

SRI PAADUKA SAHASRA AGRAMANIMĀLA STHOTHRAM



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SRI RANGANATHA PADUKA SAHASRA AGRAMANIMAALA STHOTHRAM

INTRODUCTION

Swamy NammAzhwAr is recognized and revered in our tradition as the Paadhukais of Lord Ranganathan (SrIman NaarAyaNan) of BhUIOka Vaikuntam (SrIrangam).

Swamy Desikan composed in one Yaamam of a night (3 hours) at SrIrangam, 1008 sIOkams saluting the Vaibhavam of Swamy NammazhwAr as the Paadha Rakshais /PaadhukAs of Lord Ranganathan.



“AYINDHAI DESIKAN”

THE BIRTH OF SRI RANGANATHA PAADHUKA SAHASRAM (SRPS)

These 1008 verses were composed as a response for a challenge from a jealous SrI Vaishnava AchArya as to who can compose 1008 sIOkams on a divine subject during the course of a night. The jealous challenger chose to compose his 1008 on the Lotus feet of Lord Ranganathan. Swamy Desikan accepted this challenge and elected to compose his 1008 sIOkmas on the glories and significance of the sandals (Paadhukais) that protect the Lord's Thiuvas during His varied sanchArams.

In less than 3 hours, Swamy Desikan completed his task of creating the 1008 verses on the subject of his choice. The contestant was able to compose a mere 300 sIOkams during the same time.



As the day broke, the judges declared Swamy Desikan as the winner in the contest that Swamy Desikan did not seek. We are indeed the beneficiaries of this contest, since Swamy Desikan's Sri RanganAtha PaadhukA Sahasram (1008 sIOkams) contain deep doctrines of Sri VaishNavam in the format of eulogy to Lord RanganAthan's Paadhukai.

THE RELEVANCE OF SRPS

At this time of the Lord's Thiru Adhyayana Uthsavam reaching its climax in Swamy NammAzhwAr's Moksham, it is appropriate to celebrate the Sri RanganAtha PaadhukA Sahasram, which is largely about Swamy NammAzhwAr's ThiruvAimozhi and other Prabhandhams .

THE 32 PADDHATHIS OF SRPS & AGRAMANI MAALA STHOTHRAM

The 1008 sIOkams are housed in 32 Paddhathis or chapters. Always, the first sIOakm of each Paddhathi is set up in the Anushtup Metre. When these first sIOkams of the 32 individual Chapters (Paddhathis) are recited every day; it confers Sarva mangaLams (all auspiciousness) on the reciter. This assembly of the 32 first sIOkams is known as Sri PaadhukA Sahasra AgramaNi MaalA sthothram.

adiyEn will share the meanings of these 32 sIOkams so the bhakthAs can appreciate and enjoy the meanings of these anushtup sIOkams positioned at the head of each of the following 32 chapters of Sri RanganAtha PaadhukA Sahasram :

- | | |
|------------------------------------|---------------------------------|
| 1. PrasthAva Paddhathi | 2. SamAkhyA Paddhathi |
| 3. PrabhAva Paddhathi | 4. SamarpaNa Paddhathi |
| 5. PrathiprasTAna Paddhathi | 6. AdhikAra Parigraha Paddhathi |
| 7. AbhishEka Paddhathi | 8. NiyAtanA Paddhathi |
| 9. VaithALika Paddhathi | 10. SrungAra Paddhathi |
| 11. SanchAra Paddhathi | 12. Pushpa Paddhathi |
| 13. ParAga Paddhathi | 14. Naadha Paddhathi |
| 15. Rathna SaamAnyA Paddhathi | 16. Bahurathna Paddhathi |
| 17. PadhmarAga Paddhathi | 18. MukthA Paddhathi |
| 19. Marataka Paddhathi | 20. Indraneela Paddhathi |
| 21. BhimBha-PrathBhimBha Paddhathi | 22. Kaanchana Paddhathi |
| 23. SEsha Paddhathi | 24. Dhvandhva Paddhathi |
| 25. SannivEsa Paddhathi | 26. YanthriKA Paddhathi |



27. REkHA Paddhathi

28. SubhAshithA Paddhathi

29. PrakeerNa Paddhathi

30. Chithra Paddhathi

31. NirvEdha Paddhathi

32. Phala Paddhathi.

SRI RANGANATHA PAADHUKA SAHASRA AGRA MANI MAALA

Here are those 32 sLOkams and their brief meanings. The detailed meanings of the sLOkams are covered in the respective Paddhathis, in the Paddhathis section of Sri RanganAtha Paadhuka Sahasram webpages.

