



Aachaarya vruksham

(E magazine of Srirangam Srimath Andavan Asramam, Covai)



**Special Supplement on
Swamy Ramanuja**

2026



ஸ்ரீ ராமானுஜர் ஸ்ரீ பெரும்புதூர்

Sriperumbudur is a profoundly sacred Vaishnava pilgrimage site in Tamil Nadu, primarily known as the birthplace (1017 CE) of the great saint and philosopher Sri Ramanujacharya. It hosts the ancient Adi Kesava Perumal Temple, which serves as a vital center for Vishishtadvaita philosophy, Vaishnava bhakti traditions, and houses a shrine dedicated to Ramanuja.



Srirangam:: Headquarters of Sri Vaishnavism: Ramanuja spent over 80 years of his life at Srirangam, making it the central hub for spreading Vishishtadvaita Vedanta.

- ❖ **Systematization of Worship: Ramanuja meticulously organized the temple rituals (Koil Olugu) based on the Pancharatra Agama, ensuring strict and orderly worship of Lord Ranganatha, which is followed to this day.**
- ❖ **Codification of Scripture & Tradition: He compiled major works in Srirangam, including the Sri Bhashyam (commentary on Brahma Sutras), and reinforced the importance of the Nalayira Divya Prabandham (Tamil hymns of the Alvars) in the temple's daily worship (Arayar Sevai).**

- ❖ **"Thanana Thirumeni" (Preserved Body):** Srirangam is uniquely honored by having the mummified body of Ramanuja (1017–1137 AD) preserved in a sitting posture in a shrine within the temple compound. This Thaanana Thirumeni (self-same body) has been preserved for over 878 years using natural herbs like sandalwood and saffron.
- ❖ **Inclusivity & Social Reform:** Ramanuja allowed non-Brahmins (specifically weavers, known as Sengunthar Kaikola Mudaliyar) to take part in temple duties and worship, broadening the inclusivity of the bhakti movement.
- ❖ **The "Nammudaiyavar" Title:** The temple deity, Ranganatha, is said to have called Ramanuja "Nammudaiyavar" (He is ours), affirming the intense, inseparable bond between the acharya and the Deity.
- ❖ **Ramanuja spent his final days at Srirangam, listening to the Divya Prabandam and looking at the Padukas (sandals) of his preceptor, Yamunacharya, before leaving this world.**
- ❖ **The "Thanaana Thirumeni":** His Preserved Body. The most unique spiritual aspect is the Ramanujar Sannidhi (shrine) located in the temple's fifth enclosure.
- ❖ **Physical Presence:** It is widely believed that the idol in this shrine is the actual mortal remains of Ramanuja, preserved in a seated "Upadesa Mudra" (teaching posture) for over 850 years.
- ❖ **Natural Preservation:** To protect the body, priests apply a paste of sandalwood and saffron twice a year, which gives the form an ochre tint. Unlike common idols, it is never subjected to ceremonial bathing (Thirumanjanam) with water.
- ❖ **Eternal Guidance:** Devotees view this "Thanaana Thirumeni" (self-same body) as proof that he never truly left his followers and continues to guide them through his presence.



ஸ்ரீ ராமானுஜர் திருவஹிந்திரபுரம்

Thiruvaheendrapuram, near Cuddalore, is a significant Sri Vaishnava site in Tamil Nadu featuring the Devanatha Swamy Temple, which is closely associated with the philosophy of Saint Ramanuja. The temple is known as a Divya Desam and has deep connections with Acharyas like Vedanta Desika, reflecting the region's rich Vaishnava heritage. Ramanuja lived during a period where Vaishnava traditions were thriving in Tamil Nadu. Thiruvaheendrapuram is considered a vital pilgrimage site for studying his, and subsequent acharyas', contributions to Vishishtadvaita philosophy.



ஸ் ராமானுஜர் திருநாராயணபுரம்

Thirunarayanapuram, famously known as Melkote in Karnataka, is deeply connected to the 12th-century philosopher-saint Ramanujacharya, who resided there for over 12 years. Ramanuja established the Cheluvanarayana Swamy Temple, recovered the idol of Lord Narayana, and pioneered social reforms by opening temple doors to all, calling marginalized communities "Thirukulattar" (descendants of Lakshmi).



ஸ்ரீ ராமானுஜர் திருமலை

Sri Ramanujacharya (11th–12th century) played a pivotal role in organizing the rituals, administration, and tradition of the Thirumala Venkateswara Temple. He established that the presiding deity is Lord Vishnu, established the Vaikhanasa Agama tradition, and introduced structured worship, significantly shaping modern-day practices of the temple. In the 11th century, Ramanuja settled a dispute regarding the deity's identity by placing a Conch (Sankha) and Discus (Chakra) in the sanctum, which were found in the Lord's hands the next morning, confirming His form as Vishnu.



ஸ்ரீ ராமானுஜர் ஸ்ரீ காஞ்சிபுரம்

The connection between Kanchipuram (Kanchi) and Sri Ramanujacharya is foundational to the Sri Vaishnava tradition. Kanchipuram served as the vital center where Ramanuja received his early education, underwent his most critical spiritual trials, and eventually embraced the path of renunciation. A deeply devoted non-Brahmin saint of the Varadharaja Perumal Temple. Despite Kanchipurna's humble social status, Ramanuja held him in such high regard that he sought to be his disciple. It was through Kanchipurna that Lord Varadaraja is said to have communicated "Six Words" (divine instructions) to Ramanuja, which guided his future mission.

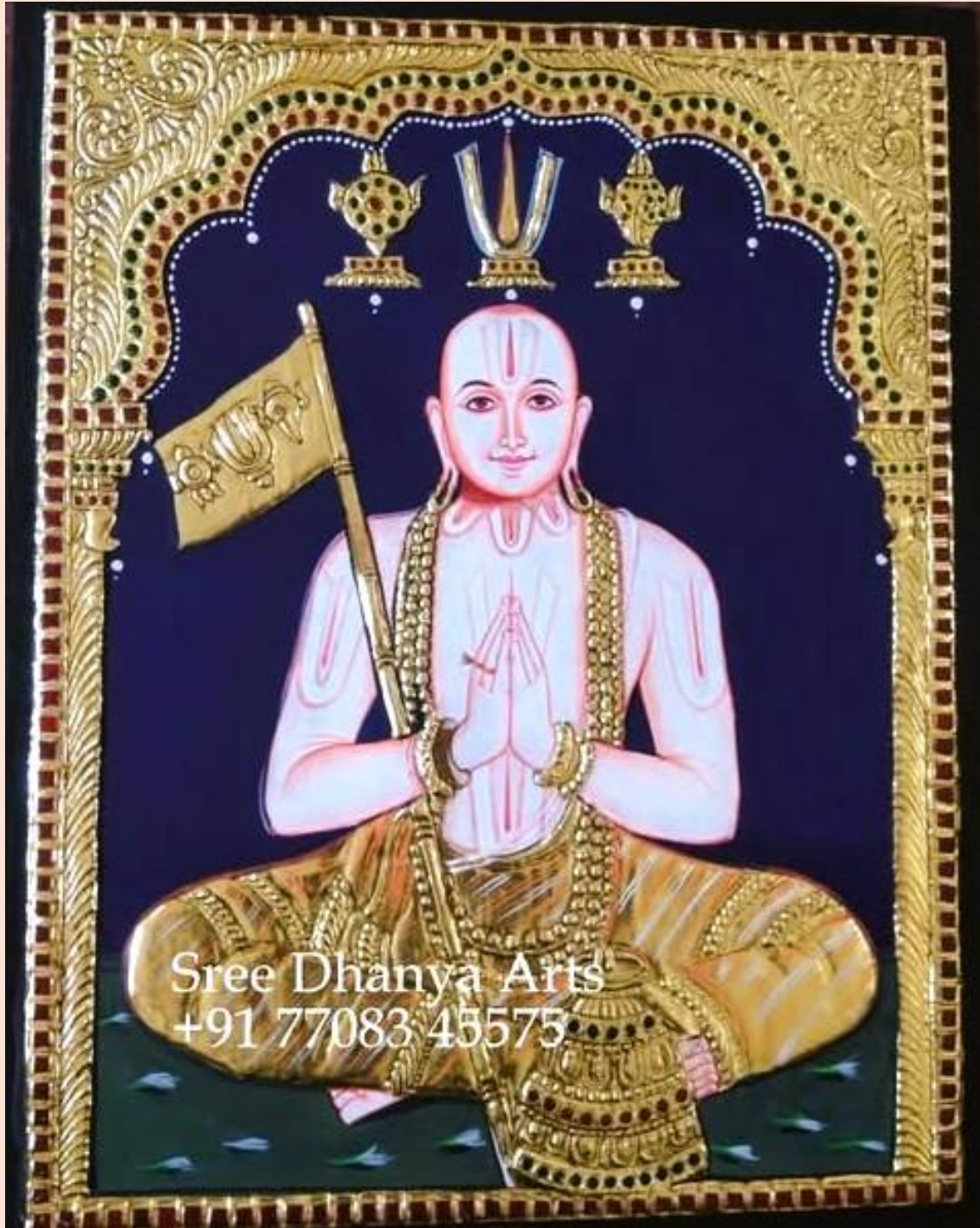




Ramanujar Keezhayur

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Ranganatha Perumal Koil (near Nagapattinam)





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Ramanujar at Andavan Asramam, Srirangam



With HH's Blessings



Aachaarya Vruksham

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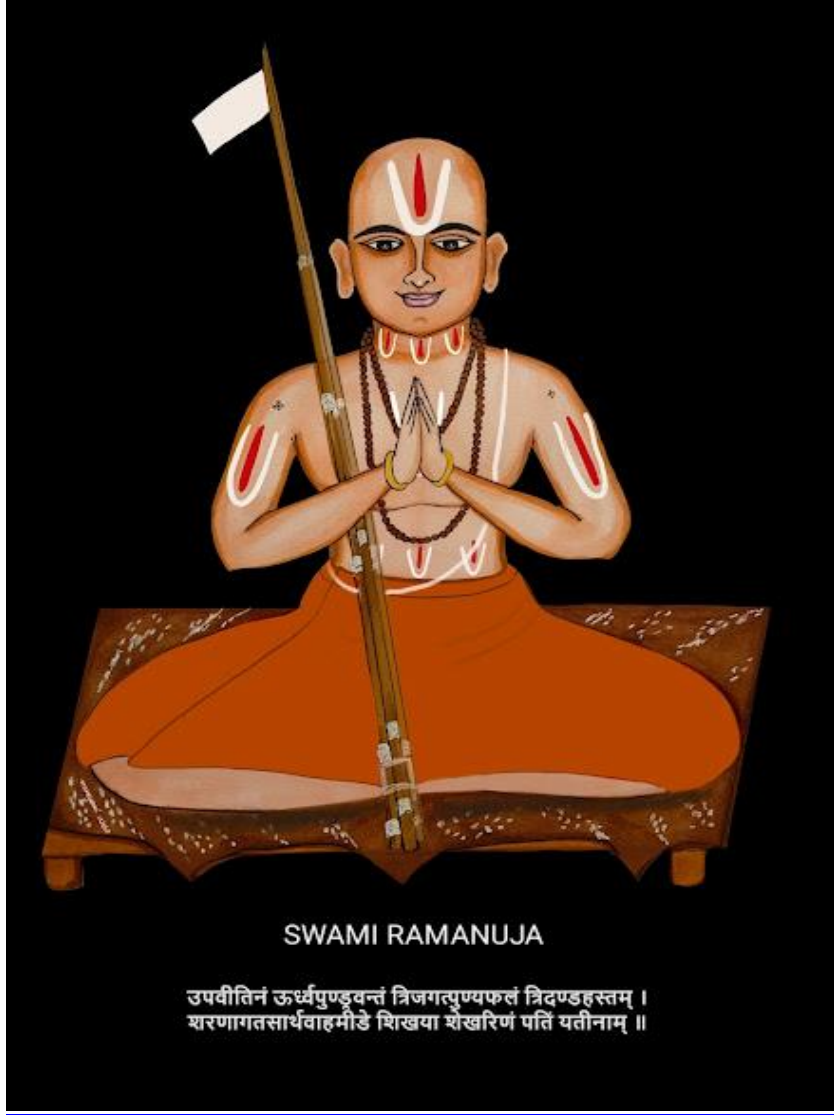
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Our contributors to this special issue



SWAMI RAMANUJA

Smt. Malathi Balaji



TANIYANS

(By Shree koorattAzhvAn)

यो नित्यमच्युत पदाम्बुजयुग्मरुक्म व्यामोहतस्तदितराणि तृणायमेने /

अस्मद्गुरोर् भगवतोस्य दयैक सिन्धोः रामानुजस्य चरणौ शरणम् प्रपद्ये ॥

yO nityamachyuta padAmbujayugmarukma vyAmohatastaditarANi tRuNAyamEnE |

asmadgurOr bhagavatOsya dayaika sindhO: rAmAnujasya charaNau sharaNam
prapadyE ||

I take refuge under the feet of swAmi rAmAnuja who is always obsessed with golden, twin lotus feet of Lord achyuta and shuns everything else as a blade of grass, who is our Guru complete in all auspicious qualities, and who is the ocean of mercy.

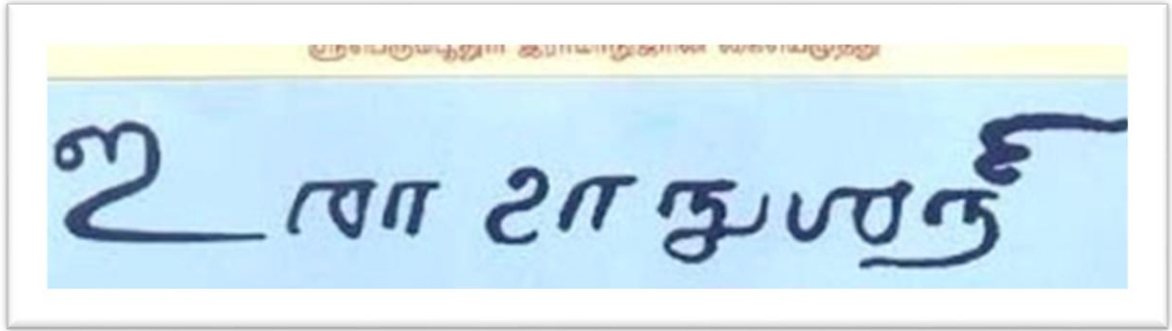
वन्दे वेदान्त कर्पूर चामीकर करण्डकम्

रामानुजार्यमार्याणां चूडामणिं अहर्निशम् ॥

vandE vEdAnta karpUra chAmlkara karanDakam
rAmAnujAryamAryANAm chUdAmaNim aharnisham

Day and night, I prostrate the venerable rAmAnuja, the crest jewel of the noble/Aryas, and the golden casket containing the camphor called vEdAntas. (Arya means one who is focused only on the good and shuns all other things.)

SWAMI RAMANUJA'S SIGNAURE IN GRANTHA LIPI



RAMANUJA'S BIRTH AND CLOSE RELATIVES

चैत्रार्द्रासम्भवं विष्णोः दर्शनस्थापनोत्सुकम् ।

तुण्डीरमण्डले शेषमूर्तिं रामानुजं भजे॥

chaitrArdrAsambhavaM viShNO: darshanasthApanOtsukam |
tuNDeeramaNDalE shEShamoortiM rAmAnujaM bhajE||

I worship Ramanuja, who was born in Ardra Nakshatra in the month of Chaitra, who was eager to establish the VaishNava SiddAnta, and who is an incarnation of Adi Shesha in the toNDaimaNDalam region."

SwAmi rAmAnuja was born in ShreeperumbUdUr in 1017 A.D in PingaLa Samvatsaram, Chittirai mAsam, on Shukla Paksha Panchami tithi, guruvAram, on tiruvAdirai (ArdrA) nakshatram to parents Asuri Keshava sOMayAji deekshitar and KAntimati ammAL. ShreesailEshapUrna alias Periya tirumalai nambi (kAntimati's brother) who was doing kainkaryam in tirumala, was his uncle. GOvinda bhaTTar

alias embAr (kAntimati's sister's son) was his cousin brother. dAsarathi alias MudaliyANDAn was rAmAnuja's younger sister BhoomA's son.

