadhU) here and says that she can not be approached except by the pious minded people assisted solely by the dust from the Lord's sacred feet. Even that difficult-to-access Veda MaathA (ananya labhyE Sruthi VadhU) wears on her head as fragrant powder (PaDavAsa Kruthyam) the dust particles from the PaadhukAs raised during the SanchAram of the Lord. The glory and beauty of the Sruthi VadhU is enhanced further by the sambhandham with the PadhukA dust (sObhAM PrakhyApayanthi).

[SIOkam 364 of Sri RanganAtha PaadhukA Sahasram](#)

mUrDhAnamamba! muraBhinmaNipAdharakshE!
yEShAm kadhApi rajasA BhavathI punAthi
thvAmEva thE sukruthina: snapayanthi kale
mandhAradhAmarajasA mukutachyuthEna

Meaning: Oh Manipaaduka! It is enough that you make the heads of people pure with your dust, only once. Those fortunate people, in course of time, will be privileged to perform powder-ablution on you with the Mandara- flower-dust falling from their crowns, they now being Devas! (Mandara is a divine flower)

Special Notes from V. Sadagopan

1) Oh PaadhukE! Whoever wears the dust specks associated with you on their heads even occasionally reach the status of DevAs at the end of their earthly lives. Their good fortune permits them to wear mandArA flower garlands around their bejewelled crowns in the world of DevAs. They do not forget your blessings that made it possible for them to reach such a high status. They prostrate before you and the pollen from the MandhArA flowers adorning their crowns fall on you and appear to bathe you in them.

2) Here, Swami Desikan is reminded of the compassion / Dayaa of the Holy Paadhukais and addresses them as "Ambhaa". He salutes the bhAgyasAlis, who have the good fortune to wear the PaadhukA rENu on their heads as "Sukruthina:" They attain dEva Padham and later during their prostrations before the Paadhukais perform Thirumanjanam to them with the pollen dust from the mandhAra Maalais adorning their crowned heads (MandhAradhAma rajasA thvAmEva snapayanthi).

[SIOkam 365 of Sri RanganAtha PaadhukA Sahasram](#)

raThyAvihArarajasA puriDhUsarAnglm
rangEshvarasya laLithEShu mahOthsavEShu
prasphOtayathyavanathO maNipAdhukE! ThvAm
goUrIpathi: svayamiBhAjinaPallavEna

Meaning: Oh Manipaaduka! In Lord Ranganatha's grand and beautiful festivals, the dust collected on you during the street-procession, is removed by Siva with the use of his elephant-skin. (Siva wears the elephant-skin as his garment. His worship of Paaduka is described here).

Special Notes from V. Sadagopan

1) Oh MaNi PaadhukE! During the occasions of the big festivals of Lord RanganAthA, He is carried around the many streets of Srirangam by You. The dust arising from such travels cover you and you get soiled. Paramasivan bows before you during this time and uses the portion of the tender elephant skin that He is wearing as a garment and brushes away all the accumulated dust specks. He performs kaimkaryams for you this way.

2) Here Swami Desikan describes the Kaimkaryam performed by Gouripathi (the Lord of Paarvathi). The occasion is the joyous uthsavams (laLithEshu mahOthsavEshu) at Srirangam. During those times, the PaadhukAs carry the Lord over the Raaja Veedhis (raTyA VihAram) of Srirangam and a lot of dust arise and cover the Paadhukais, which get soiled (vihAra rajasaParidhUsarAnglm thvam). Lord of Parvathi was standing by enjoying His lord's MahOthsavam. When He saw that the surface of the gem-bedecked Paadhukais were soiled, He bent down and used His upper garment of tender elephant skin and wiped away all the accumulated dust particles that sullied the bright gems adorning the Lord's Paadhukais (Gouripathi: thvAm avanatha:sann svayam ibhAjina-pallavE na prasphOdayathi). The choice word, "avaantha: sann" brings out the imagery of the reverential way in which paramEsvaran performs this Kaimkaryam of wiping the dust on the surface of the Paadhukais and restoring their erstwhile lustre.

SIOkam 366 of Sri RanganAtha Paadhuka Sahasram

nEdhlyasAm nijaparAganivEshapUrva
sprUShtvA shirAmsi BhavathI BhavarOgaBhAjAm
gADam nipldya garudaDhvajapAdharakshE!
mAnagraham shamayathIva paralrasADhyam

Meaning: Oh Paaduka! For those who come near you and who suffer from the bad disease of samsara (caused by conceit based on non-distinction between body and soul), you remove this evil spirit very much as a conjurer would do. You as Sataari sprinkle dust on their head, then touch it; then press the head closely, even press the shoulders, and thus drive out the evil spirit from them-which achievement is impossible for any one else.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Earlier, Swami Desikan described how the demons of egotism are driven from children by the smearing of the dust from the paadhukais. Here, he describes the power of the very same dust to banish the arrogance of the elders. Swami Desikan says: "Oh PaadhukAs of the Lord with GarudA on His flag! You place the dust arising from your sanchAram on the heads of the vain and arrogant people and drive away their pride and stubbornness in no time".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! During Your Lord's Uthsavams, the archakAs place you on the heads of people. Some of them are deeply entrenched in SamsAram and ego, anger, jealousy grip them like possessed by demons. When the dust from you comes into contact with their heads, then these demons are chased away and they become blessed with sathva guNams.

3) Swami Desikan says that the demons possessing the samsAris like pride and egotism are not removed easily by any means (parai: asAdhyam samaiuthum). Those dhOshams arising from Bhava rhOgam are shaken out and driven by the placement of the dust from the Paadhuaki (parAga nivAsam maana gruham samayathi). The Parama padham of the Lord is also attained in the same janmam after contact with the dust.

SIOkam 367 of Sri RanganAtha Paadhuka Sahasram

ApAthavallavathanOrakumArayUna:
padhAvani! pravishathO yamunAnikunjAn
AsidhanangasamarAth puratha: pravruttha:
sEnAparAga iva thE padhavlparAga:

Meaning: Oh Paaduka! When Krishna, only superficially a gopa, in his youth without that age of youthfulness, ventured on His love-war with gopis behind the Yamuna-bed-shrubs, the dust from You was perhaps the dust of war, dust of army progress, in the 'war of love'.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After describing the power of the PaadhukA dust to cure the SamsAric ills in the previous sIOkam, Swami Desikan describes here how the power of the dust creates aversion to the worldly pleasures (VairAgyam). He says that the wearing of the dust on one's head can bless one to develop indifference to the worldly attachments. He illustrates this power of the PaadhukA dust with incidents in KrishNA's life.

Swami Desikan says: "Oh PaadhukE! That KrishNA looked as a cowherd, but in reality, He was Your Lord. When this eternally young cowherd entered the banks of YamunA River to wage the war of Love (amorous fights) with the Gopis, You came to His rescue. Gopis lost the war. They united however with the Lord of the Universe, took refuge in Him and lost their interest in worldly things. Their minds were filled with the thoughts about KrishNA. They became rich in VairAgyam. The dust associated with you rose like an army and defeated the Gopis and made them blessed souls brimming with VairAgyam". Here, Swami Desikan points out that the detachment from the worldly pleasures arises from great love (Kaamam) for the Lord and the dust specks from the Lord's Paadhukais can empower one to attain that state of VairAgyam.

2) **Srimath Andavan's anubhavam:** On the banks of YamunA, Lord KrsihNA spent time at the various tryst houses. His rapid sanchAram from one house to the other raised a lot of dust. That cloud of dust looked like the dust raised by the army in the war of amorous god (Manmathan).

3) KrishNa is visualized here as the one who has not yet reached the age of 16 (akumAra yoonA :). He is going to be engaged in Manmatha yuddham. As He travels from one tryst house (nikuncham) to the other rapidly, there is a lot of dust from the paadhukais. That cloud of dust looked like the dust created by the movement of the army before the battle (Ananga SamarAth puratha: pravruttha sEnAparAga iva aaseeth).

SIOkam 368 of Sri RanganAtha PaadhukA Sahasram

gangapagAthatalathAgruhamAshrayanthyaA:
pAdhAvani! prachalitham padha vIrajasthE
prAyENa pAvanathamam praNathasya shamBhO:
udDhULanam kimapi nUthanamAthanothi

Meaning: Oh Paaduka! When You walk on the banks of the Ganga to reach a cottage of creepers, You generate a lot of dust on the way that becomes a novel powder for body-application for sanctification to Siva, who stands with bent head to You.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When RaamA travelled on the banks of Ganga to reach His temporary abode decorated with flowering creepers, lot of dust was raised by you because of His rapid strides. Sambhu, who normally smears His body with ashes from the cremation ground, now took that dust sanctified by your sambhnam and smeared his body. The dust associated with you removed the dhOshams from the earlier smearing of the ash from the impure cremation ground.

2) Here another kind of sanchAram on the banks of yet another river by the Lord is visualized. Lord Raama was travelling on the banks of Ganga River during His vana vaasam. Sambhu collected the dusts arising from His paadhukais and smeared them on His body for

purification. It was an unusual kind of dust (Kimapi Noothanam UddhULanam) for Sambhu compared to His normal dust collected from burning grounds.

SIOkam 369 of Sri RanganAtha Paadhuka Sahasram

anthE thadhA thvamaviLambithamAnayanthI
rangAdh Bhujangashayanam maNi pAdha rakshE!
kAmam nivarthayithumarhasi samjvaram mE
karpUrachUrNapatalalriva DhULiBhisthE

Meaning: Oh Mani paaduka! In my last moment, when I would suffer, you please bring the Lord on Adisesha, without delay near me so that the dust would serve, like Karpooora-powder to relieve me completely of the suffering.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! At the time of my last moments on this earth, you should help me with your power to lead RanganAthA quickly from His Ranga VimAnam (Sanctum- Sanctorium) and bring Him to my bedside. Through this act, you will be removing my sufferings like placing green camphor under my tongue. (Green camphor powder and Sugar are placed under dying persons' tongue moments before their death to arrest adverse flow of fluids that produce bitter taste in their mouth).

2) **Srimath Andavan's anubhavam:** Swami Desikan prays here for the removal of all his dhOshams at the end of his earthly life by the contact with the green camphor like dust particles from the Paadhukais.

3) Swami Desikan says that the contact with the assembly of dust generated by the Paadhukais as they rush to bring Lord RanganAthA from His aasthaanam to his bed side at the last moments of his life are like the karpUra Chooranam, which remove his sorrows (thE dhULibhi: samjvaram kaamam nivarthaiuthum arhasi).

SIOkam 370 of Sri RanganAtha Paadhuka Sahasram

RangEshapAdhasahaDharmachari! ThvadhlyAn
MoULoU nivEshya mahithAn padhavIparAgAn
santhasthrivargapadhavImathilanGhyanthO
MoUloU padham vidhaDhathE vibhuDhEshvarANAm

Meaning: Oh Paaduka, describable as the Dharmapatni to the Lord's foot! Great men who bear your dust on their heads transcend the reach of the seekers of Dharma-Artha-Kama triad and go beyond to place their feet, as though, on the heads of chiefs of Devas.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Oh RanganAthA's follower in all His travels! Those who wear your celebrated dust specks on their heads during their last moments on this earth skip the PurushArthAs like DharmA, ArthA KaamA and end up with their feet on the heads of DevAs. Swami Desikan says that such people are honored by the DevAs and latter carry such people's feet on their heads to display their high esteem.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Those Mahans who wear your dusts on their heads reject Brahma pattam and kaivalyam (aathmAnubhavam) and are revered by the lofty dEvAs.

3) Here Swami Desikan addresses PaadhukA Devi, the 1 of the 5 consorts of the Lord, as Paadha-sahadharmachAri. Swami Desikan says that the bhAgyasaalis, who sanctify themselves by adorning the dust from the Paadhukais jump over the triple boons of Dharma-arthA-Kaamams (Thrivarga padhavIm athilankayantha :) and become qualified to receive their feet on the heads of dEvAs (VibhdhEsvarANAm MouLi padham santha: vidhadhatE).

SIOkam 371 of Sri RanganAtha PaadhukA Sahasram

mathAsthadhA mADhavapAdharakshE!
thvayi prasaktham thvarayOpayAnthyAm
parAmrushEyam padhavIparAgam
prANal: prayANaya samujjihAnal:

Meaning: Oh Mother Paaduka! When, in my final moment, you speed towards me, the dust from you will make my life-breath going upwards (to the Lord's Abode) enjoy contact with the dust.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh compassionate Mother! Oh Maadhava PaadhukE! During my last moments, please rush to me. Your Quick steps to my bed side will raise a cloud of dust. May I breathe that holy dust and take comfort during my last big breath. Please come before my jeevan leaves the cage of my body so that your holy dust can be smeared over my indhriyAs (faculty senses) to quell their agitations. (In VedAnthA, the word PrANAs used in this verse referes to IndhriyAs. The ten IndhriyAs are classified as KarmEndhriyAs (Organs associated with hearing, smelling, tasting, touching and seeing; Jn-AnEndhriyAs ("PrANAs") are constituted by Mind, Intellect, and Ego et al).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When adiyEn is about to leave this earth, you will rush to my side. The dust arising from the rapid sanchAram will fall on your body. May the wind of PrANans released from my body wipe those dusts and make your surface shine! May adiyEn be blessed with kaimkaryams to you even as my prANans leave my body?

3) Swami Desikan refers to the "padhavi ParAgam" (the dust accumulated on the Paadhukais) as the Paadhukais rush towards Him with Lord RanganAthA on their back. Swamy says that his departing PrANa vaayu would like to do a last minute kaimkaryam to the auspicious Paadhukais by wiping the accumulated dust associated with their journey.

SIOkam 372 of Sri RanganAtha PaadhukA Sahasram

thaThAgathA rAghavapAdharakshE!
sampashyamAnEShu thapODhanEShu
AsIdhahalyA thava pAmsulEshal:
apAmsulAnAm svayamagragaNyA

Meaning: Oh Rama-paaduka! Even that Ahalya was, by the contact with a few particles of Your dust, able to attain, even as many great sages were watching, a 1st rank among taintless women *(Pativratas). The pativratas are listed as Ahalya, Draupadi, Sita, Tara and Mandodari.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raaghava PaadhukE! The dust arising from your movement fell on AhalyA and transformed her from a sinner to that of the foremost among the

chaste women of the world. That happened as AhalyA and the sages of SiddhAsramam were watching. Right in front of their eyes, you accomplished this transformation.

2) Srimath Andavan's anubhavam: The inner meaning is that SadAchArya anugraham will make even a MahA Paapi to be accepted by Mahans and turn into one of those noble souls.

3) Swami Desikan states that a small speck of dust associated with the Paadhukai transformed Ahalya from her stone form into a PathivrathA siRomaNi (tava paamsulEsai: apAmsulAnam svayam agragaNyA aseeth) right in front of the eyes of the sages of SiddhAsramam (tapOdhanEshu SampasyamAnEshu sathsu).

SIOkam 373 of Sri RanganAtha Paadhuka Sahasram

pashyAmi padhmEkshaNapAdharakshE!
BhavAmbuDhim pAthumiva pravrutthAn
BhakthOpayAnathvarayA BhavathyA:
paryasyamAnAn padhavIparAgAn

Meaning: Oh Paaduka of the lotus-eyed Lord! In Your anxiety to reach devotees, the dust from you appears to be driven to farthest distances on your path. Nay, I even believe the dust would cross the vast Samsara Ocean too!

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE of the lotus-eyed Lord! When I witness the gigantic cloud of dust that you raise, when You rush to approach Your devotees, it appears to me that cloud of dust can easily ocean the Ocean of worldly (samsArIc) afflictions.

2) Swami Desikan describes the rush with which the Paadhukai travel to the side of its BhakthAs (BhakthOpayAna thvarayA). Lot of dust arises from that fast travel. Those holy dust particles appear to Swami Desikan as the consumer of the ocean of samsAram (thvarayA paryasyamAnAn padhavIparAgAn bhava ambudhim paathum pravrutthAn Iva pasyAmi).

SIOkam 374 of Sri RanganAtha Paadhuka Sahasram

panchAyuDhI BhUShaNamEva shoUrE:
yathasthavalthe maNipAdharakshE!
vithanvathE vyApthadhisha: parAgA:
shAnthOdhayAn shathruchamUpArAgAn

Meaning: Oh Manipaaduka! The Lord's 5 ayudhas-Sudarsana, Panchajanya, Kowmodaki, Sarnka and Nandaka- are, I believe, without any use and they may have to remain as mere ornaments, since these dust particles spread to all directions so as to make enemy-army's foot-dust subdued and settled down!

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: In the previous verse, Swami Desikan described the speed with which the Paadhukais rush to protect its devotees; here, he describes the haste with which they rush to destroy the enemies of their Lord. He says: "Oh Mani PaadhukE! Your Lord blesses devotees with his 5 weapons (viz), the Disc, Conch, Knife, Bow and Mace, and receives the songs of praise from those, who are protected. Why? It is because of the cloud of dust associated with your lightning movement attacks the enemies and overcomes their will to fight. They get stupefied and get subdued instantaneously. Your Lord does not even have the opportunity to use any one of His 5 weapons. His devotees see Him in this auspicious state and

eulogize Him. This was possible because of your intervention and the power of dust specks associated with you.

2) **Srimath Andavan's anubhavam:** The armies of the enemies run away as soon as the dust from the approaching Paadhukais is seen. The weapons of the Lord do not have any thing else to do. Victory is already won. The weapons serve then as just alankAram for their Lord.

3) Swami Desikan points out that these dust particles associated with the rushing Paadhukais with their Lord on the back scare the armies of the enemies and makes them run away before the battle starts(tava yEthE parAgA: sathru chamU parAgAn sAntha udhayAn vithanvatHE).

SIOkam 375 of Sri RanganAtha Paadhuka Sahasram

pariNathimakaTOrAm prApthayA yathpraBhAvA
dhalaBhatha shilayA svAn goUthamO DharmadhArAn
punarupajanishankAvArakam pAdhukE! thath
prashamayathi rajasthE rAgayOgam prajAnAm

Meaning: Oh Paaduka! The same dust from you, as brought about a gentle change from a stone to a Dharma-patni for sage Gowtama, (in the same person who had sunk because of desire), the same dust would remove, for all beings, a re-birth by elimination of sensuous desires.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan praises the power of the dust arising from the PaadhukAs to destroy the debasing passions in people and converts their minds to a dispassionate state marked by VairAgyam. He says: "Gauthama Rishi obtained back his wife from her stony state to the state of righteous wife to perform his duties as a married man (GrahasthA). That transformation from that of a sinner to that of an evolved soul was possible for AhalyA because of the redemptive power of your dust that fell on her. Similarly, the dust associated with you removes the attachment of the people to their worldly pleasures and possessions that bind them to this SamsAram and removes their doubts about release from the cycles of births and deaths.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The glories of the dust specks associated with you remove the desires of people to engage in sinful activities that cause rebirth in this world.

3) Swami Desikan says that the power of the Paadhuka dust (raja:) banishes any doubt about the rebirth in this samsAric world (Tava raja: prajAnAm puna: upajani sankA vaarakam sath); further, they chase away in the 1st place, the desires that land one in samsAram (Upajani sankA vaarakam sath, raagayOgam prasamayathi).

SIOkam 376 of Sri RanganAtha Paadhuka Sahasram

rajanivigamakaAIE rAmagATHAm paTantha:
kushikathanayamuKhyA: pAdhukE! BhAvayanthE
upalashakalasadakthalthvathparAgalr akAndE
janitha muni kaLathrAn dhaNdaka AraNyaBhAgAn

Meaning: Oh Paaduka! Sages like Viswamitra recite, in pre-dawn hours every day, the hymns in praise of Rama, and then recall in their minds, the Dandaka forest regions wherein the event of Your dust suddenly generating Gowtama's wife had occurred and they contemplate on it.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Sage VsvAmithrA and his peers recite during the dawn time the incident at DaNdakAraNyam related the miracle of AhalyA transforming from the existence as a stone to that of a soft-limbed wife of Sage GauthamA. Even when they have moved away from DaNdakAraNyam, the sages frondly recall this inspiring incident about the power of the dust associated with you in their new aasramams at the Snowy HimAlayAs.

2) Oh PaadukE! The minds of Sage VisvAmithrA and his peers (Kusikatanaya mukhyA:) reflect on Your Lord, Sri Raamachandran's subha charithram at the time of dawn (rajani vigama kaalE Raama-gATAm padantha:). They get deeply attached to Your Lord's sanchArams at DaNdakAraNyam, when the dust from You transformed AhalyA from her stony state of existence to that of the beautiful and chaste pathni of Sage GauthamA again.

SIOkam 377 of Sri RanganAtha PaadhukA Sahasram

shuBhasaraNi rajOBhi: shOBhayanthI DharithrIm
 pariNathiramaNIyAn praksharanthI pumarThAn
 Bhavasi Bhuvana vandhyA pAdhukE rangaBharthu:
 sharaNamupagathAnAm shAshvatI kAmadhEnu:

Meaning: Oh Ranganatha-Paaduka! You render auspicious the whole earth by the path-dust generated. You emit progressively more and more laudable and lovable rewards, which are goals of humanity. You become respectable to the whole world. And you become permanent Kamadhenu to those who cling to you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! The dust specks raised by you bless the entire universe and cause auspiciousness all around. Those dust particles yield the 4 objectives of life (purushArthams) for those who seek them and thus become the object of adoration for one and all. Your dust particles become a veritable KaamadhEnu through their power to grant all these boons. (By describing the paadhukA dust as "SaasvatI KaamadhEnu :), Swami Desikan hints that the Padhukai is superior to the divine KaamadhEnu in its boon-granting power. For instance, KaamadhEnu has limited sanchAram (movement), where as the Lord's Paadhukai travel everywhere with the Lord. KaamadhEnu is worshipped by a select few, whereas the Paadhukai is worshipped by every one, independent of class, sex, or age. KaamadhEnu can only yield limited boons, where as Paadhukai through its dust or contact can yield limitless boons of the highest order.

2) **Srimath Andavan's anubhavam:** For those, who seek the refuge of the sacred feet of a SadAchAryan, there will be no dangers. All their wishes will be fulfilled.

3) Swami Desikan salutes the power of the Lord's Padhukais (Swamy NammAzhwAr) profoundly in this sIOkam known for its maanthric significance. He says that the Paadhukais are worshipped by all the people of the world (Bhuvana VandhyA); they confer auspiciousness to the Earth through the track of its dust particles arising from the sanchAram (Subha saraNi rajOBhi: DharithrIm shOBhayanthI); at the end, they confer the delectable boons of desired purushArthams to those who worship them (pariNathi pumarThAn praksharanthI); You become also the eternal and superior boon granting KaamadhEnu for all those, who seek Your refuge (Thvam SaraNam upagathAnAm SaasvatI KaamadhEnu: Bhavasi).

SIOkam 378 of Sri RanganAtha PaadhukA Sahasram

pavanatharaLithasthE pAdhukE! rangaBharthu:

viharaNasamayEShu vyAptha vishva: parAga:
viShamaviShayavarthmavyAkulAnAmajasram
vyapanayathi janAnAm vAsanArENUjAlam

Meaning: Oh Ranganatha Paaduka! When You are on the move, the dust from You is disperses far and wide, and surprisingly, removes the dust of desires that rocks beings up and down on sensuous pleasures at all times. (Dust will only join with dust normally; here the opposite happens. One dust dispels another!)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! When you move around transporting Your Lord, the dust arising from such travels is swept up by the winds and reaches all corners of this world. It falls on the people, who are deeply immersed in debasing affairs of the world and instantaneously removes all the layers of impressions (vaasanAs) left behind by past miSwami Desikaneeds on their minds. They get cleansed and escape the pains arising from worldly afflictions experienced unitl then.

2) Swami Desikan describes here the power of the dust particles of the Paadhukais that are transported all ovr the world by the wind during the sanchAra kaalams of the Lord of Srirangam (Rangabharthu: vihAra-samayEShu, pavana-tarLitha: vyAptha visva: parAga:). They remove the sufferings arising from the effect of the lasting and terrible poorva-vaasanAs residing in the minds of the samsAris (ajasrm Vishama varthma vyAkulAnAm janAnAm VaasanA rEnu jaalam vyapanayathi).

SIOkam 379 of Sri RanganAtha Paadhuka Sahasram

niShprathyUhamupAsiShImahi muhurnishshEShadhOShachChidhO
nithyam rangaDhuranDharasya nigamasthOmArchithE pAdhukE
DhaththE mUrDhaBhirAdhipadhmajanithA thaththAdhrushI santhathi:
yathsanchArapvithrithakshithiraja: pankthim chatuShpanchaShal:

Meaning: May we, ever and uninterruptedly contemplate on the sin-removing Paadukas of Ranganatha, which were worshipped by Vedas! It is the dust from that Paaduka, during the movements, which has sanctified the world; the series of dust-particles may be said to have been borne by gods in a hierarchy such as the 4-faced Brahma (born out of the navel-lotus), the 5-faced Siva, the 6 faced Subramanya and so on, on their heads.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** May the RanganAtha PaadhukAs, which destroy all imperfections in us be the object of our meditation! May we meditate constantly on them worshipped by the VedAs! The dust arising from their movement spreads in all the universes. It appears that BrahmA, RudrA and SubramaNyA use their 4, 5 and 6 heads respectively to wear proportionately large quantities of this sacred dust on their multiple heads.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The son (BrahmA/chathurmukhan), the grandson (Rudran /Panchamukhan) and the great grandson (ShaNmukhaan) as growing santhathis of Your Lord wear your dust on their many heads. BrahmA-RudrA- SubrahmaNyan thus offer worship to AzhwAr and AchAryans. If we also meditate on the holy Paadhukais (SatAri Soori) of the Lord, we will also be rid of all inauspiciousness.

3) Swami Desikan defines for us the glories of the Paadhukais of the Lord as: a) NissEshadhOshacchidham (That which removes totally all dhOshams) and b) Nigama sthOma architham

(worshipped by the assembly of VedAs). Swami Desikan states that we should also meditate on such holy paadhukAs often for chasing away our imperfections.

SIOkam 380 of Sri RanganAtha Paadhuka Sahasram

rajasA parOrajasthanna Khalu na lanGhYetha BhagavathOapi padham
kimutha hrudhayam madhlyam BhavathI yadhi nAma pAdhukE! na syAth

Meaning: Oh Paaduka! But for you, the Lord's feet cannot be beyond (that is free from) rajas (that is rajoguna, as well as the dust of the road), as Vedas declare. Then what wonder is there in regard to my heart? (Only your presence grants dust-rajas and thereby eliminates rajoguna from my heart.)

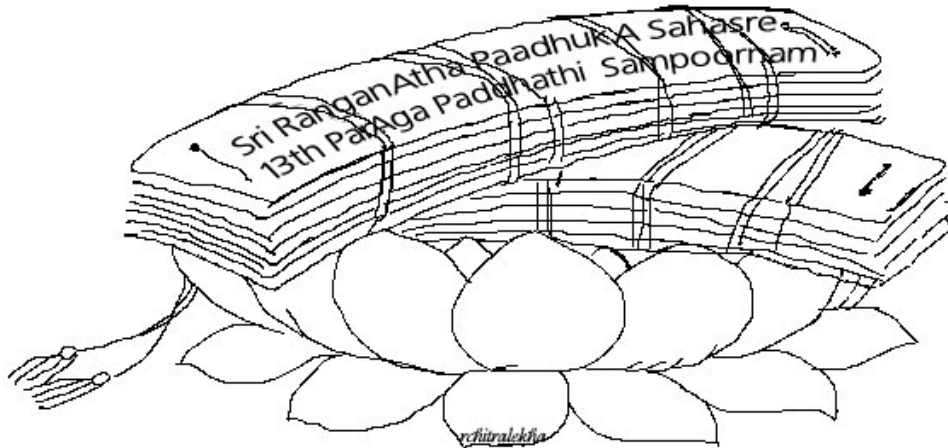
Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan uses sIEshaa (double meaning) for the word "Rajas" to remind us of the auspiciousness of the paadhukais. Rajas can mean a speck of dust or the guNam of passionate attachment to the worldly pleasures. Swamy says: "Oh PaadhukE! If you are not covering the Lord's feet and protecting them, they will be covered with dust, whenever He walks. If you are not there to dispel our RajO guNam through Your Rajas (dust), our minds will be completely coated with rajas (worldly passion) that would make us stray away from Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! If you do not exist for the protection of the Lord's feet, they will be covered with dust (rajas) and they might acquire rajO guNam. If that were to be so, there is no question about my mind being inundated with rajO gunam. The inner meaning is that the presence of Swamy NammAzhwAr with great prEmai for the Lord's feet and the SadAchAryAs belonging to His paramparai, Jeevans will be destitute.

3) Swami Desikan concludes this Paraaga Paddhathi with a question and answer to illustrate the Mahimai of the Lord's Paadhukais (Swamy NammAzhwAr). Our Lord's sacred feet are free from rajO gunam since it is Suddha Sathva mayam. When the paadhukais are not there to cover them and protect them, it is possible to accumulate rajas (coated with dust or acquire rajO guNam). If that were to be so, what will happen to my hrudhayam is the question. The rhetoric answer is: surely, my mind will be filled with rajO guNam (Bhagavatha: Padhamapi rajasA Na langhyEtha Na khalu? madhlyam hrudhayam kimutha?)

Sri RanganAtha Paadhuka Sahasre13th ParAga Paddhathi sampoornam



14. Naadha Paddhathi (On the melody of Paaduka walking)

Introduction: After offering his praise for the sacredness of the dust created by the Paadhukaas, Swami Desikan shifts his attention to the holy and the most enjoyable Naadham created by the Paadhukaas, when they move from place to place with the Lord. Like dust is made up of many specks, Naadham (agreeable musical sound) produced by the Paadhukaas has many notes and moods. Swami Desikan composed 100 verses to celebrate the uniqueness of the holy Naadham evoked by the Paadhukaas and housed them in the Naadha Paddhathi, the longest of all the Paddhathis of the Sri RanganAtha PadhukA Sahasram. Approximately, 1/10th of the PaadhukA Sahasram reverberates with the joyous Naadham of the Lord's mobile PadhukAs. Swami Desikan's poetic imagination finds a fertile ground in this Paddhathi.

SIOkam 381 of Sri RanganAtha PaadhukA Sahasram

shruthInAm BhUShaNanAm thE shanKE rangEndhra pAdhukE!
miTha sanGarshasanjAtham raja: kimapi shinjitham

Meaning: Oh Ranganatha Paaduka! The musical sound generated from the gemstones on you, as the Lord walks through the streets, looks as though it were produced by mutually competing Veda branches, serving you as adornment, praising you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! When I hear your melodious sound, I conclude that it is generated by the vigorous rubbing together of the VedAs, which serve as your jewelery. During their efforts to compete with each other to praise you, they seem to generate the notes that form the melody associated with your movement. (Lord RanganAthA's PaadhukAs have many gems as decorative objects. Swami Desikan equates them to the branches of the 4 VedAs).

2) **Srimath Andavan's anubhavam:** The toe-holds (KumizhkaL) of the dhivya Padhukais have diamonds inside. When the Paadhukais move during the journey of the Lord, then these diamonds jostle with each other and produce a sweet sound. That sound is like the rubbing of the Vedams, the adorning jewelery of the PaadhukAs and the resulting powder generated by such an action.

3) Vedams are equated here to the jewelery decorating the paadhukaa toe-holds. They collide with each other during the sanchAram and generate the notes, which are like the dust specks produced from their collision (tE sinjitham BhUshaNANAm SruthinAm miTa: sangarsha sanjAtham kimapi raja:). When some thing defies description, Swami Desikan uses the word "Kimapi" in utter wonderment.

SIOkam 382 of Sri RanganAtha PaadhukA Sahasram

muraBhinmaNipAdhukE! BhavathyA: sthuthimAkarNayathAm mayA
nibaDdhAm avaDhIrayasIva manjunAdhalrachamathkAravachAmsi dhurjanAnAm

Meaning: Oh Lord's Paaduka! Is it that you produce the melodious music to drown, with a disdain, the noise of bad men, who tend to prattle some criticism about my hymn on you? I presume so.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! When ill- wishing people with their foul mouths decry this composition of mine celebrating your glory, it appears that you reject their foolish talk with your sweet sounds.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Following Your command, I am eulogizing your kalyANa guNams. Those, who do not have the benefit of upadesam from a SadAchAryan do not recognize this sthuti as dealing with the 3 tattvams and criticize them. When I hear your sweet Naadham, it appears that you are saying to them: "Why are You losing the opportunity to gain a good birth by criticism of the Sri Sookthi about Me composed by My great devotee". That message of yours gladdens my heart.

3) Swami Desikan describes the act of intervention by the Naadham of Padhukai here. When the Paadhukai hears the foul criticism of the bad people about Swami Desikan's Sthuthi, it blocks those dhUshaNa vaakyams with its sweet Naadham DhurjanAnAm achamathkAra vachAmsi manju naadhai: avadhlayasi). Swami Desikan's choice of the word to describe the unsophisticated and ill-meaning criticism of the uninformed people is very diplomatic and considerate. He puts their criticism in the category of AchamathkAram (asattu kuzhainthaL yEtho uLaruhinrana). Swami Desikan points out that the sweet sounds of the PaadhukA naadham gently chides them.

SIOkam 383 of Sri RanganAtha PaadhukA Sahasram

vihithESHvaBhivAdhanEShu valdhAirgamanOdhlrithagarBharathnanAdhA
maDhuram maDhuvalripAdharakshE! BhavathI prathyaBhivAdhanam viDhatthE

Meaning: Oh Paaduka! The Vedas are being recited before you and you reciprocate with your melodious sound emanating from the gemstones. It looks as though the Vedas reverentially report to you their name, origin, etc.-in the manner of 'abhivadana' - and You return it with your blessings - 'pratyabhivadana'!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your sweet sounds appear to me as your responses to the VedAs performing their abhivAdhanams to you. The musical sounds raised by the movement of the jewels decorating you appear to be Your PrathyabhivAdhanam. (AbhivAdhanam is respectful salutations by a junior person to an older person that includes the name, title and other details about the junior person. PratyabhivAdhanam is the response of the older person wishing the younger person long life. During the procession of RanganAthA on the streets of Sri Rangam, VedAs are recited. Nadham arises from the PaadhukAs during that sanchAram. Swami Desikan compares the Vedic recitations to abhivAdhanams to the PaadhukAs and the Naadham of the Paadhukais to PratyabhivAdhanams.

2) **Srimath Andavan's anubhavam:** When younger people offer their salutations to older persons, the former introduce themselves with information about their Rishi Vamsam, Veda Saakhai (branch of Vedam) and their kalpa soothram and then give their name as "SrinivAsa Sarman". The older person then responds: "AayushmAn Bhava sOmya SrinivAsa Sarman". Swami Desikan says that the Naadham generated by the Paadhukais is like the prathyabhivAdhanam to the abhivAdhanam by the VedAs prostrating before the Padhukais.

3) Swami Desikan is focusing on "Gamana udhlritha garbha-rathna Naadham" (the mellifluous musical sounds arising from the gems inside the toe-holds of the Paadhukais during their sanchAram). The gems are the vedAs and they jostle with each other to produce a unique Naadham. That sounds like the prathyabhivAdhanam by the revered Paadhukais of the Lord to

the abhivAdhanam of the VedAs (BhavathI Vedai: abhivAdhanEshu vihithEshu, madhuram prathyabhivAdhanam vidhatthE).

[SIOkam 384 of Sri RanganAtha PaadhukA Sahasram](#)

svadhathE kimihalva ranganATHo mayi thiShTan yadhi vA padhE parasmin
ithi prucChasi dhEvi!nUnamasmAn maDhuralsthvam maNipAdhukE! ninAdhal:

Meaning: Oh Paaduka Devi! Evidently, you are putting to us a query, in your sweet tone; "Is Ranganatha, while on me, in this material-packed world enjoyable and enjoying Himself, or is He better in Paramapada? (Our answer would naturally be "Here"! Because this melodious music of the Paaduka could be heard by the Nityasooris too; all can enjoy this! If in Paramapada, we humans cannot hear and enjoy)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani paadhukE! The Naadahm arising from you seem to query us about our opinion on our enjoyment of RanganAthan in Union with You. Your sweet sounds seem to ask us whether we prefer the enjoyment of RanganAthan in union with you here at Srirangam or in His Supreme Abode at Sri Vaikuntam.

2) The madhura ninAdhams (sweet sounds) of Paadhukais seem to poll us about our opinions as to which aspect we enjoy the most: a) His presence under Ranga vimAnam without adorning me or b) his presence in a state of union with me during His sanchArams or c) His state of presence at Parama Padham (ihaiva thishtan svadatE kim? Yathi vaa mayi thishtan? Yathi vaa Parasmin padhE thishtam svadatE kim?)

[SIOkam 385 of Sri RanganAtha PaadhukA Sahasram](#)

avarODhagathasya rangaBharthurgathiShu vyanjithagarBharathnanAdhA
prathisamllapaslva pAdhukE!thvam kamalAnUpuramanjushinjithAnAm

Meaning: Oh Paaduka! As the Lord walks into the harem, the gemstones produce a musical sound that appears to be engaged in a dialogue with the jingling sound from the anklets of Mahalakshmi.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! When RanganAthan travels on You to the inner chambers of RanganAyaki, the melodious sounds raised by coming together of gems adorning You appear to be conversing with the sweet Naadham generated by the ankle ornaments of Sri RanganAyaki moving towards Her Lord to welcome Him. The mingling of these 2 Naadhams resembles the ongoing conversation between them (dhivya Dampathis).

2) Swami Desikan refers here to the PaadhukA Garbha rathna Naadham responding to MahA Lakshmi's Noopura Mani Naadham (sounds of ankle bells) as She moves towards Her Lord to welcome Him to her chambers. Swami Desikan visualizes the PaadhukA MaNi naadham as SallAbham (conversations) and the naadham rose by MahA lakshmi's silampu as Prathi-sallAbham (Tava garbha-rahtna naadha: KamalA Noopura SinjithAnAm Prathi-sallAbhimiva).

[SIOkam 386 of Sri RanganAtha PaadhukA Sahasram](#)

muraBhiccharaNAravindharUpam mahithAnandhamavApya pUruShArtham
anaGhalrmaNipAdhukE! ninAdhalrahamannAdha ithlva gAyasi thvam

Meaning: Oh Manipaaduka! You are privileged to enjoy the pleasure of being in the shape of the Lord's Lotus Feet. So perhaps, You sing in flawless tone and announce "I am enjoying Brahmananda" (Aham Annadah)-which is the refrain of the Muktas!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! You have received the greatest bliss through your attachment to the lotus feet of RanganAtha. You seem to indicate through your faultless Naadham your ecstasy of your union with the Lord. Your Naadham resembles the Saama ghAnam known as "ahammanAdha" found in Taittirlya Upanishad.

2) **Srimath Andavan's anubhavam:** Swamy NammAzhwAr's ecstasy on reaching the Lord's Sacred Feet and the outpouring of ThiruvAimozhi from that joyous anubhavam is referred to here. ThiruvAimozhi is recognized as Saama Veda Saaram.

3) **SaDAri Soori's blissful experience (Mahitha Aanandham)** of performing SaraNagathi at the Lord's feet at Thiruvinnagar made Him realize Parama PurushArtham (Moksha Sukham) and led him to sing ThiruvAimozhi in gratefulness. That was the blemishless Saama ghAnam (anagai: ninAdhai: ahamannaadha ithi gaayasi).

SIOkam 387 of Sri RanganAtha PaadhukA Sahasram

maDhuvalripadhAmbhujam BhajanthI maNipAdhAvani! manjushinjithEna
paTasIva muhu: svayam prajAnAmaparOpajnyamariShTashAnthimanthram

Meaning: Oh Manipaaduka! You have gained the Lotus Feet of the Lord; You perhaps chant-as evident in the melodious sound You produce, some potent mantra to ward off all evil to the people-do so repeatedly and secretly too!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out that the affectionate listening of the PaadhukA Naadham will destroy the sufferings of the listeners. He says: "Oh PaadhukE! Having raised the lotus-feet of Your Lord, You are meditating on them. The Naadham arising from your movements during these occasions appear like the rare incantations (manthrAs) aimed at the destruction of your listener's sorrows.

2) The Naadhams that originate from Your SanchAram in union with Your Lord appear like a new manthram aimed at removing the sorrows of samsAris. ThiruvAimozhi is the result of the AzhwAr's blissful experience of union with the Lord that could not be held within.

3) Swami Desikan refers to an arishta-saanthi-manthram here and connects it to the sweet sounds (manju Sinjitham) arising from sanchAram. *This powerful sorrow-removing manthram had not been heard before (aparOpaj-nam arishta-saanthi manthram).* The Padhukais repeat this manthram often for the benefit of humanity suffering from Taapa Thrayam (prajAnAm arishta saanhti manthram svayam muhu: padasi).

SIOkam 388 of Sri RanganAtha PaadhukA Sahasram

shruthiBhi: paramam padham* murArE: anidhankAramanEvamithyupAttham
idhamitThamithi bravIShi nUnam maNipadhAvani! manjuBhi: praNAdhal:

Meaning: In the matter of the nature and greatness of the Lord* (the Lord's abode, the Lord's Feet), which is not comprehensible even to the Vedas so that they only say "it is not this" and "it is not like this", You Oh Manipaaduka! Pronounce, in sweet tones, clearly, "it is this" and "it is like this". *'Padam' can mean all the 3 given.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! VedAs are unable to describe the divine qualities of the lotus feet of Your Lord. The glories of the Lord's feet are so profound and beyond description that the VedAs fail in their attempts to characterize them as this or that. Where the VedAs have failed, it appears that you are able to define the auspicious qualities of the Lord's lotus feet through the sweet sounds emanating from you.

2) **Srimath Andavan's anubhavam:** The Svaroopam of perumAL and the Svaroopam of His Supreme abode, Sri Vaikuntam are beyond the ken of Vedams. They give up their attempts to describe them. AzhwAr's ThiruvAimozhi however describes them clearly for our comprehension. The sweet Naadham emanating from you is that ThiruvAimozhi explaining the 2 Svaroopams.

3) "murAre"s Paramam Padham Sruthibhi: anidhamkAram" (It is beyond the power of the VedAs to describe the Svaroopam of the Lord's Sri Vaikuntam). When they have failed, Oh PaadhukE, Your sweet Naadham precisely describe the nature of Your Lord's Parama Padham and His Svaroopam (thvam manjubhi: PraNAdhai: idham ittham ithi braveeshi). Such is the power of Your PaadhukA naadham.

SIOkam 389 of Sri RanganAtha PaadhukA Sahasram

munaya: praNiDhAnasanniruDdhE hrudhi rangEshvararathnapAdhukE! thvAm
vinivEshya viBhAvayanthyanyA: praNavasya praNiDhim thava praNAdham

Meaning: Oh Ranganatha's Manipaaduka! Sages contemplate, in the heart, well shielded from hindering thoughts, Your Nada-the melodious music you produce-as the Pranava. They are confident in this yoga being successful. They never have any interest in anything else.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh Mani PaadhukE! With single- minded concentration, Yogis meditate on You and You alone and thereafter hear Your Naadham, which is equivalent to PraNavAkAra Nadham". Here, Swami Desikan points out those Yogis reflect on PraNavA sound, since it is linked to the Naadham of the PaadhukAs. Through such meditations, they know that the PaadhukAs and the Lord are close by (i.e), the reflection on the Naadham of the Paadhukais, which is the equivalent of PraNavam, brings the Yogis close to the Lord.

2) **Srimath Andavan's anubhavam:** The Yogis meditate on you without any Distractions .Their meditation is PraNav-thulyam (equivalent to meditation on PraNavam).

3) The mind set of Yogis is described as: "praNiDhAna sanniruddhE Hrudhi" (the mind that is carefully controlled from wavering). With that instrument, the Yogis meditate on the your naadham (Tava PraNAdham) and recognize Your naadham to be equivalent of PraNava naadham.

SIOkam 390 of Sri RanganAtha PaadhukA Sahasram

maDhuram maNipAdhukE! pravrutthE BhavathI rangapathErvihArakAIE
aBhayArThanayA samaBhyupEthAnavisamvAdhayathIva manjunAdhal:

Meaning: Oh Manipaaduka! When the Lord's walk commences in a sweet manner, you grant an assuring reply, to those who come to seek refuge, in terms such as "Refuge has been granted, No fear!"

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAthA's bejewelld PaadhukE! When you travel with Your Lord, You indicate through Your Naadham, Your consent to protect those, who approach you closely and seek your protection. You assure them freedom from any fear through your sweet Naadham.

2) **Srimath Andavan's anubhavam:** Oh paadhukE! When the Lord of Srirangam adorns you and goes forth on His sanchAram, the suffering people ask for various boons to get relief from their troubles. Your Naadham during the sanchArams seem to acknowledge their prayers for help and positive response.

3) The time is Rangapathi's vihAra Kaalam. He is united with His PaadhukAs and they geenerate sweet sounds form the movements. People are assembled on the Raaja Veedhis of Srirangam as AarthAs and VishaNas filled with Bahva bheethi. They pray for different types of anugrahams from Your Lord. The sweet Naadhams emanating from you during these times of SanchAram appear like Your "TadhAstHUs" (Let Your prayer be granted. Swami Desikan describes this compassionate act as "manju naadhai: abhisamvAdhayathi".

SIOkam 391 of Sri RanganAtha PaadhukA Sahasram

shravasOrmama pAraNAm dishanthI maNipadhAvani! manjuLal:
praNAdhal: ramayA kshamayA cha dhatthahastham samayE rangadhurINamAnayETHA:

Meaning: Oh Manipaaduka! Pray please bring the Lord Ranganatha, with Lakshmi and Bhoomi hand-locked with Him on either side, with your sweet sound so as to offer food for the starved ears of mine-at the moment of my last breath!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh Ratna PaadhukE! During my last moments on this earth, please make my ears happy with your special naadham, when you bring RanganAthA close to me. During that unique occasion, RanganAthA would be holding the hands of Sri Devi and BhUmi Devi with His 2 hands. You should bring Him to me in that way and please my ears with your sweet sounds that would announce the Lord's arrival with His Devis". Swami Desikan indicates here that he would need the help of both the Devis to plead his case tot he Lord. BhUmi Devi would appeal to Her Lord to put up with the accumulated sins and not to get angry. Sri Devi would recommend to her Lord to bless Swami Desikan with Moksham.

2) **Srimath Andavan's anubhavam:** For a long time, auspicious sounds have not fallen on my ears. Oh PaadhukE! During the last moments of my life, you must bring the Lord with His 2 Devis near me and fill my ears with the sweet sounds of your sanchAram.

3) Oh PaadhukE! With Your delectable naadham (manjuLai PrANAdhai), you must fill my ears. That experience will be like enjoyable meals taken after fasting for my ears (mama sravasO: PaaraNAm). You must bring the Lord holding the hands of Sri and BhUmi devis (RamayA, KshamayA dhattha hastham RangadhurINam aanayETA :) during my last moments.

SIOkam 392 of Sri RanganAtha PaadhukA Sahasram

anuyAthi nithyamamruthAthmikAm kalAm thava rangachandhramaNipAdhu! Jhankrutham
shravasA muKhEna pariBhujya yathkshaNA dhajarAmarathvamupayAnthi sADhava:

Meaning: Oh Ranganatha Manipaaduka! Your tinkling sound is like the moon's digit, with a nectarean effect. Sadhus drink that nectar through the mouth that their ears function like, and conquer, in a moment, old age and death.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan states that those who are fortunate to hear the cool and melodious nadham of the paadhukais will forever be youthful and become immortal. He says: "Oh PaadhukE! Your cool and sweet nadham is equivalent to the nectar flowing from the moon of RanganAthA. That pranavam-like majestic naadham arising from You is heard by yogis and that make them immediately free from old age and death. Your naadham is equivalent to the sweet nectar flowing from the moon".

2) **Srimath Andavan's anubhavam:** SaasthrAs say that Chandra kalais are like nectar (amrutham) and the DevAs who partake it are freed from old age and death. Reverd ones have said that those who hear the sounds of your naadham would secure Moksham. Therefore, your sound serves as amrutham. The inner meaning is that those who recite AzhwAr's Sri Sookthis would reach without fail the lotus feet of the Lord.

3) Swami Desikan addresses the Padhukais of the Lord as Rangachandra-MaNi Paadhu. The sound generated by them is described as Jamkrutham. They are also explained to be of the form of nectar (amruthAthmikam). Swami Desikan reminds the Padhukais that the pious ones have declared that whoever consummes the naadham of the paadukais with their ears would instantly be freed from old age and death and gain Moksham (Yath naadham paribhujya KshaNAth ajarAmarathvam upayAnthi).

SIOkam 393 of Sri RanganAtha Paadhuka Sahasram

puruShalrajasramasathAmanarThakal: parivAdhapalshunavikathThanAdhiBhi:
maDhukaltaBhArimaNipAdhukE! mama shruthiduShkruthAni vinivAraya svanal:

Meaning: Oh Manipaaduka! May you remove my sins-through your pleasing Nada-my sins gained from hearing harsh words, worthless words, endless slandering, back-biting, self-aggrandizement, etc. from bad men of the world!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan pointed out that the Paadhuka naadham made one realize freedom from old age and immortality. That stage is reached after one leaves the earth. In this verse, Swami Desikan focuses on the benefits obtained in this life from hearing the naadham of the Paadhukais of the Lord. He says: Oh PaadhukE, the enemy of the asurAs Madhu and KaidabA! Please eliminate all the sins arising through our organ of hearing. May You with Your power remove the sins accumulated from listening to harsh words, fruitless discussions, hateful words which attack others, boasting and slanders". Swami Desikan describes these sins as those resulting from the faculty of hearing.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! I have become a great sinner as a result of listening to the condemnation of BhagavathAs by cruel sinners; I have added to my sins by listening to the lies uttered about the saadhu janams and listening further to the boastings and self-praises by haughty people. May the bhAgyam of listening to Your Naadham free me from all these accumulated sins!

3) Swami Desikan classifies the ashayApachArams of those who commit the sin of slandering the BhaagavathAs here. He says that he has also accumulated great sins by these slanders falling on his ears. He describes the fruitless efforts of the ignoble ones, who constantly condemn

Saadhus and praise themselves (Parushai: anarTakai: ajasram parivAdha Paisuna vikatthana dhushkruthAni). Swami Desikan states that the sheer falling of those sounds in his ears has resulted in sharing of those mahA Paapams. He begs the Paadhukais to destroy those sanjitha paapams through its auspicious sounds (Mama Sruthi dhushkruthAni tava savanai: vinivAraya).

SIOkam 394 of Sri RanganAtha PaadhukA Sahasram

pAdhukE parijanasya dhUratha: sŪchayanthi Khalu thAvakA: svanA:
IllayA BhujagathalpamujJatha: shrlmathasrichathurAn padhakramAn

Meaning: Oh Paaduka! When the Lord has walked 3 or 4 steps after getting up from His Adishesha couch, the sound emanating from you announces to your servants even at a distance that the Lord's walk has started.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The servants of the Lord know from your naadham that Lord has left His bed of AdhisEshan and is taking His 1st 3 or 4 steps. They come to know of it, even when they are at some distance away from Him through the unmistakable naadham generated by you and prepare themselves to serve Him.

2) **Srimath Andavan's anubhavam:** The inner meaning is that PerumAL arrives quickly at the side of those, who recite dhivya prabhandham.

3) The sound of the Padhukais gives away the arrival of PerumAL before the assembly of servants waiting outside His bedchambers to perform kaimkaryams for the Lord. The moment Sri RanganAthan gets up from His Sayanam on AdhisEsahn and takes 2 or 3 steps with His paadhukai, the servants deduce that the Lord is on His way to receive their kaimkaryams and prepare them to prostrate before Him. The nadham (Svanaa :) of the Paadhukais gives the hint to the servants waiting at a distance (dhUratha; parijanasya soochayanthi khalu).

SIOkam 395 of Sri RanganAtha PaadhukA Sahasram

dhEvi!dhalthiyadhamanAya sathvaram prasThithasya maNipAdhukE! praBhO:
vishvamangaLavishEShasUchakam shAkunam Bhavathi thAvakam rutham

Meaning: Oh Manipaaduka Devi! Your musical sound serves as a good omen foretelling all-round victory to the Lord when He starts on His speedy mission to quell asuras.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Devi PaadhukE! Oh gem-bedecked queen! Lord considers your naadham as an auspicious omen, when he starts on His mission to destroy the asurAs. Your naadham becomes equivalent to the auspicious omens such as the sound of Garuda and musical instruments associated with joyous festivals.

2) **Srimath Andavan's anubhavam:** When the Lord leaves in hurry to destroy the asurAs, the naadham generated by the Paadhukais sound like auspicious omens. The inner meaning is that the sound of AzhwaAr's Sri Sookthis enhance the hope of the Lord, when He strives hard to remove the dhOshams of the jeevans.

3) The naadham of the Paadhukai is described by Swami Desikan here as Rutham instead of SvanA: The hurried rush of the Lord (sathvaram prasthithasya) on His Paadhukais to destroy asurAs (asura dhamanam) is conveyed to us here. That rutham is equated to auspicious omens

of a special kind (Visvamangala visEsha soochakam saakunam rutham) such as the dhvani of Garudan.

SIOkam 396 of Sri RanganAtha PaadhukA Sahasram

dhAthumarhasi thadhA mama shruthoU dhevi!rangapathirathnapAdhukE!
vihvalasya Bhavadhlyashinjitham svAdhu karNarasanArasAyanam

Meaning: Oh Ranganatha Paaduka Devi! At the critical moment of death, when my ears will longingly throb for a relieving medicine, this Nada from You should come and serve as a panacea to the ears that will drink it as if they take the role of the tongue!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of RanganAthA! When the ever-present enemies of my body cause me pain and sorrow, during the last moments of my life, please fill my ears with Your Naadham. It will serve as medicine (alchemy) to drive away those afflictions.

2) **Srimath Andavan's anubhavam:** Oh rathna PaadhukE! Your Lord gave us this body so that the jeevan can reach Him. When that jeevan leaves its cage of body, the ten indhriyAs diminish their activities. At this time, if the jeevan thinks of the Lord, it is assured of reaching the Lord's sacred feet. Therefore, your sweet sounds should reach my ears at my last moments on this earth to think of the Lord.

3) Swami Desikan describes the state of his ears (mind) at the time of his anthima kaalam as agitated (vihlavasya mama sruthou) and frightened. The ears are sick with a disease. Swami Desikan states here how the delectable Naadham arising from the Padhukais (bhvadheeya sinjitham svAdhu) would serve as an effective medicine to cure his ears from this disease of fear about what was going to happen. He describes these delectable Naadhams as the powerful medicine (rasAyanam) for his ear assuming the role of the tongue (karNa-rasanA) to taste that delectable and most effective medicine.

SIOkam 397 of Sri RanganAtha PaadhukA Sahasram

ahamupari samasthadhEvathAnA- mupari mamaSha viBhAthi vAsudeva:
thadhiha paratharam na kinchidhasmA- dhithi vadhaslva padhAvani! praNADhal:

Meaning: Oh Paaduka! I very much guess that your pleasing sounds are to the effect of proclaiming to the world, "I am the Supreme Power presiding over all the devatas, and over me stand this Vasudeva. Hence, there is nothing in this world to excel Him".

Special Notes from V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Your Lord destroys the asuraas, you produce a unique Naadham; that Naadham seems to suggest that you are above all gods and NaarAyaNan is the only One, who is superior to you. You seem to announce thereby that there is no principle in all the universes that surpass Your Lord NaarAyaNan, who resides as Para VaasudEvan at Srirangam. AdiyEn (Swami Desikan) wonders whether you (PaadhukA) instructs dEvAs prostrating before you about this truth (Para Tatthvam) for their benefit.

2) **Srimath Andavan's anubhavam:** Here, Swami Desikan refers to the joyous sounds arising during the times, when the Lord of Srirangam travels adorning His PadhukAi. Swami Desikan says that the Naadham generated seems to suggest the PaadhukA declaring proudly that it is on the heads of all dEvAs and the Lord's Thiruvadi in turn is on it. Therefore, there cannot be anyone superior to PerumAL. The inner meaning is that Swamy NammAzhwAr's (SatAri Soori's) ThiruvAimozhi asserts that there are no gods, who are equal or superior to perumAL.

3) I am sitting on top of all the dEvA's heads (aham samastha dEvathAnAm Upari asmi). My Lord, Sri RanganAthan is over my head (yEsha VaasudEva: Mama upari asthi). Therefore, there cannot be any entity that would be superior to PerumAL (Tath iha asmAth Parataram kinchidhapi na). You seem to give this message through Your Naadham (thvam praNAdhai: Vadhasi iva).

[SIOkam 398 of Sri RanganAtha PaadhukA Sahasram](#)

avanathavibuDhEndhramoULimAIA maDhumadhashikshithamanTharaprayAthA
praThayasi parirabDhashoUripAdhA maNikalahEna viyAthajalpithAni

Meaning: You have evidently become infatuated with the honey drunk from the flowers in the garlands on the heads of the chiefs of devas who are bent before you. And the Nada, generated by the mutual collision of the gemstones, as they closely embrace the Lord's Feet, appears to be some kind of bashless and bumptious chattering! (Version according to some commentators)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! Your Naadham sometimes sound like the bold speech of a drunken wife, who embraces her husband and gets even bolder and thereafter gives assertive orders. When dEvAs prostrate before you, the fermented honey (madhu /wine) from their flower garlands decorating their crowns fall on you. You become intoxicated with that flow of madhu. You embrace Your Lord's feet and generate a Naadham born out of happiness (and intoxication). The Naadham emanating from you at that time is sweet and bold.

2) **Srimath Andavan's anubhavam:** In the ordinary world, some consume intoxicating drinks, embrace the one near by and utter loud and incoherent noises. In Your world, You consume the fermented honey from the flowers adorning the heads of dEvas prostrating before You, hold on to Your Lord's sacred feet and move uncertainly with a sweet Nadham through the gems housed inside Your toeholds.

3) Swami Desikan describes 1st the swaying movement of the Paadhukai (manTara prayAthA) caused by the consumption of the fermented honey from the garlands (MaalA-madhu) of dEvAs (ViBhudhEndhrA :) prostrating before the Paadhukai. At the same time, the Paadhukai is hugging the sacred feet of the Lord (ParirabdhA Souri PaadhA thvam). The joy arising from both the maalA-madhu and closeness to the Lord's holy feet generates a special bold and incoherent Naadham from the quarrel of the gem stones inside the toeholds (MaNi kalahEna viyAthajalpithAni praThayasi).

[SIOkam 399 of Sri RanganAtha PaadhukA Sahasram](#)

AsThAnEShu thridhashamahithAn varthayithvA vihArAn
sThAnE sThAnE nijaparijanam vArayithvA yaThArham
vAsAgAram svayamupasaran pAdhukE! manjunAdham
AparyankAn na Khalu BhavathI ranganATHO jahAthi

Meaning: Oh Paaduka! After the Lord has completed His rounds where he was honoured by the devas, He pauses then and there to dismantle the different paraphernalia at appropriate places, entering into His innermost apartment. And then He does not leave You till He reaches His couch. You are so intimate a companion to Him. Your music is heard as far as that!

Special Notes from V. Sadagopan

(1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! During the day, Your Lord performs all the duties as the protector of dEvAs and acknowledges their grateful salutations. He goes hither and thither to protect them. After that, He assigns His servants to appropriate places

(sthAnams) and retires by Himself to the inner chambers of His consorts. You alone are with Him at that time. He does not seem to leave you even then because of the sweet Naadham generated by you as you transport Him to the inner chambers.

2) Srimath Andavan's anubhavam: The inner meaning is that every one and every thing associated with the Lord stops outside His inner sanctum. Sweet ThiruvAimozhi SaRRumuRai however takes place inside the inner sanctum.

3) Swami Desikan states that the Lord goes about performing His duties of protecting dEvAs adorning His paadhukai and receives their adulations (Thridasa mahithAn vihArAn varthayithvA). After that, He positions dEvAs and His kaimkarya parALs at different positions (sthAnE SthAnE nija parijanam yathArham vArayithvA) prior to retiring for the night to His inner chambers (Svayam vAsAgAram upasaran). The paadhukai transports Him to His bed of AadhisEshan. Until then, the Lord is enchanted by the sweet music generated by the Paadhukai and does not leave it behind like the other parijanam (servants). He adorns the Paadhukai until He climbs into His bed (Bhavatheem aaparyankAth NajahAthi).

SIOkam 400 of Sri RanganAtha Paadhuka Sahasram

antharnyasthalrmaNiBhirudhitham pAdhukE! rangabanDhoU
mandham mandham nihithacharaNE manjuLam thE ninAdham
pashyanthyAdhikramapariNathE: prAkthnlm thAm parAyA:
manyE mithrAvaruNaviShayAdhuccharanthlmavasThAm

Meaning: Oh Paaduka! When the Lord gently sets His Feet on You, to start with, the sound that is generated by the gemstones, may be likened to the 1st stage, called 'Paraa', as the sound emanates from the navel region-with the presidind devas being Mitra and Varuna-of a person.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the almost inaudible Naadham made by the Paadhukai as RanganAthA adorns it and makes His 1st step on getting up from His bed of AdhisEshA in the morning. The gems housed inside the toe-holds of the Paadhukai get shaken up gently then and produce a low sound. As RanganAthA takes the next 3 steps, His lotus feet are firmly inside the Paadhukai and as a result, the volume of the Naadham from the Paadhukai increases. Swami Desikan describes the progressive growth of the Naadham generated by RanganAthA's movement *in this verse and compares that phenomenon to the generation of sound by the human body in 4 steps known as ParA, Pasyanthi, MadhyamA and Vaikari.*

The 1st stage of sound arising from the navel, when one attempt to speak is known as ParA *When that sound wave reaches the heart center, the level of sound gets a little louder and is known as **pasyanthi.***

*When that sound wave ascends and reaches the area between the heart and the vocal chords, it gets louder by another dimension and has been classified as **MadhyamA.***

*Finally, when the sound wave reaches the vocal chords and comes out of the mouth in an audible fashion, it is loud and is called **Vaikari.***

The 1st 3 stages are not audible to the human ear and yet they get progressively louder from the 1st to the 4th stage. Each stage of speech is assisted by one of the 5 life-winds going up an down the body such as prANa, apAna, UdhAna et al. Swami Desikan compares astutely the steadily increasing volume of Naadham from the Paadhukai as Lord RanganAthA takes His 1st 4 steps and links them to the stages of speech generated inside the human body controlled by the life-winds.

2) Srimath Andavan's anubhavam: When AzhwAr begins the enjoyment of PerumAl's Paadha sparsam (1st step) the Naadham is low. As AzhwAr's enjoyment increases, the level of the delectable Naadham gets progressively louder.

3) Swami Desikan describes a progressive scene here as the gems inside the toe holds of paadhukai raise a ramped-up Naadham as the Lord takes His 1st 4 steps. 1st the lord places His feet ever so gently inside the paadhukai and takes His 1st step (mandham mandham nihitha charaNE sathi, antha: nyasthai: maNibhi: udhitham manjuLam ninAdham). As He takes the next Successive steps (Krama pariNamam), the naadham gets louder from Sookshma state (discrete state) to more distinct states as in the case of human voice generation and propagation that takes place in 4 progressive steps.

SIOkam 401 of Sri RanganAtha Paadhuka Sahasram

praKhyAthAnAm pariShadhi sathAm kArayithvA prathigynAm
prAyENa thvAm praThithaviBhavAm varNayanthI mayA thvam
pAdhanyAsakramamanuguNam prApya rangADhirAjAth
padhyAramBhAn gaNayasi param pAdhukE!svalrninAdhal:

Meaning: Oh Paaduka! You, it was who caused me to promise a poetical composition on You in the midst of the reputed ones; and as I was progressing, You alone were probably proclaiming Your own prominent status in the form of sounds that are produced from each foot-step, as if it were a production of a succession of verses!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You have made a pledge on behalf of me to compose Padhuka Sahasram to celebrate your glories sung by the VedAs. You are using me as your instrument to complete this work. You are describing your limitless qualities through me. You seem to count the number of steps RanganAthA takes with you to determine and fix the length of each of the 32 paddhathis of Paadhuka sahasram". From this verse, we understand that Swami Desikan responded to a challenge to compose this work. Here he describes the efforts of padhukas to complete this kaavyam through him.

2) **Srimath Andavan's anubhavam:** When Lord RanganAthA adorns you and goes on sanchAram, the naadham emanating from You sounds like Your count down of the 1000 sIOkams that You (Paadhukas) have commanded me to compose with in the time frame of 1 night.

3) Swamy reminds the Paadhukais that they commanded him to compose the 1000 slokams before the assembly of great scholars (prakhyAthAnAm SathAm parishadhi mayA prathij-nAm kaarayithvA). After starting me off on the 1st sIOkam, You seem to be busy synchronizing the progressive steps of your Lord (padhanyAsa kramam) with the patterns of Your naadham and count thereby the individual sIOkams and mark thus the beginning and the end of individual paddhathis (svai: ninAdhai: padhya aarambhAn gaNayasi).

SIOkam 402 of Sri RanganAtha Paadhuka Sahasram

viShNOrasmin padhasarasijE vrutthiBhEdhalrvichithral-
raldhamparyam nigamavachasAmalkakaNTayEna sidDham
itTham pumsAmanipuNaDhiyAm pAdhukE! thvam thadhEva
spruShtvA sathyam vadhasi niyatham manjunA shinjithEna

Meaning: Oh Paaduka! The Lotus Feet of the Lord have a variegated vista of activities, which are praised by the Vedic words, but they all have one meaning-even when appearing varied. What You proclaim, I think, by means of Your pleasing Nada, is a kind of swearing in the name

of the Lotus Feet, touching them too!-to tell, in an assuring way, even to the incapable dunces, to the effect that all Vedas speak only of these Lotus Feet of the Supreme Power!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan referred to the pledge made by PaadhukAs in the previous verse to compose PadhukA Sahasram through him. Here Swami Desikan describes another pledge made by the Paadhukais to establish the unquestionable supremacy of VishNu through their beautiful patterns of Naadham. He says: "Oh PaadhukE! You do a great service through your pledge to help the dim-witted understand the supremacy of VishNu through Your own direct service to Him. You articulate that message through the naadham arising from the jingling of the bells and the gems decorating you. Your message is that VishNu's lotus feet are the essence of all the 4 vEdAs. You explain that the different methodologies -SaamAnyam, VisEsham, Yogam, roodi, and aparyavAsanA, Vritti, LakshaNai and GouNai- adopted by the VedAs converge at the feet of Your Lord. Thus vEdAs sing in unison and establish the paramountcy of Your Lord. You interpret this truth through naadha yogam for the unsophisticated populace". SaamAnyam et al are Vedic techniques to establish the supremacy of VishNu NaarAyanan.

2) **Srimath Andavan's anubhavam:** When the Lord adorns you and moves around, the naadham emanating from you appears like the Upanishads use the methodologies of Sakthi, Lakshanai et al to declare in unison the supremacy of Your Lord, through the act of swearing as it were, by touching His feet.

3) Swami Desikan chooses 2 words here (Iydampharyam and Eika kaNDyam) to suggest that the naadham originating from the Paadhukais declaring the supremacy of the Lord is like all of the upanishads expressing their most important conclusion (nigama-vachasAm iydampharyam) thru unison of all their wonderful methodologies (vichithrai: vrutthibhEdai: eikakaNDyEna siddham). The purpose of the naadhams generated by the Paadhukais remind Swami Desikan of the scene, where the Upanishads touch the feet of the Lord to swear on the supremacy (ParadEvathA Svaroopam) through many techniques available to them.

SIOkam 403 of Sri RanganAtha PaadhukA Sahasram

AmnAyalmthvAmanitharaparal: sthOthumaByudhyathAnAm
maDhyE BhakthyA maDhuvijayina: pAdhukE! mOhaBhAjAm
shikshAthatthvasKhalithavachasAm shikshayasyEva pumsAm
mAthrAdhlni svayamanupadham manjuBhi: svalrninAdhal:

Meaning: Oh Paaduka! Perhaps You prompt, by means of Your sound suggesting the right syllable or the like, to great men, who struggle for words, by reason of a stupor in the midst of their praise on You, on which activity they had enthusiastically embarked, with a single-minded devotion on You, (to produce the Tamil Vedas)!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MadhusUdhana PaadhukE! Vedaas praise the auspicious qualities of Your Lord, who has been recognized by them as the paramount principle. Scholars use the Veda manthrAs to offer homage to Your Lord. During their efforts, even if they have scholarship, they stumble occasionally, when their affection for you overpowers them. These lapses in concentration lead to mistakes in maathAs (prosodial or syllabic instants defining pronunciations of Veda manthrAs) and that in turn alters the meaning of the mantrAs. Your naadham helps to correct these mistakes as if you are instructing them according to the rules of SikshA, the science which teaches the proper pronunciation of words and the laws of euphony. Reference is made here to Swamy NammAzhwAr's composition of ThiruvAimozhi in

the form of Tamil Vedams and the PaadhukAs' help for him (Swami Desikan) in composing the PaadhukA sahasram.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When one enjoys Your SunAdham, it appears as though you are sweetly correcting the mistakes in uccharaNams made by the joyous Vedic scholars resulting from their overpowering joy of having your sEvA bhAgyam. Your naadham seems to correct their faltering pronunciations. For the dim-witted people, you seem to touch the Lord's feet and swear about Your Lord's supremacy.

3) A sikshai (instruction /correction) is described here. Scholars use vedam to eulogize Paadhukais. Their affection for the Padhukais overwhelms them (mOhabhAjAm) and they fumble in pronunciations (skhalitha vachas) of the Veda manthrams causing manthra lobham and svara lobham. MaathrAs falter. At that time, the merciful Paadhukais come to help and through its sweet sounds correct the mistakes.

SIOkam 404 of Sri RanganAtha PaadhukA Sahasram

lakshmlkAntham kamapi tharuNam raThyayA niShpathantham
rAgAdh draShtum thvarithamanasAm rAjaDhAnIvaDhUnAm
prathyAdhEsham Bhajathi maDhural: pAdhukE! shinjithalsthe
chEthOhAri kusumaDhanuSha: shinjinmanjunAdha:

Meaning: Oh Paaduka! The young damsels of the city have lost their hearts for the Lord of Mahalakshmi, Lord Ranganatha, who is a perennially youthful lad. They long to see Him as He walks fast through the streets. Were they won by the tinkling sound from the bow-chord of God Manmatha? Not so; they have been more successfully seduced by your melodious music.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: In the previous verse, Swami Desikan explained that PaadhukA naadham is responsible for the devotion of the scholars for RanganAthA. Here, he states that the sweet sound (naadham) emanating from the Lord's PadhukAs is responsible for the kindling of the affection of women for the Lord. He says: "Oh PaadhukE! The eternally young Lord of Yours is carried by you around the strrets of Srirangam. The young girls of Srirangam flock to see Him during these occasions. (Festivals) The naadham arising from you overcomes the sound made by ManmathA's drawing of the chord of his bow to send the flower arrows to kindle the love of maidens for mere mortals. Your naadham overpowers the sound of the drawing of ManmathA's bow and makes them fall in love with Your Lord. At the same time, RanganAthA, who is beyond the influence of ManmathA's arrows, falls in love with the maidens of Srirangam due to the amorous powers of your naadham.

2) Srimath Andavan's anubhavam: Sri RanganAtham has unparalleled beauty. When He has sanchaaram on the streets of Srirangam on His Paadhukais, the naadham generated during these travels enchant the minds of the young girls. They do not want to return to their homes.

3) Swami Desikan describes here the hurry with which the young girls of Srirangam throng to have the darsanam of the eternal youth, Lord RanganAtham (TaruNam rAgAth dhrashtum thvaritha manasAm RaajadhAni VadhUm). The arrows of Manmatham attempt to steal their minds. Swami Desikan suggests that the sunAdham of the Paadhukais pushes away the power of the Manmatha's pushpa bhANams and takes over.

SIOkam 405 of Sri RanganAtha PaadhukA Sahasram

rangaDhIshE saha kamalayA sAdharam yAyajukal:
sAram dhivyam savanahaviShAm BhOkthumAhUyamAnE

nEdhlyOBhirnigamavachasAm nithyamamha: prathIpal:
prathyAIApam dhishathi BhavathI pAdhukE! shinjithal: sval:

Meaning: Oh Paaduka! When Lord Ranganatha proceeds to the yajnas, along with Mahalakshmi, to partake of the 'homa-havis' having been lovingly invited by the Vedic seers, You speak in words, very much like the Vedas, ever the very opponent of sins, to the effect, "The Lord is arriving". That is how it appears to me!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When those who perform Vedic sacrifices (yaagams) call for Your Lord and His consort to come and receive their offerings (havis), Your naadham appears to respond 1st to their invitations. Through Your sacred naadham equal to the soundings of the Veda manthrams, you seem to respond and advise them (the YajamAnAs of the Yaagam) that the divine couple are on their way to accept the havis.

2) The response of the Paadhukais to the call of YajamAnAs for the acceptance of the aahuthis by the dhivya dampathis ay Yaagams through its sweet naadham that is far superior in sacredness to those of Veda manthrams (nigama vachasAm nEdheeyObhi: nithyam aham pratheepthai: svai: sinjithai: prathyAIApam disathi) is described here. The Lord is moving with ardent desire to partake the delectable offerings at the Yaj-nams with His divine consort (yAyajUkE dhivyam savana havishAm saaram bhOthum saadharam Rangadheesa: KamalayA saha aahUyamAnE). The naadham generated during His travel appears like the response of the Paadhukais to the YajamAnan's call for acceptance of the aahUthi.

SIOkam 406 of Sri RanganAtha PaadhukA Sahasram

upAsya nUnam maNipAdhukE!thvAm rangEshapAdhAmbujarAjahamsIm
pathyu: prajAnAmalaBhantha pUrvam manjusvanam vAhanarAjahamsA:

Meaning: Oh Manipaaduka! The royal swans, which are the vehicle of Brahma, would have gained their lovable voice only from a worship of you, the Royal Swan, which bears the Lord's Lotus Feet. It is certain!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ratna PaadhukE! You are the king swan attached firmly to the lotus feet of Your Lord. I wonder whether the vehicle of BrahmA, the raaja hamsaa acquired its sweet sounding voice by worshipping you and receiving your blessings. I wonder whether you lent them your sweet Naadham.

2) The inner meaning is that MahAns acquire VivEkam through Worship of Swamy NammAzhwAr.

3) Here, Swami Desikan describes how the vehicle (vAhanam) of Brahma, the Raaja Hamsam, acquired its sweet sound (manju svaanam). The Hamsam worshipped Swamy NammAzhwAr, who himself is like the Raaja Hamsam attached to the lotus feet of the Lord (Rangesa PaadhAmbhujA Raaja Hamsam upAsya manju savanam alabantha).

SIOkam 407 of Sri RanganAtha PaadhukA Sahasram

anAdhimAyArajanIvashEna prAsvApaBhAjAm prathiBhODhanArhAm
pashyAmi nithyOdhitavAsarasya praBhAthAnAnandhImiva pAdhukE! thvAm

Meaning: Oh Paaduka! I look upon your sound as the suprabhata-song, indicating a dawn of ever-lasting daytime* (that will never have a sunset!) to which the people having been suffering from a beginningless night of prakriti (or Maya), are woken up. *This signifies Moksha.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Naadham serves as Naandhi ceremony that consists of benedictory verses recited at the beginning of religious observances. Your Naadham serves as Naandhi and wakes up the jeevan, which is asleep due to the influence of the darkness of MaayA /Prakruthi, which makes the jeevan, consider the universe as being outside the Supreme Lord. In this regard, you act as the ever-awake dawn serving as Naandhi recitation through Your Nadham to awaken the jeevan in deep sleep due to the influence of the dark MaayA. You are the NaandhikAri or reciter of Naandhi to help the jeevan wake up and start its journey towards Moksham.

2) The inner meaning is that Swamy NammAzhwAr's Sri Sookthis help one to develop discriminating knowledge that Jeevan is eternal and its Master is Sriman NaarAyaNan and get set from that knowledge to enjoy the limitless aanandham associated with Mokshaanubhavam.

3) The jeevans are sleeping away in the night of Prakruthi and are oblivious to their sufferings (MaayA Rajani vasEna prasvApabhAjam). The SunAdham of Paadhukais is like the mangala sabdham (PrabhAdha Naandhi) that wakes up the sleeping (deluded) jeevans and takes them to the Moksham, which is like the eternally bright day (prathiBhOdhanArham nithyOdhitha Vaasarasya PrabhAtha Naandhimiva).

SIOkam 408 of Sri RanganAtha PaadhukA Sahasram

shruNOthu rangADhipathi: prjAnA- mArthaDhvanim kvApi samujjihAnam
ithIva mathvA maNipAdhukE! thvam mandhapracharal: mrudhushinjithAsi

Meaning: I very much sumise that You, Oh Manipaaduka! Take the Lord slowly along, producing a much too low sound, in an effort to enable the Lord hear a pathetic cry of any being anywhere around.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! I suspect that you raise a low sound (Naadham), when you transport ranganaAthA because you do not want to drown out the cries of suffering jeevans. It appears that you want to make sure that RanganAthA hears those cries and thereafter respond to them.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Lord RanganAthA protects the jeevan that cries aloud for Him as a result of intense samsAric sufferings as well as the jeevan, which gets exposed samsAric afflictions gradually and cries with a soft voice. Paadhukais of the Lord tread gently so that he Lord can hear the low sobbings of the latter type of jeevan.

3) Oh PaadhukE! You take gentle steps (Mandhra prachAram) and make soft sounds (mrudhu sinjithA ASI). Why? You want Your Lord to hear the muted sobbings of the suffering jeevans (prajAnAm aartha dhvanim SruNvatham) with out its Naadham stifling them.

SIOkam 409 of Sri RanganAtha PaadhukA Sahasram

anthE mamArthim shamayiShyathasthA magrEsarANYApathathO murArE:
shramOpapanna: shruNuyAm BhavathyA: shIthAni pAdhAvani! shinjithAni

Meaning: Oh Paaduka! The end is near. I would be done up. You should give me relief. May I hear your cool sound that is heard in advance of the Lord's advent, at that crucial moment!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! During my last moment on this earth, I will be weak and will be crying for Your Lord to appear before me. He will respond and rush to my side to allay my anxieties and help me. The Naadham arising from you at that time will precede that of the Lord Himself, whom You will be transporting. The sound of Your Naadham announcing the arrival of the Lord will quench my samsAric sorrows.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the Lord and the AchAryans should make the jeevan happy with their sevai.

3) The time is the last moment of the jeevan on earth (anthima Kaalam). The jeevan has a lot of physical suffering and mental fears of what is going to happen. Swami Desikan places himself in the role of that jeevan and prays for the appearnac eof PerumAl to his bedside adorning His PadhukAs to remove his sufferings (aarthim samayishyatha: aapathata: MurAri). Swami Desikan equates the Naadham originating from the Paadhukais at that time to a cool breeze that banishes the taapam (heat) of those moments.

SIOkam 410 of Sri RanganAtha PaadhukA Sahasram

svAdhUni rangEshvarapAdharakshE! shrOthral: pibanthasthava shinjithAni
pachanthavidhyOpachithAnashEShAnananthargathAnAthmavidha: kaShAyAn

Meaning: Oh Ranganatha Paaduka! Sages destroy the dirt of desires that has grown in one, because of nescience (namely, soul-body confusion), by drinking, through the ears, the delicious drug of your melodious sound.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! Evolved souls hear the sweet and melodious sounds raised by you and use them as medicine to cure the ills of samsAram that they are exposed to.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your naadham generates great aanandham for the ears. Some MahAns are able to hear those delectable Naadhams. That leads them to realize their sorry state as Bhaddha jeevans and drives them towards a sadAchAryan's Thiruvadi to learn about Tatthva-Hitha-PurushArthams. Their mind Then gets cleared of aj-nAnam and are thus freed from Moksha VirOdhis. The inner meaning is that those who comprehend the Dhivya Sookthis of Swamy NammAzhwAr develop true Jn-Anam and get freedom from all Obstacles that stand in the way of Moksham.

3) Those who taste the delectable Naadhams of the Paadhukais as they transport the Lord (Tava svAdhUni sinjithAni SrOthrai: Pibanthasthava :) banish all attachments totally (anthargathAn avidhyA UpachithAn aseshAn KashAyAn pachanthi) and get set on their journey to Moksham.

SIOkam 411 of Sri RanganAtha PaadhukA Sahasram

avalmi rangADhipathE: sakAshAdhavEkshamANEShu janEShu rakshAm
udhAranAdhAm maNipAdhukE!thvAmOmithyanujnyAksharamudhgiranthIm

Meaning: Oh Manipaaduka! Your majestic sound is taken, by people to mean your response as 'Yes', to the pleas for protection that people make to the Lord.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Devotees of RanganAthA awaiting His response to their appeals for protection, greet your gorgeous naadham as Your Lord's affirmation of His intent to come to their rescue. They treat and welcome your naadham as PraNavam, the symbol of assent from Your Lord. When noble seers agree to do some thing, they indicate their approval with the utterance of Pranavam.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! When Your Lord has His sanchAram with You, the naadham that You generate appears like Your response through PraNavAkAra naadham indicating that You take the side of the suffering people appealing to Your Lord for protection.

3) People make their appeal to the Lord and are waiting for His response. Meanwhile, they hear the Pranava Naadham from the Paadhukais. That majestic naadham sounds like the anghikAram from the Paadhukais for Swami Desikan (thvAm Omithi udhgiranthlm avaimi).

SIOkam 412 of Sri RanganAtha PaadhukA Sahasram

maDhudhviSha: svalravihArahEthurmanjusvanAn shikshayaSlva mAthA:
paryanthaBhAjOrmaNipAdharakshE! padhmADharaNyOrmaNinUpurANI

Meaning: Oh Mother Manipaaduka! You make for the wanton wandering of the Lord. May be, it is you who teaches musical sound to the anklets of Lakshmi and Bhoomi, walking along with the Lord, one on either side.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother! Oh PaadhukE! During Your joyous travels with Your Lord, You raise melodious sounds, which appear to teach the way to create sweet sounds to the ankle ornaments of Sri Devi and Bhoomi Devi standing near Their Lord.

2) PerumAl is "Svaira vihAran". He travels as He wishes. The cause (hEthu) behind such unfettered movement is the Paadhukai through its anatharanga kaimkaryam. Sri RanganAyaki (PadmA) and Bhumi PirAtti (DharaNi) are standing nearby (paryantha bhAjA :) enjoying the musical sounds. The Devis have gem-studded ankle ornaments (Kallizhaittha Silampu ThaNDaikaL or MaNi Noopurams). As the paadhukais facilitate the sanchAram of the Lord, they seem to give lessons to the ankle ornaments of the Devis about the way to raise such sweet naadham.

SIOkam 413 of Sri RanganAtha PaadhukA Sahasram

PrAsThAnikEShu samayEShu samAgathEShu prApthA padham parichitham dhvijapungavEna
puShNAsi ranganrupathErmaNipAdhukE! thvam puNyAha GhOShamiva garBha
maNipraNAdhal:

Meaning: Oh Manipaaduka! Lord Ranganatha is to set out on a journey; you reach the Foot that is often clung to by great sages; (the foot is also frequently borne by Garuda). Now you produce an auspicious sound that looks like the words of benediction for good journey.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! When RanganAthA is ready to start on His missions, you carry the lotus feet of the Lord, which have been held with affection often by Garuda. During such times, you make a unique naadham. This naadham resembles the Vedha manthrAs associated with the pronouncement of auspiciousness (Svasthi Vachanams) for the

occasion prior to any major endeavour. It appears that you assume the role of the family priest (PurOhithar), who utters the svasthi vaachanams prior to the commencement of auspicious functions.

2) **Srimath Andavan's anubhavam:** The inner meaning is that ThiruvAimozhi is recited to ward off any anishtams (dangers) that may come the way of PerumAL.

3) The time is the SanchAram time (prAsTAnikEshu samayEshu). Paadhukais are carrying the Lord's Thiruvadi, which were carried earlier by PakshirAjan (Dhvijapungavan) before. The Paadhukais begin their movement and the naadham rose by the gems inside the Kumizh of Paadhukais (Garbha MaNi PranAdhai :) at that time sounds like PuNyAhaghOsham (the sound of Vedha Manthrams uttered for invoking auspiciousness.

SIOkam 414 of Sri RanganAtha Paadhuka Sahasram

ArthaDhvanEruchithamuttharamanthakAIE
karNEShu manjuninadhEna kariShyasIthi
vAsam Bhajanthi kruthinO maNipAdharakshE!
puNyEShu dhEvi! puLinEShu marudhvruDhAyA:

Meaning: Oh Manipaaduka Devi! Discerning people choose to live in Srirangam, which can be described as the sacred sand-dune of the river Kaveri, so that when one groans in grief at the last moment, your sweet sound will come as a suitable solace.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Some fortunate people take up their residence on the banks of Cauvery River at Srirangam to be close to you during their last days on earth. During those times, they want to have the peace of mind to hear your response to their appeals to rescue them from samsaric ills and to grant them Moksham. They have concluded that their proximity to you will enable them to hear Your Naadham of response From the Lord without fail.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When the Sriranga vaasis lament as a result of suffering during their last moments on earth, you seem to console them with your sweet naadham. The inner meaning is that those who depart from this world from Srirangam have the bhAgyam of the Sevai of PerumAL and the AchAryAs during their last moments.

3) Those who have dEha thyAgam at Srirangam are blessed ones (Kruthina :). During their last moments (anthakaaIE), they raise sorrowful sounds (aartha dhvani). Appropriate (uchitham) and consoling response (uttharam) for these aartha dhvanis arise in the form of sweet naadham (manju -ninadhEna) from the Dhivya Padhukais. The departing jeevan gets consoled through that naadham falling on its ears.

SIOkam 415 of Sri RanganAtha Paadhuka Sahasram

dhUthyE balErvimaThanE shakatasya BhangE
yAthrOthsavEShu cha viBhO: prathipannasaKhyA
virAyithAni birudhOpahithAni nUnam manjusvanal: praThayasE maNipAdhukE! thvam

Meaning: Oh Manipaaduka! You are inseparable from the Lord's Feet; whether He went as a mediator for the Pandavas, or whether He put the foot on King Mahabali to suppress him, or He dashed against Shakatasura and killed him or the like, you presumably proclaim the Lord's exploits appropriately, by means of your pleasing sound.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The agreeable and distinct sounds that you generate during your many travels with the Lord such as visits to DuryOdhanA's court as ambassador, quelling MahAbali's pride as VaamanA, destroying ShakatAsurA through Your kick and during the uthsavams at Srirangam Your sounds of joy over the Lord's victory during those times resemble laudatory poems proclaiming His powers.

2) **Srimath Andavan's anubhavam:** The sweet sounds raised by the Paadhukais during the Lord's sanchaaram reminds Swami Desikan of the recitations of sthOthrams by those who witnessed major leelais of the Lord such as visit to the sabhai of DuryOdhanan as PaaNDava DhUthan, punishment of MahA Bali as Thirvikraman and the destruction of SakatAsuran in Gokulam.

3) There are many YaahtrAs by the Lord with His Paadhukais. They are like uthsavams for the Lord and the Paadhukais. The Lord is always victorious during these missions to protect the Saadhu janam and punish the evil ones. The Lord adds a title as PaanDava DhUthan, Bhali Vimathanan and sakaDa bhangan et al. The paadhukais raise sweet sounds at the end of these missions to proclaim aloud the glories of the victorious Lord (manju svanai: noonam Thvam bhirudhOpahithAni VeerAyithAni praTayasE). The sounds of the Paadhukais certainly resemble the loud proclamations of the valour of the Victorious Lord, who just acquired another title.

SIOkam 416 of Sri RanganAtha Paadhuka Sahasram

sthOthum pravrutthamapi mAm nigamasthuthAm thvAm
vyAsajyamAnakaraNam viShayEpvajasthram
antharmaNiDhvaniBhirachyuthapAdhukE! thvam
samBhODhayasyanukalam sahajAnukampA

Meaning: Oh Paaduka! Or do you sound warnings to me, by the gemstones colliding amidst themselves, out of your spontaneous kindness for me, observing that I have left my senses to indulge in chasing sensuous pleasures even after I had started on praising You of Veda-worshipped greatness?

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your naadham is instrumental in deflecting me from my propensity for engagement in worldly pleasures. You direct me to engage in praising you, who is the object of praise by VedhAs. You show mercy to me in spite of my lowliness and bless me. Your timely instructions through your naadham make me persist in my worthy efforts to sing your praise through the sIOkams of Paadhuka Sahasram.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Even the VedhAs cannot praise your glories adequately. In spite of that, I engage in my attempt to eulogize you. When my mind wanders away without awareness of the noble task I commenced, you seem to instruct me through your sweet naadham to persist in my efforts without distraction. The connection is to ThriuvAimozhi's sweet sounds, which appeal to people not to get lost in SamsAram but to meditate on the Thiruvadi of PerumAL.

3) Oh PaadhukE! You have DayA as Your birth mate (udan piRappu)! You are thus "Sahaja anumampA". I have begun my attempts to praise you, whom VedhAs usually praise (Nigama sthuthAm thvAm sthOthum pravurtthAmi). My indhriyams are always engaged in perishable, alpa sukham (ajasram vishayEshu vyAsajyamAna karaNam maam). For some one like me, who is easily distracted from the noble effort of praising You, the naadham arising from Your gem

stones remind me to stay away from such sorrow-causing distractions (antha: maNi dhvanibhi: anukalam sambhOdhayasi).

[SIOkam 417 of Sri RanganAtha PaadhukA Sahasram](#)

dhEvasya dhAnavaripOrmaNipAdharakshE! PrasThAnamangaLaviDhoU prathipanna nAdhAm
mA BhaIShta sADhava ithi svayamAlapanthIm jAnE jagathrithaya raksha NadhIkshithAm
thvAm

Meaning: Oh Manipaaduka! Lord Ranganatha is out on His journey to eradicate the enemies (asuras). You then generate an auspicious sound. I presume, you, as one in whom the responsibility of protection of all 3 worlds is vested, assure in so many words, "Oh Sadhus, Do not fear".

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In an earlier verse, Swami Desikan equated the Naadham from the Paadhukai to the sound of PraNavam. Here, Swamy equates the naadham to the sound assuring devotees of protection from fear (abhaya vaarthai). He says: "Oh Mani PaadhukE! When you start on Your Lord's auspicious campaigns to root out the enemies of Devas, You generate a sound that identifies you as the One, who has vowed to protect the 3 worlds from any harm. You seem to be assuring the virtuous people that they will have total freedom from fear of any kind.

2) **Srimath Andavan's anubhavam:** The inner meaning is that SaThAri Soori incarnated to protect the people of the world (samsAris) with His many upadEsams through His prabhandhams to seek the sacred feet of the Lord as protection against all samsAric ills.

3) The naadham generated by the paadhukais at times of the Lord's yaathrAs (Dhaanava ripO: Devasya prasTAna mangala vidhou prathipanna Naadhaam) are for the auspiciousness during the execution of the task at hand. The Lord's Paadhukais are firm in their resolve to protect the 3 worlds through their assistance to the Lord (Jagath thritaya rakshana dheekshithAm ThvAm). The naadham arising during these YaathrAs seem to say: "Oh Good People of the world! Do not be afraid! My Lord is going to protect you all (Saadhava: maabhaishta: ithi svayam aalapantheem jaanE).

[SIOkam 418 of Sri RanganAtha PaadhukA Sahasram](#)

svacChandhaviBhramagathoU maNipAdhukE! thvam
pAdhAravindhamaDhigamya parasya pumsa:
AthasvanA prathipadham japasIva sUktham vidhrAvaNam kimapi valrivarUThinInAm

Meaning: Oh Manipaaduka! When the Supreme Person embarks on a free sportive walk, you bear the Lord's Lotus Feet and produce a sound which looks like the chanting of a mantra to drive the enemy armies.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! You join with the playful gait Of the Lord engaged in destroying the enemies of DevAs and generate sounds from the movements with Him. At that time, the naadham originating from you resemble rare incantations that chase away the enemies of the Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The naadham that you generate during the Lord's campaign (yaathrAs) against His enemies seem to suggest that you are reciting

manthrams to chase away Lord's adversaries. The inner meaning is that Swamy NammAzhwAr enjoys the glories of the Lord's Thiruvadis in ThiruvAimozhi and blessed us with the manthrams housed there. Those manthrams chase away the kaamam, KrOdham, maathsaryam et al and get us close to the Thiruvadi of the Lord.

3) Oh PaadhukE! You have attained the Thiruvadi of Your Lord, who has His own unfetterd sanchAram with you (Pumsa: svacchandha vibrama gathou PaadhAravindham abhigamithavAn). The joy arising from your bhAgyam results in the generation of a delectable naadham from You (PaadhAravindham abhigamya jaatha svanA). That exuberant and sweet naadham has the effect of a manthram that is repeated with every step of the Lord to chase away the army of the enemies of the Lord.

SIOkam 419 of Sri RanganAtha PaadhukA Sahasram

rakshArThamAshrithajanasya samujjihAnE
rangEshvarE sharadhi shEShaBhujangathalpAth
nAdhAsthava shruthisuKhA maNipAdharakshE!
prasThAnashanKhaninadhAth praThamE Bhavanthi

Meaning: Oh Paaduka! When Lord Ranganatha steps down from His Adishesha couch to go out to help His people, say, in the autumn, it is Your proclaiming sound that excels even the roar of the Sankha in the matter of being sweet to the ears of the people outside.

Special Notes from V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** Oh Mani PadhukE1 When RanganAthA gets up from His AdhisEshaa bed during the autumn season to protect the righteous people, Your sweet sounds are heard 1st to announce the Lord's intentions. The divine conch sounds thereafter. The conch takes the cue from you to broadcast the Lord's departure on His mission to the waiting world.

2) Here, Swami Desikan celebrates the naadham that is delectable to the ears generated by the Paadhukais (Sruthi sukhA: Tava NaadhA :). The time is saradh kaalam (Iyppasi). The Lord leaves His bed of AdhisEshan to protect His saadhu janam (aasritha janasya rakshArTam sEshE bhujanga talpAth samujjihAnE sathi). The conch sounds to announce the YaathrA of the Lord (prasTAna ninAdham). The naadham from the paadhukaa rathnams proceed however the sankha naadham.

SIOkam 420 of Sri RanganAtha PaadhukA Sahasram

nithyam padhAmburuhayOriha gOpikAm thvAm
gOpIjanapriyathamO maNipAdharakshE!
sampannaGhOShaviBhavAm gathiBhirnijABhi:
prithyEva na thyajathi rangasamAshrithOpi

Meaning: Oh Manipaaduka! You too are a gopika (being the protector of the Feet!). The Lord, who has great love for the gopis, has similarly great affection for this gopika of the Paaduka! You are supposed to emit loud sound equivalent to the Gopis' characteristic of their crowd in Gokulam. The Lord has now brought you to the stage (the Rangasthala) from cowherds' place. Nevertheless He does not wish to leave you off, because of His great love for you.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan uses the double meaning of the word "Ghosaham" in this verse to equate Paadhukai to a Gopi. Gosham can mean either the colony of cowherds or the loud sound. "Gosha Vibhavam" in this context can mean either the wealth of

the cowherd colony or the Paadhukaa naadham. Swami Desikan says: "Oh PaadhukE! Krishna took the form of the son of NandhagOpar and became a Gopa kumAran Himself. You were attached to his lotus feet in the cowherd colonies at Gokulam and BrindAvanam, which were rich in wealth. You became a Gopi and raised the GhOsha Vaibhavam then. Your qualifications for the status of becoming a Gopi stem from His love for you, similar to the love He had for the other Gopis of BrindAvanam. When He left BrindAvanam and settled in Srirangam as RanganathA, You still exhibit the status of Gopi and possess GhOsha Vaibhavam. Your Lord does not go anywhere without you because of His eternal affection for you. Hence, you continue to be His Gopi. Your ghOsha vaibhavam at Srirangam also continues from the majestic ghOshM that you generate, when You accompany Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The Lord never leaves you raising sweet naadham, whether it is inside the Ranga VimAnam or during His sanchArams. The tradition has it that Lord RanganAthAn wears His Paadhukais, while seated on His throne under the Ranga VimAnam. The inner meaning is that PerumAL is always with NammAzhwAr.

3) Oh PadhukE! Your Lord is dearest to the Gopis (Gopijana Priyathama :). You protect the lotus soft feet of Your Lord during His sanchArams here in His leelA vibhUthi (iha padhAmbhuruhayO: nithyam gOpikAM). That bhAgyam of protecting the Lord's sacred feet has given you great Naadha vaibhavam (nijAbhi: gathibhi: sampanna ghOsha vibhavAm ThvAm). Because of Your Lord's vaathsalyam for you and your naadham, He never leaves you even when He is seated on His throne inside the Ranga VimAnam (GhOsha VibhavAm ThvAm RangasamAsrithOapi preethyEva na Thyajathi). The sabhdha sIEshai (double entendre) for GopikAm used by Swami Desikan is splendid. Swamy describes the Thiruvadi protecting (gopikAm) paadhukai as a GopikA dear to the Lord as well.

SIOkam 421 of Sri RanganAtha PaadhukA Sahasram

prAya: padhAvani! viBhO: praNathArthihanthu:
 prasThAnamangalaviDhoU praThamOdhyathAni
 thvacChinjithAni sapatthi svayamAraBhanthE
 kAIOchithAn kanakakAhaLashanKhanAdhAn

Meaning: Oh Paaduka! Your sound is produced 1st and foremost when the Lord starts on the auspicious errand of offering succour to the people who have faithfully resorted to Him. That sound indeed becomes the gold- trumpet-conch-emitted auspicious announcement

Special Notes from V. Sadagopan:

1) **Sri UtthamUr Swami's anubhavam:** Earlier, it was pointed out that the PaadhukA naadham is distinct and precedes the sound of conches, when the Lord starts on His mission. Here, he states that the PaadhukA naadham transforms into a sound of conches and the long horns known as Thirucchinam. He says: Oh PaadhukE! As a part of celebrations associated with Your Lord's mission to protect the virtuous you generate the sound of conches and Thirucchinam at the appropriate times.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the proper recitation of Swamy NammAzhwAr's dhivya Sookthis would sound like the naadaham of 18 mangaLa Vaadhyams like Conch, YekkALam, and Thiruchinnam used in the daily kaimakryam to Sriman NaarAyaNan.

3) PerumAL is PraNatha Aarthi Hara Vibhu (One who removes the dukkhams of those, who seek His protection). When He starts His PrasthAnam (travel), then the Paadhukais engage in auspicious activities (mangala vidhi). The 1st manifestation of such activities is the emanation of the naadham from the Paadhukais. That naadham resembles the sweet sounds of golden

KaahaLa vaadhyam, the Conches and others quickly (kanaka kaahaLa, Sankha NaadhAn svayam prAya: aarabhanthE).

[SIOkam 422 of Sri RanganAtha Paadhuka Sahasram](#)

AmrEdithashruthigaNalrnninadhalmAnInA - mAmnAyavEdhyam anuBhAvam aBhanguram thE udhgAsythAm niyathamichasi sAmagAnAm thAnapradhAnamiva shOuri padhAvani! Thvam

Meaning: Oh Paaduka! Only the Vedas can gauge your greatness. The Sama- Veda singers are going to sing your praise. When that is being done, you perhaps wish to supplement it by the sounds from your gemstones rendering tana musical item to suit the Sama-swara.

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Oh PaadhukE! Scholars of Saama vEdham recite your glories elaborated by all of the other VedhAs. At that time, the melodious naadham arising from the movement of the gems adorning you appear like UpagAnam (accompanying music from the Lord's entourage) to the Saama Vedhic music.

2) Srimath Andavan's anubhavam: Oh PaadhukE! The sacred naadhams arising during the occasion of Your Lord's travel with you appear like teaching lessons on Saama Vedham for the Vedic scholars. The inner meaning is that Swamy NammAzhwAr created ThiruvAimozhi for the benefit of those devotees of the Lord, who wished to sing His glories.

3) Swami Desikan states that the blemishless glories of the Paadhukais are fully understood by the VedhAs (aamAnyavEdhyam abhanguram thE prabhAvam). Those glories seem to be recited as santhai by the Vedhams for the benefit of the udhgAthAs of Saama vedham to learn and recite in turn. Santhai or repetitive recital of Vedham or ThiruvAimozhi after a teacher is "aamrEditha Sruthi". The assembly of such naadhams is `amrEditha sruthi gaNai: maNi Ninadhanam". That becomes the GhAnam for SaamagAs (Saama Vedhins).

[SIOkam 423 of Sri RanganAtha Paadhuka Sahasram](#)

raThyAsu ranganrupathErmaNipAdharakshE! thvadhgarBharathnajanithO maDhura:
praNAdha: sandarshanOthsukaDhiyAm purasundharINAm sampadhyathE shravaNa mOhana
manthra GhOSha:

Meaning: Oh Manipaaduka! When you generate a melodious sound as you take the Lord through the streets of Srirangam, the city-damsels come in great enthusiasm for worshipping the Lord; the sound acts as a mesmeric mantra on their ears.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PadhukE! On the streets of Srirangam, the sweet and sacred sound arises from the gems and bells decorating you sound like the sacred Veda manthAs to the ears of the ladies of Srirangam. They are captivated by the sound of yours resembling Vedic hymns as you transport the Lord through the many streets of Srirangam.

2) Srimath Andavan's anubhavam: The inner meaning is that those who are reciting ThiruvAimozhi inside their homes are reluctant to stop it and step outside, even when RanganAthA travels in front of their houses.

3) Swami Desikan refers here to the power of the naadham generated by the gems inside the Kumizh (Thvath garbha-rathna janitha Madhura: PraNAdha :). The ladies of the houses of Srirangam are listening to the recitation of Swamy NammAzhwAr's Thiru vAimozhi and are

overpowered by the enchantment of that recitation (Sravana mOhana manthra-ghOsha :). They had the good intention of coming out of their houses to offer their worship to Lord RanganAthA as He traveled in front of their homes with upahAram. The power of the recitation makes them spellbound and they forget to step out of their homes during the time of listening to Thiru vAimozhi recitation.

SIOkam 424 of Sri RanganAthA Paadhuka Sahasram

AkasmikEShu samayESHvapavArya BruthyAn antha: puram vishathi rangapathoU sallam vyAmOhanEna BhavthI sudhrishAmaDhithE manjusvanEna madhanOpaniShadh rahasyam

Meaning: When the Lord enters the harem unexpectedly at an untimely period warding off all attendants, and merrily too, your sound becomes the teacher of erotics to the Lord's consorts, causing a seductive stupefaction on them!

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami'sanubhavam: Oh PadhukE! Occasionally RanganAthA leaves His servants and decides to visit the inner chambers of His consorts as quickly as possible. At that time, you hasten to transport Him to the inner chambers. When the consorts hear the approaching sound of their Lord through Your sweet naadham, they equate it to your recitation of the secret texts of the Upanishad of conjugal pleasures.

2) Srimath Andavan's anubhavam: The inner meaning is that joy is limitless for those enjoying the recitation of ThiruvAimozhi, when by chance they are blessed with perumAL sEvai. PerumAL visits the Sannidhi of RanganAyaki on specific days of the year. He adorns His Paadhukais on those occasions. The naadham generated by the Paadhukais during such visits makes Her infatuated with love for Her Lord.

3) Occasionally Lord RanganAthA leaves His servants behind to visit His consort, SriranganAyaki. (AakasmikEshu samayEshu bhruthyAn apavArya antha: puram visathi). The sweet naadham generated by the Paadhukais announce the arrival of the Lord to Her inner chamber. The effect of enjoying that welcome sound appears like instructions on the intricacies of Manmatha Upanishad (SudhrusAm MadhanOpashith rahasyam adhlithE iva).

SIOkam 425 of Sri RanganAthA Paadhuka Sahasram

yAthrAvihArasamayEShu samuhThitham thE rangADhipasya charaNAvani! manjunAdham paryAKulEndhriyamrugagrahaNAya pumsAm sammOhanam shabaragIthamiva prathIma:

Meaning: Oh Ranganatha Paaduka! The sweet music that You generate during the Lord's festivities of movements would rather be like the songs of the savage hunters chasing the deer to catch them-that is, to chase and kill the fleeing sensuous desires of men!

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami'sanubhavam: Oh PaadhukE! When the people of Srirangam hear your sweet naadham at the times of Lord RangnAthA's jaunts around the streets of His city, they drop everything that they were doing and rush to offer their homage. Your sweet naadham at those times appear like the hunter's calls (songs) to attract and catch the various animals in their nets. Your sweet sound like the hunter's songs captures the limbs of beasts such as the eyes, ears and feet of the populace of Srirangam.

2) Srimath Andavan's anubhavam: The inner meaning is that the people abuse the faculties like eye, ear et al, while those were intended for seeing the Lord and for hearing His glories

and offering services to Him. Swamy NammazhwaR sang his Sri Sookthi to deflect the people from pursuing destructive ways. When one understands the meanings of those Sri Sookthis bequeathed to us with great compassion by SatAri Soori, our indhriyams will not chase after bad ways.

3) Here, Swami Desikan compares the sweet naadham of the Paadhukais as delectable sound (manju naadham). He says that those sweet sounds are like the sweet calls of the hunter (sabara gltham), which ensnares the agitated deers in the forest and catches them. The manju nadham of the Paadhukais brings under its influence the agitated indhriyams of people and sets them up to travel in peaceful ways to understand the greatness of the Lord (paryAkula indhriya: mrugha grahaNAya sammOhanam sabari gltham).

SIOkam 426 of Sri RanganAtha Paadhuka Sahasram

prAyENa sahya dhuhithur nadharAja kanya jAmAthurAgamana sUchanamIhamAnA manju praNA dhasuBhagalr maNi pAdhukE! ThvA mantharyithAmakrutha yoUthakarathnaKhandal:

Meaning: Oh Manipaaduka! The Lord walks to the Kaveri. The gemstones inset in you produce music, sweetest to the ears, and auspicious, Could we not say that Mahalakshmi sent you with the gems having been her father's gift to her? The sound now is a timely announcer of the Lord's arrival to His mother-in-law that Kaveri is. Note: Like all rivers, the Kaveri is also regarded as the wife of the ocean. Mahalakshmi is the daughter of the ocean. Ranganatha is, therefore, the son-in-law to the ocean as well as to Kaveri.

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami'sanubhavam: This sIOkma relates to RanganAtha's arrival at the banks of river Cauveri during festival times and describes the service that the PaadhukAs do during those occasions. Swami Desikan says that the sweet sound arising from the brushing of the many bells tied to the Kumizh helps to alert Cauveri about the arrival of her son-in-law, RanganAthan. Cauveri is the wife of the king of Oceans and her daughter is MahA lakshmi, who arose out of the milky ocean, when it was churned for nectar. Swami Desikan hints playfully that the daughter (MahA Lakshmi) wanted to provide some advance notice to Her mother Cauveri so that she will be ready to receive her son-in-law with due reverence. Swamy hints that MahA Lakshmi attached many bells encrusted with gems to the Kumizh to serve as an early announcement system to alert her mother. He says: "Oh PadhukE! Sri Devi wishes to provide advance information about Her Lord's arrival to her mother. For accomplishing this purpose, she attached a number of gem encrusted bells to the Paadhukais. She received these pieces of jewelery form her father, SamudrarAjan, at the time of her marriage to the Lord. The sweet sound that you generate through this jewelery is indeed helpful to alert Cauveri, the mother-in-law.

2) Srimath Andavan's anubhavam: The inner meaning is that Jeevans commit Sins. PerumAl is angry and decides that they should not have awareness of auspicious matters leading to sadhgate. MahA Lakshmi, the ever-compassionate Devi decides to help the suffering jeevans, who have incurred Her Lord's anger. She blesses Swamy NammazhwaR with the boons of DayA, reverence for Her Lord and Jn-Anam in the form of gems. When those gems collide against each other to produce the soul-awakening sweet sounds, the erring jeevans are Saved and become objects of mercy of the Lord.

3) MahA Lakshmi is "nadha Raaja kanya" (daughter of Samudhra Raajan). Cauveri is "Sahya Duhithu:" (daughter of Sahya parvatham in the Western Ghats and is the wife of the Samudhra raajan). Lord RanganAtha is the son-in-law of Cauveri and Samudhra Raajan (Sahya Duhithu: JaamAthu :). The parents of RanganAyaki give the dowry (youthuka :) of gems from the depths of the oceans to their daughter. What does the daughter do with some of those gems? She

places them inside the Kumizh of Her Lord's paadhukais to alert Her Mother about the arrival of Her Lord, when He visits His Mother-in-law's house. The gems collide against each other and make a sweet sound that provides advance intimation (aagaman soochanam) for the Mother -in-law.

SIOkam 427 of Sri RanganAtha Paadhuka Sahasram

nithyam vihAra samayE nigamAnuyAthal: vikshepa thANDavitha garBhamaNi prasUthal:
nAdhal: svayam narakamardhanapAdharakshE! nAdhAvasAnanilayam vadhaslva nATham

Meaning: Oh Paaduka! As the Lord is on His walks, He is always followed by the Vedas. Your sound is also like the Vedic chant. He stops then and there, when the gems in you cause a sound that perhaps proclaims that the Lord is at the top pinnacle of Nada. (Sages on the banks of the Kaveri practise mental chant of Pranava. When it ends the Lord stands in their hearts).

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami'sanubhavam: Oh PaadhukE of the Lord, Who destroyed NarakAsura! During His time of travel on You, RanganAthA stops at selected street junctions. The VedAs, which were following Him, recognize the changing tone of the naadham originating from you at these times. They also stop their recitation as the naadham of your steady trot halts. Scriptures state that the Lord becomes visible at the end of worship through naadham (naadhOpasanA). When RanganAthA was moving, the Paadhukais were performing NaadhOpAsanam. One could hear their naadham, but it was difficult to see RanganAthA clearly, because of His movement. Once the naadhOpAsanA halts as a result of stopping, then the people could feast their eyes on Him as revealed by scriptures

2) Srimath Andavan's anubhavam: The inner meaning is that ThiruvAimozhi is Tamil Vedham. The enjoyment of the Lord by Swamy NammazhwAr comes out as the sweet sounds generated by the PaadhukAs during sanchAra Kaalam.

3) Swami Desikan imagines as to where the sweet naadham arise during the time of sanchAram of the Lord with His paadhukais. He concludes that they arise from the gems inside the Kumizh of Paadhukais (garbha maNi prasUdhai: naadham). How does that arise from the gems inside? The Lord is accompanied by the Vedhams always (nithyam nigama anuyAthai: VikshEpa thANDavitha garbha maNi prasUdham) and the dancing steps of those Vedhams (ThiruvAimozhi paasurams) generate the sweet naadham. When the sweet naadham stops, when PerumAL ceases movement, bhakthAs comprehend Him clearly (Nadhai: Naatam naadhaa avasAna nilayam) by understanding the meaning of the Sri Sookthis.

SIOkam 428 of Sri RanganAtha Paadhuka Sahasram

sADhAraNEShu yuvayOrmaNipAdharakshE! dhEvasya dhAnavaripOsthriShU vikramEShu
adhyApi shinjithamiShAdhanuvarthamAnam nyUnADhikathvaviShayam kalaham prathlma:

Meaning: Oh Paaduka pair! The jingling sound generated by you is perhaps due to the quarrel between you both, I presume, on a scrambling claim with regard to who of you was on the 3rd foot in the Trivikrama episode, one having been on earth and one on the heavens!

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Here, Swami Desikan wonders whether the naadham emanating from the PaadhukAs is a continuation of the quarrelsome dialog that was heard at the time of Lord ThrivikramA measuring the earth, sky and beyond. Then, ThrivikramA took 3 steps. The paadhuka on the right foot measured the earth. The paadhuka on the left foot

measured the heavens. During the 3rd step, the paadukhA on the right rested on MahA Bali's head. Hence, the right padhukhA had the good fortune to be used twice by the Lord in contrast to the left padhukA being used only once. The left paadhukhA initiated a quarrel over the extra privilege accorded to the right paadhukai. The quarrel continued according to the poetic imagination of Swami Desikan.

2) **Srimath Andavan's anubhavam:** When both the paadhukais move during the Lord's sanchAram, the naadham raised by them sounds like a quarrelsome conversation reminiscent of the time when the Lord used 2 measures with one paadhukA-clad foot and only one measure with the other paadhukA protecting His foot.

3) A sambhavam during the Thrishu vikramaNam (measurement of the earth and the heavens during ThrivikramAvathaaram is recalled by Swami Desikanhere. The imagined quarrel between the 2 Paadhukais supporting the Lord's feet during the measurement of the Universe is cited. They quarrel about the partiality of the Lord in using one Paadhukai more and the other less (nyUnAdhikathva vishayam). This agitated discussion (kalaha vivAdham) is linked to the sounds generated during the Lord's fast movement.

SIOkam 429 of Sri RanganAtha PaadhukA Sahasram

prAya: padhAvani! viBhO: praNayaAparADhE mAnagraham shamayithum mahiShIjanAnAm
ucchArayanthi ninadhalsthava garBharathnA- NyUDdhAtham aksharam
upAshrayaBhArathInAm

Meaning: Oh Paaduka! The gems on you, which have been resounding Vedic words all through perhaps pronounce the pranava, the beginning syllable of the Veda-in order that the devil of misunderstanding in the minds of the Lord's Consorts arising from some default in the love-play be driven away.

Special Notes by V. Sadagopan

1) **Sri UtthamUr Swami's anubhavaam:** Oh PaadhukE! The gems embedded in you make the sound of PraNavam without stopping. They seem to drive away the goblin arising from the quarrel between the consorts of the Lord due to occasional preferential treatment by Him. The PraNava naadham emanating from you serves as Vedic incantations to drive away the demon of quarrel between the consorts and leads to peace between them.

2) The inner meaning is that the anger that people have as a result of their Samsaeric sufferings are driven away, when they learn about the true SvabhAvam of their Lord from AzhwAr's Sri Sookthis.

3) The effect of the sacred naadham arising from the collision of the gems inside the Kumizh of paadhukais on the Lord's consorts is described here. Out of their deep love for their Lord, the Consorts of the Lord get angry, when He leaves on His sanchArams. This anger possesses them like a demon (PraNaya aparAdhE mahiShIjanAnAm mAna graham). That demon is chased away as the naadhams from the Paadhukais alert the consorts as Their Lord returns to the inner chambers (mAna graham samayithum). These naadhams are the Pranava Naadhams, which precede the Veda manthrams (BhArathInAm udhgAtham aksharam iva).

SIOkam 430 of Sri RanganAtha PaadhukA Sahasram

anthascharEShu pavanEShu jithESHvaBhignyA: prathyanmuKhIm pariNamayya mana:
pravrutthim AsvAdhayanthi sarasam maNipAdharakshE! nAdhAvasAnasamayE
BhavthIninAdham

Meaning: Oh Manipaaduka! Yogis 1st conquer the airs that work in our body, then control the function of the mind by directing it inside-towards the Paramatma-and when the Prana-nada subsides, they hear Your Nada- the advent of the Lord-as a delicious thought!

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: In the previous verse, PraNava naadham was mentioned. Here, Swami Desikan describes the benefits of PraNava naadham for the Yogis. He says: "Oh PadhukE! Yogis adept in the control of breath (Praanaayaamaa) control their minds. They reach single-minded concentration through this yogic practise of hearing PraNava nadham. After that, they hear the sweet sound originating from you and realize that the Lord is about to present Himself before them.

2) Srimath Andavan's anubhavam: When the Yogis meditate on the Lord, they experience the sound of PrANa Vaayu for a short time. When that sounds stops, then they enjoy the sound of Your Lord's sanchAram on your back.

3) Swami Desikan calls the Yogis as "abij~nA:" or those who are knowledgable. These Yogis control the PrANa Vaayu through PrANaYAmam and as a result bring their minds under control to experience with affection the sweet sounds generated by You as You transport Your Lord.

SIOkam 431 of Sri RanganAtha PaadhukA Sahasram

dhAkshiNyamathra niyatham niyathA suDhAsmi- nnithyudhgathO niyatham achyutha pAdha rakshE! PrathyEkasamshrithapadhasthuthayE BhavathyO: sanGharSha vAdha iva maDhyamaNipraNAdha:

Meaning: Oh Paaduka! The sound even looks as from the tiff of mutually contending argument between the 2 sandals-one says "I bear the right foot-that has rightness, easy accessibility and generosity as qualities implied by the name dakshina or dakshinya", whereas the other Paaduka claims that the corresponding left foot only generates unending nectar stream.*

- *This is alluded to in Ramanuja's 'Nitya' work as Vama Padangushta- Nakha-seetamsu-galad-divyamruta-rasaih.*

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Here, Swami Desikan invokes the name Achyuthan deliberately to indicate that He never abandons the Right PaadhukA for the Left and vice-versa. As a result, each of the 2 PaadhukAs appear to boast about their special status and unique relationship to the foot they serve. The disputatious discussions about their relative superiority seem to emanate as the sweet Naadham generated by them. Swami Desikan says: "Oh Achyutha PaadhukAs! Each of you prefers the foot that you serve. You, the right (DakshiNa) Paadhukai claim that you have exclusivity with respect to the quality of DaakshiNyam (generosity, ease of access to Lord). You, the left Paadhukai rightfully claims that nectar arose from you exclusively and that nectar is used to bathe jeevans to gain moksham. This loud contest and debate between you both seem to transform into the sweet sound that emanates from you, when you transport the Lord together during His travels". It is known that Ganga with the power of nectar arose from Lord's left foot, when BrahmA during the ThrivikramAvathAram washed it.

2) Srimath Andavan's anubhavam: Oh Paadhukais of the Lord! When we hear the loud naadham emanating from you both, it appears like debates are taking place in the form of sthOthrams about the supermacy of the feet of the Lord that each of you are serving. Your Lord's right feet have DaakshiNyam and the left feet have amrutham. The inner meaning is that

Swamy NammAzhwAr some times feels satisfied with the Lord's LeelA vibhUthi over His amrutha-maya Nithya VibhUthi.

3) There is a sangarsha Vaadham (words of intense passion during a debate). What is this disputation about? The Paadhukai on the right foot praises that foot as the loftier one because Bhaktha DhaakshiNyam resides there. The Paadhukai on the left foot praises that foot as "SudhA niyathA athra" (Amrutham resides here always). Thus the sweet quarrel arises between the 2 Paadhukais that is the cause behind the sweet naadham.

SIOkam 432 of Sri RanganAtha Paadhuka Sahasram

sanchAra kELi kalahAyitha garBha rathnA sAmsiDdhikam sakala janthuShu sArva BhoUmam
rakshArThinAm praThayasIva padhAvani! thvam rangEshvarasya
niravagrahamAnrushamsyam

Meaning: Oh Paaduka! During the Lord's walk, the mutual collision of gemstones causes the sound. That, however, appears to my mind as promising, clearly, to the seekers of protection, which the Lord possesses a natural, rightly famous, gentility that will never fail.

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Here, Swami Desikan points out that the gems embedded in the Paadhukais give rise to a sweet sound, when they rub against each other. That sound seems to announce to all that the Lord seeks their welfare at all times. This compassionate and caring quality is known as "aanrusamsyam". The opposite of "aanrusamsyam" is "nrusamsyam", which denotes that the possessor of latter quality will cause injury to others. Swami Desikansays: "Oh PaadhukE! When RanganAthan moves about, the embedded gems inside your kumizhi (toehold) get shaken and collide against one another. At that time, a sweet sound emerges, which seem to broadcast the unqualified supremacy of Ranganathan as Aanrusamsyan to all the creatures of the world.

2) Srimath Andavan's anubhavam: The naadham generated by the Paadhukais seem to say: "PerumAl has unlimited Dayaa towards all chEthanams. Please seek His refuge. He is Aanrusamsya Moorthy and therefore offers prapatthi at His sacred feet and chases away your sorrows."

3) Oh PaadhukE! You seem to broadcast to the seekers of protection about the sakala bhUtha DayA /aanrusamsyam of Your Lord (RangEswarasya Sakala Janthushu aanrusamsyam RakshArTinAm praTayasi iva).

SIOkam 433 of Sri RanganAtha Paadhuka Sahasram

prApthum param purishayam puruSham munInA- maBhyasyathAmanudhinam praNavam
thrimAthram shrirangarAjacharaNAvani! shinjitham thE shankE
samunnayanasAmavishEShaGhOSham

Meaning: Oh Paaduka! Or is that Nada coming from You, the sound of the 3 samas, that take to Srivaikunta, a soul, a great sage, who has employed the Pranava in a 3-measure-manner for meditating on the Supreme Person, that reclines in our hearts, for reaching Him?

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Here, Swami Desikan describes the Paadhuka naadham as the intoxicating sound of Saama Vedham. Swami Desikansays: "Oh RanganAtha PaadhukE! Your Lord, who exists with equal ease as ParavAsudEvan in His supreme abode, antharyAmi inside our heart lotuses and as RanganAthA inside PraNavAkAra Vimaanam at Srirangam sought

after by Yogis. The Yogis recite PraNavam with all its parts and meditate on it to attain Him. They recognize your naadham as Saama vedhic recitation that leads them to your Lord's abode in Srivaikuntam.

2) **Srimath Andavan's anubhavam:** The inner meaning is that we can reach BhagavAn, if we listen with devotion to ThiruvAimozhi, the essence of Saama Vedham. Meditation on PraNavam and recitation of PraNavam is considered as equivalent to journeying to Srivaikuntam to the accompaniment of Saama ghAnam.

3) What is the way to reach the Lord, who resides in our hearts (Parisayam Purusham)? Recitation of PraNavam (ThrimAthram) and meditation on its meaning would lead the Yogis to the Lord with the accompaniment of saama ghOsham (ThrimAthram PraNavam anudhinam abhyasyathAm MuninAm Samunnayana Saama-visEsha GhOsham).

SIOkam 434 of Sri RanganAtha Paadhuka Sahasram

nithyam samAhithaDhiyAmupadharshayanthI nAgEshayam kimapi DhAma nijOrDhvaBhAgE
hruthkarNikAmanugathA maNipAdhukE! thvam manjusvanA sphurasi vAgBramarI parEva

Meaning: Oh Manipaaduka! Rishis withdraw all thoughts and concentrate on the Lord reclining on Adishesha. The Effulgence placed on the sweet melodies seat (of Padhuka) resides in the center of the Lotus that the heart is-Hrudayakamala. The sound is either the Vedic announcement that the Lord is above on you. Or is it the drone of the female black bee that you are, in love with the Lord!

Special Notes by V. Sadagopan

1) **Sri UtthamUr Swami's anubhavam:** "Oh PaadhukE! For those Yogis, who visualize Your Lord in the caves of their hearts, you appear as a bee, which makes exquisite music rooted in the VedhAs. You reveal to the Yogis that the illustrious light resting on AdhisEshA is the One, who is above you. Your music is centered in the VedhAs and they in turn rest in one's heart region. Therefore, I think you are in the center portion of the Lord's heart. Your naadham excels both as sacred Vedhic song as well as the song of a divine bee.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those who wish to enjoy the Lord reflect on Swamy NammAzhwAr and through His anugraham understand the deeper meanings of ThiruvAimozhi and realize their goal.

3) The bhakthAs reaching out to find the Lord have minds totally controlled so that their minds do not stray away from their Lord (SamAhitha dhiyAm). They find the Lord through meditation as effulgence in their heart lotus resting on AadhisEshan (Hruth karNikAm anugathA nAgEsayam kimapi DhAma). The PaadhukAs remind Swami Desikanof a female bee raising the sweet naadham to show where the Lord is resting (manju svanA thvam parA Vaak BrahmaIva sphurasi) to the devotees.

SIOkam 435 of Sri RanganAtha Paadhuka Sahasram

mAnEShu dhAnavaripOr maNipAdharakshE! ThvAm AshrithEShu nigamEShva vaDhIrihEShu
manjusvanalrvadhasi malvamithIva mAtha:! vEIAm lilanGhayiShathO manujAnnirODdhum

Meaning: Oh Mother Manipaaduka of the Lord! The sound even looks to me as the words that you address the people who transgress the Vedas (which are pramanas pointing to your greatness) with a disdain, saying to them "No, You should not do this".

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Oh Paadhukais of the enemy of the AsurAs! Oh Mother! When the infallible and the eternal VedhAs representing you were rejected by the Budhists and Jains, they crossed the boundaries of established teachings. You counsel the unhappy righteous devotees to desist from attacking the foes of the VedhAs. Your sweet naadham seems to cajole your devotees not to give vent to their anger.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When your sweet sound is heard by some bhakthAs, it appears that they do not pay reverence to both the Vedham and ThiruvAimozhi attached to you. PaadhukE! You seem to appeal to such BhakthAs sweetly that they should not ignore the Vedhams and ThiruvAimozhi, while paying reverence to you.

3) PaadhukE! VedhAs have taken refuge in you. When bhakthAs focus on your sweet sounds and ignore the Vedhams that have sought your refuge (ThvAm aasrithEshu nigamEshu maanEshu avadhlritheshu), then you counsel them through your sweet sounds not to transgress the ancient strictures requiring the display of reverence to the VedhAs (vElAm lilangayishatha: manujAn nirOdhadhum manju savanai: yEvam Maa ithi vadhasi iva).

SIOkam 436 of Sri RanganAtha PaadhukA Sahasram

krandhathsu kAtharathayA karaNavyapAyE rangOpashalyashayithEShu janEShva lakshyam
Asldhasi thvarithamasKhalithAnukampA mAthEva manju ninadhA maNi pAdhukE! Thvam

Meaning: Oh Mani paaduka! In the case of people, who happen to live in and around the Sriranga-shrine, when the last life-breath is about to leave, when they tremble in fear, when they cry indistinctly, you perhaps come like a loving mother, offering, through your musical melody, a kindly consolation. (You bestow grace for the mere reason of their stay in the shade of the Lord Ranganatha).

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Oh Mani PaadhukE! When those living close to the boundaries of Srirangam scream out of fear in an incoherent manner during the last moments on this earth, you rush to their side and comfort them with your unfailing compassion". Even if these citizens do not cry out for RanganAthA at those times, you still come to their side and help them face their last moments with equanimity. They hear the sweet sounds of PaadhukA Naadham and become peaceful. Their terrors flee them.

2) Srimath Andavan's anubhavam: The inner meaning is that those who pass away within the boundaries of Srirangam are blessed to have the sevai of AzhwAr, AchAryAls and PerumAL during their last moments.

3) Padhukai has unstoppable DayA (askhalitha anukampA). When one living within the limits of Srirangam boundaries (Ranga Upasalya Janam) cries out in despair during their last moments (karaNa vyApAyE kaatharatayA alakshyam krandhathsu), then You approach them rapidly like one's own mother (mathEva thvaritham aasldhasi). You comfort them with your sweet sounds.

SIOkam 437 of Sri RanganAtha PaadhukA Sahasram

BhAsvathsuvarNavapuShAm maNipAdharakshE! Padhma sahAya padha padhma
viBhUShaNAnAm manjlsashinjithavikalpithamanjunAdhA manjUShikEva Bhavathi
nigamAnthavAchAm

Meaning: Oh Manipaaduka! You, whose sweet melody is likely to be mistaken for the jingling music of the anklets of the Lord of Mahalakshmi, function; it seems to me, as the casket for the Vedantic words that are indeed the lovely ornaments for the Lord's Lotus Feet. These 'ornaments' are gold-made (of right and good words and letters composing them) and shine lavishly too!

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Oh Mani PadhukE! Lord's holy feet are of the form of gold and shine with the auspicious letters that constitute the Vedha manthrams. The sweet sounds of the ankle bells on Your Lord's feet match the melodious naadham generated by you. With Your sweet naadham surrounding the Lord's feet, you become like a jewel box for the lotus feet of the Lord!

2) Srimath Andavan's anubhavam: The inner meaning is that Swamy NammazhwAr knows fully well the Vedhams and VedhAngams through the anugraham of the Lord. He distilled the essence of the Vedha Siras (upanishads) in His ThiruvAimozhi.

3) The Paadhukais are described here as the jewel box (ManjUshikEva) for the Vedha manthrams (NigamAnthA VaachAm). Those Vedha Manthrams are the decoration for the lotus feet of the Lord of Sri Devi (PadhmA SahAya Padha Padhma VibhUshaNam).

SIOkam 438 of Sri RanganAtha PaadhukA Sahasram

rangEshapAdhakamalAth thvadhAdhInavrutthE-
ranyEShu kEShuchidhalakshyamananyavEdhyam
AmnAyagUDamabahirmaNiBhi: kvaNadhBhi-
rnEdhlyasAm praThayaslva nijAnuBhAvam

Meaning: Or Do You announce through Your melodious sound-to persons who are close to You-Your greatness that lies hidden in the Vedas unknown to all else, that cannot be merely seen in all things in a common manner, and that is present only in the Lotus Feet (of the Lord), which have an existence totally dependent on You?

Special Notes by V. Sadagopan

1) Sri UtthamUr Swami's anubhavam: Swami Desikanpoints out that the knowledge about the glory of the PaadhukAs could be acquired just by listening to the PaadhukA naadham. The knowledge about VedAnthA on the other hand needs a demanding effort lasting many years and even then it is not clear whether one has fully understood, what one learned. PadhukA naadham in contrast distills the essence of VedAnthA as soon as one is blessed to hear it. Swami Desikan says: "Oh PaadhukE! Your glories are hidden in the VedhAs and are not easy to know. You seem however to reveal your glories to those, who approach you through your delectable naadham made by the gems and balls inside your toe-holds".

2) Srimath Andavan's anubhavam: Oh PaadhukE! When we hear your sweet naadham, it appears as though you are speaking about your glories to those, who are near you. Your Lord's Thiruvadi has equal glories. Your Lord alone knows about the matchless glories of yourself and the Thiruvadis that are under your influence.

3) The glories of the Paadhukais that are inseparable from the Lord's sacred feet are hidden inside the Vedhams (aamnAya gooDam nijAnubhAvam). For those nearby (nEdhiyEsAm), your sweet sounds seem to elaborate on those glories hidden inside the VedhAs (KvaNadhBhi: abarhimaNibhi: nijAnubhAvam praTayasi lva).

SIOkam 439 of Sri RanganAtha PaadhukA Sahasram

kAIOPapannakaraNAthyayanirvichEShtE
jAthashramE mayi janArdhana pAdha rakshE!
AmshvAsanAya puratha: prasaranthu mAtha-
vArthAharAsthava ravA: shamithArthayO mE

Meaning: Oh Paaduka of the Lord! Please do me a favour. When the time to die comes, when all the motion-organs cease to act, when the body lies still, when grief overcomes me, -when I cannot say or do anything even-, You must enable me to hear Your melodious sound, informing in advance!, that You are bringing my Lord, so that it would remove my grief and distress and would be a great solace to me.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When I am in my last moments of my life, I will be unable even to request your help or to fold my hands in reverence to you. I beg you to come before me at that time and comfort me with your sweet sounds, which would be the indicators of Your Lord's arrival at my bedside. May your naadham surround me on all sides, when I will be totally helpless?

2) **Srimath Andavan's anubhavam:** During my last moments on earth, Your Naadham should come near me saying that the Lord is going to protect you.

3) Oh PaadhukE! During my last moments, my indhriyams and their activities would have lost their power (Kaala upapanna karaNa athyayam nirvishtE mayi). I will be tormented with fears. I would need comforting (aasvAsanam). You must bring a sweet message (VaarthAharA: rava:) from the Lord through Your sweet Naadham to quench my fears.

SIOkam 440 of Sri RanganAtha PaadhukA Sahasram

samrakshaNAya samayE jagathAm thrayANAm yAthrAsu ranga nrupathE: upathasThuShIShu
sampathsyathE shruthisuKhalr maNi pAdha rakshE! MangaLya sUkthiranaGhA thava
manjunAdhal:

Meaning: Oh Manipaaduka! Ranganatha's journeys to all the 3 worlds for affording protection will be greeted at the start, by the faultless benediction that your melodious sound implies.

Special Notes by V. Sadagopan

1) **Sri UtthamUr Swami's anubhavam:** Oh PaadhukE! Ranganatha travels to protect His BhakthAs adorning you. At that time sweet sounds emanate from you that serve as the Vedha manthrams hailing victory to Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord has sanchAram to protect His bhakthAs. At that time, your sweet naadhams contribute to the well being of the world. The inner meaning is that the Lord has no deficiencies as long as ThiruvAimozhi is recited.

3) PerumAl travels with His PaadhukAs for protecting the Saadhu Janams and to punish the wicked (ThrayANAm JagathAm samrakshaNAya). At that time, one hears the sweet sounds of PaadhukAs, which sound like Vedhic recitation (Tava Manju: Sruthi sukham). They are blemishless (anaghA) and have the effect of conferring parama mangaLam (mangaLya sookthi). They sound like savsthi vachanams.

[SIOkam 441 of Sri RanganAtha PaadhukA Sahasram](#)

garBhOpalalrgamanavEgavashAdhviiOlal: vAchAlithA maDhuBhidhO maNipAdhukE! thvam
prasthOShi BhAvithaDhiyAm paThi dhEvayAnE prasThAna mangaLa mrudhanga vishESha
GhOSham

Meaning: Oh Mani paaduka! The sound emitted by the gemstones during the Lord's swift walk, appears to be an auspicious Mridanga sound played for the departure of the soul on the Archiradi path, in the case of one whose mind has been wholly set in the Bhakti or Prapatti Yoga.

Special Notes by V. Sadagopan

(1) Sri UtthamUr Swami's anubhavam: Oh PaadhukE! When the great souls start their journey after obtaining the boon of Moksham, they travel towards Your Lord on the divine path (dEvayAna path) prescribed by Him. At that time, Your Lord hastens on your back to meet the liberated souls, who have been granted refuge at His holy feet. The speed of the Lord's movement shakes up the gems embedded in you and generates a majestic sound that resembles the sounds of the auspicious percussion instrument, Mrudhangam.

2) Srimath Andavan's anubhavam: The naadham generated by the Paadhukais sound like the MangaLa vaadhyams that are being played during the yAthrai of a liberated soul travelling on the ArchirAdhi maargam to Sri Vaikuntam.

3) Swami Desikancompares the naadham generated by the gems inside the toe hold jostling against each other as the PaadhukAs move swiftly during the Lord's SanchAram (gamana vEgavasAth viiOlai: garbhOpalai: vaachAlithaa) to the auspicious sound of the mrudangam being played (mangaLa mrudhangavisEsha ghOsham). Swami Desikanpoints out such a mangaLa ghOsham is like the naadhOpachArams offered to the liberated souls as they travel on the archirAdhi maargam (dEvayAnE paTi bhAvitha dhiyAm, prasTAna mangaLa mrudhanga VisEsha ghOsham) towards the Lord's Supreme abode, Sri Vaikuntam.

[SIOkam 442 of Sri RanganAtha PaadhukA Sahasram](#)

paryankamAshrithavathO maNipAdhukE! thvam pAdham vihAya parikalpitha moUna mudhrA
shrOthum praBhOravasaram dishasiva mAthA:!
NABhi sarOja shayitha arBhakasAmagIthim

Meaning: Oh ManipAdhuka! The Lord having reached the couch, you release the foothold; you also observe silence, leaving a good opportunity for the Lord to hear the Sama sung by Brahma-child, lying in the navel-lotus.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: This section known as Naadha paddhathi was created by Swami Desikanto celebrate the Naadham emanating from the PaadhukAs, when they are of service to the Lord. Swami Desikanhs composed this verse and 3 other verses about occasions, when the PaadhukAs stop generating the Naadham for special reasons. Swami Desikanseems to consider that the generation of the naadham as well as its cessation is legitimate topics for inclusion in this section of Sri RanganAtha paadhukA sahasram. Here, Swami Desikansays: "Oh PaadhukE! Oh Mother! You seem to give the opportunity for Your Lord resting on AadhisEshA to hear the Saama Vedam recitation by His son Brahma seated on the lotus arising out of the Lord's naabhi. It is for this purpose it appears that you have left The Lord's feet and are observing the vow of silence so that there is no distraction for Your Lord's enjoyment of the Saama ghaanam.

2) Srimath Andavan's anubhavam: The Lord has arrived at His sanctum. The dhivya paadhukais have transported Him there. *This sIOkam and the next 2 sIOkams describe the mood at that time inside the sanctum. The Paadhukais have become still and it appears that they are facilitating the Lord to hear the Saama GhAnam from Brahma.*

3) Sri RanganAthAn has arrived at the sanctum and has ascended on His bed of AadisEshan (Prabhu: paryankam aasrithavAn). The Paadhukais have become silent after leaving the Lord's feet (Paadham vihAya parikalpitha mouna mudhrA). The PaadhukAs by keeping quiet seems to help the Lord listen to the Saama GhAnam performed by His son Brahma resting on the bed of the lotus arising out of the Lord's navel (Naabhi sarOja sayitha arbhaka Saamaglthim srOthum avasaram disaslva).

SIOkam 443 of Sri RanganAtha Paadhuka Sahasram

BhOgAya dhEvi! BhavathI maNipAdharakshE! padhmAsahAyamaDhirOpya BhujangathalpE
vishvasya gupthimaDhikruthya vihAraInA vAchamyama kimapi chinthayathIva kAryam

Meaning: Oh Manipaaduka! Having let the Lord sit on the couch of Adishesha for his pleasure, you reitre from movement and melody-singing You perhaps cogitate on some move designed to deal with world-protection.

Special Notes by V. Sadagopan

(1) Sri UtthamUr Swami's anubhavam: When one has to execute major Projects, one has to concentrate and think about them. There should be no disturbance or distraction at these times. In this context, Swami Desikaninquires whether the Lord's Paadhukais have become quiet suddenly to reflect on the serious matter of protecting the universe. Swami Desikansays: "Oh Mother! It appears that you have helped Sri RanganAthA and MahA Lakshmi ascend their bed of AadhisEshA and stopped your movements thereafter. Adiyen wonders whether you have become silent to reflect on the ways to protect the universe and its citizens from any harm that might come to them.

2) Srimath Andavan's anubhavam: Oh PaadhukE! You help the Lord reach His bed at the aasthAnam and then become silent. Your silence suggests that you are deeply absorbed in thoughts about the Loka KshEmam.

3) The concerns of the Paadhukais about the well being of the suffering people of the world (Visvasya gupthim adhikruthya) is reflected in its becoming silent after bringing the Lord to His bed of AadhisEshan (Padhma sahAyama Bhujanga TalpE bhOgAya adhirOpya). The Paadhukais reflect on how to save the samsAris from their sufferings (Visvasya gupthim adhikruthya kimapi kaaryam chinthayathee iva).

SIOkam 444 of Sri RanganAtha Paadhuka Sahasram

nithya praBhODha suBhagE puruShE parasmin nidhrAm upEyuShi thadh Eka vihAra shIIA
manjusvanam vijahathI maNipAdhukE! thvam samvEshamicChasi param charaNAnthikasThA

Meaning: Oh Manipaaduka! The Lord enjoys a reputation of ever being awake. When the Lord observes a 'sleep' you, too, as one always observing like an activity with Him, observe silence, ceasing to emit music, perhaps to retire to sleep at His foot-side.

Special Notes by V. Sadagopan

(1) UtthamUr Swami's anubhavam: Oh PaadhukE! Your Lord is always awake to protect His devotees. This time, however, He is overcome by tiredness and has decided to get a few

winks of sleep. Recognizing the unusual nature of the situation, you are helping Him get His sleep by remaining silent at His Lotus feet and are waiting like a devoted wife for His awakening so that you can continue to serve Him thereafter. Standing motionless, you seem to want to have His rare period of sleep uninterrupted.

(2) **Srimath Andavan's anubhavam:** PerumAl does not have sleep. His resting looks like His sleep. Oh PaadhukE! You are used to follow whatever he does. Therefore, you are still. You cease your movements and stay at the side of His Thiruvadi.

(3) The Jn-Anandha BhagavAn enjoys Yoga NidhrA on the lap of AadhisEshan (Nithya PrabhOdha subhagE Parasmin PurushE nidhrAm upEyushi sathi). At that quiet time, the Paadhukais becomes quiet as well and stays put very near the lotus feet of its Lord (manju svanam vijahathee Thvam CharaNa anthikasTA bhavathi). It appears that the Paadhukais wish to follow the example set by its Lord (TadhEka VihAra seelA Thvam SamvEsam icchasi param).

SIOkam 445 of Sri RanganAtha PaadhukA Sahasram

IAsyam vihAya kimapi sThithamAshrayanthI rangEshvarENa sahithA maNimaNdapEShu
manjusvanEShu virathEShvapi vishvamEthath moUnEna hantha BhavathI muKharIkarOthi

Meaning: (Oh Paaduka) Having concluded the dance, which is involved in the walks all along, the Lord Ranganatha-the Chief on the stage-, has adhered to a stationing which has made you to remain silent. What if? Now the whole world talks of you and your music. (Recall that when actord and dancers stop their role in the stage, the audience cheers, claps and praises).

Special Notes by V. Sadagopan

1) **Sri UtthamUr Swami's anubhavam:** Oh PaadhukE! After you transport Lord RanganAthA to the many bejewelled pavillions duirng His festival days, you let Him rest there so that His devotees can offer their homages and seek His blessings. You remain quiet on those occasions, while the auspicious sounds of the assembled devotees hailing "Jaya Sriman NaarAyaNa RangarAja" reach up to the sky. You stop your movement and remain silent so that the devotees can raise their voices in praise of Your Lord.

2) When AzhwAr (Paadhukais) generates mangaLa naadham through the recitation of his ThiruvAimozhi (the naadham arising from the movement of Paadhukais), the assembly of BhakthAs enjoying the beauty of Sri RanganAthAn at His Uthsava mantapams are quiet. When AzhwAr becomes silent (when the sanchAram of the Paadhukais stop), then the BhakthAs start their eulogies of the Lord

3) The Paadhukais transport the Lord to the gem studded halls during the various uthsavams. The Lord takes His seat. The Paadhukais become silent now (laasyam vihAya kimapi sThitham aasrayanthi) The devotees who were listening to the beautiful naadham from Paadhukais until then are enabled by the Paadhukais to come forth With beautiful eulogies of the Lord (BhavathI mounEna yEthath Visvam mukharI karOthi).

SIOkam 446 of Sri RanganAtha PaadhukA Sahasram

vismApithEva BhavathI maNipAdharakshE!
valrOchanErvitharaNEna thaThAvidhEna
ethAvathAlamathi dhEvi! gruhIthapAdhA
nATham thrivikramamavAryathEva nAdhal:

Meaning: Oh Manipaaduka Devi! When you were struck by surprise that unique elsewhere-unknown, level of generosity displayed by Mahabali (son of Virochana), You evidently clasped

the Feet of Trivikrama, and pleaded with Him, "Sire, Enough is enough. Do not tease Him more". (Your melody had the effect.)

Special Notes by V.Sadagopan

(1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukA Devi! MahA Bali tormented the DevAs and demonstrated his propensities for evil deeds. In spite of that, he gave away his kingdom liberally to the Lord, even when He was warned about the folly of such an act. It was clear that he did not place much emphasis on his powers or wealth. This was indeed a most commendable behavior on the part of the asuraa king, MahA Bali. At the time of Your Lord's transformation into Thrivikrama Roopam, You held fast to Your Lord's feet and begged Him through Your sweet sounds not to harm MahA Bali. Your Lord seems to have listened to your compassionate appeal and contented Himself with the mere placing of His sacred feet on MahA Bali's head.

(2) Srimath Andavan's anuibhavam: This Paasuram relates to Swamy NammAzhwAr's ThiruvAimozhi Paasura passage dealing with MahA Bali: "Maavali moovadi thaa yenRa KaLvanE ".
 (3) MahA Bali's capacity to give dhAnam amazes the Paadhukai (VairOchanE: vitharaNaEna vismApithEva). When the Lord transforms from the dwarf (Vaamana) form to the gigantic ThrivikramA form, the Paadhukais hold on firmly to the feet of the Lord (Thrivikramam NaaTam gruhItha paadhA) and asks Him through its sweet sounds to spare MahA Bali from additional punishments (Naadhai: yEthAvathA alam ithi avArayathEva)?(V.S)

SIOkam 447 of Sri RanganAtha PaadhukA Sahasram

rangE dhEvi! RaThAngapANicharaNasvacChandhaIIAsaKHi!
 SthOkaspandhitharamyaviBhramagathiprasthAvakam thAvakam
 KAIOpAgathakAlakinkarachamUhunkArapAramparl
 DhurvAraprathivAvadhUkamanaGham shrOShyAmi shinjAravam

Meaning: Oh Paaduka Devi! Comrade of the Lord's Feet in their free sportive walks! May I hear your flawless music at my last moments-which musical Nada announces the slowly moving personage in His walking pastime, and which gives a fitting reply to the repetition of? Threatful commands heard from the Yama-convoy!

Special Notes by V.Sadagopan

(1) Sri UtthamUr Swamy's anubhavam: Oh Golden PadhukE! The all-knowing RanganAthA takes the liberty of ordering the cessation of Vedic recitation and the playing of musical instruments out of His hearty desire to hear your melodious sounds during the return to His sanctum-sanctorium.

(2) Srimath Andavan's anubhavam: Lord RanganAthA enters His aasthanam without Vedic recitation and VeeNA ghAnam. The ThiruvAimozhi recital however follows Him.

(3) Lord RanganAthA is independent and follows His wishes (Svatanthra :). He has also a fine sense of relative worth of things (VisEsha vEdhi). During the times of His playful sanchArams (leelA-gathEshu), He stops Saama ghAnams and sangItham from musical Instruments so that He can listen with relish the sweet Naadham generated by His Paadhukais (SaamAni sarasam ghItascca vinivArayathi)?(V.S)

SIOkam 448 of Sri RanganAtha PaadhukA Sahasram

thatthAdhrushIm praThayathA ruchirAm svarEKhAm
 varNADhikEna maDhusUdhanapAdharakshE!
 pashyanthi chitthanikaShE vinivEshya santhO

manjusvanEna thava nalgamikam suvaRNam

Meaning: Sadhus employing their heart as the touchstone, (rubbing against which they would rate gold) conclude that the sweet sound of Yourself, Oh Paaduka, leaves a streak of higher rating than the Gold (of Vedic fame; of the market place), that is the Lord. (Azhwar's words are of higher value than the Lord in sweetness).

Special Notes by V.Sadagopan

(1) **Sri UtthamUr Swamy's anubhavam:** Here Swamy Desikan states that the sweet sounds of the Lord's Paadhukais make the scholars in the audience remember many Vedic texts. He says: "Oh PaadhukE! When the scholars hear the sweet music created by the appropriate modulation of individual notes (svarAs), they compare them in their minds with the various Vedic passages familiar to them. Their act appears to resemble the testing of your melodious notes against the Vedic notes in the touch stone of their minds. ". The goldsmiths rub pure gold on a touch stone to check the quality of the gold that they are examining for purity.

(2) **Srimath Andavan's anubhavam:** The learned ones try to evaluate as to which one is superior over the other. They try to evaluate whether Your Naadham or the Vedha GhOsham is more delectable to the ears. They come to the conclusion that Your Naadham is the better of the two.

(3) Those with discriminating intellect try to assess like goldsmiths using touch stone (nikasham) the relative merits of the Veda naatham and the PaadhukA naadham. These people with discriminating intellect (Santha :) fully understand the differences between JeevAthma-ParamAthma Svaroopam. They conclude that the delectable naadham (Manju Svanam) of the Paadhukais are sweeter than the Vedha naadham (V.S)

SIOkam 449 of Sri RanganAtha PaadhukA Sahasram

mugDhasya hantha BhavathIm sthuvathO mamalthA
nyAkarNya nUnamayaThAyaThajalpithAni
itTham vadha thvamithi shikshayithum praNAdhAn
manjUnudhIrayasi mADhavapAdhukE! thvam

Meaning: Oh Paaduka! The artless person that I am, composed these works in a disarranged manner which, you heard and felt worthwhile to applaud and correct, here and there, by saying "Do it in this manner", -which actually is the sound coming from You.

Special Notes by V.Sadagopan

1) **Sri UtthamUr Swamy's anubhavam:** Oh PaadhukE! Just as you make the Vedic scholars think about Vedic passages as a result of listening to your naadham, you seem to instruct me on how to improve my feeble but well-meant attempt to praise you through this effort of mine". Here, Swamy Desikan points out humbly that he is not qualified to engage in composing the verses in praise of the magnificent glory of the PaadhukAs and yet he persists because of his intense desire to offer homage to them. He says that the Naadham emanating from the PaadhukA appears like helpful instructions on how to construct the verses without any mistakes.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Listening to Your dhivya Naadham, it appears that you hear my sthOthram full of errors and then say "does it this way, do n't do it this way" and instruct me about corrections that need to be made. The inner meaning is that any one, who recites ThiruvAimozhi with full knowledge of the meanings of the paasurams, will gain understanding of how one should reflect on the Lord and how one should praise him.

3) Oh PaadhukE! You hear this fool's prattlings about your glories (BhavathIm sthuvatha: mugdhasya mama yEthAni ayaTAyaTa jalpithAni aakarNya) and correct me with your sweet naadham by pointing out:" Please do not do this way, but do this way ".

SIOkam 450 of Sri RanganAtha PaadhukA Sahasram

AdhoU sahasramithi yathsahasA mayOktham
thuShtUShathA niravaDhim mahimArNavam thE
AmrEdyasyaTha kimEthadhamruShyamANA
manjusvanEna maDhujinmaNipAdhukE! thvam

Meaning: Or, do you, on hearing me make an abrupt and unthinking announcement about a decision to compose a thousand verses in praise of the vast ocean of Your greatness, feel that my claim was ambitious, that You could not bear it, and so ask me curiously, "Did You say a thousand?", using Your sweet melodious Nada?

Special Notes by V. Sadagopan

(1) Sri UtthamUr Swamy's anubhavam: Swamy Desikan points out here that the paadhukAs welcome his efforts to compose the thousand verses and augment them many fold with its own sweet naadham. He says: "Oh MadhusUdhana PadhukE! You have indeed expanded my efforts to praise your limitless glories with a mere thousand verses. You have blended your sweet sounds with my verses and have multiplied them into many thousands. It is also your intent; it seems to make my one thousand verses into many thousands through the elaborate annotations and references that you have added through the insertion of your sweet Naadham.

(2) Srimath Andavan's anubhavam: Oh PadhukE! One of the Sri VaishNavAs challenged me to compose 1,000 sIOkams. AdiyEn chose to compose thousand Verses on You. The challenger elected to compose thousand verses on Your Lord's Thiruvadi. AdiyEn should not have said that I will compose a thousand since your glories can not be contained by a mere thousand. You are helping me amplify them with your sweet sounds.

(3) Oh paadhukE! at the beginning of this contest (aadhou) , I was desirous of praising Your limitless glories (niravadhim thE mahima arNavam thushtUshathA mayaa). I said quickly that I will compose thousand verses (sahasA sahasramithi yath uktham). You could not brook this rash pledge and decided then to assist me to multiply the eulogies?

SIOkam 451 of Sri RanganAtha PaadhukA Sahasram

parimithaparibarham pAdhukE! sanchariShNoU
thvayi vinihithapAdhE lIlayA ranganAThE
niyamayathi vipanchIm nithyamEkAnthasEvi
nishamayithumudhArAnnAradhasthE ninAdhAn

Meaning: Oh Paaduka! When the Lord wears you and enjoys a private leisurely walk with a limited degree of paraphernalia, Sage Narada, given to a proximate worship, stops his Veena-playing to enjoy the more sweet and majestic melody that You generate.

Special Notes by V.Sadagopan

(1) Sri UtthamUr Swamy's anubhavam: Here, Swamy Desikan states that the naadham generated by the PaadhukAs is superior to the naadham arising out of the VeeNA of Sage Naaradhar. He says: "Oh PaadhukE! Your Lord offers His exclusive audience to sages like Naaradhar. On those occasions, He sends away His retinue and servants and moves

around in novel and delightful steps . The extraordinary music generated by you from such exquisite movements of the Lord for the pleasure of Naaradhar makes latter stop the playing on his VeeNA and listen to You . Sage Naaradhar feasts His eyes on the Lord and fills his ears with your incomparable music.

(2) **Srimath Andavan's anubhavam:** The inner meaning is that the Deva Rishis like Naradhar celebrate AzhwAr Sookthis. As a mark of respect, Sage Naaradhar Stops playing His VeeNaa once he hears the sweet naadham arising from the Paddhukais as they transport the Lord during His sanchArams. in deference to the sacredness of Swamy NammAzhwAr's Sri Sookthis

(3) Sage Naaradhar has the privelege of the yEkAntha sEvai of the Lord (yEkAntha sEvee Naaradha :) . The Lord carried by the dhivya Paadhukais Is moving about on His sanchAram and is listening to the sweet sounds generated by the Padhukais during its kaimkaryam. Sage Naaradhar Stops playing his veeNai out of his desire to enjoy the Sweet sounds of the Paadhukais (udhArAn thE ninAdAn nisamayithum vipanchIm niyamayithi)

SIOkam 452 of Sri RanganAtha PaadhukA Sahasram

viharathi vishiKhAyAm ranganAThE salilam
gamanavashaviOlalgarBharathnai: kvaNanthyA:
maNivalayaninAdhAlrmanjuLalsthe dhishanthi
prathivachanamudhAram pAdhukE! poUranArya:

Meaning: Oh Paaduka! As the Lord walks sportively through the streets, the ladies with their gem-studded bangles respond to you with a pleasing sound. These sounds are perhaps their response to your melody, in an equally sweet and majestic tone, (to say "we are coming!"), in reply to your invitation, "Come on, and worship the Lord!"

Special Notes by V.Satakopan

1) **Sri UtthamUr Swamy's anubhavam:** Here, Swamy Desikan comparesthe Naadham raised by the PaadhukAs to those raised by the banglesof the ladies of Srirangam and explains their connections. Whenthe ladies hear the Naadham of the Paadhukais, they rush out oftheir houses. At that time, their bangles with precious stones collide with one another and generate a nadham, which appearslike the response of the ladies to PaadhukA Naadham. Swamy says:" Oh PaadhukE! When Lord RanganAthA moves in his unique manneraround the streets of Srirangam on Your back, the gems inside your toehold collide against one another and raise a sweet sound. The ladies of the City greet that Naadham announcing your arrival with their own nadham generated by the collision of their bangles as they rush out of their houses to greet you and Your Lord.

2) **Srimath Andavan's anubhavam:** The ladies of Srirangam have gem-studded bangles on their wrists. When Your Lord travels on their streets, they rush to hear the Naadham generated by your sanchAram and respond to that Naadham with the sounds generated by the collision of the bangles on their wrists.

(3)Oh PaadhukE! Lord comes playfully and struts out on the streets of Srirangam on top of the Paadhukais (VisikhAyAm saleelam viharathi). Your movements under the control of the various steps that Your Lord takes (gamana Vasa :) The gems inside your toeholds move and collide with each other and make a melodious naadham (Gamana vasa vilOlai: Garbha rathnai: kvaNanthyA: tE manjuLai: ninAdhai :) The answer (prathivachanam) for that sweet naadham comes from the bangles of the ladies of Srirangam (ManjuLai: maNivaLaya ninAdhai: prathivachanam disanthi) as they rush from the interior of the houses to the front to offer their worship to You and Your Lord

[SIOkam 453 of Sri RanganAtha PaadhukA Sahasram](#)

anukruthasavanlyasthOthrashasthrAm ninAdhal:
anugathanigamAm thvAmAsThithO ranganaATha:
anitharavibhuDhArham havyamAsvAdhayiShyan
vishathi charaNarakshE! yajnavAtam dhvijAnAm

Meaning: Oh Paaduka! The Lord wearing you enters the yagashala, with your melodious sound taking the role of stotra and sastra for the Homa, the Havis of which is meant for none else except Him. There He partakes of teh Havis standing on you, that are like the very Veda.

Special Notes by V.Satakopan

1) Sri UthamUr Swamy's anubhavam: Oh Paadhuke! When Lord RanganAtha enters the Yaaga Saalaa to receive the offerings of those performing Yaagams, He is followed by the Vedaas. You transport the Lord on Your back to these sites. The Naadham arising from you on these occasions sounds like eulogies (sthOthrAs) and attribute descriptions (SasthrAs) associated with the three savanaas (Rite of Soma Juice squeezing) prescribed for Dawn, Noon and Evening ".

Soma YaagAs are performed with the offering of SomA Juice pressed from the SomA plant to the accompaniment of Saama ghAnam (SthOthrams); the recitation of Sasthra Manthrams (straight forward recitation of Veda mnathrAs without singing as in the case of Saama ghAnam) is performed by the Hothru priests. Both SthOthrAs and SasthrAs are recited by the two classes of priests. Both SthOthrAs and SasthrAs announce as to whom the Havis is being offered. Swamy Desikan says that the Naadham generated by the PaadhukAs are like the SthOthram and SasthrAm recitations heard during the Savana ceremony at Lord's Yaaga Saalai.

2) Srimath Andavan's anubhavam: The great Vedic scholars perform Yaj-nam recognizing that Your Lord is the Supreme One and they offer exclusively Havis for Him. Your Lord arrives at their Yaaga SaalAs wearing you to receive that Havis. The Naadham generated by you at those times of travel remind one of Veda Manthrams (SthOthrams and Sasthrams) praising the Lord's anantha kalyANA GuNams.

(3) Oh Padhuke! The VedhAs are at Your Thiruvadi (anugatha nigamAm) , while they prostrate before Your Lord. With this Vedha Sambhandham, You transport Your Lord to the Yaaga Saalais to receive the Havis exclusively intended for Him (anithara vibhudhArhAm Havyam aasvAdhayishyan RanganAtha :) The Naadham generated by you during those times of travel remind us of the Savaneeya Veda Manthrams (SthOthram of Saama Vedam and the SasthrAm of the other Vedams)

[SIOkam 454 of Sri RanganAtha PaadhukA Sahasram](#)

charaNakamalamEthadhranganAThasya nithyam
sharaNamithi janAnAm dharshayanthi yaThAvath
prathipadhamapi hrudhyam pAdhuke! svAdhuBhAvA
dhanuvadhati param thE nAdhamAmnAyapankthi

Meaning: Oh Paaduka! The Veda sequence (that is recited behind the Lord) is only a mere repetition of the fascinating sound of yours, at every step too; the thrust of the Veda is to impress upon all people that these Lotus Feet of the Lord are the sure refuge at all times. You too say that only.

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh Paadhuka! VedAs follow the Lord and serve as accompaniments to the Naadham generated by you. During Your travel with the Lord, Your Naadham instructs the people that the Lord's lotus feet are the only source for their protection and salvation. VedAs endorse your lofty message at each step of their journey as they follow You and Your Lord.

2) Srimath Andavan's anubhavam: VedAs follow Your Naadham to instruct us that the Lord's sacred feet alone protect all the worlds. The inner meaning is that Swamy NammAzhwAr's ThiruvAimozhi instructs us that the Lord's Thiruvadi protects all the worlds.

3) The rows of VedAs (AamNa Pankthi :) instruct us that the Lord's CharaNa Kamalam protects all chEthanams (RanganATasya CharaNa Kamalam janAnAm nithyam SaraNam ithi darsayanthi). As He makes every step during His SanchAram on Your back, you generate the sweet Naadham that broadcasts that Vedic message (Prathipadham api Hrudhyam tE Naadham svAdhuObhAvAth anuvadathi)

SIOkam 455 of Sri RanganAtha Paadhuka Sahasram

rahithaBhujagathalpE thvathsanAThE prajAnAm
prathiBhayashamanAya prasThithE ranganAThE
praThamudhayamAna: pAdhukE! thUryaGhOShAth
prathiphalathi ninAdha: pAnchajanyE thvadhlya:

Meaning: Oh Paaduka! As the Lord leaves His Adishesha couch on a mission of removing the devotees' fear (that is, their foe), the Sankhanada is the first heralding sound (followed by drums and trumpets), which is merely the echo as it were of Your Nada. (Sankha is Pranava-shaped and its resounding tune is Pranava; no wonder it is the echo the Veda nada of the Paaduka).

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! When RanganAtha leaves His bed of Aadhi SeshA and travels with you to protect His devotees, Your Naadham arrives first. The sounds of other musical instruments are heard next. RanganAthA's conch (Paanchajanyam) follows and amplifies Your Naadham first and of the other instruments next in that order.

2) Srimath Andavan's anubhavam: Oh PaadhukE! The Lord leaves His comfortable bed of AdhisEsham, adorns His Paadhukai to comfort His distressed devotees. The Lord descends down the Western steps of His aasthAnam and turns north with the sound of sweet naadham of the Paadhukais. The mangaLa Vaadhyams start next and echo the Naadham generated by the Paadhukais.

3) Lord RanganAtham leaves His bed of AadhisEshan and travels with His paadhukAs to remove the fear of His BhakthAs (RanganAtha: Bhujaga talpam (thyakthvA) prajAnAm prathi-bhaya samanAya prasThithE sathi). At that time, the sweet Naadham of the Paadhukais arise first (Tvadhlya ninAdha: PraTamam udhayamAna :). The sounds of the MangaLa Vaadhyams (ThUrya GhOsha:) arise as the echo (prathiphalathi) of the sweet Naadham generated by the Paadhuka Naadham.

SIOkam 456 of Sri RanganAtha Paadhuka Sahasram

vakuLaDharathanusthvam samhithAm yAmapashya:
shruthipariShadhi thasyA: sOuraBham yOjyanthi

haricharaNasarOjAmOdhasammOdhithAyA:
prathipadharamaNlyA: pAdhukE! thE ninAdhA:

Meaning: Oh Paaduka! You were already gladly fragrant with contact of the lotus Feet of the Lord. The sound that you produce at every step appears to merge the flavour of the works (of Nammazhwar) which Dramida Veda You Yourself 'saw and revealed' once early, with the Veda now.

Padhuka=Satakopa='Dramidopanishat-drashta'.

(The Vedas, both in Sanskrit and Tamil, merge in the Feet of the Lord- meaning, thereby, that the ultimate is the Lord, that He is the subject of all Vedic knowledge).

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! You have taken the form of Swamy NammAzhwAr on earth and blessed the world with ThiruvAimozhi, which has the fragrance of the Lord's feet since you are adorning those feet always. The Naadham generated by you during your travel with the Lord incorporates the fragrance of ThiruvAimozhi on the VedAs, which follow you both. This way, the meaning of the Veda manthrams are rendered clearer. The Vedas receive help in this manner from you.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When one hears Your Naadham, it is clear that the Vedhas repeat the upadesam of yours that the Lord is the Sarva Jagath Kaaranan and Sarva Loka Rakshakan.

(3) Swamy Desikan salutes the Paadhukais as the form of Swamy NammAzhwAr (Vaguladhara tanu: Thvam). During every step, those Paadhukais generate delectable Naadham (Prathipadham RamaNlyA: ninAdhA: tE). Those Paadhukais have the fragrance of the Lotus Feet of the Lord (Hari CharaNa SarOja sammOdhithAyA:

tE prathipadham). They evoke the fragrance of Vedams, whose meanings are incorporated in the ThiruvAimozhi Samhithai and the naadham emanating from their movement join the assembly of the Vedhas to bless them with a divine vaasanai (Sourabham)

SIOkam 457 of Sri RanganAtha Paadhuka Sahasram

dhanuthanayanihanthurjalathrayAthranukUIE
sharadhupagamakAIE sahyajAmApathanthi
shruthimaDhuramudhAram shikshithum thE ninAdham
parihruthanijavAsA: pAdhukE! rAjahamsAm

Meaning: Oh Paaduka! The autumn suitable for the Lord's victory march has set in. The royal swans migrate to the Kaveri-bed, leaving their own homes, in order to learn from you the secret of the sweetness and majesty of sound that you alone generate.

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Here, Swamy Desikan points out that the Paadhukas have many sishyas like eminent sages. He says: " Oh PaadhukE! When RanganAtha starts on His journey in the autumn season to destroy the enemies of the DevAs, He travels on your back. The Naadham raised by the gems inside you attract many king swans residing in the Lake Maanasa saras. They leave their traditional home and flock to your side to receive instructions from You on VedAnthA dealing with the glory of the lotus feet of Your Lord.

2) Srimath Andavan's anubhavam: Swamy Desikan visualizes the arrival of the King Swans from their traditional homes in Lake Manasarovar in HimAlayas and arrive at the sand banks of

CauvEri river to learn about and practise the deep doctrines embedded in ThiruvAimozhi by listening to Your dhivya Naadham at Srirangam.

3) The time is Sarath Kaalam (autumn), which is a Saathvika Kaalam unlike the VarshA Kaalam (Rainy season that preceded it). The Lord adorns His Paadhukais and leaves His aasthAnam to destroy the evil forces (Dhanu Tanaya nihanthu: jaithra YaathrA). You generate the sweet Vedic sounds as You transport Your Lord (Sruthi madhuram udhAram tE ninAdham) on that Vijaya YaathrA. The raaja hmasams (the great sanyAsis/AchAryAs) leave their wonted abodes and travel to Srirangam to be near You to learn the maessage from those sacred Naadham of Yours.

SIOkam 458 of Sri RanganAtha Paadhuka Sahasram

viharaNasamayEShu prathyaham rangaBharthu:
charaNanaKhamayUKhal: sOttharIyA vishuDdhal:
pariNamayasi nAdha pAdhukE! garBharathnal:
dhamayithumiva shiShyAn dhlrGhakArAjahamsAn

Meaning: Oh Paaduka! During the wanon wandering of the Lord every day to the gardens, you appear to wear an upper garment (slantingly in the left shoulder) of the white halo emitted by the nails of the Lord's Feet; impart instruction to the royal swans and tender strict advice-all with the sounds the inlaid gems produce.

Special Notes by V.SatakOpan

1) Oh PaadhukE! During Your daily travels with RanganAthA in the flower gardens, You are wearing the dazzling white effulgence of His toe nails on the upper portion of Your body. That effulgence appears like the white upper garment worn by the AchAryAs, when they give instructions on VedAs and VedAnthA. Your disciples, the King Swans residing in the lakes of the flower gardens recieve your lessons conveyed through Your Naadham raised by the gems inside you.

2) **Srimath Andavan's anubhavam:** The Lord's nails on His toes have a divine lustre that is reflected by the Paadhukais. That makes the Paadhukais look like a strict AchAryan wearing a white upper garment(uttharIyam) instructing and correcting his sishyans (the Raaja Hamsams) that have assembled before him . Allusion is to Swamy NammAzhvAr's strict upadEsams to us not to committ apachArams .

3) The comparison of the Paadhukai resplendent with the effulgence of the Lord's white nails to an AchAryan wearing white upper garment is evocative (Rangabharthu: Visuddhai: charaNakha mayUKai: sOttharIyA). What does that stern looking AchAryA do? He corrects the mistakes and the misunderstandings of His sishyans (SishyAn dhlrgika RaajahamsAn damayithumIva). The sound of the Naadham emanating from the gems inside the toe holds create that impression (SishyAN raaja hamsAn garbha rathnai: Naadham pariNamayathi)

SIOkam 459 of Sri RanganAtha Paadhuka Sahasram

pariShadhi virathAyAm pAdhukE! rangaBharthu:
parijanamapavArya prasThithasyAvarODhAn
maNinikarasamudhyanmanjunAdhApadhEshA
dhaBhilapasi yaThArham nUnamAIOkashabdham

Meaning: Oh Paaduka! The audience is over. The attendants have given a go-by; the Lord enters tge harem; the gems in you generate the appropriate formality of announcing 'Jaya Vijayeebhava!' with their sweet voice!

Special Notes by V.SatakOpan

1) Sri UtthamUr Sawmy's anubhavam: Oh PaadhukE! When RanganAthA returns to His inner chambers at the end of the day's travels to rejoin His Devis, You help Him through Your Naadham to render the AalOka Sabdha service ". AalOka Sabdha service consists of the utterances to guide the way of the Lord. "Jaya Vijayee Bhava! Swamy Lok, ParAk "are some of the AalOka Sabdhas used during the travel of the Lord to avoid any jolts to Him.

2) AalOka Sabdham is Jaya Sabdham (Swami Yethsarikai et al). The Naadham generated during the return of the Lord to His inner chambers after the conclusion of the Sadas appear like AalOka sabdham.

3) The Sabhai where RanganAthA presides is over. He is ready to rush to His Devi's side at the inner chambers .The Paadhukais sense the urgency of its Lord and during its transport of the Lord raises AalOka sabdham so that the ride is smooth without any jolts (PaadhukE! thvam manju naadha upadEsAth yaTArham aalOka sabdham abhilabhasi)

SIOkam 460 of Sri RanganAtha PaadhukA Sahasram

gurujananiyatham thadh gOpikAnAm sahasram
dhinakarathanayAyA: salkathE dhivyagopa:
vashamanayadhayathnAdhvamshanAdhAnuyAthal-
sthava Khalu padharakshE! thAdhrushalrmanjunAdhal:

Meaning: Oh Paaduka! It was by your sweet Nada, though combined with own flute too, that the Divine Protector in the form of a cowherd, easliy seduced a thousand gopa damsels away from their parental control, on the sand dunes of the Yamuna river!

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Here, Swamy Desikan explains that it was the PaadhukA Naadham blended with KrishNA's VeNu GhAnam that captivated the hearts of Gopis on the sand banks of Yamuna River. It was not the VeNu GhAnam alone that won over the Gopis' hearts.Swamy Desikan says: "Oh PaadhukE! Krishna, the cowherd played on His flute and thousands of Gopis followed Him to the sand banks of Yamuna River even when they were instructed by their fathers and brothers not to do so.It is the Naadham arising from you that intoxicated the Gopis and made them follow the VeNu Naadham. Your Naadham entered the flute and emerged as the music generated by Your Lord to attract the Gopis effortlessly.

2) Srimath Andavan's anubhavam: Oh PaadhukE! Until the age of Seven, Lord was at the dhivya dEsam of ThiruvAipAdi during His KrishNAvathAram. He played the divine flute, while traveling to the sand dunes of Yamuna River on Your back .The Gopis flocked to His side attracted by His Dhivya GhAnam and Your Madhura Naadham.