INDIVIDUAL AGRA MANIS OF THIS MAALA

SLOKAM 1:

सन्तः श्रीःरङ्गप्रुथ्वीशचरणत्राणशेखराः ।

जयन्ति भुवणत्राणपदपङ्कजरैणवः ॥१॥

Santha: SrIranga-pruTveesa charanathrANa SEkharA:

Jayanthi bhuvana-thrANa padhapankaja rENava:

MEANING:

Great men adorn on their heads the PaadhukAs of Lord RanganAtha (The Lord's Paadhukais/ SatAri= Swamy NammAzhwAr). These pious men adorn the Paadhukais with high reverence. The Lord's SatAri makes them shine gloriously among their fellow men. The dust from the feet of such BhAgavathAs --adorning the Lord's SatAris on their heads -- is potent enough to grant protection (Salvation too) for the beings of the three worlds.

SLOKAM 2:

वन्दे विष्णुपादसत्तं तम्रुषिं तान्न पादुकाम् ।

यथार्था शठजित्संज्ञा मच्चित्त विजयाद्ययोः ॥२॥

vandhE VishNu padhAsaktham tamrushim thaam cha PaadhukAm

yaTArTA SaThajith-samkjn~A macchittha vijayAdhyayO:

MEANING:

adiyEn pays obeisance to Swamy NammAzhwAr (SatakOpa) and the Paadhukais of the Lord. Both are closely attached to the feet of the Lord. Both have the name of SatAri or Satajith. Both got this name of SatAri because both conquered a dushtan. Paadhukais conquered the dushtan by the name of Satan and Swamy NammAzhwAr conquered this dushtan (adiyEn), who strayed away from the SAstrEic injunctions established by Lord RanganAtha.



SLOKAM 3:

वन्दे तद रङ्गनाथस्य मान्यम् पादुकयोर्युगम् ।

उन्नतानामवनतिः नतानाम् यत्र चोन्नतिः ॥३॥

VandhE Tadh-RanganATasya mAnyam paadhukAyOr-yugam
unnatAnAm-avanathi: nathAnAm yathra chOnnathi:



NAMMAZHVAR—SRIRANGAM

MEANING:

I salute the celebrated pair of Paadhukais of the Lord of SrIrangam, which make the tall become small (humble) and vice-versa. Swamy Desikan means that those, who are haughty, are reduced in rank and are humbled by the Paadhukais. Similarly , those who humbly worship the Paadhukais get elevated and receive the full blessings of the Lord. Even the Lord Himself becomes taller , when He adorns His Paadhukais and becomes shorter, when He steps down from them.



SLOKAM 4:

भजामः पादुके याभ्याम् भरतस्याग्रजस्तदा ।

प्रायः प्रतिप्रयाणाय प्रास्थानिकमकल्पयत् ॥४ ॥

bhajAma: PaadhukE yAbhyAM BharathasyAgrajastadhA
prAya: prathi-prayANaya prAsTaanikam akalpayath

MEANING:

We salute the Paadhukais, which were given to BharathA (at Chitrakootam) by Lord Raamachandra. Those Paadhukais of the Lord were sent as a parasthAna vasthu by RaamA in anticipation of His safe return to AyOdhyA fourteen years later. ParasthAnam is a practice, where one who can not start on a journey at an auspicious time sends one or more of his property ahead by practicing parasthAnam/prAsTAnikam (the ritual to be observed in the context of travel).



PAADHUKAS TO BHARATHA



SLOKAM 5:

प्रशस्ते रामपादाभ्याम् पादुके पर्युपास्महे ।

आनृशंस्यं ययोरासीदाश्रितेष्वनवग्रहम् ॥५ ॥

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.