AVATAARA VISHESHAM OF RAMANUJA

1. SwAmi rAmAnuja is revered as the incarnation of the serpent AdisEshan. (sEshAvatAram)

अनन्तः प्रथमं रूपं लक्ष्मणश्च ततः परः ।

भलभद्रं त्रितीयस्तु कलौ कश्चित् भविष्यति ॥

ananta: prathamaM roopaM lakShmaNashcha tata: para: |

bhalabhadraM triteeyastu kalou kashchit bhavishyati ||

This old poem reads: AdisEshan (ananta) was the first form in kRuta yuga in which he served Lord VishNu. LakshmaNa is AdisEshan's next incarnation in trEtA yuga in which he served Lord rAma. BalarAma is the third incarnation in dvApara yuga in which he served krishNa. rAmAnuja (kashchit) will take incarnation in kali yuga to redeem the whole world. - (yAdavAchala mAhaAtmyam).

*Another proof that rAmAnuja was the incarnation of AdisEshan is the real-life incident that took place in toNDanoor, melukOTE. Once, 12000 Jain monks advanced towards rAmAnuja and demanded that rAmAnuja debate with them on religion and philosophy. rAmAnuja asked a curtain to be dropped between him and the monks. He spontaneously answered every question posed by them. When one of them peeped into the curtain, he saw that AdisEshan with a thousand heads was answering their questions.

2. SwAmi rAmAnuja is also the incarnation of Krishna

In his work 'Ramanujarya Divya Charitai', Shree PiLLai LokAchArya narrates that the couple Sri Asuri kEshava sOmayAji and kAntimati ammAL from Sriperumbudoor worshipped Sri PARthasArathy temple in tiruvallikEni, Madras, and performed putrakAmEShTi yAgam on the advice of tirukachchi nambi. Lord PARthasArathi (krishNa) appeared in their dream and blessed them that He would Himself be born as their son in order to explain the import of His teachings of the Bhagavat GeetA. Hence rAmAnuja is also considered Lord krishNa incarnate.

THE NAME RAMANUJA

1. RAMANUJA is considered as the incarnation of LakshmaNa since Lakshmana was an incarnation of AdisEshan. LakshmaNa is also called rAmAnuja = rAma + anuja = "anuja" younger brother of rAma), hence the name.

2. Lord krishNa was called "rAmAnuja" meaning younger brother of balarAma. Hence rAmAnuja is also considered to be the incarnation of Krishna. Even tiruvarangattu amudanAr, his ardent shishya, says in verse 33 of his prabandham 'rAmAnuja nooRRandAdi" that rAmAnuja is verily the incarnation of krishNa with all His five weapons.

3. NammAzhvAr was considered as Lord rAma. Hence yatirAja who was devoted to nammAzhvAr is like his younger brother (anuja), and so, referred as rAmAnuja.

4. "rAmA" in sanskrit also means goddess or Lakshmi. Lakshmi dEvi is the mediatrix between the jeevAtmA and paramAtmA. She recommends to her husband VishNu to grant mOksha to mankind. Since rAmAnuja also supports the jeevAtmAs and prays to bhagavAn to liberate us, he is like Lakshmi's younger brother. Hence the name rAmAnuja.

RAMANUJA'S PANCHACHARYAS

Raamaanuja's first Guru was Shree yAdavaprakAsha, an advaiti philosopher. After few years of tutelage under him, rAmAnuja was unable to reconcile with the faulty interpretations of his guru. Hence, he decided to approach vaishNava AchArya ALavandAr's five disciples for clarifications. There were five main vaishNava AchAryas for rAmAnuja - Periya Nambi (samAshrayaNam, 4000 divya prabandhams), tirukOShTiyoor Nambi (ashTAKsharam), tirumalai nambi (rAmAyaNam), tirumAlai ANDAn (bhagavat vishayam), tirukachchi nambi (cleared the six doubts of rAmAnuja with six answers uttered by Lord PeraruLAlAn of kAncheepuram). ALavandAr was his mAnasika AchArya and prAchArya too.

RAMANUJA'S TWO MAIN DISCIPLES

1. MudaliyANDAN alias dAsharathi was rAmAnuja's nephew. He shared a very close relationship with rAmAnuja. He is considered as rAmAnuja's tridANDam, the triple staff held by sanyAsis. He is also revered as "rAmAnuja pAduka" or "yatirAja pAduka" because he is considered as the sacred mount that bears the footwear of rAmAnuja. He is also hailed as "rAmAnujan ponnaDi" - rAmAnuja's golden feet. As he ruled the temple staff like Senai Mudaliyaar (Vishvaksena), he was given the name MudaliyANDAN.

2. KoorattAzhvAn alias ShreevatsAngam hailed from a zamindAr family. He gave up his riches to serve rAmAnuja. He was like rAmAnuja's pavitram (yagyOpaveetam which is also called pavitram). He was also called as "koorEsha".

Both ANDAN AND AZHVAN, as fondly called by rAmAnuja, assisted rAmAnuja in the administration of shreerangam temple. They always flanked rAmAnuja where ever He went and were the two pillars of strength for him.





RAMANUJA'S NAMES: SwAmi rAmAnuja was conferred with many special titles during his illustrious life. They are :

1. iLaiyAzhvAr / iLaya perumAL/lakshmaNa - The name was given on birth by Periya tirumalai Nambi (rAmAnuja's uncle).

2. rAmAnuja – Periya Nambi gave the name during rAmAnuja's pancha-samskAram at MadhurAntakam.

3. EmperumAnAr: This name was conferred by His AchAryan tirukOShTiyoor nambi. RAmAnuja approached AchArya tirukOShTiyoor nambi for ashTAKshara mantrOpadEsam. After making rAmAnuja come to TirukOShTiyoor from shreerangam 18 times, He finally taught him the tirumantrArthams which were supposed to be kept secret and learnt only from a qualified AchArya. But Raamaanuja climbed the third tier of the temple gOpuram, called out to the devotees, and bellowed the meaning of the mantra so everyone could hear. When an angered nambi taunted him saying that he will reach hell for letting the rahasya out, Raamaanuja sought his pardon and said: "If crores of people can benefit after hearing the meanings of the aShTAKshara mantra, I am prepared to go to hell". Moved by rAmAnuja's unconditional compassion for humanity, Nambi embraced him and exclaimed, "ivar emperumAnArO?". Is he my master? TirukOTTiyoor Nambi also declared that the shreevaiShNava tradition would henceforth be known as "rAmAnuja darshaNam".

3. yatirAja - yatirAja means king of yatis or sanyAsi-s – The name was given by kAnchi varadarAja perumAL when rAmAnuja took sannyAsa.

4. uDaiyavar: This name was given by namperumAL on Raamaanuja's arrival at Srirangam. After swAmi had darshan of ranganAtha, namperumAL conferred the name "uDaiyavar" to rAmAnuja and declared that swAmi rAmAnuja will be the owner of the "ubhaya vibhootis" - He will possess leadership of both vibhootis (realms/properties) – nitya vibhooti and leelA vibhooti.

5. bhAshyakAra – The name was given by Goddess Saraswati to accredit rAmAnuja's work called "shree bhAshyam", a commentary on the Brahmasootras.

6. kOvil aNNan / gOdAgraja – nam kOvil aNNan means 'my brother in the temple', gOdA-agraja means – elder brother of gOdA/ANDAL. SwAmi rAmAnuja offered 100 vessels of sweet pongal and 100 vessels of butter to Azhagar perumAL of

tirumAlirunchOlai to fulfil ANDAL'S wish that she expressed in her poem nAchchiyAr tirumozhi 9.6 (NOORU TADA VENNAI). When he came back to Shreevilliputtoor to thank ANDAL, she acknowledged his kainkaryam saying "nam kOvil aNNanO!" – my brother in the temple. This is also the reason why ANDAL is referred as rAmAnuja's younger sister in her vAzhi tirunAmam as "perumbUdUr mAmunikku pinnAnAl vAzhiyE!".

7.appanukku sangaazhi ALitta PerumAL – When there was a dispute as to whether the deity in Tirumala was Shiva or VishNu, Raamaanuja told the panDits to place two sets of weapons - "trishoola and Damaruka" and "shankh and chakra" in front of the Lord before closing the door of the sanctum sanctorum at night. Next morning VenkaTEsa Perumal had the shankh and chakra on his shoulders signaling that He intended to give darshan as Vishnu. By doing this act, rAmanuja almost performed samAshrayanam to the Lord, and hence he is known as 'appanukku sangaazhi aLitta perumAL".

8.tiruppAvai jeeyar – Once, swAmi rAmAnuja was seeking alms and singing tiruppAvai in shreerangam. When he reached swAmi mahApoorNa's (periya nambi) house, he was singing 18th pAsuram 'undumadagaliRRan'. in which ANDAL awakens Nappinnai PirATTi. As he was uttering the words "seerAr vaLai olippa vandu tiravAy", the door opened, periya nambi's little daughter "attuzhAy" came out. Thinking that nappinnai pirATTi herself had opened the door, uDaiyavar fainted. Due to his deep engrossment in tiruppAvai divya prabandham, He was named 'tiruppAvai jeeyar'.

9.lakshmaNa muni- Name given by Tirumalai ANDAN and Tiruvaranga PerumAL Arayar to signify that rAmAnuja served bhagavAn just like LakshmaNa.

10. panchAchArya seeDar - 'Disciple of Five AchAryas' - RAmAnuja had five AchAryas: tirukkacchi nambi, tirumalai nambi, tirukOShTiyoor nambi, periya Nambi and tirumalai ANDAN.

11.dEsikEndra – The king of AchAryas. This name was given by TiruvEnkaTamuDaiyAn.

12.shaThakOpan ponnaDi – This name was given by tirumAlai ANDAN after he taught rAmAnuja the essence of tiruvAymozhi.

13.Bhootapuresha, perumbUdUr mAmuni – The leader of Bhootapuri alias ShriperumbUdUr, the birthplace of rAmAnuja – This title was given by Shree Adi kEsava PerumAL of ShreeperumpUdUr.

14.Am mudalvan ivan – He is the future leader – These words of blessing were given by saint yAmunAchArya (ALavandAr) when He saw a spark in young rAmAnuja while he was learning from his advaita Guru yAdavaprakAsha.

GREATNESS OF SWAMI RAMANUJA

The eminence of our jagadAchArya rAmAnuja is truly indescribable in words (pORRa aRuseelattu irAmAnusa). A proficient leader, he dedicated his entire life

towards human upliftment, and brought in cultural and social cohesion through vaishNava philosophy. Let us peek into his main contributions to the society.

1. The king of ascetics, rAmAnuja was an outstanding proponent of shreevaishNava philosophy.

2. He authored nine sanskrit vEdAntic treatises collectively named as “NAVARATNAM” – They are ShreebhAshyam (elaborate commentary on the brahmasootras), geetA bhAshyam (commentary on the bhagavat geetA), vEdArtha sangraham (a prose on the Upanishads), vEdAnta sAram (a very concise commentary on the brahmasootras), vEdAnta deepam (a short commentary on the nature and relationship of brahman, chit and achit), nityam (a manual of nitya tiruvArAdhanam), sharaNAGati gadyam (a prose on prapatti), shreeranga gadyam (a prose on lord Ranganatha), and shree vaikuNTha gadyam (a prose on the supreme abode vaikuNTha).

3. This is the essence of rAmAnuja's teachings - “VishNu who has for his body all the sentient (chit) and non-sentient (achit) beings, is the immanent self (antarAtmA) of everything. He is ever associated with Goddess ShreedEvi. He is the ocean of unblemished and unlimited bliss. The Lord is possessed of a host of auspicious qualities. He is the principal cause of creation and redemption of the universe. He is the highest goal. He can be attained by bhakti or prapatti, prapatti being the easiest means. Once the soul reaches the highest abode vaikuNTham, it never comes back to samsAra.

4. SwAmi rAmAnuja rose to be a mass spiritual leader with noble intentions. He honestly wished that everyone in the world should surrender to Lord Shreeman NArAyaNa and attain mOksha.

5. He travelled to many pilgrimage centres from rAmasEtu to HimAlayas and reformed temples like Shreerangam, MelukOTe, Tirumala, etc., with his effective leadership and governance skills.

6. RAmAnuja appointed 74 simhAsanAdhipatis as his successors and ordained them to propagate the vaishNava siddhAntam and sharaNAGati shAstra all over the world.

7. Endowed with sharp intellect and logical acumen, rAmAnuja refuted adversaries in philosophical debates with unbelievable self-confidence. When great philosophers misinterpreted the Bhagavat geetA verse 18.66 - “sarvadharmAn parityajya सर्वधर्मान्परित्यज्य” to mean “All nitya karmas should be abandoned”, swAmi rAmAnuja quoted chapter 18.9 - “sangam tyaktvA phalaM chaiva sa tyAgA sAttvikO mata: सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः” and clarified that “NityakarmA should not be abandoned at all. It should be duly performed but the attachment to the rewards of nityakarma should be relinquished. This is called “sAttvika tyAgam”. True to his words, swAmi performed his nityAnuShThAna-s sincerely until his last, notwithstanding the tApa-trayams that afflict humans, and left his mortal coils at the age of 120.

8. SwAmi dEsikan's 11th verse from yatirAja saptati is enough to understand the austere life of rAmAnuja as a yati.

उपवीतिनं ऊर्ध्वपुण्ड्रवन्तं त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।

शरणागतसार्थवाहमीडे शिखया शेखरिणं पतिं यतीनाम् ॥ ११ ॥

upaveetinaM oordhvapuNDravantaM trijagatpuNyaphalaM tridaNDahastaM ||

sharaNAGata sArthavAha meeDE shikhayA shEkhariNam yateenAm || 11

Hail the king of ascetics! He wears the sacred thread yagyOpaveetam hanging from the left shoulder, the resplendent tirumaN and shreechoornam (oordhvapuNDram) on his forehead, carries the staff tridaNDa in his hand, the tuft shikhA on his crown. With a countenance of the sum of all penances of the three worlds, rAmAnuja flourishes as the leader of the sharaNAGatas.

9. Although rAmAnuja was orthodox, he made himself affable and approachable to all people without any discrimination. And this exceptional quality is what makes Him emperumAnAr (The Lord of everyone).

THE GLANCE OF ALAVANDAR

यत्पदाम्भोरुह-ध्यान विध्वस्ताशेष कल्मषः॥

वस्तुताम् उपयातोऽहं यामुनेयं नमामि तम् ॥

yatpadAmbhOruha-dhyAna vidhvastAshESha kalmaSha: |
vastutAm upayAtO ahaM yAmunEyaM namAmi tam ||

"I offer my obeisance to YaamunAchArya, by meditating on whose sacred feet, I have all my sins destroyed and been counted as a thing - By Raamaanuja in GeetA BhAshyam"

When noted saint ALavandAr of Shreerangam visited kAncheepuram temple, rAmAnuja also visited the temple along with his fellow students. ALavandAr's eyes turned to rAmAnuja and was wonderstruck at His brightness. Casting his merciful glance on rAmAnuja, He remarked - "Am mudalvan ivan - He is the future leader".

SALAI KINARU - THE GRACE OF KANCHI DIVYA DAMPATIS



As a young student, rAmAnuja used to attend Guru yAdavaprakAsha's advaita school in kAncheepuram. As lessons advanced, rAmAnuja was unable to accept his Guru's interpretations on some of the Vedic verses. When he pointed out the wrong interpretations, Guru yAdavaprakAsha became annoyed. Many such occasions cropped up and created an unfriendly atmosphere between them.

YAdavaprakAsha once took his students to vAranAsi and decided to get rid of rAmAnuja there. His plan was to leave rAmAnuja on the way and tell the people that his student had drowned in the Ganges. While the group was amid the thick forests of Central India, vindhyA range, gOvindan, rAmAnuja's cousin, sensed the conspiracy and told rAmAnuja to run away immediately. RAmAnuja soon disappeared from the group. His Guru and disciples thought that he might have lost his way somewhere and must have been devoured by wild animals.

Caught inside the dense forests, rAmAnuja had no way to escape. Just then, a hunter couple passed by. They asked him where he was heading towards. When rAmanuja said 'KAnchi', they replied that they were also going there and asked him to follow them.