3) The Gopis were overpowered by the combination of the Madhura Naadhams of the flute of the Lord and those generated by the Paadhukais, which transport Him to the banks of Yamuna River. The Gopis cast aside the objections of the eleders and travelled to be with Your Lord.They come by the thousands to enjoy these two madhura naadhams.

The elders wanted to control the young Gopis so that they will stay home (Guru Jana niyatham tath gOpikAnAm). The Dhivya Gopan (Lord KrishNan, the divine cowherd) was at the banks of the YamunA river (Dhivya Gopa: Dinakara TanayAyA: saikathE) playing His divine flute.The nectarine Naadham was mingling with the delectable naadham generated by the Paadhukais as He kept TaaLam (VamsanAdha anuyAthai: Tava Manju Naadhai :) What was the result? The Gopis were effortlessly overcome with a sense of bliss listening to the two Naadhams enriching each other (Manju Naadhai:ayathnAth Dhivya Gopa: vasam anayath)

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 nijapadhavinivEshAnnirvishEShaprachArAn
 pariNamayathi BhakthAn ranganATHO yaThA mAm
 ithi viharaNakAIE manjushinjAvishEShal:
 hithamupadhishasva prANinAm pAdhukE! thvam

Meaning: Oh Paaduka! You appear, during the travels, to use your pleasing Nada to render beneficial advice to all beings in terms, such as "the Lord places Bhaktas in His abode and makes them very much like Him, as He has done to me.*"

*Literally, the Lord places His Feet on to me and makes me have the like-walk with Him.

Special Notes by V. Satakopan

1) Sri UtthamUr Swamy's anubhavam: During Your travel time with RanganAthA, You offer advice that could lead to the salvation of all living beings. You give this advice through Your Naadham. You seek their (Jeevans') welfare. You seem to tell them: "I took refuge at the Lord's holy feet; He joined me to His holy feet. I have reached great status now as a result of His anugraham. I go every where He goes. You, the living beings can also achieve the same results, if you too take refuge in Lord's feet with total faith". Oh PaadhukE! You give valuable advice that has been truly tested and proven effective in your case.

2) Srimath Andavan's anubhavam: Oh PaadhukE! Your naadham appears like your hithOpadesam to us to follow your foot steps and seek refuge in the Lord and enjoy the blessings similar to yours.

(3) The time is Lord's time of travel adorning His paadhukais (ViharaNa Kaalam). The naadham emanating from these sanchArams are Sweet and sacred (Majun SinjA-visEsham). That naadham is like the hitham (KshEma samaachaaram) for the people of the world (Hitham prANinAm upadhishasva). What is that message dealing with our Hitham? The message from the Paadhukais is Lord RanganATHan wishes to lift His devotees to His Parama Padham and give them the lofty status enjoyed by His Paadhukais.

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ayamayamithi thalsthal: kalpithAnaDhvaBhEdhAn
 prathipadhamavalOkya prANinAm vyAkulAnAm
 chatulamaNikalApal: shoUripAdhAvani! thvam
 muKharayasi vihAralmukthiGhaNtApaThAgrayam

Meaning: Oh Paaduka! You appear, as it were, to teach, by means of the Nada emanating from the movements of the rows of gemstones, in a manner lucid to all people, who had been confused by conflicting commands as regards the path of redemption, frequently offered by each and every one as per his own individual imagination, You pointing out (the Feet of the Lord Ranganatha) the best Royal Path for Moksha.

Special Notes by V. Satakopan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! As the closely positioned gems decorating you move during your travels with the Lord, You generate a sweet music. Through the notes of that music, you clarify the path that indisputably leads to salvation from the cycles of births and deaths. The aspirants were confused about the sure path to obtain Moksham until they heard your sweet music; that nAdham offered the clarification they needed to sort out the various instructions that they had received earlier from their AchAryAs. Your music points out that single-minded devotion (MahA VisvAsam) to the

Lord and total surrender to Him (Prapatthi) based on that devotion is the one sure way to gain Moksham.

2) **Srimath Andavan's anubhavam:** Many philosophies/religions confuse the people about the true path to salvation. People become agitated not knowing the true path to follow to gain Moksham. Through Your Naadham, You instruct them that the enduring way to attain Moksha Siddhi is through seeking Sriman NaarAyaNa as the means and the goal.

The inner meaning is that Swamy NammAzhwAr in His ThiruvAimozhi establishes the Parathvam (Supremacy) of Sriman NaarAyaNa and Bhakthi or Prapatthi are the two sure paths to reach Him and receive His anugraham.

3) Swamy Desikan refers here to the high road of Moksham (Mukthi ghantA-paTAgayam). The Paadhukais with its loud and sweet naadham announces the true way to that high road. This is a blessing to the agitated people, who until then were confused listening to the different routes offered by other systems of philosophies as the correct way (ayam ayam ithi, Thai: Thai: kalpithAn adhvabhEdhAn prathipadhan avalOkya vyAkulAn prANInAm). My way is the right one; my way is the right one shout the different darsanams (ayam ayam ithi kalpithAn ahdvabhEdhAn). The din and insistence confuse the people seeking help and they get agitated not knowing which the right way is. At that time, they hear the PaadhukA naadham loud and clear to help them with directions to reach the true way to mOksham: seeking Sriman NaarAyaNan as the goal?

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padhakamalamudhAram dharshayanthI murArE:
kalamaDhuraninAdhA garBharathnalrvilOlal:
viShamaviShayathruShNAvyAkulAni prajAnA-
maBhimuKhayasi nUnam pAdhukE! mAnasAni

Meaning: Oh Paaduka! Of sweet music arising from moving rows of gemstones! You direct, by Your Nada, the minds of men confused by conflicting concepts, and by aspirations after unattainable pleasures, on the Lord's Lotus Feet, most generous, suitable to grant their wishes. (Prapatti is implied as the right path).

Special Notes by V.Sadagopan

1) **Sri UtthamUr Swamy's anubhavam:** Oh PaadhukE! The moving gems incorporated in you raise a clear and sweet Naadham. You use that Naadham to point out that the holy feet of the Lord resting on you are the best means to attain Moksham. The human beings driven by many wordly afflictions are attracted by your naadham and the message associated with it and turn their attention to where the naadham is coming from and see the Lord's lotus feet there. They offer their surrender as instructed by your music and are saved. You perform this great service through your naadham.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Swamy NammAzhwAr's devout Paasurams got the Lord under His sway. They will help any samsAri to become devoted to the Lord.

3) The Lord's feet are lofty (MurArE: udhAram padha kamalam) and are not easy to get attached to unless one uses the right saadahna. The indescribably sweet naadham of the paadhukais (KaLa madhura ninAdhA thvam) come to the rescue of people suffering from Attachment to insignificant and harmful pursuits (vishama vishaya thrushNA vyAkulAni prajAnAm) and help them with the ways to access the Lord's feet readily?

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maDhuripupadharakshE! mandhabuDhoU mayi thvAm
anavaDhimahimAnam thvathprasAdhAth sthuvAnE
maNinikarasamutThalrmanjunAdhal: kavInAm
uparamayasi thAmsthAn nUnamuthsEkavAdhAn

Meaning: Oh Lord's Paaduka! A puny poet, that I am, seeks to sing your praise, only by your grace. It is clear. Rival poets in their haughtiness talk ill of my work. What if? Your sweet Nada submerges their noises, surely, I say.

Special Notes by V.SatakOpan

(1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukAs of Madhusoodhana! I do not have a sharp Intellect. Even then, I am able to compose these verses in praise of You through Your blessings. Other poets criticize my offerings to you, since they consider that I am not qualified to engage in the act of praising You Known for Your unlimited auspicious attributes. They are indeed right .But; they do not know that it is your blessings are the ones that qualified me to initiate this effort. You seem to stop these arrogant observations of the other poets through your naadham arising from the gems embedded in you.

(2) Srimath Andavan's anubhavam: Oh PaadhukE! When I hear your naadham, it becomes clear to me that there is no limit to your glory. With Your anugraham, I engage in composing this eulogy about you. Yet many jealous ones criticize my effort. With Your naadham, you seem to command them to desist from such inappropriate activities.

(3) Oh PaadhukE! I am of limited intellect (Mandha Buddhi). You are of limitless Glory (anavadhi mahimA). While I am engaged in offering my praise to you, the envious poets condemn my effort with haughty words (uthsEkavAdham). Your enveloping naadham puts an end to their haughty words (samutthai: Manju nAdhai: KavInAm uthsEkavAdhAn uparamayasi)

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sharaNamupagathE thvAm shArngiNa: pAdharakshE!
sakrudithi viDhisiDdham thyakthukAmE vimOhAth
prachalithamaNijAlavyanjithal: shinjithal: sval:
alamalamithi nUnam vArayasyAdharENa

Meaning: Oh Lord's Paaduka! Your Nada sounds, words like 'Enough enough', with a kindly favourable spirit to one, who has surrendered unto you but who in ignorance of the Sastraic prohibition of repetition, thinks of re-doing the surrender!

Special Notes by V.SatakOpan

(1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukAs of SaarangapANI! When those who took refuge in Your Lord's feet as PrapannAs attempt to repeat their SaraNAGathi, they go against the injunctions of the SaasthrAs, which declare that SaraNAGahti has to be done only once. The PrapannAs out of delusion and lack of faith attempt to repeat the Act of SaraNAGathi and run the risk of provoking the ire of Your Lord. At those delicate and difficult moments, Oh PaadhukE, You come to the rescue of the PrapannAs through Your naadham and remind them they should not offer their SaraNAGathi more than once and save them from Lord's anger out of your compassion for them.

(2) Srimath Andavan's anubhavam: Your naadham makes me think that you are halting the confused and anxious ones not to repeat their SaraNagathi to the Lord since it is not permitted by the SaashtrAs.

(3) The PaadhukAs seem to tell through its sweet naadham that we should not perform SaraNagathi more than once since it is prohibited by SaasthrAs. They are confused about this injunction (Vidhi siddham sakrudhithi vimOhAth) and you through the naadham of the gems inside your toeholds seem to say with concern: Performance of SaraNagathi once is enough (Thvam prachalitha MaNi jAlai: Vyanjithai: svai: sinjithai: alam alam ithi aadharENa vaarayasi)

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vikalakaraNavrutthoU vihvalAngE vilaksham
vilapathi mayi mohAth biBrathI shoUripAdham
parisaramaDhiganthu pashya pAdhAvani! thvam
prathiBayamaKhilam mE BharthsayanthI ninAdhal:

Meaning: Oh Paaduka! When my sense-organs become divested of their faculties, my limbs become worn out, my thinking becomes deranged, not knowing what to say, to whom, and when I tend to weep, may you please agree to come to me, with the Lord on You, with your sweet Nada scaring away all the forces that threaten me.

Special Notes by V.SatakOpan

(1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! During my last moments of life, my limbs will be out of control and I will be crying out of delusion. I will be totally incoherent with terror at the thought of the servants of Yamaa taking me to hell for the punishment of my sins. Please drive away the servants of Yamaa and all my other fears through your sacred naadham and bring me close to Your Lord's lotus feet! I need your naadham during my last moments of life to drive away those causes of fear.

(2) Srimath Andavan's anubhavam: Oh PadhukE! Please come to my side during my last moments with Your Lord on Your back and chase away the threatening forces with your sweet naadham.

(3) During my last moments, my limbs will be helpless and would not be functioning efficiently (Vikala karaNa vrutthou vihvala angE mayI).I will be mumbling away incoherently at that time (mOhAth vilaksham vilapathi sathi). At that time, you should arrive at my side carrying the Lord on Your back and look at me (Souri Paadham bhibrathi? parisaram pasya). Swamy Desikan requests the Paadhukais to quell the sources that threaten him with their naadham (ninAdhai: akhilam mE prathibhayam bharthsayanthi parisaram adhiganthum pasya).

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karaNavigamakaAIE kAlahumkArashankI
dhruthapadhamupagacChan dhatthahastha: priyABhyAm
pariNamayathu karNE ranganaAtha: svayam na:
praNavamiva BhavathyA: pAdhukE! manjunAdham

Meaning: Oh Paaduka! When my organs sink down, may I hear your sweet Nada veritable PraNava, with the Lord speeding near me, with the two consorts holding His arms in theirs, lest I should happen to hear the menacing dicatates of Yama!

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! During the final moments of human beings on this earth, Yama himself may elect to terrorize them through his roar of anger over their sins. Before that happens, may Your Lord rush to their side with the support of Sri Devi and Bhoomi Devi, while You announce His arrival through the sounds of Your unmistakable naadham. May Your Naadham fall on their ears like the OmkAram of PraNava naadham so that Yama's roar (hoomkAram) would lose its power to terrorize them? Once they hear Your Pranava Naadham, the frightened jeevans will know that Your Lord is not far away.

2) The time is when the limbs are weakened. These are the last moments on earth (vigama kaalam). Yama (Kaala ;) threatens the jeevan with hoomkAra sabdham as he looks at the jeevan's heavy bundle of sins. Oh PaadhukE! At those stressful times, you should arrive at my side raising the PraNava Dhvani of Yours (na: karNE Pranavimva BhavahtyA: naadham pariNamayathu) and carrying the fast moving lord accompanied by His Devis (Dhrutha padham priyAbhyAm dhattha hastha: RanganAtha :)

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kamalavanasaKhIm thAm koUmudhImudhvahantham
saviDhamupanayanthI thAdhrusham rangachandhram
pralayadhinasamutThAn pAdhukE! mAmakInAn
prashamaya parithApAn shIthaIAi: shinjithal: sval:

Meaning: Oh Paaduka! May you bring the cool moon, Sri Ranganatha, shining in Srirangam (with hands locked in those of the comrade of the lotus group and Bhoomi Devi) near me, thereby letting your sweet jingling Nada alleviate my grief of the last moment in life!

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! RanganAthA united with His consort RanganAyaki is like the Moon united with its cool rays. Please bring that Moon and the inseparable nectar-like Moon rays to my side during the last moments of my life to cool me off from the heat of my taapams. Please announce the dhivya dampathis' arrival through Your sweet naadham so that I will get relief from the taapams that scorch me.

2) At the time of my death, my body will be burning with taapams and the mind will be agitated over the many sins committed. During those painful moments, oh PaadhukE, You should bring near me the cool moon of RanganAthA with His Devi and help me gain freedom from these Taapams.

3) Lord RanganAthA's divine consort is saluted here by Swamy Desikan as the friend of the forest of lotuses and as the Chandra kaantham/nilavu of Lord RanganAthA (Kamala Vana sakhIm thAm KoomudhIm). The Lord is saluted as the Moon inside PraNavAkAra VimAnam (Rangachandhram). Swamy prays to the paadhukais to bring the Lord with His Devi near and to quench the flames of fear with their sweet sounds during the last moments of his life on earth (Rangachandhram samvidham upanayanthi, seethaLai: Svai: sinjithai: praLaya dhina samutthAn maamkInAm parithApAn prasamaya). The day of death is described as "Pralaya dhinam ". The helpless and pitiable state of one is described as "PraLaya dhina samutthAn mamakInAm ParithApAn) and the request is made to chase away those partithApams.

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prashamayathu Bhayam na: paschimashvAsakAIE
rahasi viharaNam thE ranganAthEna sArDham

niyathamanuviDhatthE pAdhukE! yanninAdhO
niKhilaBhuvanarakshAGhOShaNAGhoShallam

Meaning: Oh Paaduka! The walk that Sri Ranganatha enjoys in seclusion with you on will produce a Nada, I am sure, which will be to the effect of proclaiming, to all the worlds, that all worlds stand protected by Him. May that same Nada be audible to us at the last moment so as to remove our fears!

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! Your naadham is majestic and is known around the world for the assurance it provides to protect one and all. Your travels help to maintain the continuity of your message. There is no secret about the message that your naadham brings. I have however a personal request. Please bring RanganAthA with you quietly to my bed side during the last moments of my life on this earth and chase away all my fears!

2) Srimath Andavan's anubhavam: Oh PaadhukE! When I hear your auspicious sound, it appears as though you are saying that you will protect the people of the world and telling them not to fear. With that SunAdham, please arrive at my side and remove my fears to be experienced during my last moments on this earth.

3) The last moments are described here as "pascchima svAsa kAlam ". Swamy Desikan prays for removal of fear experienced during those times (Pascchima svAsa kaalE bhayam prasamatyathu). Please arrive with Your RanganAtham in ekAntham (tE RanganAthEna saarddham rahasi viharaNam kuru).

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thrikavinihithahastham chinthayithvA kruthAntham
gathavathi hrudhi mOham gacChathA jlvithEna
parikalayathu bhODham pAdhukE! shinjitham thE
thvarayithumiva sajjam thvadhviDhEyam mukundham

Meaning: Oh Paaduka! The last moment-life is about to ebb out of the body; Yama would lay his hand on the neck; the mind thinks of the ordeal for a moment and is maimed by the much thought. You then would urge the Lord who is controlled by you, to come to rescue me. May the Nada, emanating then from you, bestow on me the right realization!

Special Notes by V.SatakOpan

1) Sri UtthamUr Swamy's anubhavam: Oh PaadhukE! When I am about to leave this world, I will feel the tightening of the hand of Yamaa on my neck and shoulder. I will be terror stricken over that thought and experience. Delusions will set in. At that time, your naadham is very vital to me, since it signals the arrival of Your Lord to free me from my terrors and to grant me the blessings of Moksham. If RanganAthA does not take quick steps to rush to my side at that time, please increase the volume of your naadham, so that He will know that you can travel faster and thereby permit Him to rush to my side.

2) Srimath Andavan's anubhavam: The inner meaning is that the Jeeva-Paramathma vivEkam arising from the understanding of Swamy NammAzhwAr's Sri Sookthis should free me from delusions during my last moments.

3) Oh PaadhukE! Your Lord is under your control and he listens to what you say (Mukundha: Tvaddh-vidhEya :). He is in no rush to get to my side (thvarayithum sajjamiva) during my anthima prayANam. At that time, Yaman has his hands around my neck to wring my jeevan to

take to naraka IOkam (KruthAntham thrika vinihitha hastham). My mind would have fainted (mOham gathavathi). Your auspicious naadham Should intervene at this time as you hurry Your Lord to my side and rescue me from Yaman's grip (BhOdham Parikalayathu) and kindle true Jn-Anam.

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upaGhnam samvitthErupaniShadhupODdhAthavachanam
thava shrAvam shrAvam shruthisuBhagamantharmaNiravam
vijrumBhanthE nUnam maDhumaThanapAdhAvani! mama
dhravIBhUthadhrAkshAmaDhurimaDhurINA: PhaNithaya:

Meaning: Oh Lord's Paaduka! The Nada arising from the gems studded on you, is the prop to the Supreme wisdom, is the prologue to the Upanishads and is sweet to the ears. Constant cogitation on that Nada pours the liquid sweetness of the grapes, which ought to generate from me an ever-sweet Muse.

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh MadhusUdhana PaadhukE! The naadham evoked by the gems inside you enhances one's wisdom; it serves as a preface to the Upanishads; it is delightful to the ears. On hearing your naadham again and again, delectable words with the sweetness of ripe grapes rush to me as I engage in composing verses in praise of you. The unsurpassed auspicious qualities associated with your naadham explain my ability to engage in this task successfully.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your naadham is delectable for both my ears and the Vedam. That naadham is like the support staff for the creeper of Jn-Anam. It gives purpose to Upanishads. As a result of listening often to your sweet naadham, my tongue gains command over the sweet words for the Sri Sookthi about You.

3) Swamy Desikan describes the naadham arising from the Paadhukais serving as the staff pole to dhivya Jn-Anam (SamvitthE: upagnam). It is delightful to the Vedams (Sruthi: subhagam). It authenticates the purpose of the Upanishads; it provides testimony to the validity of the Upanishads (Upanishath upOdhgAtha vachanam). As I hear and hear again (ravam srAvam srAvam) your sweet naadham resembling that of the essence of the ripe bunch of grapes (dhravIbhUtha dhrAkshA madhuram) ,my words(haNithaya:) grow and grow to newer heights of excellence (paNithaya: vijrumpanthE).

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viIAsal: krINanthO niKhilajanachEthAmsi viviDhA:
vihArAsthe rangakshithiramaNapAdhAvani! muhu:
vigAhanthAmantharmama viluTadhantharmaNishiIA
KhalAthkAravyAjaksharadhamruthaDhArADhamanaya:

Meaning: Oh Lord's Paaduka! You would almost purchase the hearts of all people for your elegant gait; the added seduction is caused by the 'Khaluk' sound emitted by the gems in the Paaduka, which is a stream flow, as it were of nectar. The conduits for that nectar-flow are your variety of walk-features. All these aspects should always be in my heart to regale me!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord who dances in Srirangam! Your graceful movements captivate everyone's heart. Your novel and varied steps make the gems inside you collide with one another and create an indescribable sweet naadham. May the life-giving nectar associated with that naadham enter my mind and cause the ecstasy, which will inspire me to compose verses in praise of you with distinction.

2) **Srimath Andavan's anubhavam:** Oh Ranga PaadhukE! As you move around with your Lord on His many sanchArAmS, you raise many patterns of sweet naadham. May I always remember these sweet naadhams! They are like tubes transporting nectar to the listener.

3) Oh Paadhukais of the Lord, who delights the residents of Sriranga KshEthram (Ranga Kshithi RamaNa paadhAvani)! As people absorb your naadham generated by Your Lord's sanchAram on your back, their minds are lost to those sweet naadhams associated with Simha gathi (Lion's gait), Sarpa gathi et al. Those nectarines "khaLathgAaramS steal the minds of all listening to those melodies (khaLathgAra VyAja amrutha Tara: nikhila jana: chEthAmsi krINantha :). May those sanchaara? Janitha flow of amrutham repeatedly enters my mind to inspire me (amrutha dhArA thE vihArA: mama antha: muhu: VigAhanthAm .

SIOkam 473 of Sri RanganAtha Paadhuka Sahasram

shruthishrENIsThEyashruthisuBhagashinjAmuKharithAm
BhajEma thvAm padhmAramaNacharaNathrAyiNi! param
na mudhranidhrANadhraViNakaNadhavishrANanadhashA
vishAIAhankAram kamapi GhanahunkAraparuSham

Meaning: Oh Lord's Paaduka! May we ever cherish the service to you, who's Nada is melodious to hear and at the same time the final verdict on the content and conclusion of rows of Vedas! We shall not, certainly, I say, seek to secure a pie from any disdainful fellow who scares and threatens the seeker, without touching his money-box secured with a seal, actually unwilling to part with a trite of a copper coin!!

Special Notes by V. Sadagopan

(1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord of Lakshmi! Your naadham is delectable to the ears and one can never have enough of it. Your naadham settles multitudes of arguments regarding the meaning of Vedic passages. May we always approach you and your naadham alone to realize true knowledge leading to Moksham. May we be spared from approaching misers, who exhibit anger arrogance and insecurity, when they have to part with even a small portion of their hoarded wealth! We will never ever approach these lowly people.

(2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your naadham settles the disputes between the different Vedic passages. The inner meaning is that the naadham of ThiruvAimozhi (SatAri Soori"s Sri Sookthi) reveals the true meaning of Vedic passages and settles the disputes in their interpretations. When one develops reverence for the naadham of ThiruvAimozhi, one will never approach lowly people to seek inconsequential rewards.

(3) Oh Paadhukai that delights the heart of MahA Lakshmi through Your sweet naadham (PadhmA RamaNa charaNa-thrAyiNi)! Your naadam is a delight to the ears of the Vedams (Sruthi subhaga sinjjaa). That sweet naadham settles the disputes between different Veda manthrams (Sruthi srENI sTEya sinjjaa). As a result of listening to those sweet naadham of yours, may we offer our salutations to you (Sijjaa mukharithAm thvAm param bhajEma)? That

worship of your naadham by us will spare us from the haughty sounds raised by egotistic misers as people approach them for monetary favors (visAla ahnakAram ghana hUmKArA parusham kamapi na bhajEma)?(V.S).

[SIOkam 474 of Sri RanganAtha PaadhukA Sahasram](#)

thavalthaChrirangakshithipathipadhathrAyiNi! nruNAm
BhavathyAgaschinthAraNaraNakaBhangAya raNitham
sharIrE svam BhAvam praThayathi yadhAkarNanavashAth
na na: karNE BhAvI yamamahiShaGhaNtAGhaNaGhaNa:

Meaning: Oh Paaduka of Ranganatha! When the body falls at the moment of Death, our ears would not hear the neck-bells of the buffalo-the vehicle of the god of Death, Yama, since the Nada that you generate will always be on our ears, warding off all possible fears of our sins.

Special Notes by V. Sadagopan

(1) **UtthamUr Swamy's anubhavam:** Oh Ranganatha PaadhukE! Those who are blessed to hear your naadham would not feel guilty over their sins; they do not get to commit sins any more and hence there is no cause for worry. Such persons are not approached by yama Dharma Raajan, when they leave their body cages. They do not hear the bells tied to the neck of the buffalo that transports Yama Dharma Raajan to the bed side of the sinners during their last moments.

(2) **Srimath Andavan's anubhavam:** The inner meaning is that any one, who comprehends the messages, housed in the ThiruvAimozhi paasurams as a result of learning from a Mahaan/AchAryan will develop parama Bhakthi to the Lord and will become His dear one . Yaman never comes near those BhakthAs of the Lord.

(3) Here Swamy describes the sweet naadham of the Paadhukais as"raNitham "(delectable sound). That "raNitham" banishes the trembling of the sinners as they contemplate over the anticipated punishment from Lord Yama (NruNAm aaga: chinthA raNaraNaka bhangaYA bhavathi). The mere listening of the sweet sound emanating from You prevent the GhaNa--GhaNa sound of the bells tied to the neck of the transport of Yama Raaja (yadhA-karNa-vasAth, Yama mahisha ghaNDA ghaNa- ghaNa: Na: karNE na bhAvI)

[SIOkam 475 of Sri RanganAtha PaadhukA Sahasram](#)

parithrasthA: puNyadhraVapathanavEgAth praThamatha:
ksharadBhi: shrirangakshithiramaNapAdhAvani! thadhA
vidhAmAsurdhEvA balimaThanasamramBhamanaGhal:
praNAdhalsthE sadhya: padhakamalavikrAnthipishunal:

Meaning: Oh Ranganatha Paaduka! It was a moment that devas was scared. Any moment their Punyas would, on their exhaustion, make them fall down to earth to become mere mortals! The foot of the Lord Trivikrama went up. Brahma poured out water -from his water-pot on to the foot of the Lord in respectful ablution; the Dharma-deva-Dharma Personified as a physical personage-too melted into the water so as to be of use in washing the Lord's foot Even before the waters fell-so as to re-assure the devas that the Lord had taken the avatara to fell down Mahabali, the Nada you produced has announced the event to them all. (Both meanings suggested by 'Punya-drava-patana' are incorporated herein in the version).

Special Notes by V.Sadagopan

(1) **UtthamUr Swamy's anubhavam:** Oh Ranganatha PaadhukE! During the time of Mahaa Bali's injustice to DevAs, You took the form of Thrivikram's Paadhukai to help measure the universe. When Your Lord's left foot shot upwards, Your Lord's son BrahmA washed it as a mark of respect from the water he had in his hand vessel. There was not enough water there to wash the ever-growing feet of Your Lord. Dharma dEvathai melted and took the form of water to make up the deficit. Even before that help from Dharma Devathai, the naadham emanating from you spread all over the universe and removed the fears of dEvAs permanently.

(2) **Srimath Andavan's anubhavam:** The DevAs recognized the Lord's efforts to come to their rescue even before they could have the darsanam of Thrivikraman through the sweet naadham of the blemishless paadhukais of the Lord reaching them. That naadham preceded the rapid upward movement of the Lord's left foot.

(3) DevAs were frightened by MahA Bali's valour (ParithrasthA: dEvA :) and sought the Lord's help. PerumAL assured them that He will remove their fears and punish MahA Bali. DevAs were not aware of the timing of ThrivikramAvathAram aimed at Mahaa Bali garva bhangam. A little later, the dEvAs heard the auspicious sound of the PaadhukA naadham rushing by them and they immediately connected those mangaLa naadhams with the Lord's avathAram for dharma samrakshaNam . The purpose behind the steps of the Lord Thrivikraman (Thrivikrama padha kamala vikrAnthi) were revealed to the dEvAs by the blemishless sounds of the PaadhukA naadham preceding those steps (VikrAnthi pisunai: anagai: thE praNAdhai :). DevAs connected immediately those Sounds to the commencement of the Lord's efforts to curb forever the power of Mahaa Bali (sadhya: Bali maTana samrambham vidhAmAsu:)?(V.S).

SIOkam 476 of Sri RanganAtha PaadhukA Sahasram

svEShu svEShu padhEShu kim niyamayasyaShtoU dhishAmIshvarAn
svalrAlApakaThA: pravarthayasi kim thrayya sahasnaya
rangEshasya samasthalOkamahitham prApthA padhAmbhOruham
mA BhalShlrithi mAmudhIrayasi vA manjusvanal: pAdhukE!

Meaning: Oh Paaduka! Your sweet Nada I hear and I recall and what, I wonder is its meaning! Do you instruct after stationing them in their respective seats of Ashta-dik-palakas-guardians of the eight directions? Do you engage yourself in free exchange of ideas with the Veda-damsels, your colleagues seated near the Lord's Feet-[as declared in the Veda-"sarve veda yat padam aamananti"]-with enjoyable delectation? Or perhaps do you assure, "Aye do not fear"!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! Your naadham establishes the eight Lords of directions in their allocated places and protects them. Your naadham emanates as a result of the movement of your Lord's feet , which are celebrated in all the universes. Your naadham finds the three VedAs at those holy feet and engages in an intimate conversation with the Vedaas. Your naadham also seems to address me and asks me not to be afraid of worldly sorrows. Indeed Your naadham accomplishes many things.

2) Oh PaadhukE! You have joined the sacred feet of Lord RanganAthA, Which are celebrated by the whole world (PaadhukE! Thvam SamasthalOka mahitham RangEsasya padhAmbhOruham prApthA) You are raising sweet Sounds as You transport your Lord. Those sounds seem to say three things:

a) Your sounds seem to establish the Lords of 8 directions in their respective places (ashtou disAm IsvarAn svEShu svEShu padhEShu niyamasi iva);

- b) Your sounds seem to be conversing sweetly with the three vedAs seated next to you at the Lord's feet (Saha aaslnayA thrayaa svairAlapa kaTA)
 c) Your naadham seems to say to me: "Do not be afraid" (maam maa bhaishi: ithi udhIrayasi vaa?)?

[SIOkam 477 of Sri RanganAtha PaadhukA Sahasram](#)

rangE dhEvi! raThAngapANicharaNasvacChandhallIAsaKHi!
 sthOkaspandhitharamyaviBhramagathiprasthAvakam thAvakam
 kAIOPAgathakAlakinkarachamUhunkArapAramparI
 dhurvAraprathivAvadhUkamanaGham shrOShyAmi shinjAravam

Meaning: Oh Paaduka Devi! Comrade of the Lord's Feet in their free sportive walks! May I hear your flawless music at my last moments-which musical Nada announces the slowly moving personage in His walking pastime, and which gives a fitting reply to the repetition of threatful commands heard from the Yama-convoy!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** In the previous verse, Swami Desikan indicated that the PaadhukA naadham assured him freedom from fear. During this and the subsequent three verses, Swamy explains the particular fears that are removed by the mangalA naadham of the Paadhukais. He says: "Oh PaadhukA Devi adorning the feet of the Lord holding Sudarsanam in His hand ! May I hear your majestic naadham that resembles the ocean at the time, when the servants of Yama Dharma Raajan argue with me loudly about my many sins? Your naadham At that time will readily answer the arguments of the servants of Yama and remind them that I have surrendered unto Your Lord. May You Bless me to be at Srirangam during the time of my shedding the mortal coils, so that Your Lord does not need to travel too far to come to my side! ". Freedom from fear caused by the servants of Yamaa is the first of the fears that the PaadhukA naadham removes. Here, Swamy is alluding to the story of AjAmiLaa, who was threatened unsuccessfully by the entourage of Yamaa.

2) Oh PaadhukE! Duing my last moments, my sins will bring hundreds of the servants of Yama, who will scream at me. At that time, you should rush the Lord on Your back to my side so that the Yama kinkarAs will run away. I should be blessed to hear your naadham at those last moments announcing Your Lord's arrival.

3) Oh PaadhukE! Thou art the dear friend of the Thiruvadi of the Lord, who adorns the Sudarsanam in His hand. (RaTAngapANi charaNaa svacchnadha-leeIA sakhi) May I hear Your blemishless naadham (anaga sinjjA ravam) at my last moments , when the army of the servants of Yamaa are frightening me with their hoomkArams (Kaala kimkara chamU hoomkAra paarampari).Those frightening screams of the Yama dhUthAs can only be silenced by the blemishless naadham of Yours as You arrive at my bed side transporting the Lord (HoomkAra paarampari dhurvAra prathivAvadhUkam anagam sinjjAravam). Please bless me to hear your naadham during my last moments?

[SIOkam 478 of Sri RanganAtha PaadhukA Sahasram](#)

thvacChinjAravasharkarArasasadhAsvAdhAth sathAmunmadhA
 mAtharmADhavapAdhukE! bahuvIdhAm prAya: shruthirmuhyathi
 sArAsArasakrudhvimarshanaparimIAnAksharagranThiBhi:
 granThalsthvAmiha varNayAmyahamathasthrAsathrapAvarjitha:

Meaning: Oh Mother Paaduka of Madhava! The ears of great masters of multi-faceted Sastraic knowledge are presumably stupefied after drinking deep the delicious sugar-juice, that Your Nada is, for long, without interval. It gives me an assurance that I can go on composing these hymns of praise on you, without either fear or shyness, and therefore, without any celebration over words used-as to whether they are falling fit to the occasion or not-causing, in that process, a possible withering to the Muse!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** "Oh Mother! Oh Maadhava PadhukE! Great scholars and eminently righteous people experience the sweetness of your naadham, which resembles the juice of freshly pressed sugar cane. Their minds get intoxicated with the experience of listening to your melodious naadham. For my part, I attempt to describe you without fear or humility and add words that dry up in my verses. I am afraid that the scholars may criticize the quality of my composition. You ask me not to be afraid because the scholars are so intoxicated over the tasting of your delectable naadham that they will not be able to notice any defects in my composition ". Swamy Desikan hints here that his composition was not critically reviewed by him due to the pressure of time to compose one thousand verses within the small time frame of a jaamam (~3 hours) of a single night. Here, he identifies the second fear that the Paadhuka naadham removes from him.

2) **Srimath Andavan's anubhavam:** Oh Maadhava PaadhukE! Even the most learned people get enchanted by the naadham of yours and lose their minds in its sweetness. I have started my efforts to compose 1000 sIOkams on Your Vaibhavam during the course of a single night. That is your command. With Your anugraham, the task will be completed. I will not be able to look them over again critically under the time pressure. Knowing the power of your anugraham, my fears about this matter have been banished.

3) Oh PaadhukE! The ears of the great scholars (BahuvihAm sathAm Sruthi :) are constantly partaking the sweet sounds emanating from You and their minds get intoxicated as a result of that uninterrupted feast(Tvath sinjJA rava sarkara rasa sadhA-svAdhAth unmadhA prAya: muhyathi). I am eulogizing you without the time to review whether the assembly of words that I have chosen in my effort is good or bad (aham thvAm iha saaraasaara sakruth vimarsana parimlAna akshara granthibhi: granthai: varNayAmi). With faith in Your mercy, I am free of fear and shyness in pursuing my effort (atha: aham thrAsa ThrapA varjitha:)

SIOkam 479 of Sri RanganAtha PaadhukA Sahasram

thavAmbha! kila KhElathAm gathivashEna garBhAshmanAm
ramAramaNapAdhukE! kimapi manjuBhi: shinjithal:
padhasthuthiviDhAyiBhithvadhanuBhAvasiDdhAnthiBhi:
sayUTHyakalahAyitham shruthishatham samApadhyathE

Meaning: Oh Mother Paaduka! The jingling sound caused by the gems set in you during the light walking pastime, are veritable chant of hundreds of Vedas. What is actually the import of the Vedic melody that you generate? I would assert that this Nada is engaged in a dispute with co-devotees, and is establishing the supremacy of the Padhukas over the Feet, in a conclusive manner!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Here, Swamy Desikan says that the PaadhukA naadham removes a third type of fear from him. He says that it removes the fear about the intemperate and jealous people criticizing his composition on the Lord's Paadhukais. This verse alludes to the incident that was responsible for the creation of Sri RanganAtha PaadhukA Sahasram in front of the Lord at Srirangam.

Swamy Desikan says: "Oh RanganAtha PaadhukE! The embedded gems inside your toe hold move, when you transport Your Lord and a delightful Naadham arises as eulogies to the Lord. That delectable naadham arising through the assembly of many cascading notes remind one of the sound of the agitated recitation of hundreds of Veda manthrams at the same time. That naadham establishes your glories".

Swamy Desikan hints here that a quarrel/agitation among a section Of the Sri VaishNavA community of Srirangam led to the creation of the Sri RanganAtha PaadhukA Sahasram. He comments that the commotion arising from the forced competition to compose the 1000 sIOkams in a Jaamam of a night was like a cacophony resulting from hundreds of Vedic passages being recited at the same time. Swamy Desikan commends this competition inspite of the commotion, since the subject matter of his composition deals with Lord RanganAthan, whose feet are adorned with the PaadhukAs as well as by the VedAs, which serve as the jewelery for His feet. Both Paadhukais and the VedAs serve the Lord and are found at His Thiruvadi. In many verses of the PaadhukA Sahasram, Swamy Desikan has praised the superiority of the Lord's Paadhukais over the Lord's lotus feet. This is consistent with the Lord's own statement that His bhaagavathAs are dear and superior to Him. VedAs also establish this principle that is widely accepted by the VaishNavaa community even today. It is no wonder that the Sri Sookthi about the Lord's Paadhukai (Sri RanganAtha PaadhukA Sahasram) won over the composition by the Contestant about the Lord's sacred feet (Paadha Kamal sahasram).

2) **Srimath Andavan's anubhavam:** Some portions of VedAs assert that the the Lord is superior to His BhakthAs; other portions hold the opposite view. There seems to be confusion here among he different Veda manthrams. Your naadham also seems to have this type of dissonance. In actuality, there is no contradiction here, since the vaibhavam of the BhaagavathAs is incorporated in the Vaibhavam of the Lord. This apparent contradiction can therefore be reconciled.

3) Oh RamA RamaNa PaadhukE! A great VaishNavan declared his intent to praise Your Lotus Feet. I responded that I will eulogize the greatness of the Paadhukai of the Lord. In actuality, there is no conflict in the efforts to choose the paadhukais over the paadham as the object of eulogy. After all, we both belong to the same side?

SIOkam 480 of Sri RanganAtha PaadhukA Sahasram

kshipathi maNipAdhadharakshE! nAdhAirnUnam samAshrithathrAnE
rangEshvarasya BhavathI rakshApEkshAprathIkshaNaviLambham

Meaning: Oh Manipaaduka! Your melodious Nada is you're intervening with the Lord, telling Him that he should not delay in the rescuing step in respect of His lieges, just seeking that they should specifically seek, in as many words, His protection-that is, He should not postpone His action till their goptrutva-varana!

Special Notes by V.Sadagopan

(1) **UtthamUr Swamy's anubhavam:** Here, Swamy Desikan describes about yet another fear that the PaadhukA naadham removed form him. This fear is about delay on the part of RanganAthA to protect him. He says: "Oh gem-bedecked Paadhukais of the Lord! Your naadham prompts RanganAthA to come to my rescue .Oh PaadhukE! You through Your naadham stand in place of AchAryan and recommend my salvation to the Lord! You remove this way any delay on the part of Your Lord to wait for me to request His protection through absolute surrender (prapatthi) at His sacred feet. That fear is also removed now".

(2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your Lord is most merciful and wants to protect all His creations. He knows very well the sufferings of the people. He has unmatched

Compassion. He has the full power to come to the rescue of the suffering people. He wishes that the suffering people take the effort to approach Him. Oh paadhukE! You seem to ask your Lord thru Your sweet naadham why He hesitates and pleads with the Lord to go ahead instead of waiting for the people to take the first step. The reference here is to the ThiruvAimozhi (3rd Patthu) paasuram, "MaattAthEyAhilum", where Swamy nammAzhwAr grills the Lord about His delay in coming to the Rescue of people .

(3) The subject is the protection of the Bhaktha Janams of the Lord OfSrirangam (RangEswarasya SamAsritha thrANam). There is the Lord hesitating to rush to the bhakthan's side because the first effort has not been made by the bhakthan (RakshpEksha PrathikshaNam). There is delay (viLamBam). PaadhukA thru its sweet naadham persuades the Lord not to wait and cuts the delay in the Lord's response (ViLamBham kshipathi).

Sri RanganAtha PaadhukA Sahasre 14th Naadha paddhathi sampoornam

15. Rathna SaamAnyA Paddhathi (Gems as a totality-Distant view)

Introduction: In this section, Swami Desikan focuses on the lustre of the gems that decorate the PaadhukAs on the outside. In the one 100 verses of the previous section (Naadha Paddhathi, he dwelt upon the Naadham generated by the gems embedded inside the PaadhukAs.

SIOkam 481 of Sri RanganAtha PaadhukA Sahasram

Sri: udharchiShasthE rangEndhrapAdhAvani!
bahirmaNIn antharmaNiravam shruthvA manyE rOmAnchithAkruthIn

Meaning: Oh Ranganatha-Paaduka! The external gems on you emit a rare splendor now. What is the reason? Oh it is due to their horripilation on hearing the melodious Nada caused by the interior gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! The gems adorning your exterior surface hear the sweet music raised by the gems inside your toehold and attain a state of horripilation. It appears as though the rays from the external gems stand on their ends (like hair on end) due to their state of amazement about the reflection on the sweetness of the naadham emanating from inside the toeholds.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Paadhukai is AzhwAr, the gems on top are the Paasurams of the AzhwAr and the lustres originating from them are the glorious meanings of those paasurams of ThiruvAimozhi.

3) Swami Desikan begins now his focus on the exterior gems (bahir maNi :) adorning the Paadhukais. In the 100 sIOkams of the previous (Naadha Paddhathi, Swamy elaborated on the auspicious naadham (ravam) generated by the gems inside (antharmaNi:) the toeholds of the Paadhukais. The surface of the gems are sticking out like an assembly of thin needles and the lustre arising from those outlets (uth-archisha:) appear like their horripilation /rOmanjitha aakruthi (hair standing on end out of wonderment). Swamy connects this rOmAnjali experienced by the exterior gems to the sweet sounds generated by the gems inside the toeholds of the Paadhukais.

SIOkam 482 of Sri RanganAtha PaadhukA Sahasram

Sri: viDhEhi shoUrErmaNipAdhukE! thvam vipadhyamAnE mayi
rashmijAlal: AsldhathAmanthakakinkarANAm vithrAsanAn vEthralathAvishEShAn

Meaning: Oh Manipaaduka! May the streaks of light emitted (by the exterior gems), which look like effective canes to threaten and ward off, from approaching me, the Yama-team when my last moment approaches!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! When I am close to my death, please wave your brilliant rays as if they are canes at the servants of Yama Dharman, who will be approaching me to take me to Yama IOkam. That act of yours will save me from punishment by them.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! During my last moments, the servants of Yama dharma rAjan will approach me to intimidate me and take me to Yama IOkam to punish

me for my sins. At that time, you should appear before me. When the servants of Yama see you, they will mistake the lustre arising from your external gems as canes that will punish them and will run away. Here, Swami Desikan prays for the sevai of AchAryAs and PerumAL and their rakshaNam during his last moments.

3) The time is vipadhyamAna Kaalam or the last moments on the earth. The Yama dhoothAs (anthaka kinkaraa :) are approaching (aasldhathAm). I am frightened about what is to become of me. At this time, Oh PaadhukE! You should raise your rays, which are like the special canes (VithrAsan vEthralathA-VisEshaan) used by teachers to punish erring students and drive them away.

SIOkam 483 of Sri RanganAtha Paadhuka Sahasram

mukundhapAdhAvani! maDhyanAdyA mUrDhnyayA niShpathathO mumukshO:
AbrahmaIOkAdhavalambanArTham rathnAni thE rashmigaNam srujanthi

Meaning: Oh Paaduka! The streaks of light from the gems extend so much in h8 that I imagine them to be the veritable ropes with which a Moksha-seeker can ascend to Srivaikunta, once the soul has come out of the vital nerve called Moordhanya-Nadi to go upwards.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the One, who grants moksham! The brilliant rays of your external gems help the liberated soul, which is starting its journey to Sri Vaikuntam, the supreme abode of Your Lord. The jeevan reaches the top of the Sushumna naadi center and then ascends therefrom to Sri Vaikuntam by transporting itself through the brilliant rays of the external gems. The Upanishads state that the jeevan ascends to Sri Vaikuntam with the help of the rays of the Sun. Swami Desikan hints that the rays of the Sun can only transport the jeevan over part of the distance to Sri Vaikuntam. The rays originating from the gems decorating the outside of the PaadhukAs can transport however the jeevan all the way to the Lord's sacred feet, a place of its own residence.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those who study and believe in the meanings of Swamy NammAzhwAr's divine Paasurams reach Parama Padham without fail.

3) Since the subject of this sIOkam is about Moksham, Swami Desikan addresses the Lord's Paadhukais as "Mukundha PaadhAvani" here. The Mukundha sabdham is invoked, when Moksha pradathvam of the Lord is referred to. Swamy visualizes the assembly of rays emanating out of the gems on top of the Paadhukais as ropes (rope ladders) reaching out to Brahma IOkam. He views them as the ropes made out of rays (rasmi gaNam) and serving as a Parama Padha sOpAnam (ladder to Sri Vaikuntam). For the one seeking mOksham (mumukshu), the jeevan climbs out of the central naadi (moordhanya naadi), exits out of the Brahma randhram (the subtle hole in the head) and grabs the rays arising from the gems on the surface of the Lord's Paadhukais and travels onto Sri Vaikuntam via Brahma IOkam with ease.

SIOkam 484 of Sri RanganAtha Paadhuka Sahasram

asUryaBhEdhyAm rajanIm prajAnAmAIOkamAthrENa nivArayanthi
amOGhavrutthirmaNipAdharakshE! muradhviShO mUrthimathI dhayA thvam

Meaning: Oh Manipaaduka! There is one darkness that the sun himself cannot remove. That is the darkness of samsara! Even that can be ended by the effulgent help of the gems on you. This is an unobstructed path for the role of the light, which is proof that you are an incarnation of the Lord's Daya guna.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out the lustre of the gems on the PaadhukAs remove the darkness that could not be removed by the Sun. Swami Desikan salutes the PaadhukAs as personification of DayA (compassion) guNam of the Lord. He says: "Oh PaadhukE! Please cut asunder the darkness that the rays of the Sun could not remove. Your luster immediately removes the darkness of SamsAram and in this unflinching service of yours; you become the personification of the Lord's DayA GuNam. By Your mere sight, the darkness of worldly afflictions disappears instantly.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The baddha jeevans do not comprehend that there is an eternal entity known as jeevan and the Lord is the master of that jeevan. They have darkness about these matters and the Sun cannot banish this type of darkness. Only AchAryA's anugraham and upadEsam or your glances can remove this type of darkness. The lustre arising from your exterior gems banishes that darkness. You become the dayA svaroopam of the Lord and banish this aj~nanam.

3) The darkness of nescience of people is compared to the darkness of night (prajAnAm rajaneem). This darkness cannot be removed by the radiance of the Sun (asooryabhEdhyam). But this darkness is removed by the mere darsanam (aalOkamAthrENa) of the lustre of the rays originating from Your exterior gems. This effect never fails (amOga Vrutthi). In this matter, You have become the embodiment of the DayA of Your Lord (thvam Muradhvisha: Moorthimathi DayA asi).

SIOkam 485 of Sri RanganAtha PaadhukA Sahasram

rangEshapAdhAvani! thAvakAnAm rathnOpalAnAm dhyuthaya: sPhuranthi shrEya: PhalAnAm shruthivallarINAmupaGhnashaKhA iva nirvyapAyA:

Meaning: Oh Paaduka! The light streaks from your gems constitute, as it were, so many props (solid supports) for the Veda-creepers to lean on and grow, in order to grant manifold fruits in terms of rewards.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! The brilliant rays arising from the gems decorating you serve as the supporting sticks for the creepers of VedAs, which yield the 4 purushArthams (life-objectives), arthaa, kaama, dharmaa and mokshaa. Swami Desikan visualizes the infinite Vedic branches as creeping plants, which are supported in position by the firm rays emanating from the PaadhukAs. These rays hold the creepers in position and let them grow to produce the fruits desired by human beings such as the 4 purushArthAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The lustre extending from your exterior gems are like the supporting sticks (kozhu kompu) for the creepers of Vedams that yield the fruits of dharma-artha-Kaama- mOksham. The inner meaning is that the teachings of Vedic passages are revealed from a study of AzhwaAr's Sri Sookthis.

3) Swami Desikan compares the spreading lustre of the rays (RathnOpalAnAm Dhyuthaya :) serving as a continuous link to the support sticks for creepers (vallarINAm upaghna saakhA iva). He instructs us that these rays bless us with sakala kshEmams offered by the Vedams (Dhyuthaya: SrEya: phalAnAm sphuranthi).

SIOkam 486 of Sri RanganAtha PaadhukA Sahasram

kasyApi pumsa: kanakApagAyA: puNyE salilam puLinE shayALO:
samlpavrutthirmaNipAdhukE! thvam samvAhayanthIva padham karal: sval:

Meaning: Oh Manipaaduka! A person is on reclining pose on the sands of the Kaveri. You perhaps lovingly massage His feet, the light-streaks verily being your hands. That is how it appears to me!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Sri RanganAtham has left His home in AyOdhyA on the banks of Sarayu River and is now resting in the island formed by river Cauveri. Here, You stay next to Your Lord's lotus feet and appear to spread the rays of Your gems and use them to press His feet gently to remove the fatigue from His travels.

2) **Srimath Andavan's anubhavam:** Your Lord is resting on AdhisEshan at Srirangam. You are at His sacred feet. The luster of the rays emanating from your exterior gems appears like hands pressing His feet to remove Your Lord's fatigue.

3) There is special, indefinable Purusham resting playfully on the sand dunes of Cauveri river under Sriranga VimAnam (kanakApagAyA: puNyE puLinE saleelam kasyApi pumsa :). You are nearby at His Thiruvadi (sameepa Vrutthi :). From there, your rays extend and appear to reach out and press of the Lord's Thiruvadi to remove their fatigue (thvam svai: karai: padham samvAhyanthi Iva asi).

SIOkam 487 of Sri RanganAtha PaadhukA Sahasram

dhidhrkshamANasya param niDhAnam snEhAnvithE yOgadhashAvishEShE
samvithpradhIpam maNipAdharakshE! sanDhukshayanthIva marIchayasthE

Meaning: Oh Manipaaduka! The yogi, seeking to see the Lord, who is the superiormost treasure, has nourished the lamp of Jnana for which Bhakti is the oil; the yogic exercise is the wick. The rays from the gems on you are waht kindle the lamp of Wisdom, with which the yogi can see God.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked Paadhukais of the Lord of Srirangam! The beams of light emerging from your gems act as fire sticks that kindle the light from the wick of true knowledge and make it shine brighter. With that powerful illumination, one is able to see readily the big treasure that rests on AdhisEshan at Srirangam. The help of your rays in this regard is like the unguent that helps the eyes to detect the hidden treasure. Oh PaadhukE! Your rays help the Yogis to enjoy Your Lord to their heart's content.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! for those, who are desirous of meditating on the Savroopam of Your Lord, the lustre from the rays extending from Your exterior gems serve as the kindling stick for their lamp of Jn-Anam. The inner meaning is that the ThiruvAimozhi of the AzhwAr helps one to acquire the required Jn-Anam to comprehend clearly the Isvara tatthvam.

3) The time is the one for superior meditation (YogadasA visEsham) by a Bhakthan with affection (snEhAnvithEna dhidhrakshamaaNasya)) to experience the great treasure, which is Your Lord (param nidhAnam). Your rays kindle the wick of the lamp of Jn-Anam in that bhakthan (tE MarIchaya: samvith pradhIpam sandhukshayanthi Iva).

[SIOkam 488 of Sri RanganAtha PaadhukA Sahasram](#)

samADhiBhAjAm thanuthE thvadhlyA rangEshapAdhAvani!
rathnapankthi: sThAnam prayAthum thamasa: param thath
pradhlpakruthyam praBhayA mahathyA

Meaning: Oh Paaduka! I would even say that the arrays of bright light-streaks from the rows of gems, constitute the fire-torches (called 'theevattis' in Tamil) with which the path to Paramapada is being lighted (for the benefit of the Mukta to see and also as veneration-gesture as in Hindu tradition).

Special Notes by V. Sadagopan:

1) In the previous verse, Swami Desikan described the sighting of the treasure of Srirangam with the friendly help of the rays of gems that adorn the PaadhukAs. Here, he describes how they help the yogis during their journey to Sri Vaikuntam at the end of their earthly existence. He says: "Oh RanganAtha PaadhukE! The assembly of colorful beams emanating from your gems brightens the path beyond this universe and helps the yogis through their powerful illumination like a lamp to find their way to Sri Vaikuntam. After crossing the boundaries of the sky surrounding this universe, the jeevan has to travel through the darkness beyond to reach the radiant supreme abode of Sri Vaikuntam. The jyOthi of the rays from the gems on the Paadhukais help the jeevan during the last portion of the journey to Sri Vaikuntam.

2) Srimath Andavan's anubhavam: The inner meaning is that the jeevan attains Parama Padham with the help of the upadEsams housed in Swamy NammAzhwAr Prabhandhams. They help to acquire nithyAnithya vivEkam (the discriminating knowledge about the transient and the imperishable) and thereby gain insights for Moksha Siddhi.

3) Swami Desikan says that the great luster associated with the exterior gems of the Paadhukais (thavdheeyA Rathna Pankthi: mahathyA prabhayA) helps those engaged in meditation to experience and attain Sri Vaikuntam (mahathyA prabhayA SamAdhibhAjAm, Tamasa: param tath sthAnam prayAthum). In this matter, the luster of the gems appears like a bright hand-held lamp (theevatti) lighting the way.

[SIOkam 489 of Sri RanganAtha PaadhukA Sahasram](#)

Sri: vaGhnAsi rangEshvarapAdharakshE! manyE yaThArham maNirashmijAIai:
sEvAnathAnAm thridhashEshvarANAm shEShApatlm shEKharasannikruShtAm

Meaning: Oh Paaduka! The Chiefs of the Devas bow to the Lord closely. The radiance from the gems describes convolutions near the Deva's crowns as if it were the Shesha-vastra honour (Parivattam in Tamil) to the devoted ones.

Special Notes by V. Sadagopan:

1) UtthamUr Swami's anubhavam: anubhavam: Oh PaadhukE! The rays of the gems adorning your body surround the crowned heads of DevAs like the embroidered silk towel (parivattam) that is placed before positioning you on the people's heads. The service of the rays as parivattam on the heads of devAs with bent heads to receive you appear to assign them to carry out the various duties of Your Lord. The rays of gems change into different shapes to fit the different heads of devAs during their service as parivattam.

2) Srimath Andavan's anubhavam: Oh PaadhukE! The luster from your exterior gems spreads all around. The assembly of that lustre appears like the parivattam that is placed on the heads of dEvAs prior to placing you on their siras. The inner meaning is that Swamy NammAzhwAr

blessed us with His ThiruvAimozhi to help every one to attain saayujyam and enjoy paripoorNa BrahmAnubhavam.

3) The dEvAs have bent their heads (sEvanathAnAm thrisadEsvarANAm) to receive You on their utthamAngam (siras). At that time, the assembly of rays (rasmi Jaalal :) appears to me like the parivattam that is tied on their bent heads (thridasEsvarANAm sEkhara-sannikrushtAm sEshApaDIm yaTArham bhadhnAsi manyE).

SIOkam 490 of Sri RanganAtha PaadhukA Sahasram

Bhajanthi rangEshvarapAdharakshE! prakalpayanthO viviDhAn pumarThAn
udharchiShaschinthayathAm janAnAm chinthAmaNithvam maNayasthvadhlyA:

Meaning: Oh Ranganatha-Paaduka! The gems that emit radiance grant to people whatever they think in their hearts. Thus, they acquire the greatness of the mythological Chintamani (grantor-gem granting whatever is thought of).

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: anubhavam: Oh RanganAtha PaadhukE! The rays of light spreading outward from your gems grant all the boons that people wish and create the different kinds of purushArthaas for them. In this regard, they have the qualities of the gem known as ChinthAmaNi, which confers similar boons for those, who approach it. Your gems radiate rays, which give boons, even when one thinks about them in one's mind. They do not seem to wait until one asks for them with one's speech as in the case of ChinthAmaNi rathnam.

2) Srimath Andavan's anubhavam: The inner meaning is that the meanings Swamy NammAzhwAr's Paasurams understood clearly from the sadhupadEsam of MahAns yield all desired fruits.

3) The extended luster (uth archisha :) of your exterior gems (tvadheeyA: MaNaya :) acts like the ChinthAmaNi rathnam for those, who think about them (chinthayanthAm chinthAmaNithvam bhajanthi). They yield many kinds of purushArthams (vividhAn pumarTAN prakalpayantha :).

SIOkam 491 of Sri RanganAtha PaadhukA Sahasram

nATHasya dhatthE nadharAjakanyA pAthum shuBhAn pAdhanaKhEndhurashmIn
maNipraBhABhi: prathipannapakshAm IIIAchakOrImiva pAdhukE! thvAm

Meaning: Oh Paaduka! As Mahalakshmi presents You to the Lord's Feet for wearing on His rounds, it looks as though she presents the pet proverbial Chakora (a partridge species) so eager to devour the moon's rays that it takes dazzling rays from the Lord's foot-nails for, You look like the bird with the gem-rays on either side creating an impression that they were wings of a bird.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: anubhavam: Oh RanganAtha paadhukE! The Thiruvadi nails of Your Lord are like the delightful rays of the Moon. You are surrounded by the rays of the gems adorning you. The rays from your gems hover over you like the winged ChakravAKA birds, which feed only on Moon's rays. When Sriranga Naayaki, the daughter of the oceans, takes you in her hands to unite you with Her Lord's lotus feet, it appears like the feeding of the Moon's rays (the Kaanthi from the Lord's nails) by the ChakravAKA birds.

2) Srimath Andavan's anubhavam: The inner meaning is that ThAyAr's anugraham alone blesses a jeevan to have the bhAgyam of the dhyAnam on the Lord's sacred feet.

3) Maha Lakshmi, the daughter of SamudrarAjan (NadharAja Kanyaa) unites the Paadhukais of Her Lord with His sacred feet. Her Lord's toenails have the cool lustre of the beams of Moon (paadha nakha Indhu rasmi). These moonbeam like lustre on both sides of the Padhukais look like the 2 wings (MaNi prabhAbhi: prathipanna PakshAm) of playful ChakOra Pakshi (Leelaa ChakOram Iva), which wants to feast on the moonbeams (Rasmln paathum). The compassionate MahA Lakshmi appears like helping the ChakOra Pakshis feed on their natural food, the Moonbeams, through the act of union of Paadhukais with Her Lord's Thiruvadi.

SIOkam 492 of Sri RanganAtha Paadhuka Sahasram

janasya rangEshvarapAdhukE! thvam jAthAnukampA janayasyayathnAth
AkrruShya dhUrAnmaNirashmijAlalrananyalakshyANi vilOchanAni

Meaning: Oh Paaduka! By Your overflowing mercy, you draw the eyes of the lookers-on, casting your nets of arrays of rays emitted by the gems on you, that too from quite a distance; thereby the people are made unable to look at anything else except you!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Ranganatha PaadhukE! With compassion, you seem to use the net made up of the assembly of lustrous rays from the gems on you to draw the eyes of people at a great distances and effortlessly make their eyes look at the Lord's feet and nothing else.

2) Srimath Andavan's anubhavam: Swamy NammAzhwAr has taken enormous effort to make it easy for chethanams to think about the Lord. The inner meaning here is that the person who is blessed to comprehend the true meanings of ThiruvAimozhi Paasurams through AchArya anugraham and upadEsam will always meditate on PerumAl and Swamy NammAzhwAr.

3) The gems on the Paadhukais create an assembly of bright rays (MaNi Rasmi jaalam) that looks like a rope that pulls the eyes of the on-lookers (Janasya vilOchanAni aakrushya) effortlessly from a great distance (ayathnAth dhUrAth aakrushya). Out of DayA, the PaadhukAs makes this happen and further makes those eyes rivetted to the Lord's dhivya mangaLa vighram (ayathnAth dhUrAth aakrushya, janasya vilOchanAni ananyalakshyANi janayasi).

SIOkam 493 of Sri RanganAtha Paadhuka Sahasram

rangEshapAdhAvani! thAvakInal: spruShTA: kadhAchinmaNirashmipAshal:
kALasya GhOram na Bhajanthi BhUya: kArAgruhAnthEShu kashABhiGhAtham

Meaning: Oh Paaduka! Those who have once been subjected to the nooses of gem-rays from you even once, have never thereafter the likelihood of suffering the cruel whippings in the prison corners of Yama's kingdom.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh RanganAtha PaadhukE! The rays emanating from the gems adorning you are like the strands of rope constituting a whip. Those strands of rope of the whip do not however hurt any one on contact. When they fall on a human being, they free the fortunate human being from the harsh whiplashes of the servants of Yama Dharman in the prisons of the nether world.

2) **Srimath Andavan's anubhavam:** The inner meaning is that any one who comprehends the deep meanings of ThriuvAimozhi Paasurams even once would end up observing Bhakthi Yogam or Prapatthi Yogam, which results the bhAgyam of residence in Parama Padham to enjoy ParipoorNa BrahmAnandham. They never end up in narakam.

3) Oh PaadhukE! Those who have been fortunate to be touched by Your assembly (rope) of rays emanating from the gems on You even once (Taavaklnai: maNi rasmi paasai: kadhAchith sprushtA) would never be incarcerated in the terrifying prisons of Narakam and receive their the punishment of whip lashes (thAvakeenai: maNi rasmi paasai: kadhAchith sprushtA: janA:, bhUya: ghOram Kaalasya kaarAgruha anthEshu kasa abhidhAtham na bhajanthi).

SIOkam 494 of Sri RanganAtha PaadhukA Sahasram

rathnAni rangEshvarapAdharakshE thvadhAshrithAnyaprathiGhalrmayUKhal: AsEdhuShINAm
shruthisundharINAm vithanvathE varNanichOLalakshmlm

Meaning: Oh Ranganatha Paaduka! The gems on you cast uninterrupted radiations on the Veda-damsels, as a result of which their blouses acquire a many-coloured dazzle.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of Lord RanganAthA! The gems adorning you generate rays that fall on the ladies standing close to the Lord's lotus feet. Those ladies are none other than the VedAs singing the praise of Your Lord. The rays originating from your many gems take on the form of multi-colored blouses worn by the VedAs sporting as ladies.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the paasurams of Swamy NammAzhwAr honor the Vedams and make them glorious just as covering the ladies with new and beautiful garments.

3) The gems decorating the Paadhukais have uninterrupted flow of lustre (ThvadhAsrithAni rathnAni aprathigai: mayUkhai :) and glorify those near them (Lakshmlm vithanvathE). Who is standing near the Thiruvadi of the Lord to receive this benefit? Vedaas are always standing near the sacred feet of the Lord and are eulogizing Him. They are like the ladies performing kaimkaryam to their Lord (aasEdhushINAm Sruthi SundarINAm) and they are covered with the multi-colored rays of the gems and that looks like the covering of the ladies with a multi-hued upper garment /ravikkai.

SIOkam 495 of Sri RanganAtha PaadhukA Sahasram

nidhrArasapraNayinO maNipAdharakshE!
rangEshvarasya saviDham prathipadhyamAnA
shayyAPhaNindhramaBhithO BhavathI viDhatthE
rathnAmshuBhiryavanikAmiva darshanlyAm

Meaning: Oh Manipaaduka! The Lord Ranganatha is about to proceed to sleep. You are stationed nearby. You then spread a curtain of gem-rays on all sides of the couch.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! When Your Lord is enjoying the bliss of sleep, you stand close to Him and spread the rays from your gems on all the 4 sides of His serpent bed. The spreading rays from you seem to serve as a beautiful curtain around His bed.

2) Srimath Andavan's anubhavam: The inner meaning is that PerumAL thinks about the deep meanings of the different paasurams of ThiruvAimozhi and enjoys immense happiness during His Yoga Nidhra.

3) Sri RanganAthan is fond of His Yoga Nidhrai (nidhra rasa praNayina: RangEswara :). The Paadhukais are near the Lord's bed (RangEsvarasya Savidham prathipadhyamAnA Bhavathi) of Aadhi Seshan (sayyA paNindhra). The sprading rays of lustre (Rathna amsu :) give the impression of a beautiful curtain (darsaneeyam Yavanika) around the Lord's bed.

SIOkam 496 of Sri RanganAtha Paadhuka Sahasram

sadhyasthbhadhudhgrahadashAnamithAkruthInAm
srasthAmshukam nijaruchA maNipAdhukE! thvam
padhmAsahAyaparivAravilAsinInAm
pattAmshukalriva payODharamAvruNOShi

Meaning: Oh Manipaaduka! At dawn the lady attendants hurriedly bend to take you and present you to the Lord's Feet for wearing. Their breasts get a little exposed bear, when the rays emitted by you produce a fine silken cover for their breasts!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan describes the help that the rays of the gems of PaadhukAs provide to the lady servants of MahA Lakshmi, when they hasten to bring the PaadhukAs to the Lord at the behest of their Mistress. Swami says: "Oh PaadhukE! When the servants of MahA Lakshmi bend to lift you over to give to their Mistress to unite you to Her Lord's feet, their upper garments slip. The rays of the gems adorning you recognize the delicacy of the moment and spread to cover their breasts like a new silk garment.

2) Srimath Andavan's anubhavam: The inner meaning is that the devotees of the Lord some times get confused and agitated over the Tathva Thrayam. Contemplation on Swamy NammAzhwAr's Sri Sookthis banishes the agitations of their minds and restores them to erstwhile tranquil states.

3) The paadhukais of the Lord have their unique radiance from the many splendorous gems adorning their external surface (nijaruchA Thvath). The servants of Sri Ranganayaki are eager to lift the Paadhukais in their hands to give it to their Mistress so she can unite them to Her Lord's Thiruvadis. During that hasty moment, when they view with each other to lift the noble Paadhukais and bend, their upper garments slip (Tvath Udghraha dasA namitha aakruthInAm Padhma-sahAya parivaara vilAsinInAm srastha amsukam); As a result, their breasts get exposed (srastha amsukam payODharam) The ever-compassionate Paadhukai comes to their rescue during these sensitive moments and covers their upper portions of the bodies with its spreading rays originating from the gems as if it is covering them with silken garments (payODharam paDDAmsukai: aavruNOShiva) and honoring them for their kaimkaryams.

SIOkam 497 of Sri RanganAtha Paadhuka Sahasram

dhEvasya rangavasathE: puratha: pravruthal- ruDdhUthavishvathimirAm maNirashmijAlal:
manyE madhlyahrudhayAyathanapravEsha- mangaLyadhlpakaNikAm maNi pAdhukE! Thvam

Meaning: Oh Manipaaduka! You are placed before the Lord and spread all-round lustre of radiations that would dispel darkness all around. I would think of you as an auspicious lamp to precede the Lord for His entry into my heart-space.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! I consider the lustrous rays spreading from your multicolored gems in front of Your Lord as the light that removes the inner and outer darkness. Hence, I would like to invite you to enter my heart so that your rays can serve as the lamp to welcome Your Lord's entrance there. Swamy says: "It is customary to light a lamp before the Lord's arrival as a sign of auspicious welcome. When you accompany Your Lord, Your gems and their rays come with you and drive the darkness of ignorance pervading my heart".

2) **Srimath Andavan's anubhavam:** The inner meaning is that the kaalakshEpam of Swamy NammAzhwAr's ThiruvAimozhi from a MahAn will wipe away all the blemishes from one's mind. At that time, The Lord with His Devi will take His seat in their heart lotuses.

3) PaadhukA's splendid lustre is seen in front of Sri RanganAthan (Devasya puratha: pravrutthai: maNi Jaalam). Those spreading rays remove the ajn~Anam of the people of the world (rasmi jaalai: uddhUtha visva timirAm ThvAm). What is the end result? The Lord enters anew the little space of my heart lotus (madheeya Hrudhaya aayatana pravEsa MangaLya dhIpa KaNikAm manyE). The space is narrow. Your Lord squeezes Himself in that tight space and shines there as a small lamp (antharyAmi Brahman) with unparalleled lustre.

SIOkam 498 of Sri RanganAtha PaadhukA Sahasram

AkIrNarathnanikarAm maNipAdhukE! thvAm
rangEshvarasya lalithAm vipaNim prathIma:
yathsamsrayENa Bhavathi sThiraBhakthimUlyam
kalvalyamathra jagathAm krayavikrayArham

Meaning: Oh Manipaaduka! You have gems of a wide variety spread on Your surface which now acquires the reputation of being Lord Ranganatha's market-place, whereat anyone having flawless and firm Bhakti for You can purchase or sell away the Moksha world quite easily.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ranganatha PaadhukE! We consider you with your multitude of gems as the precious market street of Lord RanganathA, the Merchant. Use of the currency of devotion (Bhakthi) helps to see the gem-bedecked PaadhukAs, which in turn leads to the growth of parama bhakthi, which is equivalent to the growth of currency. The newly acquired expanded wealth is given to Ranganatha, the merchant to purchase Moksham from Him for oneself.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! I equate you adorned with so many radiant gems as the market place set up by Your Lord. People buy and sell Moksham that is to be attained after strenuous effort of dhyAnam about Your Lord. PerumAl commanded AzhwAr to incarnate in this world. The reason for that command of the Lord is to bless bhakthAs to attain Moksha Siddhi through aasrayaNam of Swamy NammAzhwAr and following His upadEsam about the UpAyam and UpEyam for breaking the bonds of samsaaric afflictions.

3) The Paadhukais of the Lord are full of spreading radiance from the assembly of gems decorating them (aakIrNa rathna nikarAm ThvAm). That sight is like Lord RanganathA's market street (ThvAm RanganAthasya laLithAmvipaNimPratheema :) Those, who seek you as succour in this world itself acquire sthira Bhakthi (Yath samsrayENa athra jagathAm sthira bhakthi) and become qualified to buy and sell Moksham (jagathAm sthira bhakthi moolyam kaivalyam kraya-vikrayArham bhavathi).

[SIOkam 499 of Sri RanganAtha PaadhukA Sahasram](#)

vyakthum kshamam BhagavathO jagadhIshvarathvam
vajrAnkushaDhvajasarOruhachakrachinham
AshliShya nirBhararuchim maNipAdhukE!thvAm
AsldhanABharaNasundharamanGripadhmmam

Meaning: Oh Manipaaduka! That the Lord is the Superlord of all worlds is borne out by the nether surface of His feet bearing the marks of Vajra-ayudha, Ankusa, Flag, Lotus, and Chakra. He does not require any ornament befitting Him at the feet. Because you adorn those feet and cast a superb lustre!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ranganatha PaadhukE! Your Lord is the emperor of all the universes. He wears vajraa weapon, goad, flag, lotus, disc and conch as symbols of His Emperorship on the palms of His feet. He casts those decorations aside out of His passion for you, when He embraces you tightly with His feet. He is freed from His traditional symbols, when He gets united with you. All these symbols take the form of lines, when He is united with you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your Lord displays the symbols of Sarva Loka YajamAnathvam through the many rekhAs that He adorns on the soul of His feet. When You as MaNi Paadhukai join the Lord's Thiruvadi, no other aabharanams or symbols are needed for His beautification. The inner meaning is that the Lord considers His bhakthAs as His aabharaNams. There is no one matching Swamy NammAzhwAr in Bahgavath Bhakthi. When Swamy NammazhwAr is engaged in the adoration of the Lord, He does not relish anyone else.

3) Our Lord is JagadhIsvaran. Hence He displays many chihnams on His limbs including His sacred Thiruvadi. Those lotus soft feet Thiruvadi is now adorning the Paadhukais with sampoorNa Kaanthi (nirbahara ruchim thvAm aashlishya). Immediately some thing becomes clear. He becomes anAbharana Sundaran. (Beautiful One without any aabharaNam tha tHe normally wears). Normally He is Sundara Raajan and beautifies the aabharaNam that He adorns. Now, He adorns His gem-bedecked Paadhukais and displays a state of exquisite beauty even without any other aabharaNams or chihnams.

[SIOkam 500 of Sri RanganAtha PaadhukA Sahasram](#)

Sri: rathnapraBhApatalachakramanOharA thvam
padhmAruNam padhamidham thvayi rangaBharthu:
manyE thadhEthadhuBhayam maNipAdharakshE!
chakrAbjamaNdalamakinchanarakshaNARham

Meaning: Oh Manipaaduka! You describe a circle of lustrous halo of supreme charm. The Lord's Feet present a picture of lotuses of red hue. The circle and lotus constitute, to my mind, a Chakrabja mandala, for the technique of securing Your protection by one ill-equipped for disciplined Bhakti yoga!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! The rays associated with your gems encircle the Lord's feet in the form of a disc (chakra). Your Lord's feet inside the circle are like a lotus (abhjam) that has just blossomed. When the disc and the lotus inside are seen together, it makes one think of "ChakrAbhja MaNDalam" used in the Paancharaathra Aagam by those, who wish to obtain the boon of Moksham without practising bhakthi Yogam. Swami

Desikan reminds us of a route adopted by some, who cannot observe the rigorous bhakthi Yogam for Moksha Siddhi. Such people offer their worship to a Yanthram (geometric pattern) consisting of a lotus inside a disc (ChakrAbhja MaNDalam). The worship of that maNDalam in temples according to PaancharAthra aagamam rules has been recommended as an easy route to gain Moksham.

2) **Srimath Andavan's anubhavam:** The inner meaning is that when one worships Swamy NammAzhwAr, the creator of the gem-like paasurams, known for their uninterrupted devotion to the Lord, those bhAgyaAlis become qualified to enjoy Sriya: pathi.

3) Oh PaadhukE! You are beautiful to behold with the circle of radiant rays (Thvam rathna Prabha chakra paDala manOharA). Your brilliant rays cover Your Lord's feet and redden them to remind one of the hues of the fully blossomed lotus. The entire image looks like the ChakrAbhja maNDalam with the union of You with Your Lord (Ubhayam chakrAbhja MaNDalam manyE). Why this imagery of ChakrAbhja MaNDalam? The presence of Lotus inside the chakra maNDalam is intended for the protection of those, who do not have the full soubhAgyam to perform aarAdhanam to the Lord as established by SaasthrAs (Akinchana RakshaNArham ChakrAbhja MaNDalam manyE)?

SIOkam 501 of Sri RanganAtha PaadhukA Sahasram

thrAsAth svayam praNamathAm dhanujEshvarANAm
sanKhyEvalUnashirasAmapi mouLirathnal:
AyOjayathanukalam maNipAdhukE! thvAm
salranDhriEva muravalrikrupANaDhArA

Meaning: Oh Manipaaduka! The sharpness of the Lord's sword is your attendant- woman plucking the gemstones from the crowns of asura chiefs-whether they surrendered and lay down before the Lord or they had to be head-chopped off in a battle.

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! Your Lord's Sword is known as Nandhakam; it removes the gems from the crowns of asurAs, whose heads have been cut by the Lord for their apachArams. Nandhakam acts like your lady-in-waiting and decorates you with the gems that it assembled. When the friendly kings bow before you with their crowned heads, nandhakam does not remove the gems from their crowns to place over you. The asura kings get an idea from this differential treatment meted out by the Lord's sword. They bow before you and declare that they are Your devotees and escape from the wrath of Nandhakam; further, they take some gems from their crowns on their own accord and place it on You as their voluntary offering to protect their heads.

2) **Srimath Andavan's anubhavam:** PerumAl goes out on His Saadhu SamrakshaNa- Dhushta Nigraha YaathrAs. At the end of the journey, He returns to His aasthAnam with the crowns placed at His Paadhukai by some asurAs, who surrender to Him without fighting. He cuts off the heads of others, who fight Him and drops off their crowns in front of His Paadhukais. The inner meaning is that SaadhvikAs fear about the consequences of their paapams and surrender at the feet of the Lord. The dhushtAs are punished by the Lord and places their crowns at His feet.

3) 2 kinds of crowns are seen at the feet of the Lord. The power of the Lord's sankalpam and its execution through the sword of the Lord is referred to here. One set of crowns was voluntary placements at the feet of the Lord by the scared asurAs, who do not wish to fight the Lord. They seek the Lord's protection. The second set of crowns lying at the Thiruvadi of the Lord is from the head of asurAs, who chose to fight and lost their heads.

4) The gems from the crowns of the 2 sets of asurAs join with the lustre of the gems from the external surface of the PaadhukAs (Mouli rathnai: anukalam aayOjayathi). The crowns from those who voluntarily surrendered (thrAsAth svayam praNamathAm dhanujEsvarA :) and those, who fought with the Lord and lost their heads (SankhyE avaloon sirasaam dhanujEsvarA :); both are seen at the feet of the Lord.

SIOkam 502 of Sri RanganAtha PaadhukA Sahasram

AskandhanAni vibhuDhEndhrashiKhAmaNInAm
thvAmAshrithAnyasurasUdhanApAdharakshE!
rathnAni thE sthuthisuvarNaparIkshaNArThE
nUnam Bhajanthi nikaShOpalathAm kavInAm

Meaning: Oh Paaduka of the Destroyer of the Asuras! When Deva chiefs bow, the gems on you stamp on those of their crowns. Your gems are evidently superior. Indeed they serve as the touchstone for assession the purity (of gold as well as of a hymn and its alphabets).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of the Lord destroying asuras! When Devas wear you on their heads, the gems adorning you sit over the gems enmeshed in their crowns. Your gems are far more precious than the ones adorning the crowns of Devas. Hence I consider that poetic works praising you are far superior to the sthuthis on the Devas. This superiority is for 2 reasons: one, the touchstone will authentically prove the superiority of the gems found on you compared to those found on the crowns of the Devas. Second, there are many kinds of eulogies included in my PaadhukA Sahasram such as Rathna SaamAnyam, Bahu Rathnam, PadmarAgam, Pearl, Indraneelam, and Maragatham et al. The sthuthi on the Devas is only of one kind. Hence my sthuthi of you has the most incomparable lustre.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The splendid gems adorning your external surface attract the gems positioned on the crowns of the DevAs (i.e), the DevAs rush to the side of the PaadhukAs for offering their salutations and sthuthi. How can one know whether their eulogies are auspicious or not? The gems on your external surfaces serve as the inspecting stone (urai kall). The inner meaning is that the sthuthis about PerumAL and AchAryAs yield MangaLam. Others about kings and humans are inauspicious to the eulogizer and the eulogized.

3) Oh PaadhukE! The gems on you pull the DevAs wearing gem-studded crowns to your side (VibhudhEndhra SikhA maNInAm ThvAm aaskandhanAni). There are gems that are adorning your external surface (ThvAm aasrithAni RathnAni) that perform a duty. They sit in judgement over the quality of Sthuthis by the DevAs and other poets engaged in different types of eulogies and in this regard attain the status of urai kall to judge the auspiciousness of individual efforts (parlshaNArTE nikashOpalathAm bhajanthi).

SIOkam 503 of Sri RanganAtha PaadhukA Sahasram

pAdhAvani! praNayinAm prathipAdhithArThAm
krlDAsarOjamiva shoUripadham vahanthIm
prathyuptharathnanikaraprathipannashOBhAm
pashyAmi rOhaNagirEraDhidhEvathAm thvAm

Meaning: Oh Paaduka! You grant to your dear ones what all they ask for. You sport in your hand a lotus namely, the feet of the Lord. You have a horde of gems on you. All these make me conclude that you are the Presiding Deity of the Meru Mountain.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan explains further why the gems adorning the crowns of the Devaas are inferior to those found on the PaadhukAs of Lord RanganAtha. He says: Oh PaadhukE! You give wealth to those, who seek it. You hold the Lord's lotus feet, sportingly. You have the lustre arising from the gems adorning you. For all these reasons, I consider you as being superior to the Meru Mountain. You are revered as the presiding or titular deity of the Meru Mountain. Since the DevAs get their gems from the Meru mountain for their crowns, those gems can not be superior to the lustre of your gems, since their lustre is associated with your sambhandham with the Lord's Thiruvadi. "Here, Swami Desikan cites the VedAs, which authoritatively state that Meru DevathA derives its power from the sacred feet of the Lord. The Paadhukai as a Parama BhAgavathA is superior to the Lord's own feet in holiness. Swami Desikan uses this line of reasoning to establish the superiority of the gems adorning the PaadhukAs over those on the crowns of the DevAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You with Your much splendour are the adhishtAna dEvathai for the golden Meru Mountain known for its treasure of exquisite gems. There is a silver mountain (KailAsam), a golden mountain (Meru) and a gem mountain (rOhaNa giri). Your gems are far far superior to any thing found on the heads of the DevAs.

3) Oh PaadhukE! the greatness of the gems adorning You arise from 2 main factors: 1) responding to those bhakthAs, who seek purushArthams from you (praNayinAm prathipAdhitha arTAm), 2) helping those, who are familiar with artha panchakam (jeevan, PerumAl, UpAyam, phala VirOdhi and Phalan) who seek you for anugraham. You support the sacred feet of the Lord (Souri padham vahanthi). You are like the lotus ideal for play (kiriDA SarOjamiva) in this regard. The many gems enmeshed on your surface are shining splendorously (Prahthyuptha rathnIkara prathipanna? shObhAm ThvAm). I consider you as the adhidEvathai of the mountain of gems (ThvAm rOhana girE: adhidEvathAm pasyAmi).

SIOkam 504 of Sri RanganAtha Paadhuka Sahasram

yAmEva rathnakiraNalrmaNipAdharakshE! chUdApadhE thanuBhruthAm BhavathI viDhatthE shakrAdhidhalvathashiKhAmaNirajyamAnal: thAmEva thE prakatayanthi padhalraBhiKhyAm

Meaning: Oh Manipaaduka! Whatever halo You confer on the heads of the common men, by reason of the lustre of Your gems, the same halo is acquired by the men's feet by the reason of even devas bowing to these men.

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! Those who hold the rays of your gems on their heads by wearing you attain the status of being worshipped by Indra and other Devas, who in turn prostrate before those blessed souls, who wore you on their heads and were blessed by the auspicious rays emanating from the gems decorating you. Their wealth is far superior to that of Indra and his retinue.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those who worship the Paadhukais become qualified to be worshipped by the DevAs and their king. The feet of those fortunate ones shine brilliantly from the lustre of the gems adorning the DevA's Kiritams, when the DevAs prostrate before them.

3) Oh PaadhukE! You create a special beauty and sanctity by staying on the heads of bhAgyasAlis (maNi PaadharakshE! BhavathI rathna kiraNai: tanubruthAm chooDApadhE yaamEva vidhatthE). Indra and the devAs fall at the feet of those fortunate ones and at that time

illumine their feet with the lustre of the gems that are housed on the crowns (SakrAdhi dhaivatha: sikhA maNi rajyamAnai: padhai: thAmm abhikhyAmEva prakaDayanthi).

SIOkam 505 of Sri RanganAtha Paadhuka Sahasram

rathna ankuralaviraLA maNi pAdha rakshE! PAKOnmuKhal: parigathA puruShArTha sasyal: dhEvEna rangapathinA jagathAm viBhUthyal kEdhArikEva krupayA parikalpithA thvam

Meaning: Oh Manipaaduka! The gems on you are the sprouting seedlings sown; the rays look like mature streaks of cereals; then this perhaps is the field the Lord Ranganatha kindly cultivates for bestowing all 4 Purusharthas (Dharma, etc.) to all beings.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked paadhukE! You are studded densely with sprouts of precious gems and look like a field that would yield the crop of 4 purushArthAs sought by the human beings. Your appearance in this context resembles a field or meadow created out of the infinite mercy of Ranganatha for the benefit of the world.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The extended lustre from your gems suggests that Lord Ranganatha has created out of DayA a crop-filled vayal (field) for all the jeevans to harvest all purushArthams. All the Jeevans are the children of the Lord. To remove their sorrows, PerumAL out of His infinite DayA has sent the AzhwArs down to earth to help out. When we acquire these AchAryAs in the prescribed way, we will gain all purushArthams.

3) The toil of Lord RanganAthA on our behalf is described here. He wants to bless this world with Isvayam of PurushArtham, the 4 ultimate goals of life (Dharma, ArTa, Kaama and Moksham). He plants the tight rows of the seedlings (aviraLA ankurai :) in the field (kEdArika). He does this for quick yielding (pAkOnmukhai :) 4 purushArthams as crops (purushArTa sastai :). The Lord's fields are full of such fast-maturing crops (Sasyai: parigathA kEdArikEva). This our Lord does with compassion (dayKrupayA parikalpithA) to enhance the wealth of the world's beings (JgathAm vibhUthyai krupayA ParikalpithA).

SIOkam 506 of Sri RanganAtha Paadhuka Sahasram

nirDhUthamOhathimirAsthava rathnadhlpal: nirvishyamAnaviBhavam nadharAjauputhryA prathyakshyanthi nigamAnthanigUDamarTham pAdhAvani! thvayi nivEshithaBhAvabanDhA:

Meaning: Oh Paaduka! Those who have set their hearts on you derive the advantage that your gemstones illumine their hearts, dispel the darkness of ignorance and, thereby, enable them to envision the Lord's splendour, enjoyed by Mahalakshmi and kept concealed in the Upanishads.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your devotees are helped by the lustre of rays emanating from the gems adorning you. Those rays serve as lamps to destroy the darkness resulting from the false knowledge and nescience possessed by those who have affection for you. Once the surrounding darkness is removed, those who sought refuge in you discover the matchless treasure standing over you. That discovery leads them to enjoy Your Lord, just like MahAlakshmi enjoys Her Lord saluted by Upanishads.

2) **Srimath Andavan's anubhavam:** Here, the topics covered in the SvanishtAbhjn-Ana adhikAram of Srimath Rahasya Thraya Saaram. A SadAchAryan is the one, who has the clear understanding of Svaroopam, UpAyam and purushArtham. With that SadAchAryan's blessings,

one can come face to face with the Lord enjoyed by MahA Lakshmi and eulogized By the Upanishads.

3) Here Swami Desikan describes the benefits that come the way of those, who have firm devotion (thvayi nivEsitha bhAva bandhA :) for the PaadhukAs of the Lord (Swamy NammazhwAr). They illumine their ways through the lamps of your instructions housed in ThiruvAimozhi and banish the darkness of nescience (Tava rathna dheepai: nirdhUtha mOha timirA :). They verily see the hidden auspicious meanings in Upanishads (Vibhavam nigamAntha nigUDam arTam) and enjoy (viz), the Lord with the same intensity as MahA Lakshmi (nadharA jApuTriyA nirvisyamAna vibhavam prathyakshanthi).

SIOkam 507 of Sri RanganAtha Paadhuka Sahasram

rahtnOpalaprakasamBhava ESha dhUrAdh rangADhirAjacharaNAvani! thAvakIna:
AdhrarparADhapariKhinnaDhiyAm prajAnA- mAshvAsanArTha iva BhAthi karapraSara:

Meaning: Oh Paaduka! The rays from the gems on You scatter to such large distances that people who stand off at a far distance from the Lord, for reasons of their having been committing offences till that moment even. It looks as if you extend your encouraging hand to them!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Rangaraja PaadhukE! Those who have committed heinous crimes and thereby accumulated abominable sins are hesitant to come near you. They stand far away from you. When they repent over their status, it appears that the rays from your gems extend themselves to the places where the sinners are and console them. They serve as extensions of you to assure freedom from fear for them.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The lustre of the rays linked with your gems extends far and it appears as though they are reaching out to those, who have committed many aparAdhams and comfort them.

3) Here Swami Desikan visualises the extensively spread rays emanating from the assembly of gems on the Paadhukais and compares them to the extended hands (rathnOpala prakara sambhava: dhUrAth yEsha thAvakIna: karaprasAra :). What do these extended hands do? They reach out those chEthanams, who feel contrite about their trespasses against the Lord's SaasthrAs (ThAvakinA: KaraprasAra: aardhra aparAdha parikhinna dhiyAm prajAnAm). Those "hands" touch and comfort them (aasvAsanArTa karaprasAra iva bhAthi).

SIOkam 508 of Sri RanganAtha Paadhuka Sahasram

vyAmuhyathO viShayibAlamrugAnmadhlyAn samsAra Gharma janithAsu marlchikAsu
pAdhAvani! PraguNa rathna mayUKha jAlal- rAkrushya vishramaya kEshava kAnthi sinDhoU

Meaning: Oh Paaduka! To me, who had been suffering the sultry summer of Samsara and, in an effort to find relief, had gone after mirages that mislead and delude one; all this, because the stags of the 5 senses flee in all directions. You ought to kindly render a help; catch me in the net of rays your gems scatter, take to the Lord and immerse me in the flood of His effulgence!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan includes himself as one of the misbehaving ones and requests the rays of the gems of the Paadhukais to intervene and bless him. He says: "My sensory organs, mind and other jn-AnEndriyAs do not stop their chase of

worldly pleasures (vishayAs). The VishayAs are like mirage and my indhriyAs run after them as if the mirage is water, which does not exist. My indhriyAs run after the vishayAs like young deer in an energetic fashion. They do not stop running from one day to the other. They keep running. Oh, PaadhukE! May the net made of the rays from the gems adorning you drag me close to you, so I can taste the true nectar of Your Lord standing on you Please bless me with this boon and immerse me in the cool waters of RanganAthA, so I can recover from my pitiable plight.

2) Srimath Andavan's anubhavam: Here Swami Desikan's prayer is for us to understand the powerful messages of Swamy NammAzhwAR's ThiruvAimozhi instead of just reciting it. Such an understanding will take the taste away from vishaya sukham like the enjoyment of transient pleasures and link us instead to the everlasting pleasures of the Lord's Thiruvadi that leads to Moksha Siddhi. Swami Desikan prays to SaThAri Soori to command the rays extending from the gems to serve as a net to capture his darting indhriyams and land them at the sacred feet of the Lord.

3) Here Swami Desikan compares his indhriyams here to young deer (madlyAn Vishayee bAla mrugAn); they run uncontrollably after the desert mirages of SamsAram (samsAra dharma marIchikAsu vyAmuhyatha: madhiyAn vishayee). The bright rays emanating from your many gems should unite to form a net to capture these indhriyams of mine (Baala mrugAn praguNa rathna mayUkha jaalai: aakrushya) and let them rest in the radiant ocean of PerumAL (aakrushya Kesava kaanthi sindhou visrAmaya).

SIOkam 509 of Sri RanganAtha PaadhukA Sahasram

antharniDhAya muniBhi: parirakshyamANA- mAthmlyarashmiguNithAm maNi pAdha rakshE!
rangEshapAdhakamalaprathipannamudhrAm nIvImavalmi BhavathIm nigamAnthavAchAm

Meaning: Oh Manipaaduka! Fain would I say that seers hold a treasure-chest in a bag so to say-the content inside being Yourself, the meaning of Vedanta sayings, the tying strings being the radiations emitted by the gems on You. What is more, the bag is securely sealed and bears the seal of Ranganatha's Feet!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! You are protected inside the hearts of Yogis and sages. I recognize you there as a knot, which ties together the rays of gems emanating from you. Over the space formed by your knot, RanganAthA's feet rest. His feet appear there like an imprint of lotus. VedAs praise the mysterious meaning of those lotus feet. Your supremely auspicious knot with the Lord standing on it is held in the heart cavity of the yogis. When I think of You, I get the Lord and the VedAs as well--and experience the lustre of your rays.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The illustrious sages hold you tightly in their heart lotuses. The extended rays emanating from your gems seem to tie you to their hearts lotuses. Your Lord's feet resting on You appear in this context like an imprint on You. When the great ones see you, they experience the sight of the knot made by the Upanishads. SadAchAryAs meditate on the essence of Upanishads like Moola Manthram, Dhvayam et al. Their deep devotion binds the Lord to them and He is unable to move away. PerumAL resides happily in their heart lotuses. The enlightened sishyAs of the SadAchAryans meditate on latter.

3) Here, Swami Desikan describes the Lord's Paadhukais having the imprint of the lotus feet of PerumAL (RangEsa Paadha Kamala prathipanna mudhrAm Bhavatheem). The PaadhukAs are tied as it were to the Lord's Thiruvadi through the ropes (the lustrous rays of the gems): "aathmayA

rasmi guNithAm RangEsa Paadha Kamalam". The Paadukais adorning the Lord's Thiruvadi Are like the knot made up of the gems of Upanishads (Bhavatheem nigamAntha-VaachAm neeveem avaimi). Such a Paadhukai is kept with reverence at the heart Lotuses of the enlightened sages and meditated upon (Munibhi: anatha: nidhAya ParirakshyamANam Bhavatheem).

SIOkam 510 of Sri RanganAtha Paadhuka Sahasram

rAmasya rangavasathEscharaNAnuShangAth
kAShTam gathAm BhuvanapAvanathAm dhaDhAnA
pAdhAvani! PrachararathnashiiAnivaDdhA samsArasantharaNasEthurasi prajAnAm

Meaning: Oh Paaduka! You earned the privilege of being pure beyond all things pure; by reason of the contact with the Lord's Feet. It is therefore, appropriate that you are bejewelled with gemstones. You are the bridge for all people to cross the ocean of samsara.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan salutes the PaadhukAs as a holy bridge (Sethu) built with the rays of gems that help in crossing the ocean of SamsAram. He says: "Oh RanganAtha PaadhukE! Your Lord RanganAthaa took the incarnation of RaamA and built a bridge over the salt waters of southern ocean to reach Lanka. After that, He came back to Srirangam and continues to live there. Oh PaadhukE! You have continuous association with RanganAthA, who is none other than RaamA, the builder of Raama sEthu. Through Your association, you serve as today's sEthu. You are built with gems this time instead of stones and wood. As the present sEthu, you help the suffering people cross the ocean of samsAram to reach Your Lord's feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You excell as a bridge over the one built in the past over the waters of southern ocean. The reason is that the Lord is always placing His Thiruvadi inside You. Therefore, there is no object that is more sacred than you. Your surface is enmeshed with gems. By reflecting on you and your gems enmeshed in your surface, the samsAris get rid of their samsAric afflictions.

3) Here, Swami Desikan identifies the resident of Sriranga VimAnam as Raamachandran (RangavasathE: Raamasya) and Swamy NammazhwAr Ennobled by His Thiruvadi sambhandham (RangavasathE: Raamasya charaNa Anushanga kaashtAm gathAm). That loftiness attained by association with the Lord's feet confers on the Paadhukis the power of sanctifying the world with its touch (Bhuvana paavanathAm dhadhAnaa Thvam). Therefore, You with Your tightly enmeshed assembly of gems become the bridge (sEthu) for people to cross over the ocean of SamsAram (Prachura rathnasilA nibhaddha Thvam, prajAnAm samsAra santharaNa sEthu Iva).

SIOkam 511 of Sri RanganAtha Paadhuka Sahasram

dhiviShanmakutEShu sancharanthyA: prachurasthE maNipAdhukE! prakAshA:
dhivi rangapathErmahOthsavArTham vithathA vandhanamAlikEva BhAthi

Meaning: Oh Manipaaduka! On Your movement over the crown of the Devas, the gemstones in you emit a multi-coloured display that looks like arch-garlands set up in the sky for the festival of Lord Ranganatha.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ranganatha paadhukE! The lustre from your gems travelling from one crowned head of Deva to the other lights up the sky and appears like bright

buntings and festive decorations hung in the sky during the festivals for RanganAtha. Swami Desikan visualizes the spreading of scintillations caused by the rays of the gems decorating the PaadhukAs and identifies them with the crowned heads of DevAs prostrating before the PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The crowned heads of DevAs carry aloft your emanating rays with green, red, blue and other hues. As your multicolored radiance spread in the sky, it looks like the multi-hued thOraNams strung across the sky, which are similar to the ones used in Your Lord's uthsavams. The inner meaning is that the prabhandha ghOshti recites Swamy NammAzhwAr's paasurams during the uthsavams of RanganAthan. These passurams are filled with anubhavams of happiness, sorrow and many other moods. Their many splendoured naadham resembles the multi-hued banners used in the Uthsavams and are pleasing to the ear with their sound and meanings.

3) When the DevAs prostrate before the Paadhukais, the rays fall on the crowned heads of the DevAs. After their salutations, the DevAs travel in the sky to their abodes. The multi-colored brilliant rays from the gems of the PaadhukAs linger on the heads of the DevAs and they form, as it were, a colorful banner spread across the sky (Dhivishath makuDEshu samcharanthyA: tE prachura prakAsA: bhAthi). The banner like formations in the sky resemble the multi-colored ThOraNams used during the festivals of Lord RanganAtha (RangapathE: MahOthsavarTam dhivi vithathA vandhana - maalika iva bhAthi).

SIOkam 512 of Sri RanganAtha Paadhuka Sahasram

praBhavanthi dhavlyasAm svaBhAvAth thava rathnAni mukundhapAdharakshE!
ayasAmiva hantha IOhakAnthA: kaTinAnAm manasAm vikarShaNAya

Meaning: Oh Paaduka! Your gemstones would act like a magnet to spontaneously attract the iron of the hard-hearts even over a long distance.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan explains the festivities that are conducted at Srirangam. He points out that that the purpose of them are to attract those, who are far away and bring them closer to receive the Lord's anugraham. He identifies the services rendered by the PaadhukAs on these occasions of the temple festivals and says: "Oh Mukundha PaadhukE! Your gems are like magnets for the pieces of iron at considerable distances. These pieces of iron are nothing but the hard hearts of men, who do not think of the Lord. Your gems with long rays reach out and bring these men closer to the Lord just as powerful magnets pull a piece of iron close to them.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the minds of the devotees of Swamy NammAzhwAr (the Lord's Paadhukais) are pulled like an iron piece to a magnet, when they hear the paasurams of SaThaari Soori. Their hearts melt with the experience.

3) Oh PaadhukE! Your gems are by nature like a magnet (tava rathnAni svabhAvAth IOhakAnthA :). As magnets, they have the power to pull the iron particles. Swamy compares the hard hearts of those, who are far away to the iron particles at a distance and the gems of the Paadhukais to the magnet that attracts those iron particles (IOhakAnthA: ayasAmiva dhavlyasAm kaDinAnAm. manasAm vikarshaNAya prabhavanthi).

SIOkam 513 of Sri RanganAtha Paadhuka Sahasram

paripashyathi dhEvi! ranganATHe rahasi thvam saviDhE nivishya lakshmyA: paripuShyasi
rathnaDhAmaBhi: sval- ranasUyEva manOjnamangarAgam

Meaning: Oh Paaduka Devi! The gems on you shower a sandal-paste cover, so to say on Lakshmi seated nearby, in a private moment, when Lord Ranganatha looks on. This is reminiscent of anasooya Devi (Atri's wife) applying ornaments and fragrant paste on Sita!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukA Devi! While RanganAthA is watching closely, you sit next to RanganAyaki and adorn her with gem garlands made up of the rays coming out of your body just as AnusooyA decorated SitA PirAtti in her hermitage in previous times.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! when PerumAL and ThAyAr are together privately, the lustre from Your gems spreads and falls on ThAyAr, which reminds one of AnusooyA dEvi sprinkling sandal paste on SitA PirAtti during latter's visit to the hermitage of her (Anusooya"s) husband. The onlooker, RanganAthA enjoys that scene.

3) Oh Paadhuka Devi! When your colourful and cool rays fall on ThAyAr during the yEkAntham of the dhivya dampathis, it is like Anusooya Devi's UpachAram to her guest SitA Piraatti (savidhE rathnadhAmAbhi: AnusooyEva manog-ynam paripushyasi).

SIOkam 514 of Sri RanganAtha PaadhukA Sahasram

thava rathnakarArpitham navnam parigruhya sThiramamshukam manOjnyam
jaradhamshukavath suKhEna dhEham kruthina: kEshavapAdhukE! Thyajanthi

Meaning: Oh Paaduka! You present with your hands namely, the rays from your gemstones, a new garment of lustre-layer on those privileged persons (serving you). They as a result, are in a position to cast off their body itself as if it were a worn-out garment, so nonchalantly!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out that the PaadhukAs present the jeevans with a novel and new garment, when the jeevans seek their refuge. He says: "Oh Kesava PaadhukE! You present a novel and radiant garment made out of the threads of rays emanating from your gems to the approaching jeevan. After receiving this rare garment, the blessed jeevans abandon their earthly bodies effortlessly, as if they are getting rid of a worn-out garment.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Whenever the radiant rays from your gems fall on anyone, they are blessed to leave their bodies at the end of their lives without any struggle. They effortlessly leave their bodies just like casting away a torn vasthram. They seem to wear the new robes presented to them by your hand made up of the rays from your gems and they (jeevans) travel on joyously.

3) Oh paadhukE! There are some puNyAsAlis (Kruthina :) on whom the rays from your gems fall at the end of their lives on earth. Some thing most auspicious happens to them then. At that time, your hands made up of the rays from your gems present, as it were, a new, durable and beautiful cloth (tava rathna kara arpitham).The jeevan that resided erstwhile in the old and diseased body wears the new clothes and casts aside the body as an old torn cloth.

SIOkam 515 of Sri RanganAtha PaadhukA Sahasram

aBhithO maNipAdhukE! nibaDhal: kruthasamskAravishEShamAthmarathnal:
kuruthE BhavathI padham murArE: kaTinEsmin hrudhi mE nivEshayOgyam

Meaning: Oh Manipaaduka! Your surface, rough to a degree by reason of the manifold gems thereon, trains the Lord's feet to bear to set foot on my heart also, which is indeed hard. This is a favour from you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan reveals that the PaadhukAs not only bless the jeevans but also prepares the Lord's feet to enter the hearts of the jeevans. He points out that the effect of the PaadhukA rays falling on us is the sign of the firm establishment of the Lord's holy feet in our hearts. He says: "Oh gem-bedecked PaadhukAs of MurAri! You prepare the Lord's feet on all sides through the rays of your gems so that His soft feet can put up with the hard surfcae of my heart. You make it possible for Lord RanganAthan's soft feet stay comfortably in the hard chamber of my heart.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! Your Lord steps on the surface of the hard gems decorating you. Being used to that, He steps on my very hard heart and banishes the desires, anger, jealousy that made it hard. The inner meaning is that we have abundant inauspicious qualities. We do not think of the Lord much. AchAryALs strive without interruption and pray to the Lord on our behalf so that the Lord can respond to their prayers and bless us.

3) The paadhukais have a special samskAra VisEsham (superior habit). It has the sambhAdham of the Lord's Thiruvadi (BhavathI abhitha: nibhaddhai: Aathmarathnai: krutha samskAra visEsham). The Lord rests His Thiruvadi on the hard gems enmeshed on all sides of you. You prepare Him with the contact on your hard surface 1st so that He can easily place His Thiruvadi on my very hard heart later.

SIOkam 516 of Sri RanganAtha PaadhukA Sahasram

nijarathnakarAnchalalrmadhlyAnaparADhAnavaDhUya djatthasAmyA
ramayA sahithasya rangaBharthu: padhayOraparya pAdhukE! svayam mAm

Meaning: Oh Paaduka! May you please deposit me at the Feet of the Divya- dampati; after cleansing me of all sins by the tip of the rays of the gems-which rays are your hands, so to say- and making me reach a level of equality with you (or the Lord?! May you do it yourself?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! May I request you on your own accord to use your hands made up of rays from your gems and use the fore portion of those hands to shake and remove my sins and virtues (PaapAs and Punyams) and then qualify me to be near you and the divine couple of Srirangam?

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! May the bright and purifying rays from your gems fall on me and remove all my blemishes to qualify me to be at the side of yourself and the Dhivya Dampathis. The inner meaning is that SadAchAryAs through their upadesams remove the inauspicious guNams of their sishyAs and place the aathmA of the Sishyan at the feet of the Lord.

3) The prayer here by Swami Desikan on our behalf is 2 fold:

(a) Svayam nija rathna Kara anjalai: madhlyAn aparAdhAn avadhooya (Please banish all my sins with your own fingertips formed by the combination of the rays from your gems).

(b) Please place me at the Thiruvadi of the Lord united with Sri RanganAyaki (dhattha saamyA RamayA sahithasya Rangabharthu: padhayO: maam arpaya).

[SIOkam 517 of Sri RanganAtha PaadhukA Sahasram](#)

rashmijAlaparivEShabanDhurA rangaBhUmipathirathnapAdhukE!
vishvalOchanavihangahAriNI vAgurEva vithathA virAjasE

Meaning: Oh Manipaaduka! The arrays, in circles of rays emitted by the gems on you, look like strings fastened to a trap that you are. You entrap the eyes (of all people) as if they were birds. You are so alluring to see!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked PaadhukAs of the Lord of Srirangam! With the rays of your gems forming a circular net, you appear like a hunter that uses his net to catch forest birds. Swami Desikan compares the eyes of the devotees to the birds caught in the net set up by the PaadhukAs. He suggests that the devotees have become captive, because of their being overtaken by the beauty of the rays emanating from the gems adorning the PaadhukAs.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the SadAchAryAs Shine with Brahma tejas, sweet voice, dayai, patience and devotion to the Lord. Any one who has their sEvai are attracted by them and come under their sway.

3) Oh PaadhukE! You are surrounded by the cluster of the many splendoured rays (Thvam rasmi jaalaparivEsha BhandhurA). You are in that state likes a net to capture the flock of birds that are the people of this world (Thvam VisvalOchana vihanga-hAriNI vithathA vaagurEva virAjasE).

[SIOkam 518 of Sri RanganAtha PaadhukA Sahasram](#)

mAnasAmbhujavikAsahEthuBhi: sEvithA maNigaNai: praBhAkaraL: pAdhukE! vahasi
sadBhirAshrithAm dhEvi! viShNupadhasampadham navAm

Meaning: Oh Paaduka Devi! You acquire a halo from the Lord's Feet. You emit bright light from dazzling gems, creating an unusual phantom of so many suns and stars, all at the same time! Sadhus lovingly resort to you. (Note the double entendre in Vishnupada meaning the sky also and sat meaning star also).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan plays with the double meaning of the word, "VishNu Padham", which can mean the feet of the Lord or the sky. He answers any questions on comparing such different items and says that the Lord's feet are a new kind of sky with so many unique qualities. For instance, in the sky of the Lord's feet, the Sun and the Stars always coexist. In the normal sky, the Sun or the Star will not coexist. Swamy says: "Oh PaadhukA Devi! The gems adorning you cause the mind of devotees to blossom in the same way the Sun causes the lotus of Maanasa Sara to bloom. Righteous people flock to you in the same way as the stars crowd the sky at night. Therefore, I think that you are a new kind of sky, where both the Sun and the Stars coexist".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are like the space, where the Sun and stars coexist at the same time. The inner meaning is that the one, who is fortunate to enjoy the deep meanings of the AzhwaAr's paasurams as well as his dhivya guNams would be rid of the sins and attain a status equal to that of the lotus on which MahA Lakshmi sits.

3) Swami Desikan says here that the Paadhukais have the lustre of the Lord's thiruvadi (Vishnu padha sampadham vahasi). 2 Items make this possible.

[SIOkam 519 of Sri RanganAtha PaadhukA Sahasram](#)

aDhishayithaPhaNishvarasya shoUrE: SvayamaDhirUDapadhOpaDhAnapArshvA maNi
valayajuShA karENa mandham sprushasi padhAvani! pAdhayOryugam thath

Meaning: Oh Paaduka! Mahalakshmi caresses the Feet of the Lord as He is lying on the Adishesha couch. You, for your part, gently touch the Feet with orbs of rays emitted by your gems, as you are seated near the pillow below the Lord's Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan answers those, who say that the PaadhukAs have no connection with the Lord, while He is sleeping. Swamy points out that the rays radiating from the gems adorning the PaadhukAs touch the Lord's feet gently without waking Him up. He says: "Oh PaadhukE! You approach the pillows supporting the feet of the Lord and His feet with your brilliant rays and touch them. These are the feet, which Sri Devi presses with her warm and loving hands. You follow after her with your service and touch the Lord's feet with hands of light made up of the rays radiating from the gems adorning your surface. This way, you serve Him and yet do not disturb His sleep.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the activities of the mind, speech and body of the SadAchAryAs are always centred on their service to the Lord.

3) The Paadhukais are sitting next to the pillow under the feet of the Lord, who is Having His yoga nidhrA on the bed of Adhi Seshan (adhisayitha phaNisvarasya SourE: adhirooDa padhOpadhAna paarsvA Thvam). You touch gently with the hands made up of your radiant rays of the gems adorning you and appear to touch Your Lord's Thiruvadi gently (Thvam svayam maNivalayajushA karENa Thath padhayO: yugam mandham sprusasi).

[SIOkam 520 of Sri RanganAtha PaadhukA Sahasram](#)

BhavathyanthE thvAm praNathasya janthO: thadhOkOgrajvalanam thvathprakAshal: yathO
nADyA maDhyamayA viniryana gathim vindhEth kEshavapAdharakshE!

Meaning: Oh Paaduka! Whosoever has worshipped you gets a privilege. In his final moment; the soul as it leaves the heart, gets its course lighted by the brilliance of your gems and he locates the sushumna- nadi through which he can follow the Archiradi path.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the PaadhukA's help, when the Jeevan leaves the heart lotus, where the Lord resides. Swami Desikan builds the verse around the Brahma Soothram, which begins with the words: "TadhOkOagra--Jvalanam". The meaning of this Soothram is: "when the liberated Jeevan is thus helped by the Lord residing in the heart, then in that glowing light, the Lord points out to the jeevan, as it were, the 100 and 1st artery by which it should leave the body nad continue its journey on the archirAdi path to His supreme abode, Sri Vaikuntam. Thus, the jeevan comes to know of the Brahma Naadi and exits by it. The unliberated jeevans on the other hand exit their bodies via their eye, nose etc. In this verse based on the above soothram, Swami Desikan says: "Oh Kesava PaadhukE! For those liberated jeevans, who worship you, the place of the Lord in their heart lotuses is illuminated. With that light, the brahma naadi's location is revealed to the jeevans for their onward travel via archirAdhi maargam to Sri Vaikuntam.

2) **Srimath Andavan's anubhavam:** Brahma Soothram and Upanishads say that those, who engage in Bhakthi yOgam or Prapatthi yOgam, leave their bodies during their last moments via Brahma Naadi to start their journey to Sri Vaikuntam. Oh PaadhukE! the radiance of rays associated with Your gems help the jeevan to see the Brahma Naadi arising out of the heart and travel on it.

3) Swami Desikan salutes the Agra jvalanam (the pointed light) of the radiance of the rays originating from the gems (thvath prakAsai :) helping the jeevan at the end of the stay on earth. That jeevan has performed the anushtAnam of Bhakthi or Prapatthi Yogam and out of that bhAgyam leaves the body from the naadi originating at the heart cavity and ending up on the top of the head (anthE ThvAm praNathasya janthO: tath Oka: Thvath prakAsal: agra jvalanam bhavathi). With the help of that light, the jeevan travels comfortably to the top of the head and exits the body to continue with the onward journey to SriVaikuntam (Yatha: madhyamayaA naaDyaA viniryana gathim vindhEth).

SIOkam 521 of Sri RanganAtha Paadhuka Sahasram

ashithilapariNaDdhA rashmijAlalrmaNInAm dhuraDhigamathamam na: pAramArOpayanthi
kamalanayanamAdhyam karNaDhAram dhaDhAnA Bhavasi BhavapayODhE: pAdhukE!
POthapAthri

Meaning: Oh Paaduka! We are taken in the yacht to cross the ocean of samsara that is difficult to cross. You are the yacht; the gem-rays serve as the ropes with which the yacht is fastened all around. The navigator is the 1st of the class, the Lotus-eyed Lord!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the pAdhukAs of the Lord to a woden ship that transports the evolved soul across the vast expanse of this universe after the soul leaves the body through the brahma naadi. He says: "Oh PaadhukE! You are bound together by the rays associated with the gems adorning you; you transport us like a ship across the ocean that is the most difficult to cross. You have a boatman, who is none other than your lotus-eyed Lord. It is for all these 3 reasons you became the ship to cross the ocean of samsaaram.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Lord RanganAtha standing on top of you transports the jeevans to Parama Padham through the sadAchAryAs, who have the power of influence over Him.

3) Oh PadhukE! You become the ship to cross the ocean of samsAram (Thvam Na: bhava payOdhe: pOthapAthri bhavasi). Who is the navigator/boatman of that ship transporting the Jeevans? That boatman is the primordial Lord of Srirangam with the lotus eyes (aadhyam kamala nayanam karNadhAram). That boat is tied with the ropes of rays emanating from the gems on the Paadhukai (maNinAm rasmi jaalai: asiTila pariNaddhA). Where does the boat under the captain's directions transport the muktha jeevans too? To the most difficult to reach parama padham, which is on the opposite shore of the ocean of samsAram (dhuradhigamatamam paaram)? Thou art that Boat to us.

SIOkam 522 of Sri RanganAtha Paadhuka Sahasram

maNigaNakiraNalsthE kalpithE gulmaBhEdhE murgayuriva kurangl thvAm puraskruthya
BhavyAm harathi charaNarakshE! BhakthipAshAvaruDdham hrudhaya hariNayUTHam
prANinAm ranganAtha:

Meaning: Oh Paaduka! Lord Ranganatha laying you as a lure, you being a veritable hind, kept hushed in a bush-namely, of radiation-arrays from your gems-entices the hearts of devotees, as if they were stags (male deer) tying them with the rope of Bhakti and He leads them on to you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Allusion is made here to the act of a hunter, who uses a trained deer to attract other deers for catching them. The hunter is Lord RanganAthan and the trained deer is the PaadhukA. The rays radiated by the gems form the bush, where the trained deer stands as a decoy. The path by which the flock of deers comes to the trained deer is through bhakthi maarga. Here Swami Desikan suggests that the bhakthi of the evolved souls increase, when led by the paadhukAs on the archirAdhi maarga to the Lord (the Hunter). Swamy says: "Oh PaadhukE! RanganAthA, the hunter benefits from your service as a trained deer that attracts the herd of deer roaming in the forest. When the herd is brought near the bush of rays originating from your gems, RanganAtha binds the deers with His rope known as Bhakthi.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Lord RanganAtha makes use of the SadAchAryAs to help the chEthanams struggling in samsAram with their deluding attachments to family, money and career and through them instructs them on the vaibhavam of Himself, Moksham and freedom from the cycles of births and deaths and lifts them upto His supreme abode. SadAchAryAs help to generate bhakthi in the chEthanam's minds and prepares them through upadEsams on Tathva -Hitha -PurushArTams.

3) Paadhukai is compared to a female deer that the hunter (RanganAtha uses to catch a herd of deers (Ranganatha: bhavyAm thvAm puraskruthya hariNayUTam harathi). What are these deers? They are the minds of the chEthanmas. The rope that is used to catch them is the rope of Bhakthi (RanganAtha: bhakthi paasa avaruddham prANinAm hrudhaya: harathi).

SIOkam 523 of Sri RanganAtha PaadhukA Sahasram

parichithapadhamUIA pAdhukE! RangiNasthvam praBhavathi BhujamaDhyE koUsthuBhOyam
thaThApi Bhavathi BhrushamaDhasthAth thEjasA BhavyaBhUmna shalaBhithadhurithAnAm
thAvakAnAm maNInAm

Meaning: Oh Paaduka! You perennially stay below the Lord's Feet. The Koustubha gem is high above, in the Lord's chest. Nevertheless your gems alone are capable of burning the sins of people by their mere brilliant light (as a lamp-flame burns the circling moth). Now the Koustubha gem has been lowered in status compared to you!

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares here the excellence and power of the gems resting on the PaadhukAs with that of the KounsthubhA gem found in the chest region of Lord RanganAtha. He says: "Oh PaadhukE! You are resting under the feet of the Supreme Lord. The Kousthubha gem occupies a dominant position on Your Lord's chest. In spite of that choice location, the KousthubhA gem it does not have the power to destroy the sins of jeevans as you do. Therefore, I consider that the KousthubhA gem is inferior to the gems adorning you. The jeevans taking refuge in you by approaching Your Lord's lotus feet have their sins destroyed by the rays originating from the gems on you.

2) **Srimath Andavan's anubhavam:** The inner meaning is that NammAzhwAr was born in a lower jaathi as a Sudran. Yet, through His superior vairAgyam, anushtAnam and Bhaakthi, He demonstrated that He is far superior to even nithya sooris or the eternally liberated ones.

3) Oh PaadhukE! You stay humbly at the feet of the Lord (Thvam parichitha padha padha moola :). The Kousthubham gem shines brilliantly in the chest region of Your Lord (ayam Kousthubha: bhujamadhyE prabhavathi). Even then, the glory of the rays from your gems surpasses that of the vaibhavam of the Kousthubha gem. Why? Your gems can destroy the sins with their sanctifying rays like the fire flies falling into the bright lamp (salabhitha dhurithAnAm ThAvakAnAm MaNinAm). Koudsthubha rathnam does not have that power.

SIOkam 524 of Sri RanganAtha PaadhukA Sahasram

kalpashrENIdhinapariNathoU janthujaIE prasupthE
vishvagvyApthE jagathi thamasA pAdhukE! thAdhrushEna
sthyAnAIOkalsthava maNiganalrvAsagEhapradhlpA:
sampadhyanthE saha kamalayA jAgarUkasya yUna:

Meaning: Oh Paaduka! The Deluge of darkness of the night of Brahma at the end of Kalpas! All is lifeless; the Lord and His consort alone keep awake. The couple is an Ever-Youthful Couple. To provide them light, you serve as a lamp with dense rays emitted by your gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan hints here that the Paadhukais are not destroyed even during the time of praLayam. He describes next the service rendered by the Paadhukais to the Lord during praLayam. He says: "at the end of the series of days and nights of Brahma, praLayam sets in. There is utter darkness everywhere. The animate beings are in deep slumber. Only the Lord and His PirAtti are wide-awake. At that time, they are able to traverse the enormous universe with the help of light radiating from the gems adorning you. Those rays serve as big and bright lamps illuminating their house.

2) **Srimath Andavan's anubhavam:** During the darkness associated with praLayam the lustre of the gems of Paadhukais serves as illuminating lamps. During the era of Kali Yugam, dharmam declines and the Lord's aarAdhanam are not done properly and often it is interrupted. During these difficult times, the dhivya dampathis are pleased to hear the recital of AzhwaR's ThiruvAimozhi by bhakthAs, who attempt to overcome the kali dhOsham.

3) The time is that of praLayam, the time when the day for a Brahma is completed (kalpa srENi dhina pariNathou). The great multitude of chEthanams is overcome with fear at the sight of the engulfing darkness and has fallen into deep sleep (janthu: jaalE prasupthE, thaadhrushEna tamasaa jagathi vishvak vyApthE). Who is awake then? An eighteen year old youth and His pirAtti are wide Awake (KamalayA saha jaagarUkasya Yuna:). He is at His residence under PraNavAkAra VimAnam (vaasagEhE KamalayA saha Yuna: asthi). There, the residence is illumined with bright beams made up of your cluster of rays originating from the gems on the Paadhukais (VaasagEhE pradhlpA: sthyAna aalOkai: Tava maNigaNai: sampadhyanthE).

SIOkam 525 of Sri RanganAtha PaadhukA Sahasram

srirangEndhOscharaNakamaladhvandhvasEvAvalEpAth
ArUDAYAm thvayi maKhaBhujAmAnathAn moULiBhAgAn
thEshAm chUdAmaNiBhiranaGhalsthAvakAnAm maNinAm
kEshAKeshi praBhavathi miThasthrAsalEshOjJithAnAm

Meaning: Oh Paaduka! You become haughty I imagine by reason of service to the Lord's lotus feet. So, what you do is to step on the gem-studded crowns of devas. And the flawless and fearless gemstones on you pick up a quarrel-clasping the hairlocks mutually-with the gems on the crowns!

Special Notes by V. Sadagopan

1) Swami Desikan points out here a picture of battle between the egotistic gems of DevA's crowns and the gems of the Paadhukais. He picturizes the battle taking place at the time, when the Paadhukais sit on the crowned heads of DevAs. He imagines that the rays from the DevA's crowns lock in battle with the rays of gems adorning the Paadhukais and losing miserably in that battle and being chastised. He equates the rays of gems to the hair on the head. This analogy extends to the scene, where the 2 kinds of rays combat with each other by catching their hairs. There is no doubt as to who wins. The gems adorning the Paadhukais win because they are free from defects and are fearless. Swami Desikan says: "Oh PaadhukE! You adorn the holy feet of the Moon of Srirangam and are filled with justifiable pride. You ascend the crowned heads of dEvAs, who partake the food offered in Vedic sacrifices. When dEvAs prostrate before you, the gems on their crowns become jealous and out of their ignorance about the mighty power of your gems quarrel with them and lose mightily.

2) **Srimath Andavan's anubhavam:** When dEvAs prostrate before you out of Reverence for the fact that you are at the sacred feet of the Lord, there arises a Quarrel between the gems on the crowns of dEvAs and those on the paadhukais. AzhwAr (RanganAtha Paadhukai) through the power of his paasurams easily overcomes the lustre of the gems on the crowns of dEvAs and is celebrated.

3) The fight between the rays of the gems on Paadhukai and the gems on the crowns of prostrating devAs is described by Sawmy Desikan as "kEsAkEsi" Yuddham, where the forelocks are grabbed intensively in combat. The results are Predictable."Sri ranghEndhO: charaNa kamala dhvandhvam", the Paadhukais win effortlessly.

SIOkam 526 of Sri RanganAtha Paadhuka Sahasram

thvadrathnOpalarashmipanjarathanuthrANam sThiram biBhratha:
mAtharmADhavapAdhukE! na thu punarhasthal: sprushanthyaAkulal: dhUrOthsiktha
dhurAdya jihvagabiladhvA: pAlakOpAnala jvAIA mithra kaTora vEthra lathika dhattha arDha
chandram vapu:

Meaning: Oh Mother, Madhava Paaduka! Those who wear the armour of the cage of rays emitted by your gems will face no chance of standing before a rich man-a veritable cobra-or of being sent out with the stick of his gate-keeper and of falling down and removing dust from the body.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Evolved, dispassionate beings, who worship you, wear the rays emanating from the diamonds adorning you as their armour. This way, they protect themselves against the touch of the unfit ones, who stand in front of the rich, arrogant people's houses. These evolved souls reject the temptations of perishable wealth. They do not let the lowly ones, who spend their lives in service of the un-righteous rich people. The armour given to them by you protects them from the vile touch of the lowly ones, who guard the doors of arrogant, wealthy people.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those, who understand the updEsams of Swamy NammAzhwAr's paasurams, will never ever be found at the gates of the un-righteous ones, who arrogantly display their wealth. They will never ever humiliate them.

3) Swami Desikan addresses the Paadhukais here as "Maadhva PadhukE!" to remind us that the Lord of the Paadhukais is the grantor of the supreme wealth of mOksham. Swami Desikan points out that the devotees of Paadhukais of the Lord wear permanently the armour created

by the stitching of the lustre of the rays emanating from the gems adorning them (sTiram panjara Thvath rathnOthpala rasmi tanuthrANam Bhibratha:). They never approach the abodes of the haughty rich (dhUra uthsikitha dhurADya :). Those arrogant ones have their gates guarded by angry gatekeepers, who hiss like an angry snake (jihvaga Bhila dhvA paala kOpAnala jvAIAmithra) spitting out flames of anger. Those angry servants of the haughty masters place their hands on the necks of the ones seeking help and push them out of the gates. Swami Desikan says that those, who are blessed to wear the kavacham of the rays of Paadhukais, do not make contact with the hands of the servants of the arrogant rich.

SIOkam 527 of Sri RanganAtha PaadhukA Sahasram

samvarthOdhithasUryakOtisadrushlm rangEshapAdhavani!
prasthoUShi prathiyathnarathnanikarajyOthishChatAmudhBhatAm
thanmanyE thadhananya sUripariShanmaDhyE nivEshAya na: thAdhrugvAsarasEpi
BhEtthumachirAdh asmAkam anDham thama:

Meaning: Oh Ranganatha Paaduka! You emit effulgence, from your ornamental gems, equal to a crore of suns in the deluge of darkness. I fail believe that it is to dispel our inner darkness so that we can-even in the midst of our love to live in this earthly world-join the galaxy of Paramaikantis (like Adisesha and AzhvArs) who know nothing except the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to the noble ones wearing the armour of the PaadhukA rays and thereby being protected from the association with unrighteous ones. Here, Swami Desikan says that the radiance of the PaadhukA gems removes the extraordinary darkness prevailing at the time of the universal dissolution. That radiance removes the afflictions of even those, who do not expressly seek the companionship of the devotees of the Lord. He says: "Oh RanganAtha PaadhukE! During the time of praLayam, the radiance of your diamonds appears like crores of Suns. You destroy the fearsome darkness of the praLayam night so that we could leave our inertia behind and join the righteous ones offering service to you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! With Your astonishing and superior lustre resembling the rise of crores of Suns, You seem to send the message that there is a joyous place that is the opposite of the sadness of this samsAric world known as Sri Vaikuntam and that you can take them there. The inner meaning is that the people of the world do not listen to the upadEsams of PerumAL in Geethai and Saasthrams and suffer form the continuation of their adharmic ways. AzhwAr takes pity on these suffering jeevans and creates disgust in them for samsAram and grows their longing for Sri Vaikuntam using His Dhivya prabhandhams.

3) What do the Padhukais do? They generate the lustre similar to the crores of Suns rising against the abysmal darkness of praLaya kaalam (Thvam samvartha Udhittha Soorya kODi sadhrusl). This originates from the multitudinous assembly of rays adorning you (udhbhaDAm prathiyathna rathna nikara jyOthi: chaDAm Prasthoushi). You display that radiance for helping us banish the ignorance about Your Lord's supreme abode of Sri Vaikuntam and the blessings waiting for us there (vaasa rasEapi andham asmAkam tama: bhEtthum manyE). That supreme abode of Your Lord is populated by the assembly of Nithya Sooris, who do not think of anyone except Your Lord (Tadhanya Soori parishath). You intend to place us, the ignoramus, right in the middle of those Nithya Sooris like Garudan, AdhisEshan et al (tadhanya Soori parishath madhyE nivEsathi).

[SIOkam 528 of Sri RanganAtha PaadhukA Sahasram](#)

salilam vinyasya thvayi charaNarakshE! Nijapadham yadhruChAniShkrAnthE viharathi
haroU rangarasikE
dhishAsoUDhAnaShtoU janayasi thadhA nirBharamilan
maNicChAyAmAyAGhanaGhatithakEthuvyathikarAn

Meaning: Oh Paaduka! When the Lord sets His Feet on you, for a sportive walk, you send arrays of rays to all directions to make it appear as though all palatial mansions are getting ready for the Lord, with festoons and flags!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Lord RanganAtha out of His enormous affection for your companionship decides some times to take unplanned journeys. These are spontaneous decisions on His part. During those times, the rays from the diamonds adorning you make up for the absence of the traditional flags seen on top of the mansions, when Your Lord's journeys are announced. You order your gems to extend their rays and form the flags on top of the mansions of Srlrangam to make up for the deficiencies.

2) **Srimath Andavan's anubhavam:** *The inner meaning is that a fortunate jeevan due to unknown good fortune gains AchArya KatAksham and thereafter Bhagavath anugraham. That blessed jeevan's speech and guNams are celebrated in all directions.*

3) Lord is fond of Ranga VimAnam (Ranga rasikan). Some times, He leaves that favorite spot unannounced wearing you and steps out for a joyous journey enjoying Your Company (Thvayi nija padham saleelam vinyasya yadhruChA-nishkrAnthE viharathi). At those times, you make up quickly for the absence of the traditional flags on top of the mansions in all directions that are seen, when the Lord's visit is known ahead (Thvam tadhA ashtou disA soudhAn nirbhara miLath Mani cchAyA maayA ghana ghaDitha kEthu vyathikArAn janayasi).

[SIOkam 529 of Sri RanganAtha PaadhukA Sahasram](#)

mahArGhalrAshliShtAm maNiBhiravaDhUthadhyumaNiBhi:
kaThanchith kshEtrajnalraDhigathapadhAmamba! BhavathIm
mukundhEna thrAthum padhakamalamUIE vinihithAm
nirAbhADhAm manyE niDhimanaGhavAchAm niravaDhim

Meaning: Oh Mother Paaduka! I deem that you are a veritable Veda-nidhi, which contains priceless gems, which outdoes the Sun in effulgence, which can be located with difficulty only by knowledgeable ones, and which is zealously kept under guard under the Lord's Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You with your sparkling gems are the supreme treasure that one can hope to get. You share all the attributes of great wealth and yet surpass them all in every aspect. You are the treasure for vedAs and Vedic scholars. Embraced by gems of inestimable value, you occupy a Position under the lotus feet of Ranganatha and protect them. Your auspicious devotees have identified you as the wealth of all wealths.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your Lord is wearing you with supremely radiant gems on His Thiruvadi. That appears like the invaluable treasure constituted by the Vedams, Smruthis and purANams.

3) Swami Desikan salutes the greatness of the lustre of the gems enmeshed in the Paadhukais of the Lord here. He says that they put to shame the radiance of many rising suns (mahArgai: avadhUtha dhyumaNi maNibhi: aaslishtAm ThvAM). This radiant paadhukai and its svaroopam is comprehended by the fortunate jeevans with great effort (KshEthraj-nai: kaTanchith adhigatha padhAm). Such a glorious Paadhukai adorns the lotus soft feet of the Lord for the protection of the world (MukudhEna thrAthum padha kamala moolE vinihithAm). You are indeed veritable and inestimable treasure for the jeevans (niravdhim nidhim manyE).

SIOkam 530 of Sri RanganAtha Paadhuka Sahasram

thApathrayam nirunDhE pachitha kaShAyAn vishEShayathi pankam
thEjasthrithayamidham thE shankE rangEndhrapAdhukE! thEja:

Meaning: Oh Paaduka! Your lustre incorporates the 3-fold character of light from the moon, fire, and the sun, because it can give a cool relief from the 3 fold heat (tapatraya), it can help heat herbal liquids (burn metal dirt) and it can dry up mud.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! There are 3 brilliant sources of radiance in this universe. The integrated output of the above 3 sources constitutes your brilliant lustre. Your radiance destroys the 3 afflictions known as AadhyAthmikam, Aadhidhaivam and Aadhiboudhikam. Your lustre acts as a powerful decoction of herbs to cure the illness caused by the above 3 afflictions. It dries up the muddy fields of sins. I consider your lustre as a reinforcing combination of Sun, Moon and the Fire (Agni).

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! In this prakruthi maNdalam, your tEjas destroys both the sins of the jeevans and the 3 kinds of samsArice Taapams that they experience. I consider you in this act as an embodiment of the integrated powers of the Sun, Moon and Agni. The inner meaning is that the AchAryAs will some times speak sharply and other times display cool dayA to prevent us from performing acts not permitted by the SaasthrAs. They are recognized as Sarva vidha Bhandhus for the jeevans.

3) Oh Sri RanganAtha PaadhukE! Your radiance destroys the 3 kinds of taapams of the jeevans (thE tEja: tApa thrayam nirunDhE). It evaporates /cooks the sins of the jeevans (kashAyAn pachathi). It dries up the muds of sins as well (pankam visOshayathi). Therefore, I think that your lustre has the combined power of the 3 luminaries, the Sun, Moon and Agni (atha: idham tEjasthriyam sanke?

Sri RanganAtha Paadhuka Sahasre 15th Rathna SaamAnyA Paddhathi sampoornam

16. Bahurathna Paddhathi (Varieties of gems present together emitting spectra-Near view)

Introduction: In the previous (15th) paddhathi named Rathna SaamAnyA Paddhathi, Swami Desikan celebrated the brilliance of the gems associated with the Paadhukais. He did not specifically elaborate on the color of the individual gems. In the 16th Paddhathi named Bahu Rathna Paddhathi, He describes the many colourful gems that adorn the Paadhukais of the Lord. The previous paddhathi dealt with the general (SaamAnyA) descriptions of the gems. Here, He dwells upon the particular (VisEsha) details of the multi-hued gems found on the Paadhukais. He suggests that the general worship lays the foundation for the specific type of worship. This section also has 50 SIOkams like the previous one. In each of these verses, He praises the many colors of the PaadhukA gems.

SIOkam 531 of Sri RanganAtha PaadhukA Sahasram

muKhabAhUrUpAdhEBhyO varNAn sruShtavatha: praBhO: prapadhyE
pAdhukAm rathnalrvyakthavaraNavyavasThithim

Meaning: I surrender to Paaduka which exhibits the different colours from different gems on it-in the same manner as the Lord gave rise to the 4 varnas (Brahmana, Kshatriya, Vaisya and Sudra) from His Face, Arms, Thighs, and Feet respectively.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! As celebrated in the Purusha Sooktham, Lord's face, hands, thighs and feet created the 4 categories of people. I surrender at your feet, which reflect the lustre of the gem-like limbs of the Lord on the different portions of His body.

2) **Srimath Andavan's anubhavam:** In this paddhathi, Swami Desikan celebrates the combined beauty of the many gems that adorn the Paadhukais. He says that the Paadhukai has many gems enmeshed on it. The individual gems with different colors however shine with their own unique hues without losing their identity just as the 4 jaathis created by the Lord from different parts of His body have unique codes of conduct (varNasrama Dharmams) and observe them. AzhwArs also appeared in different varNaas and shone individually and observed their VarNASrama dharmams established by their Lord.

3) **Prabhu RanganAthan** created the 4 VarNAs (Brahmin, Kashathriya, Vaisya and Sudra) from the different limbs of the body to work together while preserving their unique VarNASram Dharmams in a harmonious way (PrabhO: Mukha Baahu, UrU, Paadha varNAn srushtavatha:). At His Thiruvadi are the Paadhukais enmeshed with many-hued gems (Rathnai: vyaktha varNa vyavasTithim PaadhukA). These multi colored gems have their own uniqueness, which is not affected by the others during their coexistence on the Paadhukais. They go about providing their specifically identifiable hues (Vyavasthai). Swami Desikan performs prapatthi to the Lord's Paadhukais, which remind him of the creation of the 4 varNAs by the Lord during Cosmic sacrifice.

SIOkam 532 of Sri RanganAtha PaadhukA Sahasram

maNiBhi: sitharakthaplthakruShNalrBhavathl kAnchanapAdhukE! vichithrA
yugaBhEdhavikalpitham murArE: yugapadrurshayathiva varNaBhEdham

Meaning: Oh Gold Paaduka! You exhibit, from your gems, the different colours, white, yellow, red and black-the same as the Lord is said to adopt for himself depending on the Yuga-all at once.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Our Lord's body according to SaasthrAs and PurANAs is said to take 4 different colors during the 4 yugAs of the world known as Krita, TrEtA, DhvApara and Kali. DharmAs progressively decline from Krita to Kali Yugams. Krita yugam is recognized therefore to be the golden age and Kali yugam, the dark age. In these 4 Yugams starting from Krita and ending with Kali, Lord's body is described as having the hues of white, red, yellow and black respectively. In this sIOkam, Swami Desikan alludes to this phenomenon. He says: "Oh Golden PaadhukE! You exhibit white, red, yellow and black colored gems on Your body and thereby seem to combine at one place and time, the 4 different hues shown by the Lord at each of the 4 yugAs". Reference here to yellow color in this verse is connected to Swami Desikan's addressing the Paadhukais as "Kaanchana PaadhukE" or Golden Paadhukais.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On Your surface, White (Diamond), red (ruby), yellow (topaz, Citrine) and black (Onyx) gems are enmeshed. That reminds me of Lord RanganAthA with all those 4 colors in the different yugams.

3) Paadhukai is addressed here as "Kaanchana PaadhukE". On that golden (yellow) background shine white (sitha: white diamond), red (raktha: Ruby), yellow (peeta: Citrine/Yellow tourmaline) and black (KrishNa: Onyx), which are enmeshed in the golden Paadhukais. Together they have many distinct colours (VichithrA :). They are all seen however at one place and time. Their sevai reminds us of the 4 different hues chosen by the Lord for the 4 different Yugams (BhavathI vichithrA varNEna Yuga bhEda vikalpitham yugapath darsayathIva). Our Lord has only one colour per yugam. On you, we have the darsana soubhAgyam of all the 4 colours at one time (Yugapath darsayath).

SIOkam 533 of Sri RanganAthA PaadhukA Sahasram

navarathnavichithrithA murArE: padhyOsthvam maNipAdhukE! ViBhAsi nava KhaNdavathI
vasunDharEva praNayAjjanmaBhuvam samAshrayanthI

Meaning: Oh Manipaaduka! You contain 9 varieties of gems. The earth too is made of 9 khandas, as they are called. The earth clings to the Feet, which are like earth's Mother. You too behave so. You are similar to the earth.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan relates to another revelation of Purusha Sooktham, where BhUmi is described as originating from the Lord's sacred Feet (PadhbhyAm BhUmi:). Swami Desikan compares one characteristic of BhUmi with the Padhukai based on the fact that both of them have a special relationship to the Lord's holy feet. He says: "Oh gem-bedecked PaadhukE! You have gems with more than 4 colours on your body; indeed you have the 9 coloured gems that serve as your decoration. In this regard, you resemble Mother Earth consisting of 9 different continents. She is also related to the Lord's holy feet like You." The 9 gems are Pearl, MaaNikkam, VaiDUryam, GOMEdhakam, Vajram, Coral, PadmarAgam, Maragatham and Neelam. The 9 continents (KaNDams) of Mother Earth are: ILAvrutam, BhadrAsvam, Harivarsham, KEtUmAlam, Ramyakam, HiraNmayam, Uttaraguru, Kimpurusham and BhAratham. All of the above continents are in one of the 9 islands known as BhAratham, whose Lord is Nara NaarAyanan.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! 9 different gems adorn you. You appear therefore 9 fold. It reminds me of BhUmi PirAtti, who has come to the place of her birth, the Lord's Thiruvadi. Swamy NammazhwAr (SatAri Soori) has all the guNams of BhUmi PirAtti and like her places His trust entirely in the redeeming Thiruvadi of His lord.

3) Oh MaNi PadhukE! You are characterized by the 9 gems (Thvam navarathna vichithrithA :). You are like the BhUmi Devi with 9 KhaNDams (Nava khaNDavathI VasundaharEva vibhAsi). Both of you have attained Your Lord's Thiruvadi with great affection (MurArE: padhayO: pranayAth samAsrayanthi). For BhUmi Devi, it is Her place of birth (janma bhuvam). For you, it is your place of refuge.

SIOkam 534 of Sri RanganAtha PaadhukA Sahasram

sahasA vinivEdhya sAparADhAn thvadhaDhInasvapadhE mukundhapAdhE
aruNOpalasakthamoUkthikashrI: smayamAnEva viBhAsi pAdhukE! Thvam

Meaning: Oh Paaduka! *The layer of ruby and white pearls above it seen on Your surface gives an impression of your smiling at the situation when offenders seek protection by surrendering*, when You commend them for acceptance to the Feet; they, even if unwilling accept Your view, the Feet being subject to You! And they (who have surrendered), are accepted. Hence, you smile in success.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan compares the combination of the red color of Coral and the lustre of Pearls with the smile of the PaadhukA Devi. Coral lips and white teeth are associated with the beautiful smile of a woman. Swami Desikan says: "Oh PaadhukE! The admixture of the red color of Coral with the whiteness of Pearl seems to relate to Your beautiful smile, when You deliver the sinners to the holy feet of the Lord resting on You". When people adorn the SatAri on their heads, they are delivered to the Lord's feet resting on the Paadhukais.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The gleaming white lustre of the pearls falls on the red rubies sitting next to them. That reminds me of the lustre of the white teeth falling on the coral lips during one's smile. This in turn reminds me of the happy smile of AchAryAs, when they place the jeevans free of dhOsham at the sacred feet of their Lord. The red hue here denotes the desire (aasai). The white hue signifies the pure words that AchAryAs use to describe the glorious and sacred svabhAvam of the Lord.

3) Here Swami Desikan describes the mutual divine effect of the lustre of the white pearls on the Paadhukais falling on the red rubies (aruNOpala saktha moukthika Sri :). That is like your satisfied smile as you rush to place the corrected jeevans through your upadesams at the sacred feet of Your Lord (Thvam thvadhIna svapadhE Mukundha padhE sahasA vinivEdhya smayamAnEva vibhAsi). You appear as though you are smiling over the success of Your achAryakathvam (Thvam smayamAnEva VibhAsi).

SIOkam 535 of Sri RanganAtha PaadhukA Sahasram

bahurathnasamudhBhavam mayUrKham thava manyE maNipAdhukE! murArE:
charaNOpagatham mayUrapinChi makutArOhaNasAhasam pramArShtum

Meaning: Oh Manipaaduka! The multicolour figure caused by different gems on You, looks like the peacock feather. May be, the 1 that had ventured to stay on the head of Sri Krishna has now clung to the feet to atone for the past offence!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukE! I wonder whether the peacock feather felt uncomfortable about its brazen act of ascending Krishna's crown and wanted to repent for that, by staying at the holy feet of the Lord". Swami Desikan is referring to the multihued peacock

feather (Mayil peeli) adorning the crown of Lord Krishna; he compares those hues with the multicolored splendour of the gems adorning the paadhukais that protect the Lord's Thiruvadi. In this sIOkam, Swami Desikan connects the color of the peacock feathers seen on the head and feet of the Lord.

2) **Srimath Andavan's anubhavam:** The many hues on You from Your gems remind me of the colors of the peacock feather. During KrishNAVathAram, that peacock feather got on top of the Lord's crown. Today, we see those colors on you adorning the Lord's Thiruvadi. That suggests to me that the peacock feather wants to make amends to the aparAdham of climbing to the Lord's Thirumudi during KrishNAVathAram by placing itself on you protecting the Lord's Thiruvadi.

3) Oh PaadhukE! You generate a special assembly of lustre from the many gems that adorn you (Tava Bahurathna-samudhbhavam mayUkham). That reminds of the multi-hued peacock feather (MayUra Pincham) that got on top of the Lord's crown during KrishNAVathAram. That peacock feather felt contrite and wanted to be pardoned (MurArE: makuDArOhana saahasam pramArshTum) and therefore placed itself at the sacred feet of Your Lord (SaraNOpagatham mayUra pincham manyE).

SIOkam 536 of Sri RanganAtha PaadhukA Sahasram

praBhayA harinllamoUkthikAnAm vikasanthyA dishasIva pAdhukE! thvam
maDhuBhiccharaNAravindhalakshmyA: srajamindhIvarapundarIkabaDdhAm

Meaning: Oh Paaduka! Blue sapphire and white pearls on you give an imagery of blue and white lotus composing a garland that you thought suitable to present to the Lakshmi of Beauty of the Feet!

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! With the blue of your sapphire (Indra neelam) stones and the white of your pearls, you appear to present to Lakshmi residing on Lord's lotus feet a garland made up of blue Lillies (karuneythal) and white lotus flowers. (Lakshmi's residence at the feet of the sacred feet of the Lord is seen at ThirunArAyaNa Puram).

2) **Srimath Andavan's anubhavam:** The inner meaning is about the moods of Swamy NammAzhwAr's paasurams. The 3 dominant moods are elation, sadness and desire. When AzhwAr wishes to see the Lord and invites Him to present Himself, that mood takes on the color of red. When the AzhwAr praises the auspicious guNams of the Lord, the mood is like the brilliant lustre of pure diamond. When the AzhwAr is in a sad mood as a result of not having the darsanam of the Lord, the color of the mood is black. The paasurams of Swamy NammAzhwAr arose out of poorNa Jn~Ana Bhakthi and hence they are Like multicolored flowers.

3) The garland kaimkaryam done by the Paadhukais to the Divine consort of the Lord, Lakshmi seated on the lotus at the feet of Her Lord is invoked here (Madhubhith charana LakshmyA: srajam disasIva). What is that garland made of? It is made up of dark blue Lillies (karuneythal) and white lotus flowers (IndhIvara PuNDarIka bhaddham srajam). The spreading lustre of the blue sapphire and the white pearls on the Paadhukais (vikasanthyA Harineela MoukthikAnAm prabhaa) reminds Swami Desikan of the IndhIvara (Karuneythal /Blue Lillies) and white lotus (PuNDarIkam) flowers.

SIOkam 537 of Sri RanganAtha PaadhukA Sahasram

thava mADhavapAdhukE! maNInAm praBhayA dhevi! sithAsithAruNANAm
vahathE girishasya moULiganga kumudhEndhIvarapadhmakAnanAni

Meaning: Oh Paaduka! The colours-white, black and red-emitted by gems on you colour the Ganga stream on Siva's head as if there were groves of white lilies, blue and red lotuses in the Ganga banks.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The reflections of the white, black and red colors from your gems on the flowing waters of Ganga River on the head of MahEswarA make them look like the forests of white lilies, red lotuses and blue Lillies.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The white and the red gemstones are enmeshed on your surface. Lord Sivan prostrates before you. The lustre of your gems is reflected on the waters of Ganga River adorning His head. When one reflects on that sight, one is led to think that the GangA waters are filled with forests of White Lotus (Aambal), Blue Lillies (Karu-neythal) and red lotus flowers.

3) Swami Desikan is enjoying the lustre of the white, black and the red gems on the surface of the Paadhukais (sitha-asitha-arunaNaanAm MaNinAm prabhA). Lord SivA is prostrating before the Lord's thiruvadi. The rays of the 3 kinds of colored gems are reflected in the waters of Ganga River finding its home on the matted hair of Lord Siva and give the appearance of the forests of blue lilly, white lotus and red lotus in the GangA pravAham (MaNinAm prabhayA Girisasya mouli GangA Kumudha-Indhivara-Padma kaananAni vahathE).

SIOkam 538 of Sri RanganAtha Paadhuka Sahasram

pruThagviDhAnAm dhyuthiBhirmaNInAm thvAm pAdhukE! LOhithashuklakruShNAm
vihArahEthOriha rangaBharthu: pAdhAnuShakthAm prakruthim prathlma:

Meaning: Oh Paaduka! When different gems shed their colours, one sees red, white and black on you One imagines that the Lord created this in replica of prakriti, which is said to be of these 3 colours, red, white, and black (representing rajas, satva and tamas), for serving as the field for His sport.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The white, black and red Colored gems found on You resemble the 3 colors of the fundamental matter (Moola Prakruthi) out of which Your Lord creates the Universe. (Swami Desikan is referring to the Upanishadic statement that Moola Prakruthi is constituted by 3 guNAs (Sathva Rajas and Tamas), which have white, red and black colors.

2) **Srimath Andavan's anubhavam:** From our IOkam to Brahma IOkam is known as the region of leelA vibhUthi. This is made up of Moola Prakruthi with its 3 guNams: sathva-rajas and tamO guNams. The jeevans suffer from the effect of the 3 guNams. Sathva guNam produces clarity. RajO guNam enhances desire. TamO guNam makes one become stuporous. AzhwAr comprehends fully the troubles of the Jeevan. When the jeevan thinks about the lofty guNams of the Lord, it develops intense desire for the Lord and kaimkaryam for Him. When the jeevan is unable to focus on the Lord, it gets deluded. The Moola prakruthi helps with both samsAram and Moksham. AzhwAr helps only with Moksham and performs upadesam on how to overcome the sorrows of SamsAram.

3) The lustre of the different colored gems of the PaadhukAis (prTagvidhAnAm maNInAm dhyuthi :) are of 3 kinds: red, white and black (LOhitha-sukla-krishNa dhyuthi:). When one looks at that combined lustre, one is reminded of Moola Prakruthi staying at the sacred feet of

the Lord for His sport in His LeelA VibhUthi (ThvAm iha Rangabarthu: vihAra-hEthO: Paadha anushakthAm prakruthIm PrathIma:).

[SIOkam 539 of Sri RanganAtha PaadhukA Sahasram](#)

thamAlanIladhyuthimindhranIlalmukthAnuviDdhAm maNipAdhukE! thvAm avalmi
rangEshvarakAnthisinDhOrvEIAmavishrAnthagathAgathArham

Meaning: Oh Manipaaduka! Studded with sapphire stones and white pearls, you look like seashore densely populated with Tamala trees. The shore is fit for the Lord to freely stroll about.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** (The colors of blue, white and black associated with the gems of the Paadhukais are compared here to the above 3 colors seen at the seashore). Swami Desikan says: "Oh Mani PaadhukE! Your Indra neela, pearl and black gems remind me of the seashore with the confluence of the above 3 colors. The white color is seen, where the waves break into foam; the bluish green color is seen on the tender leaves on the trees at the shore. RanganAthA's dark color is borne by the vast expanse of the ocean itself.

2) **Srimath Andavan's anubhavam:** The surface of the paadhukais is enmeshed with Indra neela gems and pearls. That sight reminds one of the banks of the ocean of Lord RanganAthA with white foam from breaking waves and trees with tender bluish green leaves on the shores of that ocean. Ceaseless efforts of the parama DayALu, Sri RanganAtha are referred to here.

3) The Paadhukais have the hues of bluish green from its Indra neela gems (Indra neelai: tamAla neela dhyuthi). The brilliantly white hue of the pearls on the Paadhukais is accompanying that blue hue (Muktha dhyuthi anuviddhAm ThvAm). That combined sight of blue and white hues on top of the Paadhukais remind one of the banks of the ocean of RanganAthA with the tireless beating of the waves as traffic (RangEswara Kaanthi sindhO: avirAnthagathAgathArham vEIAm avaimi).

[SIOkam 540 of Sri RanganAtha PaadhukA Sahasram](#)

avalmi rangEshvarapAdhukABhyAmakAlakAlyam viBhavam viDhAthum
vajrEndhranIlavyapadhEshadhrushyam bandhIkrutham nUnamahasthriyAmam

Meaning: The Paadukas of Lord Ranganatha have imprisoned Day and Night in the form of diamond and sapphire in order to suggest to us that the rewards of Aishwarya and the like that the Paadukas would confer on one surrendered, are unlimited by time! Time is measured by night-day duration. Time becomes un-reckoned, when Ahoratra (day-night) has been imprisoned.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** This is one of the rare verses, where The PaadhukAs are not addressed directly. Diamonds refers to the days and sapphires to the nights. Swami Desikan says: "RanganAthA's PaadhukAs resembling diamonds and sapphires help in the Lord's performance of His play at Srlrangam both during the day and night times. It looks as though the Paadhukais are imprisoned in the Lord's feet for that purpose.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You have diamonds and blue sapphire gems. That reminds me of days and nights. The inner meaning is that Swamy NammazhwAr has

imprisoned the day and night to grant mOksham to the jeevans. When one takes refuge in SadAchAryAs, both PuNyam and Paapam leaves one and Moksham comes within easy reach.

3) The eternal wealth beyond the power of time (akAlakAlyam Vibhavam) is Moksha sampath (wealth of deliverance from the cycles of births and deaths). The enmeshing of the white diamond and the dark Indra neelam reminds one of the jailing of the days and nights (PuNyam and paapam) to grant one Moksham (Vajra -Indra neel vyapadesa Dhryyam ahasthriyAmam bandhIkruatham noonam)

SIOkam 541 of Sri RanganAtha PaadhukA Sahasram

padhasya gOpthrI BhavathI murArEmaNisprushA moUkthikarathnaBhAsA
anthardhrushAm sAnjanayA munInAmanakthi karpUrashalAkayEva

Meaning: (Oh Paaduka) The pearl-lustre touching the sapphire creates an imagery of the proverbial collyrium-pencil; it is to enable the yogis to 'see' the Lord in the heart. You do this service to the yogis.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE protecting the Lord's thiruvadi! When the Yogis engage in their Yogic contemplation, they meditate on you as the white of the pearls blended with the blue of your sapphires. When they precede with the meditation on you in this manner, you open their minds' eye with collyrium (anjanam) painted on their eye lids with a twig of camphor to help them see Your Lord. That bluish-white twig is made up of the white rays of your pearls and the blue rays of your sapphires. (It is believed that the application of appropriately prepared collyrium on the eye lids helps one find treasures, which are otherwise invisible to the naked eye).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You have the blue sapphire (Indraneelam) and white pearl on your surface. That reminds one of the painting of one's eyelids of Jn-Anam with the twig of pacchai karpooram (lustre of pearls). That makes the person meditate easily on BhagavAn. The inner meaning is that AzhwAr's paasurams composed during the time of his separation from the Lord are known as Indraneelam. When PerumAL blesses him with saakshAthAram, AzhwAr is blissful and the paasurams composed on those occasions are considered as pearls. When the fortunate ones study the taathparyams of both kind of paasurams, they have uninterrupted dhyAnam about the PerumAL.

3) Swami Desikan salutes Paadhukais as "MurArE: padhasya gOpthrI" (The protector of the Lord's Thiruvadikal). He is the protector of the world. The Padhukais are the protectors of the feet of the protector. There are the blue sapphires and the white pearls situated next to each other on the surface of the Lord's Paadhukais (MaNisprusA Moukthika-rathna bhAsA PaadhukA) performing their service with their individual lustres. They act like the painter of the inner eye of the Jn-Anis like anjanam (collyrium) to reveal the treasure (Viz), Your Lord.

SIOkam 542 of Sri RanganAtha PaadhukA Sahasram

mukthAmayUKhaprakaraI: suBhadhrA kruShNA mahEndhrOpalarashmijAlaI:
manyA murArErmaNipAdhukE! thvam vihArayukthA vijayam vruNOShi

Meaning: Oh Manipaaduka! You stroll around in sport every-where and secure victory for the Lord. Appropriately you are Subhadra (beautiful) by reason of the white pearls and their radiance; and Krishna (Draupadi) (of dark dalliance) by reason of the sapphire gems. Being so, you are naturally like Arjuna that is vijaya (victory).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan uses the double meaning of the words "Subadraa and KrishNaa. Subadraa and KrishNaa (Droupadhi) are the 2 wives of ArjunA. SubadrA also means one, who is very auspicious. KrishNaa means one, who is dark. It is well known that ArjunA was the dear friend of Lord KrishNaa and they were happy together during campaigns of exploration and adventure. Swami Desikan compares one PaadhukA to Subadraa and the other to Droupadhi. Lord's travel on both of them is like ArjunA's sweet company. Swami Desikansays: "Oh MaNi PaadhukE! With the white auspicious lustre of Your pearls (Subadraa) and the dark blue lustre of Your sapphires (KrishNaa), You become fit for the sports of Your Lord with ArjunaA.

2) **Srimath Andavan's anubhavam:** Subadhra and Droupadhi are the 2 wives of Arjuna, the dearest friend and sishyA of the Lord. The inner meaning is that the 2 Paadhukais are joyously married to the Lord and are serving His sacred ThiruvadikaL.

3) The dark blue (Indraneelam) gemstones and the white hued pearls on the Paadhukais compared to the 2 wives of ArjunA. Dhroupadhi is the dark hued wife and SubhadhrA is the fair complexioned one. Droupadhi is saluted as "mahEndrOpala rasmi jaalai: KrishNA". SubhadhrA is acknowledged with respect as "MukthA MayUkha prakarai: SubadhrA). The 2 are celebrated by the Lord (MurArE: MaanyA Thvam) and sport with Him and bring victory to Him (MaanyA Thvam vihAra YukthA, vijayam vruNOshi).

SIOkam 543 of Sri RanganAtha PaadhukA Sahasram

vichithravarNAm maNipAdhukE! thvAm ChandhOmayIm sAmanibhaDdhagltham muni
IndhrajushtAm dhvipadhAm murArE: prathyAyikAm kAnchidrucham prathIma

Meaning: Oh Mani paaduka! You resemble the Rik* in helping the envisioning of the Lord, in possessing different colours (syllables), having a free movement (a particular chandas or metre), facing a peaceful and pacifying appeal from the surrendered (being sung in Sama mould) and being worshipped (envisioned) by great sages.

*The Rik is one like "brahmaNyO dhevakIputrO brahmaNyO maDhusUdhanOm"

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You divide into 2 parts and thereby provide support for the right and left foot of Your Lord. You are like a Veda manthram in this respect, which has also many similarities to you. Both of you have independent movements; both of you are objects of meditation by sages; both of you bring the Lord forward; both of you have 2 feet. (PaadhukAs divide into the right and left foot; the Veda manthrams typically divides into 2 paadhams). Because of these similarities, Oh PaadhukE! I consider you as a Veda manthram singing the glories of the Lord.

2) Oh PaadhukE! You have multi-hued gems on you (Vichithra VarNAm) and you travel according to the wish of Your Lord (ChandhOmayeem). In the matters of the utterance of auspicious messages, you are like Saama ghAnam (Saama nibhaddha gltheem). You are worshipped by Jn-Anis as an exalted One serving the Lord (MunIndhra JushtAm). You are in the form of 2 Paadhukais (DhvipadhAm) to protect the 2 feet of the Lord.

The alternate meaning is: We consider You, who brings the Lord to us as Rg Veda Manthrams (MurArE: prathyAyikAm ThvAm kAnchith rucham prathIma :). You are multihued (i-e) with many meters/chandas (Vichithra-VarNAm ThvAm chandOmayeem prathIma :). We recognise you as defined by the svarams of Saama vEdam (Saama nibhaddha glthIm ThvAm). We further salute

you as discovered by manthra dhruhtAs like Vasishtar and other Vedic rishis (MunIndhra jushtAm) and of 2 paadhams (DhvipadhAm).

[SIOkam 544 of Sri RanganAtha PaadhukA Sahasram](#)

prasEdhuShI gOthraBhidha: praNAmai: puShNasi rangEshvarapAdhukE!
thvam maNipraBhAsamvalanApadhEshAth prAyasthadharhAni sharAsanAni

Meaning: Oh Ranganatha Paaduka! By the pretext of presenting a spectrum of colours from different gems, You actually present to Indra (the one who cuts off the family line) on being pleased with prostrations a series of bows-the rainbows as they are called-traditionally named Indradhanus-to strengthen him!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PadhukE! Through the combination of the multi-colored rays associated with the many kinds of colored gems on You, You resemble the rainbow of Indraa. Perhaps, you are blessing Indra, the splitter of the wings of mountains at the time of his prostrations before you and bless him with many multi-colored bows to conquer his enemies.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those, who learn the tatthuvams through the proper way from a SadAchAryan become proficient to correct the views of those with viparIth aJn-Anam with appropriate pramANams and yukthis.

3) Oh PaadhukE! You become pleased with Indhran's salutations (Gothrabhidha: praNAmai: prasEdhushi). You use the ruse/vyAjam of the assembly of lustre from your multi-hued rays (maNi prabhA samvalana apadEsAth) to create the many colored bows fit for use by Indhran (tadharhAni sarasanAni pushNasi prAya :).

[SIOkam 545 of Sri RanganAtha PaadhukA Sahasram](#)

shONAshmanAm thava harinmaNirashmiBhinnam
bAIAthapam balivimardhanapAdharakshE!
shyAmlkrutham shukashakunthagaNapravEshAth
shankE sathAm kimapi shAlivanam vipakvam

Meaning: Oh Ranganatha Paaduka! Your emeralds mingle with the sunshine of the rubies creating a picture of a paddy field of Sadhus, wherein parrots sit on the stalks, creating a green-red display. (Seers revel in the field that produces the crop of God-bliss. No question of driving out such parrots!)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukAs of the Lord, who conquered Bali Chakravarthy! The green of your emeralds blending with the red of your rubies present a youthful lustre. That reminds me of the ripe ears of grain in the fields of associated with the green parrots. After referring to the rainbow in the previous verse, Swami Desikan continues with the abundant green harvest produced by the rain and the parrots that feed on those grains.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed green maragatham and red padmarAgam gem stones. The intermingling of those 2 colors reminds me of green parrots feasting on paddy fields full of ripened (red) grains.

3) Here Swami Desikan recognizes the Paadhukais as those of the Lord, who destroyed the arrogance of MahA Bali during His ThrivikramAvathAram (Balimardhana PaadhukE!). The

beautiful green lustre of maragatham on You mingles with the brilliant red of rubies adjacent to the maragatham (Tava harimaNi rasmi bhinnam sONAsmAm bhAIAtapam). That sight is comparable to the assembly of green parrots (Suka sakuntha gaNa pravEsAth syAmikrutham) creating a green picture against the backdrop of the ruddy red grain holding rice stems (vipakam saalivanam).

SIOkam 546 of Sri RanganAtha Paadhuka Sahasram

samBhidhyamAnamaNividhrumamoUkthikashri:
salranDhrikEva BhavathI manIpAdharakshE!
prasthOuthi ranganrupathEscharaNAravindhE
kasthUrikAGhusruNachandhanapankacharchAm

Meaning: Oh Manipaaduka! The rays from the sapphire, coral and pearl mix on your surface (The colours are blue, red, and white) It looks as though You assume the role of a lady attendant on the Feet of the Lord, now ready with cosmetic fluids, namely, of musk, saffron, and sandal, respectively, to serve the Lotus Feet of the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan compares the lustre of sapphire, coral and pearls to the colors of musk, saffron and sandalwood paste. Swami Desikan says: "Oh PaadhukE! By the union of the lustres of sapphire, coral and pearl, you appear like a lady servant at Lord's feet, who applies the mixture of musk perfume (KasthUri), Kumkumam and sandal paste to His feet to enhance their beauty and fragrance.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Swamy NammAzhwAr's paasurams are eteranI and beautiful alankArams for the Lord's ThiruvadikaL.

3) The radiant glow of Indra Neelam (sapphire), Coral (Pavazham) and Pearls are combined and are faaling on the Thiruvadi of the Lord (SambhidhyamAna maNi-vidhruma-moukthika Sri: BhavathI). You are like a maid engaged in beautifying the Lord's Thiruvadi (SairandhrikEva BhavathI). The Lord's feet are soft like lotus petals (RanganrupathE; CharaNAravindhE) and you seem to be engaged in dark bluish KasthUri, red Kumkumam and off-white santhanam (KasthUrikA gusruNa chandana panka charchAm prasthouthi).

SIOkam 547 of Sri RanganAtha Paadhuka Sahasram

AthanvathImasuramardhanapAdharakshE!
shuDdhAnthapakshmaLadhrushAm madhanEndhrajAlam
valharikIm viviDharathnamayUKhalakshAth
manyE sumadhvahasI mOhanapinChikAm thvam

Meaning: Oh Paaduka! The multi-coloured spectacle that you display from the various gems on you appears to me as your luring device, though employed sportively-with a mesmerizing peacock feather-to arouse the amorous desires in the damsels of the harem.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The multicolored rays from your gems appear like a bunch of peacock feathers that you wear on your head. The consorts of the Lord become intoxicated with their desire for Him through that beautiful appearance.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! There are many gems enmeshed on your surface. They are radiating many-hued beautiful rays. That scene looks like the peacock

feather bunch held by Manmathan's hand to enhance the love of MahALakshmi and the divine consorts through the magic (indra-jaalam) of those abundant multihued lustre. The inner meaning is that the devotees of the Lord, who hear and comprehend clearly the subtle meanings of AzhwAr's paasurams, will have no limit to their love for their Lord.

3) There are the antha:pura janams like the Lord's consorts (suddhAntha? paksh mala-dhrusAm). There are the Paadhukais of the Lord radiating heir multisplendored beams of colors resembling the myriad colors of the peacock feathers. The movement of the Lord's Thiruvadi and the associated dynamics of the spreading of the hues from the gems appear like the playful act of magic by Manmathan to enhance the passion of the Lord's Devis for Him (Vividha rathna mayUkha lakshyAth suddhAntha pakshmaLa dhrusAm Madana indrajAlam aathanvathlm vaihArikAm mOhana pinchikAm samudhvahasi)?

SIOkam 548 of Sri RanganAtha Paadhuka Sahasram

rathnalrvyavasThithasithAsithashONavarNal:
AIOkavABdhirajahath shruthisannikarShal:
dhraShtum mukundhacharaNAvanimEShadhrushyoU
sandrushyasE janani! sambhruthanEthrapankthi:

Meaning: Oh Mother Paaduka! The white, black and red radiations come from gems. You appear to relish looking at the Feet without a wink, with these innumerable eyes, namely the gems-they are your eyes. They possess light; they elongate and extend to the ears. (They are related to the subject of the Shrutis).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Oh Mother! The gems on you radiate white, black and red hues and they appear like multi-colored eyes enjoying the beauty of Your Lord's Thiruvadi without winking. Those "eyes" are long and therefore stretch upto the ears (i-e) they are very close to the Veda manthrams residing next to the Lord's feet. The Veda manthrams are there to eulogize the Lord and the PaadhukAs are there to protect the Lord's feet. The word "Sruthi" means both Vedam and the organ of hearing, ear. The eyes of beautiful women are long and stretch towards their ears. Swami Desikan uses his poetic imagination here to suggest that the PaadhukAs resemble a beautiful lady with many eyes to devour the Lord's beauty like His consorts.

2) **Srimath Andavan's anubhavam:** The eyes have white, red and black hues in them. When one looks at the rays of the diamond, ruby and Onyx gems enmeshed on you, it looks like the eyes of beautiful women devouring the Lord's soundharyam without winking their eyes. The inner meaning is that every paasram of Swamy NammazhwAr is like the bright nandhA ViLakku (made up of the rays of the gems) and the eye to enjoy the Lord shown by that rathna dhlpm.

3) There are the Lord's Thiruvadis (Mukuntha CharaNams). On that falls the unmixed (vyavasTitha) rays of white gems, rubies and Onyx (sitha-sONa-asitha varNai: aalOkavadhbhi :). These rays that resemble the eyes of the beautiful ladies marked by them stretching almost to their ears are devouring as it were the beauty of the Lord's feet positioned near the Sruthis without even winking for a second (ajahath sannikarshai: rathnai: animEsha-dhrusyou Mukundha CharaNou dhrashtum). The assembly of the rays from the multicolored gems looks like the rows of the multicolored eyes of the beautiful ladies (nEthra panki: samdhrusyasE).

SIOkam 549 of Sri RanganAtha Paadhuka Sahasram

gAruthmathAntharithamoUkthikapankthilakshyAth
dhUrvAmaDhUkarachitham dhurithOpashAnthyal

mAtha:! svayam vahasi mugDhaDhiyAm prajAnAm
mangaLyamAlyamiva mAdhavapAdhukE! thvam

Meaning: Oh Mother Madhava-Paaduka! Emeralds and pearls are alternately placed in your surface. It looks as though you, as mother, chose to wear the prescribed Aruham-grass-Madhukara-flower garland on yourself on behalf of your misguided children for their expiatory ritual.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother PaadhukE! You are radiating green rays from your emeralds and white rays from your pearls. Their regular intermingling looks like a garland made of green flowers and white grass. You appear to be wearing that garland to bring auspiciousness to your children". Mothers wear garlands made of green grass and Iluppai flowers (white) to ward off any amangalams that might come in the way of their children.

2) **Srimath Andavan's anubhavam:** In svayamvarams of a Raaja KumAri, the princess holds in her hand a garland made of aruham pul and Iluppai flower. She picks one of the assembled princes as her husband and places the garland that she holds in her hand. Oh PaadhukE! You seem to be holding in your hands the garland of white and green to help the bhAgyasaali choose the Lord as the husband.

3) Oh Maadhava PaadhukE! You are decorated by rows of green gems and white pearls (gaaruthmatha antharitha moukthika pankai :). That looks like a vyAjam for the removal of the sins of ignorant janams (mugdha-dhiyAm prajAnaam dhurithOpasAnthyai lakshyAth) and to bring them closer to Your Lord. The intermingling of the green rays from Maragathams and the white rays from the pearls looks like a garland made up of green aruham grass and white Iluppai flower for use in the vivAham of the jeevans with their Lord (DhUrvA madhUka rachitham MangaLyA-maalyAm svayam vahaseeva).

SIOkam 550 of Sri RanganAtha PaadhukA Sahasram

rangADhirAja padha rakshiNi! rAjathE vajra upasanGhatitha moUkthika vidhrama shrI:
sakthA chiram manasi samyaminAm nivAsAth sUryEndhuvahni maya maNdala vAsanEva

Meaning: Oh Paaduka! Diamonds, pearls, and corals on you, bring to one's mind the fact of the Lord with you having remained very long in the heart of the yogis wherein you have dwelt in surya, chanra-and agni-mandala respectively, to carry forward the resulting colours to this day!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! The combined lustre from your diamonds, pearls and corals live long in the minds of Yogis. The presence of that lustre appears like the coexistence of Soorya, Moon and Fire orbits (mandalams) residing there. According to Yoga SaasthrAs, Yogi's Minds house the Lord at the epicenter of concentric circles of the orbits of Sun, Moon and Fire. Swami Desikan suggests that Yogis meditate on the combined lustre of diamonds, pearls and corals and gain the blessings of darsanam of the Lord effortlessly through such DhyAnams. They do not therefore need to resort to harsh Yogic practices to gain the same result.

2) **Srimath Andavan's anubhavam:** The inner meaning is that AzhwAr's Paasurams house in them the 3 moods: (1) The thApam from separation from the Lord /visIEsham (2) the appearance of the Lord to please the AzhwAr /samsIEsham and (3) the joy arising from the enjoyment of the Lord /BhOgam. They are like the phenomenon of the co-existence of the Sun, the Moon and Fire in the mind of a Yogi meditating on the Lord.

3) There is an amalgamated effulgence of Diamonds, Pearls and Corals enmeshed on the surface of Paadhukais (tE vajra upasangaDitha Moukthika vidhrama Sri :). That integrated radiance is like the presence of Sooryan, Moon and Agni in the heart lotuses of Yogis engaged in deep dhyAnam of the Lord (SamyaminAm manasi saktha sUryEndhu-vahnimaya maNDala vaasanEva raajathE).