SRI RAMA PAADAM, MELKOTE

SLOKAM 6:

अधीष्टे पादुका सा मे यस्याः साकेतवासिभिः ।

अन्वयव्यतिरेकाभ्यामन्वमीयत वैभवम् ॥६ ॥



adIshtE pAduKA sA mE yasyA: sAktavAsibhi: !
anvayavyatirEkAbhyAmanmIyata 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.

SLOKAM 7:

पाहि नः पादुके यस्याः विधास्यन् अभिषेचनम् ।
आभिषेचनिकं भाण्डं चक्रे रामः प्रदक्षिणम् ॥७॥

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.

SLOKAM 8:

अभिषेकोत्सवात् तस्मात् यस्या निर्यातनोत्सवः ।
अत्यरिच्यत तां वन्दे भव्यां भरतदेवताम् ॥८॥

aBhiShEkOthsavAth thasmAth yasyA niryAthanOthsava:
athyarichyatha thAm vandhE BhavyAm BharathadhevathAm

MEANING:

I pay homage to that Paaduka, the Deity of Bharata, the auspiciousness-conferring Deity, whose Restoration-festival (of being returned to Rama's Feet) was more grand than the coronation festival.

SLOKAM 9:

नमस्ते पादुके पुंसां संसारार्णवसेतवे ।
यदारोहस्य वेदान्ता वन्दिवैतालिकाः स्वयम् ॥९॥

namasthE pAdhukE! pumsAm samsArArNavasEthavE
yadhArohasya vedhAnthA vandhivaIthALikA: 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.

SLOKAM 10:

शौरैः श्रृङ्गारचेष्टानां प्रसूतिं पादुकां भजे ।

यामेष भुङ्क्ते शुधदान्तात् पूर्वं पश्चादपि प्रभुः ॥१० ॥

soUrE: shrungArachEShtAnAm prasUthim pAdhukAm BhajE

yAmESha BhunkthE shuDdhAnthAth pUrvam paschAdhapi praBhu:



THE LORD ENJOYS THE PAADUKAS



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!

SLOKAM 11:

अग्रतस्ते गमिष्यामि मृद्वन्ती कुशकण्टकान् ।

इति सीताऽपि यद्वृत्तिमियेष प्रणमामि ताम् ॥११ ॥

agrasthasthE gamiShyAmi mrudhnanthI kushakaNtakAn
ithi sIthApi yadhvutthimiyESha 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".

SLOKAM 12:

शौरेः सञ्चारकालेषु पुष्पवृष्टिर्दिवश्च्युता ।

पर्यवस्यति यत्रैव प्रपद्ये तां पदावनीम् ॥१२ ॥

soUrE: sanchArakAlEShu puShpavruShtirdhivashchyuthA
paryavasyathi yathraIva prapadhyE thAm padhAvanIm

MEANING:

I surrender myself to that Paaduka at which the rain of flowers showered by the Devas ultimately resides.

SLOKAM 13:

पान्तु व पद्मनाभस्य पादुकाकेळिपांसवः ।

अहल्यादेहनिर्माणपर्यायपरमाणवः ॥१३ ॥

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.



SLOKAM 14:

श्रुतीनाम् भूषणानां ते शङ्के रङ्गेन्द्रपादुके ।

मिथः सङ्घर्षसञ्जातं रतः किमपि शिञ्जितम् ॥१४ ॥

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.



PAADUKA ADORNED WITH GEMS

SLOKAM 15:

उदर्चिषस्ते रङ्गेन्द्रपादावनि बहिर्मणीन् ।

अन्तर्मणिरवम् श्रुत्वा मन्ये रोमाञ्चिताकुतीन् ॥१५ ॥



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.

SLOKAM 16:

मुखबाहूरुपादेभ्यो वर्णान् सृष्टवतः प्रभोः ।

प्रपद्ये पादुकां रत्नैर्व्यक्तवर्णव्यवस्थितिम् ॥१६ ॥

muKhabAhUrUpAdhEBhyO varNAn sruShtavatha: praBhO:
prapadye pAdhukAm rathnaIrvyakthavaraNavyavasThithim

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.

SLOKAM 17:

प्रपद्ये रङ्गनाथस्य पादुकां पद्मरागिणीम् ।

पदैकनियतां तस्य पद्मवासामिवापराम् ॥१७ ॥

prapadye ranganathasya pAdhukAm padhmarAgiNIIm
padhaIkaniyathAm 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).