After some time, the hunter's wife wanted water. The couple showed rAmAnuja the way to a well and asked him to bring water from the well. When Ramanuja returned with the water, the couple had disappeared. He turned back and was shocked to see the gOpuram of KAnchee temple at a short distance. He realised that it was the divyadampatis of KAnchee VaradarAja temple who had indeed helped him reach kAncheepuram in such a short time. He also realised that the hunter's wife was none other than PerundEvi tAyAr, the consort of Sri VaradarAja SwAmi, and felt miserable that he could not bring water in time to quench the divine mother's thirst*. As a mark of gratitude and kankaryam, rAmAnuja decided to carry water in a pitcher daily from that street well for Lord VaradarAja's ablutions (tirumanjanam). This well can be seen even today at SevilimEDu which is around 5 kms from Kaancheepuram. A shrine for rAmAnuja has also been built near the well. The well is called Saalaikkinaru, and the shrine is called "RAmAnuja Sannidhi". There is also a pond nearby which is called AnushThAna kuLam.

SwAmi Desikan recounts this incident in 'YatirAja Saptati' - 62 explaining how swAmi Raamaanuja's teertha kankaryam to Lord VaradarAja done many years ago is being reciprocated to us by that merciful, cloud like dark Lord in the form of extra-ordinary rains/blessings at the proper time.

वन्दे तं यमिनां धुरन्धरमहं मानान्धकारद्रुहा
पन्थानं परिपन्थिनां निज दृशा रुन्धानमिन्ध्यानया ।
दत्तं येन दया सुधाम्बुनिधिना पीत्वा विशुद्धं पयः
काले नः करिशैलकृष्णजलदः काङ्क्षाधिकं वर्षति ॥

vandE taM yaminAM dhurandharamahaM manAndhakAradruHA
panthAnaM paripanthinAm nija dRushA rundhAnamindhyAnayA |
dattaM yEna dayA sudhAmbunidhinA peetvA vishuddhaM paya:
kAIE na: karishailakRushNa jalada: kAnkshAdhikaM varShati ||

* Another version of this story says that Goddess PerundEvi drank the water and then the divine couple vanished from the spot.



SIX COMMANDMENTS THROUGH ACHARYA TIRUKACHCHI NAMBI

श्री काञ्चीपूर्णमिश्रेण प्रीत्या सर्वाभिभाषिणे ।
अतीत अर्चा व्यवस्थाय हस्त्यद्रीशाय मङ्गलम् ॥

shrI kAnchIpUrNamishrENa prItYA sarvAbhibhAShINE |

ateeta archA vyavasthAya hastyadreeshAya mangalam ||

MangaLashAsanam to Lord VaradarAja of Hastigiri, who out of great love towards tirukkachchi nambi, broke the boundary of his archA samAdhi and had detailed conversations with him.

१. अहम् ऐव परं तत्त्वम् ।
அஹம் ஏவ பரம் தத்வம்

२. दर्शनं भेद ऐव च ।
தர்சனம் பேத ஏவ ச

३. उपायेशु प्रपत्तिस्यात् ।
உபாயேசு ப்ரபத்திஸ்யாத்

४. अन्तिम स्मृति वर्जनम् ।
அந்திம ஸ்மருதி வர்ஜனம்

५. देहावसाने मुक्तिस्यात् ।
தேஹாவஸானே முக்திஸ்யாத்

६. पूर्णाचार्य समाश्रय ।
பூர்ணாசார்யம் ஸமாஸ்ரய



श्रीमत् काञ्चिमुनिं वन्दे कमलापतिनन्दनम् ।
वरदाङ्घ्रि सदासङ्ग रसायन परायणम् ॥
देवराज दयापात्रं श्रीकाञ्चीपूर्णमुत्तमम् ।
रामानुजमुनेर्मान्यं वन्देहं सज्जनमाश्रयम् ॥

ஸ்ரீமத் காஞ்சிமுனிம் வந்தே
கமலாபதிநந்தனம் |
வரதாங்க்ரி ஸதாஸங்க ரஸாயன
பராயணம் ||
தேவராஜ தயாபாத்ரம்
ஸ்ரீகாஞ்சீபூர்ணமுத்தமம் |
ராமானுஜமுனேர்மான்யம் வந்தேஹம்
ஸஜ்ஜனமாஸ்ரயம் ||

Although rAmAnuja continued learning from yAdavaprakAsha despite the unpleasant incident, his Guru YaadavaprakAsha told him to discontinue on another instance of difference of opinion between them. Hence rAmAnuja decided to leave and dedicate himself entirely to the service of Lord VaradarAja of kAncheepuram. (It is to be noted that years later after rAmAnuja took sanyAsa, yAdavaprakAsha approached rAmAnuja. He took interest in rAmAnuja's interpretations, was

convinced with his explanations, and became his disciple. YaadavaprakAsha later took to sanyAsa, and was given the title 'gOvinda jeeyar' - He also authored the work "yati dharma samuchchaya" - The compendium of rules for ascetics").

kAnchipUrNa or tirukkachchi nambi who was born in "poovirundavalli" was doing fanning service ("tiruvAlavaTTa kainkaryam / visiri kainkaryam") for Lord VaradarAja. He was born on mAsi mRugasheershaM star. KAnchipUrNa's devotion was so high that the deities dEvaperumAL and perundEvi tAyAr used to converse with him. RAmAnuja who was doing teertha kainkaryam for varadarAja was searching for an AchArya to surrender. On seeing tirukkacchi's nambi's serenity, He sought answers for six philosophical questions from Varada's confidante kachchi nambi. The Lord gave tirukachchi nambi six answers (aru vArtaigal) which turned out to be the **six assertions or six commandments (Aru vArtaigal) of vishiShThAdvaita**. They are:

1. अहम् ऐव परं तत्त्वम् | "aham Eva param tatvam" - I (VaradarAja/Shreeman nArAyaNa) am the supreme truth.
2. दर्शनं भेद ऐव च | "darshanam bhEda Eva cha" - The supreme entity (eeshwara tattva) is the inner controller inside all chetanas (sentient) and achEtanas (insentient) but is different entity from them. This statement is the assertion of vishiShThAdvaita philosophy.
3. उपायेशु प्रपत्तिस्यात् | "upAyEshu prapattisyAt" - prapatti/sharanAgati is the best means (upAya) to attain mOksha.
4. अन्तिम स्मृति वर्जनम् | "antima smRuti varjanam" - Remembering the Lord during our final journey is not mandatory.
5. देहावसाने मुक्तिस्यात् | "dEhAvasAnE muktisyAt" - The AtmA shall attain mukti at the fall of the body.
6. पूर्णाचार्य / सदाचार्यम् समाश्रय | "sadAchAryam/ poorNAchAryam samAshraya" - Accept the virtuous MahApoorNa/Periya Nambi as AchArya (or) Approach a qualified Acharya and receive samAshrayaNam samskaaram from him.

Raamaanuja was instrumental in getting the six truths from the Lord's mouth, hence rAmAnuja became tirukachchi nambi's abhimAna shishya (favorite student). RAmAnuja requested Nambi to initiate him with pancha samskaaram but Nambi refused quoting his ineligibility on account of his vaishya caste.

Unless you dedicate yourself to the service of God and His devotees, You will not be saved, however wise you may be.

---SRI RAMANUJA



THE THREE WISHES OF ALAVANDAR

After some time, when ALavandAr fell ill, he asked Periya Nambi to go and bring rAmAnuja to Shreerangam in order to make him his successor for the shreevaishNava guru paramparA. RAmAnuja left kAncheepuram with Periya Nambi and hurried towards Shreerangam to meet ALavandAr. Unfortunately, ALavandAr had shed his mortal coils before he reached. RAmAnuja noticed that three fingers of ALavandAr's right hand were folded. When he enquired if it was normal, the shishyas replied that ALavandAr had three wishes which were left unfulfilled. They were:

1. A commentary on the Brahma Sootras must be written.
2. The names of the great seers ParAshara BhaTTar and vEda vyAsa must be given to children born in the vaishNAva kula, to honor the authors of VishNu purANam and Brahma sootram respectively.
3. A commentary on NammAzvhar's TiruvAymozhi must be written.

RAmAnuja resolved to carry out all the three tasks and to everyone's surprise, ALavandAr's three fingers opened. After AlavandAr's antima samskAram, rAmAnuja returned to kAncheepuram with a heavy heart.

INITIATION OF RAMANUJA BY PERIYA NAMBI



RAmAnuja was craving to have Acharya Sambandham. A few days later, he proceeded towards Shreerangam to meet Periya Nambi for panchasamskAram. Periya Nambi was also coming to meet rAmAnuja. They met in a place called madurAntakam. RAmAnuja prostrated him and requested to be initiated immediately. When periya nambi suggested that shreerangam would be the right place, rAmAnuja quoted a verse from tiruvAymozhi 1.2.1

மின்னின் நிலையில மன்னுயிராக்கைகள் என்னு மிடத்து இறை-உன்னுமின் நீரே !
minnin nilaiyila * mannuuyir AkkaigaL ennum iDattu * iRai unnumin nIre!

Meaning: "The bodies occupied by a jeevAtmA as per its desire last shorter than the flash of lightning. Think for a while, you yourself can analyse and understand the truth behind this continuous delusion (ennum iDattu iRai unnumin neere).

Periya Nambi was overwhelmed with rAmAnuja's vairAgya and immediately performed PanchasamskAram for rAmAnuja under a magizha tree near 'Eri kAtta rAmar sannidhi', MadurAntakam, on Avani Shukla Paksha Panchami tithi. He also gave him the name 'rAmAnuja' there.

The event is celebrated every year as the Pancha Samskara Utsavam at Madurantakam. This is the only place where Sri Ramanujar can be seen as a Grihastha (family man). Bakthas can see for themselves the Mandapam (which is within the precinct of the temple madil suvar) where the Pancha Samskaram was performed.



RAMANUJA ACCEPTS SANNYAASA

Few months later, rAmAnuja took to sanyAsa Ashrama and was appointed as the head of the shreevaishNava paramparA at shreerangam. VaradarAja PerumAL at kAnchee conferred rAmAnuja with the title "yatirAja - king of yatis / sannyAsis".

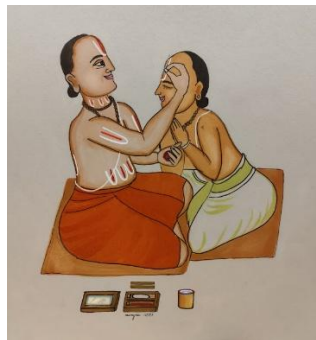
When rAmAnuja took over the management of Shreerangam temple, NamperumAL awarded rAmAnuja the title 'uDaiyavar' - meaning the one who has the wealth of the leelA vibhooti (bhoolOka) and nitya vibhooti (vaikuNTha IOka). He played two major roles - 1. reformation of daily rituals and management of shreerangam temple (leelAvibhUti), 2. Initiating devotees into the "sharanAgati mArga- the path of surrender to Lord Naaraayana" so that they get relieved from samsAra, and reach the supreme abode shreevaikuNTham (nitya vibhUti). शरणं इति आगतिः शरणागती sharaNam iti Agati: sharaNAGati - To approach seeking refuge is sharaNAGati.

TIRUKOSHTIYOOR NAMBI'S TOUGH TEST

RAmAnuja travelled 17 times to tirukOShTiyUr from shreerangam to learn the esoteric meanings of the ashTAKshara mantram from guru tirukOShTiyoor Nambi (gOShTipUrNa). Every time he introduced himself saying "I am Raamaanuja", the Guru would reply : "Come later". The 18th time, rAmAnuja introduced himself as "aDiyEn" meaning "a servant ready to serve", and the guru let him in and taught him the inner meanings of the ashTAKshara mantram. RAmAnuja was always flanked by his shishyas MudaliyANDAn and KoorattAzhvAn where ever he went. TirukOShTiyoor Nambi said that He would give the rashasyArthams only to rAmAnuja in person, and not this shishyas accompanying him. But rAmAnuja insisted that they also be given upadEsham along with him because MudaliyANDAn is his "tridaNDam" and KoorattAzhvAn is his "pavitram". Since these are two requisites of yati dharma, tirukOShTiyoor nambi had to give his preaching to all three of them.

After receiving the rahasyArthams which was to be kept a secret according to tradition, rAmAnuja stood on top of the temple tower and invited all the devotees to understand the import of the most sacred mantra. Nambi scorned rAmAnuja and warned him that he will enter hell for doing such a wrong act. But rAmAnuja was calmly composed and replied that he was ready to go to hell if the whole world was going to get mOksha because of his act. TirukOShTiyUr Nambi was touched by his unconditional compassion on devotees and exclaimed: "emperumAnArO? - Is it my Lord Himself? He also declared that shreevaishNavam would be recognized as "emberumAnAr darshanam" or "rAmAnuja darshanam". NamperumAL also acknowledged this title for rAmAnuja.

TIRUKKURUNGUDI NAMBI BECOMES RAMANUJA'S SHISYA



RAMANUJA DRAWS TIRUMAN ON VADUGU NAMBI

When swAmi rAmAnuja was spreading Vaishnavism along with His ardent shishya VaDugu Nambi in PadmanAbhaswAmy kshEtram (Tiruvanantapuram), TirukurunguDi perumAL wanted to hear His teachings. Hence, He told GaruDa to airlift him and bring him to kurunguDi. Next morning, when rAmAnuja opened his eyes, he was on a rock called TiruvaTTapArai. Surprised at being in the new place, He called out for his dear shishya, vaDugu Nambi. But vaDugu Nambi was to come later. The Lord Himself appeared in front of swAmi as VaDugu Nambi. Following his morning routine, swAmi rAmAnuja bathed in the river, wore the 12 tirumaNs, and adorned the Lord's forehead with the remaining tirumaN as per his usual practice, thinking that He was vaDugu nambi.

When rAmAnuja visited the temple for darshanam, he saw that the Lord's tirumaN was wet and fresh and vaDugu nambi was missing. He understood that it was kurunguDi nambi who played the mischief. The Lord NinRa Nambi then blessed him and acknowledged swAmi rAmAnuja's great contribution to vaishNavism and expressed His desire to be rAmAnuja's shisya. SwAmi was stunned and asked the Lord how he, a small being was eligible to preach PerumAL who is so huge in form. Nambi immediately shrunk himself into a handsome young boy, folded his hands in front of swAmi rAmAnuja and humbly requested him to be His AchArya. Impelled by His lAvaNyam (charisma) and saulabhyam (simplicity), swAmi rAmAnuja took the position of an AchArya and gave aShTAKshara mantrOpadesam to the Lord. KurunguDi Nambi, having become a disciple of swAmi, became a Vaishnava and was called VaishNava Nambi. To mark this beautiful event, there is a seat (peeTham) placed near the garbha graham of NinRa Nambi PerumAL.



RAMANUJA'S SHIFT TO MELKOTE (TIRUNARAYANAPURAM)



CHELLAPILLAI PERUMAL OF MELUKOTE COMES TO RAMANUJA

Around 1100 A.D., it so happened that a chOLA king detested swAmi rAmAnuja's ideals and sent him out of Shreerangam. Traversing through the tough forests, rAmAnuja reached yAdugiri /mElukOTE. He rested in a place called toNDanoor which was ruled by the Jain hOysAla king Bitti Deva (ViThThala Devaraaya). The king's daughter was suffering from an incurable disease. Hearing of rAmAnuja's arrival, the king invited him and apprised him of his daughter's illness. The moment rAmAnuja glanced at her, she got up and felt healthy. In gratitude, the king adopted shreevaishNava sampradAya. Many jains followed suit. He was renamed as VishNu Vardhana. Few months later, rAmAnuja was short of 'tirumaN (white clay) for wearing his '12 UrdhvapuNDrams". That night, Lord narAyaNa appeared in his dream and said that He and the white clay is near by in the yAdugiri hill; between champaka and

vakula tree, and inside a anthill covered with tulasi. With the support of VishNu Vardhana, rAmAnuja and his disciples traced the place near the kalyAni pond and retrieved the moolavar idol Lord tirunArAyaNa which was burried in the earth ages ago. He also made a furrow near by and got white clay for his tirumaN kAppu. The moolavar was installed with veda mantras and the temple was consecrated.

With a beautiful temple installed by swAmi rAmAnuja, there was a need for utsava moorti for TirunArAyaNa's monthly and annual utsavams. When rAmAnuja was contemplating on the idea, he had a vision of that idol lying with the Sultan at Delhi. RAmAnuja set out to Delhi and requested the Sultan to return the idol. He said that it was with his daughter and she was very much attached to it. He challenged rAmAnuja's bhakti and said that he could call out to the idol and see if it comes running to him. With great love, rAmAnuja called out "Chella PiLLai' - Dear child please come". The idol came and sat on rAmAnuja's lap to the astonishment of the Sultan and his daughter. Thus rAmAnuja retrieved chella piLLai and installed the utsava moorti cheluva nArAyaNa too in melukOTE temple and organized the utsavams in a grand manner. This moorti is also called Raamapriya because it was worshiped by Lord rAmA in the trEta yuga and by Lord KrishNa in the dwApara yuga. The daughter of the Sultan could not bear the separation from Raamapriya idol. She came running to melukOTE. When she entered the temple, the doors closed and she merged into her Lord. RAmAnuja installed an idol called 'bibi nAchchiAr' in memory of her true bhakti for Raamapriya perumAL.