SIOkam 551 of Sri RanganAtha Paadhuka Sahasram

AsakthavAsavashilAkaIAsthvadhlyA:
padhmAsahAyapadharakshiNi! padhmarAgA:
prathyakshyanthi kamapi BhramarABhillnAm
pAdhAravindhamakarandharaspravAham

Meaning: Oh Paaduka of Padmapati! The blue and red gems on you give a phantom of situation that the blue bees hover around red droplets of honey dripping from the Lotus Feet (on to the Paaduka).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes once again as to how the Yogis achieve their objective of visualizing the Lord's lotus feet. He says: "Oh Paadhukais of the consort of MahA Lakshmi! The blue sapphires united with rubies give the impression of blue skinned bees tasting the honey flowing from the Lord's feet". The bees referred to as Yogis and the scintillating rays of rubies on the paadhukais are equated to the flow of honey flowing from the lotus feet of the Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On Your surface, the sapphire and rubies are enmeshed. That looks like the honey originating from the lotus feet of the Lord attracting the blue hued honeybees sitting on the Lord's Thiruvadi to enjoy the honey. The inner meaning is that the Lord completely loses Himself, when he enjoys the AzhwAr's Paasurams with great affection.

3) The blue sapphire (vaasava silA :) is enmeshed right next to the red rubies (Padhma Raagam). The blue sapphire pieces tightly surround the larger red gems (aasaktha sakalA: ThvadeeyA: PadhmarAgA :). That scene appears like (prathyakshanthi) the blue hued honey bees (bramara abhleenam) united with the honey from the lotus of the Lord's sacred feet (Bramara kamapi paadha aravindha makarandha rasa pravAham).

SIOkam 552 of Sri RanganAtha Paadhuka Sahasram

antha: purANi samayEShvaBhiganthumEkA
rangEshithurjnapayaslva padhAvani! thvam
mukthAmshujAlamiLanAdhruchiral: pravALal:
bimbADharam smithavishESHayutham priyANAm

Meaning: Oh Paaduka! At appropriate times You Yourself, by means of pearls and corals reminisce the smiling red lips of the consorts in the harem and remind and urge the Lord to go to the harem.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Ranganatha witnesses the combination of the white lustre of your pearls along with the ripe red color of your corals, He is reminded of the beautiful white teeth and the full red lips of His Consorts. That reminds Him to rush to His consort's side in the inner chambers of His palace.

2) Srimath Andavan's anubhavam: Oh PaadhukE! On you is enmeshed the red corals and white pearls. The red hue of the corals reflects on the on the pearls reminds one of the beauty of the lips of the Pathnis of the Lord, who are eager to invite the Lord to their inner chambers.

3) Oh PaadhukE! You take the Lord without any one else accompanying Him to the inner chambers of His consorts (Thvam yEkA samayEshu antha: purAni abhigacchathi). The admixture of the red hue of the coral with the white pearl results in a beautiful sight (mukthA amsu jaala mniLanAth ruchirai: pravALai :) that reminds one of the red color of the bhimbA fruit, which is reflected on a white background. The red color of the ripe bhimbA fruit is equated here to the red lips of the Devis of the Lord, which is reflected on the surface of the white teeth behind those lips (RangEsithu: smithavisEsha yuthAm PriyANAm BhimbhAdharam Jn-apasisi).

SIOkam 553 of Sri RanganAtha Paadhuka Sahasram

rangEshvarasya mrugayOscharaNAvasakthAm
raksha:kapIndhramakutEShu nivEshayOgyAm
manyE padhAvani! nibhaDdhavichithrarathnAm
mAyAmrugasya rachithAmiva charmaNA thvAm

Meaning: Oh Paaduka! I believe the gem-studded paaduka that Ranganatha wears, namely, yourself, must have been made from the skin of the bogus-deer (of Maricha) which Rama chased and killed; the purpose was to enable the Paaduka to be placed as honour to the leaders of rakshasas and monkeys. (i.e., Vibhishana and Sugriva)

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh RanganAtha PadhukE! You appear like the illusory and brilliantly multi-colored skin of MaarIchA, who took the form of the most enchanting deer to gain SitA Piraatti's attention. Ramachandran hunted for the deer radiating many colors to bring it to SitA. It appears Ramachandran might have had another motive to hunt the deer. He wanted to place you as the decoration on the crowned heads of VibhIshaNaa and SugreevA. In this regard, you remind me of the most beautiful skin of MaarIchA chased by the hunter, Raamachandran to create another Paadhukai shining with many colors for honoring the heads of His dear BhakthAs, Sugrivan and VibhishaNan as part of their coronation ceremony.

2) The Paadhukai has many radiant gems on it (Vichithra rathnAm). It is associated with the sacred feet of the Lord, the hunter, who went after the MaayA Maarichan, who took the form of the deer with beautiful skin and enchanting colored spots. It appears as though the Paadhukai is sewn together with the skin of Maarichan (MaayA mrugasya charmaNA rachithAmiva manyE) by the Lord, who had the intention to place that colored and beautiful paadhukais on the head of the newly coronated Sugrivan and VibhishaNan (Raksha: KapIndhra makudEShu nivEsa Yogyam ThvAm).

SIOkam 554 of Sri RanganAtha Paadhuka Sahasram

baDhnAsi rangapathiviBramapAdhukE! thvam mAyAkirAthamakutE nivabarhamAIAM
AkrushtavAsava Dhanushshakalalr maNInAm anyOnya sanGhatitha karburithalr mayUKhal:

Meaning: Oh Paaduka helping Lord Ranganatha in His strolls! The gems combine to give a multiplicity of colours; its beauty could defeat that of a rainbow. In fact, it looks as though there are so many fragments of rainbow in it! When Siva, in a hunter robe, bows, it becomes another garland of peacock feathers by reflection on his crown

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Rudra bows before you, the multi coloured radiation from your many gems fall on his head and look like a garland made of peacock feathers. Your rainbow like decorations reminds me of RudrA, who took the form of a hunter to teach a lesson to Arjuna before blessing him.

2) Oh PaadhukE! There are many radiant gems that adorn you. Their lustre reminds one of a rainbow among rain-laden clouds. When Lord Sivan adorns you on his head, he appears as though he is wearing a garland made of peacock feathers. The inner meaning is that the Sarvaj-Nan, Rudhra Sivan celebrates Swamy NammAzhwAr's dhivya sokthis with bent head.

3) Oh Paadhukai intended for the sanchAram of RanganAthA (Rangapathi vibrama PaadhukE)! When you rest on the head of Lord Sivan, who took on the role of hunter to confront Arjunan, You appear like the rainbow (Thvam aakrushta Vaasava dhanu: sakalai: iva). The interplay of the colored gems on you (anyOnya sangaDitha karBurithai: maNInAm mayUkhai :) remind me of the newly made peacock garland on the crown of Lord Sivan, who appeared before ArjunA in the form of a hunter (MaayAkirAtha makuDE navaBarha maalAm BadhnAsi).

SIOkam 555 of Sri RanganAtha PaadhukA Sahasram

anyOnyabanDhu raharirmaNipadhmarAgA rangEshvarasya charaNAvani! rAjase thvam
AthmOpamAnaviBhavAccharithArThayanthI shallAthmajAgirishayOriva mUrthimEkAm

Meaning: Oh Paaduka of the Lord! The close packing of the emerald and ruby in you is only for conferring a great honour, of being cited as the model on the Ardhanareeshwara form of Parvati (green) and Siva (red)!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The radiation from your emerald and rubies unite to give a dark green and red glow, which reminds me of ArdhanArIswara svarUpam, where the greenish-black color of Parvathi is united with the reddish hue of Rudran in one body in equal proportions.

2) **Srimath Andavan's anubhavam:** The inner meaning is that toughness (to correct sishyAs, when they stray) and DayA (for the suffering sishyans) are united in an AchAryan. It is like the blending of the hue of the padhmarAgham gems with the emerald gems mingling together on the surface of the Paadhukai.

3) The emerald (HarinmaNi) and the ruby stones (PadhmarAgam) on the Paadhukai are beautiful by complimenting each other (anyOnya Bhandhura HarinmaNi PadhmarAga :). That mingling of colors remind me of the Ardha-nareeswara svaroopam of Lord Sivan, where half the body has the hue of His consort, Parvathi of dark green color and the other half of the body is that of Rudran with the red, fire-like color.

SIOkam 556 of Sri RanganAtha PaadhukA Sahasram

thApa thraya prashamanAya samAshrithAnAm sandharshitha aruNa
sithAsitharathnapankthi: puShNAsi ranganrupathErmaNipAdhukE! thvam prAya:
sarOjakumudhOthpalakAnanAni

Meaning: Oh Ranganatha Manipaaduka! You contain the red-white-black gems that emit light to afford relief to devotees by looking like veritable forests of red lotus, lily and blue lotus as it were!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangarAja PaadhukE! With your red, white and black gems and their luster's, you appear like a refuge to those who surrender unto you to get freedom from the 3 kinds of afflictions they suffer from. In this regard, you resemble a cool forest full of ponds with red, white and blue lilies removing the sufferings of the people. Gods, animals or men cause the 3 kinds of afflictions.

2) **Srimath Andavan's anubhavam:** Swamy compares the red, white and blue gems and their lustres to the kaanthi of Lotus, Aaambal and Karu neythal flowers seen in ponds. The red color here relates to the AzhwAr paasurams that express love and desire for the Lord. The white ones relate to the clear expressions of the Lord's svaroopam and guNams. The bluish-black ones relate to those paasurams, where the AzhwAr's sorrows arising from his separation from the Lord are recorded. A clear understanding of the meaning of these paasurams will remove the 3 Kinds of sorrows faced by the humans in this world.

3) Swami Desikan focuses here on the AruNa-sithAsitha rathnams (the gems that are red, white and blue: PadhmarAgam, diamond and sapphire). Paadhukai shows rows of these rathna kaanthis (samdarsitha rathna Pankthi) very well. That reminds Swami Desikan about the forests of Lotus, Aambhal and Karu neythal (SarOja- Kumudha-uthpala kaanakam) flowers that quell the sufferings of those, who seek them (the Paadhukais) as their refuge (Thvam samAsrithAnAm Thaapa-thraya prsamanam).

SIOkam 557 of Sri RanganAtha PaadhukA Sahasram

dhEhadhyuthim prakatayanthi mahEndhranIIA:
shoUrE: padhAmbhujaruchim thava padhmarAgA:
anyOnyalabDhaparaBhAgathayA thvamIShAm
ABhAthi kAnthiraparA maNipAdharakshE!

Meaning: Oh Manipaaduka! Whereas the sapphire gems in you reveal the body beauty of the Lord and the red rubies, the beauty of the Lotus Feet, the mutual contrast-nature between the 2 colours evidences a yet another comeliness!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! With your dark blue radiation from your sapphires, you celebrate the color of the body of Your Lord. With Your red ruby radiations, you remind 1 of the Lord's lotus feet. The competition between these 2 different colors makes you assume superior effulgence, which is different from these 2 colors.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The Indra neela gem stone reminds one of the Lord's hues. The red hue of the padhmarAga stones on you reminds one of the sole of the feet of the Lord. When these 2 hues intermingle, it is a beautiful sight. AzhwAr's paasurams on visIEsham and samsIEsham are beautiful in their own rights. When one enjoys them together, they have their own special sweetness.

3) "Tava mahEndera neela: SourE: dEha dhyuthim prakaDayanthi" (Oh PaadhukE! The lustre of the sapphires on you reminds one of the kanthi of Your Lord's ThirumEni). "PadhmarAgA: padhAmbhujaruchim prakaDayanthi" (The red rubies highlight the hue of the inner soul of Your Lord's Thiruvadi). When they are united together, they have a matchless superior lustre (amishAm Kaanthisthu anyOnya labdha parabhAgathayA aparA aabhAthi).

[SIOkam 558 of Sri RanganAtha PaadhukA Sahasram](#)

AklrNamoUkthikaharinmaNipadhmarAgAm amBhOjaIOchanapadhAvani! BhAvayE thvAm
thatpAdhavishramajuShAm shruthisundharINAm varNOpaDhAnamiva moULinivEshayOgyam

Meaning: Oh Paaduka! You serve with the pearl, emerald, and ruby gems on you, as good pillows to the Veda-damsels who tend to rest on the Lord's Feet and recline with their heads (Vedantas) to rest on you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the lotus-eyed Lord! Through the patterns of radiations emanating from your pearls, emeralds and rubies, you appear like a multi-hued pillow at the feet of Your Lord for the VedAs taking rest at those feet of Your Lord. (VedAs and Upanishads are at the feet of the Lord to sing His glories. PaadhukAs with its iridescent radiation are also at the Lord's feet. Swami Desikan imagines here that the Paadhukais serve as a pillow for the resting of the Vedic ladies, who have travelled over long distances to reach the Lord's feet).

2) **Srimath Andavan's anubhavam:** The inner meaning is that VedAs worry about teaching the auspicious matters to the Jeevans. The Jeevans go ahead and interpret the meaning of the Vedams in the way they please. Those Vedams are resting at the feet of the Lord. After the composition of the AzhwAr's prabhandhams, the Vedams are no longer worried about misinterpretations of their meanings and rest comfortably at the Lord's feet. AzhwAr's paasurams are like the silk pillows. VaishNavAs understand now clearly the VedArthams.

3) The many colors of the different gems on the Paadhukais remind one of a multi-hued pillow at the feet of the Lord (aaklrNa moukthika HarinmaNi PadhmarAgAm ThvAm). That pillow reminds me further of the Vedic ladies taking the form of women resting at the feet of the Lord on top of this multi-hued pillow (Tadh Paadha visramajushAm sruthi sundarINAm mouLi nivEsa yOgyam varNopadhAnamiva bhAvayE).

[SIOkam 559 of Sri RanganAtha PaadhukA Sahasram](#)

AsannavAsavashilAshakalAsthvadhlyA:
padhmEkshaNasya padharakshiNi! padhmarAgA:
samBhAvayanthi samayE kvachidhuShNaBhAnO:
sadhya: prasUthayamunAsuBhagAmavasThAm

Meaning: Oh Paaduka! The (blue) sapphire gems and the (red) rubies in you exhibit a situation dating back to the day when the sun (red) had then only given birth to the Yamuna River (blue).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the Lord! The dark bluish sheen of your sapphires mingling with the lustre of your dark red rubies reminds me of the newly born river YamunA flowing next to her father Sooryan. (PurANAs describe YamunA to be the daughter of Sooryan. The coexistence of the dark blue and red lustre on the PaadhukAs reminds Swami Desikan of the dark daughter and the bright red Sooryan, the father).

2) **Srimath Andavan's anubhavam:** The combination of the dark blue colors of sapphire with the red rubies gives the appearance of the infant daughter Yamuna resting on the lap of the father, Sooryan. The inner meaning is that the clear enjoyment of the union of the AzhwAr

with the Lord as expressed in his paasurams is like the white diamond (Sooryan) and the vislEsham (sorrow from separation from the Lord is like the bluish sapphire (YamunA).

3) Vaasava silA is Indhra neelam or sapphire. Padhmaragaam is the red ruby. They exist side by side beautifully with each other on the paadhukai of the Lord (aasanna Vaasava silA kachith-samayE Thvadheeyaa: PadhmarAghA: ruchiraa :). That reminds Swami Desikan of the just born dark-hued daughter YamunA United with her father, Sooryan (kachith-samayE UshNabhAnO: sadhya: prasoodha: YamunA subhagAm avasTAm sambhAvayanthi).

SIOkam 560 of Sri RanganAtha Paadhuka Sahasram

mukthEndhranllamaNiBhirvihithE BhavathyA: pankthI dhruDE parama pUruSha pAdha
rakshE! manyE samAshrithajanasya thavAnuBhAvA- dhunmOchithE
sukruthadhuShkruthashrungalE dhvE

Meaning: Oh Paaduka of the Lord! The regular arrays of pearls and sapphires found on you are, to my imagination the 2 fetters-of punya and papa respectively that you had removed from those surrendered to you, keeping them on you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the Supreme Lord! With Your radiant white pearls and dark bluish sapphires, you appear like the twin chains of sins and righteousness that have slipped from the feet of the jeevan as a result of your prowess. Here, Swami Desikan thinks about the jeevan ascending the supreme abode of the Lord with the help of the Paadhukais. He points out that the chains of sin (dark hued emerald) and righteousness (white colored pearls) have slipped from the feet of the jeevan to liberate him to pursue his onward journey without any hindrances.

2) **Srimath Andavan's anubhavam:** When a jeevan places his protection at the feet of the Lord through a sadAchAryan, then both the paapam and the puNyam of that jeevan are removed and the jeevan starts the journey to the Lord's supreme abode without being held down by the chains of the sins and puNyams. Sins are typically described as dark and the puNyams as white. AzhwAr enjoys the union with the Lord and that is due to his sukruatham (equivalent to the white pearls); when AzhwAr is separated from the Lord, he is sorrowful over his dushkruthams that interfere with the union (equivalent to the bluish sapphire).

3) Swami Desikan addresses the Lord's Paadhukais as "Parama Purusha Paadha rakshE" in the context of the Lord being Mukundhan, the Moksha dAyakan. Swami Desikan enjoys the sight of 2 tightly knit rows of sapphires and white pearls (MukthA Indhraneela maNibhi: vihithE BhavathyA: dhruDE pankthi). Swami Desikan states that the Vaibhavam of the Paadhukai blesses the jeevan that sought refuge and releases the 2 kinds of leg chains of sukruatham and dhushkrutham (PuNyam and Paapam) and enables the jeevan to ascend effortlessly to the Supreme abode of the Lord, Sri Vaikuntam.

2) **Srimath Andavan's anubhavam:** When a jeevan places his protection at the feet of the Lord through a sadAchAryan, then both the paapam and the puNyam of that jeevan are removed and the jeevan starts the journey to the Lord's supreme abode without being held down by the chains of the sins and puNyams. Sins are typically described as dark and the puNyams as white. AzhwAr enjoys the union with the Lord and that is due to his sukruatham (equivalent to the white pearls); when AzhwAr is separated from the Lord, he is sorrowful over his dushkruthams that interfere with the union (equivalent to the bluish sapphire).

3) Swami Desikan addresses the Lord's Paadhukais as "Parama Purusha Paadha rakshE" in the context of the Lord being Mukundhan, the Moksha dAyakan. Swami Desikan enjoys the sight of

2 tightly knit rows of sapphires and white pearls (MukthA Indhraneela maNibhi: vihithE BhavathyA: dhruDE pankthi). Swami Desikan states that the Vaibhavam of the Paadhukai blesses the jeevan that sought refuge and releases the 2 kinds of leg chains of sukrutham and dhushkrutham (PuNyam and Paapam) and enables the jeevan to ascend effortlessly to the Supreme abode of the Lord, Sri Vaikuntam.

SIOkam 561 of Sri RanganAtha Paadhuka Sahasram

udhgIrNagADathamasO harinIlaBhangA: thArAvishESharuchirANi cha moukthikAni thvath sangamAth sarasijEkshaNa pAdha rakshE! samyOjayanthi nishayaA Bhava moULi chandhram

Meaning: (When the Paaduka is placed on Siva's head) Oh Paaduka! The blue sapphires on you create a vision of darkness, in which the white pearls shine like stars. When you rest for a moment on Siva's head, you create-when in broad daylight-a spectre of night for the moon in Siva's locks (which it gets only now)!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the lotus-eyed Lord! When the dark bluish radiation from your sapphire mingles with the white radiation from your pearls, you seem to unite the crescent Moon on Rudra's head with the dark night. (Rudran wears the Paadhukais on His matted locks and the crescent Moon there gets united with the dark blue lustre from the sapphires enmeshed in the paadhukais and thus resembles the dark slivers of night. Normally, the crescent moon on Rudra's head does not have the companionship of the night).

2) **Srimath Andavan's anubhavam:** There are the dark blue sapphires and white pearls on the Paadhukais. The dark blue hue of sapphire is like the darkness that is not banished by the sun's light. The pearls look like the clear Moonlight. Rudran wears the Paadhukais on His head. The lustre of the crescent moon on Rudran's head gets united with the lustre of sapphires and the pearls. That looks like the crescent Moon having the companionship of the night.

3) Oh, the Paadhukais of the Lord resembling that of the beautiful and soft lotus petal (SarasijEkshaNE)! Your sapphires are like the darkness spewed out (udhgIrNa gADa tamasa Harineela :). Your pearls are like the most enjoyable bright white stars on the dark night (tArAvisesha ruchirANi moukthikAni). When both are united with you, it appears like the crescent moon on the locks of Rudran being united with the dark night (Thvath sangamAth Bhava mouLi Chandram nisaya samyOjayanthi).

SIOkam 562 of Sri RanganAtha Paadhuka Sahasram

viShNO: padhEna GhatithA maNi pAdhukE! Thvam vyakthEndhranIla ruchi:
ujjvalamoUkthikashri: kAIEShu dhIvyasi marudBhirudhIryamANA kAdhambinIva paritha:
sPhutavAribindhu:

Meaning: Oh Paaduka! You and the rain-bearing dark clouds are similar. You bear the Vishnu-pada (the Lord's Feet). The clouds move in Vishnupada (the sky). Your blue gems with white pearls on the surrounding, give the image of dark blue cloud with water drops. Winds (Marut) move the clouds. You sit on the heads of the Devas (Maruts).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked Paadhukais of the Lord! You appear to me like a row of dark blue clouds of the rainy season sprouting drops of clear rainwater on all sides, when they are driven by the winds. The sheen of your dark blue sapphires mingling with

the white lustre of pearls reminds me of the above analogy. (Pearls in the poet's imagination appear like the raindrops from the dark blue clouds).

2) **Srimath Andavan's anubhavam:** The combination of the dark blue hue of the sapphires mingling with the white hued pearls on you reminds one of the clouds of the rainy season showering rain. The inner meaning is that Swamy NammAzhwAr is happy over the thought of the auspicious attributes of the Lord and is sad that such a Lord is not accessible to embrace with his hands and see with his eyes. That makes him cry.

3) The Paadhukais are united with the Lord's Thiruvadi. On them are enmeshed the darkish blue sapphires (vyaktha Indhraneela ruchi :) and the radiant white hued pearls (ujjvala moukthika Sri :). This union reminds Swami Desikan of the dark rain clouds driven by winds in the 4 directions showering rain drops (Thvam kaalEshu udhIryamANA paritha: sphuDa vaari bhindhu: kaadhambinIva dheevyasi).

[SIOkam 563 of Sri RanganAtha Paadhuka Sahasram](#)

**BhAsa svayA BhagavathO maNipAdharakshE! mukthAnvithA marathakOpalapaDdhathisthE
nithyAvagAhanasaham sakalasya janthO: gangAnvitham janayathIva samudhramanyam**

Meaning: Oh Manipaaduka! With Your green gems creating a halo reminiscent of the ocean, with the pearls looking like the Ganga stream, You are a veritable 'ocean' to which one can resort at any time, unlike the usual water ocean (that can be resorted to only on full moon and new moon days).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! The union of your white lustre from the pearls mingling with the green radiance from the rows of emeralds seems to create the impression of an ocean, where all living things can bathe without any restrictions. (Swami Desikan imagines here that the union of the lustres of pearls and the emeralds of Paadhukais are like the union of the white waters of Ganga with the dark green waters of the ocean. Bathing is done in the ocean only on special days of the year. It is also difficult for the old, infirm and children to take a bath in the ocean. Swami Desikan points out that the admixture of the rays of pearl (Ganga) and emerald (Ocean) creates a new kind of ocean, where one and all can bathe without fear and have their sins removed).

2) **Srimath Andavan's anubhavam:** The lasting combination of the 2 hues --white of the pearls resembling the clear waters of GangA river and the green emerald resembling the waters of the ocean -is like a new kind of ocean, where one can take bath at all times. The inner meaning is that the fortunate ones, who are blessed to acquire a sadAchAryan and comprehend the true meanings of Swamy NammAzhwAr's divine paasurams do not have any desire to acquire the blessings from ceremonial bathing in the sacred rivers or the ocean.

3) The lustre of the rows of white pearls and the dark green emeralds (mukthAnvitha tE maratakOpala paddhathi) generate their own radiance (paddhathi: svayA bhAsA). That unique lustre made up from the admixture of the white and the green hues remind one of a special kind of ocean, where Ganga enters and where all the people of the world can bathe at all times (BhAsA sakalasya janthO: nithyAvagAhana-saham GangAnvitham anyam samudhram janayathIva).

[SIOkam 564 of Sri RanganAtha Paadhuka Sahasram](#)

sUrya AthmajA harishilAmaNipankthilakshyAth thvAm nithyam AshrithavathI maNi pAdha
rakshE! AdhoU janArdhanapadhE kshaNa mAthra lagnAm Asan namoUkthika ruchA hasathIva
gangAm

Meaning: Oh Manipaaduka! The river Yamuna (daughter of the sun-god) that appears on you in the manner of blue gems perhaps ridicules at the Ganga-this is evident in pearls all around. The reason is whereas the Ganga had contact with the Lord's Feet only once momentarily, the Yamuna had perennial connection with the Lord's Feet (during Krishnavatara).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked Paadhukais of the Lord! Your darkish blue radiation from the sapphires is always associated with the Lord's holy feet. This is like Yamuna with her dark waters residing there. That Yamuna sees the birth of Ganga from there (Lord's feet) during the ThrivikramAvathAram. Ganga with its sparkling white waters reminds me of the pearls on the Paadhukais; Yamunaa's bluish dark lustre reminds me of the sapphires. The admixture of these 2 different lustres makes me think that Yamuna is laughing at Ganga for latter's short period of association with the Lord's Thiruvadi. The white lustre is equated here to the smile of Yamunaa.

2) **Srimath Andavan's anubhavam:** The inner meaning is that BhagavAn has many BhakthAs and yet there is no one like NammAzhwAr, who never ever leaves the side of the Lord.

3) The rows of the dark blue sapphires are like the daughter of Sun, river Yamuna (HarisilAmaNi pankthi-lakshyAth SooryAthmajA ThvAm nithyam aasrithavathi). The white-hued pearls are near by (aasanna moukthika ruchA). That reminds one of Yamuna at the feet of the Lord smiling at GangA, who had only a short span of association with the Lord's Thiruvadi during ThrivikramAvathAram (aadhou JanArdhana padhE kshanamAthra lagnAm GangAm hasathIva).

[SIOkam 565 of Sri RanganAtha Paadhuka Sahasram](#)

paryanthatasanGhatithaBhAsurapadhmarAgA:
padhmOdharaBhramarakAnthimuShasthvadhlyA:
thvathsamsrayENa charaNAvani! shakranIIA:
plthAmbharENa puruShENa thulAm laBhanthE

Meaning: Oh Paaduka! The blue gems in you surrounded on all sides by red gems, give an imagery of blue bees in the heart of a red lotus. What is more, they acquire a semblance too with the blue-hued Lord covered on His body with the pitambara garment-this, a consequence of their being on you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! The bluish rays emanating from your sapphires mingle at its edge with the red hue of your rubies and that reminds me of the union of blue bees with the red lotus. Together they become equal in color to the multi-hued garment that Your Lord is wearing around His waist. Due to His association with You, Your Lord looks like a bee in the middle of lotuses.

2) Oh PaadhukE (CharaNAvani)! Next to each other are the red rubies and the dark blue sapphires reminding one of the blue bee sitting on a red lotus (paryantha sangaDitha bhAsura PadhmarAgA:, ThvadhlyA: sakraneela: Padhma udhara bhramara iva).

[SIOkam 566 of Sri RanganAtha Paadhuka Sahasram](#)

shankE padhAvani! sadhA parichinvathI thvam RangEshithus charaNa pankaja soUkumAryam
agrE mahOBhiraruNOpalamoUkthikAnAm prAjyAm vinikshipasi pallavapuShpapakthim

Meaning: Oh Paaduka! I faintly imagine that the red gems and pearls are tender leaves and flowers spread on you, by your own self, in view of the high tenderness of the Lord's Feet!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You enjoy the softness and beauty of Your Lord's lotus feet. As He travels on you, adiyEn visualizes the combined lustres of pearls and rubies adorning you as abundant rows of creepers and flowers.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! There are red rubies and white pearls on your surface. When Your Lord travels adorning you, their lustre spreads all around. That scene brings the thought that you spread tender creepers and flowers on the hard, stony path over which Your Lord has to travel. This way, you protect His soft feet from being hurt by the harsh stones & thorns. The inner meaning is that Swamy NammAzhwAr softens the hard hearts of people by upadesams on the auspicious attributes of the Lord and prepares them (hard-hearted ones) to receive PerumAL in their hearts. AchAryAL's upadesam and anugraham are thus important to raise PeriumAL consciousness in people.

3) Oh RangEsa PadhAvani! You always enjoy the softness of Your Lord's sacred feet (Thvam SadhA CharaNa Pankaja soukumAryam parichinvathy). In Your front portion, the effulgence of the red rubies and the white pearls are dominant. Their assembly looks like the spreading of many rows of red flowers and tender creepers (Thvam agrE aruNOpala MoukthikAnAm mahObhi: pallava-Pushpa prAjyAm pankthim vinikshipasi sanke). This way, you seem to spread the soft flowers and tender creepers before Your Lord's path.

[SIOkam 567 of Sri RanganAtha Paadhuka Sahasram](#)

nirgacChathA charaNarakshiNi! NiyamAnA rangEshvarENa BhavathI raNadhIkshithEna suthE
surArisuBhatInayanAmbujAnAm jyoUthsniM nishAmiva sithAsitharathnaBhAsA

Meaning: Oh Paaduka! Intent on a fight against Asuras, the Lord starts wearing you. The result of the fight, the decimation of the Asuras is portended even by the scene created by the white and dark gems on you, since their halo creates a dark night with a moon-whereat the wives of asuras close their eyes-the lotuses of their eyes close themselves automatically as expected at night and at the sight of the moon!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the Bahurathna paddhathi, Swami Desikan salutes the lustres of more than (bahu) one gem decorating the Lord's Thiruvadi (sacred feet). Here, Swami Desikan salutes the white and dark blue lustres of pearls and sapphires respectively. He says: "When the Lord travels on you for His campaigns to destroy the enemies of the DevAs, You shine with the white and dark blue lustres of your pearls and sapphires. Your white lustre spreads like the rays of the Moon and closes the blossomed lotus eyes of the wives of Your Lord's enemies. Until the Lord set foot on His campaign, the wives of the asurAs were in a happy state like the blossomed lotuses. Their eyes were showing signs of joy. Once they learnt about the start of the Lord's Vijaya yAthrai, their lotus-like eyes closed. The lotus closes when the Moon arises.

2) **Srimath Andavan's anubhavam:** The inner meaning is that AchArya upadEsams about the existence of the Lord and His KalyANa guNams are for banishing our sorrows arising from staying away from the Lord; the hearing of such upadEsams destroys people's inauspicious attributes like Kaamam, DhvEsham, KrOdham (desire for perishable things and attachment to them, hatred and anger). They become dead and the person receiving the upadEsam is saved.

3) Oh PaadhukE! Your Lord is ready to go on His campaigns to destroy the enemies of His devotees. He adorns you during these campaigns and you transport Him to these battles (RaNa-dhIkshithEna RangEswarENa neeyamANa Bhavathi). You display the white (sitha) and the black (asitha) lustre from your white pearls and black onyx gems. Lord Ranganathan is saluted here as "RaNa DhIkshithan" or One who is adept in warfare relating to Bahktha RakshaNam and Dushta nigraham.

SIOkam 568 of Sri RanganAtha Paadhuka Sahasram

marathakaharithAngl mEdhurA padhma rAgal: aBhinava jala bindhu vyaktha mukthA
Phalashri: kalayasi padharakshE! KriShNa mEGha prachArAth Kanaka saridhanUpE
shAdhvalam sEndhrakOpam

Meaning: Oh Paaduka! The green emeralds with interspersing red gems, with water-drop-like pearls all around, with the cloud-hued Lord above, create in my mind an imagery of green fields on the sides of the Kaveri where silkworms abound in the rainy season.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan refers here to the miracle performed by the Paadhukais on the bank of Cauveri River with the help of its Lord, KrishNa. Swami Desikansees a meadow of healthy green grass on the riverbank and sees dew drops on the grass as well as the red-coloured insects known as IndragOpam, which make their appearance during the rainy seasons. Swami Desikansays: "Oh PadhukE! You took the form of the fertile grass on the banks of Cauveri through the spreading of the green rays from your emeralds. Your rubies gave the contrast to the green color of the emeralds (grass) through their red lustre by spreading as silky-red IndragOpa insects (Pattu Poochi). Your pearls became the glistening white dewdrops resting on the blades of green grass. Your Lord, who is of dark hue coloured (ShyAma KrishNan) showered His compassion rain as rainy clouds to nourish the grass". Swami Desikan's imagination as a poet is unmatched. The green emeralds, the red rubies, the white pearls and the bluish-hued Thiruvadi of the Lord are respectively compared to the green grass, the red IndragOpams, the dewdrops and the rainy cloud respectively.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your Lord steps out on you. Your surface is enmeshed with Emerald, Rubies and Pearls. Their combined lustre reminds me of the water drops on the green ground with red IndragOpa insects.

3) Swami Desikan visualises the MaNi Paadha rakshai studded with a rich set of emeralds, pearls and rubies. The Paadhukais have the green body of emerald (marataka haritha angi). The Paadhukais are stout with red rubies (padhmarAgai: mEdhurA). The pearls on Paadhukais look like water droplets shining on the blades of grass (Thvam abhinava jala bhidhu vyaktha mukthA-phala Sri). The assembly of emerald, rubies and pearls reminded Swami Desikanof the wet green banks of Cauvery populated with assembly of Pattu Poochis (IndhragOpams). One of the ThirumAlirumchOlai paasurams has the comparison of the red hued IndragOpams on green grass of Pattu poochi resting on the green grass on the slopes of ThirumAlirumchOlai during the rainy season.

[SIOkam 569 of Sri RanganAtha PaadhukA Sahasram](#)

dhEva: shrIpadhalAkshyA thilakithasthiShTathyuparyEva thE
GoUrIpadhasarOjayAkaDhanI mUIE samAlakshyathE
ItTham jalpathi dhurmadhAnmuraBhidha: shuDdhAnthachEtIjanE
PrAyasthvam maNipAdhukE! PrahasithA mukthAmayUKhacChalAth

Meaning: Oh Manipaaduka! The maidservants of the harem of the Lord converse in these terms. One says; "The great God, who bears the lac dye of Mahalakshmi stands on her". Another: "Sive, who treasures Parvati's lac-dye from her feet, is below her (Paaduka) as servant! Hearing all these, you laugh; that is evident in the lustre of your pearls.

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The egotistic servants of the private chambers of Your Lord make fun of Your Lord and SankarA, who is at your feet prostrating before you. They think that Your Lord has on His forehead the decoration from the vegetable dye that adorns His Devi's feet due to her anger over His preference for Your Company. Your Lord with that revelatory mark is standing over you. Under Your feet is Your Lord's brother-in-law, Sankara, who is torn between you and His wife, Gowri. He wears the mark of punishment from her feet for separation from her. The dye mark from Gowri's feet is seen on His forehead. These 2 relatives stand 1 above you and another below you. You understand these thoughts of the lady servants of the inner chambers and with your rays of pearls; you seem to send out a peel of laughter.

2) Oh PaadhukE! It appears that you are laughing through the lustre of pearls as you hear the playful taunts of the servants of MahA Lakshmi's inner chambers: "Dear PaadhukE! You have nothing to worry about since the One kicked by our mistress is standing on You and the One who pressed the feet of His wife (Parvathi) is at Your feet".

3) Oh PadhukE! The Lord of Rangam adorning the tilakam of the red dye from MahA Lakshmi's Thiruvadi is seen standing tall on you (MaNi PaadhukE! Sri padha laakshyA tilakitha: Deva: thE uparyEva samAlakshyathE). Below you is seen the Lord of KailAsam, who has as His wealth the red dye from the lotus-soft feet of Parvathi (GourI paadha sarOja yAvaka dhanI moole samAlakshyathE). When the lady servants of the inner chambers of MahA Lakshmi taunt you thus, You seem to send out a peel of laughter through the radiance of Your pearls (IttTam SuddhAnthachEdijanE jalpathi Thvam mukthA mayUkha chlaath prahisithA prAya :).

[SIOkam 570 of Sri RanganAtha PaadhukA Sahasram](#)

Sri: viviDhamaNimayUKhalrvyakthapakshAm vichithral:
jalaniDhidhuhithusthvAm vEdhmi IIIAchakOrIm
anishamavikalAnAm pAdhukE! rangaBharthu:
charaNanaKhamaNInAm chandhrikAmApibanthIm

Meaning: Oh Paaduka! With the different coloured rays coming out from various gems, you appear like the Chakora bird, a pet of Mahalakshmi, which is eager to devour the full moon light (-appearance only!) resulting from the nails of the Lord's feet!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the PaadhukAs here as the ChakOrA birds drinking the Moon rays arising from the Lord's foot nails. The mythical ChakOrA birds consume only the rays of the Moon as their nourishing food. The nails of the Lord's sacred feet resemble Moon's rays in their coolness, whiteness and nourishing capabilities. He says: "Oh

PaadhukE! The various colored rays emanating from the gems adoring you take the form of the winged chakOrA birds and drink the moon rays from the nails of the blemishless Lord, RanganAtha. The ChakOra birds consume these divine rays of Moon, who is none other than the brother of Sri Devi, who arose from the milky ocean like her, when Her Lord churned the milky ocean".

2) Srimath Andavan's anubhavam: Oh PaadhukE! When I look at You, I am reminded of the pet ChakOra pakshi belonging to MahA Lakshmi. On You, I see white pearls, red rubies and black onyx. Their combined lustre reminds me further of the winged chakOra bird. You consume the rays of Moon emanating from the toenails of Your Lord as the ChakOra Pakshi does. The inner meaning is that AzhwArs and AchAryAs enjoy the Lord always and are rich in their Jn-Anam and anushtAnams, while being the objects of enduring affection of MahA lakshmi.

3) Paadhukais is resplendent with many kinds of colored gems that remind us of the wings of a colorful bird in flight (ThvAm vichithrai: vividha MaNi mayUkhai: vyaktha PakshAm ChakOrim vEdhmi). You also look like the pet bird that Maha Lakshmi has for her sports (Jalanidhi duhithu: leelA ChakOrIm vEdhmi). You stay under the sacred feet of the Lord of Srirangam and drink without let (anisam aapiBanthIm) the radiance of the rays of Moon (ChandrikAm) emanating from Your Lord's toenails as the only food that is consumed by the ChakOra Pakshi (avikalAnAm Rangabharthu: charaNa nakha maNInAm chandrikAm AapiBanthIm ThvAM Vedhmi)?

SIOkam 571 of Sri RanganAtha PaadhukA Sahasram

charaNakamalasEvAsanginAm rangaBharthu:
vinayagarimaBhAjAm varjithAirAthapathral:
punarapi padharakshE! puShyasi thvam surANAM
bahuviDhamaNikAnthyaA barhipinChAthapathram

Meaning: Oh Paaduka! The Devas come in their earnest interest to serve the Lord's Feet and remove the umbrella honour out of humility before you. But what you do is to present them an umbrella of peacock feather, so to say, out of the multi-coloured spectrum emitted by the variety of gems.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan describes the PaadhukAs' rays providing the protection in the form of a multi-colored umbrella for the heads of the prostrating DevAs by virtue of its multi-colored rays from their many colored gems on their surfaces. Swami Desikan says: "Oh PadhukE! Devas come out from the shades of their own umbrellas, which are signs of their royalty and bow before you with humility. You bless them with the coverage by a new umbrella made up of the dense cluster of your multi-colored rays associated with the many gems decorating you. This new umbrella appears to be made of many peacock feathers known for their dazzling colors. You protect the Devas from their afflictions this way".

2) Srimath Andavan's anubhavam: Oh PaadhukE! DevAs arrive with great respect and humility without their insignia umbrellas over their heads to prostrate before Sri RanganAthan. At that time, you are placed on their bent heads and the lustres from many of your gems give the impression as though a beautiful umbrella made up of peacock feathers is placed over their heads. **The inner meaning is that AchArya anugraham confers special honors on BhakthAs, who arrive at PerumAL and AchArya Sannidhis without expecting any special honors.**

3) DEvAs have 3 things in common: a) They have a great desire to worship the lotus soft, sacred feet of the Lord (CharaNa-Kamala-sEvA-Sanghina :) b) they are full of humility before the Lord (vinaya-garima-bhAjAm) and c) without royal umbrellas to mark their status (vijithai:

aathapathrai :). Oh PaadhukE! For DevAs in such a state of humility appropriate for the occasion, you create a multi-colored peacock feather umbrella from the multi-splendored gems enmeshed on you (Thvam punarapi bahuvidha maNi kaanthyA barhi-pinchAtha-pathram pushyasi)?

[SIOkam 572 of Sri RanganAtha Paadhuka Sahasram](#)

marathakaruchipathrA moUkthikasmErapuShpA
sPhutakisalayashOBhABhAsural: padhmarAgal:
PhalamaKhilamudhArA ranganAThasya pAdhE
kalayasi Bhavathi na: kalpavallIva kAchith

Meaning: You are the Kalpaka creeper, granting to the devotee, all that he asks for, standing below the Lord's Feet; to you, the green gems with their halo turn out to be the green leaves, the pearls the flowers and the lustrous red gems become tender sprouts!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the Paadhukais in this verse to the incomparable boon-yielding Kalpaka creeper. Swami Desikan says: "Oh PaadhukE! With Your green rays from emerald becoming the green leaves, Your white rays from the pearls serving as the white flowers and with the red rays of the rubies standing in for the tender red shoots, You remind us of an incomparable Kalpaka creeper found in the garden of Indra, the king of Devas".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You stay at the Thiuvasi of Your Lord; you are like the Kalpaka tree at His sacred feet granting us all desired boons. The inner meaning is that there is no deficiency for the one, who has taken refuge at the holy feet of a SadAchAryan.

3) The sObhai of the 3 gems? Emerlads, pearls and rubies are compared to the green leaves (Marataga ruchi pathrA) white flowers (Moukthika smEra pushpA) and the red tender shoots (Bhaasurai: PadhmarAgai: sphuDa kisalaya sObhA) of a Kalpaka tree.

[SIOkam 573 of Sri RanganAtha Paadhuka Sahasram](#)

bahumaNiruchirAngIm ranganAthasya pAdhAth
nijashirasi girishO nikshipan pAdhukE! thvAm
smarathi laLithamantharIALanlyam BhavAnyA:
tharaLaGhanakalApam ShaNmukhasyoUpavAhyam

Meaning: Oh Paaduka! When Siva takes you with multi-gem-caused-halo on to his head with great relish, his mind imagines it was almost the gentlymoving peacock's feather-lock (of Subrahmanya) lovingly caressed in the harem of Parvati.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukE! Rudran wears you on His head. You are well known for the many scintillating colored gems adorning You, which together appears like the colorful peacock feathers from His sons' vaahanam strutting in the gardens of His mother, Paarvathi". Swami Desikan suggests that Rudran wears the Paadhukais resembling the multi-colored peacock feathers. Swami Desikan is reminded of the father (Rudran) sporting proudly His son's belonging proudly over His head out of deep pride and affection for His son.

2) Oh PaadhukE! You appear to have the dress made up of many beautiful gems (bhahumaNi ruchira anglm ThvAm). Lord Sivan takes you from the Lord's Thiruvadi and places you on His head (ThvAm RanganATasya paadhAth Girlsa: nija-sirasi nikshipan). Lord Sivan is reminded of the colorful vaahanam of His son, ShaNmukhan (IaLitham ShaNmukhasya oupavAhyam smarathi). That vaahanam is the peacock with its dense and moving feathers, which is dear to Paarvathi Devi because of her affection for her son, ShaNmukhan (TaraLa - Ghana- kaIApam - BhavAnyA: laaLaneeyam - ShaNmukhasya - oupavAhyam Iva)?

SIOkam 574 of Sri RanganAtha PaadhukA Sahasram

viviDhamaNisumuthThal: vyakthamApAdhayanthIm
dhivasarajanisanDhyAyoUgapadhyam mayUKhal:
upaniShadhupaglthAm pAdhukE! rangiNasthvAm
aGhatithaGhatanArhAm shakthimAIochayAma:

Meaning: Oh Paaduka! The variety of gems on You create a phantasy of day, night and twilight being present together, by virtue of the special power of the Lord described as Aghatita-ghatana sakti, sung of in the Upanishads.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan offers his salutations to Sri RanganAtha Paadhukais and credits them as the manifestation of the power behind the Lord's ability to unite the normally irreconcilable phenomena. One such example is provided by RanganAtha PaadhukAs is their ability to unite the day, the dawn, and the dusk and make them all appear at one place and time. Swami Desikan observes: "Oh RanganAtha PaadhukE! You are the power saluted by the Upanishads as the One to bring together events and factors, which normally are opposed to each other by their specific characterestrics. With the multi-colored hues rising simultaneously from your many gems, you appear to mimic Your Lord in bringing together the day, the night, the dusk and the dawn at the same place and time".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed many gems such as the diamonds, sapphire and rubies. The lustre of the diamonds reminds one of broad daylight (pahal). The dark blue hue of the sapphires (Indraneelam) suggests that it is nighttime. The red rubies remind one of the sandhyA kaalam. These 3 time slots of the days do not occur together. On you however they are seen at the same place and time reminding adiyEn of the Upanishads' statement about agaDithagaDana sakthi of Your Lord. The inner meaning is that AchAryAL's are manifestations of the Lord's sakthi.

3) Oh MaNi PaadhukE! You are adorned with gems of many colors and their individuals lustres (Vividha MaNi samuTTai: mayUkhai: sahitha :) and suggest that the day, night and dawn are together at one place and one time (dhivasa-rajani-sandhyA- yougapadhyam vyaktham ThvAm aapAdhayanthi). We think that You are manifesting Your Lord's agadithagadanA sakthi celebrated by the Upanishads (ThvAm Upanishad-upaglthAm agaDithagaDanArham RangiNa: sakthim aalOchayAma :)?

SIOkam 575 of Sri RanganAtha PaadhukA Sahasram

sakalamidhamavanDhyE shAsanE sThApayanthI
muramaThanapadhasThA moUkthikAdhiprakArA
prakatayasi vishuDdhashyAmarakthAdhirUpAn
PhalapariNathiBhEdhAn prANinAm pAdhukE! thvam

Meaning: Oh Paaduka! You stand in the feet of the Lord. Indeed you are functioning in place of the Lord too! You enforce His impregnable mandate. The different colours that are emitted

by you indeed imply the different categories of fruits, sattvika (white), tamas (black) and rajasa (red), coming from gems like pearls.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of the Lord, who killed the demon MurA! Staying at Your Lord's feet, you stabilize the world with your irrevocable commands. You are celebrated for your ability to grant appropriate fruits based on the good and bad deeds of the jeevans on this earth. Through Your white rays of pearls, you seem to offer salvation; with your dark blue sapphire rays, you mete out punishment for the unrighteous and dispatch them to hell; with your rays from the red rubies, you permit the righteous to enjoy the comforts of heaven (Svargam). Thus you are well known for your power to grant many kinds of boons and punishments appropriate to the occasion.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed gems of many colors. Among them, the white ones and the black gems appear like they are demonstrating to the people about the phalans of their puNyams and pApams respectively.

3) Oh PaadhukE! You uphold the irrevocable commands of Your Lord on this earth (PaadhukE! idham sakalam avandhyE saasanE Thvam sTApayanthi). You are adorned with different colored gems (Thvam moukthikAdhi-prakArA). You make it clear to the people about their karma phalans arising out of their accumulated paapams and puNyams through your white hued pearls (puNyam) and black gems (pApams). You display many colors in this context to remind people of their many kinds of karma phalans (Thvam visuddha? shyAma-rakthAdhi roopAn praNinAm phala-pariNathi bhEdhAn prakaDaysi)?

SIOkam 576 of Sri RanganAtha Paadhuka Sahasram

pradhishathi mudhamakshNO: pAdhukE! dhEhaBhAjAm
shathamaKhamaNipankthi: shArngiNasthulyavarnA
parisaranihithalsthE padhmarAgapradhlpai:
GhanatharapariNaDdhA kajjaLashyAmikEva

Meaning: Oh Paaduka! The sapphires on you recall to us the complexion of the Lord; the red gems stand like so many lamps. The resulting dark unguent-like result is cool and offers great delight to the eyes of the observers.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of the Lord Possessing the bow known as Sarangam! Your dark blue gems remind one of the complexions of Your Lord; the adjacent set of red rays from your rubies appears like a bright lamp. Together, these 2 rays appear like the lampblack used in collyrium applied to the eyelids of your lotus-eyed Lord as a decorative touch.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The red ruby next to the blue gem (Indhra neelam) looks like a lamp. The lustre of the Indhra neelam appears like the carbon black generated by the wick of that lamp. That combination of both these colors pleases the eyes of the observers.

3) The red rays of the rubies are like a lamp (PadhmarAgha Pradhlpam). Nearby are the rows of the dark blue sapphires (parisara nihitha sathamakhamaNi pankthi :). The dark bluish-black color of the sapphire rows sitting next to the equally brilliant (thulya VarNA) red rubies looks like a dense layer of collyrium formed by the wick of the lamp (pradhlpai: pariNaddhA kajjala

iva). That beautiful sight pleases the eyes of the beholders (DehabhAjAm akshaNO: mudham pradhisathi)?

[SIOkam 577 of Sri RanganAtha Paadhuka Sahasram](#)

kalayApi hAnirahithEShu sadhA thava moUkthikEShu paritha:
praThathE uparajyamAnahariNAnkthulA haripAdhukE! harishilAmahasA

Meaning: Oh Paaduka! The pearls in you shine like the moon, but without loss of digits with days in a fortnight. But now the blue gems give a halo that dims the pearl-surface, with the result that they have become the eclipsed moon.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! During lunar eclipse, Raahu covers the full moon. This situation reminds me of the coexistence of dark rays of your sapphires surrounding the white brilliance of your pearls. You resemble the eclipsed moon. There is however a difference. Your dark blue rays cause auspiciousness to those, who worship them in contrast to Raahu, who is feared.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed with the sapphire and the pearls. All the time, the blue lustre of the sapphire is falling on the pearls. That makes one think that the eclipse of the moon is present all the time. The pearl is the Moon and the dark blue Sapphire is the Raahu in this comparison.

3) Swami Desikan describes the high quality pearls as totally blemishless (kalayApi haani--rahithEshu Tava MoukthikEshu). On those shining pearls, the lustre of the sapphires is reflected (Hariseela mahasaa praTathE). That scene is like the permanent eclipse of the Moon by Raahu surrounding the Moon all around (Tava MoukthikEshu HarisilA mahasA sadhaa paritha: uparajyamaana HariNanga Tula praTathE)?

[SIOkam 578 of Sri RanganAtha Paadhuka Sahasram](#)

marathakapathraLA ruchiravidhrumapallavithA
pruThuramoUkthikasthabhakithA nigamal: suraBhi:
upavanadhEvathEva charaNAvani! rangapathE:
aBhilaShathO vihAramaBhigamya padham sprushasi

Meaning: Oh Paaduka! When You stand near the Lord when He is about to proceed in stroll to the garden-park, it looks as though the Goddess of garden stands before the Lord, (with the leaves of the halo of green gems, the sprouting tenderlings of corals and the bunches of flowers in the form of pearls) and beseeches Him in a language of Vedic fragrance, to grace her with a visit!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Ranganatha wants to amuse Himself and goes on jaunts in His garden, you take the form of the goddess of the garden and touch His feet to take Him on those strolls. With Your green leaves (emeralds), red corals (tender shoots) and bunches of white flowers (pearls) and the fragrance of the Vedas accompanying you, the image of yourself as the goddess of the Lord's garden is etched on my mind.

2) **Srimath Andavan's anubhavam:** For the mountain, forest and river, there is an adhishtAna dEvathai (empowering Devathai). Oh PaadhukE, when adiyEn looks at You, You appear like an adhishtAna devathai for the garden of the Lord. The emeralds on you look like the green leaves

of that garden; your corals are like the red tendrils; your pearls are like the flowers. The fragrance of Vedam is abundantly present in this garden. Oh PaadhukE! You touch the holy feet of the lord, who is desirous of strolling in that garden.

3) The PaadhukA is like the empowering god of the garden of the Lord (Thvam Upavana dEvathA Iva). Your margatham /emerald is like the leaves of the trees (Marataka pathralaa); Your beautiful corals are like the tender red shoots (ruchira vidhruma pallavithA); the big and bright white pearls on You are like the bunches of white flowers on that tree (Tava praTutara moukthika sveekithA); the fragrance of the vedAs arise from that garden (Nigamai: surabhi upavanam). There, Oh PaadhukE! You touch the holy feet of the Lord, who wishes to stroll in that unusually auspicious garden (Thvam vihAra abhilashatha: RangapathE: padham abhigamyasprusasi?)

SIOkam 579 of Sri RanganAtha PaadhukA Sahasram

sadhOtthungE rangakshithiramaNapAdhapraNayini!
thvadhAIOkE thatthanmaNikiraNasamBhOdhakaluShE
prathisrOthOvрутthyA praThiruchiBhEdham na sahathe
navAmBha:svAcChandhyam namadhamarakOtiramakara:

Meaning: Oh Paaduka ever lovingly clinging to Lord Ranganatha's Feet! While at a high pedestal and radiating different rays from different gems, causing a chaotic confluence, you are worshipped by the Devas; the fishes in their crowns look like being unable to swim against the speedy flow of floods of light even as fish would find in a new river flood.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The different kinds of your gems mingle and flow like a powerful flood in a river. In that flood of effulgence, the rays from the gems of the crowns of the Devas bowing before you are rendered powerless like a fish upstream in a mighty flood of water.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are encrusted many multi-hued gems. When one looks at their combined lustre, it appears like a mighty and fast moving flood in a river. DEvAs arrive to worship the Lord's Paadhukais. Their crowns have fish-like ornaments encrusted with multicolored gems. When that lustre from the crowns of dEvAs fall on the Paadhukais, it appears like the swift flood, where the fish swim upstream.

3) DevAs are bowing before the PaadhukAs (namatha amara :). On their crowns are the fish like ornaments made up of multi-colored gems (amara kODira makara :). The lustre from those special kind of fish (makara :) fall on the rows of gems on the Paadhukais. That admixture is like a muddy flood in which the makarams are swimming upstream (Tatthatthan Mani kiraNa sambhEda kalushE Thvath aalOkE prathi? srOthA--vрутthyA iva)?

SIOkam 580 of Sri RanganAtha PaadhukA Sahasram

janyasi padhAvani! thvam mukthAshONamaNishakranllaruchA
naKharuchisanthathiruchirAm nandhakanisthrimshasampadham shoUrE:

Meaning: Oh Paaduka! The pearls, rubies and sapphires delineate the sword called Nandaka, by picturing respectively, the sharp lustrous edge, the hands and nails holding it and the total shape of the sword. You thus present a portrayal of the sword (that is an embodiment of Jnana and Tattva darshana).

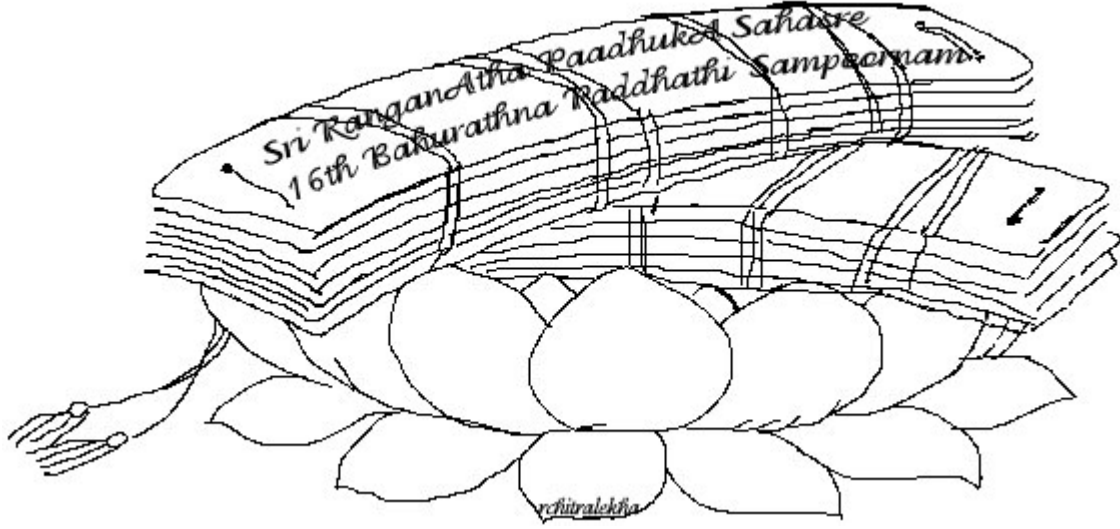
Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the PaadhukAs to Nandakam, the sword of the Lord in this sLOkam. The combination of the colors of the pearls, sapphire and rubies blending with the brilliant white sheen of His fingernails make the black sword of the Lord look beautiful. All the colors of your gems join with the extension of the sheen of the finger nails and reaches all the way to Nandakam held in Your Lord's hand to create a beautiful sight.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed with rubies, pearls and sapphires. That reminds adiyEn of Your Lord's hand holding the sword named Nandakam. His palm is reddish. His nails on the fingers are white. The sword is shining bluish-black in lustre. The combined effect is beautiful.

3) Oh PaadhukE! The combined lustre of pearl, rubies and sapphires on you surface is seen (Thvam mukthA? sONAmAni? sakraneelA ruchAvathi). That reminds adiyEn of the Lord's hand holding the famous sword Nandakam (Nakha ruchira santhathi ruchirAm SourE: Nandaka--nisthrimsa sampadham janayasi)?

Sri RanganAtha Paadhuka Sahasre 16th Bahurathna Paddhathi sampoornam



17. PadmarAga Paddhathi **(The luster of the ruby)**

Introduction: The PadhmarAga paddhathi is the 1st of the 4 chapters (17-20) dealing with 4 specific gems: Rubies, Pearls, Emeralds and Sapphires. In the previous section, Swami Desikan paid tribute to all the 4 of them. Now Swami Desikan singles out every one of them and devotes 30 verses for rubies (PadhmarAga Paddhathi), 50 for pearls (MukthA Paddhathi), 20 for emeralds (Marataka Paddhathi) and 30 for sapphires (Indhra Neela Paddhathi). Altogether, there are 130 verses for these 4 gems that follow the 50 verses of the previous Paddhathi (Bahurathna Paddhathi), which covered all of the 4 gems.

SIOkam 581 of Sri RanganAtha Paadhuka Sahasram

prapadhyE ranganathasya pAdhukAm padhmarAgiNIm
PadhalkaniyathAm thasya padhmavAsAmivAparAm

Meaning: I surrender myself to Paaduka, who is another Mahalakshmi, being padmaragini (having Padmaraga=ruby gems) like Lakshmi (loving to live in the lotus), and who is ever bound to the Lord's feet only (like Lakshmi ever being one participating in all the roles, such as the control of all worlds, being Seshi, etc., permanently sharing in His duty).

Special Notes by V. Sadagopan:

- 1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! AdiyEn surrenders unto you, who are predominantly adorned with PadhmarAga stones. Their red color is close to that of the red lotus flowers. You are exclusively associated with service to Lord's sacred feet. You are like another MahA Lakshmi at the Lord's holy feet.
- 2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When adiyEn looks at the red rubies adorning you, adiyEn is reminded of another MahA Lakshmi, who stays only at the sacred feet of the Lord. MahA lakshmi stays only at the chest of Your Lord. Azhwar thinks of himself as the consort of the Lord performing kaimkaryam at the Lord's sacred feet.
- 3) The Lord's body has 4 colors corresponding to the above 4 gems. He also created these 4 colors at the beginning of the universe. **Since rubies have the red color resembling MahA Lakshmi, Swami Desikan chooses this gem as the 1st of the 4 stones adorning the Paadhukai. PadhmarAgha literally means "having the color of red lotus", the flower has close affinity to MahA Lakshmi.** The Paadhuka supports the lotus feet of the Lord; MahA Lakshmi has the lotus forests as one of her homes. The other home for her is the Lord's chest. She also serves the Lord's lotus feet by pressing them, when He engages in Yoga Nidhrai?
- 4) Swami Desikan performs Prapatthi to the Sri RanganAtha Padhukais adorned with the PadhmarAga gems and suggests that they will confer purushArTams including Moksham on him (PadhmarAghiNIm RanganAthasya PaadhukAm PrapadhyE). Those Paadhukais, which like MahA Lakshmi (PadhmarAgiNi) never leaves the Lord's sacred feet or their proximity (Tasya padhaikaniyathAm RanganAthasya PaadhukAm prapadhyE). They are like another MahA Lakshmi in the sense that they are adorned with red rubies, a color reminiscent of Periya PirAtti, who never leaves the Lord's side (PadhaikaniyathAm aparAm Padhma-VaasAmiva PaadhukAm prapadhyE). She is fond of the red lotuses (Padhma-RagiNi)?

SIOkam 582 of Sri RanganAtha Paadhuka Sahasram

athivAngmanasam vichinthya shoUrE: padharakshE!
padhapadhmasoUkumAryam paripuShyasi padhmarAgaBhAsA
padhavImAhithapallavAmiva thvam

Meaning: Oh Paaduka! Taking into consideration the extreme tenderness of the Lord's Feet, You perhaps plan to spread tender sprouts on the path by means of the halo of the ruby gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You contemplate on the beauty of the Lord's lotus feet, which is beyond thinking and description. You enhance the beauty of the steps taken by those lotus feet with your red rubies resembling tender red shoots attached to those feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! As Your Lord walks around with you, the red lustre from the rubies spreads all around the path. That makes adiyEn think that you are spreading tender red shoots for the soft feet of Your Lord to step on during these yAthrAs. Here Swamy NammazhwAr is enchanted by the dhivya soundharyam of the Lord's lotus feet.

3) The beauty of the Lord's soft feet is beyond conception and description (SourE: Padha-Padhma SoukumAryam athivAng-manasam). You reflect on their softness (vichinthyA) and wish to protect them by spreading as it were soft, tender red shoots of creepers on His path through the spreading of Your red rays (PadhmarAga bhAsA padhavIm aahitha pallavAm paripushyasi)?

SIOkam 583 of Sri RanganAtha PaadhukA Sahasram

padhapallavasangiBhi: pradhIpthal:aDhikOIIAsiBhiramba! padhmarAgal:
analE shayanam kvachinmurArE: avisamvAdhayasIva pAdhukE! thvam

Meaning: Oh Mother Paaduka! The effulgence from the ruby stones is already on the extreme; added to it, is the halo of the tender fingers of the Lord's foot. It then looks as if the Lord stands in a reddish flame. You perhaps affirm that it is beyond dispute that the Lord once lay in Fire (and created Siva)*. *Pancharatra

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother PaadhukE! Your PadhmarAga gems are associated with the tender feet of Your Lord. There, they shine with such brilliance that His whole body seems to become invisible in that red effulgence. It seems that you provide evidence to the Aagamaa statement that Your Lord lay amidst the red flames of fire. (Swami Desikan refers here to the PaancharAthra Aagamic statement that VishNu lies in the middle of fire to create Rudra. Swami Desikan also uses the word, "adhikam" with its double meaning in mind. This word can mean either excessive or above the head (adhi+kam). By the latter meaning, Swamy hints that the flame-like brilliance of the padhmarAga gems on the Paadhukais reach out and obscure as it were the head of the Lord standing on the Paadhukais.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your PadhmarAga gems are shining with a brilliant red hue. Your Lord's sole of the feet are also tender red in color. When these red hues unite, it is like a shining red flame in the middle of which the Lord is resting as stated in the PaancharAthra AagamAs.

3. Lord's soft feet are red like the tender shoots of creepers (padha pallavam). The ruby gems on you are resplendent in their red color and unite with the Lord's soft-red feet (Thvam Padha pallava sanghibhi: pradhIpthal: adhikOIIasibhi: PadhmarAgai :). That combination of red colors seems to testify to the truth of Aagamic statement that the Lord rested amidst flames to create Rudran (PadhmarAgai: MurArE: kvachith analE shayanam avisamvAdhayasi)?

[SIOkam 584 of Sri RanganAtha PaadhukA Sahasram](#)

vivruNOthi rangapathirathnapAdhukE! Thvayi padhmarAgamaNipaDdhathi: shuBhA
nibidOrusanGhatanapIdanaksharan maDhukaltaBhakshathajapankavAsanAm

Meaning: Oh Ranganatha Paaduka! The charming array of the ruby gems-which is incidentally very auspicious-is perhaps a continuity from the blood flow that the Lord caused by squeezing the asuras, Madhu and Kaitabha, between His thighs.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha's rathna paadhukE! The auspiciousness of the red hue associated with Your PadhmarAga gems seem to serve as the reminder of the blood that flowed from the bodies of the asurAs, Madhu and KaiDabhA, when lord HayagrIvan crushed them between His thighs. Your PadhmarAga gems seem to remind us of that incident of yore vividly.

2) The inner meaning is that the red rubies of the Paadhukais are equated to Swamy NammAzhwAr's Paasurams dealing with His kaamam for the Lord. They remove the RajO and TamO guNams from those who experience them and create special raagam (desire) for the Lord.

3) Oh PaadhukE! Your rows of PadhmarAga gems are most auspicious (SubhA PadhmarAga-maNi Paddhathi). They highlight (VivruNOthi) the color of the thick blood (Kashathaja pankam) that flowed from the bodies of Madhu - KaiDabhaas, when the Lord crushed them (niBhiDa Uru sangadana peedana Madhu-Kaidabha kshathja pankam vAsanAm vivruNOthi). During His avathAram as HayagrIvA, the Lord crushed the 2 demons between His thighs and destroyed them effortlessly. The blood flowed copiously and formed thick, muddy red pools (Madhu-KaiDabha Ksahtaja Pankam vivruNOthi).

[SIOkam 585 of Sri RanganAtha PaadhukA Sahasram](#)

prathiyanthi rangapathipAdhukE! janA: thava padhma raga maNi rashmisanthathim
aBhijagmuShAm thvadhanuBhAvaKhandithA dhaGha sanchayAdh vigaLitha amasrukChatAm

Meaning: Oh Ranganatha Paaduka! People viewing the wide extent of the bright effulgence from your red stones consider, whether it is the blood from the sins (and their Abhimani devatas) (of Your devotees), slain by you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your devotees recognize the rows of Your PadhmarAga gems and their rays as the blood flowing, when the sins of the unrighteous are cut into shreds by your grace.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the sadAchArya sambhandham will banish all of our sins.

3) Oh PadhukE! When people witness the bright red hue of the rows of Your PadhmarAga gems (Jana: Tava padhmarAga-maNi rasmi anubhAvam pasyathi), then they consider that the assembly of the red rays is like the freshly flowing blood arising from the cutting of the bundle of sins of those, who sought your refuge (Thvath anubhAva khaNDithaath abhijagmushAm aga samchayaath vigaLithAm asrukchaDAm prathiyanthi).

[SIOkam 586 of Sri RanganAtha PaadhukA Sahasram](#)

pashyanthi rangEshvarapAdhukE! thvAm poUrAnganaA: sparshitharAgabhanDhAm
shrungArayOnErjvalanasya dhlpthal: angArAJAlariva padhmarAgal:

Meaning: Oh Ranganatha Paaduka! The women-folk of the city fall in love with you. They now regard the red colour resulting from the ruby gems, as the heaps of red hot charcoal left behind, from the Fire of Cupid.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes another result from the worshipping of the PaadhukAs. In the earlier verse, he mentioned that the sins of people are destroyed through the worship of the paadhukais adorned with rubies. Here, he states that the desire of the ladies of Srirangam are enhanced many fold by Paadhuka worship. Swami Desikan says: "Oh PaadhukE! The feet of of the Lord has become reddened through association with Your PadmarAga gems. When the ladies of Srirangam worship you, they consider you as the red ember of the fire of the God of love interested to kindle and enhance the love of the ladies of Srirangam for RanganAtha. You provide them the means for their enhanced desire for the companionship of Your Lord's lotus feet".

2) **Srimath Andavan's anubhavam:** Oh RangEswara PaadhukE! Those who recite Swamy NammAzhwAr's paasurams develop extraordinary devotion to Sri RanganAthan and intense desire to be near Him.

3) The ladies of Srirangam (pouranganaA :) see you united with the red rubies, which is tantamount to you being united with desire (ThvAm sparsitha raaga BhandhAm iva pasyanthi). They interpret you as being united with the red flames of ManmathA's fire (ThvAm srungArayOnE: jwalanasya dheepthai: angAra jaalairiva pasyanthi).

[SIOkam 587 of Sri RanganAtha PaadhukA Sahasram](#)

avalmi dhOShApagamasya hEthum thamOpahAm samBhruthapadhmarAgAm
AshESHavandhyAm maNipAdhukE! ThvAmrangEshasUryOdhayapUrvasanDhyAm

Meaning: Oh Manipaaduka! I see in you the Dawn for the Sun of Ranganatha to appear. With Your appearance, our sin vanishes even as darkness disappears. Your Padmaraga gems also point to the blossoming of lotuses. You thus enable the Lord, worshipped by all his lieges to be seen by all!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are like the dawn before the Sunrise of RanganAtha. Your padmarAga stones banish all TamO guNam and sins. Devotees worship you enmeshed with rubies. Just as the Sunrise chases away darkness and makes the lotus blossom, your rubies destroy the darkness of ignorance. You announce the arrival of the lord with the light of your padmarAga gems, which precede Him.

2) **Srimath Andavan's anubhavam:** Those who recite Swamy NammazhwAr's paasurams get themselves freed from sakala paapams and their TamO guNam disappears. Their mind is cleansed and they develop limitless devotion to the Lord.

3) The Paadhukais and their padmarAga gems are the cause for the removal of all blemishes (dhOshAgamasya hEthu) and removes the darkness of ajn-Anam (TamOpahAm). All worships

them (asEsha vandhyAm). They are considered as the dawn (poorva sandhyA) for the Sun raise of Lord Ranganatha (Rangesa Soorya udhyam).

[SIOkam 588 of Sri RanganAtha PaadhukA Sahasram](#)

avApya padhAvani! rangaBharthu: pAdhAmbhujE pallavasamstharABhAm
thvathpadhmarAgadhyuthayO Bhajanthe kAlAnalathvam kaluShAmbhuDhErna:

Meaning: Oh Paaduka! Your Padmaraga radiations provided a surface of tenderlings to suit the sensitive feet of the Lord. Even so, the same acts as a Deluge Fire to dry up the ocean of sins that we have made for over a long time.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The glow of Your PadmarAga gems appear in one regard as the cool, tender red shoots and in another regard as the fire at the time of deluge, which burns our ocean of sins. Such are its diverse powers!
- 2) The inner meaning is that the deep reflections and the correct understanding of the bhAvam of Swamy NammAzhwAr paasurams will destroy all of our sins.
- 3) Oh PaadhukE! The radiance of Your PadhmarAga gems (Thvath PadhmarAga dhyuthi :) reach a beauty similar to the bed made of tender shoots at the lotus soft feet of Sri Ranganathan (Rangabhartu: padhAmbhOje pallava-samsthara aabhAm avApyathi). At the same time, those radiant rays from the PadhmarAga gems are like the Agni of deluge time for the ocean of our sins (Na: kalusha- ambhudhE: kAlAnathvam bhajanthe).

[SIOkam 589 of Sri RanganAtha PaadhukA Sahasram](#)

nisarga siDdham Mani pAdha rakshE! DhEvasya rangavasaThapriyasya bAlArka Varna: padha
padhmarAgam thvath padhmarAgA: punarukthayanthi

Meaning: Oh Manipaaduka! A discerning relisher of Sriranga kshetra, Lord Ranganatha, has His Feet naturally lotus-like with that colour, which Your Padmaraga gems, resembling the early morning sun, only accentuate.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The young sun of the morning quickens the blossoming of the lotuses and enhances their beauty. Similarly, the PadhmarAga gems serve as the young sun that doubles the beauty of the Lord's red lotus feet.
- 2) **Srimath Andavan's anubhavam:** The inner meaning is that the people have already great desire for the Lord. That desire is enhanced multifold after hearing the paasurams of Swamy NammAzhwAr.
- 3) Swami Desikan is referring to the doubling /enhancement of the natural red hue of Lord Ranganathan's sacred feet (nisargasiddham Devasya Padha Padhma raagam) due to the admixture of the red radiance from the PadhmarAga gems on the Padhukai, which have the hue of rising Sun (Thvath BaalArka varNA: raagam Thvath PadmaarAgA:). Those PadhmarAga stones double the red hue of the Lord's holy feet (Thvath PadhmarAgA: punarukthayanthi).

[SIOkam 590 of Sri RanganAtha PaadhukA Sahasram](#)

padhEna vishvam maNipAdharakshE! pathnyA samam pAlayathO murArE:
yasha: payODhoU parikalpayanathi pravALashOBhAm thava padhmarAgA:

Meaning: Oh Manipaaduka! The Lord takes care of everything in the world appropriately, but enthusiastically and earnestly, with the able assistance of Mahalakshmi. His reputation for protection is a vast ocean in which your red rubies would appear as corals.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh gem-bedecked PaadhukE! Lord and His consort are protecting the universe with determination. The Lord's fame, as the protector of this universe and its beings, is as profound as the ocean in its vastness. In that ocean of His valor, Your PadhmarAga gems are seen as the blossoms of the beautiful coral reefs.
- 2) **Srimath Andavan's anubhavam:** The refernece here is to the dhivya dampathis protecting this world by every means and Swamy NammAzhwAr's celebration of this Vaibhavam.
- 3) Oh PaadhukE! The glory of Your Lord's Thiruvadi along with MahA Lakshmi and Your PadhmarAga gems protects the whole universe (Tava PadhmarAgA: PathnyA samam padhEna viswam paalayatha: MurArE: yasa:). Oh PaadhukE! Your PadhmarAgam's beauty is like the beauty of the red coral in the vast ocean of the glory of the Dhivya Dampathis.

[SIOkam 591 of Sri RanganAtha PaadhukA Sahasram](#)

archiShmathI kAnchanapAdharakshE! prasthoUthi thE pAtalarathnapankthi:
rEKhAraThAngasya maha: prapancham rangEshapAdhAmbhujamaDhyaBhAja:

Meaning: Oh Paaduka! The splendour of Your Padmaraga gems bestows lustre on to the Chakra present as lines on the foot of the Lord.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh golden Paadhukais of the Lord! The radiant lustre of your cluster of rubies gives brilliance to the sign of the disc seen in the middle of the palms of your Lord's lotus feet. Your Lord's palm of the feet carry unique insignias like disc, conch, lotus, flag, kalpaka creeper et al in the form of lines to indicate His status as the Emperor of the universe.
- 2) Swami Desikan addresses the Paadhukais as golden Paadhukais (Kaanchana PaadhukE) to remind us about the golden base on which the rows of rubies (paaDala-rathna pankthi) are enmeshed. He sees the rubies emanating a brilliant lustre like agni jwAlai (archishmathi paaDala-rathna pankthi) from the golden base. That red lustre intensifies the tEjas from the chakra rEKai on the palms of the feet of the Lord (rEKhA-raTAngasya maha: prapanjam prasthouthi).

[SIOkam 592 of Sri RanganAtha PaadhukA Sahasram](#)

thvayaIva pAdhAvani! shONarathnal: bAIAthapam nUnamudhIrayanthyA
padhmApathE: pAdhathalaparUDam rEKhAmbhujam nithyamaBhUdhanidhram

Meaning: Oh Paaduka! The Lord's Feet have lines of lotus also. It is a nice piece of imagination to reason out that this lotus remains blossomed, never closing itself up, only because of the mild sunshine that your ruby gems emit.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your rubies serve as the morning sun to open the insignia of lotus on the holy feet of your Lord. The warmth of your rubies keeps however that lotus opens always. (The presence of lotus on the palms of one's foot indicate that the person has unlimited wealth. Swami Desikan hints that the PaadhukAs confer this bhAgyam to the Lord through its rubies).

2) **Srimath Andavan's anubhavam:** The lotuses of the world blossom at the sight of Sun in the morning; they close at sunset. The lotus on the palm of the foot of the Lord is always in a state of blossom, thanks to the radiance of the rubies from the Paadhukais.

3) The rubies on the Paadhukais act as the morning sun (sONa-rathnai: bAIAtapam udhlayanthyA Thvayaiva). There is a lotus in the form of rays (PadmApathE: paadha tala prarUDam rEkAmbhujam). That lotus never closes its petals. It is always in a state of blossom (rEkAmbhujam nithyam anidhram abhUth).

SIOkam 593 of Sri RanganAtha PaadhukA Sahasram

nithyam nijAIOkapaTham gathAnAm shrEyO dhishanthIm shrithapadhmarAgAm
mahlyaslm mADhavapAdharakshE! ManyAmahE mangaLadhEvathAm thvAm

Meaning: Oh Paaduka! We would say that you are another Mahalakshmi, reputed as Mangala devata. Like Her, You have Padma-raga; You too grant the highest abode to whomsoever coming into the circle of light as she grants to whomsoever She casts her glances on; she is very great and You too are greater than the Lotus Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! We consider you as the equivalent to Sri Devi because of the many qualities that both of you share. Whenever both of your eyes fall on anyone, that person receives every type of auspiciousness Sri Devi prefers to live on the lotus flower. You stay next to the lotus feet of Your Lord. The glory of Sri Devi is large. You are larger than the Lord's feet so that you can accommodate His feet with comfort.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! AdiyEn considers you as the YajamAni of all KshEmams and wealth, a veritable MahA Lakshmi. The inner meaning is that AchAryAs are the avathArams of MahA Lakshmi. When their katAksham falls on us, we have no deficiencies in this or the other world.

3) Oh Maadhava PaadharakshE! You confer sakala KshEmams for those, who are blessed to be in the line of your red rays from the rubies on You (Nithyam nijalOkapaTam gathAnAm srEya: disanthi). AdiyEn considers You (Paadhukai) as the most distinguished goddess of auspiciousness (ThvAm Mahlyaseem MangaLa DevathAm manyAmahE).

SIOkam 594 of Sri RanganAtha PaadhukA Sahasram

dhEvasya rangarasikasya vihArahEthO: AthmAnamanGhrikamaIE vinivEdhya pUrvam prAyO
nivEdhayasi shONamaNiprakAshal: prathyUShapadhmakalikAm padha rakshiNi! thvam

Meaning: Oh Paaduka! As one would receive with honours an important actor as he visits the theatre, You provide after 1st delivering yourself unto the Lord a bouquet of lotus buds-yet to blossom, in the morning- in the form of the lustre of the Padmaraga gems. It looks so!

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the rubies on the PaadhukAs as the lotus buds offered to the Lord's feet during worship. He says: "Oh PaadhukE! You offer the lotus buds of your rubies to the Lord's feet, which are going to engage in a novel dance on the stage of Srirangam. You take refuge in the Lord's feet 1st and then offer Your rubies to serve as lotus buds as a mark of Your reverence for those feet that are about to move on the stage of Srirangam.

2) **Srimath Andavan's anubhavam:** The inner meaning is that SadAchAryAs place the aathmAs at the sacred feet of the Lord and during the rest of their life time on earth engage in kaimkaryams like adorning the Lord with fragrant flowers.

3) For the enjoyment of the Lord of Sriramgam during his dance on the stage of Rangam (Rangarasikasya dEvasya vihAra-hEthO :), you (Paadhukai) offer yourself 1st at the lotus feet of the Lord (poorvam aathmAnam angri-kamaE vinivEdhya). After that, You shower through Your rubies the red lotus bud like offerings (sONA-maNi prakAsai: prathyUsha padhmakalikAm prAya: nivEdhayasi).

SIOkam 595 of Sri RanganAtha PaadhukA Sahasram

prathyangmayasya haviSha: praNavEna dhEvi!
 prakshEpaNAya paramArthavidhAm munInAm
 prAjyAm mukundhacharaNAvani! padhmarAgai:
 paryAyapAvakashiKhAm BhavathIm prathIma:

Meaning: Oh Mukunda Paaduka! Those sages, who knew what is the Truth, what is the supreme goal of man, perform to please You, with Your Padmaraga gems, with PraNava chanting, a homa; the havis is their soul. The fire with ghee oblations being poured on to is you (Atma samarpana).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of the Lord, which blesses one with Moksham! The rays of rubies are like the flames of the holy fire used by the sages in YaagAs to submit their souls to the accompaniment of PraNavam to attain freedom from the cycles of births and deaths.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! The kaanthi of the rubies on you is like the flames of Agni in sacrificial fire. Just like the havis placed on the Agni kuntam for specific devathAs with manthram for them reaches them, the aathmA presented to sadAchAryans reaches the Lord. There is no doubt about it.

3) The subject is about the jeevAthma svaroopA dhavyam offered (prathi angmayasya havisha:) by AchAryAs (muninAm prEkshEpanAya). That is offered with Pranavam (SapraNavam) with huge amount of ghee (praNavEna prEkshapANAya prAjyAm). That offering is like an agni JwAlai made up of the lustre of the rubies on the Padhukai (paryAya paavaka sikhAm prathIma:).

SIOkam 596 of Sri RanganAtha PaadhukA Sahasram

sampadhyathE thava padhAvani! padhmarAgal:
 prasThAnamAngaLikaOmahuthAshanashri:
 kshIrAhuthirBhavathi yathra vikalpaganga
 rangEshvarasya ruchirA naKharashmiDhAra

Meaning: Oh Paaduka! As Lord Ranganatha is on an outing, a Homa for auspices is perhaps being performed. You with padmaraga gems become the fire; the stream of white flow-like milk-of the halo of rows of nails in the Lord's Feet, becomes the Ahuti, perhaps another Ganga river, since this also flows out of the Lord's Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan compares the effulgence of the rubies to that of the sacred flames of a sacrifice in which milk is poured as the oblation. He compares the glow of rubies to that of Agni used in the Vedic sacrifices. He draws an analogy between the milk and the white effulgence of the Lord's toenails. He wonders whether the white milk-like flow from the Lord's toenails is the flow of GangA rushing out of the nails.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The red rubie are enmeshed on you. The red lustre of the rubies mixes with the white lustre of the toenails of the Lord. This admixture seems like the Lord performing homam with milk in the red jwAlais of your rubies during the time of His sanchAram.

3) **There is a homam known as PrasTAna MaangaLika Homam that is performed prior to sanchArams.** When Lord does this hOmam prior to His travels (vijaya YaathrAs), the red rubies with their lustre heighten the effulgence (shObai) of the Agni (PadmarAgai: Sri: sampadhyathE). In that Agni, the flow of the white lustre of the toenails of the Lord (RangEswarasya nakha rasmi dhArA), is like the offering of milk (KshlrAhuthi :).

SIOkam 597 of Sri RanganAtha PaadhukA Sahasram

AmunchathAmaruNayAvakapankalakshmlm
shONashmanAm thava padhAvani! kAnthiyOgAth
padhmAsahAyapadhpadhmanaKhA: shrayanthE
sanDhyAnuranchithasuDhAkarabimbashOBhAm

Meaning: Oh Paaduka! When the Lord returns, it is evening. The nails of His feet bathing in the red halo of Padmaraga gems, as if they were treated with red lac, acquire the spectre of a full moon reddened in the eastern sky.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The red glow from your rubies resembles red sandal paste. When that glow combines with the sheen from Your Lord's beautiful white toenails, it gives the impression of the beauty of Moon at dusk, when the sky is awash with ruby red color.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your red rubies emanate lustre that resembles the red sandal paste. When that red lustre falls on the brilliant white nails of the Lord, it reminds one of the Moon's white orbits at tawny dawn.

3) There is the beautiful white sheen from the toenails of Sriya: Pathi (PadhmA-sahAya padhpadhma nakha kaanthi). The dawn-red beauty of the rubies enmeshed in the PaadhukAs blend with that white lustre (AruNa yaavakapanka Lakshmlm aamunchathAm Tava sONAsamanAm kaanti Yoga :). Yaavaka Panka is the red sandal paste arising from saffron blended with yellow sandal paste (Kaanhti Yogam). The beauty produced (Lashmlm aamunchathAm) by the admixture of this red sandal paste united with the white kaanthi of the toenails of the Lord creates an aura of the white Moon against the red dawn. (SandhyA anuranjitha sudhAkarabhimbha sObhAm srayanthE)?

[SIOkam 598 of Sri RanganAtha Paadhuka Sahasram](#)

sThAnE thavAchyuthapadhAvani! padhmarAgA: tEjOmayA: prashamayanthi thamO
madhlyam chithram thadhEthadhiha yajjanayanthi nithyam rAgAthmakEna mahasA rajaso
nivrutthim

Meaning: Oh Paaduka! The light from your padmaraga gems dispels my tamOguna; it is reasonable, since tamas is darkness. But what one fails to understand is how the rajo guna of mine embodied in my love for sensuous pleasures are also dispelled. For here Padmaraga removes the raga of mine!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Achyutha PaadhukE! Your rubies through their effulgence remove the darkness of my ajn-Anam. This is appropriate. But, how does their brilliant red color destroy my passionate nature (RajO guNam)? This is indeed difficult to understand. Swami Desikan plays here with the double meaning of the words TamO: and Raaga:. TamO can mean TamO guNam or darkness; similarly, raaga can mean red color or desire (passion). Swamy hints that the sacred nature of the effulgence from rubies destroy our passionate and dark nature and make us possess qualities of purity (sathva guNam) and auspiciousness.

2) **Srimath Andavan's anubhavam:** The inner meaning is that our Ajn-Anam is driven away by reflection on the paasurams of Swamy NammAzhwAr. **When the ajn-Anam is removed, the anger and pride are also removed.** Sathva guNam becomes dominant.

3) Oh PaadhukE! Your rubies have an overpowering luster (Tava PadhmarAgA: tEjOmayA ;). They remove the darkness of mine born out of Nescience (Tava PadhmarAgA; madhlyam Tama: prasamayanthi). The mighty red lustre of the rubies (rAgAthmakEna MahasA) destroys the rajo guNam in me (madhlyam rajasa: nivrutthim janayanthi). This is indeed a wonder in this world (ithi yath iha chithram).

[SIOkam 599 of Sri RanganAtha Paadhuka Sahasram](#)

padhmAkarAntharavikAsini! rangaBharthu: plthvA padhAvani! maDhUni padhAravindhE
shONOpaladhyuthimayIm suBhagaprachArAm manyE biBharShi mahathIm
madharAgashoBhAm

Meaning: Oh Paaduka! The Lord's Feet-a pair of lotuses-rise from the pond that is the space between the 2 palms of Lakshmi! The honey flowing from the feet-as if it were liquor-intoxicates you. But your gait is lovely. Your red complexion comes from the Padmaraga gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! AdiyEn thinks that your rubies attained their expansive and brilliant red color from drinking the fermented honey of the lotus feet that has blossomed in the pond of MahA Lakshmi's hands. Swami Desikan uses his poetic imagination to paint a vivid picture. Lord's feet are the twin lotuses. They blossom in the hands of MahA Lakshmi (PadmA karam or a lotus pond). MahA Lakshmi holds the Lord's lotus feet in her hands to press them. The rubies to reach the intoxicated state revealed by the reddening of their surfaces drink the fermented honey from the lotus feet. Swami Desikan links the brilliant red hue of the rubies with "madha Raaga sObhA", the special flushed effect arising from a state of drunkenness.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The red rubies are enmeshed on you. When You transport Your Lord during His sanchAram, the red lustre from the rubies and Your

movement looks like that of one, who has drunk deeply the fermented honey from the Lord's lotus feet. The inner meaning is that Swamy NammAzhwAr is "intoxicated" with the enjoyment of the guNa-Vaibhavam of the Lord `s Thiruvadis.

3) MahA Lakshmi's sacred hands hold the lotus feet of the Lord (PadhmA Kara anthara vikAsini Rangabharthu: Padha aravindham). The Paadhukai and the rubies on them appear like they are intoxicated by the drinking of the fermented honey from the Lord's lotus feet (Rangabharthu: padha aravindhE madhUni peethvA). The strident and beautiful sanchAram made by these radiant rubies enhances the red beauty of the rubies (sONOpala dhyuthimayeem subhaga prachAram mahathlm madha raaga sObhAm Bhibarshi).

SIOkam 600 of Sri RanganAtha Paadhuka Sahasram

PadhAvani! Prasrumarasya kalEryugasya prAyENa samprathi nivArayithum pravEsham shrirangaslmi thava shONamaNi prasUtha: prAkAramAgnimayam AraBhatE prakAsha:

Meaning: Oh Paaduka! The Padmaraga-red lustre erects a novel fortress of Fire that can effectively prevent the entry of the now-fast-spreading Kaliyuga evil.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The red effulgence arising from Your rubies surrounds the boundaries of Sri Rangan like walls of fire and prevent the entry of the age of Kali inside the holy city, the home of Your Lord.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the comprehension of the paasurams of Swamy NammAzhwAr will remove Kali dhOshams (involvement with spiritually injurious matters due to the dominance of desire, anger, arrogance, jealous and the like).

3) Oh PaadhukE! The lustre of Your rubies are like a fort of Agni around the city limits of Srlrangam (sONamaNi prasootha prakAsa: Srlranga-seemni agnimayam prAkAram aarabhatE). The spreading of the red rays from the rubies prevents the entry of Kali purushan in to Srlrangam (KaE: yugasya Srlranga-seemni pravEsam nivArayithum aarabhatE).

SIOkam 601 of Sri RanganAtha Paadhuka Sahasram

IIIAgruhAntharavihAriNi ranganAThE IAKshArasalaruNa rathna mayUKha lakshyal: prAyENa ranjayathi pAdhasarOjayugmam salranDhriEva Bhavathl maNi pAdha rakshE!

Meaning: Oh Manipaaduka! As Lord Ranganatha is to proceed to the private hall to sport with His spouses, you perhaps serve as a waitress, to apply cosmetic make-up to His Feet, say with red lac decoration-namely, the red halo of Your Padmaraga gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Lord goes from one consort's chamber to the other. During these times of relaxation, you transport Him. At those times, your rubies with their red color appear to paint a red pathway marked by the red vegetable dye decorating Your Lord's feet.

2) **Srimath Andavan's anubhavam:** There is a flower called Semparutthi. When one soaks that flower in the water, a red paste will result. That paste is painted over the feet of ladies for beautification. When the Lord travels with padhukais adorned with rubies, His feet look as though they are painted with semparutthi paste (Sempanju Kuzhampu). This paste has the same effect like MaruthANi paste.

3) Semparutthi paste is LaakshA rasam in Sanskrit. Swamy equates the red hue of the rubies (aruNa rathna mayUkham) to the color of the painting with LaakshA rasam on the sacred feet of the Lord by the ladies of the inner chambers. These rubies redden multifold the lotus red feet of the Lord.

SIOkam 602 of Sri RanganAtha Paadhuka Sahasram

rangEshithurviharathO maNipAdharakshE!
raThyAntharE sumanasa: parikIryamANA:
thvathpadhmarAgakiraNacChuraNAdhBhajanthE
sandhyAthapAntharithathArakapankthilakshmlm

Meaning: Oh Paaduka! As Lord Ranganatha walks across the street, admirers' sprinle flowers on the path. These flowers, under the impact of the Padmaraga lustre falling on them look like stars in the red horizon of the evening dusk.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When RanganAtha travels around the streets of Srirangam, his devotees shower a lot of white jasmine flowers as a sign of their affection and reverence. The red color from Your rubies falls on those white flowers and the mingling of the 2 makes it look like the red evening sky interspersed with stars of the evening. The scene is like the white stars against the background of what is known as "ManjaL Veyyil".

2) The Lord is having sanchAram in the streets of Srlrangam and is being transported by His Paadhukais, where the red rays from their rubies are falling on the copious rain of white flowers showered by the BhakthAs of the Lord (Viharatha: rangEsithu: raTyAntharE parikeeryamANaa: sumansa:). The admixture of the red rays from the rubies with the white mallikai pushpams (Thvath PadhmarAga kiraNa cchuraNath) creates a special, beautiful effect (viz), the rows of white stars against the background of reddish dusk (sandhyAtapa antharitha taaraka pankthi lakshmlm bhajanthE).

SIOkam 603 of Sri RanganAtha Paadhuka Sahasram

rangADhi rAja padha rakshiNi! biBhrathasthvAm gangA tharanga vimalE girishasya moULoU
samvarDhayanthi mahasa thava padhma rAgA: shallAthmajA charaNaya
Avakapankalakshmlm

Meaning: Oh Rangarajapaaduka! Siva bears you on his head after cleansing his head, of all past red dye remanant, with the Ganga waters of his head. Nevertheless, Your Padmaraga gems bestow a beaming red colour on Siva's head to create an imagery of the red lac from Parvati's feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangarAja PaadhukE! RudrA's head wears you (SatAri) on his head. At that time, the red color from your rubies fall on the head of Rudran washed by the white waters of GangA. That reminds me of the residue of the red lacquer dye from Parvathi's feet that stuck to RudrA's head, when he bowed before her to quench her anger as a part of their PraNaya kalaham.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the supreme devotee of the Lord, Rudran, places the paasurams of Swamy NammAzhwAr on His head and becomes blemish less.

3) Rudran has a siras, which is made blemish less by the flow of the sacred GangA water, which arose from the Lord's feet during the Thrivikrama avathAram. On that head rests the Paadhukai of the Lord (ThvAm Bhibratha: Girisasya Ganga taranga vimalE mouLou). The red rays of ruby now fall on that sacred head of Rudran and enhance the red beauty marks that are already there (Tava PadhmarAgaa: mahasA Lakshmlm samvardhayanthi). What is it that was there? The red marks from the LaakshA Rasam of Paarvathi's feet lodged there during the lover's fight are there. The red rays from the rubies enhance that red hue.

SIOkam 604 of Sri RanganAtha Paadhuka Sahasram

sharaNamupagathAnAm sharvarIm mOharUpAm shamayithumudhayasThAnmanmahE
bAlasUryAn padhasarasijayOgAdhranganATHasya BhUya: pariNamadharuNimna: pAdhukE!
PadhmarAgAn

Meaning: Oh Paaduka! The red lustre of Your Padmaraga gems is enhanced by the contact with the Lotus feet of the Lord. The gems now function as the rising suns that remove the night-darkness of nescience from the devotees, who surrender themselves unto you.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Through Your association with the Lord's holy feet, the red glow of your rubies increases. Those rubies appear like many little suns that help to banish the dark night of ignorance for those, who seek refuge in you.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the ajn-Anam of people are banished, when they study the moving paasurams of Swamy NammAzhwAr under SadAchAryAs.

3) Lord RanganATHA's lotus red feet enhances the red hue of the rubies on the Paadhukais (RanganAtasya padha sarasija yOgAth bhUya: pariNamath aruNimna: PadhmarAgA :). When one seeks them as the means for Moksham, the dark night of Ajn-Anam is banished by the rays of rubies, which are like the rays of the rising sun (PadhmarAgAn saraNam upagathAnAm mOharoopAm sarvarIm samayithum udhayasTAN Baala--sooryAn manmahE).

SIOkam 605 of Sri RanganAtha Paadhuka Sahasram

haripadharuchirANAm pAdhukE! thAvakAnAm
aruNamaNigaNAnAm nUnamarDhEndhumoULi:
praNathisamayalagnAm vAsanAmEva DhatthE
kalamakaNishakAnthispardhinIBhirjatABhi:

Meaning: Oh Paaduka! Siva with his moon-digit bears you. He has got the colour for his locks of hair from the moon. They resemble bunches of grain stack in lustre. I faintly conjecture that it is Your Padmaragas that conferred their quality-colour, for example- on the Jatas of Siva.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swamy Desikan describes the special fragrance, color and beauty that the matted locks of Rudra obtain, when the rays from the red rubies of the Paadhukais fall on His head. Swamy says: "Oh PaadhukE! RudrA's matted locks attain a golden red sheen due to association with the lustre of your rubies. That makes the locks look like the sheaves of ripe winter rice crop. The white rays of the crescent Moon on Rudra's head do not dilute this lustre. The fragrance of Your Lord's lotus feet also enters RudrA's matted locks, when the rays of your rubies fall on them. Both an ethereal beauty and fragrance are acquired by RudrA's locks as a result of association with you.

2) **Srimath Andavan's anubhavam:** The inner meaning is that Rudran celebrates Swamy NammAzhwAr paasurams by adorning them on His head.

3) Lord Sivan has crescent Moon on His tresses (ardhEndhu mouLi) and is further distinguished by the reddish gold matted locks on His head that seem to fight with each other (kaLamakaNisa kAnthi spardhinlbhi: jaDAbhi:) as He moves His head. On that siras fall the red rays from the rubies of the Paadhukais, which get enhanced in its red hue through contact with the red lotus feet of its Lord. Rudran adorns those red ruby rays, which have the sambhandham of the Lord's sacred feet and becomes fulfilled.

SIOkam 606 of Sri RanganAtha PaadhukA Sahasram

prathiviharaNamEthE pAdhukE! rangaBharthu: padhakamalasaganDhA: padhma
rAgAsthvadhlyA: tharuNa thapana malthrlm udhvahadhBhir mayUKhal: sThala kamala
viBhUthim sThApayanthyavyavasThAm

Meaning: Oh Paaduka! As the Lord takes a stroll, the Padmaragas move on; their sun-like lustre moves step by step; without a restriction on space; one sees a plethora of land-lotuses.

Special Notes by V. Sadagopan

1. **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Ranganatha moves around on you, there arise land lotuses having your lustre and the fragrance of Your Lord's Thiruvadi. They shine like young suns even if they do not last long, since they have no association with water.

2. **Srimath Andavan's anubhavam:** The inner meaning is that when one is blessed to understand the meanings of Swamy NammazhwAr's paasurams sung with great desire for PerumAl with the help of MahAns, then one's mind blossoms like the lotus bud that has seen Sunrise. This effect on the mind is shared by one and all independent of their loftiness or lowliness in education or wealth.

3. Lord RanganAthan's inner soul of the feet share the beautiful red hue of PadhmarAgA gems that adorn the Paadhukai (Rangabharthu: padha kamala sagandhA: ThvadhlyA: yEthE PadhmarAgA :). The rays of these rubies seem to have attained the friendship of the Baala Sooryan (yEthE padhmarAgA: taruNa-tapana maithrlm mayUkhai: udhvahadhbhi). During the Lord's sanchAram, they resemble lotuses blossoming out of the land (prathiviharaNam yEthE PadhmarAgA: sTala-kamala vibhUthim sTApayanthi).

SIOkam 607 of Sri RanganAtha PaadhukA Sahasram

ayamanitharaBhOgAn ranjayan vltharAgAn
aruNamaNigANANAm thAvakAnAm prakAsha:
maDhuripupadharakshE! mankshu jAjvallyamAna:
shalaBhayathi janAnAm shAshvatham pAparAshim

Meaning: Oh Paaduka! People, who have forsaken love in respect of all things, but cherish a love of the Padmaraga gems, would have their long-standing heaps of sins too consigned to the flame so to say, of the gems.

Special Notes by V. Sadagopan

1. **UtthamUr Swami's anubhavam:** Oh MadhusUdhana PaadhukE! The Yogis characterized by their dispassionate nature are exhilarated when they see you. They are without raaga (attachment) or passion. Even these passionless acquire joy (passion) from seeing you. The red glow from the rubies on your body spreads everywhere and destroys the heaps of sins of the people like fire flies destroyed by an open flame.

2. **Srimath Andavan's anubhaavam:** The inner meaning is the paasurams sung by Swamy NammAzhwAr with great desire for his Lord are considered red gems (padhmarAgam). The meanings of these paasurams immerse the rasikAs in an ocean of aananadham. The comprehension of the meanings of AzhwAr's paasurams also destroys the sins of the listener just like the fireflies falling into a bright lamp. Even sinners listen to AzhwAr's paasurams with great delight and feel uplifted.

3. Here Swamy Desikan focuses on the Yogis, who do not cultivate any desires (veetha raagAn) except attachment to the Lord; they also do not enjoy anything (anithara-bhOgAn) except Bhagavath anubhavam. The shining assembly of the bright red rubies on the Paadhukais (jaajvalyamAnA: ThavakAnAm aruNamaNi gaNAnAm prakAsa:) gladden (ranjayan) the hearts of these Yogis. The lustre from these red rubies destroys quickly and permanently the age old sins of people (ThAvakAnAm aruNamaNi prakAsA: muhu: janAnAm saasvatham paapa-raasim salabhayathi)?

SIOkam 608 of Sri RanganAtha Paadhuka Sahasram

prachuranigamaganDhA: pAdhukE! rangaBharthu:
padhakamalasamruDdhim prathyaham BhAvayantha:
dhaDhathi shakalayanthO gADamanthasthamisram
samuchithamaruNathvam thAvakA: padhmarAgA:

Meaning: Oh Paaduka! Your Padmaraga gems simulate the sun in being red; in exuding Vedic fragrance; in unfolding and blossoming the lotus each morning, the sun is famous, whereas the Padmaraga gems can do the embellishment on the Lotuses of the Lord's Feet; But whereas the sun dispels the darkness of night- which is superficial, the Padmaraga lustre can remove the sin-heaps of the devotees accumulated over a long time. This is inner darkness.

Special Notes by V. Sadagopan

1. **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your red rays have Vedic association. They enhance the beauty of Your Lord's lotus feet like the Sun that opens up the lotus flowers in the ponds. They remove the darkness of ignorance like the rising Sun (AruNa). Thus it has the many characteristics of the Sun. Swamy Desikan plays on the word "aruNathvam" in this verse, where he describes the property of the rubies. This word can mean the Sun at dawn or redness. He points out that the rubies are like the red Sun at dawn and carries out all the duties of the Sun.

2. **Srimath Andavan's anubhavam:** The inner meaning is that AzhwAr's paasurams house inside them the essence of Vedic fragrances. These paasurams are very dear to the Lord. They fill the minds of the listeners with auspicious information about the svaroopam and SvabhAvam of the Lord and destroy ajn-Anam thoroughly.

3. Oh PaadhukE! Your rubies resemble the Baala Sooryan (ThAvakA: PadhmarAgA: aruNathvam dhadhathi) They contain inside the fragrance of the Veda manthrams (nigama-gandhA: nivahathi). They are filled with the red hue of the inner soul of the Lord's feet (Rangabharthu: padha kamala samruddhim bhAvayantha :). They remove the deep darkness of nescience (ThavakA: padhmarAgA: ghADam tamisram sakalayantha :).

SIOkam 609 of Sri RanganAtha Paadhuka Sahasram

IAkshAlakshmlm aDhara ruchakE rangiNa: pAdha rakshE! vakthrAmBhOjE madhapariNathim
padhmarAgadhyuthisthE karNOpAnthE kisalayaruchim dhEvi! SEvanathAnAm slmAnthE cha
thridashasudhrishAm soUthi sindhUrashOBhAm

Meaning: Oh Devi Ranganatha paaduka! When divine damsels come and bow before you in homage, when Your Padmaraga gems confer cosmetic gifts to them; the gems apply a red lac dye on the lip, give a lovable intoxicated look to their face, and place a tender sprout on the ear and a vermilion dot on the parting line of the fore-portion of the head.

Special Notes by V. Sadagopan

1. **UtthamUr Swami's anubhaavam:** Oh PaadhukE! You bless the wives of the DevAs, who worship you having many special beauty marks arising from your rubies. You enhance the redness of the color of their lips painted earlier with the red dye. You make their lotus faces flushed with joy through your redness. You enhance the beauty of the red ear ornament that they are wearing. You increase the loveliness of the vermilion mark adorning the partition between their rows of hair". Swami Desikan states that the wives of the DevAs absorb the divine glow of the red rubies of the PaadhukAs on the different areas of their faces.

2. **Srimath Andavan's anubhavam:** The inner meaning is that a full Comprehension of the meanings of the paasurams of Swamy NammAzhwAr creates all kinds of joy and comfort.

3. Swami Desikan assesses the mutifold effect of the radiance (Dhyuthi) of the PadhmarAgA gems here. There are the wives of DevAs, who have bent before the SaThAri (sEvAnathAnAm Thridasa-sudhrusAm) to offer their worship. The luster of the rubies falls then on the different areas of their faces. When they (rays of rubies) fall on the lips that look like a golden jewelry, the appearance is like red lacquer used in painting the lips (adhararuchakE laakshA Lakshmlm iva). When these red rays fall on the entire face, then they remind one of the joyous state arising from inebriation (vakthraAmbhOjE madha-pariNathim iva). When it falls on the ear lobe region, they remind one of the tender green shoots (karna upAnthE kisalaya ruchim). When they fall on the dividing line between the rows of hair (vahidu), they remind one of the vermilion marks adorning that region (seemanthE sindhUra-sObhAm southi).

SIOkam 610 of Sri RanganAtha PaadhukA Sahasram

aruNamaNayasthavalthE haripadharAgENa labdhamahimAna:
gamayanthi charaNarakshE! DhyumaNigaNam jyOthiringaNathAm

Meaning: Oh Paaduka! The natural red lustre of the Padmaragas acquiring further augmentation from the Lord's Feet is so much brilliant that before it, any number of suns would suffer the fate of being dismissed as mere fireflies.

Special Notes by V. Sadagopan

1. **UtthamUr Swami's anubhavam:** Oh PaadhukE! Through Your association with Your Lord's red feet, the lustre of your rubies multiplies many folds in its redness. They thus become superior in their brilliance; even hoards of suns look like fire flies in front of you, when You are united with Your Lord's holy feet.

2. **Srimath Andavan's anubhavam:** The inner meaning is that the true Jn-Anam acquired from AzhwAr's and AchArya's upadesams excels all the acquired saasthra Jn-Anams acquired without the help of the study of AzhwAr paasurams interpreted by AchAryAs.

3. The red rubies of Yours with their association (sambhandham) to the Lord's lotus red feet attain a glorious hue (Tava aruNamaya: Hari Padha raagENa labdha mahimAna :) that makes the assembly of suns look like the trivial assembly of fire flies (Tava yEthE aruNa-maNaya: dhyumaNi gaNam jyOthirinkhaNathAm gamayanthi).

Sri RanganAtha PaadhukA Sahasre 17th PadmarAga Paddhathi sampoornam

18. MukthA Paddhathi (On pearls in the Paaduka)

Introduction: General: This section dwells on the beauty of the white pearls adorning the PaadhukAs. Swami Desikan has 50 verses to celebrate the glory of pearls associated with the Lord's PaadhukAs. In the 1st verse of this section, Swami Desikan refers to 1st among 3 doctrines elaborated by Vaishnavite philosophy. This is ChEthanam (sentient). The other 2 are achEthanam (insentient) and Iswaran (the Supreme Lord). The 1st doctrine itself is divided into 3 sub-categories: Bhadda (bound), Muktha (liberated) and Nithya (eternally free) jeevans. All the chethanams and achethaams are created by Iswaran and disappear in Him at the time of dissolution of the Universe. Hence, the Supreme Lord is recognized as "Seshi") or Uchchishtam in the Vedic terminology. Seshi is the final reality, when nothing else exists as at the time of MahA PraLayam. At that time, the entire creation passes into the primordial matter, devoid of name and form and only Iswaran exists as Seshi. He is not subject to change, decay or death. He is the progenitor of all as Seshi. Every thing is reborn from him at this time of mahA praLayA. Whatever is generated from the Seshi is known as Sesha. The relationship between Iswaran (Seshi) and His creation (sesha) that decays after finite life is known as Sesha-Seshi bhAvam.

SIOkam 611 of Sri RanganAtha Paadhuka Sahasram

**baDdhAnAm yathra nithyAnAm mukthAnAmIshvarasya cha
Prathyaksham shEShashEShithvam sA mE siDdhayathu pAdhuka**

Meaning: There is a special relationship between Bound ones, Nitya sooris, and Emancipated souls on the one hand and the Lord on the other. They are all sesha bhootas (lieges ever) and He, the master, the Seshi. The paaduka explicitly proclaims this by containing pearls (Muktas), ever (Nitya) bound (Baddha) on itself and behaving as a Sesha to the Master. May that paaduka be my goal!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In this 1st verse extolling the beauty of the pearls on the PaadhukAs of Ranganatha, Swami Desikan summarizes the relationship between the Seshi and His chEthanam (Baddha, muktha and nithya jeevans). Swami Desikan says: "May the Lord's paadhukAs, where the sEsha-sEshi principle is vividly demonstrated become the object of my penance!" Swamy states that the bhaddha, muktha and nithya chEtanAs are incorporated in the Lord's paadhukAs. They become visible there in the form of different kinds of pearls. Paadhuka is sEsha to Lord RanganAtha, the sEshi. Pearls on the paadhukAs are sEsha to the paadhukAs that attain the role of sEshi. Swami Desikan skilfully reminds us of the 2 kinds of sEsha-sEshi relationship through this 1st verse of muktha paddhathi: one is between the Lord and His paadhukAs; the other is between the paadhukAs and the pearls.

2) **Srimath Andavan's anubhavam:** Here Swami Desikan prays for sincere and limitless bhakthi to the paadhukais (viz), Swamy NammAzhwAr. PerumAl and AzhwAr are under the control of those, who display true bhakthi to them. For the paasurams of AzhwAr described as pearls, PerumAl becomes sEsha bhoothar. He is under their control. The 3 kinds of jeevans also are sEsha bhoothars to Swamy NammAzhwAr in this context.

3) "yathra bhaddhAnAm - mukthAnAm -nithyAnAm Iswarasya cha sEsha - sEshithvam prathyaksham" says Swami Desikan. In the paadhukAs, the 3 kinds of jeevans and PerumAl display sesha-sEshithva relationship. sEsha refers to the one that glorifies and sEshi denotes the one that gains that glory, the object of that glory. Swamy prays: "saa mE siddhyathu" May that Paadhukai grace me and become under my influence.

[SIOkam 612 of Sri RanganAtha PaadhukA Sahasram](#)

thava ranga DhurINa pAdha rakshE! VimalA moUkthika paDdhathir viBhAthi suhrudhi thvayi
sADhithApavargal: samayE sankramithEva sADhukruthyA

Meaning: Oh Paaduka! Spotless pearls in rows, found on you are perhaps the Punya deeds transferred to you, as a friend, by the Muktas (emancipated souls) in accordance with the Upanishadic saying.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** GuNAs are 3 in number. They are satthva, rajas and tamas. Their colors are white, red and black. Since this section is about the white pearls, Swami Desikan salutes the people with satthva gunam in this verse. He says: "Oh RanganAtha paadhukE! Your rows of blemishless pearls suggest through their white radiance that they are repositories of righteousness accumulated through the good deeds of the liberated souls at the time of their departure from this mortal world.

2) **Srimath Andavan's anubhavam:** SaasthrAs state that the one who performs prapatthi or bhakthi yOgam gains mOksham. At the time of departure to parama padham, Perumal distributes all that jeevan's puNyams to those who were dear to him and his sins to those, who showed animosity to him during his life. On the paadhukais, there are beautiful pearls. That reminds Swami Desikan of the transfer of all the puNya karmaas of muktha jeevans, who are dear to the paadhukais.

3) Oh PaadhukE! "Tava moukthika paddhathi: vimalA" (Your rows of pearls are spotlessly white). They look like the accumulated essence of the puNya karmAs of those ascending to Parama padham deposited with you, who is dear to the mukthAs (suhrudhi Thvayi samkramithA saadhu-kruthyEva vibhAthi). This transfer of puNya karmAs happen at the time of their departure for the Supreme abode of the Lord (apavargai: samayE Thvayi samkramithaa saadhu -kruthyEva vibhAthi).

[SIOkam 613 of Sri RanganAtha PaadhukA Sahasram](#)

sharaNagathasasyamAlinlyam thava mukthamaNirashminirJharoUGhal: nanu
rangaDhurINapAdharakshE! Jagathi nithyamadhalvamAthrukABhUth

Meaning: Oh Paaduka! The arrays of pearls on you emit radiations that look like cascades in a water-fall of river. The green fields of prapannas secure this, without having to look for rains (which imply the shower of God's grace).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan indicates here that those, who worship the paadhukais adorned with the pearls will attain satthva guNA and will become SaraNagathAs and stay close to the paadhukais. He hints that mOksham is possible only through bhakthi yOgam or SaraNagathy (the act of total self-surrender). In this context, Swamy also alludes to the 2 kinds of crops on this earth. The flowing waters of the river nourish one and streams. Rainwaters nourish the other. The 1st is recognized as "nadhi mAthrukai" and the second is known as "dEva mAthrukai". Swami Desikan says here: "Oh RanganAtha paadhukE! This earth is nourished by the waterfall of your rays originating from your pearls and always makes the crops of SaraNagathAs "adhaiva mAthrukAs" or those, who are not dependent on rain from the skies. They are nourished as in the case of "nadhi mathrukAs" through your waterfall like flow originating from your pearls.

2) **SrImad Andavan's anubhavam:** Oh PaadhukE! The lustre of the pearls on you never diminishes. It is like the huge floodwaters that do not diminish even in the height of hot summer. Those floodwaters nourish the crop of saraNagathAs in all the worlds. The inner meaning is that from the time of Swamy NammAzhwAr's avathAram, all categories of people continue to seek the Lord as their protection and gain mOksham as a result of the upadEsams housed in the paasurams of SaThakOpan.

3) The crop of SaraNagathAs (SaraNagatha sasya mAlini) become independent of the waters from the skies (adhaiva-mAthruKA abhUth). How did that happen? It is your rows of radiant pearls flowing like perennial mountain sterams that causes it and sustains this crop of prapannAs always (Tava mukthAmaNi raSmi nirjjara Ogai: nithyam adhaivamAthruKA abhUth).

SIOkam 614 of Sri RanganAtha Paadhuka Sahasram

aDhiviShNupadham parisPhuranthI navamukthAmaNinirmalaprakAshA paripuShyasi
mangaLAni pumsAm prathipacchandhrakalEva pAdhukE! Thvam

Meaning: Oh Paaduka! You reside at the Lord's Feet, Adorned with the pure spotless new pearls. You shine spotless white. The moon in the sky too shines so spotless and coveted, like a new pearl, on the prathama (after the New Moon). That single digit is believed to be auspices conferring. Indeed you too are similarly auspices- conferring. In fact you can be described as the 1st Digit of the Moon!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the white radiance of the pearls on the PaadhukAs to the auspicious 1st day of Moon in the growing phase (Sukla paksham). The name for this crescent Moon is "Pratipath Chandra kala". People look at it to gain auspiciousness. Swamy says: "Oh PaadhukE! You stay at the holy feet of your Lord and carry the white lustre of your blemish-less pearls. During this time, you appear like the pratipath chnadra kala, which confers auspiciousness on all those, who see it. That Chandra kala also looks like a new pearl on you".

2) The inner meaning is that Swamy NammAzhwAr incarnated in this world and blessed us with (blemishless) pearl-like paasurams. As a result, kshEmam for the whole world results even today just like viewing the 1st phase of the Moon during sukla paksham.

3) Oh PaadhukE! You confer all auspiciousness on people of the world similar to the 1st crescent of the growing Moon (Thvam Prathipath Chandra kala iva pumsAm mangaLAni paripushyasi). That auspiciousness arises from your new and radiant row of pearls that stay close to the Lord's Thiruvadi (Thvam adhivishNupadham parisphuranthi nava mukthAmaNi nirmala prakAsA paripushyasi).

SIOkam 615 of Sri RanganAtha Paadhuka Sahasram

nihithA navamoUkthikAvaListhvAmaBhitha: kAnchanapAdhukE! murArE: naKha
chandramasAm padhAshrithAnAm prathimAchandrparamparEva BhAthi

Meaning: Oh Gold Paaduka! The pearls set on you on all sides in beautiful arrangement appear to be images of all the moons constituted by the nails of the Lord's Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The many rows of new pearls decorating you on all Your 4 sides shine like rows of the images of Moons created by the ten Moons of Your Lord's toe nails.

2) Oh PaadhukE! The rows of new pearls on You appear like the images (prathibimbhams) of the naka chandran's associated with the Lord's holy feet. Just as the toenails do not part with the Lord's feet, the Paasurams of Swamy NammAzhwAr do not ever leave the Lord's sacred feet.

3) Oh golden PaadhukE! On all Your 4 sides are fresh rows of pearls (kaanchana paadhukE! ThvAm abhitha: nihithA nava MoukthikAvali :). Those rows of pearls remind one of the images of the prathimA chandrans. The toenails of Your Lord are the chandrans that are reflected as the pearls on you (MurArE: padhAsrithAnAm nakha chandramasAm prathima-chandra paramparEva bhAthi).

SIOkam 616 of Sri RanganAtha PaadhukA Sahasram

samathAmupalthi vapuShApi sadhA BhavadhlyamoUkthikamahashChurithA hari pAdhukE!
HaripadhOdBhavayA kanakApagA surapurApagayA

Meaning: Oh Paaduka of the Lord! The river Kaveri was already equal to the Ganga in sanctity; now it has mixed with the white lustre of the pearls on you and become white; hence now it has become equal to the Ganga that flowed from the Lord's Feet, in physical nature and appearance too!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The Cauveri river at Srirangam gets connected to Lord Ranganatha's sacred feet and becomes equal in status to the river Ganga, which had such a connection during the Lord's incarnation as Trivikrama. Swami Desikan refers to that equality resulting from the spreading of the white lustre of the pearls falling on the waters of Cauveri River. Swami Desikan observes: "Oh Hari PaadhukE! The Cauveri River is embraced by the lustre of your pearls and that makes her attain a status equal to the Ganga River, which arose from Your Lord's holy feet during an earlier time. Cauveri thus becomes equal to Ganga in all aspects due to your munificence and makes her indebted to you forever".

2) **Srimath Andavan's anubhavam:** River Ganga arise from the Lord's holy feet. River Cauveri arose from the Sahya Mountains in the Western Ghats and flows around Srirangam as a garland. Both remove the sins of those, who take bath in them. Yet Cauveri until it reached Srirangam has the golden color and is known therefore as Ponni. Ganga's waters are white in color. Swami Desikan suggests that the reddish color of the river Cauveri is transformed into white color similar to the holy Ganga River as a result of the radiance of the white pearls from the PaadhukAs falling on river Cauveri at Srirangam. The inner meaning is that the study of Swamy NammAzhwAr's paasurams would remove RajO (color red) and TamO (color black) guNams and converts those, who study them to have satthva guNam (Color white).

3) Oh PaadhukE! The body of the river Cauveri is painted always with the radiance of the white pearls on You (Hari PaadhukE! KanakA SadhA Bhavadhly moukthika maha: churithA). As a result, the river Cauveri attains a white hue similar to the river Ganga, which arose from the sacred feet of Lord Trivikraman (KanakApagA Hari- padhOdhbhavayA SurapurApagayA vapushi samathAm upaithi).

[SIOkam 617 of Sri RanganAtha PaadhukA Sahasram](#)

thavarangachandrathapanlyapAdhukE! VimalA samudhvahathi moUkthikAvaLi:
charaNAravindhanaKhachandramaNdala praNayOpayAthanavathArakAruchim

Meaning: Oh Gold Paaduka of Lord Ranganatha! Spotless pearls shine on you. They approach, with eagerness, the different moons presented by the nails of the Lord's Feet, as if they (pearls) were stars in the galaxy of moons.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In an earlier verse, Swami Desikan described the pearls of PaadhukAs as the reflection s of many moons; here, he describes the pearls as stars in the firmament. He says: "Oh PaadhukAs of the Moon of Srrangam! Your blemishless pearls out of affection for the moons (the toenails of the Lord) are desirous of relating to them (the moons) and hence take the forms of stars". The pearls and the toenails of the Lord remind Swami Desikan of a star-studded sky on a moonlit night.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you pearls are enmeshed. They look like the toenails, which resemble the moon. It is recognized that the stars are the wives of the moon. Your pearls are like the stars associated with the moon (the radiant toe nails of the Lord). The inner meaning is that the AzhwAr's paasurams are like the stars linked with the moon, which removes the darkness of samsAric night.

3) Swami Desikan addresses the Lord RanganAthan as" Ranga Chandran". His PaadhukAs are saluted as golden in hue (Tapaneeya PaadhukE). The surface of the golden paadhukais is enmeshed with rows of radiant white pearls, which are blemishless (Tava vimalA moukthika aavaLi :). Those rows of pearls linked with the radiant white toenails of the lotus feet of the Lord attain the status of the stars in the company of the Moon (Ranga Chandra charaNAravindhana nakhachandramanDala praNaya upayAtha nava tAraka ruchim samudhvahathi).

[SIOkam 618 of Sri RanganAtha PaadhukA Sahasram](#)

chandhrachUdamakutEna IALithA chArumoUkthikamayUKhapANdarA Ranga
nATHapadhapadhmaSangini lakshyasE suraDhunilva pAdhukE

Meaning: Oh Paaduka! You become like the river Ganga, by virtue of the white stream of the rays of the pearls, by contact with Siva's crown when he bows his head in obeisance and by the perennial contact you have with the lotus feet of the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states here that the river Ganga on Rudra's head is one and the same as the Vishnu PaadhukAs for the following reasons: (a) both Ganga and the PaadhukAs are carried by Lord SivA on His head (b) both have connection to the lord's feet (c) pearls on PaadhukAs in their whiteness resemble the waters of Ganga. Swami Desikan says: "Oh PaadhukE! You resemble Ganga flowing from the head of Lord SivA decorated with the white crescent moon. The whiteness of your pearls and Your association with the Lord's holy feet and Your residence on Lord SivA's head indicate that You have all the attributes of Ganga river".

2) **Srimath Andavan's anubhavam:** The inner meaning is that the sacred thoughts housed in Swamy NammAzhwAr's paasurams bless the people of the world with auspiciousness just as river GangA blesses people, who take a dip in it.

3) PaadhukE! You in Your whiteness arising from your rows of pearl are united with the lotus feet of Lord RanganAtha (Paadhuke! PaaNDra Thvam RanganAtha padha padhma sanginee) take on the appearance of the river GangA (Sura nadheeva lakshyasE). The beautiful white rays of Your rows of pearls fall on the river GangA adorning the siras of Lord Sivan and make you look like the Lord's feet united with the river GangA (Chandrachooda MakuDEna laaLithA chAru mouktika mayUka Suranadheeva lakshyasE).

SIOkam 619 of Sri RanganAtha PaadhukA Sahasram

yE Bhajanthi BhavathIm thavalva thE moUkthikadhyuthivikalpagangayA!
VarDhayanthi maDhuvalripAdhukE! MoULichandhrashakalasya chandhrikAm

Meaning: Oh Paaduka of Madhusoodhana! Whosoever woships you, seeking Rudra's post acquire it-how? The array of pearls that are only yours generates a stream of effulgence that is another Ganga! And when the elevated Rudra-beings, now bow to you, the pearl-luster produces a phantom of a moon-digit, by which their moonlight luster is enhanced.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Madhusoodhna PaadhukE! Those, who worship you to attain the status of Lord Siva, realize their wishes. All of them become SivAs and display the insignia of Lord Siva. Different SivAs' sport different GangAs on their matted hair. The luster of your pearls adorning their heads enhances the brilliance of the crescent moons on their heads.

2) Srimath Andavan's anubhavam: The inner meaning is that sadh-bhakthi arises for those, who clearly comprehend the rich meanings of Swamy NammazhwAr's divine paasurams.

3) Oh PaadhukE! Those who meditate on you without let (yE bhavathIm bhajanthi) grow further the little crescent moons on their heads due to the contact with the rays of pearls on you that resemble river GangA (tE tava moukthika dhyuthi-vikalpa-Gangeiva mouLi chandraSakalasya chanadrikAm vardhayanthi).

SIOkam 620 of Sri RanganAtha PaadhukA Sahasram

mukthAmayUKhalrniyatham thvadhlyalrApUrayiShyannavathamsachandhram biBharthi
rangEshvarapAdharakshE! dhEvO mahAn darshithasannathisthvAm

Meaning: Oh Paaduka! The one that is called Maha-deva perhaps bears You, after obeisance to You, on his head, ostensibly for augmenting his partial digit of moon to the full-moon-state by the strength of the pearl-ray- streams You generate!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh RanganAtha PaadhukE! The present Rudran (Sivan) wears you on His head to enhance the brilliance of His head jewelry, the crescent Moon. He respectfully bows before you and increases the lustre of His crescent Moon through the reflection of the assembly of white rays originating from your illustrious pearls.

2) Oh PaadhukE! Lord Siva adorns you with reverence on His head to enhance His Sathtva guNam. This happens due to the intermingling of the white rays emanating from the rows of pearls on the Paadhukais.

3) RangEswara PaadharakshE! Lord Sivan shows great reverence as He adorns you on His head (MahAn Deva: darsitha samnathi: ThvAm Bibharthi). What happens next? The white rays from the pearls on the Paadhukais fall on the head of Lord Siva and the crescent Moon there

(Thvadhlyai: mukthA mayUkhai: avatamsa chandram aapUrayishyan) ThvAm Bibharthi and increases His sathva guNam.

[SIOkam 621 of Sri RanganAtha PaadhukA Sahasram](#)

pariShkruthA moUkthikarashmijAlai: padhasya gOpthri Bhavathi murArE:
BhavathyAnEkOrmismAkulAnAm pumsAm thamassAgarapOthapAthri

Meaning: (Oh Paaduka) This ocean of worldly life rocks beings by its waves, which are hunger, thirst etc. tormenting the beings. You, being the guard for the Lord's Feet are safely fastened, by means of the cords of pearl-lustre-rays, to be fit enough to ferry through the ocean to Moksha destination.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Strong ropes hold wooden boats together. The boats made secure in this manner hold goods safely and transport them across the sea without any danger to them. You act in a similar manner and help your worshippers to cross the dark and stormy seas of samsAra safely. Your pearls serve as the ropes for the boat of the Lord's holy feet to cross the ocean of worldly existence known for its many dangers.

2. **Srimath Andavan's anubhavam:** The inner meaning is that people after the avathAram of Swamy NammazhwAr become fortunate to know about the pearl like paasurams revealing the Tattva thrayam and attain auspiciousness. They attain mOksham ultimately. They attain Sri Vaikuntam with the recitation and comprehension of the divine anubhavam-laden paasurams of Swamy NammazhwAr.

3. **PaadhukE!** You become the boat for those janthus, who suffer from the 6 worries of hunger, thirst, sorrow, ignorance, old age and death, which are like the unstoppable waves of a stormy sea (anEkOrmi samAkulAnAm pumsAm tama: saagara pOthapAthri bhavathi). How do you do that? Your rows of pearls serve as the ropes that bind the planks of the boat (Moukthika rasmi jAlai: parishkruthA) bind it. You protect the Lord's sacred feet MurArE: Padhasya gOpthri).

[SIOkam 622 of Sri RanganAtha PaadhukA Sahasram](#)

rangEshapAdhaprathipannaBhOgAm rathnAnuviDdhalmahithAm shirOBhi:
mukthAvadhAthAm maNipAdhukE! thvAm mUrthim BhujangADhipathE: prathlma:

Meaning: Oh Manipaaduka! I dare say you are an incarnation of Adisesha! Whereas you have the privilege of enjoying his Feet, Adisesha in snake-body enjoys the revered Rangesa, Sri Rangesapada! Both get respectability from the gems on top. If you get a white lustrous surface by virtue of the pearls, Adisesha is pearl-white!

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! We recognize you as AdhisEshA, the Lord's close companion. We wonder whether AdhisEshA himself has taken your form to protect the Lord's feet, when He travels. There are so many similarities between you and AdhisEshA, which makes us think this way. Both of you serve the Lord and derive great pleasure through that service. Both of you have gems adorning your head portions. AdisEshA has a white color like your pearls. The word "BhOga" used by Swami Desikan in this verse can mean either a serpent (AdhisEshA) or enjoyment.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are enmeshed with priceless pearls. You display a radiant white hue. PerumAL is placing His Thiruvadi on You. The heads of BrahmA and others rest on your surface. In this state, you remind adiyEn of AdhisEsahn, who is white in hue and the Lord is resting on him. Like You, AdhisEshan has countless jewels on His hoods.

3) Oh PaadhukE! We think of you as having the resemblance to PerumAL's bed, AdhisEshan (ThvAm BhujangAdhipathE: mUrthim pratheema). Why? Both of you have the sukham arising from union with Lord's Thiruvadi (SrirangEsa padha prathipanna bhOgAm). Both of you are celebrated for the head adorned with many gems (rathna anuviddhai: sirObhi: mahithAm). Both of you are radiantly white in hue (mukthA avadhAtAm).

SIOkam 623 of Sri RanganAtha PaadhukA Sahasram

mukundhapAdhAvani! moUkthikalsthE jyOthsnAmayam vishwamidham dhivApi
valmAnikAnAm na Bhajanthi yEna vyAkOchathAmanjalipadhmakOshA:

Meaning: Oh Mukunda Paaduka! This world becomes full of moons even in daytime, by reason of your pearls which radiate such lustre. As a consequence, the Devas take to a suppliant posture of their hands, delineating a lotus bud. And buds naturally do not blossom and open up! This being a night to their experience!

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh Mukunda PaadhukE! The lustre of your pearls spreads across the entire universe and serves as the cool light of the moon. The moonlight extends both during the day and night times. As a result, the joined palms of dEvAs offering worship to you appear like unblossomed buds of lotus". Swami Desikan states that dEvAs are having anjali mudhrai (joining one's palms as a sign of reverence) during day and night. Their anjali mudhra appear like lotus buds, which do not open up because they experience the moonlight associated with the cool radiance of from the pearls decorating the PaadhukAs. Lotus flower does not open its petals at night.

2) **Srimath Andavan's anubhavam:** Oh Mukundha PaadarakshakE! With Your unmatched cool white radiance, you make even the daytime experience the cool moonshine. The unbearable samsAric heat feels like the cool moonshine in your presence. When the DevAs worship you, the SaThAri Soori, their folded hands stay closed like the lotus at night enjoying the cool moon rays.

3) Oh Mukundha PaadhAvani! Your cool radiance from the pearl makes even the hot day filled with the comfort of the cool moon rays (tE moukthikai: idham visvam divApi jyOthsnAmayam karOthi). Because of that phenomenon, the folded hands of the dEvAs, which resemble lotus buds do not open up (yEna vaimAnikAnAm anjali padmakOsA: vyAkOchathAm na bhajanthi).

SIOkam 624 of Sri RanganAtha PaadhukA Sahasram

samAshrithAnAmanaGhAm vishuDdhim thrAyasavyapAyam cha
vithanvathI thvam sAyujyamApAdhayasi
svaklyarmukthAPhalalrmADhavapAdhukE! na:

Meaning: Oh Paaduka! You make us, your surrendered ones, exactly equal to the pearls. We become ones, for whom bliss and services are the fruit-state, not involving a stage or path or technique. Perfect purity (pure whiteness); fearlessness (freedom from flaws of gems)-This Sayujya for us with pearls is your gift!

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Maadhava PaadhukE! For those of us, who have sought refuge in You, You confer on us your boon of possessing the likeness with you. As a result, we also become sinless, blemishless, and fearless and perfect (freedom from chipping in the case of pearls and gems). We attain thereby the type of mOksham known as Saayujyam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You transform those who seek your refuge like your pearls, which are pure and blemishless. They become free from dhOshams and are freed from their fears.

3) Oh Maadhava PaadhukE! for those who seek Your refuge with devotion, You make them reach a status similar to Your pearls (viz), pure, nirdhOsham and freedom from fear (SamAsrithAnAm na: anagAm visuddhim thraasa vyapaayam cha vitanvathl). You confer on them a state of bliss equal to your pearls (Thvam svakeeyai: mukthAphalai: saayujyam aapAdhayasi).

SIOkam 625 of Sri RanganAtha PaadhukA Sahasram

avalmi pAdhAvani! MoUkthikAnAm klrNAMudhagarI: kiraNaprarOhal:
YAthrOthsavArtham vihithAm murArEraBhangurAmankurapAlikAm thvAm

Meaning: Oh Paaduka! Your pearls look like sprouting up. Is it then the Navadhanya palika ritual of germinating grains to mark a procession-festival of the Lord? I presume so.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! I visualize you as a vessel in which sprouted grains are seen during the time of Your Lord's annual festivals at the Yaj-na SaalAs. The white luster of your pearls adorning you appears like the white sprouted buds seen on those occasions.

2) **Srimath Andavan's anubhavam:** The marriage and other Vedic ceremonies require the growth of Paalikais. The seedlings grow in 4 days into small plants. Similarly, SadAchAryA's katAksham and anugraham will permit a sishyan to have the SaakshthkAram of PerumAl.

3) PerumAl has Yaathra Uthsavam and has the puRappAdu. The spreading lustre from the pearls on the Paadhukais (moukthikAnAm udhagrai: kiraNa prarOhai :) look like Paalika vessels with the white sprouts from grains (uthsavaarTam vihithAm abhankurAm angurapAlikAm iva) that are shooting out.

SIOkam 626 of Sri RanganAtha PaadhukA Sahasram

shivathvahEthum sakalasya janthO: srOthOvishEShal: suBhagAmasanKhyal:
MukthAmayUKhal: surasinDhumanyAm puShNasi rangEshvarapAdhukE! thvam

Meaning: Oh Paaduka! (The Ganga that flowed from the Lord's Feet once, made Rudra, 'Siva'). The pearl-rays from You, constitute so many branches of a new Ganga, that confers 'Sivatva' sanctity and auspiciousness on all creatures.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ranganatha PaadhukE! You are the cause for auspiciousness for all the living beings and that is due to the countless divisions of the flow of the lustre from your pearls. This flood of lustre looks like a mighty river with many branches. Your conferral of Sivathvam (auspiciousness) on so many makes you more famous than the river

Ganga. (Rudra became Siva /auspicious and attained Sivathvam by housing Ganga in His matted locks. Swamy Desikan reasons that Ganga made only Rudra attain Sivathvam in contrast to the pearls of PaadhukAs that confer Sivathvam to countless number of living beings.

[SIOkam 627 of Sri RanganAtha Paadhuka Sahasram](#)

rangE shayAnasya padhAvani! ThvAm IAvaNyasinDhO: saviDhE niShaNNAm
ParisPhuranmoUkthikajAladhrushyAm prasUthiBhinnAm prathiyanthi shukthim

Meaning: Oh Paaduka! Near the Lord, who lies as a large ocean of charm, you shine as the oyster-shell opened up to emit out pearls. You are beside an ocean of lavanya (charm). Ordinary oyster-shells are found on the shores of the ocean of lavana (salt).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are seated right next to that ocean of beauty resting under the Ranga VimAnam. During that occasion, the pearls decorating the front portion of your body resemble the pearls near the salty ocean shore, which peek out of their mother shells that are half open. We poets visualize your pearls in this way. Swamy Desikan uses the double meaning of the word "laavaNya sindhu" in this verse. This word can mean either the ocean of beauty (laavaNya) or the salty (lavaNa) ocean. He recognizes the pearls on the PaadhukAs of the Lord as natural pearls peeking out of their oyster shells.

2) **Srimath Andavan's anubhavam:** The time of birth of the pearls from their oyster shells is referred to here. The Lord of Srlrangam is like the ocean of Beauty.The Paadhukai with its pearls on top is right next to that ocean of Beauty, Lord RanganAtham.Their proximity reminds Swamy Desikan that the Lord is like the beautiful oyster shell and the beautiful pearls are like those born out of that ocean of beauty. The Paasurams of Swamy NammAzhwAr are compared to illustrious pearls with deep devotion to the Lord.

3) The Paadhukais are right next to the ocean of beauty lying down under the shade of Ranga VimAnam (RangE sayanasya PadhAvani! (Tasya) IAvaNya sindhO: saviDhE nishaNNAm ThvAm). There you are seen with your beautiful pearls, which seem to have just burst open from their oyster shells (Moukthika-jaala dhrusyAm ThvAm, prasUthi-bhinnAm sukthim prathiyanthi).

[SIOkam 628 of Sri RanganAtha Paadhuka Sahasram](#)

avalmi rangEshvarapAdharakshE! mukthAPhalAni thvayi nisthulAni
ThEnalva kalpAntharakANAmupathAni bljAni jagadhviDhAthrA

Meaning: Oh Paaduka! The globular pearls on You, I surmise are the seeds that Lord Ranganatha, the World-Creator has sown, for later on materializing into stars in future ages, kalpas, etc.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! I consider your pearls as the seedlings for the growth of the future generation of stars, which have been planted in you by the Lord Himself.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! When one looks at the pearls enmeshed on your surface, it is like the seedlings planted by the Lord for the occasion of the next kalpam. The inner meaning is that just as the twinkling distant star and its beauty is enjoyed by people far away from the stars, even for common folk, the devotional fervor of Swamy NammAzhwAr's paasurams become abundantly evident.

3) The pearls on the Paadhukai are matchless (Thvayi nisthulAni mukthA phalAni). They are like the seeds sown for the next Kalpam by Lord of Rangam (TEnaiva upthAni kalpAnthara tArakANAm bhIjAni avaimi).

SIOkam 629 of Sri RanganAtha Paadhuka Sahasram

vikramyamANamaBhavath kshaNamanthariksham
MAyAvinA BhagavathA maNipAdharakshE!
VyOmApagAvipulavudhbudhadharshanlyal:
MukthAPhalalsthava shuBhal: punarukthathAram

Meaning: Oh Manipaaduka! When the deceitful Vamana extended His foot into the sky, the pearls in the Paduka there, momentarily as the beautiful bubbles, arose in the flow of the celestial Ganga, appeared like stars, thus doubling the number of stars-(all for a moment; soon the foot pierced and went to BrahmaloKa).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Lord is like a magician, who took the form of Thrivikrama and measured the universes with His feet. His left foot stretched and measured the sky. River Ganga flowed from that foot and the rapidly moving foot created many bubbles in the stream of Ganga due to its amazing velocity. The water bubbles seen at that time occupied the sky and became the pearls adorning you. They joined the stars that existed before their birth and multiplied the count of the stars in the sky.

2) **Srimath Andavan's anubhavam:** When the Lord took Thrivikrama avathAram, there were multitudes of stars in the sky that was pierced by His fast rising Thiruvadi.Oh PaadhukE! The pearls on you looked like brilliant stars themselves at that time. The swift moving bubbles form the GangA pravAham at that time were also like the stars. Thus during the short time of travel of the Lord's feet, the sky had 3 fold number of stars(Natural stars, Pearls looking like stars and the bubbles of Ganga river appearing like another set of stars).

3) Lord is like a MaayAvi. From His dwarfish stature, He grows in to His gigantic Thrivikrama form .The sky that was being measured by the Lord's Thiruvadi (BhagavathA vikramyamANam anthariksham) got admixed with the pearl like, auspiciousness granting bubbles arising from the swift flowing Ganga pravAham in a very short time (kshaNam vyOmApagA vipula bhudhbudha darsaneeyai:.) that looked like another kind of stars. To those 2 kinds of stars was added your auspicious assembly of pearls (Tava subhai: mukthAphalai: punuruktha thArAm abhavath).

SIOkam 630 of Sri RanganAtha Paadhuka Sahasram

: lakshmlvihArarasikEna padhAvani! thvam
rakshAviDhoU BhagavathA jagathO niyukthA
sattvam thadharhamiva darshayasi praBhUtham
mukthAamayUKhanikarENa visruthvarENa

Meaning: Oh Paaduka! Not that the Lord is a deceitful personage. You, as having been invested with the protection of all worlds, you being Sattva-oriented as evident from the white pearls, you run the world in a Sattvika manner. Thus you ensure that the Lord is able to be engaged in His sport with His spouses, you undertaking to do His duties.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Lord is interested in sporting with His consort, Sri RanganAyaki. He appoints you as the protector of the universe through the spreading of righteousness (sathva guNa) there, so that there will be no interruption to His sporting with Sri RanganAyaki. You accomplish your mission through the spreading of the rays of your pearls. Swami Desikan equates the white rays of the pearls with sathva guna. When latter is dominant, Lord does not need to leave the side of His consort to punish the wicked ones known for their display of RajO and TamO gunAs.

2) **Srlmad Andavan's anubhavam:** For protecting the world, sathva guNam is a prime requisite. The lustre form the Paadhukais spreads sathva guNam all around the world. Lord RanganAthana wishes to sport with His consort and entrusts the Paadhukai to serve as the rakshakan of the world knowing fully well that the sathva guNam emanating from the pearls of the paadhukai would take care of that lofty responsibility.

3) Lord RanganAthana is saluted here as "Lakshmi Vihara rasikan". He commands the Paadhukais to take care of the protection of the Universe, while He is busy sporting with His Divine consort (BhagavathA jagatha: rakshavidhou Thvam niyukthA). You rise to the occasion by spreading the lustre of your assembly of pearls in all directions (Thvam visruthvarENa mukthA mayUkha nikarENa) and demonstrate for that task of protection, Your lofty sathva guNam (Tadharham prabhUtham Sathvam darsyasi).

SIOkam 631 of Sri RanganAtha Paadhuka Sahasram

padhArpaNEna BhavathIm prathipadhyamAnE
shrirangachandhramasi samBhruthamoUkthikashri:
angkarOShi charANAvani! kAnthimagrayAm
udhBhidhyamAnakumudhEva kumudhvathI thvam

Meaning: Oh Paaduka! Srirangachandra relishes insertion of His feet into you. The rays of the moon, that He is, pervade in plenty. When this happens, the water-lilies all blossomed by the moon's appearance in you create an imagery of your being a water-lily pond.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your beauty is enhanced by your pearls. When Your Lord RanganthA unites His feet with you as an expression of His great love for You, He makes you resemble a bright pond of white Lillies, where the lillys are your radiant pearls. Here Swamy Desikan uses the double meaning for the word "paadha". This word can mean either foot or a ray. In the case of Lillies, the rays of the Moon make them blossom. Lord RanganAthana is that divine Moon.

2) The inner meaning is: When Swamy NammazhwAr sings about the Lord, He (PerumAL) becomes joyous and presents Himself before His dear bhakthan. That appearance of the Lord makes Swamy NammazhwAr blossoms forth like a lilly at the sight of the rising Moon. The Lillies (Kumudha pushpam) close their petals, when there is no Moon. When the Lord, who is the Moon, is not there, the Lillies do not bloom. The pearls, which are like the forest of Kumudha pushpams in a pond blossom at the sight of the Lord (Moon), when the Lord unites His Thiruvadi with the Paadhukais.

3) The beauty of the Paadhukai adorned with pearls is saluted by Swamy Desikan as: Sambrutha Moukthika Sri:". The Lord is equated to the Moon (Rangachandramasi). His Paadha arpanam results in the blossoming of the lilly-like pearls at the sight of the Moon that is the Lord (Thvam

Rangachandramasi paadha arpaNena bhavathIm prathipadhyamAnE udhbbhidhyamAna kumudA). The assembly of pearls looks together like a forest of of fully blossomed Lillies in a Lilly pond, as the Moon rises (Thvam udhbbhidhyamAna kumudhA kumudhvathi agryAm kaanthim angkarOshi).

SIOkam 632 of Sri RanganAtha PaadhukA Sahasram

thrayyanthaharmyathalavarNasuDhAyithEna jyOthsnAvikalpitharuchA maNi pAdhukE!
thvam mukthAmayl muraBhidhanGhrisarOjaBhAjAm varNena thE shamayasIva
sathAmavarNam

Meaning: Oh Manipaaduka! You are in a surfeit of the pearls. The overall white lustre simulates moonlight. And you remove, by this effulgence, the strain or stigma of those who, however, have resorted to the Lord's Feet; by reason of this effect, I guess it would suffice to white-wash the mansions of Vedantas! (Sudha in this verse means whitewash, lime, mortar, etc.)

Specail Notes by V. Sadagopan

1) **UtthamUr Swami's anubhaavm:** In this sIOkam, Swami Desikan touches on an important doctrine regarding the approach of the Lord's holy feet. This doctrine establishes that one should not approach the Lord's holy feet for self-surrender (Saranagathi) without 1st approaching the PaadhukAs; similarly, one should not surrender unto the Lord directly without going through one's Acharya. The PaadhukAs are none other than Swamy NammAzhwAr, the Acharyaa of Acharyaas. The blemishes in surrender are removed by the PaadhukAs through its lustre arising from its pearls. In this context, Swami Desikan says: "Oh PaadhukE! Your thick rows of pearls resemble the radiance of the moon's rays and shine on the upper floors of the manions of VedAs. The white brilliance of your pearls imparts its whiteness to the walls of VedAntha, just as white plaster provides its lustre to the ordinary walls of the mansions. Through the white radiance of your pearls, you remove the defects and discolorations of the people, who surrender at the the lotus feet of Your Lord."

2. **Srimath Andavan's anubhaam:** Oh PaadhukE! The brilliant white lustre from your pearls is like the radiant rays of the Moon. That reminds adiyEn of the white paint covering the walls of the upparikais of Upanishads. When that radiance from your pearls fall on the bhakthAs assembled to worship your Lord, all of their blemishes are removed. The inner meaning is that the true meanings of the Upanishads are comprehended from the recitation of the ThiruvAimozhi Paasurams.

3. Oh PaadhukE! You are embellished fully with rows of pearls (MaNi PaadhukE! Thvam MukthAmayl). You are like the beautiful white paint for the walls of the mansions of the Upanishads (Thvam Thrayyantha harmyatala Varnasudha iva). There you resemble the cool and white rays of the Moon (JyOthsnA kalpitha ruchA). With that white radiance of your pearls, you remove the defects of those, who approach the lotus feet of Your Lord (thE varNena Murabhith angri-sarOjabhAjAm sathAm avarnam samayasIva). It is a beautiful statement by Swami Desikan: "thE varNena (sathAm) avarNam samayasi".

SIOkam 633 of Sri RanganAtha PaadhukA Sahasram

vaikuNTapAdhanaKhavAsanayEva nithyam pAdhAvani! prasuvathE thava moUkthikAni
acChinnathApashamanAya samAshrithAnAm AIoka maNdalam iShAdhamrutha pravAhAm

Meaning: Oh Paaduka! Your pearls wipe out the triple-torture (tapatrayam) of those who have surrendered unto you. Evidently you have gained this potency from close contact of the nails of the Lord's Feet [from which (nails) nectar flows according to the vedas]. It is an

understatement to say that the pearls have lustre-circumference. Actually you secrete nectar-torrent on us!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your pearls through their association with Your Lord's toenails have been immersed in the flood of nectar originating from them. Your Lord creates this flood of nectar from His radiantly white toenails and removes the afflictions of those who suffer from samsaric ills. Your pearls have acquired the quality of the nectar from the Lord's toenails and participate in the act of destroying the sufferings of the afflicted. Swami Desikan points out that the pearls may look like a circle of white rays, but in actuality they form the flood of nectar, which provides salvation. The pearls have derived this power from the toenails of the Lord through intimate association with them.

2) **Srimath Andavan's anubhavam:** The inner meaning is: AzhwArs and AchAryAs have blessed us with Sri Sookthis like ThiruvAimozhi et al, which are the distillation of their sublime anubhavam about the enjoyment of the Lord and His anantha kalyANa guNams. Each word of those Sri Sookthis on reflection have the power to remove our limitless samsAric sorrows. Our Lord and His AzhwArs through their nectar like upadesams protect us from the horrors of samsAram. AzhwAr paasuram's meanings are like nectar. The paasurams are equated here to the individual pearls.

3) Oh SriRangEsa PaadhAvani! Your pearls have the intimate association with Your Lord's toe nails always and as a result produce the flood of nectar (Tava MoukthikAni VaikuNDa paadha nakha vaasanayA nithyam amrutha pravAham prasoovathE). That association-derived power blesses those, who seek your refuge and removes the samsAric afflictions that can not be easily banished (SamAsrithAnAm acchinna taapa samanam prasoovathE). How do these assemblies of pearls with their intimate association with the Lord's toe nails perform this miracle? They execute this miracle of the flow of amrutha pravAham through their radiance arising from the assembly of rays emanating from the pearls (aalOka maNDalamishAth nithyam amrutha pravAham prasoovathE).

SIOkam 634 of Sri RanganAtha PaadhukA Sahasram

rAmAnuvrutthijatiE Bharathasya moULoU rangADhirAjjapadhapanakajarakshiNi! thvam EkAthapathrithajagathrithayA dhvithiyam mukthAmshuBhi: kruthavathI navamAthapathram

Meaning: Oh Paaduka! It was you, as a monarch, who brought all worlds under one umbrella. When you sat on the head of Bharata, who sported matted locks of hair, in the true footsteps of Rama, You rightly created a second umbrella-of the halo from pearls-a secondless umbrella at that.

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Padhukai protecting the lotus feet of RanganAthA! BharathA wore you on his matted locks, when you ruled the earth as the representative of Raamachandran.You had then the white umbrella over your head to symbolize your sovereignty over the earth. BharathA was carrying out your orders as your representative. Out of compassion for BharathA's suffering and admiration for his noble character, you seem to have created a second umbrella through the rays of your pearls to honor him. You were having the ancient umbrella of the emperors of IshvAku line over your throne. BharathA had the new umbrella constructed especially for him by yourself with the rays of your pearls.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the honors accorded by the people of the world for those who comprehend the true meanings of Swamy NammazhwAr's

paasurams is not as great as their own comforting knowledge about the comprehension of the tattvams revealed in those paasurams.

3) Oh Padhukis protecting the Lord of Srirangam's lotus feet (RangAdhirAja padha pankaja rakshiNi)! You became the emperor over all the 3 worlds after your coronation ceremony performed by Bharathan. The white umbrella of the IshvAku kulam was seen then over your head to denote your status as the Emperor of the 3 worlds (Thvam yEkAthapathritha Jagath thritayA). At that time, You created through the assembly of Your pearls a second white umbrella to be held over the matted locks of BharathA, which reminded one of His brother's matted locks (jaDiIE Bharathasya mouLou mukthAmsubhi: navam dhvithlyam aathapathram kruthavathi).

[SIOkam 635 of Sri RanganAtha Paadhuka Sahasram](#)

pAdhAvani! SPhutamayUKhamaDhupravAhA mugDhA parisPhurathi moukthikapaDdhathisthE
rUDasya rangapathipAdhasarOjamaDhyE rEKhAthmana: suratharOriva puShpapakthi:

Meaning: Oh Paaduka! Your charming pearl-array emits a clear radiation-effulgence that is, once, exuding honey of light. It presents a picture of flowers, which have resulted from the Kalpaka tree, drawn in line-sketch on the lower side of the Lord's Feet!

{Note-Sankja-rathanga-kalpaka-dvaja-aravinda-ankusha-vajra (Alavandar Stotra Ratnam verse 31, lists the various insignias on the foot, bespeaking nobility of birth), Verses 591, 592 listed Chakra and Padma Here Kalpaka}

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the rows of pearls on the Lord's Paadhukais here to the rows of flower bunches from the divine Kalpaka tree. He says: "Oh PaadhukE! Your rows of pearls with its beautiful rays appear like the rows of flowers of the Kalpaka tree generating a stream of honey. That Kalpaka tree is seen in the middle of Your Lord's lotus feet as a part of insignias denoting His status as the Emperor of all the Universes. The spreading of your brilliant rays appears like the flow of honey from those Kalpaka flower bunches.

2) **Srimath Andavan's anubhavam:** When one sees the enmeshed pearls on you, it reminds them of the Kalpaka tree symbol in the form of lines seen in the inside soul of the Lord's Thiruvadi. Your pearls look like the white flowers of that Kalpaka tree growing out of that region. The lustre arising out of them reminds one of the swift and copious flows of honey from those Kalpaka flowers. The inner meaning is that Swamy NammAzhwAr's paasurams are like the never-fading Kalpaka flowers generating the divine honey that grants all boons.

3) Oh PaadhukE! Your rows of pearls are beautiful (PaadhAvani! thE moukthika paddhathi: mugdhA). They are like the rows of the white flowers associated with the Kalpaka tree formed by the lines (rEKhAthmana :) on Your Lord's inner feet (thE Rangapathi paadhasarOja madhyE rooDasya rEKhAthmana: SuratarO: pushpa pankthiriva parisphurathi).

[SIOkam 636 of Sri RanganAtha Paadhuka Sahasram](#)

AmrEdithal: padhanaKhEndhuruchA manOjnal: mukthAmshuBhirmuraBhidhO maNipAdhukE!
thvam svABhAviklm sakalajanthuShu sArvaBhoUlm prAya: prasatthimamalAm
prakatIkarOShi

Meaning: Oh Manipaaduka! The moonlight-like rays from the Feet of the Lord fall on, and augment, the charming effulgence of the pearls on you, thus publicising to the whole world, the sovereign grace of the Lord to every being, to confer every kind of benefit

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan elaborates on the name of "Saaravabhoomi" in this sIOkam. Saaravabhoomi is one, who has the power to grant any type of anugraham at all times and places. Swami Desikan salutes the Paadhukais in this context: "Oh Gem-bedecked PaadhukE! You appear to broadcast Your Lord's natural and auspicious attributes as a merciful and never-failing Saaravabhoomi through Your auspicious rays of pearls, whose brilliance is multiplied by the lunar rays arising from the Moon of Your Lord's toe nails.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! There are beautiful pearls decorating your surface. There is no limit to their lustre. Your Lord's toenail lustre enhances the natural lustre of your pearls. When one thinks about it, one concludes that the doubled lustre is a natural anugraham of yours for the Janthus. The inner meaning is that both the Paadhukai (Swamy NammAzhwAr) and the Lord worry about the well being and happiness of the chEthnams. AzhwAr's paasurams reveal the intensity of His concerns about the suffering chEthnams.

3) Oh Gem-bedecked Paadhukais of the Lord, who destroyed the asuran by name Muran (Murabhida: MaNi PaadhukE)! The sweet lustre of Your pearls have been multiplied many times by the Moon-like toe nails of Your Lord emanating the lunar rays originating from them (Thvam Murabhida: padha nakha indhu ruchA manOj~nai: prAya: prakaDIkarOshi). That natural and sweet lustre of your pearls are blemishless and display your nature as a SarvAnugraha Saaravabhoomi (MukthAmsubhi: Saaravabhoomim amalAm prasatthim prAya: prakaDIkarOshi). That anugraham (prasathi) as a Saaravabhoomi is aimed at all Janthus (sakala janthushu prasatthim prAya: prakaDIkarOshi).

SIOkam 637 of Sri RanganAtha Paadhuka Sahasram

nisslma pankA malinam hrudhayam madhlyam nATHasya ranga vasathEraDhirODumicChO mathAsthalva sahasA maNipAdharakshE! mukthAmshava: sPhatikasoUDhathulAm nayanthi

Meaning: Oh Mother Manipaaduka! My heart is tainted with an endless filth; nevertheless the Lord Ranganatha is intent on ascending it to reside thereat. Then it is your splendid pearl-light that converts this heart of mine into a crystal mansion to befit the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! Oh Mother! You remove all the limitless blemishes in my mind through the rays from your pearls and transform my mind in to a clear crystal palace. Your help purifies my mind and makes it a well lit palace fit for Your Lord's residence.

2) **Srimath Andavan'sanubhavam:** The inner meaning is that even the most blemish-filled minds can become purified, when they comprehend the true meaning of Swamy NammAzhwAr's paasurams with the anugraham of a SadAchArya.

3) Oh Gem-bedecked PaadhukE with the compassion of a Mother (Maatha: MaNi PaadhukE)! The lustre from the pearls adorning You are limitless (Tava MukthAmsava: nisseema:). My heart /mind are full of dirt arising from the mud of accumulated vaasanAs (Madhlyam pankA malinam hrudhayam). Your illustrious lustre from Your pearls fall on me and cleanses all of the dirt of dhurvAsanAs and transforms my mind immediately to the status equal to that of an upparikai fit for the residence of Your Lord, Sri Ranganathan (RangavasathE: sphaDika soudha thulAm sahasA nayanthi).

[SIOkam 638 of Sri RanganAtha PaadhukA Sahasram](#)

shyAmA thanurBhagavatha: prathipannathArA
 thvam chandhriKA vimalamoUkthikadharshanlyA
 sThAnE thadhEthadhuBhayam maNipAdharakshE!
 bODham kshaNAnnayathi buDdhikumudhvathlm na:

Meaning: Oh Manipaaduka! Once the form of the Lord is settled in my heart, my vision and my intellect become blossomed, even as a host of water-lilies of a pond is, by night and by the moon. Here the darkness of the Lord simulates the night and your pearl-splendour, the moonlight. The Lord's form is capable of transporting the devotees across the ocean of grief.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! Your Lord's (VaasudEvA's) body is of darkish hue and has for decoration the 3 letters of PraNavam recognized as SankarshaNa, Prahdymna and Aniruddha murthis. You are like defectless Moon and its lustre. Lord's body with above attributes is like the night. You together with Your Lord make me think of a pond, where lilly buds blossom during the night of full Moon. Swami Desikan equates the dark colored Lord to the bluish black night; He compares His own mind to a pond full of water Lillies, which blossom at night. Hence, He points out that His mind blossoms, when it sees the Lord and PaadhukAs together.

2) **Srimath Andavan'sanubhavam:** The inner meaning is that AchAryAL's with PerumAL confer saddh Buddhi (nalla aRivu) to the Jeevans.

3) Your Lord's body is dark in hue; it has the Paadhukais with its blemishless pearls, which are like the rays of the Moon (Prathipanna TaarA Bhagavatha: tanu syAmA; Vimala moukthika darsaneeyA Thvam ChandriKA)). The union of both (PerumAL and His SaThAri) makes the Lilly pond of our Buddhi blossom instantaneously (Tadh YEthatat ubhayam na: Buddhi Kumadhadvathlm KashaNAth bhOdham nayathi).

[SIOkam 639 of Sri RanganAtha PaadhukA Sahasram](#)

udhgADapankashamanalrmaNipAdharakshE!
 mukthAmshuBhirmuraBhidhO naKharashmiBhinnal:
 chUdApadhEShu nihithA thridhashEshvarANAm
 thlrThOdhakal: snapayaslva padhArThinasthAn

Meaning: Oh Manipaaduka! You are placed on the heads of the chiefs of Devas. They indeed scourge for being given extension in their posts. That is granted by the Lord's nail-lustre and your pearl-lustre shedding efulgence-rays, which are the veritable holy waters to annoint them virtually!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! You remove the sins of Brahma, Rudra, Indra and other DevAs, when you rest on thier heads. The combination of the white lustre from Your pearls and the lustre of Your Lord's toe nails becomes the sacred waters that bathe Brahma and others and let them attain all auspiciousness.

2) **Srimath Andavan'sanubhavam:** The inner meaning of this sIOkam is that one who worships AzhwArs and AchAryALs with great devotion, that person will comprehend the true meaning of those Paasurams and will be rid of all sins and attain the status of Nithya Sooris.

3) You are placed on the heads of the DevAs and their king (Thvam Thridasa IsvaraANAm chUDApadhEshu nihithA). The union of the lustre emanating from Your pearls with those of the divine lustre originating from Your Lord's toe nails and functions like the holy waters (Murabhda: nakha rasmibhinnai: mukthA theerTa udhakai:). Those holy waters in confluence wash away even the thick sins clinging to the samsAris (udhgADa pankasamanai: snapayasi). That sacred bath also elevates the blessed samsAris to the status of Nithyasooris (TheerTa udhakai: udakai: padhArTina: thAnn snapayasIva).

SIOkam 640 of Sri RanganAtha PaadhukA Sahasram

rangEshapAdhanaKhachandhrasuDhAnulEpam
samprApya siDdhaguLiKA iva thAvakInA:
samsArasanjvarajuShAm maNipAdharakshE!
sanjIvanAya jagathAm prabhavanthi mukthA:

Meaning: Oh Manipaaduka! Your pearls receive a coating of the nectar of moonlight-like radiance, now becoming potent "Siddha gulikas" - medicinal tablets-capable of curing this world of all beings of their chronic fever of birth and death.

Special Notes by V. Sadagopan

1) Srimath Andavan'sanubhavam: Oh Mani PaadhukE! When the limbs of the human beings of the world are daubed with the unguent formed by the admixture of your pearl's cool lustre with that of the nectar-like sweetness of Your Lord's toenails, the samsaric fevers of the people are banished once and for all. This extraordinary unguent becomes a sure cure for the fever caused by worldly afflictions.

2) Srimath Andavan'sanubhavam: The siddha PurushAs prepare powerful medicines and soak them in honey and give them to people suffering from various diseases. The patients are cured of their fevers and other sufferings. Similarly, the pearls on the Paadhukais soaked in the divine nectarine lustre of the toenails of the Lord destroy the people's powerful fever of samsAram.

3) Oh MaNi PaadhukE! Your pearls are like the medicine prepared by siddha PurushAs (ThAvakInA: MukthA: siddhaguLiKA iva). They have been soaked in the nectarine lustre of the toenails of Lord RanganAthan (RangEsa paadha nakha Chandra sudhA anulEpam samprApya). Those empowered pearls cure the samsAric fever of the people on whom its lustre falls (SamsAra samjvarajushAm sanjeevanAya prabhavanthi).

SIOkam 641 of Sri RanganAtha PaadhukA Sahasram

BhAvOttharalraDhigathA BharathapraDhAnal:
prathyupthamoUkthikamiShENa vikIrnApuShpA
rangEshvarasya niyatham thvayi IAsyaBhAjO
rangasThallva laLithA maNipAdhukE! thvam

Meaning: Oh Manipaaduka! Bharata and others who are leaders in Bhakti emotion resorted you to. The pearls set in you are the scattered flowers of a dance-theatre. Indeed you become a fit theatre in which the great artiste, Ranganatha dances.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh MaNi PaadukhE! Your Lord enjoys dancing with you at SriRangam. The pearls decorating you appear then like the heaps of flowers thrown on your beautiful dance stage. Devoted servants of Raama like His brother BharathA or Bharatha Muni,

the expert in dance craft have assembled at Srlrangam to watch RanganathA perform on your back serving as the most attractive stage, whose beauty is further enhanced by the flowers in the form of your pearls.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! When Your Lord has sanchAram with you, the scene is like His joy filled dance. You appear like the dance stage. Your pearls look like the white flowers strewn on the dance stage. There are skilled experts in the art of dance (Naatya saasthram) enjoying this dance of Your Lord with You on the stage of Srlrangam. The inner meaning is that the magnificent paasurams of AzhwAr with the depth of meanings on Tatthva-Hitha- PurushArTams are like divinely scented flowers. Revered sishyAs of Swamy NammAzhwAr collect these flowers and spread their fragrance all around.

3) Here Swami Desikan uses the closeness of the meaning between the words, "Bhaava" and "Bharatha". The word BhaAva for instance can mean devotion (Bhakthi) or feeling states expressed through Bharatha Naatya sAsthram (B for BhAvam, R for Raagam and T for TaaLam united to give Bharatham). The name Bharatha can refer to the younger brother of RaamA or the sage, who wrote the textbook of Bharatha nAtyam. In view of these multiple meanings, this sIOkam can be translated in to 2 ways. According to one version, Swami Desikan *visualizes the presence of Bharatha Muni* at Srlrangam, the dance stage of Lord RanganAthA. In the other version, *we are asked to think about the Younger brother of Raamachandra*, BharathA being at Srlrangam to enjoy the dance of His beloved brother on the divine stage of Srlrangam.

Oh MaNi PaadhukE! "(Thvam) BhaavOttharai: Bharatha prAdhanai: adhigathA". You are joined by the great experts in Bharatha nAtya Saasthram like Bharatha Muni or by Bharathan, known for His deep devotion." Thvam prathyuptha moukthikamishENa vikeerNa pushpA". Your enmeshed peral assembly is like a stage strewn with your white, lustrous pearls. On this occasion, Oh PaadhukE, You are like the joyous dance stage for the chief dancer, Your Lord RanganAthA (Thvam lAsyabhAja: RangEswarasya laLitha ranga-sTaleeva asi).

SIOkam 642 of Sri RanganAthA PaadhukA Sahasram

manyE mukundhacharaNAvani! moULidhEshE
vinyasya dhEvi! BhavathIm vinathasya shamBhO:
ApAdhayanthyaDhikruthA: prathipannathAram
chUdAthuShArakiraNam thava moUkthikoUGhal:

Meaning: Oh Paaduka! Qualified priests place you on the head of Siva, standing with lowered head. Then it creates a picture of the moon surrounded by myriads of stars (the pearls), to simulate the sky-situation; so I surmise.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After referring to the dancer of Srlrangam, Swami Desikan refers to the other south facing dancer, Lord NatarAja of Chidambharam. He says: "Oh Paadhukais of Moksham granting Mukundhan! Your qualified servants place you on the head of Siva, who stands before you with bowed head. During that occasion, the pearls on you make the crescent Moon on His (SivA's) head acquires a cluster of stars and leads to a fuller appearance.

2) **Srimath Andavan'sanubhavam:** The inner meaning is that all Saasthra Jn-Anam does not shine well until that is united with Jn-anam about Swamy NammazhwAr Paasurams. Such an acquisition will give the Mumukshus all soubhAgyams including Moksha Sukham.

3) Swami Desikan addresses the Paadhukai here appropriately as Mukundha charaNAvani in view of the Moksha Sukham linked with the pearls of the Paadhukai. The archakAs at Lord

RangaAthA's sannidhi place His SaThAri on the head of Lord Sivan, who stands with bowed head (adhikruthA: vinatasya SambhO: MouLidEsE BhavathIm vinyasya). This act of theirs (placing the SaThAri on Lord SivA's head adorned by Chandran) makes it possible for the nakshathrams (pearls) to be united with the Moon (ChUDA thushArakiranam Tava moukthika Ogai: prathipanna Taaram aapadhyanthi manyE).

SIOkam 643 of Sri RanganAtha Paadhuka Sahasram

padhmApathErviharatha: priyamAcharanthI mukthA mayUKhanivahal: purathO vikIrNai:
kandhAni kAnchanapadhAvani! padhminInAm manyE vinikshipasi mandhiradhIrGhikAsu

Meaning: Oh Paaduka! When the Lord is on a light stroll, you do a pleasing thing, I surmise. You see to it that the pearl-rays fall on the waters of the pond-as if to sow the fibre-root of lotus therein (to raise a rich harvest of lotuses).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhaavam:** Oh Golden Paadhukais of the Lord! You wish to please Your Lord, when He travels around and on His sacred tank, the Chandra PushkaraNi. You please Him by spreading the lustre from your pearls on the PushkaraNi in dense heaps at that time. Durin gthat occasion, the rays of your pearls in assembly appear like the white tubes of lotus left there for future blossoming (for the uthsavam next year).

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! As Lord RanganAthAn goes on sanchAram around Chandra PushkaraNi or enjoys His TeppOthsavam there, the lustre from the pearls on you fall on the waters of Your Lord's sacred PushkaraNi. That makes it look like the planting of white lotus flower bulbs as decorations for the amusement of the Lord, when He sports there with Sri RanganAYaki.

3) Oh Golden Paadhukais of the Lord of Srirangam! You want to please the heart of Sriya: pathi sporting with His divine consort (Kaanchana PaadhukE! Thvam Viharatha: PadhmApathE: priyam aacharanthi). As a part of Your Kaimkaryam, You spread ahead of His sanchAram the lustre from your brilliant white pearls (Thvam puratha: vikIrNai: mukthA mayUKha nivahai :). Where do those brilliant white rays from Your pearls fall? They fall on the temple tanks like Chandra PushkaraNi and that happening appears as though You are planting lotus bulbs for future blossoming for the enjoyment of the Divine Couple of Srirangam (MukthA mayUKha nivahai: mandira dhIrGikAsu padhmIneenAm kandhAni vinikshipasi manye).

SIOkam 644 of Sri RanganAtha Paadhuka Sahasram

AshAsya nUnamanaGhAm maNipAdharakshE!
chandhrasya vAriDhisuthAsahajasya vruDdhim
DhAthrIm mukundhapadhayOranapAyinAm thvAm
jyOthsnA samAshrayathi moUkthikapankthilakshyAth

Meaning: Oh Manipaaduka! The row of pearls on you would appear to be the moon itself, I feel. Being the brother of Mahalakshmi, originating from the ocean, he presumably seeks digit-increase and resorts to you, who afford protection to the Lord's Feet and who could recommend his case to the Lord!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! Your pearls are not just rows of decorations on your body. They appear to be the lustre of Moon, the brother-in-law of Your Lord, who has approached You, who is protecting Your Lord's feet so that he (the Moon) will not experience the waning between the bright (Sukla) and dark (KrishNa) pakshams (Halves of

the month). Swami Desikan hints here that the Moon has joined the PaadhukAs to be close to the Lord's feet to pray for the blessing of freedom from decay (Kshaya rOgam).

2) **Srimath Andavan'sanubhavam:** When we look at the pearls on you, we are inclined to imagine that Chandran is near you making a prayer. He wants to join you to be free from decay (waning) during KrishNa paksham. The inner meaning is that respectful prayer to the BhaagavathAs, who are truly devoted to the Lord, can result in the realization of all desired fruits. Swamy NammAzhwAr has all the soubhAgyams of Jn~Anam, DayA and Forbearance. Any one who comprehends the true meaning of His (AzhwAr's) paasurams will not experience any shrinking of their Jn~Anam (sankuchitham).

3) The rays of the Moon, who is the brother of MahA Lakshmi, arose like her from the Milky Ocean (JyOthsnA vaaridhisuthA sahan). He desires freedom from kshayam/ decay and wants to be blemishless (VaaridhisuthA sahanasya anagAm vrudhim aasasya). What does he do to achieve that boon? He (the Moon) approaches you, who bear the Lord on Your back without let and mingles with the assembly of lustre of your white "moon rays" of pearls (AngaAm vrudhim aasasya MukundhapadhayO: anapAyineem dhAthrim ThvAm moukthika pankthi vyAjEna samAsrayathi).

SIOkam 645 of Sri RanganAtha Paadhuka Sahasram

yE nAma kEpi BhavathIm vinayAvanamral:
utthamsayanthi kruthina: kshaNamutthamAngal:
i(ru)cChanthi ranganrupathErmaNipAdharakshE!
ThvanmoUkthikoUGhaniyathAmiha thE vishuDdhim

Meaning: Oh Manipaaduka! Those few, whomsoever, who humbly hold on their heads, may be just for a moment, You, as a veritable ornament, they are privileged to acquire a crystal-clear purity even in this birth, like the pearls You have.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangarAjA's PaadhukE! Those lucky ones, who prostrate before You and receive You on their heads even for a second as an ornament attain a status that is equal in holiness to that of Your pearls. They experience this blessing right here on this earth during their mortal days.