SLOKAM 18:

बध्दानां यत्र नित्यानां मुक्तानामीश्वरस्य च ।

प्रत्यक्षम् शेषशेषित्वं सा मे सिध्दय्तु पादुका ॥१८ ॥

baDdhAnAm yathra nithyAnAm mukthAnAmIshvarasya cha
prathyaksham shEShashEShithvam sA mE siDdhayathu pAdhuka





PAADUKA IS MAHALAKSHMI

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!

SLOKAM 19:

वन्दे गारुत्मतीं वृत्त्या मणिस्तोमैश्च पादुकाम् ।

यया नित्यम् तुळस्येव हरितत्त्वम् प्रकाश्यते ॥१९॥

vandhE gAruthmathIm vrutthyA maNisthOmaIscha 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).



PAADUKA RESEMBLES THULASI

SLOKAM 20:

हरिणा हरिनीलैश्च प्रतियत्नवतीं सदा ।

अयत्नलभ्यनिर्वाणामाश्रये मणिपादुकाम् ॥२० ॥

hariNA harinIlaIscha prathiyathnavathIm 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!



SLOKAM 21:

शौरेः शुद्धान्तनारिणां विहारमणिदर्पणम् ।

प्रसत्तेरिव संस्थानं पदत्राणमुपास्महे ॥२१ ॥

soUrE: shuDdhAnthAnArINAm vihAramaNidharpaNam
prasatthEriva samsThAnam padhathrANamupAsmahE

MEANING:

We reverentially meditate on the Paaduka - which serves as a mirror in which the Divine 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.

SLOKAM 22:

कल्याणप्रकृतिं वन्दे भजन्तीं काञ्चनाश्रियम् ।

पदार्हा पादुकाम् शौरेः पद एव निवेशिताम् ॥२२ ॥

kalyANaprakruthim vandhE BhajanthIm kAnchanashriyam
padhArhAm pAdhukAm soUrE: 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.



PAADUKA OBTAINS ITS ORNAMENTATION FROM THE LORD



SLOKAM 23:

सृष्टां भूमावनन्तेन नित्यम् शेषसमाधिना ।

अहं सम्भावयामि त्वामात्मानामिव पादुके ॥२३॥

sruShtAm BhUmAvanantEna nithyam sEShasamADhinA
aham samBhAvayAmi thvAmAthmAnamiva pAdhukE!

MEANING:

Oh Paaduka! I regard You as a Jivatma 'created' in this world as an example of how 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].

SLOKAM 24:

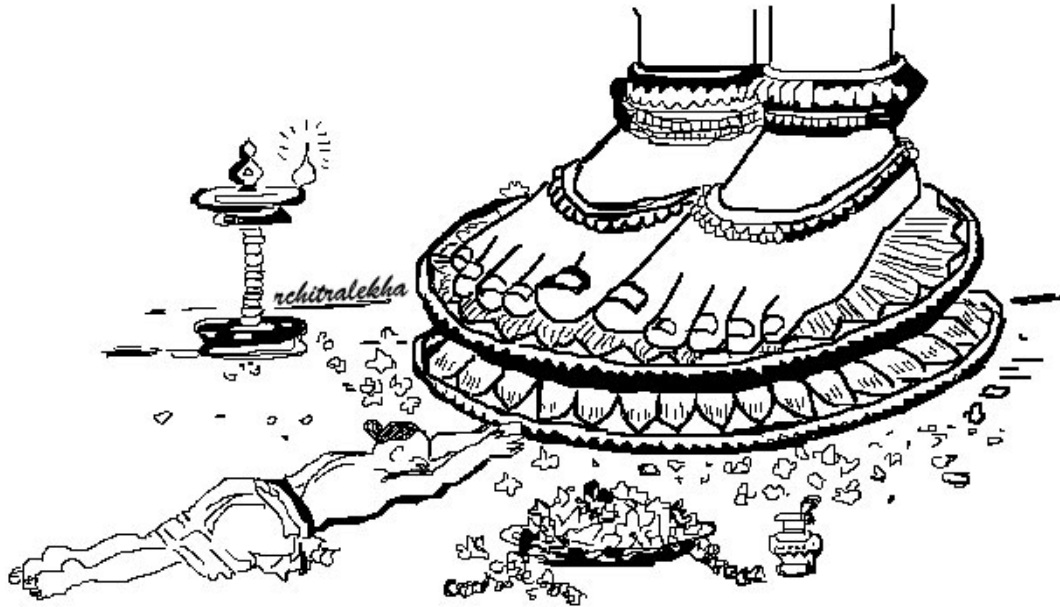
प्रपद्ये पादुकारूपं प्रणवस्य कलाद्वयम् ।