RAMANUJA'S RETURN TO SHREERANGAM

RAmAnuja came back to Shreerangam after 12 years in MelukOTE. When rAmAnuja embarked on writing a commentary on the brahma sootras, he wanted the "bOdhAyana vRutti" for reference. Lord Saraswati came in his dream and asked him to visit Saraswati BhaNDArAm, an enormous library in Kashmir. RAmAnuja and koorattAzhvAn travelled to the library and went through the book. When they were returning with the book, it was lost. They returned to Shreerangam and koorattAzhvAn reproduced the entire vRtti as he had an extra-ordinary memory. With the help of koorattAzhvAn, rAmAnuja completed his brahma sootra commentary called "shreebhAshyam", for which Lord Saraswati blessed him with the title "bhAshyakAra".

RAMANUJA BECOMES ANDAL'S BROTHER (TIRUMALIRUNCHOLAI)

SwAmi rAmAnuja offered 100 vessels of sweet pongal and 100 vessels of ghee to azhagar perumAL of tirumAlirunchOlai to fulfil ANDAL'S wish which she expressed in nAchchiAr tirumozhi 9.6 (NOORU TADA VENNAI). When he visited Shreevilliputtoor to thank ANDAL, she acknowledged his kainkaryam saying "nam kOvil aNNanOI!" – Oh, my brother in the temple. The sanskrit variant of the term is called gOdAgraja (gOdA + agraja).

RAMANUJA VISITS TIRUMALA

When there was a dispute as to whether the deity in Tirumala was Shiva or VishNu, Raamaanuja told the panDiTs to place two sets of weapons "trishoola and Damaruka" and "shankh and chakra" in front of the Lord before closing the door of

the sanctum sanctorum at night. Next morning VenkaTEsa PerumAL had the shankh and chakra on his shoulders signaling that He intends to give darshan as Vishnu. By doing this act, rAmanuja almost performed samAshrayanam for the Lord, and hence is known as 'appanukku sangaaazhi aLitta perumAL - the one who embossed tirupati balaji's shoulders with the shankh and chakra'. The Lord also awarded him the title "dEsikEndra - the king of AchAryas".

RAMANUJA BECOMES TIRUPPAVAI JEEYAR

Once in shreerangam, swAmi rAmAnuja was seeking alms and singing tiruppAvai. When he reached swAmi mahApoorNa's (periya nambi's) house, he was singing 18th pAsuram 'undumadagaliRRan' in which nappinai pirATTi is awakened by ANDAL. As he was uttering the words "seerAr vaLai olippa vandu tiravAy", the door opened, and periyannambi's little daughter "attuzhAy" came out. Thinking that nappinai pirATTi herself opened the door, rAmAnuja fainted. Periya Nambi remarked "undumadagaliRRan pAsuram anusandhAnamO! "உந்துமதகளிற்றன் பாஸுரம் அனுஸந்தானமோ!". Awed by rAmAnuja's deep engrossment in tiruppAvai divya prabandham, Periya Nambi named him 'tiruppAvai jeeyar'.

FIVE COMMANDMENTS OF RAMANUJA

1. Learn the "Shree BhAshyam" and teach it to disciples.
2. If you find the above difficult, then learn the "divya prabandhams" and propagate it.
3. If not possible, visit divya dEsams and contribute towards the prasAdam, alankAram, deepam, or pushpa hAram for the Lord.
4. If you cannot afford that also, learn the dvaya mantram and its meanings, and keep reciting and meditating on it.
5. If you are unable to recite dyayam also, take refuge under a shreevaishNava who cares for you and serve him.

PLACES TRAVELLED BY SWAMI RAMANUJA

ஸ்ரீ இராமானுஜ விஜயம்	
ஸ்ரீ இராமானுஜர் விஜயம் செய்த தலங்கள்	
இராமானுஜர் விஜயம் செய்ததாகக் குரூபரம்பரைகள் குறிக்கும் தலங்கள்.	
திருவரங்கம் கும்பகோணம் (குடந்தை) திருவாலி திருநகரி திருமாவிலிஞ்சேரலை புலியேம்பித்தூர் திருப்பல்லாணி சேது திருப்புகழ்க்குடி ஆழ்வார் திருநகரி (திருக்குறகூர்) திருக்கோலூர் திருக்குறுங்குடி திருப்பிசாரம் (திருவன்பர்க்காரம்) திருவாட்டாறு திருவனந்தபுரம் வேறு மலையாளத் திருப்பதிகள் மேல்க் கடற்கரை வழியாக வடநாடு வட மதுரை கோலும் (ஆயப்பாடி) கோவர்த்தனகிரி பிந்துதாவனம் சாளக்கிராமம்	அயோத்தி பிரயாகை குருசேத்திரம் ஹரித்வாரம் காசி கலைய கண்டம் என்ற கடிநகர் நைமிசாரணியம் பதிகாசிராமம் லாக்ஷ்மிரம்—புதிதன் ஐசந்நாதம் (பூரி) புதி கர்மம் ஸ்ரீகாகுளம் வாரங்கல் அஹோஸேம் திருமலை (திருப்பதி) திருவலக்கேணி திருநீர்மலை மதுராந்தகம் காஞ்சிபுரம் திருவயிந்திரபுரம் வீரநாராயணபுரம் (காட்டுமன்னூர் கோவில்) திருவரங்கம் (ஸ்ரீரங்கம்)

SwAmi RAMAnuja's vijaya yAtrA includes the following places of India.

1. tiruvarangam	23. kurukshEtram
2. kumbakONam (tirukuDandai)	24. haridwAr
3. tiruvAli tirunagari	25. kAsi
4. tirumAlirunchOlai	26. gayA
5. shreevilliputtoor	27. tirukanDankaDinagar
6. tirupullAni	28. naimishAraNyam
7. sEtu	29. tirubadarikAshramam
8. tiruppuLLinguDi	30. shreenagar (kashmir)
9. tirukkurugoor (AzhvAr tirunagari)	31. pUri JagannAth
10. tirukOLoor	32. shreekoormam (Andhra)
11. tirukkRunguDi	33. shreekAkuLam (Andhra)
12. tiruppatisAram (tiruvaNparisAram)	34. vArAngal (Andhra now telangana)
13. tiruvaTTAru	35. ahObilam (Andhra)
14. tiruvanantapuram	36. tirumala (Andhra)
15. a few more malayALa divyadEsams (kerala)	37. tiruvallikENi
16. mathurA	38. tiruneermalai
17. gOkulam (AypADi)	39. madurAntakam
18. gOvardhanagiri	40. kAncheepuram
19. brindAvanam	41. tiruvaheendrapuram
20. tirusAlagrAmam	42. veeranArAyaNapuram (kATTumannArkOyil)
21. tiru ayOddhi	43. tiruvarangam
22. prayAg	

RAMANUJA'S DEMISE

SwAmi rAmAnuja attained tirunADu on a Saturday, dashami tithi, mAsi mAsam, shukla paksha, in the pingaLa year, the same year when he was born. It means he lived for two complete samvatsara cycles of 60 years each.

FOUR FAMOUS IDOLS OF SWAMI RAMANUJA

SwAmi rAmAnuja's vigraha moorti finds its sanctum in almost every VishNu temple. But, three vighrams are of paramount importance. They are:

1. MelukOTE (tirunArAyaNapuram) - tamar uganda tirumEni

When rAmAnuja was leaving melukOTE after 12 years, his shishyas couldn't bear his separation. He told them to make an idol of himself with folded hands. He then passed on his divine energy onto the idol and advised them to worship the vighram. Since the idol was made by the wishes of the shishyas (tamar), the idol is called "tamar uganda tirumEni".



2.. ShreeperumbUdUr - tAn uganda tirumEni

When rAmAnuja was 120 years old, his shishyas in shreeperumbUdUr made a copper idol that looked like swAmi rAmanuja. On tai month pushya nakshatra, SwAmi hugged the idol and passed on his powers to the idol. Hence the day is called "Guru Pushyam" and this idol of rAmAnuja came to be called "tAn uganda tirumEni".



3. Shreerangam - tAnAna tirumEni

The idol in the vasanta mandapam in Shreerangam temple is the exact look alike of swAmi rAmAnuja. Hence it is called "tAnAna tirumEni". It was installed right above swAmi rAmAnuja's samAdhi.



4. AzhvAr tirunagari - Bhavishyad AchArya tirumEni

Back in AzhvAr tirunagari, when NammAzhvAr was about to leave the material world, his close shiShya Madhurakavi AzhvAr was worried about how He would spend his life without his Guru. NammAzhvAr advised him to boil some water from the tAmraparaNi river to get an idol of Himself for his worship. AzhvAr did so and got an idol of an AchArya with anjali mudra and tridanDam but it did not resemble NammAzhvAr. When asked, nammAzhvAr said that it was the idol of 'bhavishyadAchArya rAmAnuja' who will be born in future to lead the vaishNavas. He again advised AzhvAr to boil the waters. An idol of nammAzhvAr with gyAna mudra came out the second time. NammAzhvAr presented his 'tAn uganda tirumEni.- the idol made by self' to Madurakavi AzhvAr and advised him to continue his service to the idol. The idol of BhavishyadAcharya which appeared even before NammAzhvAr's was consecrated and is still worshipped in AzhvAr Tirunagari. This idol is dressed in white veshti representing his poorvAshramam.



POEM ON RAMANUJA'S BEAUTY BY SWAMI EMBAR

பற்பமெனத் திகழ் பைங்கழல் உந்தன் பல்லவமே விரலும்
பாவனமாகிய பைந்துவராடை பதிந்த மருங்கழகும்
முப்புரி நூலொடு முன்கையில் ஏந்திய முக்கோல் தன்னழகும்
முன்னவர் தந்திடு மொழிகள் நிறைந்திடு முறுவல் நிலாவழகும்
கற்பகமே விழி கருணை பொழிந்திடு கமலக் கண்ணழகும்
காரி சுதன் கழல் சூடிய முடியும் கன நற்சிகை முடியும்

எப்பொழுதும் எதிராசர் வடிவழகு என் இதயத்துளதால்
இல்லை எனக்கெதிர் இல்லை எனக்கெதிர் இல்லை எனக்கெதிரே.

paRpamenat tigazh paingkazhal undan pallavamE viralum
pAvanamAgiya paintuvarADai padinda marungazhagum
muppuri nUloDu munkaiyil Endiya mukkOl tannazhagum
munnavar tantiDu mozhigaL niRaintiDu muRuval nilAvazhagum
kaRpakamE vizhi karuNai pozhintiDu kamalak kaNNazhagum
kAri sutan kazhal chUDiya muDiyum kana naRshikai muDiyum
epozhudum etirAsar vaDivazhagu en idayattuLadAl
illai enakkedir illai enakkedir illai enakkedirE.

QUOTES ON BHAGAVAD RAMANUJA

By tirukurugai pirAn piLLAn

सर्व देश दशा कालेशु अव्याहत पराक्रम ।
रामानुजार्य दिव्याज्ञा वर्धताम् अभिवर्धताम् ॥

sarva dEsha dashA kAlEshu avyAhata parAkrama |
rAmAnujArya divyAgyA vardhatAm abhivardhatAm ||

May the most magnanimous teachings of the noble Sri Ramanuja Acharya grow and pervade through all nations, at all times, without any hindrance.

By MudaliyANDAn

रामानुजार्य दिव्याज्ञा प्रतिवासरं उज्वला
दिगन्तः व्यापिनी भूयात् सा हि लोक हितैषिणी ॥

rAmAnujArya divyAgyA prativAsaraM ujvalA |
diganta: vyApinee bhooyat sAhi lOkA hitaishiNee ||

May the commandments of rAmAnuja glow every day and spread in all directions far and wide to bring prosperity to the whole world.

SwAmi dEsikan's 11th verse from yatirAja saptati is enough to introduce the austere life of rAmAnuja as a yati.

उपवीतिनं ऊर्ध्वपुण्ड्रवन्तं त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।
शरणागतसार्थवाहमीडे शिखया शेखरिणं पतिं यतीनाम् ॥ ११ ॥

upaveetinaM oordhvapuNDravantaM trijagatpuNyaphalaM tridaNDahastaM ||
sharaNAGata sArthavAha meeDE shikhayA shEkhariNam yateenAm || 11

Hail the king of ascetics! He wears the sacred thread yagyOpaveetam hanging from the left shoulder, the resplendent tirumaN and shreechoornam (oordhvapuNDram)

on his forehead, carries the staff tridaNDa in his hand, the tuft shikhA on his crown.
With a countenance of the sum of all penances of the three worlds, rAmAnuja
flourishes as the leader of the sharaNAgatas.

**SwAmi MaNavAla mAmunigaL hails rAmAnuja as a unique teacher in upadEsa
ratnamAlai 37**

ஓராண் வழியாய் உபதேசித்தார் முன்னோர்
ஏரார் எதிராசர் இன்னருளால் - பாருலகில்
ஆசை உடையோர்க்கு எல்லாம் ஆரியர்காள் கூருமென்று
பேசி வரம்பறுத்தார் பின்

OrAN vazhiyAy upadEsittAr munnOr
ErAr etirAsar innaruLAl – pArulagil
Asai uDaiyOrkkellAm AriyargAL kURum enRu
pEsi varambu aRuttAr pin."

AchAryas prior to rAmAnuja were "anuvritti prasanna AchAryas". They imparted knowledge only to those who complied with vedic studies, anuShThanams and vairAgya. The knowledge passed on only from one qualified AchArya to the other which is referred as 'OrAN vazhi'. But rAmAnuja broke this strict boundary of knowledge transfer. Our sweet yatirAjA, out of his unconditional mercy, directed AchAryas (Aryas) to impart knowledge to anyone who has the desire to know and follow the sharaNAgati shAstra. ('Asai uDaiyOrkkellAm kURum)'. Hence, rAmAnuja is hailed as "kripA mAtra prasanna AchArya" - The one who has mercy alone, towards mankind. So, it follows that the common man can be liberated only through the sambandham of 'uDaiyavar's redeeming feet - "uyya orE vazhi uDaiyavar tiruvaDi".

By Sudarshana Soori

तस्मै रामानुजार्याय नमः परमयोगिने।

यः श्रुतिस्मृतिसूत्राणाम् अन्तर्ज्वरमशीशमत्॥

tasmai rAmAnujAryAya nama: paramyOginE|

ya: shruti-smRuti-sootrANAm antarjvaram asheeshamat||

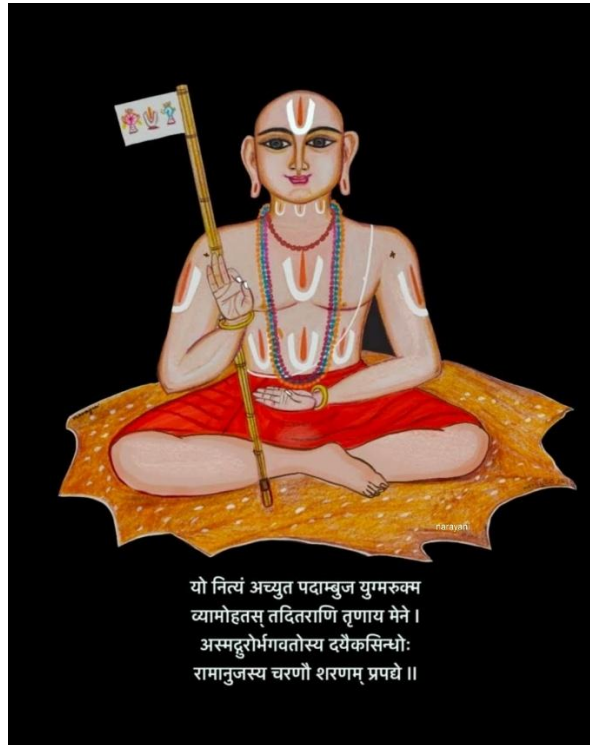
In the invocatory verse of his commentary on Shree BhAshyam, Shree Sudarshanasoori states that he salutes the paramayOgi rAmAnuja who cured the disease/fever of the vEdas, smritis, and brahma sootrams. The word 'jvara' refers to the faulty interpretations of the vEdic texts. The 'bhEda shrutis" claim that AtmA and ParamAtmA are different. The "abhEda shrutis" claim that AtmA and ParamAtmA are one. Raamaanuja supported the "ghaTaka shrutis" that made a bridge between both the shrutis, and included both their statements as being true. Raamaanuja darshaNam asserts that "ParamAtmA is the supreme reality. All chEtAnas and achEtanas are the shareera for paramAtmA.