2) **Srimath Andavan'sanubhavam:** The inner meaning is that those who seek the holy feet of Swamy NammazhwAr with true devotion (like Madhura Kavi) would be freed from all sins and attain a high status, which would assure them inseparable union with AzhwAr and PerumAL. When one prostrates before a SadAchAryan like Swamy NammAzhwAr, one acquires a desire to be with them always for attaining sadhgathi.

3) RanganrupathE: MaNipAdharakshE! Selected PuNyasaAlis (yE nAma kEpi kruthina :) bow before You with bent heads and place You on their heads with reverence even for a second (Kruthina: Vinaya anamrai: utthamAngai: Bhavatheem kshaNam utthamsayanthi) and become fit to be associated always with the tatthvam behind the pearls adorning You (kruthina: thE iha Thvath moukthika Oga niyathAm visuddhim icchanthi).

SIOkam 646 of Sri RanganAtha Paadhuka Sahasram

anudhinalaLithAnAmanguLipallavAnAm
janithamukuLashOBhalrdhevi! mukthAPhalalsthvam
praktiyasi janAnAm pAdhukE! rangaBharthu:
padhasarasijarEKhApAnchajanyaprasUthim

Meaning: Oh Paaduka! The tender sprouts-the fingers of the Lord's Feet gave rise to the buds we call pearls. The pearls are, according to you produced from the Panchjanya conch, (Sankha), their position elucidating to us their origin.

Note: See the note under verse 635.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan refers to the generally held belief that the pearls are born out of conches. The origin of the pearls on Lord's PaadhukAs in this context is connected to the line (rEkA) symbolizing conch on His holy feet. Swami Desikan says: "Oh PaadhukE! You seem to be demonstrating that your pearls appearing like flower buds on the tendril like toes of Your Lord are originating from the insignia of conch found on the palm of His feet".

2) **Srimath Andavan'sanubhavam:** The inner meaning is: The pearl like pAsurams of AzhwAr appear like ornaments on the tender creeper like Thiruvadi of PerummAL. These paasurams are the fittest ones to adorn the Lord's sacred feet. These paasurams arose because of the reflections by SaThAri Soori on that Thiruvadis.If one reflects on those Thiruvadis as BhOgya Vasthu, then similar paasurams will arise from that fortunate being.

3) **DEvi PaadhukE!** You are proclaiming this (Thvam idham prakaDayasi). You announce to the people that the pearls on you are like the buds blossoming from the conch shaped lines (rEkAs) found on the soul of the Lord's feet (Rangabharthu: padha sarasija rEkhA-paanchjanya prasUthim prajAnAm prakaDayasi). Swami Desikan describes the beauty of the pearls on the Paadhukais as being equal to the beautiful white buds found at the end of the delightful, never-fading, tender creeper like toes of the Lord (anudhinam laLithAnAm anguli pallavAnAm janitha makuLa sObhai: mukthAphalai:).

SIOkam 647 of Sri RanganAtha PaadhukA Sahasram

balivimaThanavElAvyApinasthasya viShNO:
padhasarasijamADhvl pAvanI dhEvi! nUnam
jananasamayalagnAm jAhnavi thAvakAnAm
vahathi charaNarakshE! vAsanAm moUkthikAnAm

Meaning: Oh Paaduka Devi! When the Lord raised in size on that occasion of crushing King Bali, the honey that came as the river Ganga definitely has assimilated your pearl's nature-whiteness, purity! This is true, I am certain.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhaavam:** Swami Desikan suggests here that Ganga got her clarity and white hue from the pearls adorning the Lord's PaadhukAs. He says: "Oh Queen! Oh PaadhukE! When Your Lord subjugated Bali chakravarthy during His incarnation as ThrivikramA, Ganga, the honey from His lotus feet was born. At that time of her birth, GangA came in to contact with your pearls and acquired through that association, her clarity and white color.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! The waters of GangA originating from the kamanDalU jalam of Brahma Devan acquired the white, clear hue by association with Your pearls adorning the Paadhukais worn by Your Lord as He grew to measure the world during His Thrivikrama avathAram. GangA River had only one occasion to be associated with Your Lord's Thiruvadi. Oh PaadhukA Devi! You have however the good fortune of being associated with Your Lord's Thiruvadi always.

3) Devi CharaNarakshE! Time was the occasion of destroying the arrogance of Bali Chakravarti (Bali vimaTana vELA). You were growing gigantic as Thrivikraman (Thvam VyApina :). It was also the time when your son BrahmA washing Your Thiruvadi with the waters from His KamaNDalu and thus arose the sacred GangA (Tasya VishNO: padha sarasija mAdhvl paavanl JAhnavl janana samayam). At that time of her birth, GangA got the association of the pearls of Paadhukais adorning the Lord's Thiruvadi and acquired the clear white hue (Janana samayam lagnAm thAvakAnAm moukthikAnAm vaasanAm vahathi).

SIOkam 648 of Sri RanganAtha Paadhuka Sahasram

maDhuripupadhamithralrvalramindhO: sarOjal:
shamayithumiva thArA: sEvamAnAschiram thvAm
prachurakiraNapUrA: pAdhukE! samsrithAnAm
kalikaluShashESham kshALayanthlva mukthA:

Meaning: Oh Paaduka! One surmises that the pearls on You are but the stars, which have come to seek the Lord's forbearance so that the offence committed by the moon (their husband) in harbouring enmity towards the lotuses which are close friends of the Lord's Feet, which have since then, been washing off our Kali-inherent-sins by means of their abundant effulgence.

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the pearls on the PaadhukAs to the stars and imagines as to what they are doing on the PaadhukAs. He says: "Oh PaadhukE! The stars have joined you as pearls with humility to remove the enmity between the lotus with its strong friendship to Your Lord's feet and the Moon, their (Stars') husband. Through their association with you, the pearls (stars) spread their benevolent rays all around and remove the blemishes of Kali Yuga for those, who seek refuge under them just as the floodwaters remove the accumulated mud on the banks of rivers.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! A lot of pearls have been enmeshed on your surface. Their lustre reminds one of the clear floodwaters of Ganga. These pearls also look like the Stars. Why would the stars, whose normal home is sky, come down to reside on the Paadhukai? Stars are the wives of Chandran, who has a longstanding quarrel with the lotuses, which close their petals at the sight of the Moon and only blossom, when the Sun rises. The same lotus has a deep friendship to the Lord's Thiruvadi. The stars (Chandran's wives) know that enmity of their husband towards the friend of a powerful person (The Lord) is not desirable. Therefore, the stars approach you and stay with you to seek help in settling the long standing dispute between the lotus and their husband.

3) **Madhuripu PaadhukE!** The stars have taken refuge in you for settling the long standing dispute between the Lotus and their husband, Chandran (Madhuripu Padha-mithrai: SarOjai: IndhO: vairam samayithum sEvamAnA: TaarA: iva). Those dense rows of pearls appear to wash away through its flood of effulgence the mud of sins associated with Kali Yugam like a flood washes away the mud accumulated on the banks of a river (Prachura kiraNapoorA: mukthA: Kali kalusha asEsham KshALayanthi iva).

SIOkam 649 of Sri RanganAtha Paadhuka Sahasram

mukuLithaparithApAm prANinAm moUkthikal: sval: amruthamiva dhuhAnAmAdhriyE
pAdhukE! thvAm viShaDharaPhaNapankriryathpraBhAvEna manyE laLithanatanayOgyam
rangamAsInmurArE:

Meaning: Oh Paaduka! I pay my tribute to you for exuding honey-like nectar of the cool-white pearls on you that relieves the creatures of this world, of their sufferings, which particular trait of yours made it possible for Krishna to dance on the hood of Kaliya serpent as if it were a dance-stage for Him!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your pearls banish all afflictions and shower nectar on devotees, who bow before them. It is because of these qualities of your pearls that Krishna danced on the heads of the serpent KaaLiyan and was protected from the ill effects of the deadly poison of that cruel snake.

2) **Srimath Andavan'sanubhavam:** The inner meaning is: even those, who have accumulated limitless sins over many births and are destined to suffer in narakam are blessed by MahAns to come in to contact with AzhwAr's paasurams and end up wiping away their huge load of sins through an understanding of the deep meanings of those paasurams and qualify themselves for enjoying Moksha Sukham. The Lord becomes closer to them.

3) Oh PaadhukE! AdiyEn salutes you and your pearls, which banishes all the taapams of janthus through the showering of the nectar like sukham (Svai: moukthikai: prANinAm mukulitha parithApaam amrutha duhAniva manyE). With that power of releasing life-protecting nectar, you made the hoods of the poison-bearing KaLiyan, a fit stage for Your Lord's dance (Yath prabhAvEna vishadhara phaNapankthi: MurArE: lalitha naDana yOgyam rangam aaseeth).

SIOkam 650 of Sri RanganAtha PaadhukA Sahasram

sakrudhapi vinathAnAm thrAsamunmUlayanthIm
thriBhuvanamahanlyAm thvAmupAshrithya nUnam
na jahathi nijakAnthi pAdhukE! rangaBharthu:
charaNanaKhamaNinAm sannidhOu moUkthikAni

Meaning: Oh Paaduka! You expel all fears, totally, in the case of one who is bent in obeisance to you only once. Your greatness is the subject of praise for all the 3 worlds. This being so, the pearls which have clung to You will not lose their lustre to appear dim and dull, even in the presence of the over-radiant gemws of nails of the Lord's Feet. This is certain.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your pearls because of their association with you do not have any fear about their purity or ability to remove the fears of others approaching them for help. You empower them. Otherwise, they would not be able to compete with the lustre of the toe nails of Your Lord. Your power also keeps them free of any defects normally found in gems of different kinds.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! The pearls adorning you are not afraid of Your Lord's toe nails. They do not lose their lusture even in the proximity of Your Lord's radiant toenails. They have joined you, who banish the sins of all those seeking your refuge even once.

3) Oh PaadhukE! The pearls join You, who is celebrarated in all the 3 worlds for removing the fear and sins of all, who seek Your protection even once (PadhukE! sakrudhapi vinathAnAm thrAsam unmoolayanthIm, thribhuvana mahanlyAm ThvAm mokthikAni upAsrithya) and they do not lose their radiance even at the proximity of the Lord's radiant toe nails (ThvAm upaasrithya, Rangabharthu: charaNa nakha maNInAM sannidhou nija kAnthim na jahathi). This is for sure (noonam).

[SIOkam 651 of Sri RanganAtha PaadhukA Sahasram](#)

BhuvanamidhamashESham biBhrathO rangaBharthu:
padhakamalamidham thE pAdhukE! DhArayanthyA:
chiraviharaNaKhEdhAth samBhruthAnAm Bhajanthi
shramajalakaNikAnAm sampadham moUkthikAni

Meaning: Oh Paaduka! The sweat drops formed on you by reason of wearing and walking with the Lotus Feet of the one Lord-Rangabharta-the Bearer, the great-who bears the burden of all 3 worlds, perhaps acquire the great charm of pearls, I wonder!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You have carried Your Lord for a long time on your back. The tiredness from that marathon effort seems to show up as your sweat drops (pearls). It is no surprise that Your effort in carrying the holy feet of the Supreme Lord, who bears all the universes produces some fatigue that leads to the formation of those beautiful pearls (sweat drops) on Your person.

2) Swami Desikan 1st points out that the Lord is carrying the entire universe on Him (Idham buvanam asesham Bhibratha :) The Paadhukai bears on its back the lotus feet of that Lord (tasya Padha Kamalam dhaarayanthyA: thE). Oh PaadhukE! You have travelled quite some distance carrying your Lord and are fatigued and generate the sweat drops that are in the form of pearls on you (thE moukthikAni chira viharaNa khEdAth sambruthAnAm srama jala kaNikAnAm sampadham bhajanthi). Sramajalam (sweat drops) are like clusters of pearls. Those pearls arise from the effort of carrying the mighty, w8y Lord by the Paadhukais.

[SIOkam 652 of Sri RanganAtha PaadhukA Sahasram](#)

prakatithayashasAm thE pAdhukE! Ranga Bharthu: dhviguNithanaKha chandhrajyOthiShAm
moUkthikAnAm karaNavilayavEIAkAtharasyAsya janthO: shamayathi parithApam shAshvathi
chandhrikEyam

Meaning: Oh Paaduka! These pearls have, indeed, the capacity to double the brilliance of the Lord's foot-nails, thereby proclaiming the pre-eminence of you. The perennial effulgence of moonlight affords solace to one like me, standing in perpetual fear about the last moment when the body falls.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The cool Moon rays emanating from your pearls have lustre, which is twice as much as that of the lustre of Your Lord's toe nails. They are advertising the glories of Your Lord's fame. The permanent lustre of your pearls removes the pitiable afflictions of creatures at the time of their death, when their limbs are weak and are unable to function.

2. **Srimath Andavan's anubhavam:** the toenails of the Lord, which are already effulgent, get many fold brightness from the reflections from the pearls adorning the Paadhukais. The radiance of the pearls is like the undecaying moonlight. Oh PaadhukE! During my last moments, I will be incoherent. At that time, you should arrive with your radiant pearls and with the Lord on Your back to remove all my sorrows and fears.

3) The radiance of the pearls are described here as undecaying Chandra jyOthi (thE moukthikAnAm iyam chandrika sAsvathi). Their radiance is celebrated and they double the kAnthi of the Lord's toenails (prakaDitha yasasAm dhviguNitha nakha Chandra jyOthishAm thE

moukthikAnAm sAsvathi iyam chandrika). That extraordinary radiance of your pearls should come to my side at the time of my departure from this earth and banish my sufferings (KaraNavilaya vELA kAtarasya asya janthO: parithApam samayathu).

SIOkam 653 of Sri RanganAtha PaadhukA Sahasram

dhiviyam DhAma sThiramaBhiyathAm dhEvi! mukthAmaNInAm
maDhyE kaschidhBhavathi maDhujithpAdhukE! thAvakAnAm
nyasthO nithyam nijaguNagaNavyakthihEthOrBhavathyA
mAthmajyOthishshamithathamasAm yOginAmantharAthmA

Meaning: Oh Paaduka Devi! Pearls are permanently inset on you. They then can exhibit their inherent qualities such as whiteness, coolness etc. Such pearls laid on to you have effulgence that can drive away darkness. To be one among them is a great privilege, indeed! The inner soul of yogis albeit possessing innate qualities, such as sinlessness, imperishability, grieflessness, etc. will have such traits displayed only if and when it is permanently deposited-surrendered-into YOU. Thus deposited, it acquires effulgence from 'Paramatma-jyoti', with its Tamo-guna eliminated. It-the yogis' 'antaratma'-acquires a supreme, divine status and brilliance suigeneris (Latin word=almost unique), and becomes one among the Muktamani (liberated souls describable as gems). What a reward for surrender unto YOU!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of Madhu soodhana! Yogis meditating on the lustre of your supreme Lord realize that their dark attributes (TamO GuNA) are destroyed. The jeevans housed in the hearts of these liberated Yogis attain a pearlish luster and sit at the center of your pearls forming a tight ring all around. They become one with the pearls adorning you. Afterwards, they attain permanently the supreme abode of Your Lord and join as members of the group of liberated souls residing there to offer eternal service to Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one places his AathmA at Your feet, his natural attributes (svabhAvika guNams) shine forth. That Aathma becomes united with you and becomes one of your pearls and becomes qualified to serve the Lord.

3) Oh the Paadhukais of the Lord, who destroyed the asuran named Madhu (Madhujith PaadhukE)! On you are the assembly of pearls characterized by their satthva guNam (BhavathyAm nija guNa gaNa vyakthihEthO: nyastha: moukthika: asthi). When the Yogis desirous of gaining Moksham perform aathma samarpaNam, then their jeevaathmAs reach the supreme abode of Your Lord (yOginAm nyastha aathma jyOthi: samitha tama:, antharAthmA dhiviyam sTiram dhAma abhiyathi). Those liberated jeevans become now one among the many pearls adorning you (TaavakAnAm mukthAmaNInAm madhyE kaschith bhavathi).

SIOkam 654 of Sri RanganAtha PaadhukA Sahasram

shuDdhE nithyam sThirapariNathAm dhEvi! ViShNO: padhE thvAmAsThAnIm thAm amitha
viBhavAm pAdhukE! TharkayAmi AIOkal: svalr Bhuvanam aKhilam dhIpavath vyApya kAmam
mukthA: shuDdhim yadhupasadhanAdh biBhrathi thrAsahInA:

Meaning: Oh Paaduka Devi! You are permanently attached to the Lord's Feet. I would declare you of infinite splendor, as the Supreme Pedestal, a gem-set pavilion, delineated as Pure Knowledge, in the Upanishads. Even as Muktas (pearls) on attaining a seat in You are capable of enlightening the whole world by their effulgence, Muktas (liberated souls) become free from fear, and are in a position to serve as wisdom-lights, spreading purity and sanctity.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Queen PaadhukE! You are forever blemish free. You are forever attached to the Lord's feet and His glories. AdiyEn recognizes you as the gem-bedecked pavilion celebrated in the Upanishads. The pearls adorning you spread their brilliant and purifying luster all around and permit those approaching you to reach a state of purity and freedom from blemish of any kind.

2) **Srimath Andavan's anubhavam:** When adiyEn looks at You, adiyEn is reminded of the sabhA filled with eternally liberated jeevans at Sri Vaikuntam. The Jeevans through the practice of Bhakthi or Prapatthi yOgam arrive at this supreme abode of the Lord. All of their sins are destroyed and they become blemish free. They enjoy the bliss of Sri Vaikuntam. The pearls on You are radiant and are free of any blemishes. Their jyOthi spreads all over the world. AzhwaR's paasurams are like that. They generate joy in the hearts of those, who recite and comprehend their deep meanings.

3) Oh PaadhukE! Your pearls being free from any defects spread their supreme lustre all over the world like a radiant lamp (Tava MukthA: yadhupasanAth thrasahInA: svai: aalOkai: akhilam bhuvanam dhIhpavath vyApyathi). The world lit by these pearls reaches sanctity (Bhuvana: suddhim Bhibrathi). AdiyEn recognizes You as the permanent abode(sabhA) of the Lord free from any RajO or TamO guNams (ThvAm nithyam suddhE VishNO: padhE ThAm aasTaneem tarkayAmi). There, the liberated souls enjoy the limitless wealth of nithya kaimkaryam (VishNo: padhE amitha vibhavAm thAm aasTaneem tarkayAmi).

SIOkam 655 of Sri RanganAtha PaadhukA Sahasram

prApthA shoUrEscharaNakamalam pAdhukE! BhakthiBhAjAm prathyAdhEShtum kimapi
vrujinam prApithA moULiBhAgam dhEvEna thvam dashashathadrushA dhanthirAjasya
DhathsE mUrDhni nyasthA muKhapataruchim moUkthikAnAm praBhaBhi:

Meaning: Oh Paaduka! You cling to the Lord's Feet. You will be transported to the head of any one, whose sin-some rare sin, not expelled by other means-is sought to be driven away in this manner. Your splendour then would be that of a Mukta (a pearl) placed on the head of Indra's elephant, which would cast a spell of dalliance to serve as a face-veil, in the ornamental way, to the elephant.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of Krishna removing the sins of His devotees through your contact! The 1000-eyed Indra on the head of his white elephant places you and you become the pearl-embedded decorative piece of head cloth there. Your pearls enhance the beauty of the face of Indra's elephant.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are adorning Your Lord's Thiruvadi. The bhakthAs of Your Lord adorn you on their heads to destroy their sins. Indhran places you on the head of his elephant, IrAvadham and travels. The white jyOthi emanating from your pearl assembly serves as a Mutthangi for the elephant and illumines both Indhran and his elephant.

3) Oh PaadhukE! You are associated with the lotus feet of Your Lord (Thvam SourE: charaNa kamalam prApthA). BhakthAs have requested you to be placed on their heads to remove even the worst of sins (Kimapi vrujinam prathyAdhEShtum bhakthi bhAjAm mouLi bhAgam prApithA). You are placed by Indran on the head of his royal elephant (Thvam dasa-satha-dhrusA dEvEna danthirAjasya moordhni nyasthA). There, the radiance from your pearls takes the form of the radiant mutthangi for the head portion of the elephant, IrAvadham (Thvam moukthikAnAm prabhAbhi: danthirAjasya mukhapaDa ruchim dathsE).

[SIOkam 656 of Sri RanganAtha PaadhukA Sahasram](#)

thava haripAdhukE! PruThuLamoUkthikarathnaBhuva: Prachala dhamarthyasinDhulahari
sahaDharmacharA: padhamajarAmaram vidhaDhathE kaThamamba! SathAm
praNathasurEndhramoULipalithankaraNA: kiraNA:

Meaning: Oh Paaduka! The lustre from Your pearls, white like the wave-front of the Ganga waters, would turn grey, the hair of the Deva chiefs, who bow. But then how is it that you are also capable of rendering Sadhus free from old age or death? (By Your grace, Sadhus attain Moksha without undergoing the travails like old age).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Lord's PaadhukE! Those who receive your pearl's lustrous white rays attain the status of DevAs, who are free from aging and death. Even the DevAs find that their hair color becomes white on contact with the white brilliance of your pearl's rays, although that is not indicative of their attaining old age. The whiteness of your pearl's rays is even whiter than the color of the waves of river Ganga.

2) **Srimath Andavan's anubhavam:** The lustre of the pearls from the Paadhukais falls on the heads of the devotees with bent heads to receive them. The lustre of the pearls grants the blessed devotee with MokshAnugraham.

3) Oh PaadhukE! The size of the pearls on you are big (Tava pruTula moukthikarathnabhuva :). From those pearls are generated a white radiance that flows like the waves of the holy river Ganga (Moukthikarathnabhuva: prachalath amarthyasindhulahari-sahadharmacharA :). As those bright and beautiful rays from Your pearls fall on the heads of the King of DevAs and his retinue, their erstwhile black hairs of their heads turn silvery grey (praNatha SurEndra mouLi palithamkaraNA: kiraNA:). Those very same rays fall on the devotee's head and bless them with Moksha padhavi, which is free of aging and death (SathAm ajaramaram padham vidhadhathE).

[SIOkam 657 of Sri RanganAtha PaadhukA Sahasram](#)

kapardhE kasyApi kshithiDharapadhathrAyiNi! ThaThA muhurgangamanyAm ksharathi thava
mukthAmaNimaha: muDhAramBha: kumBhasThalamanukalam sinchathi yaThA nirAlambo
lambhOdharakaLaBhashuNdAlachuLaka:

Meaning: Oh Paaduka of the Lord! When you were placed on Siva's head, the brilliance of pearls created a phantom of a second Ganga stream-which the elephant-faced Ganesa tried to pick up with his small trunk-cup to pour on head as bath-all in vain! There is no water; it is a mirage!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the Lord, who carries the earth! When Parama Sivan bows before Your Lord to receive you on His head, He keeps GangA in one corner of His head so that the waters of GangA do not spill on Your Lord's limbs. At that time, the white lustre of your pearls spreads all over His matted locks and creates an appearance of another flood of GangA everywhere on His head. His son GanEsA, who stands nearby attempts to reach out to these bounteous floods on His father's head with His trunk and finds that He can not get hold of any real water to drink. He finds however that his lips are also filled with that strange "water" of the second GangA. GaNesa gets mystified and tries again to consume the "water" arising out of your pearls.

2) Oh Paadhukais of the Lord bearing BhUmi Devi (Kshithidhara PadhathrAyiNi)! On the matted locks of Lord Siva fall often the radiant rays of your pearls fall (kasyApi KapardhE: Tava mukthAmaNi maha: muhu: sinjathi). That makes it appear as though there is yet another Ganga with white floods on Lord SivA's matted locks (MukthAmaNi maha: anyAm GangAN TaTA ksahrathi). Near by is the observant son of Lord Siva, VinAyakA. He is intrigued by the radiant waters of the new Ganga on His father's head and wants to fetch a mouthful of water from this new Ganga with His trunk and does not succeed (LambhOdar KaLabha suNDAla chuLaka: nirAlambha:).

SIOkam 658 of Sri RanganAtha PaadhukA Sahasram

mukundhapadharakshiNi! PraguNadhIpthayasthAvakA:
KsharanthamruthanirJharam kamapi moUkthikagranThaya:
ManAgapi manIShiNO yadhanuShangiNasthathkshaNA
JjarAmaraNadhanthuram jahathi hantha thApathrayam

Meaning: Oh Paaduka of the Lord! The highly dazzling pearls on You release a nectar-flood, which in even a trace, by contact, will remove our tapatrayas and obviate the friefs of old age and death.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: "Oh Mukundha PaadhukE! Bunches of pearls seen on you exude a brilliant lustre, which appears like the immortal nectar. Strange indeed to see how the fortunate ones, who come in to contact with that lustre get rid of their 3 afflictions that are like obstructing hills and valleys and become immortal like the DevAs". *The 3 afflictions are adhyAtmic (sorrow arising out of disease of body and mind), Aadhibautika (sorrow caused by social environment) and Adhidaivic (sorrow from natural calamities)*. Opposite of the state of sorrow is that of ShAnthi or peace. Swami Desikan says that the rays of pearls of PaadhukAs not only lead to peaceful state of mind, but also stops old age and death for their devotees.

2) Srimath Andavan'sanubhavam: The inner meaning is that anyone, who reflects on the meanings of AzhwAr Paasurams, will get rid of their SamsArA Taapam that afflicts him.

3) Oh Mukundha PadharakshiNi! The luster of your rows of pearls are ever growing (PraguNa dhIpthaya: TaavakA: moukthika panTaya :). They generate an indescribable flood of nectar (Taavaka: moukthika panTaya: kamapi amrutha nirjjaram ksharanthi). When even a small amount of those floods of lustre fall on any fortunate human's head (ManIShiNa: manaagapi yadhushankiNa :), then they are rid of old age, death and the Taapa thrayams (yadhanushankiNa: jarA maraNa dhunthuram thApathrayam jahathi).

SIOkam 659 of Sri RanganAtha PaadhukA Sahasram

dhEva: shrIpadhalAkshyA thilakithasthiShTathyuparyEva thE
goUrIpAdhasarOjayAkaDhanI mUIE samAlakshyathE
itTham jalpathi dhurmadhAnmuraBhidha: shuDdhAnthachEtIjanE
prAyasthvam maNipAdhukE! prahasithA mukthAmayUKhacChalAth

Meaning: Oh Manipaaduka! The maid-servants of the harem of the Lord converse in these terms. One says; "The great God, who bears the lac dye of Mahalakshmi stands on her". Another: "Siva, who treasures Parvati's lac-dye from her feet, is below her (Paaduka) as servant! Hearing all these, you laugh; that is evident in the luster of your pearls.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! The egotistic servants of the private chambers of Your Lord make fun of Your Lord and SankarA, who is at your feet prostrating before you. They think that Your Lord has on His forehead the decoration from the vegetable dye that adorns His Devi's feet due to her anger over His preference for Your Company. Your Lord with that revelatory mark is standing over you. Under Your feet is Your Lord's brother-in-law, Sankara, who is torn between you and His wife, Gowri. He wears the mark of punishment from her feet for separation from her. The dye mark from Gowri's feet is seen on His forehead. These two relatives stand one above you and another below you. You understand these thoughts of the lady servants of the inner chambers and with your rays of pearls; you seem to send out a peel of laughter.

2) Oh PaadhukE! It appears that you are laughing through the luster of pearls as you hear the playful taunts of the servants of MahA Lakshmi's inner chambers: "Dear PaadhukE! You have nothing to worry about since the One kicked by our mistress is standing on you and the One who pressed the feet of His wife (Parvathi) is at your feet".

3) Oh PadhukE! The Lord of Rangam adorning the tilakam of the red dye from MahA Lakshmi's Thiruvadi is seen standing tall on you (MaNi PaadhukE! Sri padha laakshyA tilakitha: Deva: thE uparyEva samAlakshyathE). Below You is seen the Lord of KailAsam, who has as His wealth the red dye from the lotus-soft feet of Parvathi (Gourl paadha sarOja yAvaka dhanl moolE samAlakshyathE). When the lady servants of the inner chambers of MahA Lakshmi taunt you thus, you seem to send out a peel of laughter through the radiance of your pearls (IttTam SuddhAntha-chEDijanE jalpathi Thvam mukthA mayUKha chlaath prahisithA prAya :).

SIOkam 660 of Sri RanganAtha Paadhuka Sahasram

rangEshacharaNarakshA sA mE vidhaDhAthu shAshvathIm shuDdhim
yanmoUkthikapraBhAbhi: shvEthadhvlpamivasahyajAdhvlpam

Meaning: May that Paaduka grant me sanctity, which by its pearl-luster made Sriranga islands another Sweta-dwipa!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** May Lord RanganAthA's PaadhukAs bless me with everlasting sanctity and Qualify me for Moksham, just as they do with the brilliance of their pearls make the island of Srirangam created by Cauvery river equal in color and sanctity to the SvEtha dhvlpam, the island north of the milky ocean.

2) **Srimath Andavan'sanubhavam:** There is an island known as SvEtha dhvlpam, where every thing has a white lustre. Residents of this island are blessed to see the Lord with their own eyes. Paadhukais are enmeshed with pearls. Their lustre makes the whole of Srirangam filled with a brilliant white hue. May that island of Srirangam blessed by the lustre of the rays of your pearls banish all my sins! The land of Tamil speaking people, the venue of the recitation of the Tamil Prabhandhams of Swamy NammAzhwAr is like the sacred SvEtha Dhvlpam.

3) May the Paadhukais protecting Lord RanganAthA's Thiruvadis banish all sins of adiyEn (Saa RangEsa CharanarakshA mE sAsvathIm suddhim vidhadhAthu). Through the kaanthi of the pearls adorning the paadhukais of the Lord, *the entire island of Srirangam formed by the 2 branches of Cauveri becomes equal to the sacred SvEtha dhvlpam (Yath moukthika prabhAbhi: SahyajA dhvlpA, SvEtha dhvlpamiva).*

Sri RanganAtha Paadhuka Sahasre 18th MukthA Paddhathi sampoornam

19. Marathaka Paddhathi (On the emerald gems)

Introduction: We are commencing the Marakatha Paddhathi now. There are 20 sIOkams in this chapter, which extol the glories of the Emeralds adorning the PaadhukAs of the Lord. Swami Desikan explores the relations between the green color of the Emeralds and GarudA, TuLasi, panic grass (aruham pul) and other entities with a green color in this paddhathi.

SIOkam 661 of Sri RanganAtha PaadhukA Sahasram

vandhE gAruthmathIm vrutthyA maNisthOmalscha pAdhukAm
yayA nithyam thuLasyEva harithathvam prakAshyathE

Meaning: I pay obeisance to Paaduka, inset with green gems-emeralds, which have Garuda as their devata. Both Paaduka and Garuda are alike in their duty assignment and in appearance/constitution. Paaduka resembles Tulasi too. Whereas Paaduka exhibits Hari-tatva (the principle called Hari), Tulasi exhibits Harita-tatva (the greenness).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** I bow unto the PaadhukAs, which have a lot in common with GarudA in the areas of their respective duties and the colored gems that they like to wear. The PaadhukAs elaborate on the verdure or Hari Tatthvam, just as TuLasi does. I offer my salutations to GarudA and TuLasi, the peers of PaadhukAs in their attributes. Our Lord travels on GarudA, just as He travels on the PaadhukAs. **GarudA is the patron deity of emerald gem and latter are seen on the PaadhukAs of the Lord.**

There are 2 similarities between the Paadhukais and Garuda:

(1) Both GarudA and the PaadhukAs announce the arrival of their Lord through their presence.
(2) GarudA and the Paadhukais have a common feature with the sacred TuLasi worn from head to foot by the Lord in the form of TuLasi garlands. Lord's identity is revealed from the TuLasi that is seen on His limbs.

From its haritham (green hue), TuLasi is said to have verdure or greenish (Haritatthvam). Both GarudA and the Paadhukais transport the Lord, who is richly adorned with the green TuLasi leaves. The emeralds on the Paadhukais and the presiding deity for the green hued emeralds (Garudan) also show thus the Hari Tatthvam like Tulasi. All these 3 seem to elaborate on Hari Tatthvam. The poetic genius of Swami Desikan and his uncanny ability to play with the multiple meanings of words are made abundantly clear here.

2) **Srimath Andavan's anubhavam:** The Paadhukais do the work of Garudan. There is however a distinction. When Paadhukais transport the Lord over His Raaja veedhis, it brings the Lord close to all, who cannot come into the temple for different reasons and makes Him readily accessible to one and all. When the Lord travels on the back of Garudan and moves around in the sky, He is not easy to see and enjoy. Emeralds of Paadhukai like TuLasi are green and are endowed with purity (parisuddham). Like TuLasi, the emeralds on the Paadhukais chase away the sins of janthus and bless one with auspiciousness. Swami Desikan salutes such a sacred Paadhukai with emeralds. **Garuda Pacchai is another name for emeralds.** Garudan stands for Vedams. Swamy NammAzhwAr has created the Tamizh Vedam of Thiruvaimozhi to bring the anubhavam of perumAL close to one and all. It is difficult to comprehend the meanings of Sanskritic Vedams. Swamy NammazhwAr has distilled however the clear meanings of the vedams (Saaraarthams) like the glow of the emerald gem.

3) "VandhE PaadhukAm" says Swami Desikan here and qualifies those Paadhukais as being close to Garudan by occupation (VrutthyA) and by the assembly of emerald gems (MaNi SthOmali: saha). Those paadhukais reveal always the Hari tatthvam just like TuLasi (yayA PaadhukayA TuLasyEva nithyam Hari Tatthvam PrakAshyathE).

[SIOkam 662 of Sri RanganAtha PaadhukA Sahasram](#)

saviAsagathEShu rangaBharthu:
thvadhADhInEShu bahiShkruthO garuthmAn
aDhigacChathi nirvruthim kaThanchith
nijarathnalsthvayi pAdhukE! niviShtal:

Meaning: Oh Paaduka! When the Lord takes a stroll wearing You, Garuda has no role of carrying the Lord. He has, however, no regrets; his consolation is that you are adorned with green Marakata gems, which have Garuda as their devata.

Specail Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Garuda thinks that the Lord's steps are not as beautiful, when He rides on him compared to the steps that He (the Lord) takes on you. Therefore as the Lord of Emeralds, he (Garudan) presents you with the gems named after him. This way, Garuda has the opportunity to participate vicariously in the travels of the Lord on You.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Garudan experiences sorrow, when he sees the joyous way in which the Lord travels on your back. He wishes htat he had that bhAgyam. He consoles himself with the thought that the stones associated with his name are enmeshed on the Paadhukais and that the Lord's Thiruvadi is connected to those emeralds.

The inner meaning is that the Sanskritic Vedams are saddened when they hear the ThiruvAimozhi recitation, The Vedams long for the Lord to hear them. Then, the Vedams console themselves with the thought that the ThiruvAimozhi deals after all with the meanings of the Veda Manthrams. Even if ThiruvAimozhi is not rooted in Sanskrit, the Vedams feel consoled that Swamy NammAzhwAr covers the meanings of their manthrams in His aruLicheyalkaL.

3) Lord RanganAtha has many kinds of steps, while He travels on Paadhukais in a sporting manner (Ranga bharthu: TvadhADhInEShu saviAsa gathEShu Thvayi adhigacchathi). When garudan witnesses this scene, he feels rejected and becomes dejected (garuthmAn bahishkrutha :). Then he comforts himself by thinking that you are adorned after all by the stones for which he is dEvathai (GaruthmAn Thvayi nivishtai: nija rathnai: kaTamchith nirvritthim adhigacchathi).

[SIOkam 663 of Sri RanganAtha PaadhukA Sahasram](#)

samayE maNipAdhukE! murArE: muhurantha: puramugDhachEtikAstHE
harithAn haridashmanAm mayUKhAmsthuLasipallavashankayA kshipanthe

Meaning: Oh Manipaaduka! When the Lord proceeds to the harem, the attendant- maids, in their ignorance try to relegate, to the outer side, what they imagine to be Tulasi leaves but what are merely reflections from your emerald gems!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! When You approach Your Lord, the foolish lady servants of the inner chambers try to brush off Your emerald rays, thinking that they are tender shoots of TuLasi that have gotten loose from the TuLasi garlands of the Lord. They vainly try to use their brooms to clear the floors from the "fallen green TuLasi" leaves.

2) Swami Desikan focuses here on a happening in the inner chambers of His divine consorts. There are woman servants there (antha: pura chEDika :). Swamy describes them as "mugdhA: (asaDukaL or simpletons). Why? They witness the green rays arising out of the emerald gems adorning the Lord's Paadhukais (haridasmanAm harithAn mayUkAn). They mistake them out of their foolishness to be sacred TuLasi leaves (TuLasi pallava sankayA) and try to sweep them away frequently; they are thus engaged in a foolish act (haridasmanAm harithAn mayUkAn muhu: kshipanthy).

[SIOkam 664 of Sri RanganAtha PaadhukA Sahasram](#)

haritha sahasA harinmaNinAm praBhayA ranganarEndhrapAdharakshE!
thuLasIdhaLasampadham dhaDhAthi thvayi Bhakthalrnihiitha: prasUnarAshi:

Meaning: Oh Ranganaraja Paaduka! The heaps of flower petals cast on you in reverential archana etc. turn to a green appearance by the effect of light from your emerald stones. They appear to be Tulasi leaves!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! The flower bunches placed at your feet by your devotees absorb the green rays of your emeralds and quickly attain the color of green and thus reach the status of the holy TuLasi.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Kaimkarya parALs place the brilliantly white flowers like Mallikai, Mullai and white lotus on you adorned with the beautiful emerald gems radiating green rays. When the sEvArthis witness this intermingling of the lustre of the white flowers with the green rays arising out of your emeralds, they get the impression that the resulting green lustre is that of the TuLasi leaves resting over you.

3) Oh the Paadhukais of the Lord of Srlrangam (hE Ranga- narEndhra paadhukE)! The heap of white flowers are placed by devotees on you protecting the Thiruvadis of the Lord (Bhakthai: nihitha: prasoona raasi :). The whiteness of this flower assembly intermingles with the brilliant green rays originating from the emeralds positioned on you and produces immediately a green halo (HarimaNinAm prabhayA sahasA haritha :) around the Lord's Thiruvadis. This union of the hue of the white flowers with the green rays of the emeralds gives the impression of tender green shoots of TuLasi adorning the Lord's sacred feet.

[SIOkam 665 of Sri RanganAtha PaadhukA Sahasram](#)

prasAdhayanthI maNipAdhukE! thvam vikshEpayOgEna vihAravElAm
harinmanOjnyA harikAnthisinDhO: sandhrushyasE shalvalamanjarIva

Meaning: Oh Manipaaduka! When the Lord takes a walk, with you in His Feet, He enjoys the walk. The walk-gait makes Him an ocean of charm. To that ocean the green herbal cleaner-the sea moss-is the radiance from your emeralds.

Special Notes by V. Sadagopan

1) Oh MaNi PaadhukE! Through Your beautiful steps, you cleanse the places, where you come in to contact. Through Your emeralds, your green color is bewitching to behold. You join with the pond of Lord's lustre and you cleanse the waters through your contact and make them fit for the residence of Your Lord. You are very similar in these attributes to the **Saivala plant**, which has a cleansing effect on the muddy ponds.

Swami Desikan compares the green emerald's attributes to that of the green moss like plant (Saivalam) growing in ponds. Both are beautiful to look at and have a pleasing color. Both cleanse their environments, when they come into contact with blemishes. Saivala plant cleanses the dirty waters of the ponds. Emerald rays arising from the PaadhukAs cleanse the samsAric afflictions and the sins of people.

2) The Lord's beauty is like a vast "shoreless" ocean. The beautiful rays from the emeralds adorning His sacred feet are like the velampAsi (the dense bunch green moss) on top of that ocean of the Lord's beauty. The presence of VelampAsi in ponds clears the water from any muddy appearance and is therefore considered beneficial.

The inner meaning is that the Lord gets mighty angry, when the sentient beings trespass the injunctions outlined in His SaasthrAs. He becomes agitated. In that mood, He thinks of punishing the offenders. At that time, Swamy NammAzhwAr (SaThAri Soori) intervenes and calms down the anger of the Lord.

3) The key word in this sIOkam is "prasAdhayanthi". The green rays of the emerald delight the Lord and reduce the anger of the lord and put Him in a benovolent disposition. The lord practises "vikshEpa yOgam" or the act of placement of His sacred Thiruvadi in the emerald gem adorned Paadhukais. That generates a delightful experience (ManOj-nam) for Him. Oh PaadhukE! You shine then as the beautiful assembly of green moss (saivala manjariva dhrusyathE) for the Ocean of beauty (Hari Kaanthi sindhO :) that the Lord is! You delight Him thus (prasAdayanthi) through the brilliant green lustre of Your emerald gems.

SIOkam 666 of Sri RanganAtha PaadhukA Sahasram

baDhnAsi rangEshvarapAdharakshE! harinmaNInAm praBhayA sPhuranthyA chUdApadhEShu
shruthisundharINAm mAngaLyadhUrvAnkuramAlyapankthim

Meaning: Oh Ranganatha Paaduka! The emeralds in you emit a green halo that looks like the garland of Durva grass (Aruhampul) encircling the heads of the Veda-damsels standing beside you in obeisance.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the intertwined green rays of the emeralds adorning the Lord's Paadhukais to a garland made of panic grass (aruham pul), which is a special plant of delight to VinAyakA. Swamy says: "Oh RanganAtha PaadhukE! Through Your resplendent green rays associated with your dense row of emeralds, you look like a garland of auspicious panic grass on the heads of the VedAs (Veda siras) taking the form of ladies to be near their Lord".

2. **Srimath Andavan's anubhavam:** Oh PaadhukE! The green rays associated with your emeralds are like an assembly of aruham pul. The vedams taking the form of young women place those rays on their heads (Upanishads) to experience auspiciousness. During the marriage ceremonies, aruham pul is placed on the heads of the kanyAs. Lord is the Master (husband) for the ladies taking the form of Vedams to serve their Lord. The inner meaning is that the Sanskritic VedAs adorn the AzhwAr's Paasurams on their heads for realizing auspiciousness.

3. Oh RangEswara PaadharakshE! Your emerald rays create (bhadhnAsi)the impression that there are rows of garlands of panic grass (dhUrvAnkura maala) on the heads of the VedAs that have taken the form of ladies (Sruthi sundarIs) serving their Lord (Sruthi sundarINAm chUDApadhEshumaangaLya dhUrvAnkura maalya pankthim bhadhnAsi). This effect arises from the unique lustre of your emerald rays (Thvam HarimaNInAm sphuranthyA prabhaya badhnAsi).

[SIOkam 667 of Sri RanganAtha PaadhukA Sahasram](#)

acChEdhyarashminiyathalrGhatithA haridhBhi:
sadhvarthmanA gathimathi maNipAdharakshE!
sandhrushyasE savithrumaNalamaDhyaBhAjO
rangEshvarasya raThasampadhivAparA thvam

Meaning: The movement of the Paadhuka with unceasing green radiance from emeralds, as also the movement of the sun's chariot drawn by horses, in the celestial orbit is for the procession of Lord Ranganatha. It is he who stands on the Paaduka and is in the centre of the solar globe.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan equates the Paadhukais to another chariot of the Sun. The Paadhukais like the Sun's chariot (RaTam) are tied with ropes. In the case of the Paadhukais, the green rays of the emeralds are the binding ropes. They both travel on divine routes. The Lord travels on the paadhukas as well as on the other chariot of the Sun as Soorya Mandala Madhyasthan. Swamy says: "Oh MaNi PaadhukE! You appear like a second chariot of SooryA, where its horses are tied for travel in the star-studded skies. This time the green ropes that tie the horses to the chariot are the rays of your emeralds that are impossible to break apart. Your Lord is travelling on you as the seated person at the center of the solar orbit (Soorya Mandalam).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed the beautiful green emerald gems. PerumAL wears you and travels on MangaLa maargams. When we look at you, we recognize you as being equivalent to the chariot of the Sun. PerumAL is seated at the center of the orbit of the Sun. The inner meaning is that the AchAryAs are the raTams for our Lord, who approaches the prapannAs through travel on the chariot of AchAryAs. The jeevan comprehends the Lord through AchAryAs alone.

3) Sri RanganATan is saluted by Swami Desikan as "Savithru maNDala madhya bhAjan" here. The Paadhukais are recognized as "aparA RaTa:" or the other chariot of the Lord. This chariot traveling on the auspicious routes (sadhvardhatmanA gathimathi) is tied to the horses that draw it with green emerald ray ropes firmly (acchEdhya rasmi niyathai: gaDithA). The Lord seated on you serving as the other chariot of Sooryan is now possessed with a great wealth (savithru maNDala madhya bhAja: RangEswarasya aparA raTa samapdhi iva sandhrusyasE).

[SIOkam 668 of Sri RanganAtha PaadhukA Sahasram](#)

shyAmAyamAnanigamAnthavanOpakaNTA: sThAnE padhAvani! HarinmaNayas thvadhlyA:
paryanthashAdhvalavathIm praThayanthi nithyam nArAyaNasya ruchirAm naKha
rashmigangAm

Meaning: Oh Paaduka! The lustre from the Lord's feet-nails passes like a stream of Ganga, with green fields close by. The nearby forest of Vedanta acquires the verdant colour and fertility from the emeralds. This forest is getting nutrients from the Ganga.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! It is fitting that the places that have come in to contact with the rays of your emeralds have become dark green meadows. The areas close to the lustre of Your Lord's white radiance of toenails have become dark green through interaction with the green rays of your emeralds.

2) Srimath Andavan's anubhavam: Oh PaadhukE! The green emeralds are enmeshed on your surface. Through their green radiance, those emeralds make the forests of Upanishads attain a greenish black hue. The Lord of Srirangam adorns you on His Thiruvadi. The radiant white lustre of His toe nails reminds one of the fast flowing white waters of Ganga River. When one looks at that white radiance next to the green radiance of your emeralds, the scene evokes the image of green grass fields on the banks of Ganga River.

3) Oh PaadhukE! The dark green rays of your emeralds makes the nearby forests of Upanishads greenish black (ShyAmAyamAna nigamaantha vana upakaNDA: ThvadhlyA: harinmaNaya :). This situation reminds one of the green grass fields on the banks of the river Ganga flowing swiftly with white waters. This is an appropriate analogy (sTAnE praTayanthi). The Lord's enchanting nails have the radiant white hue recalling the white hue of Ganga river (RuchirA: NaarayaNasya nakha rasmi GangA nithyam praTayanthi). Your green rays emanating from the emeralds evoke the imagery of fields full of green grass adjacent to the banks of the river GangA (paryantha sAdhvalavathIm praTayanthi).

SIOkam 669 of Sri RanganAtha PaadhukA Sahasram

udhrishya kAmapi gathim maNipAdharakshE!
rangEshvarasya charaNE vinivEshithAthmA
prAyO harinmaNiruchA dhruDaBhakthibanDhA
prAdhuShkarOthi BhavathI thuLasIvanAni

Meaning: Oh Paaduka! Even as, for a particular walk, the Lord wears You, You have evidently dedicated Your-self at the Lord's service. The gem-setting lattice is very well-designed to suit the foot shape. Even so, Your Bhakti is firm-set. Further you appear to nurture a green Tulasi garden by throwing the green halo of the emeralds. That is the way of action of a discerning soul.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! It appears that you have placed at the feet of Lord RanganAtha Your mind with devotion to receive a matchless boon. Your dense green rays of emeralds look like dense forests of Tulasi placed at His Thiruvadi to worship Him with the goal of obtaining a supreme boon (Stay at the Supreme abode of the Lord).

2)Srimath Andavan's anubhavam: When one looks at the green envelope of rays arising from Your emeralds, it reminds one of the Tulasi gardens created to worship the Lord and perform saraNagathi to gain mokshAnugraham.

3) Oh PaadhukE! Through the lustre of your green rays from the emeralds on You, You remind us of a vast garden of TuLasi plants (BhavathI harinmaNi ruchA prAya: TuLasi- vanAni prAdhushkarOthi). It also reminds one of the souls placed at the Thiruvadi of the Lord of Srirangam with great Bhakthi for realizing the supreme boon of Moksham (kaamapi gathim uddhisya RangEswarasya CharaNE vinivEshitha aathmA dhruDa bhakthi bhandhA).

SIOkam 670 of Sri RanganAtha PaadhukA Sahasram

sEvArThamAgathavathAm thridhashEshvarANAmchUdAmaNiprakarashAliShu moULiShu
thvam samvarthayasyasuramardhanapAdharakshE! SvEnAshmagarBhamahasA shukapankthi
shOBhAm

Meaning: Oh Paaduka! The Chiefs of the Devas come and stand in obeisance to you. The gems in their crowns look like rows of paddy fields. The green effulgence from your emeralds fall on them resulting in an imagery of green parrots sitting on the paddy stalks.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of the Lord who destroys the AsurAs! DevAs are standing before you to prostrate before you. Their heads sport crowns with many bright red gems that make their heads look like a field of ripe, red rice sheaves. The entry of the green rays from Your emeralds amidst those ripe, red rice sheaves looks the flight of a group of green parrots in their midst.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! DEvAs wearing beautiful crowns enmeshed with red rubies are standing at your feet to prostrate before you. The interplay between the green rays from your emeralds and the rows of red gems on the DevA's crowns at the time of their prostration gives the appearance of the flock of green parrots descending on the red field of rice paddies.

3) Oh the Paadhukais of the Lord, who destroys asuras (asuramardhana Paadha rakshE)! DevAs have arrived at the Thiruvadi of the Lord to prostrate before Him (sEvArTam aagathavathAm thridasEsvarANAm --). Their heads adorn crowns with dense rows of padhmarAga gems (ThridasEsvarANAm chUDAmAni prakarasALishu mouLishu). Amidst those rows of fields resembling ripe red rice crops, your green rays from the emeralds on you fall (svEna asmagarbha mahasA samvarthayasi). That mingling of the green rays on the red fields of rubies reminds one of the flocks of green parrots landing on the reddish rows of rice ready for harvest (asmagarbha mahasA sukha pankthi sObhAm samvarthayasi)

SIOkam 671 of Sri RanganAtha PaadhukA Sahasram

dharapariNathadhUrvAvallarInirvishEShal:
marathakashakalAnAm mAmsalalramshujAlal:
pashupathiviDhruthA thvam thasya pANoU niShaNNam
maDhuripupadharakshE! vanchayasyENashAbham

Meaning: Oh Paaduka! When You were worn on the head by Siva, the small emerald pieces on You give out an effulgence of green hue almost as it were a little ripened Doorva grass (Aruhampul), which tempts the deer on Siva's hand to jump!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Madhusoodhana PaadhukE! When Rudran wears you on His head, your emerald rays enter His matted locks. The little deer on one of His hands mistakes the green bundle as a heap of panic grass (aruham pul) and tries to eat it.

2) **Srimath Andavan's anubhavam:** The little deer on one of the hands of Lord Sivan mistakes the green rays falling on the matted locks of its Lord to be a bunch of edible tender grass and is disappointed that it can not be eaten. You end up cheating that poor deer!

3) Oh Madhuripu PaadharakshE! Lord Sivan wears you on His head (Pasupathi vidhruthA Thvam). The assembly of rays arising from you appears like freshly sprouted, thick bunch of panic grass (dharapariNatha dhUrvAvallar! nirvisEshai: maamsaLai: marataka-sakalAnAm jaalai Iva). The little deer on the hand of Lord Sivan (Tasya paaNou nishaNNam yENasABham) lunges at that "panic grass heap" and is disappointed to find that it is not eatable. It gets cheated by you (Thvam yENasABham vanchayasi).

[SIOkam 672 of Sri RanganAtha PaadhukA Sahasram](#)

haricharaNasarOjanyAsayOgyam BhavathyAa: praguNaBhilaShanthyO varNaIABham
thuLasya: prathidhinamupahAral: pAdhukE! ThAvakAnAm marakatha shakalAnAma
AshrayanthE mayUKhAn

Meaning: Oh Paaduka! The Tulasi leaves cast on the Lord's Feet earn the green radiance of the emeralds, nevertheless, what they yearn for is the kind of perfection in colour and right choice of caste-denomination, so that they can also deserve the Lord's Feet inserted in them (as in Paaduka).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! TuLasi plants desirous of getting the blessings of having Lord's holy feet on them like you, obtain the green color of Your emeralds. Swami Desikan states that the TuLasi plants are anxious to get the dark green color for their leaves so that they can match those of the emeralds on Lord's PaadhukAs in the hope that it would help to qualify them for closer association with Lord RanganAthan, just like the emeralds on the Paadhukais.

2) Tulasi looks at the emerald gems and their green hue which have the fitness to be associated with the Lord's lotus soft Thiruvadi (Hari charaNa sarOja nyAsa yOgyam pragunam). Tulasi also wants to have that bhAgyam of nyAsa yOgyam. Every day, the TuLasi desires to attain the same hue as the emerald gems and places on Lord's Thiruvadi its own leaves (BhavanthyA: varNa IABham abilashantha: prathidinam upaharai: aasrayanthE). Oh PaadhukE! The Tulasi leaves thus take refuge in the pieces of emeralds adorning You to fulfil their desire (TaavakAnAm marataka mayUkhAn aasrayanthE).

[SIOkam 673 of Sri RanganAtha PaadhukA Sahasram](#)

harithamaNimayUKhalranjithADhyAthmaganDhal:
dhishasi charaNarakshE! jAthakoUthUhaIA thvam
dhanujamaThanalIAdhArikANAmudhArAm
dhamanakadhaLapankthim dhEvi! moULoU shruthInAm

Meaning: Oh Paaduka! You in Your great enthusiasm, direct the effulgent radiations of the emeralds, themselves being fragrant with Vedic aroma, on the Veda-dolls, so that it looks like Damanaka (Marikkozhundu) loops.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Devi PaadhukE! You impart the fragrance of VedAntha to Your emerald gems and make them become the mantrAs and attach them as maidens in front of you. As a result of your service, the propensity for evil decreases and the righteousness grows in the world and the whole universe benefits. The daughters (maiden) of the wife of the Lord responsible for His playful activities (leelAs), (i-e), Veda KumAris help the Lord thus to hold the title of the slayer of asurAs (evil).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On you are enmeshed the emerald gems. Their lustre falls always on the heads of Veda sundaris playing with the Lord. That scene reminds one of the adornments with the tender green marukkozhundhu known for its fragrance. In their lustres, the Upanishads gain their fragrance (i.e) the Upanishads celebrate that unique lustre.

3) Oh the Paadukais of the lord, who slays the asurAs (Danuja MaTana CharaNa rakshE)! Your emeralds and the splendid green rays emanating from the emeralds (harimaNi MayUkha :) have the fragrance of Upanishads (harimaNi mayUkhai: anjitha adhyAthma gandham). You become joyous (Thvam jaatha kouthUhalA) as a result. Those emerald rays fall on the roots of the tresses on the head of the Veda Sundaris and gives the appearance of rows of green fields (sruthInAm mouLou damanakadhala pankthim disasi).

SIOkam 674 of Sri RanganAtha PaadhukA Sahasram

aDhigathabahushAKhalrashmagarBhprasUthal:
maDhuripupadharakshE! mEchakalramshujAlal:
anitharasharaNAnAm nUnamAraNyakAnAm
kimapi janayasi thvam kIchakAraNyadhurgam

Meaning: Oh Paaduka! The green multifaceted effulgence from your emerald gems can create a fortress of bamboo forest, which can provide a safe asylum to the Vedas (named usually Aranyakas) and helpless forest- dwellers.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the green lustre of the emeralds of the Paadhukais to a green fortification that protects VedAs and Upanishads. He says: "Oh Madhusoodhana PaadhukE! You protect the helpless forest dwellers (VedAs and Upanishads) just as the dense thickets of bamboos interlock with each other and protect those who reside inside the bamboo forest. You are even better than the bamboos in strength. They are only strong at skin levels (superficially) and are weak in their interiors. You are in contrast strong both inside and outside and with Your interlocking green rays like the many interlocking branches of bamboos serve like an impenetrable green forest for the VedAs and Upanishads.

2) **Srimath Andavan's anubhavam:** VedAs have a lot of dangers from those, who misintrepret them. Our Lord has to protect the VedAs from these dangers. With AzhwAr's paasurams, our Lord makes it easy for every one to comprehend the true meanings of the VedAs and saves them from any misfortunes that may come their way.

3) Swami Desikan refers here to an impenetrable forest of Bamboos (kimapi keechakAraNya dhurgam janayasi) that is created by the many branched rays emanating from the emeralds on the Paadhukais of the Lord (Thvam adhigatha bahu Saakhai: mEchakai: asmagarbha prasUthai: amsu jAlai: kimapi dhurgam janayasi). What is this green, impenetrable fort and what is it for? It is the interlocking rays of emeralds forming an impenetrable bamboo forest (fort) that protects the dwellers of this forest (VedAs), which have no others to protect them (anitharasaraNAnAm aaraNyakAnAm keechakAraNya dhurgam janayasi).

SIOkam 675 of Sri RanganAtha PaadhukA Sahasram

prachuranigamashAKhAm pAdhukE! rangiNasthvAm
charaNanaKhamayUKhalschArupuShpAnubandhAm
marathakadhaLaramyAm manmahE sancharanthIm
kanakasariidhanUpE kAnchidhudhyAnalakshmlm

Meaning: Oh Paaduka! You are a veritable garden on the banks of the river Kaveri. Vedasakhas are the tree branches; the lustre emitted by the nails constitutes the flowers; the emerald gems would look like green herbs.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are like a beautiful moving garden seen on the banks of river Cauveri. The different branches of VedAs are your branches. Your emerald rays are the green leaves of the trees in that garden. The rays emanating from Your Lord's feet are the blossoms of those trees. You are indeed a treasured garden that is mobile compared to other gardens that stay put in place.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When we look at you, we recall a resident goddess (adhishtAna dEvathai) of an UdhyAna vanam on the banks of CauvEri River that is fit for the sport of Lord RanganAthA. The VedAs that eulogize you are like the branches of trees in that sporting garden. The radiant white toenails of the Lord are like the flowers of the trees in that garden. The emeralds with their green hues are like the leaves of the trees there.

3) Oh PaadhukE! The beautiful green leaves (emeralds) on you remind me of an UdhyAna Lakshmi on the wet shore of the river Cauveri (Marataka dhala ramyAm ThvAm Kanakasarith anUpE sancharanthIm kaanchith UdhyAna Lakshmlm manmahE). The nails on the ThiruvadIs of the Lord are like the assembly of white flowers (RangiNa: CharaNa nakha mayUkai: chAru pushpAnubhandhAm Marataka dhala RamyAm ThvAM). Oh PaadhukE! With the dense branches having abundant leaves and flowers, you remind us of a mobile adhishtAna dEvathai for the udhyAna vanam on the banks of the river CauvEri at Srirangam.

SIOkam 676 of Sri RanganAtha PaadhukA Sahasram

naKhakiraNanikAyalrnithyamAvirmruNAIE
mahitharasavishEShE mEchakalramshuBhishthE
parikalayasi ramyAm pAdhukE! rangaBharthu:
padhakamalasamlpE padhminIpathrapankthim

Meaning: Oh Paaduka! The Lord's foot-nails give an effulgence as a streak, which is the stalk; the 2 feet of the Lord with their lovable nectar-flow are the lotuses and the green halo transmitted are the green lotus leaves-thus creating an imagery of a lotus pond.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! With the combination of your emerald rays, the proximity of Your Lord's blessed feet and its radiant toenails, your emeralds appear like rows of lotus leaves in a lotus pond. The white cluster of rays originating from Your Lord's toe nails look like the white stems of lotus; the sweet and celebrated honey flowing from the holy feet of Your Lord appears like the waters of the lotus pond. In this analogy, Lord's holy feet are the twin lotuses.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL's Thiruvadi reminds one of the beautiful, soft petaled lotus. The lustre arising from the toenails of the lord reminds one of the white lotus stems culminating in the leaves. The green hue of the emeralds makes us recall the green lotus leaves of the pond. The preethi for the ThiruvadIs of the Lord is like the water in which the lotus sprouts and shines.

3) Oh PaadhukE! You generate the rows of green lotus leaves through your green radiance emanating from your emeralds (PaadhukE! tE mEchakai: amsubhi: ramyAm padhminipathra pankthim parikalayasi). You are near the TiruvadIs of the Lord of Srirangam (Rangabharthu: padha kamala sameepE tE Padhmini pathra pankthim parikalayasi). For those rows of lotus leaves arising from the radiance of your emeralds, the white stem is the radiance generated by Your Lord's toe nails (Rangabharthu: nakha kiraNa nikAyai: nithyam aavi: mruNALE). The water

in which those lotus stem and leaves thrive is the Thiruvadi of the Lord (mahitha rasavisEshE Rangabharthu: padha Kamala :).

[SIOkam 677 of Sri RanganAtha Paadhuka Sahasram](#)

animiShayuvathInAmArthanAdhOpashAnthyal
thvayi vinihithapAdhE lllayA ranganAThE
dhaDhathi charaNarakshE! dhalthyasouDhAni nUnam
marathakaruchiBhithE mankshu dhUrvAnkurANI

Meaning: Oh Paaduka! On pathetic appeals from womenfolk of the Deva race, the Lord stepped into you for action. That very moment the mansions of the asuras became desolate and green grass grew, as it were, on the once-occupied palaces-this is because of the resplendent impact from the emeralds on you.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhuke! When RanganAtha responds to the cries of the wives of suffering dEvAs and starts on His journey on You to destroy the asurAs, the green rays from Your emeralds make panic grass grow on the former palaces of the asurAs. Swami Desikan hints that the spread of the green rays from the emeralds on the houses of the asurAs made them look like they were in ruins and the green grass had already grown over those abandoned and destroyed areas.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the clear comprehension of the meanings of Swamy NammAzwAr's paasurams destroys desire, anger, egotism and lust in people. These asuras are killed and the auspicious guNAs like Saanthi, detachment from worldly desires, compassion for others in trouble, forbearance grow in people.

3) The wives of devAs wail aloud about the sufferings of their husbands from the asurAs. The Lord of Srirangam hears these sounds and travels on You sportingly to destroy the asurAs to provide relief for the wives of the devAs (RanganATE animisha-yuvatheenAm aarthanAdhOpasAnthyai Thvayi leelayaa vinihitha paadha:). As the green rays of Your emeralds fall on the palatial houses, immediately the panic grass begin to grow on them (mangshu dhaithya soudhAni tE marataka ruchibhi: dhurvAnkurANI dhadhathi). This is for sure (noonam).

[SIOkam 678 of Sri RanganAtha Paadhuka Sahasram](#)

vipulathamamahOBhirvIthadhOShAnuShangam
vilasadhuparinallyam dhEvi! viShNO: padham thath
pruThumarathakadrushyAm prApya pAdhAvani! thvAm
prakatayathi samanthAth samprayOgam haridhBhi:

Meaning: Oh Paaduka! (Vishnupada means both the Lord's Feet and the sky). The Lord's Feet by the dazzling radiance can cut off the sin-contact of their devotees. The blue hue of the Lord's body pervades the upper horizons. (The sky is vast-looking in daytime; the night-contact appears to contract it and make it look dark). The presence of emeralds with their green effulgence propagating in all directions too, establishes a contact with all space and all directions. (For the sky, too, dazzle of the green gem directs as it were, the green horses in all directions unlike the horses of the sun taking the prescribed path.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhuke! RanganAthA's sacred feet known as VishNu paadhams have a supremely matchless lustre with a blue hue on its upper side. The association

of VishNu paadhams with the green rays of your emerald gems makes it possible for the lustre of the paadhams to spread in all directions and establish their connections with all green (living) objects. VishNu paadham also means aakAsam or the blue sky.

2) Srimath Andavan's anubhavam: When the Lord wears the Paadhukais, the green hue of their emeralds spreads in all directions. Even the sky takes on the green hue during the day. The inner meaning is that after Swamy NammAzhwAr's compositions, all people became devoted to the Lord.

3) Oh PaadhukE! The Lord's body has a dark bluish hue that is supremely blemishless (vipulathama mahObhi: veetha dhOsha anushangam nailyam). Those glorious feet of the Lord with its natural bluish hue gets united now with the green rays from your emeralds as the Lord wears you (Tath Nailyam VishNO: padham pruTu marataka dhruSyAm ThvAM prApya). What is the effect of this union (SamprayOgam)? All around, the green rays spread and make every thing look green. Even the bluish sky transforms in to a dark greenish color during the daytime, which makes one wonder whether the night has set (ahObhi: vipulatamam dhOsha Haridhbi :).

SIOkam 679 of Sri RanganAtha PaadhukA Sahasram

padhmABhUmyO: praNayasaraNiryathra paryAyahInA
yathsansargAdhanaGhacharithA: pAdhukE! kAmachArA:
thArAsaktham thamiha tharuNam prINayathO jarathyO
nithyashyAmAsthava marathakalrnUnamAmnAyavAcha:

Meaning: Oh Paaduka! The Lord enjoys love-sport with His consorts in an unparalleled manner, without any limitation of time or space applying restriction. Those who adhere to Him become blameless therefrom, though they were licentious and sinners previously; they become liberated and free and unfettered Kamacharas in His world. He is ever-youthful and engaged in sport with consorts. Rather He resides firmly in the Pranava mantra. The Lord of the ever-youthful vigour, Vedic sayings - old and hoary by antiquity-praise but these Vedic expressions would surely acquire and ever-young, ever-fresh, green complexion when once the luminescence from Your green gems fall on them.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The pleasure that RanganAtha gets from listening to the songs of the VedAs about the glory of your emeralds exceeds even the pleasure He receives through His companionship with Sri Devi, BhUmi Devi and Nappinnai and all the maidens of BrindAvanam. Ancient (old) VedAs through their praise of your emeralds regain their youth and serve your ever-youthful Lord, who transforms the lust-driven, willful people in to sinless devotees. Swami Desikan refers here to the blessings conferred by the rays of emeralds as "nithya shyAma anubhavam" or eternal youthfulness or a state of forever being green. Swamy points out that those who worship the PaadhukAs attain the nithya shyAma anubhavam.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! MahA Lakshmi, BhUdEvi and the 5 lakhs of gOpa strees display great affection (preethi) for the Lord, who is eternally young (nithya yuvA /iLankumaran). That eternally young Lord has great affection for the old lady of Vedam. When the green rays of emeralds fall on the old ladies of Vedam, they get transformed in to young girls. ShyAmA means dark green as well as a young girl.

3) The eternally young PerumAL is associated with PraNavam (ThAra aasaktham tamm taruNam). The ways of love of both Sri Devi and Bhumi Devi to that nithya yuvA is competitively uneven (Yathra Padhma-bhUmyO: praNaya sariNa: paryAyaheenA). The intensely passionate Gopis driven by their love for Him broke even saasthraic injunctions in their display of affection for that nithya yuvA and became blemish-less as a result of their union with Him

(KaamachArA: yathsargAth anaga charithA :). The Vedas are old (ancient) ladies (Jarathya: aamnAyavAcha :). Oh PaadhukE! When the green rays from your emeralds fall on them (old VedAs), they get transformed in to youthful girls and please the Lord (Tava maratakai: nithyashyAmA: preenayanthE).

SIOkam 680 of Sri RanganAtha PaadhukA Sahasram

sThalakamalinIva kAchiccharaNAvani! BhAsi kamalavAsinyA:
yanmarathakadhaLamaDhyE ya: kaschidhAsou samIkshyathE shoUri:

Meaning: Oh Paaduka! Mahalakshmi loves to reside in a lotus. You have now provided a forest of lotus leaves in the emerald gems; amidst them there is a green creeper going upwards-which is the Lord. (Lakshmi chooses a lotus flower as it blossoms out).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You appear like the matchless land lotus of Sri Devi, who resides on a water lotus. Your Lord is seen amidst the leaves of emeralds adorning you on all sides as another ordinary object belonging to Sri Devi. Swami Desikan mentions here that the Lord with the emerald hue blends perfectly with the green leaves of lotus (emeralds on the Paadhukais) and looks like another lotus leaf.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! When one looks at you, it is like a site, where the land lotuses have blossomed. The emeralds on you give the impression of green lotus leaves. The PerumAL in association with you looks like another green leaf among the forest of leaves.

3) Oh PaadhukE! You appear like an indescribable land lotus for the lady, who lives on the red lotus (Thvam KamalavAsinyA: kaachith sTala-kamalaaneeva bhAsi). The Lord appears like another leaf among the emeralds, which look like green lotus leaves themselves (Yath Marataka dhaLa madhyE kaschith asou SourI: sameekshyathE).

Sri RanganAtha PaadhukA Sahasre 19th Marathaka Paddhathi sampoornam

20. Indra Neela Paddhathi (On the sapphire beauty)

Introduction: Swami Desikan composed 30 verses in praise of the Sapphires (Indhra Neela gems) that adorn Lord RanganAthA's Paadhukais. With this 20th chapter, Swami Desikan concludes his celebration of the individual gems that adorn the Paadhukais of Sri RanganAthAn.

SIOkam 681 of Sri RanganAtha PaadhukA Sahasram

hariNA harinllalscha prathiyathnavathlm sadhA
AyathnalaBhyanirvANAmAshrayE maNipAdhukAm

Meaning: The Paaduka obtains ornamentation from the Lord and from the sapphire gems. This is a permanent feature, as also its effective effortful life. Ironically, it will secure fruits without effort. It guides us also in effortless securing Moksha. I surrender to that Paaduka!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "I surrender unto the Paadhukais of the Lord, who confers the boon of Moksham without any previous effort on my part. I surrender to those Paadhukais, which have as decoration, its Lord and the blue sapphire gems and confers many blessings on those, who approach them". Swami Desikan equates the Paadhukais to the status of AchAryAs, who intervene with the Lord to gain the MokshAnugraham for their disciples. Hence, the disciple does not need to do anything extra. If on the other hand, RanganAthA is approached directly, one has to take the arduous route of Bhakthi or the easier route of Prapatthi. Surrendering to the PaadhukAs obviates the need for any special efforts on the part of its devotees.

2) **Srimath Andavan's anubhavam:** The Lord of SriRangam has the bluish hue like the sapphires. He is always associated with the Paadhukais with their Indhra Neela gems. The Lord and the sapphire gems are like decorations for the Paadhukais. Those who surrender to the Paadhukais will gain Moksham effortlessly. Swami Desikan states that he salutes the Paadhukais of such prabhAvam.

3) Swamy declares here that he seeks the protection of the gem-studded Paadhukais of the Lord (MaNi PaadhukAm AasrayE). Swamy qualifies the Paadhukais as having always the alankAram of both the Lord and the Indhra neelaa gems (HariNA harineelaisccha sadhA prathiyathnavathlm MaNi PaadhukAm aasrayE). He qualifies the Paadhukais further with the salutation that they grant mOksham effortlessly for those, who seek their protection. (AyathnabhyA nirvANam maNi PaadhukAm aasrayE).

SIOkam 682 of Sri RanganAtha PaadhukA Sahasram

harirathnamarIchayasthavalthe navanllirasanirvishEShavarNA:
shruthamUrDhani shoUripAdharakshE! palithAnudhBhavaBhESHajam Bhavanthi

Meaning: Oh Paaduka! The blue radiance from your sapphires serves as a novel pigment with which the hairs of the Veda-damsels are kept ever black, not likely to turn grey.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The color of your sapphire rays resembles the color of the Indigo dye. When those sapphire rays fall on the heads of the ancient Veda MaathA standing in front of Your Lord, they serve as medicine to prevent their hair becoming gray.

Thus, the VedAs never show signs of old age in spite of them being very old." Indigo dye has the capacity to dye permanently white clothes with a blue tint.

2) Srimath Andavan's anubhavam: Oh PaadhukE! You have blue sapphire stones enmeshed on you. When one assesses their lustre, it looks like aviricchAyam (Indigo dye). That "dye" serves as a medicine to prevent the hair of the Vedic damsels from getting gray.

3) Oh SourI PaadharakshE! The bluish sheen from your sapphire gems are identical to the fresh Indigo dye (Tava yEthE Harirathna marIchaya: neelarasA nirvisEsha Varna :). These bluish rays from Your Indhra neela gems act as a medicine to offset the grayness of hair developed by the Vedic ladies (Tava harirathna marIchaya: Sruthi moordhani palitha anudhbhava bhEshajam bhavanthi).

SIOkam 683 of Sri RanganAtha PaadhukA Sahasram

aLakalriva bimbithal: shruthInAm harinIlal: srujasi thvam unmayUKhal:
kamalAdhayithasya pAdharakshE! karuNODhanbathi shalvalaprarOhAn

Meaning: Oh Paaduka! When the Veda-damsels bend and pay obeisance to you, their forelocks of hair get reflected in you. Would then the result be the blue radiance from your sapphires Or else, the picture is that of a moss, which is usually a clarifier of muddy water, this moss being presumably the reason for the Lord being an ocean of mercy, never stirred, disturbed or confused!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! The blue rays from your sapphires resembling the color of the forelocks of VedAs (Vedic ladies) are seen on the ocean of Lord's mercy as lichen. They remove the sins of all those, who wear you on their heads". Lichen is known for its property to remove the dirt from unclean waters and purify them. Swami Desikan points out that the bluish rays from sapphire frees the ocean of Lord's mercy of any hindrances/blemishes just as lichen and lets the flood of Lord's mercy flow without any blockage.

2) Srimath Andavan's anubhavam: The inner meaning is: Paadhukai is considered as Swamy NammAzhwAr and the Paasurams of ThiruvAimozhi are equated to the different gems on it. Those paasurams reveal the meanings of the Upanishads. Those paasurams grow many folds the Dayaa of the Lord for Jeevans like us. The Ocean (of Dayaa) waters are not muddy, when there is green lichen.

3) Oh PaadhukE! The abundantly lustrous rays of Your Indhra Neela gems are like reflections of the hairs on the siras of the vedic ladies (Thvam BimBithai: SrutheenAm aLakairiva). That dominant lustre of Your Indhraneela gems serve as the water-cleansing lichen for the ocean of DayA of Your Lord so that the ocean of DayA of the Lord can flow without any hindrance (anmayUkai: Harinelai: KamalAdayithasya karuNA udhanvathi saivala prarOhAn srujasi).

SIOkam 684 of Sri RanganAtha PaadhukA Sahasram

anaGhalrharinIlapaDdhathInAm praThamAnalrmaNipAdhukE! mayUKhai:
aDharIkuruShE raThAngapANE: amithAmUrDhvamavasThithasya kAnthim

Meaning: Oh Manipaaduka! The brilliance of the blue gems on you is very good and widespread also, so much that it defeats the very good that stands on you, who is known to be of infinite brilliance!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh MaNi PaadhukE! You surpass even the unlimited bluish-black complexion of Your Lord standing above you through the spreading rays of your sapphire". Here, Swami Desikan states that the blue lustre of the sapphires of the Paadhukais make Lord's bluish-black lustre somewhat inferior in quality.

2) **Srimath Andavan's anubhavam:** The hue of the Lord and the sapphires are both of dark bluish hue. Both have brilliant lustres. The lustre of PerumAl is however slightly less than that emanating from the Indhraneela gems. Swami Desikan hints that AzhwAr's paasurams are slightly superior to the Lord Himself.

3) Oh MaNi PaadhukE! With Your sapphire's blemishless lustre spreading everywhere (Thvam anagai: praTamAnai: Harineela paddhathInAm mayUkai :), you seem to mock at the brilliant and limitless bluish hue of Your Lord standing on top of you (Urdhvam avasTitasya RaTAngapANE: amithAm kaanthim adharIkurushE).

SIOkam 685 of Sri RanganAtha PaadhukA Sahasram

charaNAvani! BhAthi sahyakanyA
harinlladhyuthiBhithavAnuviDdhA
vasudEvasuthasya rangavrutthE:
yamunEva svayamAgathA samlpam

Meaning: Oh Paaduka! Your sapphires have shed their lustre and hue on the river Kaveri; when it is of dark waters flowing near Srirangam; one wonders if it were the Yamuna that had come to please and serve Krishna, resident here!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukE! River Cauveri originating from the Sahya Mountain blends with the blue rays of your sapphire and shines like Yamuna River flowing near BrindhAvan to serve KrishNa". All agree that RanganAthA is indeed KrishNa. Here, Swamy Desikan states that the dark blue sheen attained by CauvEri at Srlrangam makes it look like YamunA, which has come to Srirangam to be close to its Lord. YamunA is known for its dark-hued stream.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When the bluish lustre of your sapphires falls on the Cauveri with its reddish swirling waters, they convert them in to a dark bluish-black hue. This makes one think that the dark watered YamunA has arrived at Srlrangam spontaneously to be near Her Lord, who played on her banks during KrishNAVathAram.

3) Swamy Desikan addresses the Lord as the One resting under the Ranga VimAnam as the son of VasudEvar (RangavrutthE: VasudEva suthan). When the intense bluish hue of the sapphire from His Paadhukais (Tava Harineela dhyuthibhi: bhAthi) fall on the daughter of Sahya Mountains, Cauveri, then that Cauveri with reddish waters transforms in to a dark blue color, which makes one think as though the river Yamunai has come near her Lord to serve Him (sahyakanyA Tava Dhyuthibhi: YamunEva bhAthi).

SIOkam 686 of Sri RanganAtha PaadhukA Sahasram

avaDhIrithadhEvathAntharANAm anaGhalsthvam maNipAdhukE! mayUKhal:
harinllasamudhBhavalrviDhathsE harisArUpyamayathnathO janAnAm

Meaning: Oh Manipaaduka! 'Saaropya' is the prize, the Lord reserves for Paramaikantins (who cannot think, even, of another God). You grant it- Saaropyam, sameness of form-to all, and without any exertion, too, by making them all blue like the Lord, by the impact of the effulgence of the sapphires.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! Through the blue rays of your sapphires, you confer effortlessly the Moksha known as SaarUpyam on all those, who worship you; this type of Moksham is generally attained through the difficult practise of discarding all other Gods in favour of Your Lord." Saaropyam is one of the 4 kinds of MokshAs; a human being can aspire to. Through this blessing, the liberated looks akin to the Lord in form and color. Only those clearminded souls free of doubts about RanganAthan's unique boon-granting capability approach Him and attain SaarUpyA Moksham. Swami Desikan states that the PaadhukAs through their blue rays from sapphires confers SaarUpya Moksham without any great effort on the worshippers.

(2) **Srimath Andavan's anubhavam:** All those who are beneficiaries of the blue rays from your sapphires falling on them attain the shining bluish-black hue just like Your Lord. The inner meaning is that those who comprehend correctly the true meanings of the AzhwAr's paasurams come to the conclusion that Your Lord is the Supreme Lord and effortlessly attain Him by rejecting all the other saadhanAs.

(3) Swami Desikan says the blue and unblemishde rays of the Paadhukais fall on the people and has a very interesting effect. That effect arises in an effortless manner (ayathnatha: vidhathse). What is the effect that arises out of the blue and blemishles rays of Indhraneela gems falling on ParamaikAnthis in an effortless manner? It is Hari-SaarUpyam. (Thvam anagai: Harineela sam udhbhavai: mayUkai: Hari-SaarUpyam ayathnatha: vidhathse).

SIOkam 687 of Sri RanganAtha Paadhuka Sahasram

nEthrEShu pumsAm thava pAdharakshE! nIIAshmaBhAsA nihithAnjanEpu shriyA samam
samsritharangakOshO niDhi: svayam vyakthimupalthi nithyam

Meaning: Oh Paaduka! Your blue gems perhaps act on the eyes of people as an 'anjana'-which proverbially reveals hidden things-because they now recognize the great treasure of Lord Ranganatha with Mahalakshmi being present, guarded zealously!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukE! When the blue rays from your sapphires fall on the eyes of your devotees, they serve as the collyrium or black pigment used to paint the eyelashes of women. Your magical collyrium through its divine power is able to make transparent RanganAtha with Sri Devi in the private chambers of Ranga VimAnam at Srirangam". Swami Desikan points out that the blue rays of Paadhuka's sapphire travelling considerable distances fall on the eyes of those, who are undertaking a journey to Srirangam to bow before Ranganathan. Immediately, the blue rays reveal RanganAthan at Srirangam like a magical ointment would reveal hidden treasures to those, who wear it on their eyelids.

2) **Srimath Andavan's anubhavam:** The treasure inside the Ranga VimAnam known as RanganAthan with SriranganAyaki becomes readily visible to one, who is blessed by the bluish rays of Your Indhraneela gems. Those rays serve as the magical collyrium for the eye that reveals hidden treasures. The inner meaning is that PerumAl blesses one with His sevai effortlessly for those, who comprehend the true inner meanings of AzhwAr's paasurams.

3) Swami Desikan describes the treasure of Lord Ranganathan with Sri Ranganayaki housed under the Ranga Vimanam here (Ranga kOsa: Nidhi: SriyA Samam upaythi). When a fortunate one receives the blue rays from the sapphires of the Paadhukais on him, it has the effect of a colyrium that reveals the treasure inside the Ranga Vimanam (Sri Ranganathan with His dear Consort) effortlessly (Tava Neelasma BhAsa pumsAm nEthrEshu nihitha anjanEshu samsritha Ranga kOsa nidhi: SriyA samam nithyam svayam vyakthim upaithi).

SIOkam 688 of Sri RanganAtha PaadhukA Sahasram

aBhangurAmachyuthapAdharakshE! mAnyAm mahAnllaruchim thvadhlyAm
ni: shrEyasadhvArakavAtikAyA: shankE! samuthpA(DdhA)tanakunchikAm na:

Meaning: Oh Paaduka! I well nigh believe that the effulgence from your blue gems, which bears no blocking and which is highly valued, is the key to the gates of Srivaikunta. (The dark ray is like an iron key)

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh Achyutha PaadhukE! I recognize the long blue rays of your sapphire as the precious unbroken key that opens the doors of Moksham. One who gets the contact with your blue rays is sure of opening the gates of Moksham and letting himself in.
- 2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The dark bluish rays emanating from you are like the iron key for opening the door of Moksham.
- 3) Oh PaadhukE! The bluish rays of your sapphire are blemishless and celebrated for their glory (abhangurAm mAnyAm ThvadhlyAm mahAneela rucchim). Their luster seems to take the form of a key to open the doors of Moksham (Thvadhlyam Ruchim nissrEyadhvAra: kavADikAyA: samuthpADana kunchikAm sankhE).

SIOkam 689 of Sri RanganAtha PaadhukA Sahasram

jlVayathyamruthavarShiNI prajAsthAvakI dhanujaripAdhukE!
GhOrasamsaraNaGharmanAshini kALikEva harinllapaDdhathi:

Meaning: Oh Paaduka! The dazzling array of rays from blue gems on you is like the row of clouds. Even as the cloud relieves us of the heat of the summer, this blue radiance showers the nectar of Moksha, relieving us of the summer of Samsara.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** The gift one receives after gaining Moksham is the obtainment of nectar. Swami Desikan says that the rows of sapphires like rain-laden clouds shower nectar on the people blessed by them. He says: "Oh Paadhukais of the enemy of asuras! Your rows of blue sapphires appear like rows of the dark blue clouds of the rainy season that send down the life-perpetuating nectar to banish all the samsaric afflictions of the people blessed by you".
- 2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Just as the dark bluish rainy clouds pour out water, remove the distress from the hot summer and ripen the grains in the fields, similarly Your Sapphires pour the rain of Moksham and remove the Samsaric distress.
- 3) Oh PaadhukE! The welcome rains serve as nectar and chases away the horrors of summer heat (amrutha- varshiNI ghOra samsarana garma nAsini). Similarly, your bluish lustre from the

rows of Your Indhraneela stones (Taavaki Harineela Paddha) rejuvenates the suffering jeevans (KaalikEva prajA: jeevayathi).

SIOkam 690 of Sri RanganAtha PaadhukA Sahasram

shathamaKhOpalaBhangamanOharA viharasE muramardhanapAdhukE!
maNikirltagaNEShu dhivoUkasAm maDhukarlva manOramapankthiShu

Meaning: Oh Paaduka! The Devas come and bow, bending their heads and crowns before you, your sapphire gems create-when you sit on each crown-an imagery of large bees sitting on flowers.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the Lord who destroyed MurAsuran! With the beautiful rays from your blue sapphires, you roam on the garlands circling the crowns of the DevAs like many beautiful bluish-black bees moving around.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the honeybees will sit on all kinds of flowers to gather honey. AchAryAL's mingle with all people to bless them with the honey of Jn-Anam.

3) Oh Paadhukais of Lord who destroyed Muran! (Muramadhana PaadhukE)! You have the rows of small sapphire gemstones that are pleasing to look at (Thvam sathamakhOpala bhanga manOharA). Your blue rays sport on the delightful rows of crowns of DevAs set with many gems (Thvam manOrama pankthishu dhivoukasAm maNi klriDa gaNEshu viharasE). This scene is like an assembly of blue bees darting in and out of colored flowerbeds (Thvam madhukarlva viharasE).

SIOkam 691 of Sri RanganAtha PaadhukA Sahasram

anvicChathAm kimapi thathvamananyadhrushyam samyakprakAshajananI
DhruthakruShNarUpA pAdhavani! sPhurasi vAsavarathnaramyA maDhyE samADhi nayanasya
kanlnikEva

Meaning: Oh Paaduka! You bear Krishna's form on you. You are also dark like him. Your colour comes from the sapphires. Yogis see the Supreme Principle-not visible to ordinary men-through your help, because, you serve as the pupil, so to say, of the yogic eye. Once you help the yogi in this manner, the Lord standing on you is envisionable.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan equates the dark sapphires of Paadhukais to the dark pupils of the eyes of the Yogis. He says: "Oh PaadhukE! You bear the Lord's dark complexioned body always. Your sapphires have the same dark color. Through your sapphires, you mkae it easy for the yogis, who wish to see your lord and practice yoga. You do this by serving as the pupil of their yogic eyes. With Your sapphires serving as the dark pupils of their eyes, they are able to see readily the dark complexioned One standing on you".

2) **Srimath Andavan's anubhavam:** Without the pupils of the eyes, one cannot see anything. You become the pupil of the eye for the Yogis practising dhyAnam to see Your Lord. The AchAryAs are like the helpful pupils to experience the Lord. Without deep devotion to them, one can not know, see and attain PerumAL.

3) Here Swamy addresses the Indhra neela gems as "Vaasava rathnam". He describes them as delectable to look at (ramyA), as the generator of true Jn-Anam (samyak prakAsa-jananeem) and having the dark bluish hue (dhrutha Krishna roopA). Oh the rays of the sapphires of the PaadhukE! You shine like the dark pupil in the middle of the eye of dhyAnam (samAdhi nayanasya madhyE kanlnikEva Sphurasi) of the Yogis, who consider nothing but Your Lord as the object worthy of Pursuit (ananya dhrusyam kimapi tatthvam anvicchathAm samAdhi madhyE kanlkinEva sphurasi).

SIOkam 692 of Sri RanganAtha PaadhukA Sahasram

mAtha:! sallamaDhigamya vihAravEIAm
kAnthim samudhvahasi kAnchanapAdhukE! thvam
lakshmlkatAksharuchiralrharinllarathnal:
IAvaNyasindhupruShathalriva rangaDhAmna:

Meaning: Oh Mother Paaduka! The Lord is on a light walk. He, being an ocean of charm, droplets splash on Your surface. These drops possessing the characteristics of the glances of Mahalakshmi probably create a picture of sapphire gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states here that the many sapphires on the Paadhukais of the Lord are like the droplets, which have originated as the sprays from the bluish ocean of Lord's beauty. He says: "Oh Golden PaadhukE! You are close to the novel and mysterious shores of Lord's beauty during your sanchArams with Him. With the blessings of MahA Lakshmi on these shores, you become sprayed by the droplets from the wave's emanating from the ocean of beauty of the Lord. Thus, your sapphires derive their dark blue color.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one looks at the sapphires enmeshed on you, it reminds one of MahA Lakshmi's glances. It also reminds one of the droplets from the soundharyam of your bluish-hued Lord.

3) Oh Kaanchana PaadhukE! You are like the delightful glances of MahA Lakshmi on the banks of the Ocean as you travel there with Your Lord sportively (Thvam saleelam vihAra vEIAm adhigamya Lakshmi kaDAksha IAvaNyam samudhvahasi). You shine then like the droplets of the waves of Soundharyam of Lord Ranganathan (Thvam ruchirai: harineela-rathnai: RangadhAmna: IAvaNya sindhu prushathai: iva kaanthim samudhvahasi).

SIOkam 693 of Sri RanganAtha PaadhukA Sahasram

klrupthAvakuNTanaviDhir maNi pAdha rakshE! NIIAamshukalr
valaBhidhashmasamudBhavalsthE sangacChathE munijanasya mathi: samADhoU rAthroU
samasthajagathAm ramaNEna lakshmyA:

Meaning: Oh Manipaaduka! It is the night for all worlds. (That is, all are inert in regard to Bhagavad-dhyana). The damsel, the embodiment of yogis' intellect, covers herself with a blue garment-that is the product from the radiance of the sapphires on you-and goes clandestinely to join with the consort of Lakshmi, You, Your sapphires provide the backdrop for yogis' samadhi attainment. (Abhisarika-a woman going secretly to her lover)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! The minds of Yogis taking the form of ladies travel at night, when the world is asleep to have union with Your Lord. During those travels, they cover themselves with the dark blue rays of your sapphires and use them as their

cloaks to hide themselves so that they are not seen by the others, when they unite with the husband of Lakshmi.

2) Srimath Andavan's anubhavam: Oh PaadhukE! On you are enmeshed with Indhraneela gems. When one assesses their lustre, it reminds one of a shiny black saaree. The minds of Yogis meditate on Your Lord at nighttime and their minds cover themselves with the lustre of Your sapphires as though drawing over their heads the black saaree to have a tryst with Your Lord without being detected by anyone. The Yogis use the dark bluish rays of your sapphires to succeed in mingling with the object of their meditation, Your dark-hued Lord.

3) The time for the dhyAnam of the minds of the Yogis is the night for all janthus (Muni janasya mathi: samastha jagathAm raathri :). mathi means both mind and a vyapachAri lady, whose affection wanders. During the dhyAna kAlam of dark night, You serve them as the dark cloth for covering one's body to escape detection through Your dark and steely lustre (thE valabhidhasama-samudhbhavai: neelAmsubhi: avakuNDana vidhi :). Where are the minds of these Yogis heading at night covering them with dark saaree to escape detection? Their minds are rushing for union with the husband of MahA Lakshmi (LakshmyA: ramaNEna sangacchathi).

SIOkam 694 of Sri RanganAtha PaadhukA Sahasram

dhraShtum kadhAchana padhAvani! nalva janthu: shaknOthi shAshvathaniDhim nihitham guhAyAm kruShNa anurUpa hari nlla vishESha dhrushyA siDdhAnjanam thvmasi yasya na dhEvi! dhruShtE:

Meaning: Oh Paaduka! You look very charming indeed by the sapphires that befit Krishna, who is the one entity fit to be sought and seen. The sapphires fit you well too. As long as your help as a collyrium to see is not available, one can never hope to see the great treasure, the Lord laid in the heart-cave.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Earlier, Swami Desikan pointed out that the PaadhukAs help to discover the hidden treasure of RanganAthA resting under Ranga VimAnam. Here, he states again that it is impossible to see the Lord residing in the caves of hearts of the Yogis without the magical power of the blue rays originating from the sapphires serving as the treasure-detecting collyrium. Swamy says: "Oh Devi PaadhukE! Your sapphires are dark in color and resemble Krishna"s complexion. Yogis use the rays of your sapphires as unguent for their inner rays to detect Krishna (the dark Lord) hiding in the caves of their hearts. Without Your sapphire's help, Yogis would never succeed in tracking down the Lord sitting quietly in their heart lotuses.

2) **Srimath Andavan's anubhavam:** One who does not apply the collyrium of the bluish rays of your sapphire cannot see the Lord seated in the cave of his heart. The anugraha balam of the Indhraneela stones confers the boon of visualizing the Lord inside the heart lotus.

3) The dark hueed sapphire on the Paadhukais have the color similar to the bluish-hued Lord (KrishNa anuroopa harineela :) and are especially beautiful to look at (visEsha dhrusyA). If these blessed sapphires do not become collyrium to the mind's eye of a person, he can never see the priceless treasure of the Lord seated in the heart lotus (Yasya dhrushtE: Thvam siddhAnjanam na asi, sa: janthu: kadAchana guhAyAm nihitham saasvatha nidhim dhruShtum naiva saknOthi).

Note from Sri Krishnamachary: I would like to add the following note to the great kaimkaryam that Sri Muralidhar Rangaswamy is performing through the postings on Sri pAduka sahasram. One of the great contributions of SrImad nammANDavan in his vyAkhyAnam for Sri pAduka

sahasram, is that he brings out the importance of AcArya-s in our lives in every Slokam, as part of his explanation of the inner meaning of each Slokam. In fact, this is the major point that he brings out in his vyAkhyAnam throughout. For Slokam 694, his anubhavam is that without the blessing of AzhvArs and AcArya-s, it is not possible to attain bhagavAn (the inner meanings of "without the rays of the indra-nlla maNi stones of the pAduka-s, it is impossible to see Him in the heart-cave"). Given the state of affairs in kali yugam where very few people seem to understand this basic fact, he points out that even the realization that many of us are missing out on this important aspect of our spiritual life, is a useful 1st step for us.

Another interesting anubhavam is provided by Sri D. T. Tatacharya, who points out that the dark color of the indra nlla stones serve also the purpose of shielding the buddhi of the yogi-s from external distractions, as they light up the path for them to find Him in their heart-caves. So the pAduka-s serves the dual purpose of shielding the mind from other distractions, and also revealing Him to the devotee of the pAduka-s. I would also request Sri Muralidhar Rangaswamy to add this section on the inner meaning of each Slokam as part of his coverage for the future, if possible. -dAsan Krishnamachari

SIOkam 695 of Sri RanganAtha Paadhuka Sahasram

prathyEmi ranganrupathErmaNipAdhukE! thvAm
kruShNAm thadhangeruchiBhirharinllarathnai:
vishvAparADhasahanAya padham tadhlyam
vishvamBharAm BhagavathIm samayE BhajanthIm

Meaning: Oh Manipaaduka! The sapphires confer a dark complexion on you. I would now take You for Bhoomi Devi, who would, at the time of punishment due to be meted out to a creature, which seeks some way of respite, resort to the Lord's Feet to secure forgiveness, by virtue of Her innate character of 'world bearing'. (The Vedas declare that Bhoomi Devi is dark)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavaam:** Oh RangarAja PadhukE! Your rays of sapphire are dark in color like the complexion of Your Lord. When your devotees surrender unto You, Your sapphires like BhUmi Devi, who bears with their offenses and protects them. (BhUmi Devi also has a bluish-black complexion like the sapphires. Hence, Swami Desikan equates the grace of sapphires to that of BhUmi Devi, who is known as "Sarvam SahA" and protects the jeevans out of Her infinite compassion).

2) **Srimath Andavan's anubhavaam:** Oh PaadhukE! Sapphires are enmeshed on you. That makes you look dark. You remind us of BhUmi Devi, who intercedes with the Lord to forgive her children's transgressions.

3) Oh RanganAthan's Mani PaadhukE! You have a hue that is dear to the Lord (viz) harineelam (KrishNa antharanga Ruchibhi: Harineela rathnai: sahithA). When One reflects on Your hue, One is reminded of BhUmi Devi (VisvambharAm), who is blemish-less and has all auspicious attributes (Bhagavatheem) and who stays at her Lord's feet (tadhlyam Padham bhajanthem) to plead for Her Lord's mercy against the limitless transgressions of the people of the world (ThvAm visvAparAdhasahanAya samayE tadhlyam padham bhajanthIm Bhagavatheem VisvambharAm prathyEmi).

SIOkam 696 of Sri RanganAtha Paadhuka Sahasram

mathvA maShIm parimithAm BhavathI thadhanyAm
valkuNTapAdharasikE maNipAdhukE! svAn
ankthE svayam kiraNalEpiBhirindhranIIAi:

AshAthatEShu laLithAnapadhAnavarNAn

Meaning: Oh Twin-Paaduka, that zealously guards the Lord's Feet! You having ignored other colours as trifles, paint on all directions and available surfaces, the frame of the Lord's Feet, using the pigment of sapphire radiance. (The reference is to Azhwar's revelation of the great fame of the Lord, even going beyond the Vedas).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! Oh Devi, who is forever attached to the Lord's feet with affection! With the blue rays of your sapphire, you point out the story of Your Lord's glories everywhere. You seem to think that other inks may not be up to the task of adequately celebrating Your Lord's magnificent attributes. Swami Desikan suggests that the VedAs could not adequately spread the fame of the Lord. Hence, Swamy NammAzhwAr and other AzhwArs appeared to compensate for the deficiency of Vedams and used their celebrated works to extoll the glories in a resonant manner all over the world. PaadhukAs are none other than Swamy NammAzhwAr.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Sapphires are enmeshed on you. Their luster spreads in all directions. When one experiences that unique hue, one is inclined to think that those dark bluish rays write your history in all directions to overcome the paucity of other kinds of inks.

3) Oh Paadhukai who is affectionately attached to Your Lord's sacred feet (VaikunDa Padha rasikE! Mani PaadhukE)! You consider that the inks other than those formed by Your sapphire rays as inadequate (BhavathI tadhanyAm masheem parimithAm mathvA), You use the lustre of Your sapphires to serve as undrying source of ink to write about Your delightful history (laLithAn svAn apadhAnavarNAn) in all pages /directions (aasAtaDEshu) by Yourself (kiraNa lEpibhi: Indhraneelai: aasAtaDEshu laLithAn apadhAnavarNAn svayam angkthE).

SIOkam 697 of Sri RanganAtha Paadhuka Sahasram

valamaThanamaNlnAm DhAmaBhisthAvakAnAm
maDhuripupadharakshE! vAsaralravyapEthA
aBhisaraNaparANAm vallavlnAm thadhAsith
shamithaguruBhayArthi: sharvarl kAchidhanya

Meaning: Oh Paaduka of the Lord! You wrought a night in broad daytime, by using the dark radiance of the sapphires, so as to enable the love-mad gopi to reach Krishna, unknown to the elders.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of MadhusudanA! Duing the time of Your Lord's incarnation as KrishNa, You helped the maiden of Brindhavanam to travel under the cover of night to have trysts with KrishNa. The dark blue rays of your sapphires hid the surrounding day and made it look like the darkish night so that the maiden could reach KrishNa's residence without being detected by their elders even during day time.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The lustre from your sapphires make the bright day take on the appearance of night. That transformation from day into night makes it easy for the Gopa s3s to visit KrishNa during "the day time" without being detected by their in laws and kin folks.

3) Oh Madhuripu PaadharakshE! Your sapphires send out their bluish black rays from their sapphires, which hide the Sun during the daytime and make it look like the night has set in (TaavakAnAm valamaTana maNeenAm dhAmabhi: vaasarai: avyapEthA anyA kaachith sarvaree aaseeth). This is helpful to the Gopis to escape from their households to run to KrishNa's side to have a tryst (abhisAra NaayakIs). Their fear about detection by their elders during such acts is banished thanks to the help of the sapphire rays (abhisaraNaparANAm vallaveenAm samitha Guru bhaya aarthi:).

SIOkam 698 of Sri RanganAtha PaadhukA Sahasram

shathamaKhamaNiBhangalrunmayUKhalrdhishanthi
sharaNamupagathAnAm ranganAThEna sAmyam
praThayasi jagathi thvam pAdhukE! halthukAnAm
upaniShadhupaglthAm thathkrathunyAyavArthAm

Meaning: Oh Paaduka! To those who surrender to You, You grant a blue colour very much like the Lord's. This you do by utilizing the radiance of the sapphires. In this manner, you propagate the Upanishadic 'rule of Tatkratu'-that a person contemplating on Brahman with certain characteristics becomes one with those traits themselves.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan focuses on a VedAnthic principle known as "Tath Krathu nyAyam". According to this principle, jeevan attains the form that he used to worship the Lord. Tath means that and Krathu means the UpAsanA or mode of worship of the Lord. "He becomes it" is the meaning of this aphorism. Swami Desikan says: "Oh PaadhukE! You make true the Upanishadic statement of "tat krathu" through making the devotees of RanganAtha attain His bluish-black hue through the falling of the blue rays of your sapphires. This way you prove to the unfaithful that the Upanishadic statement can not be falsified.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Sapphires are enmeshed on you. Their color is the same as that of the hue of the Lord. Those who come near you have the contact with the blackish-blue lustre of your rays from those IndhraneelA stones and acquire as a result the same hue that Your Lord has. This fits with the message of the proverb: "SamsargajA dhOshaguNA Bhavanthi" (Association leads to the acquirement of the guNas with which one is in contact). This is in agreement with the Upanishad vaakyam, which states that one becomes like the object that he is deeply associated with.

3) Oh PaadhukE! Through the intense dark blue rays of Your pieces of sapphires (Thvam sathamakhamaNi bhangaI: uth mayUkhai :) transform those, who approach You seeking Your protection to resemble Your Lord in hue (SaraNam upagathAnAm RanganATEna sAmyam disanthi). This is consistent with the tathkrathu nyAyam referred to in the Upanishads (Upanishath upageethAm tathkrathu-nyAyavArthAm) and fights off those who question the veracity of such a happening (Jagatheem haithukAnAm Tathkrathu-nyAya-vArthAm praTayaseeva).

SIOkam 699 of Sri RanganAtha PaadhukA Sahasram

paricharathi viDhoU thvAm pAdhukE! rangaBharthu:
padhasarasijaBhrungalrBhAsuralrindhranIlal:
prakatithayamunoUGhA Bhakthinamrasya shamBhO:
pariNamayasi chUdAviShNupadhyA: prayAgam

Meaning: Oh Paaduka! When the Lord scaled all the worlds in His Trivikrama avatara, Brahma performed ablution to you. Siva respectfully received the flow called Ganga on his head. Your sapphire gems, which incidentally look like bees hovering around the lotus feet, generated the black Yamuna. Thus the confluence, Prayaga, was also created.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Brahma performs His worship to You, Rudran stands next with his bent head. The blue rays of your sapphire fall at that time on Rudran's head and blends with the river Ganga there. The union of the blue rays with the white floods of Ganga makes it look like PrayAg, where the dark-hued waters of Yamuna mix with the clear waters of GangA.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! BrahmA performs AarAdhanam for You. At that time, his son SivA stands by the side of his father. When SivA prostrates before You at the conclusion of the worship, the bluish rays from Your sapphires fall on the matted locks of SivA holding the waters of GangA River. The admixture of the dark hued sapphire rays with the white flood of Ganga reminds one of the co-presence of dark colored YamunA waters with the clear waters of GangA as at PrayAg. The inner soul of Your Lord's sacred feet are soft like the petals of the red lotus. Your sapphire stones are like the bluish-black bees for that Lotus flower.

3) BrahmA worships the lotus feet of Your Lord adorning You with sapphire gems that reminds one of the association of dark bluish bees with lotus flower. Those lotus like ThiruvadigaL of Your Lord are worshipped by BrahmA (Rangabharthu: padha sarasija brungai: bhAsurai: Indhraneelai: ThvAm prakadithaa). Brahma performs aarAdhanam for those sacred lotus feet of Your Lord adorned with Your (Paadhukai's) sapphire enmeshed form (ThvAm Vidhou paricharathi). When the Lord's grandson prostrates during that occasion, then one experiences a veritable PrayAg (PrayAgam pariNamayasi). How does that happen? It results from the intermingling of the dark waters of YamunA (the dark bluish-black rays of the sapphires adorning the Paadhukais) with the white waters of GangA present in the matted locks of SivA (Thvam Bhakthi namasya SambhO: chUDA VishNupadhyA: prayAgam PariNamayasi).

SIOkam 700 of Sri RanganAtha Paadhuka Sahasram

padhakisalayasanghAth pAdhukE! pathraLashri:
naKhamaNiBhirudhAraIrnrnithyaniShpannapuShpA
shathamaKhamaNinIIA shoUrIaVaNyasinDhO:
nibhidathamathamAIA kApi vEIAvani thvam

Meaning: Oh Paaduka! You may be described as a forest of densely grown Tamala trees, situated on the shores of the ocean called the Lord's Charm. The feet are tender leaves; the luminous nails constitute gem-like flowers in rich abundance all through the year. The darkness delivered by deep blue sapphires causes the densely vegetated forest.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are like the forest on the seashore of Your Lord's matchless beauty. Such a forest needs to have green trees, tender shoots and flowers. Your Lord's holy feet serve as tender shoots, His toe nails appear like budding flowers. Your sapphires make it look like verdant trees. Thou art indeed the forest on the seashore of Your Lord's ocean of beauty.

2) **Srimath Andavan's anubhavam:** When one experiences the Lord's soundharyam, it reminds us of the vast ocean. When one experiences your adbhutham, one is reminded of the forest on the banks of that ocean. Your IndhraneelA stones resemble dark leafed trees. The Lord's

toenails resemble the white flowers of those trees. The tender feet of the Lord resemble the tender shoots of those trees.

3) Oh PaadhukE! Your dark bluish sapphires remind us of the forest on the banks of the ocean of the Lord's beauty (Sathamakha maNI neeIA Thvam niBhiDatama tamAIA SourI: IAvaNya sindhO: kaapi vEIAvaneeva). The Lord's lotus soft ThiruvadIs with their radiant white toenails are adorned with the Paadhukais enmeshed with dark sapphire gems (Padha kIsalaya sangAth pathraLasrl: udhArai: nakhamaNi). That reminds one of a forest populated by dark leaved trees shining with white flowers standing on the bank of the ocean (Nithya nishpanna pushpA samEtha niBiDatama tamAIA SourI IAvaNya sindhO: kaapi vEIAvaneeva BhAsathi).

SIOkam 701 of Sri RanganAtha PaadhukA Sahasram

thvayi vinihithamEthath kEpi pashyanthi mandhA:
shathamakhamaNijAlam shArngiNa pAdharakshE!
vayamidhamiha vidhma: prANinAm BhAvukAnAm
hrudhayagruhaguhABhya: plthamanDham thamisram

Meaning: Oh Paaduka! Certain observers, of dull thinking, regard the blue lustre on you due to the blue gems inlaid on you. We however, confidently declare that the blueness arises from the inner darkness that you had swallowed while being in the cave of the Heart-Home of people.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of SaaraNgapANI! Some dim-witted people see your sapphires as the cluster of blue rays of a precious gem. We consider them as the destroyer of the darkness in the caves of hearts of those, who meditate on Your Lord. The blue rays of your sapphire banish the darkness in the heart caves and reveal the location of Your Lord residing there.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The superficial observers think that the dark objects on you are a cluster of sapphire stones. They do not recognize that it is the ajn-Anam consumed by you from the minds of those, who meditate on you. The inner meaning is that the minds of those blessed by AchAryAs through upadEsam and anugrahm will not have even a trace of Ajn-Anam.

They will comprehend clearly the 5 topics through such AchArya anugraham:

- Clear Knowledge** about the Svaroopam of the Jeevan (aNuthvam, Jn-Anathvam, Aanandathvam and amalathvam) and its total dependency on the Lord (Karthruthvam, BhOkthruthvam as IsvarAdhInam)
- Clear comprehension** of the Isvara Tatthvam (The understanding of His LakshaNams as AnanyAdhInathvam, NirupAdhika sEshithvam and nirupAdhika Niyanthruthvam).
- Awareness of Our sins** through trespasses of His Saasthrams
- The need for sincere supplication to the Lord** to protect us through the act of SaraNAgathy
- Engagement in duties** that please the Lord.

Through a clear understanding of these 5 sangathis, AchAryAs make the Lord pliable to them and kindle the Jn-Anam of their sishyAs and protect them from ignorance and misunderstandings to propel them towards Moksha Maargam.

3) Oh SaarangarAjA's PaadhukE! (SaarngiNa: PaadharakshE!) There are some dullards (kEpi mandhA :). They see the dark stones on you as sapphire gems (Thvayi vinihitham yEtath sathamakhamaNi jaalam pasyanthi). We with the benefit of AchArya anugraham see some thing else in those dark-hued sapphires (vayam idham itharam yEva vidhma :). We recognize those dark stones as the confusing dark ajn-Anam hiding in the heart caves of the janthus, who

meditate on You (vayam idham bhAvukAnAm prANinAm hrudhaya gruha guhAbhya: peetham andham tamisram vidhma:).

[SIOkam 702 of Sri RanganAtha PaadhukA Sahasram](#)

klrupthashyAmA maNiBhirasithal: kruShNapakshE juShtA
shrEya: pumsAm janayasi gathim dhakshiNAMudhvahanthI
thEnAsmAkam praThayasi param pAdhukE!thathvavidhBhi:
moULoU dhruShtAm nigamavachasAm mukthikAIvYavasThAm

Meaning: Oh Paaduka! You grant Moksha, even if the concerned person dies in the night, the waning fortnight or the Dakshinayana, You who have got a blue lustre from the sapphires, who are resorted to by Bhaktas and who have a dextrous walking style! This allays any doubt regarding the possibility of Moksha for one dying in the night, waning fortnight or Dakshinayana, as a rule, as interpreted by the Sadhus from a study of the Upanishads (For Prapannas, the rule fails. They secure Moksha, irrespective of when they die).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You prove to us the Upanishadic statement that one need not leave this earth only in UttharAyaNA or on a Sukla paksham day to gain Moksham. The blue rays originating from your sapphires have the dark color characteristic of KrishNa paksham. Your association with the Lord's feet indicates that you have dakshiNayanam or smart steps. Thus you contain in you the attributes of the night through your dark rays of sapphire, the features of Krishna paksham or the period of waning moon. You confer the blessings of Moksham at all times on all those who worship you and prove the authenticity of Brahma SoothrAs and Upanishads.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! You remind us that the jeevans, which observed Bhakthi yOgam or Prapatthi yOgam for gaining Moksham, will attain Moksham unflinchingly independent of the fact that they shed their body during night or day, during KrishNa paksham or Sukla Paksham and DakshiNayanam or UttharAyaNam. Their sanchAram to mOksham is a blissful (DakshiNa) travel (ayanam).

3) Oh PaadhukE! You are enmeshed with dark-hued sapphires (PaadhukE! Thvam aseethai: maNibhi: kluptha shyAmA). You are of the form of night (shyAmA) served by KrishNa paksham (Thvam Krishna pakshENa jushtA) and have a delectable travel steps (Thvam dakshiNAM gathim udhvahanthI). As a result, those who have a clear understanding of Tatthva Thrayams (tEna tathtvavidhBhi :) recognize the Upanishadic truth (nigamavachasAm mouLou dhruShtAm) about the irrelevance of the time of attaining mOksham (mukthi kaala avyavasTAm) for those who have performed the anushtAnam of Bhakthi or Prapatthi yOgam. This important message you instruct us about (Thvam mukthi kaala avyavasTAm praTayasi param).

[SIOkam 703 of Sri RanganAtha PaadhukA Sahasram](#)

sadBhirjuShtA samudhithaviDhurjalThrayAthrAvinOdhe
ShvAthAnvAnA rajanimanaGhAmindhranIIAmshujAIai:
chithram KhyAthA kumudhavanatha: pAdhukE! puShyasi thvam
vyAkOchathvam vibhuDhavanithAvakthrapankEruhANAm

Meaning: Oh Paaduka! In Your free walk, that proves a victory-march, the moon- shine, the presence of stars, the darkness generated by the sapphires- all are conducive to the blossoming of an array of the blue-lilies. But then, You make the lotuses too to blossom even in this night- the lotuses (faces) of the celestial damsels. How is that! Veritably the Lord is a moon, surrounded by stars. And when the Lord appears the world is delighted!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan wonders about the extraordinary powers of PaadukAs that create the night and at the same time makes the lotus blossom. He says: "Oh PaadhukE! You are joined by the righteous, who takes the form of stars when you unite with Your Lord appearing as the Moon to the stars (people with good deeds). When Your Lord in the form of the Moon travels with His devotees (Stars), you spread the darkness of night through the dark blue rays of your sapphires. The lotus- like faces of the wives of the DevAs watching this dark night with the divine Moon and the accompanying stars blossom at that time. One witnesses then the rare sight of lotuses blossoming in that Moonlit, starry night.

2) **Srimath Andavan's anubhavam:** The Lord travels adorning you with the enmeshed dark-hued sapphires to destroy the asurAs. Your dark lustre creates the semblance of night, whose darkness could not be dispelled even by the Sun. That dark lustre of Your sapphires brightens the faces of the joyous wives of dEvAs since their husband's enemies are destroyed by Your Lord. Due to the avthAram of Swamy NammazhwAr, the auspicious guNAs /flowers like Saanthi /peace, Bhakthi /devotion to the Lord, virakthi /dispassion, DayA /compassion, forbearance and sadhbuddhi blossom in this world and spread their fragrance far and wide. It is like lotus blossoms in the depth of the dark night as a result of the union of the Lord with You enmeshed with sapphires.

3) Oh PaadhukE! You are worshipped by the revered ones (PaadhukE! Thvam sadhbhi: jushtA). You are associated with the bright Moon of RanganAthA (samudhitha vidhu:), who is engaged in travel to destroy the asurAs (jaithra yAthra vinOdha RanganATan). At that time, the dark bluish-black rays originating from the sapphires on you create a perfect dark night (indhraneela amsu jaalai: anagAm rajaneem aathanvAnA), which is like a forest of blue lilies (aathanvAnA kumudha vanatha :). The Lord's act of destruction of the asurAs to protect dEvAs result at this time in the blossoming of the lotus-like faces of dEva s3 s (viBhudha vanithA vakthra pankEruhANAm vyAkOchathvam pushyasi). This wonderous act of lotus blooming in the dark of the night seems to be achieved by you in a mysterious manner (Thvam vakthra pankEruhANAm vyAkOchathvam pushyasi. Chithrm idham).

SIOkam 704 of Sri RanganAthA PaadhukA Sahasram

nithyamilakshmlnayanaruchiral: shOBhithA shakranllal:
 sAlagrAmakshithiriva shuBhal: shArngiNO rUpaBhEdhal:
 sAkEthAdhE: samaDhikaguNAm sampadham dharshayanthi
 mukthikshEthram muniBhiraKhilal: glyasE pAdhukE! thvam

Meaning: Oh Paaduka! You excel in potency, being likened to Salagrama Kshetra, which is rightly acclaimed as superior even to ones, such as Ayodhya, etc., which are Moksha-granting. The sapphires on you look like the many eyes of Mahalakshmi. Sages pronounce you as a Moksha-grantor, par excellence!

Special Notes by V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** Here, Swami Desikan asserts that service to the PaadhukAs and worship of them is superior to residence at all the Mukthi kshEthrAs such as AyOdhyA, MathurA, and Kaanchi et al. The PaadhukAs lead the Mukthi KshEthrAs in their holiness. PaadhukAs in this regard are like SaalaigrAma KshEthram. Swamy points out: "SaaLigrama kshEthram removes all sins because they house all the SrlmUrthys. Oh PaadhukE! The blue rays of your sapphires resembling the eyes of MahA Lakshmi shine always with splendor and surpass the wealth of Mukthi KshEthrAs such as AyOdhyA. All the sages recognize your glory and consider service to You as being better than residing at the 7 Mukthi KshEthrAs".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The sapphires on you resemble SaaLigrAmam silAs. The Rishis consider you as being holier than the Moksham granitng cities (AyOdhyA, MathurA, Kaasi, Kaanchi, DhwaArakA, MaayA and AvanthI). The inner meaning is that the sadAchaarya sambhandham is more powerful route to Moksham than mere residence at one of the 7 Mukthi KshEthrams. Further, such sambhandham confers specail blessings such as true Jn-Anam, Bhootha DayA, KashAnthi / Forbearance to a Jeevan.

3) Oh PaadhukE! Through Your dark color, you shine always as the beautiful, dark bluish-black eyes of MahA Lakshmi (Lakshmi nayana ruchirai: sakraneelai: nithyam sObhithA). Through Your dark body, you shine perenially as the field of SaaLigrAma silAs (roopa bhEdhai: SaalagrAma kshithiriva nithyam sObhithA). You shine in a manner superior to the 7 mukthi kshEthrams (Thvam SaakEthAdhE: samadhikaguNaam sampadham darsayanthI). Therefore, the knowledgeable sages worship you as a veritable Mukthi KshEthram. (Thvam akhilairmunibhi: mukthi kshEthram geeyasE).

SIOkam 705 of Sri RanganAtha PaadhukA Sahasram

pAdhanyAsapriyasahacharIm pAdhukE! vAsagEhAth
thvAmAruhya thrichathurapadham nirgathE ranganAThE
antha: snigDhalrasuramahiLAVENivikshEpamithral:
shyAmacChAyam Bhavathi Bhavanam shakranIIAmshuBhisthE

Meaning: Oh Paaduka! When the Lord rises from His couch, puts His feet into you and comes out placing 2 or 3 steps, a blue lustre pervades the whole atmosphere. It looks as though the locks of hair of the asura women-folk have become dishevelled in grief, to result in a dark blue shade.

Special Notes by V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** Oh RanganAthA's dear freind! Oh PaadhukE! When he ascends on you and takes 3 or 4 steps to come out of His sanctum sanctorium, the entire temple is filled with the blue effulgence of your sapphires. The temple attains the bluish black hue of Your Lord. The whole of SrIrangam becomes a Mukthi KshEthram due to the destruction of the asurAs, whose demise is indicated by the wives of the asurAs running hither and thither with their loose, black tresses resembling the blue rays of Your sapphire. Swami Desikan points out that all those, who discard their enimity to the Lord and worship Him, attain Moksham at SrIrangam. When the enemies are destroyed, peace prevails at SrIrangam making it easier for the righteous to attain their spiritual goals.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Soon after Your Lord takes 3 or 4 steps adorning you outside His aasthAnam, for His vijaya yAthrAs, darkness spreads all around. This is a direct result of the widows of slain asurAs, who fall on ground with their disheveled, dark assembly of hairs out of sorrow over the death of their husbands. Here, Swami Desikan equates the dark luster of the rays from Indhra neela gems to the shiny tresses of the asura s3 s.

3) Oh PaadhukE! You are Lord RanganATA's dear fellow traveller (RanganAtE paadhanyAsa priyasahacharIm ThvAM) as he steps out of Ranga VimAnam (ThvAm aaruha Vaasa gEhaath nirgathE). As He takes 3 or 4 steps adorning you, a strange event happens (ThvAm aaruha Vaasa gEhAth thri-chathura padham nirgathE). Suddenly, the inside and the surroundings of RangavimAnam get dark (Bhavanam antha: bahischa SyAmacchAyam bhavathi) due to the spreading of the dark bluish black lustre of the rays from your sapphires (tE Sakraneela amsubhi: antha: syAmacchAyam bhavathi). That luster of Your Indhra neelams appear like friend to the sticky and disheveled hair assemblies of the distraught wives of the just-widowed asura women (snighdhai: asura mahiLA vENi vikshEpa mithrai: tE sakraneela amsubhi: antha: syAmacchAyam bhavathi).

[SIOkam 706 of Sri RanganAtha PaadhukA Sahasram](#)

yA thE bAhyAngaNamaBhiyatha: pAdhukE! rangaBharthu:
sanchArEShu sPhurathi vithathi: shakranIlapraBhAyA:
vishvaksEnapraBhruthiBhirasoU gruhyathE valthrahasthal:
BhrUvikshEpasthava dhiviShadhAm nUnamAhvAnahEthu:

Meaning: Oh Paaduka! When the Lord is leaving the couch to come to the verandah, a blue light fills the place, coming from your sapphires. But it looks to me as though it was a mere brow-movement on your part to instruct VishwakseNa (with his ruling wand) and others that they issue summons to the Devas to assemble!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Lord RanganAtha steps out on you for His sanchArams, VishvaksEnA with his cane in hand recognizes the spreading blue rays of your sapphires as the signal from you. He and others recognize the spreading lustre of blue rays as the crinkling of your eye brows to authorize the entry of DevAs to offer their worships to your lord. VishvaksEnA with his cane gets ready to control the throng of DevAs to visit the Lord in an orderly way.

2) **Srimath Andavan's anubhavam:** The inner meaning is that all auspiciousness lands on one, who has the complete anugraham of his/her AchAryan. For them, even Nithyasooris wait on him/her with folded hands.

3) PaadhukA's sending of the signal through the movement of its brows (BhrU vikshEpaM) is referred to here. Such a BhrU VikshEpaM is linked to the spreading of the blue rays (sakraneelA prabhAyA: yaa vithathi sphurathi) from the sapphires of the Paadhukais. Lord RanganAthA has not yet stepped out of the ranga VimAnam but has taken a couple of steps in the context of His journey outside (BhAhyAnganam abhiyatha: Rangabharthu:). At the entrance is Lord VishvaksEnar with a cane in his hand (vEthrahasthai: VishvaksEnaprabhruthibhi :). The rays of sapphire spread out now from the top of the sapphires. Lord VishvaksEnar igets now the signal from the Paadhukai so that He can invite the dEvathais inside the Ranga VimAnam for offering their worships (dhvishadhAm aahvAna hEthu: Tava bhrUvikshEpa: gruhyathE).

[SIOkam 707 of Sri RanganAtha PaadhukA Sahasram](#)

akshNORanjanakalpanA yavanika IAsyaprasUthErgathE-
schidhgangaAyamunA mukundhajalaDhErvEIAthamAIAtavI
kAnthAkunthaLasanthathi: shruthivaDhUkamthUrikAlamkriyA
nithyam rathnapadhAvani! sPhurathi thE nIIA maNishrENiKA

Meaning: Oh Manipaaduka! One is stunned, unable to describe the blue gems! From the effulgence emitted, it looks like the collyrium for the devotees' eyes or the curtain drawn for the 'dance-show'-the show of the Lord's walking gait; or the Yamuna River coming to join the Ganga of devotees' intellect! Or the greenish forest of herbs grown on the riverside and also at seashore! Or perhaps the locks of hair falling in the forehead of the consorts; or the musk mark on the Veda-maids?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-bedecked PaadhukE! The blue rays from your dark-hued sapphires appear like many auspicious objects known for their bluish-black colors. The closely knit rays emanating from Your sapphires remind one of 1) black unguent applied to the devotees'eyebrows 2) a curtain standing near the Lord moving with His charming gait 3) The

Yamuna river joining as Ganga representing Jn~Anam 4) dark forest with green trees growing at the sea shore of Your Lord's soundharyam and 5) the kasthuri dots on the foreheads of ladies, who are the VedAs themselves.

2) Srimath Andavan's anubhavam: The inner meaning is that the true comprehension of the meanings of the AzhwaR's Paasurams are like having the benefits of colleryium /anjanam that reveals hidden objects; it (the spreading of the blue rays of sphere /comprehension of the true meanings of the Paasurams of AzhwaRs) is associated with the direct appearance of the Lord; it is the cause for the growth of true Jn~anam; it is the object of celebration by MahA Lakshmi and serves as the aabharaNam for the Siras of the vedAs.

3) Oh gem-decked PaadhukE (rathna padhAvani)! The tight rows of your blue sapphires are like colleryium for the eyes (tE neela maNi srENiKA akshNo: anjana-kalpanA). Those rows of sapphires are like the curtain in preparation for the Lord's sanchAram (tE laasya prasoothE: gathE: yavanika). It is like the Jn~Anam granting Ganga pravAham YamunA floods. It is like the green TamAla tree on the banks of the ocean of the Lord (Mukundha JaladhE: vEIA tamaalADavi). It is like the dark forelocks of MahA Lakshmi (KaanthA kuntaLa santhathi :). it is like the eternal smearing of the kasthuri paste on the Veda s3 s (Sruthi vadhu kasthuriAlankriyA ithi nithyam sphurathi).

SIOkam 708 of Sri RanganAtha PaadhukA Sahasram

nirantharapurandharOpalaBhuvam dhyuthim thAvaki-
mavalmi maNipAdhukE! saraNisinginIm rangiNa:
thadhlyanavayoUvanadhviradhamallagaNdasThall
gaLanmadhaJalAbahuLakajjaLashyAmikAm

Meaning: Oh Manipaaduka! The closely-inset sapphires on you emit a blue effulgence that is perhaps describable as the lampblack deposit from the ichor flowing profusely on the cheeks of the big elephant that the Lord's new youthfulness is!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! The dark-hued lustre emanating from your tightly knit sapphires remind me of the copious flow of dark waters flowing from a young elephant's cheek in the state of rut.

2) Srimath Andavan's anubhavam: Oh Mani PaadhukE! As Your Lord travels outside on you, the bluish-black rays spread all around. That reminds one of the madha jalam flowing from the cheeks of the nithya yuvA, Sri RanganAthan.

3) The subject matter is the effulgence (Dhyuthi) of the tightly positioned sapphires (niranthara purandharOpalabhuvam dhyuthi :). That lustre is like the dark colored flood flowing freshly from the cheeks of the beautiful elephant (dhviradhamalla gaNDastalee gaLath madha jalamjaLA) the Youthful and forever-fresh RanganAtha (Tadheeya nava yuvana RangiNa :) That flow of lustre (flow of rutt) is like the dark and thick colleryium (bahuLa kajjaLa shyAmikAm avaimi).

SIOkam 709 of Sri RanganAtha PaadhukA Sahasram

prathlmasthvAm padhAvani! BhagavathO rangavasathE:
GhanIBhUthAmithTham padhakamalamADhvlpariNathim
sPhurantha: paryanthE madhagarimanispandhamaDhupa-
prasakthim yathralthE vidhaDhathi mahAnllamaNya:

Meaning: Oh Paaduka! You are perhaps what were frozen, and evolved into you, from the honey flowing from the lotuses of the Feet. The blue stones are but the bees hovering on the contents of the honey.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! We believe that you are the solidified honey, which originated from the lotus feet of Your Lord. We also believe that your rows of great sapphires are the immobile bluish-black bees drunk with that honey.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the appearance of Swamy NammAzhwAr in His role as the Paadhukai of the Lord is like the embodiment of his Bhakthi for the Lord. The paasurams blessed by Swamy NammazhwAr are outpourings of bhakthi in a state of total immersion in Bhagavath GuNAnubhavam. Those bhkathAs, who have true comprehension of the meanings of Swamy NammAzhwAr's (ShaThAri Soory's) paasurams, are transported into a state of bliss.

3) Oh PaadhukE! We assess You as the solidified honey that emanated from the lotus feet of SriRanganAthan (ThvAm ittham chanlbhUthAm RangavasathE: padha kamala mAdhvee parNathim pratheema :). The sapphires on you are like the proud bees consuming that lotus honey, while being motionless (Yathra paryanthe sphurantha: yEthE mahAneelAmaNya: nispantha madhupa prasakthim vidhadathi).

SIOkam 710 of Sri RanganAtha PaadhukA Sahasram

namathAm nijEndhranllapraBhavEna mukundhapAdhukE! Bhavathi
thamasA nirasyathi thama: kaNtakamlva kantakEnEva

Meaning: Oh Mukunda-paaduka! As the adage goes, a thorn can be removed in one's body only by the application of a thorn. So also the internal darkness of we people has to be relieved only by a similar darkness emitted by your blue gems.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mukundha PaadhukE! With the dark lustre emanating from your sapphires, you remove the dark attributes (TamO guNam) of the people, who prostrate before you. In this regard, you act like a thorn that is used to remove another thorn stuck in the flesh.

2) **Srimath Andavan's anubhavam:** One can ask as to how one dark object can remove/banish another dark object: the dark-hued sapphire banishing the dark ajn~Anam. Swami Desikan uses the analogy of a thorn that is used to extract another thorn that is embedded in the sole of the feet.

3) Oh Moksha Daayaka Mukundha PaadhukE! You chase away the dark ajn~Anam of those who prostrate before you (Bhavathee namathAm tama: nirasyathi). You perform this wonderful act with the bluish-black rays arising from Your IndhraneelA gems (Bhavathee Tama: Indhraneela-prabhavEna nirasyathi). That act is like one thorn that is helpful to extract another thorn that is stuck in the flesh (kaNDakEnEva KaNDakamiva nirasyathi).

Sri RanganAtha PaadhukA Sahasre 20th Indra Neela Paddhathi sampoornam

21. BimBha PrathibimBha Paddhathi (Objects reflected in the Paadukas lustrous surface)

Introduction: There are twenty verses in this Paddhathi. In the past few paddhathis, Swami Desikan described the glories of the different kinds of gems adorning the Padhukais. In this section, He describes the reflections and the counter reflections of many images on the sacred gems adorning the Padhukais.

SIOkam 711 of Sri RanganAtha Paadhuka Sahasram

shoUrE: shuDdhAnthAnArINAm vihAramaNidharpaNam
PrasatthEriva samsThAnam padhathrANamupAsmahE

Meaning: We reverentially meditate on the Paaduka-which serves as a mirror in which the Duvine Consorts look in a playful fashion, and which is an incarnation so to say, of the Lord's grace as well as the crystal clarity of the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** We offer our salutations to the PaadhukAs, which are known for their clarity. They serve as the novel mirror for the ladies of the inner chambers of the Lord to check on their own beauty.

2) **Srimath Andavan's anubhavam:** The clarity of the gems on the SatAri makes it function like a blemishless mirror. The ladies of the Lord's inner chambers (His Devis) see their bhimbhams in the Paadukai and use it as a gem studded mirror to check their alankArams.

3) "SourE SuddhAntha Naaree:" are the Lord's consorts occupying the inner chambers like MahA Lakshmi, BhU Devi et al. They decorate themselves and need a mirror to have a last minute check on their appearances as the Lord approaches. They wish to check whether their aabharaNams and flowers are in order. They look at their reflections (Prathibhimbhams) on the shiny surface of the clear gems on Paadhukais, which serve as the gem-studded mirror (maNi DarpaNam). That MaNi DarpaNam is the embodiment of clarity (prasatthE: SamsThAnam) and reflects perfectly the bhimbhams of the DEvis of the Lord.

SIOkam 712 of Sri RanganAtha Paadhuka Sahasram

kamalApathipAdhukE KadhAchidh vihagEndhrasthvayi bimbithO viBhAthi
savilAsagathEpi rangaBharthu: nijamAthmAnamivOpaya(DhA)thukAma:

Meaning: Oh Paaduka! In view of being reflected in You only on occasions of the Lord riding over him, Garuda probably longs to be reflected in You, by standing near You, so that he can have the satisfaction of doing a service now too, being reflected in the Padhuka surface!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the consort of MahA Lakshmi! Garuda is standing near Your Lord. His form is reflected on your gems. This reflected image of Garuda seems to suggest that He wants to be the transport for the Lord, when you are carrying Him all alone. His image follows as reflections on you, wherever you take the Lord on Your back.

2) **Srimath Andavan's anubhavam:** The image of Garudan is reflected on the shiny gem-studded surface of the Paadhukai. When Your Lord steps into You for His sanchAram, it is like Him stepping on Garudan's back for His sanchAram. This makes one think that Garudan is so eager to have the Kaimkaryam of transporting the Lord that He enters into You to have that

bliss of service. The inner meaning is that AzhwaR's paasurams are veda Saaram (the essence of VedAs). Garudan is Veda Svaroopam and hence one is reminded of Garudan, when one thinks of SatAri Soori (Paadhukais).

3) Garudan is some times reflected on your mirror-like surface (kadAchith Thvayi BimBitha: VihagEndra :). At those times, Garudan looks like being eager to offer His body for transporting the Lord as RanganAtha steps out for His playful sanchAram on the Paadhukais (VihagEndra: Rangabharthu: savilAsagathEapi nijam aathmAnam upayAthukAma iva vibhAthi).

SIOkam 713 of Sri RanganAtha PaadhukA Sahasram

maNipankthiShu thE dhishAmaDhIshA: prathibimbAni nijAni vlkshamANA: aBhiyanthi mukundhapAdhukE! thvAm aDhikAra anthara sruShti shankaya iva

Meaning: Oh Paaduka! The guardian-gods of the 8 directions, like Indra, seeing their images reflected on your surface of manifold gems, develop a fear that 'substitute appointees' have arrived and approach you fast to surrender unto you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mukundha PaadhukE! The Lords of directions approach you and bow before you. At that time, they see many reflections of themselves on your gems. They suddenly become afraid that new Lords of the directions have been created and that they have lost their power and positions. Out of this sudden fear, they surrender to you and seek your intercession to retain their positions.

2) **Srimath Andavan's anubhavam:** IndrA and the other DevAs and DhigpAlakAs see themselves reflected on you, when they prostrate before Your Lord. When they see thir prathibimbams on you, they fear whether they have been replaced by others to carry out their assigned duties. The inner meaning is that high positions like that BrahmA and IndhrA are easily available to those, who desire only MOksham and engage in Bhakthi or Prapatthi yOgam. These paramaikAnthis spurn however such high positions in favor of Moksham and nithya kaimkaryam to the Lord at Sri Vaikuntam.

3) Oh MaNI PaadhukE! The Ashta dhig paalakAs (protectors of the 8 directions) arrive at Your Lord's side and see their prathiBhimbhams reflected on the surfaces of Your mirror-like gems (DhisAm adheesA: tE maNI pankthishu nijAni prathiBimBAni VeeksahamAnA:). At that time, their anxiety whether they have been replaced in their jobs grips them and they fear for their positions (adhikArAnthara Srushti SankayEva ThvAm abiyanthi). They approach you for stability of their jobs.

SIOkam 714 of Sri RanganAtha PaadhukA Sahasram

maNimoULishathEna bimbithEna praNathAnAm paritha; surAsurANAm muraBinmaNipAdhukE! mahimna yugapath thEShu samarpithEva BhAsi

Meaning: Oh Manipaaduka! The Devas and Asuras come and bow in their large numbers. You are reflected in the crowns of all, all at the same time. For a moment they are struck with awe at your being placed on the crowns of so many worshippers and wonder *whether it is not because of your greatness!*

Special Notes by V. Sadagopan

1) **UtthamUr Swami's aubhavam:** Oh PaadhukE of MurAri! On all sides, DevAs and asurAs are assembled to wear you on their heads. The crowns on their heads get reflected simultaneously

on your gems. It appears then that you are residing on all their crowned heads simultaneously. Swami Desikan says that there is a huge crowd of devotees waiting to receive SatAri on their heads during the festival times. There is a delay in satisfying all of them. The reflections of the crowned heads of the assembled devotees on the gems of PaadhukAs seem to solve the delay problem by holding together all of the images simultaneously.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one sees the many reflections of the crowns of the DevAs and asurAs on your shiny gems, it appears as though you are present in each one of their kirtams. Even if you are one entity, you appear as though you have taken 1000s of forms to occupy every one of the crowned heads of the asurAs and DevAs standing in front of you to offer their prostrations. You seem to have mysterious powers to be present on 10s of 1000s of crowned heads just as Lord Krishna took 10s of 1000s of forms at DwArakai to be present as the Master of the House at every one of the 16,000 abodes of the women, whom he had married after NarakAsura Vadham. Both of You (Your Lord and Yourself) seem to share this MaayA sakthi.

3) Oh Paadhukais of the Lord, who destroyed the asuran by the name of Muran (Murabhin-maNi PaadhukE)! All around You are the DevAs and asurAs. Your images are reflected on each of their gem-studded crowns (praNathAnAm surAsurANAm paritha: BhimBithEna maNimouLi sathEna bhAsi). You seem to exercise mysterious power to reside at many places /crowned heads at the same time (sva-mahimnA tEshu yugapath samarpithEva bhAsi).

SIOkam 715 of Sri RanganAtha PaadhukA Sahasram

upanIthamupAyanam surEndhral: prathibimbacChalathasthvayi praviShtam svayamEva kila
prasAdhaBhUmna prathigruhNasi mukundha pAdhukE! thvam

Meaning: Oh Paaduka! The Deva chiefs come with their respectful offerings to the Lord. Those materials on being reflected on You create a vision in one's imagination as though You, in Your great kindness received their offerings meant for the Lord (as an attendant would do)!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mukundha PaadhukE! The reflections of the fruits and flowers that the DevAs bring to you as offerings are seen on your gems. Out of Your kindness, you appear to receive them directly through the route of their images. Normally, devotees bring fruits and flowers and leave it in front of their Gods. Here, it appears that the special compassion of the PaadhukAs permits the offerings to be received directly by the PaadhukAs through their images of the offerers seen on the gems of the Paadhukais.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The upahArams (offerings) brought by the devAs are reflected on Your mirror like gems. Those Bhimbhams suggest that you receive those offerings directly from them.

3) Oh Mukundha PaadhukE! The exalted DevAs (SurEndrA :) bring with them offerings for you (upaneetham upAyanam). The images (Bimbhams) are reflected (prathibimbhams) on the clear surfaces of the gems on the Paadhukais through the power of their (gem's) clarity (prasAdha bhUmna). That scene looks as though You are directly receiving their SamarpaNams (prasAdha bhUmna svayamEva prathigruhNasi iva).

[SIOkam 716 of Sri RanganAtha PaadhukA Sahasram](#)

rangEshvarasya navapallavaIOBhanlyoU
pAdhoU kaThannu kaTinA svayamudhvahEyam
ithyAkalayya niyatham maNipAdhukE! thvam
padhmAstharam vahasi thathprathibimbalakshAth

Meaning: Oh Manipaaduka! When the Lord is to set His Lotus Feet on you, the lotus image is formed on your surface. I would explain it as the lotus layer specially spread by yourself on you in your great consideration of the highly sensitive and delicate feet of the Lord by reason of which you feared the feet cannot be let to be placed on your surface, rough because of gems!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** So far, Swami Desikan described the BhimBhams formed on the gems of the Paadhukais before the Lord starts His travel on them. Now, he starts to praise the shadows of the Lord's lotus feet on the PaadhukAs, just as He is about to place His feet inside them to start His sanchAram. Swami Desikan says: "Oh MaNi PaadhukE! Your Lord's feet are so soft that even tender creepers want to acquire their softness. You seem to worry about transporting those tender feet on your surface adorned with hard gems. Therefore, you reflect with affection and use the excuse of the shadow of the Lord's lotus feet on you as the bed of lotus petals to make your surface comfortable to the lord during His travels on you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The PadhmAsanam under the Lord's feet is reflected on your shining gems. When one thinks about the lotus soft feet of the Lord, it appears as though you hesitate to place those soft feet directly on your hard surface and position the padhmAsanam itself to as an interleaf (cushion) to support those soft feet.

3) the most desirable feet of Lord RanganAthA are like tender new shoots of creepers (RangEswarasya nava pallava IObhaneeyau paadhau). Your surface is encrusted with hard gems (Thvam kaDinA). You seem to worry over the thought as how You can invite those soft feet on Your hard surface (kaDinA svayam kaTannu udhvahEyam ithi aakalya). You seem to solve this dilemma by carrying the prathiBhimBham of the PadmAsanam itself (Tath prathiBhimBhalakshAth padhmAstaram vahasi); that PadhmAsanam in turn serves as the seat for the Lotd's lotus soft feet. This is for sure (niyatham).

[SIOkam 717 of Sri RanganAtha PaadhukA Sahasram](#)

pAdhArpaNath praThamathO haridhashmaramyE
maDhyE thava prathiPhalanmaNipAdharakshE!
manyE nidharshayathi rangapathiryugAnthE
nyagrODhapathrashayitham nijamEva rUpam

Meaning: Oh Manipaaduka! When the slightly bending Ranganatha gets reflected in the emerald stone layer of yourself, it creates a mysterious vision in my mind; You perhaps wish to exhibit, in a reminiscent view, the image of the Lord reclining on a fig leaf once upon a time! (See verse 841)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the moment, when RanganAtha bends slightly to place His feet in to the PaadukAs. His shadow falls on then on the rows of emeralds adorning the center portion of the PaadhukAs. Swami Desikan describes the effect of that sacred image on his mind. He says: "Oh Mani PaadhukE! Prior to entering You, Your Lord bends to position His feet. At that time, the reflection of His divine body is seen on

the rows of your emeralds at your mid portion. That green image/reflection reminds me of the Lord displaying His VaDapathra sAyee form lying on a pupil leave at the time of Maha PraLayam.

2) Srimath Andavan's anubhavam: The inner meaning is that PerumAL rests on the pupil leaf without any worry about the safety of Jeevans, who are positioned safely inside His stomach. Similarly, PerumAL is free of worries about Jeevans during the time of the presence of His sadAchAryAs in His leelA VibhUthi.

3) Oh PaadhukE! The Lord of Rangam sees Himself reflected on Your beautiful green emerald gems as He bends to position His feet inside You before the start of His sanchAram (Rangapathi: pAdhArpaNath praTamatha: haridasma ramyE Tava madhyE prathiphalan). At that time, He seems to point out as comparison for His reflected image on emeralds, the scene at the time of universal deluge, when He rests on a pupil leaf (Tava MadhyE prathiphalan, yugAnthE nyAgrOdha pathra sayitham nija roopamEva nidarsayathi manyE).

SIOkam 718 of Sri RanganAtha PaadhukA Sahasram

yAthrAvasAnamaDhigacChathi ranganATHe
vishrANayasyanupadham maNipAdhukE! THVAM
prAya: prayANasamayE prathibimbithAnAm
thlrThAvagAhamaparam thridhashEshvaraNAM

Meaning: Oh Manipaaduka! At the conclusion of each festival, the Deva chiefs, while taking leave, bow and get reflected in you. This grants them a chance of entering into a holy place and taking a holy bath in the sacred waters and of the traditional Avabhrutha immersion! (Yes, this position is even though they are pure from an earlier regular bath).

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh MaNi PaadhukE! At the end of Your Lord's journeys on you, the DevAs who accompanied Him take leave. At that time, their bodies are reflected on your gems. Those images make me think that you are blessing them with theertthavAri, the ritual bath taken at the conclusion of the Uthsavams for the Lord. Swami Desikan thinks of the BrahmOthsavam for Lord RanganAtha. He sees the DevAs assembled to join the festivities. On the final day, DevAs take leave of our Lord. The shadows of their bodies reflected on the Paadhukais at that time appear to suggest the ritual of purificatory bath prescribed at the conclusion of the BrahmOthsavam. The holiness of the PadhukAs helps to cleanse the DevAs, before their departures to their respective homes.

2) Srimath Andavan's anubhavam: The occasion is BrahmOthsavam at Srlrangam. It is the last day of the Uthsavam, when TheerthavAri takes place at Chandra PushkaraNi. DEvAs take a dip in the sacred pond of the Lord and are ready to return to their own homes. Their images are reflected on the Paadhukais at that time. That evokes the image of Paadhukai's lustre flowing as a flood to bathe the DevAs again and again.

3) The time is the end of the Uthsavam at Srlrangam (RanganAtasya YaathrA avasAnam). DEvAs are ready to return to their abodes after TheerTavaari; during that time of their departure, their images are reflected on Paadhukais' shiny surface (PrayANa samayE prathiBhimBithAnAm thridasEsvarANAm). Those reflections on you make it appear that you serve as an alternate Chandra PushkaraNi for the DevAs, where TheerTavAri takes place (ThridasEsvarANAm aparam TheerTAvagAham iva). The multiple reflections on the Padhukais give the impression of the DevAs participating in repeated theerTavAris (aparam theerTavAham anupadham visrANayasi prAya:).

[SIOkam 719 of Sri RanganAtha PaadhukA Sahasram](#)

ucchAvachEShu thava rathnagaNEShu mAtha:
vEDhA: prayANasamayE prathibimbithAnga:
AshankathE mura(maDhuBhidhO maNipAdhukE! thvA-
MAgAmikalpakamalAsanapankthigarBhAm

Meaning: Oh Mother Manipaaduka! Brahma sees his reflections on the different varieties of gems on You and wonders whether You exhibit so many future incumbents of the Brahma post!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! After the departure of the DEvAs, BrahmA carries a little before taking leave of RanganAtha. At that time of proximity to the Lord, BrahmA's body is reflected in many of your gems. When BrahmA sees his many images on you, he thinks of the many future BrahmAs that will come after his reign. He thinks that you have all of those BrahmAs held inside you.

2) **Srimath Andavan's anubhavam:** Chathurmukha BrahmA completes the officiation at the Lord's Uthsavam and is about to return to his abode of Sathya LOKam. At that time, he sees the many reflected images of himself on the mirror like surfaces of the Paadhukai; those images make him wonder whether all of them are the images of future BrahmAs waiting to be appointed for Srushti kaimkaryam in other kalpams after his term is over.

3) Oh PaadhukE! BrahmA (vEdhA :) has completed the BrahmOthsavam at Srlrangam and he is about to return home. During that time of impending travel, he sees himself reflected on the many gems adorning Your surface (PrayANa SamayE vEdha: ucchAvachEshu Tava rathna gaNEShu prathiBhimBhitha anga:). That sight makes him wonder whether those images are those of future BrahmAs, who are housed inside You (ThvAm aagAmi-kalpa KamalAsana pankthi garbhAm aasankathE).

[SIOkam 720 of Sri RanganAtha PaadhukA Sahasram](#)

AIOlarashminiyathAm maNipAdhukE! thvA-
mAruhya sancharathi rangapathoU salllam
antha: purEShu yugapathsudhrushO Bhajanthe
DOLADhirOhaNarasam thvayi bimbithAngya:

Meaning: Oh Manipaaduka! As the Lord goes to the harem, the damsels therein see their images get rocked here and there by the ropes in the form of gem-rays, thus giving them a pleasure-swing! [So far the Paaduka in Archa form was praised. From the next verse, Paaduka in Vibhava (avatara) form.]

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! RanganAtha bids farewell to all the visitors and enters His inner chambers with your help. There, the shadows of the ladies of the inner chamber fall on your gems. With the long rays from your precious stones (ropes), you look then like a swing on which the ladies amuse themselves. RanganAtha is the One who pushes the swing back and forth. The ladies of the inner chamber enjoy this play.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The rays from your gems look like the ropes holding a swing. You look like the seat of that swing. All the ladies of the Lord's inner chambers are reflected on your mirror-like surface. That scene of all of them being seen on your surface is like them enjoying the movement of the swing simultaneously.

3) As Lord RanganAthA moves with His paadhukais in the antha:puram during His sportive activities with His devis (ThvAm aaruha antha: purEshu saleelam sancharathi), the rays from **Meaning:** the gems -the ropes of a swing - on His Paadhukais (the moving swing itself) also goes forward and backward (Rangapathou aalOla rasmi niyathAm ThvAm). The images of the antha:pura s3 s are reflected on the mirror-like surfaces of the Paadhukais (Thavi BhimBitha angya: Sudrusa:). The simultaneous reflected imagery of all the ladies makes it look as though all the ladies are enjoying their ride on the swing simultaneously.

SIOkam 721 of Sri RanganAtha PaadhukA Sahasram

kAIEShu rAGhavapadhAvani! Bhakthinamra:
kAryANi dhEvi! BharathO vinivEdhayamstHE
thvadhrathnabimbithathayApi muhu: svaklyAm
rAjAsanasThithimavEkshya Bhrutham lalajjE

Meaning: Oh Manipaaduka Devi! With you ceremoniously seated on the throne, Bharata approaches you with reverence and prostration for instruction and permission (on administrative issues). When he sees his image in you, he feels he has ascended the throne he has scrupulously avoided and he shudders in shame. What a unique moralist, this Bharata!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** So far, Swami Desikan focussed on ArchA of Lord RanganAtha. Now, he shifts his attention to Vibhava in this and the next 2 sIOkAs. Swami Desikan says here: "Oh Queen! Oh Paadhukais of Sri RaamachandrA! There were times, when Bharatha with his body bent in devotion to you had to approach you seated on the throne of Raghus. When he approached you thus to address and consult with you on the matters of State, his image was reflected on your gems. BharathA felt uncomfortable at these times because he felt that he was sitting on the throne by proxy. What a righteous man was BharathA!"

Swami Desikan celebrates the propriety of BharathA, who felt ashamed even at the thought of his reflection falling on the gems of the PaadhukAs seated on the hereditary throne of the Raghus. Such was BharathA's distaste to sit on the throne, which in his mind belonged to his elder brother.

2) **Srimath Andavan'sanubhavam:** In their dreams, the Saadhus might occasionally experience that they have done some thing wrong. Even if it was only a dream, the Saadhus are terrified over that experience, when they wake up.

3) Oh Padhukai protecting the feet of Lord Raaghavan (Raaghava Padhavani)! There are times in which Bharatha bends before the Paadhukias with devotion (Kaaleshu Bhakthi namra: Bharatha :). He is engaged in presenting the affairs of the nation to be taken care of by you (tE kaaryANi vinivEdhayan sann). At those times, his image is seen reflected on your gems (Thvath rathna BimbithavAnn). It is just his reflections (Bhimbham) and Bharatha is not sitting on the throne at all and it is only the Paadhukais that are sitting on the throne and ruling the kingdom in the name of Lord Raamachandran as latter's representative. Bharatha gets uncomfortable recognizing his image over the throne and feels very bad (svakeeyaam rAjAsana sTithim avEkshya muhu: bhrusam lalajjE).

[SIOkam 722 of Sri RanganAtha PaadhukA Sahasram](#)

prathyAgathO vijayini praThamE raGhUNAm
vinyasyathi thvayi padham maNipAdharakshE!
rathnoUGhabimbithanishAcharavAnarAm thvAm
pUrvAkshaNasThamiva puShpakamanvapashyan

Meaning: Oh Manipaaduka! When the greatest of the Raghus, Sri Rama, returned victorious, he inserted His feet on to you. At that moment, the Rakshasas and the Vanaras standing all around, were found reflected in the rows of gems on You, exactly as all were present in the Pushpaka Vimana previously, thus enabling the people (of Ayodhya) to witness the Vimana scene, re-enacted.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! When the scion of the family of Raghus returned to AyOdhyA after destroying RaavaNa, BharathA united RaamA's holy feet with you. At that time, the reflections of all the monkeys, bears and asurAs, who accompanied RaamA on the Pushpaka VimAnam, were seen on your many gems. Those at the scene seeing this image thought that you are indeed that aerial chariot (Pushpaka VimAnam) that transported all the retinue of Raama on His journey from LankA to AyOdhyA.

2) **Srimath Andavan's anubhavam:** The moment Lord Raamachandra stepped out of the Pushpaka VimAnam with His entourage from LankA; Bharatha united his brother's feet with the joyous Paadhukais, which was longing for that reunion with its master. All the entourage of the Lord was reflected on the gems of the Paadhukais at that moment. That imagery made the Paadhukais appear like the Pushpaka vimAnam that carried few moments before all the entourage of the Lord.

3) Lord Raamachandra, the noblest of Raghu vamsam returned from Lanka after His victory over Raavana (Vijayani prathyAgathE RaghUNAm prathama :). He united His feet with His Paadhukais (RaghUNAm PraTamE Thvayi padham vinyasyathi). At that time, the reflections of the assemblage of asuraas and monkeys that accompanied the Lord from LankA are seen on the gems of the Paadhukais (Padham Thvayi vinyasyathi sathi rathnougA Bhimbhitha nisAchara VaanarAm). The citizens of AyOdhyA were waiting to see their Lord unite with His Paadhukas to symbolize His resumption of duties as their king. The imagery of the monkeys and asurAs on the gems made the people feel that the Paadhukais resembled the Pushpaka VimAnam that carried the entourage of Lord Raamachandran few minutes beforeThvAm poorva-kshaNasTam Pushpakam iva anvapasyan).

[SIOkam 723 of Sri RanganAtha PaadhukA Sahasram](#)

valyAkullm shamayithum jagathO vahanthyaA
rakshADhurAm raGhuDhuranDharapAdharakshE!
prAjyam yasha: prachurachAmarabimbalakshAth
prAyasthvayA kabaLitham prathiBhUpathInAm

Meaning: Oh Raghava-Paaduka! You undertook the burden of safeguarding the world's interest, when a crisis befell (in the form of Ravana's wicked behavior). When the white chamaras, wafted for you, get reflected on you, it appears as though you swallow the fame of the enemy-kings and that is what is apparent as the white image on you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the Lord, who bore the burden of the Raghu vamsam! Many fans are waved in front of you and the reflections of those fans on your gems appear like the garlands of praise offered by the enemy kings, who were put in their place by your power of protecting the kingdom from all calamities and agitations.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When Lord Ramachandra left for the forest, you accepted the responsibilities to govern a kingless state, which was exposed to great dangers. At the time of your coronation, lot of the kings and the royal servants waved the ChAmarams (fans made from the white tail hair of Kavari deer's). The reflections of those silver handled chAmarams were seen on the surface of your gems. That imagery reminds the assembled of the swallowing of the glories of the enemy kings by you.

3) Oh Paadhukais protecting the sacred feet of Sri Raamachandra, who is capable of discharging the royal duties of all the kings of Raghu Vamsam (Raghudhurandhra PaadharakshE)! The people of the world had no one to protect them, when Raamachandran left for the forest to follow His father's commands and You stepped in remove their worries (Jagatha: vyAkuleem samayithum rakshAdhurAm vahanthyaA). The royal attendants waved many chAmarams then to demonstrate their devotion to You. The reflections of those chAmarams were seen on Your gems during that occasion. That imagery of the white chAmarams on the gems made one think that it symbolized Your swallowing in one gulp of the glories of all the enemy kings.

SIOkam 724 of Sri RanganAtha PaadhukA Sahasram

prathidhishamupayAthE dhEvi! yAthrOthsavArTham
thvayi viharaNakAIE bimbithe jIvalOkE
vahasi maNigaNalsthvam pAdhukE! rangaBharthu:
kabaLithasakalArThAm kAnchidhanyAmavasThAm

Meaning: Oh Paaduka Devi! While in a procession, devotees throng from all directions; they get reflected in you. It then looks as though you had swallowed the whole universe, in a manner of the Lord doing so during the deluge and reclining on a fig leaf. (Archa, again)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh DEvi PaadhukE! When You travel outside with Your Lord, the reflections of the countless number of people joined to worship Your Lord remind one of the stomach of the little child floating on the leaf of a pupil tree at the time of universal deluge (praLayam). Like Your Lord, You keep them protected in your stomach made up by your gems.

Swami Desikan suggests here that many, many reflections of people thronged to pay their salutations to the Paadhukais are seen on its gems. The containment of these multitudes of reflections of people by the gems of Paadhukais remind one of the God child, which swallowed the entire universe for its protection during the deluge and floated calmly on a pupil leaf over the oceans as VaDapathra Saayee.

2) **Srimath Andavan's anubhavam:** Oh PaadhukA Devi! During the Uthsavam times at Srlrangam, PerumAL travels on the raaja veedhis of Srlrangam adorning you. The reflections of the assembly of devotees are seen at that time on the surface of your gems. That sight (the BhimBham) of all the people reflected on you reminds adiyEn of VaDapathra Saayee, who keeps the entire world inside His stomach during the time of deluge.

3) Oh PaadhukA Devi! You transport the Lord of Srlrangam during His festival times around the streets. Many people from all corners have assembled to have the blessings of seeing Your Lord at those festival times (Thvam YaathrA uthsavArTam prathidhisam upayAthE jeeva IOkE viharaNa kaalE). The images of the assembled devotees are seen on the surface of your gems (tath viharaNa kaalE, Mani gaNai: Thvayi jeeva: BhimBitha :). Those massive reflections of the entire assembly of sevArthis reminds one of the other manifestation of Your Lord as VaDapathra Saayee, when He swallowed in one gulp the entire world and kept it in His stomach for protecting the jeevans from the dangers of praLayam (maNi ganai: Thvayi BhimBhithE sathi, kaBaLiTha sakalArTam anyAm Rangabharthu: kaanchith avasTAm vahasi).

SIOkam 725 of Sri RanganAtha PaadhukA Sahasram

Bhagavathi garudasThE vAhanasThA: surEndhrA-
sthvayi vinihithapAdhE BhUmimEvAshrayanthi
thadhapi charaNarakshE! rathnajAIE thvadhlyE
prathiPhalithanijAngAsthulyavAhA Bhavanthi

Meaning: Oh Paaduka! When the Lord is on Garuda and moves about, other Deva chiefs will also ride on their respective vehicles. But when once the Lord gets down and stands on you, they too stand on the earth, but by being reflected on you, they appear to occupy equal vehicular status with Your Lord!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Your Lord rode on Garuda, MahEswarA, IndhrA, SubrahmaNyA followed Him on their mounts such as the bull, elephant and peacock respectively. When Your Lord completed His travel and descended from Garuda to unite with you, those that accompanied Your Lord dismounted and stood next to Him. Their reflections were seen on your many gems at that time and they looked like they were seated again on their mounts. Your gems are their mounts this time though they were only reflections on your gems. They appear to have mounts of the same size and status. The DevAs, MahEsvarA and SubramanyA appear to assist you in carrying Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When Your Lord mounts on His Garuda Vaahanam, the assembled DevAs ascend on their transports to accompany the Lord on anuyAthrA. When Your Lord completes His journey and descends from Garuda, the DevAs descend quickly from their vAhanams and at that time, the reflections of the entire assembly of DevAs are seen on your gems. That scene reminds one of the DEvAs resting on you like Your Lord to help you transport Him.

3) Oh CharaNa RakshE! When Your Lord ascends on His transport (Garudan), then dEvAs standing near the Lord mount their individual transports; when your lord descends from Garudan dEvAs step down from their own vAhanams (Bhagavathi GarudasTE sathi, SurEndrA: vAhansTA: - Bhagavathi Thvayi vinihitha paadhE sathi, surEndhrA: bhUmim Eva aasrayanthi). The images of dEvAs are reflected on your gems at that time and makes dEvAs look as though the DevAs and yourself provide the same vAhanam for Your Lord (ThvadheeyE rathnajAIE prathiphalitha nija angA: tulya vAhA: bhavanthi).

SIOkam 726 of Sri RanganAtha PaadhukA Sahasram

svacChAkArAm surayuvathaya: svaprathicChandhalakshyAth
gAhanthE thvAm praNathisamayE pAdhukE! sABhimAnA:
sthIrathnAnAm pariBhavaviDhoU sruShtimAthrENa dhakshAm
nlchal: karthum narasaKhamunErUrvashImUrujAthAm

Meaning: Oh Paaduka! The divine damsel Urvashi, born from the thigh of Narayana-muni used to haughtily tease all other women-folk on this score, But the others have an opportunity of hitting back: they enter into You by being reflected on Your lustrous clear surface. They would say: You were once born from the Lord's thigh. But we have the privilege of entering into and leaving from the Lord's Paaduka whenever we like!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Following the above sIOkams dealing with the reflections of DEvAs, Swami Desikan shifts his attention now to the reflections of the wives of dEvAs seen on the gems of the Paadhukais. He says: "Oh PaadhukE! NaarAyaNa Muni created the most beautiful Urvasi from His thigh to humiliate RambhA, who came to destroy His penance. After seeing the beauty of Urvasi, RambhA recognized that her beauty was no match to Urvasi's and ran away. Urvasi thus helped NaarAyaNa Muni, the friend of NarA. She however did not originate from the most beautiful limb of the Sage. Now, the wives of DevAs wishing to conquer the beauty of Urvasi bow to you. At that time, their images are reflected on your gems and look as though they were born anew with exquisitely beautiful bodies. Their hopes of entering Your blemishless body to attain blemishless beauty thereby seems to have been realized; further, their new body originates from You and gives them high status compared to Urvasi, who originated from a lowly thigh of a holy Muni.

2) The apsaras ladies (deva sthree: /Sura Yuvathaya :) did not forget the humiliation that they underwent, when they went to disturb the penance of Sri NaarAyaNa Rishi at BadrikAsramam (Sura Yuvathaya: saabhimAnA :). NaarAyaNa Rishi, The friend of Naran created the most beautiful apsaras woman from his thigh (UrujAthA Urvasi) to show how low was the beauty represented by RambhA and others, who came to disturb his penance and humiliated the assembly of apsaras headed by RambhA through the mere creation of Urvasi (Sura Yuvathaya: SaabhimAnA: Sthree rathnAm paribhava-vidhou srushtimAthrENa dakshAm Urvaseem chinthayithvA). The humiliated women did not ever forget that and wanted to reduce the beauty of Urvasi compared to them (srushtimAthrENa dakshAm UrujAthAm Urvaseem neechai karthum icchantha :). How did they plan to achieve this goal? They tried to enter Your (Paadhuka's) shiny body (Svaccha aakAram) during the time of their prostration (ThvAm praNithasamayE) before you through their reflections on you (Svaprathic chandha lakshyAth gaathanthE).

SIOkam 727 of Sri RanganAtha Paadhuka Sahasram

svEcChAkELipriyasahacharIm svacCharathnABhirAmAm
sThAnE sThAnE nihithacharaNO nirvishan ranganATHa:
sanchAranthE saha kamalayA shEShahayyADhirUDa
sthyakthvApi thvAm thyajathi na puna: svaprathicChandhalakshAth

Meaning: (Oh Paaduka) The Lord walked to various places, being on you. You were His dear mate all through in all His sports. But when He ascends the Adishesha couch to sport with Mahalakshmi, He indeed leaves you- but can He really leave you? No; He is still with you, being reflected on you!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! RanganAtha moves joyously around from place to place on you during His sanchArams. During these occasions, He enjoys Your Company immensely. Your beauty enhanced by your multihued gems especially appeals to Him. At the end of these sanchArams, He joins His dear Consort, Sri Devi on the bed of AdhisEsha. Even

there, He does not really leave Your Company. Through His image reflected on your gems, He is still enjoying Your Company by proxy.

2) **Srimath Andavan's anubhavam:** The Lord after returning to His aasthAnam and parting company with you joins His consort on the bed of AadhisEsha; He still finds His beautiful body reflected on the gems of His Paadhukai. This makes it look as though the Lord has not really parted company with You (His PadhukAs) even if He has done so to enjoy the company of His divine consort. The inner meaning is that the SadAchAryAs never leave the Lord at any time or under any conditions. Bhagavan also does not ever leave the side of the SadAchAryAs.

3) Before the end of His sanchAram (SanchArAnthE), Lord RanganAthA enjoys the sporting jaunts (SvEcchA keLi) enabled by His dear companion Paadhukais (priya sahaachareem), which is beautified by its spotless gems (Svaccha rathna abhirAmam PaadhukAm) and enjoys those enchanting Paadhukais at the very many halts (ThvAM sTAnE sTAnE nirvisan) during the sanchAram. At the end of the day of sportive and most enjoyable sanchAram, the Lord reaches His aasthAnam, parts with the Paadhukais and unties with His Devi (SanchArAnthE ThvAm thyakthvA, RanganATa: KamalayA saha Sesha sayyA adhirooDa:). Even then, He truly does not separate from Your company through the excuse of His reflected image on You, who is standing nearby (sayyA adhirooDOpi svaprathicchandha-lakshyAth puna: ThvAm na thyajathi). Such is His love for Your companionship.

SIOkam 728 of Sri RanganAtha Paadhuka Sahasram

thvAmEvalkAmaDhigathavatha: kELisanchArakAIE
pArshvE sThithvA vinihithadrushO: pAdhukE(a)nanyalakshyam
thvadrathnEShu prathiPhalithayOrnithyalakshyaprasAdhA
PadhmABhUmyOrdhishathi BhavathI pAdhasEvAm murArE:

Meaning: Oh Paaduka! You are gracious; clear natured too. You grant to the consorts, Mahalakshmi and Bhoomi Devi, -who, unlike You, get the privilege of Bhagavat-pada-service only on the Sesha-couch-now gain a constant pada-service, by being reflected in Your gems and having contact with the Feet in all His outings.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan uses the double meaning of the words "Prasaadham" and "Paadha SevA" in this verse to suggest how the PaadhukAs help Sri Devi and BhU Devi, when the Lord travels. He says: "Oh PaadhukE! When Your Lord leaves on His travels transported by you, both Sri Devi and BhU Devi miss their wonted pressing services of their Lord's feet. You recognize their pangs of sorrow over the loss of kaimkaryam. You rise to the occasion and by containing their images on your gems, You unite them thus with their Lord. Out of Your affection for them, you serve them and unite them to their consort in this vicarious manner. Thus the consorts of the Lord continue their uninterrupted service to the Lord's sacred feet.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the Lord displays more mercy to AchAryAs than to His Devis.

3) During the sportive travel sessions (kELi sanchAra kaale), of the Lord, He has the sole companionship of the Paadhukais (ThvAm yEkAmEva adhigathavatha: Murari). The 2 consorts of the Lord stand by the Paadhukais with undivided attention and see themselves reflected on the bright gems of the Paadhukais (paarsvE sTithvA ananyalakshyam vinihitha dhruSO: thvadrathnEshu prathiphalithayO: PadhmA-BhUmyO:). This appears to be an effort of Paadhukais to give joy to the 2 DEvis through the Paadha sEvai of the Lord (PadhmA-BhUmyO: nithya lakshya prasAdhA MurArE: paadhasEvAm disathi).

[SIOkam 729 of Sri RanganAtha Paadhuka Sahasram](#)

EkAmEka: kila niravishathpAdhukE! dvArakAyAm
 kridAyOgl kruthabahuthanu: ShOdashasthrIsahasrE
 shuDdhE dhEvi! thvadhupanihithE bimbithO rathnajAIE
 BhunkthE nithyam sa Khalu BhavathIm BhUmikAnAm sahasral:

Meaning: Oh Paaduka Devi! Krishna addicted to sport enjoyed a 16000 damsels at Dwaraka; He taking different forms to please each one. But now He repeats it in a slightly different way; He enjoys You all through, He taking 1000s of forms in the form of images of Himself on the numerous gems on You, but You the one on the opposite side!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The playful Krishna took individual forms to enjoy the company of His 16000 wives at DwarakA each night. At the house of all of His 16000 wives, you were there. Out of His great love for You, He was always with you through His images reflected on your blemishless jewels. This way, He enjoys Your Company in an uninterrupted manner always.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! Just as in KrishNAvathAram, the Lord enjoys you in a multifold manner through His many reflections on your many gems.

3) At DhWAraka, the Lord interested in srungAra sports (KreeDA-yOgi) took on many bodies through a process of mulitplication (DhwArakAyAm Bhautanussan krutha :) to enjoy His 16,000 wives one by one (Bahu-tanussann shODasa Sthree sahasrE yEkAm yEka: niravisath kila). That sportive KrishNan sees His many forms reflected on the bright gems enmeshed on you (Sa: SuddhE thvadhupanihithE rathnajAIE BhimBhithassann) and thus enjoys You always by taking on those many forms (Sa: Tava RathnajAIE BhimBhithassann bhUmikAnAm sahasrai: bhavatheem nithyam bunkthE khalu).

[SIOkam 730 of Sri RanganAtha Paadhuka Sahasram](#)

haripadhanaKhEShu BhavathI prathiPhalathi thavalthadhapi
 rathnEShu uchithA miTha: padhAvani! bimbaprathibimbathA yuvayO:

Meaning: Oh Paaduka! You get reflected in the lustrous nails of the Lord's Feet; the Lord's Feet get reflected in the gem-set surface of yourself. This is well-nigh appropriate that the Feet and the Paaduka remain in the relation of object and image and vice versa too!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your image is reflected in the nails of Your Lord's feet. Those holy feet are reflected in turn on your gems. It appears only appropriate that Your Lord's feet and you are united forever through the tradition of image and counterimage. Swami Desikan says that the images of the Paadhukais are seen on the Lord's nails. The gems of the Paadhukais at the same time carry the images of the Lord's feet. Through this connection, they alternate as image (Bhimbha) and counter-image (Prathibhimbha) for each other.

2) **Srimath Andavan's anubhavam:** The inner meaning is that those who are true devotees of the Lord serve both as servants and Masters of each other.

3) Oh PaadhukE! You are reflected on the shiny and radiant nails of the Lord (hE Padhaavani! BhavathI Hari Padha nakhEShu prathiphalathi) The nails themselves are reflected on Your assembly of gems (yEthadhapi Tava rathnEShu prathiphalathi). It is very appropriate that both

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of you (the Lord's nails and Paadhukais) serve as BhiBham and PrathiBhimBham to each other (YuvayO: miTa: BhimBhaprathiBhimBathA uchithA).

Sri RanganAtha PaadhukA Sahasre 21st BimBha PrathibimBha Paddhathi sampoornam

22. Kaanchana Paddhathi (Gold Paadukas)

Introduction: There are 20 verses in this section known as Kaanchana Paddhathi. After focusing on the different kinds of the gems adorning the Paadhukais, Swami Desikan shifts his attention now to the Gold on which the gems are embedded.

SIOkam 731 of Sri RanganAtha Paadhuka Sahasram

kalyANaprakruthim vandhE BhajanthIm kAnchanashriyam
PadhArhAm pAdhukAm shoUrE: padha Eva nivEshithAm

Meaning: I worship the Paaduka, made of gold, of unique auspiciousness, suited to the Lord's Feet; the Paaduka is an affluence-mark. Like Mahalakshmi, the Paaduka too acquires a place in His body.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** I salute the most auspicious Paadhukais made of gold. It has limitless glories. I salute the Padhukais, which protect the matchless feet of the Lord; those Paadhukais also sat on the royal throne at AyOddhi.

2) **Srimath Andavan's anubhavam:** Here Swami Desikan describes the golden roopam of the Paadhukais. It is made up of gold. Its lustre is incomparable. Since the Paadhukais have a vaibhavam matching that of the Lord's sacred feet, He is adorning them on His illustrious feet.

On the Chest of the Lord is Vakshasthala Lakshmi. When one looks at the golden Paadhukai, one sees another MahA Lakshmi, who is superior even to the Vakshasthala Lakshmi residing at the Lord's sacred feet. Since the Paadhukai is fit for the sthAnam of the Lord, Raamachandran blessed the Paadhukai with the gift of His sthAnam itself.

The inner meaning here is that the Jn-Anam, OudhAryam and DayA of a SadAchAryan are matchless. Even Bhagavaan is unable to quantify the auspicious qualities of His SadAchAryans precisely. Therefore, Our Lord maintains the AchAryAs at the level of His own SthAnam. PerumAL incarnates therefore as SadAchAryan. That is why Swami Desikan says: "There is no doubt about a sishyan realizing Moksha anugraham, once he has sought the protection of a SadAchAryan. Those who do not have SadAchArya sambhandham will not be invited by the Lord to His Saayujyam, even if they may have all the superior Aathma GuNams".

3) Swami Desikan describes the Paadhukais as "KalyANA prakrutheem" (as having the natural disposition of causing auspiciousness to the world and its people). "KalyANA prakrutheem" also refers to the Paadhukais made of Gold. Its lustre has indescribable beauty (Kaanchana Sriyam). Kaanchana means gold. Kaanchana Sriyam can also refer to the Paadhukais having the lustre arising from its golden form. I salute those Paadhukais (SourE: PaadhukAm vandhE), which is a close fit for the sacred feet of the Lord (padhArham) and is placed at that lofty sthAnam (padha yEva nivEshithAm) by the Lord Himself.

