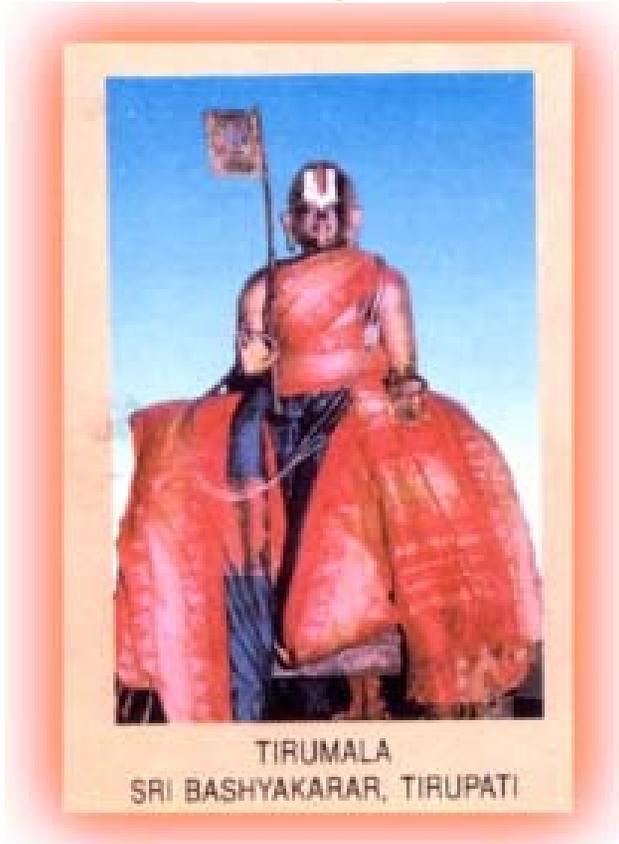




RAMANUJA DARSHANAM

(Philosophy of Ramanuja)

श्रीमते रामानुजाय नमः



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About the Cover image

The cover of this issue presents the image of Swami Ramanuja, as seen in the temple of Lord Srinivasa at Thirumala (Thirupathi). This image is very unique. Here, one can see Ramanuja with the *gnyAna mudra* (the sign of a teacher; see his right/left hands); usually, Swami Ramanuja's images always present him in the *anjali mudra* (offering worship, both hands together in obeisance). Our elders say that Swami Ramanuja's image at Thirumala shows the *gnyAna mudra*, because it is here that Swami Ramanuja gave his lectures on Vedarta Sangraha, his insightful, profound treatise on the meaning of the Upanishads. It is also said that Swami Ramanuja here is considered an Acharya to Lord Srinivasa Himself, and that is why the hundi is located right in front of swami Ramanuja at the temple (as a mark of respect to an Acharya). In Thirumala, other than Lord Srinivasa, Varaha, Narasimha and Varadaraja, the only other accepted shrine is that of Swami Ramanuja. His shrine is open everyday during the early morning SaRRumurai time, and also during all festive occasions.

EDITORIAL

WHO IS THE QUINTESSENTIAL SRI VAISHNAVA?

Sridhar Srinivasan

The Sri Vaishnava *sampradAyam* (way of life), termed as *rAmAnuja darshanam* by the orthodoxy and those in the know, stands apart from other Indian philosophical systems in the simplicity of its message, that there exists an inalienable connection between all of the sentient and the Supreme. Swami Ramanuja, in his most profound and uplifting composition, *SaraNAgati gadyam*, lays bare the idea that this connection between God and the Sentient is not an ordinary one, since it encompasses and delineates every important emotional and physical bond that we all experience, be it that of a parent and a child, a husband and a wife, a master and a servant or an owner and the owned. In fact, the previous issue of Ramanuja Darshanam dealt at length over the life and contributions of Swami piLLai ulagAryan, who gave us the gem of sAmpradAyic wisdom, *nava-vidha-sambandham*, an aphoristic text expounding on nine types of fundamental relationships shared by Sriman Narayana and the jIvatma, the sentient.

Given that we are all the children, nay princes, belonging to that one supreme God, what more is there to be done? Our poorvAchAryas answer this compellingly, that we should live as *Sri Vaishnavas*, performing *bhagavath and bhAgavatha kainkaryam* (service to the Lord and His devotees), awaiting the moment when He will liberate us from the bondage of samsAra. The next logical question would be, in this day and age, a time of profligacy and excess, of self-centeredness and foolish justification of all the wrongs that we perpetrate as rights, a way of life that often scoffs at shAstras and makes *compromise* the cornerstone of our existences, how does one live as a Sri Vaishnava? Is there a guidebook that would aid us in this purpose?

Fortunately for us, we do not have to look far. We do not need to look into complex, theoretical manuals to tell us how to live a life of simplicity, kindness, honesty and compassionate service to all beings, beings seen as our siblings when perceived in the context of that one Supreme Parent Sriman-Narayana. Our preceptors (*poorvAchAryas*) thought, spoke and lived in consonance with shAstras and the way shown by our *jagadAchArya* (Acharya of the universe) swami Ramanuja. A path well lit by the glory of those that knew that practice before preaching was the way to show those that needed such assistance. And the supreme example of that quintessential Sri Vaishnava is swami kUrathAzhvAn. An intimate and one of two foremost disciples of

swami Ramanuja (the other being swami mudaliyAnDAn), swami kUrathAzhvAn's life is verily a shining beacon for those of us struggling to comprehend how we can live as true Sri VaishNavas.

Swami Kurathazhvan, a scholar of such pre-eminence that even the mighty intellect of swami rAmAnuja would seek his input and assistance, was the embodiment of virtues that would parallel those of Sri Rama, the Supreme Lord incarnate. He was totally bereft of any sense of ego- madham in sanskrit (vidya - knowledge, dhana - wealth, abhijAthya - being born into a superior lineage), filled with a sense of total dependence on his AchArya and a sense of total *naichchyam* (inferiority), that even to this day, scholars of the sampradAyam can barely talk about the exalted nature of this wonderful disciple of swami Ramanuja, without tears streaming down their cheeks!!

It is our good fortune that we can publish this issue commemorating the thirunakshattiram of swami Kurathazhvan, which occurred on February 10, 2004. And appropriately, as the uninstigated grace (*nirhEthuka krupA*) of our Lord would dictate, we have the indescribable joy of having Sri U. Ve. Badri nArAyaNa parAsara bhaTTar swami, a direct descendant of swami Kurathazhvan, enlighten us about sri stavam, an uplifting piece of poetic and sAmpradAyic brilliance by swami kUrathAzhvAn. Couple this with the wonderful insights from Sri U. Ve. Elayavalli BhuvanAhan swAmin about the life and contributions of swami Kurathazhvan, and our cup of joy does overflow!!

In an effort to better serve the needs of our reading and, yes, *growing*, audience, we have begun an initiative to publish articles related to important events that occur during the time period of relevance to a specific issue. In this context, the perumAL thirumOzhi anubhavam by Sri Rajahamsam swami, and the insightful, masterful translation of swami periya vAchchAn piLLai's vyAkhyAnam (commentary) of gadya trayam by Sri Dr. V. V. Ramanujam, are harbingers to an important structural initiative that we believe provides a path-way for developing important, meaningful and contextual relevance to the needs of practicing Sri VaishNavas.

When it comes to describing the exalted nature of swami Kurathazhvan or his seminal contributions to the sampradAyam, words and languages simply become inadequate barriers. His life was one that every Sri Vaishnava should know about, if not to be uplifted and touched to the very core of one's existence, at least to know that our preceptors walked the walk before talking the talk, and none was a greater practitioner of this time-honored practice than swami Kurathazhvan.

SRI KURESHA
THE EMBODIMENT OF ALL SRI VAISHNAVA VIRTUES

Sri U Ve E S Bhuvorahachariar Swami

KUram is a small town located near Kancheepuram. There lived a great Sri Vaishnava by the name Sri KUrathAzhvAr. His wife was called NangaiyAr. They begot a son by the grace of Sri Varadaraja, the munificent lord present at kAncheepuram. They named the child as SrivathsAnka. While he was a young boy his mother passed away. The father thought of re- marriage as Shastras ordain that a Brahmin should belong to any one of the four Ashramas (stages of life). He should never be a person without belonging to any one of the four Ashramas (Bachelorhood - brahmacharya, Householder - gruhastha, Forest-dweller - vanaprastha, Sanyasa - a stage identified with relinquishment of all worldly belonging and bondage).

So, the widower, who strictly wished to adhere to the mandates of the Shastras, thought of re-marriage, but gave up the idea upon observing rare traits of Sri Vaishnava qualities extant in his son, SrivathsAnka. His re-marriage, invariably, would have meant some suffering for his son at the hands of a step-mother. In case of conflict between the two dhArmic injunctions as per Shastra, namely the *sAmAnya dharma* (general path of correct action) and the *visEsha dharma* (the special path of correct action, which may violate the general rule), the *visEsha dharma* is to be followed. So in order to avoid *BhAgavatha apachAra* (hurting a bhAgavatha, a devotee of our lord Sriman Narayana), Sri Kurathazhvar did not re-marry. The father's recognition of his son's Sri Vaishnava virtues and traits, even at a very tender age, speaks volumes about SrivathsAnka (Sri Kurathazhvan).

Later on when Kurathazhvan became a youthful lad, he married Sri AnDAL of KUram town, a girl who, as our Lord may have deemed appropriate, possessed Sri Vaishnava qualities appropriate and suited to the exalted nature and temperament of Kurathazhvan. It is said that she knew several fundamental aspects of *ithihAsa* and *shAstras* and Sri Kurathazhvan, verily a store-house of comprehensive *sAstric* knowledge, used to clarify *his* doubts by referring to her. She not only knew the Sastras but also practised it to the spirit and letter of righteous thought and action.

Sri Kurathazhvan was a great and wealthy land-lord. His mansion was like a royal palace. Once, Sri Varadaraja Swami, the presiding Deity of

Kancheepuram and his consort, perundEvi thayAr, were reposing in the presence Sri KanchipUrNa (Thirukkachchi nambi), an ardent sri Vaishnava, given the privilege of *chAmara sEva* (fanning to help in the process of resting) and the unique capability to listen / communicate with the Lord. It was well past midnight, when they happened to hear the loud noise of the huge bells attached to the massive doors of the gates of kUrathAzhvAn's mansion. PerundEvi thAyar asked perumAL as to what the noise was about, and the Lord, ever so pleased by the question, responded that this was kUrathAzhvAn's palace doors closing for the night after having fed the needy and weary. This caused great surprise to thAyar mahA lakshmi, the very goddess whose mere proximity is cause for wealth and splendor, verily the embodiment of all *Aishwarya* (wealth) in this universe, and the thAyar is said to have remarked, 'Is his wealth so great?' and perumAL joyously responded in the affirmative.