RAMANUJA NOORRANDADI TANIYAN BY TIRUKKURGAI PIRAN PILLAN

சொல்லின் தொகை கொண்டு உனதடிப் போதுக்குத் தொண்டு செய்யும் *
நல்லன்பர் ஏத்தும் உன் நாமம் எல்லாம் எந்தன் நாவின் உள்ளே *
அல்லும் பகலும் அமரும்படி நல்கு அறு ஸமயம்
வெல்லும் பரம! * இராமானுச! இது என் விண்ணப்பமே.

sollin togai koNDu unadaDip pOdukkut toNDu seyyum *
nallanbar Ettum un nAmam ellAm endan nAvin uLLE *
allum pagalum amarumpaDi nalgu aRu samayam
vellum parama! * irAmAnusa! idu en viNNappamE.

Oh, the great rAmAnujA who won over the six philosophies! I have just one request. Please bless me that my mouth ever sings your glorious names uttered by your supreme devotee tiruvarangattu amudanAr who offered his vAchA kainkaryam at your lotus feet by composing the rAmAnuja nooRRandAdi in the apt count of 108 verses.



RAMANUJA ASHTOTTARA NAMAVALI BY SHRI VADUGU NAMBI SWAMI

Salutations to...		
1. ॐ रामानुजाय नमः ।	Om rAmAnujAya nama:	Raamaanuja, who was given the name at birth by his maternal uncle Periya Tirumalai Nambi

2. ओं पुष्कराक्षाय नमः ।	Om puShkarAkShAya nama:	The lotus-eyed one. On account of this rare beauty, He was considered an avatArapurusha.
3. ओं यतीन्द्राय नमः ।	Om yatIndrAya nama:	The king of ascetics. The name yatirAjA given by kAnchl VaradarAjan when he accepted sanyAsa.
4. ओं करुणाकराय नमः ।	Om karuNAkarAya nama:	The repository of compassion.
5. ओं कान्तिमत्यात्मजाय नमः ।	Om kAntimatyAtmajAya nama:	The beloved son of mother kAntimati also called Bhoodevi.
6. ओं श्रीमते नमः ।	Om shrlmatE nama:	The one who possess all auspicious qualities and leadership of nityavibhooti and leelA vibhooti.
7. ओं लीलामानुषविग्रहाय नमः ।	Om lEElAmAnuSha-vigrahAya nama:	The divine being who incarnated as human as a sport.
8. ओं सर्वशास्त्रार्थतत्त्वज्ञाय नमः ।	Om sarvashAstrArtha-tattvagnyAya nama:	The knower of the true essence of all scriptures.
9. ओं सर्वज्ञाय नमः ।	Om sarvagnyAya nama:	The knower of everything.
10. ओं सज्जनप्रियाय नमः ।	Om sajjanapriyAya nama:	The favorite of noble men.
11. ओं नारायणकृपापात्राय नमः ।	Om nArAyaNa-kRupApAtrAya nama:	The receipt of Lord nArAyaNa's grace.
12. ओं श्रीभूतपुरनायकाय नमः ।	Om Shrl-bhUtapura-nAyakAya nama:	The leader of Bhootapuri also called ShrlperumbUdUr.
13. ओं अनघाय नमः ।	Om anaghAya nama:	The flawless one.
14. ओं भक्तमन्दाराय नमः ।	Om bhakta-mandArAya nama:	The protective shelter like the mandAra tree.
15. ओं केशवानन्दवर्धनाय नमः ।	Om kEshavAnanda-wardhanAya nama:	The one who increased the joy of his father Keshava SomayAji who performed putrakAmeshti to beget him.
16. ओं काञ्चीपूर्णप्रियसखाय नमः ।	Om kanchhIpUrNa-priyasakhAya nama:	The friend of tirukkachchi nambi.
17. ओं प्रणतार्तिविनाशकाय नमः ।	Om praNatArti-vinAshakAya nama:	The dispeller of devotees' miseries.
18. ओं पुण्यसङ्कीर्तनाय नमः ।	Om puNyasanglRtanAya nama:	The one whose glorification bestows merit.
19. ओं पुण्याय नमः ।	Om puNyAya nama:	The one who grants liberation to everyone.
20. ओं ब्रह्मराक्षसमोचकाय नमः ।	Om brahmarAkShasa-mochakAya nama:	The one who warded off the BrahmarAkshasa that possessed the king's daughter.
21. ओं यादवापादितापार्थ-वृक्षच्छेदकुठारकाय नमः ।	Om yAdavApAdita-apArtha-vRukSha-chChEda-kuThArakAya nama:	The axe that cuts down the tree of wrong interpretations propounded by yAdavaprakAsha.

22. ओं अमोघाय नमः ।	Om amOghAya nama:	The unfailing one.
23. ओं लक्ष्मणमुनये नमः ।	Om lakShmaNamunayE nama:	The ascetic called LakshmaNa, the incarnation of anatesha.
24. ओं शारदाशोकनाशकाय नमः ।	Om shAradAshOka-nAshakAya nama:	The remover of the sorrow of Saraswati devi who was sad about the bad interpretation of the word "kapyAsa".
25. ओं निरन्तरजनाज्ञान-निर्मोचन-विचक्षणाय नमः ।	Om nirantara-janAgyAna-nirmOchana-vichakShaNaya nama:	The expert dispeller of the ignorance of his people continuously.
26. ओं वेदान्तद्वयसारज्ञाय नमः ।	Om vEdAnta-dvaya-sAragnyAya nama:	The knower of the essence of the ubhayavEdAntas - shrutis and divyaprabandhams.
27. ओं वरदाम्बुप्रदायकाय नमः ।	Om varadAmbu-pradAyakAya nama:	The provider of water for VaradarAja PerumAL (teertha kankaryam taken from sAlai kiNaru).
28. ओं पराभिप्रायतत्त्वज्ञाय नमः ।	Om parAbhiprAya-tattvagnyAya nama:	The one who understands the purport of a person or a statement.
29. ओं यामुनाङ्गुलिमोचकाय नमः ।	Om yAmunAnguli-mOchakAya nama:	The one who released yAmunAchArya's folded fingers (by acknowledging His three last wishes).
30. ओं देवराजकृपालब्ध-षड्वाक्यार्थमहोदधये नमः ।	Om dEvarAja-kRupAlabdha-ShaDvAkyArtha-mahodadhayE nama:	The great ocean of meanings of the six statements received by the grace of dEvarAja perumAL.
31. ओं पूर्णार्यलब्धसन्मन्त्राय नमः ।	Om pUrNArYA-labdha-sanmantrAya nama:	The one who received the rahasyatraya mantrOpadeshm from MahApUrNa alias Periya Nambi.
32. ओं शौरिपादाब्जषट्पदाय नमः ।	Om shauripAdAbja-ShaTpadAya nama:	The bee hovering around the lotus feet of Shauri (krishna - the descendent of ShUrasena, shUra)
33. ओं प्रपत्तिधर्मैकरताय नमः ।	Om prapatti-dharmaikaratAya nama:	The one who is wholly devoted to the path of prapatti dharma - sharanAgati.
34. ओं त्रिदण्डधारिणे नमः ।	Om tridaNDa-dhAriNE nama:	The bearer of the tridaNDa (staff of sanyAsi-s)
35. ओं ब्रह्मज्ञाय नमः ।	Om brahmagnyAya nama:	The knower of Brahman, the supreme truth.
36. ओं ब्रह्मज्ञानपरायणाय नमः ।	Om brahmagnyAna-parAyaNaya nama:	The one who meditates on BrahmagyAna.
37. ओं रङ्गेशकैङ्करताय नमः ।	Om rangESha-kaingkaryaratAya nama:	The one immersed in the service of Lord RanganAtha.
38. ओं विभूतिद्वयनायकाय नमः ।	Om vibhUti-dvaya-nAyakAya nama:	The Lord of ubhayavibhUtis. (uDaiyavar)

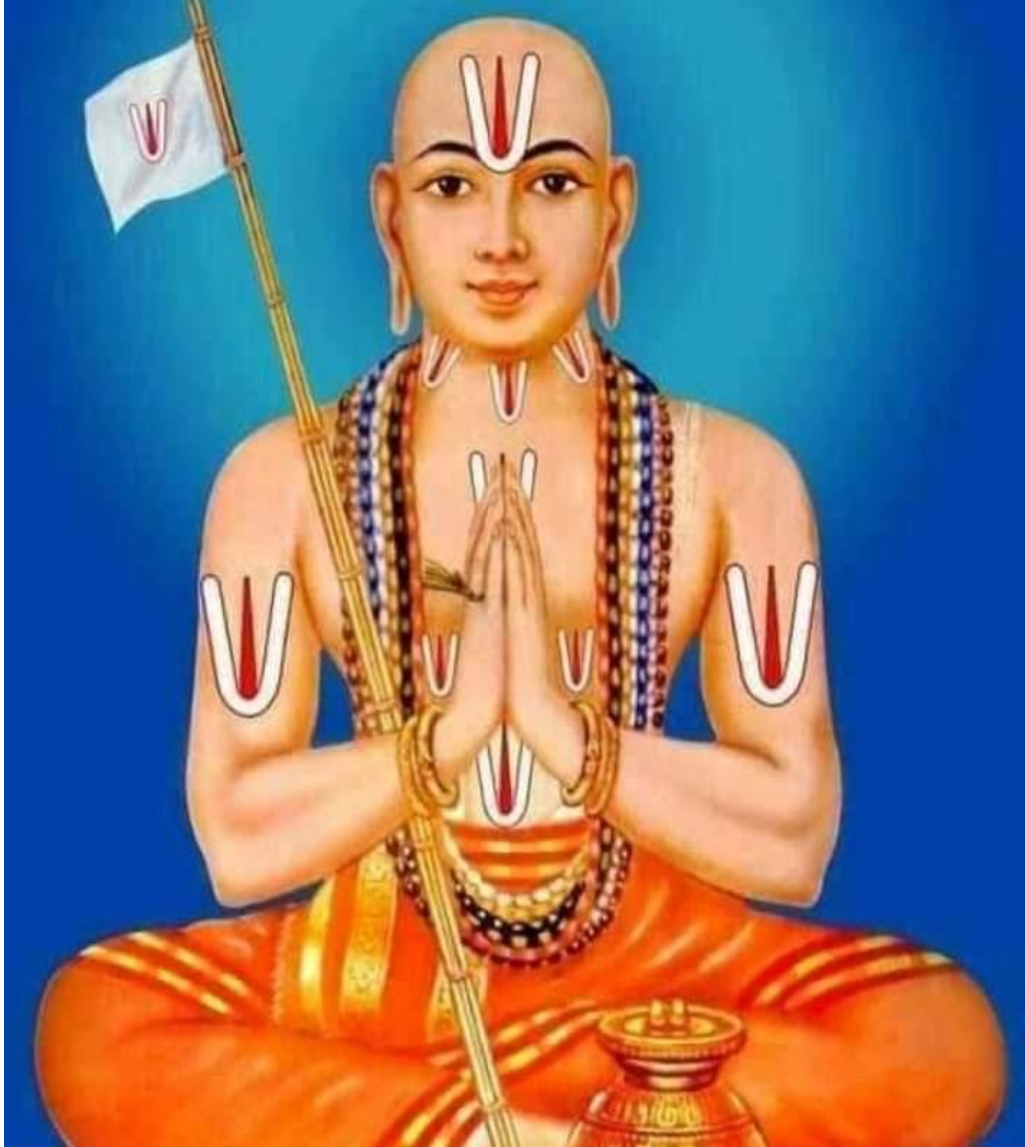
39. ओं गोष्ठीपूर्ण-कृपालब्ध- मन्त्रराज-प्रकाशकाय नमः ।	Om goShThIpUrNa- kRupAlabdha-mantrarAja- prakAshakAya nama:	The propogator of the purport of the tirumantram received by the grace of gOShThipUrNa.
40. ओं वररङ्गानुकम्पाय नमः ।	Om vararangAnukampAya nama:	The receiver of the grace of aRaiyar of tiruvarangam.
41. ओं द्राविडाम्नायपारगाय नमः ।	Om drAviDAmnAya-pAlakAya nama:	The presever of the tamizh vedas (divya prabandham).
42. ओं मालाधरार्य-सुज्ञात- द्राविडाम्नायतत्त्वधिये नमः ।	Om mAlAdharArya-sugnyAta- drAviDAmnAya-tattva-dhiyE nama:	The one who learnt the essence of tiruvAymozhi from tirumAlaiyANDAn (mAlAdhAra).
43. ओं चतुस्सप्तति-शिष्याड्याय नमः ।	Om chatus-saptati- shiShyADyAya nama:	The AchArya of seventy-four shishya simhAsanAdipatis.
44. ओं पञ्चाचार्यपदाश्रयाय नमः ।	Om panchAchArya- padAshrayAya nama:	The disciple of five AchAryas - tirukkacchi nambi, tirumalai nambi, tirukOShTiyoor nambi, periya nambi and tirumAlai ANDAN.
45. ओं प्रपीतविषतीर्थाम्भःप्रकटीकृत- वैभवाय नमः ।	Om prapIta- viShatIrthAmbha:prakaTIkRuta- vaibhavAya nama:	The one who survived, after drinking the poisoned water given as teertham at periya kOyil.
46. ओं गोविन्दार्य- प्रियानुजाय नमः ।	Om govindArya-priyAnujAya nama:	The one who had govinda bhATTar alias embAr as his beloved younger brother (kAntimati's sisters son).
47. ओं प्रणतार्तिहराचार्य- दत्तभिक्षैक-भोजनाय नमः ।	Om praNatArtiharAchArya- datta-bhikShaika-bhojanAya nama:	The one who ate the food offered by kiDAmbi AchchAn alias praNatArtihara (to escape poisoned food).
48. ओं पवित्रीकृतकूरेशाय नमः ।	Om pavitri-kRuta-kUrEshAya nama:	The one who considered kUrattAzhvAn as his pavitram or yagyopaveetam.
49. ओं भागिनेयत्रिदण्डकाय नमः ।	Om bhAginEya-tridaNDakAya nama:	The one who considered his son-in- law mudaliyANDAn as his tridaNDam.
50. ओं कूरेश-दाशरथ्यादि- चरमार्थ-प्रकाशकाय नमः ।	Om kUrEsha-dAsharathyAdi- charamArtha-prakAshakAya nama:	The one who enlightened kUresha and mudaliyANDAn (dAsharathi) on the meanings of charamashlOkam.
51. ओं रङ्गेश-वेङ्कटेशादि- प्रकटीकृत-वैभवाय नमः ।	Om rangEshavEngkaTESAdi- prakaTeekRuta-vaibhavAya nama:	The one whose fame was known by the grace of Lord RanganAtha, Lord VenkatEsha, etc.
52. ओं देवराजार्चनरताय नमः ।	Om dEvarAjArchana-ratAya nama:	The one who was immersed in the worship of dEvarAja perumAL.
53. ओं मूकमुक्तिप्रदायकाय नमः ।	Om mUkamukti-pradAyakAya nama:	The one who granted mOksha to a dumb person.
54. ओं यज्ञमूर्तिप्रतिष्ठात्रे नमः ।	Om yagnya-mUrti- pratiShThAtrE nama:	The one who convinced an advaiti called yagyamoorti to accept VishiShThAdvaitam.