SIOkam 732 of Sri RanganAtha Paadhuka Sahasram

maDhujiththanukAnthithaskarANAm jaladhAnAmaBhayam viDhAthukAmA
ChapalEva thadhamGhrimAshrayanthI BhavathI kAnchanapAdhukE! viBhAthi

Meaning: Oh Gold Paaduka! The clouds had ostensibly stolen the complexion from the Lord; perhaps they sent you to plead with the Lord and afford safety for the clouds. On such a mission the lightning sent had remained as gold Paaduka at the Lord's Feet, I conjecture!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukE! You appear like the golden lightning that has arrived at the Lord's feet to beg the Lord to forgive the clouds that stole the bluish-black lustre of His. Swami Desikan imagines why the PaadhukAs appear like a bolt of lightning at the Lord's feet. He says that the Paadhukais have taken that color and form (of the lightning) to plead on behalf of the clouds of the rainy season that stole the unique lustre of the Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one experiences your extraordinary lustre, one is reminded of the golden-hued lightning. The lightning normally resides inside the rainy clouds. Why should it be seen now at the Thiruvadi of the Lord? The lightning is considered as the wife of the rainy cloud, which stole the beautiful color of the Lord. The lightning appears to have arrived at the Lord's Thiruvadi to plead forgiveness for her husband's apachAram to the Lord.

3) The rainy clouds have acquired the dark bluish hue through the act of stealing of the Lord's hue (Madhujith Tanu kAnthi taskaranam). Those bluish-black rain-laden clouds want to be free from the fear of punishment from the Lord for their daring act of stealing of the kAnthi of the Lord (JaladhAnAm abhayam vidhAthukAmA). Who is going to interced with the Lord and beg Him not to be angry at the Cloud? It is only the wife of the cloud, the lightning that is going to do it by firmly holding on to the feet of the merciful Lord (Abhayam vidhAthukAmA Tadhangrim aasrayanthee Chapalaa). Oh Golden PaadhukE! You shine like that golden lightning (Thvam ChapalEva vibhAthi).

SIOkam 733 of Sri RanganAtha PaadhukA Sahasram

nikaShIkrutharamyakruShNarathnA
BhavathI kAnchanarampadham vyanakthi
paripuShyathi pAdhukE! yadhIkshA
sahasA na: samalOShtakAnchanathvam

Meaning: Oh Paaduka! You are made of gold. Your grade is assessed by rubbing you against the black whetstone that the Lord is. You are pure gold and black gems (and the gem of Krishna) stay in you. One who enjoys the worship of you would develop contempt for other articles as for a worthless clod of mud. What a great bestower you are!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Lord KrishNA is the touch stone broadcasting the beauty of Your golden color. Your association with the glorious black touchstone of KrishNA enhances you both. You are the most supreme among golds. All other forms of gold are like pieces of burnt mud (OttAnchalli), when compared to you.

Swami Desikan hints that the supreme quality of the gold of the Paadhukais is attested by the bluish-black touchstone, Lord KrishNA. The gold of this earth cannot match the luster or quality of the gold of PaadhukAs. Those who get access to the gold of Paadhukais and the gem (touch stone) of KrishNA will gain detachment and dispassion from worldly affairs without doubt.

(2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are made of Gold. On you are enmeshed the dark blue Indhraneelam gems (Sapphires). The proximity of those blue gems enhances your lustre manifold. When one experiences that divine lustre of yours, one equates the gold as having the same value of a piece of worthless roasted clay. The inner meaning is that for one, who has the bhAgyam of attaining a SadAchAryan comprehends clearly the Svaroopam of JeevAthmA and ParamAthmA. For such a BhAgyasAli,

even the position of Brahma (Lofty Brahma pattam) looks like a worthless piece of mud. He develops VairAghyam and dispassion for the perishable pleasures of this world.

(3) Oh PaadhukE! Your golden form is enhanced in its beauty by having the Indhraneela stones as your touch stone (Nikasheekrutha ramya krushNarathnA Bhavavthee). As a result of that association, you shine with a golden lustre that is indescribable (Bhavathee Kaanchana sampadham vyanakthi). The effect of experiencing that special luster leads one to acquire immediately a dispassionate state of mind that treats gold and a piece of mud as having the same value (Yath sampadham sahasA IkshA paripushyathi; Sama IOshta Kaanchanathvam paripushyathi).

SIOkam 734 of Sri RanganAtha PaadhukA Sahasram

surabhirnigamal: samagrakAmA kanakOthkarShavathI padhAvani!
thvam dhishasi prathipannamADhavashrIranishOnnidhramashOkavalBhavam na:

Meaning: Oh Paaduka! With the fragrance of the Vedas, You grant to us all our requirements; you bear the excellence of gold. You have acquired the prosperity, called the Lord. You ever confer grieflessness on us.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You have the fragrance of the VedAs and are full of auspicious qualities desired by every one. H8ened by Your sheen of Gold, You possess the illustrious wealth known as Maadhava and cause freedom from sorrow for us all the time. The word, "Surabhi" of this verse has 2 meanings: fragrance or spring season. If one uses the word Surabhi to denote the spring season, the verse glorifies the golden Paadhukais as having all the rich attributes of this season.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are constituted by Gold. You exude Vedic fragrance. You possess all of the lofty aathma guNams. You bless all those, who seek your protection with the full joy of mOksha Sukham. In this regard; you are like the Lord Himself. The inner meaning is that the SadAchAryans are like PerumAL Himself. For those, who approach them, SadAchAryAs instruct them with the auspicious upadesams of the VedAs and help them attain mOksham.

3) Oh PaadhukE! You have the Lord as Your wealth (Thvam Maadhava Sri :); you have Vedic fragrance (Thvam nigamai: surabhi :); you have the loftiness of being golden (Thvam kanaka uthkarshavathee). You bless us always with the wealth of the ever-radiant, sorrowless world (Thvam na: anisa unnidhram asOKa vaibhavam disasi). Madhava Sri means the beauty of VaikAsi month known for the blessings of the spring season (Surabhi: / vasantha ruthu) with its blossoming AsOKa tree, SeNpakam and the songs of nightingales.

SIOkam 735 of Sri RanganAtha PaadhukA Sahasram

sathivarNaguNE suvarNajAthE: jagathi KyAthamasoUraBhAdhavarNam
shruthisoUraBhashAlinA svahEmnA BhavathI shoUripadhAvani! VyudhAsThath

Meaning: Oh Paaduka! Gold has virtues of colour-lustre and high-grade purity. But it has no fragrance. Lest this stigma should attach to gold, you have acquired the Vedic fragrance; I guess.

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of the Lord! The class of material known as gold has no fragrance. This is well known. You remove that defect by having the fragrance of the VedAs incorporated in your goldness.

1) *VedAs are the breath of the Lord and has full fragrance.* VedAs are also of the form of divine sound and is made by the god of wind (Vaayu) known as GandhavAham. There is thus a relationship between the fragrance of VedAs emanating from GandhavAham and the Lord's breathe enhancing that fragrance.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You have removed the deficiency of the gold, which has no fragrance of its own. It has lustre but no fragrance. Through association with you, that gold has been transformed to a superior kind of gold imbued with Vedic fragrance. The inner meaning is that Swamy NammazhwAr's prabhandhams are the essence of Vedic Upadesams. Links to them are an absolute necessity for every one. Just having birth in a noble lineage or possessing all auspicious guNams without the sambhandham of Swamy NammAzhwAr's Sri Sookthis will not lead to sukham.

3) Oh the Paadhukai protecting the Lord's Thiruvadi (Oh Souri PadhAvani)! There is a pervasive apavAdham in the world that although the lustrous gold is beautiful to look at, it has no fragrance associated with it (SvarNa jAthE: Varna guNE sathi, asourabhAth jagathi khyAtham avarnam). Oh PaadhukE! Through Your intrinsic svabhAvam as a superior kind of Gold with intrinsic Vedic fragrance (Sruthi sourabhasAlinA svahEmnA avarNam vyudhAsTath), you have removed the wellknown deficiency of the ordinary gold.

SIOkam 736 of Sri RanganAtha PaadhukA Sahasram

prathipannamayUrakaNTaDhAmnA parishuDdhEna padhAvani! SvakEna
KamalAsthanaBhUShaNOchitham thadhBhavathI rathnamalankarOthi hEmnA

Meaning: Oh Paaduka! You are the gold that scintillates like the peacock neck. Such a purest gold rightly adorns the gem, that Ranganatha is, that is a fit ornament to the chest of Lakshmi.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! In Your pure radiant form, your color resembles the golden color seen on the neck region of the peacocks. With that beautiful golden color, you become fit to decorate the black gem of a Lord adorning the breast region of Maha Lakshmi.

In Taathparya ChandriKA, Swami Desikan suggested that the true color of the gold is seen in the necks of peacocks based on the rules of silpa sAsthrA. Here, Swami Desikan states that the beauty of the dark gems of KrishNA is enhanced by the golden color of His PaadhukA.

(2) **Srimath Andavan's anubhavam:** Oh PaadhukE! MahA Lakshmi, the embodiment of Gold BINDS together with the Indhraneelam gem, Her Lord, as an AabharaNam. Oh PaadhukE! You serve as an alankAram for that PerumAL.

(3) Oh PaadhukE! You possess a blemishless golden hue similar to the one seen on the necks of peacocks (Prathipanna mayUra KaNDa dhAmnA parisuddhEna svakEna hEmnA bhAsathi). with Your golden sheen, You serve as decoration for that famous bluish-balck gem (Your Lord), who shines as the aabharaNam for the sacred chest of MahA Lakshmi (svakEna hEmnA KamalA sthana bhUShaNa uchitham tath rathnam alankarOthi).

[SIOkam 737 of Sri RanganAtha PaadhukA Sahasram](#)

kAnthyA param puruShamApraNaKhAth suvarNam
karthum kshamA thvamasi kAnchanapAdharakshE!
anyAdhrushIm dhishasi yA vinathasya dhUrA
DhAragvaDhasthabakasampadhamindhumoULE:

Meaning: Oh Gold Paaduka! Your gold effulgence transforms the Lord from the nail-tip through the whole body as one of pure gold. And after all, you convert, as well, the moon digit of the (distant) kneeling Siva into a bunch of yellow konrai flowers!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukE! Upanishads declare that Your Lord is of golden hue from head to toe. That came about because of your influence. With Your extraordinary powers, you made your golden sheen spread all over Your Lord; with that same power, you convert the color of KonRai flowers on ChandrasEkara"s head to a golden color that is matchless.

(2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL has a hue like the dense and dark clouds rainy season. In spite of His dark color, once your golden luster falls on Him, His entire body takes on a golden sheen. Lord Sivan offers His prostrations to you from a long distance. At that time, your golden kaanthi falls on His bent head and the Crescent Moon there. As a result, the Moon takes on a golden sheen and resembles an unusual golden KonRai flower bunch.

(3) Oh Golden PaadhukE! You become fit to transform your dark-hued Lord in to a golden sheened one from head to toe (Thvam KaanthyA param Purusham aapraNakhAth suvarNam karthum kshamA asi). Lord Sivan is saluting you from a distance (DhUrAth vinathasya IndhumouLi :). Your golden rays fall on the crescent Chandran on the head of Lord Sivan and create the beauty of another kind of golden KonRai flowers (IndhumouLE: anyAdhruseem AaragvadhastaBaka sampadham disasi).

[SIOkam 738 of Sri RanganAtha PaadhukA Sahasram](#)

chadhrAkruthi: kaThamakalpayaThAsthadhAnIm
valmAnikapraNayinlvadhanAmbujAnAm
vikrAnthikAlavithathEna nijEna DhAmna
bAIAthapam balivimardhanapAdhukE! Thvam

Meaning: Oh Paaduka of Bali-suppressor! When you went up above, the lotus-faces of the celestial damsels blossomed in joy. How come a gold-Paaduka-that is Chandra-like, works like the mild heat of the sun to make the lotuses blossom?

*Chandrakrithi=moon-shaped; gold-a pun.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan is reminded of the meaning of Gold for ChandrA and builds this verse to connect the attribution of golden PaadhukAs to that of ChandrA. Swamy says: "Oh Paadhukais of the Lord, which smashed the arrogance of Bali Chakravarthy! How did you in Your ChandrA (golden) form perform the miracle of opening the closed eyes of the wives of the DevAs shut by the injustices of Bali? At the time of Your Lord's incarnation as Thrivikrama, His foot shot out and your golden sheen grew with it and served as the Young Sun, whose rays opened the closed lotus eyes of the wives of DevAs. How did you of the form of ChandrA, the enemy of the lotuses perform the miracle of opening the lotus eyelids of the consort of the DevAs?"

2) Srimath Andavan's anubhavam: During ThrivikramAvathAram, the body of the Lord grew to gigantic proportions. The Paadhukais grew proportionately with the growing legs/body and cast their golden lustre all around. The lotus like faces of the consorts of DevAs bloomed with joy as a result of the contact with those golden rays.

3) Swami Desikan uses here the double meanings of the word Chnadra (Moon and Gold). He says: "Oh Paadhukai of the Lord, who destroyed the arrogance of Bali Chakravarthy (Bali-Vimardhana Paadhuke)! You have a body made of gold (Thvam ChandrAkruthi :). Your golden lustre spread around at the time of ThrivikramAvathAram (TadhAnim VikrAnthikAla vitathEna nijEna dhAmnA). What was the result of those golden rays as they fell on the lotus like faces of the sorrow-stricken wives of the DevAs? Those golden rays served as the morning Sun for the lotus-like faces of the DEva S3 s and made them bloom joyously (nijEna hEma dhAmnA VaimAnika Pranayini vadhana ambhujAnAm bAlAtapam akalpayATA:).

SIOkam 739 of Sri RanganAtha Paadhuka Sahasram

IEbHE thadhApraBhruthi nUnamiyam BhavathyA:
kAnthyA kavErathanayA kanakApagAthvam
yAvanmukundhapadhahEmapadhAvani! thvam
puNyam viBhUShithavathi puLinam thadhlyam

Meaning: Oh Gold Paaduka of the Lord! When the Lord is on the shores of the Kaveri, and you graced, by your presence, the holy sands, from then on the river acquired the name Kanakapaga. It is certain! Hema, Kanaka=gold

Special Notes by V. Sadagopan

1) **UtthamUr Swami'sanubhavam:** In the previous verse, Swami Desikan suggested that ChandrA got the power of SooryA with the help of the PaadhukAs; in this verse, Swamy states that river Ponni (the golden hued Cauvery) also got its golden color form the PaadhukAs. Swamy says: "Oh Golden PaadhukAs of MukundhA! The river Cauvery attained its golden color from you and came to be known as the river Ponni from the day on which you occupied its banks and spread your golden lustre. Basking under that golden lustre, the river inherited /derived its golden lustre leading up to its name of Ponni.

2) **Srimath Andavan's anubhavam:** Oh Paadhuke! River CauvEry is known as the golden one (Ponni). You arrived at Srlrangam. Your golden hue fell on the river and made it golden since that time.

3) Oh Golden Paadhukai of MukundhA (Mukundha Padha hEma- padhAvani)! When you decorated the pure sand hills of the river Cauvery with Your golden rays (Thvam Yaavath Tadhlyam PuNyam puLinam vibhUshithavathi), from then on (TadhA Prubruthi), this cauVery river (Iyam KavEratanayA) became a golden river (BhavathyA kAnthyA kanakApagathvAm IEbHE).

SIOkam 740 of Sri RanganAtha Paadhuka Sahasram

chithram sarOjanilayAsahithasya shOrE:
vAsOchithAni charaNAvani! samviDhithsO:
sadyO vikAsamupayAnthi samADhiBhAjAm
chandhrAthapEna thava mAnasapankajAni

Meaning: Oh Paaduka! In order that the hearts of yogis will be fit to receive the Lord and His consort and retain the Couple, You make the heart- lotuses blossom, by the impact of Your moonshine, so to say, by the lustre of Your gold that is sunshine for the process.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You desired to create many residences for the Lord with His consort MahA Lakshmi. So, you made the heart lotuses of many yOgis bloom. The miracle of it all is that you used the cool rays of the Moon to make those heart lotuses bloom. Normally, it is the Sun that makes this happen since Moon is not a friend of the Lotuses. However in Your presence, the question of any enmity does not exist". There is no inconsistency here, if we have the meaning of ChandrA to be gold instead of the Moon.

Swami Desikan states here that the Paadhukai (Swamy NammAzhwAr) through His Tamil vedam (ThiruvAimozhi) opened up the heart lotuses of Yogis like Naadha Muni to receive the Lord and His consort there. The cool lustre of ThiruvAimozhi made the heart lotuses of the Yogis bloom. Normally, they bloom due to the warm rays of the 4 VedAs (Sun). Swamy NammazhwAr also established that worship of the Lord without His consort is fruitless. All of this was made possible by the compassionate SatAri/ PaadhukA (Swamy NammAzhwAr).

(2) **Srimath Andavan's anubhavaM:** Here again, Swami Desikan uses the double meaning of "Chandra" to mean the Moon and Gold. He suggests playfully that the Moon's rays made the lotuses bloom. Normally, the Moon's rays have the opposite effect. Swami Desikan says in this context: "Oh PaadhukE! You desire to create many places of residence for the dhivya dampathis. With Your golden rays, you make the heart lotuses of the Yogis bloom and get prepared to receive the dhivya dampathis on those lotuses.

(3) Oh PaadhukE! You desire to create many appropriate places for the residence of Your Lord with His consort (hE CharaNAvani! SarOjanilayA Sahithasya SourE: VaasOchithAni samvidhathsE). You choose the heart lotuses of the Yogis (SamAdhibhAjAm maanasapankajAni chinthayasi). With Your golden lustre, immediately make the heart lotuses bloom (Tava ChandrAtapEna sadhya: vikAsam upayAnthi). This is a wonder (Chithram).

A few more reflections on SIOkam 740:

Sri: Dear Bhaktas, Adiyen wishes to share a few additional reflections on verse 740 from the Padhuka Sahasram. Swami Desikan reveals here *the mahOpakaram of the Padhukas to yogis engaged in meditation of the Lord residing in the cavity of the heart*. The mahanarayanOpanishad extols the Lord as "yO antha samudhrE kavayO vayanthi". The Padhukas (Swami NammAzhwar's Pasurams) outline the procedure for such an exalted Lord to remain enshrined forever in the heart-lotus.

The ChandOgya Upanishad glorifies Brahman, who resides in the cave of the heart. This enables us to readily recognize that the deity being meditated upon in *Dahara vidya discussed in the 8th Chapter of the Chandogya Upanishad is Lord Narayana*. Let us see how.

Specifically, the Chandogya Upanishad states "aTha yadhidham asman brahmapurE dhaharam pundarIkam vEshma, dhaharOsminnanthara AkAsha: thasmin yadhantha: thadhanvEShruvyam thaddhAva vijijnyAsithavyam"

Meaning: The body is the city of Brahman There is a small abode here that is the heart. There is small ether within that abode. That ether and that which is within that ether are both to be meditated upon. The Upanishad further explains that the 8 qualities like apahathapApmA (unaffected by sin), vijara: (unaffected by old age), vishOka: (free from sorrow), vimruthyu: (imperishable) vijiDhathsa: apipAsa: (free from thirst), sathyakAma: (lover of truth), sathyasankalpa: (he who wills the truth), AthmA (soul) Esha: for the Brahman. In the Vedanta Sutras, Veda Vyasa establishes that dhahara is Brahman. Brahman is characterized by 8 qualities and he is to be meditated upon as such.

Dahara vidhya is also expounded upon in the Mahanarayana Upanishad mantram

"Dhaharam vipApmam paramEshva BhUtham yath puNdarIkam

PuramaDhyasaggamsTham I thathrApi dhaharam gaganam
VishOkasthasminyadhantha sthadhupAsithavyam"

Meaning: That small lotus of the heart, which is opposed to all that is defiling and which is the abode of paramatman, is stationed in the middle of the body of the aspirant. Even there, the small ether which is within that abode, and which is characterized by sinlessness and others and that which is within that ether-both are to be meditated upon.

The very next mantram of the Mahanarayana Upanishad connects **this upasana to Lord Narayana through the mantram**

YadhvEdhAdhoU svara prOkthO vEdhAnthE cha prathiShTitha: I thasya
prakruthillnasya ya: parassa mahEshvara:

Meaning: The pranava is ordained to be recited at the beginning of the Veda and also at the end of it. The letter akAra into which it merges is the source of it. He that is denoted by that akAra is the supreme Lord.

We may note here that "A" is the vowel without which no consonant can be pronounced. This indicates the all-pervasiveness of Lord Narayana. Eloquent testimony in support of this fact can be seen from Lord Krishna's Bhagavad Gita declaration "aksharANAm akArOsmi".

Swami NammAzhwar, whose pasurams it may be remembered embed the essence of the Upanishads (sahasra shAKhOpanishad samAgamam), affirms that the Supreme Being, Brahman, glorified in the Dahara Upasana of Chadogya Upanishad and Mahanarayana Upanishad is Lord Narayana, who is never separated from Sri. Swami Desikan brings out this message in the Sri Stuthi salutation "yOgAramba tvaritha manasO yushmadhAikantiyuktam", i.e., the purport of AshtAnga Yoga, the process by which Yogis meditate on the Supreme Being enshrined in their heart lotus is to eulogize the Lord and his consort Sri together.

Swami Desikan brilliantly eulogizes this mahOpakaram of Swami NammAzhwar through the analogy of the gentle moonlight helping illumine the dark cavity in the dark cavity of the heart-Lotus. It may be asked how lotuses can blossom in moonlight? Swami Desikan answers this right away by noting that the moonlight is merely a reflection of the sunshine radiated by the Golden Padhukas. What a brilliant word-play!

Another important meaning from this verse is that the Dahara vidya is an extremely complicated Upasana adopted by Bhakti Yogis. Success in their efforts comes about only on account of the limitless blessings of the golden Padhukas, which radiate sunshine that is subsequently reflected as moonlight in the cave of the heart lotus of Bhakti Yogis.

SIOkam 741 of Sri RanganAtha Paadhuka Sahasram

thvayyEve pAdhamaDhirOpya navam pravAham
nAThE padhAvani! nishAmayithum pravrutthE
AthmlyakAnchanaruchA BhavathI viDhatthE
hEmAravinghaBharithAmiva hEmasinDhum

Meaning: Oh Paaduka! When Lord Ranganatha takes a stroll to the Kaveri side to witness the new floods, say on Adi 18th setting His feet on You, You radiate golden effulgence that produces numerous images of golden lotuses on the water surface of the river.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When RanganAtha mounts on you to travel to see the new floods of Cauvery during the *8eenth day of the month of Aadi*, You make that golden river filled with golden lotuses through your golden lustre.

2) **Srimath Andavan's anubhavam:** The inner meaning is that even one of the Paasurams of Swamy NammAzhwaR can make one's mind bud and bloom as long as one comprehends their deep meaning and the RasAnubhavam behind it.

3) PerumAl wishes to see the new floods in CauvEry on PathinettAm Perukku day (Navam pravAham nisAmayithum pravrutthE). He enters His foot inside You (NaaTE ThvayyEva Paadham adhirOpya). You arrive at the river transporting Your Lord. What happens next? You spread your golden rays and fill the Cauvery floods with a forest of golden lotuses (Hema Sindhum aathmeeya kaanchana ruchA hEmAravindha bharithAmiva vidhatthE).

SIOkam 742 of Sri RanganAtha PaadhukA Sahasram

viharathi puLinEShu thvathsakhE ranganAThE
kanakasariidhiyam thE pAdhukE! hEmaDhAmnA
vahathi salilakELIsrasthachOLavarODha-
sthanakalashaharidhrApankapingAmavasThAm

Meaning: Oh Paaduka! When Lord Ranganatha walks near the sand-dunes on the river Kaveri, Your golden colour gets projected on to the waters, making one wonder whether it was from a yellow pigment from the breasts of the ladies of the Chola harem, enjoying water-sport.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! When RanganAthA travels with your help on the sand dunes of river Cauvery for engaging in water sports, your golden lustre falls on the river and makes its water, golden yellow. That special yellow color reminds us of the turmeric paste from the breast region of the beautiful women of ChOLa dEsa that gets admixed with the waters of Cauveri to cause that unique hue to the river.

The words to cause that unique hue to the waters of the river is: "ChOLaavaarodha sthana kalasa". These words have been interpreted in many ways. According to one, the turmeric paste causing the yellow color is originating from the breast region of the ChOLA ladies taking their bath in the river. According to another tradition, these words connect the origin of this color to the ladies of the inner chambers of the Lord engaged in water sports (spraying colored waters containing turmeric) with Him. According to yet another interpretation, AaNDAL is identified as the consort of responsible for the mixing of the turmeric paste from her body.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one witnesses the golden hue from you spreading and enveloping the Cauvery River as Your Lord moves around the sand banks of the river, one is reminded of the scene of the Jala Kreedai of the King of ChOLa desam in the river with his many consorts. At that time, the turmeric powder worn on the bodies of the consorts dissolves in to the waters of the river and creates a golden hue to the waters of Cauvery.

3) The Lord arrives at the sand banks of Cauvery adorning you on His sacred feet (Thvath-sakhE RanganATE puLinEshu viharathi). This cauvery river (iyam Kanakasarith) gets admixed with your golden hue (iyam Kanaka sarith tE hEma dhAmnA) and attains a golden hue (pingAm avasTAm vahathi). That reminds one of the scenes of the ChOLa RaajA enjoying his Jala Kreedai with his dEvis and the dissolution (in Cauvery waters) of the turmeric paste that adorned the big breasts

of the ladies of the inner chamber of the king (salila kELI srastha ChOLa avarOdha sthana-kalasa haridhrapanka pingAm avasTAm vahathi).

SIOkam 743 of Sri RanganAtha PaadhukA Sahasram

suraBhinigamaganDhA soUmyapadhmAkarasThA
kanakakamalinIva prEkshyasE pAdhukE! thvam
Bhramara iva sadhA thvAm prApthanAnAvihAra:
shathamaKhamaNinIla: sEvathE shArngaDhanvA

Meaning: Oh Paaduka! You are the veritable lotus creeper that exudes Vedic fragrance. A golden lotus creeper at that! Like the one that is in the hand of Mahalakshmi. (Or like the one growing in the Chandra-pushkarini) As the Lord, with His blue lily-like hue, hovers round you, one is reminded of the bee hovering around the lotus.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! With Your fragrance of Vedas, You are seen as the lotus on the hand of Sri Devi. At that time, you appear like a lotus creeper blossoming in the sacred tank of Lord RanganAtha known as Chandra PushkaraNi. Your Lord, the wielder of the bow celebrated as SaarangA, seeks always Your Company and in His form as a bluish-black hued bee sits on you (staying as lotus) and goes on His many jaunts with you.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When we look at you, we are reminded of a golden lotus. You have Veda parimaLam (Vedic fragrance). When we have the sevai of Your Lord adorning you, we think of Your Lord as the honey bee that roams around you, the golden lotus. The inner meaning is that Lord of Srlrangam enjoys the AzhwAr without interruption just as the honeybee enjoys the lotus flower filled with abundant honey.

3) Oh PaadhukE! You have the pleasant fragrance of Vedam (Thvam Surabhi nigama-gandhA). You are on the hands of the beautiful MahA Lakshmi as the lotus (Thvam Soumya Padhma karasTA). You are seen there as a golden lotus (Thvam Kanaka kamallInIva prEkshyasE). Your Lord adorning the bow known as Saarngam (Saarnga dhanvA) has many kinds of sanchArams, while adorning you (PrAptha NaanA vihAra :). He is like a dark blue Indhraneela gem in His hue (Sathamakha maNi Neela: Saarnga dhanvA). In his hue, He is like a honey bee (Bhramara iva) that circles always around you (the golden lotus with vedic fragrance).

SIOkam 744 of Sri RanganAtha PaadhukA Sahasram

kanakaruchiravarNA m pAdhukE! sahyasinDhu:
shriyamiva mahanlyAm sinDhurAjasya pathnI
svayamiha saviDhasThA soUmyajAmAthruyukthA-
mupacharathi rasEna thvAmapathyABhimAnAth

Meaning: Oh Paaduka! Kaveri is the wife of the ocean-god. When the Lord walks near the river, she (Kaveri) presumably renders the best homage and courtesy to you- as you are like her daughter Lakshmi-and to the Lord, who is charming, gold-hued son-in-law, by name itself, i.e., Ramyajamata (Azhagiya Manavalan).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After paying tribute to the PaadhukAs as lotus creepers in the previous verse, Swami Desikan is reminded about the lady seated on the lotus flower and holding lotuses on her hands (viz), MahA Lakshmi. He equates the PaadhukAs then to MahA Lakshmi and describes the honors done by Cauveri to the PaadhukAs at Srlrangam.

Swami Desikan says: "Oh PaadukE! The river Cauveri flowing from the Sahya mountains (Western Ghats) is the wife of the Lord of the Seas. She recognizes you as the bride of the beautiful bridegroom (Sowmya JaamAthru /Azhigiya MaNavALan) at Srlrangam and considers you as equivalent to MahA Lakshmi. Out of affection for you and your status as the bride of RanganAtha, Cauvery shows her respect by flowing gently next to the temple, where you reside with the Lord and serve Him.

2) Srimath Andavan's anubhavam: Oh PadhukE! When Your Lord travels on you and reaches the banks of Cauvery (His Mother-in-law), some thing interesting happens. Mother-in-Law Cauvery looks at you and thinks that it is her daughter that has come home with Her Lord and she performs all upachArams to you with joy. Why does Cauvery get confused? The 3 things that throw her off are: (1) You have the golden hue of her daughter (2) all the world celebrates You just as they celebrate Her daughter (3) You do not leave the side of the Lord just like her daughter.

3) Cauvery is the wife of Samudhra Raajan (Sahya sindhu: Sindhu Raajasya pathni). Here at Srlrnagam, She is very near her daughter and son-in-law and performs upachArams for the Lord, who adorns the reflected golden sheen of MahA Lakshmi, her Daughter (iha Svayam saavidhasTA sathee kanaka ruchira varNAM soumyajAmAthru-yukthaam Sriyamiva upacharathi). Oh PaadhukE! When Your Lord arrives on the banks of Cauvery river, His Mother-in-Law's home, She mistakes You for Her golden hued daughter, who is celebrated by all and offers all the upachArams (Soumya-jaamAthru-yuktham Sriyamiva MahaneeyAm ThvAm apathyAbhimAnAth rasEna upacharathi).

SIOkam 745 of Sri RanganAtha PaadhukA Sahasram

anukalamupajlvya dhrushyasE nirjarANAM
thripuramaThanamoULoU shEKharathvam dhaDhAthi
prathipadhamaDhigamya prApthashrungAsi shoUrE-
sthadhapi charaNarakshE! pUrNachandhrAkruthisthvam

Meaning: Oh Paaduka! What a perfect similitude you bear for the moon! Whereas You are helpful, every moment, for protection of the devas, the moon is every day losing its digit as food to the devas; You are held in respectful adoration by Siva whereas the moon is held in his head; even as the moon gets sharpened in its edge on the 1st day after the Full Moon, You acquire additional greatness in every step of walk. Nevertheless, you are Full Moon-You are gold in nature.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Here, Swami Desikan elaborates on another aspect of the PaadhukAs serving as ChandrA (Gold). He wonders how the PadhukAs serving as the crescent Moon serves also as the golden, full Moon simultaneously. There are 2 intepretations for this verse. We will stay with the 2nd intepretation: "Oh PaadhukE! Every second, you serve as the site for DevAs to come to get their desired boons. You become then the crescent Moon on the head of MahEswara, when He bows before you in that assembly of dEvAs. You attain greater and greater auspiciousness with every step taken by Your Lord riding on you. With all these attributes, it is no wonder that you have attained the status of the golden full Moon inspite of serving as a phase of the Moon (crescent Moon) on MahEswarA's Jadai at other times.

2) Srimath Andavan's anubhavam: Oh PadhukE! All dEvAs approach you and prostrate before you for their welfare. Lord Siva adorns you as His decoration for His head and places you reverentially on His head. PerumAL thinksthe world of you and adorns you on His sacred feet often.

3) Oh PaadhukE! You have the appearance of the golden full Moon (Thvam PoorNa Chandra Akruithi: vahasi). That Moon has 16 kalais. SaasthrAs say that the devathAs consume one kalai each day. DEvAs use the Kalais of the Moon as their nourishing food (Thvam anukalam nirjarANAm upajeevyA dhruyasE).

Lord Siva adorns that Moon (paadhukai). On His jadaI and He gets blessed just like the other dEvAs (Thvam ThripuramaTana moulou sEkarathvam dadhAnA).

On prathamai days, the Kalai of the Moon is somewhat elevated and that makes the crscent Moon look like the full Moon. In spite of it, you are fully golden and resemble in that respect also the full Moon (Prathipadham adhigamyA prAptha srungA asi; tadhapi poorna chandra Akruithi)). The word Prathipadham stands for both Prathamai and each step. With each step of Lord RanganAthA, the crescent Moon grows and after 16 steps (16 kalais), the crescent Moon gets transformed in to Full Moon.

SIOkam 746 of Sri RanganAtha PaadhukA Sahasram

kanakamapi thruNam yE manvathE vItharAga:
thruNamapi kanakam thE jAnathE thvathprakAshal:
maDhuripupadharakshE! yath thvadhArThOpanIthAn
pariNamayasi halmAn dhEvi! dhUrvAnkurAdhIn

Meaning: Oh Lord's Paaduka! Whosoever, without any other attachment whatever, treat even gold as mere grass, will see-by virtue of the wisdom you gave them-the glitter from you falling on it, gold even in a grass of Doorvankura (dedicated to you in archana).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of Madhusoodhana! Dispassionate devotees of yours consider even the valuable gold as equivalent in value to a worthless blade of grass. They benefit from the true knowledge that you conferred on them and salute you for your powers in converting the blades of grass (presented during your worship) into Gold. Your golden rays fall on the blades of grass and transform them in to gold. Your devotees are known for their VairAgyA (dispassion) and hence they show no interest in the gold. Although they are impressed with your power to convert lowly objects in to gold, they have no desire for worldly wealth.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Those who have deep bhakthi for PerumAL consider gold as being worthless as a blade of grass. Even for those virakthAs, you make them consider those blades of grass as being equal in value to that of gold. When your golden lustre falls on the aruham pull (panic grass) collected for your worship, those blades of grass look like gold and become valuable to your bhakthAs.

The inner meaning is that even those who are born low and do not have any scholarship get to know the inner meanings of the Paasurams of Swamy NammAzhwAr due to AzhwAr's grace. When they become blessed this way, then even those of exalted birth and scholars celebrate the one of low birth and status with reverence.

3) Oh PaadhukAs of the Lord, who destroyed the asuran named Madhu (Madhuripu PadharakshE)! BhakthAs of PerumAL are devoid of desires for worldly wealth (veetha RaagA :). They think even of gold as a worthless blade of grass (yE kanakamapi thruNam manvathE). Even these VairAgyasAlis, look at the transformation that you brought on the panic grass bundle assembled before you for your worship and how you changed them in to gold through Your golden lustre. (tE thruNamapi Thvath prakAsai: kanakam jaanathE). The blades of aruham pul placed before you take on the golden sheen as your golden rays fall on them (yath ThavtharTOpaneethAn dhUrvAnkurAdhIn haimAn pariNamayasi).

[SIOkam 747 of Sri RanganAtha PaadhukA Sahasram](#)

vishuDdhimaDhigacChathi jwalanasangamAth kAnchanam
vidhanthi cha jaganthi thanna Khalu thadhviparyasyathi
kaTham kanakapAdhukE! kamalaIOchanE sAKshiNi
thvayalva parishuDdhathA huthaBhujOpi jAGatyathE

Meaning: Oh Gold Paaduka! Gold is freed of baser materials by fire-treatment. This is known to all and there can be no reversal of this; but then how is it even Agni Deva has to bear you and thereby, acquire a purity-this when the Supreme Lora is observing it as a witness!

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukE! It is well known that gold loses its dross and becomes pure, when it joins fire. It is also known that gold does not purify the fire. Be that as it may, you purified Agni as Lord Krishna was watching you at the time of the burning of the KaaNdava forest.
- 2) **Srimath Andavan's anubhavam:** When gold has admixture with "dirt" due to association with lower metals such as silver or copper, it is treated in fire to get rid of the latter and thereby restore the pristine purity of Gold. Only fire can do this purification. Even that fire (Agni) is purified by You. When Agni devan adorns you on His siras, he is rid of all dhOshams.
- 3) Oh Golden PaadhukE (hE Kanaka PaadhukE)! Gold gets rid of any admixture with lower metals through exposure to fire (Kaanchanam jvalana sangamAth visuddhim adhigacchathi). The entire world knows about this phenomenon (Tath jaganthi vidhanthi). It is a wonder that You remove the blemishes of even Agni as Your Lord watches this transformation of Agni as a silent witness (Kamala IOchanE saakshiNi kaTam HuthabhujOpi Thvayaiva parisuddhathA jAgaDyathE?).

[SIOkam 748 of Sri RanganAtha PaadhukA Sahasram](#)

thArAsangapraThithaviBhavAm chArujAmbUnadhABhAm
thvAmArUDasthridhashamahithAm pAdhukE! ranganATha:
sanchAriNyAm surashiKhariNasthasThuShA mEKhalAyAm
DhatthE matthadhviradhpathinA sAmyakakshyAm samIkshyAm

Meaning: Oh Paaduka! You shine with the effulgence of gold, with inset pearls. Devas praise you when the Lord walks along, with His Feet on You, it looks as though an ichorous elephant walks along on a moving Meru mountain-slope with stars winking all around!

Special Notes by V. Sadagopan

- 1) **UtthamUr Swami's anubhavam:** Mount Meru is known as the golden mountain; Swami Desikan describes here the PadhukAs as the foothills of Mount Meru. He says: "Oh PadhukE! RanganAtha mounts you, who is celebrated by dEvAs. You are well known for your beauty arising from the combination of your beautiful pearls with your golden lustre. RanganAtha travels on you around the foot hills of starry Mount Meru like the elephants in rut there. Stars are equated to the pearls on the PaadhukAs; the golden sheen of Mount Meru is equated to the golden hue of the PaadhukAs. Lord RanganAthA is equated to the majestic elephants moving at the foothills of the golden Mount Meru.
- 2) **Srimath Andavan's anubhavam:** The inner meaning is that PerumAl is like a joyous elephant in rut strutting on a golden mountain, when He realizes that Swamy NammAzhwar with

limitless love to Him is linked to Him as SeshabhUthan consistent with the meaning of PraNavam.

3) Lord RanganAtha adorning you appears like the bull elephant in rut strutting joyously on the foot hills of golden Meru Mountain (RanganATa: ThvAm aarooDassan sanchAriNyAm sura-sikhariNa: mEkhalAyAm tasTushA matthadhvirapathinA sameekshyam saamyakakshyam dhatthE). He is happy to adorn You for His sanchArams since You are celebrated for Your links to His praNavam (tAra aasanga praTitha VibhavAm ThvAm) and You have a golden luster that is beautiful to behold (chAru jaamBhUnadhAbhAm ThvAm) and You are adored by the DevAs (Thridasa mahithAm ThvAm).

SIOkam 749 of Sri RanganAtha PaadhukA Sahasram

kanakaruchirA kAvyAKhyAthA shanalscharaNOchithA
shrithagurubuDhA BhAsvadhrUpa dhvijADhipasEvithA
vihithaviBhavA nithyam viShNO: padhE maNipAdhukE!
thvmasi mahathI vishvEShAm na: shuBhA grahamaNdali

Meaning: Oh Manipaaduka! You have a gold-lustre of red hue. You have a vital place in Ramayana etc. You move about only slowly. Gurus and learned ones cling to you. You shine like the sun. Eminent Brahmins worship you. You stay put to the Lord's Feet permanently. (The planets, namely, the red Angaraka, Sukra alias Kavya, Sani who is slow moving, Guru and Budha, Soorya and Chandra-these encircle in their paths in the celestial sphere. They will prove auspicious in specific periods, being otherwise at other times.) But you are always auspicious as a peculiar planetary combination, unusual this way, conferring benefits on us permanently.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After Swami Desikan thought of the golden Mount Meru, he shifted his attention to another golden vathu (viz)., AnkArakA, one of the nava grahams known for his golden color. From AnkArakA, Swami Desikan moves on to the other planets except Raahu and Kethu. The group of AngArakA and 6 other planets are known as Graha MaNDali. The worship of Graha MaNDali wards off all inauspiciousness. Swami Desikan considers the golden PaadhukAs as the best and biggest Graha MaNDali since they are associated with the holy feet of the Lord. As such, PaadhukAs confer unalloyed bliss for its devotees as the Supreme Graha MaNDali.

Swami Desikan comments: "Oh golden PaadhukAs celebrated in RaamAyanam and moving slowly following the pace of Your Lord! You are approached by the great AchAryAs and Yogis and you have a supremely lustrous body. You are forever worshipped by the Brahmins and have attained great glory by your intimate association with Your Lord's sacred feet. You, who confer the choicest blessings on us, are the most auspicious combination of all the 7 planets (Graha MaNDali).

Swami Desikan hints that the ordinary Graha MaNDali will give boons only to some. The extraordinary Graha MaNDali (The Lord's Paadhukais) will however bless one and all and even confer Moksham on its worshippers. Such is its unique power!

2) **Srimath Andavan's anubhavam:** The inner meaning is that for those who have SadAchArya sambhndham, there will be no mischief (ubadhavam) from the nava grahams. Oh PaadhukE! On You Golden sheets are enmeshed. Great IthihAsams like Srlmad RaamAyanam and Maha Bhaaratham sing your glories. You enable the Lord to have enjoyable travels on you. All the AchAryAs and Scholars have sought refuge in you. You outshine the Sun with Your lustre. All the sreshta BrAmins worship you. The Lord's sacred feet acquire special glory because of their sambhandham with you. As a result of all these subha lakshanams, you ward off the

inauspiciousness caused by the nava graham and confer auspiciousness on those, who seek your protection.

SIOkam 750 of Sri RanganAtha PaadhukA Sahasram

**prajvalithapanchahEthirhiraNmayIm thvAm hiraNyavilayArha:
Avahathu jAthavEdhA: shriyamiva na: pAdhukE! Nithyam**

Meaning: Oh Paaduka! May Agni, of five flames, who will melt gold, called Jatavedah, grant us, ever too, the great gift of YOU, (Gold Paaduka) as SRI! May the Lord-for whose praise the Vedas were born and so who is designated as Jatavedah-who has 5 fold armoury, who once killed HiraNya (meaning gold) grant us 'Sri' of Paaduka at all times! Paaduka is the greatest SRI!

(Agni is said to have 7 flames, two of which are in the South and Northeast, being inauspicious, being of maledictory significance. Hence five flames only are reckoned. Also recall Srisookta, which prescribes praying to Fire to grant gold-coloured Lakshmi. The Vedic Trinity is declared immortal Sri. That Sri is also sought, Paaduka being equivalent to the Vedas).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your Lord possesses the five weapons to destroy the enemies of the righteous people and dEvAs. During His incarnation as Lord NarasimhA, He did not even use His weapons and destroyed HiraNyakasipu with His sharp nails alone. He is the One, who arranged the VedAs for His listening pleasure and hence is known as Jaatha Veda. May such a Lord of many auspicious attributes bless us to have access to your golden self always and confer this undecaying wealth to us always!

In Sri Sooktham, the golden-hued MahA Lakshmi is praised and the request is made to Jaatha Vedas to confer the wealth controlled by MahA Lakshmi. Jaatha Vedas can also be interpreted as Agni or Srlman NaarAyaNa, whose breath is the VedAs. Since MahA Lakshmi is the cause of the auspiciousness (good fortunes) of her consort, we will intepret Jaatha Vedas here as Srlman NaarAyaNan. Swami Desikan prays in the last sIOkam of the Kaanchana Paddhathi for the boon of obtaining the Lord's PaadhukAs (Swamy NammAzhwAr) as his supreme wealth.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! SaashtrAs say that one acquires wealth through meditation of Agni. In a similar manner, our prayer to perumAL is to bless us with SadAchArya sambhandham just as Agni blesses his upAsakAs with wealth. We do not ask AchAryAs for the gift of PerumAL but we do ask PerumAL for the boon of AchAryaas. We have vowed to meditate always on AchAryAs, praise them, perform Kaimkaryams dear to their heart, have darsanam of them and hear their anugraha bhAshaNams always.

(3) PerumAL has the 5 radiant weapons in His hands for use against the enemies of His BhakthAs (PanchahEthi: JaathavEdhA :). The Lord is powerful to kill strong enemies like HiraNyakasipu (HiraNyavilayArha: JaathavEdhA :). Just as Agni, who can destroy the dross accompanying the gold (HiraNyavilayArhA: JaathavEdhA:) and confer wealth like gold (HitraNmayeem Sriyamiva), Our prayers to PerumAL are to grant us always Your golden Self to us as the most wished for boon (JaathavEdhA: HiraNmayeem ThvAm na: nithyam aavahathu).

Sri RanganAtha PaadhukA Sahasre 22nd Kaanchana Paddhathi sampoornam

23. Sesha Paddhathi

(Paaduka exhibiting its status of subservience Also the incarnation of Adisesha)

Introduction: This Paddhathi has 10 sIOkams. After description of the gems of PaadhukAs and its golden form in the previous Paddhathi, Swami Desikan turns his attention to the indwelling power of the Padhukais. In this section, known as Sesha Paddhathi, **Swamy states that the empowering force of PaadhukAs is none other than AdhisEshA.** He points out that AdhisEshA, who serves as the bed of the Lord in the milky ocean has become the PadhukAs to serve his Lord on His earth BhUIOka Vaikuntam.

SIOkam 751 of Sri RanganAtha PaadhukA Sahasram

sruShtAm BhUmAvanantEna nithyam shEShasamADhina
aham samBhAvayAmi thvAmAthmAnamiva pAdhukE!

Meaning: Oh Paaduka! I regard You as a Jivatma 'created' in this world as an example of servile a soul ought to be, with respect to the Lord; this creation may be said to be by Adisesha himself, (who is the finest example of Seshatva) or by the Lord Himself. [Ananta=Adisesha, as well as the Lord].

Special Notes by V. Sadagopan

Many bhakthAs seeking progeny are told that they have Sarpa DhOsham and are asked by the astrologers to have prathishtai of Naaga statue or go to KaaLahasthi to perform a homam. AdiyEn thinks that Sri VaishNavAs can do instead any one of the following things to be blessed with SanthAna PrApthi at the right stage in their lives:

(1) Go to one's AchAryan and pray to Him for Phala ManthraAkshathai for SanthAna PrApthi after performing Sethu SnAnam

(2) Go to Sri RanganAthA's Sannidhi or Swami Desikan's Sannidhi adjacent of Sri RanganAyaki's sannidhi at SriRangam and recite the 10 sIOkams of Sesha Paddhathi for a MaNDalam and receive Periya perumAL's and ThAyAr's SaThAri, Theertham every day with one's wife.

A similar PaarAyaNam can also be done before Lord DevanAtham at the dhivya desam of ThiruvahIndhrapuram or before Swami Desikan's sannidhi there. Lord DevanAtham chose the name of ThiruvahIndhrapuram (AdhisEshapuram) for His dhivya desam in recognition of the great Kaimkaryam done by AdhisEshan here for Him.

Similarly for Navagraha dhOsham, there is no need for Sri VaishNavALS to do Navagraha Saanthi Homams. **Recitation of the 749th SIOkam of Sri RanganAtha PaadhukA Sahasram daily would ward off the Nava graha DhOsham:** NaaL yenna seyyum kOL yenna seyyum Yennappan ThALL paRRinARkku meaning: What troubles can the nakashathrams, Thithis and Grahams cause for one, who attaches Himself firmly & solely to the Feet of the Lord and the SaThAri there?

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! AdhisEshA thought that he should protect the Lord's feet on earth and incarnated as your indweller. I celebrate you, who remind me of the concept of SeshA and Seshin to depict the relationship between Self (Jeevan) and the Lord (Iswaran). (Lord creates Jeevans and wants them as His Seshans and for that purpose removes their PuNyams and Paapams. He is the Sarva Seshin for all sentient and insentient beings created by Him).

2) Srimath Andavan's anubhavam: Here, Swami Desikan describes that PaadhukA is AadhisEsha avathAram. AdhisEshan is present in the PaadhukA Roopam.

3) Oh PaadhukE! AdhisEshan creates you in Bhoo IOkam as PaadhukA. (AnanthEna nithyam sEsha-samAdhinaa BhUmou srushtAm)

SIOkam 752 of Sri RanganAtha PaadhukA Sahasram

padhmABhOgAth pAdhukE! rangaBharthu: pAdhasparshAdhBhOgamanyam prapithsO:
shEShasyalkAm BhUmikAmabravItth thvAm AchAryA Nama graNir yAmunEya:

Meaning: Oh Paaduka! The 1st among Acharyas, Alavandar, identifies you as an incarnation that Adishesha took in order that he can enjoy contact with the Lord's Feet, in a manner different from what is available to Mahalakshmi as her privilege.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! MahA Lakshmi gets a great pleasure by pressing Her Lord's feet and enjoys the contact of a small portion of her Lord's body during that Kaimkaryam. AdhisEshA wants to derive a greater pleasure than MahA Lakshmi and takes your form to enjoy those sacred feet of the Lord during every moment of His travel with you (Paadhukais).

2)Srimath Andavan's anubhavam: Swamy AlavanthAr reveals that AdhisEshan wanted to gain the bhOgam superior to that experienced by MahA Lakshmi by pressing Lord's sacred feet. Therefore, AdhisEshan took the form of Paadhukais so that the Lord's entire feet can have contact with him. The inner meaning is that AzhwArs and AchAryAs experience sukham that is more than that experienced by MahA Lakshmi Herself.

3) Swamy AlavanthAr has already attested to AdhisEshan taking the form of PaadhukAs to serve the Lord through his SthOthra Rathna sIOkam:
nivAsa SavyA Aasana paadhuka upadhAna varshAt-apavAraNAdhibhi: sarIra bhEdhais-tava sEshathAM gathai: yaTOchitham Sesha ithIrihE janai: **AdhisEshan serves as the abode (nivAsam) for the Lord; His bed, Umbrella and PaadhukA as His ancient Seshan (Aadhi Seshan).**

AalavanthAr is the loftiest among AchAryAs (AchAryANAm agranee: YaamunEya :). He described that AdhisEshan took the avathAram of PaadhukAs (Seshasya yEkAm bhUmikAm aBhraveeth). Why did AdhisEsha transform himself in to PaadhukAs? He did so according to Swamy AlavanthAr for reasons of enjoying a higher order of Sukham than that enjoyed by MahA Lakshmi (Padhmaa BhOgAth anyam bhOgam prapithsO:). She only presses the soft feet of Her Lord, where as AdhisEshan wants to be pressed by the entire feet of His Lord.

SIOkam 753 of Sri RanganAtha PaadhukA Sahasram

shEShathvamamba! yadhi samshrayathi prakAmam
thvadhBhUmikAm samaDhigamya BhujangarAja:
thvAmEva BhakthivinathalrvahathAm shirOBhi:
kAShtAm gatham thadhiha kEshavapAdharakshE!

Meaning: Oh Mother Paaduka! Adishesha (notwithstanding his services such as being the couch) reaches the pinnacle of Seshatva (the acme of servitude) only on taking your form. And those who bend and receive you on their heads attain the very extreme privilege of Seshatva-by your grace!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother! Oh Keasava PaadhukE! The king of serpents, AdhisEsha attained the form of the Paadhukais of the Lord and gained the supreme status of Seshathvam thereby. Others could not come near that exalted status through their services to Your Lord. That is why every one wears AdhisEshA in the form of PadhukhA on their foreheads. Through this supreme service to the Lord, AdhisEshA attained not only the Supreme rank as SeshA to the Lord (Seshin) but also confers on others such a status and gives them Seshathvam.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! AdhisEshan carries the entire w8 of the Lord on his back. He attains thus a status of sEshathvam to the Lord. Those who carry PaadhukA Roopa AdhisEshan on their heads with devotion attain even greater status as SeshAs and display a superior level of Seshathvam. The Kaimkaryam done to AzhwAr-AchArya and the Lord's BhaagavathAs is superior to even that performed for the Lord Himself.

3) Oh Kesava PaadharakshE! The king of serpents attained your roopam (Bhujanga Raaja: Thvadh-bhUmikAm samAdhigamya) and gained a superior state of service/ livelyhood to Your Lord (prakAmam sEshathvam samsrayathi). The devotees with heads bent with devotion for you adorn you on their heads (Bhakthi-vinathai: sirobhi: ThvAmEva vahathAm) gain a status that is far superior in service to Your Lord (ThvAmEva vahathAm tath sEshathvam kAShtAm gatham).

SIOkam 754 of Sri RanganAtha PaadhukA Sahasram

mA BhUdhiyam mayi niShaNNapadhasya nithyam
vishvamBharasya vahanAdhvyaThithEthi mathvA
DhathsE balABhyaDhikayA maNipAdhukE! Thvam
ShEShAthmanA vasumathIm nijayaIva mUrthya

Meaning: Oh Manipaaduka! You perhaps thought: "This earth need not bear this strain of holding the Paaduka, along with the World-Bearer, namely, the Lord, in this manner for all time" and took another form, namely, of Adishesha to remain in the nether world to uphold the Earth! (For this second Adishesha form Bala or might is the forte).

Special Notes by V. Sadagopan

1) Oh MaNi PaadhukE! Thinking that you should give relief to the stress of Mother Earth, who bears the w8 of Lord, You have taken the form of PaathaaLa sEshan (AdhisEsha of the lower world) to bear Mother Earth. (Swami Desikan suggests that AdhisEsha takes the form of PaathALa sEshan to relieve somewhat the burden of Bhumi Devi, who bears the w8 of the Lord standing on the PaadhukAs).

2) **Srimath Andavan's anubhavam:** The inner meaning is that the DayA of AzhwAr and AchAryAs are limitless. They work in many ways to save the jeevan afflicted by samsAric distress. Propelled by their DayA, they comfort the jeevans in many special ways. When they give upadEsams to the foolish beings, they do not address them as fools lest they will be hurt by such a remark and sorrow over their foolish nature. Swamy NammAzhwAr for instance address them as "Vammeen Pulaveer". He invites them as "Oh VidhvAns! Please come near".

3) Oh PadhukE! In the form of AdhisEshA, You carry the Lord, who carries the entire universe (Visvarambhasya vahanAth). BhUmi Devi carries you. You worry about the troubles caused to BhUmi DEvi through this extraordinary effort (Visvambharasya vahanAth vyaTithA maabhUth) and You carry her in PaathALa IOkam on Your head as PaathalA AdhisEshan (Thvam Bala abhyadhikayA nijayA moorthyaiva Vasumathim dhathsE).

[SIOkam 755 of Sri RanganAtha PaadhukA Sahasram](#)

tatthAdhrusA nijaBalEna nirooDa keerthi:
Seshas-Tavaiva pariNAma visEsha yEsha:
RaamENa sathyavachasA yadhananya VaahyAm
vODum purA Vasumatheem bhavathi niyukthA

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** In the previous verse , Swamy Desikan pointed out that PaathALa sEshan chose His strength over intellect (Jn-Anam) to render service to BhUmi DEvi (Mother Earth) in carrying the load of the Lord's weight. Here, he continues with that thought. He says: "PaathaLa seshan and PadhukAs have equal strength. Raamachandra of unfailing words knew very well of that strength of the PaadhukAs and ordered them to bear the unbearable burden of Raajya Lakshmi during His absence from the kingdom of AyOdhya.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Are you the incarnation of AdhisEshan or AdhisEshan your incarnation? I have a doubt as to who is superior to whom between the two of you .Oh PaadhukE! For some reasons, it appears to me that you are superior. One of the key reasons is that Lord Ramachandra picked you at the time of His departure to the forest as His representative to rule the kingdom. He could have picked AdhisEshan instead, but He did not do so. The implication is that AzhwAr is superior to the Nithyasooris like AdhisEshan.

3) AdhisEshan is renowned for his strength (Yesha Sessa: nijabalEna nirooDa keerthi). He is a sort of avathAram of yours (Yesha sEsha: Tava pariNAma visEsha yEva). The Lord , who is true in His words (Sathya vachas Raama:) decided however that You are the One to bear the burden of handling the awesome responsibilities of protecting the kingdom during His absence from the Kingdom (ananya vAhyam Vasumatheem vODum bhavathee niyukthA)

[SIOkam 756 of Sri RanganAtha PaadhukA Sahasram](#)

shEShathvaslmaniyathAm maNipAdharakshE!
thvAmAgamA: kulavaDhUmiva bAlaputhrA:
thvadhrUpaBhEdhashayithasya parasya pumsa:
pAdhOpaDhAnashayithAmupaDhAnayanthi

Meaning: Oh Manipaaduka! The Lord is reclining on Adisesha, who is another form of yours (designed for the Lord's service). You are then out of the Feet; you appear like reclining on His Feet. The Vedas incidentally, Your-children-like, are resting by your side. You, as a chaste wife would do, do not leave the Feet even when there is no active service possibility.

Special Note by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! Even when Your Lord sleeps and you are physically separated from Him, You are at the foot of His bed and do not lose your seshathvam (Service as devoted servant). This is understood well by the vedAs and AagamAs. They consider themselves as the young children of yours as you rest at the foot of the Lord's bed as the chaste wife waiting to serve Her Lord.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the true meanings of the VedAs would not have come out if Swamy NammAzhwAr did not bless us with His prabhandhams. Just as a chaste woman protects her children through Her Paathivratyam, AzhwAr (SaThAri) receives His strength from the Lord as Sarva Seshin.

3) PerumAL is resting on your other Roopam, AdhisEshan (Parasya Pumsa: Thvadh roopa BhEdha: sayitha :). You are resting at His footstep (Parasya Pumsa: updhAna sayithA) waiting to serve Him, Your Lord. The VedAs are at Your feet and are like the helpless babies protected by the power of Your Chastity (ThvAm BaalaputhrA: kulavadhUmiva upadhAnayanthi).

SIOkam 757 of Sri RanganAtha Paadhuka Sahasram

Bharathashirasi lagnAm pAdhukE! dhUrathasthvAm
svathanumapi vavandhE lakshmaNa: shEShaBhUtha:
kimidhamiha vichithram nithyayuktha: siShEvE
dasharaThathanaya: san ranganATha: svamEva

Meaning: Oh Paaduka! When You were seated on the head of Bharata, Lakshmana on approaching (while returning from the forest), paid obeisance to You even from a distance onwards, even though he was a Sesha (and an avatara of Sesha), whose another incarnation is Yourself. This is nothing strange: Lord Ranganatha, in His incarnation as Rama, performed respectful services to Himself.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! When you returned from the forest to NandhigrAmam, You were worn by BharathA on his head to unite you with Your Lord. LakshmaNa, who is your other form tenderly bowed to you even from distance. Wasn't that strange that LakshmaNa (AdhisEshAvathAran) offered salutations to himself (AdhisEshan incarnated as Paadhuka) then? It really is not that strange. Didn't Raamachandra, who is none other than Lord RanganAtha worship latter as the titular deity of the family of Raghus? When the elder brother Himself worshipped Himself in AyOdhyA, it is not surprising that the younger brother Lakshmana saluted his other form, the Padhuka at Nandigram.

2) **Srimath Andavan's anubhavam:** The inner meaning is that when PerumAL and Nithyasooris incarnate in this world, they perform duties prescribed by SaasthrAs just like any other humans and reject those that are not recommended by the SaasthrAs to show the people of the world, the need for being obedient to SaasthrAic dictates by every one.

3) Oh PaadhukE! When LakshmaNa saw from a distance the Paadhukais being carried on top of BharathA's head, he bowed to them (SeshabhUtha: Lakshmana: Bharatha sirasi lagnAm ThvAm SVATANUMAPI dhUratha: vavandhE). There is nothing strange in that (iha idham Kim vichithram?). The ever-so-careful Raamachandran offered salutations to Himself (RanganAthA), when He incarnated as Raamachandran, the son of King Dasaratan (Nithya-yuktha: RanganATa: DasaraTatanayassann SVAMEVA SESHIVE).

SIOkam 758 of Sri RanganAtha Paadhuka Sahasram

BhUyOBhUya: sthimithachalithE yasya sankalpasinDhoU
brahmEshAnapraBruthaya imE budhbudhathvam Bhajanthi
thasyAnAdhEryugapariNathoU yOganidhrAnurUpam
krdAthalpam kimapi thanuthE pAdhukE! BhUmikAnyA

Meaning: Oh Paaduka! The Lord's will is an ocean, which now moves and is now stagnant. Devas like Brahma, Siva and the like are of such a short existence as bubbles To that Lord, who is beginningless, Your (another) incarnate, Adisesha, provides a couch (of fig leaf) for sleeping on at the time of the Deluge.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! During the time of deluge, out of Your Lord's volition, Brahma, Rudra and others disappear like bubbles that burst. Another age of the world sets in. Even then, you (PaadhukA) do not disappear. Being a Nithya soori, you continue to serve the Lord. You transfer from being a PaadhukA (AdhisEshA) to a pupil leaf to serve as Your Lord's bed. Later, when the deluge is over and the world is released from the stomach of the Lord, You transform from that of a pupil leaf to that of a great Serpent king, AdhisEsha to serve Your Lord in many ways.

2) Oh PaadhukE! In the ocean of memory of the Lord, (sankalpa Sindhou) there is strong movement some times and other times, it is quite still. In times of movement, the created worlds including Brahma, Sivan disappear like bursting bubbles (imE BrahmEsAna Prabhrudhaya: bhUyObhUya: stimitha chalthE Yasya sankalpa sindhou Bhudhbhudathvam bhajanthi). When it is tranquil, that Sankalpam produces the entire world from BrahmA downwards. During the time of PraLayam, Oh PaadhukE! You incarnate as a Pupil leaf fit for the Lord's playful sleep on the waters of pralayam (anyA bhUmika yugapariNathou yOgA nidhrAnuroopam kimapi kreeDAtalpam tanuthE).

SIOkam 759 of Sri RanganAtha PaadhukA Sahasram

ahInAthmA rangakshithiramaNapAdhavani! sadhA
sathAmitTham thrANAth praThithanijasathrathvaviBhavA
avidhyAyAminyA: sprushasi punarEkAhapadhavIm
krathUnAmArADhyA krathurapi cha sarvasthvamasi na:

Meaning: Oh Ranganatha Paaduka! You are in the form of Adishesha (also of Aheena yaga); you protect the Sadhus (You are also Sattra yaga); you are also the day that has dawned for the night of nescience, a day never to end. (You are the Ekaha yaga too). Thus you are the yagas and their goal as well.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! As the king of serpents (Aheendran) you become the Soma Yaagam recognized as Aheenam and protect the righteous. You also become another Soma Yaagam known as Sattaram and help to cross the dark night of nescience through the path of another Soma Yaagam described as EkAham. You are worshipped not only as the various YaagAs, but you transform yourself in to those YaagAs; further, you also become the fruit of those YaagAs. It is amazing how you perform so many diverse roles.

The word aheenaA has 3 meanings:

- 1) The King of serpents (Aheendran),
- 2) it is the name of a Soma Yaagam
- 3) it means also blemishless. Swami Desikan cleverly weaves the multiple meanings of the word Aheena in this sIOkam to relate AdhisEsha / PaadhukA to the Soma YaagAs like EkAham (JyOthishtOmam), Aheenam and Sattaram. Swamy states that the Paadhukais signify the essence of the above 3 Soma YaagAs, which use the juice of Soma creeper as Havis. A Soma Yaagam done for a day is known as EkAham. When the Yaaga is extended from 2 to 12 days, that Yaagam becomes Aheenam. When it goes beyond 12 days, the same Soma Yaagam acquires the name of Sattaram. Swami Desikan states that the purpose of doing all these YaagAs is to obtain the Lord's PaadhukAs for our worship to enable us to attain Moksham ultimately.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are the incarnation of AdhisEshA. You have the reputation of protecting all Saadhus. You are the day for the night of the world,

which is impervious to auspicious matters. You remind them of these auspicious matters. All the YaagAs are performed by people for pleasing You. You are in the form of all YAG-Nams.

3) Oh Lord RanganAthA's PaadhukE (RangakshithiramaNa PaadhAvani)! You are of the form of AdhisEsha and form of Yaj-nam known as Aheenam (aheenAthmA). You protect the learned ones always and have the reputation of being of the form of Sathra Yaagam (SadhA sathAm ittham thrANAth praTitha nija satthrathva vibhavA). For our dark KaaLa Raathri of ajn-Anam, You are like the bright day (na: avidhya yAminyA: yEkAha padhaveem sprusasi). You are celebrated by all yaagams (Thvam krathUnAm aarAdhyaA). You take on the form of all Yaagams (Sarvakrathurapi cha asi).

SIOkam 760 of Sri RanganAtha PaadhukA Sahasram

**bahumuKhaBhOgasamEthalrNirmukthathayA vishuDdhimApannal:
shEShAthmika padhAvani! niShEvyasE shEShaBhUthalsthvam**

Meaning: Oh Paaduka! You are Adishesha; you are also the model liege to the Lord. Even as you render manifold service to the Lord, the other Seshabhoota sadhus render manifold service to you and become purified and lustrous as you become, on casting off skin. They shine on being liberated. Those Seshas, those lieges of yours pay obeisance to you.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Originating from AadhisEsha, You assume many roles and bless those, who worship you with the boon of eternal service to Your Lord. AdhisEshan is "Bahu Mukha BhOga SamEthan". BhOgam means the body of a serpent. AdhisEshan has 1,000 hoods and hence it is appropriate to address him as Bahu Mukha BhOgan. PaadhukA is also Bhau Mukha BhOgan. It accepts the many offerings (BhOgAs) such as Sandal paste, flowers, Camphor et al. **Those who worship Padhukai/AdhisEsha get the blessings of enjoying many earthly bhOgAs (pleasures).** Both AdhisEsha and PaadhukA are eternal servants of the Lord. Both AdhisEsha and PaadhukA shed their skin; they have a blemishless white body (known as Suddha Satthvam or unalloyed purity). Those who worship the PadhukAs shed their PaapAs and PuNyAs and reach the state of Suddha sathvam. Thus, they all become Seshamayam or servants of the Lord, the Sarva Seshin.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! As the incarnation of AdhisEshan, You perform many kaimkaryams to Your Lord and all the Bhagavath BhakthAs, PrapannAs, Muktha jeevans and Nithya sooris celebrate you and bow before you.

3) Oh PaadhukE! You are the incarnation of AdhisEsha (Thvam sEShAthmika). You are united with many kinds of auspicious bhOgams (Thvam Bahumukha bhOga samEthA). Those who are freed of karmAs, muktha JeevAs and the Nithya sooris worship you. (Thvam NirmukthathayA visuddhim apannai: sEshabhUthai: nishEvyasE)

Sri RanganAtha PaadhukA Sahasre 23rd esha Paddhathi sampoornam

24. Dwandhva Paddhathi (The twin-Paaduka and its speciality)

Introduction: In this Dhvandhva paddhathi (24th) Chapter, Swami Desikan starts to describe the PadhukAs of the Lord as a pair and compares this pair to many other objects and attributes seen in pair. There are 20 sIOkams in this Chapter.

SIOkam 761 of Sri RanganAtha PaadhukA Sahasram

prapadhyE pAdhukArUpam praNavasya kaIAdhvayam
Otham mithamidham yasminnananthasyApi thathpadham

Meaning: I pay obeisance to the twin Padhukas, which together represent the pranava composed of the infinite Paramatma and the limited Jivatma (represented by A and M respectively); the Lord's foot (of infinite course in Trivikrama form) and the Lord of infinite nature are also intertwined.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the 2 letters of PraNavam associated with the Lord and His consort as the pair of PaadhukAs. Swami Desikan says: "I salute the Pranavam (Om) made up of the 2 letters, "O" and "im" for Odham and Mitam respectively, which have taken the form of the 2 PaadhukAs. Those 2 letters constituting the PraNavam represent the auspicious attributes of the Lord and His consort. I surrender unto this pair of PaadhukAs of the Lord. It is in those PaadhukAs, the limitless attributes of the Lord are housed and becomes defined. The 2 letters of Pranavam denote the Lord and His consort. Those are the PaadhukAs. I salute them".

2) **Srimath Andavan's anubhavam:** The pair of PaadhukAs reminds us of the letter "O" constituted by the joining of of letters "A" and "U". I place my trust in this pair.

PerumAl has a name called Ananthan (i.e), the One who is not calibrated by place, kaalam and vasthu. This limitless Thiruvadi of the Lord is calibrated by the Paadhukais. Just as the "O" made up of letters "A" and "U" does not separate from the latter pair, the Tatthvam behind "A" (PerumAl) and "U" (ThAyAr) never separate from each other even for a fraction of a second. Similarly, the Paadhukais do not ever separate themselves from each other. They never disassociate themselves from the sacred feet of the Lord in their mission to protect the world. Therefore, it is said that the One who has gotten hold of the Padhukais (AchAryan) has gotten hold of the sacred feet of the Lord Himself. The PerumAl and ThAyAr (represented by the Letter "O") are linked to the Jeevan (letter "im") to form the full praNavam.

3) I take refuge in Pranavam, which is of the form of PaadhukAs (PaadhukA roopam PraNavasya Otham kaIAdhvayam ("A" + "U") prapadhyE). In these 2 Paadhukais, the feet of the immeasurable PerumAl is measured (Yasmin AnanathasyApi tath idham padham mitham)

SIOkam 762 of Sri RanganAtha PaadhukA Sahasram

maNipAdhukayOryugam murArErmayi nithyam vidhaDhAthu mangaLAni
aDhikruthya charAcharasya rakshAmanukampAkshamayOrivAvathAra:

Meaning: May the twin-Padhukas ever remain for my prosperity and auspices - The 2 Paadukas which are the incarnations, so to say, of Grace and Forbearance, of the Lord, who's Paadukas are actually given to the world to safeguard the interests of the moving and non-moving life of the world!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** May the pair of PaadhukAs representing the compassion and forbearance of the Lord intent on protecting all sentient and insentient beings confer auspiciousness on me!

2) **Srimath Andavan's anubhavam:** For protecting the world and its beings, DayA and Forbearance are necessary. Both of these attributes never leave each other. The PaadhukAs appear like the embodiment of these pair (DayA and KashamA). May this pair of PaadhukAs standing for Compassion and Forbearance grant me the highest level of Sukham including Moksha Sukham!

3) May the Paadhuka Dhvandhvams grant me always all auspiciousness (MurArE: maNi paadhukayO: yugam mama nithyam mangaLAni vidhAthu). This pair is like the union of the 2 attributes (DayA and KashamA), which are essential for the protection of the sentients and the insentients of this world (CharAcharasya RakshAm adhikruthya anukampA KshamayO: avathAra: iva ThvAm manyE).

SIOkam 763 of Sri RanganAtha Paadhuka Sahasram

charaNoU maNipAdhukE! murArE: praNathAn pAlayithum prapadhyamAnam
vipadhAmiha dhalvamAnuShINAm prathikAram yuvayOrdhvayam prathIma:

Meaning: Oh twin-Paadukas! You have both become clung to the Lord's Feet in order that the interests of those, who bow, can be safeguarded; therein, one of you is to ward off the dangers that arise from devas and the other, from the humans.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-studded PaadhukEs! Both of you have joined the Lord's feet to protect those who worship them from dangers arising from DevAs and human beings. You are the shield against these 2 kinds of dangers from the DevAs and fellow human beings.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You appear like a pair to intervene and ward off the dangers to chEthanams by Dhaivam or Maanusham (Celestials and Humans).

3) Oh Paadhukai pair! You have attained the Lord's sacred feet for protecting those, who bow before you (PaadhukE! PraNathAn pAlayithum MurArE: charaNou prapadhyamAnam YuvayO: dhvayam) we think that you as a pair and are here to ward off the dangers caused by celestials and the humans to your devotees in this world (Iha DhaivamAnusheeNAm vipadhAm prathikAram pratheema :)

SIOkam 764 of Sri RanganAtha Paadhuka Sahasram

muraBhinmaNipAdhukE! BhavathyOrvihithO nUnamasoU miThO viBhAga:
BhajathAmaparasparapriyANAmavirODhAya surAsurEshvarANAM

Meaning: Oh Twin-Paaduka! That you have divided yourself into two and stationed in that manner is possibly to get apportioned between the two, ever-quarrelling sides, the Devas and Asuras.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MurAri PaadhukEs! Your division in to two appears like the two unfriendly groups of DevAs and AsurAs, who have ultimately come together to receive the blessings of the Lord simultaneously. The DevAs and AsurAs did not want to be left behind individually and hence they have come together to capture the Lord's blessings without any time delay.

2) **Srimath Andavan's anubhavam:** Oh Pair of Paadhukais! DevAs and AsurAs, who are bhakthAs of the Lord often quarrel violently with one another. When we look at you (Paadhukais) as an inseparable pair, we think of PerumAL being behind this phenomenon since he does not want the DevAs and AsurAs to fight over your affection. Therefore He created two Paadhukais.

3) Oh Paadhukais of the Lord, who killed MurAsuran (Murabhith MaNipAdhukE)! There is the 2 of you (asou miTa: vibhAga :).

SIOkam 765 of Sri RanganAtha Paadhuka Sahasram

ahithOnmaThanAya samsrithAnAmalamAIOkavashEna shabdhattO vA
karayOscha raThAngapAnchajanyoU maDhuhanthu: padhayOscha pAdhukEyE

Meaning: Even as the Chakra and Sankha in the hands of the Lord, to ward off the unfavorable forces befalling a devotee acting through Effulgence and Sound respectively, the 2 Paadukas also do help with their effulgence and pleasing sound.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan compares the 2 Paadhukais to the sacred disc (Sudarsanam) and conch (Paanchajanyam) seen on the Lord's hands that have transformed into 2 PaadhukAs. Just as the disc through its brilliant lustre and the conch through its terrifying sound destroy the enemies of the Lord's devotees, both of You (PaadhukAs) destroy the enemies of those, who worship you.

2) **Srimath Andavan's anubhavam:** Our Lord has Chakram and Sankham on His 2 hands. He has 2 Paadhukais on His 2 feet. The lustre of the chakram and the terrifying sabdham arising from the Sankham remove the fears of the chEtanams. Similarly, the sight of the Paadhukais and listening to the sound generated by the Paadhukais remove all miseries of the world.

3) On the hands of the Lord are the disc and the Conch; His Thiruvadi has the 2 Paadhukais (Madhuhanthu: karayO: raTAnga Paanchajanyo cha, padhayO: PaadhukE). By mere sight and sound of of them (Sankha chakrams and the Paadhukais), they remove the dangers faced by those, who seek their refuge (PaadhukE aIOkavasEna atha vaa SabhdhattO vaa samsrithAnAm ahiTonmatanAya alam).

SIOkam 766 of Sri RanganAtha Paadhuka Sahasram

avaDhIrithasADhupaDdhathInAmalasAnAm maDhuvalripAdhukE dhvE
itharEtharasAhacharyamitTham prathipanne iva dhalvapoUruShE na:

Meaning: Oh twin-Paaduka! To us, who have forsaken the path of the good persons and who are also lazy in action, You 2 appear to serve as guiding spirit, representing in yourselves, the godly help and human effort. (Note Desika's glorious maxim here: Man should exert and God will help. One alone is not to be depended upon.)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Madhusoodana PaadhukE! Both of you serve as Divinity (Dhaivatham) and Prowess (Human effort exertion) for us, who do not follow the rules of SaasthrAs (Divine injunctions) and who are lazy to take any effort to reach the Lord. We have no accumulated righteousness (Dharma) through good deeds sanctioned by the SaasthrAs. We do not initiate any action to reach out towards the Lord. We are thus deficient both in dharmAs and PurushakAram. For such destitute and impoverished people like us, You, the PaadhukAs become both Dhaivatham and PurushakAram and thereby save us.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! For successful conclusion of undertakings, Dhaiva SahAyam and Manushya Prayathnam are essential. When one looks at the Lord's Paadhukais, they appear like doing the work of Dhaivam and Humans for the benefit of those, who seek their refuge.

3) Oh Madhuvairi PaadhukE! We ignore the ways of Saadhu janams and at the same time are lazy to take the initiative for action (na: avadhlritha Saadhu paddhatheenAm alasAnAm). You as a pair are supportive of each other (itharEtarasAhacharyam prathipannAnAm ThvAm) and perform the work of both dhaivam and humans (dhaiva pourushE iva).

SIOkam 767 of Sri RanganAtha PaadhukA Sahasram

pArshvayO: sarasijAvasunDharE pAdhayOscha maNipAdhukE! YuvAm sannikarShaTha na chEnmaDhudhviSha: kim kariShyathi kruthAgasAm gaNa:

Meaning: Oh Twin-Paaduka! Had only Mahalakshmi (who says to the Lord, 'show him kindness') and Bhoomidevi (who says 'excuse his transgression') and both of You (at His Feet), not been present, what will the hordes of sinners do, how will they get reprieve and salvation?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan compares the 2 consorts of the Lord to His 2 Paadhukais. He says: "Oh Gem-studded Paadhukais! What will happen to us, who have committed so many offenses and trespassed Your Lord's commands, if both of You and the 2 consorts of Your Lord do not join together to plead for the mercy of Your Lord to fall on us'.

When the consorts of the Lord appeal to their Lord on behalf of sinners, the PaadhukAs bring the sinners to the presence of the Lord. Then the opportunity arises for the sins to be removed through the grace of the Lord, who won't initiate any actions without the PaadhukAs, even if His consorts plead for mercy on behalf of the sinners. Even if He rushes with the help of the Paadhukais to the side of the sinners, He will not forgive the sinners unless His consorts are present. Thus both the consorts and the Paadhukais act in tandem to rescue us, the sinners.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! We are trespassors of the Lord's injunctions for a long, long time and as a result provoke the Lord's anger. He is ready to punish us for our trespasses. At that time, the Divine consorts and yourselves intercede with Your Lord on our behalf and reduce His anger and thereby save us from His legitimate wrath. How could we have been saved but for your intervention?

3) Oh PaadhukE! Both MahA Lakshmi and BhUmi Devi are at each side of the Lord and you are on His sacred feet (Madhudhvisha: PaarsvayO: SarasijA VasundharE, PaadhayO: YuvAm cha). What will happen to the assembly of sinners, if both of you and the 2 DEvis were not present at the Lord's Thiruvadi and the 2 consorts of the Lord on His side (ParsvayO: SarasijA VasundarE, PaadhayO: yuvAm cha na sannikarshaTa chEth krutha aagasAm gaNa: kim karishyathi)?

[SIOkam 768 of Sri RanganAtha PaadhukA Sahasram](#)

pAdhukE! BhavaBhayaprathIpayOrBhAvayAmi yuvayO: samAgamam
SakthayOrdhanujavalriNa: poadhE vidhyOriva parAvarAthmanO:

Meaning: Oh Twin-Paaduka! The fact of both of You being jointly present at the Lord's Feet, in Your ready capability of dispelling fear of samsara, reminds me of the 2 vidyas-Apara-vidya being the wisdom of Brahma-jnana, (gained from the Rg-veda onwards, by proper initiation by preceptors) and Paravidya, being the supreme wisdom of Bhakti-yoga aimed at Brhama-realization.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukEs! You are attached to the holy feet of the Lord, who is the enemy of the fear of Samsara (Worldly afflictions). I consider your union as the coming together of the 2 Brahma VidhyAs known as Para and AparA". AparA VidhyA is the knowledge obtained as Brahma Jn-Anam through AchAryA's mercy, recitation of the VedAs and VedAngAs. Para VidhyA is the true knowledge obtained through meditation and God realization. Mundaka Upanishad and VishNu PurANam deal with Para and AparA VidhyAs.

2) **Srimath Andavan's anubhavam:** The determination based on defining the deeds to be done for reaching the Lord thru the study of the SaasthrAs is known as aparA vidhyA. Bhagavath dhyAnam is recognized as Para Vidhyai. Oh the PaadhukE! When we look at both of you, we are reminded of the sight of aparA and para vidhyais at one place.

3) Oh PaadhukE! When we look at you both at the feet of the Lord, we are reminded of the joint presence of Para and aparA Vidhyais (DhanujavairiNa: padhE sakthayO: YuvayO: samAgamam ParAvarAthmanO: vidhyayO: samAgamim iva bhAvayAmi).

[SIOkam 769 of Sri RanganAtha PaadhukA Sahasram](#)

rangasImani raThAngalakshmaNaschinthayAmi thapanIyapAdhukE!
shApadhOShashamanAya thathpradhE chakravAkamiThunam kruthAspadham

Meaning: Oh Ranganatha's twin-Paadukas of gold! It appears to be as though you are the chakravaka pair, one cursed against mating at night, having now clung to the Feet of the Lord, for relief from the curse, with His insignia of chakra on His hand. [Note the explicit pun in 'chakra']

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** "Oh PaadhukEs of RanganAtha with the distinct weapon of chakram! Both of You are resting at His feet during the night look like a pair of ChakravAka birds, who have rooted themselves there to overcome the curse that they can not join each other at night." Raama's curse led to the ChakravAka birds being seperated at night.

2) **Srimath Andavan's anubhavam:** The inner meaning is that AchAryAs remove the unhappiness caused to the world as a result of the Lord's anger by praying at the Lord's Thiruvadi.

3) Oh RanganAtha PaadhukE! I think of you resting at the Thiruvadi of Your Lord at night as a pair of chakravAka birds (Tath padhE krutha aaspadham CHakravAka miTunamiva chinthayAmi) resting there. Why are these bird couple (PaadhukAs) resting at the feet of the Lord? It appears as though they are there for the banishment of the curse to be seperated from each other at night (Saapa dhOsha samanAya tath padhE krutha aaspadham).

[SIOkam 770 of Sri RanganAtha PaadhukA Sahasram](#)

mAnayAmi jagathasthamOpahE mADhavasya maNipAdhukE! yuvAm
dhakshiNOttharagathikramOchithE paDdhathI iva mayUKhamAlina:

Meaning: Oh Twin-Paadukas! You both let the stroll of the Lord to occur in the right and left directions respectively, in His effort to relieve this world of its grief, even as the sun resorts to the Dakshinayana and Uttarayana paths in order to dispel the darkness in the world.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Gem-studded PaadhukEs! You are like the dakshiNayanam (Winter Solistice) and UttharAyaNam (summer solistice) periods of the Sun's movement. Like the Sun removes the darkness during its travels during the 2 ayanams, you (PaadhukAs) also remove the darkness of spiritual ignorance. Your steps are like the steps taken by the Sun during its 2 solistices.

2) **Srimath Andavan's anubhavam:** Oh Paadhukais! When we see you both, you appear like DakshiNayanam and UttharAyaNam. These 2 ayanams banish darkness and bless the world with illumination. You both banish ajn-Anam and bless your devotees with true knowledge. The inner meaning is that a SadAchAryan removes ajn-Anam and blesses one with Sadh vidhya through anugrahams and upadEsams.

3) **Maadhavasya MaNi PaadhukE!** You remove the world's nescience and we celebrate you for that (Jagatha: tamOpahE mAnayAmi). We consider You both as DakshiNayaNam and UttharAyaNam, the 2 ways of the Sun (YuvAm dakshiNa -uttharagathi krama uchithE mayUkamAlina: paddhathi iva mAnayAmi).

[SIOkam 771 of Sri RanganAtha PaadhukA Sahasram](#)

ranganATHapadhayOralankriyA rAthE kanakapAdhukAdhvayI
thadhviBhUthiyugaLiva thAdhrushI Chandhatha: samaviBhAgamAshrithA

Meaning: The Lord's 2 golden Paadukas, designedly ornamental to His Feet are like the 2 area-possessions, namely, the Bhoga-vibhooti (Sri Vaikuntam) and the Leela-vibhooti (this world), but they are equal in value and magnitude here, (unlike the disproportionate 3:1 ratio of their actual sizes). They are 'equal' also to the occupants of this or the other world!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The golden PaadhukAs decorating the 2 feet of Lord RanganAtha appear like his 2 VibhUthis (Leela and Nithya / BhOga), which are equal in importance. For RanganAtha, this earth is His Leela VibhUthi site. Here, he plays with the sentients and insentients that He created. Sri Vaikuntam is the site of Lord RanganAthA's BhOga VibhUthi. Swami Desikan suggests that both the VibhUthis took the form of the PaadhukAs, which adorn the Lord's sacred feet.

2) **Srimath Andavan's anubhavam:** All the 14 worlds are the property of the Lord. There are 7 IOkams below the earth and 7 IOkams above the earth. This is LeelA VibhUthi, which does not have permanent existence. It disappears after a finite time. In contrast, our Lord's Parama Padham (Sri Vaikuntam) never ceases to exist and therefore is called Nithya VibhUthi. LeelA VibhUthi is considered by Saasthrams to be one quarter and Nithya VibhUthi is 3/4ths. When we look at the 2 Padhukais, it becomes clear that they are equal and are an exact split among the 2 VibhUthis of the Lord. The inner meaning is that the gaining of a SadAchAryan is equal to acquiring both the VibhUthis.

3) Oh RanganAtha! The twin golden Paadhukais appear like the 2 VibhUthis (Kanaka Paadhuka dhvayi Tath VibhUthi- yugaLeeva rAjathE). They appear like the exact division of the 2 VibhUthis of the Lord as a result of His wish (Kanaka Paadhuka dhvayi chandhatha: samavibhAgam aasrithA).

SIOkam 772 of Sri RanganAtha Paadhuka Sahasram

sAkshAthpadham maDhuBhidha: prathipAdhayanthyoU mAna upapatthi niyathE maNi
pAdhukE dhvE anyOnya sangathi vashAdhupapannacharyA mAjnyAm shruthi smruthi
maylmavaDhArayAmi

Meaning: The twin-Paadukas are exactly equivalent to the Lord's commandments [which enlighten us on the Lord's Swaroopa (nature) which are recognized as the right authority on the basis of scriptural authority and logical conclusion, and which guide us on the right dutiful conduct in respect of dharmic behavior. The Paadukas together show us the Feet of the Lord, nay, even the Abode of the Lord. They are established as valuable treasure by scriptural and logical authority and they together conduct the Lord in His course of action and moment. One is Sruti; the other is smriti-the 2 Paadukas thus constitute our guide in action.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous sIOkam, Swami Desikan compared the Paadhukais to the 2 vibhUthis of the Lord. The support for those 2 VibhUthis arises from Sruthis and Smruthis, which are created as a result of the Lord's commands. In this sIOkam, Swami Desikan compares the 2 Paadhukais to Sruthi (VedAs) and Smruthis (code of laws established by the Lord). He says: "Oh PadhukAis! You bring the Lord's feet directly to us for worship; you accompany the Lord and fit His feet in a perfect manner and thus truly belong to Him. You take the matching steps with each of Your PaadhukAs, when He moves around. The above 3 steps are known as Paadha PratipAdhanam (sequential steps), MaanOpapaddhi Niyamanam and AnyOnya Sangathi vaasam. These 3 attributes also fit the Srutis and Smrutis. They reveal directly the Lord's holy feet to the righteous persons. They belong to the Lord (MaanOpapaddhi niyamanam) and they go in unified steps like the PaadhukAs (anyOnya sangathi vAsam). In view of these close similarities, *Swami Desikan states that the 2 PaadhukAs are the manifestations of Srutis and Smrutis.*

2) **Srimath Andavan's anubhavam:** Oh Paadhukais! When we have your darsanam, you both remind adiyEn of Sruthi (Vedam) and Smruthi. They do not separate from each other. You both do not separate from each other in your kaimkaryam to the Lord. The topics covered by Vedams and Smruthis are totally compatible with the PramANams and Yukthis. VedAs and Smruthis are BhagavAn's commands. Therefore no one should transgress them.

3) The PaadhukAs bring the Paadhams of the Lord directly before the people (Madhubhidha: padham saakshAth prathipAdayanthyou). The PaadhukAs measure closely to the feet of the Lord (Maana) and fit them well (Upapatthi). They are of the form of Sruthi and Smruthi (Sruthi-smruthi mayam). adiyEn considers them as being equivalent to the Lord's command (Madhubhida: aj-nAm avadhArayAmi). These pair of Paadhukais of the Lord through their companionship (anyOnya sangathivasAth) is a perfect fit (upapanna) for ideal sanchAram (Upapanna charyAm) and are of the form of both Sruthi and Smruthi (Sruthi -Smruthi mayam).

SIOkam 773 of Sri RanganAtha Paadhuka Sahasram

vishvOpakAramaDhikruthya vihArakAIE-
ShvanyOnyatha: praThamamEva parisPhuranthyO:
dhruShtAnthayanthi yuvayOrmaNipAdharakshE!
dhivyam thadhEva miThunam dhiviShanniShEvayam

Meaning: Oh Twin-Paadukas! When it concerns the Lord's duty of affording protection to all in the world, you both speed fast, in mutual competition as it were. In this, the precedent for you is the Divine Couple, who compete between each other in serving well the interests of their devotees, who take incarnations in the world, by descent or avatara, just in competition between each other.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi Paadhukais of the Lord! When the Lord travels on you both, each of you compete with the other to move fast for helping the Lord complete His task of assisting the virtuous and destroying the unrighteous You work extremely well together as a pair. In this regard, both of You remind me of the divine pair celebrated as Lakshmi NarAyaNa; They compete with each other to incarnate in this world to protect the righteous and destroy the evil ones.

2) **Srimath Andavan's anubhavam:** Oh Paadhuke! When PerumAL steps out adorning you and places one Thiruvadi after the other during His sanchAram, it appears as though both of you are competing with each other in the loka samrakshaNa activities. You both are like PerumAL and ThAyAr, who compete with each other to protect the chEthanams of the world, who have sought refuge in them.

3) The Lord travels on you to protect the world and its beings (Visva upakAram adhikruthya vihAra kAIEshu sancharathi). At that time, Both of You bearing Your Lord's 2 sacred feet compete to step in front of each other in Your Lord's activities (VihAra kaalEshu anyOnyatha: praTamamEva parisphuranthyO: YuvayO:). Your Lord's divine consort MahA Lakshmi resides at Parama Padham with Your Lord and qualifies Him to have the name of Lakshmi NaarAyaNan. They are worshipped by Brahma Devan and other DevAs (Dhivishath nishEvyam dhivyam Tath MiTunam). Oh Paadhukais! That divine pair known as Lakshmi-NaarAyaNan alone are compared to the pair of You (Tath MiTunamEva dhrushtAnthayanthi).

SIOkam 774 of Sri RanganAtha Paadhuka Sahasram

dhvAvEva yathra charaNoU paramasya pumsa:
thathra dhviDhA sThithavathi maNipAdhuke! thvam
yathralva dharshayathi dhEvi! sahasrapAtthvam
thathrApi nUnamasi dharshithathAvadhAthmA

Meaning: Oh Manipaaduka Devi! When the supreme Lord is with but 2 feet, you remain like this as a twin-Paaduka. When, however, He takes one form say, of a 1000 feet, you fittingly resort to a 1000 forms to befit the Feet.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi Paadhukais! During the incarnation of the Lord as a human being like Raama and Krishna, You support Him as a pair of Paadhukas to protect His sacred feet. Lord is capable of taking other incarnations, where He might have 1000 feet. Even then, you take the form of 1000 pair of Paadhukas and rise to the occasion to perform your kiamkaryam.

2) **Srimath Andavan's anubhavam:** Oh Mani Paadhuke! If the Lord has 2 Thiruvadis, then you take the form of a matching pair. If He chooses to give His sEvai with 1000 feet, you take the form of 1000 pairs to support them. (The inner meaning is that AchAryAs fit exactly with the ThiruvuLLam of their Lord).

3) Oh MaNi PaadhukE! When Lord takes archAvathAram and displays two sacred feet, then You become a matching pair (Paramasya Pumsa: Yathra charaNou dhvAvEva, Tathra Thvam dhvidhA sTithavathee). When Your Lord takes on a form with 1000 ThiruvadigaL (Sahasra Paadh), then You match them as fitting 1000 pairs (Yathra sahasrapAthamEva darsayathi, Tathra darsitha thAvadhAthmApi asi). This is for sure (noonam)!

[SIOkam 775 of Sri RanganAtha PaadhukA Sahasram](#)

ParyAyathO gathy vasAth MaNipAdharakshE
poorvAparathva niyamam vyathi varthayanthyou
manyE yuvAm mahathi VishNupadhE sphuranthyou
sandhyE samastha jagathAm abhivandhaneeyE

Special Notes by V. Sadagopan

1) Sri UtthamUr Swamy's anubhavam: Here, Swamy Desikan equates the two PaadhukAs to the *two SandhyAs, Dawn and dusk*. He goes on further to say that the PaadhukAs and the SandhyAs have a close relationship to the holy feet of the Lord (VishNu Paadham). PaadhukAs are literally united with the Lord's feet; sandhyAs are united at the skies, which are known as VishNu Paadham. Swamy says: "Oh Gem-studded PaadhukEs! You are resplendent at the Lord's feet and take sequential steps to carry Your Lord to His destinations .You are fit to be worshipped by the entire world and are similar to sandhyAs in terms of universal adoration."

2) Srimath Andavan's anubhavam: Oh PaadhukE! When the Lord walks after adorning You, there is no restrictions on which one of you as a pair moves first and which one moves next (follows). The entire world offers their salutation to you both. One is reminded of Pratha: sandhyai and Saayam sandhyai, when one has your sevai. The inner meaning is that the world celebrates a SadAchAryan. In matters of anugraham to their sisHyAs, there is no difference between one AchArya and the other even if they are separated by time intervals.

3) Oh Gem studded Paadharakshais of the Lord! The pair of you travels without restrictions on which one of you moves first and who follows next (ParyAyatha: gathivasAth poorvAparathva niyamam vyathivarthayanthyou YuvAm). You shine on the sacred feet of the Lord (Mahati VishNupadhE sphuranthyou YuvAm). The whole world reveres you both (Samastha jagathAm abhivandhaneeyou YuvAm). You are like in this regard of equal worship are like the morning and evening sandhyAs (SandhyE manyE).

[SIOkam 776 of Sri RanganAtha PaadhukA Sahasram](#)

ashrAntha sancharaNayOr nija samprayOgA- dhamlAnathAm charaNa pankajayOr
dhishanthyou mAnyE yuvAm raGhupathErmaNipAdharakshE! vidhyE balAmathibalAm cha
vichinthyAmi

Meaning: Oh Manipaaduka of Rama! You render relief to the Feet of the Lord, which become tired and faded because of unceasing walking; You are very *much like the 2 potent mantras, Bala and Atibala*, (into which Rama was initiated by the sage), which are fit to be meditated upon.

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Raama PaadharakshE! I consider you both as BaIA and AthibalA, the 2 mantrAs taught by Sage ViswamithrA to Your Lord to overcome fatigue, hunger and thirst. You carry the Lord in a tireless manner on many, many journeys and have the qualities of the 2 mantrAs. Hence, it is appropriate to consider you as the manifestations of those 2 sacred manthrAs.

2) **Srimath Andavan's anubhaavam:** Oh Paadhukais! When Your Lord has sanchArams, both of You join together to make Him comfortable and free from stresses due to travel just like the 2 manthrams (Balaa and athibalaa) made Sri Raaman and LakshmaNan free from hunger, thirst nad fatigue. Hence, adiyEn equates You both to that pair of ManthrAs blessed by Sage VisvAmithrA to the princes of AyOdhyA. (The inner meaning is that for those, who have sought the protection of the ThriuvadigaLs of a SadAchAryan, there is no worry about securing Loka Sukham and Moksha Sukham (Immai & MaRumai).

3) Oh Raama PaadhukE (RaghupathE: MaNi PaadharakshE)! Lord Rama chandran's lotus soft feet travelled huge distances in difficult paths of the jungle of DaNdakAraNyam (asrAntha: sancharaNa charaNa Pankajam). During such journeys, you joined with the Lord's feet to provide freedom from fatigue for those lotus soft feet through your association (CharaNa-Pankaja yOnija-samprayOgAth amlAnathAm disanthyou yuvAm). AdiyEn thinks of such a kaimkaryam that you both provide and conclude that you are like the twin superior manthrams known as Balaa and Athibalaa blessed by Sage VisvAmithrA to Raama-LakshmaNAL during their journey to SiddhAsramam.

SIOkam 777 of Sri RanganAtha PaadhukA Sahasram

antharmOhAdhavidhithavathAmAthmathatthvam yaThAvath
padhyAmithTham parichithavathAm pAdhukE! pApalOkyam
nithyam BhakthEranuguNathayA nATHapAdham BhajanthyoU
niShTE sAkshAth svayamiha yuvAm jnAnakarmAthmikE na:

Meaning: Oh Twin-Paaduka! We suffer from an inner darkness not being properly enlightened about the nature of atma (and paramatma); thus we are being led on the path to the hell, quite regularly too! You 2 serve like *the 2 disciplines, of Jnana and Karma*, to enable us to reach the Lord's Feet by a suitable path of Bhakti.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In this SamsAram, human beings commit many sins and develop delusions about the true nature of the Self and its relation to the body that houses it. If one has to overcome this delusion, *one has to practice Bhakti Yogam and recognize the Self-residing in the cave of the heart*. This visualization is known as JeevAthma SaakshAthkAram, one of the steps towards Moksham. Both Karma and Jn-Ana Yogis are required to attain JeevAthma SaakshAthkAram. The fruits of both Karma Yogam and Jn-Ana Yogam should be submitted passively (Saathvika ThyAgam) to the Lord to progress towards MOksham. Hence, Karma and Jn-Ana Yogams are united together as a pair, similar to the pair of PaadhukAs united to the Lord's holy feet. Hence, Swami Desikan equates the pair of Paadhukais to Karma and Jn-Ana YogAs and says: "Oh Paadhukais! The mind of a deluded man does not understand the true relationship between JeevAthmA, the physical body that houses it and the ParamAthmA. Such a deluded one accumulates sins and muddles through life without the benefit of true knowledge. Oh Paadhukais decorating the right and left foot of the Lord! You bless the deluded ones to practise Bhakti Yogam through the routes of Karma and Jn-Ana Yogams and to perform Saathvika thyAgam at the end of those Yogams to attain the Lord's Thiruvadi. I therefore consider you as the pair of Yogams--Karma and Jn-Ana YogAm--that enable one to attain true knowledge and Moksham.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! SaasthrAs say that Jeevan has to perform Karma and Jn-Ana Yogams, experience JeevAthma SaakshAthkAram and go on thereafter to Bhakthi yOgam to gain Moksham. For us the deluded SamsAris, who are trammled by worldly desires, It appears that Both of You (Paadhukais) have taken on the form of Karma and Jn-Ana Yogams and reached PerumAl's ThiruvadikaL to save us from our miseries caused by SamsAric afflictions.

3) Oh PaadhukE! Due to ignorance about the true Tathtvams (Tatthva Jn~Ana SoonyALs), one does not comprehend the true relationship between JeevAthmA and ParamAthmA (AntharmOhAth aathma Tatthvam yaTAvath avidithavidhAm asmAkam). That ignorance leads to travelling on paths leading to narakam (ittham paapa- IOkyAm padhyAm parichithavathAm na:). For such of us struggling in this universe, You help us by staying at the feet of BhagavAn in the form of Karma and Jn~Ana Yogams to help us meditate on Your Lord's sacred feet and thereby gain Moksham via Bhakthi mArgam (iha BhakthE: anuguNatayA NaaTa paadham nithyam svayam bhajanthyaau saakshAth Jn~Ana-KarmAthmikE nishTe sTa:).

SIOkam 778 of Sri RanganAtha PaadhukA Sahasram

nyastham viShNO: padhamiha mahath svEna BhUmna vahanthyO:
 AmnAyAKhyAmavithagathim varthayanthyOrnijAjnyAm
 AsannAnAm praNayapadhavImAthmanA pUrayanthyO:
 dhvalrAjyashlrBhavathi jagathAmalkarAjyE BhavathyO:

Meaning: Oh Paaduka! You bore the great Feet of the Lord; you enforced the Lord's commandment given as Vedic message; you fulfilled the aspirations of those who had resorted to You. In all these, you act as a single ruler, even though you are 2 in number in appearance. This, in those times and even now!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Padhukais! Although you are 2 in number, you act as One King. Hence your dual performance gives results of a unified kingdom. To accomodate the gigantic feet of the Lord, You became 2 in number. In conductance of your duties, you do not show any discord. You both obey the instructions of VedAs, since Your Lord establishes them. You do not therefore initiate actions, which are inconsistent with the VedAs. Both of you weigh the requests that come to you and bless the devotees with a common set of guidelines. Both of you are controlled by the same VishNu's holy feet and therefore you act consistent with the wishes of Your Lord. Hence, even if you are countable as 2 separate PaadhukAs, Your actions reflect that of being under a single sovereign. You both follow the same Vedic injunctions set by Your Lord and leading to a smooth and consistent operation beneficial to your worshippers.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are like the Kings for this earth. You carry the loftiest ThiruvadigaL of the Lord. You carry out the commands of Vedam and Smruthi without failure. You generate limitless vaathsalyam in all, who approach you. Even if both of you serve the world as One king, you look like 2 kings because of Your 2 forms.

3) Oh Paadhukais! In this world, you both carry the celebrated feet of Your Lord through Your Vaibhavam (iha nyastha mahath VishNO: Padham svEna bhUmna vahanthyO: BhavathyO :). You both do not transgress your own commands known as VedAs and proceed with your steps accordingly (AmnAyAkhyAm nijAj~nyAm avihitha gathim varthayanthyO: BhavathyO :). You both enhance the Vaathsalyam in the minds of those, who approach You with reverence (aasannAnAm praNaya padhaveem aathmanA poorayanthyO: BhavathyO :). In all these matters, you both stay as the single sovereign for the world although in form you are 2.

SIOkam 779 of Sri RanganAtha PaadhukA Sahasram

aprApthAnAmupajanayaTha: sampadhAm prApthimEvam
 samprApthAnAm svayamiha puna: pAlanArTham yathETHE
 sAkshAdhrangakshithipathipadham pAdhukE! sADhayanthyoU
 yOGakshEmoU* sucharithavashAnmUrthimanthoU yuvAm na:

Meaning: Oh Paaduka! You secure for us all hitherto-not-acquired rewards and also take efforts to keep all our acquisitions safely secure in our possession. What is more, you help us attain the Lord Ranganatha's abode. You are thus our Yoga and Kshema, won by us by our past Punyas. *(Yoga=acquisition of new possessions; * Kshema=retention of what is acquired)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadukais! The fruits that result from your worship are Yoga and Kshema. To Your devotees, *you manifest as Yoga and Kshema*. Yoga is obtaining that was unattainable until then. Kshema is retaining that which was obtained through your blessings in the 1st place. Since both the results are from You, Your devotees consider Yoga and Kshema are PaadhukAs themselves. Thanks to our good fortune, you both have taken the form of Yoga and Kshema.

2) **Srimath Andavan's anubhavam:** The inner meaning is that SadAchAryAs confer the eihika (this worldly) and aamushmika (the otherworldly) Sukhams to those, who seek their protection.

3) Oh PaadhukE! You both grant the sacred feet of Lord RanganAtha directly (Ranga-kshithipathi padham sAKshAth sAdhayanthyau yuvAm). You confer on us yOGam, that which was not acquired until now (na: aprApthAnAm sampadhAm prApthim upajanayaTa :). Again, you strive towards our kshEmam, the protection of those blessings obtained earlier (puna: samprApthAnAm paalanArTam svayam yathETE). As a result of our poorva janma sukruthams (SucharithavasAth), you both stay in the form of Yogam and KshEmam.

SIOkam 780 of Sri RanganAtha PaadhukA Sahasram

BhaDdhaharipAdhayugaLam yugalam hapanlyapAdhukE! yuvayO:
mOchayathi samshrithAnAm puNyApuNyamaya-hrunKhalAyugalam

Meaning: Oh Gold Paaduka! You both, constituting a doublet, emain linked closest to the Lord's Feet but, interestingly, *you cut off the twin-hains of Punya and papa that bind us to this world.*

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukAs! Your pair ties the Lord's feet, which in turn removes the fetters of Paapa and PuNya of Your devotees and helps them attain Moksham. When the Lord's feet are bound in the PaadhukAs, it enables many to approach Him and get release from their chains made by the pair (Paapam and PuNyam) that bound them up until then.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Both of You firmly hold on to the 2 sacred feet of the Lord and cut the chains of paapam and PuNyam that bind the jeevan and bless them with the boon of residence at Your Lord's Suprem abode. The Paapaams result in naraka vaasam for the jeevan. PuNyams grant nonlasting pleasures like wealth here and Svarga Vaasam. Both of you remove the Paapams and PuNyams and enable the Jeevan to enjoy the fruits of eternal residence at Your Lord's Supreme Abode.

3) Swami Desikan addresses the pair of Paadhukais as shining, Lustrous golden Paadhukais (Tapaneeya PaadhukE). He recognizes them as being tightly bound to the Lord's ThiruvadikaL. YuvayO: yugaLam BHaddha Hari Paadha YugaLam). Both of you together remove the twin shackles of Paapam and PuNyam from a Bhaddha Jeevan that seeks your protection (SamsrithAnAm punyApuNyamaya srungalA yugaLam mOchayathi).

Sri RanganAtha PaadhukA Sahasre 24th Dwandhva Paddhathi sampoornam

25. Sannivesa Paddhathi (Shape and beauty of the Paaduka)

Introduction: The 25th Paddhathi of Sri RanganAtha PaadhukA Sahasram has twenty verses dealing with the intimate physical connections that the PaadhukAs have with the Lord's holy feet during His many incarnations. The changes in shapes and forms during those occasions are covered in this section known as SannivEsa Paddhathi.

SIOkam 781 of Sri RanganAtha PaadhukA Sahasram

aNOraNIyasIm viShNOmahathOpi mahlyasIm
PrapadhyE pAdhukAm nithyam thathpadhEnalva sammithAm

Meaning: I cling to the Paaduka-as my only shelter-which Paaduka adapts a form to suit the Lord's Feet, whether he is in a mini-particle size as an atom or in a mammoth-sized form-this the Paaduka does as the Lord himself does.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** I bow always before the PaadhukAs, which exactly fit the feet of the small sized VishNu (Vaamana) or the feet of the giant sized VishNu (Thrivikrama) equally well.

2) **Srimath Andavan's anubhavam:** The SannivEsam (Uruvam, the form) of the Paadhukais are described here. It is customary for the Paadhukais to be neither larger nor smaller than one's feet. It should be of the appropriate size (SannivEsam) to fit the feet of the one, who wears it. In the case of the Lord, the Paadhukais match the Lord's feet exactly, whether His feet are small as in the case of VaamanAvathAram or huge as at the time of ThrivikramAvathAram.

3) Swami Desikan offers his Prapatthi to the miraculous Paadhukais here (VishNO: PaadhukAm prapadhyE). They have the matching dimension with the Lord's holy feet always (nithyam tathpadhEnaiva sammithAm PaadhukAm prapadhyE). Those PaadhukAs are smaller than the small Thriuvadi during the VaamanAvathAram (aNO: aNIyAn) and larger than the large feet of the Lord during ThrivikramAvathAram (mahathOapi maheeyaseem). The shape and size change befitting the occasion to serve the Lord.

The MahA NaarAyaNOpanishad manthram is recalled by Swami Desikan here:
"aNO: aNeeyAn mahathO maheeyAn AathmA guhAyAm nihithOsya JanthO:
Tamakrathum pasyati veethasOkO dhAthu: prasAdhAn mahimAnam Isam"

Here the Supreme Self, the indweller of the ChEthanam is recognized as subtler than the subtle and greater than the great. That ParamAthmA is seated in the heart lotus of the chEthanam. The Upanishad manthram goes on to describe the aathma saakshAthkAram of the ParamAthmA in the hrudhya puNDareekam by the JeevAthmA and the gaining of freedom from all griefs as an rsult of the anugraham of the ParamAthmA.

SIOkam 782 of Sri RanganAtha PaadhukA Sahasram

prathithiShTathi pAdhasammithAyAm thvayi nithyam maNi pAdhukE! mukundha: itharE thu
paricChadhAstha EthE viBhavavyanjanahEthavO Bhavanthi

Meaning: Oh Manipaaduka! The Lord stands on you, solidly placed, at all times, you almost becoming part of Him. His other external paraphernalia (like the umbrella, the chamara etc.) are merely the symbols and evidences of His great Lordship with affluence of every kind.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! Lord is consecrated in you, who are equal in holiness to His feet. His status becomes preeminent through the union of His holy feet with you. He wears you at all times independent of whether He is walking or not. Rest of His accoutrements like the umbrella, fan, aabharaNams and ressa do not have the same intimate relationship that you have with Your Lord. They are only useful to announce His wealth and sovereignty.

2) **Srimath Andavan's anubhavam:** Whether the Lord is standing or sitting or moving around, The PaadhukAs are the Ones that serve His body always. The rest of the Lord's possessions like umbrella, aabharaNams are merely for the glorification of His Isvaryam as SarvEswaran.

3) Oh Mukundha MaNi PaadhukE! Both of you fit exactly the dimensions of Your Lord's ThiruvadIs and support / serve the Lord's ThirumEni. Your Lord is always with you (Paadha SammithAyAm Thvayi Mukundha: nithyam prathithistathi). All the other isvaryams of the Lord like the white umbrella signifying His sovereignty over all universes (tE yEthE itharE paricchadhaa :) are only symbols to remind one of the glories of His mahimA (tE yEthE itharaa: vibhava-vyanjana hEthava: bhavanti). The key words here are "Mukundha: Thvayi nithyam prathishtathi". All the others have occasional uses and are solely for the revelations of His Isvaryam (Vibhava vyanjana hEthurEva bhavanthi).

SIOkam 783 of Sri RanganAtha PaadhukA Sahasram

thava ranganarEndhrapAdharakshE! Prakruthi: sannapi BhakthipArathanthryAth BhavathIm
vahathIva pannagEndhra: praThithasvasthikalakshaNal: shirOBhi:

Meaning: Oh Paaduka! Adishesha is your original model so to say, in case he has taken your form (as other forms too). Nevertheless, by dint of intense devotion to you, he bears on his 1000 hoods, the shape of Paaduka, as the Swastika (or thuthi) symbol-paying homage to you that way!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Ranganatha PadhukE! AdhisEshahas has taken your form because of his great regard and devotion for you. He wears yet on the back of his 1000 hoods as a foot print or mark of auspiciousness. **AdisEsha wears the symbol known as Swathi on his hoods**, which are made up of two linked PaadhukAs. Even if AdisEsha has taken your form already, he still wears the Swasthi mark on his 1000 hoods out of the great respect he has for you.

2) **Srimath Andavan's anubhavam:** The sannivEsam (appearance) of Paadhukai is like PerumAL's ThiruvadikaL. There is also a mark on the hood of AdhisEsha, which is like PerumAL's Thiruvadi. When one looks at this insignia, it appears as though AdisEshan, who has taken the avathAram of Paadhukai still wishes to carry on His head the Paadhukai out of reverence for the Paadhukai. The inner meaning is that AchAryAs are eternally liberated souls (nitya sooris) and even when they incarnate as AchAryAs, they celebrate the AchAryAs.

3) Oh PaadhukE! Although AdhisEshan is the source of your avathAram (PannagEndhra: Tava Prakruthi: sannapi), He carries you in the form of Svasthika on His hoods (PraTitha Svasthika:

lakshaNai: sirObhi: vahathi). This he does because of his great reverence for you and is bound by his devotion to You (Bhakthi paaratantryAth bhavatheem vahathi).

[SIOkam 784 of Sri RanganAtha PaadhukA Sahasram](#)

parasya pumsa: padhasannivEshAn prayunjathE BhavithapancharAthrA:
AGhaprathIpAnapadhishya puNdrAn angEShu rangEshayapAdhukE! ThvAm

Meaning: Oh Paaduka! Those who follow the Pancharatra (or Vaikhanasa) agama for paying homage to the Lord (in Aradhana), have the habit of adorning their limbs (forehead, neck, chest, belly and shoulders) with the mark of the Lord's Foot; the Foot herein is only a pretext, so described; actually, they are of Your shape only! (Paaduka only)

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PadhukE! Sri VaishNavaas conversant with PaancharAthra aagamAs wear you on their forehead and other parts of the body. Those twelve marks on their upper torso are for reminding themselves about you, who carry the Lord's holy feet. Those marks representing you remove all their sins by their presence (on the bodies of Sri VaishNavAs).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Those who are conversant with PaancharAthram adorn their upper torso with the twelve ThirumaNNs. The name is only sacred clay (Thiru MaNN) but it is really Paadhukais, which are adorned by the Sri VaishNavAs on their body.

3) Oh RangEsaya PadhukE! PaancharAthrA practioners (BhAvitha PaancharAthrA :) adorns the ThirumaNNs, which are in the form of the Lord's sacred feet on their body for elimination of sins (aga pratheepAn Parasya Pumsa: padha sannivEsAn prayunjathE). Actually those ThirumaNNs (PuNdrAn) are insignia for You alone (PuNdrAn Upadisya ThvAm angEShu prayunjathE).

[SIOkam 785 of Sri RanganAtha PaadhukA Sahasram](#)

vimrushya rangEndhrapathimvarAYA: shruthE: sThithAm mUrDhani pAdhukE! ThvAm
baDhnanthi vruDdhA: samayE vaDhUnAm thvanmudhrithAnyABharaNani moULoU

Meaning: Oh Paaduka! Knowledgeable persons prescribe placing you (in the Shape of Thiruman engraved on the Thirumangalya) on the head of the bride at the marriage ceremony. Because it is auspicious. Even the Veda damsel bears you, she bearing the Lord on her head-this is because the Veda accepts the Lord Narayana only, as its subject of praise and this means she bears the Lord with the Paaduka on her head for auspiciousness.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous sIOkam, Swami Desikan revealed that the twelve insignias that Sri VaishNavAs wear on thier bodies are the representations of the PaadhukAs protecting the Lord's holy feet. Here, he states that PaadhukAs are present in the symbolic form in the auspicious jewelery worn by married women around their necks. Swami Desikan says: "Sri RanganAyaki wears you on her head (between the brows). Knowing this, the wise ones make the new brides wear jewelery containing your form from the time of their marriages". Swami Desikan refers here to the ceremony before tying of the auspicious thread around the neck of the bride by the bridegroom during the wedding ceremony. A piece of

jewelery containing the representation of the PaadhukA is placed along with a yoke on the head of the bride. This symbolic act follows the tradition set by Sri Devi.

2) Srimath Andavan's anubhavam: During the marriage celebrations, a yoke is palced on the head of the bride along with the ThirumAngalyam jewelery. ThirumAngalyam has the sign of ThirumaNN. One may ask why such a procedure is practised. It is because VedAs have the PaadhukAs on their heads. As a result of having the PaadhukAs on their heads, the Veda Sthrees become nithya sumangalis. Similarly it is hoped that the placement of Paadhukai's insignia on the heads of brides would make them also nithya sumangalees.

3) During the marriage celebrations, elders place on the heads of brides an aabharaNam containing the insignia of PaadhukAs (VruddhA: kalyANa samayE VadhUnAm mouLou Thvan-mudhrithAni aabharaNAni Bhadhnanthi). This is because the enlightened ones recognize that PaadhukAs rest on the top of the head of Veda Sthrees, who are the consorts of Lord RanganAtha. This presence on Veda Siras (Upanishads) provides nithya soumAngalyam to the brides (ThvAm RangEndhra pathim varAyA: sruthE: moordhani sTithAm). Thinking of this symbolism (vimrusya), the elders place the ThirumAngalyam on the Yoke and place it on top of the heads of the new brides for the conferral of nithya soumAngalyam.

SIOkam 786 of Sri RanganAtha PaadhukA Sahasram

vahanthi rangEshvarapAdharakshE! DhIrGhAyuShAm DharShitha Bhakthi bandhA:
AshADhipAnAmavarODhanAryasthvanmudhrikAm mangaLa hEma sUthral:

Meaning: Oh Paaduka! The 8 Direction-guardians enjoy such longevity only because their damsels wear, in their gold-chain-hung Thirumangalya, Your image. They become thus blessed.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: In the earlier sIOkams, Swami Desikan stated that the new brides wear jewelery containing the representation of PaadhukAs on their head. At the high moment of maangalya dhAraNam, the bridegroom ties the auspicious thread around the neck of the bride that contains the PaadhukAs as the centerpiece. Swami Desikan points out that the wearing of the MangaLa soothram is not confined to human beings alone but is also observed by the wives of the DevAs, who wish to have long lives for their husbands. Swami Desikan says in this context: "Oh RanganAtha PaadhukE! The wives of the long lived Masters of the 8 directions demonstrate their devotion to their husbands by wearing the auspicious golden chain around their necks containing the medallion bearing your representation".

2) Srimath Andavan's anubhavam: Oh PaadhukE! Every one of the 8 directions has their own Master. Their wives wear in their sacred necklaces (ThirumAngalyam) an insignia of yours and thereby achieve dheerga Sumangalithvam (Long life as married women).

3) The directions have their Lords like Indhra for the East. They have wives (avarODhanArya :). The wives wish long lives to their husbands (dheergAyus). Therefore, they (the wives) adorn with reverence (darsitha bhakthi bandhA :) Your insignia /representation on their golden necklaces (mangala hEma soothrai: Thvan-mudhrikAm vahanthi).

SIOkam 787 of Sri RanganAtha PaadhukA Sahasram

vyUhakramENa praThithAramagrE sandharshayanthI maNipAdhukE! ThvAm pAthum
thriIOkIm padhapadhmaBhAjam soUdharshanIm shakthimavalmi shoUrE:

Meaning: Oh Manipaaduka! The Vyooha evolution as Vasudeva etc is present in Sudarsana. The Paadukas show the Lord; so does the Sudarsana yantra; it has Paaduka in the axis (hollow centre). Like you, the Sudarsana Moorti also protects all the worlds. Thus, you have the potency of Sudarsana. Your having the Sudarsana streak confirms this.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! The Sudarsana-yanthram (Symbolic, Geometrical representation of Sudarsana manthram) has incorporated you and the lotus marks in itself. This yanthram is made up of two intersecting triangles, lotus petals and tongues of flames. **At its epi-center, this yanthram houses your representation in a 6 fold form.** That power of Sudarsanam is indeed yours, which has descended from the Lord to protect the world and to reveal Him through You. The Sudarsana yanthram has come closer to Your Lord by having the insignia of PaadhukAs and lotus petals in the geometric form (It is indeed well known that the Lord's holy feet contain Chakra /Disc, and Padma /lotus, Rekha/ lines indicating the closeness of PaadhukAs to Sudarsanam).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You demonstrate VyUha Moorthys (VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan) to all by staying as their Paadhukais. They adorn you for jagath rakshaNa vyApArams and related sanchArams. You are thus associated with Your Lord's sacred feet for protecting the three worlds. When we look at You, we are reminded of Sudarsana yanthram.

3) PerumAl is known for the hierarchy of VyUha Moorthys such as VaasudEvan, SankarshaNan, Aniruddhan and others (agrE vyUha kramENa praTitAram RanganATam). You reveal that VYUha Krama Para VaasudEvan to us (VyUha kramENa praTithAram SANDHARSAYANTHEEM). We consider You as the power that has reached the Lord's holy feet to protect all the three worlds (ThriLOkeem paathum SourE: padha-padhmabhAjam) in the form of Sudarsana yanthram (Soudarsaneem sakthim avaimi).

SIOkam 788 of Sri RanganAtha PaadhukA Sahasram

baDdhAsika kanakapankajakarNikAyAm
MaDhyE krushA muraripOrmaNipAdhukE! thvam
SandhrushyasE sarasijAsanayA gruhltham
RUpAntharam kimapi rangavihArayOgyam

Meaning: Oh Manipaaduka! As you are seated on the sataari in the shrine, it looks as though you are seated in the seed at the centre of a lotus; like Mahalakshmi, again, you have a thin waist. You too relish the strolls in Srirangam. I can well say, you are a dancer-like Lakshmi, in the stage that the holy city is.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan compares Paadhukais with Sri Devi in 3 aspects.

He notes that Sri Devi and Paadhukais have the following 3 features in comon:

- (1) Being narrow at their mid-portions of their bodies (i-e) slender waistedness
- (2) Being seated on a golden lotus
- (3) Enjoying the company of RanganAtha. Swami Desikan says:

Oh Madhusoodhana PaadhukE! You resemble the slender-waisted Sri Devi sitting on the golden lotus enjoying the intimate company of RanganAtha. Therefore, I think you are another form of Sri Devi because of Your resemblance to Her in number of aspects.

2) Srimath Andavan's anubhavam: Oh PaadhukE! When I look at You, It appears as though MahA Lakshmi has taken another form to move around in Srlrangam.

3) Oh PaadhukE! You are in the fruit of the golden lotus (KanakA Pankaja karNikAyAm bhaddha Aasika). You are slender in the middle portion (Thvam madhyE krusA). You appear further to have the indescribable form taken by MahA Lakshmi for sanchAram in Srlrangam (Thvam SarasijAsanAya ghuIltham Ranga vihAra yOgyam kimapi roopAntharam samdhruSyasE).

SIOkam 789 of Sri RanganAtha PaadhukA Sahasram

mAnOchithasya madhaDhInajanasya nithyam
mA BhUdhatha: krupaNathEthi vichinthayanthya
bandhIkrutham Dhruvamavalmi valagnadhEshE
kArshyam thvayA kamalalOchanapAdharakshE!

Meaning: Oh Paaduka! You are thin in the middle! It is because you have perhaps decided to take away the thinness from those who are respectable because of having surrendered to you, out of consideration for them that they should not be famished and lean on grounds of wealth, fame, learning, devotion etc.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh Paadhukais of the lotus-eyed Lord! You remove the fatigue of your devotees and absorb/imprison their fatigue and despair inside you. They (devotees) thus become free from fatigue and despair. They overcome poverty and become famous for their scholarship and righteousness. Your compassion for them and intervention is remarkable indeed!

2) Srimath Andavan's anubhavam: To spare your devotees from becoming lean and depressed, you have taken on the slender/lean form. You have caught hold of that fatigue of your devotees and kept it within yourself to save them from any unhappiness.

3) Oh Lotus-eyed Lord's PaadhukE! (Kamala IOchana PadharakshE)! You have decided that those who take refuge (madhadhIna Janasya) in you should always be respected (mOnOchithasya Janasya) and that they should not suffer from poverty of spirit and fatigue (krupaNathA maa bhUth). Thinking in this manner (ithi vichinthayathA ThvayA), you have imprisoned that helplessness / slenderness in your mid region (ThvayA kaarsyam valagradEsE bhandhIkrutham). This is for sure (dhruvam).

SIOkam 790 of Sri RanganAtha PaadhukA Sahasram

maDhyE krushAmuBhayatha: prathipannavruDdhim
manyE samIkshya BhavathIm maNipAdharakshE!
nithyam mukundhapadhasanghamaviprayOgoU
nischinvathE kruthaDhiya: suKhadhuKhakAShTAm

Meaning: Oh Paaduka! You are narrow in the middle, but wider on either side i.e. front and rear. This is attributed by knowledgeable scholars, to the impressive contact with the Lord's Foot on either sides but lack of such contact in the middle. As has been said, wellbeing is defined God-contact and suffering, the loss of contact with God.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! AdiyEn concludes that the learned scholars intepret correctly that your mid-portion is slender and the front and back portions are ample. They connect that slenderness to sorrow in not having the intimate connection with Your Lord's feet; likewise, they relate the ample dimensions of your front and back to the strong imprint of Your Lord's feet in those regions.

The seperation and association with the Lord's feet at the different sections of the PaadhukAs are connected to the leanness born out of sorrow and the healthy ampleness arising from the joy of intimate contact. Lord's feet have the shape of the shell of tortoise according to the texts of beauty. Therefore, the mid-portion of His feet are elevated and do not come in to contact with the waist region of the PaadhukAs. On the other hand, the w8 of the Lord's body is distributed throughout the front and hind portions of His feet, which in turn come in to intimate contact with the upper and lower portions of th PaadhukAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Scholars have concluded that the happiness of intimate contact of Your Lord's feet in the front and back regions of your form has created ampleness. The mid region however is slender as though it is an outcome of sorrow from lack of intimate contact there with Your Lord's feet.

3) VidhvAns (kruthadhiya:) analyze that Your robust form in the front as well as back (ubhayatha: prathipanna vrudhim) and the slender form in Your mid region (madhyE krusAm) is due to the happy and sorrowful moods experienced by these respective regions from the ample contact or otherwise with the Lord's feet. Ampleness comes from the intimate union with the Lord's feet (Padha sangam). Slenderness arises from the lack of such intimate contact (Vipra yOgam). These h8s in happiness and sorrow indicated by ampleness and slenderness are linked by VidhvAns to intimate contact in the front and back and lack of it in the middle region of your body (Sukha Dukkha kAshDAm niscchinvatE).

SIOkam 791 of Sri RanganAtha PaadhukA Sahasram

rangEshithuscharaNapankajayOrBhajanthi
rakshAprasADhanavikalpasahAmavasThAm
mAnyAkruthirnivishasE maNipAdharakshE!
maDhyE paricChadhaviBhUShaNavargayOsthvam

Meaning: Oh Manipaaduka! Highly respectable yourself can be counted in the category of useful appurtenances, like umbrella, wafter etc. and also in that of artistic jewellery such as armlets and crowns.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! You are of worshipful form. You serve as the protection for the Lord's holy feet as well as the decoration for them. According to the demands of the occasion, you switch from one role (protection) to the other (decoration) readily. You move between these 2 roles with ease and alacrity.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! One can describe as a protector of the Lord's sacred feet or as an aabharaNam for them. You can therefore be in the category of Umbrella and the like, which serve the Lord or in the category of aabharaNam such as the crown. You display versatality depending on the occasion.

3) Oh PaadhukE! Your form is worthy of high reverence (Tava aakruthi: MaanyA). You stand in the mid region between a protector for the Lord's lotus petal soft feet and a decorative object

for them (Thvam RangEsithu: charaNa pankajayO: rakshA-prasAdhana vikalpasahAm avasTAm bhajanthi). You are in the middle of entities like umbrella, which protects the Lord from the Sun and aabharaNams that serve as decorations (Paricchadha -VibhUshaNa vargayO: madhyE nivisasE).

[SIOkam 792 of Sri RanganAtha PaadhukA Sahasram](#)

angAntharEShu nihithAnyakhilAni kAmam
paryAyakalpanasahAni viBhUShaNAni
nithyam mukundhapadhapadhmatalAnurUpam
nalpaThyamamba! BhavathI nayanABhirAmam

Meaning: Oh Mother! The ornaments that Lord wears in all other limbs are disposable and exchangeable, whereas you are the only one to adorn the Lotus Feet and you cannot be exchanged for another. You are permanent. And it is so pleasing to the eyes!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukA Mother! The other decorative objects adorning the different limbs of the Lord would be either too small or large depending on the size of His limbs. Although the rest of the jewelry of the Lord cannot change their shape or size, you are able to change according to changing occasion and fit Your Lord's feet exactly. You are a delight to see on the Lord's Thiruvadi on every occasion.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL adorns jewelry on many of His limbs. Each of them can be replaced with another. When it comes to you, no one can replace you as a protector of the Lord's sacred feet. No one can execute the duties that you perform.

3) All the jewelery adorning the limbs other than the Thiruvadi can be interchanged (angAntharEShu nihithAni akhilAni vibhUshaNAni kaamam paryAkAlpanasahAni bhavathi). In Your case however, no entity can replace you in being exactly fit for the Lord's lotus feet and having the unmatched quality of beauty as jewelry for them (Mukundha Padha Padhma Tala anuroopam, nayanAbhirAmam nithyam naipaTyam).

[SIOkam 793 of Sri RanganAtha PaadhukA Sahasram](#)

yE nAma Bhakthiniyathalsthava sannivEsham
nirvishya nEthrayugaLalrna Bhajanthi thrupthim
kAlakramENa kamalEkshaNapAdharakshE!
prAyENa thE pariNamanthi sahasranEthrA:

Meaning: Oh Paaduka! Your lovely situation in union with the Lotus Feet is enjoyed by devotion-marked hearts. They even long for a 1000 eyes, not being contented with the vision through one's 2 eyes. Then they get elevated births like Indra, etc., in course of time.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan described the PaadhukAs as "nayanAbhirAmam" or a delight to the eyes. Here, he states that one needs 1000 eyes to fully feast on the beauty of the PaadhukAs adorning the Lord's Thiruvadi. He says: "Oh Paadhukais of the lotus-eyed Lord! Those devotees of yours, who fondly enjoy your beauty, thirst yet for more. With the passage of time, their devotion ripens and they become born as 1000 eyed IndrAs to take in your beauty fully.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Those who never get satiated from Your sevai gain every thing that they desire from the seat of BrahmA to Moksham. There is no purushArTam that they cannot get.

3) Oh Paadhukais of the Lotus-eyed Lord (KamalEkshaNa PaadharakshE)! Any one with Bhakthi-laden eyes worship your form (yE naama bhakthi-niyathai: nEthra yugaLai: Tava sannivEsam nirvisathi) without satiety (thrupthim na bahjanthi), they transfrom over time in to owners of lofty status as Indhraas (tE kaalakramENa prAyENa sahasra nEthrA; pariNamanthi).

SIOkam 794 of Sri RanganAtha PaadhukA Sahasram

padhamapramANamithi vAdhinAm matham maDhujithpadhE mahathi mASma BhUdhithi
vyupadhadhi thasya charaNAvani! ThvayA nigamAthmanasthava samapramANathA

Meaning: Oh Paaduka! (Tarka sastra would assert that a single word would have no authority) Padam is not correct, in discussion, one would say. It looks as though the foot and Paaduka are equal in size; and, in another sense, of equal authenticity 'sama' pramana! As the Paaduka is equivalent to the Veda, the foot secures the same creditable position also.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan's talent in using the multiple meanings of the words is abundantly evident here. He uses the words "Paadham, apramANam, Sama pramANam and Nigama" cleverly in this sIOkam to convey the message that Lord's holy feet are equal in glory to the PaadhukAs or vice-versa. "Paadha" means either a step or a word. "Nigama" means VedAs or an object that moves in proper gait. "ApramANam" means some thing, which is beyond oral explanation. Sama pramANam means one, which has the same measure with another object. Using all these 4 words in a subtle manner, Swami Desikan says: "Oh PaadhukE! You seem to indicate the view of the SasthrAs that Paadham is apramANam is not valid in the case of the Lord's feet. You seem to suggest that both the Lord's feet and Yourself are of similar glory, since VedAs are the common link between the 2. You appear to hint that both the Lord's holy feet and yourself are of equal measure in glory, since You are extolled by the PramANam known as VedAs in equal measures".

2) **Srimath Andavan's anubhavam:** The inner meaning is that the very same pramANams used to reveal the Lord is used to extol the glory of the Paadhukais (AchAryAs). When we come to know about the existence of SadAchAryAs, then we adduce the presence of the Lord. It has been pointed out that PerumAl incarnates in the form of AchAryAs. Hence PerumAl is like AchAryAs in VyavahAram of assisting the sufferign jeevans.

3) Oh PaadhukE (CharaNAvani)! May the view (matham) that holds the Lord's feet are immeasurable not be emphasized (Padham apramANam ithi vaadhinAm matham mahathi MadhujithpathE: maasma bhUth). That thought was revealed by the VedAs, which consider You (Veda Svaroopi / nigamAthmana:) with equal loftiness. That Thiruvadi of the Lord has equal glory (samapramANam) and this has been revealed (vyadhapAdhi) by the very same VedAs that celebrate the glory of the Lord's Thiruvadi.

SIOkam 795 of Sri RanganAtha PaadhukA Sahasram

apraBhUthamaBhavajjagathrayam yasya mAthumudhithasya pAdhukE!
apramEyamamithasya thathpadham nithyamEva nanu sammitham thvayA

Meaning: Oh Paaduka! When the Lord in Trivikrama incarnation, sent one foot up to scale all the worlds, all the 3 worlds could not equal that one foot. The foot of inestimable magnitude,

of the infinite-sized Lord, was and is correctly encompassed by you. You fit in well to the foot. You correctly measured the Foot!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan answers the question whether the Lord's holy feet are equal in glory to the PaadhukAs or vice-versa. He settles in favor of PaadhukAs being slightly superior in glory to the Lord's holy feet. He says: "As the Lord's feet grew and enveloped the 3 worlds during Trivikrama incarnation, you measured and covered the feet of the Lord, which can not be measured or described easily by anyone. Such is your glory! Swami Desikan states that the PaadhukAs did not fall one step behind the growing feet of ThrivikramA and provided the exact fit in real time.

2) **Srimath Andavan's anubhavam:** Paadhukais' sannivEsam (form) is like the Lord's Thiruvadi. The universes were not sufficient for the Lord's Thiruvadis to measure during ThrivikramAvathAram. You measured those Thiruvadis that cannot be measured by any one. The Bhagavath svaroopam of the Lord not comprehended even by Brahma and Rudra is understood by the AchAryAs (PaadhukAs).

3) When Lord took ThrivikramAvathAram and started to measure the universes, there was not enough for His ThituvadigaL to measure (Jagadh Thrayam maathum Yasya Thrivikramasya Jagadh aprabhUtham abhavath). Those ThiruvadigaL cannot be measured by any vasthu (amithasya apramEyam Tath Padham). Oh PaadhukE! Those Thiruvadis were measured always by you (apramEyam Padham ThvayA nithyamEva sammitham).

SIOkam 796 of Sri RanganAtha Paadhuka Sahasram

AlavAlamiva BhAthi pAdhukE! pAdhapasya Bhavathi maDhudhviSha:
yathsampavinathasya shULina: sAriNI Bhavathi moULinimnagA

Meaning: Oh Paaduka! You serve as the water-store at the bottom of the tree of the Lord, the Ganga water from the head of Siva flowing into you when he is head-bowed to you.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are like the basin or trench for the tree of RanganAtha. The water from GangA residing in RudrA's head flows in that trench, when Rudra bows before you through bending of his head. Rudra irrigates the tree of the Lord with Your help.

2) **Srimath Andavan's anubhavam:** Oh PadhukE! You appear like the irrigating feed canal for the Kalpaka tree. When Lord Siva bends down to prostrate before the Lord, the GangA pravAham spills over and flows along the feed canals of Paadhukais to nourish the Kalpaka tree (the Lord) For pleasing the Lord, Sivan and others prostrate before the Lord's Paadhukais.

3) Oh PaadhukE! You serve as a feed canal for the Kalpaka tree of Your Lord (Bhavathee Madhudhvisha: paadhapasya aalavAlamiva bhAthi). Near You is the bowed head of Siva holding the waters of GangA that flows through You as the feed canal to irrigate the Kalpaka tree, Your Lord (yath sameepa vinathasya Soolina: mouLi-nimagnA saariNI bhavathi).

SIOkam 797 of Sri RanganAtha Paadhuka Sahasram

mOdhamAnamunibrundhaShatpadhA BhAthi mukthimakarandhavarShiNI
kApi ranganrupathE: padhAmbujE karNika kanakapAdhukAmayI

Meaning: In the lotus foot of the Lord, Gold Paaduka looks like a central seed portion of the lotus. The swarms of beetles hovering round the centre are the seers who seek Moksha honey from the feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the golden PaadhukAs to the lotus fruit, which is surrounded by Sages taking the form of bees to drink the nectar of Moksham. He says: "The happy sages have taken the form of bees to drink deep the nectar of Moksham stored in the pericarp of your golden lotus form".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You appear like the fruit inside the lotus flower of the Lord's sacred feet. The sages who meditate on the Lord swarm around you to enjoy the honey of Lord. You generate the honey of Moksham.

3) Oh PaadhukE! You shine like the fruit of the golden lotus, Lord RanganAtha (Ranga NrupathE; Padha ambhujE kanaka paadhukA mayee karNika iva bhAthi). The assembly of Sages hovers around to taste the honey of Moksham flowing from You (ModhamAna muni brundha shaDpadha mukthi marakantha varshiNee).

SIOkam 798 of Sri RanganAtha PaadhukA Sahasram

yugapadhanuviDhAsyan yoUvatham thulyarAgam
yadhupathiraDhichakrE yAvathO rUpaBhEdhAn
thadhidhamathivikalpam biBhrathI sannivEsham
thava Khalu padharakshE! thAvathI mUrthirAsIth

Meaning: Oh Paaduka! Krishna took as many physical forms as there were gopa damsels (16000 in one reckoning), to please them all as they wanted. As He took so many forms, you too took a different number- (double His number) as needed!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When Lord Krishna as a grahsthA fulfilled the affection of each of the 16000 plus wives, He took 16000 plus identical forms to be with each of them at their houses. At that time, you multiplied 2 fold than His 16000 plus forms to cover each of the 2 feet of Your Lord. Therefore, I consider your glories to be larger in number than that of Your Lord.

2) **Srimath Andavan's anubhavam:** During KrishNAvathAram, our Lord married 16100 kanyAs and to please every one of them, He took different roopams for each one of them and lived as a grahasthA in their homes. At that time, you took on 32,200 roopams to fit both of His sacred feet at each of His houses.

3) Once upon a time (yugapadh), our Lord took the avathAram of KrishNa (Yadhupathi) and to create equal love (Tulya rAgam) for every one of the 16,100 kanyAs whom He wedded, He took on that many roopams (roopa bhEdhAn adhichakrE). You took on double that form (sannivEsam) to fit all of those 16,100 forms of Your Lord.

[SIOkam 799 of Sri RanganAtha PaadhukA Sahasram](#)

thatthadvrutthEranuguNathayA vAmanIm vyApinIm vA
prApthE rangapraThithaviBhavE BhUmikAm sUthraDhArE
manyE vishvasThithimayamahAnAtikAm nEthukAmA
nAnAsamsThA Bhavathi Bhavathi pAdhukE! narthakIva

Meaning: Oh Paaduka! As the Lord Ranganatha, in Srirangam as in the stage that the whole world is, being the chief stage-manager, takes many garbs suited to the occasion, small or big, you also adapt yourself to all His roles. These are all for the drama of world-Safe-guarding.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Lord of Srirangam performs in many dramas. You participate in every one of these dramas orchestrated by Him and take the appropriate form so that His efforts to help the world become fully successful.

Swami Desikan considers PaadhukAs as an accomplished lady dancer, who accompanies the choreographer every step of the way in the many dances that He performs. For instance, when the Lord took the form of VaamanA, PaadhukAs became small to fit His tiny feet; when He became gigantic as ThrivikramA; the PaadhukAs grew without missing a beat. PaadhukAs are never out of step with the Lord, the Master dancer/choreographer.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the AchAryAs help the Lord at all times, when our Lord takes an avathAram to protect the world and its beings. Our Lord asked Swamy NammAzhwAr to help Him in Kali yugam and he incarnated and blessed us with his dhivya Prabhandhams in Tamil. Like that the AchAryAs follow the Lord's commands in different ways.

3) Srirangam is the dance stage of RanganAthan (Ranga PraTitha vibhavan Rangan). There He is the master conductor and orchestrates every thing (Soothra dhAra vrutthi) for His dance. On that stage, He appears short as Vaamana or tall as Thrivikrama befitting His chosen role (Tath vrutthE: anuguNathayA VaamanIm, vyApaneem vaa bhUmikAm prApthavAn). Oh PaadhukE! You assume appropriate forms befitting those occasions and join Your Lord in those great dances (VisvasTithi mahAnADikAm nEthukAmA narthakeeva nAnAsamsTA bhavathi).

[SIOkam 800 of Sri RanganAtha PaadhukA Sahasram](#)

mAnE param samAnE prathyakshENAgamEnApi
haricharaNasya thavApi thu valShamyam rakshyarakshakathvABhyAm

Meaning: Oh Paaduka! What an excellent identity between the feet and the Paaduka! In direct viewing both have equal size and identical shape. The scriptures too grant equality between them. So far all right. But the protected-the protector basis reverses the situation. The foot is but protected by the great protector that you are.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the earlier verse, Swami Desikan pointed out that the PaadhukAs take the appropriate form fitting the Lord's feet to join in His efforts to protect the world. Actually, PaadhukAs change their sizes and shapes to protect Him. Although Lord's feet and PaadhukAs have been proven to be equal in glory earlier, Swami Desikan opines that PaadhukAs are slightly superior in glory in view of its service to protect the Lord during all His campaigns. He says: "Oh PaadhukE! By direct and indirect (Vedic) proofs, it has been

established that you and Your Lord's feet have equal measure of glory. However from the point of view of your protection of Lord's feet, you exceed somewhat the glory of Lord's feet. You have reached a higher status because of your role as a protector of the Lord's holy feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! In length, breadth and every dimension, you match Your Lord's Thiruvadi. The only difference is that you protect and the Lord's feet are protected. The inner meaning is that there is no difference between AchAryAs and PerumAL. Without the AchAryA's help, PerumAL's work never gets done. Thus SadAchAryAs protect PerumAL.

3) Oh PaadhukE! Between You and the Lord's sacred feet, there is no difference in form, size and shape and saasthrEic principles (Hari CharaNasya TavApi prathyakshENa aagamEnAapi maanE samAnam). There is however one difference inspite of the similarities (SamAnOapi Vaishmyam asthi). *That relates to Rakshya-Rakshakathvam (Fit to be protected and that which protects).*

We have completed the coverage of verse 800 of the Padhuka Sahasram. Coincidentally, this happens to conclude the 25th Paddhati of the Padhuka Sahasram.

The number 25 is sacred due to the following reasons.

1) **It is the number of aksharams in the Dvaya Mantram,** which advocates the doctrine of unconditional total surrender to His Lotus Feet, a concept systematized into a science by Swami NammAzhwar, Swami Alavandar, Sri Ramanujacharya, and Swami Desikan.

2) **Ma, the 25th letter of the Devanagari alphabet is the EkAksharam for Thayar.** As a result of her eternal oneness with Lord Narayana, the Lord begets the name Madhavan. Furthermore, the role of Thayar in the process of granting refuge to desirous Prapannas has been greatly extolled by Swami Alavandar in the Chatushloki salutation "prapannaltikasthOshyAmyaham nirBhayO:" and "Sri ithyE vachanamathE Bhagavati brUma katham thvAm vayam" (One lifetime is insufficient to fully comprehend the 6 meanings underlying the name Sri, i.e., shriyathE, shrayathE, shruNOthi, shrAvayathi, shruNathi, and sriNathi). Sri Ramanujacharya waxes eloquent in the opening salutation of the SharaNagati Gadyam eulogizing Thayar as "nithya anapAyinIm", "aKhila jaganmAtharam asman mAtharam" "ananya sharaNa: sharaNamaham prapadhyE". Swami Desikan follows the lead of these great Acharyas "shrEyOmUrthim shriyama sharaNasthvAm sharaNyAm prapadhyE".

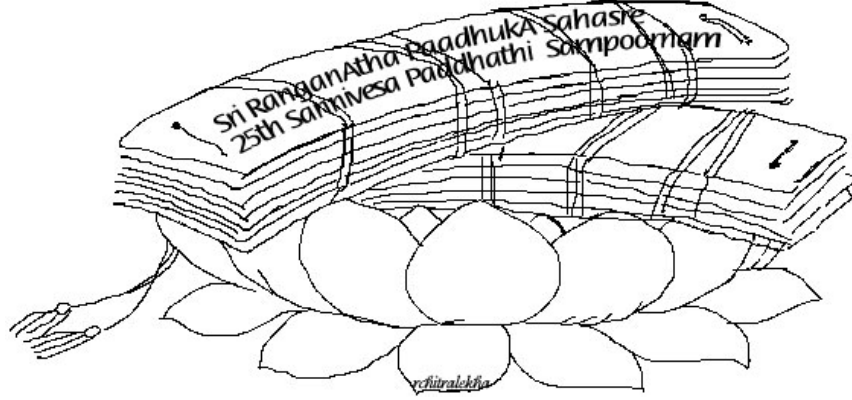
3) **It has great significance in the context of the name Rama:** Ra is the second aksharam in the sequence "ya ra la..." and ma is the 5th aksharam in the sequence "pa pha bha Bha ma". Taken together this produces 25. According to Mahavidwan Paramapada Vasi Sri Mukkur Lakshmi narasimhachariar Swamin, when uttered once the word Rama produces the effect of $2 \times 5 = 10$. When uttered 3 times as Rama Rama Rama, this produces the effect of $10 \times 10 \times 10 = 1000$ corresponding to the 1000 names of the Lord contained in the Vishnu sahasranamam.

It is instructive to note that Lord Rama is glorified by Swami Desikan as "DharmO vighrahan", "sagruth prapanna jana samrakshaNa dlkshitha", "sagruth prapanna janathA samrakshaNalka vrathi", "karuNa kAkuthstha", "sagrudhavEkshaNath thath kshaNath" all of which are intended to bring home the message underlying Lord Rama's Charma shloka message from the Ramayanam "sagradhEva prapannAya thava AsmlthichayAchathE aBhayam sarvaBhUthEBhyO dhadhAmyEthath vratham mama".

4) **25 is the number of salutations used by Swami Desikan in the Sri Stuthi.** Seeking refuge in these assurances and declarations from the most venerable Acharyas, we

offer prayers to the Divine Couple, Swami NammAzhwar, Swami Desikan, and our Acharyas for successful completion of the Padhuka Sahasram Kaimkaryam.

Sri RanganAtha Paadhuka Sahasre 25th Sannivesa Paddhathi sampoornam



26. YanthriKA Paddhathi (The knob in each Paaduka)

Introduction: The word Yanthrika stands for the structure, which is in front of the PaadhukAs to serve as a toehold. By grasping the YanthrikAs between the big toes and the rest of the little fingers of the foot, one can use the PaadhukAs for walking. In the 10 verses of this chapter dedicated to the YanthrikAs that enable movement, Swami Desikan celebrates their importance. Until now, He praised the whole PaadhukAs; now He focuses on an important limb of the PaadhukAs without which one could not move about.

SIOkam 801 of Sri RanganAtha Paadhuka Sahasram

udhagrayanthrikAm vandhE pAdhukAm yannivEshanAth
uparyapi padham viShNO: prathyAdhiShtaprasADhanam

Meaning: I pay obeisance to the Paaduka, which has got an upward-directed knob (between the 1st and second toes), that serves as an embellishment to the Lord's foot on the upper side as Paaduka is below; in fact, there is no need for any other ornament for the feet when this knob is there.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** I salute the upward rising limb of the Paadhukai with the knob. By placing His feet on the PaadhukAs and holding on to the toehold, our Lord VishNu proves that there is no need for decoration in the upward portion of the PaadhukAs. Swami Desikan suggests that the YanthriKA through its decorative aspect matches the beauty of the body of the PaadhukAs. Therefore, there is no need for any additional decorations.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the SadAchAryAs not only delight the heart of the Lord but also serve as alankAram for this BhUmi (Leela VibhUthi).

3) Swami Desikan salutes the upward extending YanthriKA (Kumizh) of the Paadhukai (Udhagra yanthrikAm PaadhukAm vandhE). Through the presence of the YanthriKA, The VishNu Paadham does not need any decorations on the front portion of the Paadhukai (YannivEsAth VishNO: padham uparyapi prathyAdhishDa PrasAdhanam). "PradhyAdhishDa PrasAdhanam" refers to the pushed away alankArams. YanthriKA eliminates the need for any other alankArams, when it is there.

SIOkam 802 of Sri RanganAtha Paadhuka Sahasram

prasaBham prathiruDhya kaNtakAdhIn BhavathI shoUri padhAmbhuja AdhaDhasthAth
charaNAvani! DhArayathyamuShmin uchithacChAyamuparyapi prathIkam

Meaning: Oh Paaduka! You remain below the Feet. Your service is in respect of forcefully destroying thorns in the way. The knob above, for its part, furnishes shelter; why, it confers a charm too!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan points out that the YanthriKA not only serves as the decoration but also protects the sacred feet of the Lord through the shade it provides. Swami Desikan says: "Oh PaadhukE! You protect the Lord's feet on ground from thorns and stones. At the same time, through Your YanthrikAs provide shade for the Lord's feet and protect them from overexposure to the Sun's rays. Your YanthrikAs serve thus as umbrellas for the Lord's tender feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You see to that thorns and heat do not bother the Lord's tender feet. Through the shade provided by the YanthriKA, You protect the upper surface of the Lord's feet as well.

The inner meaning is that the AchAryAs always perform kaimkaryams that please the Lord. They also protect the PerumAL like LakshmaNa Swamy protected Lord Raamachandra and SithA PirAtti in the forest. At places where the AchAryAs are, their AshtAkshara Manthra siddhi wards off all diseases and inauspiciousness (YathrAshtAkshara SamsiddhO mahA bhAgO maheeyathE, na tathra sancharishyanthi VyAdhir-dhurbhiksha-taskarA:).

3) Oh Protector of the Lord's feet (hE CharaNAvani)! You protect the inner soul of the Lord's lotus soft feet from thorns vigorously (Bhavathee SourI PadhAmbhujAth adhasthAth kaNDakAdheen prasabham pathiruddhyavAn). You adorn on the upper portion of Your body, the YanthriKA, which creates the shadow for protecting the upper surface of Your Lord's tender feet (amushmin PaadhE uchitha chAyAm prathikam uparyapi dhaarayathi).

SIOkam 803 of Sri RanganAtha PaadhukA Sahasram

muraBhirmaNipAdhukE thavdhlyAmanaGhAmanguLiyAnthrikAmavalmi
svayamunnamithAm pradhEshinlm thE paramam dhalvathamEkamithryachanthlm

Meaning: Oh Paaduka! Your beautiful knob protrudes and keeps hold of fingers of the foot. But it appears to me that it is an index finger that emphasizes to the viewers: "That there are many gods, don't believe. There is only one Supreme God, Narayana;" What a lovely gesture!

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan explains why the toehold (YanthriKA or restrainer) got its name. Since the toehold restrains the big and the other toes from leaving or parting with the PaadhukAs, it has acquired the name of YanthriKA or the restrainer; further, it seems to stand up as the index finger of the PaadhukAs to pint out that RanganAtha is the Supreme Lord and the universal controller, who manages the creation, sustenance and the dissolution of all the Universes and their beings. In this context, Swami Desikan says: "Oh MurAri PaadhukE! Your blemishless YanthriKA shoots up, while hugging Your Lord's big toe and fingers and appears to identify itself as Your index finger to point out that there is no one who is Superior to Your Lord in KalyANA guNAs".

2) **Srimath Andavan's anubhavam:** The inner meaning is that Swamy NammAzhwAr (Our Lord's Paadhukai) has pointed out at many places in His Prabhnadham that Srlman NaarAyaNan is the Supreme among all gods.

3) Oh Muraripu MaNi PadhukE! Swami Desikan praises here the delightful and sacred YantriKA, which holds tightly the toe and the other fingers (anagAm ThvadheeyAm anguLiyanthrikAm). He says that the YantriKA in its elevated form suggests that Srlman NaarAyaNan is the ParadEvatha (svayam unnmithAm Paramam dhaivatham yEkam ithi ruchantheem). The YantriKA sends this message by standing as the index finger of the Paadhukai (tE pradEsineem avaimi).

SIOkam 804 of Sri RanganAtha PaadhukA Sahasram

svadhathE maNipAdhukE! thavdhlyA padhashAKhAyugayanthriKA
vichithrA paramam puruSham prakAshayanthI praNavasyEva parEyamarDhamAthrA

Meaning: Oh Manipaaduka! It is highly delectable for me to regard the finger-holding knob as equivalent to the half-syllable note at the end of Pranava (Aum), that indicates the Supreme God (as per Atharva-sikha-upanishat).

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares now the Yantrika to the Naadham (sound) known as ardha-mAtrA (half letter) that is above the 3 syllables of PraNavam (Aum). The PaadhukAs have a front, middle and rear portion and these 3 sections remind 1 of the 3 syllables of PraNavam. The PraNava Naadham does not arise until the ardha maatra is added. That addition makes PraNavam complete and confers the resonance that makes the PraNavam raise its inimitable majestic sound. The Yantrika is that ardha-mAtraa, which provides the finishing touch for Paadhukai to match the PraNava Naadham.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one looks at your Yantrika, one is reminded of the MakAram of praNavam that represents the Jeevan. This MakAram is very important to PraNavam just as the Yantrika is to the Paadhukai; latter will be dysfunctional without the Paadhukai. It has to be remembered that PraNavam exists to remind one that Jeevan is the property of the Lord.

3) Oh MaNi PaadhukE! The 2 Yantrikas tightly holding together the fingers of Your Lord's sacred feet are indeed mysterious in their vaibhavam (VichithrA iyam padhasAKhayuga YanthriKA). They celebrate the Supremacy of Your Lord as the ParadEvathA (ParamAm Purusham prakAsayanthee) and are like the delightful sounding finishing aksharam (ardha maatra) of PraNavam (PraNavasya ParA ardhamAtrA svadatE).

SIOkam 805 of Sri RanganAtha Paadhuka Sahasram

anuyAthamanOraThA murArE- BhavathI kELiraThAshriyam dhaDhAthi
charaNAvani!yanthriKA thavaIShA thanuthE kUBharasasampadham purasthAth

Meaning: Oh Paaduka! You are a toy-chariot following the footsteps of the Lord; You may be regarded as moving behind the Chariot of the Will of the Lord. For You, the pole in the front is being kept in position by the pegs that the knobs act as.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhaavam:** Oh Padhukai protecting the Lord's feet! You are like the chariot on which Your Lord rides for His sports. Your YanthriKA is like the riding pin on the yoke in front of that chariot". (The yoke is attached to the rest of the chariot by 2 wooden pegs that are essential for the integrity of the Chariot and its safe movement).

2) **Srimath Andavan's anubhavam:** The inner meaning is that the SadAchAryans are firmly yoked to the Lord's sacred feet and therefore our Lord grants all soubhAgyams to those, who have sought the refuge of the SadAchAryAs.

3) Oh PaadhukE! You are deeply attached to those that seek refuge with You (anuyAtha manOraTA). You adorn the lustre of the chariot used for His travel pleasures (Bhavathee MurArE: kELiraTa sriyam dhadhAthi). This YanthriKA on You (yEsha yanthriKA) creates the appearance of the riding pin (yErkkAI) on the chariot of the Lord.

SIOkam 806 of Sri RanganAtha Paadhuka Sahasram

shankhE BhavathyA: suBhagam prathIkam rangEshapAdhAnguLi
sangrahArTham thrANAYa pAdhAvani! viShtapAnAmAjnAkarImamguLimudhrikAm thE

Meaning: Oh Paaduka! This knob is to keep in position the feet by holding the fingers. But I surmise it is the index finger held erect to threaten evil-doers, in terms, such as, "Hey, fellows!

Do not do such evils. If You do, I will punish You", so that the protection of the world can be ensured.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your YanthriKA has taken a lovely form to grip the toes of Your Lord and stands tall. It appears like the index finger raised to command the people of the world to follow the injunctions laid out by Your Lord". In an earlier verse, Swami Desikan suggested that the YantriKA stands up to announce the Supermacy of the Lord. Here, he states that the towering YantriKA is like the index finger that commands the people to achieve safety and protection through observance of the Lord's laws.

2) **Srimath Andavan's anubhaavm:** Oh PaadhukE! Your YanthriKA reminds me of the index finger (aaLkAtti viral) that warns people from committing Bhagavath-bhAgavatha apachArams and other prohibited acts. The inner meaning is that the AchAryAs criticize their sishyAs some times gently and at other times harshly to dissuade them from committing inauspicious acts and those that are forbidden by the SaasthrAs of their Lord.

3) Swami Desikan salutes the YanthriKA as the vital limb of Paadhukai, which is for holding firmly the fingers on the sacred feet of the Lord of Srlrangam (RangEsa paadhAnguLi sangrahArTam BhavathyA: prathikam asthi). I conclude that YanthriKA also serves the purpose of protecting the world through the symbolism of the YanthriKA standing in the place of index finger commanding the beings of the world from desisting from acts forbidden by SaasthrAs (BhavathyA: prathikam vishtapAnaam thrANaya aajn~Akareem anguLimudhrikAm sankhE).

SIOkam 807 of Sri RanganAtha Paadhuka Sahasram

alankrutham karNikayOpariShtAdh udhagranALam thabha yanthrikAmsham
padhmApathE: pAdhasarOjalakshmyA: prathyEmi pAdhAvani! kELipadhmam

Meaning: Oh Paaduka! Your limb, the knob, with its top resembling the lotus fruit (Karnika) and its lower part being a stem, appears to me as the toy-lotus which Lakshmi in the Foot-lotus sports in her hand.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! I consider You as the navel lotus flower of the holy feet of the Lord. Your YanthriKA in this context appears like a lotus blossom with its long stalk.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your YanthriKA looks like a lotus flower on the Lord's holy feet. The upper portion that is slender portion of the yanthriKA looks like a flower and the bottom, which holds the toes together resemble the fruit portion of that lotus flower.

3) Now Swami Desikan looks at the YanthriKA limb (YanthrikAmsam) of the Paadhukai and equates it to the lotus flower with its stalk held playfully by Sri RanganAyaki in Her hands (Tava YanthrikAmsam PadhmApathE: paadha sarOja LakshmyA: kELi padhmam prathyEmi). Our Lord's Lotus like feet rest on the Paadhukai (RanganAthasya Paadha SarOjam). That lotus flower is on the hands of Sri RanganAyaki, which holds Her Lord's Thiruvadi. That Lotus flower has its fruit decorating it at on the upper end (UparishTath karNikayA alankrutham) and has an extended stalk connecting it thru the neck portion of the YanthriKA, which reaches to the body of the Paadhukai (udhagra naaLam Tava YanthrikAmsam).

[SIOkam 808 of Sri RanganAtha PaadhukA Sahasram](#)

upari vinihithasya kEshavAnGhrE: upari padhAvani! yanthrikAthmikA thvam
ithi thava mahimA laGhUkarOthi praNathasurEshvarashEKharADhirOham

Meaning: Oh Paaduka! Even when You are under the Lord's Feet, 1 limb of Yours, the knob, ascends over the Feet, if this is so, that You sit on top of the heads of the chiefs of devas is a very ordinary matter, indeed.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your YanthriKA stands even above the Lord's feet. Hence, it is not such a great thing for You to be on the heads of the DevAs. Your YanthriKA outstrips You by virtue of towering over the holy feet of Your Lord. Compared to that glory, Your achievement of resting on the heads of DEvAs pales into insignificance.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! PerumAL's sacred feet are on you. You are present there in the form of the YanthriKA (i-e), On the Thiruvadi is the YanthriKA. Thiruvadi adorns the heads of DevAs. Oh YanthriKA of the Lord's PaadhukE! You are standing there higher than the Lord's Thiruvadias a limb of the Paadhukai (Swamy NammAzhwAr). Hence, I think that are loftier in glory than the Lord Himself.

3) Oh PaadhukE! You are present in the form of YanthriKA on top of the Lord's sacred feet (hE PadhAvani! Upari vinihithasya Kesava angrE upari Thvam YanthrikAthmikA varthasE). Therefore, Your glory of ascending the heads of the bent heads of DevAs gets even more significant than that of the Lord Himself.

[SIOkam 809 of Sri RanganAtha PaadhukA Sahasram](#)

nithyam padhAvani! nibhadDhakirItashOBham
padhmAlayAparichitham padhamudhvahanthya:
anglkarOthi ruchimanguLiyAnthriKA thE sAmrAjyasampadhanurUpamivAthapathram

Meaning: Oh Paaduka! You bear a crown-in the form of the Lord's Feet, which are tenderly caressed by the great Mahalakshmi. You are thus a Sovereign Queen, befitting which status, the knob looks like an umbrella held above You.

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! For You, the Lord's feet pressed by Sri RanganAyaki serves as the crown and Your YantriKA fits the role of the white umbrella over that crown signifying Your sovereignty.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You have the soubhAgyam of lifting (carrying) the Thiruvadi of the Lord , which have the distinct honor of being pressed by MahA Lakshmi Herself. When we look at those Thiruvadis, they look like the crown for You, who is the king of all the 3 universes. In this context, Your YanthriKA appears like the umbrella over that crown.

3) Lord's Thiruvadi has the auspiciousness of being pressed by Sri Devi (PadhmAlayA: nithyam parichitam padham). Those sacred feet are always like the decorative crown for You since they are on top of You (nithyam nibhaddha kireeta shObham). Your YanthriKA that extends upwards from You (tE udhvahanthya: anguliyanthriKA) is like the umbrella that is positioned over the crowned head of an emperor (tE anguLiyanthriKA sAmrAjya Sampatham anuroopam aathapathramiva ruchim anglkarOthi).

SIOkam 810 of Sri RanganAtha PaadhukA Sahasram

praThamA kalEva BhavathI charaNAvani! BhAthi rangachandhramasa:
shrunGOnnathiriva yathra shriyam viBhAvayathi yanthrikAyOga:

Meaning: Oh Paaduka! Sri Rangachandra - The Moon that Ranganatha is - can be pictured with one digit. Then it indicates the shape of the Paaduka. If that be so, the knob (or the Paaduka) shows one tip of the moon to be elevated a little, that is charming and auspices-conferring. (There is a belief that at those times when one tip of the moon digit is elevated, it augurs well for rich harvest).

Special Notes from V. Sadagopan

1) UtthamUr Swami's anubhavam: "Oh PaadhukE! You shine like the 1st crescent of Moon known as RanganAthan. Your Yantrika appears like the elevation at the corner of that young crescent Moon and adds to Your beauty". If one considers the PaadhukAi with the Lord as the full Moon, then the bottom portion of that crescent Moon would be the Paadhukai and the top portion of that Moon would be the Yantrika.

2) Srimath Andavan's anubhavam: Oh PaadhukE! You remind us of the 1st crescent after New Moon. Your YanthriKA in that context looks like the upper tip of that prathama kalai (1st crescent of the Moon).

3) hE CharaNAvani! You are the 1st crescent for the Moon of Lord RanganAtha (Bhavathee Rangachandramasa: praTama kalEva bhAthi). On you the links to the YanthriKA appears like the elevation at the edge of the crescent (Yathra YanthriKA yOga: srunga unnatheeriva sriyam vibhAvayathi).

Sri RanganAtha PaadhukA Sahasre 26th YanthriKA Paddhathi

27. ReKhA Paddhathi (On the streaks on the Paaduka)

Introduction: This Paddhathi is the 27th Paddhathi of Sri RanganAtha PaadhukA Sahasram. It has 10 sIOkams that salute the rEKhAs (lines) found on the surface of the PaadhukAs. Since our Lord's sacred feet rest on the PaadhukAs, the auspicious lines and patterns found on His holy feet are also seen as imprints on the surface of the PaadhukAs.

SIOkam 811 of Sri RanganAtha PaadhukA Sahasram

sUchayanthIm svarEKhABhiraNAIEKhyasarasvathIm
aIEKhanlyasoUndharyAmAshrayE shoUripAdhukAm

Meaning: I cling to the Paadukas of the Lord-the Paaduka that possesses streaks which represent the unwritten Vedas and which are of a beauty that cannot be depicted by writing.

Special Notes by V. Sadagopan:

1) **UtthamUr Swami's anubhavam:** I surrender unto the Lord's Paadhukais bearing the lines and patterns of indescribable beauty. Through those beautiful lines, the PaadhukAs denote the unwritten VedAs.

Swami Desikan suggests that the rEKhAs are not alphabets or words. They represent the VedAs cherished by the oral tradition. When the devotees who have learnt the VedAs through the oral tradition look at these rEKhAs, they are immediately reminded of the different sections of the VedAs. They recognize the representation of the various sections through the pattern of the rEKhAs on the Paadhukais.

2) **Srimath Andavan's anubhavam:** The people belonging to the 4th varNam do not get initiated into the learning of the VedAs. Swamy NammAzhwAr was born in the 4th varNam and did not get initiated into the Sanskritic VedAs out of His respect for VarNAsrama dharmams. (As an amsam of VishvaksEnar, he had full awareness of the Vedams and their messages) For the benefit of all including the people born in the 4th varNam, Swamy NammAzhwAr created the Tamil Vedam (His dhivya Prabhandhams). The recitation of His 4 Tamil Prabhandhams remind one of the content of the other 4 Vedams in Sanskrit (dEva BhAshai).

3) Through its lines and patterns, the Paadhukais of the Lord of Srirangam reminds one symbolically of the Vedams that can not be written down and can be learnt only through the oral route (sva rEKhAbhi: anAIEkhya Sarsvatheem soochayanthim). Swami Desikan offers his SaraNAGathy to those Paadhukais of the Lord, whose beauty can not be described by writings (aIEkhaneeya soundharyAm SourI paadhukAm aasrayE).

SIOkam 812 of Sri RanganAtha PaadhukA Sahasram

maNimoULiniGharShaNath surANAm vahasE kAnchanapAdhukE! vichithram
kamalApathipAdhapadhmayOgAdhaparam lakshaNamADhirAjyasAram

Meaning: Oh Paaduka! There are, of course, on Your gold surface, the streaks caused by the Lord's Feet placed on You. They are in effect, testimony to Your being the Super-empress of all worlds. Nevertheless the additional streaks that are carved on You by the friction caused by the bejewelled crowns of devas, are, I would say, a special and significant evidence for Your above-mentioned status.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You carry on Your surface all the rEkAs seen on Your Lord's Holy feet. Further, You carry other lines not seen on Your Lord's holy feet. These new lines are made from the scratches made by the crowns of DevAs, when they prostrate before You. Through these extra rEkAs generated by the DevAs, You assert Your sovereignty over the DevAs.

2) **Srimath Andavan's anubhavam:** PaadhukAs are the queen for all worlds. This bhAgyam arises from PaadhukA's union with the Lord's holy feet and the DevAs and BhAgavathAs of the Lord prostrating before them.

3) Oh Golden PaadhukE (Kanchana PaadhukE)! You have a distinct mark (lakshaNam). That is the prostration of the crowned heads of the DevAs (Thvam SurANAm maNimouLi nigarshaNATH vichithram). You are united with the Lord's lotus soft feet (KamalApathi paadha-padma yOgam). As a result, You bear a special distinction of the title of Empress (Paadha Paddma yOgAth aparam adhirAjya saaram lakshaNam vahase).

SIOkam 813 of Sri RanganAtha PaadhukA Sahasram

abhithO maNipAdhukE! sPhuranthyasthava
rEKhAvithathEsthaThAviDhAyA:
muravairipadhAravindharUDalranukalpAyithamADhirAjyachinhal:

Meaning: Oh Manipaaduka! Now that we have seen above that You have status- proclaiming streaks on all Your sides, the streaks delineating Vajra, Ankusa, etc, thereby emphasizing the Lord's Superlordship are relegated to the background; the Lord's are secondary to Yours! This is proof that by this indication You enjoy a superiority over the Lord Himself. (The implication is that the devotees, Azhwars, and Acharyas, deserve greater reverence than the Lord).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! As referred to earlier, Your surface is decorated with all the lines and patterns seen on Your Lord's feet and others contributed by the DevAs. All these lines and patterns on the Lord's feet are evidences for the Lord's status as the Master of LeelA and Nithya (bhOga) vibhUthis. By having additional lines and patterns on Your surface, You appear to excel Him as a sovereign of the 2 VibhUthis (Isvaryams).

2) **Srimath Andavan's anubhavam:** The inner meaning is that our Lord is the Emperor of the universe due to His unparalleled beauty, Daya and forbearance. In these aspects, AchAryAs are one step loftier than their Lord.

3) Oh PaadhukE! Your surface is decorated with shining lines and patterns on all the 4 sides (abhitha: sPhuranthyA taTAVidhAyaa: tava rEKhA vithatE:). Your Lord bears the lakshaNams of the Emperor of the world through the rEkAs on the sole of His sacred feet (Muravairi padhAravindha rooDai: aadhirAjya chihnam). The additional lines on Your surface qualify You to exceed the status of Your Lord (Tava rEKhA vithatE: aadhirAjya chihnai: anukalpAyithAm).

SIOkam 814 of Sri RanganAtha PaadhukA Sahasram

reKhAyA vinamathAm dhivoUkasAm moULirathnamakarImuKhOthThayA
pAdhukE! vahasi nUnamadhBhutham shoUripAdhapaniBhOgalakshaNam

Meaning: Oh Paaduka! The devas make their obeisance to You in extreme reverence and humility, when the gemstudded fish-shaped adornments on their crowns cause a similar fish-

shaped streak on You. But I would rather attribute the fish-shaped streaks on You to the impression gained from similar streaks on the Lord's Foot, during Your sensuous enjoyment of the Foot as a love enjoys with her lover, (here, Foot). (The true devotees of the Lord are worthy of obeisance even by the devas. That respectability arises from their un-intermittent contact with the Lord).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are the mistress of Your Lord. When I see the extra lines on You arising from the scratchings of the DevA's crown jewels in the form of fishes, I am reminded that they arose from the love play between You and Your Lord. They seem to be the marks of love play between both of You.

2) **Srimath Andavan's anubhavam:** The dEvAs have a special kind of ornament on their crowns that has the form of the fish. When dEvAs prostrate with their crowned heads before Paadhukais, additional rEkAs are created on the surface of the Padhukas. Those extra rEkAs seem to testify to the fact that the Lord's holy feet enjoyed their union with You.

3) Oh PaadhukE! On Your surface are lines formed through the contact of the gem-studded fish-like part of jewelery adorning the crowns of prostrating dEvAs (vinamatAm dhivoukasAm mouli rathna makaree mukha uTthayA rEkA). Through those rEkAs, You bear evidence to the enjoyment that Your Lord had by uniting with You (rEkhayA adhbhutham Souripadha-ParibhOga lakshaNam vahasi. This is certain (noonam).