This exchange between thAyar and perumAL trickled down and reached the ears of kUrathAzhvAn. He pondered over the whole event - "how can my wealth, the most petty one, cause wonderment to the Lord and Sri Mahalakshmi (Perundevi Thayar), the presiding Deity of wealth? In course of time, I may start thinking that I am wealthier than the Lord, as my wealth caused astonishment, even to Sri Nidhi. I should be known as a disciple of Sri Ramanuja, not as the possessor of great wealth. This wealth will slowly corrupt my mind and build ego, and ultimately ruin my awareness of my true nature (*swaroopam*). I shall not allow it".

Determined to relinquish his wealth, he distributed his entire wealth to the needy and started towards Kancheepuram, where Sri Ramanuja was living at that time as a SanyAsi. While walking towards Kanchi, through the difficult terrain of the forest at night, his wife Sri AnDAL seemed to be traversing with a sense of fear, looking hither and thither while walking. Azhvan, recognizing her discomfort, smiled and asked

"Do you possess anything that would cause you to be fearful of our current environment?"

AnDAL answered that she had brought a golden bowl, a bowl that Sri Kurathazhvan would use to offer food to perumAL as part of his daily *thiru ArAdhanam*, and then partake of the *prasAdam*. AzhvAn took it from her and threw it away in the forest. *Such was his sprit of renunciation and detachment to wealth.*

Kurathazhvan became an ardent and worthy disciple of Sri Ramanuja. But for the association of Kurathazhvan, it would have been impossible for Sri Ramanuja to write his magnum opus, Sri Bhashyam, a commentary for brahma sutras, that lays bare the essence of the Sastras and Vedanta, and establishes visishTadwaitha as the true view of Vedanta. Sri Ramanuja journeyed to Kashmir along with Sri KurEsa, to have a cursory reading of BOdAyana's commentary, prior to embarking on sRI bhAshya. BOdAyana's commentary was available at the library - Sri Saraswati BhanDAkara, in Kashmir. With great difficulty, he appeased the authorities at Kashmir and secured the great work, to be brought back and studied to provide the foundation of sRI bhAshya. However, as they were traversing back with the book, a number of *kudrushTis* (those with an evil mind/vision), aware of Sri Ramanuja's desire to write a new bhAshya, attacked Sri Ramanuja and took off with the commentary, within two days of Sri Ramanuja procuring the book.

Sri Ramanuja was in great distress. All the significant effort, of traveling to Kashmir from Sri Rangam, had come to naught. However, Sri KurEsha came to his help. He said that he had studied the whole text. The former part of the book, he studied, while Sri Ramanuja was resting at night and the latter part, when Sri Ramanuja was studying the former part of the text. He indicated that he was ready to repeat verbatim the whole text of bOdHAYana vritti, there at Kashmir itself or in between the rivers (at Sri Rangam). Such was his intellect!! Sri Ramanuja, on hearing this proclamation was filled with joy and embraced Sri KurEsa saying that it was his good fortune to get such a good *Jnyanaputra* (child of knowledge, disciple).

Sri KurEsa was the quintessential embodiment of milk of human kindness. His compassion extended to all aspects of nature and creation, because he perceived the same fundamental spirit connected to Divinity everywhere. There are many events to prove this:

1. He once went to river Cauvery at Sri Rangam and hearing the cry of a frog being swallowed by a snake, made his heart melt, and observed, "why this cry of the frog? Who will come to its rescue?" - so saying, he fainted.
2. Sri KurEsa was always perceived as *the* favorite disciple of Sri Ramanuja, one whom Sri Ramanuja would never utilize for everyday, samsaric chores. This perceived favoritism, caused some jealousy amongst some of the less informed disciples of Sri Ramanuja. Becoming aware of this, Sri Ramanuja, one day, ordained Sri Kurathazhvan, to go to the garden and bring the plantain leaves required for partaking

of Lord's prasAdam. Sri Kurathazhvan, whose sense of *naichchyam* (servitude) was unparalleled, readily left to get the leaves. After a significant amount of time had elapsed, Sri Ramanuja asked his disciples to join him in a visit to the garden. What should they see, but a Kurathazhvan lying prostrate, unconscious by the side of the plantain plant. *Such was his compassion that he could not bare to see the oozing fluid from the plant, when he cut the leaves!*

3. On the banks of river Cauvery he rushed to the help of a pregnant lady to carry the water jug. Even though he was the possessor of highest knowledge, and the foremost disciple of jagadAchArya swami Ramanuja, he would not hesitate to undertake the most menial of tasks.

He gave up his *darshana* (eye sight) for the sake of Sri Ramanuja darshana. This is a very well known story to all. A fanatic Saiva King demanded his signature on a paper containing a statement "ShivAt

paratram naasti" शिवात् परतरम् नास्ति (there is no deity greater than Shiva), which swami kUrathAzhvAn strongly refuted. The enraged king made him lose his vision (eyes). In this manner he not only saved our Sri Vaishnava sampradaya but also the very precious life of Sri Ramanuja. Subsequently he composed five Stavas (poetry in praise), namely:

1. Sri VasikunTa Stava.
2. Sri Varadaraja Stava.
3. AthimAnusha Stava.
4. Sri SundarabAhu Stava &
5. Sri Stava.

All these Stotras show his high degree of proficiency in Sanskrit and deep knowledge in Naalayira Divya Prabandam and its commentaries. What ever is very difficult to understand in Veda and Vedanta, is brought out in a very simplified manner, easy flowing style in these uplifting compositions of KurEsa.

Sri Ramanuja himself listened to all the Stavas being recited by Sri AlvAn. After returning from ThirunArAyaNapuram (Melkotai), he took AlvAn to Kanchi and ordered him to recite Varadaraja Stavam in front of Lord Devaraja and directed him to demand the boon of vision. But AlvAn asked for salvation of Naalooran, the person responsible for his own blindness and death of Peria Nambigal. *This speaks volumes about the indescribable compassion of Kurathazhvan.*

It is known that connection to Sri Ramanuja ensures salvation for all of his predecessors and followers. Both Lord Ranganatha and Sri Selvappillai (the utsava mUrthy at mElkOttai) vouchsafed this. **However, Sri Ramanuja, the greatest of AchAryas, believed that it was kUrathAzhwAn's disciple-ship the singular factor responsible for his own salvation.**

It is impossible to capture in words the greatness of Sri Kurathazhvan. Hence, I end this essay with a note that if only every human being had the good fortune of knowing, coming in contact with verily the greatest of our preceptors, our lives would be altered, uplifted, for the better, and proximity to Sriman Narayana would then be simply a matter of course, available with no effort whatsoever on our parts.



Kurathazhvan, Sri Rangam

KULASEKARA AZHVAR & PERUMAL THIRUMOZHI ANUBHAVAM

Sri PB Rajahamsam Swami

mAsi punarpUsam kANmin inRu maNNulagIr
thEsu iddivasathukku Edinnil - pEsukindREN
kollinagarkOn kulasEkarAn piRappAl
nallavarkAL kondadum nAL

Oh people of the earth! Today is the star of Punarvasu in the month of mAsi. If you ask what is the specialty of this day, it is because all the good people celebrate today as it is the birth date of the king of the city of kolli - kulasEkarA.

PREFACE - A BRIEF NOTE ABOUT KULASEKARA AZHVAR

Kulasekara Azhvar was born by the divine grace of the Lord, to the King of Kozhikode (Kollinagar) in the Tamizh month Masi, and in the Punarvasu star. Kulasekara Azhvar is deemed as the incarnation of the ornament found on the chest of the Lord - the kaustubha maNi.

As a prince, he learnt all the required subjects (vidyAs), and won many kingdoms. His father crowned him as the king and went to the forests to pursue a life of spirituality. Kulasekara ruled the country so righteously that his reign was considered equal to that of the reign of Lord Rama in Ayodhya. In due course, King Kulasekara became curious spiritually, and wanted to know the One responsible for manifestation, sustenance and involution of the entire universe. In order to learn the truth, he brought many learned scholars to his kingdom and learnt about the Vedas, codes of conduct and the epics (shruti, smriti and the purANAs). The Lord took this opportunity and blessed him with divine knowledge - the knowledge that removes all ignorance.

Thus by Lord's unconditional grace (niRhEtuka krupA), Kulasekara Azhvar realized Sriman Narayana as the Supreme Lord and the cause of the entire universe. This knowledge helped him in enjoying the innumerable auspicious qualities of the Lord. Kulasekara Azhvar visited many holy places and enjoyed the auspicious icons (*vigraha*) of the Lord. He had a special liking for Sri Rama and Krishna avatAras (incarnations).

Kulasekara Azhvar spent his days listening to lectures of the Ramayana, and was so deeply involved that when the Pandit was describing the

part where the army of 14000 demons on the command of Surpanaka were ready to fight with Rama, Kulasekara got up and called up his army to help Rama. On seeing the emotion of Kulasekara Azhvar, the pandit immediately cut short the lecture, and told the ending - that Rama single handedly defeated 14000 demons so that Kulasekara Azhvar would be calmed down. Kulasekara Azhvar was emotionally moved by the Rama Avataram, that he considered the sufferings of Lord Rama as his own. Due to this Kulasekara Azhvar is also called as Kulasekara *perumal* (lord) and his divya prabandam is titled as Perumal Thirumozhi.

Kulasekara Azhvar learned that the holy town Sri Rangam is the root for all the Divya Desams and is the most desired place for Sri Vaishnavites. He yearned to visit Sri Rangam and to render service at the feet of Lord Ranganatha and His devotees. In order to stop the Azhvar from leaving the kingdom, his ministers brought some Sri Vaishnavas to the kingdom with the thought that Kulasekara would not go to Sri Rangam as it was his first duty to perform service to these devotees of the Lord. Whenever the King started for Sri Rangam he would see the devotees coming to his palace, and He would return to the palace with them to perform service to them.