55. ओं मन्त्रदाय नमः । ओं मन्नादाय नम	Om mantradAya nama: Om mannAdAya nama:	The one who revealed the secrets of rahasya mantras to the interested ones. (or) mat-nAda - my master - emperumAnAr, the name given by tirukOShThiyUr nambi)
56. ओं धरणीधराय नमः ।	Om dharaNIldharAya nama:	The bearer of the universe (alike AdisEsha).
57. ओं वरदाचार्य-सद्भक्ताय नमः ।	Om varadAchArya-sadbhaktAya nama:	The one who found a true devotee called varadAchArya in a village called ashTasahasragrAma.
58. ओं यज्ञेशार्तिविनाशकाय नमः ।	Om yagnyEshArti-vinAshakAya nama:	The one who dispelled yagyEsha's grief (echchAn).
59. ओं अनन्ताभीष्टफलदाय नमः ।	Om anantAbheeShTa-phaladAya nama:	The one who fulfilled the wishes of anantAzhvAn who wanted to do pushpakainkaryam at tirumalA.
60. ओं विठलेन्द्रप्रपूजिताय नमः ।	Om viThalEndra-prapUjitAya nama:	The one who was worshipped by Hoysala king ViThThala DevarAya. (SwAmi cured his daughter's illness)
61. ओं श्रीशैलपूर्ण-करुणालब्ध-रामायणार्थकाय नमः ।	Om ShreeshailapUrNa-karuNALabdha-rAmAyaNArthakAya nama:	The one who obtained the true meanings of rAmAyaNa by the grace of ShreeshailapUrNa/ Periya tirumalai nambi.
62. ओं व्याससूत्रार्थतत्त्वज्ञाय नमः ।	Om vyAsa-sUtrArtha-tattvagnyAya nama:	The knower of the true essence of VyAsa's Brahmasootra.
63. ओं बोधायनमतानुगाय नमः ।	Om bOdhAyana-matAnugAya nama:	The follower of sage bOdhAyana's vishiShTAdvaita philosophy.
64. ओं श्रीभाष्यादि-महाग्रन्थकारकाय नमः ।	Om Shree-bhAShyAdi-mahAgrantha-kArakAya nama:	The composer of Shree BhAshyam and other granthas.
65. ओं कलिनाशकाय नमः ।	Om kali-nAshakAya nama:	The destroyer of Kali.
66. ओं अद्वैतमतविच्छेत्रे नमः ।	Om advaita-mata-vichCEtrE nama:	The one who quashed the arguments of advaitas.
67. ओं विशिष्टाद्वैतपालकाय नमः ।	Om vishiShTAdvaita-pAlakAya nama:	The protector of vishiShThAdvaita philosophy.
68. ओं कुरङ्गनगरी-पूर्णमन्त्र-रत्नोपदेशकाय नमः ।	Om kuranganagarIpUrNa-mantraratanopadEshakAya nama:	The one who taught the dwaya mantram to tirukkurunguDi nambi (guNapoorNa perumAL) who became his shishya.
69. ओं विनाशिताखिलमताय नमः ।	Om vinAshitAkhilamatAya nama:	The one who refuted all the non-vedic philosophies.
70. ओं शेषीकृतरमापतये नमः ।	Om shEShIkRuta-ramApatayE nama:	The one who established that Shriya:pati Shreeman nArAyaNa is the supreme Lord.
71. ओं पुत्रीकृतशठारातये नमः ।	Om putriKruta-shaThArAtayE nama:	The one who accepted tirukkurugai pirAn piLLAn as his own son.

72. ओं शठजिदृणमोचकाय नमः 	Om shaThajid- RuNamOchakAya nama:	The one who cleared the debt due to NammAzhvAr (shaThajit) - by naming piLLAn as tirukkurugaipirAn(azhvar)
73. ओं भाषादत्तहयग्रीवाय नमः 	Om bhAShAdatta-hayagrlvAya nama:	The one who possessed the Hayagrlva idol bestowed upon by ShAradAdevi /Saraswati Devi in kashmir.
74. ओं भाष्यकाराय नमः	Om bhAShyakArAya nama:	BhAshyakAra - the title conferred by Saraswati devi in kashmir
75. ओं महायशसे नमः	Om mahAyashasE nama:	The most famed one.
76. ओं पवित्रीकृतभूभागाय नमः 	Om pavitreekRuta- bhUbhAgAya nama:	The one who made BhArata dEsha sacred - by travelling everywhere, spreading vaishnavam and blessing everyone.
77. ओं कूर्मनाथप्रकाशकाय नमः 	Om kUrmanAtha- prakAshakAya nama:	The identifier of koormAvatAra vighram and establishment of Shreekoormam temple in Andhra Pradesh.
78. ओं श्रीवेङ्कटाचलाधीश- शङ्खचक्र-प्रदायकाय नमः	Om ShreevEngkaTACHalAdhIsha- shangkha-chakra-pradAyakAya nama:	The one who bestowed Shree VenkaTACHalapati with the ornaments shankh and chakra.
79. ओं श्रीवेङ्कटेशश्वशुराय नमः 	Om ShreevEngkaTEsha- shvasurAya nama:	The father-in-law of Shree VenkatEsha PerumAl of tirumala. SwAmi placed tAYAr's golden vighram on His tirumArbu.
80. ओं श्रीरमासखदेशिकाय नमः 	Om Shree-ramAsakha- dEshikAya nama:	The one who became the samAshrayana AchArya for tiruvenkaTamuDaiyAn on bestowing shankh and chakra.
81. ओं कृपामात्रप्रसन्नार्याय नमः	Om kRupAmAtra- prasannAryAya nama:	The one who gladly became the AchArya of desiring devotees out of sheer compassion for them, as against testing their eligibility to become shishyas.
82. ओं गोपिकामोक्षदायकाय नमः	Om gopikA-mokSha-dAyakAya nama:	The one who granted mOksha to a gopikA called tumburu ghOShtrA in tirumalA.
83. ओं समीचीनार्यसच्छिष्यसत्कृताय नमः	Om sameecheenArya- sachChiShya-satkRutAya nama:	The one who received the care of the shishyas of tirumalai nallAn's shishyas, on his pilgrimage to the North.
84. ओं वैष्णवप्रियाय नमः	Om vaiShNavapriyAya nama:	The one who loved VaishNavas.
85. ओं कृमिकण्ठनृपध्वंसिने नमः	Om kRumi-kaNTha- nRupadhvaMsinE nama:	The one who destroyed Kirumikanda Chozhan.
86. ओं सर्वमन्त्रमहोदधये नमः 	Om sarva-mantra- mahOdadhayE nama:	The great ocean of all mantras.

87. ओं अङ्गीकृतान्ध्रपूर्णाय नमः ।	Om angeekRutAndhrapUrNAya nama:	The supporter of shishya AndhrapUrNa alias vaDugu nambi.
88. ओं सालग्रामप्रतिष्ठिताय नमः ।	Om sAlagrAma-pratiShThitAya nama:	The one who visited the village called MithilApuri in Mysore and renovated it as ShAlagrAma village.
89. ओं श्रीभक्तग्रामपूर्णेशाय नमः ।	Om Shree-bhaktagrAma- pUrNEshAya nama:	The one who became the master for Tondanoor Nambi.
90. ओं विष्णुवर्धनरक्षकाय नमः ।	Om viShNuvardhana- rakShakAya nama:	The one who protected the king ViThThaladeva and named him Vishnuvardhana.
91. ओं बौद्धध्वान्तसहस्रांशवे नमः ।	Om bauddha-dhvAnta- sahasrAMshavE nama:	The sun for the darkness of the bauddhas.
92. ओं शेषरूपप्रदर्शकाय नमः ।	Om shESha-rUpa- pradarshakAya nama:	The one who showed Himself in the form of Adishesha with thousand heads during his debate in toNDanUr.
93. ओं नगरीकृतवेदाद्रये नमः ।	Om nagaree-kRuta-vEdAdrayE nama:	The one who converted vEdAdri (tirunArAyaNapuram) forest into a city.
94. ओं दिल्लीश्वरसमर्चिताय नमः ।	Om dillEEshvara- samarchhitAya nama:	The one who was adored by the Sultan of Delhi.
95. ओं नारायणप्रतिष्ठात्रे नमः ।	Om nArAyaNa-pratiShThAtrE nama:	The one who installed the moolavar tirunAryAna perumAL in melukOTe.
96. ओं सम्पत्पुत्रविमोचकाय नमः ।	Om sampat-putra- vimOchhakAya nama:	The one who recovered the utsava moorti sampatkumAra from the Sultan of Delhi by calling out the name chellpillai.
97. ओं सम्पत्कुमारजनकाय नमः ।	Om sampatkumAra-janakAya nama:	The one who became the father of chellapiLLai sampatkumAra. (The idol came running to Raamaanuja)
98. ओं साधुलोकशिखामणये नमः ।	Om sAdhuloka-shikhAmaNayE nama:	The crest jewel of the noble men.
99. ओं सुप्रतिष्ठितगोविन्दराजाय नमः ।	Om supratiShThita- govindarAjAya nama:	The one who installed tillai govindarAja perumAL in keezhtirupati.
100. ओं पूर्णमनोरथाय नमः ।	Om pUrNa-manOrathAya nama:	The one whose wishes got fulfilled when koorattAzhvAn regained his eyesight.
101. ओं गोदाग्रजाय नमः ।	Om godAgrajAya nama:	The elder brother of gOdA devi alias ANDAL. .
102. ओं दिग्विजेत्रे नमः ।	Om digvijEtrE nama:	The one who won over debates arising from all directions.
103. ओं गोदाभीष्टप्रपूरकाय नमः ।	Om godA-abIShTa- prapUrakAya nama:	The one who fulfilled gOdA's wishes of offering 100 taDas of

		akkAravadisil and butter to tirmAlirunchOlai perumAL.
104. ॐ सर्वसंशयविच्छेत्रे नमः ।	Om sarvasaMshaya-vichhChEtrE nama:	The one who clarified all kinds of doubts.
105. ॐ विष्णुलोकप्रदायकाय नमः ।	Om viShNulOka-pradAyakAya nama:	The granter of vishNulOka.
106. ॐ अव्याहतमहद्वर्त्मने नमः ।	Om avyAhata-mahad-vartmanE nama:	The unhindered path to attain mOksha. By attaining rAmAnuja itself, one could attain mOksha.
107. ॐ यतिराजाय नमः ।	Om yatirAjAya nama:	The king of ascetics. The name yateendra given by kAnchl VaradarAjan when he accepted sanyAsa.
108. ॐ जगद्गुरवे नमः ।	Om jagadguravE nama:	The preceptor of the whole universe.



Anbil Ramaswamy's writings on Sri Ramanuja

Anbil Ramaswamy's writings on Sri Ramanuja (1017–1137 CE) highlight him as the preeminent philosopher-saint of Sri Vaishnavism, blending deep devotion with radical social reform. His work emphasizes Ramanuja's role in democratizing spirituality, advocating for equality, and establishing the foundational philosophy of Visistadvaita.

Key Insights from Anbil Ramaswamy on Ramanuja:

Philosopher and Social Reformer: Ramanuja is portrayed not just as a theologian, but as a revolutionary who championed social equality by enabling access to temples and education for all, including the marginalized.

Early Life & Education: Anbil Ramaswamy documents Ramanuja's early education under the Advaitic scholar Yadavaprakasa and the subsequent ideological differences, which culminated in an assassination plot from which Ramanuja escaped.

Devotion (Bhakti) & Saranagati: The core philosophy focused on absolute surrender (Saranagati) to a personal God (Vishnu), which removes ego and leads to salvation.

Legacy & Structure: Ramaswamy highlights the establishment of the 74 Simhasanadhpathis (chairs) by Ramanuja to manage and propagate the Sri Vaishnava tradition, ensuring the spread of his teachings.

His work portrays Ramanuja as the champion of the "common man" in religious matters, advocating that all beings are equal in the eyes of God, challenging established orthodoxies, and transforming Hindu thought through the lens of loving devotion.

For more, you can read his ebook on Bhagavad Ramanuja, given on page or downloadable from www.anbilramaswamy.org

CHRONOLOGY OF BHAGAVATH RAMANUJA'S (1017-1137 CE)

KAIMKARYAMS FOR SRI VAISHNAVAM

By Oppiliappan Koil Varadachari sadagopan

A. AvathAram and Young days (VidhyA GrahaNam)

1. PingaLa Chitthirai Aadhirai: His AvathAram -- 1017 CE
2. PingaLa Thai Punarpoosam -- EmbAr's AvathAram -- 1017 CE
3. Upanayanam for RaamAnujA -- 1024 (Age: 7)
4. Marriage of elder Sister, BhUmi DEvi -- 1025 (Age 8)
5. AvathAram of Mudali AaNDAAn -- 1028 (Age 11)
6. Marriage of Younger sister, Kamalai --- 1028 (Age 11)
7. AvathArams of NadAthUr AazhvAn, KidAmpi AacchAn, PiLLai Thirumala Nambi , Vaduka Nambi -- 1028 (Age 11)
8. AvathAram of KuruhUr pirAn PiLLAN --1032 (Age 15)
- 9 . Marriage to Tanjammal :: (RakshAmbhA)- 1033 (Age 16)
10. Education wit Yaadhava PrakAsa, Thirupputkkuzhi--1033 to 1037 (Age 16-20)
11. His Father, Kesava SomayAji, passes away---1035 (Age 18)
12. 3rd Son of Periya Thirumalai Nambi is born who is named RaamAnujan ---1035 (Age 18)
13. Journey to Kaasi for Maaga SnAnam with the GhOshti of Yaadhava PrakAsa during Thai, Maasi, Panguni ---1038 (Age 21)
14. Continuation of studies with Yaadhava PrakAsar --1038-1040 (Age 22, 23)
15. AlavanthAr's visit to Kaanchi, VaikAsi 1039 (Age 22)
16. Ramanujar leaving Yaadhava PrakAsa and engaging in Kaimkaryam to Lord VaradarAja - --1041 (Age 24)
17. RaamAnujar arriving at Srirangam with Periya Nambi in response to the invitation of AlavanthAr, Latter's ascent to ParamaPadham and RaamAnujA's 3 vows before the Charama ThirumEni of AlavanthAr -- VaikAsi 1042 (Age 25)
18. The king of MaaLava (Jagath Devan) attacking DhvAra Samudhram, Belur and Yadhugiri and taking away Raama Priyar archai ---1043 (Age 26)
19. MudaliyANDAn joining RaamAnujar after his return from Srirangam--- 1044 (Age 27)
20. RaamAnujar's mother passes away --1045 (Age 28)
21. Marriage of KurEsar with Andal at Kooram ---1045 (Age 28)
22. HoysaLa Bitti Devan becoming King at Belur --1046 (Age 29)

23. RaamAnuja receives the six instructions from the Lord through Thirukkacchi Nambi, Meeting with Periya Nambi at MadhurAnthakam, Pancha SamskAram & return to Kaanchi for 6 Months -- 1049 (Age 32)

24. KurEsar giving away his wealth and arriving at Kaanchi to become RaamAnuja's sishyA at the behest of Thirukkacchi Nambi--1049 (Age 32)

25. NadAthUr AzhwAn becoming a disciple ---1049 (Age 32)

26. Yaadhava PrakAsar following his mother's instruction and becoming a sishya of RaamAnujar with the name of Govinda Daasar & writing Yathi dharma samucchayam---1049 (Age 32)

27. Message to Thirumalai Nambi to return Embar (Govindha Bhattar) to VaishNavam from Saivam ---1049 (Age 32)

28. Yaadhava PrakAsar's passing away --Margazhi 1049 (Age 32)

29. Birth of VedAnth Saaram ---1050 (Age 33) Until now RaamAnujar was known as IlayAzhwAr; from now on He enters the phase of Udayavar.