SIOkam 815 of Sri RanganAtha Paadhuka Sahasram

thridhashamakutarathnOIEKharEKhApadhEshAth
pariNamayasi pumsAm pAdhukE! mUrDhni lagnA
narakamaThanasEvAsampadham sADhayithrI
niyathiviliKhithAnAm niShkruthim dhurliplnAm

Meaning: Oh Paaduka! When You are placed on human heads, the streaks on You (resulting from the devas' crowns rubbing against the Paaduka during obeisance) remove the bad streaks, called bad fate-letters written by Brahma. They thus become blessed with great affluence of Service to the Lord. (The placement of Paaduka on one's head changes his fate for the best. One can change one's fate by resorting to Acharyas, Bhagavatas, etc).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukai of the Lord, who destroyed NarakAsuran! When You are placed on the heads of Your devotees, the lines on You caused by the DevA's crowns erase the inauspicious letters carved by Brahama dEvan on their skulls at the time of their creation. Their sins are removed as a result and they become blessed to perform service to Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! the collision of the hard gems adorning the crown of prostrating dEvAs with Your soft surface leaves a lot of uneven marks. Through those rEkAs, You destroy the moksha virOdhis of the chEthanams that prostrate before You by wiping off the bad signs written on their skulls at the time of their birth.

3) Oh PaadhukE! You make it possible for the chEthanams to gain Moksha Iswaryam (Kaimkaryam for the Lord, who destroyed NarakAsuran) by staying on their heads (Thvam NarakamaTana sEvAsampadham saadhaya3). This happens through your staying on the heads of the prostrating chEthanams (PumsAm Moordhni lagnA Thvam NarakamaTana mOkshasampadham Saadhaya3). The instrument for such transformation are the rEkAs arising from the scratches (ullEkha) of the hard gems on the heads of prostrating dEvAs (Thridasa

makuDa rathna ulIEkha rEkhA apadEsAth). Those rEkhAs act as the excuse (apadEsam) to wipe out the bad writings on the heads of the suffering chEthanams (rEkhA apadEsAth niyathi vilikhitAnAm dhurlibheenAm nishkruthim pariNamayasi).

Post Script: Today is DheepawaLi day of SvabhAnu Samvathsaram. As adiyEn wrote these special notes, it is striking that the Lord's vaibhavam of destroying the unrighteous NarakAsuran linked itself up through the vaak of Swami Desikan on this special day of DhIpAwaLi. The salutation to the Lord as NarakamaTanan is such a fortunate coincidence for this special festival day (Otober 24, 2003).

SIOkam 816 of Sri RanganAtha PaadhukA Sahasram

padhakamalathalAnthA: samsrithAnyAthapathra
DhvajasarasijamuKhyAnyalshvarIlakshaNani
avagamayasi shoUrE: pAdhukE! mAdhrushAnA
mupari pariNathal: svalrdhEvi! rEKhAvishEShal:

Meaning: Oh Paaduka Devi! You it is who inform us through Your lines that the Lord has on his foot, in the nether portion, lines showing umbrella, flag, lotus flower, etc., thereby proclaiming that He has superlordship as His inherent status.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! VedAs and AagamAs state that the Lord's feet has the marks of umbrella, flag, disc, conch and others to denote His role as the Lord of the 2 VibhUthis. It is not easy for us to see them. We can however see them as imprints on Your surface arising from the contact of the Lord's feet on You. We then infer that what we see originated from Your Lord's feet. You make it possible thus for us to see the lines and symbols associated with the Lord's feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! we see on Your surface the marks of Umbrella, Lotus, banner and other Iswarya lakshaNams of an Emperor. We assume therefore that Your Lord has all these signs on the sole of His feet to imprnt them on Your top surface through the union of His feet with You.

3) Oh PaadhukA Devi! With the lofty marks of chakravarthy chihnams on Your surface You remind us that You are the emperor of the Universe (Thvam svai: upari pariNathai: rEkhA visEshai: mAdhrusAnAm Iswarya-lakshaNANI avagamayasi). What are those marks on You? They are the ones on Your Lord's sacred feet like umbrella, banner, lotus and similar unique signs associated with the status of the Lord as the Emperor of the Universe (Souri: padhakamala tala antha: samsrithAni aatapathra dhvaja sarisaja mukhyAni IswareelakshaNANI).

SIOkam 817 of Sri RanganAtha PaadhukA Sahasram

snAthA padhAvani! chiram puriBhujya mukthA
pAdhEna ranganrupathE: shuBhalakshaNEna
rEKhAntharalnnavanavalrupashOBhasE thvam
samskArachandhanaviEpanapankalagnal:

Meaning: Oh Paaduka! (After Tirumanjanam bath and the usual application of sandal-paste, the Lord wears the Paaduka) Now Your surface shows in addition to the usual lines, the additional sandalpaste streaks-which are evidence for the enjoyment You have had with the Lord. It adds to Your charm and lustre. (This is like Nammazhwar being referred to as exuding the special fragrance of Tulasi, implying his having had physical union with the Lord).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You are given the ceremonial bath and sandal paste is applied on Your surface before uniting You with Your Lord's feet. On those wet sandal paste regions, the lines and marks of the Lord's feet are imprinted. Thus a duplicate set of lines and marks are seen on the surface of the wet sandal paste reflecting the ones permanently marked on Your dry surface. You shine with both sets of lines and patterns of the Lord's feet.

2) **Srimath Andavan's anubhavam:** When the Lord is ready to go on sanchAram outside , the archakAs bathe You and decorate You with wet sandal paste. Your Lord places His sacred feet on You and transfers the impressions of the rEkhas that He has on the sole of His feet denoting His Emperorship of the Universe. You shine with those marks, which provide proof that Your Lord enjoyed very much His union with You.

3) Oh PaadhukE! You have enjoyed Thirumnajanam (sacred bath) and have the auspicious marks of the Lord's feet as a result of Your long enjoymentof those sacred feet (SnAtha, subhalakshaNEa RanganrupathE: paadhEna chiram paribhujya mukthA). You shine with newer and newer lines and patterns on Your surface that arise from the contact of the decorative sandal paste on You with the Lord's feet (Thvam samskAra chandhana vilEpana Panka: lagnai: navanavai:rEkhantharai: upasObhasE).

SIOkam 818 of Sri RanganAtha PaadhukA Sahasram

BhakthyA muhu: praNamathAm thridhashEshvarANAm
kOtlrakOtikaShaNAdhupajAyamAnal:
ABhAthi shoUricharaNAdhaDhikAnuBhAvA
rEKhAshathalsthava padhAvani! kApi rEKhA

Meaning: Oh Paaduka! As the devas pay obeisance, in great reverence, to You and frequently too, 100s of additional streaks are formed on You. In this respect You have greater charm and status that the Lord's Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Your glory is indeed superior to the Lord in that many, many lines are formed everyday by the crowned heads of dEvAs, when they come in to contact with You during their worship. The jewels of their crowns rub on You and form scratch marks anew daily. These lines originate from dEvAs, who have aspects of divinity. Through these extra and abundant lines, You surpass the number of lines on Your Lord's feet and Your superiority is inferred.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! All the dEvathais like Brahma, Rudran, Indhran prostrate before You. At that time, the sharp edges of their crowns scratch Your soft surface. Many new lines are formed on Your surface during these occasions. As a result, Your surface has more rEkhas than the Lord's own feet. You stay effulgent with this distinction.

3) You have 100s of rays formed as a result of the rubbing of the tips of the kirtams of the devout dEvAs, who often prostrate before You (BhakthyA muhu: praNamathAm ThridasEsvarANAm kODEera kODi kashaNaath upajAyamAnai: Tava rEkha sathA:). As a result of these abundant rEkhas, You possess a vaibhavam, which is a little more than Your Lord's feet (Souri charaNath adhikAnubhAvA kaapi rEkha aabAthi).

[SIOkam 819 of Sri RanganAtha PaadhukA Sahasram](#)

pAdhAvani! prathipadham paramasya pumsa:
pAdharavindhapariBhOgavishEShayOgyA
svABhAvikAn suBhagaBhakthivishEShadhrushyAn
rEKhAthmakAn vahasi pathralathAvisheShAn

Meaning: Oh Paaduka! You are prone to experience communion with the Lord frequently. Befitting this privilege, You bear on Yourself natural streaks, that clearly depict leaves and creepers as a sweetheart is wont to paint on her face and body before joining her lover. (It is obvious that AzhvAr and AcharyAs bear the true emblems of Paramabhakti on them, which qualifies them for merger with the Lord. Here, in this verse, 'subhaga Bhakti' may also mean pleasant devoton apart from well-demarcated).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! As the dear mistress of Your Lord, You carry the special decorative marks in the form of Your lines and patterns. They are similar to the patterns formed on women's bodies with vermillion by her lover. Those patterns of vermillion disappear with time. The lines and patterns formed as a result of love play between You and Your Lord however are permanently seen on Your surface and attest to the everlasting love between both of You.

2) **Srimath Andavan's anubhavam:** Swami Desikan refers to MakriKA pathrams (the drawings created on the cheeks and shoulders of a lady during bhOgam) here. The rEKhAs on the Paadhukais reminds Swami Desikan of these makarika pathrams associated with love play. The inner meaning is that the AzhwAr and AchAryAs have superior bhakthi for the Lord that He is delighted to enjoy.

3) Oh PaadhukA! You have the fitness to be united with the sacred feet of PurushOtthaman, Your Lord often (Thvam Prathipadham Paramasya Pumsa: pAdha aravindha paribhOga visEsha yOgyA). You adorn His lotus feet. You display naturally born rows and rows of delightful rEKhAs on Your surface born out of superior bhakthi to Your Lord, which remind us of the Makarapathrams drawn by lovers (Thvam svabhAvikAn subhaga bhakthi-visEsha dhruSyAn rEKhAthmakAn pathralathA-visEshAn vahasi).

[SIOkam 820 of Sri RanganAtha PaadhukA Sahasram](#)

rEKhApadhEshathasthvam prashamayithum praLayaviplavAshankAm
vahasi maDhujithpadhAvani! manyE nigamasya mAthrukAIEKhyam

Meaning: Oh Paaduka of the Lord! When the Deluge comes, all get destroyed. One naturally fears as to what would happen to the Vedas. They have to be guarded. You fulfill this need by maintaining a master copy, so to say, in the forms of streaks on You; with that original being on You, there can be no ground for a fear that the Vedas would be lost. (Paaduka-worship guarantees Vedic knowledge. Though the Vedas are referred to as 'the unwritten word', it is in relation to our study only. The Lord keeps it in a symbolic manner. The Tamil Vedas are kept as Paaduka-streaks, Paaduka being Nammazhvar himself.)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Paadhukais of HayagrIvan, who destroyed Madhu and Kaitaba! At he time of universal deluge, when every one worries whether the VedAs will disappear, You show that You are preserving and protecting the VedAs through Your rEKhAs.

Normally, VedAs can not be written. However on on Your body surface, they become symbolically represented as rEkHAs in a condensed form.

PaadhukAs are the symbol of Swamy NammAzhwAr. He seems to carry ThiruvAimozhi or the Tamil vEdAs in the form of rEkHAs to protect and preserve them forever. Thus both the Aryan and Dravidian vEdAs are preserved by the PaadhukAs through the form of etched lines representing them on their surfaces.

2) Oh PaadhukE! VedAs stay in a dimunitive, subtle state, which makes one doubt whether they exist (Nigamasya praLaya viplava aasankAm prasamayithum rEkHAs). During the time of creation, the VedAs are in an expanded form. When there were doubts about the existence of VedAs during the time of PraLayam, the rEkHAs on the PaadhukAs appear like the 1st edition of a book to assure their existence (aasankAm prasamayithum rEkHAs upadEsatha: mAthruKA IEkhyam vahasi).

Sri RanganAtha Paadhuka Sahasre 27th RekhA Paddhathi sampoornam

28. SubhAshitha Paddhathi (The maxims of conduct that the Paaduka implies)

Introduction: The 28th Chapter of Sri RanganAtha PaadhukA Sahasram, SubhAshitha Paddhathi starts with this sIOkam. This Paddhathi has ten sIOkams. After describing the identity of the PaadhukAs from Chapter 15 to the 27th chapter, Swami Desikan now starts to prove that the PaadhukAs are serious objects of worship. He proves his points through number of learned sayings based on the IOka neethis (worldly observances/laws).

SIOkam 821 of Sri RanganAtha PaadhukA Sahasram

kaAsu kAShTAmAthiShTan BhUmrE sambanDhinAmapi
pAdhukA rangaDhuryasya BharathArADhyathAm gathA

Meaning: One who is adept in the field of fine arts bestows a kind of popular respectability even on his near and dear ones. (The moon, with 16 digits, the full moon, makes the ocean swell in joy; it also blossoms the water-lily. A person of wealth confers a stature on his relatives, too, according to Brihadaranyaka. A master artist on the stage impresses by his foot work, any connoisseur of the dance-art. The Lord of Ranga enjoys a similar fame. His Paaduka became a worshippable object to Bharata. (see verse 2)).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** For those, who have mastered any single art, that artistry confers merit and respect on all of those associated with them. Hence, it is no wonder that RanganAtha PaadhukAs are worshipped by those, who understand the rules of Bharata nAtyam, since the PaadhukAs participate in the dance-drama conducted by RanganAtha at Srlrangam. *The literal meaning is that the PaadhukAs of the Lord are worshipped by BharathA. The PaadhukAs became object of worship because of their close relationship to RaamA, who is none other than RanganAtha.*

2) **Srimath Andavan's anubhavam:** In this Paddhathi, Swami Desikan provides meanings for some of the actions of Lord Raamachandra as outlined in Srlmath RaamAyaNam. PerumAl took different incarnations to generate true Jn-Anam in chEthanams. Therefore Swami Desikan includes the meaning of selected actions of the Lord in this Paddhathi. Bharathan worshipped Sri Raama Paadhukais. This act signifies that a great personage spreads his glory to all associated with him. This is why Bharathan worshipped the Paadhukai associated with Sri Raamachandra.

3) One who is the top leader in any art (kaAsu KaashtAm aathishtAn) extends his glory even to those associated with him (sambhandhinAmapi bhUmnE bhavathi). That is why the PaadhukAs of RanganAtha, who incarnated as Raamachandran became fit for the worship by Bharatha (Rangadhuryasya PaadhukA Bharatha--aarADhyathAm gathA).

SIOkam 822 of Sri RanganAtha PaadhukA Sahasram

santha: svadEshaparadhEshaviBhAgashUnyam
hantha svavrutthimanaGhAm na parithyajanthi
rAjyE vanE cha raGhupungavapAdharaksha
naljam jahoU na Khalu kaNtakashODhanam thath

Meaning: Good people will never forsake their duties, whether they be in their own place or in a strange place outside. It is their nature. Sri Rama's Paaduka performed its duty of 'thorn-removal' in this manner. In the Ayodhya kingdom, it saw to it that no enemy force ever entered into the land; in the forest, it safeguarded Rama's feet from the thorns on the way.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan points out that one should never abandon one's own dharma for whatever reasons. He says: "Righteous people will not abandon their codes of conduct learnt from their teachers either in their ownland or foreign lands. For instance, Raama PaadhukAs performed their assigned duties be they were in AyOdhyA or in the DaNDakA forest. In AyOdhyA, it made sure that the enemies of the kingdom do not cause any harm to the citizens; in the forest, they protected RaamA's feet from thorns and stones.

2) **Srimath Andavan's anubhavam:** The great ones execute their duties without concern about time, place or state in an identical manner. They will not change their way because it is day or night, different locales and other dhvandhvams. That is why, Sri Raama Paadhukais performed "kaNDa sOdhana vrutthi" equally well in the forest as well as in the kingdom. In the forest, it freed the area from the thorns; in the kingdom, it freed the land of enemies to the land. The inner meaning is that the AchAryAs do not perform auspicious deeds for any one in particular. They perform these acts because it is their svabhAvam to do so.

3) The great ones do not abandon their noble activities because it is their own home country or a foreign country (Santha: svadEsa paradEsa vibhAga soonyam anagAm svavrutthim na parithyajanthi). That is why, the Raama PaadhukAs freed the forest as well as the kingdom free from thorns (Raghupungava PaadharaksdHA rAjyE, vanEapi tath najam kaNDasOdhanam na jahou khalu).

SIOkam 823 of Sri RanganAtha Paadhuka Sahasram

brahmAsthrathAmaDhijagAma thruNam prayuktham
puNyam sharavyamaBhavathpayasAnniDhirvA
pruThvIm shashAsa parimukthapadham padhathram
kim vA na kim Bhavathi kELiviDhoU viBhUnAm

Meaning: Look at what a competent person can achieve. (1) A thin grass became a potent Brahmastra in Rama's hand (2) An arrow could swallow, as it were, the (invisible) Punya of Parasurama and could dry up the ocean (3) A Paaduka that knows only to protect the feet became the ruler of a vast country. In the hands of the adept, anything can be anything as he wants.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan points out here another IOka neethi, which states that those associated with the Lord can accomplish many things because of their special relationship to the Lord. He says: "A mere blade of grass got empowered to become the powerful BrahmAsthram. At another time, all the virtues collected by ParasurAma was put away by the arrow of RaamA in to the ocean. The PadhukAs although separated from the Lord's feet ruled over the universe at AyOdhyA. When those with true power conduct the affairs, which object can not be empowered to perform miracles?

2) **Srimath Andavan's anubhavam:** If one is an expert, he can use any object to execute what he wishes to do. For the Lord, simple blade of grass performed the duties of the powerful BrahmAsthram. Through this extraordinary power of RaamA, ParasurAmA's puNyam (not visible to the eye) was hit by His arrow, the ocean became the target for drying by His missile. His (Raama) PaadhukAis were enthroned at AyOdhyA and they ruled the kingdom for 14 years on His behalf.

3) In the case of even the playful activities of the most powerful ones (vibhUnAm kELi vidhou), what object can not transform in to any other objects? (kim vaa kim na bhavathi?). In the case

of Lord Raamachandra, a blade of grass became BrahmAsthrAm (prayuktham thruNam BrahmAsthrathAm adhijagaama); ParasurAmA's puNyam became the target of Raama BhANam (puNyam saravyam abhavath); the Ocean became the object of evaporation (payasAm nidhirvaa saravyam abhavath). The Paadhukais freed from the sacred feet of the Lord (Parimuktha padham padhathram) was empowered to protect the universe (Padhathram pruvEem SaSAsa).

SIOkam 824 of Sri RanganAtha Paadhuka Sahasram

anyEShu sathsvapi narEndhrasuthEShu dhalvAdh
BraShta: padhAdhaDhikarOthi padham padhArha:
prAyO nidharshayathi thath praThamO raGhUNAm
thathpAdhayO: prathiniDhl maNipAdhukE vA

Meaning: There is a golden rule illustrated in the lives of Rama and Rama-Paaduka; When one merits as his due post may miss him 1st but it will surely reach him ultimately. Rama lost the crown by divine order, perhaps, but then none of his brothers could acquire it. He got it finally, as it was his due, he being the eldest. So also the Paaduka missed the padam (Rama's foot) but it got the padam, namely, the office of the ruler of the kingdom.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states here that one IOka neethi was established from the concepts of Paadhuka rAjyam and Raama Raajyam. He says: "Although there were other sons of DasaraTa, the blemishless Raama for no fault of His, lost the rights to the throne of Raghus. The PaadhukAs of RaamA, which are equal in merit to Him also underwent the same experience, when they were separated from Him for 14 years. "RaamA for no fault of His, lost the chance to ascend the throne of Raghus due to the boons of KaikEyi. Similarly, the PaadhukAs eligible to be worthy of RaamA got separated from their Lord for no fault of their own. Ultimately, RaamA ascended the throne and the PaadhukAs got united with RaamA's feet.

2) **Srimath Andavan's anubhavam:** Lord Raamachandra's coronation at AyOdhya was stopped after it was well planned. Even if it was halted at that time, that crowning utsavam for Him took place few years later. Even during the time of interruption, when His brothers were still eligible for ascending the throne, the Paadhukais became fit to occupy the throne of Raghu vamsam.

3) Even if there were other sons (of King DasaraTa) there (anyEShu narEndhra suthEShu sathsvapi), the fittest one, who lost the opportunity to sit on the throne of His father due to dhaiva sankalpam ultimately ascended the throne (dhaivAth padhAth brashta:, padhArha: padham adhikarOthi). This was demonstrated in the case of the greatest one of Raghu Vamsam (RaghUNAm PraTama:), Raamachandran. He could not ascend the throne due to dhaiva sankalpam. His brothers were there at that time, when He had to give up His throne and yet the throne went to His Paadhukais instead (Tath RaghUNAm PraTama: tath PaadhayO: prathinidhi PaadhukE vaa nidarsayathi prAya:).

SIOkam 825 of Sri RanganAtha Paadhuka Sahasram

charaNamanaGhavrutthE: kasyachithprApya nithyam
sakalaBhuvanagupthyal sathpaThe varthathE ya:
narapathibahumAnam pAdhukEvADhigacChan
sa Bhavathi samayEShu prEkshithajnalrupAsya:

Meaning: Whosoever clings to the feet of a great good man of a flawless character, following his footsteps in the matter of all actions, especially in those designed for the good of

the world, he will secure, as the paaduka secured, the respectability befitting the Royalty. Not only this: he would be served with respect by kings too; furthermore, he will have the privilege of being served by people who will look to his view for all implementations.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here Swami Desikan points out another IOka neethi pertaining to the one, who surrenders at the feet of the noble king or great AchArya. Such a person gains the reward of being recognized and rewarded by the king and at the same time becomes the object of worship by the fellow citizens. He says: "The One of blemish-less character, who surrenders at the feet of an evolved soul (king or AchAryan) and follows the steps established by them gets rewarded by the king as in the case of Raama PaadhukAs. The righteous people of the land also worship him. "The PaadhukAs through their illustrious conduct and service attained the reward of ruling the kingdom of Raghus. Lord Raamachandra Himself confers this reward.

2) **Srimath Andavan's anubhavam:** At one time Raama lost the kingdom. He gained the kingdom later. In between His Paadhukais ruled the kingdom on His command. When one thinks about all these happenings, one becomes convinced that anyone who serves a great one and follows their anushtAnam will attain great status. Raama PaadhukAs served Him with devotion. They became the emperor of the kingdom.

3) The one, who serves the feet of a blemishless great person meticulously and follows their way of conduct (Ya: anaga vrutthE: kasyachith charaNam prApya, sakala bhuvana gupthya sathpaTE vartatE) will attain the lofty status of Raama Paadhukais and will be revered by the kings and becomes the object of worship at appropriate times (Sa: PaadhukEva narapathi bhaumAnam adhigacchan samayEshu prEkshithaj -nai: upAsya: bhavathi).

SIOkam 826 of Sri RanganAtha Paadhuka Sahasram

rAmE rAjyam pithuraBhimatham sammatham cha prajAnAm
mAthA vavrE thadhiha BharathE sathyavAdhl dhadhoU cha
chinthAthItha: samajani thadhA pAdhukAgryABhiShEkO
dhurvajnAnasvahrudhayamahO dhalvamathra pramANam

Meaning: That Rama should get the kingdom, was the wish of the father, Dasharatha. That was also the wish of the people. But then Mother Kaikeyi wished to forcefully secure it for her son, Bharata. And to that also, the king agreed, he being an adherent to the sworn word. But even that could not be effected. Just at that moment, a supreme celebration of Anointment and Coronation occurred, in the case, unexpectedly, of the Paaduka. The inscrutable way of god runs supreme in all events.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Both DasaraTa and the citizens of AyOdhyA agreed to Raama ascending the throne of Raghus. At this time, KaikEyi through Her boons wanted BharathA to ascend that throne. DasaraTa had to be true to his promise given earlier to KaikEyi and agreed reluctantly to her wish. Even when BharathA was slated for the coronation bath, the PaadhukAs of Raama achieved that honor. The totally unexpected happened. What a miracle it was to witness? In such matters, only the Lord as the knower of all would understand as to what is yet to come.

2) **Srimath Andavan's anubhavam:** The people of the world may think one way and the Dhaivam thinks the opposite way and executes what it wishes. For instance, DasaraTa wished to elevate Raama to the position of the king of AyOdhyA. All the citizens had the same wish.

KaikEyi objected and wanted BharathA should ascend the throne in RaamA's place. DasaraTa had to yield to KaikEyi. At that time, the Paadhukai, which no one even thought about ascended the throne at the request of BharathA. Man proposes and God disposes.

3) It was the wish of the father (DasaraTa) that his eldest son (Raama) should succeed him (RaamE rAjyam pithu: abhimatham). That was agreeable to the citizens as well (prajAnAm sammatham). But, KaikEyi pressed that the kingdom should go to her son BharathA (MaathA BharathE vavrE). DasaraTA, who could not break his previous promise gave the kingdom to BharathA (SathyavAdhi dadhou cha). At that time, what was inconceivable to many took place (i-e), the PaadhukAs received the PattAbhishEkam (TadhA chinthAtheetha: Paadhuka agrya abhishEka: samajani). In this matter (athra), the God with inscrutable mind of its own is the reason (dhurvij-Ana sva hrudhayam dhaivam pramANam).

SIOkam 827 of Sri RanganAtha Paadhuka Sahasram

nAthikrAmEccharaNavahanAthpAdhuka pAdhapITam
yadhvAsannam paramiha sadhA BhAthi rAjAsanasya
pUrvathralva praNihithamaBhUth hantha rAmENa rAjyam
shankE Bharthurbahumathipadham vikramE sAhacharyam

Meaning: As the Paaduka bears the feet of the Lord during walks and travels, the padapadmapeeta or foot-seat bears the Lord's feet. Therefore, one cannot outright concede the priority of place for coronation to the Paaduka. The Foot-seat remains near the throne at all times. Then why did they choose the Paaduka as Rama's deputy for coronation? Naturally, one would choose, as one's deputy or substitute, only one who assists him in his exploits (and tours); this role having been fulfilled by the Paaduka, it was chosen for installation as the Ruler.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan uses the 2 meanings of the word "Vikramam" in this verse to explain that the PaadhukAs are superior to the Paadha peetam, where RaamA rests His feet with the PaadhukAs. Vikramam can mean either valor or footstep. He says: "This Paadha Peetam under the throne of Raama is not superior to the PaadhukAs even if it bears the w8 of RaamA's feet, when He sits on the throne. It will not be equal to the PaadhukAs although it shares some of the duties of the PaadhukAs. If one inquires deeply, one understands that the Paadha Peetam stays always next to the throne. On the contrary, the PaadhukAs have a much more responsible function. RaamA entrusted the PaadhukAs to govern His kingdom, when He was away for 14 years. I think it is the valor of the PaadhukAs that made RaamA entrust His kingdom to them since they have participated with Him in many heroic campaigns".

2) **Srimath Andavan's anubhavam:** At one time, RaamA entrusted the empire to His Paadhukais. He did not choose them for supporting the feet. If that were to be the case, then the foot rest close to the throne could have been given that awesome responsibility. The reason why the Lord chose His Paadhukai was that it was clever and brave in performing its duties.

3) In protecting (supporting) the feet of its Master, the foot rest wins over the Paadhukais (CharaNa vahanAth Paadhuka Paadha peeDam nAthikrAmEth). Further (yadhvA), the foot rest stays much closer to the throne (Paadha peeDam sadhA rAjAsanasya aasannam bhAthi). However, the kingdom was entrusted to the aforesaid Paadhukai by RaamA (RaamENa rAjyam poorvathraiva praNihitham abhUth). I think that in valor, the one that walks together becomes an object of celebration by the Master (vikramE Saahacharyam Bharthu: bahumathipadham sankhE).

[SIOkam 828 of Sri RanganAtha PaadhukA Sahasram](#)

prathipadhachapalApi pAdhukA
raGhupathinA svapadhE nivEshithA
samajani niBhruthasThithisthadhA
Bhavathi guNa: shriyamaBhyupEyuShAm

Meaning: The Paaduka is vacillating as during walking. When Rama appointed the Paaduka as the deputy for being enthroned, the very moment it became firm-fixed in position. This is an illustration for the rule that attainment of affluence automatically confers virtue also on one.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Even if the Paadhukais are non-stationary during the Lord's travels, they sat still for 14 years, when they were appointed by RaamA to rule the kingdom. During those years, it became rooted to the tasks and was stationary. For those, who attain extraordinary riches, the auspicious qualities develop simultaneously. Steadiness of purpose and freedom from distractions are 2 such qualities that the Paadhukais gained as a ruler of the kingdom of the Raghus.

2) **Srimath Andavan's anubhavam:** it is customary to view the Paadhukais as not standing in the same place. It is mobile. Even then, the Paadhukais stayed put in one place for 14 years, once it was assigned the duties of ruling the kingdom of Raghus. This reminds one of the adage that guNam accompanies the acquired wealth.

3) PaadhukA has the svabhAvam to be on the move (PaadhukA prathipadha chapalA); even with this reputation, when it was assigned the responsibilities of rulership for the kingdom by RaamA (prathipadha chapalA api , RaghunATEna svapadhE nivEsithA), the Paadhukais became immobile and stayed put in one place for 14 years (tadha nibhrutha sTithi: abhUth). When one attains great soubhAgyam, then the auspicious GuNams follow them (Sriyam abhyupEshAm guNa: bhavathi).

[SIOkam 829 of Sri RanganAtha PaadhukA Sahasram](#)

gathihEthuraBhUth kvachithpadhE sThithihEthurmaNipAdhukA kvachith
na hi vasthuShu shakthinischayO niyathi: kEvalamishvarEcChayA

Meaning: The Manipaaduka shows, when in one place, that is, in the foot of the Lord, the tendency to move about. But in another place, that is, in the throne, it exhibits a firm situation. Thus, there is no prima facie that an object would have a particular property, because, it is also, by will of god, decided.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In one state, PaadhukAs were responsible for the Lord's mobility; in another state, they remained immobile on the throne. The acquisition of one power or the other is decided by the volition of the Lord, who is the Master Controller.

2) **Srimath Andavan's anubhavam:** Dhaivam can will to empower what it wishes or take away what was there. There is no restriction to the way of the Dhaivam. In the case of the Paadhukais, when it was adorned by the Lord, it moved and gave movement (sanchAram) to the Lord. On another occasion, it stayed put for 4teen years without movement.

3) In one role, the Paadhukai became the object for the travel of the Lord's feet (KvachithpadhE gathi hEthu: abhUth). In another role, it stayed put to protect the kingdom (kavachit-

padhE sTithi hEthu: abhUth). There is no certainty about the power of vasthus (Vasthushu sakthi-niscchayO na hi). It is Bhagavath sankalpam that determines the power or otherwise (niyathi: IsvarEcchayA kEvalam).

SIOkam 830 of Sri RanganAtha PaadhukA Sahasram

aDharIkruThOpi mahathA thamEva sEvEtha sAdharam BhUShNu:
alaBhatha samayE rAmAth pAdhakraAnthApi pAdhukA rAjyam

Meaning: Whosoever wishes to prosper further and further, ought to serve the great personage who has enslaved him and treated him as a servant. This is borne testimony to by the Paaduka, which was worn by Rama in his feet when it served him assiduously in the forest, but which was later rewarded with the crown of the Ayodhya kingdom.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Swami Desikan states that the lesson (subhAshitham) that one learns from the PaadhukAs is that we should not abandon the great souls even if they give us a lower position. Here, Swamy is referring to PaadhukA's lower position of being stepped upon by the Lord's feet during His travels on them. It is because of such tenacious submission, the PaadhukAs ascended the throne of Raghus. Swami Desikan says: "Those who aspire for a high status should not give up their Lord and continue to serve them ardently. Please see as to what happened to Raama PaadhukAs. Even when they were under His feet and stepped upon by Him, at the right time, they became the ruler of the kingdom of the Raghu".

2) Srimath Andavan's anubhavam: Why did Paadhukai attain the lofty status of becoming the king of AyOdhyA? it was because they had the association of the Lord's feet and performed kaimkaryam with love to those sacred feet without interruption at all times and places. For one who is the noble Master, even if their servants are not treated well by him, the servants should put up with the Master and serve the Master with affection. One day, that servant's service will be rewarded magnanimously.

3) One who wishes for auspiciousness (BhushNu:) should serve a great personage of noble conduct and should serve that person well even if he does not get treated well (BhushNu: mahathA adharIkruThOapi TamEva saadharam sEvEtha). For instance, the Paadhukais which were pressed constantly by the Lord's feet was blessed with the throne of the Raghu Vamsam at one time (PaadhukA paadhaakraAnthapi samayE Raamaath rAjyam alabhatha).

Sri RanganAtha PaadhukA Sahasre 28th SubhAshitha Paddhathi sampoornam

29. PrakeerNa Paddhathi (Miscellaneous aspects)

Introduction: The word PrakeerNa means mixed or miscellaneous. In this section known as PrakeerNa Paddhathi, Swami Desikan combines a number of diverse, auspicious attributes of the Paadhukais. All of these auspicious aspects are proven to unite in to a consistent manner. He goes on to prove that the means for attaining the fruits of observing the injunctions of the SaasthrAs result from the power of the PaadhukAs. He proves that the PaadhukAs are serious objects of worship to attain all blessings in this and the other worlds. PrakeerNa Paddhathi houses 80 verses to praise the diverse, auspicious attributes of the PaadhukAs. After the Naadha Paddhathi with 100 verses and the PrabhAva paddhathi with 70 verses, this section with 80 verses is one of the longest chapters of PaadhukA Sahasram.

SIOkam 831 of Sri RanganAtha PaadhukA Sahasram

viDhoU pravrutthE yaddhravyam guNasamskAranAmaBhi:
shrEya: sADhanamAmnAtham thathpadhathram thaThAsthu mE

Meaning: May that high-potency Paaduka by virtue of guna, samskara and name, was a great force of assistance to the Lord during His tours, and is praised in that fashion in sacred literature, grant me likewise, a great affluence!

Special Notes by V. Sadagopan

1) UtthamUr Swami' sanubhavam : In the 1st verse, Swami Desikan salutes the wealth, auspicious attributes, actions and naamAs of the PaadhukAs. Just as the injunctions of the VedAs used at the different stages of Vedic ceremonies, just as the material things used used at these rituals such as milk, curd, ghee, annam and Soma juice, just as the GuNAs such as red, white and black (Rajas, SathvA and Tamas), just as the ritualistic actions such as spraying of water, aachamaneeyam etc., just as the diverse names for Vedic rituals such as AgnihOthram, Darsa poornam, JyOthishtOmam et al, have been prescribed by the VedAs as routes to obtain the fruits of of one's spiritual endeavours, PaadhukAs of the Lord display such behavior and serve as the means to achieve one's goals. The PaadhukAs have injunctions (rules), wealth (Dravyam), attributes (GuNAs), observances (SamskArAs) and NaamAs similar to the ones described for (ascribed to) the Vedic rituals. The injunctions are given by the Lord as to the movement of the PaadhukAs; the wealth of the PaadhukAs are represented by the dazzling gems adorning it; the guNAs hold together the pearls and the other gems; the valor and color also serves as additional guNAs; the SamskArAs are constituted by the actions of adding sandal paste, bathing in sacred waters, raising of lamps and waving of incense etc. The various names of the PaadhukAs are ShaThAri, SaThakOpan et al. With such divine attributes like the Vedic rituals, RanganAthA's PaadhukAs praised by PaancharAthra AgamAs hold a matchless status. May those PaadhukAs of Lord RanganAtha serve as means for attaining adiyEn's spiritual goals!

2) Srimath Andavan's anubhavam: When the Lord is ready to go on SanchArams, the KaimakryaparALs smear a light paste of fragrant sandal paste on the Paadhukais, perform Thirumanjanam for them and present it to the Lord. PerumAL adorns them and goes on His journey. May that PaadhukA of many divine attributes grant me Moksham!

3) The key words in this sIOkam are "Vidhou PravrutthE" (when the good karmaas mature and are ready to give the desired Phalans). It also means, when PerumAL is about to start (pravrutthE) on His sanchAram (Vidhou). PerumAL begins to bless the Jeevan at that time with SadAchArya Sambhandham to gain Moksham through the anugraham of the SadAchAryAs (Lord's PaadhukAs). When those KarmAs mature to yield as paths to Moksham, the GuNa, SamskAra, Naama saadhanams take place (SrEya: Saadhanam). The GuNa-SamskAra-Naama relating to the PaadhukAs are: GuNam (being soft and light), SamskAram (AbhishEkam

after Santhana Kaappu), Naama (names like SaThakOpam, ShaThAri et al). The prayer of Swami Desikan is "Tath Padhathram mE taTA asthu". taTA refers to Moksham as revealed by the Vedic Vidhis.

SIOkam 832 of Sri RanganAtha PaadhukA Sahasram

maDhurasmitharamyamoUkthikashrIrvishasi vyanjithamanjuLapraNAdhA
saha ranganrupENa vAsagEham thanumaDhya maNipAdhukE! thvamEka

Meaning: Oh Manipaaduka! You, as a damsel, accompany Lord Ranganaraja in His bed-room. Your pearls with lustre picture a mild smile on the damsel's face with a little gleaming of the white pearl-like teeth; as You walk, the proverbial musical note is heard; You too have slender middle; You are thin-waisted, so to say. Yes, You are His Queen and go with Him.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan combines the attributes of wealth, Naadham and SannivEsam described in the earlier paddhathis and salutes the Paadhukais as the favored mistress of Lord RanganAtha residing in His inner chambers. Swami Desikan says: "Oh MaNi PaadhukE! With Your sweet smile arising from Your lovely white pearl assemblies, with Your delectable Naadham emanating from Your movements to represent Your sweet speech, with Your charming slender waist, You alone enter RangarAjA's inner chambers as His favorite Mistress!

2) **Srimath Andavan's anubhavam:** The inner meaning is that Lord RanganAtha enters His antha: puram with the PaadhukAs having all subha LakshaNams.

3) Oh MaNI PaadhukE! Thvam yEka Vaasa gEham visasi (Oh Gem-studded PadhukE! Thou alone enters inside the Ranga VimAnam, the inner chambers of Lord RanganAtha). Your sweet smile originates from your bright white pearls (madhura smitha ramya moukthika Srl:). The delectable nAdham arise from the jingling of the gems inside Your toehold /Kumizhi (Vyanjitha manjuLa praNAdhA). Your waist is slender like a classic, beautiful woman with appropriate aammudhriKa lakshaNams (Tanu-madhyA). You alone enter the Lord's inner chambers with Him defined by all these subha lakshaNams (Thvam yEka vaasa gEham visasi).

SIOkam 833 of Sri RanganAtha PaadhukA Sahasram

shuBhashabdhavishEShasamsrithABhirBhavathI shoUripadhAvani! kriyABhi:
anuthiShtathi nUnamAshrithAnAmaKhilOpadhpravashAnthikam navInam

Meaning: Oh Paaduka of the Lord! You evoke a pleasing note. It is perhaps potent veda; it is mantra-like. You move about. It is like the performance of prescribed rituals; You appear to perform a propitiatory act that would quell all the ills of a person once he resorted to You. (Azhvar, with his musical Tamil Veda, his prescription of Saranagati, and his potency helps us to receive the relief of salvation).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Sangeetham is a ceremony /anubhavam aimed at warding off calamities (asubhams). It is a propitiatory ceremony to chase away all kinds inauspiciousness. Swami Desikan equates the auspicious sounds generated by the Paadhukais during their movement to the ritual of Sangeetham to banish all the calamities experienced by the devotees. He says: "Oh PaadhukE! Through Your many and mellifluous sound patterns generated during Your movements, You serve as a novel Sangeetham to destroy

all the calamities faced by Your devotees. You chase away all those calamities through Your powerful and auspicious sound patterns.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your delectable sound generated during Your sanchAram with the Lord appears like a sangeetha yAgam done with the recital of auspicious Veda manthrams to chase away the sorrows of the Lord's devotees. The inner meaning is that Swamy NammAzhwAr included the essence of Veda Manthrams in His Tamil Paasurams and performed SaraNagathy at His Lord's Thiruvadi and showed that way as the Moksha UpAyam to the people of the world to banish their samsAric sufferings.

3) Oh Lord's Sacred PaadhukE (Souri PadhAvani)! You perform the new yAgam of Sangeetham to ward off all the inauspiciousness of the suffering SamsAris (Bhavathee aasrithAnAm naveenam akhilOpadhava saanthikam anuthishtathi). This is for sure (Noonam). You perform this Yaagam with sacred manthrams of Vedam to confer the highest KshEmam (Bhavathee Subha sabdha visEsha samsrithAbhi: anuthisthathi).

SIOkam 834 of Sri RanganAtha PaadhukA Sahasram

maNiBhirmaDhuvalripAdharakshE! BhavathI vikramaNE pravardhamAnA
yugapadhBhavathAm yugAnthakAIE dhivi lakshmlm vidhaDhE dhivAkarANAm

Meaning: Oh Paaduka of the Lord! When the Lord taking Trivikrama avatara and scaled all the worlds, you too grew as the foot grew; then the gems on You shone as if a 1000 suns had arisen. That would recall in one's mind the Deluge when infinite suns are said to rise. But that would be for destruction. The world-protecting act of the Lord displays a 1000 suns, as it were, to confer a lustre, a charm, and an auspiciousness on the world. (The 1000 verses of the Azhvar's Thiruvaimozhi would shine like lustrous suns to enlighten our hearts so as to see the right path).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of Madhusoodhana! When the Lord measured the universe as ThrivikramA, You and Your gems grew in proportion to the size of His growing feet. At that time, Your gems looked like the many Suns seen at the time of universal deluge to hasten the dissolution of the world. There is however one difference from what happened at that time of deluge. Although Your assembly of gems were radiant like the assembly of many Suns, they represented not destruction, but the glorious wealth symbolized by the brilliant rays of many Suns.

2) **Srimath Andavan's anubhavam:** The inner meaning is that the entire assembly of sins run away to far distances from those, who comprehend the true meanings of Swamy NammAzhwAr's Prabhandha Paasurams.

3) Oh Madhu-Vairi Paadha-rakshE! During the time of the Lord's incarnation as Thrivikraman to measure the Universe (VikramaNE), You grew to the proportion matching Your Lord's growing Thirtuvadi (VikramaNE pravarddhamAnaa). The gems on You grew at the same pace. The radiance emanating from those gigantic assembly of huge gems looked like the collective radiance of the millions of Suns seen in the sky simultaneously at PraLaya Kaalam (MaNibhi: dhivi YugAnthA kaalE yugapath bhavathAm dhivAkarANAm). With Your radiance from Your auspicious gems, You did not represent any destruction (like the millions of Suns at deluge), but stood for the auspicious brilliance (DhivAkarANAm Lakshmeem VidhadhE).

[SIOkam 835 of Sri RanganAtha PaadhukA Sahasram](#)

manjusvanAm maNimayUKhakaIApinIm thvAm
dhruShtvA kapardhasaviDhE vinivEshyamAnAm
gUDIBhavanthi garudaDhwajapAdharakshE!
PhUthkAravanthi puravalriviBhUShaNAni

Meaning: Oh Paaduka of the Lord! Siva, the foe to Tripura, comes and bows low. You sit on his head with a good note, the light of different colours radiated by the variety of gems on You presents a panorama of a feather-spread of a peacock. The snakes on Siva, which are his ornaments, get scared, heave a sigh, and attempt to conceal themselves in fear of the peacock vision. (Azhvar's Thiruvaimozhi with its manifold meaning and a vast spread of imaginative picturesque beauty is sure to ward off all snake-like temptations of *samsara*).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE of the Lord with Garuda in His flag! You have the sweet sound of the peacocks and display an assembly of colorful jewels similar to the peacocks' feathers in their tail. When Rudran comes near You to offer His salutations, the serpents, which are the favorite food of the peacocks, escape from His arms and neck and hide in His matted locks out of fear and heave big sighs (perumUcchu) out of fear.

2) **Srimath Andavan's anubhavam:** The inner meaning is that all the sins run away from those, who have a clear comprehension of the meanings of the Paasurams of the Prabhandhams of Swamy NammAzhwAr.

3) Oh Garuda-dhvaja PadharakshE! The snakes on the arms and the neck of ThripurasamhAri, Lord Sivan are His alankAra vasthus (Pura-Vairi bhUshaNAni). Lord Sivan adorns You (the Paadhukais) on His head as SirObhUshaNam. When the Snakes see the brilliant light from Your gems resembling the beautiful colors of peacock feathers and hear your pleasant naadham reminding them of the dhvani of Peacocks, they fear for their lives and rush in to the matted locks of their Lord (MaNi mayUkha kaIAPineem, ManjusvanAm ThvAm dhruShtvA). They heave heavy sighs (poothkAravanthee) and rush to hide inside the mighty matted locks of their Lord (Kapardha sameepE gUDee bhavanthi).

[SIOkam 836 of Sri RanganAtha PaadhukA Sahasram](#)

madhyE parisPhurithanirmalachandhrathArA
prAnthEShu rathnakarENa vichithravarNA
puShNAsi ranganrupathErmaNipAdhukE! thvam
chakshurvashIkaraNayanthravishEShshankAm

Meaning: Oh Paaduka of Rangaraja! You have pure flawless gold in the centre; there are pearls too. On the border, You have an array of gems, with a variety of colours. With this appearance, You act on us. Mica sheet with a design of moonlike circle, scribing pranava in the centre and the syllable of mantras all around, serves as an amulet to mesmerize people. You act like an amulet on the observers, I suspect, (Azhvars and Acharyas, when paid homage to, will act as mesmerizing influence to grant us salvation). SriMuralidhara Dasan

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNI PaadhukE! At Your middle portion, You are adorned with bright and clear cluster of gold and pearls. At the edges, You are adorned with clusters of beautiful colored gems. The combination of these 2 features make You look like a bewitching YanthrA (geometric pattern of the ManthrA for a DEvathA) to behold !

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On You are enmeshed many kinds of beautiful colored gems and pearls. That confers You many hues such as white, red, green, blue et al. Thus You have many charming roopams. Those who see You are unable to disengage from enjoying Your many roopams and get their eyes locked on You. The situation mkaes one wonder whether Your Bhauvitha Roopams are like a Yanthram designed to bring people under Your influence and control.

3) Oh Lord RanganAthA's MaNI PaadhukE! In the middle of Your body, You have bright and pure gold and pearls (MadhyE parisphurita nirmala chandra tArA). At the edges, You have many kinds of colored gems (prAnthEshu rathnanikarENa vichithra-varNA). You bring under Your control the eyes of those, who worship You and makes one wonder whether Your many beautiful roopams are like a Yanthram designed to enchant the worshippers (Chakshur-vaseekaraNa visEsha yanthram) and hold them under Your control.

SIOkam 837 of Sri RanganAtha PaadhukA Sahasram

pAdhEna ranganrupathE: pariBhujyamAnA
mukthAPhalaprakatithashramavAribindhu:
uthkaNtakA maNimayUKhashathalrudhagraI:
slthkAriNIva charaNAvani! shinjithalsthvam

Meaning: Oh Paadhuka nayika! The Lotus feet of the Lord is Your consort. You enjoy conjugal bliss with him. Are the drops of perspiration seen on You as pearls? Is the horripillation when hairs stand on their ends revealed as rays of light from numerous gems? Is the expression of pleasure with a sort of sigh evident in the note You produce? I picture Your close blissful contact with the Feet in this appropriate manner. (The supreme love-yearning of Parankusa nayaki is transferred to her incarnation, Paaduka. The reward that the Nayaki secured is presented to us in this special manner of poetic imagery).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the PaadhukAs as the mistress of the Lord displaying all the signs of her passionate union with her Lord. He says: "Oh PaadhukE! RangarAjA's holy feet are Your object of enjoyment as Your nAyakan. You enjoy Your Naayakan through Your union and Your pearls at that time look like droplets of sweat produced by the exertion of union with Your Lord. Your shimmering gems through their varying brilliance appear like the raised hair on Your body due to the intensity of enjoyment of the union with YOu. You generate many sounds through Your varying movements during Your intensity of the anubhavam of the union with Your Naayakan, which reminds one of the various love cries".

2) The inner meaning is that Swamy NammAzhwAr's intense anubhavam of PerumAL is equal to that of a wife, who has intense love for her husband.

3) The Paadhukai is enjoyed by the sacred feet of the Lord of Srlrangam (CharaNAvani! Thvam Ranga-nrupathE: paribhujyamAnA). During that intense enjoyment, You seem to have fine sweat droplets as suggested by the fine pearls on Your body (MukthAphala prakaDitha sramavAri Bindhu:). When one looks at the extended rays emanating from Your many colored gems, one is reminded of Your hairs standing on ends (udhagrai: MaNi amyUkha sathai: uthkaNDakA Thvam). The sweet sounds raised by You during movement in unison with Your Lord reminds one of love cries (Thvam sinjithai: seethkAriNeeva asi).

SIOkam 838 of Sri RanganAtha PaadhukA Sahasram

dhUraprasArithakarA ninadhalmnInA-
mAyAthi dhalthyaripurithyasakrudhbruvANA
dhalthyEshvarAnaBhimuKhAn janithAnukampA
manyE nivArayasi mADhavapAdhukE! thvam

Meaning: Oh Paaduka of the Lord! The rays of lustre emanating from the gems travel to long distances. They look like Your long-stretched hands. The sound emitted by the gems appears to sound a warning to the on-coming enemies in these terms: 'The Lord, the feller of enemies is on. Get away, You asuras, if You wish to save Your lives!' They flee away in fear. You are, of course full of Daya. (Azhvars and Acharyas warn defiant humanity. The enemies flee away at the very sight).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Maadhava PaadhukE! You quell the arrogant noises made by the leaders of AsurAs by reaching out through Your long rays in the form of sound announcing that the enemy of the AsurAs is coming towards them. You accomplish this act out of compassion generated in You by Sri Devi and extend Your rays as long hands and through the sound of Your moving gems announce Your Lord's arrival from quite a distance to warn the kings of AsurAs.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The radiant lustre in the form of Your rays spread over long distances. When the Lord moves about during His sanchArams, the gems inside the Yantrika collide and produce sweet sounds. When one relates to those pleasant sounds, it appears as though You extend Your hands in the form of Your rays and tell the asurAs with compassion and warn the asurAs not to lose their lives by picking a fight with Your all-powerful Lord.

3) Oh Maadhava PadhukE! You have hands extended across long distances (dhUra PrasAritha karA). You have compassion (JanithAnukampA) for all including the AsurAs, who are intent on fighting with Your Lord. Through the sound generated by the gems inside Your YantrikAs (Thvam MaNinAm ninadhai:) announce often to the advancing AsurAs that their enemy (the Lord) is fast approaching them (MaNinAm ninadhai: dhaitya ripu aayAthi ithi asakruth bhruvANA sathi). Through those warnings, You seem to block the asurAs from advancing and losing their lives (abhimukhAn DhaityaAsurAn nivArayasi).

SIOkam 839 of Sri RanganAtha PaadhukA Sahasram

acChEdhyarashminiyathakramarathnaDhuryA
niShkampakUbaraniBham dhaDhathi prathIkam
kriIdAgathEShu maDhukithpadhapadhmaLakshmyA:
karNiraThasthvamasi kAnchanapAdharakshE!

Meaning: Oh gold Paaduka! For the Mahalakshmi allegorically conceived of in the effulgent beauty of the Lord's Lotus Feet, You serve as a toy-chariot to ride on. Your rays are abundant; they come in streams; You also have beautiful arrays of gems and peg-like knob for the carriage-pole. The horses are controlled in their pace by means of the goad-chord kept in hand.

(The Lord rides on the chariot (of acharyas) to achieve His goal of reformation of the humans).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan assembles the gems, Yantrika (toe hold) and the movement of the PaadhukAs to compare them to a moving chariot. He says: "Oh Golden PaadhukE! Your gems have rays, whose brillinace is indestructible. These gems are set in uniform rows and appear like the leather bait attached to the mouth of the horses that pull a chariot. Your measured steps are like the noble steps of high pedigree horses. Your Yantrika serves as the binding pin of the Yokes carried by the horses pulling a chariot. With all these features, You look like a chariot for the resplendent beauty of the Lord's feet used for His travels.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Beautiful gems are enmeshed on Your surface. When one looks at You, the impression that one gets is that of a chariot for the beautiful consort of the Lord (Sri Devi), who is sititng at the sacred feet of Her Lord.

3) Oh Golden PaadhukE (Kaanchana PaadharakshE)! You appear like the chariot for the divine consort of the Lord seated on the Lotus feet of Her Lord to transport Her during Her times of play (Thvam Madhujith padha padhma LakshmyA: kreedAgathEshu karNeeraTa: asi).

SIOkam 840 of Sri RanganAtha PaadhukA Sahasram

manjusvanA marathakOpalamEchakAngl
shONAshmathuNdaruchirA maNipAdhukE! thvam
padhmAvihArarasikasya parasya yUna:
paryAyathAm Bhajasi pancharashArikANAm

Meaning: Oh Manipaaduka! You have a melodious musical note. The green gems on You give a totality of dark green colour, whereas the red stones present a picture of the bent nose called Sarika or parrot. Then it seems You are like a parrot kept in cage, being used for sport by the Lord (revelling in such play), a youthful hero with his sweetheart, Padma.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** A bird known as sArikA generates sweet sounds. It is green like emerald in color. It has a mouth, which is red in color. Married couples keep them in their houses as pets and raise them for companionship. Swami Desikan states that the PaadhukAs resemble the sArikAs in all of the above attributes and recognizes the PaadhukAs as sArikA birds. He says: "You have a sweet sound from the movement of the gems inside the YanthriKA. With Your emeralds, You have a dark green color. With Your rubies You resemble the mouth region of the sArikA birds. You are held in the cage as an adorable pet by Your Lord and His consorts in their inner chambers. From all these aspects, You remind me of a sArikA bird raised by the divine couple.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one looks at You, You appear like the green parrot with a red beak. Your green hue comes from the emeralds adorning You. The rubies on You give the red color seen on the beak of a parrot.

3) Oh MaNi PaadhukE! You achieve a status equivalent to the female parrot kept by Your Lord in a cage for sporting with His divine consort (Thvam PadhmA vihAra rasikasya Parasya yona: panjara sArikANAm paryAyathAm bhajasi). The aspects that confer on You the status equivalent to a sArikA bird are: You produce sweet sounds from the gems inside Your YantrikAs (ManjusvanA). You have a dark green body from Your emeralds embedded on You (MarathakOpala mEchaka angee). You have a reddish hue from Your rubies that resemble the red beak of the sArikA bird (sONASma thuNDa ruchirA).

[SIOkam 841 of Sri RanganAtha PaadhukA Sahasram](#)

shONOpalalscharaNarakshiNi! samsrithEShu
ChAyAthmanA marathakEShu thavAvagADa:
anvEthi shoUriraBhitha: PhalapankthishOBhi-
nyAthmAnamEva shayitham vatapathramaDhyE

Meaning: Oh Paaduka! With the red stones all around and with the green ones in the inside, the Lord being reflected creates an imagery of the Vatapatra say, the Lord reclining in a banyan leaf, surrounded by the banyan fruits. (see verse 717)

Special Notes from V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the 717th sIOkam, Swami Desikan described the image of the Lord reflected on the PaadhukAs as Vatapatra Saayee or the child lying on a pupil leaf. Here, he takes that analogy further and weaves in the combined image presented by the rubies and the emeralds adorning the PadhukAs. He says: "Oh PaadhukE! Your red rubies surrounded by green emeralds reflect Your Lord as a child resting on the green leaf of a pupil tree demarcated by the rows of red fruits of the pupil tree.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The imagery of the Green gem stones embedded on you with the red gem stones reminds us of Lord Vatapatra Saayee resting on the Pupil leaf surrounded by the red fruits of the Pupil tree during Pralayam.

3) Oh Protector of the Lord's sacred feet (CharaNa RakshaNi)! The image of the PadhmarAga stones with emeralds on Your surface (sONOpalai: samsrithEShu Tava MaratakEShu chAyA) reminds one of the PrathibimBham of your Lord resting on a green pupil leaf surrounded by the red fruits of the Pupil tree (ChAyAthmanA avaghADa: Souri: abhitha Phala pankthi sOBhini VaDapathra madhyE sayithAm aathmAnamEva anvEthi).

[SIOkam 842 of Sri RanganAtha PaadhukA Sahasram](#)

sPhltham padhAvani! thava snapanArdhramUrthE-
rAsAgaram thathamaBhUthmaNirashmijAlam
IIIOchitham raGhusuthasya shaKhyamAsan
yAthUni yasya valayEna vivEShtithAni

Meaning: Oh Paaduka! When You were given the sacred bath as part of the coronation, Your form with so many gems emanated rays in such an array that it extended all around to the shores of the ocean, as if a large net were laid over. The Rakshasas fell within Your ray-gamut. Then it was a mere sportive hit to aim arrows to kill the Rakshasas. That Rama achieved. (The credit goes to the Paaduka in the manner of annihilation of the Rakshasas. Paaduka pattabhisheka achieved, at the very moment, the destruction of all bad elements. The pretext of Rama going and throwing his arrows was only a mere pretext.)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the wide envelope of the rays emanating from the gems adorning the PaadhukAs as an expansive net to capture the rAkshasAs. He says: "Your wet form after Your sacred bath with their spreading envelope of rays generated by Your gems appear like a vast and round fish net to catch the fish of evil rAkshasAs, the target of Lord Raamachandra's hunt.

2) Srimath Andavan's anubhavam: Oh PaadhukE! There was the time, when Your PattAbhishEkam took place. At that time, the limitless radiance from Your gem stones spread far and wide and encircled the world like an extended fish net. In to that net were captured the RaakshasAs, who became fit objects for hunt by Your Lord.

3) Oh PaadhukE (PadhAvani)! After the sacred bath, Your surface is wet still (snapana aardhra Moorthy). The expansive and dense rays from Your gems have spread far and wide all the way from one ocean to the other in this world (snapana aardhara moorthE: Tava speetham MaNi rasmi jAlam aasAgaram tatham abhUth). Through the envelope of that dense net, Your Lord captures the RaakshasAs and makes them target of His arrows during His hunt for them (Yasya valayEna vivEshithAni yaathUni Raghu-suthasya leelOchitham sakhyam aasan).

SIOkam 843 of Sri RanganAtha PaadhukA Sahasram

rathnAmshuBhithava thadhA maNipAdharakshE!
samrajyamAnavapuShAm rajanImuKhEShu
AkasmikAgathamadharshi mahoUShaDhithvam
sAkEthapatthanasamIparuhAm dhrumANAm

Meaning: Oh Manipaaduka! When You were ruling over Ayodhya, the radiations from Your gems could fall on the trees near the city and make them phosphoresce at night. How the trees overnight became transformed into the traditional Mahowshadhis made the people wonder. (The Paaduka and similarly the Azhvars can by their effulgence make any one, whosoever it may be, shine with knowledge).

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Swami Desikan refers to special trees in the forest known as MahAushadi. They light up in darkness due to their florescence. He compares the trees around AyOdhyA, which light up like MahAushadi thanks to the power of the red rays of PaadhukAs. He says: "Oh MaNi PaadhukE! During the evening time, after Your sacred bath, Your rubies send out their brilliant red rays. They shine on the trees located on the outskirts of AyOdhyA and make them look like the unsuspected MahAushadi trees. "Until the red rays from the rubies of PaadhukAs fell on them, the trees of AyOdhyA looked like ordinary trees during the onset of night. Once Your red rays fell on them, they took the appearance of the flourescent trees of the forest.

(2) Yerivalli creepers are those, which are found on the slopes of mountains and give out a red fluorescence at dusk. Oh PaadhukE! the lustre from You during the time you reigned over AyOdhyA and protected the citizens spread to the trees near AyOdhyA and made them look like Yerivalli creepers at dusk.

3) Oh MaNipAdha RakshE! During the time of your reign as the protector of the Citizens of AyOdhyA (TadhA), the lustre of your rubies was seen falling on the trees near the city of AyOdhyA (Tava RathnAmsubhi: samrajyamAna VapushAm SaakEtha-patthana-sameeparuhAm dhrumANAm adarsi). What was the effect? Your red rays lit them up (the trees) and made them glow like Yerivalli creepers at dusk.

SIOkam 844 of Sri RanganAtha PaadhukA Sahasram

rAmE vanam dasharaThe cha dhivam prayAthE
nirDhUthavishvathimirA sahasA bhaBhUva
BhUyiShtarathnakiraNA BhavathI raGhUNAm
BhUya: prathApathapanOdhayapUrvasanDhyA

Meaning: Oh Paaduka! Rama proceeded to the forest; King Dasharatha, to the heavens. All was dark in the State. It was just then that You came to rule over the country Your installation was therefore, the real dawn, the dawn of good times, for the country. (Azhvar and the Tamil Veda were given out when there was complete darkness. So their advent was dawn for the world).

Special Notes by V. Sadagopan

1) **UthamUr Swamy's anubhavam:** Oh PaadhukE! When Raama was in exile and King DasaraTaa in heaven, You were coronated. At that time, the red rays from Your rubies spread far and wide. As they spread, they destroyed the darkness (sorrow) of the world and served as the powerful Sun's rays at dawn created by the scions of the race of Emperor Raghu". SwamiDesikan states that the sorrow (darkness)of the world increased,when Raama was in exile and DasaraTaa shook off his mortal coils. At that time, the red rays from rubies served as the rays of the rising Sun at dawn and dispelled the existing darkness.

2) **Srimath Andavan's anubhavam:** It was the time when Your Lord went away to the forest. King DasaraTA ascended to Svargam. You became the empress of Kosala kingdom and banished all the darkness and sorrows of the world.

3) Oh PaadhukE! When Your Lord went to observe His vana vaasam (Raame vanam prayAthE Sathi) and King DasaraTa reached Svargam (DasaraTE cha dhivam prayAthE sathi), You removed the enveloping darkness immediately (Bhavathee sahasA nirdhUtha visva timira BhabhUva). How did you do that ? You did it by serving as the dawn for the Sun of the valor of the kings of Raghu Vamsamthrough Your spreading rays from Your rubies (BhUyishta rathna kiraNA RaghUNAm bhUya; prathApa tapanOdhaya Poorvasandhya BhabhUva).

SIOkam 845 of Sri RanganAtha Paadhuka Sahasra

prithEna dhEvi! viBhuna prathipAdhanlyAm
pAdhAvani! prathipadhOdhithamanjunAdhAm
vidhyAm vidhurBhagavatha: prathipAdhanArhAm
pArAyaNagamapayOniDhipAragAsthvAm

Meaning: Oh Paaduka! Those who have mastered the ocean of Vedic knowledge declare that You are by Yourself a Vidya; an Upaya, an Upasana. This has been delivered to the world by the Lord Himself, who is pleased with one's conduct. The Vidya-sound is heard at every one of Your steps of movement, and it is melodious. (One attains God by this Vidya, that is one attains the Lord by surrendering to the Paaduka)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan described the PaadhukAs as the dispeller of darkness of the night. Here, he describes them as the Upanishadic vidhya to acquire the experience of a bright day. He says: "Oh PaadhukE! You are the Vidhya that brings the Lord before us. You are worn by Him. You are also raising a melliflous sound during every one of Your steps. *Those sounds are like the intonation of the manthras associated with the Vidhya to bring Your Lord closer to us with Your help. Through that mantra and the Bhakthi that You stir in us, You represent the Vidhya to get us closer to Your Lord. You are that Prapatthi Vidhya that helps us to realize our goals of securing MOksham.*

2) **Srimath Andavn's anubhavam:** You are like Vedam and the delectable dhvani arising from the jostling of the gems inside Your YanthriKA (toe holds) remind one of the arrival of the Lord to bless us with Your help.

3) Oh PaadhukA DEvi! You are fit for Your Lord's sanchAram (prathi pAdhana arham). You are recognized as Veda naadham (ThvAm vidhyAm vidhu:). This recogniiton is by those , who have crossed the ocean and reached its other bank (PaarAyaNAgama payOnidhi: pAragA:). Your Lord is delighted by You and the AchAryAs present You to the Lord (preethEna VibhunA prathipAdhaneeyam). At every step of Yours during the transport of Your Lord, You generate sweet sounds (Prathipadha udhitha manjunAdham) and are recognized as veritable Veda Naadham (ThvAm vidhyAm vidhu:).

SIOkam 846 of Sri RanganAtha PaadhukA Sahasram

mukthAmshukEsaravathI sThiravajradhamShtrA
 prahIAdhasampadhanurUpahiraNyaBhEdhA
 mUrthi: shriyO Bhavasi mADhavapAdharakshE!
 nAThasya nUnamuchithA narasimhamUrthE:

Meaning: Oh Paaduka! When the Lord took the Nrisimha avatara, You took a very appropriate incarnation as His consort. Your pearl-given white radiation constitutes the mane of the Lion. Your diamonds serve as the hard teeth. The avatara was pleasing to devotees. (It enhanced the affluence of Prahlada, the great Bhakta). You have a gold composition, He cleaved Hiranya. To Him, as His consort, you are nearly his feminine replica, very much alike.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** When Swami Desikan thinks about the pearls and gold associated with the PaadhukAs, He is reminded of the Lord's incarnation as NarasimhA. He considers the Paadhukais as MahA Lakshmi, who appears with Her Lord in every one of His incarnations. Here, Swamy considers the PaadhukAs as the Devi of Lord Narasimhan. He says: "Maadhava PadhukE! Your rows of pearls look like the mane of NarasimhA. Your adamantine (vajrA) stones resemble His hard teeth. Your gold looks like the form cleaved by NarasimhA, when He tore apart HiraNyakasipu to protect the innocent PrahIAdha. Through all these resemblances, You remind me of Sri Devi, who always takes an appropriate form to suit that particular incarnation of Her Lord. Oh PaadhukE! You appear to me like the consort of Lord NarasimhA with all the similarities cited".

2) Oh PadhukE! Perals, Diamonds are enmeshed in a base of gold on you. When bhakthAs have your darsanam with all these features, they are delighted. The lustre from Your pearls remind them of the glorious mane as Nara Simham. The hard diamonds remind them of the Lord's incisors. When the Lord looks at You, you appear like MahA Lakshmi, who took the avathAram befitting His Narasimha form.

3) Oh Maadhava PaadharakshE! With the radiance of Your pearls, You remind us of the majestic manes of the lion (MukthAmsubhi: kEsaravathee); with the hard diamond (sTira Vajra) on You reminding of the incisors of Lord NarasimhA, you seem to have taken a form that matches well with that of Your Lord like MahA lakshmi, who takes an appropriate form from befitting every one of the avathArams of Her Lord (NaaTasya uchithA Sriya:Moorthy bhavasi).

SIOkam 847 of Sri RanganAtha PaadhukA Sahasram

sambhAvayanthi kavayaschathuraprachArAm
 manjusvanAm mahithamoUkthikapathraLangIm
 svADhInasarvaBhuvanAm maNipAdhukE! thvAm
 rangADhirAjapadhapanakajarAjahamsIm

Meaning: Oh Manipaaduka! Poets praise Your gentle gait, sweet voice, pearl- white wings and Your capacity to keep all the worlds under Your suzerainty. Your being on the lotus (of the Lord's feet) befits Your being a Royal Swan. And the water-birds admire the above traits and acknowledge the swan as their head. You are thus veritably the Royal Swan playing on the lotus.

(Hamsa or swan is a perfect representative of Acharyas. Paaduka is one such Acharya. Indeed Nammazhvar is our 1st Acharya in this world).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states here that the PaadhukAs are the pair of swans residing at the lotus feet of the Lord. He points out that the beauty of the walk and the sweet sounds associated with the PaadhukAs make them resemble the swans. Further, both the PaadhukAs and the swans have the freedom to move all around the universe. Both are lauded by the poets. The PaadhukAs are thus recognized as a pair of swans residing at the lotus feet of the Lord. He says: "Oh MaNi PaadhukE! the all knowing water birds see Your rows of pearls and conclude that they are like the feathers of white swans; they hear the sweet sound you make during your movements and conclude that those are sounds raised by white swans. Putting 2 and 2 together, they recognize you as a pair of swans worshipped by all the world and residing at the lotus feet of the Lord".

2) **Srimath Andavan anubhavam:** Oh PaadhukE! You generate a very pleasant naadham during Your sanchArams. High quality and dazzling white pearls are enmeshed on Your surface. All the world is under Your control. You stand as the Hamsam (female White Swan) for the lotus feet of Your Lord. Just as the Hamsam that does not part with the lotus, You do not part with the sacred feet of Your Lord. This is the assessment of the poets of discriminating intellect.

3) Oh MaNi PaadhukE! You show the features of a female Raaja Hamsam (i-e)., red beak and feet as well as white body (Raajahamseem SambhAvayanthi). The poets with sharp intellect (Kavaya:) equate you to the Raaja Hamsam sitting at the lotus feet of Your Lord (ThvAm RangAdhirAja padha pankaja rAja hamseem sambhAvayanthi). What are their reasons to characterize You as a female Raaja Hamsam? Their reasons are: (1) You have a delightful nadai /sanchAram (chathura: prachAram), (2) You generate a delightful sound (manjusvAnam), (3) a radiant white body hue like the high quality pearls (mahitha moukthika pathraLa angeem), (4) You have all (the watery) worlds under Your control (svAdheena sarva-bhuvanAnAm). On adding all these up, they conclude that You are a Raaja Hamsam at Your Lord 's lotus feet.

SIOkam 848 of Sri RanganAtha PaadhukA Sahasram

mukthAmayUKharuchirAm maNipAdharakshE!
manjusvanAm maNiBhirAhithavarNavargAm
manyE mukundhapadhapadhmaDhubrathInA-
manyAmakruthrimagirAmaDhidhEvathAm thvAm

Meaning: Oh Manipaaduka! With the white lustre of pearls, the sweet melody, the variety of colours generated, You find You are hovered round by female beetles. They could be regarded as Srutis, marked by effulgence, sweetness, array of alphabets etc. To Srutis, the Paaduka becomes another Presiding Deity (Saraswati being one, with white garment, sweet sound, etc).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadharakshE! You are beautiful with the white rays associated with Your pearls. You have a sweet sound, when You move. You have many hues due to the different colored gems adorning You. With the combination of all the above

qualities , You remind me of a flock of bees circling the lotus feet of the Lord. The bees are nothing but the empowering principle behind the VedAs.

2) Srimath Andavan's anubhavam: Oh MaNi PaadharakshE! with Your resplendent white pearls, delightful naadham arising from Your movements and the multi-colored gems on You, You remind one of the bee hovering over the lotus flower. Just as the honey bee that never leaves the lotus flower, Oh PaadhukE, You never leave the side of Your Lord's sacred feet even for a moment. You resemble the adhishtAna dEvathai of all the VedAs (i-e) all the VedAs have taken their abode in You. Vandu/Vedam is called DhvrEpam) since the name "Bramaram" for them has 2 "R"s.

3) Oh Gem-studded PaadharakshE! You are beautiful with the lustre of Your pearls (MukthA mayukha ruchirAm); You produce a beautiful naadham, when You move (ManjusvanAm); You have the assembly of colors from black (ornyx) to red (PadhmarAgam) on Your surface (MaNibhi: aahitha varNavargAm) . With all these features, You resemble a female honey bee at the lotus feet of Your Lord (ThvAm Mukundha Padha Padhma madhuvrathee). adiyEn also considers You as the aadhaara dEvathai for the apourushEya Vedams (akruthrima girAm anyAm adhi-dEvathAm manyE).

SIOkam 849 of Sri RanganAtha PaadhukA Sahasram

AsAdhya kEkayasuthAvaradhAnamUlam
kAlam pradOShamanirIkshya ramAsahAyam
manjupraNAdharahithA maNipAdharakshE
moUnavratham kimapi nUnamavarthayasthvam

Meaning: Oh Manipaaduka! The promise that Dasharatha had made to Kaikeyi drove Rama and Sita to the forest. This period of separation You did rightly regard as tainted with great stigma. (It was pradasha period-Trayodasi coexisting with dusk.) You, therefore, chose to be silent, without emitting Your usual melodious sound. (Azhvar's works are to be recited in proximate presence of the Lord).

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: On seeing the Paadhukais, Swami Desikan is reminded of the MahA pradhOsham day, when one has to observe the vow of silence. MahA pradhOsham falls at dusk on ThrayOdasi days. Swami Desikan says: "Oh PaadhukE! By giving the boon to Kaikeyi, You have reached the status of MahA pradhOsham (most inauspicious day), when one can not worship the Lord and His consort, since one has to observe a strict vow of silence and immobility. You lose Your sweet sound during those 14 years and observed the vow of silence as a result of Your sorrow in not being able to see and serve Your Lord".

2) Srimath Andavan's anubhavam: Oh PaadhukE! Lord Raamachandra granted BharathA's request and You left as a result with Bharathan to AyOdhyA to rule in the name of Your Lord. You left Raamachandra and for 14 years stayed without sanchAram on the throne of Raghu Kulam. It was like MahA PradhOsham time for You since You stayed at one place without generating Naadham from Your transport of Your Lord. At MahA pradhOsham evening, One has to maintain silence and not engage in visit to Bhagavath Sannidhanam.

3) Oh MaNi PaadhukE! The time You had to stay away from Your Lord and His DEvi due to the boon granted by King DasaraTA to queen Kaikeyi was like an extended period of PradhOsham for You (KekayasuthA varadhAna Moolam anireekshya RamAsahAyam PradhOsham). At that difficult PradhOsham time, You observed Mouna vratham without generating Your normal delightful Naadham associated with Your sanchArams (PradhOsha Kaalam aasAdhya manjupraNatha-rahithA kimapi mouna vratham avarthaya).

[SIOkam 850 of Sri RanganAtha PaadhukA Sahasram](#)

valDUryamyasaliIA mahithA marudhBhi-
sChayAvathi marathakOpalarashmijAlaI:
ashrAnthamOhapadhavIpaThikasya janthO:
vishrAnthiBhUmiriva shoUripadhAvani! thvam

Meaning: Oh Paaduka! The vaidoorya gems give a picture of cool ponds. The wind blows; the emerald stones give a green lustre of coolness. At that state of a cool abode, You become an ideal resting resort for us, who have the samsara ordeal of going hither and thither in illusion, nescience, and loss of consciousness.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan says here that the PaadhukAs are like a comfortable resting place known for its cool shade, gentle winds and abundant water supplies. He says: "Oh Lord's PaadhukE! You serve as a resting ground for the people afflicted by the ills of samsAra. Your vaidooryA stones with their clarity serve as a cool brook of water at that resting place. Your emeralds serve as a cool shade there. The DevAs (Maruths) associated with You serve as the cool breeze. At such an exquisitely comfortable resting place provided by You, the suffering human beings scorched by the heat of worldly afflictions find their comfort".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Just as a site with cool water and comforting shade are desirable places of rest for a traveller affected by the severe heat of the summer, Your comforting shade and the coolness associated with the lustre of Your gems remove the delusion of Jeevans suffering from the afflictions of SamsAram. They seek You therefore as a preferred place of shelter.

3) Oh Souri PadhAvani! The VaiDUryams enmeshed in You produce coolness like the thirst quenching water (VaiDUrya Ramya saliiA). You are celebrated by the DevAs (Marudhbhi: mahithA). The assembly of rays from Your emeralds serve as a comforting shade to rest (marathakOpala rasmi jAlai: ChAyavathee). You become the resting station for those, who are afflicted by the bramam of samsAric activities (Thvam asrAntha-mOha padhavee paTikasya janthO: visrAnthi-bhUmiriva asi).

[SIOkam 851 of Sri RanganAtha PaadhukA Sahasram](#)

AdhyO raGhukshithiBhujAmaBhiShEkadhIpthal-
rApyAyithasthava padhAvani! rashmijAlaI:
mandhIchakAra thapanO vyapanIthaBhIthi:
mandhOdharIvadhanachandramasO mayUKhAn

Meaning: Oh Paaduka! The sun who is regarded as the founder of the (Solar) race of the Raghus, could not attenuate the moon-lustre of the face of Mandodari, out of fear, though he did so in the case of the celestial moon in day-time). When once You were given the ceremonial coronation bath, You shone in pristine effulgence from which the sun derived a nourishment and courage and he could enfeeble the splendour of the moon of the face of Mandodari, the wife of Ravana. Your Abhisheka was the event that tolled the death-knell of the Rakshasa.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The primordial source of the origin of the Kulam of Raghu is Sooryan. At the time of Your coronation bath, You helped Sooryan to regain his energy through the brilliant rays of Your rubies. He became rejuvenated and lost his fear of RaavaNa as an indestructible ogre. This in turn made Soorya dim the lustre on the moon-like

face of MaNDOdhari, the principal wife of RaavaNa. (The Sun lends a portion of his lustre to the Moon at night time. During the day time, Sun dims the lustre of the Moon due to its own brilliance. Before the coronation of the PadhukAs, Sooryan was full of fear of RaavaNa and did not dare to diminish the lustre of the Moon-like face of MaNDOdhari. Once the Paadhuka ascended the throne of Raghus, Sooryan got confident that Raama will destroy RaavaNa. Sooryan shed his fears and shone brilliantly and thereby diminished the lustre on MaNDOdhar's face. The imagination of Swami Desikan as a poet par excellence is brought out here).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Raghu Vamsam is celebrated as Soorya Vamsam. The aadhi purushan for that vamsam is Sooryan, whose lustre got enhanced multifold from Your rubies. When Your kaanthi mingled with His Kaanthi, He overcame all fears about RaavaNa and dulled the mukha kaanthi of the Moon-like face of MaNDOdhari (i-e) RaavaNan was dead. MaNDOdhari fell down in the mid day Sun and her face lost its lustre and shrank.

3) Oh the protector of the Lord's Thiruvadi (PadhAvani)! Sooryan is the aadhi purushan/Founder of Raghu Vamsam (Raghu-kshithi-bhujAm aadhya:). That Sooryan got enhancement of His lustre from the rays of Your rubies after Your sacred bath (Tava dheepthai: rasmi jaalai: aapyAyitha: Tapana:). His fears were removed (Bheethi: vyapaneethavAn). Sooryan in the state of freedom from fears about RaavaNan diminished the erstwhile Moon-like facial lustre of MaNDOdhari (ManDODhari vadhana chandramasa: mayUkhAn mandheechakAra).

SIOkam 852 of Sri RanganAtha Paadhuka Sahasram

mAnyA samasthajagathAm maNiBhanganIIA
pAdhE nisargaGhatithA maNipAdhukE! thvam
antha:purEShu laLithAni gathAgathAni
ChAyEva ranganrupathEranuvarthasE thvam

Meaning: Oh Manipaaduka! You are revered over all the worlds. Your sapphire gems render You deep black. Being inherently inseparable from the Lord's Feet, You follow Him in his strolls into the harem, partaking of His happiness through, as His inseparable shadow. You looking like a shadow, from Your colour. You thus become more than an outfit of the Feet; You are the Lord's totality in the form of a shadow.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan celebrates the blue color of sapphire adorning the PaadhukAs here. He states that the PaadhukAs are like the shadow of RanganAtha. He also states that the PaadhukAs are not only the representative of the Lord's holy feet but also the representative of His whole body. He says: "Oh MaNi PaadhukE! You are celebrated by the entire world for Your brilliant blue rays emanating from Your blue sapphires. You are united like a shadow at the feet of RanganAtha and follow Him through all His roamings in the inner chambers of His palace".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are always with Your Lord as He pays visit to His inner chambers and returns from there. You accompany Him as His shadow even during such private trips. Your dark bluish-black hue arising from Your sapphires confer on You the quality of His shadow (i-e)., You are below His feet always.

3) Oh MaNI PaadhukE! You are celebrated by the whole world (Thvam Samastha JagathAm MaanyaA). Through the pieces of bluish-black sapphire, You resemble the hue of the Lord's Thiruvadi and are seen there (MaNi bhanga neelA Ranga-nrupathE: paadhE nisarga: gaDithA). You enjoy as a ever-present companion the comings and goings of Your Lord inside His inner chambers and His delightful visits there (Thvam antha: purEshu Ranga-nrupathE: laLithAni gathAgathAni anuvarthasE).

[SIOkam 853 of Sri RanganAtha PaadhukA Sahasram](#)

rangADhirAjapadhapanakajamAshrayanthi
 halml svayam parigathA harinllarathnai:
 sambhAvyasE sukruthiBhirmaNipAdhukE! thvam
 sAmAnyamUrthiriva sinDhusuthADharaNyO:

Meaning: Oh Manipaaduka! You are in a state of closely caressing the Lord's Feet. You are Yourself gold and You have sapphires on You. The 2 suggest the colour of Lakshmi and Bhoomi Devi. Rightly do privileged persons-persons who produce holy works-consider You as an embodiment of Mahalakshmi and Bhoomi Devi, as 2-in-1!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Sri Devi is of golden hue; BhU Devi has the bluish-black color of the sapphire. When Swami Desikan reflects on these 2 colors found together in the PaadhukAs, He is reminded of the PaadhukAs as the joint representation of both Sri and BhU Devis. He observes: "Oh PaadhukE! You have taken residence at the lotus feet of Lord RanganAtha and shine with both a golden and bluish lustre through Your gold and sapphires adorning You. Surrounded by Your blue lustre, Your golden body is celebrated by great poets as the combined form of both Sri Devi and BhU Devi".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are full of gold. On Your gold base, deep blue Sapphires are enmeshed. The mixture of colors make a reddish and bluish-black at the same time. As a result, You have taken the combined appearance of Sri DEvi (DayA Roopi) and BhU Devi (Saantha / KshamA Roopi).

3) Oh MaNi PadhukE! The fortunate ones think of You (Thvam Sukruthibhi: sambhAvyasE) as the combined form of Sri Devi and BhU Devi (Thvam Sindhu suthA DharaNyO: SaamAnyA Moorthiriva sambhAvyasE). Why do these PuNyasaalis think this way of You, who is associated with the Lord's lotus-soft Thiruvadi (RangAdhirAja padha pankaja aasrayantheem ThvAm)? It is because of Your golden surface (reminding of MahA Lakshmi) is enmeshed with bluish-black sapphires, the color of BhU Devi (Svayam Thvam Haimee Harineela rathnai: parigathA).

[SIOkam 854 of Sri RanganAtha PaadhukA Sahasram](#)

aBhyarchithA sumanasAm nivahalrajasthram
 mukthAruNOpalanaKhAnguLipallavashri:
 shrEyaskarIm muraBhidhascharaNadhvaylva
 kAnthim samAshrayasi kAnchanapAdhukE! thvam

Meaning: Oh Gold Paaduka! You are being worshipped by the Devas, with flowers, at all times. You verily appear like the Lord's Twin-Feet, Your pearls simulate the foot-nails, Your red gems simulate the tender toes, thus becoming almost like the Foot Duet, You confer, on devotees, all auspicious rewards including the Moksha bliss. Then Your lustre is impressive like the Foot-Duet.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the Lord's feet to the PaadhukAs in this verse and points out many similarities. He says: "Oh Golden PaadhukE! You and Your Lord's feet have the following similarities: both of You are worshipped by the DevAs with flowers. Both of You fulfill the wishes of Your devotees. The tender creeper-like fingers and nails on Your Lord's feet resemble Your gems and pearls. Like Your Lord, You confer all soubhAgyams on Your devotees".

2) Srimath Andavan's anubhavam: Oh PaadhukE! You grant Moksham through Your luster like the Lord's Thiruvadi of PerumAL. The entire assembly of DevAs worship You with sacred flowers. The pearls enmeshed in You remind us of the toe nails of the Lord. The rubies remind us of the tender toes of the Lord's Thiruvadi.

3) Oh Golden PaadhukE (Kaanchana PaadhukE)! You are worshipped always with assembly of sacred flowers (SumanasAm nivahai: ajasram abhyarchithA). Your pearls and rubies (MukthA aruNOpaLA) resemble the white nails and tender red toes of Your Lord's lotus feet (nakha anguLi-pallava Sri:). You absorb the features of the Lord's sacred feet through Your pearls and rubies and grant Moksham like Your Lord's celebrated feet known for granting that boon (Thvam Murabhida: charaNa dhvayeeva SrEyaskareem kAnthim samAsrayasi) .

SIOkam 855 of Sri RanganAtha Paadhuka Sahasram

nirmruShtagAthraruchirA maNipAdhukE! thavm
snAthAnulEpasuraBhirnavamAlyachithrA
prApthE vihArasamayE BhajasE murArE: pAdhAravindhapariBhOgamananyalaBhyam

Meaning: Oh Manipaaduka! Well-polished with cloth, You appear lucid in lustre. You get the water-ablution; then sandal-paste application, then decoration with flower-garlands. You start on Your role, whether the Lord goes on a stroll or for a sport. At the appropriate time, You are united with the Feet. The Foot-Duet is Your spouse; You enjoy conjugal pleasure with him. This privilege- of union with the Foot-Duet, a spouse-is not given to any other appurtenance of the Lord, which is all mere ornament.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: In the previous verse, Swami Desikan pointed out the close relationship between the PaadhukAs and the Lord's feet. Here, He describes the PaadhukAs as the mistress, who enjoys along with Her Lord, the pleasures of bathing, decoration with flowers and smearing with scented powders. Oh PaadhukE! You are indeed His dear mistress. No other property of Your Lord achieves Your status. Swami Desikan says: "Oh MaNi PaadhukE! after Your sacred bath, Your servants wipe You dry. They sprinkle on You scented powders. They cover You with garlands containing fresh and beautiful flowers. You set out with Your Lord on His jaunts. This way, You stand out as His dearest mistress. Your status is never achieved by any other jewelery (aabharaNam) of the Lord".

2) Srimath Andavan's anubhavam: PerumAL enjoys the companionship of AzhwAr (SaThAri Soori) as His wedded wife. The relationship of SaThAri to the Lord is even loftier than the relationship of the Lord with His Devi, MahA Lakshmi. In the world, the relationship between an Utthama Purushan and his pathivrathA (Chaste) wife is accorded the highest status. There is nothing that is comparable to that superior relationship.

3) Oh MaNI PaadhukE! You shine beautiful with Your body that has been dried after Your sacred bath (Thvam nirmrushta gaathra ruchirA). You have been the beneficiary of Thirumanjanam (SnAthA) and thereafter You have been adorned with sandal paste and fragrant garlands (anulEpa surabhi: nava mAlyA chithrA). Oh PaadhukE! When the time comes for sport (VihAra samayE prApthE sathi), You enjoy a rare and incomparable status of delight through the BhOgam with Your Lord's lotus feet (ananya-labhyam MurArE: PaadhAravinda paribhOgam bhajasE).

SIOkam 856 of Sri RanganAtha Paadhuka Sahasram

nAdhE padhAvani! thaThA thava sannivEshE
nirvEshanakramamasahyamapAchikIrShu:

yalrEva IOchanashathalraBhivkshathE thvAm
thairEva pannagapathi: shruthimAn baBhUva

Meaning: Oh Paaduka! You are a form taken by Adishesha. He himself wished to enjoy your form and melody simultaneously. He was not prepared to bear the time-lag between seeing and hearing, even if it would be trivially small. So he acquired, by Your grace the unusual faculty of hearing through the eyes themselves. His 100s of eyes become, themselves, so many ears as well. He thus became privileged to see and hear You synchronously. (1. The Indian traditional belief is that the serpent has no separate hearing organ except the eyes. It is so named too. 2. Even Nityasooris cherish to worship and hear Azhvar.)

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan focuses on AadhisEsha enjoying the sound and sight of the PaadhukAs with His 2000 eyes. It is generally believed that eyes of the snake acts as an organ of sight as well as hearing. Swami Desikan states that AadhisEshan is intently experiencing the pleasures of seeing the beautiful PaadhukAs in movement with His eyes. Swami Desikan observes: "Oh PaadhukE! AadhisEsha can not wait even for one second to enjoy both your beautiful form and the delectable sounds created by You as You move around through the jingling of Your various gems. He wants to take in both Your beauty and Your sunAdhams and uses His 2 1000 eyes to accomplish that goal. As a result, He becomes known for His sense of hearing".

2) **Srimath Andavan's anubhavam:** AadhisEshan has great joy in seeing Your beautiful body and Your naadham as You move. He wanted to enjoy them simultaneously. For ordinary snakes, it is hard to concentrate on both the seeing and hearing at the same time. Therefore, AadhisEshan converted His eyes to be both the seeing organ and the hearing organ so that He can have both the cognitive functions enmeshed in His eyes.

3) Oh PaadhukE (Padhaavani)! AadhisEshan (Pannaga Pathi:) has uncontrollable eagerness in enjoying Your auspicious sounds and Your roopam (Tava naadhE taTA tava SamnivEsE asahyam nirvEsana). He wanted to do away with any time delay between the seeing and the hearing faculties (kramam apAchikeershu:). He empowered His 100s of eyes to serve as the sight and hearing organs (Yai: IOchana sathairEva ThvAm abhiveekshathE thairEva sruthimAn Bhabhoova).

SIOkam 857 of Sri RanganAtha Paadhuka Sahasram

padhAvani! sPhutamayUKhasahasradhrushyA
viShNO: padhEna BhavathI vihithaprachArA
thvadBhakthiyanthrithajanapraThamasya shamBhO:
valkarthanImanukarOthi vihAramUrthim

Meaning: Oh Paaduka! Siva is at the top of Your devotees. You wish to confer an honour on him. Therefore, You create Yourself in a similarity with one of the 8 aspect-forms of Siva, namely the sun, You resemble the sun in having 1000 rays. You are situated in Vishnupada, that is the Lord's Foot. He travels on Vishnupada, the sky.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes here the special blessings conferred by the PaadhukAs as Surya NaarayaNa Moorthy on its prime devotee, MahEswaran. Swamy equates the Paadhuka to the Surya because of both having mobility and possessing 1000s of rays like the Sun God. Swamy says: "Oh PaadhukE! You shine with 1000 rays and move

in the skies with Your Lord. At that time, You resemble Surya, who is one of the 8 forms of Maheswara, Your foremost devotee. You bless Maheswara in this manner".

2) Srimath Andavan's anubhavam: Oh PaadhukE! You are like the SarIram for Sooryan, who is the 1st among Your devotees. You possess 1000s of rays from Your gems. You have sanchAram every where due to links to VishNu Padham. Sooryan travels in the VishNu padham (AakAsam).

3) Oh PaadhukE (PaadhAvani)! You are shining with 1000s of rays (Bhavathee sphuDa mayukha sahasra dhrusyA). You have Your SanchArams due to the links to Your Lord's sacred feet (Bhavathee VishNO: padhEna vihitha prachArA). Your foremost devotee is MahEswaran and is bound to You (Bhavathee Thvath bhakthi yanthritha jana praTamasya Sambhu:). You bless MahEswara by accompanying his Soorya SvaroopA SarIram playfully.

SIOkam 858 of Sri RanganAtha PaadhukA Sahasram

rAjyE vanEpi raGhuvIrapadhOchithAyA:
samsmruthya goUthamavaDhUparirakshaNam thE
manyE samAhithaDhiyO maNipAdhukE! thvAm
mUrDhnA Bhajanthyanudhinam muniDharmadhArA:

Meaning: Oh Manipaaduka! Whatever You achieved in the kingdom or in the forest befits Your post; that is Rama's throne and Rama's foot. In the former, You took care of protection of the land; in the latter, You afforded revival and safe existence to Ahalya, Gowtama's wife. Re-meditating on this aspect again and again, the wives of sages have given their hearts to You and always hold You on their heads and worship You.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: After describing the blessings conferred on AadhisEsha and MahEswara, Swami Desikan shifts his attention now to the wives of the sages of the forest. He says: "Oh PaadhukE! Your central concern is to protect and help the people, whether You are travelling in the forest with Raama or sitting on the throne in AyOdhyA. In the forest, You blessed Ahalya and transformed her back in to the state of a woman from that of a stone. All the wives of the sages of the forest recall with affection Your help to Ahalya and prostrate before You daily for Your generous act".

2) Srimath Andavan's anubhavam: Oh PaadhukE! The wives of Sages of the forest know that (a) You never leave the Lord's sacred feet and (b) Your saving Ahalya, their friend once upon a time. Therefore, they hold You with high reverence on their heads.

3) Oh PaadhukE! The wives of the Rishis (Muni-dharmadhArA:) know that You do not leave Your Lord's sacred feet, be it in the forest or at AyOdhyA (rAjyE vanEapi Raghuveera padha uchithAyA:). They think of Your protection of Ahalya (Gouthama vadhU parirakshaNam samsruthya). Recalling both of these glorious deeds, the Rishi pathnis hold You in high reverence and keep You on their heads (samsmruthya, samAhitha dhiyA moordhnA ThvAm bhajanthi).

SIOkam 859 of Sri RanganAtha PaadhukA Sahasram

thvAmAshrithO maNimayUKhasahasradhrushyAm
thvacChinjithEna saha rangapathi: samudhyan
AshankyathE sumathiBhirmaNipAdharakshE!
vidhyAsaKha: savithrumaNalamaDhyavarthI

Meaning: Oh Manipaaduka! Knowledgeable observers, seeing the Lord Ranganatha on You with a 1000 rays emerging from Your gems, and start moving on with a Vedic melody, identify

Him with the Supreme God, residing in the centre of the solar globe, along with the Vedic Trinity.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In this verse, Swami Desikan points out that the sages of the forest enjoy the PaadhukAs as the Soorya MaNDalam (orbit of the Sun God). He says: "Oh PaadhukE! You shine with Your 1000 rays like the Sun's orbit. Your sounds during Your movement resemble the sounds of recitation of the 3 VedAs at dawn, noon, and dusk. Your Lord sits in the center of that orbit as Surya NaarAyaNan and is recognized and saluted by the sages as the Veda Purushan revered by You".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord RanganAtha is with You posing 1000s of rays and myriad sweet sounds. Those great ones, who worship You with Your Lord think of Lord RanganAtha as the SarvEswaran at the middle of the orbit of the Sun worshipped by Rg, Yajus and Saama Vedams at morning, noon, and evening.

3) Oh Gem-bedecked PaadharakshE (MaNi PaadharakshE)! Lord RanganAtha appears like the Soorya NaarAyaNa Moorthy seated at the center of the Sun's orbit, who is eulogized by the Rg, Yajur and Saama Vedams during prAtha:, MaadhyAhnika and Saayam SandhyAs (Rangapathi: VidhyAsakah: savithru maNDala madhyavarthee aasankyathE). To whom does Lord RanganAtha accompanied by You look like Soorya MaNDala Madhyavarthee (ThvAm aasritha: Thvath sinjithE na saha sumadhyam Rangapathi:)? When the Saastraj~nAs (VidvAns) see You with Your Lord (Sumathibhi: dhruSyAm ThvAm), then they equate Your Lord to Soorya NaarAyaNan at the center of the orbit of the Sun.

SIOkam 860 of Sri RanganAtha PaadhukA Sahasram

rathnAshrithalrharipadham maNipAdhukE! thvam
spruShtvA karal: shruthirasAyanamanjunAdhA
thatthvam thadhEthadhithi bODhayaslva samya-
gvEdhAn prathArithavathO viviDhAn kudhruShtIn

Meaning: Oh Paaduka! It appears that You announce; in a sweet manner, pleasant to the ear, as an essence of the meaning of the Srutis as well, as a manner of solemn declaration; so touching, as required by the Smritis (that one would touch an auspicious object while swearing on a solemn oath), the Feet of Lord Ranganatha, by Your gem-bedecked hands, that is, the rays from the gems on You, in a manner to quell and convince the heterodox views of the wrong-sighted interpreters of the Veda, to the effect: "This Archa-moorti, Lord Ranganatha, is the Supreme Deity, proclaimed by the ruling authoritative scriptures, and identifiable as the soul of all, having sentients and non-sentients as His manifestations".

(The views to be corrected are: that Brahman has no qualities; that It has no form; that any godhead could be supreme; that Archa-avatara is not real).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! You destroy the false arguments of the demented and prove that Lord NaarAyaNan is the supreme principle of the universe. You prove that the Purusha at the center of the Sun's orbit is none other than the eternal RanganAtha. You touch His feet with Your 1000 rays and highlight His eternal and unique role as the creator, protector and destroyer of the universe as pronounced by the VedAs. You proclaim and assert that Hari is the central power that pervades all the sentient and insentient beings. You silence the false scholars about their opinions to the contrary".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The rays from Your gems fall on the sacred feet of Your Lord. You also generate sweet sounds as You transport Him .When one experiences both of these anubhavamS, they think that this scene is evocative of Your dialog with those, who misintrepret the meanings of the VedAs. You seem to be reminding them that Your Lord is the true meaning of all the VedAs and to trust Your Lord always. You appear like taking a vow by touching Your Lord's Thiruvadi and reminding these mistaken souls about the eternal truth.

3) Oh MaNi PaadhukE! You are touching Your Lord's sacred feet with Your 1000s of arms /rays emaning from Your gems (Thvam RathnAsrithai: karai: Hari padham spruthvA). You also have the sweet sounds cherished by the VedAs (Sruthi rasAyana manju-nAdhA). You appear to address at that time the many deluded scholars, who misintrepret the meanings of the Veda manthrams (VedAn prathAritavatha: vividhAn kudhrushteen). You seem to say to them that Lord RanganAtha in front of You is the true meaning of the Veda manthrams (yEthath tatthvam ithi samyak bhOdhayaseeva).

SIOkam 861 of Sri RanganAtha PaadhukA Sahasram

AnandhasU: praNayinAmanaGhaprasAdhA
rangADhirAjapadhjarakshiNi! rathnaBhAsA
nyasthE muhurnijaBharE sThirathAm BhajanthyA:
varNAmsukam vitharasIva vasunDharAyA:

Meaning: Oh Paaduka! You are a spontaneous spring of graciousness and You grant bliss to seekers and devotees. Mother earth perhaps performed the Bharanyasa (deposition of one's burden) to You, not being able to bear the heavy sinners of the wrong-sighted class who interpret the scriptures as they like. May be, You were also happy that she bore Your stamp with pleasure. As a consequence, You granted by means of Your rays of various colours, a variety of garments for Bhoomi Devi!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! You present BhUmi Devi with new clothes through Your 1000s of colorful rays. She causes happiness to Her devotees. You remove Her burden of carrying the demented scholars with incorrect views on Your Lord's primordial nature and auspicious attributes. You clear the world often of such scholars causing mischief and make Bhumi Devi shed this burden. At those times, You present Her with new and novel dresses woven out of Your myriad colorful rays and honor Her.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When one looks at the spreading of the rays from your gems on Mother Earth, You appear to be presenting to BhUmi Devi a multi-colored vasthram to honor Her for patiently bearing Your w8 and of that Lord positioned on You.

3) Oh Paadhukais protecting the sacred feet of RanganAtha (RangAdhirAja Padha RakshaNi)! You produce joy in those, who are dear to you (praNayinAm Aanandhasoo:). You are blemishless (anagha:) and tranquil (PrasAdhA). When Your w8 is placed on BhUmi, She exhibits firmness and does not show unsteadiness (nija bharE nyasthE sTirathAm bhajanthyA: VasundharAyA:). For Her forbearance and support, You seem to present Her with a multi-colored vasthram in the form of Your many colored rays (VasundharAyA: rathna bhAsA varNAmsukam vitharaseeva).

SIOkam 862 of Sri RanganAtha PaadhukA Sahasram

thvam chithraBhAnurasi rathnavishEShayOgAth
BhUmna nijEna paripuShyasi pAvakathvam
svEnalva shoUricharaNAvani! chandhrarUpA
thEjasthrayIva miLithAsi thamOpahA na:

Meaning: Oh Paaduka! You are 3-in-one, having in yourself the sun, the fire, and the moon, the 3 natural sources of light. You emit multicoloured spectrum of light; You purify people and You are made of gold, the 3 features implying the 3 light sources, respectively.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the paadhukAs as the integrated effulgence of the 3 jyOthis (Surya, Agni and Chandra). He says: "Oh PaadhukE! Through the assembly of Your colorful gems, You are recognized as Chithrabhaanu or the multicolored Surya. Through Your glory and purity, You are recognized as the purifying Agni. Through Your golden form, You also become Chandra. You thus become the integrated essence of the above 3 effulgences and remove all darkness in this universe".

2) **Srimath Andavan's anubhavam:** With Your multi-colored rays, You seem to have taken the combined form of Sooryan, Agni and Chandran to remove our ajn-Anam.

3) Oh Lord's PaadhukE! (Souri charaNAvani)! You through the union of many colored rays from Your gems become Sooryan (Thvam rathna visEsha yOgAth chithrabhAnu: asi). Through Your glories, You seem to have attained the status of the sanctifying Agni(Thvam nijEna BhUmnA pAvakathvam paripushyasi). Through Your intrinsic qualities, You appear like Chandran (Svainaiva Chandra roopA asi). In You all the 3 (Sun, Agni and Chandran) seem to have merged in one place to remove our nescience(miLithA tEjasrayeeva na: tama: apahA).

SIOkam 863 of Sri RanganAtha Paadhuka Sahasram

proUDapravALaruchirA BhuvanalkavandhyA
rangADhirAjacharaNAvani! ramyachandhrA
samBhinnamOukthikaruchi: sathatham prajAnAm
thApAthiyam dhishasi thArakithEva sandhyA

Meaning: Oh Paaduka! Red like ripe corals, golden in nature, having shining pearls, respectable to all, You remind one of the dusk. There appears a tender streak of moon, the sky is red, stars appear in the sky and people perform homage to the gods, as required, at the dusk. Like the dusk, You also afford relief and peace to men.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the PaadhukAs to the early evening, when the partly red sky is illuminated by the stars and the Moon. He says: "Oh RanganAtha PadhukE! With Your red corals, You become beautiful and are the object of worship by the people. With Your beautiful gold (Chandra) combined with Your shining pearls, You are like the early evening sky decorated by stars and the Moon. In this state, You remove all the sufferings of Your devotees".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You remove the taapams of the suffering people like the cool and auspicious sandhyaa kaalam, when the digits of the Moon are united with the stars in the sky. The gold on You is the (golden) Moon and the perals on top of the gold serve as stars in that magical sandhyA kaalam.

3) Oh RangAdhirAja CharaNAvani! You always remove the sufferings of people like the sacred SandhyA kaalam (Thvam SandhyEva sathatham prajAnAm tApAthiyam disasi). You are beautiful like the tender shoots of leaves and are youthful (Thvam prouDa pravALa ruchirA). You exist for the exclusive worship of the people of the world (Tvam Bhuvana yEkavandhyA). You resemble SandhyA Kaalam through the union of the beautiful golden base and the white

pearls embedded on that base (Ramya chandhrA sambhinna moukthika ruchi:). That union makes You look like the star-studded evening sky at SandhyA kaalam (Thvam thArakithA SandhyEva bhAsathi).

[SIOkam 864 of Sri RanganAtha Paadhuka Sahasram](#)

rangEshvarasya purathO maNipAdhukE! thvam
rathnAmshuBhirvikirasi sPhutaBhakthibhanDhA
pAdhoU vihArayithumadhBhuthasoUkumAryoU
prAya: sarOjakumudhOthpalapathrapankthim

Meaning: Oh Manipaaduka! The Lord's Feet are tender. To suit them, You make earnest care in great love. You enable the Lord to proceed on His tours, on Your well built gem-set surface. You also cause to spread a layer of lotus, white lily and blue water-lily flowers on the Lord's path, by scattering rays of light from Your gems, a red-carpet treatment being thus given.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! Wishing to make the most tender feet of Your Lord travel in comfort, You affectionately spread the tender petals of lotus, white and blue lillies in His path through Your multicolored rays and announce His arrival with delightful sound of Your jingling gems.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When Lord RanganAtha travels on the streets of His RaajadhAni, You want to protect His soft feet from the ill effects of any rough patch over which You have to transport Him. Therefore, You use the spreading rays from Your colorful gems and line the path with rows and rows of petals from red and blue lotus as well as the white lillies.

3) Oh MaNi PaadhukE! You have firm and durable Bhakthi for Your Lord (Thvam sphuDa bhakthi bhandhA). You wish to transport the uniquely mysterious and flower-petal soft feet of the Lord with out any harm to them (RangEswarasya adhbhutha soukumAryou paadhou viharayithum icchasi). What initiative do you take to overcome any shocks or jolts to those soft feet of Your Lord, which are Your charge? Your initiative is to spread ahead the petals of red (SarOja) and blue (Uthpala) lotuses and white lillies (Kumudha) in the guise of Your multicolored rays from the gems (Puratha: rathnAmsubhi: SarOja Kumudha Uthpala pathra pankthim praaya: vikirasi).

[SIOkam 865 of Sri RanganAtha Paadhuka Sahasram](#)

AsannavrutthiravarODhagruhEShu shoUrE-
rApAdhayasyanupadham varavarNinInAm
AlagnarathnakiraNA maNipAdhukE! thvam
manjusvanA madhanabhANaniGharShashankAm

Meaning: Oh Manipaaduka! You take the Lord along to the harem. The rays from the gems spread all around. Your gait releases melody too. These 2 occur frequently; it creates an impression that Cupid's arrows are being rubbed on the touchstone of Your surface in order to captivate the Divine Consorts.

The Paaduka and its melody are the right cause for humans to develop devotion to God. Paaduka being Azhvar, his works have got a major role in creating Bhakti-bhava in men.

Special Notes by V. Sadagopan

1) Srimath Andavan's anubhavam: Oh PaadhukE! When the Lord travels with You generating auspicious naadham and spreading Your beautiful, multi-colored rays, the Devis of the Lord in their inner chambers develop a special passion for their Lord. It is like the end result of Manmathan sharpening His arrows and generating sound and light in that process to affect the mind set of the Devis.

2) MaNi Padhukais of the Lord of Srirangam are near His inner chambers, where His Devis live (SourE: avarOdhagruhEshu aasannavrutthi:). The Paadhukais have both kaanthe from their gems (aalagna rathna kiraNA) and sweet sounds (manjuswanA). As the PaadhukAs take each step (anupadham) and transports the Lord to His inner chambers, it creates the impression of Manmathan sharpening his arrows to h8en the passion of the Lord's Devis (anupadham Madana bhANa nigarsha sankhAm aapaadhayasi).

SIOkam 866 of Sri RanganAtha PaadhukA Sahasram

paryApthamoUkthikanaKhA sPhutapadhmarAgA rEKhAvishESharuchirA laLitha prachArA
rangaDhirAjjapadhayOrmaNipAdhukE! Thvam sAyujyam AshrithavathIva samasthavandhya

Meaning: Oh Manipaaduka! Your pearls simulate the nails of the Feet. The red gems on You give an impression of red lotus and are reminiscent of the Lord's Lotus Feet. There are the streaks on You. The gait is exactly the same as that of the Lord's. Thus, the complete identity between You and the Feet are secured. This is Sayujya.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: In the 854th verse, Swami Desikan compared the PaadhukAs to the feet of the Lord. Here, he takes this comparison one step further. He says: "Oh Mani PaadhukE! RanganAthA's feet have pearly white toe nails; they are red like Your rubies; they contain lines and patterns similar to those seen on You. Therefore, You become equal to the Lord's feet in status because of above similarities and are worshipped by every one. They celebrate Your lovely steps and gait and recognize their equality with Your Lord's feet".

2) Srimath Andavan's anubhavam: Oh PaadhukE! There is close similiarity between You and Your Lord's sacred feet. Both of You are eminently worshippable. The pearls on You resemble the Lord's lustrous white nails in Kaanthe. The soft red lotus like feet of Your Lord matches the red hue of Your rubies. Both of You have rekhAs and have beautiful gaits.

3) Oh PaadhukE! You have attained closeness to Your Lord's sacred feet (MaNi PaadhukE! Thvam RangAdhirAja padhayO: Saayujyam aasrithavathee). Where are the points of comparison? The white pearls resemble in hue the shining nails of the Lord's toes (ParyAptha Moukthika NakhA). The red rubies resemble the lotus feet (SphuDa PadhmarAga). Matching beauty in lines (rEKhAs) on both of You like Dhvajam, Vajram et al (rEKhA visEsha ruchirA) are seen. Close symmetry in gaits (laLitha PracharA). Both are worshipped by all (Samastha Vandhya).

SIOkam 867 of Sri RanganAtha PaadhukA Sahasram

prApthABhiShEkA maNipAdhukE! thvam pradhIptharathnA raGhurAjaDhAnyA:
pradhakshiNaprakamaNAdhakarShI: prakAramAgnEyamiva praBhABhi:

Meaning: Oh Manipaaduka! After the formal coronation, You enjoy a procession on the streets of Ayodhya. The gems emit such an effulgent beam then that it looks like fire. You appear to have made a fire-fortress for the city.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! After Your sacred bath, the lustre of Your rubies become multifold and spread around the boundaries of the city of AyOdhyA and forms a wall of fire to encircle it and protect it.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When BharathA performed coronation uthsavam for You and took You around the Raaja veedhis of AyOdhyA, the lustre from Your gems created an image of the rays from those gems forming a radiant and encircling wall around the City.

3) Oh MaNi PaadhukE! You have enjoyed Your abhishEkam (prAptha abhishEkA) and are radiant with the lustre from Your gems (pradheeptha rathnA). You were taken around the favourite city of the kings of Raghu lineage(Raghu RaajadhAnyA: PradakshiNa PrakramaNavAnn). At that time, You appeared to create a boundary wall of fire around the City with Your rays (PrabhAbhi: aagnEyam prAkAram akArsheeriva).

SIOkam 868 of Sri RanganAtha PaadhukA Sahasram

rathnAsanE rAGhavapAdharakshE! pradhIpyamAnasthava padhmarAgA:
prAyO narEndhrAn Bharathasya jEthu: prathApavahnEraBhavan prarOhA:

Meaning: Oh Raghava-Paaduka! When You are seated ceremoniously on the throne, the ruby stones from You radiate an array of effulgent beams, which one would regard as the sprouts of the fire of valour, of Bharata, which won the kings, by Your grace of course.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raaghava PaadhukE! The red rays of rubies originating from You as You sit on the throne of Raghus appear like the little flames representing the fire of valor of BharathA that defeats the enemies of the kingdom of AyOdhyA ruled by You.

2) **Srimath Andavan's anubhavam:** Oh MaNi PaadhukE! As You sat on the throne of Raghus, the downward spreading red rays from Your rubies gave the impression of BhrathA's valour was sprouting all around that throne.

3) Oh Raagava PaadharakshE! Bharatha is the one, who defeats the opposing kings of the kingdom of AyOdhyA in the name of the Raama Paadhukais NarEndhrAn jEthu: Bharatha:). BharathA's valor is like the tongues of fire (Bharathasya PrathApa Vahni:) reminding one of sprouted germs (PrathApa VahnE: prarOhA iva abhavan).

SIOkam 869 of Sri RanganAtha PaadhukA Sahasram

shuBhApraNAdhA Bhavathi shruthInAm kaNTEShu valkuNTapathimvarANAm
bhaDhnAsi nUnam maNipAdharakshE! mangaLyasUthram maNirashmijAlal:

Meaning: Oh Manipaaduka! The Vedas choose and desire to have, as their husband, the Lord Narayana alone. You help and assist the Lord tying the Mangalya-sootra in the necks of the Vedic damsels. At that moment, You pronounce mantras in sweet voice. This is certain. The Paaduka acts as a priest, so to say. Her service may be likened to that of Azhvar, who, by his works, established that the subject of all Vedas is only the Lord.,

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh MaNi PaadhukE! Through Your auspicious sounds, You serve as the sister of the Lord in performing the ceremony of tying the MangaLa Soothram around the necks of the VedAs taking the form of the brides of RanganAtha. Although, He ties the Maangalya Soothra as the bridegroom, You assist Him as the traditional sister of the groom, who has to assist in tying one of the knots.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Veda s3s desire to have the Lord as their husband. You seem to help the Lord tie the Maangalya soothram on the necks of Veda s3s with Your auspicious rays and sounds.

3) Oh Mani PadharakshE! You generate both auspicious sounds (Bhavathee Subha praNadhA) and multi-colored rays from Your many different kinds of gems (MaNi rasmi Jaalai:). You use Your extended rays to help Your Lord tie the Maangalya Soothram on the necks of Veda S3s, who wish to be married to Your Lord (Vaikuntapathim VarANAm kaNDEshu maNirasmijAlai: mangaLya soothram bhadhnAsi).

SIOkam 870 of Sri RanganAtha PaadhukA Sahasram

vichithravarNA shruthiramyashabdHA niShEvyasE nAkasadhAm shirOBhi:
maDhudhviShasthvam maNipAdharakshE! shrEyaskarI shAsanathrikEva

Meaning: Oh Manipaaduka! You have a variety of colors-various alphabets. Your sound is melodious, Your message is composed of sweet words. Your dictates are beneficial. As such the Devas accept this; they bear the Paaduka on their heads. Azhvar's command embodied in the Paaduka are acceptable to the Devas also.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mani PaadhukE! With Your enchanting colors of Your gems and the delectable sounds associated with Your diverse movements, You sound like the auspicious VedAs and confer Your blessings on one and all. With all of these attributes, You appear like the document containing Your Lord's commandments, which are worn on the heads of the DevAs with great reverence.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! DevathAs carry You on their head with great respect. You house beautiful symbols and sounds inside You. The DevathAs carry You on their heads as though they are carrying a sheet of instructions containing the commands of Your Lord.

3) Oh PaadhukE! You are filled with different colors (Vichithra VarNA). You generate sounds that are dear to the ears of the VedAs (Sruthi ramyasabdHA). You are the harbinger of the auspicious news about Moksham for the Jeevans (Thvam SrEyaskaree). You are worn on the heads of DevAs like the letter containing the commands of Your Lord (Madhudhvisa: sAsana pathrikEva nAgasadhAm sirOBhi: nishEvyasE).

SIOkam 871 of Sri RanganAtha PaadhukA Sahasram

sThirA svaBhAvAnmaNipAdhukE! thvam
sarvamsahA svAdhuPhalapasUthi:
pruthvlva padhBhyAm paramasya pumsa:
samsrujyasE dhEvi! viBhajyasE cha

Meaning: Oh Devi Manipaaduka! You are by nature firm in stand; You have the tendency to forgive the offences of the devotees. As Bhoomi, Mother Earth, does. You too bear the heavy

burden of the world. You confer a variety of benefits-Earth gives all kinds of wealth. What is more, You too enjoy conjunction with the Lord and suffer separation from Him, as Bhoomi does.

The traits described for the Paaduka and Bhoomi Devi also apply to the Azhvar. He suffers separation and revels in re-union.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan elaborates in this verse, the themes he touched on in the earlier 2 sIOkams (85 & 86). There, he compared the PaadhukAs with BhUmi Devi. Here, he says: "Oh Mani PaadhukE! You are like BhUmi DEvi in that You forgive the trspasses of every one. Like Her, You are the source of all goals of life (PurushArTams). Like Her, You join the feet of the Lord intermittently. You are separated from those holy feet like Her occasionally. You are also firm and strong like Her. I consider You therefore as an incarnation of BhUmi Devi". When the Lord wears the Padhukais, He is united with them(samyOgam). When He separates from them at times like sleep , then there is disengagement. BhUmi (PruTvee) is produced from the Lord's feet according to the VedAs. After its birth , PruTvee separates from the Lord and unites again with Him duiring the time of universal deluge. BhUmi Devi has the names of SthirA (Firm), Sarvam SahA (forgiver of all trespasses by chEthanams), which also fit with the guNams of the Padhukais. In view of these similarities, Swami Desikan points out that the PaadhukAs are the incarnations of BhUmi Devi.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Through Your inherent nature (svabhAvam), You are firm and bear with the trespasses made by those, who sought refuge in You and grant them all the boons they seek. At some times You are united with Your Lord and at other times, you are separated from Him. In all these 4 matters, You resemble BhUmi Devi, who is firm, forgiving, boon granting and separated or united with Her Lord. adiyEn concludes that you have all the guNams of BhUmi Devi.

3) Oh PaadhukE! By inherent nature (SvabhAvAth), You are firm (sTirA), forgiving all trespasses (Sarvam sahaa), boon granting and blessing people, who seek Your protection (Phala prassothi:). Yourself sharing all these attributes are some times united with the Lord and at other times separated from His sacred feet like BhUmi Devi (Thvam PruTveeva Paramasya Pumsa: padhbhyAm samsrujyasE ; vibhajyasE cha).

SIOkam 872 of Sri RanganAtha Paadhuka Sahasram

pashyanthi rangEshvarapAdharakshE! pUjAsu thE samhithapuShpajAIAm
mrugldhrushO vAsavarathnarEKhAm sachithrapunKhAmiva manmaThajyAm

Meaning: Oh Paaduka! Flowers are dedicated to the Lord. They fall in the Paaduka and around. The blue gems on the Paaduka in combination with flowers are looked on by the Divine damsels, with their deer-like eyes, as Manmatha's arrows applied on the chord of his bow.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! At times of worship, Your devotees place many flowers on You. Those flowers in conjunction with Your rows of sapphires appear to the PirAttis as the chord of ManmaTA's bow fitted with an arrow (The rows of blue sapphires are equated to the row of blue bees forming the chord of the bow and fitted with the arrows of flowers).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The Devis of the Lord see the rows of blue sapphires on You and the flowers resting on them from the archanaa. The rows of sapphire

remind them of the chord of the bow of ManmaTan filled with his flower arrows. The passion of the Devis of the Lord grows further with this visualization.

3) Oh RangEswara PaadharakshE! The Devis of the Lord with the beauty of eyes reminding one of the soundharyam of the doe's eyes (mrugheedhrusa:) look at the assortment of flowers piles on Your rows of sapphire at the end of archanaa (poojAsu samhitha: pushpajAlam pasyanthi). They also see the straight rows of sapphires enmeshed on Your surface and conclude that they are the union of the chord of ManmathA's bow fitted with his flower arrows (tE vaasavarathna rEkham sachithrapunkhAm ManmaTa jyAmiva pasyanthi).

SIOkam 873 of Sri RanganAtha Paadhuka Sahasram

karalrudhagral: sPhurathAm maNInAm manjusvanA MADhava pAdhukE! thvam anUpadhEshE
kanakApagAyA: kalE: pravEsham prathiShEGhasIva

Meaning: Oh Paaduka! Your melodious tone and Your dense arrays of light appear to issue a warning in these terms. "The evils of Kali age shall not enter the holy place of Srirangam crossing the boundary of the Kaveri river! We will not allow."

Azhvar visualized an era, in which the evils of Kali shall not exist. May be, the Paaduka, an equivalent of the Azhvar, echoes that voice.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! At the banks of CauvEri at Srirangam, You raise Your long hands formed by the rays of Your gems and raise Your sweet voice to warn Kali from a considerable distance to stay away from Srirangam.

2) Srimath Andavan's anubhavam: Oh PaadhukE ! When people experience Your upward spreading rays from Your gems and the sweet Naadham emanating from You, they conclude that these 2 activities rooted in light and sound are gestures of Yours to warn Kali Purushan to stay far away from Srlrangam.

3) Oh Madhava PadhukE! You are generating pleasing sounds (Thvam manjusvanA) through Your movements. Your gems are sending out beautiful rays upwards as if extending Your hands (Thvam udagrai: karai: MaNeenAm sphurathAm). Through Your sounds and lustre, You seem to prevent Kali from entering Srlrangam (KanakApagAyA: anoopadEsE KalE: pravEsam prathishEdhaseeva).

SIOkam 874 of Sri RanganAtha Paadhuka Sahasram

AkrAnthavEdhirBhavathI thadhAnImadharshi mukthAnvithashONarathnA
karagrahArTham BharathEna BhUmyA: IAjOthkaralrvahnishiKhEva kIrNA

Meaning: (Oh Paaduka!) You are seated on a pedestal. Your red gems are reminiscent of fire. The flames are seen in the radiant beams. The pearls strewn all around look like the fried rice grains poured into holy fire, in a homa called lajahoma, which is a part of the wedding that Bharata had with mother Earth, as its ruler, when Rama had left for the forest.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Swami Desikan sees the PadhukAs on the throne of the Raghus adorned by white pearls and fire red rubies. BharathA is sitting in front receiving the taxes from the kings of the realms. An analogy of a wedding scene comes to Swami Desikan's mind. He says: "Oh PaadhukE! When You sat on the throne and ruled over the kingdom, Your throne looked like the sacrificial pit for fire (agni kuntam), where Your pearls and rubies took

on the roles of parched rice and the flames of fire. The scene looked like a wedding, where Bharatha was conducting the marriage ceremony known as laaja hOmam during which parched rice is thrown by the handful with manthrams in to the sacrificial fire. BharathA receiving the homage of the subordinate rulers on behalf of the PaadhukAs is like the pouring of the parched rice in to the sacrificial fire to consummate the marriage between the ruler and the ruled (In this analogy, pearls are parched rice and the rubies are the tongues of the fire. The throne on which the PaadhukA sits is the agni kuntam or sacrificial pit).

2) Srimath Andavan's anubhavam: Oh PaadhukE! The sight of You being seated by Bharatha on the SimhAsanam of the kings of Raghu and Your white pearls and red rubies remind one of the scene of Your suzerainty over the land achieved through the pouring of parched rice (pearls on You) by Bharathan in to the fire (Rubies on You) in to an Agni kuntam (SimhAsanam).

3. Oh PaadhukE! You are enmeshed with white pearls and red rubies (Bhavathee mukthAnvitha sONarathnaa). You are seated on a pedestal in the form of SimhAsanam (aakrantha vEdhi:) that reminds one of the agni kuntam for pouring Havis. The pearls remind one of the parched rice thrown in to the fire for solemnizing the marriage with earth during the time of Your acceptance of Raajya bhAram (TadhAneem BharathEna bhoomyA: karagrahArTam laaja uthkarai: keerNaa vahni-sikhEva adarsee). Karagraham with BhUmi Devi stands for the receipt of kappam (samarpaNams from the vassel kings accepting PaadhukA's sovereignty over them).

SIOkam 875 of Sri RanganAtha PaadhukA Sahasram

pathraLA maNigaNalrhiraNmayl BhAsi rangapathirathnapAdhukE
kELimaNtapagathAgathOchithA BhUmikEva garudEna kalpithA

Meaning: Oh Paaduka! You are gold-made. The dense beams of light emitted by the gems present a picture of wings when You look to me as a form of Garuda, who has taken Your form, only for swift transport of the Lord from one mandapa to another in a kind of walking exercise. Garuda is known as Vedatma. Being on Him also implies that the Lord is the subject of all Vedas. Paaduka being an equivalent of Nammazhvar, the Lord revels on this embodiment of Tamil Veda as well.

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PadhukE! With Your many gems forming the shape of the 2 wings and with Your golden body, You appear to be a miniature version of Garuda, who has assumed that small form to move freely in the play room of the Lord.

2) Srimath Andavan's anubhavam: Oh PaadhukE! the spreading assembly of Your lustre originating from the rays of Your gems create the imagery of the spreading wings of Garuda. Your golden hue and sancharam carrying the Lord on You makes us think that You are another form of Garuda, who has golden wings and is the vaahanam of the Lord of Srlrangam.

3. Oh Rangapathi Rathna PaadhukE! You are full of Gold (Thvam HiraNmayee); You have the shining wings of rays from Your encrusted gems (Thvam MaNigaNai: pathraLaa). You look like another form of Garuda BhagavAn used to take the Lord on His back in the play fields of Srlrangam for Your Lord's comings and goings (Thvam Bhagavatha: kELi manDapa gathAgatha uchithaa GarudEna kalpithA bhUmikEva asi). Swami Desikan suggests that the activities of the golden Paadhukais with sprading rays are "Garuda Kalpitha BhUmikaa" (role arranged by Garuda) for the comings and goings of the Lord in the play-fields of Srlrangam temple (Thvam kELi maNdapaga gathAgatha uchitha bhUmikaa).

[SIOkam 876 of Sri RanganAtha PaadhukA Sahasram](#)

unnatham balivirODhinasthadhA pAdhukE! padhasarOjamAshrithA
moUkthikasthabakamaDhyasammitham vyOma ShadpadhathulAmalamBhaya:

Meaning: Oh Paaduka! When the Lord took the form of Trivikrama to quell Bali, it was a mammoth size; the foot at the top was a vast limb; the Paaduka too was of an enormously broad area; then Your bunches of pearls looked like flower-bunches. Like the dark blue beetles that hover between flowers, the whole sky was caught between bunches of flower-like pearls!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan points out that the PaadhukAs can also take a gigantic and miniature form referred to in the previous verse. Swamy says: "Oh PaadhukE! When MahA Bali became the enemy of the DevAs, Your Lord became His enemy. He took the incarnation of Thrivikrama and grew to occupy the earth and the sky. In the sky, You grew with Him and Your rows of pearls looked like a huge bunch of white flowers on which the blue sky sat as the bees on that flower bunch". The gigantic sky fitted in to the expanse of the row of pearls of the PaadhukAs. Such was the size of PaadhukAs adorning the Lord's Thiruvadi at the time of Thrivikrama's measurement of the sky with one step.

2) **SrimathAndavan'sanubhavam:** OhPaadhukE! During the time of ThrivikramAvathAram, the sky was caught between the pearls on You and the sky looked like the bees caught in the middle of a flower bunch (pearls).

3) Oh PadhukE! During ThrivikramAvathAram, You were growing with the upward growing, gigantic feet of the Lord, who is the enemy of Bali (Thvam Unnatham Bhali virOdhdina: padha sarOjam aasrithA). At that time (TadhA), You made the blue sky (vyOma) interpositioned with Your pearls (moukthika sthamBaka madhya sammithAm vyOma) and made the sky look like a group of bees caught in between a flower bunch (TadhA vyOma Shadpadha-thulAm alabhya:).

[SIOkam 877 of Sri RanganAtha PaadhukA Sahasram](#)

kOmalAnguLinivEshayAnthrikAnyasthamoUkthikamayUKhadhanthurA
mangaLAni vamasIva dhEhinAm rangarAjamaNipAdhukE! Svayam

Meaning: Oh Manipaaduka! Your knob is very attractive and tender to suit the toes holding it in between. The pearls studded on it give out a continuous stream of pure white rays, which look like the spontaneous torrential output of gifts poured out by You. Since white colour implies sattva quality, the suggestion is that the Paaduka showers, unasked, all gifts to sattvikas.

Special Note by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RanganAtha PaadhukE! Your foothold (Yantrikaa) is adorned with soft pearls to comfort the entry of the soft toes of RanganAthA's sacred feet. The effulgence of those pearls spreads over long distances, when Your Lord moves and reaches out to confer many blessings on Your devotees(Since the pearls are of white color, Swami Desikan suggests that the rays from the pearls enhance the sathva guNam of the devotees).

2) **Srimath Andavan's anubhavam:** When people enjoy the special lustre spreading from the pearls in Your toeholds held firmly by Your Lord's most beautiful feet, it appears to them that You are generating waves of Sathva guNam to fall on them, who have come to offer their salutations to You. (Swami Desikan suggests that the kshEmam of the devotees arises from Sathva guNam, which is normally described as having the white hue similar to that of the

pearls. Hence, Swamy indicates that the enveloping kaanthi from the pearls appears like the large auspicious cloud of Sathva guNam generating KshEmam to all).

3) Oh RanganAja MaNi PaadhukE! Your toeholds (YanthrKA:) are for Lord's beautiful toes to grip You during sanchAram (KomaLa anguLi nivEsa Yanthrika). On these toeholds, soft pearls have been enmeshed (Yanthrika nyastha moukthika:). Those pearls are emitting a beautiful and huge waves of white lustre (Moukthika mayUkha dhanthurA vamasi). That appears like You are engaged in drenching the janthus with KshEmam of every kind (Svayam dhEhinAm MangaLAni vamaseeva).

SIOkam 878 of Sri RanganAtha PaadhukA Sahasram

pankajAsahacharasya rangiNa: pAdhukE! nijapadhAdhanantharam
nyasyathasthvayi jaganthi jAyathE nAgaBhOgashayanam nirankusham

Meaning: Oh Paaduka! The Lord releases His Feet from You to retire to the Adishesha couch along with his consort, Mahalakshmi, for rest and sleep. Now he has placed the protection of the whole world on You. You are to be vigilant all through. It is because the responsibility is taken by You, that He can proceed, without any fear of disturbance, to His bed. So Paaduka is potent to shower prosperity even in the absence of the Lord.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states here that the cluster of pearls attached to the foothold of RanganAthA's padhukAs confer the blessings on its devotees at all times. It does not ration its blessings only to specific times and occasions when the Lord uses them. Swamy says: "After the Lord's travel with You , He engages in the act of Yoga nidhraa on AdhisEsha. During these times of separation from You, Your Lord entrusts You with the responsibility of protecting the world. Knowing that You will perform this duty for Him, He sleeps without any worry".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! RanganAtha ascends You and goes about His sanchAram 1st for protection of the world; thereafter, He entrusts the responsibility of protecting the world with You and sleeps on AadhisEshan at the Milky Ocean without any care. PerumAL needs Your help during His sanchAram as well as at the time, when He is engaged in sleep at Milky ocean.

3) Lord is saluted here as "PankajA sahacharan" or as the One who travels with His PirAtti to take care of His duties relating to IOka samrakshaNam. At that time, the PaadhukAs transport Him around. Afterwards (anantharam), RanganAthA delegates the responsibility of the protection of the world and its beings to You (Thvayi nijapadhAth jaganthi nyasyatha: RangiNa:) and rests without any worry on AdhisEshan at Milky ocean and enjoys His sleep in an uninterrupted manner (Naaga bhOga sayanam nirankusam jAyathE).

SIOkam 879 of Sri RanganAtha PaadhukA Sahasram

sADhayanthi maDhuvalripAdhukE! sADhava: sThiramupAyamanthimam
ThvathpravrutthivinivarthanOchithasvapravrutthivinivarthanAnvitham

Meaning: Oh Paaduka! For Sadhus, You become the resort even with regard to achieving the life-goal. They rightly recognize that You will remain quiet if they confidently adopt the paths, Karma, Jnana, and Bhakti. You will help only if one has abandoned all other efforts towards this goal. (Of course what is tabooed here is not the performance of regular prescribed duties and Karmas). If one, thus withdrawn requests You " I am unfit for other methods. I seek Your

help. You perform Prapathi and save me." You stand to his help, have the last upaya of Prapatthi performed. Thus Sadhus achieve their goals effectively.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan suggests that RanganAtha delegates a lot of responsibilities to the PaadhukAs. Paaduka accepts those duties and rises to the occasion. Swamy says: "Oh Madhusoodhana PaadhukE! Righteous people practise prapatthi yOgA (Surrender to You), after realizing their inability to travel through the difficult routes of Bhakthi yOgA, Jn-Ana yOgA and Karma yOgA. Out of Your compassion for them, You accept their prapatthi and confer the blessings of Moksham.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! BhagavathAs cast aside the burden of protecting themselves through the difficult to practise Bhakthi yOgam and perform prapatthi unto You. You accept those burdens (Bharam) and grant them the phalan of their SaraNagathis (viz.), Moksha Sukham.

3. Oh Paadhukais of the Lord, who is the enemy of the asuran, Madhu (Madhuvairi PaadhukE)! The great ones (Saadhava:) abandon the efforts to perform upAyams like Bhakthi yOgam to protect themselves (Sva-pravrutthi vinivartthana anvitham) and perform the ultimate SaraNagathy to You, which grants them firmly MOKsham (sTiram anthimam upAyam Saadhava: saadhayanthi).

SIOkam 880 of Sri RanganAtha PaadhukA Sahasram

nandhasUnupadhapadhmamindhiraApANipallavanipIdanAsaham
pAdhukE! thava baIEna paryaBhUdhUSHmaLAmuragamoULisharkarAm

Meaning: Oh Paaduka! The feet of the Lord are so tender that they would redden even if touched by the tender palm of Mahalakshmi. Even so Sri Krishna could dance on the hood of Kaliya serpent; that hood was hot and rough. How? Your ability to sustain all that was the help You rendered to the Lord. Thus You help the Lord in a crisis even as You help the ordinary souls.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to the help of PaadhukAs to the righteous people. Here, he talks about the help given by the PaadhukAs to the Lord at the time of His battle with the poisonous snake, KaaLiyan. Swamy says: "Oh PaadhukE !Your Lord's tender feet can not even tolerate the pressings of Sri Devi's lotus soft hands. Such tender feet danced on the rough gems present on the hoods of the powerful snake, KaaLiyan, and subdued him. Your Lord was not affected from the exertions of dancing on the hot and hard head of the snake thanks to Your active support.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The tender feet of Your Lord can not bear the pressure even with the pressing by Sri Devis' lotus soft hands. Lord's feet are so tender and soft that they are uncomfortable even from the soft touch of MahA Lakshmi's hands. Those lotus soft feet of the Lord with Your assistance dance on the hot and hard hoods of the serpent king, KaaLiyan and puts that powerful serpent to shame.

3) Oh PaadhukE! Your Lord's tender feet can not tolerate even the soft pressings from MahA Lakshmi creeper-soft hands (IndhirA paaNi pallava nipeeDana ahasam). Those lotus-soft feet of the son of NandhagOpan (Nandhasoonu padha Padhmam) gained strength from Your association (Tava BaIEna) and danced on the hot and rough surfaces of the hoods of KaaLiyan (ushmaLam sarkarAm uraga mouLi) and put him to shame (Tava BaIEna paryabhUth).

[SIOkam 881 of Sri RanganAtha PaadhukA Sahasram](#)

maNinikarasamuthThal: sarvavarNA mayUKhal:
prakatithashuBhanadhA pAdhukE! rangaBharthu:
niKhilanigamasUthErbrahmaNasthathsanAThA
mavagamayasi hrudhyAmarDhamAthrAm chathurthIm

Meaning: Oh Paaduka! From Your hordes of gems, rays emerge in various colours. Your note is also melodious. That musical note is reminiscent of the 4th half-measure of the Pranava mantra, that 1/2 measure denoting, as its presiding deity, Ranganatha. [Atharva-Shika-Upanishat describes that the syllables A-U-Ma are of one measure each, that the last, 1/2 measure in the sound is of importance as implying Para-Vasudeva. This and the belief that Sri Rangavimana is Pranava-embodiy are relevant here].

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** AtharvasikhA Upanishad section is taken as the pramANam by Swami Desikan here. The Upanishadic portion describes the colors, presiding deities for the 3 letters of PraNavam (viz) aakAram, Ukaaram and Makaaram). Afterwards, it points out that the final and the 4th portion of PraNavam (ardha maatra /1/2 letter) is nothing but Your naadham. The presiding deity for the ardha maatra is revealed by the Upanishad to be none other than Para VaasudEvan, the supreme Lord resident in Sri Vaikuntam and on the vimANam of Sri RanganAthan at Srlrangam. Thus, the ardha maatra becomes Sarva varNa MaNi naadham, because of its links to the Supreme Lord. That naadham of ardha maatra blesses every one, who hears it with auspiciousness of every kind. The sounds generated by the PaadhukAs are that of PraNavam and has the features of Sarva varNa MaNi naadham. Those who are fortunate to hear it are truly blessed. Swami Desikan says: "Oh RanganAtha PaadhukE! You shine with the lustre of rays from all of Your gems and have attained all colors of the spectrum (Sarva varNam). After that, You have displayed the most auspicious sounds through Your movement, which is equal to the 4th section of PraNava naadham (ardha maathra), celebrated by the VedAs as the one affiliated with RanganAtha Himself and that which is heard in the heart lotuses of the Yogis".

2) **Srimath Andavan's anubhavam:** AtharvasikhOpanishad reveals the Svarams (Hrasvam, dheergam, plutham), VarNams (Naadhams) and presiding deity (adhishtAna dEvathA) for the 4 different variations of reciting PraNavam. The UpAsana of PerumAL, who is the PraNava roopi can be approached with one or 2 or 3 or 3 1/2 maathrAs. The last version of reciting with 3 1/2 maathrAs is considered the most auspicious in granting Moksham. *That PraNava Roopi worshipped by the 3 1/2 maathra route is none other than KaaraNa Brahma Svaroopo Para VaasudEvan.* The adhishtAna dEvathAs for recitation with one or 2 or 3 mAtrAs however are Kaarya Brahma Moorthys such as Brahma (for 1 maathra), VishNu (2 maathra) and Rudran (3 Maathra). Swami Desikan weaves in the Upanishadic meanings behind PraNava uccharaNam with the varNams and svarams arising from the different sanchArams of the Paadhukais, whose adhishtAna dhaivam is always Para VaasudEvan.

3) The address of the Padhukais in this sIOkam is very special and endearing: "nikhila nigama soothE: BrahmaNa: Rangabharthu: PaadhukE!" (Oh Paadhukais of the magnificent Lord of Srlrangam, who is the origin of all VedAs and are unmatched in Svaroopam, GuNams and VibhUthis as ParamAthmA). Swami Desikan points out that the sanchArams of the Padhukais reminds him of the 4th way of recitation of PraNavam with ardha maathrai (ChathurTee ardhamAthrAm avagamayasi). He gives 3 reasons for coming to that conclusion:

- 1) MaNi-nikara samuTtthai: mayUkhai: sarva varNaa (having all kinds of varNAs from the spreading rays from different kinds of gems),
- 2) prakaditha Subha nadhA (having the celebrated auspicious nAdhams) and

3) Tath SanATAm hrudhyAm nikhila nigama soothE: BrahmaNa: (having as Lord, the originator of all VedAs). For these 3 reasons, Oh PaadhukE, You remind me of the 4th way of recitation of PraNavam (chathurTee ardha-mAthrAm avagamayasi).

SIOkam 882 of Sri RanganAtha PaadhukA Sahasram

shruthiviShayaguNA thvam pAdhukE! dhalthyahanthu:
sathathagathimanOjnyA svEna DhAmnA jvalanthi
janithaBhuvanavruDdhi: dhrushyasE sThalryayukthA
viDhruthaniKhilaBhUthA valJayanthIva mAIA

Meaning: Oh Lord's Paaduka! *You resemble the vajrayanthi garland, which is the Deity of the 5 elements.* You bear all Bhootas (namely beings). You are the subject of Sruti; You stroll at all times; You shine in Your own effulgence; Your responsibility is to nourish the worlds; (water nourishes the worlds). You are firm as Prithvi is.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan describes the PaadhukAs as Vajrayanthi, the garland made of wild flowers worn by RanganAtha. It is known that the never-fading *Vyjayanthi maala is the presiding deity for all the 5 elements (pancha bhUthAs) such as sky (aakAsam), Earth, Water, Wind and Fire.* AakAsam or ether is essential for hearing. Hence, Swami Desikan describes Vajrayanthi to have Srushti vishaya guNam or the attributes of principles recited by the VedAs and heard through the ears. The sounds of PaadhukAs are heard similarly by the ears. The word "Sathatha gathi" in this sIOkam means Vaayu or wind, which spreads the fragrance of both Vajrayanthi and PaadhukAs. The word "Dhaamna" means the brilliance of Suns and Stars. Such brilliance is contained by the gems of PaadhukAs and the flowers of VanamAlaa. Both the PaadukAs and the VanamAlaa are affiliated with the element of water, since they increase the health of living beings from crops to human beings. This is indicated through the choice of the phrase, "Janitha Bhuvana Vrutthi". Both the VanamAIA and the PaadhukAs have the quality of permanance and stability. This is the quality of the final element of the Pancha BhUthAs (viz), the Earth (PruTvee). Thus VanamAIA and the Paadhukais bear the 5 elements and have much in common. When worn, both cause great auspiciousness and joy. On this basis, Swami Desikan identifies the PaadhukAs as a manifestation of the Lord's Vajrayanthi Maalaa.

Swamy says: "Oh PaadhukAs of the enemy of the asurAs! Through the sweet sound You generate during Your movements, You please the hearts of Your devotees and display the qualities of AakAsa. Through Your lustre and nourishing attributes, You display the features of Agni(Tejas) and water (aapa:). Through Your firmness and durability, You demonstrate the qualities of Earth, another pancha bhUtham. Lord's Vajrayanthi Maalaa has been celebrated for containing all the attributes of Pancha bhUthAs. Oh PaadhukE! You share that feature with Vajrayanthi Maalaa and therefore I consider You as an incarnation of that sacred garland worn by the Lord.

2) **Srimath Andavan's anubhavam:** The inner meaning of this sIOkam linking Swamy NammAzhwAr to Vajrayanthi maalai of Pancha bhUtha form stresses on these unique features: (1) He has the AchArya lakshaNams prescribed in the VedAs (2) He generates delectable naadhham through his paasurams (3) He travels around performing mangaLASasanams for the auspiciousness of the world like the ever moving wind (4) He has the Brahma tEjas like Agni (5) He is like the nourishing water for the growth of aathma kshEmam and (6) steadiness and firmness in rescuing samsAris and delivering them to His Lord. Through all these attributes, Swamy NammAzhwAr has the features of pancha bhUthams (AakAsam, Vaayu, tEjas, aapam and PruTvee). Vajrayanthi garland is the subtle form (Sookshma roopam) of the pancha bhUthams. Thus Swamy NammAzhwAr is linkable with Vajrayanthi maala dear to the Lord.

3) Oh Paadhukai of the Lord, who destroys asurAs (Dhaithya-hanthu PaadhukE)! You appear like the Vyjayanthi Maala, who incorporates in itself the Pancha bhUthams (PaadhukE! Thvam nikhila bhUthaa Vyjayanthee Maala iva dhruSyasE). The pancha bhUthams are incorporated in the PaadhukAs this way: (1) AakAsam / Sabdham: Sruthi vishaya guNA (sabdham travels in ether), (2) Vaayu: moving always (sathatha gathi), (3) Tejas: beautiful lustre of its own (ManOj-nA svEna dhAmnA jvalanthee), (4) Appu: generating the growth of the world (janitha bhuvana vrudhi:) and (5) PruTvee: Firmness and steadiness (sTairya-yukthA). Therefore, Oh PaadhukE! You appear like Vyjayanthi Maalaa (Thvam Vyjayanthee maalaa iva dhruSyathE).

SIOkam 883 of Sri RanganAtha PaadhukA Sahasram

RaGhupathipadhasangAdhrAjaKhEdham thyajanthI
punarapi BhavathI svAn dharshayanthI vihArAn
aBhisamaDhithavruDdhim harShakOIAhaIAnAm
janapadhajanithAnAm jyAyasA shinjithEna

Meaning: Oh Paaduka! You ruled over the kingdom from the throne, yet were in grief. When the Lord returned, You joined the Lotus-like Feet and You became immensely happy. You started Your sportive walks with a great eclat. The joy gave out a noise that drowned the furore caused in the nation's crowds on getting Rama back.

Azhvar would grieve on separation from the Lord. He would revel when in close proximity with Him. No other definition can be given for this grief or joy. (see under verse 790).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When You ruled AyOdhyA at the behest of Your Lord, You were grief stricken over the separation from Your Lord. When He returned from exile and took charge of the kingdom, You were joyous and performed service to Him. It was clear that You preferred service to Lord over ruling the kingdom. You joined with the people celebrating Your Lord's return from exile and made them enjoy Your delectable sounds, which enhanced their happiness many fold.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You got reunited with Your Lord's feet after His return from exile and You forgot all the painful burdens of ruling the kingdom until then as His representative. You resumed your favorite sport of roaming with Your Lord and showing those steps to the world joyously. With Your majestic naadham, You informed the people of AyOdhyA about the auspicious news of their Lord's return from exile.

3) The PaadhukAs got relieved of the w8y responsibilities of carrying the burden of ruling over the kingdom of Raghu vamsam, when it got reunited with the Lord's feet after His return from exile (Raghupathi padha sangAth raajya khEdham thyajanthee). The PaadhukAs showed once again their sportive movements (punarapi svAn vihArAn darsayanthee) as they got reunited with their Lord's sacred feet. The PaadhukAs raised then a loud naadham to announce to the world about the joyous news of the Lord's return to His home (Bhavathee jyAyasaa sinjithEna janapadha janithAnAm harsha kOIAhaIAnAm vrudhim abhisamadhitha).

SIOkam 884 of Sri RanganAtha PaadhukA Sahasram

haricharaNamupaGhnam pAdhukE! samshrithAyA-
maDhigathabahushAKhAm valBhavam dharshayanthyAm
aBhajatha viDhihasthanyasthaDharmadhravAyAm
thvayi mukuLasamruDdhim moUkthikashrIsthadhAnIm

Meaning: Oh Paaduka! When the Lord scaled the worlds, His foot going up looks like a prop-stick; You as a creeper cling to it; Brahma pours water to nourish You; it is Dharmadrava, the

punya of all worlds!; Your pearls look like flower buds of the creeper. The whole is a pleasing imagery to me!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! At the time of Lord's incarnation as Thrivikrama, the pearls on Your body looked like flower buds. You appeared like a creeper dependent on the Lord's leg for Your support. The water that BrahmA added to Lord's feet appeared like the water flowing through the trenches to nourish You to flower and produce those pearl buds. You looked like the creeper with many branches like the VedAs. Hence , I consider You as a sacred creeper attached firmly to the holy feet of Your Lord.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! During ThrivikramAvathAram of Your Lord, You were like a Kalpaka creeper dependent on the support rod of Your Lord; You branched out to form the different sections of the creeper to demonstrate to the people of the world that the various Veda Bhaagams celebrate Your Lord's glories. At that time, Brahma dEvan melted the puNyams of the world in to sacred water and added that water for Your nourishment, which caused the appearance of Your pearls looking like the buds of the creeper (Yourself) nestling around the sacred feet of Your Lord.

3) During that time of ThrivikramAvathAram (TadhAneem), You resembled a creeper that attached itself to the supporting rod of the Lord's sacred feet (Hari charaNam upagam samsrithAyAm). You had then many side branches as a creeper to remind the people of the world about the Vaibhavam of Your Lord , who is celebrated in the many branches of the VedAs (adhigatha bahu saakhA vaibhavam darsyanthyAm). BrahmA added water (the melted puNyams of the world) to Your roots and the coolnes of those waters made all of Your buds glisten (Vidhi hastha dharma dhravAyAm Thvayi moukthika Sri: mukuLa- samruddhim abhajatha).

SIOkam 885 of Sri RanganAtha Paadhuka Sahasram

kanakaruchirakAnthi; kalpithAshOkaBhArA
kruthakamalahri: kridathA mADhavEna
dhishidhishi sumanOBhirdharshanlyAnuBhAvA
suraBhisamayalakshmlm pAdhukE! puShyasi thvam

Meaning: Oh Paaduka! You are gold, with a lovable appearance. You remove people's burden of grief. The Lord, who is on a sport of walk, places His Lotus Feet on You and enhances Your charm. The Devas and the seers worship You from all directions. You acquire the halo of the spring (Vasantha). The Lord returned to You in a Vaikasi month and the added charm of that month is also evident from the blossoms of Champaka, Asoka, lotus, etc. You are really the Goddess of Vasantha season, a veritable Vasanthalakshmi.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the PaadhukAs that united with RaamA's feet after return from His exile to the joyous spring month of VaikAsi. He says: "Oh Golden PaadhukE! with Your incomparable lustre, You serve Your Lord joyously in all His journeys and make Your devotees rid of their sorrows. As You move in every direction with Your Lord, DevAs, Yogis and righteous people shower flowers on You and make You prolong the prosperity and wealth symbolized by the spring month of VaikAsi ".

2) **Srimath Andavan's anubhavam:** The inner meaning is: (1) SadAchAryAs shine like melted gold through their Brahma tEjas (2) they banish the sorrows of those, who seek their protection (3) they have the eternal residence of Bhagavaan inside them (4) they have glories that are

celebrated by VidhvAns from all corners of the globe (5) they are free of samsAra thaapams and are known for their aathma guNa poorthy. For all these reasons, SadaachAryAs generate joy and sukham that is enjoyed by all during the Vasantha kaalam that has the abundance of many kinds of fragrant and colorful flowers.

3) Swami Desikan salutes the glories of Paadhukais and equates those glories to the fertile abundance seen during the Vasantha ruthu (Thvam Surabhi samaya Lakshmeem pushyasi) evident in all directions (dhisi dhisi darsaneeyam) and enjoyed by the dEvAs (sumanObhi: darsaneeyam). Those paadhukais have the union with the auspicious lotus feet of the Lord and possesses richness of a unique kind (MaadhavEna krutha padha kamala Sri:). *The other richnesses associated with Vasantha kaalam are referred to by Swami Desikan:*

(1) the beauty and lustre associated with (the golden) SeNpaka tree (kanaka ruchira kaanthi), (2) the isvaryam of the sorrow-free AshOka tree (AshOka bhaarA), (3) the isvaryam of the lotus feet of the Lord (MaadhavEna krutha padha kamala Sri:) and (4) the beauty and glories of lotus flower. All these attributes join together and helps Paadhukais of the Lord to enhance further the beauty of Vasantha ruthu/VaikAsi month .

SIOkam 886 of Sri RanganAtha Paadhuka Sahasram

praNihithapadhpadhma pAdhukE! rangaBharthu:
shuBhatharagathihEthuschArumukthApravALA
sThirapariNatharAgAm shuDdhabODhAnubaDdhAm
svajanayasi munInAm thvanmayIm chitthavrutthim

Meaning: Oh Paaduka! Yogis contemplate on the Lotus Feet, which are on You. You assist the Feet for free walk; the dhyana on the Feet leads yogis for a lovely auspicious progress to salvation. Your pearls and corals, by their colour and appearance create an image of the Lord's smile exposing pearl-like teeth and coral-like lips. Their mental realization is pure white, undiscoloured by doubt and is permanently bound in love (raga=red). The contemplation, the mind, the process is totally yourself as such; clinging on to You, let us say. May I then say that You have made the yogi-mind Your relative?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh RangaNnAtha PaadhukE! Lord has firmly placed His lotus feet on You and takes His celebrated and auspicious steps with Your assistance. Righteous people meditating on You think of Your Lord's red lips resembling BhimbhA fruit and His sparkling white teeth, when they think of Your corals and pearls. Through such associative thoughts, You make the thoughts of the Yogis center on You for practising Bhakthi or Prapatthi yogam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! On You the Lord's lotus feet are firmly placed. You take the Lord and the devotees that have taken refuge in You along the high roads. You attract your devotees through Your beautiful pearls and corals. You display the auspicious attributes to grant mOksham to all from children to seasoned yogis. They seek You out for Prapatthi as the ones, who have no one else to come to their rescue (ananya gathi:). The inner meaning is that Prapatthi anushtAnam is available to one and all (PaNDitha Paamara SaamAnyam, SarvAdhikAram). That SadAchAryAs can make it happen for one and all is the subtle essence of Prapatthi Saasthram.

SIOkam 887 of Sri RanganAtha Paadhuka Sahasram

virachithanavaBhAgA rathnaBhEdhalrvichithral-
viviDhavithatharEKhAvyakthasImAviBhAgA
haricharaNasarOjam prEpsathAmarchanlyam

praThayasi navanABham maNDalam pAdhukE! Thvam

Meaning: (1) Oh Paaduka! You are gem-studded, the 9 gems being identifiable. Even so this Bharatavarsha, named of course, after another Bharata is called Navanabha after the 9 sons of King Nabhi. It has 9 regions, well-demarcated by boundaries, natural or man-made. This constitutes the site where one can expect one's holy acts to bear fruit-so it is called Karma-Bhoomi. You perhaps proclaim that this Navanabha is also fit to resort to, as You are, for reaching Hari's Lotus Feet.

(2) Pancharatra-agama prescribes a ritual using a 9-chakra-divided holy base, whereat worship of Hari is sure to secure salvation.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the Paadhukais to the land of BhAratham divided in to 9 sections for helping the 9 sons of NabhA to rule over them. The PaadhukA is similarly divided by 9 kinds of gems (nava rathnams). Both Bhaaratha varsham and PadhukAs are divided by natural and artificial lines and patterns and are entitled to the common title of Nava nAbhA. VishNu PurANam states that the BhAratha khaNDam divided in to 9 sections is the ideal place to worship Srlman NaarAyaNan. Swamy says: Oh PadhukE! You serve as nava nAbhA varasham (Bharatha varsham) and reveal to one and all that it is the land for the proper worship of Your Lord. Oh PaadhukE! You have divided Yourself into 9 divisions through Your 9 kinds of gems and are recognized by the many natural and other kinds of lines made by the DevA's crowns as they prostrate before You and touch Your surface with their hard crowns. With all of these characterstrics, You announce that You are the nava nAbhA maNDalam described in the PaancharAthra aagamam, as the one which is the most appropriate land to worship Hari and recieve His choicest blessings.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You are like Bhaaratha Varsham in many ways. You are enmeshed with the 9 kinds of gems separated by long lines just as BhAratha Varsham is divided by 9 distinct sections with their own fine demarcations for the benefit of the 9 sons of NaabhA chakravarthy. Both You and Bhaaratha Varsham have thus the qualifications for being the right place for Mumukshus to worship the Lord.

3) Oh PaadhukE! You have 9 kinds of features (amsams) based on your 9 gems (Vichithrai: rathnabhEdhai: virachitha navabhAgA). You are delineated by boundaries made up by many, broad lines (Thvam vividha vithatha rEkha vyaktha seemA vibhAgA). You glorify the Bharatha Varsham with its 9 divisions linked to the 9 sons of Naabhi chakravarthy (nava nAbham MaNDalam PraTayasi). You do this for the benefit of Mumukshus, who wish to attain the lotus feet of the Lord through worship at one of the 9 sections of BhAratha Varsham, the Karma BhUmi (Thvam Hari charaNa sarOjam prEpsathAm, archaneeyam nava naabham maNDalam praTayasi).

SIOkam 888 of Sri RanganAtha Paadhuka Sahasram

pariNathaguNajAIA pankthiBhirmoUkthikAnAm
bahuviDhamaNirashmigranThibanDhABhirAmA
raGhupathipadharakshE! rAjavAhyasya kumBhE
kalitharuchiraBhUsthvam kApi nakshathramAIA

Meaning: Oh Paaduka! You are seated on the head of the Royal Elephant; the rows of pearls on You are cross linked by the various rays from the gems so that the whole looks like the so-called 'Nakshatra-mala', a decorative ne2rk of cross links hung on the face of the elephant.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raghupathi PaadhukE! You have become the matchless garland of stars seen on the forehead of the royal elephant Satrunjaya through Your rows of pearls tightly woven together with many rays emanating from Your gems. BharathA placed You on the back of the royal elephant to bring You back to rule the kingdom. (here, Swami Desikan suggests that the PadhukAs are like the decorative jewelery covering the broad forehead of the royal elephant, which was seen by one and all during the occasion of the procession before coronation).

2) **Srimath Andavan's anubhavam:** When Bharathan arranged a procession on the back of the royal elephant prior to your ascent to the simhAsanam of the Raghu vamsam, You resembled a garland of stars on the forehead of the elephant. How so? The pearls on You separated by the many gems in between resembled a nakshathra Maala, where the pearls are the stars and the colored knots in between to make the necklace are the different gems.

3) Oh Raghupathi PadharakshE! You look like a beautiful necklace consisting of twenty seven stars (Thvam Kaapi abhirAmA nakshathra mAIA abhU:). You are beautiful with the colored knots (colored gems) that tie together the pearls (Thvam PariNatha guNajAIA bahuvidha maNi rasmi granthibandha abhirAmA) that gives the appearance of a necklace of stars shining on the forehead of the royal elephant (Raajavaahyasya kumbhE kalitharuchi: kaapi Nakshathra maala abhU:).

SIOkam 889 of Sri RanganAtha PaadhukA Sahasram

charithaniKhilavrutthischArupadhmAsanasThA
guNanibidithamukthApamkthibaDdhAkshamAIA
saviDhamaDhivasanthI pAdhukE! rangaBharthu:
charaNakamalamantharbimbitham DhyAyasIva

Meaning: Oh Paaduka! When the activities are over, You sit seated on a lotus-pedestal; the row of pearls becomes a necklace of beads, round the neck, to help in counting. The image of the Lotus Feet is reflected on You. It looks as though You perform Yoga in that posture.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan equates the PaadhukAs (fit for meditation) to an ashtAnga yOgi. All the attributes of the PadhukAs are shown to be seen in the meditator(Yogi). He says: "Oh PadhukE! After performing mental restraint (yamam) and religious observances (niyamam), PadhukA sits on the lotus posture (PadmAsanam) and has the meditative chain of beads on its hands made up of lightly knit pearls. PaadhukAs stay close to RanganAthA and meditate upon His holy feet appearing in its heart lotus". All these attributes are shared by AshtAnga Yogis meditating on the Lord. Swami Desikan observes that PaadhukA performs Yamam, Niyamam and PrANAYAmam and sits near the Lord and reflects on the Lord's holy feet. Thus, the PaadhukAs and Yogis share many features in common so that the Paadhukais can be described as a veritable AshtAnga Yogi.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! When One sees You sitting immobile next to PerumAl on PadhmAsanam, You appear like one, who has done all required sath-karmAs and is doing manthra japam on PerumAL's Thiruvadi with a Japa Maalai made up of Pearls.

3) Oh PadhukE! You are sitting next to RanganAthA (Thvam Rangabharthu: savidham adhivasanthi). You are sitting on a beautiful PadhmAsanam (Thvam chAru PadhmAsanasTA). You are holding in Your hands a japa maalai made of pearls (guNa niBhiDitha mukthA pankthi BhaddhA akshamAIA). You seem to have completed the performance of all recommended karmAs and controlled ManO-Vrutthis (nikhila vrutthi:). What type of Japam are You doing

while seated on PadhmAsanam and holding the pearl JapamAIA ? It becomes clear that You are meditating on the lotus soft feet of Your Lord reflected inside Your heart lotus (Thvam antha: BhiBhitham charaNa kamalam dhyAyaseeva).

SIOkam 890 of Sri RanganAtha Paadhuka Sahasram

anupaDhi parirakshEnnEkaputhrABhimAnAdh
BhuvanamidhamashESham pAdhukE! ranganATha:
nijapadhanihithAyAm dhEvi! thiShtan brajan vA
thvayi nihithaBharOBhUth kim puna: svApamrucChan

Meaning: Oh Paaduka Devi! Lord Ranganatha shoulders the burden of protecting all beings. He does it all by Himself. He does it without expecting any return, unlike what is usually the world's habit. The love, care, and concern that He bears in respect of each individual being, is the same as one (or He) would show towards an only son. The magnitude of His burden can now be imagined. He has perhaps, this on His own shoulder when seated. But by simple logic He may be regarded as entrusting the whole to You; when He is asleep. When standing or walking, the whole w8 of His is borne by You along with His burden of world-protection. Could one say that He bears the w8 of yours, while walking? You protect the Feet and that enables the Lord to walk! While He is asleep, You bear Him as Adishesha. Thus Your role as the role of Azhvar and Acharyas offering correct guidance to people, is so much cardinal that the Lord chooses incumbents for the assignments after elaborate testing. The worth of sadhacharyas has to be understood in this spirit.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Devi Padhuka! RanganAthA carries the w8 of the Universe in the spirit of a father caring for His only son. Without any incentive but purely out of His compassion, He places His feet inside You (PaadhukAs) and the burden of carrying the load of the universe falls on You as well. Thus, You help Him to carry the burden, when He is standing or walking. When He engages in Yoga nidhrA, the entire burden of carrying the load of the universe falls completely on You. During His sleep, You carry the w8 of AdhisEshan. The Lord sleeps now without any worry knowing that You are in charge as His representative.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Lord RanganAthA protects the world without expecting anything in return and displays the same affection a parent shows for his only son. This Lord of Srirangam places the responsibility of protection of the world on the capable PaadhukAs, whether He is at His sannidhi or on sanchAram. If Lord RanganAtha acts this way during His wakeful hours, one can readily imagine that He assigns the protection of the world with the Paadhukais, when He engages in nidhrA. Therefore, Oh PaadhukE ! You are the One, who bears the responsibilities of protecting the world at all times.

3) Oh PadhukE! Lord RanganAtha protects the world without any wavering like the Father, who protects his son without seeking any rewards (RanganAtha: asEsham bhuvanam yEka-puthra-abhimAnAth anupadhi parirakshan iva). During the time of sanchAram or otherwise, Lord RanganAtha places the responsibility of protecting the world with You standing close to His Thiruvadi (Thishtan vrajanvA RanganAtha: nija padha nihithAyAm Thvayee nihitha bhara: abhUth). If this were to be so during His wakeful hours, what is to say about the protection of the world, when He sleeps (svApam rucchan kim puna:)? Yes, Of course! He entrusts You with that protection as well.

SIOkam 891 of Sri RanganAtha Paadhuka Sahasram

thvarithamupagathAnAm shrImathO rangaBharthu:
thvadhupahithapadhasya svalrayAthrOthsavEShu
muKharayathi dhiganthAnmuhyathAm thvathprashAsthoU

vihithakusumavruShtirvyAvaGhOShl surANAm

Meaning: Oh Paaduka! The Lord inserts His Feet into You and starts on His random walk as desired. Then flock the Devas to enjoy the Lord, Sri Ranganatha, in great haste since they wish to have clear sight of You, which is possible only now. And they shower flowers and heap praises in great mirth at loud pitch. The noise of the eclat would reach the frontiers of the globe.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan states that the DevAs are attached to the PaadhukAs to a degree more than they are to Lord RanganAtha Himself. He says: "Oh PaadhukE! RanganAtha gets off from You during His festivals to travel on the back of Garuda, HanumAn, horse, elephant et al. The DevAs rush to see You before Your Lord leaves You to ride on the other VaahanAs. The DevAs praise You and raise such a din that their laudatory words are not heard clearly. They shower flowers on You and their eulogies echo at all quarters. It seems that they are concentrating on You alone instead of thinking about Your Lord RanganAtha. They rush to see You and are overcome by the experience of worshipping You.

2) **Srimath Andavan's anubhavam:** It is uthsavam time at Srlrangam. Lord of Srlrangam comes out adorning His PaadhukAs. He travels around protected by PaadhukAs and does not worry about the thorns, stones and the ups and downs in the road. His joyous sanchAram assisted by the PaadhukAs is beautiful to watch. The dEvAs and the people of Srlrangam rush to enjoy this vinOdha sanchAram of the Lord facilitated by the PaadhukAs. The dEvAs eulogize the PaadhukAs and their sthOthrams resonate in all directions. There is tumult and din from all those activities generated from the adoration of the PaadhukAs.

3) Lord RanganAtha is saluted here as "Srlmatha: Rangabharthu:", the Lord of Srlrangam, who is never separated from His PirAtti. He has entrusted the protection of His sacred feet to the Paadhukais (Thvath upahitha padhasya) and as a result is travelling at uthsava kAlams with no worry to speak off (svaira sanchAram). The dEvAs rush to enjoy this joyous and care-free sanchaaram of the Lord made possible by the Paadhukais and eulogize the latter (thvaritham upagathAnAm Thvath prasasthou muhyathAm SurANAm). The dEvAs pour copious showers of flowers at the PaadhukAs to express their joy (SurANAm vihitha kusuma vrushti:) and loudly proclaim the many auspicious attributes of the Paadhukais that echos in all directions (vyaavaghOshi diganthAn mukharayathi).

SIOkam 892 of Srl RanganAtha Paadhuka Sahasram

Sri manasiniyamayukthE varthamAnA munInAm
prathipadhamupayAnthI BhAvanlyakramathvam
shruthiriva nijashabdhal: pAdhukE! rangaBharthu:
padhamanitharagamyam vyankthumarhA thvamEva

Meaning: Oh Paaduka! Sages see You in their mind, which has been disciplined by Bhakti, continence, regular discharge of karmas etc. You progress step by step in their mental vision. That is reminiscent of the Krama-patha of Veda wherein words come step by step. Indeed You are very much like sruti. As the Vedic words can enlighten one on the nature (Swaroopa) of the Lord's Feet, You by Your Nada, the melody exhibited in the walking, show with a pointed finger, as it were, the Lotus Feet of Lord Ranganatha!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the PaadhukAs here to Vedic recitation known as krama Paatam. In that mode of recitations, the individual words of the

Veda manthras are united 2 at a time in succession to preserve the way of proper recitation. Swami Desikan states that the orchestrated steps of the Paadhukas are equal to the Krama Paatam in revealing the Lord's holy feet and their glories. Both the Paadhukas and the Vedic krama paatam reveal the Lord and His Supreme abode through their deliberate efforts. Swami Desikan says: Oh PaadhukE! You stay in the heart lotus of Yogis and through Your every measured step reveal the Lord in the same manner as the VedAs through Krama Paatam reveal the holy feet of Your Lord step by step".

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! The devotees of the Lord wait eagerly for His arrival made possible by You and therefore praise You with ardour for Your upakArAm. During those sanchAram times with Your Lord, You follow closely the steps of the Lord in a measured manner and raise sweet naadham appropriate for the occasion. There is no one better than you to inform the waiting BhakthAs from a distance about the exact location of Your Lord, the speed at which He is travelling and what kind of steps that He is sporting. You follow His kramams in sanchAram in a manner similar to Krama Paatam in VedAs. The kramathvam of the steps of PadhukA transporting the Lord of Srlrangam is compared to the majestic and orderly steps associated with the recitation of Vedams in the Krama Paatam style.

3) You alone are the fittest One to reveal the Vaibhavam of Your Lord's glories (known only to Vedams) through Your sweet Naadham as You take Him around on His sanchArams and in this activity (ThvamEva Sruthiriva anitharagamyam Rangabharthu: padham nijasabdhai: vyankthum arhA). You are like Vedam in this matter (ThvamEva Sruthiriva vyankthum arhA). You are residing in the heart lotuses of Yogis (Thvam MuneenAm manasi varthamAnA). At every step, You are beautiful to look at (Thvam prathipadham bhavaneeya kramathvam). Through each of Your sequential steps, You remind us of the Krama Paatam of the VedAs (Thvam Bhaavaneeya kramathvam upayAnthi).

SIOkam 893 of Sri RanganAtha PaadhukA Sahasram

avikalanijachandhrAIokasandharshanlyA
prathikalamupaBhOgyA pAdhukE! rangaBharthu:
mukuLayithumashESham moUkthikajyOthsnayA na:
praBhavasi thimiroUGham poUrNamAsI nishEva

Meaning: Oh Paaduka! Your gold effulgence, flawless and delectable to the eyes is to be enjoyed every moment without intermittence. The full moon too is so charming after having grown digit by digit to reach perfect light. The pearl-lustre from You indeed perfectly produces the similarity with the Full moon, in that it dispels the night-darkness (of our nescience).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan compares the Paadhukas to the night illuminated by the full moon in his verse. He says: "Oh RanganAtha PaadhukE! Through Your golden light, You are most enjoyable at all times. With the lustre of Your pearls, You are like the cool rays of the full Moon; Your rays from the pearls drive away the darkness of nescience just as the full moon drives away the darkness of night".

2) **Srimath Andavan's anubhavam:** The SamsAris are caught up in the dark night of SamsAram and do not find their way due to their overpowering ajn-Anam. They stumble over many things and suffer. The Paadhukai (Swamy NammAzhwAr) with His dhivya tejas, compassion and lustre of true Jn-Anam (Tathva, Hitha, PurushArTa Jn-Anam enshrined in His 4 Sri Sookthis) banishes the darkness of SamsAram and save us from the horrors of the dark night of SamsAram. The Paadhukai is like the cool and comforting full Moon in this respect.

3) Oh Sri RanganAtha PaadhukE! Through Your blemish less lustre like that of the new Moon (avikala nija chandra aalOka samdarsaneeya), You become most beautiful to experience. Through the sukhAnubhavam of You every second (prathikalam upabhOgyA), You are like the radiant rays of the full Moon though the lustre of Your pearls (Thvam PourNamAsee nisEva mouktika jyOthsnyA) and remove all of our ajn-Anam enveloping us as the dark night (moukthika jyOthsnyA na: asEsham timirougam mukulayithum prabhavasi).

SIOkam 894 of Sri RanganAtha PaadhukA Sahasram

hamsashrENIparichithagathirhAriNI kalmaShANAm
moULoU shamBhO: sThithimaDhigathA mugDhachandhrAnubaDdha
rAjnyAmEkA raGhukulaBhuvAm samyagutthArikA thvam
kAIE thasmin kshithimaDhigathA pAdhukE! jAhnavlva

Meaning: Oh Paaduka! You are very much like the Ganga. Your stroll is pleasantly enjoyed by seers, who are paramahamsas (Sages of Highest Order). The Ganga stream is dominated by swarms of swans. Both remove the dirt of heart and sin. Both reside, so to say, at Siva's head. You are true pure gold and the Ganga has the company of the moon, (chandhra have both the meanings; gold and moon). Both helped, unaided for the liberation of the royalty (she did for Sagara's sons; you did for Bharata and the Raghu race). If the Ganga came from the upper worlds to earth (by tapas of Bhagiratha), You came to the land from the forest (by the effort of Bharata).

Special notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** After describing the PaadhukAs as the night united with the full Moon, Swami Desikan describes them as the phase of the crescent Moon united with GangA. He says: "You are like GangA decorated by rows of swans (Parama Hamsa Yogis), who appreciate Your flow and movement. You share with GangA the feature of destroying all the sins and like Her, You sit on Maheswara's head. With Your golden rays (Moon's rays), You uplifted all the scions of the race of Raghu and descended from Sathya IOkam (world of Brahma) and reached AyOdhyA just like GangA did. In all these respects, You resemble the sacred river GangA."

2) **Srimath Andavan's anubhavam:** The vyApAram (activities) of the holy river GangA is compared to the vyApAram of Paadhukais here. Lord's Paadhukais accompanied Sri RanganAtham from the world of Brahma (Sathya Lokam) on its journey to AyOdhyA at the request of King IshvAku of Soorya Kulam. On its way, the Paadhukais were worshipped by Parama Hamsa Yogis. Lord Maheswaran carried those Paadhukais of His Lord on His head and became freed of His dhOshams. After arriving at AyOdhyA, you and Your Lord accepted the AarAdhanam by the kings of Raghu vamsam. In all these activities, You remind adiyEn of the vyApArams of GangA river, which arose from Sathya lokam, descended from deva IOkam to BhU Lokam in response to the powerful penance of Raaja Rishi, Bhaglrathar. During the descent to BhU lokam, GangA Devi was worshipped by the Parama Hamsa Yogis, removed the sins of all who bathed in Her, occupied the matted locks of MahEswaran along with the crescent Moon and entered PaathALa IOkam via BhU IOkam to moisten the ashes of Sagara puthrAs and bring them back to life 1st and then enter Svarga IOkam.