Let us enjoy an interesting incident that happened in the life of Kulasekara Azhvar, as it describes his unique personality. His devotion towards Lord's ardent devotees and unflinching faith on them can be gleaned from this incident. The Lord's devotees had full freedom to move around his palace. This caused jealousy in the minds of the ministers. They hatched a plan to get rid of these devotees from the kingdom. Lord Rama was the home worship deity of Kulasekara. One day, the ministers stole a very precious ornament that adorned the idol of Lord Rama at the palace. On Sri Rama Navami day when Kulasekara was about to perform special pooja to Lord Rama, he noticed that the ornament was missing. He asked his ministers about the same, and the ministers said that it was the devotees (who had free access to move around the palace) who might have stolen the ornament. On hearing this, King Kulasekara challenged the ministers that the devotees would never commit a theft and especially property belonging to Lord. With complete faith on the devotees, Kulasekara swore that he shall put his hand inside a pot containing a venomous cobra which was ferocious due to hunger. If the devotees had stolen the ornament, then the cobra will strike his hand, and if the devotees had not stolen, then the cobra will not strike his hand (This was a common method of proving that one was saying the truth in those times). To everyone's surprise, and to

Kulasekara's great happiness, the Cobra did not bite the king - instead it came out and stood as an umbrella to the King.

The beautiful *thaniyan* (salutary verse) of Kulasekara Azhvar's Perumal Thirumozhi is framed based on the above incident. This thaniyan is the best example to show his complete devotion towards the devotees of the Lord.

“Arangketa parananpar kollarendravarkalluke Varankodukudapampir kai ittavan – Mattalarai veerangedutha Senkoll kollikavalan villavarkon Seran Kulasekaran mudivendarsikamaniye”

After this incident, King Kulasekara became disgusted and left the kingdom. He visited many Divya Desams and finally went to Sri Rangam. At Sri Rangam, he rendered service to the Lord and His devotees. He built a corridor around the temple, which is called even to day as Kulasekarar *thiruchutru* (circumambulation around temple). Kulasekara Azhvar yearned to be born as a step which leads to Lord Venkateswara's sanctum sanctorum at thirumalai; to this day, the step just outside the sanctum sanctorum in the temple of Lord Venkateswara is called as “KULASEKARA PADI” (the step of Kulasekhara).

Kulasekara Azhvar went on pilgrim tour to Divya Desams like Thiruvengadam, Thillai, Thiruchitrakoodam, Thirukannapuram, Thirumaliruncholai, Thiruvayodhi, Thiruvittuvakottu and sang the glory of the Lord enshrined in these Divya Desams. Kulasekara Azhvar spent his last days in “Pirama desam” which is near to Thirukkurugur (Nammazhvar's birth place). At the age of 67 he reached the Supreme Abode of Lord.

GIST OF PERUMAL THIRUMOZHI

Sri Rangam is the foremost divine place, and is regarded as the root of all the other Divya Desams. Lord Ranganatha enshrined in Sri Rangam is adored by all the Sri Vaishnavas. Kulasekara Azhvar, in his Perumal Thirumozhi dedicated the first three decads to Lord Ranganatha. The fourth decad is in praise of Lord enshrined at Thirumalai where Kulasekara Azhvar prays for eternal association with the very hill of Thirumalai. In the fifth decad, Kulasekara Azhvar conveys that Sriman Narayana alone is the *Charanyan* (one to be surrendered to) by describing the Archa form of Lord Sriman Narayana at Thiruvittuvakottu (in present day Kerala).

Kulasekara Azhvar had deep devotion towards Lord's *Vibhava Avatars* (incarnations on this earth) - especially on the Rama and Krishna

Avataras. This deep devotion caused agony in the mind of Kulasekara as he could not enjoy these incarnations physically as they had happened during a different time period. His feelings burst out in the form of songs wherein Kulasekara Azhvar poses himself as the Gopikas. The feelings of Gopikas after separation from Lord Krishna are conveyed here. The 7th decad is rare and unique, as the feelings of mother Devaki is pictured in this decad wherein she cries for having missed the child play of Lord Krishna.

In the 8th decad, Kulasekara cherishes the Rama Avatara and describes how Mother Kousalya lulled the Child Rama. In the 9th decad, Kulasekara regrets for not having lived during the Vibhava Avatara of Lord Rama. He poses himself as the father Dasarata who could not bear the separation from Son.

The transformation (figuratively) of Kulasekara Azhvar as Devaki and Dasaratha are assumed to express his anguish. This unique approach taken by Kulasekara Azhvar for expressing his feeling of separation from Lord is rare and is not seen in any other Azhvans.

The 10th decad is regarded as Ramayana Sangraha (summary). Here, Kulasekara Azhvar has conveyed the essence of Ramayana. He wished that every Sri Vaishnavite should know the greatness of the Epic Ramayana, as it shows the right path to attain salvation. Hence, he concluded his Thirumozhi by describing in short the Ramayana Kavya.

PERUMAL THIRUMOZHI ANUBAVAM

In order to enjoy this beautiful work let us make an attempt to know the feelings of Kulasekara Azhvar which busted out in the form of Perumal Thirumozhi. Let us analyze upon the words chosen and see the ideas revealed therein.

In the first decad, Kulasekara Azhvar addresses the river Cauvery as "TENNIR PONNI" which means that the River Cauvery is very clear (Holy/Pure). He calls it as pure since it renders service to the Lotus feet of Lord Ranganatha by its waves. The description of river Cauvery as pure & clear by Kulasekara Azhvar is contradictory to the description given by Thondaradippodi Azhvar, who, in the prabhandham Thirumaalai describes the River Cauvery as "theLivila kalangal nlr" (the water that is not clear and is turbid). Our teachers provide us with a beautiful commentary on the above apparent opposing descriptions.

Sri Parasara Bhattar, following in the footsteps of Sri Thondaradippodi Azhvar conveys the same in his Sri Rangaraja Stavam as - "Dukthapthir janako jannanyaham iyam sridevi puthri varaha srirangeshwarah ethatharhmiha kim kuryam itheevakula sanchachamarchandrasandhana mahamanikya mukthothkaraan Kaveri Lahari karair vidhadathi paryethi sa sevyatham"

Bhattar describes the beautiful relationship that exists between the River Cauvery and Lord Ranganatha. He describes that River Cauvery flows muddy because of her disturbed mind. The above verse appears as the thoughts of River Cauvery. She says that since the ocean is regarded as the husband of the rivers, *Thiruparkadal* (Ocean of Milk) is the father of Sridevi, and she (River Cauvery) is the mother, and her daughter is Sri Mahalakshmi, the consort of Lord Ranganatha. The supremacy of her son in law scared her as to how she could withstand the difference in the status. Hence, her mind is very confused and unclear.

Let us now look upon the verses from Sri Vishnu Purana, which agrees with Kulasekara Azhvar's description about the River Cauvery "Tennir Ponni...". In Sri Vishnu Purana, Sri Parasara Maharishi, in the following verse describes the pleasure of the River Yamuna upon the birth of Krishna as well the bliss of River Cauvery because of the presence of Lord Ranganatha in the midst of the River Cauvery - "*Sandas Sandosham adhikam Iprasmam Sandamaruthaha ,Prasadam Nimnaka yatha Jayamane Janardhane.....*"(Vishnu Puranam 5-3-4)

Let us look at the beauty of the second verse of the first decad.

"Kadiarngatharavanayil palli kollum , Mayonai, Manathunne Pattri nindru.....Vazhuthunalle".

In this verse, Kulasekara Azhvar mentions two pillars that are present near the sanctum sanctorum of Lord Ranganatha, in Sri Rangan. Even today we can find the two pillars before Periya Perumal. These two Pillars are called as "*thiru maNa thooN*". Kulasekara Azhvar says that by holding the two pillars for support, one can enjoy Lord Ranganatha. Holding the pillar for support does not seem to be apt - instead Kulasekara Azhvar could have said that Standing near the pillar one can enjoy the Periya Perumal. Our teachers never give us a chance to find a fault in the Azhvar's words. Here Sri Parasara Bhattar's Sri Rangaraja Stavam helps us to have a clear interpretation of the ideas of Azhvar.

"Seshasaya Lochanamrutha Nahdherayakulitha lolamananam Aalambamivamodhasthambathvaya Mantharanga mabiyamah"

This sloka conveys that the graceful look of Lord Ranganatha upon the one standing in front of his *sannidi* (sanctum sanctorum) will make them lose their balance and shall prompt them to fall down. The *Karuniam* (mercy) of Lord Ranganatha flows with so much power upon the devotees that it takes them with it just as a river which is flooding takes everything in its path along with it. In order to avoid from falling to the ground, a support is needed and this support is given by these two pillars. This Sloka of Sri Parasara Bhattar shows us the inner meaning of Azhvar's Pasuram.

The second decad is "Thettaruntiral then.....". When the devotion towards Lord increases it gets extended even on the devotees of Lord. It has been stated by our Purvacharyas that devotion towards the Lord becomes untrue when the devotee has no regard for other devotees of the Lord.

This Love towards Lord's devotees is expressed by all the Azhvares in their works - Nammazhvar's Pasuram is worth quoting here "Adiyar, Adiyar Tamadiyar Adiyar Tamakadiyaradiyar Tham adiyar adiyongale.."

Thus the second decad speaks about the *bhAgavatha sEshatvam* (servitude towards the devotees of the Lord). In the final song of the second decad, "Allimamalar....," Kulasekara Azhvar expresses his subservience towards the Lord's devotees. This quality is prime requisite for a person who has surrendered to the Lord. The sweetness of this verse melts even the stone hearted soul. Though we neither have devotion to Lord, nor to His devotees, it moulds (purifies) the mind of the readers of these ten songs.

The third decad starts with the words "Mei illa vazhkai.....". Here, the next stage of Bhakti is described i.e. the first stage is devotion to lord which results in *bhAgavatha bhakthi* (Devotion towards the Lord's devotees). The Lord bears inordinate love towards his devotees, and therefore service unto His devotees shall surely please him much more than the direct service to Him. When the devotion towards other devotees of the Lord increases, the devotee gets aversion on seeing those who are not devotees of the Lord. Thus he can never withstand the very sight of the ignorant people who have no faith in Lord and His devotees (abhaktas).

Thirumangai Azhvar, in one of his pAsurams conveys that it is better to be ignored by the abhaktas than to have association with Lord. The following pasuram appears in the form of a dialogue between Thirumangai Azhvar and Thirunarayur Emperuman.