30. Arrival at Srirangam with Thiruvaranga PerumAL Arayar and being blessed with the title of Udayavar ---1050 (Age 33)

31. Matam establishment at Srirangam: Thrivikraman PrAkAram North veedhi, Seran Matam (Koil Ozhku: P 38); appointment of MudaliyANDAn for Kaimkaryam to RanganAthar, while retaining KurEsar as the principal help for darsana nirvAham---1050 (Age 33)

32. Learning ThiruvAimozhi with Music from Thiruvaranga PerumAL Arayar , one of His five AchAryans ---1050 (Age 33)

33. Second UpadEsam on Dhvaya mantrArtam from Periya Nambi and going for the first time to ThirukkOshtiyUr at the behest of Periya Nambi to be blessed with Thirumantira MantrArta UpadEsam by ThirukkOshtiyUr nambi --1050 (Age 33)

34.1 Urangavilli comes under the sway of RaamAnujar to become UrangAvilli Dasar--1051 (Age 34)

34.2 Disappointed with the resistance to reforms at the Srirangam Temple, R aa mAnuja r ex iles himself to ThiruveLLARai---1051-53 (Age 34, 35)

35. Return to Srirangam & the Expansion of the 5 branches of Kaimkaryams at Srirangam to 10 branches --1053 (Age 35) .

36. 18th visit to ThirukkOshtiyUr to receive ThirumantrOpadEsam from Nambi , who agrees finally to bless RaamAnujar after asking him to undertake one month upavAsam --1053 (Age 35)

37. Bringing Periya Koil Nambi under His sway and blessing him with the name of T h i r u v a r a n g a t t h u A m u d a n A r . Koil nirvAham rests completely with Ramanujar now -- 1054 (Age 36)

38. KidAmbi AcchAn & PiLLAn become sishyAs---1054 (Age 36)

39. Creation of Nithya Grantham ---1054 (Age 36)

40. Return to ThirukkOttiyUr for Charama sIOka upadEsam ThirukkOshtiyUr Sri Ramanujar
41. KurEsar fasts for a month to qualify him to receive Charama sIOka UpadEsam from Ramanuja ---1054 (Age 36)
42. First Female child born to KurEsar ---1054 (Age 36)
43. MudaliyANDAn performing kaimkaryam for ThirukkOshtiyUr Nambi and recieves permission to gain upadEsam from AchArya RaamAnuja -- 1054 (Age 36)
44. Creation of Gadhya Thrayam & Performance of SaraNagathy during Panguni Utthiram day---1054 (Age 36)
45. Utthama Nambi's attempt to poison RamAnuja; 3 day upavAsam by Ramanuja; alarmed ThirukkOttiyUr nambi arrives at Srirangam and appoints Kidambi AcchAn for Kitchen Kaimkaryam for Ramanuja. KidAmbi AcchAn becomes MadapaLLI AacchAn---PurattAsi 1054 (Age 36).
46. KurEsar attends the yEkAham for Thiruvarangatthu AmudanAr's Mother and gets the pledge from him to take over Temple nirvAham (PurOhitham, PurANa Padanam and Brahma Ratham ride) along with the keys to the Temple and hands it over to Ramanuja---Iyppasi 1054 (Age 36)
47. Kaasi Vaasi from TamilnAdu, Adhvaithi Yaj~na Moorthy looses in debate with Ramanuja; after 18 days of debate, he admits his defeat and becomes the sishyA of Ramanuja with the dAsya nAmam of AruLALa PerumAL EmperumAnAr and stays at a separate Matam created for him by Ramanuja ---1055 (Age 37)
48. Reacting to this, ThirukkOttiyUr Nambi, Thirumalai Andan send their children to become sishyAs of Ramanuja---1055 (Age 37)
49. Rejection of the Prabhandhams brought by AmudanAr and instructing him to compose on KurEsar, AzhwArs and dhivya dEsams and demonstrating how to compose it. Ramanuja NooRandhAthi is born ---1055 (Age 37)
50. Visiting Thiruvaranga PerumAL Arayar to beg for the rights to recite IyaRppaa and handing over that right to AmudanAr and instructing him to recite RaamAnuja NooRanthAdhi with Iyarppaa---Karthikai 1055 (Age 37)
51. AruLALa PerumAL EmperumAnAr creating Jn~Ana Saaram and PramEya Saaram; NallAn Chakravarthy becoming a sishya--1055 (Age 37)
52. Wife of Bitti Devan arrives at Srirangam to receive RaamAnuja's blessings and to visit ThondanUr Nambi; she returns home to Belur and presses her husband to become a VaishNavan -- Marghazhi 1055 (Age 37).
53. AnanthAzhwAn goes to Thiruppathi to create a nandavanam named Ramanujam and serves Lord SrinivAsan -- AvaNi 1056 (Age 38)
54. Bitti Devan consecrates Vijaya NaarAyaNan at Belur -- hEviLambi Chiittirai, 1055 (Age 37).
55. Thiruvaranga PerumAL Arayar, one of the five AchAryans of Ramanujar ascends to Sri Vaikuntam--1057 (Age 39)

56. The birth of a second female child to KurEsar -- 1057 (Age 39)
57. Visit of Ramanujar to Thiruppathy -- 1057 (Age 39)
58. On the way stays at Parutthikkollai AmmaI's (VaradAchAr's) house -- 1057 (Age 39)
59. Impressed there by VaradAcchAr's wife Lakshmi's AchArya Nishtai
60. Keezha Thiruppathi: Yaadhavakatti DevarAyan prostrates and cedes Vila Mandiyam village to AchAryan; Ramanuja populates that village with 30 VaishNavAs---1057 (Age 39)
61. Hesitation to Climb Thirumala; AnanthAzhwAn, His disciple urges Ramanuja to perform MangaLAsAsanam there; half way between Thirumala and Thiruppathy, Periya Nambi, his uncle meets Ramanuja. Stays at Tirumala, observes upavAsam for 3 days so he does not need to create any asuddhi at Thirumala---1057 (Age 39).
62. Learning SookshmaArthams of Srimath RamayaNam from His uncle (Periya Thirumalai Nambi) for an year at Lower Thiruppathi---Karthigai 1057 (Age 39) .
63. Creation of VedArtha Sangraham in front of Lord SrinivAsa at Thirumala ---1057/58 (Age 40).
64. Ramanuja accepts Govindhar (Embar) as dhAnam from Periya Thirumalai Nambi and PiLLai Thirumalai Nambi as sishya ---PurattAsi 1058 (Age 40)
65. When resting at Kanchi after visit to Thirumala, Govindhar wants to return to Periya Thirumalai Nambi ; Ramanuja sends him back and Periya Thirumalai Nambi rejects him; Govindhar returns and begs to be accepted again as a Sishya by Ramanuja --- 1058 (Age 40) .
66. Govindhar accepts SanyAsAsramam & becomes EmbAr--1058 (Age 40)
67. Some SishyAs get jealous over the speical affection of Ramanujar for AzhwAn; Ramanuja sends AzhwAn to cut and bring a banana leaf and asks the jealous sishyAs to observe AzhwAn; SishyAs watch the tears flowing from AzhwAn's eyes , when he had to cut the leaf from the Banana plant and recognize AzhwAn's greatness ---1059 (Age 41)
68. AruLALa PerumAnAr EmperumAnAr levels the walls of his Matam created by Ramanuja for him and becomes a resident of Ramanuja's Matam to be close to his AchAryan-- 1059 (Age 41)

Ramanuja as EmperumAnAr

69. Ramanuja entrusts the protection of the temple to UrangAvilli Daasar, Koil NirvAham to MudaliyANDAn and parivAra nirvAham to AkaLanganAttAzhwAn and leaves on a dhig vijayam with KurEsar and a few other sishyAs ---1059 (Age 41)
70. At Kurungudi, Ramanuja performs UpadEsam on dhvayam to PerumAI, who came as a sishyan and names his new sishyan as VaishNava Nambi.
71. Visit to DhWAraka on the way to Kaashmir to defeat adhvaithis in front of SaaradhA Peeta Saraswathi's sannidhi, declared winner by Her; Gains BodhAyana Vrutthi and on the way adhvaithis attack and take the Vrutthi back; KurEsar says that he has retained the Vrutthi by heart for future reference .

72. Poori JagannAth Visit: Establishment of Ramanuja Matam; Resistance from local priests to introduce PaancharAthram--1060 (Age 42)

73. Visit to ThiruvEnkatam: rejection of the rights claimed by Saivites and asking the Lord to accept the Sanku and chakram that were removed earlier by the Saivites;

Composition of MangaLa sLOkma to commence the writing of Sri BhAshyam---1060 (Age 42).

74. Return to Srirangam -- 1060 (Age 42)

75. The birth of Bhattar and SrirAma PiLLai for KurEsar and naming of them as ParAsara and VyAsa by Ramanuja---1062 (Age 44).

76. Completion of Sri BhAshyam -- 1062 (Age 44)

77. Ramanuja performs abhinayam for a Paasuram in a locked room; PiLLAn sees this thru a key hole and guesses correctly from the signs that his AchAryan was performing bhinayam for Swamy NammAzhwAr's P a a s u r a m o n ThirumAlirumchOlai. When Ramanuja hears about it, He celebrates PiLLAn as the descendant of the NaaTa Muni Vamsam and names him as KuruhUrpriAn PiLLAn and accepts him as his Jn~Ana puthran---1074 (Age 56).

78. Delighted over the blissful reaction of Swamy NammAzhwAr's Paasuram by PiLLAn, Ramanuja assigns the task of composing the first commentary on ThiruvAimozhi known as 6000 Padi by PiLLAn -- 1074 (Age 56).

79. PiLLAn completes his commentary (6000 Padi) -- 1076 (Age 58).

80. The fanatic Saiva king writes "SivAth parataram nAsthi" (There is no god greater than Siva) and sends a messenger to get Ramanujar's agreement thru signature on that palm leaf. NaalUrAn, a sishyan of KurEsar recommends that Ramanuja sign. KurEsar senses danger and requests Ramanuja to leave Srirangam for safety --1076 (Age 60).

81. Ramanuja rushes off to Karnataka (Mel Naadu) ---1078 (Age 60)

82. KurEsar goes to the ChOLA king's court in place of Ramanujar and accompanied by Periya Nambi; Kuresar & Periya Nambi disagree with the king and lose their eyes ---1078 (Age 60) .

83. Ramanuja GhOshti travels on towards Melkote; Fasting at Yadhu Giri for 7 days---1078 (Age 60)

84. The group of Hunters welcomes Ramanuja and serves Him And the GhOshti ---1078 (Age 60)85. Ramnaujar asks one member of His ghOshti and one of the Hunters to go to Melkote Koil and bring back 45 sishyAs of His ---1078 (Age 60)

86. The first batch of hunters entrust Ramanuja to another hunter 6 miles away---1078 (Age 60)

87. The new hunter showers the visitors with all kinds of comforts and brings the ghOshti down to the village at the foot of the hills, Harthana Halli, where KaTTaLaivAri KOngu PirAtti dampathis lived ---1078 (Age 60) .

88. At Harthana Halli, Ramanuja is served by Kongu PirAtti and stays from 4 days at her residence and confers the Daasya Naamam of Thiruvaranga Daasan on Her husband.

89. Ramanujar continues on to the village of RamanAtha Puram on the northern banks of

Cauvery river and stays for 3 days---1078 (Age 60)

90. Ramanuja GhOshti arrives at Mithilapuri and stays at the Yoga Narasimha Temple---1078 (Age 60)

91. The SmArtha adhvaithis of Mithilapuri (Kovai) are won in debates and the village is renamed SaaLagrAmam ---1079 (Age 61).

92. Vaduga Nambi becomes a sishyan ---1079 (Age 61).

93. ThoNdanUr Nambi arrives at SaaLagrAmam to invite RaamAnuja GhOshti to ThondanUr and houses them in the local Yoga Narasimha temple and briefs Ramanuja on the Vaibhavam of Yadhu Giri (ThirunArAyaNa Puram).

94. At ThoNdanUr, Ramanuja defeats the dhigambhara (naked) Jain sanyAsis from behind a curtain; the defeated Jain leaders Level their matams and build the ThirumalaasAgaram PushkaraNi from the stones --1079 (Age 61).

95. KurEsar returns to ThirumAlirumchOlai with his family and composes Sundara Baahu Sthavam there ---1079 (Age 61).

96. King VishNu Vardhanan (Former Bitti DEvan) arrives with his wife to prostrate before RaamAnuja at ThoNDanUr--- 1079 (Age 61).

97. Grieved over unavailability of the sacred clay, Ramanuja fasts for 3 days and goes to Yadhu Giri and finds NaarAyaNa PerumAL at the South western direction of KalyANI PushkaraNi--- 1079 (Age 61).

98. That night Ramanuja sleeps with worry about the unavailability of the sacred clay ; he dreams that the desired clay is on the north western bank of KalyANI Theertham and finds it there ---1079 (Age 61).

99. Ramanuja builds the broken down temple of NaarAyaNa and consecrates the Lord (ThirunArAyaNan) there and renames the village from Dukkha Garudana haLLi to ThirunArAyaNa puram--1080 (Age 62).

100. Ramanuja travels north to bring back Raama Priyar (uthsava Moorthy of ThirunArAyaNa Puram temple), finds Him at Delhi and brings Him back. He names the Lord "Sella PiLLai "---1081 (Age 63).

101. Ramanujar gives special rights to Harijans (ThirukkualatthAr) during the temple festivals at ThirunArAyaNa puram ---1083 (Age 63)

102. Ramanuja consecrates Lakshmi NaarAyana archa at ThoNDanUr --1085(Age 67).

103. Ramanuar defeats SengAmi MaayA Vaadhish and builds RaamAnuja Matam at ThirunArAyaNapuram; He performs Prathishtai for Pancha NaarAyaNa at Belur ---1089 (Age 71) .

104. Visitors from Srirangam brief Ramanuja on the ascent to Parama Padham His AchAryan, Periya Nambi; Ramnauja asks for SrichUrNa ParipAlanam and adhyayana Uthsavam (iyal SaaRRumuRai) for HIs AchAryan; RmamAnuja sends his disciple, Maaruthi SiRiyANDan to find out about the w e l l b e i n g o f K u R e s a r a t ThirumAlirumchOlai --1090 (Age 72)

105 . Siriyaandaan arrives at ThirumAlirumchOlai, delivers the greetings to KurEsar. He brings back the invitation from Raja Raja ChOzha raajA for Ramanuja's return to Srirangam and gives that request from the king to Ramanuja at the banks of KalyANi theertham --- 1090 (Age 72).

106. Ramanujar appoints 52 sishyAs to stay at ThirunArAyaNapuram for Temple nirvAham and Kaimkaryam. He blesses the Tamar uhantha ThirumEni behind as their raksha and returns to Srirangam---1090 (Age 72).

107 . KurEsar returns from ThiurmAlirumchOlai and prostrates before his AchAryan at Srirangam ---1090 (Age 72).

108. Ramanuja bathes in Cauvery, performs His anushtAnams and stops at KurEsar's house and comforts him ---1090 (Age 72).

109. Raja Raja ChOzhan hands over Koil NirvAham to Ramanuja and AchAryan accepts it -- 1090 (Age 72).

110. Ramanuja consecrates new image of Swamy NammAzhwAr and other AzhwArs and restarts the Adhyayana Uthsavam that was interrupted due to the fear from road side robbers between AzhwAr Thirunahari and Srirangam---1091 (Age 73)

111. The last rites done by PiLLai Thirumalai Nambi at Thirumala. Latter arrives at Srirangam to give the news to Ramanuja, who travels to Thirupathy---1091 (Age 73).

112. Ramanuja consecrates the archa of Govindha Raaja at Thiruppathi -1091 (Age 73)

113. Thirukkacchi Nambi ascends to Parama Padham---1092 (Age 74).

114. Raamanujar presses KurEsar to create a sthuthi (Sri VaradarAja Sthavam). Lord Varada appears in KurEsar's dream. Ramnuja hears it from KurEsa, reads Sri VaradarAja Sthavam to his AchAryan and both arrive at Kaanchi thereafter---1093 (Age 73).

115. Expansion of Sri BhAshyam by 150% ---1095 (Age 75).

116. Visit to ThirumAlirumchOlai with KurEsar to present 100 vessels of AkkAra Vadisil and 100 vessels of VeNNai according to ANDAL's Paasuram (NaaRu NaRum Pzhil) in NaachiyAr Thirumozhi---1097 (Age 80).

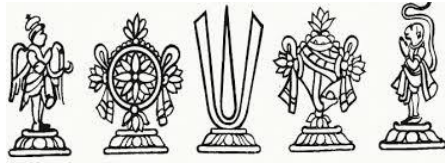
117. KurEsar ascends to Parama Padham ---1107 (Age 90).

118. SathAbhishEkam (here 100th Thirunakshathram) and receiving the Birudhu of YathirAjar ---1117 (Age 100) .

119. Thaam Uhantha ThirumEni Prathishtai through a sculptor named Ramanuja Daasan and having it consecrated at Sri PerumbhUthUr, His avathAra sthalam---1119 (Age 102).

120. Ramanuja ascends to Parama Padham for nithya Kaimkaryam there after entrusting SampradhAyam's growth with PiLAn, KidAmbi AacchAn, NadathUr AzhwAn and EmbAr --- 1137 (Age 120).