ओतं मितमिदं यस्मिन्ननन्तस्यापि तत्पदम् ॥२४॥

prapadyE pAdhukArUpam praNavasya kalAdhvayam
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.



I PAY OBEISANCE TO THE PAADUKAS



SLOKAM 25:

अणोरणीयसीं विष्णोर्महतोऽपि महीयसीम् ।

प्रपद्ये पादुकां नित्यं तत्पदेनैव सम्मिताम् ॥२५ ॥

aNOraNIyasIm viShNOrmahathOpi mahIyasIm

prapadhyE pAdhukAm nithyam thathpadhEnaIva 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.

SLOKAM 26:

उदग्रयन्त्रिकां वन्दे पादुकां यन्निवेशनात् ।

उपर्यपि पदं विष्णोः प्रत्यादिष्टप्रसाधनम् ॥२६ ॥

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.

SLOKAM 27:

सूचयन्तीं स्वरेखाभिरनालेख्यसरस्वतीम् ।

अलेखनीयसौन्दर्यामाश्रये शौरिपादुकाम् ॥२७ ॥

sUchayanthIm svarEKhABhiraNAIEKhyasarasvathIm

alEKhanIyasoUndharyAmAshrayE 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.

SLOKAM 28:

कलासु काष्ठामातिष्ठन् भूम्ने सम्बन्धिनामपि ।

पादुका रङ्गधुर्यस्य भरताराध्यतां गत ॥२८ ॥



kalAsu 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.) The PadhukAs of Lord Ranganatha, who reincarnated as Ramachandra attained the vaibhavam of being appropriate objects of ArAdhanam by BharathAzhwan.



PAADUKA DEPICTS THE BEAUTY OF THE LORD

SLOKAM 29:

विधौ प्रवृत्ते यद्द्रव्यं गुणसंस्कारनामभिः ।

श्रेयः साधनमाम्नातं तत्पदत्रं तथाऽस्तु मे ॥२९॥

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!



NAMMAZHWAR

SLOKAM 30:

प्रतिष्ठाम् सर्वचित्राणाम् प्रपद्ये मणिपादुकाम् ।

विचित्रजगदाधारो विष्णुर्यत्र प्रतिष्ठितः ॥३०॥

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.



SLOKAM 31:

प्रपद्ये पादुकां देवीं परविद्यामिव स्वयम् ।

यामर्पयति दीनानां दयमानो जगद्गुरुः ॥३१॥

prapadyE pAdhukAm dhEvIm paravidhyAmiva Svayam

yAmarpayathi dhInAnAm dhayamAnO jagadhguru:

MEANING:

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.

SLOKAM 32:

उपाख्यातां तथत्वेन वसिष्ठ्यैमहर्षिभिः ।

उपायफलयोः काष्ठामुपासे रामपादुकाम् ॥३२॥

upAKhyAtham thaThAthvEna vasiShTAdhyaIrmaharShiBhi:

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 upEya (fruit), by competent seers like Vasishta and Valmiki.

जयति यतिराजसूक्तिः जयति मुकुन्दस्य पादुकायुगळी ।

तदुभयधनास्त्रिवेदीमवन्ध्ययन्तो जयन्ति भुवि सन्तः ॥

jayati yatirAjasUktiH jayati mukundasya pAdukAyugaLI

tadubhayadhanAstrivedImavandhyayanto jayanti bhuvi santaH

SrI RanganAyaki SamEtha SrI RanganAtha ParabrahmaNE Nama:

Swamy NammAzhwAr ThiruvadigaLE SaraNam

Namo NamO SrI NigamAntha MahA DesikAya

SrI NaarAyaNa YathIndhra MahA DesikAya Nama:

Daasan,

Oppiliappan kOil V. Sadagopan