In the verse "Pittha vendru.....", Thirumangai Azhvar addresses to Thirunarayur Emperuman that the Samsaris call him mad because of his deep love for Lord. On hearing this, the Lord suggests that to get away from such criticisms it would be better if the Azhvar left the Lord. Immediately Thirumangai Azhvar emotionally sings the next verse which is a reply to the Lord. "Muthe manimanikkame". Thirumangai Azhvar conveys that the criticism of these Samsaris (abhaktas) will not yield him anything, but if he left the Lord, he will not gain eternal bliss. All our Azhvares felt that it is a great bliss for a true devotee if he is ignored by the abhaktas. It is indeed greater than association with Lord. It is stated so, as if the devotee detaches himself with non-believers of Lord he can have association with Lord.

The fourth decad "Unneru Selvathu...." is in praise of the Lord enshrined at Thirumalai. In this decad Kulasekara Azhvar expresses his desire to reside in the holy hill in any form so that he can be associated with Lord Venkateswara. Let us have a detailed look on this decad as it clearly exhibits Azhvar's deep devotion towards Lord

In the starting song Kulasekara Azhvar prays for a birth as Kurukai bird, in the holy hill, however he felt that if born as a bird, the thought of association with Lord may not remain in him and with the use of wings he may fly away from the hill. The next choice was the birth as a fish in the river flowing through the hill. Azhvar was not satisfied with the choice of being fish because if the water gets drained the fish cannot survive and the ultimate purpose gets defeated.

Then by the third verse he claims for a birth as the Lord's intimate servant. Kulasekara Azhvar wishes for a birth as a servant whose job is to hold the golden vessel for Lord to spit out after gargling. Here again, he thought that due to worldly causes, he may commit some mistakes for which he shall be punished by the officers of the temple and will be asked to leave the hill.

Kulasekara Azhvar felt that if he is born as an insentient thing, then he will be free from all material disturbances, and he can enjoy the Lord eternally. So, he desires for a birth as a Shenbaga tree, whose flowers are normally used for making garlands for the Lord. At this moment, Kulasekara Azhvar was reminded of the incident where Lord Krishna, in order to please His consort Satyabama, brought the Karpaga tree from the Indra's garden. This incident threatened Azhvar that some devotee may pay some funds to the temple management and cut down this Shenbaga tree.

In the 5th verse, Kulasekara thinks that if he were born as a useless bush, he will not attract anyone's attention that will fulfill his desire. Here again he feared that in the process of environmental protection the officers might remove the bushes.

For an eternal association with Lord, in the next verse, he opts for a birth as a rock in Thirumalai - here again he noticed that if born as a rock, he may be used by the Buddhists for making an idol of Buddha. In the next verse, he opts for birth as a river which flows through the hill. He felt that even if born as river he cannot fulfill his desire, as it may drain up due to drought.

Then, he prays for a birth as the path to the temple of the Lord so that he can be blessed with the feet of the devotees going to the temple. Then, he felt that devotees may take different routes, and there is a chance that devotees may not even come in the path in which he is born! So, in the next verse, he prays to be born as the entry step for the Lord's sanctum sanctorum so that he can enjoy the beautiful face and lips of the Lord. But, even here, the temple authorities may cover the step with gold, which will obstruct his view of the Lord's face. So, with exasperation, in the next verse, he concludes by saying "*Emperuman Ponnmalai mel ethenum avene...*" - Let me be born as ANYTHING in the Lord's holy hills. Surrender unto Lord with faith that he alone can full fill Kulasekara Azhvar's desire is clearly conveyed in the final song.

In the fifth decad, Kulasekara Azhvar expresses the nine types of relationships that exist between the Jiva (individual Soul) and the Paramathma (Lord Sriman Narayana). Here Kulasekara Azhvar declares that the Lord Sriman Narayana enshrined in temple at thiruvithuvakkOdu (in Kerala), is the Supreme Lord and that He alone is the Charanyan who can grant salvation.

The *Nava Vidha Sambandham* (nine different types of relationships) that exists between the Jiva and Lord can be identified in these ten songs. For instance in the verse "*tharu thuyaram thadAyEl*", Pitha - puthra (Father - son) relationship is described. Then by the Verse *Kanntarikazvan* the Barthu-Barya relationship is described. Lord Sriman Narayana is the Purshottaman and all the jivas assume the role of wife for this Purushottaman, this is because he is one who, as the head of the family protects the family and we the jivas being dependent on him are the wives of the Supreme Lord. By the verse "*Meeneku NeenVayal*" the relationship of Rakshya - Rakshaka is expressed He alone is the *Rakshakan* (Protector) and we are the one who is protected. In the verse "*Vannalarruthu*", the Lord is described as the physician who cures the

diseased Jiva. (jnyanathru jnyeya). The verse "*Vengan Tin kaliru...*" The Adhara-Adhera relationship is described. Emperuman is the cause for the sustenance of the entire universe and we the jiva depend on him for our sustenance

Then by the verse "*Senthazhale vandhu*" emperuman is described as the sun and the jiva as the lotus which blooms on seeing the sun. The Bogya -Bogthrutva bhavam is conveyed.

In "*Ethannai Van...*" emperuman is described as the clouds and the Jiva is described as the grains which depend on the clouds for its growth. Thus it is understood that emperuman is the cause for the survival of the jiva. Sharira-Atma Bhavam is conveyed by above.

Then by the verse "*thokkilangiyar...*" Lord is described as the Seshan and the jiva as the seshi. The total dependence of the Jiva on the Paramathma is conveyed. "*Sesha-Seshi Bavam*"

Then by the verse "*Ninnayathan Vendi...*" Swa- Swami relationship is conveyed. We the jiva are the wealth and the Lord, is the owner of the wealth. Thus in the entire decad Kulasekara Azhvar had the established the Jivatma Paramathama Sambandham (relationship between the jiva and supreme soul).

Through the sixth & seventh decad we can understand the Kulasekara Azhvar's love for Krishna Avataram. He expresses this by transforming (figuratively) as the Gopikas in the 6th decad and in the 7th decad he poses himself as Mother Devaki who missed the child-play of Krishna. Thus he expresses his anguish of having failed to enjoy the Krishna Avatara of Lord.

In the 8th decad Kulasekara Azhvar describes as to how Mother Kousalya cherished the birth of Lord Rama and these ten songs appear in the form of lullaby for the child Rama.

The ninth decad is unique by nature, as the feelings of the father Dasharata on separation from Rama is depicted. This approach was handled only by Kulasekara Azhvar. Dasharata's lamentation is again conveyed to expresses his feelings (Kulasekara Azhvar's anguish of having missed the Rama Avataram)

Kulasekara Azhvar though born as king, longed to enjoy the auspicious qualities of Lord instead of worldly pleasures. He was deeply involved in the Rama Avataram of Lord "*KarpAr iRAMapiranai Allal maRRum*

karparO" The 10th decad shows his love for the Rama Avataram and it is the essence of Ramayana. It is called as the Ramayana Sangraha.

Author, s note: This brief note on Kulasekara Perumal Thirumozhi Anubhavam is just an attempt to convey the essence, and there may be omissions or commissions of errors. Kindly look into the good aspects and the attempt made and ignore my mistakes.



KulashEkara Azhvar

GREAT SAINTS AND TEACHERS

In this issue, we will enjoy some facts from the life history of two great Acharyas, one who was an Acharya to Ramanuja, and one who was a direct disciple of Ramanuja. The Acharyas are (i) thiru-k-kachchi nambi (Kanchi Purna) and (ii) embAr (Govinda Bhattar).

Swami Thiru-k-kachchi nambi:

Swami thiru-k-kachchi nambi occupies a very unique position, both as an Acharya, and as a devotee. He is one of the very few people with whom the Lord Himself conversed regularly. Swami thiru-k-kachchi nambi was born in a place called poo irunda valli (currently called poonamallee, near Chennai). He moved to kAnchIpuram, and started performing service at the great swami Varadaraja temple. His service was to fan the Lord of Kanchi, swami Varadaraja, everyday in the late morning-early afternoon, and in the night before going to bed.

While doing the service (called thiru-Ala-vatta Kainkaryam in tamizh), Lord Varadaraja used to talk to swami thiru-k-kachchi nambi about the happenings of the world. The topics used to be anything from how the temple was being run, to the happenings in the city of Kanchipuram and esoteric topics about philosophy. The Lord considered swami thiru-k-kachchi nambi as His closest friend, and talked to him just like any friend would. All this was due to the great qualities of swami thiru-k-kachchi nambi - his supreme devotion to Lord Varadaraja, his being devoid of any ego, and his being a true servant of the Lord, wanting no other thing but service to the Lord.

One incident in his life is used to show how much the Lord cared for him. One morning, after the morning rituals were completed in the temple, everyone left as usual. Lord Varadaraja and Swami thiru-k-kachchi nambi were sitting in the usual position, with Swami thiru-k-kachchi nambi performing the usual Kainkaryam of fanning the Lord. They were talking about some interesting topic, and time passed without both of them noticing. It began to rain very heavily. The time for thiru-k-kachchi nambi to go home for his afternoon food came, and the Lord seemed to be resting. So, swami thiru-k-kachchi nambi left the Lord, and went outside the covered Mantapam. It was raining very heavily, and hence he could not go. He was getting concerned that if he is delayed now, then he will be delayed coming back to the temple for evening services. Suddenly, an aged Sri Vaishnava person appeared with an umbrella, and told swami thiru-k-kachchi nambi that Lord Varadaraja



Thirukkachchi Nambi, poonamallee

had instructed him to accompany swami thiru-k-kachchi nambi to his home with the umbrella, and bring him back. Swami thiru-k-kachchi nambi was very moved with this kindness, and thanked the Sri Vaishnava and the Lord for this trouble.

Evening came, and swami thiru-k-kachchi nambi was delayed a little bit in starting for the temple. The Sri Vaishnava who accompanied him to his house was still there, waiting for him, so that he could accompany him back to the temple. Meanwhile, in the temple, the priests came to start performing the evening rituals. When they entered the sanctum sanctorum, they were shocked and taken aback. The Lord was not there in the temple! They looked everywhere, and the Lord was not there! They were very very worried, and were waiting for swami thiru-k-kachchi nambi to come back so that they can ask him if he knew where the Lord went, or if the Lord was angry with some mistake that might have happened.