3) Oh PaadhukE! Thou art like the sacred GangA River, which flowed swiftly to Earth from BarahmA's world as a result of the powerful penance of Raaja Rishi Bhaglrathar (Thvam Jahneeva tasmin KaalE kshithim adhigathA). On the way, GangA River performed many deeds that resemble Your activities as You accompanied Your Lord from Brahma Lokam to AyOdhyA at the request of King IshvAku. Similar to GangA, Your swift and delectable sanchAram was enjoyed by the Raaja SanyAsis and worshipped by them (Hamsa srENee parichitha gathi:). You removed the sins of all, who worshipped You (KalmashANAm hariNee) like GangA removed the

sins of those, who took bath in Her. You stayed on the head of MahEswaran, the dear devotee of Your Lord just like GangA, who rests on the matted locks of Sambhu (SambhO; MouLou sTithim adhigathA). Like the GangA river that coexists with the crescent Moon on the locks of MahEswaran (mugdha chandra anubhaddhA GangA iva), You are associated with the Gold on You.

SIOkam 895 of Sri RanganAtha Paadhuka Sahasram

svacChAkArAm shruthisuraBhithAm svAdhuBhAvOpapannAm
mArgEmArgE mahithaviBhavam pAdhukE! thIrthaBhEdhal:
shlithasparshAm shramavinayinIm gAathE mandhamandham
krlIdAIOLa: kamalanilayAdhatthahasthO yuvA thvAm

Meaning: Oh Paaduka! The Lord putting His feet into You may be compared to His getting into a holy water stream like Kaveri to enjoy water-sport with Mahalakshmi. You have a clean spotless, lustrous appearance. You smell Vedic fragrance. You are sweet, delectable and fit for enjoyment. You are treated to homage and hospitality, on Your way, by holy savants for Your great stature. Being cool, You are a pleasant outfit to the Lord. By wearing You, the Lord feels relieved, so to say, of his fatigue and tiredness. When He descends into the stream with the Lord taking the hand of the consort, Mahalakshmi, and when He wears You, He evinces great pleasure, loses Himself in the enjoyment and so He does it very slowly, deliberately in a tardy manner. Like You, the stream water is crystal clear, without any colour or impurity; rivers like the Kaveri have been praised by Srutis (say in Aghamarshana-sookta). On the way, it has many bathing ghats. It is cool enough to remove our sultriness-even that, which results from Tapatraya. The perennial Youth taking Mahalakshmi's hand gets down slowly.

Special Notes by V. Sadagopan

1)UtthamUr Swami's anubhavam: After describing the PaadukAs as GangA, Swami Desikan states that the Lord's wearing of the PaadhukAs is equivalent to His play in water to amuse Himself. Your Lord is thrilled to enter in to Your cool waters to have water sport. You have all the attributes of the mighty river like CauvEri and GangA. Swami Desikan says in this context: "Oh PaadhukE! Lord RanganAtha enters Your cool inside just as He is going to engage in His favorite water sport. You are like a cool and fatigue-removing stream of water or river, which is pure and celebrated by the VedAs and having ghats designed by the ancient AchAryAs. Lord RanganAtha enjoys entering in to You assisted by the lotuses, which greet Him with their hands".

2) Srimath Andavan's anubhavam: Oh PaadhukE! The eternally young RanganAtham (Nithya yuvA) is given the hand lift by the lady residing in the Lotus flower (Kamala nilayaa dhathahastha:) to start His sanchAram for engaging with Her in his water sports. For that sanchAram, He enters His sacred feet inside You, which is cool to experience and is protective against the thorns and hardships of the road. He places His sacred feet in You with great affection and expectation of SukhAnubhavam during the forthcoming sanchAram to the banks of river Cauvery.

3) Srlmad Andavan's 9 fold interpretation of the assembly of words (samabhivyAhAram) in this sIOkam is one of the most beautiful commentaries. The assembly of the following 4 words is the object of the 9 fold commentary by SrlmadhyAdhi AakUr ANDavan (HH Sri SrinivAsa MahA Desikan) at the behest of SrlmadhyAdhi NammANDavan (HH TherazandhUr ANDavan). That masterly commentary on the assembly of 4 words: "KreeDAIOLa: Kamala-nilayA dhatthahasthO yuvA" will be taken up separately.

The Paadhukais are saluted by Swami Desikan as the One with clear svaroopam (svaccha AakAram), redolent with the fragrance of Vedam (Sruthi SurabhithAm /Veda Parimalam), with attributes that are most enjoyable to experience (SvAdhu-bhAva upapannAm), cool to touch

(Seetha sparsAm), remover of fatigue of SamsAram (srama vinayineem) and having the glories of being saluted by many PuNYa PurushAs during the sancharam from one place to the other (maargE maargE theerTabhEdhai: mahitha vibhavAm). The Lord desirous of Jala Kredai (kreeDA IOla:) travels to the banks of Cauvery on His Paadhukais after placing His sacred feet inside them delicately (mandham mandham gaathE) out of respect for the Vaibhavam of His Paadhukais (Swamy NammAzhwAr).

SIOkam 896 of Sri RanganAtha Paadhuka Sahasram

aBhyasthyanthyo: kramamanupamam rangaBharthurvihArE
sThAnE sThAnE svarapariNathim lamBhithasthatthadharhAm
paryAyENa prahithapadhayO: pAdhukE! shruthyudhAra:
shinjAnAdha: sPhurathi yuvayO: shrunkalAbanDharamya:

Meaning: Oh Paaduka! When the Lord holds You and walks, each one of Your steps, alternately resembles the Veda-Krama-patha. As the swara varies in the Vedic recitation, as Udatta-Anudatta, Your Paaduka-step sound too varies as You step on a pit or a mound. It goes on a chain-like melody strain in both cases.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Earlier in the 892nd verse, Swami Desikan compared the PaadhukAs to Krama Paatam way of rendering the VedAs. He says: "Oh PaadhukE! When Lord RanganAtha moves about assisted by You, He takes one step after the other. The sounds generated during those step-wise movements are never the same because of the variations of the elevations of the earth. In this regard, Your sounds are similar to the sounds of the VedAs, which are never repetitive because the intonations (SwarAs) are constantly changing even if the same word repeats itself in a manthra".

2) **Srimath Andavan's anubhavam:** Oh PadhukE! When Your Lord goes on SanchAram and adopts different gathis (movements) such as the gait of a lion (Simha Gathi), elephant gait (Gaja gathi), tiger gathi (SaardhUla Gathi), Bull gathi (Vrushabha gathi) and Serpent gathi (Sarpa gathi), UyyAra nadai, You replicate it in tune with those movements. The bells on You generate various pleasant ensemble of naadham that is delightful to listen to. The sequential movement of each of You as a pair remind one of the 2 Veda PaarAyaNa ghOshtis following the Lord responding to each other. One ghOshti has samhithA paarAyaNam and that is followed by the other ghOshti reciting krama paatam of the same passage. The difference is only in the Svarams that change in the 2 versions. It is like a chain made up of sequential links.

3) The topic is about the beauty of the sweet naadham (SruthyAdhAra: sinjAnAdha:) raised by the gems inside the yanthriKA (Toe hold) of the PaadhukAs; latter respond to the different gaits relating to the SanchArams of the Lord in a sequential manner through their own naadha kramam. That reminds one of a beautifully constructed chain made of individual links (ramya: srungalA-Bhandha iva sphurathi).

SIOkam 897 of Sri RanganAtha Paadhuka Sahasram

AsannAnAm dhivasamapunarnakthamApAdhayanthi
sPhlthAIOKA maNiBhiraBhitha: prANinAmasthadhOSha
prahvalrjuShtA vibhuGhanivahal: pAdhukE! rangaBharthu:
pAdhAmBhOjE dhishathi Bhavathi pUrvasanDhyEva kAnthim

Meaning: Oh Paaduka! You are like Dawn. You create the day for those who resort to You, sealing the night of samsara once for all. For the Day You have thus created there is no end, to

lead to a night! The Devas worship You as Brahmanas worship the Dawn (by Sandhyopasana). As the dawn and sunrise blossom a lotus, You give a lustre of bloom to the Lord's Feet-Lotuses. [The Sandhya here referred to is the unique dawn after Samsara. The Day is Moksha with unending bliss. We may place all sadhacharyas in a par with the Paaduka for bringing the 'dawn' to us].

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When dawn comes, the light of sun spreads. The defects associated with the darkness of the night disappear. Righteous people worship therefore the dawn as the harbinger of auspicious events. Dawn also opens up the lotus flowers and makes them shine. All of these features are incorporated in You. Hence, I consider You as the dawn (sandhya) that enhances the beauty of the Lord's lotus feet.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You confer on those, who perform prapatthi to You for the sole purpose of mOksham the blessings of the day without the appearance of the dark night of samsArAm. There are no more births and deaths, no more puNyams and Paapams no more sukham and dukkham for them. That is the equivalent of the bright day without ensuing dark night. Your dayA eliminates links with bodily existence forever. Your bright rays from your gems are like a visEsha poorva sandhya (Udhaya kaalam) generating lustre all around and removing all dhOshams as well as granting prapannAs freedom from the cycles of births and deaths.

3) The PaadhukAs cause the destruction of the night of nescience for those, who seek its refuge (aasannAnAm prANinAm apunarnaktham divasam aapAdhayanthee). The day filled with the lustre of true Jn~Anam (Jn~Ana PrakAsa divasam) is born. Oh PaadhukE! You are surrounded by the assembly of such blessed souls, who have acquired such a true Jn~Anam (prahvai: vibhudha: nivahai: jushtAm Bhavathee poorvasandhyEva vilasathi). That extraordinary poorva sandhya associated with Your blemish less lustre enhances the sObhai of the lotus that is Lord RanganAthA's sacred feet.

SIOkam 898 of Sri RanganAtha Paadhuka Sahasram

ramyAIOkA laLithagamanA padhmarAgADharOShTI
maDhyE kshama maNivalayinI moUkthikavyakthahAsA
shyAmA nithyam harithamaNiBhi: shArngiNa: pAdharakshE!
manyE DhAthurBhavasi mahilAnirmithoU mAthruKA thvam

Meaning: Oh Lord's Paaduka! Brahma perhaps keeps You as an ideal model on hand to serve as a precedent for creation of perfect women. Good look (Your lustre); excellent walking gait (the same in Your case); a thin waist (being narrower in the middle); ruby -like nether and upper lips (having rubies to represent lips); having bangles of gems (being made of gems); perennial youthfulness (being always dark in colour due to the emeralds)-are the parallel features.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of SaarangapANI! I consider You as the essential and fundamental source from which Brahma creates the women of this world. You lend many of Your features to give femininity to the created women. You have a pleasant appearance that is desirable to look at; You have a pleasing gait; Your lips are red with Your rubies; You are slender in Your waist region; You have the gems that form Your bangles and have a charming smile originating from Your pearls; You are ever youthful due to the emeralds on You and stay as shyAmA (youthful). With all these features, it is no wonder that Brahma created women in your mold.

2) **Srimath Andavan's anubhavam:** Swami Desikan recognizes and pays tribute to the Utthama S3 LakshaNams and srEshta PathivrathA lakshaNams in the Paadhukais. The inner meaning is that Paadhukais (Swamy NammAzhwAr) has all these nithya yuvathi lakshaNams such as nithya sObhai (external lustre, Brahma tEjas), sraddhA, bhakthi, viswAsam (pathivrathA lakshaNams with Lord as the Purushan). These are also SadAchArya LakshaNams.

3. Nithya sabdham enshrined in the 3rd line of the sIOkam is very important in this sIOkam. Examples of the importance of this "nithya sabdham" as it relates to SadAchArya LakshaNams are:

- a) **nithyam ramyAIOkA:** External (bodily) lustre arising from internal bliss (Brahma tEjas).
- b) **nithyam laLithagamanA:** defect-free anushtAnams as per AchArya UpadEsam, bhakthi, sraddhA, MahA ViswAsam and freedom from egotistic attitudes and dispassionate way of going about karmAs,
- c) **Nithya PadhmarAgadharOshtee:** Being an enjoyable one through gentleness of speech and excellence in aathma guNams.
- d) **nithyam madhyE KshAmA:** Amidst all these auspicious guNams, the possession of modesty (bhavyam).
- e) **Nithyam maNivalayinee:** Possessing as jewelery (aabharaNams) the Sri Sookthis of PoorvAchAryAs, AdhyAthma Saasthrams.
- f) **Nithyam moukthikavyakthahAsA:** being with smile welcoming all as a result of friendliness to all.
- g) **nithyam shyAmA HarimaNibhi:** As a result of the conquest over desire, anger et al, their minds are still and they display eternal youth and beauty (nithya yuvanam and soukumAryam) and are free from diseases and bodily blemishes.

SIOkam 899 of Sri RanganAtha Paadhuka Sahasram

ThithvA pUrvam kvachana BhavathI BhadrapiTasya maDhyE
rathnOdhanchathkiranAnikarA rangiNa: pAdharakshE!
vyAkIrNANAm nrupathivirahAddhEvi! varNAshramANAm
nUnam sImAviBhajanasaaham nirmamE sUthrapAtham

Meaning: Oh Ranganatha-Paaduka Devi! There was anarchy in the (Kosala) country when You ascended the throne. You it was, who by means of rays from gems, enforced, as it were, strict demarcation lines with a thread, so that each Varna (caste) and each Asrama (stage in life) was contained within boundaries, there occurring no mingling.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Devi! Oh RanganAtha PadhukE! When You were ruling the kingdom of AyOdhyA from Your throne at NandigrAm, the rays of Your gems served as sutra pAtam or the dividing thread to demarcate the rules of the 4 aasramams like celibacy, wedded state, forest life and renunciation. It also established and maintained the rules of priestly, ruling, commercial and laborer's classes. Those rays made sure that no anarchy resulted from the slipping of ancient established rules by Bhagavath Saasthrams.

2) **Srimath Andavan's anubhavam:** This sIOkam focusses on Sath SampradhAya siddha Saas3ya niyamanam and Saasthra SthApanam by the Paadhukais (Swamy NammAzhwAr) at the time, when King DasaraTa had ascended to Svargam and Raama was away in the forest to fulfil the pledge made to His father. There was slipping of SarIra and Aathma dharmams in AyOddhi and arAjakam (lawlessness) crept in to AyOdhyA. SampradhAya Parisuddhi instructed by the Bhagavath Saasthrams is some thing that should not slip and the Lord's property, the Saathvika Janams have to be protected from the ill effects of such deplorable deviations. Saasthraic rules have to be reestablished. That is what the Paadhukais did during its reign as the representative of Lord Raamachandra, when He was away in the forest as an exile. Through the spreading

lustre of its gems, the Paadhukais banished lawlessness and slippage from Sath SampradhAyam and reestablished Saastrams and anushtAnams.

3) Oh Sri RanganAja PaadhukE! You are resplendent with the ascending kaanti of the bright rays originating from Your multicolored gems (Thvam rathna udhanjath kiraNa nikarA). There was a time, when King DasaraTaa had ascended to Svargam and Raamachandran was in the forest, You had to return to AyOdhyA to encounter the kinglessness there and to restore the VarNAsrama dharmams, which had got mingled (nrupathi virahAth vyAkeerNAnAm varNam aasrama seemA vibhajana saham SoothrapAtham nirmamE). You sat on the throne of the kings of Raghu vamsam and straightened out the anomalies that had crept in (Poorvam kvachana samayE Bhadrhapeetasya madhyE sTithvA vyAkeerNAnAm varNa aasrama seemA vibhajana saham soothrapAtham nirmamE). Soothra pAtham means the demarcation of the injunctions based on SaasthrAs to prevent them from being mixed up and cause all kinds of harms. It is like holding a thread to provide clear boundaries of each varNam and aasramam.

SIOkam 900 of Sri RanganAtha PaadhukA Sahasram

mAtharmanjusvanapariNathaprArThanAvAkyapUrvam
nikshipthayAm thvayi charaNayO: pAdhukE! RangaBharthu:
thvayyAyattham kimapi kushalam jAnathInA prajAnAm
paryAptham thanna Khalu na BhavathyAthmanikshEpakruthyam

Meaning: Oh Mother Paaduka! When You are placed at the Lord's Feet (by the Aradhaka), You generate a tender melodious sound. You evidently speak to the Lord in these terms: "I am being surrendered. My Swarooma, the burden of my protection, the fruit of the act is all Yours (Lord's). I have no other refuge. You alone ought to rescue me." This is in fact the appeal-sentence crucial to Prapatthi. For all beings in the world, who have realized that the wealth and welfare of all are vested in You (verse 4), then what is there to do further? Yours cannot be said inadequate.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Mother PaadhukE! When You are presented at the holy feet of RanganAtha, a pleasing sound originates from You. When AchAryAs or people present You, they seek the benefit of fruits from the act of self-surrender (Aathma nikshEpam or Bhara nyAsam or aathma svarooma samarpaNam) for their disciples or themselves. The act of Prapatthi is fulfilled in this manner. You become the means to achieve their goals. You intervene with Your Lord and help the people obtain the fruits of that Prapatthi.

2) **Srimath Andavan's anubhavam:** This sIOkam is about Prapatthi Vishayam (Subject of Prapatthi) and AchArya anugraham. Swami Desikan visualizes the occasion, when the Paadhukais are presented to Lord RanganAtha by the archakAs prior to His sanchaaram for the benefit of the people of the world (Loka KshEmArTam). The Paadhukais acquire then the sambhaNdhm with the sacred feet of the Lord; all those, who had sought the protection of the auspicious Padhukais are blessed with sarva kshEmams through that sambhandham. Moksham is a natural consequence to those PrapannAs, who had performed prapatthi at the SadAchAryan's Thiruvadi through the power of that SadAchAryan's sambhandham to our Lord.

3) Oh PaadhukE caring like a Mother (Maatha: PaadhukE)! You have uttered softly and sweetly the Prapatthi vaakyams at the sacred feet of Lord RanganAthA (Rangabharthu: charaNayO: manju svana pariNatha PrArTanA-vAkyam). That PrArTanA Vaakyam is to request the all merciful RanganAtha to accept the Svarooma, RakshaNa bharam and RakshaNa Phalam and includes all the 5 angams of Prapatthi (Aanukoolya Sankalpam, PrAthikoolya varjanam, KaarpaNyam, MahA VisvAsam and Gopthruva VaraNam). Through the sambhandham and relationship with You, the prapanna jeevans attain Bhagavath PrApthi and Moksha anugraham.

They become included in the AchAryan's prapatthi as a result of the aathmAthmeeya SamarpaNam. All boons relating to Moksha siddhi (kimapi kusalam) comes under Your control (Thvayi aayattham). Those who have performed Prapatthi unto You consider the knowledge as adequate (Thvayi aayattham jaanatheenAm prajAnAm paryAptham na bhavathi na:).

SIOkam 901 of Sri RanganAtha PaadhukA Sahasram

Sri: nithyam Ranga Kshithipathy padhanyAsa dhanyAthmanasthE
sinjA-nAdham sravaNa madhuram PaadhukE dheergayantha:
kaalE tasmin karaNa-vigama kIEsajAtham vihanyu:
santhApam nasthruNa tuLaseegandhinO gandhavAhaa:

Meaning: Oh Paaduka! You are most fortunate self to be in contact with the Lord's feet at all times. When Your melody-rich sound is generated, it would be heard at longer distances, as blown by the wind. So also the rich fragrance of the TuLasi on the Lord is brought about by the wind. That wind is cool. May You grant us a boon that at the critical moment of death, You will see that the melody, fragrance and coolness propagated through the wind reach us so as to remove the agony felt in all our limbs.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! RanganAthA's union with You through His holy feet makes You blessed in every way. Your pleasing Naadham, when You serve Him is the most auspicious sound to hear. That sound is blended with the fragrance of TuLasi leaves adorning Your Lord's feet and is spread by the winds far and wide. The combination of that Naadham and fragrance removes the afflictions of ours at the time of our departure from this world.

2) **Srimath Andavan's anubhavam:** This sIOkam reminds one of the ease of departure from this world for a paramaikAnthi through remembrance of Bhagavath-BhAgavatha-AchArya vishayams. Anthima smaraNam and SraVaNam for the joyous journey to Sri Vaikuntam with the help of Bhagavath- BhAgavatha SmaraNam is highlightd here. The pains and pangs of sorrow associated with the last moments on this earth are banished through such anusandhAnams and sights. Swami Desikan prays here for the blessings of hearing the PaadhukA Naadham, the experience of contact with the cool and fragrant TuLasi used in PaadhukA worship during His last moments.

3) The extraordinary good fortune of experiencing the Paadhukais during one's last moments are celebrated here. Oh PaadhukE! You have the eternal association with the sacred feet of the Lord of Ubhaya VibhUthi and have attained fulfilment in this janmam (Ranga-kshithipathi padha nyAsa dhanya aathmana: tE). During the last moments on this earth, Our minds will be agitated over the loss of eye sight and hearing et al (Tasmin kaalE Na: karaNa vigama kIEsa jAtham santhApam). You should remove (vihanyu:) that kIEsam (KaraNa KaLEbharam) fully through Your deliberate acts of making us hear the delectable Naadham arising from your bells (tE SravaNa madhuram sinjAnAdham) indicating Your sanchAram with Your Lord towards us. You should let us inhale the fragrant breeze arising from the young TuLasi leaves on You (taruNa TuLasee gandhina: gandhavAha:). These welcome experiences will banish our kIEsams during the anthima kaalam.

SIOkam 902 of Sri RanganAtha PaadhukA Sahasram

Sri: SamsAradhva srama-pariNathAm samsrithAnAm janAnAm
tApam sadhya: samayithumalam SaarngiNa: PaadhukE Thvam
ChandraapeeDE praNamathy navAm chandrikAm aapiBadhbi:
dhArA niryath salila-kaNika seekaraischchandrakAnthai:

Meaning: Oh Lord's PaadhukA! Siva who has the moon on his head is bent low before You in great respect. The moonstones on You shed torrents of water by the effect of the moon. A drop of water is adequate to remove the agony suffered by people by reason of going round and round the wheel of Samsaara.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the earlier verse, Swami Desikan pointed out that the PaadhukAs drive away the samsAric afflictions by reducing their heat. Since water is important to reduce the heat, He states that the PaadhukAs have also that element of water in them. He says: "Oh Paadhukais of SaarangapANi! When MahEswara with His crescent Moon decoration bows before You, the rays of moon fall on the chandrakAntha stones and produce a stream of water that removes the fatigue of the people affected by the heat of SamsAric afflictions". ChandrakAntha stones are known to produce water, when Moon's rays fall on them.

2) **Srimath Andavan's anubhavam:** SamsAris wander in the torrid desert of Taapa Thrayam, shrivel from the heat and rush to the side of the most merciful PaadhukAs and perform Prapatthi. The ever-compassionate Paadhukais of the Lord of Srlrangam removes the fatigue of the SamsAris and frees them from their sufferings. How does it quench the heat of SamsAram? PadhukAs have chandrakAntha gems on its surface. When MahEswaran prostrates before the Paadhukais, the rays from the crescent Moon on MahEswaran's head fall on the ChandrakAntham and cause storage of copious amounts of water inside them. With their unique property to drink in Moon's rays and transform them to water, they accomplish this storage of water. When a suffering SamsAri does Prapatthi, the water from the ChandrakAntham comes to His rescue and quenches his samsAric tApams.

3) MahEswaran has the crescent Moon as His head aabharaNam (ChandrapeeDam vahathi). When He prostrates before the Paadhukais, the cool rays from the new crescent Moon fall on the ChandrakAntham gems on the Paadhukais; these gem stones drink up (transfrom) the moon beams and store up the water inside them (navAm chandrikAm aapiBadhbhi: dhArA niryath salila karNikaa seekarai: ChandrakAnthai:). When the samsAris scorched from the tApa trayam approach the Paadhukais and perform prapatthi, the cool water from the ChandrakAntham gems quenches instantaneously the samsAric afflictions (Taapa thrayam sadhya samayithum alam).

SIOkam 903 of Sri RanganAtha PaadhukA Sahasram

vajrOpEthAm valabhidhupala-syAmaLam manjughOshAm
mukthAsAraam madhura-chapalAm veekshya VishNO: padhE ThvAm harshOthkarshAth upari
chalayan PaadhukE ChandrakAntham dhatthE nithyam dhrutha ghanaruchi: tANDavam
NeelakaNDa:

Meaning: Oh Padhuka! You have diamonds on You; have blue gems too; You shine with the pearls on You; You move about in a gentle, captivating manner with a sweet melody; You are at the feet of the Lord; You gladdeen Siva (Nilakanta).

Oh PaadhukA! The cloud of the rainy season are dark bluish like the sapphires on You. they shed streams of water like pearls. These clouds move in AakAsam (VishNu Paadham) and send out thunderous noise and brilliant lightning. On seeing these rain-laden clouds, the peacock and Sivan (with blue hue in their necks) become joyous and perform a dance of joy. The peacock's dance is seen through the movements of its feather tips. Siva's dance leads to the crescent moon on his jadai moving in a manner consistent with his dance.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** In the previous verse, Swami Desikan referred to the special stone known as Chandra Kaantham. The word Chandra KanthA has another meaning (viz), the tail of peacock. Swami Desikan develops here that idea further. He says: "Oh PaadhukE! Paramasivan dances with joy, when He sees You. In this context, He is like the peacock, which sees the rainy clouds. He sees You with the sapphires and adamantines along with the pearls that decorate You. As He bows before You standing at the feet of Your Lord and gets joyous and performs a dance that shakes the crescent Moon on His head".

2) **Srimath Andavan's anubhavam:** Maheswaran is the foremost among the devotees of Sri man NaaryaNa. Hence, He is selected by Swami Desikan as the visEsha Bhaktha Janam, who uses Naama Sankeerthanam and dancing to celebrate the glories of the Lord's Paadhukais. Like the peacock that gets inspired to dance at the sight of dark, rain-laden clouds and the sound of the thunder, MahEswaran gets inspired by the sight of the dark blue sapphires on the Paadhukais as well as by the majestic naadham of the Paadhukais as it engages in SanchAram with the Lord on top of them. MahEswaran breaks in to an outburst of dance as the peacock in the rainy season.

3) The "harshOthkarsham" (the outpouring of Joy) of MahEswaran on the darsanam of the Paadhukais with intense blue sapphires (valabhidhupala shyAmaLaam) generating sweet nAdham during their movement (manju ghOshAm) inspires Him to break into a brisk dance (TaaNDavam); that dance makes the tip of the crescent Moon on His matted locks move in rhythm (upari chandraka antham chalayan).

The joyous MahEswaran breaking in to a dance is compared to the peacock elated at the sight of the rain-laden clouds (ghanE ruchi: NeelakaNDa iva). Both MahEswaran and the peacock have blue throats (NeelakaNDa:). Rain clouds are associated with thunder (Vajram), whereas the Paadhukais have the adamantine stones (vajram). Rain cloud is dark blue (ShyAmaLA) and the Paadhukais have the dark blue hue from its sapphires (Valabhidhupalam). Both have beautiful sanchAram. With all these features in common, both MahEswaran and peacock engage in their joyous dances. One dances at the sight of the Dhivya Paadukas and the other at the sight of rain-bearing clouds.

SIOkam 904 of Sri RanganAtha Paadhuka Sahasram

shriRangEndhOscharaNakamalam thAdhrusham DhAryanthi
 kAIE kAIE saha kamalayA klrupthayAthrOthsavashri:
 gathvAgathvA svayamanugrahadhvAramunnidhranAdhA
 poUrAnnithyam kimapi kushalam pAdhukE! prucChasIva

Meaning: Oh Paaduka! You bear the Lotus Feet of the Lord, of such a great reputation as to be resorted to by all worlds as the sole resort for rescue! You move about in every procession, making Lord Ranganatha walk through streets, along with His consort. You pause at every doorstep and emit a melodious note. Is it that You enquire of the occupants, in Your great concern, 'Are You all right! Hope there is no problem'.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! The Lord of Srirangam, who makes everyone's heart joyous travels around Srirangam with His consort and is supported by You during those festive occasions. You are exhilarated by the act of bearing His lotus feet and You enter each house on His route and through Your delectable naadham inquire after the well being of the residents of those houses.

2) **Srimath Andavan's anubhavam**: This sIOkam is based on SrImad RaamAyaNam, where Lord Raamachandra during His Raama Raajyam stopped at all the houses of citizens to inquire about their Yoga KshEmams after His temporary absences from His RaajadhAni (samgramAth punarAgathya kusalam pariprucchathi). After each sanchAram for dhushtha nigrham and sishta paripAlanam as well as Uthsavams, Lord RanganAtha stops at the houses of the citizens of SrIrangam and inquires about their well-being and accepts their upachArams. This is a manifestation of His matchless Dayaa and is enabled by the PaadhukAis, which transport Him on these rounds of travel.

3) The sacred Paadhukais engaged in a noble mission of assisting its Lord are introduced as the glorious Ones facilitating the kusala prasnam of Lord RanganAtha at each of the houses of the citizens of SrIrangam during the annual, Monthly uthsavam times and other sanchArams.

The padha prayOgams of Swami Desikan here are exceptionally meaningful. SrImad AakkUr AanDavan brings this about brilliantly in His commentaries:

(a) "Sri RangEndhu": Sri RangarAjan is qualified with the "Indhu" sabdham to remind us of His cool, nectarine DayA Svaroopam .He creates aanandham in us through His darsana prApthi.

(b) "ThAdhrusam": This word is used to refer to the Paadhukais of such glories as celebrated in the VedAs. Bhagavan's glories (Roopam, GuNam, Vaibhavam, Supermacy/Parathvam) are well documented by the Veda manthrams. Paadhukais are the accompaniment and anuroopam of the Lord of such vaibhavam (ThAdhrusam Vaibhavam) and share His many glories as His SadAchAryan.

(c) "KamalayA saha kluptha-YaathrOthsava Sri: "The Lord's Paadhukais (SadAchAryAs) and MahA Lakshmi are aj-nAtha nigraha Svaroopis (Those who are not known for their anger or punishment in contrast to their Lord, who can get quite angry over the trespasses of the rules of His SaasthrAs). They are eager to rush to protect the offending jeevans from their Lord's anger as avasara pradheekshars. They travel with Their Lord to create an excuse (VyAjamAthra saapEkshathvam) to protect the bhaddha jeevan from the wrath of Their Lord.

(d) "Gathva Gathva": Their (Paadhukai's) Vaathsalyam and KaaruNeekathvam propels it to take Their Lord from house to house for the chEthanams to receive Lord RanganAthA's blessings and KaDAksha anugraham. Normally, it should be the other way around and the ChEthanams are expected to rush to the Lord's side to receive His blessings. The concern and the display of the sense of urgency by the Paadhukais bring the Lord to the house fronts of the citizens of SrIrangam.

(e) "unnidhra-naadha": Customized kusala pracchnam is made instead of the general purpose inquiry about the welfare and kshEmam of the citizens.

(f) Svayam: Instead of sending some one else in its place to enquire about the well being of the citizens, the Paadhukais comes in person and inquires after their yOga KshEmam.

SIOkam 905 of Sri RanganAtha Paadhuka Sahasram

chathuravihAriNIm ruchirapaksharuchim BhavathIm
manasijasAyakAsanaguNOchithamanjuravAm
anupadhamAdhriyEmahi mahEndhrashilAmahithAm
haricharaNAravindhamakarandhamaDhuvrathikAm

Meaning: Oh Paaduka! You are like a female beetle hovering around the Feet-lotuses of the Lord! You excel in walking gait; Your sides are beautiful; You emit a note melodious like the chord-striking arrow of Kama. You possess sapphires; like You, the beetle comes round and round; with beautiful wings, black colour, and sweet melody. May we pay respectful homage to You at all times!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! We salute You as the blue female bee, who drinks the honey from the lotus feet of Your Lord. You are like the sweet sounding bee made up of Your blue rows of sapphire, which pushes the flower arrows of ManmathA and imbues them with a sweet sound caused by Your exertions during the sanchArams. You serve as the chord of his bow made of Sugarcane plant.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! Your dark blue hue arising from the sapphires on You make You resemble a female blue bee in deep love with Your Lord. You seem to live and thrive by the honey flowing out of the lotus feet of Your Lord. For You that anubhavam of Your Lord's sacred feet seems to be the JeevAdhAram (basis for existence), BhOgyam (enjoyable entity) and pOshakam (nourishment). Your abhinivEsam (intense desire) for Your Lord, viraha vyanam (sorrow on separation from Your Lord) and ananya gathithvam (not desiring any one else as means and phalan except Your Lord) are manifestations of Your PathivrathA Dharmam. When You as a female bee are engaged in speedy flights, your movement looks like a moving dark line reminding us of the chord of ManmathA's bow.

3) Swami Desikan celebrates the many vaibhavam of Paadhukais of the Lord and states that we will reflect on that Vaibhavam every second: "Hari CharaNam aravindha makarandha madhuvrathkAm Bhavatheem anupadham aadhriyEmahi". Here PaadhukA identifies the Paadhukais as the bee (MadhuvrathikA) for the honey (makarandham) flowing from the lotus feet of the Lord (Hari CharaNam). Swami Desikan visualizes the Vaibhavam in number of ways in this sIOkam: "Chathura vihAriNee" (very skilled movements), "Ruchira paksha ruchi" (beautiful golden lustre of the sides), delectable sound as the sound generated by the chord from the bow of ManmathA (manasija sAyakAsana guNa uchitha manju svAm) and have the kaanthi reminiscent of sapphires (MahEndraseelaa mahithAm).

SIOkam 906 of Sri RanganAtha PaadhukA Sahasram

kanakaruchA jatAmuragamoULimaNIn maNiBhi-
sthridhivatharangiNIm tharaLamoUkthikadhiDhithiBhi:
kutilathayA kvachicChashikalAmaDharIkuruShE
muraripupAdhukE! puraBhidha: shirasA viDhruthA

Meaning: Oh Lord's Paaduka! When You are placed on the head of Siva, everything of his is below You. Apart from that You outdo him in every detail too! Your golden lustre defeats his hairlocks; Your gems, the gems of his serpents; Your pearls with water-current, his Ganga; the curve on Your back, his moon-digit. You are any day excellent!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukAs of the Lord, which destroyed the asuran, MurA! When Maheswaran wears You on His head, You outshine all the objects there with Your lustre and beauty. Through Your golden lustre, You surpass the lustre of His matted locks. The lustre from Your gems outshine the brilliance of the diamonds on the hoods of the serpents residing there. With the limpid lustre of Your pearls, You surpass the tranquil and limpid beauty of GangA there. Through Your slight curvature on Your back, You win over the crescent Moon in Your beauty. You put all those objects on MahEswarA's head in the second place.

2) **Srimath Andavan's anubhavam:** The supremacy of MurAri's Paadhukais over the Thripura SamhAri (MahEswaran) in all the areas of aathma guNams is the subject of this sIOkam. MahEswaran wears with humility the Paadhukais of the Lord on His head, which already has red matted locks, rathnams on the heads of the Snakes adorning His head and the lustre of the waves from GangA river and the crescent Moon. When the Paadhukais sit over the head of

MahEswaran, the lustre from the gold on the Paadhukais outshines the burnt reddish hue of the matted locks. It becomes like a lamp in front of the Sun. The red rubies on the Paadhukais outshine the gems on the heads of the snakes. The white lustre associated with the rolling waves of GangA are outstripped by the lustre emanating from the pearls on the PaadhukAs. The slightly bent middle portion of the PaadhukA exceeds in beauty the crescent Moon's lovely shape. The Lustre from the Gold is symbolic of Brahma tEjas; the Rathnams allude to the Sri Sookthis of the Paadhukais (Swamy NammAzhwAr). The slightly bent state in the middle of the Paadhukai represents the aathma guNams of humility and AnushtAna sampath. This Paadhukai outshines MahEswaran known for long penance and TapO Bhalam in every aspect of comparison.

3) Oh Paadhukais of MurAri (Muraripu PaadhukE)! Lord MahEswaran holds you with high esteem (Purabhida: sirasA vidhruthA). With Your innate guNams and external features, You lower the fitness & Beauty of all objects on Thripura samhAri's head on which you are resting. These objects are: Kanakarucha (Gold on Paadhukai) Versus JadA kAnthi, PadhukA MaNiS versus Uraga MouLi MaNi (the gems on the hoods of the snakes adorning the Jadai), Tarala mouthika dheedhi (the lustre of the Pearls on the Paadhukais) versus Thrividha TarangiNeem (Ganga river's waves) and the beauty of the slightly bent shape at the middle of Paadhukai versus the curved crescent Moon (kvachith KutilatayA SasikaIAm adharikurushE).

SIOkam 907 of Sri RanganAtha PaadhukA Sahasram

kAIE thalpaBhujangamasya Bhajatha: kAShTAm gathAm shEShathAm
mUrthim kAmapi vEdhmi ranganrupathESchithrAm padhathradhvaylm
sEvAnamrasurAsurEndhramakutlshESHApatsangamE
mukthAchandhrikayEva yA praThayathE nirmOkayOgam puna:

Meaning: The Paaduka reaches the extreme border of servility to the Lord Rangaraja, (Seshatva-Kashta), when He is on his strolls and tours. Then one wonders whether the Paaduka is only another nonpareil form of Adisesha who serves as the couch for the Lord to recline on. But then interestingly enough, when deva or asura chiefs come to serve and bow low before the Lord, a garment is tied round their crown (as parivattam or Seshavastram) and Paaduka is placed on them, when it looks almost like the pulled-out skin of Adisesha. Why it even looks like a band of rays from the pearls of the Paaduka!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! When I see Your brilliance caused by Your cluster of pearls, I am reminded of You as AadhisEshan, who has just shed His skin and is white all over. When I see the colored cloth tied around the heads of DevAs prior to placing You (SatAri) there, I am once again reminded of AdhisEsha united with His colorful skin again. You are indeed an incarnation of AdhisEsha, the bed of the Lord.

2) **Srimath Andavan's anubhavam:** The emphasis in this sIOkam is on sEshathva KaashtaI (boundary or limit of the Paadhukai being a servant/sEshan to the Sarva SEshi, Srlman NaarAyaNan. Those like the Paadhukai (Swamy NammAzhwAr) are Sarva Vidha Poojyars (worshippable by all means). Paadhukais are considered as another avathAram of AdhisEshan here engaged in serving the Lord during His various sanchArams.

3) Swami Desikan states: adiyEn considers the Paadhukais as another avathAram of Adhi sEsshan serving as the Lord's bed (Talpabhujangamasya kaamapi Moorthim vEdhmi). These wonderful PaadhukAs during their avathAram from AdhisEshan have reached the limit of servitude to the Lord (chithrAm Padhathradhvayeem sanchAra kaalE kAShtAm gathAm sEShathAm abhajath). There are 2 reasons to arrive at the conclusion that the Paadhukais are the incarnation of AdhisEshan:

- i. It is like a silver mountain (RajathAdhri nibham) in hue resembling AdhisEshan's own color. This arises from the huge amounts of Pearl embellishing the surface of the Paadhukais
- ii. When the Paadhukais are placed on the heads of the DEvAs, it sits on top of the Parivattam (SEsha Vasthram) and looks like a veritable AdhisEshan.

SIOkam 908 of Sri RanganAtha PaadhukA Sahasram

chandhrapldashiKhandachandhrashiKharachyOthathsuDhAnirJhara-
sthOkAshliShtasurEndhrashEKhararaja:shtyAnAm sthuma: pAdhukAm
brahmasthambaviBhakthasImaviviDhakshEthraJnasargasThithi-
DhvamsAnugrahanigrahapraNayini yA sA kriyA rangiNa:

Meaning: We pray to the Paaduka, closely set and perfect in form; which bears the pleasing nectar drops from Siva's moon and the pollen dust from the flowers on the heads of deva and asura chiefs, when they bend their heads closely to the Paaduka; which is to be regarded as the embodiment, in solid form, of the Divine Sport of the Lord Ranganatha, intimately interested in the role (entrusted to it), regarding creation-protection-termination duties, as well as benediction-punishment acts, in respect of all creatures bordered by Brahma at top end and a worm at the bottom end.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The nectar flows from the crescent Moon on MahEswara's head. The stamens (Makarandham) from the flowers of the garlands decorating the heads of the DevAs fall in that nectar resting on top of the Paadhukais and cause the formation of a fragrant paste. When those PaadhukAs start their movement with their Lord, they take excellent care of all the affairs of the sentients and insentients (their birth, protection, punishment for transgressions, anugrahams and their dissolution). The PaadhukAs become the representative of the Lord in performing these deeds celebrated by the VedAs.

2) **Srimath Andavan's anubhavam:** The emphasis in this sIOkam is that the Paadhukais are the embodiment of the Sankalpa Sakthi of the Lord. Through PaadhukA sambhandham, the sentients including the DevAs gain the 4 kinds of PurushArTams. The inner meaning is that SadAchArya Sambhandham saves the Bhaddha Jeevans from the cycles of endless births and deaths.

3) 1st Swami Desikan offers His prayers to the Paadhukais, which has on top the suspension/mud formed bt the union of the nectar from the crescent Moon adorning the head of the prostrating MahEswaran and the pollens from the garlands adorning the heads of DevAs bent before them. This flood of nectar from the crescent Moon mingles with the copious pollen dust to form the mud like fragrant suspension on the surface of the Paadhukais (chandra peedA sikhaNDa chandra sikhara chyOthath sudhaa--nirjara sthOkam + SurEndra sEkhara raja: sthyAnAm PaadhukA). The nectar is intermingled (aaslishtam) with the pollen dust and Swami Desikan offers His salutations to the Paadhukais displaying such a svaroopam. He recognizes those PaadhukAs as Sri RanganAthA's Leela Sankalpa Roopam (manifestation of the Sankalpa Sakthi) to bless those dear to Him (PraNayinee RangiNa: Saa kriyA sakthi). That Sankalpa Sakthi the birth (Sarga), staying for a while after srushti (sTithi), giving anugraham for the good karmAs (anugraha Sakthi), punishment according to the dhushkarmAs (nigraha sakthi), for all kinds of Jeevans (Vividha KshEthraJ-na:) from a blade of grass to the mighty BrahmA.

[SIOkam 909 of Sri RanganAtha PaadhukA Sahasram](#)

lakshmiInUpurashinjithEna guNitham nAdham thavAkarNaya-
nijiGhrannigamAnthaganDhathuLasldhAmOthThitham soUraBham
kAIE kuthrachidhAgatham karuNayA sArDham thvayA chAgratha:
pashyEyam maNipAdhukE! paratharam padhmEkshaNam dhalvatham

Meaning: Oh Manipaaduka! My last moment may occur at any time and place. Be that as it may. You will please enable me to envision at that moment: The lotus-eyed Lord with Mahalakshmi, who comes to my location with the conjunction of the jingling anklet sound and Your melody; that my ears would relish to hear; With the fragrance of the Tulasi garland enhanced in its property with the Vedantic odour, that my nose will cherish; These all being supreme; the Lord being Supreme-most. May I envision that 'Paratara Daivata'!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan expresses his personal wish to PaadhukAs in this verse. He says: "Oh MaNi PaadhukE! During my last moments of life on this earth, I beg You to come to me with MahA Lakshmi and Her Lord. May I have the blessings of hearing Your delectable sounds due to Your approach along with that that of MahA Lakshmi's ankle bells? Immediately, those sounds will remind me of the auspicious sounds of Vedic recitations. The fragrance of TuLasi from Your Lord's feet should also become available to me, once the fragrance of VedAs reaches my senses. When I sense the approach of Your Lord, Yourself, MahA Lakshmi and Her Lord should become transparent to my eyes. The divine couple and Yourself should bless me and put my mind to rest and set me on my way to Srivaikuntam.

2) **Srimath Andavan's anubhavam:** Here is another request to the Paadhukais from Swami Desikan for His anthima kaalam (Last moments of His life). Oh PaadhukE! During my last moments on this earth, Please bless me to have the experience of listening to Your Naadham as You approach mingled with those of the nAdham from the ankle bells of MahA Lakshmi arriving with Her Lord towards me! May I smell the fragrance of holy TuLasi worn by Your Lord with eyes reminding us of the beautiful lotus flower ("KamapyAsam PuNDareekAksham", a lakshaNam of His Supremacy as Para Devathai).

3) Oh PaadhukE! Let me have the blessings of hearing Your sunAdham amplified by the sunAdham of MahA Lakshmi's ankle bells during my last moments (Lakshmee Noopura sinjithEna guNitham Tava Naadham aakarNayan). Let me be blessed to enjoy the TuLasi with its Vedic fragrance during those moments (NigamAntha gandha TuLaseedhAma uTTitham sourabham aajigran). May I be blessed to have the SoubhAgyam of the darsanam of the Para VaasudEvan with MahA Lakshmi and Yourself in front of me (aham kuthrachith kaalE KaruNayA ThayA cha saardham agratha: aagatham parataram PadhmEkshaNam Dhaivatham pasyEyam).

[SIOkam 910 of Sri RanganAtha PaadhukA Sahasram](#)

vahathi kshithivyavahithAm sOpi thvAm gathiShu pAdhukE! rangl
kamaTapathiBhujagaparibruDakarivarakulashiKhariBhUmikABhEdhal:

Meaning: Oh Paaduka! You hear the person of Lord Ranganatha on You on all His peregrinations. What is striking is that the same Lord wished, so to say, to reverse the role and bear You even on Your walks! So he put mother Earth in between; took the forms, namely, the pivotal base Koorma, Adishesha, the 8 cardinal direction-elephants, the principal mountains-all being the Lord (as per the maxim 'Sarvam Vishnumayam Jagat') and bore all these and You too! May I be enabled to bear You on my head!

Special Notes by V. Sadagopan

1) UtthamUr Swami's anubhavam: Oh PaadhukE! Like You bear Him on Your back during Your Lord's journeys, He bears You at other times in the guise of bearing BhUmi DEvi. He takes the form of earth-holding tortoise (AadhAra Koormam), AadhisEsha, the elephants of the 8 directions, Kula parvathams et al. May I have the blessings of carrying You, who is carried by the Lord Himself on His head?

2) Srimath Andavan's anubhavam: Aadhi Koormam, AadhisEshan, carries Bhumi the 8 elephants guarding the directions and the 7 KulAchalams. That BhUmi supports the Paadhukais. It is ultimately the Lord, who as the SarIram for all sentient and insentient. Out of His Vaathsalyam, Soulabhyam, Souseelyam and OudhArya GuNams and His affection for You, the Lord bears You through many His many forms.

3. Oh PaadhukE! During SanchAra Kaalam, Lord RanganAthan carries You, who is over the BhUmi Piratti that He is carrying (Sa: Rangee api kshithi-vyavahithaam ThvAm gathishu vahathi). He does so through the many forms (Bhumika BhEdai: vahathi) He takes to carry BhUmi Piratti and Yourself on Her serving as His Paadhukais. These different forms to carry BhUmi Devi by the Lord are: Aadhi Koormam (KamaDa Pathy), AdhisEshan (Bhujaga PariBhrudan), 7 mighty mountains (Kulasikhari) and the 8 elephants of the directions (Karivara:).

Sri RanganAtha PaadhukA Sahasre 29th PrakeerNa Paddhathi sampoornam

30. Chitra Paddhati

(Chitra Paddhati which emphasizes a suitable fitting matrix of artistry-a specialty of Oriental poetry)

Introduction: Unlike in other Paddhathis, wherein import, interpretation and other aspects of rhetoric are important, here in Chitrapaddhati, the letter, the sound, the syllable are more important, not the meaning. There will, of course, be a meaning given.

SIOkam 911 of Sri RanganAtha PaadhukA Sahasram

prathiShTAm sarvachithrANAm prapadhyE maNipAdhukAm
vichithrajagadhADhArO viShNuryathra prathiShTitha:

Meaning: I surrender unto the Paaduka, which is the abode of all wonderful things; on which the Paaduka stands firm, the Lord, who is the very foundation for all worlds of a variety of kinds of mysterious phenomena.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** This verse illustrates AnuprAsa Chitram, which uses alliterations and repetition of similar letters, syllables or sounds. Swami Desikan uses "Pra" (Pratishititham and PrapadhyE) and "Vi" (Vichithram and VishNu).

Swami Desikan says that the world is full of wonders. The basis for this wonderful and multifaceted world is VishNu and He is firmly established in the PaadhukAs as Lord RanganAtha /Srlman NaarAyaNa. adiyEn surrenders unto those VishNu PaadhukAs, where the wonder of wonders (Srlman NaarAyaNan) is rooted.

2) **Srimath Andavan's anubhavam:** Swami Desikan salutes here the Paadhukais of Lord RanganAtha, who is the abode of all chithrams for the boon of Moksham. Swamy points out that the power of the Paadhukais to grant such a noble and gigantic boon arises from the reality of the PaadhukAs keeping within itself comfortably the sacred feet of the Lord, who is the basis (aadhaaram /support) for all the worlds and who is the grantor of MOksham. By keeping Him under its influence, Paadhukai is able to deliver the boon of Moksham to those, who seek its refuge. The situation is the same with SadAchAryAs, who have the Lord under their control/aadheenam (SvAdheenam).

3) "Sarva chithrANAm prathishtAm MaNi PaadhukAm prapadhyE" is the 1st group of words. The next set is: "Yathra vichithra jagath aadhAra: VishNu: Prathistatha:". In the 1st group of words, the gem-studded Paadhukai is recognized as the home of all chithrams (the captivating multi-hued lustre arising from the MaNi Paadhukais). Swami Desikan offers His Prapatthi for the release from the bonds of SamsAram and to gain Moksham (Bhagavath PrApthi). Swami Desikan has MahA VisvAsam in the power of the Paadhukais to grant Him Moksham. Why does He think (believe) so? Swami Desikan is convinced of the fact that the Paadhukais hold firmly the sacred feet of the Lord inside them; further the Paadhukais to respond favorably since any prayer addressed to them is answered by the Moksham-granting Lord's feet ensconced comfortably inside them. The Lord's indwellership in all objects and His status as the sole grantor of Moksham is emphasized here.

SIOkam 912 of Sri RanganAtha PaadhukA Sahasram

shruNu thE pAdhukE! chithram chithrABhirmaNiBhirviBhO:
yugakramaBhuvO varNAN yugapadhvasE svayam

Meaning: Oh Paaduka! I shall tell You an interesting feature about You. The Lord is well known to have the complexions, white, yellow, green, and black, respectively, in the 4 yugas. But You have all the colours on You at the same time.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan joins artha chithram known as apasabdhAbasa chithram and requests the PaadhukAs to hear this Chithra paddhathi. When one hears the word "SruNuE (SruNu tE)" used in this sIOkam, one would think that the word "SruNOthi" should have been used instead. This potential confusion between what is being stated and what should perhaps be there is called apasabdham. Therefore, this strange situation is described as an aabhAsam (ApasabdhAbhAsam).

Swami Desikan observes here: "Oh PaadhukE! Please hear the chitra Paddhathi that I have composed in Your honor. Also, please hear about this unusual situation about You! You possess something that the Lord Himself does not possess. He has one color for each of the 4 yugAs of the Universe (Krutha, TrEthA, DhvApara and Kali). During each of these 4 YugAs, His divine body's color changes from Krutha yugA'sWhite to red in TrEthA to golden in DhvApara and to Black in Kali. Your Lord displays just one color in each of these 4 yugAs, whereas You demonstrate many colors in the same yugA through Your multicolored gems. This Your Lord cannot do!

2) The miracle of the PaadhukAs exceeding the Lord in its display of many colors in the same Yugam is the subject here to celebrate the glory of the PadhukAa (Swamy NammAzhwAr). The great AchAryan like Swamy NammAzhwAr removes the Yuga Vaishamyam and instructs us on the easy to practise means (sulabhOpAyam) of SaraNAgathy in every yugam. BhagavAn in contrast has to devise unique aarAdhana prakAras (methods) that are suitable for each of the Yugams in deference to the Yuga Vishamyam (disparities of each yugam). Thus Padhukais (Swamy NammAzhwAr as the merciful AchAryan) is unique and excels the Lord.

3) Swami Desikan addresses the Paadhukais and requests it to "see" its varNa chithrams. Instead of using the word "pasya" to see, Swami Desikan uses the word "SruNu", which has the meaning of "hear". VyAkaraNa Saashtram supports the use of "SruNu", where "Pasya" is meant. The PaadhukA is of Suddha SatthvA form and for such forms, one sensory organ can serve as another sensory organ. This has been cited to defend the use of "SruNu" in place of "Pasya".

Lord's orderly changes in color during successive yugams (VibhO: yuga kramabhava: varNAn) to display 4 separate colors are outdone by the Paadhukais, which displays multiple colors at the same time (kramabhava: varNAn yugapath svayam vahasi).

SIOkam 913 of Sri RanganAtha PaadhukA Sahasram

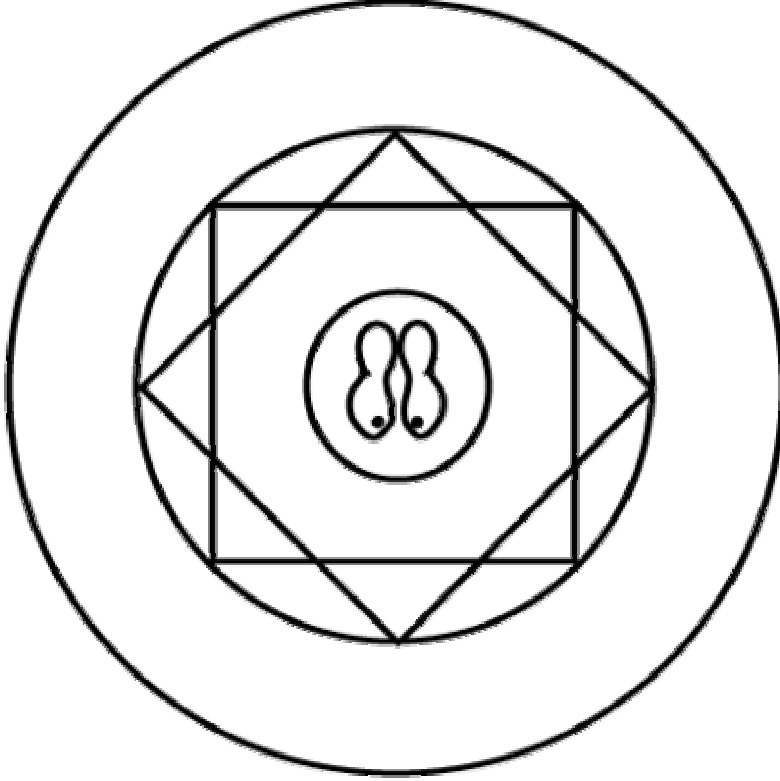
surAsurArchithA DhanyA thungamangaLapAlIkA
charAcharashrithA mAnyA rangapungavapAdhukA

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 immovables cling to it. The Paaduka is worshippable to all.

Special Notes by V. Sadagopan

7 verses of Sri RanganAtha PaadhukA Sahasram have been identified by our AchAryAs for worship on the 7 days of the week by the ladies of the house to bring auspiciousness to their families. This verse has been identified for worship on

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/thursday.html>
<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/thu-chitra-w.png>



chitrakalkha

LT. 913

Hand drawn Paadhuka Yantram by Swamy Desikan (Thursday's kolam)

THURSDAYS. Ladies should draw the *Dhivichatushkara Chakra Bandham* formed by 3 circles and 2 squares with Lord RanganAthA's Paadhukais at the epi-center. Between the 2nd and the innermost circle, the 2 intersecting squares are found in this Bhandham. This sIOkam should be recited in front of that yanthram (kOlam) with bhakthi, while mediating on the glories of the Lord's Paadhukais.

This chithra sIOkam (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 1st and 2nd lines have a symmetry of 16 letters. There is a pattern of relationship between the individual letters in the 1st and the second lines. The genius of Swami Desikan in creating symmetries and echos of sounds is abundantly displayed here. The split of the 16 letters in each of the 2 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 2 lines to fully appreciate the genius of our AchAryan to generate pleasing acoustic echos & 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 Swami's anubhavam:** Oh RanganAtha PaadhukE! The DevAs and their cousins, the asurAs worship you. 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 blesses 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. Both DevAs and AsurAs worship the Lord's PaadhukAs [Sura asura architha). 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).

SIOkam 914 of Sri RanganAtha Paadhuka Sahasram

padhmEva mangaLasarithpAram samsArasanthathE:
dhurithakshEpika BhUyAth pAdhuka rangaBhUpathE:

Meaning: May the Paaduka-which is like Mahalakshmi, in rendering a stream of auspices continuous, in terminating the continuous samsara cycle and in extirpating all sins-be ever for us, for our good!

Special Notes by V. Sadagopan

This sIOkam is set in a chithra pattern known as "GooDa chathurTam". Here all the letters of the 4th line ("Paadhuka Ranga BhUpathE:) are scattered and hidden across the previous 3 lines of the sIOkam:

PadhmEva Mangala—sarith Paaram samsAra--santhathE:
dhuritha--kshEpika bhooyAth PAADHUKAA RANGABHOOPATHE:

The 4th line consists of 8 letters: Paa, dhu, Kaa (Paadhukaa), ra, nga, bhU, pa and tE: (Ranga BhUpathE:). Let us locate now these 8 letters in the other lines sequentially.

The Letter "Paa" is found in the 2nd line beginning in the word " Paa-ram). The letter "dhu" is found in the 3rd line starting with "dhu-ri-tha--". Thus the 3 letters constituting the 1st word "Paa-dhu-kaa" are accounted for in the other lines.

The rest of the 5 letters of the 4th Paadham are found in the following word: "Ra-nga-bhU-pa-tE:" The 1st letter "ra" is found in the middle of the word in the second line:" Sam-sa-RA ". The second letter "nga" of the 4th line is found in the 1st line of the sIOkam amidst the word " Ma-NGA--La". The 3rd letter "bhU" is found in the 3rd line of the sIOkam, where one comes across"bhU-ya-th". The 4th letter of the last line is "pa". This letter is found in the second line in the 1st lime: " Pa-dh-mE-va". The fifth letter of the 4th line (Chathurtham), "tE:" is hidden at the end of 2nd line in the word: "Sam-ta-tE:"

Thus Swami Desikan created this sIOkam with GooDa ChathurTa Chithram to salute the Lord's Paadhukais. There are also Chithrams like GooDa Prathamam, where the letters found in the 1st line are scattered hidden in the other 3 lines of the sIOkam.

1) **UtthamUr Swami's anubhavam:** Swami Desikan says here that the PaadhukAs of Lord RanganAtha share all auspicious attributes of Sri RanganAyaki, the consort of the Lord. These shared attributes are: (1) Removal of all sins instantaneously (2) Putting an end to the cycles of births and deaths and (3) being the NECTARINE flood of all auspiciousness for its devotees.

2) **Srimath Andavan's anubhavam:** Paadhukais of the Lord resembles MahA Lakshmi (Sri RanganAyaki) in (1) granting its aasrithAs (those who seek refuge) I the flood of auspiciousness breaking both the banks (2) being the end of samsAra pravAham (it protects aasrithAs from the fierce flood of SamsAram) and (3) by removing all of our sins.

The inner meaning is that we should pray to Sri RanganAyaki, SadAchAryAs and the Paadhukais for gaining the fruits of the 1st 3 PurushArTams (Thrivarga Phalan) like Dharmam, arTam and Kaamam as well as "apavargaphalan" of Moksham. All the sins standing in the way of attaining these 2 kinds of Phalans are removed by worshipping Sri RanganAyaki, SadAchAryAs and the Paadhukais of the Lord.

3) The prayer is: May the PaadhukAs of the Lord of Srirangam be like MahA Lakshmi /Sri RanganAyaki (Ranga BhUpathE: PaadhukA PadhmEva BhUyAth). Which way should the PaadhukAs resemble Sri RanganAyaki? They should destroy our sins quickly like Her (Dhuritha kshEpikA bhUyAth). They should be like the flood of auspiciousness like Her (MangaLa sarith bhUyAth). They should be like Her in being the end for the recurring cycles of births and deaths (SamsAra santhathE: Paaram).

SIOkam 915 of Sri RanganAtha PaadhukA Sahasram

ananyasharaNa: sldhannananthakIEshasAgarE
sharaNam charaNathrANam ranganATHasya samshrayE

Meaning: I have no hope of help other than the Paaduka. I suffer in the ocean of grief, which is endless. I surrender unto that Paaduka.

Special Notes by V. Sadagopan

The Chithra style used in this SIOkam is known as "NirOshtyam". The letters used in this sIOkam do not make contact with the 2 lips. Recitation here does not need any help from the lips. The sIOkam is:

ananya SaraNas-seedhan anantha kIEsa saagarE
SaraNam charaNathrANam RanganATHasya SamsrayE

In the pronunciation of the 2 words of this sIOkam, "thrANam" and "Sam" in SamsrayE, one will use the 2 lips for pronunciation, if they are articulated with the ending "imm". However if one follows the rules of grammar and articulate as anusvaram, only the nasal portion instead of the lips will be involved. That would be the way to pronounce these 2 words according to NirOshtya chitra pattenen.

1) **UtthamUr Swami's anubhavam:** I who suffer so much from the afflictions caused by the ocean of SamsAra have no other recourse other than to seek RanganAtha's PaadhukAs as upAyam. Hence, I surrender unto them to rid myself of all these limitless sufferings".

2) **Srimath Andavan's anubhavam:** adiyEn is drowning in the fierce ocean of SamsAram from time immemorial due to the misfortune of not being blessed with PaadhukA Sambhandham. To escape from this horrible fate, adiyEn seeks the Paadhukais of the Lord of Srirangam as my upAyam for the Pahalan of MOksham.

The inner meaning is that the samsAra kIEsam can be banished only by BhagavAn. Bhagavath sambhandam results from AchArya (PaadhukA) anugraham and sambhandham. The upAyams other than AchArya anugraham will not be effective in getting us across the ocean of SamsAram.

3) SamsAraic afflictions are limitless (anantha kIEsa: SamsAra:). Being caught in the terrors of SamsAram is like being lashed by the fierce waves of SamsAric ocean and running the risk of drowning at any time (SaagarE Seedhan). One who has not sought the help of Sri RanganAtha PaadhukAs (ananya saraNa:) drowns in SamsAric ocean. To avoid this calamity and to overcome this misfortune, adiyEn seeks as UpAyam, the PaadhukAs of Lord RanganAtha, which protect His sacred Thiruvadis (ananya SaraNa: RanganAthasya CharaNa thrANam SaraNam samsrayE).

SIOkam 916 of Sri RanganAtha PaadhukA Sahasram

prathiBhAyA: param thatthvam biBhrathI padhmaIOchanam
paschimAyAmavasThAyAm pAdhukE! muhyathO mama

Meaning: Oh Paaduka! I pray that You bring to my vision, the para-tattva, the Supreme Lord, with lotus eyes, at the last moment of my life, when death will stare at me, when I will be senseless and in a swooned state.

Special Notes from V. Sadagopan

This sIOkam is set in the chithra poetry type known as "KriyA Vanchana prahELikaa". KriyA padham refers to the verb, which connects the subject and object in a sentence. When the verb is hidden, it is called KriyA Vanchanam. The playful and artistic use of KriyA Vanchanam is known as KriyA vanchana prahELikaa. The word vanchana PrahELikaa means a game of cheating. Swami Desikan uses the word "PrathibhAyA:" in this sIOkam, which is in the sixth case. This word looks like a yEka vachanam and makes us wonder, whether the verb is missing. Actually, PrathibhAyA: here means, please appear before me and thus fulfils the function of the verb. This is an example of the KriyA Vanchana prahEhlika style of Chithra poetry:

"PrathibhAyA: param tatthvam Bhibrathee Padhma-IOchanam
paschimAyAmavasTAYAm PaadhukE muhyatO mama"

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! During my last moments on this earth, please appear before me, who is deluded and bless me with Your vision representing the high principle of Yours based on Your Lord with the red lotus-like eyes.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! during my last moments in life, my limbs will cease to function one by one and my mind will get deluded. During those anthima kAlam, please appear before my mind with Your beautiful form, which carries the lotus eyed Lord, who destroys all SamsAric thApams! (Although the prayer is to PaadhukA to appear at the last moments of one's life, the prayer is addressed to the Lord as well since, the PaadhukA is never without its Lord).

3) Oh PaadhukE! You carry (Thvam Bhibrathi) the Lord, who is the Supreme Tatthvam (Param Tatthvam) and who has the eyes with the color of freshly blossomed lotus (Padhma IOchanam). During my last moments (parisramAyAm avasTAYAm), when my mind will be confused (muhyatha: mama), Oh PaadhukE! You should appear before me (with Your Lord)!

SIOkam 917 of Sri RanganAtha PaadhukA Sahasram

yAma: shrayanthi yAm DhatthE yalna yAthyAya yAccha yA
yA asya mAnAya yal vAnyA sA mAmavathu pAdhukA

Meaning: May that PAADUKA protect me-

Which Vishnu takes up,
Which bears Vishnu on itself,
Which moves about because of Vishnu
Which is for Vishnu
Which originated from Vishnu for His purpose,
Which secures respectability for Vishnu,
Which is attainable to us from (at) Vishnu.

Special Notes by V. Sadagopan

Summary of UtthamUr Swami's special comments: This sIokam is set up in the chithra poetry type known as "Vivakshitha anEka naama vachanam" style. AnEka nAma Vachanam means the deception (illusion) caused by the inability to split the phrases in to their many forms through the clever use of the 7 case terminations defined by the rules of the Sanskrit grammar.

Swami Desikan uses the 1st letter of the alphabet "A" denoting VishNu and uses all of its 7 vibhakthis (case terminations) successively. This type of use of the 7 vibhathis makes anyone stumble except Swami Desikan, when they attempt to split the verse in to individual words with appropriate meanings and ascending vibhakthis. The unique genius of Swami Desikan is abundantly seen in this sIokam construction in front of Lord RanganAtha in the late hours of the night as he races towards completion of the 1008 sIokams of Sri RanganAtha Paadhuka Sahasram: yAma: srayathi yAmm dhatthE yaina
yAthyAya yAccha yaa
yA sya mAnAya yai vaanyA saa maamavathu Paadhuka (917)

The proper split of words is as follows: "(Yaamm A:srayathi), (Yaa Amm dhatthE), (Yaa yEna yaathi), (aaya Yaa), (aath), (cha), (yaa), (Yaa asya maanAya), (yaa ya vaanyA) ithi padhacchEdha:

The fundamental principle behind this sIokam is the statement "akArENochyathE VishNu: SarvaIokEswarO Hari:" (i-e) VishNu is represented by the letter "A" and He is the Supreme Lord of all the worlds. The difficulty in splitting the 1st 2 words of the sIokam (Yaama: srayathi) is an illustration of this chithra category of poetry recognized as "Vivakshitha anEka nAma vachanam". The split of "Yaama: srayathi" in to meaningful combination of "Yaam A: srayathi" is not at all obvious in the beginning. Same situation is experienced in the remaining section of this verse to fit the rules of this type of chithra poetry.

1) **UtthamUr Swami's anubhavam:** What VishNu reaches out to, Which supports VishNu, which is moved by VishNu, which becomes VishNu, Which becomes the possession of VishNu, Which appeared from VishNu, Which is of utmost value to VishNu, which can be obtained from VishNu, May the pair of that AkAra Vachyan's PaadhukAs protect adiyEn!

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE! I am of limited intellect (aj-nan) and have no resources to protect myself (akinchanan). I have become your object of protection (aasrithan). You on the other hand have the Svaroopam, Sthithi and vyApAram dedicated to Your Lord alone. As a result, your Lord is very pleased with You and holds You dear to Him. You are indeed blessed. Please bless me with Tathva Jn-Anam and Bhagavath PurushakArathvam.

3) NigaNDu states: "AkaarO VishNu vAchaka:". The letter "A" stands for VishNu. All the 7 cases of "A", the VishNu Vaakyam are hidden in the 7 words of this SIOkam:

- A: yAmm srayathi =The Lord, who adorns the PaadhukAs during His sanchAra Kaalam.
- Yaa Am dhatthE = The Paadhukai, which carries the Lord
- Yaa (Paadhuka) yaathi = the Paadhukai which is enabled to travel wit Him by the Lord.
- Yaa aaya = The Paadhuka, which is for the exclusive use of the Lord.

- e) Yaa aath = The PaadhukA, which originate from Him
 f) Yaa asya MaanAya = The PaadhukA, which is for His PoojA as a SamarpaNa vasthu.
 g) Yaa yE vaanya = The PaadhukA, which is the most fit for devotion to the Lord

All the 7 cases (Vibhakthis) are thus connected to the Lord. May those Paadhukais of the Lord having its Svaroopam, Sthithi and vyApAram/Pravrutthi protect adiyEn (Saa tadhadheena PaadhukA Maam avathu)!

SIOkam 918 of Sri RanganAtha PaadhukA Sahasram

**charyAna: shoUripAdhu! thvam prAyascchithESHvanutthamA
 nivEshyase thatha: sadBhi: prAyascchithESHvanutthamA**

Meaning: Oh Lord's Paaduka! You are unexcelled in moving the Lord to bestow grace on us. We are committing sins continuously and the unexcelled procedure of atonement and expiation for sins is contemplation on You. Hence Sadhus probably always keep You in their hearts, You of undiminished Sri! (The interpretations of anuttama are included in the above gist).

Special Notes by V. Sadagopan

Paadha vritthi Yamakam Chithra formation Yamakam refers to the repetiton in the same sIOkma of words or syllables similar in sound but different in meaning, a kind of rhyme. The 2 paadhams have similar endings with the cluster of words "PrAscchithEshvanutthamA":

*CharyA na: SouripAdhu thvam prAyascchithEshvanutthamA
 nivEshyase thatha: sadbhi: prAyascchithEshvanutthamA (918)*

1) **UtthamUr Swami'sanubhaavam:** Oh Paadhukais of the Lord! You are treasured in the hearts of righteous people since You are the best of religious acts of atonement (prAyascchitham) for sins committed. You are the best in invoking Your Lord to banish our sins and thus become the best of atonements".

Swami Desikan suggests that the PaadhukAs, which have the power of appealing to Lord and bring Him before the devotees are even more effective than Sri Devi in pleading the cases of sinners. The word "anutthamA " appearing twice in this sIOkam has different meanings in conformity with the PaadhAvritthi yamakam pattern of this chithra style. The word "anutthamA " refers to the Lord denoted by the letter "A" in the PraNavam in the 1st Paadham; in the second paadham, the same word means the One (PaadhukA), whose glory is unexcelled.

2) The inner meaning is that PerumAL, ThAyAr and PaadhukAs of the Lord (SadAchAryAs) are inseperable from each other. In our reflections (anusmaraNam), all the 3 of them have to be included. When one thinks of the Paadhukais of the Lord, it becomes the most celebrated and powerful PrAyascchitham for all of our sins. Paadhukai becomes the Utthama and PrAdhAna angam for all KarmAs. Reflections on them at the end of the prescribed karmAs move the karmAs to the succesful Poorthy stage. They serve as the adhvidheeya upAyam for the growth of SrEyas and Kaimkarya Poorthy.

3) Oh PerumAL's PaadhukE (Souri Paadhu)! Thou art the top most among PrAyascchithams, when it comes to removing our sins (Thvam Na: prAyascchithEshu anuttamA). People performing karmAs experience deficiencies (IObham) in ManthrAs, TanthrAs, KriyA, dhravyam and niyamam (Manthra IObham, Tanthra IObham et al). As a result, the KarmAs do not reach completion stage. The SmaraNam and dhyAnam of Paadhukais by the righteous ones fills these deficiencies and completes the KarmAs (Tata: Sadbhi: chithtEshu nivEshyase). The charyA (Observed rites) becomes as a result superior (anutthamA).

[SIOkam 919 of Sri RanganAtha PaadhukA Sahasram](#)

rAmapAdhagathA BhAsA sA BhAthA gadhapAmarA
kAdhupAnancha kAsahyA hyAsa kAnchanapAdhukA

Meaning: Paaduka, which settled on the Feet of Rama protected by its Effulgence, the Devas from all their miseries. That Gold Paaduka was dedicated to the Lord by Brahma. It is the protector fo Siva. Its dazzling brilliance is unbearable to the sun. (It is unbearable to any but who worship it). For conferring all-round wealth and welfare on Ayodhya-kingdom, it came here.

Special Notes by V. Sadagopan

Raama-paada-gathA-bhAsA saa bhAthA-gadha-pAmaraa kaadh-upAnanja-ka-asahyA hyAsa kAnchana-pAdhukA

1) **Anubhavam ofUtthamUr Swami:** This type of chithrA poetry is known as " PaadhAnuloma prathilOmam". This is also a kind of yamakam. If one considers this sIOkam to be made of 4 quadrants, the 1st 2 quadrants have a mirror image effect; so does the 3rd and the 4th quadrant. The 1st quadrant "RaamapadhagathAbhAsA" is an exact mirror image of "saabhAdhagadhAmarA". If we start reading from right to left, we get exactly the 1st quadrant. The same situation prevails with the 3rd and the 4th quadrant. There is coherent meaning conveyed thru the 2 quarants of the 1st and 2nd pAdhams as mirror image inspite of the clever structuring of the individual paadhAs. For developing the meaning, the verse has to be split in to the following prose order: "Raama paadha gathA, bhasA, Saa paadhA, aagatha paamara, gath upa, ananjakAsahyaa, hi, aasa, kaanchana paadhukA".

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/revsyb.html>

1) **Meaning according toUtthamUr Swami:** The golden paadhukAs that reached RaamA's feet have movement marked by their brilliant lustre; through that lustre, they protect the DevAs from any illness or calamities and are foes to those, who are disrespectful to them. They are indeed the reasons for the protection of the Raajya Lakshmi of the kingdom of Raghus, when Raama was away for 14 years.

2) **Srimath Andavan'sanubhavam:** The golden Paadhukais of Lord RanganAthan have (1) Aasritha soulabhyam with the Lord and therefore arrived in BhU Lokam from Brahma Lokam with the Lord (2) have power to remove all aathma vyAdhis and external enemies /bhAhya Chathrus (3) have power to burn even Sooryan through its tEjas. Thus they have Soulabhyam, Daya and tEjas like their Lord. That empowered them to rule over AyOdhya as the representative of their Lord during His exile.

3) The PaadhukAs have attained RaamA's sacred feet (Raama paadha gatha). They arrived at Srlrangam with Srlranga VimAnam from Brahma's abode of Sathya IOkam (Kaath upAnanja). This story is well known (BhAthA aasa hi) from Srlranga MahAthmyam. The PaadhukAs have the tejas that will even burn the Sooryan (Kaa asahyA). Kaa means Brahma, Sooryan and the Lord as well. They remove the diseases of the mind of the DevAs (agadhapA= gadham+ pa+a;Gadham is illness; Paa means to protect and "a" means does not have). The ones who have protection from illness are the DevAs due to the anugraham of the paadhukAs. Linked together, "agadhapA: amarA:" results. These illnesses are: ahankAra, MamakArams as Aathma vyAdhis.

[SIOkam 920 of Sri RanganAtha PaadhukA Sahasram](#)

bADAGhALIJhAtathucChE gATHABhAnAya PhullaKhE
samADhoU shaTajicchUdAm vruNOShi haripAdhukE

Meaning: Oh Lord's Paaduka! Firm sins, in their numerous hordes, constitute a dense forest of bushes and herbs. When they are removed it is a clear space. Such a cleansed heart is necessary for yoga to succeed. That was Nammazhvar. You sat in his head so as to make way for the delivery of his holy hymns for the benefit of the world. or The cleansed, pure heart of Nathamuni was fit for yoga practice. The holy hymns of Nammazhvar were delivered to him. And from then on it benefits the whole world; also by You (as Satakopa) sitting on the heads of all people.

Special Notes by V. Sadagopan

Here another chithram known as "apunuruktha vyanjanam" is used by Swami Desikan to salute Swamy NammAzhwAr, Naadha Muni and the PaadhukAs. Punarukthi means to repeat a statement or phrase or a word. Apunarukthi is the opposite: nonrepetitiveness. Vyanjanam means figurative or elliptical mode of expression. In Vedic terminology, Vyanjanam also means to decorate or adorn or annoint thoroughly. Hence, we can assume that this sabdha chithram has the meaning of nonrepetitive adornment. The "hul" aksharam mentioned once is not repeated again anywhere in this sIOkam to satisfy the rules of Apunurukthi vyanjanam.

1) **UtthamUr Swami's anubhavam:** Oh Hari PaadhukE! You adorn the heads of all. You transform the people with deep rows of sins in to the righteous ones through the form of NaadhaMuni, who performed yOgA to gain Tamil Vedams from Swamy NammAzhwAr Himself.

Swamy NaadhaMuni wanted to transform the sinners in to righteous ones (PuNyAsAlis) through the propagation of the sacred aruLiccheyalkaLs of Swamy NammAzhwAr. To accomplish this goal, He reached a state of blemishless tranquility and won over inertia and became Sawmy NammAzhwAr Himself and spread the wealth of Tamil VedAs through the symbolic act of SatAri sitting on the people's heads to bless them.

2) **Srimath Andavan'sanubhavam:** Oh PaadhukE that removes all the blemishes of aasrithAs! You have the same tendency like your Lord in the matter of those, who seek Your protection. It is because the Paadhukais have their Lord's Thiruvadi inside them.

3) Oh Hari PaadhukE! Deep dhyAnam about You banishes the assembly of all heinous sins (BhADA agha aaLi jaaDa tucchE). You stay on the top of Swamy NammAzhwAr's head (sezhum paRavai thAnErit-thirivAn tann thALiNai yenn talai mEIE). BhagavAn has saanidhyam (presence) on Swamy NammAzhwAr's head in rSpone to his deep dhyAnam (SammAdhou SaThajith chUDAm vruNOshi). The Paadhukais attain now a delightful roopam and makes ThiruvAimozhi luminous (GaaTA aabhAnAya pulla khE vruNOshi).

SIOkam 921 of Sri RanganAtha Paadhuka Sahasram

sA BhUpA rAmapArasThA viBhUpAsthisapArathA
thArapA sakrupA dhuShtipUrapA rAmapAdhuka

Meaning: Oh That Paaduka! How potent it is! It constitutes the very extreme limit of a worship-ritual of the Lord, since no such worship is regarded as complete without homage to the Paaduka. It protects the Lord (who is implied in the pranava mantra), during His strolls from thorn and stone. With great pity on us, it drinks off all our defects and sins. So great is Rama Paaduka. It is at the feet of Rama-it is the most delectable object of enjoyment for a soul.

Special Notes by V. Sadagopan

This verse is set in the chithra Bhandham known as Muraja Bhandham. Muraja means a large drum. Muraja bhandham refers to a verse arranged artificially in the form of a drum. The 32

words of this verse split across 4 paadhAs consisting of 8 letters each and takes on an architecture of a long drum with its characteristic symmetries of the leather ropes seen on the body of the drum:

Saa bhU paa raa ma paa ra sTA
 vi bhU paa sthi Sa paa ra thaa
 thaa ra paa Sa kru paa dhu shDi
 poo ra paa raa ma paa dhu kaa

Please enjoy the view of a long drum anchored at 3rd and sixth letters of each of the 4 Paadhams with the letter "Paa". Please also enjoy another symmetry with the words "ra", "bhU", "dhu" and "ma" across the 4 paadhams. Swami Desikan tightly weaves meaning of the sIOkam in, while constructing this marvellous Muraja Bhandham in the sIOkam:

Saa bhUpaa RaamapArsTA vibhUpaasthisapArathaa
 taarapaa sakrupaa dhushDipoorapaa Raama paadhukaa

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/drum.html>

1) **UtthamUr Swami's anubhavam:** Those Raama PaadhukAs are saluted by the VedAs; they are engaged in adoring the Lord's feet with their eulogies. The Lord's PaadhukAs have compassion as its characteristic virtue and drinks up all the dhOshams of its devotees. Those PaadhukAs returned to Raama's holy feet after ruling the kingdom for 14 years as the Lord's representative.

2) **Srimath Andavan's anubhavam:** In the previous sIOkam, it was suggested that the Paadhukais travelled on their own for fulfilling the prayers of those, who sought its refuge. In this sIOkam, the reason is given for such an initiative. The intense compassion (Parama Krupaa) of the Paadhukai is identified as the reason.

The PaadhukAs have many attributes possessed by their Supreme Lord (Parathva Soochaka Jn-Ana Sakthi Vaibhavams). Instead of hiding them from those who seek thier refuge, the Paadhukais shower them with their intense compassion. AchAryAs are like the Lord's Paadhukais. They are also deeply rooted in their Lord (Sthira Prathishtai in Para Brahmam) and are under the influence of their Lord to establish His Saasthrams and injunctions. They chase those who advocate nonadherence to veda maargam and defeat their arguments to strengthen the way of the VedAs. (The AchAryaas like the Lord's Paadhukais remove our sins by casting their kayNA KatAkshams (Tadh dhurshthi gOcharaa: sarvE muchyanthE sarva-kilBhishai:). Among all the auspicious attributes of the AchAryAs and the Paadhukais, the Dayaa guNam is the most prominent one).

3) The key instruction here is: "Saa Raama PaadhukA sakrupA" (i-e), the revered Raama PaadhukAs of limitless auspicious attributes have indescribable and intense compassion (DayA) for us. What are some of these auspicious attributes and functions of the PaadhukAs? What indeed are they noted for? The Raama Paadhukais unite with the Lord to establish the maryAdhais given to Vedam and our sanAthana dharmam and they protected Bhumi, the middle IOkam, when Raama was away on exile (bhUpaa Raama pAra sTA). It is established in Raamaa with special recognition and has influence; They serve as boundary to Raama guNams (Raama PaarasTA).

The Paadhukais serve as the final limit (yellai nilam, Kaashtai) for Bhagavath upAsanam (Vibhu: upAsthi sapArathA). Bhagavan's dhivyAthma svaroopam is pervasively present everywhere befitting His name as "Vibhu". The final point of the UpAsanam of that Lord is Dhivya PaadhukA dhyAnam. One arrives at that final step after traveling step by step thru the stages of: dhivyAthma svarropa dhyAnam, dhivya mangaLa vigraha dhyAyanam, dhivya charaNAravindhha dhyAnam culminating in Dhivya PaadhukA DhyAnam. The dhyAnam about the Lord's Paadhukai is the last among the steps for UpAsana.

The PaadhukAs are also: "Taara paa". The word "Taara" denotes BhagavAn, who is PraNava Svaroopi. The PadhukAs protect the sacred feet of that Lord and becomes "Taara paa". It is also "dhrushti poora paa". Dhrushti stands for dhOshams. Dhrushti poora stands for the abundant (flood of) dhOshams. "Paa" means one who drinks it all. Therefore like the sage Agasthyar, who drank the oceans with one sip from his cupped palm, the Paadhukais through their Mangala dhrushti drinks up all the dhOshams of those, who seek their protection. Those Raama PaadhukAs are intensely compassionate (Saa Raama PaadhukA Sakrupa, SakrupA, SakrupA).

SIOkam 922 of Sri RanganAtha PaadhukA Sahasram

kArikA na na yAthrayA yA gEyA asyasya BhAnuBhA
pAdhapA haha siDdhAsi yajnyAya mama sA anjasA

Meaning: The Lord's Feet, by their effulgence, would dispel the darkness of all the worlds. For those Feet to go to places, Your help is essential. One will have to praise this unique privilege You enjoy. Nevertheless, You have come here to me, being ready for receiving my ablutions and other kinds of homage. What a wonderful thing!

Special Notes by V. Sadagopan

The sabdha chithram incorporated in this verse is known as "anathiriktha padha tadhArTaanulOma prathilOmam". "anathiraktha" means unsurpassed. AnulOmam stands for natural order and PrathilOmam refers to the reverse order. The sabdha chithram has an unsurpassed symmetry in the sounds that it makes, when read repeatedly:

kaarika na na yaathrayaa yaa gEyAsyasya bhAnubhA
paadhapaa iha siddhAsi yaj~nyaaya mama saanjasaa

The PrathilOma (Reverse) paadam of this sIOkam having the same meaning of the regular(krama) Paadam befitting the sabdha chithram chosen by Swami Desikan is:
sanjasaa mama yaj~nyaaya siddhAsi paadhapaa
bhAnubhAsyasya yaa gEyA yAthrayA nana kaarika

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/revmea.html>

1) **UtthamUr Swami's anubhavam:** Oh PadhukE! We have to salute You for Your intensity of resolve to accompany Your Lord in His travels to remove the darkness of ignorance that threatens to engulf the universe, when Dharma is in decline. In this context, You come close, when I meditate on You. I am indeed fortunate and am very happy about Your blessings.

2) **Srimath Andavan's anubhavam:** In the previous sIOkam, the DayA guNam of the Paadhukais were praised. Their Supreme Lordship in association with their Lord (Parathva Ubhayuktha guNams) overwhelmed Swami Desikan. He had naicchiyam (discomfort) about his unfitness to approach them. He was about to stay away from the noblest PaadhukAs driven by his feelings that he is anarhan (unfit). The ever-compassionate PaadhukAs rejected this anarhAnusandhAnam by Swami Desikan and used the guNams of Vaathsalyam, Souseelyam and soulabhyam to win Swami Desikan back to Them and blessed him to perform AarAdhanam for Them without feeling discomfort. Swami Desikan responds to that anugraha visEsham and eulogizes the flood of DayA of the PadhukAs and states that he has no more wants in this world. The inner meaning is that SadAchAryAs are pleased with even a small respectful gesture of the totally unfit sishyaas and bless them with lasting anugraham (kaTamchith upakArENa kruthinaikEna thushyathi).

Swami Desikan says: Oh PaadhukE, who is responsible for the sanchAram of the Lord and the sarIra yathrais of the Jeevans as well as their Aathma yaathrais! Your glories shine just like the

Sun. You have taken pity on a lowly one like me and have rushed to bless me with the boon of Your worship. This is indeed a matter of great surprise and joy.

3) You are the power behind the 3 kinds of YaathrAs: Bhagavaan's SanchArams, the dEha Yaathrais of the chEthanams and the aathma yaathrais of the Jeevans at the time, when their bodies fall down (Yaa Yaathrayaa: na kaarika na:). You are fit for stuthi (praise, adulation, eulogy) because of Your parama KalyANa guNams (gEyA) and shine like the radiant Sun (BhAnupaa). Just as You protect the Lord's Paadhams (Asya Paadhapaa asi), You stand by to rush quickly (ajamsaa) to my side to be worshipped (Yaj-nAya siddhasi). I am a totally unfit one to come near You and even then, You rush to me even before I could dare to approach You and command me to perform Aaraadhanam for You without hesitation (Asya Paadhapaa Saa mama yaj-nAya ajmasaa siddhasi).

SIOkam 923 of Sri RanganAtha Paadhuka Sahasram

sArAGhavA shruthoU dhruShtA pAdhukA sanrupAsanA
salAGhavA gathou sliShtA svAdhurmE sadhupAsanA

Meaning: The Paaduka is an excellent dish, delectable for me, to contemplate on-the Paaduka, that shines at the Sruti's head (It is the subject of the Vedas), the one that was inseparable from Rama, the one that ascended the throne, when Rama went to the forest; the one that stuck to the Lord's Feet and achieved many things in an easy, listlessly sportive manner. I enjoy relishing that Paaduka!

Special Notes by V. Sadagopan

The sabdha chithram used here has the architecture of a flying arrow. Hence, it is called Sara Bhandham. It has a sharp front and a distinct tail; the five of its intermediate parts are linked by 4 individual aksharAs to form the full body of the arrow as seen below:

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|-----|
| sru dhra paa kaa nru |
|-----|
| sa raa gha vaa tau shtaa dhu sa | paa sa naa----->
|-----|
| ga sli svaa mE dhu |
|-----|
```

One can see the symmetry from the sIOkam construction:

sarAghavA sruthou dhrashta paadhukA sanrupAsanA
salAGhavA gathou yaa gEyA svAdhurmE sadhupAsanA

After reading the 1st 4 aksharams (Sa, raa, gha, vaa), one has to go upwards to the next aksharam on the upper line (sru) and return to the aksharam "tau" found in the middle line and repeat this exercise to get the 1st line of sIOkam.

Next, one has to use the rule that the aksharam "ra" and "la" have no abEdham / difference (similar to Va-bhayOr abedha:). Then the 1st 4 aksharams of the 1st line (Saraaghavaa) will become "salaaghavaa" as the starting 4 aksharams of the 2nd line. After this transformation exercise, we have to go past the "salAGhavaa" to the next aksharams through an exercise similar to the above: That will give "salaaghavaa gathou slishta svAdhurmE sadhupAsanA".

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/arrow.html>

2) Srimath Andavan's anubhavam: Swami Desikan says that the supremely noble Paadhukais conferred great blessings on him, who was least fit to receive them. The Paadhukais made it

possible for him to perform AarAdhanam for Them. Swami Desikan prays for the development of Parama Bhakthi for Them in this sIOkam: "Oh PaadhukE! It is not enough that You have become the easily accessible (param sulabham) object of worship (aarAdhya vasthu) for me but You should reveal to me your many glories and generate Parama bhakthi in me for You."

3) The Paadhukai is with its Lord in all states (SarAghavA). It is recognized as the inner content of the vedAs (Sruthou dhruhtA). It sat on throne of the lineage of Raghur (SanrupAsanA). During sanchAra kaalam with its Lord, it has the skills to carry the Lord elegantly and quickly (salAghavA). As a pair, the Paadhukais are never separated from each other (SlishtA). The Paadhukais are the object of worship by the righteous (sadhupAsanA). Swami Desikan's prayer is: May the Paadhukais become the enjoyable object of my Parama Bhakthi (SadhupAsanA PaadhukA mE SvAdhu:)!

The auspicious qualities of the Paadhukais of BhagavAn are: Bhagavath Parathva Saamyam (Superiority like the Lord through eternal association with Him), Sruthi PrathipAdhyathvam (being an object of celebration by the VedAs), Bhagavath kaarya nirvAha SaamarTyathvam (skills in leading the duties assigned by their Lord), LokAnugrahaaarTa sanchAra seelathvam (Travels for blessing the world), asooyAdhi dhOsha rahithathvam (state of freedom from malice and other dhurguNams), Parama Maithrathvam (Extreme friendliness and approachability), SadhupAsyathvam (fit object for worship by the Righteous). All these noble guNams are also shared by SadAchAryAs.

SIOkam 924 of Sri RanganAtha PaadhukA Sahasram

kAvyAyAsThitha mAvargavyAjayAthagamArgakA
kAmadhA jagatha: sThithyal 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 verse set 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 2 geometric patters: (1) 4 circles with an empty center (inner most) circle and 5 lines starting from the periphery of that inner circle and reaching out to the outtermost circle (2) 5 linked lotus petal shaped patterns with a common axis with 2 intersecting triangles formed by lines drawn from the center of those 5 lotus petals.

The sIOkam yielding 2 types of Garuda gathi chakra Bhandahm has 32 aksharams to form the yantram. Each paadam has 16 aksharams. 20 of the 32 aksharas have been included in the formation of the 2 Garuda gathi chakra bhandhams. Among the 20, the akshara that is represented twice is "nga: (R-nga and Pu-nga-va) found in the 2nd paadam. Rest of the aksharams appear only once in the Bhandham, although they may occur more than once in the sIOkam.

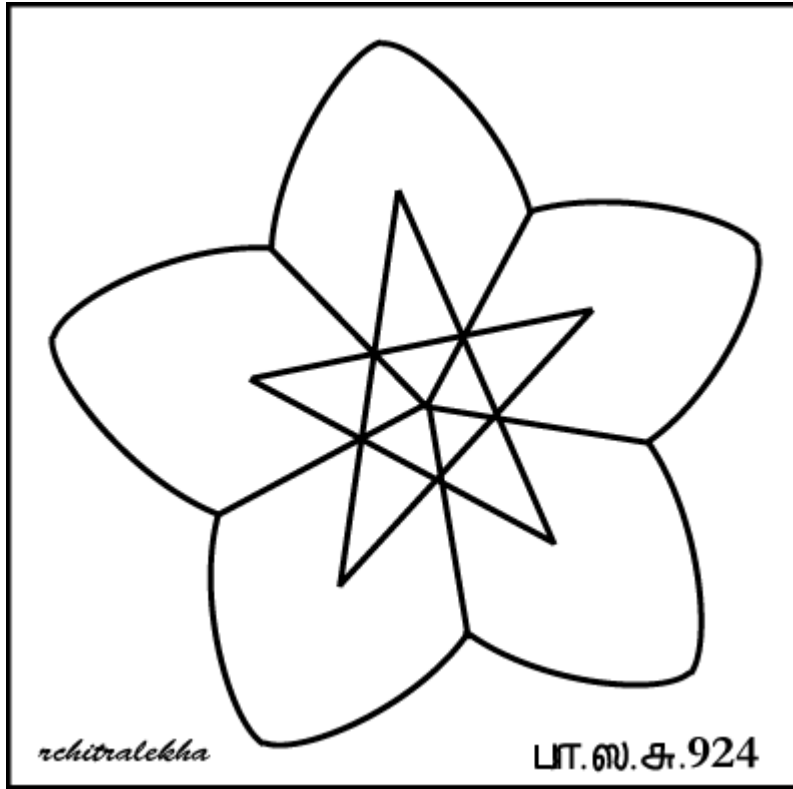
The aksharam "Kaa" has a special place in this verse. It appears 4 times at the beginning and the end of each of the 2 paadhams (kaa-vyAya, Maarga-kaa, kaamadha and Paadhu-kaa). This aksharam "Kaa" is represented only once in the Bhandham.

The Garuda gathi bhandham is split in to 5 sectors and each incorporates 4 aksharAs adding up to a total of twenty. Only "nga" is repeated twice as one of the main aksharAs of the word, "Ranga". The 4 fold patterns of aksharAs in the 5 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 2nd version, the empty space is split in to 5 triangles, 2 intersecting triangles from 5 points as in many yanthrAs. The outer most structure has 5 petals with 5 petals with 5 apices. This bhandham is patterned after the flight pattern preferred by Garuda Bhagavan, another transport (Vaahanam) for the Lord like the PaadhukAs.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/friday.html>

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/fri-chitra-w.png>



Hand drawn Paadhuka Yantram by Swamy Desikan (Friday's kolam)

1) **UtthamUr Swami'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 Srlmadh RaamAyaNam, PaadhukA Sahasram and other Kaavyams /ithihAsams.

3) Oh Rangapungava PaadhukE! You have the short movements (SanchArams) that lead one quickly to MahA Lakshmi's Sannidhi for Lakshmi KataAksham (Maa aavarga vyAja yAtha ga maargakaa). Even through svalpa sanchAram (limited movements), PaadhukAs are able to confer conspicuous wealth (KaamadhA). For the sake of the auspiciousness of the world, the Paadhukais became the subject matter of Kaavyams.

SIOkam 925 of Sri RanganAtha PaadhukA Sahasram

surakAryakarI dhEvi rangaDhuryasya pAdhukA
kAmadhA kalithAdhEsha charanthI sADhuvarthmasu

Meaning: Ranganatha Paaduka- Good Paaduka, it can be referred to, as It does the Devas' works. It grants whatever one asks for. It issues orders conducive to the society. It passes through good paths. It is divine-in all respects, like the Sruti (Veda).

Special Notes by V. Sadagopan

1) **UtthamUr Swami's insights:** This sIOkma is set in "dhvisrungADaka chakra Bhandham". This sIOkma has also 32 aksharams split in to 2 Paadhams of equal length. This Bhandham uses 24 aksharams made up of 12 duets in 2 adjacent circles: surakaaryakaree Devee Rangadhurya-supAdhukA kaamadhA kalitAdEsA charanthi Saadhuvarthmasu The outer circle of this Bhandham has the portion of the 1st paadham barring the last 4 aksharams (Surakaarya-karee Devee Rangadhurya). The inner circle has also 12 aksharAs. It is however tied together in a specific pattern with aksharAs in the outer circle to form a coherent pattern of words seen in the 2nd paadham. The sequence of aksharAs is as follows based on the numbering scheme indicated in the chakra diagram: Su (1), Paa(13), dhu(14), kaa(3); kaa(3), ma(15), dhaa(16), ka(5), li(17), taa(18), dhE (7), saa(19), cha(20), ra(9), nthe (21), saa(22), dhu(11), va(23), rthma(24) and Su(1) .

Our acharyaas for paadhukaa worship recommends this slokam on fridays by the ladies of the house.

2) **Srimath Andavan's anubhavam:** In the previous sIOkam, Swami Desikan recognized the incarnation of the Lord's Paadhukais (Swamy NammAzhwAr) for protection of the universe (IOka RakshaNam) and that they facilitate Lakshmi KataAksham and has the glories (Vaibhavam) of being celebrated in IthihAsams and Kaavyams. Swami Desikan did not make these references for just praise (sthuthi). In this sIOkam, Swami Desikan points out that the Paadhukais in reality are helpers (sahakAris) for the Lord to perform His dance on the stage (Rangam) at the BhUIOka Vaikuntam. The PaadhukAs fulfil the requests of the DevAs (through anugraham), destroys the asurAs (nigraham), establishes the codes of conduct (Vidhi) prescribed by Sruthis and performs upadEsams to avoid those prohibited by the VedAs (nishEdhams). The PaadhukAs move in the righteous path of Bhagavath Kaimkaryam and sets an example for others to follow Them. They follow the command of the Lord and conducts His affairs with flair. If we comprehend correctly the svaroopam and SvabhAvam of these sacred Paadhukais, all PurushArTams will be within our reach.

3) The PaadhukAs bless the DevAs with auspiciousness and chase away the dangers experienced by them (Sura Kaarya karee). The PaadhukAs are the enforcer of the commands of the Lord coded in the Sruthi and Smruthi as His Aj-nAs (klaitha aadhEsA). They travel in the path of the righteous (Saadhu varthmasu charanthee). She is the Devi for the Lord, who delights in performing His dance of creating, protecting and dissolving the world and helps Him with that dance (Rangadhuryasya Devi PaadhukA). She fulfills the wishes of those, who seek Her help and protection (KaamadhA Devi PaadhukA).

[SIOkam 926 of Sri RanganAtha PaadhukA Sahasram](#)

BharathArADhithAm thArAm vandhE rAGhavapAdhukAm
BhavathApADhithAnthAnAm vandhyAm rAjlvamEdhurAm

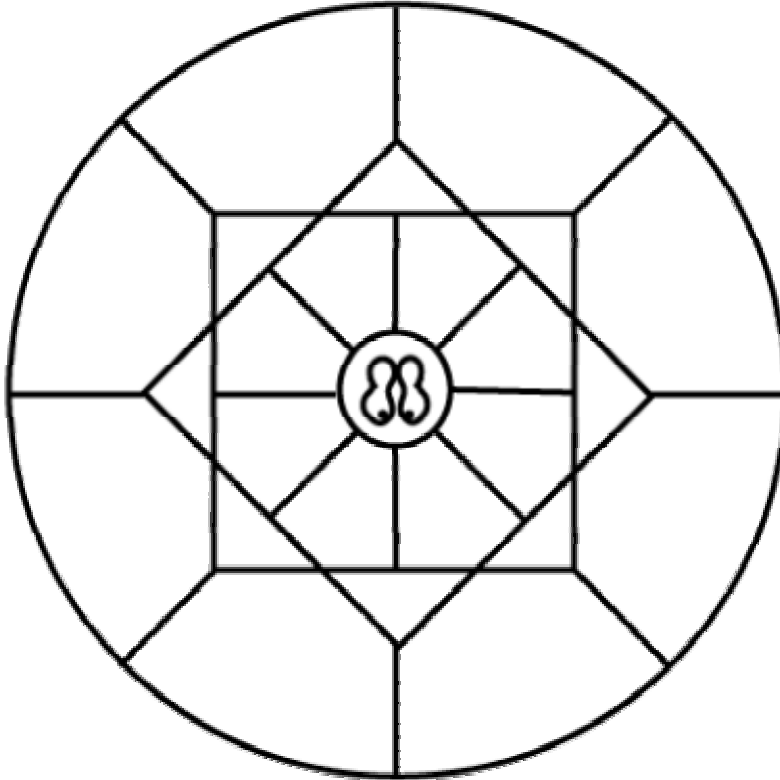
Meaning: I pray to Rama's Paaduka, Which was reverentially worshipped by Bharata, Which is of highest potency, Which is worthy of worship by any one who has suffered samsara misery and mental agony; and Which is surrounded by lotus flowers dedicated in ritual oblation.

Special Notes by V. Sadagopan:

This sIOkam 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 4 units. Dhvi chathushkam refers hence to twice the set of 4 (i-e) 8. There are 8 triangles in this geometric pattern that gives the chakram its name.

The geometric representation is realized in 2 ways: One has an abstract pattern with 2 intersecting squares and 2 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 sIOkam.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/monday.html>
<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/mon-chitra-w.png>



achitrakalpa

பு. 926

Hand drawn Paadhuka Yantram by Swamy Desikan (Monday's kolam)

1) UtthamUr Swami's anubhavam: Swami 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. Swami 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 3 kinds: Aadhya Athmikam, Aadhibhouthikam and Aadhidhaivikam. These are the Taapa thrayams linked to SamsAric life. They are experienced by aadhi tAntAs (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). Bharathan worshiped these glorious Paadhukais during the Vibhava avathAram of the Lord (Bharatha AarAdhithAm). BharathA recognized them 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 thAnthAnAm vandhyAm).

SIOkam 927 of Sri RanganAtha Paadhuka Sahasram

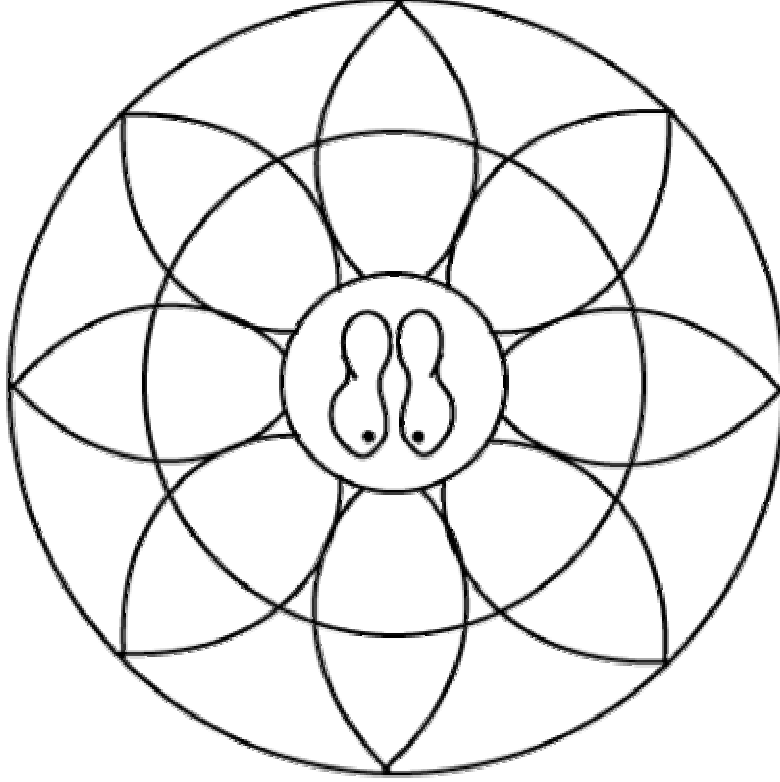
kAdhupAsyasadhAIOkA kAIOdhAhruthadhAmakA
kAmadhADhvariramsAkAkAsA rangEshapAdhuka

Meaning: Sages contemplate upon the Paaduka (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*.

Special Notes by V. Sadagopan

This verse is set Chathurara-chakra Bhandham or 4 leaved chakra bhandham. It is also represented as Ashta dhaLa Padhma Bhandham (8 petalled lotus). The ladies of the house for worship use this 8 petalled lotus pattern on WEDNEAYS Swami Desikan. The letters of the sIOkam are removed during the household use and the letter "Kaa" found at the center of the yantram is replaced by Sri Raama PaadhukAs.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/wednesday.html>
<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/wed-chitra-w.png>



rchitrarekha

LT. 927

Hand drawn Paadhuka Yantram by Swamy Desikan (Wednesday's kolam)

1) **UtthamUr Swami's anubhavam:** The sages, whose food is water, only, meditate upon The PaadhukAs of Lord RanganAtha. 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 entiity. 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 benovolent 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 practise) and remove our AjnAna Samsayam viparyams (dangers of doubts arising from our nescience).

3) "Ka + ath" combine to give the word Kaadhu, a synonym for the Sages, who perform intense tapas while consuming water only. The dhivya they meditate upon Paadhukais 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).

SIOkam 928 of Sri RanganAtha Paadhuka Sahasram

pApAkUpArapALIpA thripAdhIpAdhapAdhapA
krupArUpA japAIpA svApA mApAnnrupADhipA

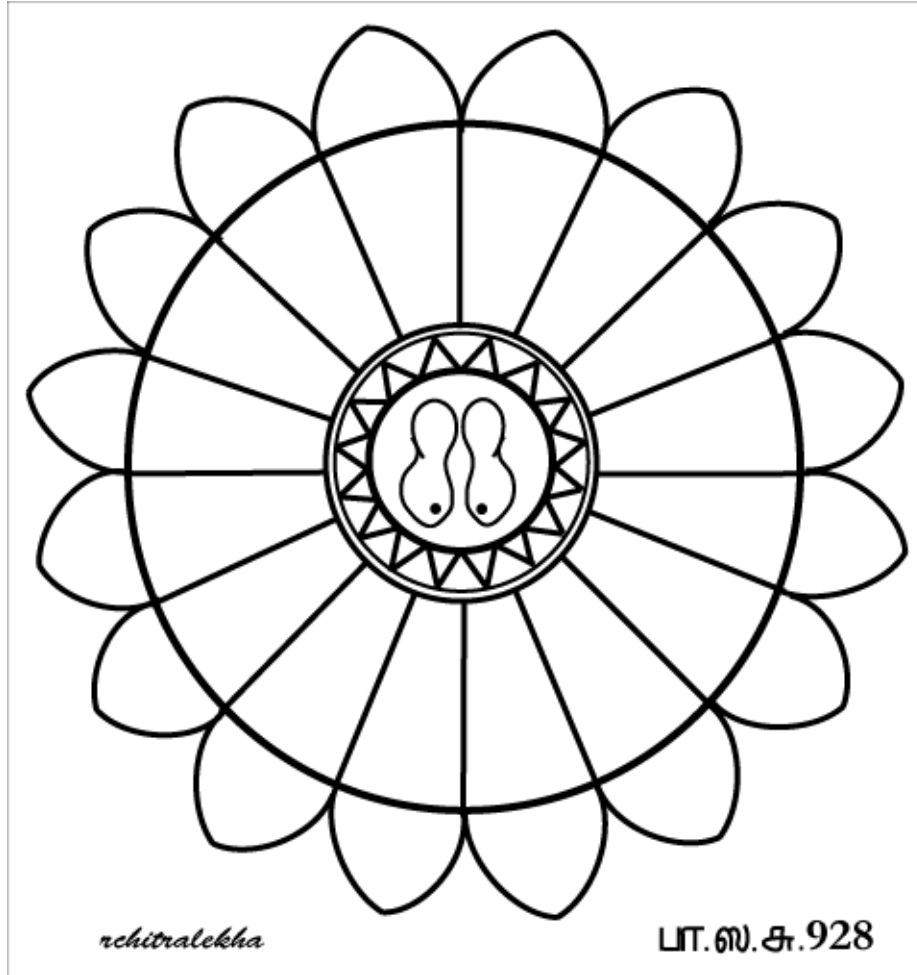
Meaning: The Paaduka of the Lord of Paramapada is capable of swallowing (and extirpating) the rows of oceans of sins that we have accumulated. It is an embodiment of supreme mercy. The singing of Paaduka's greatness is as potent a purifier of a self as chanting of mantras (like Ashtakshara). Notwithstanding all this, it is readily accessible and easily worshippable. 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. 16 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.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/wed-chitra-w.png>

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/sat-chitra-w.png>



Hand drawn Paadhuka Yantram by Swamy Desikan (Saturday's kolam)

1) **UtthamUr Swami's anubhavam:** Swami 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) 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 3 divisions (NrupAdhipA thripAdhi). Those glorious PaadhukAs adorning the Lord's sacred feet have protected me (Paadha Paadhapa maa apaath).

SIOkam 929 & SIOkam 930 of Sri RanganAtha PaadhukA Sahasram

**Note: Although 929 and 930 are 2 separate verses, learned scholars of our sampradayam have treated them together on account of the word symmetry and geometric forms associated with them. Accordingly, we tread the path laid down by the great masters.*

SIOkam 929:

sThirAgasAm sadhArADhyA vihathAkathathAmatha
sathpAdhukE! sarAsA mA rangarAjapadham naya

SIOkam 930:

sThithA samayarAjathpA gathArA mAdhake gavi
dhuramhasAm sannathAdha sADhyAthApakarAsarA

Meaning: Oh Paaduka of the Lord who is meant by the word 'Sat'! The worst of sinners can worship You and benefit. You ward off all evil happenings, which are inherently grief-causing. What a melodious walk You possess! You diligently keep guard in respect of people who stick to the righteous path with pure activities. You remain in an effulgent site with SRI, unique to You, granting affluence to the worshippers. You remove the pitiable condition that accrues to sinners. You make the strolls pleasing and relaxing to the Lord, when He has to go out. May You please lead me on to the Lord Ranganatha's Abode!

Special Notes by V. Sadagopan

These 2 sIOkmas are to be read together as one set. This chithra bhandham is known as "Chathuranga-Turanga padha bhandham". Chathurangam means a chariot and Turangam means a horse. These 2 sIOkams fit like a horse-drawn carriage as a unit. The verse moves like the steps of a horse drawing the chariot. The geometric representation of the 1st verse and its relationship (symmetry) to the subsequent verse shows the Turanga Padha kramam. The 32 aksharams have to be presented in a 8x4 mode to appreciate this kramam (sequence).

There are 32 aksharams each in the sIOkam 929 & sLOkam 930. One has to position the 32 aksharams of the 1st sIOkam in 4 rows and follow it up with the 32 aksharams of the second sIOkam in the same manner. Then one has to use the movement regulations of a horse in the

chess game (chaturangam). That movement is to jump to the next position and from there gallop to the end of the diagonal position.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/knight.html>

1) **UtthamUr Swami's anubhavam (929 & 930)**: Oh Holy Paadhukais of the Lord! Please bring me close to Lord RanganAtha's sacred feet! You are the pair to be worshipped always by those burdened down by their bundles of sins. You destroy their sorrows. You are celebrated for that blessing. You have a delectable sound, when You move about. You protect the righteous. You are rich in wealth and attributes. You reside inside the rays that produce joy. You destroy the sorrow of those, who have committed heinous sins. Your movements banish the afflictions suffered by the above. May You bring Your Lord's feet to me or take me to where they are!

2) **Srimath Andavan's anubhavam (SIOkam 929)**: Oh Sath PadhuE! You are the one fit to be worshipped by SamsAris in this world and to be recognized as the PurushArTam in the other world (during the stage of Mukthi). You accept the Prapathti performed to You and destroy sanchitha and PrArabdha karmAs of the prapannAs and grant them Moksham. My prayers to you are to bless me quickly with the attainment of the access to Your dear Lord's sacred feet in Parama Padham.

(3) SIOkam 929 / Oh Sath-PaadhuE! (the Paadhukais of Parabrahmam)! SamsAris have unquenchable sins (sTira aagasAm). For such nithya samsAris, You are the fit object of worship (sTira aagasAm sadha aarAdhya). Oh glorious Paadhukais, which remove inauspiciousness (viahatha aka tathaa amathaa) and have the pleasing naadham (saraasA)! Please lead me to the sacred feet of Your Lord (Maa RangarAja padham naya).

2) **Srimath Andavan's anubhavam: (SIOkam 930)**: The PaadhukAs have the following attributes and the prayer to the Paadhukais is to connect the samsAri to the sacred feet of the Lord at Sri Vaikuntam:

- (a) It protects the righteous, who does not slip from their sath-SampradhAyam through the power of their austerity.
- b) It has all the Iswaryams under its control and distributes them according to its desires to aasrithAs.
- c) It becomes a fit object for dhyAnam as it sits in the middle of its brilliant rays as a JyOthirmaya vasthu that gladdens the heart of all beholders.
- d) It removes all the fierce sins of samsAris, the moment they pray to it for protection through the contact with its lustrous rays.
- e) It has the power to travel to all corners of the world to banish the sorrows of those, who seek its protection.

5) The sacred PaadhukAs of the Lord protect those who shine with their observance of the Sath-sampradhAya anushtAnams and ask those PaadhukAs to lead Swami Desikan to the sacred feet of Lord RanganAtha (Samaya Raajath Paa ThvAm Maa RangarAja Padham naya). Other attributes of the PaadhukAs qualifying them to lead Swami Desikan to the sacred feet of the Lord of Srlrangam are next described: (a) It is the possessor of parama Iswaryam (aagatha raa) (b) it stays in the middle of Soorya MaNDalam in an auspicious state resplendent with its own jyOthi (MaadhakE gavi sTithA), (c) It destroys the fierce sins of samsAris and grants them an auspicious state (dhuramhasAm sannathA dhaa), (d) it has the tranquil and cool rays that travel everywhere (Saadhya atApa kara aasArA). May Thou lead me to the closeness of Your Lord (Thvam Maa RangarAja padham naya).

SIOkam 931 of Sri RanganAtha PaadhukA Sahasram

IOkathArAkAmachArA kavirAjadhurAvachA
thArA gathE pAdharAma rAjathE rAmapAdhukA

Meaning: The Paaduka of Lord Rama is capable of providing salvation to the whole world. Its movements are lovable to all viewers. Master-poets (like Valmiki) can hardly achieve a complete praise-poem on it. It has sweet melody and effulgence. (It brings to our doorstep the Lord's Feet!) So much is the greatness of the Paaduka! Yes, Yes!

Special Notes by V. Sadagopan

This verse is set in Ardha Bramaka yamaka bhandham. In this geometric pattern, there are 64 squares (8 by 8) made up of 8 rectangles. The 32 aksharAs of this verse fit sequentially into the 1st 4 rectangles. The remaining 4 rectangles accomodate the reverse forms of this sIOkam starting from akshara 32 and ending in akshara one.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/symmetry.html>

1) **UtthamUr Swami's anubhavam:** It is true: Raama PaadhukAs improve the status of the universe. They have the movement with the Lord's feet to improve the lot of inhabitants of the universe. Poets cannot describe completely their glories. They have a sweet sound, when in motion. They have lustre and bring the Lord's holy feet to the righteous. They shine with all of the above auspicious attributes.

2) **Srimath Andavan's anubhavam:** The inner meaning is: AchAryAs incarnate in this universe on command from their Lord as well as by their own desires. Their purpose is to protect the chEthanams out of their infinite compassion. The people anticipate with joy the sanchArams of these AchAryAs. Any one of the great poets cannot describe adequately even a fraction of the glories of the AchAryAs. Their sanchArams will cause many auspicious happenings. They will arrive with majestic and sweet words preceding them. Wherever they travel, they will banish nescience with their lustre. The Lord arrives before the chEthanams due to their intercession. Their upadEsams clear away the darkness in minds and reveal the Lord seated in the heart lotus of the chEthanams.

3. The sacred Raama PaadhukAs shine in the following manner (Raama PaadhukA aama rAjathE): They are the agents of protection for those, who sought their rakshaNam (IOka thArA); They travel wherever they wish without interference (KaamachArA); They have the sanchAram that is enjoyed by all (aakAma chArA); Their glories can not be adequately described by even the greatest poets (kavirAja dhurAvachA); they emante supremely effulgent rays and delightful nAdham as they engage in sanchAram (gathE taarA paadha raa Raama PaadhukA raajathE).

SIOkam 932 of Sri RanganAtha PaadhukA Sahasram

JayaamapApAmayAjayAmahE dudhuhE mayA
MahEsakAkAsa-hEma-paadhukAamamakaAdhupa

Meaning: The PaadhukA helps the Moksham seekers in case they lack the perfection in their state of renunciation and conquest of senses. The PaadhukA grants luckless candidates the reward of success. It removes diseases of body as well as the mind. It grants protection to those who cherish the correct feeling to them as possessions of the Lord Himself. It helped Rudra, when he plucked a head of (his father) Brahma (and incurred mahA paapam). It shines on the head of great ones like Indra. With great mercy, it removes their sorrows. Those golden Paadhukais are associated with the Lord's feet and I derive benefit from that. I "milk" the cow

of PaadhukA for desired results, during the Lord's festivities (like BrahmOthsavam et al).

Special Notes by V. Sadagopan

The sabdha chithram represented by this SIOkam is known as SarvathO Bhadhram. Here in each Paadham consisting of 16 aksharams, the letters after the 1st half letters 9 and 10 are reversed at the end of the Paadham.

1) **UtthamUr Swami's anubhavam:** The Raama PaadhukAs are victorious and save those, who do not have ripe knowledge. Those PaadhukAs devoid of any afflictions are staying with the Lord's feet and protects the spiritual riches of those without ego. Those golden paadhukAs shine on the head of rudra and I obtain their blessings during the time of the festivals of the Lord.

2) **Srimath Andavan's anubhavam:** The inner meaning is that SadaachAryAs protect the Mumukshus (those who desire Moksham). They destroy our Taapa thrayams. They help the wealthy through their upadesams to protect the wealth (Iswaryam) blessed to them by BhagavAn and to use it for benovolent purposes and make sure that this Iswaryam does not become a cause for sorrow. Regarding the wealth of Jn-Anam as opposed to material wealth, the SadAchAryAs bless the chEthanams from misusing the Jn-Anam. During the times of distress for those who sought their protection, SadAchAryAs unfailingly rescue them, whether they are sinners or virtuous ones. They travel to dhivya dEsams during the times of uthsavams for their Lord. It is important to prostrate before these SadAchAryAs during those uthsavam times to gain their fullest blessings.

3. The RanganAtha PaadhukAs protect Mumukshus, who have not fully gained control over their Indhriyams (Jaya aama paa). They remove physical and mental diseases (apa aamayA). They protect the one without ahankaara - mamakArams or protect Rudran, who had comitted Brahmahatthi DhOsham by plucking one of the heads of his Father, Brahma (amamaka ath u paa or amamam Ka ath U paa). Those golden Paadhukais eat up (destroy) the sorrows of great ones like Indra (MahEsakaakAsa hEma PaadhukA: Maha Isaka aka asa hEma PaadhukA). Those Paadhukais have attained the Thiruvadi of the Lord (ajayAmahE: aja yaa mahE). I milk them during the Lord's uthsavams for fulfilling my desires (mahE mayA dudhuhE).

SIOkam 933 of Sri RanganAtha PaadhukA Sahasram

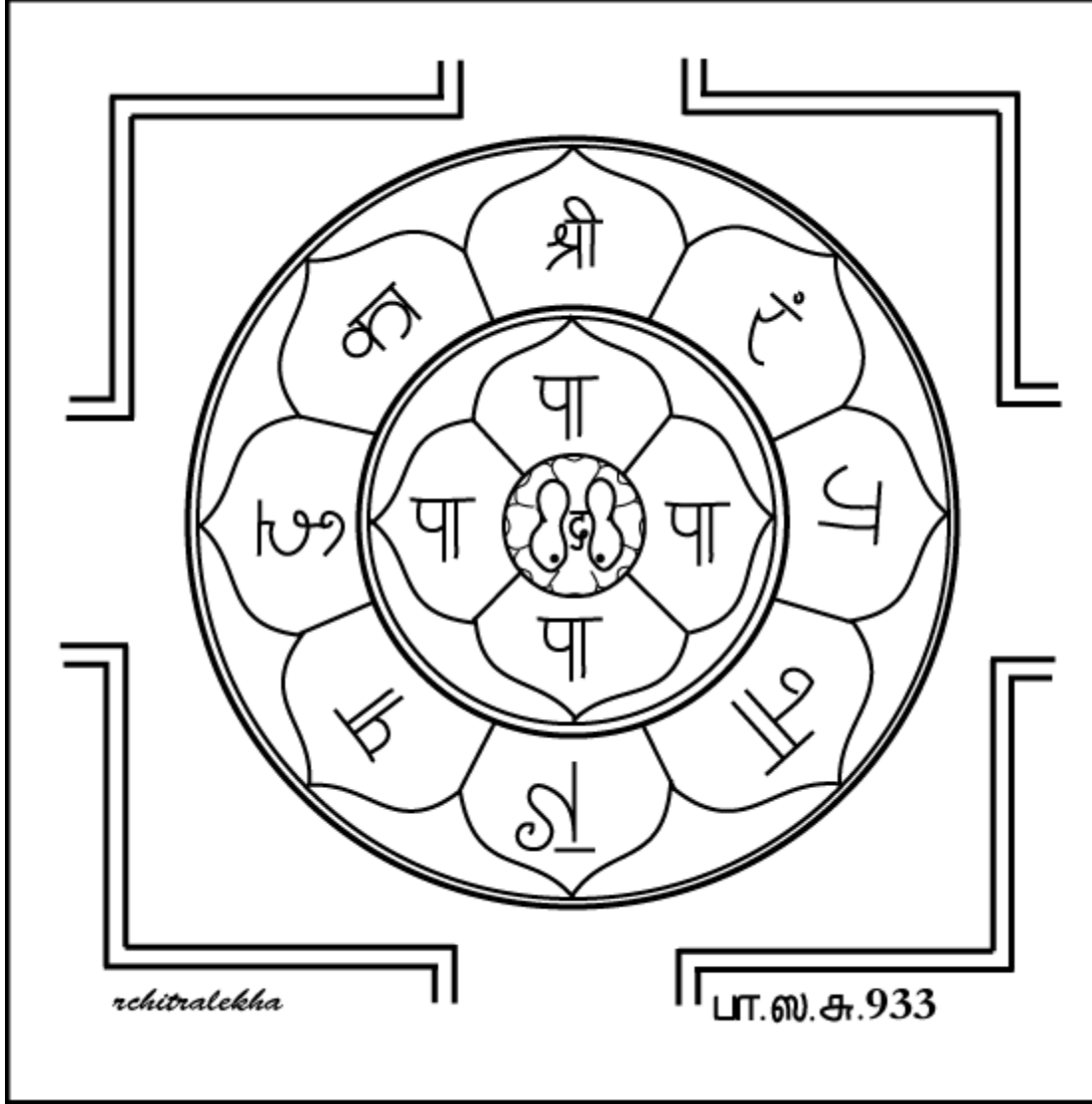
PpAth apApAth apApA apAdhapAdhadapAdapA
dapAdapaapAdhapAdhapAdhapA dhadhapAdhapA

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 ablution 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 a 8x8 square or as an ashta dhaLa padhmam housing a circle and a chatur dhaLa padhmam. This entire sIOkam is made up only of 2 aksahrams: dha and Paa.

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/sunday.html>



Hand drawn Paadhuka Yantram by Swamy Desikan (Sunday's kolam)

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 paadhapa). These Divine paadhukais have protected me from sins (pApAth apApAth).

933rd sIOkam - a commentary (by Sri.Madhavak kaNNan)

paapaadhapa paadhapaapaaa paadhapa dhadhapaadhapa I
dhapaadhapa paadhpaadha paadhapa dhadhapaadhapa 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) apAdhapaadhapaadhapa(2), dhapa dhapa paadhapaadha paadhapa (4) and dhadhapaadhapa (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) apaadhapaadhapaadhapa(2) dhadhapaadhapa(3) dhapa dhapa
paadhapaadha paadhapa (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)

paapa = of sin (4)

adha = that which removes(4)

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

paadhapa = those paadhukAs 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 PaadhukAs.

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 a

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 (sIOkams). It is a source of endless mystery about the glories of the Lord, His AchAryAs (paadhukhais), when we reflect on the individual sIOkams of Swami Desikan's masterpiece of a KhAvyam, Sri Ranganatha PaadhukhA Sahasram.

Essential Meaning of this sIOkam: The paadhukhAs of the Lord are sinless. (the sadhAchAryAs /NammAzhwAr and his successors are sinless). The paadhukhAs protect the lustre of the eternal jlvans, 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 jlvans. 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: 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 ujjlvanam of the jIva rAsis. It serves as a shield against thorns et al during the Lord's sanchArans. 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) illuminate 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.

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 jivaraasis, while being sinless themselves. They bless those, who help them in their Bhagavadh AarAdhanam through the prasAdham of the Sri Paadha theertham of the Lord and sanctify us. They thus remove our paapams and anishtams. That is what they (AchAryAs/ Divya MaNi PaadhukhAs) represent and do. The above is by Sri Satakopan mama.

All such greatest sIOkAs in just 3 hours is simply the GRANDEST work ever in the world. "na bhUthO na bhavishyathi. We will see Paramapadhavaasi Sri Seva Swamy's anubhavam now. (only few paragraphs from his article are translated):

SIOkam 934 of Sri RanganAtha PaadhukA Sahasram

kOpOddhIpakapApEpi krupApAkOpapAdhikA
pUdhapAdhOdhakApAdhOddhIpikA kApi pAdhukA

Meaning: The Paaduka commends, by its pity, even a worst sinner, who has incited an extreme state of fury in the Lord by reason of his sins, and gets perfect forgiveness by a ripe grace of the Lord. It is the Paaduka that gives lustre to the Feet of the Lord-which Feet are rightly famous for the stream of Ganga water flowing from it, which is 'Sripada Tirtha' of the Lord and which is most purifying. How could one ever praise the Paaduka in full!

Special Notes by V. Sadagopan

SIOkam 934: This verse is set in Thrayyakshara Bhandham. The 3 aksharAs (Ka, Pa, dha) in different cases constitute the verse. 1. UtthamUr Swami's anubhavam: Swami Desikan says that the Paadhukais are compassionate to the mighty sinner, who normally evokes strong anger and disgust in others. The PadhukAs thus represent the h8 of mercy. The waters used to bathe the PaadhukAs are holy and have a purificatory effect. Those matchless PaadhukAs add lustre to the Lord's feet.

2. Srimath Andavan's 's anubhavam: The inner meaning is: AchAryAs have unique PurushakAra PrakAram. They become very close (antharanga) to the Lord. They have infinite affection for the suffering chEthanams and have superior aathma guNams. They are adept at Tattva Jn-Anam. Through their influence with their Lord, they reduce the anger of the Lord at sinners, who besought their intercession and grow the anugraha sakthi of the Lord towards these sinners. They correct the offending ways of the sinners and display the power of their PurushakArathvam.

SIOkam 935 of Sri RanganAtha PaadhukA Sahasram

thathAthathAthithatthEthA thAthathlthEthithAthithuth
thatthatthatthAthathithathA thathEthAthEthathAthuthA

Meaning:: The itinerary of th Paaduka is vast. It excels th Lord Himself in its enjoyability and its status of being kept as the Goal of life. It will destroy with a great fury all the unhappy visitations (such as excessive rain, drought, pestilence, foreign invasion etc.) called Eeti pain. The Paaduka has ordained all things with their respective characteristics to be subservient to it. This kind of affluence of the Paaduka has a vast extent, all available to the devotee at the will of the Paaduka. It showers a bliss of experience by virtue of melodies, as from the Vina. That Paaduka, which has joined the Father of Manmatha, is like a Father to us all-sharing in our mirth and grief.

Special Notes by V. Sadagopan:

This sIOkam is set in Ekahalka bhandham. This sIOkam contains only one "hul" sound and hence is known as Ekahulka bhandham.

1) **UtthamUr Swami's anubhavam:** The PaadhukAs have large strides and are ready to move at any time. Since they are enjoyable and attainable, they exceed the status of Brahmam recognized by "Tath". They destroy the afflictions of samsAris. They are expansive as a result of the rows of objects and people under its suzerainty. Many musical instruments such as VeeNA, Drum et al, surround them. They are the property of the father of ManmathA and act as a father would to His children. The name of Ekahalkam derives from the Sanskrit grammar established by Panini's system. "HaI" is a technical expression for all the consonants or for any consonant. This verse contains only one consonant and therefore is known as Ekahalkam.

2) **Srimath Andavan's anubhavam:** The inner meaning: The SadAchAryAs like the Raama Paadhukais display parama vAthsaIyam to the Jeevans. They search for suffering jeevans and help them. They demonstrate to the mumukshus their extraordinary accessibility as a goal and enjoyability through their Saasthra-SampradhAya anushtAnams. They remove the samsAric afflictions of the suffering jeevans and bless them with hitham. They act in the role of relatives in every way (Sarva vidha Bandhus) and make all the PurushArTams within the reach of those who seek them out. They are sacred enough to have sthOthrams and geethams about them. They speak sweetly. (Madhura BHAshis). They enchant people with their divine tEjas (Brahma tEjas). They do not need the help of anyone to accomplish what they wish. In spite of it, they

demonstrate affection that is greater than one's own parents and treat other's sukha dukkhams as their own.

3. This extraordinary sLOkam uses only the Meyyechutthu of "Ta". The split of the sLOkam is as follows:

TathAtatthA athitathEthA thAthathi ithEthi- thAthituth
tatthathatthath thAthithA tathA ithAtEthA thAthuthA

The Raama PadhukAs have the power to travel everywhere (Tatha atatthA). The PaadhukAs as objects of loftiness and enjoyability far exceeds the attributes of Brahman (athi tatthA-- tath ithA). The PaadhukAs have the power to destroy all sufferings fully (itha EethithA athituth). They have under their control (adheenam) all objects of the world and their svabhAvams). They have the iswaryam of MangaLa Vaadhyams like VeeNA (aatathA). The father of Manmathan possesses them (ith atAthuthA).

SIOkam 936 of Sri RanganAtha Paadhuka Sahasram

yAyAyAyAyAyAyAyA yAyAyAyAyAyAyAyA
yAyAyAyAyAyAyAyA yA yA yA yA yA yA yA yA

Meaning: That Paaduka, which collected revenue, being in the throne, which ensures auspices for the devotees, which is the benefactor of True Wisdom on devotees, which kindles a yearning for the good things of life (which makes the devotee look to itself as the Supreme Deity), which wipes out enemies (also the sins of the devotees), which after attaining the Lord's Feet is for His travels, which helps bring the Lord to us, and which is the Supreme Aid for the jivas reaching the Highest Goal, that Paaduka has the distinction of solely being for the Lord.

Special notes by V. Sadagopan

This sabdha chithram is known as Ekaswara Vyanjanam or that which is revealed by one intonation (Swaram). The split of the sLOkam into individual words to bring out the meaning are:

"Yaayaayaayaa, aaya, aayAya, ayAya, ayAya, ayAya, ayAya, ayAya, yAyAya, aayAyAya, aayAyA; yaa, yaa, yaa, yaa, yaa, yaa, yaa, yaa".

The 4th quadrant is made up of 8 aksharams (Yaa), which are the same. The 1st 3 quarters (Paadhams) split differently. "Yaa" stands here for the PaadhukAs.

This sLOkam is set in the MahA Yamakam with many chithra Bhandhams:

- yEka Svara chithram/with one swaram
- yEka varNa chithram / with one aksharam alone
- dhvisthnam and TAna chithram having sabdham made by 2 positions in the mouth
- sIOkaNuOma - prathilOma gathi chithram
- gOmUthriKA, Sarvathobhadhram, KankaNa Bhandham, Muraja Bhandham, Padhma Bhandham and other Bhandha chithrams. This sIOkam also houses the MahA Yamakam and VidhyunmAIA, which in turn contain: ardha Yamakam, paadha chathurAvrutthi yamakam, PaadhArdha ashtAvrutthi yammakam, Paadha-shOdasA-vrutthi yamakam and yEkAkshara thrimsadhAvrutthi yamakam.

1) **UtthamUr Swami's anubhavam:** The PaadhukAs are the instruments to grant one the hard-to-attain siddhi of Moksham; they have joined the Lord's sacred feet to have that power. The PaadhukAs are the residue of Lord VishNu and brings Him to the people with blemishes to remove those defects and also approaches the liberated souls, who frequent the Lord's residence in Parama padham. This reality is made possible because the Paadhukais rarely leave the Lord's proximity.

2) **Srimath Andavan's anubhavam:** The activities of the PaadhukAs for both the aasrithAs (those who seek their protection) and the Lord as well are covered in this sIOkam. The Aasritha Vaathsalyam of the Paadukais is linked to their nithya yOgam (uninterrupted union) of the Paadhukais with the Lord's sacred feet. The Paadhukais are afraid to leave the side of the Lord for fear that AasrithAs may be overlooked (reference: Dhvindhva paddhathi: sIOkam 7).

The Paadhukais become responsible for the great boon of Bhagavath PrApthi and for the Lord's gain of those chEthanams, which would otherwise have been lost in SamsAram. The Paadhukais remove inauspicious happenings (anishta nivrutthi) and causes auspicious happenings even with a slight effort by the chEthanams to seek their refuge. They generate tatthva Jn-Anam in SamsAris. They remind the Lord often about the aasrithAs even though Lord is omniscient (Sarvaj-nan). This is done by the Paadhukais because of their affection for the Aasritha janam. The Paadhukais make sure that the Aasrithas never get associated with anya dEvathA worship for any reason (over arTa-Kaama vishayams). The Paadhukais are ready to defeat the external and internal enemies of the AasrithAs. They stand by to take the Lord on SanchAram to generate the bliss for the eyes of the AasrithAs during the uthsavams. They stay in a state of endearment to the Lord for enhancing the advantages of the AasrithAs and to help them gain Moksham. The PaadhukAs serve the Lord in the most endearing manner to help the aasrithAs and stays in nithya yOgam with their Lord for this purpose.

3. The many vyApArams of the Paadhukais (AchAryAs) are saluted here: "Yaa aayAya" (that Paadhukai which toils for the gain of the aasrithAs as well as that of the Lord); "Yaa aayAya" (That Paadhukai, which strives for the gains of the aasrithAs in the areas of enhancing their tatthva Jn-Anam, destroying the enemies of the aasrithAs, perfecting their ParadEvathA (Sriman NaarAyaNa's) aarAdhanam for protecting their prapatthi). For these reasons, the Paadhukais have gained the sambhandham of their Lord (aayAya A yaayA). They become the objects used in BhagavAn's sanchAram (yAyAa). They bring the Lord near during anthima dasai or during the time of dangers to aasrithAs (aayAyAya). The Paadhukais enhance and perfect Bhagavath Kaamam in aasrithAs (aaya + aayA). Those Paadhukais becomes sEsha bhUtham (being a loyal servant to their Lord for these reasons of helping both the aasrithAs and their Lord (Saa yAyA yaa aaya).

SIOkam 937 of Sri RanganAtha Paadhuka Sahasram

raGhupathicharaNAvani thadhA virachithasancharaNA vanIpaThE
kruthaparicharaNA vanIpakalrnigamamuKhalscha raNAvanIlgathA

Meaning: At the time when Viswamitra sought Rama's help, the Paaduka embarked on an errand through the forests. It took upon itself a fight with the demons, Subahu and Maricha, to protect the yajna. Both seekers of returns and Vedic seers perform pleasing services to the Paaduka.

Special Notes by V. Sadagopan

This style of chithra Bhandham is known as "PrathipAdham bhAgA vrutthi". According to Srimath Andavan's , it is also known as "Paadha chathushtya BhAgA vrutthi yamakam". In each of the 4 Padhams of this sIOkam, the padham, "CharaNAvani" appears as aavrutthi (repeats). The viruttham (metre) is known as UpajAthi (made up of 2 metres). The 1st and the 3rd Paadhams have Thraishtubha Chandhas (11 aksharams) and the 2nd as well as the 4th Paadhams have Jaagatha Chandhas with 12 Aksharams each:

Raghupathy charaNAvanee tadha virachitha samcharaNA vaneepaTe
krutha paricharaNA vaneepakai: nigama-mukhaisccha raNAvaneegathA

1. **UtthamUr Swami's anubhavam:** Swami Desikan states here that the Raama Paadhukais ascended the sky, when Sage ViswAmithrA requested and battled SubAhu and MaarIchA and destroyed them. They protected the Sage's Yaj-nA, served the VedAs and the rishis of SiddhAsramam, who sought such help.

2) **Srimath Andavan's anubhavam:** Paadhukais (AchAryAs) engage in additional rakshaNa vyAparams (SaraNagatha SamrakshaNam) for the aasrithAs. They incarnated with the Lord during His RaamAvathAram, followed Sage ViwAmithrA and transported the Lord in difficult forest paths. They helped the Lord destroy the raakshasAs like SubhAhu and Maareechan in the battlefield and relieved the stresses of the rishis of SiddhAsramam. Thus, they helped in the removal of dangers faced by the Rishis in performing their penance and Yaaga-Yaj-nams. They performed the AhalyA Saapa vimOchanam and accepted the worship of the Rishis of SiddhAsramam and made them dhanyAs.

3) Those Paadhukais transported the Lord in the harsh paths of the forest during the time of travel to SiddhAsramam for protecting the Yaagam of Sage ViswAmithrA (TadhA vaneepaTE virachitha sancharaNA). They arrived at the battlefield with their Lord to destroy SubhAhu and Maareechan (raNAvani gathA). These Paadhukais protecting the Lord's Thiruvadi (Raghupathi charaNAvani) became the object of susrUshais (service) by the sages, who sought freedom from the terror of the rAkshasAs (vaneepakai: nigama mukhaisccha krutha paricharaNA abhUth).

SIOkam 938 of Sri RanganAtha PaadhukA Sahasram

**dhatthakELim jagathkalpanAnAtikArangiNA rangiNA rangiNA rangiNA
thAdhrushE gADhiputhrADhvarE thvAm vinApAdhukA pAdhukA pAdhukA pAdhukA**

Meaning: Oh Paaduka! The world-creation is a stage-play as it were. The Lord who does it is no mean actor. He has none to excel Him. He is indeed the Lord of Srirangam. When He entered the battlefield to kill the demons and protect the Sage's yajna, You regaled Him and He regaled You. And what other force could have achieved the feat of yaga-protection and annihilation of evil factors, except You, who thereby conferred good and blessed life to all concerned?

Special Notes by V. Sadagopan

This style of composition is known as "Paadha BhAga ChathurAvrutthi". At the end of each of the 2 PaadhAs, the words like "RangiNa: and PaadhukA are repeated 4 times:

dhattha-kELim jagathkalpanA naaDika-
RangiNA rangiNA RangiNARangiNA!
thAdhrusE gADhiputhrADhvarE ThvAm vinA-
apAdhukA paadhukA paadhukApAdhukA

The vruttham here is SragviNee Vruttham and each paadham has 12 alsharams.

1. **UtthamUr Swami's anubhavam:** Oh PaadhukE! Which ordinary paadhukA can claim that they have saved Sage ViswAmithrA's Yaj-nam and gave him peace of mind? None. You are different in that Your power is derived from RanganATA, who has ascended the dance stage at Srlrangam to perform His matchless dance and who has given His sacred feet as a refuge and treasure to You .
This sIOkam deals with the RakshaNa sakthi of the PadhukAs and the next sIOkam examines where that power came from.

2) **Srimath Andavan's anubhavam:** Here Swami Desikan states that the Paadhukai's rakshaNa

sakthi arose from its SamAsraYaNam with Bhagavath PaadhAravindham. The SadAchAryAs like the Paadhukais are always attached to the sacred feet of the Lord and gain the power to remove the sins of those who seek their protection through their Sri Paadha theertham. They are worshipped by all and protected by them. They bless the righteous ones, who follows the Bhagavath Saasthrams. They cause nirvEdham in the case of unrighteous and turn them back to the Lord's feet. They grow the Sama-damAdhi guNams in those, who worship them and remove all blemishes in their minds. They chase of the enemies of the righteous through their tEjas and enable Bhagavath PrApthi for them. The common features between the Paadhukais and the SadAchAryAs are Paavanathvam (sacredness), AarAdhyathvam (fitness to be worshipped), NigrahAnugraha samarTathvam (power to bless as well as to chastise), dhyAna yOgyathvam (Fitness for meditation as the object of reverence), SarNyathvam (serving as the protector) and tEjOvathvam (lustre).

3) Sri RanganAthan is known for the play of creating the world of sentient and insentient from His dance stage in Srlrangam (Jagath kalpanA nADika RangiNA). This Rangan is ArangiNan (there is no one to cherograph the Supreme dancer). The Paadhukais have the power conferred on them by the dancer of Rangan, who is the other form of Raamachandran (RangiNA RangiNa dhattha kELim). Oh PaadhukE! Who else other than You among the Paadhukais could have saved the Yaagam of Sage ViswAmithrA (Kaa u PaadhukA thAdrusE Gaadhhiputhra adhvarE apAth?).

SIOkam 939 of Sri RanganAtha PaadhukA Sahasram

Paadhapaa Paadhapaa Paadhapaa Paadhapaa
 Paadhapaa Paadhapaa Paadhapaa Paadhapaa
 Paadhapaa Paadhapaa Paadhappa Paadhapaa
 Paadhapaa Paadhapaa Paadhapaa Paadhapaa

Meaning: The PaadhukA Purifies all movables and immovables of sins by means of its ablution water. The PaadhukAs take care of the beings in the leela vibhUthi as well as those (MukthAs and NithyAs) of Sri Vaikunta. The PaadhukA does good to those dutiful persons who kindly take care of their parents as their duty and abandons those people, who forsake this duty. The PaadhukAs enhance the worth, stock of self-restraint and equanimity in the fortunate ones given to the drink of the nectar of the LOrd's delectable qualities. The PaadhukAs dry up by its radiations, the enemies of its devotees and helps all, like Indhra to discharge their respective duties of their respective offices.

Special Notes by V. Sadagopan

This sIOkam is set up again in the Dhvan-jala chakra Bhandham. Many other sabdha chithrams are also included here. This sIOkam can be fitted into the 4-petalled or 8 petalled or 16 petalled lotus chakram with "Paa" or "Dha" at the center. Swami Desikan's extraordinary genius as a poet is fully evident here. He uses 2 of the three aksharAs making up the word, PaadhukA (Paa and dha) to create a sIOkam with deep meaning.

This sIOkam has shODasAvrutthi yamakam, where the word "Paadhapaa" is repeated 16 times. It consists of 2 Uyir yezhutthu (A and Aa) and 2 meyyezhutthu (Pa and dha). It has SIOka, sIOkArdha and sIOka paadha anulOma prathilOma yamakam. It has three kinds of Padhama bhandhams consisting of 4, 8 and 16 lotus bhandhams.

The splitting up of the words of this sIOkam for comprehending the meaning are: "PaadhapA, apaadhapA, aapAtha, paapA, adha, apA, pAdhapA, paadha, paa, paadha, pApAdh, apApAdh, A, pApA, dha, pApA, aadha, paa, paadha, paa".

1) **UtthamUr Swami's anubhavam:** The PaadhukAs eat up (destroy) all the sins of the sentients and insentients through the Sri Paadha Theerttham. They protect the bound jeevans, who form one foot of the Lord. Oh PaadhukE! They protect also the liberated jeevans (nithya mukthAs) as well as the BrahmAs of the various yugAs. They protect not only the Lord's feet but also protect those who take care of their parents and punish those who fail to do so. They enhance the guNAs like Sama, dhama et al for the devotees of VisNu through their brilliant rays.

2) **Srimath Andavan's 's anubhavam:** Empowered by the Veeryam of the Lord, the Paadhukais as well as SadaAchAryAs bless the ones, who seek their protection with their sambhandham, dhyAnam, Keerthanam and Prapatthi. They steer the Jagath vyApAra chakram as a result of their unshakable links with their Lord. The power of AchAryAs and the Paadhukais arise from their Bhagavath PaadhAravindha SamAsrayaNam.

3) The Paadhukais that protect the feet of the Lord, who in turn protects the aadhikArika PurushAs (annointed Managers) like Indhran, BrahmA and RudrA (Paadha A paadhapaa) to stay in their appointed sTANams. These PaadhukAs drink up (destroy) the sins of chethanams and achEthanams (paadhapaa paa apAdhapA) completely. They have their powerful Sri Paadha Theerttham to root out all sins (aapAdha pApa ath apA). They protect BhagavAn's Iswaryam (Prakruthi MaNDalam), which is one 4th of His Iswaryam (Paadha paa). They also protect the other third part, Nithya VibhUthi (apAdha Paa). The Paadhukais protect one's parents and also those who have no protection from sins (PaapAth paa; apApAth atthi). They cleanse the minds of those, who are steeped in Bhagavath Bhakthi ("A" paapA dha). With their matchless tEjas, they dry up aasritha virOdhis.

SIOkam 940 of Sri RanganAtha Paadhuka Sahasram

SaakEtha ThrANa vELAJanitha tathanijaprAngaNa SrlprabhAsA
SaabhA prasrIDavyAm iyamamama yamivyApadhucchEdhilAsA
SaalAdhicchEdha tigma havarururu vaha hrlkarasyAmarAsA
asaa RaamasyAngrimapyAjati na na nathijasTULamuthrAtake Saa

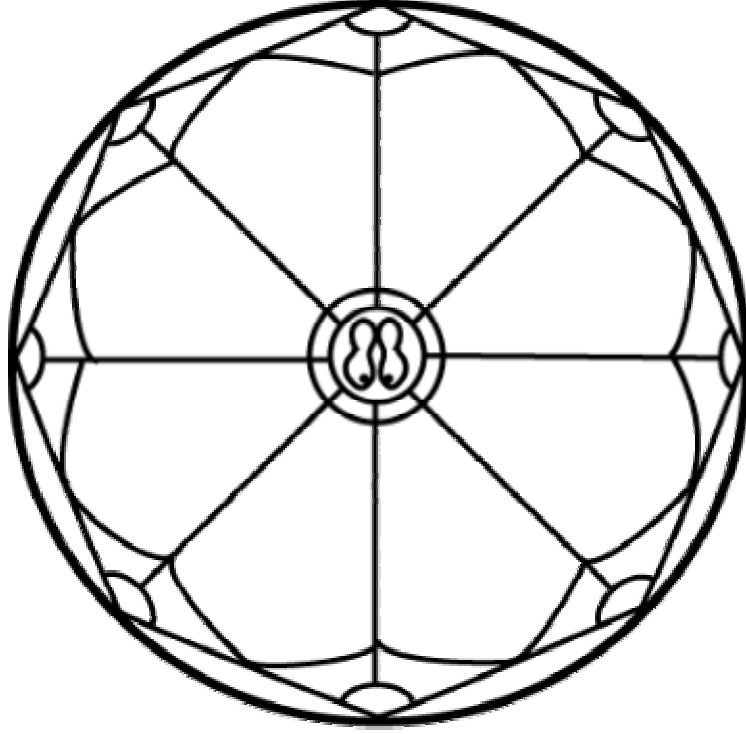
Meaning: We go back to the times, when Paadhuka was ruling over AyOdhyA seated in the royal court, it spread its splendid effulgence over the whole courtyard- its effulgence of Pure Knowledge, effulgence of its greatness and fame. The hall is filled with Vedic effulgence and is capable of rooting out all foes, that too in a sportive manner in the case of sages, who have totally banished conceit and perception 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 sIOkam 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 sIOkam on TUESwami DesikanAYS. This sIOkam is in SragdharA metre and each paadham has 21 aksharams:

sAkEtha thrANa vELAJanitha tathanijaprAnkaNa SrlprabhAsA
sAbhA prasrIDavyAm iyamamayamivyApathus-cchEdhilAsA
sAlAdhicchEdha tigmaa havaruru vaha hrlkarasyaamarAsA-
saaRaamasyAngrim abhyajAthi na na nathijasTULamuthrAtake

<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/lotus.html>
<http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/tuesday.html>



nehitraksha

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Hand drawn Paadhuka Yantram by Swamy Desikan (SIOkam 913)

1) **UtthamUr Swami's anubhavam:** This sIOkam celebrates Sri RaamachandrA and His glorious deeds through the salutation to Sri Raama PaadhukAs. The sIOkam says: "Sri Raama PaadhukAs have a natural lustre. 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 destroy asubha sankalpams.

2) **Srimath Andavan's anubhavam:** In the 934th sIOkam, 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 aaritha 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 sIokam 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 Raghus 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+ ucchEdhi +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 hrlkarasya: 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 Paadhukais recommend to the Lord's feet to accept the aasrithan as an object of protection. (l, m , n) nathijasTULam +utthrAtakE+ 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.

SIOkam 941 of Sri RanganAtha PaadhukA Sahasram

ramyE vEsmani pAparAkshasabhidhAsvAsakthadhee Naayika
 nanthum karmaja dhurmadhAlasadhiyAm Saa hantha nATEekruthA
 sadhvAda brahmikAsu tApasa thatapOvisrambha bhUyanthrika
 kAchith svaraikamEna kELisamayE kAmavrathA PaadhukA

Meaning: Even when the PaadhukA strolls at will, freely for pleasure, it will grant the boons to the worshippers, because it is its firm vow to do so. It leads the Lord in the track for decimation of demoniac forces, as per His wish, of course. Saadhus in the forest engage themselves in their penance in full confidence that no trouble will arise from demons, merely on seeing the prints of the PaadhukAs on the surrounding sands. That PaadhukA of such great supermacy has taken seat under the holy Ranga VimAnam only to enable lazy individuals (whose haughty thoughts have made them unfit for yogAs like Karma yOgA) to worship and derive the benefit of salvation. The MahA chakrA bandhA, "VenkatanAtheeya--PaadhukA Sahasram" is engraved in a Masterly manner in this sIokam by Swami Desikan.

Special Notes by V. Sadagopan

This verse is set in the chakram recognized as "Kavi-kAvya-NaamAngitha MahA Chakram". This chakram is otherwise known as "VenkatanATEeya PaadhukA Sahasra MahA Chakram". This chakram includes the name of the poet (VenkatanATan) and the Kaavyam, PaadhukA Sahasram in its geometric pattern (Chithra Paddhati).

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan salutes the matchless Paadhukais, which sit inside the Ranga VimAnam at Srlrangam. He says: Those PaadhukAs help the egotistic

and dull-witted kept down by their misdeeds. They help them to offer their surrender. The PaadhukAs bring before one, their Lord, who is intent on destroying the enemies of the DevAs. They roam on the streets, where the righteous of Srirangam resides. They become the yanthrAs for those, who perform penance to get the blessings of the PaadhukAs. Through their voluntary movements, the PaadhukAs take different kinds of strides during their play hours. Those PaadhukAs with their limitless glory are sitting inside the Sriranga vimAnam. The geometric pattern of this yanthram (MahA Chakram) has 9 inner circles intercepted by 6 spokes of a wheel from edge to edge of the outer most chakram at 60 degree angles containing the aksharams of the sIOkam inside.

2) **Srimath Andavan's anubhavam:** One may think that the Paadhukais (SadAchAryAs) may not have RakshaNa SvAtantryam since it is Para Tantran to its Lord. Swami Desikan points out that in dhivya dEsams like Srirangam, Paadhukais assume PurushakAram to have control over the helpless jeevans and saves them. Therefore all sinners can approach the SadAchAryAs and be saved.

For asritha rakshaNm, SadAchAryAs are firm minded and engage in making recommendations to the Lord to save the SamsAris by eliminating their karmAs. For this purpose, SadAchAryAs travel to the agrahArams of SamsAris and through their Saannidhyam (Personal presence, anushtAnam and UpadEsam chase away the inner enemies pf one like Kaamam, krOdham et al.

3) In this sIOkam set in SaardhUla VikreeDitham metre, Swami Desikan says that the Paadhukais have been made an independent agent by the Lord for protecting the aasrithAs (alasa dhiyaam nanthum ramyE vEsmani nATeekruthaa. Hantha! The Paadhukai has the firm interest to pursue its favorite vratham SaraNagatha RakshaNam (i-e); (svaira-gamanE kAmavrathA).

SIOkam 942 of Sri RanganAtha Paadhuka Sahasram

SrisamvEdhana karma kruth vasutava syAm ruddha dhairyasphuDa:
Sri PaadhAvani visthruthAsi sukhinee Thvam gEyayAthAyanA
VedAnthAnubhavAthi pAthi sutanu: sAndhrEDya bhAvapraTE
angasTA chAchyuthadhivyaAs sumathi: prANasTaseethAdhana:

Meaning: Oh Sri PaadhukE! You have in abundance the fame of being praised profusely. SitA treats You as life-like treasure. Your greatness is beyond comprehension to the reach of the VedAnthAs. You are an aid, an appurtenance, devotedly engaged in service to Lord AchyuthA. Your walks here and there are worthy of singing in praise; and You are regaled by such praise. May I become Your servant, performing perfect duties that qualify me to reach Your cherished affluence, namely, the kingdom of God!

Special Notes by V. Sadagopan

This sIOkam is in the form of a rare Chakra Bhandham known as "Chathuranga AshtAra chakram. The name of the poet (Sri VenkatanATan), his earned titles and the name of the Kaavyam composed by him are included in this sIOkam.

Here, Swami Desikan prays for the blessings of performing Kaimkaryams to the Paadhukais and to be considered as their property. This chakram is referred to as "Kavi-Kaavyaadhi--ParapadhyA ghaDitha chakram". The metre of this sIOkam like the previous sIOkam is SaardhUla Vikreetitham.

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE having the glory of being praised with ardour and having the glory of being the life and wealth of SitA Devi! Oh PaadhukE with clear and brilliant lustre! You have a beautiful form that is beyond the description and experience of the VedAs. You stay next to Your Lord and on the lap of Your Lord's consort. You spend Your days

and nights in service to Your Lord. Your scholarship is of the kind that is celebrated to earn You the title of Sumathi. Your novel and beautiful strides are praiseworthy. May I be blessed with the boon of serving You with courage and steadfastness and have the distinction of being Your own property to qualify for the name of PaadhukA Sevakan.

2) **Srimath Andavan's anubhavam:** This Bhandham celebrates the Naama, SvaroopA, GuNa and KriyAi of the Poet, Sri VenkatanAthAn. This sIOkam glorifies the MahA ViswAsa BhOgyathvam and Parama PrApyathvam of both the Paadhukais and the SadAchAryAs. The inner meaning is that the SadAchAryAs fulfill all auspicious karmAs for those, who seek their refuge; they are dear to MahA Lakshmi; they banish all inauspiciousness thru their wide sanchArams; They become objects of great enjoyment (parama bhOgyam) to their disciples just as Bhagavath anubhavam; they become subjects of contemplation; they are forever immersed in Bhagavath anubhavam and bless their disciples to enjoy such anubhavam; they should not be considered as mere humans but as the symbol of the Lord Himself.

3) Oh PaadhukE! You are like the treasure for those, who perform sathkarmAs prescribed by the VedAs (Sri samvEdhana karma kruth vasu)! You have great glory because of Your auspicious attributes that offer material for huge eulogies (Saandhra EeDyabhAava praTE!). You are like a huge treasure for SitA PirAtti, whose life is Raamachandra (PrANasTa SeethA dhana!). Oh Lord's PaadhAvani! Your sanchArams are worthy of eulogy (Thvam gEya yAthAyanA!). You have a dhivya thirumEni (divine body) that is sweeter to enjoy than Bhagavath anubhavam itself (VedAntha anubhava athipAthi sutanu!). You are the most prominent among the Lord's chihnam (angasTA!). You are engaged in the noble service to Lord Achyuthan (Achyutha dhivya dhAsya Sumathi!). You enjoy immeasurable joy thru such dhAsa Kruthyams (Sukiniee) and take on limitless avathArams befitting that of Your Lord (VistruthA asi!). Therefore, You should bless me to become a devoted servant to You of such glories (Ruddha dhairya sphuDa: Tava syAm!).

SIOkam 943 of Sri RanganAtha PaadhukA Sahasram

kanakapeeDa nivishta tanustadhA Sumathy dhAyinijAnubhavasmruthA
vidhisiva pramukair abhivandhithA vijayathE Raghupungava PaadhukA

Meaning: Hail its victory! Victory to the PaadhukA, which, when it reigned over the kingdom, was majestically seated on a gold throne; its contemplation in one's heart, even a momentary recalling of the PaadhukA, will confer an effective blossoming of one's faculty of the mind, its worshippers include Brahma and SivA. Victory to that PaadhukA!

Special Notes by V. Sadagopan

This sIOkam is jointly studied with the next (944th) sIOkam. These 2 sIOkams form together a pair to exemplify a type of poetry known as "Bhinna vrutthAnulOma gOmUthriKA bhandha padhya dhvayam". The 2 sIOkams (943 & 944) have separate vrutthams/ metres (Bhinna-vrutthA Bhandha padhya dhvayam): SIOkam 943 is in dhruthaviLambhitha Vruttham and sIOkam 944 is in SragviNee vruttham.

1) **UtthamUr Swami's anubhavam:** Sri Raama Paadhukais sat on the golden throne of Raghua. At that time, the noble-minded PaadhukAs conferred the boon of true Jn-Anam. Remembering their attributes and experience, they are saluted by Brahma, Rudra and others with special affection.

2) **Srimath Andavan's anubhavam:** In the previous sIOkam, Swami Desikan prayed for the boon of "TadEka sEsha Vrutthi" (performing Kaimkaryams to the Paadhukais alone). When the Paadhukais responded favorably to his prayer, Swami Desikan becomes joyous and pours out his eulogy of the most merciful PaadhukAs and hails them. The mood here is JayAseer-vAdhams or

hailing victory to the PaadhukAs. May there be victory to the Paadhukais, which sits on a golden seat inside Sriranga VimAnam just as it did in the time of AyOdhyA Raaman through sitting on a similar golden seat (the throne of Raghu Vamsam kings)! May there be victory to the Paadhukais, which at Srirangam (archai) as well as in AyOddhi (Vibhavam) blessed one and all to acquire true Jn-Anam! May there be victory to the Paadhukais, which were worshipped by Brahma and Rudra both inside the Ranga VimAnam as well as at the time they reigned as the representative of the Lord at AyOddhi. Victory to the Paadhukais, which defeats the dhushta RaakshasAs as well as my dhushta manas! May the Paadhukais of such multiple, auspicious attributes shine forever with Vijaya Sri!

3) Those Paadhukais sat on the golden throne of the kings of Raghu Vamsam at AyOddhyA with its majestic body (TadhA kanaka peeDa nivishta tanu:). They have the power to bless us with sumathy (MInd known for its clarity and possession of true Jn-Anam). They are powerful to bless the devotee with the nectar of anubhavam about them through dhyAnam (nija anubhava smruthA). Brahma and Sivan et al worship them. (Vidhi Siva pramukhai: abhivandithA). May those Raama Paadhukais be victorious always (Raghu Pungava Paadhuka vijayathE)!

SIOkam 944 of Sri RanganAtha Paadhuka Sahasram

dheena gOpijaniklishta bheenuth sadhA Raama PaadhAvani! SvAnubhAvasTithA yEdhi
mEvasyam uthArabhAvasrithA tEjasA tEna gushtim gathA paalika |

Meaning: Oh Raama Paadhuka! Innocent Gopi damsels were relieved of grief and fear about re-birth, KamsA's atrocities and seperation from their Lord. Oh PaadhukE! You possess an inherent grandeur that is unsullied because You are not in any want. Your effulgence arises from Your ability to elevate the lowliest to the level of being salvaged. May You please be my Protectress!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Raama PaadhukE! You removed the sorrows, fear and repeated births in the world for the meek gOpis. You are conscious always of Your glory and intent on rescuing those in difficult situations through the exercise of Your power. You are celebrated for such valorous deeds. May Thou without fail be My Protector!

2) **Srimath Andavan's anubhavam:** Here the salutation is to the tEjas of the Paadhukais. During the KrishNAVathAram, You removed the fears of Gopikais in this and the other world. Your mahimai cannot be assailed by any one including Brahma, Rudran and others. Your lustre helps samsAris to overcome their deficiencies. May YOur tEjas maintain sEsha vrutthi for me and prevent our misfortunes!

3) Oh Raama PAadhaavani! You removed the distress of the meek Gopis and provided them with the path for Moksham (dheena gOpee jani klishta). You removed the fear from dEvAs like IndhrA (Bhee nuth). They are steeped in the anubhavam of Bhagavath Bhakthi (svAnubhAvasTithA). It has acquired the power to lift up the muktha jeevan via the path of light (UtthAra Bhava srithA). They have become elated over their tEjas (tEjasA gushtim gathA). May those Paadhukais remain as my protector always (mE paalika yEdhi).

SIOkam 945 of Sri RanganAtha Paadhuka Sahasram

dhaamanirAkrutha tAmasa IOkA
dhAthrumukhair-vinathA nijadAsai:
pApam asEsham apAKurushE mE Paadhu !
vibUshitha-Raaghava PaadhA

Meaning: Oh PaadhukA! You see to it that the sacred land You reigned over suffered no grief whatsoever. It was Your great grace. Faultless, effulgent, You had Your court filled with kings, whose affluence were of a faultless nature. You never get satisfied with the bliss that You derive by enjoying close contact with the Lord's feet, nor with the bliss You secure for devotees by way of their enjoyment of the Lord's feet. You have powers to increase the bliss further & further; and there is no impediment to this role of Yours.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** This and the next verse form a duet of verses representing " Bhinna Vruttha PRATHILOMA gOmuthriKA bandha padhya dhvayam. SIOkams 943 & 944 represented "bhinna vrutthi ANULOMA gOmuthrika bhandha Padhya dhvayam".

Here , Swamy Desikan says: " Oh PaadhukE ! You are adorning RaamA's feet and with Your prowess have destroyed the community of asurAs. You are being worshipped by Brahma and other devoted servants of Yours. You remove all of my sins.

2) **Srimath Andavan's anubhavam:** The inner meaning is that SadAchAryAs like the Lord's Paadhukais are capable of destroying the demonic nature (aasura svabhAvam) of people. They are powerful to chase away the enemies of people of Saathvic nature and enhance their sathva guNam further, which in turn prepares them to reach the limits of being the servants (Seshathva Kaashtai) to the Supreme Lord . They are pristinely pure like the Lord's sacred feet and removes all the blemishes of those, who seek them as refuge.They are thus highly qualified to destroy the aasura svabhAvams, counter Sathva Naasam (destruction of Sathva guNam) and eliminators of virOdhis for serving as the servants of the Lord as a chosen way of life.

3) Oh PaadhukE (hE Paadhu) ! You are known for Your tEjas (lustre) which destroys the people filled with TamO guNams (DhAma nirAkrutha tAmasa IOkA). You are worshipped by Your servants like Brahma (dhAthru-mukhai: daasai: vinathA). You adorn the sacred feet of Lord Raaghavan (VibhUshitha Raaghava PaadhA). Oh PaadhukE ! You remove entirely all my sins (Thvam mE pApam asEsham apApushE).

SIOkam 946 of Sri RanganAtha PaadhukA Sahasram

krupAnagathrAtha subhUradhushtA mEdhyA ruchA paarishahAmabhUpA
PaadhAvani sthyAnasukhair-na trupthA kAnthyA samEthAdhikruthanirOgA

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE ! You seem not to be entirely satisfied with the intimate attachment with the Lord's feet. With Your lustre and desire, You get power and without any let, You guard this earth with compassion. Without any blemish, You purify through Your luster all the kings of the universe including BharathA.

2) **Srimath Andavan anubhavam:** The inner meaning is: The SadAchAryAs are easy to worship based on their auspicious attributes, ease of access, qualifications, readiness to respond. Their worship removes sorrows and blemishes, creates purity and enhances Saathvika guNam in preparation for reaching the limits of observing the Lord (Seshathva Kaashtai). Hence, the arrival of such SadAchAryAs in our midst is worthy of prayers.

3) Oh PaadhukE ! You have the power and dayA to protect the land between Vidhya and HimalayA mountains/AaryA Vartham (hE PaadhAvani! Thvam krupA anaga thrAtha subhU:). You are blemishless (adhushtA). You are pure through Your lustre (RuchA mEdhyA). You belong to the assembly of Saadhu Janams (ParishadhA). You are the protector of Earth (bhUpA). You are the One , who is not satisfied with the contact with the sacred feet of Your Lord (sthyAna

sukhai: na thrupthA). You are with desire (kAnthyA samEthA). You have the power of Office (adhikruthA). Oh PaadhukE ! You are uninterrupted (anirOdhA). Please appear before me (Thvam aama) !

[SIOkam 947 of Sri RanganAtha PaadhukA Sahasram](#)

Saarasa soukhya samEthA khyAthA padhapaa bhuvi svAj~njA
Saahasa KaaryavanAsA dheerA VasudhA navanyAsA

Meaning: The PaadhukA was interested in safeguarding the devotee, BharathA, who showed stubbornness in his stand, sometimes even improper. It ventures to protect devotee somehow. It grants affluence. Its ever-anew, charming steps would be impressive. It enjoys the pleasure of the lotus flowers submitted as archana oblations. The PaadhukA rules with a righteous mace.

Special Notes by V. Sadagopan:

Saarasa soukhya samEthA khyAthA padhapaa svAj~nA
sAhasakAryavanAsA dheerA vasudhA navanyAsA-- -- (947)

sAnyAavanadhaa suvaraa dheesAnA vayarka sahasA
j~nA svA vibhu pAdhapathA khyAthA mE sakhyasou sarasA-- --(948)

These two sIOkams are intertwined : When one reads the 948th sIOkam's second line starting from left to right all the way to the first line , the first sIOkam is obtained .

This chithra version of poetry is known as " Bhinna-vrutthAnulOma--prathilOma sIOka dhvayam " . When we read the 2nd sIOkam upside down , we get the first sIOkam with a full panoply of meanings. The genius of Swamy Desikan as a poet has no limits as we see from his talent to construct such extraordinary pairs of verses that are tightly coupled. Goomuthrika Bhandham is also incorporated into these two verses.

Meaning of SIOkam 947:

The PaadhukA was interested in safeguarding the devotee , Bharatha , who showed a stubbornness in his stand , sometimes even improper. It ventures to protect devotees somehow. It grants affluence. Its ever-anew , charming steps would be impressive. It enjoys the pleasure of the lotus flowers submitted as archana oblations . The PaadhukA rules with a righteous mace.

1) **UtthamUr Swamy's anubhavam:** The PaadhukAs are intent on protecting BharathA , who was obstinate and was engaged in doing the impossible. The Paadhukas confer wealth and are valorous. They have novel forms and shapes. They enjoy the worship with lotus flowers. They associate with the people of tranquil minds. They are celebrated in the world. They show their symbols of spectre and sword to remind us about their sovereign nature.

2) **Srimath Andavan's anubhavam:** In the previous two sIOkams (945 & 946) , Swamy Desikan saluted the power of the Padhukais removing the enemies (VirOdhis) for his serving as the servant (Sesha Vrutthi) to the Paadhukais and prayed for the merciful Paadhukais to come before him for accepting his worship.

In these two sIOkams (947 & 948), Swamy Desikan acknowledges with gratitude the readiness with which the Paadhukais came down to accept his AarAdhanam and the ease of access with which the Paadhukais related to him as a dear friend. He thanks the Paadhukais for accepting his kinchithkArams (Small acts of service) and how the Paadhukais guided him to worship them as commanded by the Saasthras.

Swamy Desikan compares his daring request to the Paadhukais to appear before him to accept his worship to the willful act of Bharathan , who engaged in prAyOpavEsam (hunger strike until getting what one wants) in front of the hut of RaamA in chithrakootam . Just as PaadhukAs created the desire in the mind of BharathA to return to AyOdhyA with them instead of their Lord , Swamy Desikan says that the Paadhukais appeared before him to receive his worship inspite of his unfitness. Swamy points out that PaadhukAs' behavior in the case of BharathA and himself demonstrated the power of Aasritha rakshaNam of the Paadhukais. In the case of BharathA , the most merciful Paadhukais put up with the pains of seperation from their Lord and stayed with BharathA to rule over the kingdom as the representative of Raamachandra. These PaadhukAs accept very little from the aasrithAs and returns great good fortunes to them . They also appear before the aasrithAs in many garbs to enhance their visual pleasures.Thus Swamy acknowledges the many soulabhya vyApArams of the Paadhukais here .

3)The Paadhukai is easily pleased with the offering of lotus flower during its aarAdhanam (Saarasa soukhya samEthA).She commands me with auspicious instructions about Her worship (SvAj~nA). She is eager to protect the wilful BharathA , when he demanded Her Lord's return to AyOdhyA before completing His pledge of 14 years of vana vAsam (Saahasa kAri avana aasaa) . She is heroic (dheerA) and grants us all kinds of wealth (VasudhA) . She appears in novel pleasing forms (Padapaa nava nyAsA) . She has the reputation of being easy of access to those who seek Her refuge (Bhuvi khyAthA).

SIOkam 948 of Sri RanganAtha Paadhuka Sahasram

sAnyAavanadhaa suvaraa dheesAnA vayarkA sahasA
j~nA svA vibhu pAdhpathA khyAthA mE sakhyasou sarasA-- --(948)

Note: The 2 sIOkams, 947 and 948 are intertwined: When one reads the 948th sIOkam's second line starting from left to right all the way to the 1st line, the 1st sIOkam is obtained.

Sri: Saarasa soukhya samEthA khyAthA padhapaa svAj~nA
sAhasakAryavanAsA dheerA vasudhA navanyAsA-- -- (947)

sAnyAavanadhaa suvaraa dheesAnA vayarkA sahasA
j~nA svA vibhu pAdhpathA khyAthA mE sakhyasou sarasA-- --(948)

This chithra version of poetry is known as "Bhinna-vrutthAnulOma--prathilOma sIOka dhvayam". When we read the 2nd sIOkam upside down, we get the 1st sIOkam with full panoply of meanings. The genius of Swami Desikan as a poet has no limits as we see from his talent to construct such extraordinary pairs of verses that are tightly coupled. Goomuthrika Bhandham is also incorporated into these 2 verses.

Meaning of SIOkam 947: The Paadhuka was interested in safeguarding the devotee, Bharatha, who showed stubbornness in his stand, sometimes even improper. It ventures to protect devotees somehow. It grants affluence. Its ever-anew, charming steps would be impressive. It enjoys the pleasure of the lotus flowers *submitted as archana oblations*. *The Paadhuka rules with a righteous mace.*

Special Notes by V. Sadagopan

1)UtthamUr Swami's anubhavam: The PaadhukAs are intent on protecting BharathA, who was obstinate and was engaged in doing the impossible. The Paadhukas confer wealth and are valorous. They have novel forms and shapes. They enjoy the worship with lotus flowers. They associate with the people of tranquil minds. They are celebrated in the world. They show their symbols of spectre and sword to remind us about their sovereign nature.

2) **Srimath Andavan's anubhavam:** In the previous 2 sIokams (945 & 946), Swami Desikan saluted the power of the Paadhukais removing the enemies (VirOdhis) for his serving as the servant (Sesha Vrutthi) to the Paadhukais and prayed for the merciful Paadhukais to come before him for accepting his worship.

In these 2 sIokams (947 & 948), Swami Desikan acknowledges with gratitude the readiness with which the Paadhukais came down to accept his AarAdhanam and the ease of access with which the Paadhukais related to him as a dear friend. He thanks the Paadhukais for accepting his kinchithkArams (Small acts of service) and how the Paadhukais guided him to worship them as commanded by the Saasthrams.

Swami Desikan compares his daring request to the Paadhukais to appear before him to accept his worship to the wilful act of Bharathan, who engaged in prAyOpavEsam (hunger strike until getting what one wants) in front of the hut of RaamA in chithrakootam. Just as PaadhukAs created the desire in the mind of BharathA to return to AyOdhyA with them instead of their Lord, Swami Desikan says that the Paadhukais appeared before him to receive his worship inspite of his unfitnes. Swamy points out that PaadhukAs' behavior in the case of BharathA and himself demonstrated the power of Aasritha rakshaNam of the Paadhukais. In the case of bharathA, the most merciful Paadhukais put up with the pains of seperation from their Lord and stayed with BharathA to rule over the kingdom as the representative of Raamachandra. These PaadhukAs accept very little from the aasrithAs and returns great good fortunes to them. They also appear before the aasrithAs in many garbs to enhance their visual pleasures. Thus Swamy acknowledges the many soulabhya vyApArams of the Paadhukais here.

3) The Paadhukai is easily pleased with the offering of lotus flower during its aarAdhanam (Saarasa soukhya samEthA). She commands me with auspicious instructions about Her worship (SvAj-nA). She is eager to protect the wilful BharathA, when he demanded Her Lord's return to AyOdhyA before completing His pledge of 14 years of vana vAsam (Saahasa kAri avana aasaa). She is heroic (dheerA) and grants us all kinds of wealth (VasudhA). She appears in novel pleasing forms (Padapaa nava nyAsA). She has the reputation of being easy of access to those who seek Her refuge (Bhuvi khyAthA).

Meaning of SIOkam 948: The PaadhukA is fit to be worshipped. It is our protector. It is easily sought, easily attained and easily utilized as help. It is like an Empress having authority and controlling powers. A stockhouse of pleasure, all round knowledge, it has the Lord at its disposal. It is reputed as protector of the Lord's feet. The PaadhukA is my helpmate.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** The PaadhukAs are worthy of meditation. They have the power to protect one. They can be reflected upon and brought before one very quickly. They have the capacity of instantaneous response. They command and take control. They are comforting. They know everything. They are wealthy with many auspicious attributes. They have the possession of the Lord Himself. They are celebrated for the services they perform through protecting the Lord's holy feet. They have attachment to their devotees. They give me comfort and peace of mind.

2) **Srimath Andavan's anubhavam:** These Paadhukais which became easy of access to me are not ordinary vasthus; their glories are immense especially when compared to my own inadequacies. They are fit to be worshipped by all people of the universe. adiyEn is not qualified even to think of them with my feeble mind . They protect the entire universe with their power. adiyEn is one, who depends on them for my rakshaNam. The Paadhukai is the Empress of the universe. I am a nonentity before its power. It has no needs and has every thing (avAptha samastha kAmai). I am the embodiment of all sorrows of samsAram. The Paadhuka is omniscient, where as I am the 1st among the ignoramus. The Paadhukai has the Lord under its

control, whereas I have lost the Lord. The Paadhukais protect the Lord's feet and comfort Him, where as I give only sorrow to Him. The Paadhukais through its Svaroopam, GuNam, status and VyApAram possesses immeasurable glories. The Paadhukais set aside their nobility and high status and relate to me like a dear and caring friend. It instructs me on hitham and ahitham with tender loving care. What a souseelya guNam the Paadhukais display towards me? it is incomparable.

3) Oh PaadhukE! You are fit to be the object of worship by all BhakthAs (SaanyA). You provide protection to all (avanadhA). You are the Empress of all the worlds (adheesnA). You have the highest Sukham and Jn~Anam and therefore Omniscient (Varya kaa jn~A). You have Lord RanganAtha under Your control (sva A vibhu) and the wellknown protector of His sacred feet (khyAthA PaadhapathA). This Paadukai has assumed the role of my friend quickly and interacts with me in a most delectable manner (asou PaadhapathA mE sahasA suvarA sarasA sakhee).

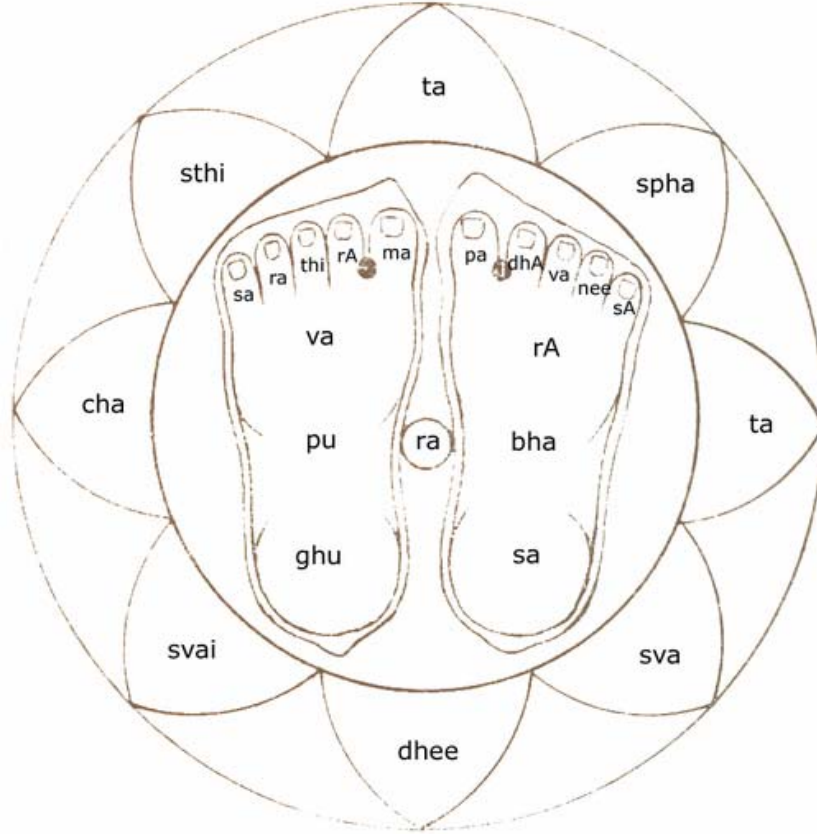
[SIOkam 949 of Sri RanganAtha PaadhukA Sahasram](#)

tArasphAratarasvara rasabhararA saa padhAvanee sArA
dheerasvaira charasTira RaghupuravAsarathi rAmasavA

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 sIOkam 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 sIOkam. In the 10 fingers of the 2 legs are the 10 aksharams of the sIOkam, "Sarathi Raama PadhAvani Saa" are inscribed.



Hand drawn Paadhuka Yantram by Swamy Desikan (SIOkam 949)

- 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 sIOkam, 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 sIOkam 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).

SIOkam 950 of Sri RanganAtha Paadhuka Sahasram

charam acharam cha niyanthu: charaNANidhamparEtarA SourE:
charama purushArTachithrou CharaNANi ! disasi chathvarEshu SathAm

Meaning: Oh PaadhukE! The Lord's feet act in the spirit of the Lord without any separate view; the feet follow the lead of the Supreme Lord, who is the controller and director of all beings. They also help in endowing devotees with the correct knowledge about Moksha, the final goal of Man, the world of Lord KrishNa. You, Oh PaadhukA, bring the Lord's feet to the inner compartments of the homes of the good. What a great service it is!

Special Notes by V. Sadagopan

This last verse of Chithra Paddhathi is an illustration of a Chithra Bhandham known as Padha Dhwaya BhAga Vritthi. This being the last verse of Chithra Paddhathi, Swami Desikan states that the PaadhukAs bless the righteous with their many auspicious geometric representations for meditations. This particular Bhandham has the beginning words of the 1st 2 quadrants (Charama, CharaNAvani) once again at the beginning of the 3rd and 4th quadrants of this verse.

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! Through Your grace, You bring to the inner chambers of the houses of the righteous the true knowledge (Moksha Knowledge) revealed by Your Lord, who is the Master of all sentient and insentient. You reveal the deep meaning of the Charama sIOkam revealed by Your Lord in GiTA to even those, who were not focusing on that revelatory knowledge of the highest value.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You bring in Lord RanganAtha to the pooja grahams of the meek and helpless (akinchanAs) readily so that they can offer their worship to Him. Their worship of Your Lord results in their mind being fixed on the last of the 4 purushArTams, (viz), Moksham and saves them. Oh PaadhukE! Your power in this matter is astounding.

3) Oh Paadhukais protecting the Lord' feet! (oh CharaNAvani!) You bring Your Lord, who is the controller of all sentient and insentient beings into the poojA gruham of Saadhus with great care (Thvam anidham parEtarA sathi, charam acharnccha niyanthu: SourE:). The Lord's Sacred feet protect the Jn-Anam about the 4th PurushArTam, Moksham in the minds of the Saadhus (Charama purushArTa chith throu charaNou) into whose homes the Paadhukais bring the Lord (SourE:charaNou SathAm chathvarEshu disasi).

Sri RanganAtha PaadhukA Sahasre 30th Chitra Paddhathi sampoornam

31. NirvEda Paddhathi

(Words in disgust, in humility; entreating about one's pitiable plight)

Introduction: This is the 31st of the 32 Paddhathis of Sri RanganAtha PaadhukA Sahasram and has 20 powerful sIOkams embedding deep SriVaishNava Tatthvams.

[SIOkam 951 of Sri RanganAtha PaadhukA Sahasram](#)

prapadyE pAdhukAm dhEvlm paravidhyAmiva Svayam
yAmarpayathi dhInAnAm dhayamAnO jagadhguru:

The great 1st Acharya, the Lord Ranganatha, had furnished the Paaduka as a Supreme Vidya, as a path for Moksha; this path has been specially appropriate to poor pitiable persons with little equipment of any type; the Lord has provided it in His great grace. That Paaduka Devi I cling to as my sure means of salvation.

Special Notes by V. Sadagopan:

After describing the glories of the Paadhukais of the Lord in words and geometrical patterns (Chithrams), Swami Desikan laments now over the time that he lost sofar in chasing pursuits other than dedicating himself to the worship of the Paadhukais. He asserts here that He is clear now about the power of the Paadhukais to confer the Moksha Sukham. He states that the Paadhukais are His Supreme Knowledge (Para Vidhya).

Until now, Swami Desikan eulogized the many Vaibhavams of the Lord's Paadhukais (viz), Swamy NammAzhwAr. The Paadhukais were pleased and appeared before the mind's eye of Swami Desikan and filled Him with the delectable anubhavam of their Asccharya Roopa, Svaroopam and GuNa vyApArams. The Paadhukais blessed Swami Desikan with visEsha Tatthva Jn-Anam and ananyArha Sesa Vrutthi (the way of sole servitude to the Paadhukais). The Paadhukais chased away all obstacles to such sEsha Vrutthi and displayed matchless soulabhyam (ease of access) and souseelyam. Swami Desikan was inundated with that BrahmAnandham of mingling with the merciful Paadhukais & the Lord and felt that He was enjoying the anubhavam that one enjoys at Sri Vaikuntam performing Nithya Kaimakryam to the Lord there. This mental visualization suddenly disappeared and Swami Desikan was left with the physical visualization of the ArchA roopam of the Paadhukas of the Lord. His experience of indescribable bliss concluded now. He was reminded harshly about his lot among the kumathis (people with false knowledge) and Bhagavath vimukhAs (who are indifferent to the Lord). He became worried about the terrible effects of the pancha Indhriyams over him and the power of Kaama-KrOdham and other adverse guNams. Swami Desikan now attained a state of dejection and despondency like Swamy NammAzhwAr expressed in ThiruvAimozhi about the hopelessness of His lot as a Nithya SamsAri. Although Swami Desikan and Swamy NammAzhwAr are evolved souls, who had conquered all the above adversities, they empathized with the lot of SamsAris and enacted the sufferings of the Nithya samsAris to illustrate the lowliness of the SamsAric way of life.

1) **UtthamUr Swami's anubhavam:** I recognize the PaadhukAs as the means for Moksham. They represent the true knowledge about the ways to achieve Moksham and serves therefore as Para Vidhya. The Lord, the teacher of all teachers, has given to us the PaadhukAs out of His compassion for us helpless beings. Adorning the PaadhukAs on our heads is the way to Moksham is the upadEsam of Swami Desikan.

2) **Srimath Andavan's anubhavam:** Swami Desikan laments that the Paadhukais acted as though they were saving him and abandoned him however to suffer in samsAram. Swamy addresses the Paadhukais sorrowfully about its neglect and begs for its grace to save him from

the horrors of SamsAram in amood of nirvEdham (Despair and sorrow). Oh PaadhukE! Your Lord has shown the 2 UpAyams of Bhakthi yOgama nd Prapatthi yOgam to lift the suffering samsAris from the terrible ocean of SamsAram. You have been assigned to come to the rescue of SamsAris by Your Lord. While that is the case, how can you abandon me and look at me in this amused mode? What can I do over Your indifference? Is it fair for You to act like this? Therefore, I perform Parapatthi once more to You and seek You as my refuge. Please remove fully the bonds of SamsAram and grant me the Parama PurushArTam of Moksham instead of the temporary and fleeting experience of Your guNams through Maanasa SaakshAthkAram.

3) Swami Desikan performs direct SaraNAgathy before the Paadhukais: "DEveem PaadhukAm PrapadhyE". He reminds the Paadhukais that its merciful Lord, who is the Universal AchArya, has created the routes of Bhakthi and Prapatthi for our salvation. He has annointed You, His PaadhukAs, to a status equal to that of Para VidhyA (Jagath Guru: DayamAna: Svayam dheenAnAm ThvAm PaadhukA DEveem ParavidhyAmiva arpayathi).

SIOkam 952 of Sri RanganAtha PaadhukA Sahasram

api janmani pAdhukE! Parasmin anaGhal: karmaBhirdhrishO BhavEyam
ya imE vinayana rangaBharthu: samayE thvAm padhayO: samarpayanthi

Meaning: Oh Paaduka! Previleged are those persons doing pious services at the Feet of Lord Ranganatha, respectfully submitting You at the Lord's Feet for being worn! Will I be ever enabled, by virtue of flawless acts of mine, to secure another birth to do similar service to the Lord? Please do grant one such!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! May I become one of the fortunate few, who become blessed to present You at the appropriate times to Your Lord with humility. May I be blessed with this boon to become sinless and to engage in such services to you atleast in my next birth, if I miss that opportunity in this birth. Swami Desikan talks about here about the next birth, although those who gain moksham through the grace of the PaadhukAs do not have any more births. This statement is indicative of Swami Desikan's special joy in serving RanganAtha through PaadhukA Kaimkaryam instead of staying in Vaikuntam as a result of attaining Moksham. Earlier in Sri VaradarAja PanchAsath, Swami Desikan has stated in a similar vein that he would prefer to return to this earth to serve and enjoy Lord VaradarAjan than staying in Vaikuntam without any rebirths (Vaikunta VaasEapi na mE abhilAsha:). Parasara Bhattar, the precocious son of KurEsar, the prime disciple of AchArya RaamAnujA also expressed a similar sentiment. It appears that all the servants of Ranganatha are equal in status to those, who permanently reside in Sri Vaikuntam. That is why Srlrangam is known as BhUIOka Vaikuntam.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! It does not matter if you do not grant me the Parama PurushArTam of Moksham after removing my sambhandham with this physical body. It will be sufficient for me if You grant me another birth with a body to be born as the archaka for Lord RanganAtha to present You (PaadhukAs) to Him on the prescribed occasions (Uchitha Kaalams). Kaimkaryam to You (Paadhukais) will be sufficient in this earth than Moksham itself. Please bless me with the BhAgyam to be born as an Archakar of Lord Ranganatha. Wherever I am, May I be blessed to be engaged in uninterrupted kaimkaryam to You. That itself is the equal to Moksham. May I be engaged in Bhagavath PaadhukA Kaimkaryam right here if I do not get to enjoy the BhOgyA adhisayam at Sri Vaikuntam.

3) Oh PadhukE! The ArchakAs of Lord RanganAtha present You to Him with humility during His Uhtsava Kaala sanchaarams and during the six Aasana kaalams linked to His AarAdhanams (PaadhukE! yE imE vinayEna samayE ThvAm Rangabharthu: padhayO: samarpayanthi).

Incidentally, The ArchakAs of Lord RanganAtha belonging to five gOthrams are said to have descended with their Lord to perform exclusive AarAdhanam for Him. Swami Desikan points out that the ArchakAs are rid of all sins through such Kaimkaryams (anagai: karmabhi: Idhrusa:) and prays for the boon of being born as Lord RanganAtha's archakan in the next Janmam (Karmabhi: Idhrusa: parasmin janmani api bhavEyam).

SIOkam 953 of Sri RanganAtha Paadhuka Sahasram

parivarthayithA pithAmahAdhIn thvamivAnanthamasoU vahathyanEhA
aGhunApi na shoUripAdhukE! thvAm anaGhAlambanamaBhyupaithi chittham

Meaning: Oh Lord's Paaduka! Infinite Time has passed from immemorial beginning, many Brahma-incumbents have come and gone and time goes on, as You go on bearing the Lord! But I remain just like this. Oh Alas! I have not yet learnt to perfect my heart for a meditation, clinging to You as a good auspicious prop!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Swami Desikan dwells on the timeless service that the PaadhukAs do for the Lord such as supporting the Lord, taking Him on His rounds. He calls those services Ananta vAhanam in contrast to vahanam, which means passage of time of specific duration. He says: "Oh Lord's PaadhukE! Time rolls on and ends the reign of BrahmAs, even if they rule for a very, very long time. Even their reigns have a finite time elements built into them. Your rule in contrast has no time boundary. You perform Your endless service to the Lord without any interruption across the time scale. May I be blessed with the type of eternal service that You do from now on, even if my mind has not reached out to You so far as my blemish-free companion?"

2) **Srimath Andavan's anubhavam:** Oh PaadhukaE with MahA Vaathsalyam towards bhaddha Jeevans! Over countless aeons (Brahma Kalpams), You create innumerable jeevans (give new bodies to them after PraLayam, when they were in a sookshma state) and wait patiently to see if those embodied Jeevans will now comprehend Your and Iswara Tatthvams to become liberated from their bound states (Bhaddha dasai to Muktha Dasai). For fulfilling that goal, You carry Your Lord on Your back so that the embodied Jeevans can have His darsanam and get uplifted to perform SaraNagathy at His sacred feet. Alas! these Jeevans due to their load of sins do not take advantage of Your krupA and go round and round in the whirlpool of SamsAram and Time (Kaala PravAham). They miss to recognize You and are lost in SamsAric afflictions.

I am aslo one of those Paapis, who has been immersed in the terror-striking waters of SamsAric ocean and have lost you until now. Now I recognize that You have blessed me as an excuse for a small good deed that I might have done regarding Bhagavath-BhAgavatha Kaimkaryams and given me the intellect to enjoy You (BhOgyathA Buddhi) and thereby long for a status, where I can completely cast aside the ruchi for transient SamsAric pleasures and be immersed in uninterrupted dhyAnam about Your roopam, Svaroopam and GuNams. Alas! My mind however does not stay put in such dhyAnams due to the burden of my Paapa Raasis. What a Pity?

3) Oh Souri PaadhukE! The time cycle of that great grandfather, Brahma Devan creating innumerable embodied souls is almost endless. Your time of service to Your Lord however is endless (PitAmahAdheen parivarthayithA asou anEhA Thvamiva anantham vahathi). Even after all these times, my poor mind does not stay firm in meditating on Your glories to gain salvation (adhunA api chittham anaga aalamBanam ThvAm na abhyupaithi).

SIOkam 954 of Sri RanganAtha PaadhukA Sahasram

kamaADhyuShithE niDhoU nirIhE
sulaBhE thiShTathi rangakOshamaDhyE
thvayi thathprathilambhanE sThithAyAm
paramanvicChathi pAdhukE! manO mE

Meaning: Oh Paaduka! The Lord is a treasure, invested with Sri, namely, the Goddess of wealth. This treasure has no want; it is so fully endowed with all one can ask for. It lies almost securely safe-guarded, under ranga-vimana. And for me to secure it, You are there to help. Nevertheless, this heart of mine goes in vain search of someone or something, the very antithesis of this treasure! Alas! what to do?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan expresses his sense of anguish over his mind running all over the place except to the site, where the Supreme Lord and His PaadhukAs are residing under the Ranga Vimanam. He says: "Oh PaadhukE! Your Lord is beyond all desires. He has every thing. He is the One, who removes our desires for material and mundane, which affect our spiritual progress. Since there is nothing that is superior to Him, we get our desires for other things eliminated. When we have to engage our mind in that Supreme object, which gives every kind of boon, I do not understand why my mind drags me to nonlasting things, which can never match up to the eternal Lord. He is like a golden treasure and you are able to bring that treasure in front of us. Why do other impermanent and sorrow-producing things then distract my mind?"

2) **Srimath Andavan's anubhavam:** Swami Desikan expresses his nirvedam here by recalling that his mind is steeped in in SamsAric activities, which cause nothing but sorrow, while the SaThAri (PaadhukA of the Lord) is there to create the Sambhandham (links) to the all powerful Lord of Srirangam, who is the divine consort of MahA Lakshmi, who is the grantor of every kind of wealth. Swami Desikan compares his sorrowful status to that of a poverty stricken human being engaged in paltry efforts to earn a small amount of money, while he knows about the existence of a great treasure, which can be unearthed with the help of a manthraVathi (who knows the code).

3) Oh PaadhukE! RanganAtha is a Nidhi (treasure); this nidhi is easy to access and it has nothing to desire for (avAptha samastha Kaamathvam). While such a magnificent treasure with MahA Lakshmi is there at the centre of Ranga VimAnam (KamalAdhyushithE nireehE sulabhE nidhou kOsa madhyE thishtathi sathi) and while, You (Paadhukai) are like the magician who can reveal that Nidhi, my mind runs after useless other things (Thvayi sTitAyAm mE mana: param anvicchathi).

SIOkam 955 of Sri RanganAtha PaadhukA Sahasram

yadhyapyaham tharaLaDhIsthava na smrEyam
na smarthumarhathi kaTham Bhavathi svayam mE
vathsE vihArakuthukam kalayathyavasThA
ka nAma kEshavapadhAvani! VathsalAyA:

Meaning: Oh Lord's Paaduka! Well I have moved away from You, in my vacillation, without a thought for You. Let it be so. How come that You ignore me? When a calf that is in the suckling stage has gone away astray in its playful movements, what does the mother-cow do? Should You not restore me to You?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Kesava PaadhukE! Due to my agitated state of mind and its fickle nature, I may fail to think about You. Even then, You should think of me like the cow, which hastens to the side of the calf to feed it, even if the calf forgets to nourish itself due to its concentration in playing. (Swami Desikan begs the Paadhukais here to think of him and bless him even if he forgets to think of Them. He says that their overwhelming affection should overlook his lapses and forgive him).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE, who has abundant love for those, who seek Your refuge! When we think about the Cow that has given birth protects its new calf with unwavering attention and runs after it, whenever the calf strays away from it, Your (Paadhukais's) limitless Jn-Anam, Vaathsalyam, DayA should be protecting me with vigour and chase away all my sins. It is not fair of You to ignore me and let me be the victim of all the enemies, which stand in my way of attaining the sacred feet of Your Lord.

3) Oh Kesava PaadhukE, the most merciful One! YOU may choose to ignore me (na smarEyam yadhyapi). How can You not think about me (Bhavathee svayam mE na smarthum kaTam arhathi?). Your status and mood should be like the Mother Cow who runs after the calf, who gets distracted by play and fails to nourish itself (VathsE vihAra kuthukam kalayathi sathi, VathsAlAyA: aavasTA kaa nAma?)

SIOkam 956 of Sri RanganAtha Paadhuka Sahasram

mAtharmukundhakarUNamapi nihnuvAnAth
kim vA param kimapi kilbiShathO madhlyAth
gADam gruhlthacharaNAGamanApadhEshAth
thathprEraNpraNayinI thava chEnna IIIA

Meaning: Oh Mother Paaduka! If You were to pronounce that my sin is so powerful, let me tell You this: You get hold of the Lord's Feet firmly and take Him over to various places in the pretext of His strolls all around. It is Your sport to help me too! If this were absent, then it only means that my sin, that compels me to refuse and negate the Karuna of the Lord, the Moksha-giver, is the greatest force on earth! How else will I be denied the Lord's grace in spite of Your effort?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Citing the excuse of Your Lord's external travel, You tightly cling to Your Lord's feet and make sure thaT He comes my way. If I do not have Your intervention, my huge sins will prevent Him from showing mercy to me. You bring Him over to me and that serves as my atonement to banish my sins. If you did not help, I will be unhappy and complain that Your Lord is merciless. How can I then praise adequately Your help?

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! You have unlimited affection (Vaathsalyam) for me. Due to my limited intellect and unlimited sufferings, I assessed that You are indifferent to me and spoke rudely to you and complained that You are indifferent. Please pardon me for this apachAram. My sins are huge. The Lord is there to forgive the sinners and is ready to confer Bhogam and Mosham due to His limitless dayA. My Paapams however prevent the Lord's sahaja krupA coming my way. At this juncture, You perform a MahOpakAram. You use the external excuse of bringing PerumAL out of His sanctum for ullAsa sanchAram and hold on to His sacred feet tightly and pray for my upliftment. You make it possible for me, who did not get inside the Lord's temple and bring the Lord before me to chase away my paapams. If you had not taken this initiative, there would be no sambhandham between my Lord and me; He would have ignored me and that would have led to my total destruction. My paapams would

have won in that case. Swamy Desikan expresses sorrow (nirvEdham) over the power of his paapams for our sake.

3) Swami Desikan states that there is nothing more exalted than the DayA of the Paadhukai that propells it to intervene on behalf of the bhaddha Jeevans and make the recommendations to the Lord. He queries in a rhetorical sense: Is there anything superior than the DayA of the Paadhukais to achieve the Lord's intervention? (Param kimapi kim vaa?). The Paadhukai uses the excuse of taking the Lord for a walk and holds tightly to His feet during that sanchAram (gamanApadEsAth ghADam gruhltha charaNA). The eager Paadhukai egg the Lord to engage in His role as the protector of all paapis (Tath PrEraNa praNayinee Tava leelA). If that intervention and appeal were not there, then there would be no hope of gaining moksham by the samsAris (prEraNa praNayanee Tava leela na chEth, Mukundha: Mu Ku na dadhAthi).

SIOkam 957 of Sri RanganAtha Paadhuka Sahasram

kshIbhAsi kAnchanapadhAvani! KaITaBhArE:
pAdhAravindhamakarandhaniShEvaNEna
dhEvi! (dhalvAth) thvadhanthikajuSha: kaThamanyaThA mE
dhInAksharANI na shruNOShi dhayADhika thvam

Meaning: Oh Devi Gold Paaduka! You perhaps, have got intoxicated with honey from the Lord's Lotus Feet. How else You, with Your great mercy quality, remain heedless to my pathetic words from near You!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden Paadhukais of the Lord! You seem to be intoxicated from the drinking of the honey from the Lotus feet of Your Lord. Otherwise, DEvi, how can I explain or understand Your neglect of my dire pleas? Normally, You are very compassionate and respond fast to the cries of Your devotees. (Swami Desikan begged the Paadhukais to bring the Lord before him. They acted as though they never heard him. He expresses his sorrow and disappointment in this sIOkam).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! I am a MahA Paapi, who dare not approach You. In spite of that, due to Bhagavan's anugraham, I have been empowered to approach You. My sins have not been banished however even after seeking You as my refuge. I am standing next to You and crying with agitated voice about my unbearable samsAric sufferings. How come those pleas are not falling on Your ears? I cannot say that You are indifferent because You are heartless. You are indeed the embodiment of DayA. I cannot also assess that You do not have the power to eliminate my sorrows. Among the three items needed for rakshaNam, Jn-Anam, DayA and Sakthi are included. Since You have DayA and Sakthi in abundance, it must be the lack of Jn-Anam about my sufferings that must be interfering with Your rush to protect me. I am sure that you did not reject me purposely. I surmise that It is your total immersion in the aanandhAnubhavam arising from Your drinking the madhu associated with Your Lord's lotus feet makes You oblivious of me. My cries of suffering (Aartha Dhvani) have therefore escaped Your ears. There are also external signs (golden color of Yours and the lustre of Your body) that shows off and are linkable to the golden pollen despositing on You from the Lord's lotus feet. It is only my paapa raasis that make You deaf to my soulful cries seeking Your intervention!

3) Oh golden Paadhuka Devi, who is the Paadhuka of the Lord, who destroyed the asuran, KaiDaban (KaiDabhArE: Kaacnana PadhAvani DEvi)! You are in a state of intoxication from the consumption of the honey associated with Your Lord's lotus feet (KaidabhArE: Paadharavindha makarandha nishEvaNEna ksheeBA asi). If that were not so (anyaTA), You filled with DayA by svabhAbhAvam (dayAdhika Thvam) will not be indifferent to me standing next to You

(Thvanthikajusha: mE) and ignore my heart rending cries for rescue (dheenAksharANi kaTam na sruNOshi)?

[SIOkam 958 of Sri RanganAtha PaadhukA Sahasram](#)

mAthasthvadharpithaBharasya mukundhapAdhE
BhadhrEtharANi yadhi nAma Bhavanthi BhUya:
KIrthi: prapannaparirakshaNadhIkshithAyA:
Kim na thrapEtha thava kAnchanapAdharakshE

Meaning: Oh Mother Gold Paaduka! I have had, by You, deposited my burden at the Feet of Mukunda, the Moksha-giver. If under this circumstance, something not good, not auspicious, occurs to me, what is to happen to Your great reputation as a saviour of Prapannas? Would that reputation not be sullied to become shame-faced?

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh Golden PaadhukA, Oh Mother! I do not think Your reputation as the One, who delivers the Jeevans at the feet of the Lord as a part of their SaraNagathy is sullied. You have vowed to protect the PrapannAs. Hence, I am not worried about being abandoned. No inauspiciousness will come to me because of Your established reputation as a protector of those, who have performed BharanyAsam. I have unswerving faith in You to take me to the Lord's sacred feet to be blessed with the fruits of BharanyAsam.

2) **Srimath Andavan's anubhavam:** Oh Golden Paadhukais with the determination to grant BhOga-mOkshams to those, who perform SaraNagathy unto You! With Your mighty sipArsu, You have placed the burden of my protection at the sacred feet of Your Lord. After becoming the object of both of Your protection, if any inauspiciousness occurs, it will be a slander to both of Your keerthi and Vaibhavam. There will be damage to Your Keerthi (Keerthi hAni) as a result of such lapses of failing to protect a SaraNagathan. It must indeed be my pApams that make You ignore me unmindful of the damage to Your reputaton as unfailing SaraNagatha Rakshakan.

3) Oh Mother! Oh Golden PaadhukE (Maatha: Kaanchana PaadhukE)! You have placed me at the sacred feet of the Lord, who is the grantor of BhOgams in this world and Moksham in the other world (Mukundha PaadhE Thvadharpitha Bhara:). After reaching this coveted state as a Prapannan, who has performed Bhara samarpaNam, any inauspiciousness encountered by me (BhUya: bhadrEtharANi bhavanthi yadhi nAma) in the post-prapatthi state will affect Your reputation as the celebrated One vowed to protecting ParapannAs (Prapanna parirakshaNa dheekshithAyA: tava Keerthi: na trapEtha kim?

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dhoUvArikadhvirasanaprabalAntharAyal-
dhUryE padhAvani! DhurADyabilappravEshal:
thadhrangaDhAmanirapAyaDhanOttharAyAm
thvayyEva vishramaya mamkshu manOraTham mE

Meaning: Oh Paaduka! I should not suffer at the hands of snake-like gatekeepers of the molehills of rich persons, in my efforts to get a few coppers for my living. The most valuable perennial treasure that Sri Ranganatha is rests in You of admitted greatness. My prayer now is that You make my craving to rest in You; please grant it at once!

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Here, Swami Desikan describes the kind of inauspiciousness that will not come his way due to the grace of the Paadhukais. One of the inauspiciousness that Swami Desikan feared is that of entering the house of the wicked wealthy to request money from them to make a living. Swami Desikan says: "The houses of the wicked wealthy are in reality the residence of poisonous snakes. Rich are the big snakes with the twin tongues. They say one thing and do not stick to it the next time. When You are in Srirangam blessed by the permanent wealth known as RanganAtha, I do not need to enter the house of the haughty rich; I will turn my attention to You and fulfill my heart's desires. May Thou keep me restful quickly in Your shade!

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! There are those, who deluded by their wealth do not realize that wealth is perishable and their exalted status and riches are transient. Forgetting these facts, they become haughty and arrogant. Even the servant in front of such rich men insult the visitors with harsh words just like their masters. Entering their houses is like entering the abode of poisonous snakes. One is terrorized over the thought of entering the houses of these haughty rich and coming out of them safely. It is the poverty and desire for wealth makes the SamsAris enter the houses of these kings of misers. It is indeed a delorable state. Wont You keep us away from the houses of the rich and direct us towards the house of Your Lord, who is sarva sulabhan and the possessor of undiminishing auspicious wealth of every kind? Thus laments Swami Desikan.

3) Oh PadhAvani! I am saddened by my decisions to enter the doors of the arrogant rich guarded by the hissing snake like doorkeepers (dhovArika dhvirasana praBalAntarAyai: dhurADya Bhila pravEsai: aham dhUyE). To remove my sorrows arising from my pravEsam into the houses of the arrogant rich, You must fix my firm attention and desire with Your Lord, the source of all undiminishing riches (Tath RangadhAma nirapAya dhana uttharAyAm, manoraTam munkshu visramaya).

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vyAmuhyathAm thriviDhathApamayE niDhAGhE
mAyAvishESHajanithAsu marlchikAsu
samspruShtashoUricharaNA charaNAvani! thvam
sThEyA svayam Bhavasi nascharamE pumarThE

Meaning: Oh Paaduka! In the world of Samsara, which is a sultry summer, in which the three heats afflict us, we seek relief from the mirages of sense-experiences, that are a consequence of Maya or Moolaprakriti with its manifestations of sound, etc. At this moment of disillusion, You cling to the Feet of the Lord firmly and declare to us, 'This is the Supreme Goal of Life'. It allays all our doubts and we secure steadfastness.

Special Notes by V. Sadagopan

1) **UtthamUr Swami's anubhavam:** Oh PaadhukE! We suffer from the 3 afflictions - AdhyAthmikA, AadhiboudhikA and Adhidhaivika - of SamsArA and are emaciated by the heat of Maaya based on the admixture of Rajas, Tamas and Satthva. We get lost in this mirage. You take Your hands and touch Your Lord's feet and show them to us very clearly. You point out that those holy feet are the highest goal for us so that we can get relief from the 3 samsAric afflictions and feel cool and comfortable. You bless us with that type of true knowledge.

2) **Srimath Andavan's anubhavam:** Due to the power of our ancient karmAs, we are bound by the three guNams and engage in pursuit of transient and perishable things linked to SamsAram. We have hence nothing but sorrows and pain. We run after the mirage and tire. At this time of

our suffering, You point out Your Lord's sacred feet to which You are linked and identify them as Parama PurushArTam (the ultimate goal of life). You show us that those sacred feet are our upAyam and phalan for overcoing samsAric sufferings. In spite of all these efforts on Your part, we do not learn and get tossed around in the waves of SamsAram. What a pity?

3) Oh CharaNAvani! You are touching the sacred feet of the Lord (Thvam samsprushta Sour charaNA). We are deluded by the mirages of the summer of samsAram as a result of our exposures to the 3 kinds of tApams (Thrividha TaapamayE nidhAdhE, mAyaa visEsha janithAsu mareechikAsu vyAmuhyathAm na:). For suffering souls like us, Oh PaadhukE! You serve as the remover of the doubts about which real pools of water to drink for gaining Moksham and to stay away from the mischevous mirages (charamE pumarTE svayam sTEyA bhavasi).

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acChEdhyayA viShayavAgurayA nibaDdhAn
dhInAn janArdhanapadhAvani! sathpaThasThA
prAya: kramENa Bhavathi parigruhya moULoU
kAIEna mOchayathi na: krupayA sanAThA

Meaning: Oh Lord's Paaduka! We are pitiable in that we are caught in the snare of senses, that is difficult to be cut off except by the Lord. You descend on our heads, when the appropriate time comes; down from the upper sky, descending on us, in order, on every one in a row; thereby elevate us, drawing us out. (Placement of Sataari on the heads in a row in a shrine is implied.)

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PadhukAs of JanArdhana ! We are caught up in a net , whose meshes can not be cut by any one than You. We are helpless and stuck in that net of material things. Out of Your compassion , You grab us by our hair from Your location in the sky and pull us out step by step out of the cruel net and rescue us. (Swamy Desikan implies that the Paadhukais pull the SamsAris by the hair of their heads, just as an obstretician pulls the child out of a mother's womb and releases it).

2) Oh JanArdhana PaadhukE! Sad indeed are our lot , which longs for the grief causing bonds of samsAram and the evanescent material pleasures and beg for more of these same alpa sukham. In this matter, we are like a fish caught up in the strong net of samsAram and feel trapped. Oh PaadhukE , who is engaged in nivrutthi mArgam always take pity on us and decide on pulling us out of our miserable state. You decide to adorn our heads in PerumAL sannidhi and slowly pull us out of the net of samsAram. It is sad indeed to enjoy the pleasures of SamsAram , when You and Your Lord strive so hard to help us. (The word JanArdhana is chosen by Swamy Desikan since the ardha sabdham of JanArdhanan has three meanings : Ardha-peeDAYam : one who engages the Janam in SamsAram (2) ardha-gathou: One who directs the Janam and (3) ardha-yAchanE: one who is approached by the janams for boons of all kinds).

3) Oh JanArdhana PaadhukE ! You are the One , who moves us to nivrutthi mArgam (SathpaTasthA). You become filled with DayA for us (Bhavathee krupayA sanATA) and gradually release us , the suffering ones , from the net of samsAric bonds quickly by grabbing us by our hair (Bhavathee dheenAn na: mouLou parigruhya kramENa kAIEna mOchayathi prAya:). We were stuck before in the difficult to cut net (bonds) of vishaya sukham (acchEdhyA vishaya vAgurayA nibhaddhAn dheenAn mOchayathi)

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samvAhikA charaNayOrmaNipAdharakshE!
dhEvasya rangavasathErdhayithA nanu thvam
kasthvAm nivArayithumarhathi yOjayanthIm
mAtha:! svayam guNaguNEShu mamAparADhAn

Meaning: Oh Mother Manipaaduka! You are a dear consort of Lord Ranganatha, caressing His feet with love. You have a definite influence on Him. You will, therefore, please do me a favor. You impress upon Him that my faults and sins are to be included in the list of His virtues since it is His forbearance, mercy, fondness, etc., which shine forth in His ignoring my badness. If You intervene in this manner on my behalf, who dares stop it? None!

Special Notes by V. Sadagopan

1) **Utthamur Swamy's anubhavam:** Oh MaNi PaadhukE ! You bring honor on Yourself by serving RanganAthA's sacred feet and holding on to it firmly. Therefore, who can feel fit to disregard You , who hide all of our sins in the heap of Your Lord's auspicious attributes such as compassion, forbearance et al ? Swamy Desikan hints as to how the PaadhukAs protect the sinners. He says that the PaadhukAs intercede with the Lord to forgive sinners at the time of serving His holy feet.

2) **SrImath Andavan's anubhavam:** Oh Gem-studded Paadhukais of the Lord of SrIrangam ! Why should I suffer from your slow efforts to cleanse my mind filled with sins ? Is it not so that my sufferings are due to Your Lord's anger over my trespasses and condemning me to travel along the dire SamsAric path full of sorrows ? You are my dear Mother and the fond wife o the Lord. You are always holding on to Your Lord's sacred feet. With Your antharanga Kaimkaryams to Your Lord , You gladden your Lord's heart. He by svabhAvam is filled with DayA. When He is in a joyous mood due to Your intimate service, You should intercede for us with appropriate words and remove His anger towards us , the aparAdhi . Don't You have DayA for us to intervene on our behalf with Your Lord ? Is some one holding you back from taking such action? That You do not take this initiative on behalf of me is only due to my heap of Paapams.

3) Oh MaNi PaadharakshE ! You are the holder of the sacred feet of Your Lord, who has His abode inside the Ranga VimAnam (Thvam RangavasathE : dEvasya charaNayO: SamvAhikA). Aren't You also His dear consort (DayithA nanu?). Oh Mother (Maatha:) ! Who can stop You (Ka: nivArayithum arhathi) from mingling and hiding my sins in the heap of the auspicious attributes of Your Lord (Su tath guNa gaNeshu mama aparAdhAn yOjayantheem ThvAm ka: nivArayithum arhathi)?

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kim vA BhaviShyathi param kaluShalkavrutthE
rEthAvathApyanupajAthamanEhasA mE
Ekam thadhasthi yadhi pashyasi pAdhukE! thE
PadhmAsahAyapadhapanakajaBhOgasAmyam

Meaning: Oh Paaduka! If You throw Your glance one me, I will be granted an equality with You in the enjoyment of the bliss of the Lord's Lotus Feet. Only that remains yet for me to experience. Because I have reaped all others by my continuous engagement with sins (Any good deed now and then has given me chances of small rewards too).
Only this remains: the bliss of communion with the Lord's Feet on par with You!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE ! What else is going to happen anymore to me , who commits sins almost as an occupation ? There is only one thing that can happen to me through Your blessings. That is to become equal to You in enjoying the experience of serving Your Lord's feet. May thou bless me to reach a status similar to Yours! I have enjoyed every thing else and found them useless.

2) **SrImath Andavan's anubhavam:** Oh PaadhukE! Committing sins is my profession (Thozhil/Vrutthi). There is not a paapam that I have not acquired. There is no end to the narakams that I am destined to experience. How can I then dream of being blessed with Bhagavath anubhavam under these adverse circumstances ? Oh PadhukE ! If You decide that I will correct myself over time and come out of my miseries, I will continue to rot in SamsAram. I will never ever seek or attain MOksha Sukham. If You decide however to take pity on me and come to my rescue , then the divine glances of the Lord and His PirAtti will fall on me and I will be saved from the debilitating samsAra ruchi. I will gain ParipoorNAnubhavam of Your Lord. The fact that You do not pay attention to my sufferings is solely due to my accumulated sins. Swamy Desikan expresses his nirvEdham this way.

3) Oh PaadhukE ! I have the occupation of committing sins perpetually (kalushaika vrutthE: mE). Until all these days (yEthAvathA anEhasApi), I have not been the recipient of Your mercy and the consequent boons (anupajAtham param kim vaa?). If Your merciful glances fall on me (Yadhi pasyasi), I will gain a blessed status equal to You in enjoying the glories of Your Lord's Thiruvadi (yadhi pasyasi tE PadhmA SahAya Padha pankaja bhOga saamyam tath yEkam asthi)

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viviDhaviShayachinthAsanthathABhischiram mAm
janithakaluShamitTham dhEvi! dhurvAsanABhi:
padhasarasijayOthvam pAdhukE rangaBharthu:
parimaLaparivAhal: pAvalrvAsayETHA:

Meaning: Oh Paaduka Devi! Giving room to a variety of evil thoughts, I have sullied my heart to the effect of its smelling very bad. May You please make me one of sweet fragrance, by using the flow of pleasant smell from the Lotus Feet of Lord Ranganatha!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:**Swamy Desikan uses the double meaning of the word "Vaasana" in this sIOkam. Vaasana can mean either fragrance or the impression unconsciously left on One's mind by past good or bad karmAs, which therefore produce pleasure or pain (Swamy Deskan says: "Oh PaadhukE ! Through my KarmAs, I have been enmeshed in material things and have accumulated a lot of sins. You must help me get rid of these unpleasant odours by immersing me in the flood of fragrance originating from Lord RanganAthA' s lotus feet, which have the capacity to annul the dhurvAsanAs and sanctify me.

2) In the five sIOkams (960-964), Swamy Desikan dwells on the amangaLams (asubhams/ Inauspicious happenings) that are faced by those, who seek Moksham (Mumukshu PrapannAs) during their lives on this earth thru dedicated pursuit of artham (wealth), Kaamam (sensual pleasures that do not last) and anyAsraYaNam (seeking ithara devathAs for Moksham, which they can not give). These asubhams arise from the development of taste (ruchi) for SamsAram. Swamy Desikan teaches us the need for distaste for such a life and shows us the way to banish such desires that serve as PrApthi VirOdham (Obstacles in the path to attain Moksha Sukham).

Oh PaadhukE ! From countless time, I have been driven by my poorva KarmAs to toil in the world of SamsAram and suffer there (Ref: Bhagavth GeethA: Chapter 16: SIOkams 10 and 11).

I am stuck in Pravrutthi mArgam and far away from nivrutthi mArgam. I have become the embodiment of Vishaya Vaasanais. It is normal in this world to add fragrant things to those which have unpleasant smells to overpower the bad smell. In this context, you should remove my bad habits (SamsAra Ruchi) with links to You , who is steeped in the anubhavam of ParamAthmA . You should not confine that anubhavam to Yourself and you should share with me that anubhava pravAham (the flow of sweet enjoyment of the Lord's Thiruvadi). It is not possible for you to store all that anubhavam within Yourself. You must make it possible for me to share that Bhagavath PaadhAravindha anubhavam . That anubhavam will purify me and all the asubhams of samsAra ruchi will disappear thereafter. If you think that I will acquire Bhagavath anubhavam after removal of SamsAra ruchi thru my efforts, it is impossible to achieve. Why are you indifferent towards me in this matter? It must be my prArabhda Karmams that stand in the way as PrApthi VirOdhis.

3) Oh DEvi PaadhukE ! I have been agitated for a long, long time by the ceaseless activities of my indhriyams propelling me into a whole gamut of sensory pleasures and causing the accumulation of Sins (Vividha vishaya chinthA santhathAbhi: durvasanAbhi: iTTaam chiram janitha kalusham mAmm). That is how You find me shackled to sins and full of blemishes (iTtam kalusham mAmm). It is through Your efforts that the durvAsanAs accumulated over many janmAs has to be destroyed by the flood of fragrance (parimaLa parivAham) of Your Lord RanganAthA's lotus feet (Rangabharthu: padha sarasijayO: parimaLa parivAhai : vaasayETA:).

SIOkam 965 of Sri RanganAtha Paadhuka Sahasram

sharaNamaDhigathasthvAm shArngiNa: pAdharakshE!
Sakrudhapi viniyuktham thavthsaparyADhikArE
Punarapi kaThamEnam hasthamutthAnayEyam
DhanamadhamudhithAnAm mAnavAnAm samAjE

Meaning: Oh Lord's Paaduka! Having surrendered myself to You and having utilized this hand of mine, may be once, at least, in the service of Yourself, how would I agree to extend the same hand before a person who revels in the fatness of his wealth? I wouldn't.

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord wielding the bow named Saarngam ! How can I , who has taken refuge in You and worship You use this hand of mine to ask for money for my jeevanam from egotistic men ? (Swamy Desikan states that he will not extend his hand used for worshipping the PaadhukAs to beg for money from arrogant, wealthy men. He says that it is absurd to seek the support of mere men, when the most glorious and powerful Lord with all the wealth is there to grant all the desired boons).

2) This is a *continuation of the reminder about AnanyArha sEsha Vrutthi* (Occupation of not asking anyone except the Lord for whatever that is needed for His aarAdhanam). Swamy says: Oh PaadhukE! Have not I performed SaraNaagathy already to You for saving me from alpa prayOjanams and for the conferral of Jn-Anam and Bhakthi alone to Your Lord? Don't You and Your Lord have the power to confer ananyArha Sesa vrutthi for me and remove all obstacles standing in the way (Phala pratibhandhakams)? How can I seek egotistic wealthy for my jeevanam and humiliate myself by working for them and lose my savroopam as the anayArha Seshan of Your Lord ? I cannot engage in such a despicable acts either because of my poverty or temptations for acquiring wealth. Such activities are not a celebration of my savroopam and are harmful for Your vaibhavam as SaraNagatha rakshakan as well. This thought makes me with alpa buddhi shudder. I can imagine what a shock that would be for You both as the most generous Ones and Prabhus in your roles as Parama Seshis. You must pay attention to my

sorrowful state resulting from my accumulated sins. This is indeed a sad situation causing my nirvEdham! Please help.

3) SaarngiNa: PaadharakshE ! I have surrendered unto You (Aham ThvAm SaraNam adhigatha:) and have placed MahA VisvAsam in You to protect me. How can My hands engaged in performing AarAdhanam for You can be lifted even once to do some thing against my savroopam as Prapannan (Sakrudhapi Thvath SaparyA adhikArE viniyukthan yEnam hastham kaTam utthAnEyam) ? That Svaroopaa haani will most defenitely arise from the lifting of my hands before the assembly of haughty rich men (yEnam hastham punarapi mudhithAnAm mAnavAnAm samaajE kaTam utthAnEyam).

SIOkam 966 of Sri RanganAtha Paadhuka Sahasram

yadhi kimapi samIhE karma karthum yaThAvath
prathipadhamupajAthal: prathyavEyAm nimitthal:
avaDhirasi yadhi thvam thathra nalmitthikAnAm
sharaNamiha na kim mE shoUripAdhAvani! SyA:

Meaning: Oh Lord's Paaduka! In whatever act or ritual, prescribed by the scriptures that we perform, there is always bound to be some gap, some shortfall, somewhere. For the act to bear fruit in spite of this imperfection, remedial steps of expiatory nature are a must. If shortcomings pertain to them as well, where is the end? Indeed You are the ultimate remedy.* In that case, why not You become, at the very outset, a refuge to me, an object of surrender! That would be a deft arrangement!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord ! When I try to perform a ritual according to SaasthrAs , I run into the need to carry out atonements because of lapses in knowledge , pronunciation of the manthtrAs in accurate manner , materials for aarAdhanam , physical strength etc. Therefore, I do not get the full benefit of the rituals and thereby accumulate additional (new) sins. At these times, I realize that meditation on Your Lord (KrishNANusmaraNam) is the one and only atonement to destroy every sin. Meditating on Your Lord and meditating on You , who supports His lotus feet are therefore the most powerful means to bypass all the lapses in rituals and the attendant atonements. My mind is clear now. I surrender unto You fully to get the full benefits that Your Lord confers on those , who take refuge in You.

2) **SrImath Andavan's anubhavam:** Oh Paadhukais with great affection for those who seek Your refuge ! On one side, the Paapams create SamsAra Ruchi through the karmAs associated with Svaroopaa Viruddhams (that are against maintaining one's svaroopam as the Seshan of the Sarva Seshi , Srlman NarayaNan). On the other side , there are interferences to perform Nithya (SandhyA Vandhanam et al) , Naimittikam (SrArdhams , TarpaNams et al) and Kaamyam (Support for temples , BhaagavathAs , KarmAs performed to enhance Bhakthi and Jn-Anam). When the Manthra IObham , Dravya IObham , Tantra IObham , KriyA IObham and SraddhA IObham interfere with proper performance of Sath KarmAs , we perform PrAyascchitthams for removal of sins acquired from conscious or unintended mistakes. There is no end to these sins and performances of atonements (PrAyascchitthams). All of these endless sins are due to my poorva janma vaasanAs. Oh PadhukE ! One thing is clear to me. Performance of SaraNagathy to You results in Kaimkarya Poorthy free of any kind of IObhams (insufficiencies). If this were to be so, how come You did not bless me to remove all deficiencies, which interfered with the performance of KarmAs in the Saasthraic way ? My paapams must be the reason for Your indifference to banish my Sathkarma VirOdhis. You are by nature aasritha Vathsalai. My pApams must be standing in the way of obtaining Your grace.

3). Oh Soori PaadhAvani ! I long to perform Nitya , Naimithika and Kamaya kArmAs as ordained by Bhagavath Saasthrams (kimapi karma yaTAvath karthum sameehE). While doing them, the various insufficiencies of mine create Paapams at every step (karthum sameehE yadhi prathipadham nimitthai: prathyavEyAm). In the cases of those dhOshams, You are the limit of all PrAyascchitthams (Tathra naimitthikAnAm Thvam avadhee:). When that is so, why is it that You do not come to my rescue (Thvam naimitthikAnAm avadhee: asi yadhi , mE saraNam kim na syaa: ?)

SIOkam 967 of Sri RanganAtha PaadhukA Sahasram

antharInnalraGhaparikalrAvilA chitthavrutthi:
shabdhAdhInAm paravashathayA dhurjayAnIndhriyANi
viShNO: pAdhapraNayini! chiradhasya mE dhuKhasinDhO:
pAram prApyam Bhavathi parayA vidhyayA vA thvayA vA

The sins stink in me. The mind is confounded. The senses chase temptations like sound. They are almost unconquerable. How long am I to suffer in the heat of samsara ocean? Oh Paaduka, who is a dear lovew of the Lord's Feet! Am I to resort to the Bhakti path called paravidya or to surrender to You, in order to cross over this ocean?

Special Naotes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais in love with the Thiruvadi of the Lord ! My mind is agitated by the bundle of sins taking residence there. My faculty of senses (IndhriyAs) are under the control of sound , sight , touch et al. They are not losing in my battle to control them. This situation has continued for a long time. I do not seem to see the other shore of this sea of sorrow. Hence, I surrender unto You as the last resort to cross this ocean of SamsAraa through Your granting the boon of true knowledge (Para VidhyA) about Your Lord to me. You are my sole means to overcome this hopeless situation.

2) **Srimath Andavan's anubhavam:** Oh Paadhukai with the Vaibhavam of being fit for the Lord , who pervades all the objects of His creation ! Oh PaadhukE , who makes the Lord dear to You through Your abundant love for Him! Please pay attention to my dhurbhAgyam. All auspiciousness or inauspiciousness arise form from the activities of the Indhriyams (Manas and the five Jna-Endhriyams). My mind from time immemorial is immersed in the bonds of samasAram and is dull. It has no potential to generate nivrutthi margam. Such is the pitiable state of my mind, the king of Indhriyams ! The other Jna-Endhriyams follow the path of the mind and have become independent to pursue whatever they want and make me struggle in the horrific ocean of SamsAram.

What are the upAyams that SaasthrAs show me to reach the other side of this dangerous ocean of SamsAram ? The first upAyam is Bhakthi to Bhagavaan based on limitless preethi for Him ; the second is Prapatthi , which is based on total trust in Him as my protector. Oh PaadhukE ! The third upAyam is Yourself , who is affectionate to those surrendering to You (aasritha Vaathsalyam) , who is the embodiment of DayA to those who surrender unto You. Ease of access by all and having glories approaching that of Your Lord and power to have Your Lord under Your control are other features of Yours to qualify as the third upAyam.

Oh PaadhukA! Please reflect on what I would seek as my upAyam. It will become clear to You that I will choose You alone for my SaraNagathy as a Prapannan. What will be my lot, if You do not save me? What a pity that I have to struggle for such a long time to gain Your anugraham! I can not take this waiting and suffering anymore. Please come to my rescue! Thus cries out Swamy Desikan in his mood of nirvEdham.

3) Oh charmer of Lord VishNu's sacred feet (VishNO: Paadha PraNayini)! My mind is agitated and murky due to the vyApArams of my mind filled with addiction to objects that generate sins (antha: leenai: aghaparikarai: chittha vrutthi aavilaa). My JnA-Endhriyams like my ear, eyes et al are thus out of control because of the agitated and muddled nature of my mind (mama indhriyANi sabdhAdheenAm paravasathayA dhurjayAni). adiyEn can not turn them to nivrutthi margam since they are hell bent to follow pravrutthi mArgam. In this state, adiyEn's only hope to cross the sorrowful SamsAric ocean and to reach the other side of this fearsome ocean is the practice of one of the three upAyams: Bhakthi yOgam , Prapatthi yOgam and Yourself (aya mE chirAth dukkha sindhO: Paaram ParayA Vidhyayaa vaa , Thvayaa vaa prApyam bhavathi).

SIOkam 968 of Sri RanganAtha PaadhukA Sahasram

gOmAyUnAm malayapavanE thaskarANAm himAmshoU
dhurvitthAnAm suchirithamayE sathpaThE thvathsanAThE
thatthvajnAnE tharaLamanasAm shArngiNa: pAdharakshE!
nithyOdhvEgO Bhavathi niyathEridhrushI dhurvinlthi:

Oh Lord's Paaduka! How much I hate this world! Fate is indeed too cruel; but we can understand a few. Jackals will not relish the Southern breeze; house-breakers will hate the moonlight although its coolness delights others. Evil-minded persons would not entertain any interest in a dharmic path, enshrining You as the deity of worship. Vacillating minds do not endorse acquisition of true philosophical knowledge; they would hate it and fear it too! This being so, although by Fate, I disdain life on this planet.

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukAs of SarangapANI ! Foxes are afraid of the gentle ,spring breeze; thieves are afraid of the cold rays of the Moon; people with bad conduct are afraid of the righteous ones, who are firm in their devotion to You. All these are the result of fate. Therefore, while my mind is still clear, I want to complete my act of total surrender to You an gseek Your intervention to overcome the ills of this distressful samsAram.

2) **Srlmath Andavan's anubhavam:** Oh Paadhukai bearing all weapons for the sake of protection of those seeking Your rakshaNam ! Since You with svabhAvam of Daya like Your Lord have decided to protect me, I have joined the path leading to You. For me, the sinful ways of SamsAram have proven distasteful. It may be desirable to many, whether they proficient in SaasthrAs or not. As for me, There is no compulsion for me to like this distasteful samsAram. The fragrant and most enjoyable spring air may not be desirable to the foxes of the forest and they prefer the damp unplesant and cold winds. The thieves may not like the cool and bright moon. For them the darkness of new Moon and the darknes of rainy night is preferrable. For those who have no faith in any doctrine and run from one god to the other with chapala chittham, the VedAntha mArgam rooted in Srlman NaarAyaNan may not be desirable. For the aasura prakruthis, the adharmic pravrutthi mArgam is preferrable over the uplifting nivrutthi margam with moksha phalan. Such aasura prakruthis do not have any desire to develop Tatthva thraya Jn-Anam. BhagavAn directs His anger at them. It is terrible for me to be in the middle of these aasura prakruthis. Therefore, You must move me away from this debilitating prakruthi sambhandham. Thus laments Swamy Desikan out of his nirvEdham.

3) **SaarngiNa: PaadharakshE !** For the foxes, there is no great love for the spring breeze (gOmAyUnAm malaya pavanE nidhyOdhvEga: bhavathi). They detest it always. For the thieves, there is resentment against the cool, bright rays of the moon (TaskarANAm himAmsou nidhyOdhvEga: bahavathi). For the one with despicable conduct, there is no desire to follow the auspicious path leading to You (dhurvitthAnAm sucharithamayE ThvathsanATE saTpadhE nithyOdhvEga: bhavathi). For those with fickle and wavering mind, there is distaste to seek

Tatthva Jn~Anam (TaraLa manasAm tathvajn~AnE nithyOdhvEga: Bhavathi).The harshness of Your Lord at such people is understandable.

[SIOkam 969 of Sri RanganAtha Paadhuka Sahasram](#)

kAIE janthUn kaluShakaraNE kshipramAkArayanthyA:
GhOram nAham yamapariShadhO GhOShamAkarNayEyam
shrlmadhrangEshvaracharaNayOrantharantal: prayuktham
sEvAhvAnam sapadhi shruNuyAm pAdhukAsEvakEthi

(Oh Paaduka!) It is the moment of reckoning. All limbs die down powerless. A loud noise would arise from the attendants of Yama, hurrying to take away the life, calling the name of the dying person. May that noise be not heard to me! May I, on the other hand, hear me summoned, by the name 'Paaduka Sevaka', by the proximate service-personnel of Lord Ranganatha, for the purpose of His 'darshan' and service!

Specail Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! at the time of faintness of my faculty of senses , when death approaches me , I do not want to hear the frightful sound of the servants of the Lord of Time (Yamadharm Raajan) calling me to hell to undergo the punishments for my accumulated sins ; instead, please bless me to hear immediately the calls of the dear and intimate servants of RanganAtha hailing me as the servant of His PadhukAs and requesting me to join in PaadhukA aarAdhana kaimkaryam.

2) **Srlmath Andavan's anubhavam:** Oh PaadhukE celebrated for the protection of the sacred feet of Srlman NaarAyaNan , the sole grantor of Moksham! With Your anugraham, the links to the sarlram is going to end. Therefore I appeal now for the things that You should bless me with. I have been committing sins from time immemorial. The Yama dhUthAs will be sent at the time of death by Yama dharm raajA to bring me to fierce hells and they will shout at me to follow them. At that time of terror, You must chase them away by shouting Your Lord's name and reminding them that I am the servant of Your Lord. My indhriyams will be weak and will not permit me to utter the name of Yours and that of Your Lord. I would also be in possession of poorva vaasanAs and I may end up calling my wife's or my son's name instead of Your or Your Lord's name. As a result, the servants of Yaman wont recognize me as a Prapannan and will scream at me. All my titles such as Ubhaya VedAnthAcchAr , Sarva Tantra Svatantrar and Kavi Taarkika Simham wont help me from these Yama dhUthAs during my last moments. The only thing that would help me would be the aruLappAdu as " SriMath RanganAtha PaadhukA SEvakan ". Once the Yama PatAs hear that call , they will say " Parihara Madhussodhana PrapannAn " (stay away from the Ones who have done prapatthi at the feet of Madhusoodhanan) and cease their terrifying shouts. They will run away from me. Oh PaadhukE ! You should bless me with this boon during my last moments on this earth.

3) May I not hear the bone chilling screams of the servants of Yama during my last moments , when my faculties will be feeble and I would be helpless. May You spare me from hearing the frightening screams of the assembly of the servants of Yama dharm Raajan (Kalusha karaNE kaalE, janthUn kshipram aakaarayanthyA: Yama parishadha: ghOram ghOsham aham naakarNayEyam). May I hear quickly as a countermeasure the invitation to have the darsana soubhAgyam of Sri Ranganathan by His BhaagavathAs calling me with the nAmam of " PaadhukA sEvakan " so that the Yama BhatALs will run away from my side ! May I hear that aruLappAdu at my last moments!

SIOkam 970 of Sri RanganAtha Paadhuka Sahasram

pAShANakalpamanthE parichithagoUthamaparigrahanyAyAth
pathipadhaparicharaNArham pariNamaya mukundhapAdharakshiNi! mAm

Meaning: Oh Mukunda Paaduka! At the time of death, I might lie like a senseless stone. You ought to confer on me, the blessing of contact with the Lord's Feet, familiar in the case of Ahalya, Gowtama's wife, (who was made fit to serve her husband), so that I will be enabled to be a servant of my Lord!

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the One, who grants deliverance from the cycles of births and deaths! At the time, when death approaches me, I will be still as a stone and senseless. At that time, please make me eligible for serving the Lord like You. May I be blessed by You to serve Your Lord in the manner in which He made Ahalya eligible to serve at the feet of her husband.

2) **Srimath Andavan's anubhavam:** In addition to chasing away the Yama BhatALs, Oh PaadhukaE performing antharanga Kaimkaryam to Your Lord , You must look at me staying in a state similar to a stone and raise me from the body via Moordhanya NaaDi and get me to parama Padham to serve SrIman NaarAyaNan, there . May I be blessed with aprAkrutha sarIram and attain svaroopaa aavirbhAvam so that adiyEn canperform Sarva dEsa, Sarva Kaala, SarvAvasthOchitha samastha Vidha Kaimakryams to Your Lord and enjoy paripoorNa BrahmA-nandham at Parama Padham!

3) Oh Mukundha PaadhrakshiNi ! During my last moments, as I stay senseless like a stone or a piece of wood (anthE paashaNa kalpam maam), You should bless me to be qualified to serve the Lord of the Universe at all times and places and all states (Thvam Maam pathi padha paricharaNa arham pariNamaya) just as Your Lord qualified AhalyA, who stayed as a stone to serve her husband (parichitha Gouthama parigrahanyAyAth) again.

**Final Thoughts on NirvEdhA Paddhathi:
Summary of Comments by Sri math AakkUr Andavan (V.Sadagopan):**

Swamy Desikan enjoyed Maanasa SaakshthkAram of the Paadhukais in the Chithra Paddhathi. When that joyous anubhavam faded suddenly, Swamy Desikan was brought back to the reality of the terrors of SamsAram , which is the enemy of Bhagvath anubhavams and Kaimkaryams to the dhivya dampathis. He got frightened and performed Prapatthi to the Paadhukais at the beginning of the NirvEdha Paddhathi. That request was not responded to quickly due to his PrArabdha sEsha karmAdhinam (power of the residual PrArabdha karmAs) or due to Bhagavath Sankalpam. It became clear to Swamy Desikan that there would be some more time to stay in the embodied state in the SamsAram due to Prapthi bhandhaka KarmAs. His longing for enjoying ParipoorNa Aaanandham thru Bhagavath anubhavam was intense. He became overtaken by nirvEdham (despair) and disgust. Swamy Desikan was very disappointed that the most powerful and merciful Paadhukais did not grant him Bhagavathanubhava Poorthy and uninterrupted Kaimkarya PrApthi (nirvigna kaimakrya prApthi). As a Prapannan and as one without any recourse (aakinchanan), SWamy Desikan was saddened by the indifference of the Paadhukais and cried out loud with nirvEdham. The paadhukais responded to the appeal and agreed to fulfill his wishes soon and set the stage for the next Paddhathi (Phala Paddhathi).

The messages given by Swamy Desikan in this NirvEdha Paddhathi for the Mumukshus, Who are eligible for Moksham at the end of their lives are :

- (1) Clarity in the matters of one's Svaroopam and UpAyam for gaining the ultimate PurushArTam of Moksham
- (2) Desire for and efforts to gain blemishless MokshAnubhavam
- (3) Disgust (jigupsai) over SamsAram , which is counterproductive to gain Moksham
- (4) desire to accelerate the efforts to gain ParipoorNa BrahmAnandham , which one can experience only in Parama Padham
- (5) developing nirvEdham over all obstacles so that one can be blessed with ParipoorNa BrahmAnandham
- (6) intensification of this sense of nirvEdham day by day
- (7) Fear of sins that lead to Yama IOka anubhavam (sufferings in narakam with YaathanA SarIram) by aprapannAs (those who have not performed Prapatthi),
- (8) Distaste for assoicationn with aasura prakruthis
- (9) Eagerness to be associated with dhaiva prakruthis and
- (10) Total faith in SadAchAryAs as UpAyam and following their anushtAanams to stay away from sins that interfere with gaining the Phalan of Moksham.

The NirvEdha Paddhathi was created by Swamy Desikan for two reasons

- (1) for the daily use by the Mumukshus for understanding the different modes of nirvEdham (nirvEdha PrakArams) that they have to be familiar with and
- (2) to celebrate the nirvEdha seelathva guNams of SadaAchAryans.

Sri RanganAtha Paadhuka Sahasre 31st NirvEda Paddhathi sampoornam

32. Pala Paddhathi (Rewards for having composed of the work and for recitation of the same)

Introduction : In the Nirveda Paddhathi , the despair of Swamy Desikan from the indifference of the Lord's Paadhukais over his request for anugraham to be rid of SamsAric Sufferings was the theme. In the last sIOkam of NirvEda Paddhathi, the DayA Moorthy, the Paadhukais responded most favorably to the moving plea for rescue by Swamy Desikan and freed Swamy Desikan from his erstwhile worries and Swamy began to celebrate the glorious modes of the Lord's Paadhukais as the matchless purushArTam joyously as a fitting finale. Every one of the remaining 38 sIOkams of the final chapter of Sri RanganAtha Padhuka Sahasram (Phala Paddhathi) has to be intepreted in the context of the Parama Phala Roopam of the Lord's Paadhukais according to our PoorvAchAryAs.

SIOkam 971 of Sri RanganAtha Paadhuka Sahasram

upAKhyAtham thaThAthvEna vasiShTAdhyalrmaharShiBhi:
upAyaPhalayO: kAShTAmupAsE rAmapAdhukAM

Meaning: I worship the Paaduka, which has rightly been conceded the greatness of being acclaimed as the ultimate end, as upaya (Means) and as upaya (fruit), by competent seers like Vasishtha and Valmiki.

Special Notes by V. Sadagopan

- 1) **UtthamUr Swamy's anubhavam:** adiyEn approaches Lord Raamachandra"s Paadhukais, which have been described by Sage Vasishtha and others as the supreme means to gain the fruit of Moksham. It serves both as the Means (UpAyam) and Fruit (Phalan).
- 2) **Srlmath Andavan's anubhavam:** Sage VasishthA and other Maha Rishis have pointed out that the Lord's Paadhukais are powerful to confer Yogam (standing as UpAyam to gain hitherto unattained blessings and removing all obstacles in such attainments) and Kshemam (protection of those soubhAgyams after attaining them). Swamy DEsikan meditates on the powerful Paadhukais of the Lord, which responded to his plea and revealed that they are the limits of Phalan (MOKsha SUkham).
- 3) The Paadhukais have been described by Sage VasishthA and his peers (VasishthAdhyai:) that the Lord's Padhukais are the most superior upAyam among UpAyams for Bhagavath PrApthi and the best among Phalans (taTATHvEna upAKhyAtham). This they have declared in Srlmath RaamAyaNam and other Prabhandhams. I meditate on those noble Paadhukais, which are the limit among all desired UpAyams and Phalans (UpAya PhalayO: KaashtAm Raama PaadhukAM upAsE)

SIOkam 972 of Sri RanganAtha Paadhuka Sahasram

nivishEya nirantharam prathltha
sthridhashAnAm viBhavam thruNAya mathvA
saviDhE thava dhivi! RangaBharthu:
padhalIAkamalam samudhvahanthyaA:

Meaning: Oh Paaduka Devi! I spurn the super affluence of the Devas as mere leaf of grass. I only cherish to stand close to You, who sport as it were, the toy-lotus, namely, the Feet of the Lord Ranganatha, and serve You, earning for me, the befitting honorific, `Paaduka-sevaka'.

Special notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukA Devi ! Lord's holy feet are a pair of lotus. You hold those lotus feet , which are the embodiment of Sri Devi. There is no other wealth including that of the DevAs that is desirable to me compared to the wealth of being next to You (Paadhukai) and serving You. Oh PaadhukE! I consider the wealth of the dEvAs as a blade of grass compared to Your Vaibhavam and therefore seek instead the undiminishing wealth of uninterrupted service to You.

2) **SrImath Andavan's anubhavam:** Oh PaadhukE! There is only one Phalan I seek. That is to perform all types of Kaimkaryams to You always at all states, all places and at all times (Sarva dEsa , Sarva Kaala, SarvaavasthOchitha, Samastha Vidha Kaimkaryams). AdiyEn longs to gain the title of "PaadukA UpAsakan" by being near You and by serving You and gaining You as PrApyam and PrApakam. There is nothing elase that pleases me such as the insignificant wealth possessed by the DevAs. The bliss arising from the Kaimkarya anubhavam by serving You makes other Iswaryams pale into insignificance. Therefore, the only BhAgyam that I beseech is the permanent kaimkaryam to You always.

The inner meaning is that living next to SadAchAryAs and serving them at all times and ways is the Parama PurushArTam. Even the glories of rulership status as Brahama dEvan wont match that Vaibhavam.

3) Oh PaadhukA DEvi ! I am blessed to have gained now the title as the well known (Pratheetha:) PaadhukA Sevakan (vide : 969th sLokam). Rest of the titles and their glories experienced by the dEvAs are inferior and insignificant like tthe blades of grass compared to the title of "PaadhukA SEvakan" (ThridasAnAm Vibhavam thruNAya mathvA). May I therefore be at Your side always (Tava savidhE nirantharam nivEsaya). Thou are indeed the holder of the Lord's playful lotus feet (Tava Rangabharthu: padha leelA Kamalam asi?).

SIOkam 973 of Sri RanganAtha PaadhukA Sahasram

kimaham maNipAdhukE! ThvayA mE
sulaBhE ranganiDhoU shriyA sanAThE
karaNAni puna: kadharThayEyam
krupaNadhvArAsikAdhidhuKhal:

Meaning: Oh Manipaaduka! Lord Ranganatha with his consort resides in Srirangam. That `Sriranganidhi' is my cherished treasure, easily made available to me through Your help. After this would I again repeat (as in my earlier births) the process of sitting outside the doors of misers, wasting my limbs in vain efforts?

Special Notes by V.Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh MaNi PadhukE ! When I have obtained with Your help the unique wealth resident at Srirangam easily, why would I let my faculty of senses reside at the gates of residences of misers and engage in the despicable act of begging for money from them as in my previous births ? I will not.

2) **SrImath Andavan's anubhavam:** Oh MaNi PaadukE ! Will any one who has been revealed an incomparable treasure ever go again in search of alms to sustain himself ? Your Lord is easily attainable ; He is the grantor of all desired wishes all the way upto MOksham and is always with MahA Lakshmi (Sriya: Sri:). He has elected to stay under Ranga VimAnam to make it easy for all to have His darsana soubhAgyam and to recieve His anugraham. Oh PaadhukE ! After attaining Yourself and Your Lord of such glories, will I ever stoop to beg for perishable and insignificant wealth (vide : 954th SIOkam) as before gaining You both? Anya Phala apEkshai (

seeking other Phalans) and ananya SaraNam (seeking protection from others) are out of the question now that I have been blessed with the treasure of both Yourself and Your Lord. The importance of SadAchArya KatAksham is revealed here as Parama PurushArTam.

3) Oh Gem-studded PaadhukE ! When I have in my possession the treasure blessed to me , the easy-to-access Ranga Nidhi with MahA Lakshmi (MaNi PaadhukE ! ThvayA mE sulabhE SriyA sanATE Ranga nidhou sathi) , why would I stand once again before the doors of misers and haughty ones and suffer the indignities of begging them for perishable and insignificant wealth (Ranga Nidhou sathi , aham karaNani krupana dhvAra durAsikAdhi dukkhai: kim kadharTayEyam) ? I will never undergo that demeaning experience.

SIOkam 974 of Sri RanganAtha PaadhukA Sahasram

sakrudhapyanuBhUya rangaBharthu
sthvadhupashIEShamanOharam padhAbjam
apunarBhavakoUthukam thadhalva
prashamam gacChathi pAdhukE! munInAm

Meaning: Oh Paaduka! The beautiful Feet-lotus of Ranganatha in combination with You would suffice to be enjoyed once. Then even great sages would forget their usual craving for non-re-birth, so that they may be born in the world again and secure this enjoyment

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** The sages who have experienced and enjoyed the lotus feet of Your Lord , RanganAtha in companionship with You do not wish for Moksham, which prevents them from being born again. They want to take another birth to enjoy the pleasures of association with Your Lord's holy feet supported by You with affection. They lose their interest in Moksham , which will give them only freedom from the cycles of births and deaths.

2) **Srlmath Andavan's anubhavam:** The inner meaning is that for the BhagavathOtthamAs engaged always in performing Kaimkaryams for SadAchAryAs, who in turn are steeply immersed on the dhyAnam of the Lord , do not seek even Paramapadham. This reveals that there is no Parama PurushArTam beyond kaimkaryams to SadAchAryas for the BhagavathOtthamAs . This is their Parama PrApthi. Swamy Desikan cites the experience of sages like VasishtA here, who are deeply absorbed in the practise of Bhakthi yOgam dealing with uninterrupted dhyAnam of the Lord's holy feet associated with You (Paadhukais). Once that dhyAnam takes root, that joyous experience makes them forget about the desire for apunarbhava mOksham; they put up with the samsAric discomforts for sustaining the bliss of dhyAnam of Your Lord's feet in close contact with You. The moksha dhvarai (the urgency to seek moksham) is gone for them.

3) For sages like VasishtA , the longing for Moksham is subdued instantly (muneenAm tadhaiva apunarbhava kouthukam prasamam gacchathi). How does that happen ? It happens when they enjoy even for once the most enchanting sight of the union of Yourself with Your Lord's sacred feet (MuneenAm ThvadhupasIESha manOharam Rangabharthu: padhAbhjam sakrudhapi anubhUya prasamam gacchathi).

SIOkam 975 of Sri RanganAtha PaadhukA Sahasram

aparasparapAthInAmamIShA
manidhampUrvanirUDasanthathInAm
BharathavyasanAdhanUnasImnAm
dhurithAnAm mama niShkruthisthvamAsI:

Meaning: Oh Paaduka! My sufferings, unceasingly teasing me, almost without a beginning, coming in succession, -not one of them is of a lesser magnitude than what befell Bharata, -are all the result of my sins. For all of them expiatory remedy is surely necessary. And You shall be the remedy! (i.e., I take recourse to You as the only prayaschitta remedy).

Special notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE ! I am not a sage, who prefers birth in this universe over Moksham to serve You and Your Lord. My sins are growing forever and follow me through my many births. They are similar in magnitude to the worries of Bharatha during his seperation from his dear brother for fourteen years. Therefore, I seek You as the final atonement to all of my sins for getting the blessings of Moksham.

2) **Srlmath Andavan's anubhavam:** Oh PaadhukE ! You may ask why would anyone want to be in the karma bhUmi even if the enjoyment of Yourself associated always with Your Lord's sacred feet. You may feel that it is odd for some one to stay here in preference to Srivaikuntam as akarma-vasyaalS. Here is my answer: Yes , there are many interruptions for enjoying the parama purushArTams here (outside Parama Padham). adiyEn's ever growing karmAs (sins) flow like the endless waves of the ocean driven by fierce winds. There is no end to these Bhagavadh-anubhava virOdhis. Those sins and their assemblies are immense. Just as Bharathan's sorrows were destroyed after gaining You in one instant, my sins are also destroyed when Your katAksham fell on me. What can KarmAs do to me anymore. I am enjoying You in a status equal to the liberated ones (Muktha tulyAnubhavam right here). You are my supreme prAyascchittham for all my sins.

3) BharathA's sorrows arising from his seperation from his Lord were immeasurable (Bharatha Vyasanam). My sufferings however are even larger and ever growing than those of Bharatha and thus are limitless (mama dhurithA: aparaspara paathinAm anidham poorvam nirooDa santhatheenAm mama dhurithAnAm). My sins are growing exponentially (aparaspara paathinAm) and are timeless (anAdhi: anidham poorvam). They are firmly rooted in their rows (nirooDa santhatheenAm). They are larger than the assembly of BharathA's sorrows (Bharatha vyasanAth anoona seemnAm mama dhurithAnAm). For those immeasuarable and gigantic bundle of sins, You are indeed the ultimate atonement (mama dhurithAnam nishkruthi: Tvam aasee: kim ?) right here on the other side of Parama Padham.

SIOkam 976 of Sri RanganAtha Paadhuka Sahasram

thvadhupAsanasampradhAyavidhBhi:
samayE sAthvathasEvithE niyukthA:
BharathavrathinO BhavAmburAshim
kathichith kAnchanapAdhukE! tharanthi

Meaning: Oh Gold Paaduka! The pancharatra sastra is being followed for performance of worship at Ranganatha shrine. The tradition is being followed by the appointees to the service, who observe the discipline of devotion set by Bharata and serve You. Those previledged people surely cross the ocean of samsara.

Special Notes byV. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Golden PaadhukE ! PaancharAthra Aagamam reveals that the worship of Your Lord's feet with You yields Moksham. Great souls aware of this upAyam of worship cross the ocean of SamsAram like BharathA, who worshipped You along with his brother's holy feet.

2) **SrImath Andavan's anubhavam:** Oh Kaanchana PaadhukE shining with unparalleled radiance ! You may ask: If Parama PurushArtham thru uninterrupted kaimkaryam to the SadAchAryAs can be obtained right here, how come not many are not following that route, I can tell you about the subtlety behind that nonobservance by many. The practise of Bhakthi and Prapatthi to You, who is not seperated from Your Lord is too subtle Saasthram and hence it is not well known to many. BhagavAn has revealed this esoteric and subtle tattvam in His PaancharAthra Saasthram. This Bhagavath PaadhukA UpAsana SampradhAyam practised as a vratham demonstrated by Bharathan are comprehenders of this Sookshma dharmam and they transcend easily the ocean of SamsAram. Firm practioners of this Vratham have no karma bhandham and are rare to find. It is not easy for every one to become like them.

3) Oh Kaanchana PaadhukE ! Your UpAsana SampradhAyam described in PaancharAthra Saasthram are known as Bharatha Vrathina: (Saathvatha sEvithE SamayE Thvath upAsana sampradhAya vidhbhi: niyukthA: Bharatha-vrathina:). They are familiar with the sadAchAram and Jn-Anam about the Tattvams practised by MahAns (sampradhAya vidhbhi: niyukthA:). They seek the Paadhukais as the only means (ananyOpAyam) and Phalan (ananya Phalam). These are rare blessed ones (kathichith) and cross the ocean of SamsAram effortlessly (BhavAmbhurAsim taranthe).

SIOkam 977 of Sri RanganAtha PaadhukA Sahasram

alamachyuthapAdhukE! yaThAvath
Bhavathi yaccha padham thvadhEkaDhAryam
itharEthaBhUShitham thadhEthath
dhvithayam samvananAya chEthasO na:

Meaning: Oh Achyuta Paaduka! You-Lotus Feet-You two constitute a unique pair. You alone can bear the Feet. That You both serve mutually as ornament to the other is a special phenomenon that enthralls our hearts.

(There may be other ornaments, each specific to a limb. But no ornament bears the limb as the Paaduka does!)

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** BharathA's vow was to worship both the PaadhukAs and the holy feet of their owner. He was waiting for that auspicious time to worship both of them together. While waitng, he worshipped the PaadhukAs alone to get the boon of worship of the holy feet of Ramachandra united with the PaadhukAs. This is the vow of BharathA referred to in the previous verse. In this verse, Swamy Desikan points out the glory of the union of the holy feet of the Lord with the PaadhukAs and explains why that is a unique phenomenon.

Swamy Desikan says: "Oh Achyutha Paadhukais! You alone have the sole distinction of bearing Your Lord's lotus-soft feet. Your Lord has many other decorative objects on His various limbs such as the crown for His head, ear rings, the great gem known as Kousthubham et al. Those jewels and decorative objects do not support the appropriate limbs. For instance, the crown does not support the Head of the Lord; it is the head of the Lord that supports the crown. Oh PaadhukE In Your case, the situation is reversed. You support the holy feet of the Lord and not vice-versa. The union of Your Lord's feet with You in this unique context is a delectable experience that charms our minds".

2) **SrImath Andavan's anubhavam:** Oh Achyutha PaadhukE who has similar vaibhavam like Your Lord in not forsaking those, who seek Your rakshaNam! You may ask whether it is sufficient for me to be blessed with the PurushArTam of enjoying You with Your Lord. Such an ultimate goal is sufficient for me. The Lord's sacred feet have matchless glories. You are parama bhOgyam to Him. Both of You are inseperable out of Your love for each other. Such a union between You

have taken hold of us and we are deeply entrenched in that aanandha anubhavam. Therefore, we do not need any other PurushArthams.

3) Oh Achyutha PaadhukE! Your noble self and those sacred feet of Your Lord that can be adorned only by You forming a rare couple decorate each other (Bhavathee, ThvadhEkadhAryam yath padham cha tath yEthath dhvidheeyam itharEthra bhUshitham). Those unified twins are enough to keep us under their control through their vaseekaraNa sakthi and we do not seek any other purushArTam (Na: chEthasa: samvananAya yaTAvath alam).

SIOkam 978 of Sri RanganAtha PaadhukA Sahasram

ananyasAmAnyathayA murArE:
angEShvavApthEShu kirltamuKhyal:
pAdhAvani! Thvam nijamEva BhAgam
sarvAthmasADhAraNathAmanaIShI:

Meaning: Oh Paaduka! Each one of the Lord's ornaments fits in with one particular limb of the Lord. The crown serves in respect of the head, for example. Now, the head or the arm or breast can only bear the ornament meant. But Lo! The Feet are meant for all souls to cling, though the Paaduka is the ornament borne. That surely is a unique generosity displayed by the Paaduka, that the Paaduka does not monopolize but generously allows us to worship the Feet.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Swamy Desikan points out another unique factor that distinguishes the Paadhukais over the other accoutrements of the Lord like His crown et al. He says: " Oh PaadukE ! The jewelery of the Lord like the crown do not fit other limbs of the Lord and can not be used as an object of SaraNAGathy. You however permit the Lord's feet that You adorn to be shared by all JeevAs and make those holy feet the common property of one and all. You are thus the most generous of spirit. The crown does not let the Jeevans share its place (the head of the Lord).

2) **Srimath Andavan's anubhavam:** How can I ever seek any purushArtam other than You, when I am overpowered by Your matchless DayA and generosity? All the other nithya Sooris adorning the Lord's limbs as different aabharaNams do not let in anyothers to enjoy the limbs of Your Lord with which they are linked. In contrast to them, Oh PaadhukE! You let all jeevarAsis to seek Your Lord's Thiruvadi and encourage them to perform SaraNAGathy at those holy feet in an unfettered manner. Great indeed is Your Compassion and generosity. Therefore, there is no reason to seek other PurushArTams.

3) Oh Lord's PaadhukE ! All the other jewelery of Your Lord starting from His crown do not let anyone near the limbs of the Lord with which they are associated (MurArE:angEShu kireeDa mukhyai: ananya-sAmAnyathayA avApthEShu sathsi). They are very possessive of their domains. In striking contrast to them, You alone let every one to approach with ease Your Lord's feet that You are protecting and share that unsurpassed wealth without hesitation (ThvamEva nijam bhAgam SaadharaNathAm anaishee:).

SIOkam 979 of Sri RanganAtha PaadhukA Sahasram

samAshrithAnAm maNipAdhukE! ThvAm
vipaschithAm viShNupadhEpyanAsThA
kaTham punasthE kruthinO BhajEran
vAsAdharam vAsavarAjaDhAnyAm

Meaning: Oh Manipaaduka! Whosoever has clung to You in surrender-path will not care to think of either the Feet or Vaikunta world. This being so, how will such privileged persons ever consider Indra's abode for occupation?

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh MaNi PaadhukE! Those righteous people with true knowledge do not show great interest in either the Lord's holy feet or His residence (Sri Vaikuntam). If this were to be their disposition, why would they be interested in living in the city of Indra at all? They will not be interested at all in that opportunity.

2) **Srlmath Andavan's anubhavam:** Oh MaNi PaadhukE ! Only those, who are bereft of Tatthva Jn-Anam and those with desire for nonlasting pleasures will seek anya dEvathA upAsanam. They gain these alpa sukhams and lose You. Those in contrast who consider You as the ultimate goal and phalan seek you and You alone and will not consider any other fruits from You. I have no other ultimate goal (PurushArTam) other than You and You are my ananya gathi.

3) For those VidhvAns who comprehend the true meanings of Tatthvam, even Parama Padham is not a desired objective (ThvAm SamAsrithAnAm vipascchithAm VishNu PadhEapi anastA). These competent and blessed people will not be tempted by desires like residence in AmarAvathy, the capital of Indhran (tE kruthina: VAsaava rAjadhAnyAM vAsAdharam kaTam puna: bhajEran?).

SIOkam 980 of Sri RanganAtha PaadhukA Sahasram

vimrushya rangEshvarapAdharakshE!
 VARakramam nUnamavAraNiyam
 PadhmAgruhEpi sprushathI prathIthA
 SThUIEna rUpENa vasunDharA thvAm

Meaning: Oh Ranganatha Paaduka! There perhaps is a regular protocol in the manner of presenting You to the Feet, Lakshmi in the first occasion, Bhoomi next and Neela on the next. When however, it is the turn of Lakshmi, Bhoomi cherishes the chance of touching You in her concrete form of Earth, not being merely contented with her turn-that privilege being unavoidable.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh RanganAtha PaadhukE! Bhoomi Devi can not bear the seperation from Her Lord. She knows however of the rigid protocol of who has to have the association of Her Lord and at what time. In spite of that, She develops a scheme to bypass that protocol and to have contact with Her Lord at " all " times , (when He has to go on His SanchArams). During those sanchArams, His feet are in touch with You (Paadhukais) and You are in touch with Bhoomi DEvi, even if She has no direct contact with Her Lord's feet. This auspicious situation makes Bhoomi Devi assume a big size (BhU ManDalaM) and this act elates Her. It appears that She has swelled up with pride and attained the gigantic form as Earth due to the blessings of frequent indirect contact with Her Lord.

2) **Srlmath Andavan's anubhavam:** Oh Sri RanganAtha PaadhukE! My statement alone that you are the sole recourse (parama prApyam) for the Tatthva Jn-Anis may not have sufficient authority. May I suggest another pramaNam that could be acceptable to all? There is a well established protocol that is set regarding which Devi of the Lord (Sri, BhU and NeelA DEvis) can present You to the Lord's Thiruvadi on which day. This is strictly observed among them. Even then, BhUmi dEvi comes up with a clever scheme to prolong the links with Her Lord. She hides Her own roopam as a woman and takes on the gigantic roopam as BhU MaNDalaM and supports

You (Paadhukais) so that She can be close to Her Lord in an indirect way as well as long as possible. This is a Parama PrAmANYam acceptable to all.

3) Oh Ranga PaadharakshE! BhU DEvi thought about the inviolable protocol regarding which DEvi will present their Lord's Paadhukais on which day of the week (VasundarA avaraNeeyam vaara kramam vimrusya). She thought about a way to prolong Her sambhandham with Her Lord compared to the other Devis and took on a gigantic form (BhU MaNdalam) hiding Her roopam as a lady (PadhmA grahEapi sTUIEna roopENa) and is in contact with You and through that association is linked indirectly connected to Her Lord (sTUIEna roopENa ThvAm sprusathee). This is surely well known (Pratheethaa noonam).

SIOkam 981 of Sri RanganAtha Paadhuka Sahasram

aBhriakshasi thavamanapAyaniDhim
maNipAdhukE! MaDhuBhidhascharaNam
atha Eva dhEvi! ThadhananyaDhanA:
shirasA vahanthi BhavathIm kruthina:

Meaning: Oh Devi Manipaaduka! The greatest treasure of the devotees is the Lord's Lotus Feet. That treasure is zealously guarded by the Paaduka. The devotees develop deep regard for this guardian-angel Paaduka, and hold You on their heads in great reverence, because these discerning and privileged people have no treasure in their stock except the Lord's Feet.

(Both the Paadukas and devotees keep Feet on their heads in reverence. One may doubt how devotees hold Paaduka, their compeer in Feet-worship, on their heads. There need be no difficulty in understanding it. Even in Vaikunta, a jivatma enjoys equal bliss with Brahman and yet it is only a subservient to Brahman. So, also we are the Feet's servants on a par with the Paaduka, but we have to cherish subservience to the Paaduka.)

Special Notes by V. Sadagopan

1. **UtthamUr Swamy's anubhavam:** Oh Mani PaadhukE! You are tightly clasping the undecaying treasures of the feet of Madhusoodhanan. Therefore, the knowledgable souls not wanting any other wealth carry You on their heads as a mark of their respect for You.

2. **SrImath Andavan's anubhavam:** This is a PrEma-garbha vachanam (words uttered with deep love) by Swamy Desikan to salute Swamy NammAzhwAr. The inner meaning is that there is nothing greater in upakAram than that rendered by our AchAryAs. They make it clear that surrender unto the SarvalOka SaraNyan's feet is the cause for all auspiciousness. SadaachAryAs rescue all kinds of kumathis (those who deny Vedam, the Lord and His Saasthrams) by establishing in their minds the fruits of following the Veda mArgam, the performance of SaraNagathy at the Thiruvadi of the Lord and transform these kumathis into Sumathis and qualify them to attain Moksham. Every one celebrates these SadAchAryAs for their incomparable upakAram.

3. Oh Madhusoodhana PaadhukE ! You have protected very well the sacred feet of the imperishable wealth at Srirangam and have given Him to us(Devi MaNi PaadhukE ! Thvam, anapAya nidhim Madhubhida: CharaNam abhirakshasi). Therefore, the wise ones, who know that they have no other recourse celebrate You by carrying You respectfully on their heads (atha yEva tadhananyadhanA: kruthina: Bhavatheem sirasA vahanthi).

SIOkam 982 of Sri RanganAtha Paadhuka Sahasram

padhayugamiva pAdhukE! MurArE:
Bhavathi viBhUthirakaNtakA thvayaiva

**KaThamiva hrudhayAni BhAvukAnAm
ThvadhanuBhavAdhupajAthakaNtakAni**

Meaning: Oh Paaduka! You remove the Kantakas*to the Lord's Feet as well as to the world, which is the aspect of the Lord's affluence. But there is a wonder: Discerning connoisseurs who enjoy You in their hearts, attain kantakas** throughout their body. *Kantaka to the Feet is thorn and stone Kantaka to the world is the bad elements like the asuras. ** Kantaka on body is horripilation on a delectable experience.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Swamy Desikan puns here on the word, "KaNtakA " , which means either thorns or enemies or horripilation. He says: " Oh PaadhukE ! Through Your service to Lord RanganAtha, You make His feet free from harm through thorns and other enemies. While this is so, it is difficult to understand how the hearts of those, who worship and enjoy You get KantakAs/horripilation. Swamy Desikan hints that they develop horripilations through witnessing how the PaadhukAs protect the Lord from the KantakAs (thorns). They have a hair-raising experience through witnessing Your laudable service to Lord RanganAtha.

2) **Srlmath Andavan's anubhavam:** The inner meaning is that the SadAchAryAs win over the dhushprakruthis (the inauspicious ones) who are opposed to Bhagavaan and His creations and generate auspiciousness all around. Through those welcome activities, they generate bliss in the minds and bodies of the sishyAs, who meditate on them.

3) Oh PaadhukE! Thanks to Your kaimkaryam, this iswaryam of MurAri (the leelA vibhUthi: MurArE: VibhUthi:) is freed from all virOdhis just like His sacred Feet are protected from thorns and stones (MurArE: vibhUthi: padhayugamiva akaNDakA bhavathi). Through meditation on You, the bodies of those dear to You are filled with horripilations (BhAvukAnAm hrudhayAni Thvadh anubhavAth kaTamiva upajAtha-kaNDakAni bhavathi).

SIOkam 983 of Sri RanganAtha PaadhukA Sahasram

jnAnakriyABhajanaslmaividhUravrutthE
valdhEshikasya thadhavApthikruthAm guNANAm
moULoU mamAsi maDhusUdhanapAdhukE! Thvam
gangEva hantha pathithA viDhinAiva pAngO:

Meaning: Oh Lord's Paaduka! I am at the farthest distance from the commencement stage (a border) of the three paths based on Jnana, Karma and Bhakti. Not only that: certain fundamental qualities are recognized as essential equipment for one to embark on Jnana-type of paths; for example, learning self-restraint, continence, etc. I am distanced from such qualities as much to a foreign country. (I do not live where these qualities exist!). Yest, You have condescended to sit on my head. Yes, if the Ganga descends down on a lame man's head, who can object?

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** After speaking about the gains attained by the righteous people through the worship of the PaadhukAs, Swamy Desikan describes his experience. He says: Oh Madhusoodhana PaadhukE! I am far away from the boundaries of Jn-Ana , Karma and Bhakthi yOgAs. My conduct is such that I am far from the country ruled by forbearance, control of the faculty of senses and other codes of conduct practised by the righteous. In short, I am low in the totem pole of those, who seek spiritual advancement and yet the placement of Yourself (PaadhukAs) on my head makes me exhilarated like a lame man on whose head the waters of Ganga fall due to a providential decree". The lame man thinks of journeying to the

site, where river Ganga flows to take his holy bath. He could not however travel there due to his physical handicap. At this juncture, Ganga DEvi comes to him and bathes him. Swamy Desikan equates his experience to that of the lame man.

2) Srlmath Andavan's anubhavam: This sIOkam is about the nirhEthuka KrupA of the Paadhukais. He says: "Madhusoodahana PaadhukE ! Your Lord for reasons known to Him connected to some good deed performed by the jeevan in a previous birth creates SadArchya Sambhandham. That link saves the Jeevan from SamsAram. We can only describe this rare good fortune only as avyAjam and an unanticipated bhAgyam. We can not research the reasons for it and can only call it nirhEthukam.

3) Oh Madhusoodahna PaadhukE! I am the lame one, who is far from the shores of Jn~Ana, Karam and Bhakthi yOGams (aham Jn~Ana, kriyA, Bhajana yOGa seema vidhura vrutthikAran). I am the lame one, who is far away from those aathma guNams that lead to the successful practise of any one of these three yOGams (aham Tath avApthi kruthAm guNANAm vaidEsikan). On this lame man's head, Oh PaadhukE, You sit like the river Ganga's pravAham due to poorva janma sukrutham (Mama mouLou pangO: mouLou GangEva vidhinaiva pathithAsi. Hantha!).

SIOkam 984 of Sri RanganAtha PaadhukA Sahasram

rangEshvarasya yadhidham maNipAdharakshE!
pAdhAravindhayugaLam BhavathIsamEtham
pumsAmupOShithavilOchanapAraNArham
kshIram thadhEthadhiha sharkarayA samEtham

Meaning: Oh Manipaaduka! You in conjunction with the Lotus Feet! What a blissful sight? It is not easily available to any one. Humans had been starved of such a feed for the eyes, for a very long, long time. Now seeing this is equivalent to the parana after a fast. And what a kind of termination of the fast! Milk with sugar, so delectable a feed!

Special Notes by V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh Mani PaadhukE! The sight of Yourself with Your Lord's holy feet on my head is a delicious experience like tasting milk mixed with sugar. It is like the feast to the righteous, who were fasting and they enjoy partaking that delectable meal.

2) Srlmath Andavan's anubhavam: Here, Swamy Desikan answers the question about the benefits that accrued from the nirhEthuka krupai of the Paadukais. Swamy Desikan states that he has realized at Srirangam the darsana soubhAgyam of the Lord's sacred feet united with the Paadhukais (SadAchAryan, Swamy NammAzhwAr), which is equivalent to the tasting of the milk admixed with sugar. This is an avicchanna sEvai (United sEvai). "Bhagavath vandhanam svAdhyam guru vandhana pooravakam" is the adage to remember: It is a true blessing to have Bhagavath vandhanam preceded by AchArya Vandhanam.

3) Oh PaadhukE ! The darsanam of Your Lord's feet united with You is the feast for the eyes, which has been starved from looking at auspicious entities (PumsAm upOkshitha vilOchana pAraNArham). That experience of enjoyment of Your Lord's sacred feet united with You is like tasting of the naturally sweet milk with sugar (idham Bhavathee samEtham yath paadhaaravindha yugaLam tath yEthath iha sarkarayA samEtham ksheeram iva).

[SIOkam 985 of Sri RanganAtha PaadhukA Sahasram](#)

AmAdhidhOSharahitham thvadhananyakAmA:
karma thrayOdhashaviDham parishllayantha:
AdhAvani! ThavdhanuShangavishEShadhrushya-
mEkAnthina: paricharanthi padham murArE:

Meaning: Oh Paaduka! Respectable Sadhus, called paramaikantis, will not resort to any other god other than You, and will not look for any reward except You. Their routine practice is free from stigmas, like attachment to the result of a deed. They are engaged in the thirteen-fold observance of behavior. With their hearts purified thereby, they enjoy rare conjunction of Yourself with the Lord's Feet and earnestly render service to You.

Special Notes by V. Sadagopan

1) **UtthamUr SWamy's anubhavam:** Swamy Desikan refers here to the virtues described by the Paadhma samhithai. He points out that the worshippers of the Paadhukais are practioners of the thirteen codes of conduct advocated by the Paadhma Samhithai and they stand out while doing service to the PaadhukAs and the Lord's lotus feet. Swamy says: "Oh PaadhukE ! There are those, who did not seek anything else in this world except service to You. They are devoid of ego, lust, desire and other defects and practise the thirteen codes of conduct recommended for the righteous by the Paadhma SamhithA. These thirteen break down into

five kaayikam types (done with the body),
three Vaachikam (performed with mind) categories and
Five Maanasam (accomplished with the mind) varieties.

The Kaayikam types are:

(1) Poojanam (bodily worship such as prostration), (2) Soucham (bodily cleanliness), (3) Aarjavam (uprightness) , (4) Ahimsaa (nonviolence) and (5) Brahmacharyam (Celibacy).

The three belonging to Vaachikam are:

(1) words uttered for other's well being, (2) saying truthful things and (3) recitation of the VedAs.

The five belonging to the categories of Maanansam are:

(1) satisfaction with whatever Lord ordains (2) humility, (3) Forbearance, (4) God Consciousness and (5) Purity of Mind.

2) **Srlmath Andavan's anubhavam:** The inner meaning is that those who believe their SadAchAryan as the sole means and seek no other phalanx attain sathva suddhi (purity of mind and the perfection of aathma guNams) and become free from blemishes. They perform AchArya Kaimkaryams and gain Saathvika Tapas. The close links of their AchAryAs generate unique love for the Lord dear to their AchAryAs and the flow of that Bhakthi leads to additional Bhagavath-AchArya kaimakrya Sri that results in the bliss of Moksha Sukham.

3) Oh PadhAvani ! Those who have no phalans other than you are dependent on You as their sole UpAyam (Oh PaadhAvani ! Thvadanya kaamA: yEkAnthina:). They perform special aarAdhanam for Your Lord (MurAri) as a direct result of their association With You (yEkAnthina: Thvath anushanga visEsha dhruSyam MurArE: padham paricharanthi). Their aarAdanam is blemishless (KaamAdhi dhOsha rahitham), since it follows the thirteen modes recommended by PaancharAthra aagamam. These nithya, naimitthika kaamyasadhkAryams do not expect any phalans (phalApEkshaa rahitham).

[SIOkam 986 of Sri RanganAtha PaadhukA Sahasram](#)

moULoU sThithA maKhaBhujAmaThavA shruthInAm
thadhrangarAjacharaNAvani! ValBhavam thE
asmAdhrushAmapi yadhi praThitham thatha: syAth
soUlaBhyamamba! Thadhidham thava sArvaBhoUmam

Meaning: Oh Mother, Ranganatha Paaduka! You sit on the heads of the Devas; also on the head of the Vedas (You become the meaning of Vedanta). Such a Deity surprisingly sits on the heads of persons like me. Yes, it should be interpreted as the Sowlabhya quality (easy accessibility to the high as well as the lowly) that manifests with respect to all beings.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** After describing the benefits accruing from the service to the PaadhukAs, Swamy Desikan celebrates now his good fortune in having ease of access to the PaadhukAs in this verse. He says: "Oh Rangaraja PaadhukE ! You rest on the heads of DevAs, who accept the offerings from the YaagAs (ritual sacrifices); better than that, You adorn the heads of Upanishads, the heads of the VedAs. Therefore, Your glory is many fold. The fact that You also rest on the heads of lowly ones such as myself demonstrates your auspicious attributes known as readiness of access to the low or mighty (Soulabhyam).

2) **Srimath Andavan's anubhavam:**My Mother PaadhukE protecting the sacred feet of the Lord of Srirangam ! How can I describe Your soulabhyam ? The eternally liberated ones (nithyAs) and the newly libreated ones (mukthAs) celebrate the combination of Your soulabhya guNam along with Your happy state of union with Your Lord's Thiruvadi as abhinna (in an inseperable state). Concerned that this recognition by the MukthAs would not help others outside Parama Padham, You lent Yourself to become the object of praise by Upanishads. Still You were worried about all the others in SamsAra MaNDalam, who were not able to access You and joined therefore Your Lord in archAvathAram to address that need. Now You made every one in Parama padham and this world fit objects of Your limiless DayA. You became clearly visible to us all with our physical eyes right here at Srirangam. You stay on our heads and also accept our meagre AarAdhanams. I am overcome by the depth of Your soulabhyam that uplifts every one.

3) Oh Mother PaadhukE protecting the sacred feet of the Lord of Srirangam (hE Ambha ! hE RangarAja charaNAvani)! You are used to being on the heads of DevAs, who partake Havis from Yaj-nams (Thvam makhabhujAm mouLou sTithA). You are otherwise seen on the heads of Veda Siras (Upanishds), which reveal the most subtle TatthvArTams and PurushArTams (aTa vaa srutheenAm mouLou sTithA). As if this were not enough, Your Vaibhavam is meditated upon by the nithyAs and MukthAs in Parama Padham (tE vaibhavam tath). After that, Your limitless dayA pravAham reaches out to even unfit and helpless ones struggling in this samsAric world (tatha: tath idam soulabhyam asmAdhrasAmapi pravahathi). It becomes well known to all jeevaraasis (tava Soulabhayam Saarbhoumam praTitham syAth).

[SIOkam 987 of Sri RanganAtha PaadhukA Sahasram](#)

svapnEpi chEth thvamasi mUrDhani sanniviShtA
namrasya mE narakamardhanapAdharakshE!
SThAnE thadhEthadhiha dhEvi! Yatha: samADhoU
SanthO vidhusthamapi thAdhrushabuDdhigamyam

Meaning: Oh Devi! Paaduka of the Lord! In my dream, when I had my head bowed, You sat on my head. Dream-experience is parallel to yogic vision (Mind sees in both!). It is appropriate that You had granted it to me in a dream as if in Yoga. (It is said that Desika had such a vision in dream before commencing the work).

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Paadhukais of the Lord , who destroyed the demon Narakaa! Oh Devi! The fact that You have stayed on my head during my wakeful hours as well as in dream hours attest to Your compassion in my case, where I do not have the fruits of penance to qualify for such a honor. It fits with the experience of the righteous, who during their times of meditation see the Lord in that dream-like state. " This verse is a key one in that it refers to the dream, wherein the Paadhukais of the Lord rested on Swamy Desikan's head. He woke up and took the vow to compose the thousand verses on the Vaibhavam of the Paadhukais for the contest at Srirangam. Swamy Desikan refers to the darsana samanAkAra Jn-Anam in this sIOkam. This knowledge or spiritual attainment makes an external object come close to one in the dream, even if that object is not anywhere near. The vision of the Paadhukais in Swamy Desikan's dream is an example of such Jn-Anam. Swamy says that he did not possess that type of Jn-Anam and yet the mercy of the Paadhukais blessed him with that type of Jn-Anam and caused that dream to happen.

2) **Srimath Andavan's anubhavam:** Swamy Desikan declares here that he has been overawed and defeated by the soulabhyam of the Paadhukais of the Lord. He says: Your abundance of Vaathsalyam for us and joy in driving away all the obstacles to gain You are legendary. I am totally under Your control and am guided by You (adhyantha Paratantran). I am devoid of any other recourse except You (ananyOpayan) and totally devoid of any resources to protect myself (Parama akinchanan). Out of my intense desire to be united with You, I stand before You even in my dream and You appear in those dreams out of Your krupA and rest on my head. When I meditate on You, I am blessed with darsana samanAkAram (equivalent to seeing You physically) and You remove all my inauspiciousness. The skilled ones in interpreting the SaasthrAs like Sage VasishtA, Manu and Sage ParAsarA visualize Your Lord through their dhyAnams. Whatever that SaasthrAs say about Your Lord are also extendable to You as well, since You are His sahadharmachAriNi. Therefore meditation of You or seeing You in our dreams will lead to our Aathma KshEmam. There may not be a need for external aarAdhanam to you for visualizing You. Great indeed is Your incomparable soulabhyam!

3) Oh Paadhukai of the Lord, who destroyed NarakAsuran to protect His aasrithAs (those who sought His protection) (hE Devi Narakamardhana-PaadharakshE ! You are indeed resting on my bowed head during my dhyAnam and in my svapnams (namrasya mE moordhani svapnEapi Thvam sannivishtA). That bhAgyam results in the enjoyemnt of aathma kshEmam by me (Thvam mama moordhani sannivishtA chEth asi, tadhA yEthath iha sTANe). Why do I come to that conclusion? It is based on the knowledge about the experience of great Rishis, who are able to visualize Your Lord in their dhyAnams and svapnams (Yatha: Santha: Tamapi samAdhou thAdhrusa buddhi gamyam vidhu:).

SIOkam 988 of Sri RanganAtha Paadhuka Sahasram

baddhAnjali: paricharanniyamEna rangE
vishrANithAchyuthaniDhim maNipAdhukE! ThvAm
kasyApi kUNithadhrushO Dhanina: purasthA-
dhutthAnayEya na kadhApi karam vikOsham

Meaning: Oh Manipaaduka! When I secure the great treasure of the Lord Ranganatha, by my hands kept in supplication to You (in Anjali pose), how can I ever dream of extending my arm before a rich man, with half-closed eyes?

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh MaNi PaadhukE! You have given me the great wealth of RanganAtha at Srirangam. I fold my hands and offer my worship to Him there. Therefore, I will

not raise my hand in supplication ever to the cross-eyed wealthy, now that I have acquired that permanent wealth resting at Srirangam with Your help.

2) **SrImath Andavan's anubhavam:** Oh MaNi PaadhukE! The pitiable ignorance and misfortune that makes the populace stand before the haughty rich seeking perishable and insignificant wealth is regrettable. Instead of standing before their Lord united with You and performing all kinds of Kaimkaryam to both of You, these deluded folks choose the haughty rich for help. AdiyEn is indeed fortunate through Your anugraham to serve only You always and become the recipient of Your parama krupA! The inner meaning here is that the ignorant ones disregard the SadAchAryAs, who can bless them to gain all types of auspiciousness and instead seek the haughty and unpredictable rich for all kinds of nonlasting phalans. The Saadhu janams seek in contrast SadAchAryAs and gain every thing through the paripoorNa kaDAksham of those SadAchAryAs.

3) Oh MaNI PaadhukE! AdiyEn stands before You with folded hands and rigorously serves You , who is the possessor of the eternal wealth of the Lord inside the Ranga VimAnam (aham bhaddhAnjali: visrANitha Achyutha nidhim ThvAm RangE niyamEna paricharan asi). adiyEn will never ever stretch my hands for favors before the egotistic rich men with crossed eyes for any favors (aham kasyApi kooNitha dhrusa: dhanina: purasthAth vikOsam karam kadhApi nOthAnayEya).

SIOkam 989 of Sri RanganAtha PaadhukA Sahasram

thvayyarpithEna charaNEna sadhaDhvaBhAja:
pAdhavani! praThithasAthvikaBhAvadhruShyA:
rangEshavadhvidhaDhathE muhurangahArAn
rangE mahlyasi natA iva BhavukAsthe

Meaning: Oh Paaduka! An actor, a dancer, exhibits emotion in various gestures. Observers are wont to identify themselves in emotional communion with the stage-artist. The same occurs in the case of learned connoisseurs of the delectability of the service being rendered to You. When the Lord sets His Feet in You and shows gaits in different styles (like an elephant, like a lion etc) the devotees attain an equality with the Lord in external expression. The great scholars perform their regular duties to Your satisfaction placing total pious faith in You. They enjoy all the gaits (and dances) with expressions of mirth such as tears of joy and horripillation. They display movements of heads and hands while enjoying You-as if they have become stage-artistes, say like the Lord. Thus they attain a certain degree of equality with Your Master, the master-dancer of the Ranga-stage.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Swamy Desikan points out that those, who take refuge in the Paadhukais attain equality (Saamyam) with the Lord of Srirangam and that he is one of the members of that fortunate group. Swamy says: " Oh PaadhukE ! Those who enjoythe experience of surrendering unto You dance around the streets of Srirangam with joy like the dancers in the troupe of the Lord performing before the Lord at Srirangam. They are rich in auspicious attributes and dance in the highly visible stage of Srirangam and express through their various dance gestures (abhinayAs) their joy over the attainment of the fruits of SaraNagathy to You. They become equal (Saamyam) to their Lord during their lives in this world ".

2) **SrImath Andavan's anubhavam:** This sIOkam is full of double and triple meanings for specific words to yield multiple levels of anubhavam regarding the rich poetic skills of Swamy Desikan. In the previous sIOkam, Swamy Desikan condemned the ordinary folks (SaamAnyA Janams), who seek the aasrayaNam (protection) of the rich for their livelihood. PaadhukA asked Swamy Desikan to explain how those folks are to go about securing their livelihood (dEha

yAthrai) in this world. Swamy Desikan gives his answer in this sIOkam: Oh PaadhukE! it is not necessary for the SaamAnyA janams to seek the help of the unsympatheic and haughty rich. They should place complete trust in You for their Yoga-KshEmam. You know that such people without ananyAsrayaNams thrive and spend their time on earth without worries. This situation is similar to Your Lord, who entrusts the rakshaNam of His sacred feet to You and banishes all worries about their protection. Those who perform Saathvika thyAgam first and then go about serving You without seeking fruits of their actions become superior to every one and are satisfied with what comes their way at Srirangam. They sing and dance in a state of blissful anubhavam of Yourself and Your Lord and spend their time with tadhEka manas (mind centered on You alone) and tadhEka vyApArams (actions focussed on You alone). All of their earthly and the other worldly needs are taken care of by Yourself and Your Lord.

3) Oh PaadhukE ! This leela vibhUthi is described as one fourth of Your Lord's total Isvaryam by the VedAs. In this stage of Srirangam (His leela VibhUthi), the Sadhu janams conduct their anushtAnams without anticipation of any fruits of their karmAs and are readily recognized by the bilssful ways in which they go about their kiamkaryams (Thvayi arpithE na charaNENA , sadhadhvabhAjA: praTitha saathvika bhAva dhruSyA:). These magnificent souls dance as it were on the expansive stage of Srirangam and perform often abhinayams appropriate to their kaimkaryams (tE bhAvukA: maheeyasi RangE naDA iva muhu: anghArAn vidhadhE).

SIOkam 990 of Sri RanganAtha PaadhukA Sahasram

yEna sThithA shirasi mE viDhinADhunA thvam
thEnalva dhEvi! niyatham mama sAmparAyE
lakshIkariShyasi padhAvani! ranganATham
lakshmlpadhAmburuhayAvakapankalakshyam

Meaning: Oh Paaduka Devi! Since I now had the privilege of having You on my head by some great Punya, I am sure that Punya will definitely enable me to see, by Your help, the Lord Ranganatha, identifiable by the marks of red dye found on His chest from the Feet of Mahalakshmi.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Swamy Desikan expresses his gratitude to the Paadhukais for their blessings on this earth and thereafter. He says: " Oh Queen ! Oh Lord's PaadhukE! Due to my good fortune accumulated through Your blessings , You sit now on my head ; the same good fortune is going to cause the resting of RanganAthA's feet adorned with the red dye belonging to MahA Lakshmi on my head and mark me out as a dear one to Him during my last moments on this earth. That good fortune will lead me to Moksham after this life on earth".

2) **SrImath Andavan's anubhavam:** Now Paadhukais ask Swamy Desikan a question: " In the previous sIOkam, You said that it si enough to stay in this blissful state of offering kaimakryams to me at Srirangam. How long can you stay in that state with your perishable body? Therefore, should You not be thinking about the Lord at His Superior place of Parama Padham? ". Swamy answers this way: Oh PaadhukE ! why should I worry about that when You are permanently dwelling on my head out of Your vaathsalyam. When the time comes for me to cast my earthly body, wont You be bringing Your Lord on Your back before me? The second after that anthima saakshAthkAram, adiyEn's Parama Padha siddhi (attainment of Vaikunta Vaasam) is certain. That is Svatha-prAptham (it will hapen on its own). Therefore, there is no need for me to think seperately about that instead of enjoying You here in the company of Your Lord, Sri RanganAtham. The previous sOkam was about the PaadhukA's protection in this earth (Leela VibhUthi); the next sIOkam is about the Paadhukais assisting the Saadhu Janams to gain residence in Parama Padham.

3) hE Devi PadhAvani ! The very same good fortune that enables me to have Your presence on my head (Thvam adhunA yEna vidhinA mE sirasi niyatham sTithA) empowers me to have the anthima saakshAthkAram of Lord RanganAtham with the unmistakable mark /lakshaNam of the SarvEswaran, viz., the symbol of red dye from MahA Lakshmi's sacred feet on His chest (tEnaiva bhAgyEna Lakshmi padhAmbhuruha yaavaka-panka lakshyam, RanganATam , mama saamparAyE laksheekarishyasi).

SIOkam 991 of Sri RanganAtha Paadhuka Sahasram

haricharaNasarOjE BhakthiBhAjAm janAnA-
manukaraNavishEShalrAthmanalvOpahAsyam
pariNamaya dhayArdhrA pAdhukE! thAdhrusham mAm
BharathapariShadhantharvarthiBhi: prEkshaNilyam

Meaning: Oh Paaduka! I have been imitating the great devotees of the Lord's Feet, in the matter of showing Bhakthi, performing duties, speaking in self-criticism,-all in mere cheating spirit. May You, in Your grace, transform me into one of the people of true devotion and sincere humility, so that I can join the band, Bharata-troupe!

Special Notes by V. Sadagopan

1) UtthamUr Swamy's anubhavam: Oh PaadhukE! adiyEn imitates the acts of those righteous ones, who are deeply devoted to the Lord's holy feet. These evolved souls have attained the purpose of their births through such exemplary devotion to the Lord's lotus feet. I laugh however at myself over my audacious imitation of the ways of these devotees of the Lord and feel sinful. Oh PaadhukE! Please make me a member of this true group of servants of the Lord out of Your immense compassion for sinners like me.

2) Srlmath Andavan's anubhavam: Here, Swamy Desikan develops the theme that the auspicious glances of BhagavathAs of the Lord are even more powerful (darsanAdhEva Saadhava:) than that of the Lord Himself. He prays for the blessings of the Paadhukais to generate true bhakthi for the BhAgavathAs of the Lord. Swamy Desikan laments over the lost days, when he pretended to act like a true devotee of the Lord's BhagavathAs. He prays to the Paadhukais to join him in the Bharatha GhOshti.

3) Oh PaadhukE! There are the true BhagavathAs of the Lord , who have the highest level of Bhakthi for the Lord's lotus feet (Oh PaadhukE! Hari charaNa sarOjE bhakthi bhAjAm Janaa:). I tried to act like them and became a laughing matter to myself (Bhakthi bhAjAm JanAnAm anukaraNa visEshai: aathmanaiva upahAsyam). Oh most Compassionate PaadhukE ! You must bless this egotistic and decietful jeevan (myself) to become the object of glance of the Saadhus, who belong to the Bharatha GhOshti (ThAdhrusam maam Thvam dayArshrA Bharatha Parishath antharvarthiBhi: prEkshaNeeyam pariNamaya).

SIOkam 992 of Sri RanganAtha Paadhuka Sahasram

dhurithamapanayanthI dhUratha: pAdhukE! thvam
dhanujamaThanalIAm dhEvathAmAnayanthI
anitharasharaNAnAmagrimasyAsya janthO-
ravashakaraNavrutthEragratha: sannidhEyA:

Meaning: Oh Paaduka! Please drive out my sin to a long distance away. Please bring me to the one great Lord, who achieves the quelling of asuras as mere sport. I am Destitute No.1. All my senses are non-obedient to me, I have no control over them. Before such a pathetic, suffering creature that I am, please show the Lord's vision!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE! You are going to banish my sins by Your presence at the time of my death and bring Your Lord from a great distance to me and help me, who is standing in the front row of helpless and with no control over my faculty of senses. Your Lord said that He will think of His devotees and come to their rescue at the time of their departure from this world. You are going to bring Him to me during my last moments on this earth even if adiyEn is not highly qualified to receive His blessings.

2) **SrImath Andavan's anubhavam:** The inner meaning is that for those who rely totally on their SadAchAryAs, all enemies for Bhakthi anubhavam will be chased away through the mere glances of their SadaachAryAs until their last moments on earth; further, the visualization of Bhagavan (Bhagavath SaakshAthkAram) will also result during their last moments here. These are some of the UpakArams of the SadAchAryAs.

3) Oh PaadhukE ! For adiyEn, You serve as the enemy of all obstacles that stand in the way of practising Bhakthi yOgam and Bhakthi anubhavam in this earth. (PaadhukE ! Thvam dhuritham dhooratha: apanayanthee). Oh PaadhukE ! May Thou be present before me (SannidhEyA:) with Your Lord , who sports in destroying Bhagavath anubhava virOdhis during my last moments (asya jantho: agratha:, dhanuja maTana leelA DevathAm aanayanthee sannidhEyA:). adiyEn is in the front end of all who have no recourse except You and I have no success in controlling my Indhriyams (anithasaraNAnAm agrimasya , avasa karaNa-vrutthE; asya JanthO: purasthAth DEvathAm aanayanthee sannidhEyA:).

SIOkam 993 of Sri RanganAtha PaadhukA Sahasram

charamanigamaglthE saphathanthoU samApthE
nijasadhanasamlpE prApyiShyan vihAram
jvalanamiva BhavathyO: samyagArOpayEnmAm
praThamavaraNavashya: pAdhukE! RanganATha:

Meaning: Oh Twin-Paaduka! When I first uttered the appeal to the Lord, "You will please act as my protector", in Prapatti, the Lord Ranganatha became won over by me. When my life ends, a yajna He was performing by utilizing me in His services through the whole post-prapatti period becomes completed. Hence, He will have to place the Fire (that is my jeevatma) in His sandals, Yourselves, (a replica of Arani wood) to place me in His Abode. May He do it!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** In the previous verse, Swamy Desikan described the approaching of the Paadhukais during his last moments on this earth. Here, he describes how they take him to the Supreme abode of the Lord. He says: " Oh PaadhukE! RanganAtha empathizes with Your role as my protector and at the time of my death, He acts as the priest at the Yaagams known as adhvaryu to bring me over to His sanctum in Sri Vaikuntam. He brings me over as an adhvaryu priest would bring the sacred fire from the place of the sacred ritual and unite it with the sacred fire at home at the conclusion of such Yag-nams. He places me as the Agni between You both (the Paadhukais) serving as the fire producing sticks".

At the end of the SomaYaagAs, the Master of the Yaaga (YajamAna) requests the adhvaryu priest to bring the sacred Agni of the Yaaga back to his house to unite it with the Agni at home used for sacrificial rites of the house. RanganAtha acts here as the adhvaryu priest and brings the aathmA of Swamy Desikan (Agni) to His sanctum out of respect for the PaadhukAs' role as the protector. He places that Agni between the two Paadhukais serving as the two aaraNi Kattai (fire generating sticks) used for kindling the fire.

2) **SrImath Andavan's anubhavam:** Lord RanganAthA at he end of the life of PrapannAs in His leelA VibhUthi removes His property (the aathmA inside my physical body) and places it in Your hand for assistance in its travel to His permanent abode. That act of the Lord is equivalent to the Adhvaryu priest being given the responsibility for transporting the DhAryAgni from the Yaaga SaalA to be united with the Gaarhapathya Agni for use in the daily (Nithya, naimmitthika) Karamas at the end of the avabrutha sAnam relating to the completion of the Soma Yaagam by the YajamAnan. The DhAryAgni is invoked in the two special fire kindling sticks /araNi KattaikaL (Utthara araNi and athara araNi). That Parama purushArTam (Not only being protected in LeelA VibhUthi but also being transported to Sri Vaikuntam with the guidance of AadhivAhikAs) is going to come my way through Your benovolence. The Lord is going to entrust His property (my aathmA) to You.

3) Oh PaadhukE ! adiyEn is PraTama varaNa vasyan (SaraNagathan ,who has been inducted in to the nYasa yajnam at the outset itself). Lord RanganAthA is the adhvaryu in that NyAsa Yaj-nam. He grants me permanent residence at His Sri Vaikuntam at the end of my life as a Prapannan here as revealed in the Upanishads (RanganATa: Charama nigama geethE sapthatanthou samApthE sathi, nija sadhana sameepE vihAram prApayishyan). During that occasion, He is going to entrust adiyEn's aathmA , His property , to You like the adhvaryu priest entrusts Yaaga Kunta Agni to the two araNikkattaikaL for transport to home for link with the household agni (Maam jwalanamiva BhavathyO: samyak aarOpayEth).

SIOkam 994 of Sri RanganAtha PaadhukA Sahasram

punarudharanivAsacChEdhanam sahyasinDhO:
pulinamaDhivasEyam puNyamAbrahmaIABhAth
pariNamathi sharIrE pAdhukE! yathra pumsAm
thvamasi nigamagIthA shAshvatham moULirathnam

Meaning: Oh Paaduka! May I ever be enabled to live on the sands of Kaveri, a pure and beautiful place! For, You will bless us by being a head-ornament to us. You are the praise-theme for the Vedas. Your contact with us is sure to cut off our links with the continuously revolving Samsara.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** In the previous verse, Swamy Desikan expressed the wish that his soul join the Paadhukais for its journey to the Supreme Abode of the Lord. Here, he prays for his subtle (Sookshma) body to be crowned with the PaadhukAs until it reaches the Parama Padham of the Lord. He says: "Oh PaadhukE ! At Srirangam on the banks of Cauvery, my earthly body will fall and the subtle body will join You. At that time, You who is celebrated by the VedAs will become my crown jewel. That auspicious event will destroy future births for me. May I stay with You at the banks of Cauvery in my earthly life until I reach the Lord's abode following my dEhAvasAnam?

2) **SrImath Andavan's anubhavam:** In the previous sIOkam, Swamy Desikan dwelt on the happenings at the end of his life on earth as a Prapannan. Through this (994th) and two subsequent sIOkams (995 and 996th), Swamy Desikan dwells on the aanandhaanubhavam as a Prapannan right here on earth at Srirangam in a manner developed by him in the 989th and the 990th sIOkams. He praises the glories of life at Srirangam worshipping Lord RanganAtha.

Swamy Says: "Oh PaadhukE! Your place of residence, SrIrangam, is the most sacred dhivya dEsam located on the banks of the holy Cauvery river. It removes all sins that lead to the sufferings in SamsAram. For those, who are blessed to live here, You rest on their heads from birth to the last moments as SirObhUshaNam. Is there a Parama PurushArTam bigger than birth and residence at the dhivya dEsam of SrIrangam? adiyEn's prayer is to enjoy You without

interruption (vichyuthi) at Srirangam from the moment of birth to the last moment as a Prapannan. Please grant me that boon!

3) Samicheena Saasthrams states that dhivya dEsa Vaasam and death (PrAkrutha sareera viyOgam) in a dhivya dEsam in the manner of "aabrahma IAbhAth adhivasEyam "(/ living from birth onwards at Dhivya dEsam) will lead to Moksha PrApthi.

Oh PaadhukE! The dhivya Desam where You reside besides Cauvery dunes is sacred (Paavanam) to remove punar janmam (Puna: udhara-nivAsa chEdhanam SahyasindhO: puLinam). This is the sandy island between the two cauverys , Srirangam . May I be blessed to live here until I reach Parama padham (aabrahmalAbhAth adhivasEyam). In these sandy dunes, the prapannAs have the bhAgyam of adorning You celebrated by the VedAs on their heads as aabharaNam during their different stages of life as an infant, youth, adult old man and upto the last moment of their lives (Yathra SrirangE, pumsAm sareerE pariNamathy sathy , NigamageethA Thvam Saasvatham mouLi-rathnam asi).

SIOkam 995 of Sri RanganAtha PaadhukA Sahasram

bahuviDhapuruShArThagrAmasImAntharEvAm
haricharaNasarOjanyAsaDhanyAmananya:
BharathasamayasiDdhAm pAdhukE! BhavayamsthvAm
Shathamiha sharadhasthE shrAvayEyam samruDdhim

Meaning: May I ever live-may be hundreds of years-in this Srirangam, singing Your praise, ever meditating on You without any other thought, realizing that this cult of Bharata is most potent, this worship being regarded as the ultimate in the human goals. Your continuous contact with the Lord's Feet being the cause of such elevated status.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukA DEvi! There is nothing more to obtain besides You. Even then, from the example set by Bharatha, I realize that you can not be seperated form the Lord's feet. Therefore, I want to sing about Your glories throughout the earth during my allotted life span of one hundred years. I will spread the story of your glory among the people of Srirangam among the villages and cities around and among the rest of the earth through the verses of Sri RanganAtha PadhukA Sahasram.

2) **Srlmath Andavan's anubhavam:** The descriptions/salutations of the PaadhukAs in this sIOkam can be intepreted either with focus on the BhUmi or the SadAchAryAs. The commonality is that the samrutthi (Iswaryam/Prosperity) of a floursihing nation and the vaibhavam of the auspicious PaadhukAs. Swamy Desikan prays here to the Paadhukais to be blessed with long and happy life as a PaadhukA sEvakan at Srirangam worshipping the Paadhukais and singing about the glories of the Paadhukais. Swamy Desikan wants all the others to have the same aanandha anubhavam that he has in enjoying the Paadhukais and for that purpose, he wants to stay at Srirangam for a long time and sing about the unique glories of the Paadhukais.

3) Oh PaadhukE ! May I be fortunate to live at Srirangam for many years meditating on You and propagating Your limitless glories revealed in Bharatha SiddhAntham (Bharatha samaya siddhAm ThvAm ananya: iha tE samruddhi, satham saradha: srAvayEyam)! What are three of these Samruddhis or auspicious features ? They are: (a) The Paadhukais are the limits of the four kinds of PurushArTams (Dharma, arTa, Kaamam and Moksham) and their subdivisions (Bahavidha PurushArTa grAma seema antharEkhAm), (b) Blessings to have the association with the lotus feet of the Lord (Hari CharaNa sarOja nyAsa dhanyAm), (c) establishment by Bharathan that the AarAdhanam of the Lord's Paadhukais are as sacred as that performed for the Lord Himself (Bharatha samaya siddhAm ThvAm bhAvayan tE samruddhim srAvayEyam).

SIOkam 996 of Sri RanganAtha Paadhuka Sahasram

thilakayasi shirO mE shoUripAdhAvani! Thvam
Bhajasi manasi nithyam BhUmikAm BhavanAKhyAm
Vachasi cha valBhaval:svaIrvyakthimitTham prayAthA
Thadhiha pariNatham mE thAdhrusham BhAgaDhEyam

Meaning: Oh Paaduka of the Lord! You sit on my head, even as an ornament to be cherished. You are in my heart, by my constant meditation, through which I envision You. You havenow established a contact with my tongue through this work in Your praise. I have thus secured a great privilege to hover around You in all three ways-physical, mental or verbal.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Lord's PaadhukE! You adorn my head. You are forever enshrined in my heart. You sanctify my speech with recitation of Your glories. You are thus worshipped by me at the three levels: Bodily (KaayikA), mental (Maanasa) and speech (VaachikA). As a result of this total devotion to You, I have attained a status here at Srirangam equal to that of BharathA , Valmiki and the eternal residents of Srivaikuntam.

2) **Srimath Andaban's anubhavam:** Here Swamy Desikan celebrates his good fortune conferred on him by the Padhukais to enjoy them with his thrikaraNams (Body, mind and speech). This was realized through the Prapatthi to Your Lord that You motivated. These auspicious samruddhis resulted from that powerful poorNa prapatthi engineered by You.

3) Oh SourI PaadhAvani ! You are adorning my head (mE sira: tilakayasi). You achieve a distinct and permanent presence in my mind (mE manasi nithyam bhAvanAkhyAm bhUmikAm bhajasi). You shine in my walk through these thousand sIOkams celebrating You (mE vachasi cha svai: vibhavai: ittham vyakthim prayAthA asi). Thus in the matter of Yourself, my prapatthi has been fulfilled in a trimodal way (tath iha mE thAdhrusam bhAgaDhEyam pariNatham).

SIOkam 997 of Sri RanganAtha Paadhuka Sahasram

ajaniShi chiramAdhoU hantha dhEhEndhriyAdhi-
sthadhanu thadhaDhikassannIshvarOham baBhUva
aTha Bhagavatha evABhUvamarThAdhidhAnIm
thava punarahamAsam pAdhukE Dhanyajanma

Meaning: Oh Paaduka! At first, I lived for a long time in total disregard of the Atma, imagining that I have to please my body only. Then I learnt and realized that I had a soul different from the physical body but that too did not give the correct status for me, since I assumed an independence of will and action, negating the all-controlling Lord. Then by an accident, I realized that my soul is for the service and pleasure of the Lord. That marked my reformation into a treatment of my soul as the Lord's, that is Seshatva, a great blessing indeed!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** From early times, I regret that I did not become Your servant. In the beginning, I thought that the body, faculty of senses, mind and knowledge snared me and held me in their grips. During those times, I thought that I was the body or the faculty of senses or the mind. After spending a long time in this fashion, I recognized that they are not the Aathma and that became clear in my thinking. Then I thought that I was independent aathmA (Jeevan), who is equal to the Lord and suffered from wrong identification (like HiraNyakasipu). Finally, I realized that I am the unconditional servant of SriIman Narayana alone. Now I recognize that service to the Lord's BhagavathAs is greater than even the direct

service to the Lord Himself. Hence, I have become Your (PaadhukA's) servant. I have reached the highest status as a result of being Your servant (PaadhukA sEvakan).

2) **Srimath Andavan's anubhavam:** Here, Swamy Desikan thinks about the bhAgyam conferred by the Paadhukais on him with utter gratefulness. He compares his earlier sad lot and how the Paadhukais changed all that and becomes intensely grateful.

Swamy Desikan muses aloud: "Oh PaadhukE ! When I think of all the anugrahms that have come my way thanks to Your benovelence, I can not but feel grateful. I used to consider my Sareeram as the aathmA and sought solely the nurture of my body. I led an animal edition of human existence and entered many yonis as bird , beast and insect. I spent aeons without knowing an iota of Bhagavath Saasthrms. When I think of those terribly wasted days, my heart pounds with grief. Finally due to some ancient good fortune (sukritha IEsam), Bhagavath kaDAksham fell on me and I entered human janmAs and developed the knowledge that the AathmA is different than the body in which it resides and that seeking the four purushArTams through Vedic karmAs is the right thing to do. Bhagaavth KatAksham led to SadAchArya sambhandham and Tatthva Jn-Anam. I became SeshabhUthan to the Lord and sought Your refuge. Bhagavath Seshathvam pushed me further to its limit, BhAgavatha Seshathvam. My life became fruitful (Saphalam). I recognized that there is nothing loftier than Kaimkaryam to You for gaining all PurushArTams. Grand indeed is the power of Your anugraham " .

3) Oh PaadhukE ! For a long time, I stayed in a state of total ignorance about my svaroopam and had SareerAthma Bramam as well as Svatantrathma Bramam and was lost (aham chiram dEha indhriya aadhi: svaroopam ithi mathvA ajanishi. Hantha!). Later due to the JaayamAna KatAksham of Your Lord , I was blessed with SadAchArya Sambhandham and VedAntha Jn-Anam form the AchAryan ; I understood that the Lord is the karthA of KarmAs and is the Jn-Ana Svaroopi , who is the Master/ Sarva Swamy (Tadhanu tadhikassan Isvara: BhabhUva). I developed clear Jn-Anam about my svaroopam as Daasa BhUthan for the ParamAthma (DaasabhUthA: svathassarvE hyAthmana: ParamAthmana:). I became the property of the Lord (Bhagavatha yEva abhUvam). From there (Bhagavath sEshathvam), I reached the boundary of that state and have arrived now at BhAgavatha sEshathvam, which transformed me to become your intimate sEsha bhUthan (idhAnim puna: arTATH Tava aasam. I am truly blessed (aham dhanya Janmaa aasam).

SIOkam 998 of Sri RanganAtha PaadhukA Sahasram

thvayyAyatthoU Bhagavathi shilABhasmanO: prANadhAnA
dhAsthribAlam praThithaviBhavoU pAdhapadhmoU murArE:
thAmEvAham shirasi nihithAmadhya pashyAmi dhEvA-
dhAthmADhArAm janani! BhavathImAthmaLABhAprasUthim

Meaning: Oh Goddess Paaduka Mother! Even a child or womenfolk would know of Your achievements in that You helped revivification of a stone or burnt log of wood. My assigning them to Your credit cannot be questioned by anybody. The Feet depend on You. While You are Yourself the basis for Yourself, the feet depend on You. It is You which inculcated the right spirit of the seld as subordinate to You. And I feel honoured by Your being placed on my head.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Worshipful Mother! the Stone at the roadside became AhalyA, the wife of Sage Gouthama. The piece of charcoal became King Parikshith. People say that these transformations took place through the intervention of Your Lord's holy feet. Those sacred feet are accomodated by You and supported by You. Oh PaadhukE! Unlike the Lord's feet, You do not need any support base and are responsible for the jeevan to attain its svarooPa Jn-Anam. I consider myself fortunate in adorning You on my head in view of the great

vaibhavam that you are associated with. (Swamy Desikan bases this verse on what is known as Kaimudhika NyAyam according to which PaadhukAs can be understood as giving new life to the jeevans at the end of their earthly life inside the body).

2) **Srlmath Andavan's anubhavam:** In this sIOkam, Swamy Desikan points out that the auspiciousness arising from being the servant of the Lord's Paadhukais is unsurpassed in its vaibhavam and it is something that is not easy to gain. It is indeed the Vaathsalya guNam of the Paadhukais that makes it possible and not any planned striving(prayathnam) on our part. It is PadhukA's motherly affection for us and your their anugraha paramparais that lead upto this Parama srEyas.

3) Oh Mother PaadhukE (Bhagavthee Janani)! Your Lord's lotus feet have the glories of blessing AhalyA, who was staying as a stone (SiIA) due to her husband's curse; those sacred feet saved the embryo ParlKshith from apANDava asthram and transformed him from a cinder block to a living infant (m basmAnO: PrANa dhAnAth); those same sacred feet destroyed MurAsuran. Such feet with all these vaibhavams are under Your control (MurArE: Paadha Padhmou ThvayyAyatthou). Your Lord is the antharAthmA for all the world (aathmAdharAm) and You are the bearer of that ParamAthmA. You are worshipped by all the world (SarvalOka Poojyai); You have unique and matchless vaibhavam (nirathisaya prabhAvasaali). You are the cause for the Moksha sukham for the jeevans (Thvam aathma-IAbha prasUthi). It is only through good fortune I am having You now on my head without any special prayathnam (aham dhaivAth sirasi nihithAm adhya pasyAmi).

SIOkam 999 of Sri RanganAtha PaadhukA Sahasram

kaThankAram lakshmlkarakamalayOgyam nijapadham
nidhaDhyAdhrangEsha: kulishakaTinEsminmanasi na:
na chEdhEvam maDhyE vishathi dhayayA dhEvi! Bhavathi
nijAKrAnthikshuNNasmarashashiKhAkaNtakathathi:

Oh Paaduka Devi! The hearts of people have been subject to the arrows of Cupid, which continue to remain as thorns therein. Had You not first entered and pulverized these thorns, by Your grace, how can one expect Lord Ranganatha to step in into these hearts, with His Feet so very delicate as to be caressed very carefully by the hands of Mahalakshmi.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh DEvi! If You through Your steps do not pulverize the tips of the thorns of the arrows of Manmatha and prepare my heart as a soft spot fit for housing the tender , lotus feet of Your Lord, How could He (Sri RanganAtha) place His soft feet on my adamantine hard heart?

2) **Srimath Andavan's anubhavam:** In this sIOkam, Swamy Desikan describes the fruits of worshipping the Lord's Paadhukais. Oh victorious PaadhukE resting in my mind after defeating that mind, which roamed fiercely chasing all material and sensory pleasers! Oh PaadhukE with that Vijya Sri! You pulverized all the fierce thorns present in my mind through Your fervent sanchArams there and made it a safe and soft place for Your Lord to reside. If You had not done that, there was no chance for the Lord to enter my dangerous mind. Thanks to Your help, both of You have settled down in my mind. The inner meaning is that the intimate association with SadAchAryAs and the auspicious benefits of their upadEsa anugrahams produce vivEkam in us, cleanses our minds and results in Bhagavath dhyAnam and anubhavam.

3) Oh Devi PaadhukE! My mind (manas) is dense with sharp thorn-like features resembling the adamantaine weapon (kulisakaDini /vajrAyudham). It is a place that is not most comfortable to enter (dushpravEsam). Lord RanganAtha's sacred feet are soft like the lotus petals and are

easily bruised even from pressings by the soft hands of His divine consort, Sri RanganAyaki (Lakshmi karatala yOgyam). In to that hard and lowly place of my mind, the Lord enters and places His Thiruvadi and feels comfortable. How is that possible? (kaTankAram RanganATa : nija padham nidhadhyAth). It is only because of Your valour to enter my mind and with your intense crushing of those sharp thorn-like entities and pulverizing them through many sanchArams over them (Bhavathee nija aakrAnthy kshuNna Smara sara sikhA kaNDaka tathi:). Out of Your compassion for me, You get in between the Lord's tender feet and the field of crushed thorns (manas) so that He does not feel those sharp objects (dayayA yEvam madhyE visathi).

SIOkam 1000 of Sri RanganAtha PaadhukA Sahasram

kriDAloUlyam kimapi samayE pAdhukE! varjayanthi
nirvEsham svam dhishasi BhavathInATHayO: shrIDharaNyO:
mAmapyEvam janaya maDhujithpAdhayOranthatrangam
rangam yAsou janayasi guNalrBhArathInruttharangam

Meaning: Oh Paaduka! You are wont to concede the opportunity, to the consorts Sri and Bhoomi, who feel they are subservient to You, of privately serving the Lord's Feet, by subjugating Your own desire to serve the Lord, say in a stroll, to their longing. I am Your subservient. You ought to grant me too, the opportunity of privately rendering service to those Holy Feet! You will do it, I know. You have enabled me to complete this work and become the instrument of making this Ranga a stage for Saraswati to dance in delight on hearing this work.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** When Swamy Desikan began to compose the thousandth verse, Sarasvathy Devi was happy to know that the poet (Sri VenkatEsan) had completed his pledge to create one thousand verses in a single night in praise of the Paadhukais of the Lord. The aasthika janams of Srirangam assembled in front of Lord RanganAtha also appalauded his (Swamy Desikan's) extraordinary success. Swamy Desikan was also very pleased and grateful that such an effort was concluded and sought a boon of closeness to the holy feet of the Lord and sing about their glories. He says: "Oh PadhukE! When Lord RanganAtha wants to give His DEvis the pleasure of pressing His feet, You cast aside Your desire to roam outside carrying Your Lord's Thiruvadis. You defer those duties in favor of the Lord's consorts. Similarly, May Thou bless me to become close to Your Lord's Thiruvadis ! Your powers are such that You have made Srirangam, the dance theatre for Sarasvathy DEvi".

2) **Srimath Andavan's anubhavam:** Swamy Desikan has now reached the stage of completion of the 1000 sIOkams to eulogize the vaibhavam of the Paadhukais (Sankalpitha sahasram sampoorNam). He has been blessed with Bhagavath prApthi through the upAyam of PaadhukA prApthi. He is joyous and concludes the Kaavyam from the subject matter point of view. The remaining 8 sIOkams are epilogues.

The inner meaning of this thousandth sIOkam is to instruct us that the SadAchAryAs of the Lord are dearer to the Lord even more than His divine consorts. Those SadAchAryAs are celebrated as well by the Divine consorts of the Lord. SadAchAryAs are capable of blessing their sishyAs with Bhagavathanubhavam similar to the one that they enjoy. Swamy Desikan hints that AchArya Saayujyam is better than Bhagavath Saayujyam. The glories of such AchAryAs fill all the world.

Swamy Desikan asks a rhetorical question in this concluding sIOkam: Oh PaadhukE! What else do I need here, now that You have blessed me to enjoy Sri RanganAthan with my body, speech and mind and prepared me to be fit to perform kaimkaryams for Him ? There seems to be one more thing that You can bless me with so that I can become complete (PoorNan). You are

known for Your total devotion to Your Lord and for Your assembly of auspicious aathma guNams tuned to serve Your Lord without interruption. Recognizing these splendid set of attributes, even the Devis of the Lord pay their respects to You. They recognize that Bhagavath anubhava roopa PurushArTam is also under Your control. They are thankful to You for stopping the Lord's sanchAram and returning Him to His inner chambers for union with them (the Devis). Thus You confer the bhOgam of the Lord's lotus feet for the Devis instead of monopolizing them by going on long sanchArams with Your and Their Lord. My prayer to You is to bless me further with the Bhagavath PadhAravindha anubhava bhOgam just like You facilitated such anubhavams for the Lord's divine consorts. You may ask how I came to know of Your generosity to share the Lord's divine feet with His dear consorts. Oh PaadhukE! Your vaibhavam is so well known (IOka prasiddham) in this world through the joyous efforts of Saraswathi Devi to bless the poets to sing about Your vaibhavam through their Sri Sookthis. Therefore, Your generosity, KaaruNyam and othe subha guNams are no secret to the people of the world. Therefore, You must bless me with the additional boon of the closest presence (Parama saamyam) to You. That enjoyment would even be greater in my estimate to what adiyEn will enjoy in the Muktha dasai (Bhagavath Saamyam). Thus, Swamy Desikan concludes this Sankalpitha Sahasram (Sri RanganAtha PaadhukA Sahasram) with the statement that the ultimate enjoyment of PaadhukAnubhavam is the Lord adorning His Paadhukais (Swamy NammAzhwAr) at Srlrangam, the BhUIIOka Vaikuntam. Here at Srirangam, the Paadukai blesses aasrithALs with the sacred feet of the Lord, which is its Sarvaswam (Sarva savadhAnam gift).

3) Oh PaadhukE ! On special occasions, You stop Your delectable sanchArams with Your Lord and bring the Lord back to His antha: puram so that His devis can enjoy the same pleasure that You enjoy through Bhagavath Padha parcicharaNa sukham (samayE kimapi kreeDAIoulyam varjayanthee sathi, Bhavathee NaaTayO: SrdharaNyO: svam nirvEsam disasi). May I request You to confer the boon of qualifications for such antharanga kaimkaryams to Your Lord's Thiruvadi? (yEvam maamapi Madhujith paadhayO: antharangam janaya). You of such sarvasvAdhanam glory and auspicious guNams have made Sriranga KshEthram, the dancing stage for Saraswathi Devi (Yaasou Rangam GuNai: BhArathee nruttha rangam janayasi).

SIOkam 1001 of Sri RanganAtha PaadhukA Sahasram

ithirangaDhurINapAdhukE! thvam
sthuthilakshaNa sahasrashO vimrushta:
saPhalam mama janma thAvadhEthath
yadhihAshAsyamatha: param kimEthath

Meaning: Oh Ranganatha Paaduka! I have thought of You a thousand times** in the pretext of composing this work. Even that makes my life fully lived and fully rewarded. Then what is there for me to seek to secure in this world?

**Sahasra means the number 1000 or a very large number (many thousands).

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** This is the first of the eight sIOkams dealing with the completed thousand sIOkams (kruthamAna Sahasram). The first sIOkam recognizes the BhAgyam accrued to the poet, who expresses his gratitude for completion of the 1000 sIOkams without vignams. Swamy Desikan says in this context: " Oh PaadhukE ! Through the excuse of composing a eulogy to You, You have been analyzed by me in thousand ways. My life has become more fruitful through that effort. After this blessing, there is nothing that I need or want.

2) **Srlmath Andavan's anubhavam:** Oh PaadhukE! Through Your anugraham, I have now completed the Sahasram about You that You commanded me to create. During the course of this effort, I enjoyed addressing You as "PaadhukE, PaadhAvani, PadhAvani, PadhathrANE, PadharakshE, PaadharakshE , CharaNa ThrAyiNee, Hari PaadhukE, Souri PaadhukE! Raaghava

PaadhukE , Rangapathy PaadhukE, MaNi PaadhukE, Kaanchana PaadhukE, Rathna PaadhukE " and with other endearing names. I uttered them singly and with Your Lord's names one thousand times. In addition to that, I analyzed Your SvaroopA, Roopa, guNa vibhUthis and praised You to my heart's content. After receiving that ParamAnugraham, my janmA, which was fruitless (nishphalam) until then transformed itself to one full of fruits (Saphalam). It ended up with myself being freed from future births and deaths. There are no pradhAna PurushArTam beyond that.

3) Oh Paadhukai of the Lord who rules Srirangam as His Nruttha rangam! (hE RangadhureeNa PaadhukE!) You have been now praised thousand times using the ruse of attempting Your Sthuthi (Thvam sthuthi lakshyENa Sahasrasa: vimrushtA). Therefore, I consider that this janmam of mine has attained its total fulfilment (atha: mama yEthath janma: saphalam thAvath ithi manyE). There is nothing in this janmaa that I need to pray for as a desired boon since I have already been blessed with the BhAgyam of creating this sthuthi about You (Yath yEthath iha aasaasyam atha: param kim asthi?).

SLOkam 1002 of Sri RanganAtha PaadhukA Sahasram

mAtha:! svarUpamiva rangapathErniviShtam
vAchAmasmani padhAvani! vaiBhavam thE
mOhAdhaBhiShtuthavathO mama mandhabuDdhE-
rbAlasya sAhasamidham dhayayA sahETHa:

Meaning: Oh Mother Paaduka! The Lord's nature is incomprehensible and far beyond our measurement as the greatness of Yourself. Nevertheless, I dared to embark on this venturesome job difficult for an immature debutant. May You forgive me for my ignorance and entry into a dangerous territory!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Mother! Your glories like RanganAtha's attributes are beyond description. Through my ignorance as a young person and dull wit, I attempted to sing your glories and lengthened this eulogy. It was a bold and eugotistic act. Please forgive me for this through Your compassion.

2) **Srimath Andavan's anubhavam:** After declaring that he had composed the sahasram on the exalted Paadhukais and how grateful he was, Swamy Desikan was overcome with the fear that he might have overstated his case as a successful poet. He asks for his rash statement and requests Paadhukais to forgive his daring statement. He says: " Oh PaadhukE Your infinite attributes (SvaroopA, Roopa, GuNa, VibhUthis) like that of Your Lord are beyond one's power to describe satisfactorily. Just like children engaging in a daring act without assessing their capabilities, I have also dared to compose thousand verses about Your Vaibhavam and have declared that I have completed them successfully. This is a Saahasa Kaaryam. It is an apachAram to conclude that I have captured YOur limitless glories in the short span of thousand verses. Please forgive adiyEn's MahApachAram out of Your sense of Vaathsalyam for Your child and treat my apachAram as a guNam and bless me!

3) Oh Mother PaadhukE ! Like YOur Lord , Your attributes are beyond the ken of us (RangapathE : Svaroopamiva tava svaroopam Tava, Roopam, GuNam vaachAm aseemani nivishtam). They are beyond the reach of speech. I am like a dull witted one and an ignorant child (Mandha Buddhi:, Baalan), which engages in a daring act without thought (Saahasa kaarya prayuktham). I dared to engage in an effort to confine Your limitless vaibhavam into a mere thousand sLOkams (tE vaibhavam mOhAth abhishtuthavatha:). Oh Mother PaadhukE !YOur must forgive this daring act of foolishness out of Your DayA for me (Baalasya mama saahasam idham dayayA sahETA :).

[SIOkam 1003 of Sri RanganAtha PaadhukA Sahasram](#)

yE nAma BhakthiniyathA: kavayO madhanyE
mAtha: sthuvanathi maDhusUdhanapAdhukE thvAm
lapyE guNAMshavinivEshithamAnasAnAm
thEShAmaham sabahumAnaviIOkithAni

Meaning: Oh Lord's Paaduka! Many others may compose similar works on You, prompted by devotion. They will be conscious of the obstacles in the path and they will, therefore not direct their eyes except on the virtues of this work of mine.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh Mother! Poets, who are devotees of Your Lord will concentrate on my descriptions about Your auspicious qualities and will compose their own poems praising You. They will read my sthOthram on You with affection. Being devotees of Your Lord, they make me fulfilled in my efforts through their adoring approvals.

2) **Srlmath Andavan's anubhavam:** The PaadhukA responds to the prayer to be forgiven and says: "Alright, I forgive You out of my affection for You. What about the righteous ones? Will they accept Your daring act? Swamy Desikan answers: "Oh Mother PaadhukE! In the matters of praising You, the success or failure to adequately capture Your multitudes of GuNams is neither due to their sakthi or asakthi. It is their prEmai (love) for You that propels the righteous ones. Those revered righteous ones will therefore not look at my deficiencies but will examine whether my effort is linked to prEmai for You. They want to know whether my sthuthi is a PrEma garbha sthuthi or not. If they conclude that adiyEn's sthuthi arose from Bhakthi paravasam, then they will overlook the aspects of dhOsham and will be pleased with my efforts. Since my endeavours are driven by my athyantha prEmai for You, I feel confident that the righteous ones will accept it and overlook any blemishes.

3) Oh Mother PaadhukE ! The other poets (madhanyE yEnAma Kavaya:) propelled by their deep devotion for You (Bhakthi niyathA:) engage in praising You through their Sri Sookthis (ThvAm Sthuvanathi). Those righteous ones are going to react to my Sahasram with favor and cast their benovolent glances on me since they would recognize that my efforts like theirs are driven by Bhakthi to You (GuNAMsa vinivEsitha mAnasAnAm tEshAm sabahumAna viIOkithAni ahm labhyasE).

[SIOkam 1004 of Sri RanganAtha PaadhukA Sahasram](#)

sanGharShayanathi hrudhayAnyasathAm guNAMshE
santhasthu santhamapi na praThayanathi dhOSham
thadhranganATHacharaNAvani! thE sthuthInA-
mEkA param sadhasathOriha sAKshiNI thvam

Meaning: Oh Ranganatha Paaduka! The bad people in our society will close their eyes to the virtues but will harbour jealousy. The good ones, on the other hand, will keep silent over the defects. As such, You are the only authority fit to judge the merits and demerits of this work.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh RanganAtha PaadhukE! The evil ones try to point out good verses as having defects. The righteous ones do not emphasize the defects and elect to praise the good aspects of my composition on You. Be that as it may, You are the ultimate judge of good and bad in my verses. I am contented as long as You appreciate my special efforts to praise You through this composition.

2) **Srimath Andavan's anubhavam:** The Paadhukai listens to Swamy Desikan's response on the righteous ones (GuNa PakshapAthis) and asks Swamy Desikan to explain who will judge the opinions of the righteous about his Kaavyam. Swamy DEsikan responds: "Oh Bhagavath anuroopa sahacharee PaadhukE! You are indeed the best judge of such disputes and differences of opinions. Like Your Lord! Where can I go to have adjudication on the good and bad qualities of my Sahasram on You? The Saadhus are GuNa PakshapAthis and hence will always speak about the good aspects and play down any blemishes. The asaadhus (dhushtans) have the inherent svabhAvam only to find faults. The GUNa bhAgam will never get their attention. They will condemn my efforts as worthless and insignificant. If we ask the busy people engaged in chasing worldly things, they won't have any time for studying the Sahasram. These would be positions of the anukoolar, prathikoolar and the anubhayar as the three categories of people in this world. What can I do? Who can I ask for an impartial judgement /review?"

3) Oh Ranganaraja CharaNAvani ! Those aasura prakruthis will point out all kinds of blemishes in my eulogy about You out of their envy (asathAm hrudhayAni guNAmsE sangharshayanthy). The dhaiva prakruthis will not publicize any blemishes out of their goodness (Santhasthu dhOshAm santhamapi na praTayanthi). They explain the dhOshams and pass it off as GuNAms. Therefore in the matter of determination of blemishes or good aspects, YOU alone are the most dependable witness (Tath tE sthuthenAm iha sadhasathO: Thvam param saakshiNee).

SIOkam 1005 of Sri RanganAtha PaadhukA Sahasram

itTham thvamEva nijakELivashAdhakArShi-
rikshvAkunATHapadhapanakajayOrananyA
svlyam padhAvani! mayA sumahaccharithram
slthEva dhEvi! sahajEna kavIshvarENa

Meaning: Oh Paaduka Devi! You, who never attached any importance to anything other than the two Lotus-Feet of Raghava (of the famous Ikshvaku dynasty) caused me to produce this poem, in Your praise-even as Sita got Ramayana written by Sage Valmiki-both, as mere sport.

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE ! Being under Your spell, SitA Devi got closely attached to Your Lord's feet and through Her brother Vaalmiki had the mighty ithihAsam known as Srimath RaamAyaNam completed. In a similar vein, You have playfully made me compose this huge eulogy about You ". (SitA PirAtti was the daughter of BhUmi DEvi. Sage Vaalmiki was born in the house of white ants that grew from the earth. Hence, he is also a child of BhUmi Devi and therefore a brother of SitA Devi. Sage Valmiki did penance in that underground house and became a supreme poet).

2) **Srimath Andavan's anubhavam:** Oh PaadhukE! There can not be any blemishes in my eulogy of You! I was slightly befuddled and reacted as though that I had composed this Kaavyam. What a delusion on my part? The subject of this sthOthram is none other than Yourself and You are also the author of this sthOthram. Just as SitA PirAtti energized Sage Vaalmiki to compose the ithihAsam celebrating Her, You as Her RoopAntharam (other form) have blessed me with the power of speech and Jn-Anam to be " the author" of this Kaavyam. These 1000 sIOkams were created by You through me as a leelai to help the jeevans to overcome their samsAric tApams. In view of Your authorship of this sthuthi, there is no room for any blemishes in this kaavyam bearing Your name (RanganAtha PaadhukA Sahasram).

3) Oh PaadhukA DEvi ! You who has taken sole refuge at the lotus feet of IshvAku Naathan (Sri RanganAthan), have created this lofty PaadhukA Sahasram as a playful act through me (IshvAku NaaTa padha pankajayO: ananyA ThvamEva mayA sveeyam sumahath charithram nija kELi vasAth akArshee:). This act of Yours is like SitA DEvi's, who has no recourse except IshvAku

NaaTan's lotus feet had the ithihAsam about Her (Srimath RaamAyaNam) created by Her brother , Sage Vaalmiki as a sport (IshvAku NaaTa Padha PankajayO; ananya SeethA sahajEna kaveesvarENa akArshee: iva).

SIOkam 1006 of Sri RanganAtha PaadhukA Sahasram

pruThukavadhanashanKhasparshanlthyA kadhAchith
shirasi vinihithAyA: svEna BhUBnA thavalva
sthuthiriyamupajAthA manmuKhEnEthyaDhlyu:
paricharaNaparAsthe pAdhukEpAsthadhOShA:

Meaning: Reliable critics are those who are Your pious servants. They will readily accept my explanation as regards the origin of this work. Just as the Lord's touching the cheek of Dhruva, a young child, was adequate to make him compose verses of praise, the Lord had His Paadukas sit on my head. That was enough!

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh PaadhukE ! Lord NaarAyaNa touched the cheek of child DhruvA, who was in deep meditation about Him . Dhruvan got empowered by that divine contact to compose a brilliant eulogy on Your Lord, even if he was a mere untutored child. Similarly, this PaadhukA Sahasram of mine originated from the mere resting of You on my head. This composition is therefore a direct result of Your glory and power. This is how the righteous people devoid of attachment (raagam) and malice (asooyA) think about how it came about. That is the way future generations should think.

2) **Srimath Andavan's anubhavam:** Oh PaadhukE ! You may ask how people can believe my attribution of authorship of this sthOthram to You . adiyEn will give an answer to that query in a credible manner with praNAMams. There are many eye witnesses to the incident, when ArchakAs as the representatives of Lord RanganAthA placed You on my head for an extended period of time. It is well accepted that Lord during His archAvathAram reveals His commands through His archakAs (archaka mukhEna niyamanam). Your Lord seems to have commanded me to acquire dhivya Jn-Anam and Vaak to eulogize You through You like He blessed once before child Dhruvan to have the Jn-Anam to eulogize Him. At that time, Your Lord blessed Dhruvan with dhivya Jn-Anam by touching the cheek of that child with His Paanchajanyam. Similarly, Your resting on my head due to YOur Lord's comment is the hethu for the birth of this eulogy about You and composed by You.

3) Oh PaadhukE ! Your resting on my head resulted in the visEsha Jn-Anam just as Paanchajanya sparsam led to the blossoming of dhivya Jn-Anam for the child Dhruvan (PruTuka vadhana Sanka sparsa reethyA iyam sthuthi: upajAthA ithi). At the time of Your Lord approving the creation of this sthuthi about You, He had commanded His archakAs to place You on my head so that Your mahimai can enter into me to construct this poem about You with me as a mere instrument to execute His command (kadhAchith sirasi vinihithAyA: Tava svEna bhUmna yEva manmukhEna iyam sthuthi: upajAthA). This is how the great ones engaged in Kaimkaryams to You and known for their freedom from any kind of blemishes would comprehend the origin of this Kaavyam (apAstha dhOshA: ParicharaNaparA : Santha: svEna bhUmna yEva manmukhEna upajAthA ithi adheeyu:).

SIOkam 1007 of Sri RanganAtha PaadhukA Sahasram

yadhi sPhlthA Bhakthi: praNayamuKhavANIparipaNam
padhathrANasthOthram hrudhi biBhrutha rangakshithiBhrutha:
nirunmAdhO yadhvA niravaDhisuDhAnirJharamuchO
vachOBhangIrEthA na kaThamanurunDhE sahrudhaya:

Meaning: Oh People! If you have pure devotion, learn by rote, this hymn on Paaduka. Remember this would serve, as investment for high-standard literary classics, which You could Yourself be able to put forth. True connoisseurs of literature-provided they are not out of their senses-would have to receive this work with great enthusiasm. How can they afford to miss the fine aspects of literary merit herein?

Special Notes by V. Sadagopan

1) **UtthamUr Swamy's anubhavam:** Oh People! If Your minds are full of devotion to the Lord, You will cherish in Your hearts the PaadhukA sahasram verses, which are dominated by the feeling of affection. They give the power to compose sweet poems. Hence, recite the verses of PaadhukA Sahasram. For those free of aggression, reciting the thousand verses of PaadhukA Sahasram, there is no need to remind them to remember these verses as those, which help to compose divine poems. They will do it on their own, without any prompting.

2) **Srlmath Andavan's anubhavam:** Oh People of the world! May I share with You a subject, which is very beneficial (Parama Hitham) to you all? Let me explain to You the significance of the Sri RanganAtha PadhukA Sahasram. It has identical potency to Vedams, which is Parama prApyam and Parama PrApakam. Hence the recitation of Sri RanganAtha PaadhukA Sahasram praising indirectly the Veda PrathipAdhyan, Sri RanganAtham will be Parama Hitham, Parama Balam and Parama KshEmam for You all. The intrinsic greatness of the Lord's Paadhukais will grow Your bhakthi for the divine Paadhukais and lead to Parama srEyas and prEyas. Recitation of the PaadhukA sahasra sIOkams and comprehension of the deep tathvArTams embedded in them will be like the partaking of life-giving amrutham. May You all enjoy the parama sukham that is being enjoyed by me through the composition of this Kaavyam with the anugraham of the Lord's Paadhukais and enjoy all aihika and aamushmika sukham all the way upto Moksham!

3) Oh People of the World (JanA:)! If You have paripoorNa Bhakthi for the Lord's Padhukais, Please adorn the PadhukA Sahasram in Your hearts, which has the basis in the apourushEya Vedams (hE JanA: ! speetha bhakthi: yadhi, praNaya mukha VaaNee paripaNam padha thrANa sthOthram hrudhi Bhibrutha). Even if You do not have such full devotion for the Paadhukais, the sweet naadham of the sthuthi and the delectable taste arising from the recitation of them would lead them to get these sIOkmas by heart. Those with subtle intellect would be overwhelmed by the unique artha svArasyams embedded in these sIOkams and experience them like the flood of nectar flowing over them. Hence how can the one with saamAnyA buddhi (nirunmAdhA:) as well as those with discriminating intellect (rasa Jn~Ana sahrudhaya:) resist their drenching in the never-ending flood of amrutham flowing in the form of delectable sound (speethA dhvaa nirunmAdhA:, sahrudhaya: niravadhi sudhA nirjara mucha: yEthA: vachObhangee: kaTam naanurundhE?).

SIOkam 1008 of Sri RanganAtha PaadhukA Sahasram

jayathi yathirAjasUkthi: jayathi mukundhasya pAdhukAyugaLI
thadhuBhayaDhanAsthriVEdhImavanDhyayanthO jayanthi Bhuvi santha:

Meaning:The great works like Sri Bhashyam of Ramanuja shine forth excellently. The Paaduka-Duet of Ranganatha, who is the Moksha-grantor shines forth in great luster. (The works of Azhvar, who represents the Paaduka, hold forth in great glee). Sadhus, who cherish as their wealth the two above, who also make the Vedic mandates really authoritative, they following the Vedas implicitly shine in the world with great gusto!

Special Notes by V. Sadagopan

Jayathi Yathiraaja sookthi: Jayathi Mukundhasya pAdhukA yugaLee
Tadhubhaya dhanAs-thrivedheem avandhyayanthO jayanthi bhuvi Santha:

1) **UtthamUr Swamy's anubhavam:** The commentary on Brahma SoothrAs known as Sri BhAshyam will thrive in this world. The PaadhukAs of MukundA , who confers the boon of Moksham will last forever here in their glory . Those righteous people , who carry Sri BhAshyam and the Lord's PaadhukAs on their heads as their entire wealth will follow the principles established by the VedAs without fail and will be celebrated in the world for their possession of true knowledge and exemplary conduct.

2) **SrImath Andavan's anubhavam:** This is the last of the Sri RanganAtha PadhukA Sahasra slOkmas. Swamy Desikan is grateful for the BhAgyam of composing this unique Kaavyam through the commands (niyamanams) of Bhagavaan , His Paadhukais and the SadAchAryAs, who follow in that paramparai. He states that the Lord's Paadhukais of immeasurable vaibhavam made it easy for him to comprehend the true meanings of Tatthva , Hitha PurushArTams and used him as an instrument to propagate the Tatthva-Hitha-PurushArTams for the benefit of the world through this Kaavyam. He says that he became uplifted (dhanyan) to receive this special honor. He points out that the VedAs felt relieved from the fear of misinterpretation by the kumathis. He exclaimed loud the victory won by the Saasthrams and the Divine Lord over the Paramathms with untenable doctrines, which are against acceptable Sath-pramANams like Prathyaksham, anumAnam and sabdham. Swamydesikan exults over the parama paavana anugraham of Paadhukais of the Lord , which established through this Kaavyam the Supremacy of SrIman NaarAyaNan (ParadEvathA PaaramArtyam) and the SarIraThma BhAva Sambhandham as established by AchArya RaamAnuja and the poorvAchAryAs. Swamy Desikan hails the glories of Sri Sookthis of AchAryAs , which show us the way away from SamsArIc sufferings and put us on the path for Sri Vaikuntam to participate in the nithya , niravadhya (blemishless) Kaimkaryam to the Dhivya Dampathis as Muktha Jeevans following the upAya anushtAnam of Prapatthi or Bhakthi yogam . Swamy hails the attainment of Bhagavath Kaimkarya MahA lswaryam resulting from the anugraham of the Lord's Paadhukais (Swamy NammAzhwAr). He points out that the dhivya PaadhukAs of Lord RanganAtha reveal the Lord's lotus feet as the MokshOpAyam since Lord can not reject those , who seek His sacred feet as their refuge (anathilanganeeyam hi CharaNa grahaNam). He instructs us that the Paadhukais (SadAchAryAs) create the sambhandham between the Lord and the Mumukshus (those who desire Moksha Sukham). Swamy performs thus MangaLAsasanam for this Phala saadhana Sri Sookthi by hailing (performing PallANDu) to the Dhivya Sookthis of PoorvAchAryAs like AchArya RaamAnuja , who blessed us with eye openers like Sri BhAshyam, GeethA BhAshyam and several other gems. He salutes those great ones (Santha:), who benefit from AchAryA Sri Sookthis and reveal the greatness of such powerful and auspicious Sri Sookthis to their sishya Paramparais. Thus Swamy Desikan concludes the MahA Kaavyam about the glories of Sri RanganAtha PaadhukAs with the same word used to commence this Kaavyam (Santha:) in the traditional style of AnthAdhi (back to beginning format) .

3) **The Sri Sookthis of YathirAjar (AchArya RaamAnujA) are victorious !**

(Yathiraja Sookthi: Jayathi). They establish that these Veda-BhAhya mathams (which are outside the fold of Vedams) are aprAmANikam (not based on accepted PramANams). The Divine PaadhukAs of the Moksham-granting Mukundhan, the Lord of MahA Lakshmi , are victorious! (Jayathi Mukundhasya PaadhukA YugaLee). He is the Sarva-karma samArAdhyan (worshipped by all KarmAs) and Sarva--samAsrayaNeeyan (sought as protection by every one); Mumukshus seek His sacred feet as the loftiest object of protection (Parama PurushArTam/Ultimate Goal of life for the chEthanam). One should seek Mukundhan and His Paadhukais in Sath--sishya Kramam (right kind of order as a disciple) and live in an auspicious state. The twins (AchArya Sri Sookthis and the Lord united with the Padhukais (Tadhubhaya) are the wealth (Dhanaa:) of the enlightened ones (Santha:) , who never discard or belittle the Vedams divided into the three categories of Rg, Yajur and Saamam (Tadhubhaya dhanA: thriVEdheem avandhyayantha: Santha: Jayanthi). These enlightened ones are victorious (Santha: Jayanthi) and they instruct the seekers about the true meanings of Vedams and save them from falling into the net of those propagate false mathams, which are outside the

purview of pramANms based on Vedhams. These Saadhus (Santha:) shine as bright lamps to light the way of those who seek the right path through their correct upadEsams on the nature of the Supreme Being and His Saasthrams. They remain victorious right here on this earth. Swamy Desikan uses the word " Jayathi " to indicate his state of joy over the Jaya Sri of Bhagavaan , His SadAchArya Paramparai and the Sri Sookthis of those SadAchAryAs . This final sLOkam is considered by commentators as the essence of all upadEsams to one seeking Moksham (SarvArTa Sangraham). For the sake of emphasis following the anthAdhi style, Swamy Desikan starts with the two words, " Jayanthi Santha: " in the first sLOkam and concludes with the very same two words, "Jayanthi Santha:". Thus Swamy Desikan concludes this greatest of Kaavyams.

NAMO SRI RANGANATHAYA !

SWAMY NAMMAAZHWAAR THIRUVADIGALE SARANAM !

SRI RANGANATHA PAADHUKA SAHSRAM SAMPOORNAM

**KAVITAARKIKA SIMHAAYA KALYAANA GUNASAALINE
SRIMATHE VENKATESAAYA VEDANTHAGURAVE NAMA:**

SRIMATHE NIGAMAANTHA MAHAA DESIKAAYA NAMA:

Sri RanganAtha Paadhuka Sahasram sampoornam

**kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrlmate ve~NkaTesdaaya vedaanta gurave namaH.**