After sometime, Swami thiru-k-kachchi nambi came with the Sri Vaishnava. The priests immediately went to him, and explained the situation, and asked him with great concern if he knew anything. Swami thiru-k-kachchi nambi told them he had no idea about what might have happened, and immediately started crying. After all, Lord Varadaraja was not just the Supreme Being to him; He was also his closest friend. After a few minutes, swami thiru-k-kachchi nambi wanted to go to the Lord's usual place and see if he can get any clues from there. He went to the usual place of the Lord, and lo and behold, the Lord was there, smiling and with a very satisfied look on His face! Immediately, swami thiru-k-kachchi nambi ran to the priests and conveyed the happy news. Everyone wanted to celebrate, and looked for the Sri Vaishnava who had accompanied swami thiru-k-kachchi nambi so that they could invite him to join the celebrations too. They could not find him. He had vanished. When the priests went near the Lord to start performing the services, they saw water droplets on Him! Everyone now realized what had happened. The Lord Himself, unable to bear the thought of swami thiru-k-kachchi nambi getting wet by the rain, had accompanied him to his home. Not only that, He waited there so that He could accompany swami thiru-k-kachchi nambi back to the temple! Such is the greatness of swami thiru-k-kachchi nambi.

Swami Ramanuja, when he was in Kanchipuram, took great affection and devotion to swami thiru-k-kachchi nambi. Ramanuja offered his obeisances to him everyday, and asked him to come to his home to take some food. Swami thiru-k-kachchi nambi, being not a Brahmin, refused every time saying that he cannot eat at a brahmin's house, especially as a

guest. After months of persuasion, he finally agreed to eat at Ramanuja's house one day. Ramanuja was very happy, and requested his wife to make a grand feast for the occasion, and went to the temple. Swami thiru-k-kachchi nambi, in the meantime, wanted to eat early at Ramanuja's house because he did not want Ramanuja to perform the rites that are normally associated with inviting Brahmin guests to one's home. So, he went early, requested Ramanuja's wife to serve him food, and left. Ramanuja's wife cleaned the place where Swami thiru-k-kachchi nambi ate, threw away the leftover food, and washed the entire set of vessels used for serving him. When Ramanuja came back, and heard that Swami thiru-k-kachchi nambi had already eaten and left, he was taken aback. He asked his wife where the leftover food was so that he could partake some prasadam from that. When his wife replied that she had thrown it away, Ramanuja became very very sad, and felt that he was a very unlucky person. That shows the devotion that Ramanuja had for Swami thiru-k-kachchi nambi.

Ramanuja had many doubts about what the true philosophy is, and could not get his doubts clarified by people. He wanted to ask Lord Varadaraja Himself, but quickly realized that Lord Varadaraja spoke to only one person - Swami thiru-k-kachchi nambi. So, he mentioned his doubts to Swami thiru-k-kachchi nambi, and requested him to ask the Lord and tell him the answers. Swami thiru-k-kachchi nambi agreed, and asked the Lord. The Lord gave the very famous "six axioms" (*aaru vaarthai*). These six axioms are the core axioms of our religion, and Ramanuja was greatly relieved to get his doubts clarified in a succinct manner. Without these six axioms, Ramanuja would have had a very difficult time in codifying our philosophy, and establishing the truth as he did. We all should be grateful to Swami thiru-k-kachchi nambi for having given us these six axioms through his interactions with Lord Varadaraja.

Swami thiru-k-kachchi nambi composed a very beautiful sloka of 8 verses, called Devaraja Ashtakam, on the Lord of Kanchi. To this day, one can see the place where he and the Lord conversed daily, in the temple of Lord Varadaraja - the mantapam is called kachchi vaaitthan mantapam. Swami thiru-k-kachchi nambi's birth star falls on the star of mrgasheersha, in the month of masi.

SwAmi embAr:

Swami embAr, also known as Govinda Bhattar, is the maternal cousin of Swami Ramanuja. Govinda Bhattar and Ramanuja studied together under Yadavaprakasa, near Kanchipuram. During their studies, Ramanuja always questioned Yadavaprakasa's interpretations of the

Vedic statements, and provided better explanations always. Due to this, many of their fellow students were jealous of Ramanuja, and wanted to get rid of him. As was the norm in those days, the whole group (Yadavaprakasa and all of his students) went on a pilgrimage to Kasi. As soon as they left Kanchipuram, the students planned to set fire to the tent of Ramanuja while he was asleep so that they could get rid of him. Govinda Bhattar heard this, and warned Ramanuja, and asked him to leave the group immediately. Ramanuja did so, and was led back to Kanchipuram by Lord Varadaraja and Perundevi Thayar, who came in the form of a hunter couple.

Govinda Bhattar continued on with the journey to Kasi. While he was bathing in the river Ganga in Kasi, he got a small Shiva Linga in his hand from the river, and he became a devotee of Shiva. Everyone hailed this as a miracle, and gave him due respect. Govinda Bhattar, on his return, was made the person in charge of the Shiva temple at a place called Kalahasti, some distance away from Kanchipuram. He performed worship to Shiva, and generally was hailed as a holy person by all the Shiva devotees.

Ramanuja was very concerned that his own cousin was falling for something other than the true Supreme Being, Lord Vishnu. He approached his maternal uncle, Sri Periya Thirumalai Nambi, and expressed his concern. Sri Periya Thirumalai Nambi was also very concerned and requested Ramanuja to help bring Govinda Bhattar to the true religion. Ramanuja went to Kalahasti. On the way to the river there, where Govinda Bhattar used to pass every day to take bath, Ramanuja began to plant a flower plant. Only, in this case, he was planting the plant upside down, and was holding the pot also upside down. The pot was full of holes also - i.e. there was no way that the plant would grow. On seeing this, Govinda Bhattar, who was passing by, laughed and told Ramanuja that what he was doing was foolish, and that the plant would never grow. Ramanuja, on listening to that, told Govinda Bhattar that whatever he was doing was in any way not more foolish than what Govinda Bhattar was doing by following a non-true interpretation of the Vedas. Govinda Bhattar asked Ramanuja what he meant, and Ramanuja explained the true interpretation of the Vedas, and explained that Lord Vishnu was the true Supreme Being. Govinda Bhattar understood his mistake, and became a disciple of Ramanuja so that he can learn more.

He moved with Ramanuja to Sri Rangam, and mastered all the scriptures and the true interpretation of them. In fact, in many rituals involving the AzhvArs' Nalayira divya prabhandham, it is his interpretation that is quoted as the most beautiful. At this time, Ramanuja was given the

name “emperumAnAr”, by the Lord of Sri Rangam Himself. Ramanuja wanted to give Govinda Bhattar the same name as a sign of affection, but Govinda Bhattar refused to accept a name that was given to Ramanauja Himself, as he felt that he was not qualified. So, Ramanuja shortened the name to embAr, and gave that name to Govinda Bhattar. That is how we now know this great Acharya.

Swami Embar was known for his great kindness. Once, on his way to the river Cauvery to take his bath, he saw a poisonous snake that was struggling with pain. A thorn was present in the tongue of the snake, and it was writhing in pain. Svami Embar could not bear the sight of a being in pain, and carefully removed the thorn from the snake’s tongue to remove the pain. Such was his kindness.

Swami Embar became the torchbearer for Ramanuja Sampradaya after Ramanuja’s time. In fact, he was anointed as the next leader by Ramanuja Himself, before he left this earth to go to Sri Vaikuntam.

Swami Embar’s birthplace, Maduramangalam, is near Kanchipuram and Sri Perumbudur, and there is a beautiful temple there that one can go to even today. Svami Embar’s birthday falls on the start of Punarvasu, in the month of thai.



Swami EmbAr
(courtesy srivaishnava.org)

SRI STAVAM OF KURATHAZHVAN

Sri Badri Narayana Parasara Bhattar Swami

Sri Kurathazhvan is considered to be one of the most prominent acharyas of our great Sri Vaishnava Acharya lineage, possessing all the great qualities of a *sat-sishya* (true disciple) and a *sat-Acharya* (true Guru, preceptor). Swami Ramanuja’s most beloved disciple Sri Kurathazhvan has composed five stavams, namely:

1. Srivaikundastavam
2. Atimaanushastavam
3. Sundarabahustavam
4. Varadarajastavam
- and 5. Sristavam.

ABOUT SRISTAVAM:

“Stavam” means *stotram* (poetic verses in praise of God). “SrI” means goddess Lakshmi. ie., *periya pirAttiyaar*. (“sri” *ennu periya piratiyarukku tirunaamamire* – Sri is the divine name for the Lords consort). So, “Sri Stavam” is a poem in praise of goddess Lakshmi, which consists of 11 stotras. The greatness of *periya piratiyaar* is elaborately described by Sri Kurathazhvan in all these 11 verses, in his own, unique style of presentation. Because of explicit mention in the last verse, the whole of 11 verses are on “Sri RanganAcchiar”.(Consort of Lord RanganAtha at Sri-rangam)

In this article, let us enjoy a few slokas .

First Sloka(swasti sri..)

Lord Sriman Narayana who oversees the creation, sustenance and involution of all worlds including *swarga* (heaven), *naraka* (hell) and the giver of the ultimate reward, *mOksha phalam* (the fruit of liberation, perpetual bliss), first looks at the eyebrows of *periya piratiyar*. According to the movement of Her eyebrows, the Lord does all the above works. If HE does not follow the instructions given by *pirAtti* through Her eyebrows, it will not be an enjoyment for Him, as both are ever-united. Let that *periya piratiyar* shower Her infinite grace upon us.

Second Sloka(hey SrIrdEvi..)

In this sloka, Kurathazhvan gives a list of his desires to be fulfilled by the mother of our universe. Azhvan asks Her to give him *pAnDithyam* (Expertise) to write poems on Her; to give good tongue to praise Her; to give him knowledge embedded with love and affection; to make his *bhakti* grow to *paramabhakti* (supreme devotion); to build his sense of servitude towards Her; to bless him with Her divine graces.

Third Sloka(stotram nAma...)

This sloka projects the insightful intelligence of swami AzhvAn. He argues that "O Lordess! Nobody could do stotram on you "and clearly substantiates the reason for his statement. In this world, learned scholars give definition of stOtram as "praising the qualities which one may not possess", because falsity forms a major portion when we offer stotram on a human being. Here, no body could offer sthuthi on pirattiyAr, as She possesses all the good qualities - no good qualities can ever be found leaving Her.

Another definition of stOtram as told in the world is that of "praising one to fullest extent". This is also not possible on pirAtti as no one can praise pirAtti and complete the task. Even *brihaspati* (brahma) could not achieve this. Hence, this kind of stOtram is also not possible on pirattiyar. But, AzhvAn is trying to make this adventure work, even while knowing that it is impossible.

Thus, swami kUrathAzhvAn continues explaining the greatness of Sri Ranganachiyar. In fifth sloka (kshodeeyanapi...) he shows his "naichchiam" (i.e, even though a person of exalted intellect and qualities, considering oneself as very inferior). With his naichyaanusandaanam, he proclaims the divinity of pirAttiyar. There, he states "Even though I am full of all bad qualities and am praising You, Your fame will not vanish just as the fame of Ganges will not vanish because a dog tastes the Ganges water. Instead, it quenches the thirst of the dog, as does Your grace falling upon me." In the last shLOka , swami kUrathAzhvAn prays to Sri Ranganachiyar to shower Her grace on him, if only for a brief moment, so that he may forever be redeemed.



Swami kUrathAzhvAn at Kooram - courtesy divyadesmonline.com

DIVINE PLACES - THIRUMAL IRUM SOLAI

NC Nappinnai

Presiding Deity:

Sri parama swami, the presiding deity (moolavar), along with His consorts *SriIdEvi* and *BhudEvi* - is in a standing posture, with *pancha Ayudhas* (five weapons for protecting His devotees), facing towards the East. The processional deity (*utsavar*) is known as *Sundararajan* or *Kallazhagar*. *Sundaravalli/Sridevi* is the name of the divine consort for the utsava mUrthi. This is one of the most beautiful divya dEsams for Sri Vaishnavas, and swami Kurathazhvan composed his famous 'sundara bAhu stavam' in celebration of this wonderful *archA tirumEni* (divine form)

Temple Legend:

This divya kshEtram has been described in detail in VarAha, Brahmanda and AgnEya purANas. The word azhagar has been used in sanskrit for Maha Vishnu when He incarnated as Sri Rama and Sri Krishna. The Lord in this place is also known as *azhagar* and *kallazhagar*. AnDAL calls this Lord as *kuzhalazhagar*, *vAyazhagar*, *koppUzhil yezhukamala pUvazhagar*. The name Kallazhagar came to be known as Sundararaja in Sanskrit. When the Lord took Trivikrama avatara, he measured the physical universe with one foot, and with the other foot, measured the Satyaloka, where Brahma, the creator/manifestor of the physical worlds, resides. Brahma, to celebrate the glory of sri Trivikrama's wonderful lila, performed pAda puja for the Lord's feet. The water that splattered from the Lord's golden anklet, runs as the river *silambARu* near this stalam in bhUIOka and only this water is used for the Lord's daily worship. This river is also known as *iShTa siddhi*. It is also known as *puNya sruti* since the water can wipe out the sins stemming from association with this samsAra. It is also known as *bhava hAri* as it completely breaks the cycle of birth and death.

The Azhagar hill resembles the shape of a cow, and hence the name Vrishabhadri (vrUshabha is an ox in Sanskrit). The temple is surrounded by two forts, the outer one being Azhagapuri and the inner one Hiranyapuri. The southern gateway to the fort, the Hiranyankottai vaasal is the main entrance here. The Thirumalai Nayakar mantapam is a grand structure while the Anna Vahana Mantapam has sculptures describing scenes from the Puranas. The Kalyana mantapam has life sized images of Narasimhar, Krishna, Garuda, Manmathan, Rathi, Trivikrama and Lakshmi Varaha. The flagstaff here is gold plated. The

Aryan mantapam houses, Yalis with non removable stone balls in their mouths as in Thiru Anantapuram.

Salient Aspects

VimAnam (name of the tower above the presiding sanctum): *sOma chanda*

Tirtham (the name of the holy tank whose water is used for various purposes in the temple): *nUpura ganga* also known as *silambARu*

This temple bears close resemblance to the Sri Rangam temple. The main entrance for both temples are termed as 'Aryan vAsal'. In both the temples, the *prasAdams* (food offered to lord) and lighting (lamps lit as offering) are done with special ghee. The forts of Sri Rangam temple have been sung by Thirumangai Azhvar while those of TirumAl irum solai have been sung by PeriyAzhvar. Sri Ranganatha graced Sri Ramanuja while Sundararajan graced Sri Kurathazhvan. Both the Lords are unmatched in beauty. Sri Ranganatha exhibits his beauty in the reclining pose while Sundararajan is in the standing and sitting postures. PeriyAzhvar and Andal sang about this lord and Andal married this Lord. It is a belief that Sri Ranganatha guised himself as azhagar and married Andal. This is the only place where Andal gives darshan in the sitting posture.

Divine Outpourings on the Lord:

PeriyAzhvar, NammAzhvar, Thirumangai Azhvar, PEy Azhvar, BhUthath Azhvar and Andal have done *mangaLa AshAsanams* (salutary prayers) for this Lord, contributing 123 hymns/pAsurams in total. This divine place has been mentioned in sangam literature, pari pADal, and thiruppugazh. Kanda purANa eulogizes this as "*mukthi tharu pErzhugu thirumalai*". (that place of immense beauty, which also liberates) Koil ozhugu also talks about this sthalam.

Great Teachers and Saints:

Swami Manavala MamunikaL graced the Sri Ramanuja pITam here. Sri Kurathazhvan stayed here for some time and also composed the wonderful grantham called SundarabAhu-stavam. There are also maTams like kulasheEkharar, thirunAdudaiyan and vAnAdhirAyan. The doors of the temple are accessible over 18 famous steps in this temple, and are considered to be a manifestation of *karuppaNna* swami, who is considered to be the guardian deity here. Songs of the Tamil

Siddhar (Bhoga Siddhar) describe the azhagar hill and refer to the 18 step *karuppaNna* swami. The thirumEni/murthi (Form), made of brass, of Kulasekara Azhvar and Andal are a feast to the eyes and are eulogized as beauty that is indescribable.

The important shrines at thirumAlirum-sOlai are:

- (i) Yoga Narasimhar
- (ii) Valampuri vinayakar
- (iii) Saraswati
- (iv) Karuppanna swami
- (v) Rakkayee amman

Other Important Facts:

- (i) Although there are other deities housed in this temple, the Jain and the Baudda religion (Buddhism) have gracefully accepted that only Azhagar is the main God and this has been mentioned by Thirumangai Azhvar in his hymns/pAsurams.
- (ii) When the Muslims attacked Sri Rangam temple, the utsava murthi of Sri Ranganatha was verily protected secured here, in the well known as Azhagiya Manavalan (which is the name for utsavar at Sri Rangam).
- (iii) The Chittirai festival is conducted on a grand scale here. On the fourth day, Azhagar is taken to Madurai, where he resides on the banks of the Vaigai river for five days and then returns. Chittirai is the month of great festivities in Madurai, during which time the grand Chittirai Thiruvizha (Festival) of Madurai happens, attracting thousands of visitors. The festival images (gold) here are of great beauty. BhramOtsavam is celebrated in the month of AaDi (June 15- July 15), Vasantotsavam in Vaikasi (May 15 - June 14). Thirukkalyanam (celestial wedding) is celebrated in the month of Panguni, when Sri Devi, Bhu Devi, Kalyana-sundaravalli and Andal are seen with sundara rAjapperumAL. On Dwadasi in the shukla paksha (waxing moon period) half of Aippasi, the festival image of Azhagar is given a ritual bath in *nUpura ganga*.
- (iv) The *karuppaNna* swami, who succumbed to the Lord's beauty, standing at the eighteenth step of this temple, protects the Lord and the eighteen steps. Even these days, all the petitions regarding robbery, crime and other municipal issues are submitted before him and it is believed

- (v) that KaruppaNna swami grants unbiased verdict on these!!
In 1757 ACE, Haider Ali plundered the kalyANa maNtapam and ruined the surrounding forts. Later in 1758 ACE, Yusuf Khan defeated Hyder Ali and returned all the lost wealth. Around 1801 ACE, this temple came under the custody of English collector who took charge of temple's administration.

Location: Azhagar Koil, 21 km north of Madurai, is placed atop a picturesque wooded hill called Azhagar malai/hill and has many beautiful sculptures of Vishnu / Sriman Narayana. Madurai is a major city, whose Airport is connected with Chennai, Bangalore and Tiruchirapalli. It is also a major train junction connected with important cities of Tamilnadu and is also well connected by road.



Sundarrajar, kallazhagar temple

GADYA-TRAYAM OF SWAMI RAMANUJA

Dr. V V Ramanujam, M. A., M. Sc., Ph. D., Editor, YatirAja pAduka

(With the maNipravALa commentary by vyAkhyAna chakravathi swami periyAcchAn piLLai. Serialized with permission from the original publisher, Sri Parampara Sabha, Bangalore)

(Editor's note: It is the uninstigated grace of our lord and connection to swami Ramanuja that has given us this wonderful opportunity to adapt and serialize this seminal work in Sri VaishNavam. Swami emperumAnAr's gadya-trayam is both fundamental to the sampradAyam, and an essential aspect of Ramanuja Darshanam, very necessary for everyone to learn about, understand, comprehend. The incomparable commentary of swami periya Acchan piLLai has been very aptly trans-literated by Dr. V V Ramanujam, to whom we will remain forever in debt for allowing us this joy, the joy of getting close to the wondrous, inspired, divine, prose of our jagadAchArya)

FOREWORD - by Vidya bhUshaNa A N Srinivasa Iyengar swami

In Sri Vaishnava parlance, Gadyatrayam ranks in importance with the other popular 'trayas' like IOkAtraya, kAlatraya, karaNatraya, vEdatraya, agnitraya, dharmatraya (Vaikunta, KshirAbdi and Ravimandala), nAmatraya (NarAyanA, Vishnu, VASudEva), rAmatraya (ParasuRama, BalarAma and SrIrAma), rAmAnujatraya (LakshmaNa, Krishna and Bhagavad RamAnuja), rahasya-traya (MantrarAja, Mantraratna and Charamasloka) and tathvathraya (chith, Achith and Isvara).

The Gadyatrayam is a commentary on the exalted dvayamantra, the 'mantra ratna' which, together with 'stOtra-ratna' (by swami AlavandhAr) and 'purANa-ratna' (VishnupurAna) propound the essence of Sri Vaishnavam. It is ordained that the esoteric meaning of the dvaya-mantra should be learnt through the lineage of the traditional AchArya (*OrAn vazhi*) and should be meditated upon by the prapanna always - dvayam arthAnusandhAnEna saha yAvath sharIrapAtam atraiva SrIrangE sukhamAsva (Lord srI rAnganAtha to swami RamAnuja in Sharanagathi Gadyam). The first part of the mantra speaks of the 'means', namely, surrender (saranAgathi) at the feet of the Lord and the second part of the mantra 'the goal, result', namely, eternal service to the Divine Couple. Thus, the dvaya-mantra propounds the 'prapatti sastra' in its entirety.

The two pillars on which this prapatti sAstra proudly stands are Sri Ramayana and swami nammAzhvAr's Thiruvaimozhi. Sri Ramayana is replete with the idea of SaranAgati from beginning to end and only a few well-known passages are quoted here. SitA pirATTi says to the evil Ravana -

“viditassAhi dharmagnyaha saraNagatha vathsalAh”.
(He, verily knowledgeable and steeped in dharma, is filled with compassion and consideration for those that surrender onto him.)

In the kAkAsura episode (sundarakAnDa), the rAmAyaNa says,

“vadhArahamapi kAkustha krupayA paryapAlayan”
(though deserving to be slain (kAkasura), he was saved by Sri rAma's compassion).

Sri Rama says in the VibhIshana SaranAgati episode “dOshO yadyati tasyasyAt” (Even though the sharaNagatha has wronged)

It is this ‘dOsAbhOgyatva’ (treating faults as something to be enjoyed) that our AzhvArs revel in extolling. The Lord enjoys the short comings of the ‘prapanna’, much like the cow licking the dirty secretions on the body of the just-born calf. Nothing needs to be said about ‘Thiruvaimozhi’ because it propounds ‘dheergha saraNagati’. It is instructive to note, in passing, that the son of *KrimikanTa chOLa* (the fanatic shaivite chOLa king instrumental in persecution of swami Ramanuja and Sri Vaishnavas during his time) is reported to have lamented that his father, foolish to destroy a few Vaishnavas and Vishnu temples, did not realize that Sri Vaishnavam would flourish as long as Sri Ramayana and Thiruvaimozhi exist.

There are multiple references to ‘prapatti’ as a superior means in the Vedas, Upanishads, ithihAsAs and purANAs:

“tasmAdapivadhyam prapannam na pratipayaccanti”
(Taittiriya UttarA 6-5);
“tasmAn nyAsamEsAm tapasAm atiriktamAhuh; nyAsa EvAtirEyavat”
(Taittiriya UttarA NarAyana 79-10)
“yO brahmANam.....mumukshurvai, sharanamaham prapadyE”
(SvEtAsvatAra) etc.

The JitantAstOtra, which is an adjunct to RgvEda, is a saranagati stOtra-
“tvamEva Sharanam prApya nistaranti manishinah”

VishnupurAna (1-9-73) says

“tAvadArtih tathA sukham / yAvannayAti saranam tvam asEsAghanAsanam!!”.

The RsIs led by Brahma say in Ramayana (YuddhakAnda 120th sarga)

“saranyam saranamca tvamAhurdivya mahasAyah....”.

The celestial song Bhagavad Gita, a prapatti Sastra, has multiple references to prapatti, such as,

“mAmEkam saranam vraja”. “mAmAvayE prapadyantE”;

Like these, any number of quotations can be quoted from our scriptures in support of prapatti as the ultimate, and a fundamentally superior means to attain *mOksham* (liberation)

The SaraNagati Gadyam is an exposition of all the ideas contained above. Of the “*nava nidhis*” (nine gems), the nine gem-like compositions bequeathed to us by swami Ramanuja, the “Gadyatrayam” forms the 6th, 7th, and 8th compositions, his last composition being the ‘Nityagranta’.

It is indeed unfortunate that some misguided, uninformed, scholars have stated that this Gadyatrayam was not composed by swami Ramanuja at all. There is reference to ‘saraNagati’ in all the compositions of swami Ramanuja. In his first composition, “VedArtha sangraha’ itself, he states,

“daivi hyEsa gunamayi.....mAmEva yE prapadyantE ...!!”
iti tasyaitasyAtmanah karmakrtvicitra gunamaya prakrti samsargarupAt
samsAranmOksah bhagavat prapattim antarEna nOpapadyatE
ityuktambhavati nanyah panthA vidyatEyanAya’

In his Vedanta dIpa, starting with ‘SriyahkAntOmE’, he has prayed for service stating
‘manasat pAdAbjE paricaranAsaktam bhavatu mE”.

Sri BhAsya, swami Ramanuja's magnum opus itself strongly defends ‘pAncarAtra’ which is a SaranAgati shAstra. Ramanuja's ‘Gita bhAsya’ closely follows ‘GitArta sangraha’ of Alavandar, the author of AgamapramAnyam, etc. and pays obeisance to him at the start of the work. It is also stated in ‘Periya Thirumudi Adalvu’ that Kurathazhvan had written a commentary on Gadyatrayam though, unfortunately, this

work is lost to us now. Thus, there can be no doubt whatsoever that these Gadyas are the works of swami Ramanuja.

Who else but swami Ramanuja could put such lofty ideas in such sweet poetic prose! Only, unlike the earlier five compositions which are 'vAdagrantaS', to convince the outside world through only authorities acceptable to them (vedic, upanishadic proofs), the Gadya-trayam and "Nityagrantha" are for the practical guidance for all of man kind, every one unwilling to turn away from the magnificent, yet simple idea of surrender at the lotus feet of Sriman Narayana.

The 'bramhOtsavam' at Sri Rangam takes place in the Tamil month of Panguni (Typically March 15 - April 14 on the Gregorian calendar). On the last date (under asterism Uttiram), Lord Azhakiya maNavALan (the utsavamUrti of srI RanganAtha) is seated on the same throne, pedestal, as the goddess RanganAyaki (Utsavar) in the kalyAna mantapam of the goddess. This is a very rare sight occurring only once in a year. On one such occasion, swami Ramanuja, out of overwhelming compassion for the humanity en-shackled by this miasma of samsAra, poured out his heart to The Divine Couple. The outcome is this nectar "SaranAgati Gadya", *delivered for the sake of our deliverance*. This is in the form of a conversation between swami Ramanuja and The Divine Couple. The shorter 'srI-ranga-gadyam" is an abridged version of SaraNagati gadyam, a personal exposition. The ultimate 'goal', reward, that purushArta for every prapanna, of eternal service in "Sri Vaikunta is contained in srI Vaikunta Gadyam".

It is indeed a thrilling event, something out of this world, an opportunity afforded to the fortunate few, to watch hundreds of ardent Sri Vaishnava bhAgavathas recite these sacred Gadyas around midnight, in unison at srI Rangam temple even today on Panguni Uttiram day, an event commemorating the magnificent, compassionate, uplifting vision of swami Ramanuja for all of humanity.

The PancarAtra declares,

"idam saranamajNAnAm idamEva VijAnatAm idam titirksatAmpAram idam anantyamiccataAm !! "

(The ignorant, the scholars, the great sages, the inimitable Azhvans and all, are eligible for 'prapatti'. Even so, the result thereof is universal)

The composer of 'prapanna pArijAttam' says,
"bhakti prapatti yadi duskareva rAmAnujAryam bhajetEti avAdIt".

(If one is too weak to perform bhakti or even prapatti, then meditate upon the glory of swami Ramanuja)

Accordingly, for those who are too weak to do 'prapatti', they can attain moksha by resorting to the feet of Acharya Ramanuja, the krupaMAttra PrasannaAchArya (One whose munificent vision is accessible all those that desire it), by reciting the Gadya-trayam everyday.

I commend the author Dr. V.V.Ramanujam and the publishers SriParampara Sabha, who have given form to the very laudable intention of popularizing such a great work.

May the grace of our jagadAchArya swami Ramanuja together with blessings of Sriman Narayana spread everywhere.

MORAL STORY

Mukundan Vangipuram Pattangi

LORD'S UNCONDITIONAL GRACE: HOW DO WE RECEIVE IT?

The Story of 3 farmers: Who does the work and who gets the Credit?

Farmer1 plants the seeds, waters the crops and after a few months gets his crops. Once harvested He claims, "Ah, as a result of MY hard work I could get these crops." He takes full credit to himself, as he did the work and got the crops.

Pause and answer: What do you think? Who gets the Credit?

Farmer2, a devout farmer who is blessed by the LORD with some Vedic knowledge does the same work as Farmer1. But realizes the crops need water, air and earth which the LORD has provided. He realizes that even the seeds have been provided by the Lord. So, he attributes the Crops to the Lord and the hard work that he put in to himself.

Now, what do you think you would say? Who gets the Credit?
Farmer2 gives the Lord 50% credit, and takes 50 % for his hard work.

Farmer3, a Ramanuja devotee, one who is naturally blessed by the Lord to be in love with the Lord (essence of Vedic Science) does the same work as Farmer1. He also realizes as the Farmer2 that the seeds, water, air and earth for the Crops, has been provided by the Lord. But he goes a

step further. He realizes that even the breath he takes, the water he drinks, food he eats and land that he walks on, the birth he took here and even the very Intellect that forms the basis for all his actions, is also by the Lord's grace.

Now, who gets the Credit?

So to farmer3 every thing is because of Lords unconditional Grace. As we know the lord is not discriminating in allowing us to access water, air, sun, birth, etc. No matter how crazy and unbelieving we are, the air, water, sun, land etc are not partial to us based on our faith. With this information and realization, we will always attribute any good that we do to HIS grace.

In the same way, any soul that has received salvation (Moksha), will NEVER ever say, "I got Moksha because I did this and that," it will say, it is all Because of HIS Unconditional grace.

Most of us believe as Farmer1 that "this is my house, my family, my money, my place, my pride etc." All HE wants from us is to get to Step 3, and let the life be on autopilot, let him drive for us. All we have to do then is sit back and follow his guidance. And act and do our duties as HE guides us to do.

Question: Why does HE not put us in Step3 Himself?

Anything forced is incomplete, especially in matters of LOVE. This is eternal Love of GOD which is our true nature. When you do something out of pure Love, you never ask for anything in return. Doing service out of pure love, not asking anything in return is called kainkaryam (service). This is why we always offer all our services to HIM as kainkaryam.

Moreover when we ask for something, it is usually a temporary thing, which may last a few moments to a few months, at the most a few decades. When he gives us on his own, it is always permanent, everlasting and towards fulfilling our purpose of life.

(Ask your family elder for this purpose of life, which is common to all beings; engage a healthy discussion with your elders and learn.)

All we have to do is to NOT get away from HIM, not block his grace with our ego, that is all. He is everywhere, all the time knocking on our doors everywhere, we just need to open up and allow HIM into our hearts.

WEBSITE IN FOCUS

In this issue the website reviewed is www.tirumala.org. This web page, is dedicated to Lord Venkateshwara and the divine place Tirumala. It is said that

"vEnkatAdri samam stAnam brahmAndE nAsti kinchana,
vEnkatEsa samO dEvO na bhUto na bhavishyati."

Meaning, There is no place in the whole universe that is equivalent to the hill of Venkatadri. There never has been any deity equivalent to Lord Venkateshwara nor will there ever be.

This site is maintained by Tata Consultancy Services, India. It contains all information that is necessary for a person who wants to visit Thirupati. It talks about the different schemes of Darshan available and there is also a link which talks about the various sevas (daily, weekly and periodical ones). The Accommodation link gives various options of where to stay in Tirumala. There is the facility of booking for accommodation and seva online. The e-accomodation facility is provided by Tirupati temple trust TTD.

The highlights of this site are two links. One is the Main Temple link which talks about the temple history, associated legends plus a good summary of the various festivals held in the temple along with their schedules. The other link is the Photo Gallery hosting pictures of the Lord in different alankaras during the various festivals.

The other notable links hosted by the site are – a music link containing songs that are played in Tirumala (playable from the site) and latest news from Tirumala.

On the whole Tirumala.org has useful information for a person wanting to understand the facts about this great divine place and one who wants to plan a visit to the same.

ANSWERS TO LAST ISSUE'S QUIZ

Mukundan Pattangi

(1).a,b,c,d. (2) b (3) b (4) a,b,c,d (5) b (6) d (7) b, c (8) a, b

CALENDAR - FIRST QUARTER 2004

Jan 2004

Date	Lunar Calendar	Star	Event
01/03/04	Margazhi 19	Bharani	Vaikunta Ekadasi
01/07/04	Margazhi 23	Thiruvadhirai	
01/15/04	Thai 1	Chithirai	Shankaranti, Uttarayanam
01/17/04	Thai 3	Vishakam	
01/18/04	Thai 4	Anusham	Sarva Ekadasi
01/21/04	Thai 7	Pooradam	Vanamamalai Oru Kottai Ennai Kappu Utsavam
01/24/04	Thai 10	Avittam	Sottai Nambi, Nalooran
01/27/04	Thai 13	Uthirattadhi	Srirangam Thai Thirunal
01/28/04	Thai 14	Revathi	Rathasapthami
01/30/04	Thai 16	Bharani	Srirangam Garuda Seva

Feb 2004

Date	Lunar Calendar	Star	Event
02/01/04	Thai 18	Rohini	Ekadasi
02/03/04	Thai 20	Thiruvadhirai	
02/04/04	Thai 21	Punarpoosam	Embar, Srirangam Ther
02/07/04	Thai 24	Magam	Thirumazhisai Azhvar
02/10/04	Thai 27	Hastham	Kooratthazhvan
02/13/04	Masi 1	Vishakam	
02/16/04	Masi 4	Moolam	Sarva Ekadasi
02/17/04	Masi 5	Pooradam	Manavala Mamunigal Thiruvadhyayanam
02/26/04	Masi 14	Bharani	Srirangam Garuda Seva
02/29/04	Masi 17	Mrugasirsham	Thirukkacchi Nambigal

Mar 2004

Date	Lunar Calendar	Star	Event
03/01/04	Masi 18	Thiruvadhirai	
03/02/04	Masi 19	Punarpoosam	Kulasekhara Azhvar
03/06/04	Masi 23	Magam	Masi Magam
03/12/04	Masi 29	Vishakam	
03/14/04	Panguni 1	Moolam	
03/17/04	Panguni 4	Thiruvonam	Sarva Ekadasi
03/21/04	Panguni 8	Uthirattadhi	Telugu New Year
03/22/04	Panguni 9	Revathi	Sri Ranganathar
03/27/04	Panguni 14	Rohini	Srirangam Brahmotsavam starts
03/29/04	Panguni 16	Thiruvadhirai	
03/30/04	Panguni 17	Punarpoosam	Srirangam Garuda Seva

NOTE

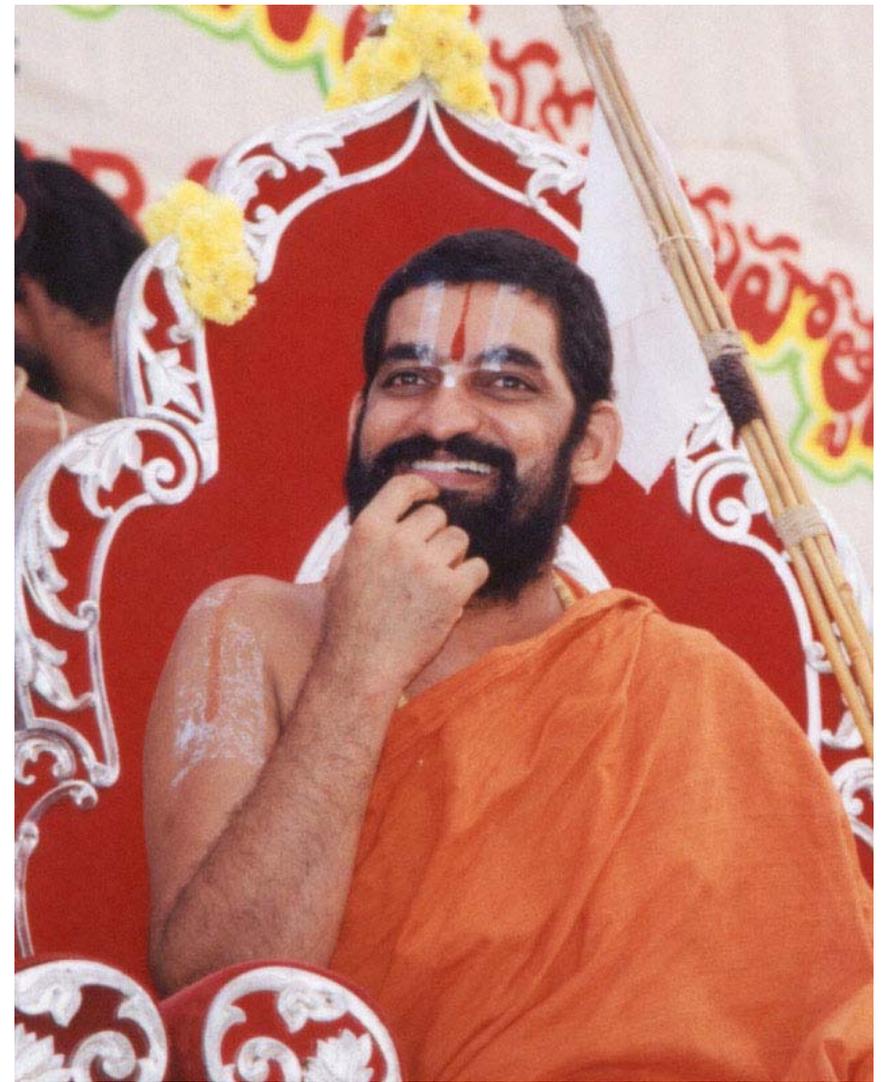
The festivals listed are based on the calendar that is followed in Thiruvallikkeni (Triplicane, Tamil Nadu). Festivals are shown based on the time in India, and as a result, may not necessarily represent the date the festival falls in the US and other countries. Please contact your Acharya or a temple priest to determine the exact date and time of a specific festival.



Swami Kurathazhvan, Kooram (courtesy divyadesamonline.com)



Swami Ramanuja, SrI perumbudUr



*HH Sri Sri Sri Tridandi Chinna Srimannarayana
Ramanuja Jeeyar Swamiji*

www.chinnajeeyar.org

“Truth doesn’t wait until we realize. So realize it soon, accept it as it is and use your knowledge for the good of the society. Break the shackles of self imposed thoughts and think freely, tuning yourself to the highest standards laid down by our Sastras and the path shown by swami Ramanuja.”



Live discourses on the Tele-bridge

Wednesdays 9:30pm CST: Bhagavad Gita - English
HH. Tridandi Srimannarayana Chinna Ramanuja Jeeyar Svami

1st Sunday and 3rd Sunday 7:45pm CST:
Sri Vachana Bhooshanam - Tamil
HH Vanamamalai Ramanuja Jeeyar Svami

1st & 3rd Sunday 11AM CST: Srimad Bhagavatham - Telugu
Sri U.Ve. Satuluri Gopala Krishnamacharyulu

2nd Saturday 10AM CST: SharaNagathi Gadyam - Tamil
Sri U.Ve. M.A Venkatakrisnan Svami

3rd Saturday: 9AM CST: AthimAnusha Sthavam- Tamil
Sri U.Ve Elayavilli S Bhoovarahan Svami

Tuesdays: 10 PM CST:
Sri Krishnamachari Swami, Thiruvaimozhi Santhai

Latest updates : www.vedics.net
For more details email: ramanuja@yahoogroups.com



FALL IN LOVE WITH GOD

Pray with sincerity humility and gratitude for atleast 15 minutes a day.

RESTRICT FOOD CONSUMPTION
Eat anything only after offering it to God.

MEDITATION
Meditate on the beauty of God, atleast thrice a day,
atleast a minimum of 3 minutes each time. Chant Sri Vishnu
Sahasranamam (the 1000 Holy Names of Lord Vishnu) once a day.

RESPECT FOR ALL THAT IS HIS
Strive to lead a life in which you will never hurt
a fellow living being for any reason.

MONEY
Earn to live, educate, support and serve and not for
the sake of pursuing materialistic desires.

CHARITY
Donate however little it may be to noble causes.
Feeding the needy is the highest form of charity.

CONTENTMENT
Be happy and content that you are His. Thank your preceptors at least
once a day for blessing you with this awareness.

ABSOLUTE FAITH
Place complete trust in the supreme LORD. Do not go against His way.

SELF - CONTROL
Strive to live a life free from selfish desire and anger.

श्रीमते रामानुजाय नमः

Always adorn a peaceful smile; it will work on others and on you too