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**E Book on
Bhagavad Ramanuja
By
Anbil Ramaswamy**

Chapter 1

NINDA STHUTI AND STHUTHI NINDA

RANDOM REFLECTIONS ON RAMANUJA

1. Vaishnavam today in the U.S.A.

Way back in the early 1980s during my first visit to the USA, whenever I mentioned the word “Hinduism”, the first response of the Westerner (and even our own people who had lost their moorings to our traditions having settled here for long, not to speak of kids born and brought up here without even an iota of exposure to our Sat Sampradayam) was “Oh! I know. You are talking about Buddha!?” These people did not know that Hinduism and Buddhism were poles apart. The next best bet was “Oh! I know! You are talking about Adhi Sankara”. This second category seems to have had some familiarity with “Hinduism”, thanks to aggressive marketing of vested interests, equating Hindu philosophy with just the Advaita philosophy. In the last few years, however, world populations have come to know about our great Acharyas like Bhagavad Ramanuja, Swami Desika and MaNavaaLa MaamunigaL as formidable forces to be reckoned with, recognized and revered.

A very heartening news is that people who never ever heard of these names before now come together to celebrate Achaarya Vaibhavam Conferences in different cities (and temples, in particular) especially in USA, Bahrain, Kuwait, England, Indonesia, Singapore and other places on the Tiru Nakashatram days of these Achaaryas. Participating in the study of Vedas, Saastras, StOtras and Azhwars’ Divya Prabandams etc. organized by different SrivaishNava groups have become a routine these days. This is in no small measure due to the efforts of these various SrivaishNava groups that have been straining every nerve to disabuse false impressions and familiarize them with the life histories and works of these great Savants, the lineage of Acharyas in general and the Parama Vaideeka Matham of Srivaishnavam also known as “Ramanuja Darsanam” The pioneer of this movement is “Swami Desika Darsana Satsangam” (SDDS) which held the FIRST EVER SrivaishNava Conference in U.S.A. in 1996.

2. Ramanuja’s Birth

The less known fact even among Srivaishnavas about this well known Achaarya by whose name SrivaishNava philosophy is called 'Ramanuja Darsanam' was a 'VaDama' by birth. (Authority: "Periya Thrumudi ADaivu, PazhanaDai ViLakkam and Visishtaadvaita Catechism")

During the days of Bhagavad Ramanuja, the word “vaDama” was not equated with “Smaarta” or “Iyer” as is being done today. It is, however, not clear whether “vaDamas” were deemed to be a part of “VaishNavas”

Be that as it may, this is a “win-win” situation for both VaDamas and Vaishnavas.

VaDamas can claim that it is one of their clan who came to be hailed as "Sri Vaishnava Siddhanta Nirdhaarana Saarva bouma" while Vaishnavas can claim how catholic and open-minded was VaishNavam - in acknowledging the greatness of one who was born a “Non-VaishNava” as their own undisputed master!

Is it not said that the natural evolution for VaDama is to transform into a VaishNava”? (“VaDama muthinaal Vaishnava”)

3. Nindaa Sthuthi

There is what is known as “Nindaa Sthuthi” in which an attempt to praise someone would appear to be disparaging but, a full-throated shower of panegyric.

The “Soulabhyam” of Bhagavaan is the fountainhead of a rare kind of literary tradition called “Ninda- Sthuthi”. The term can be understood as ‘praise appearing as censure’, in which the form, character and actions of divine are made the butt of ridicule. When the devotee is sad, the songs would appear as accusing Bhagavaan.

In Tamil literature, “Ninda Sthuthi” is known as “SIE dai aNi”

When the devotee is overwhelmed by love and affection, the same will come out with a gusto of reproach or slander though the inherent intention is to praise. We can see this in our households where we call our babies like soft winning talk (e.g.) Dear

For Nindaa Sthuthi, we have the classic example in Slokam 13 of Swami Desika’s “Godha Sthuthi” in which the peers of Andal are shown as making fun of her choosing for her husband (Svayamvarapathi),

- Lord Ranganatha whose bed was a serpent (naagEsaya),
- rode on a bird (pakshiratha:)
- one who was so old as not to know his own date of birth! (Purusha: puraaNa :)

They were in fact, applauding her choosing as spouse the Paramapurusha reclining on AdisEsha, riding on the divine bird-vehicle of GaruDa and who is the Primordial Paramaatma.

Similarly, the songs “yEn paLLIkkoNDeer ayyaa?” (in mOhana Raagam) and “NaDamaaDi thirinda umadu iDadu kaal udavaamal muDamaagi pOnadu” (in KambOdi Raagam) seem to deprecate the respective deities but, in fact, convey the opposite.

In a Telugu song, a fake sympathy is shown for Lord saying” “Poor Lord!

- ✓ He had no mattress to lie on. He had to sleep on a snake!
- ✓ He had no land. He had to beg from an Asura a land just enough measured by his three steps!
- ✓ He did not have even have a home to own. He rests on an ocean!
- ✓ He had no clothing to wear. He had to steal the garments of the Gopis!
- ✓ He had nothing to eat. He had to steal some butter from the hoses of Gopis!

Even Rama was not spared:

- ❖ You helped the Elephant king, Gajendra
- ❖ You helped the Monkey king, Sugriva
- ❖ You helped the Asura king's bother, VibheeshaNa
- ❖ So, only if I am a king, will you come to my help
- ❖ As I am not a king but an ordinary person, you will not condescend to help me!

In Marimuthaap PiLLai' song "yethaik koNDu Ichchai kONDaai, aDi MagalE" referring to Lord Siva as –

- "Suddhap Paithiyakkaaran Gangaadhran,
- thOgaiyE munnavan
- pEyuDan aaDiya
- ThondikkO,
- pazham KandaikkO –
- Erum nandikkO
- seyyum VindaikkO?

Gopalakrishna Bhaartiyar's song is popular:

"NaDamaaDi tirinda umadu IDadu kaal udavaamal muDam aanadu yEn enru solluveer Aiyaa.

- ✚ Tiruneerai SumandeerO neruppaana mEni tanil,
- ✚ seedathinaal migunda Vaada guNamO?
- ✚ orumaiyuDan MaarkkaNDarkku Udaviyaaai marali Vizha, udaitha suLukku Eri uNda guNamO?
- ✚ Paravai tannin teru Vaasar paDi iDarirrO?
- ✚ Entan paapamO?
- ✚ en SivanE!

Numerous such references can be quoted to illustrate "Nindaa Sthuthi" which appear to denigrate but are meant to praise the Lords.

4. STHUTHI NINDA

Now, let us look at the opposite trend of "Sthuthi Ninda". In Tamil literature, "Sthuthi Ninda" is known as "Vancha Pugazhchi aNi".

Some groups in USA probably drawing inspiration from their counterparts in India have been disseminating misleading information about Bhagavad Ramanuja either deliberately or unintentionally in an obvious attempt to “glorify” him. May be, we can call the attempts of these enthusiasts as “Sthuthinindaa” because while professing to praise him with the best of intentions, they are besmirching the glory of Ramanuja.

5. Ramanuja’s schooling

We know the story of how Ramanuja being a “VaDama” was initially placed under the Advaitic Sannyasi called Yadava Prakasa and how they had differences of opinion on interpretations of some Vedantic statements and how the master plotted to kill him by drowning him in Ganga while on a pilgrimage tour and how thanks to his cousin, Govinda, he escaped death and how Lord Varadaraja and PerundEvi Thaayaar led him to safety to Kanchipuram.

This episode may be historically correct, but these enthusiasts doggedly repeat it ‘ad nauseum’ forgetting that the same Yadava Prakasa, on return to Kaanchi subsequently, became Ramanuja's disciple assuming the name of “Govinda Yogi”.

When Bhagavad Ramanuja himself had forgotten the faults of Yadhava Prakaasa and forgiven him by accepting him as his Sishya, any criticism of the indiscretions of Govinda Yogi in his “Poorva Asramam” would seem to be a disapproval of Ramanuja’s forgiving him and will be totally unwarranted.

Even if it is claimed to vouch for the “glory” of Ramanuja’s magnanimity, a repetition in season and out of season of the earlier episode does not seem to redound to his credit.

6. TirukkOsTtiyur Episode

The seat of Achaarya at Srirangam was lying vacant without a successor to take over. He was prevailed upon to assume charge. But, before doing so, he wanted to equip himself with the secrets of the three great Mantras. For this purpose, he approached one "Tiruk KOshtiyur Nambi" who made him come several times before actually instructing him. He cautioned Ramanuja that he should not give out the secrets to all and sundry and if he did so, he would go to hell.

The story goes that immediately on receiving the instructions, Ramanuja climbed up to the top of tympanum of the temple and proclaimed to the large gathering assembled there to follow his example. One of the tale bearers rushed to Nambi to complain that Ramanuja was giving out the Mantras. Nambi was enraged and demanded an explanation. Ramanuja replied that he did not give out the secrets and even if he had transgressed the specific warning of the Guru, only he himself would go to hell but the multitude of humanity that listened to his clarion “wake – up” call would be saved spiritually. The Guru was overwhelmed by this reply. Embracing Ramanuja appreciating his broad-

mindedness, he called him “EmperumanarE”- "Oh! My lord" and declared that Srivaishnavam would thenceforward be known as "Ramanuja Darsanam"- “the light of Ramanuja”

The popular belief that he gave out the Mantras to a motley crowd comprising of all castes & even outcastes is not correct. What he actually gave out was that he had found out the way to attain mOksha through the three great Mantras that he secured from Nambi and invited those who sincerely wished to follow him to go get initiated by Nambi.

Also, he did not advise “all and sundry” as assumed by some. By the time of this episode, he had already gathered a considerable number of disciples who accompanied him at the Southern entrance to the temple and he was thus addressing his own disciples. This is another less known fact about the well known Achaarya.

The enthusiasts, no doubt, wish to “glorify” Ramanuja as being broadminded as to publicly reveal the mantras openly to all and sundry but they forget that in the process they damage both his knowledge and his actions.

Did not Hitler’s misinformation Minister, Goebbels postulate that a lie constantly repeated will be believed to be true?

And the funny thing is that this lie is being repeated parrot-like even by genuine Ramanuja Bhaktas!

In fact, in Andhra, they used to say “raamaanujulu gOpuram ekki Tirumantram Cheppinaaru”

Kaanchi Mahavidwaan P.B. ANNangarachariar observes in his book “Amuda Mozhi Aayiram” that seeing how Ramanuja himself had to take considerable pains to visit Nambi 18 times for initiation, his Sishyas requested him to help them with the treasure. And he agreed to advise the “purport” - not the mantram itself, that too to a select audience of his own Sishyas in the limited enclosure.

“MaamunigaL in ChhorNikai 204 of his Achaarya Hridayam observed “thaaikkum maganukkum tambikkum ivarkkum ivar adi paNindavarkkumE ivai uLLadu” and “palakaal naDandu tuvaNDu kETTta parama arthathai olakkamaaga vaithu upadEsithum”.

The word “olakkamaaga” does not mean that he “scattered” the Mantram to all and sundry as if it were like disbursing currency notes. He was not engaged in any kind of “body shopping spree” for mass recruitment for VaishNavam nor had he any need to do so!

His mission was totally different. He was engaged in demolishing the flaws and faults in the arguments of “Poorva Pakshins” and establishing “Siddhaantam” on “terra firma” as evidenced in “VEDaanta Saaram”, “VEDaanta Deepam” and his magnum opus, “Sree Bhaashyam”.

H.H. Srirangam Srimad Andavan, Sri Rangaramanuja Mahaa Desikan observes that in the context of referring to Dvayam in Gadhya Trayam, Ramanuja wrote “atra dvayam” without giving out the sacred Mantram itself.

It is, therefore, not appropriate to hold that he indiscriminately “scattered” (Vaari irraithal) of the sacred Rahasya Mantram of AshTaaksharam. (Vide Page 68 of December 2003 issue of Sri Ranganatha Paaduka).

“Nothing happened on top of the Gopuram” says the erudite Editor, who adds “When Ramanuja concealed even Dvayam that can be advised to all (as it does not contain PraNavam), it is not correct to conclude that he revealed AshTaaksharam” which is “Rahasyam” (Secret) and NOT a “Sadasyam” (That which can be announced in public)

Also, in VaikunTa Gadhyam where reference had to be made of “Moola Mantram”, Ramanuja did not spell it out but only said “Sreemata: moola mantrENa...Aatmaanam bhaghavatE nivEdayEt”

“Even if he addressed the audience from the top of the GOpuram, it cannot be a large crowd of thousands of people. This is because in those days when “Temple Entry” was not even thought of, the cramped space in the temple premises would not permit any more than say, a hundred of his Sishyas as the ground floor was hidden by a tall rampart wall and there was no facility available for microphone or megaphone or any kind of “Public address system”

Was Ramanuja ignorant of the direction in SEsha Samhitai (14-50) that while one should bring to light the glory of the Guru, one should not give out the secret mantras under any circumstances?

Gurum prakaasayEt dheemaan mantram yatnEna gOpayEt/
Aprakaasa-prakaasaabhyaam ksheeyatE sampad-aayushee//

Are the enthusiasts “deifying” Ramanuja or “demonizing” him?

7. Did Emperumaanaar disobey Emperumaan?

Some hold that the Lord desired Ramanuja to live on earth for 200 years to serve SrivaishNavam but he returned to Paramapadam on attaining the age of barely 120 years and the Lord “sent him back” as MaNavaaLa Maamunigal to complete his term.

This is another oft-repeated theory like the TirukkOshTiyur episode and made popular by the same technique.

This, however, does not seem to be logical –

1. It is hard to imagine Yathirajar violating his tenure stipulated by the Lord and committing “agjnaa adhilanganam”!

Such an interpretation would be blasphemous both to Bhagavad Ramanuja and Bhagavaan himself!

It does not add any credit or glory to either Emperumaan or Emperumaanaar!

2. If he were reborn, how would he sing in praise on himself as in “Yathiraja Vimsati” and “Aarthi Prabandam”?

Except the Lord who sang on his own praise, no one else could venture in such “Svaatma Prasamsaa” (Self- Glorification).

Did not Nammaazhwar say “thun sollaal than thannaik keerthitha maayan”? (Tiruvouimozhi 7.9.2)

3. Swami Desika attained Paramapadam in 1369 (Sowmya, Kaarthigai, Krittigai). MaamunigaL’s Avataaram was in 1370 (SaadaaraNa, Aippasi, Moolam) just within a period of “Garbha vaasam”. Perhaps, it might be more appropriate to conclude that he was the “Apara Avataaram” (Reincarnation) of Swami Desika than that of Bhaashyakaarar.

4. We see the sentiments expressed earlier by Swami Desika being echoed faithfully in almost all the works of MaamunigaL. Perhaps, Swami Desika desired to further clarify with “footnotes” for his otherwise monumental works, by reincarnating as MaamunigaL.

5. Did Ramanuja climb the Tirumalai hills kneeling all the way up?

A story that is currently doing the rounds is that Ramanuja climbed Tirumalai hills not once but on three different occasions kneeling all the way up to worship TiruvEnkaTamuDaiyaan. The reason dished out is that he considered the hills so holy that it would have been an “apachaaram” to put his feet “down” to walk “up”!

There is no mention of such a practice in any Grantham of Swami Desika or in the “Guru Parampara Saaram” of Thriteeya Parakaala Swami.

If the Azhwaars or UDaiyavar or Swami Desika had believed in this, certainly they would have referred to this.

This appears to be one more “aithihya” - a yarn spun by some to show Ramanuja as “holier than” his very Achaarya Periya Tirumalai Nambi who was a “Permanent Resident” in Tirumalai itself. (Green card holder in the parlance of U.S.A!)

Would Ramanuja ever dare to show his master in such a poor light compared to himself and commit “Achaarya apachaaram” - an “asahya apachaaram” in his own words?

(Authority: Veeravalli GanapaaDi Desikachariar Swami on pp 53-54 of October 2003 Issue of “Sri Ranganatha Paduka”).

May be, the protagonists would be happy if told that Ramanuja might have used a helicopter to reach the top of the hills!

Even so, on reaching the top, he would have had to set his foot to walk up to the Sanctum Sanctorum!

6. Ramanuja's body preserved for nearly a thousand years.

It is held by some that the physical body of Bhagavad Ramanuja, the greatest SrivaishNava Achaarya (1107 – 1137 AD) is preserved to this today for nearly 1000 years in a sitting posture in all its pristine state unostentatiously, without any fanfare or publicity and without using any of the chemical preservatives employed by the Egyptian and Goan models except for an occasional coating of edible camphor (Pachai Karpooram) in the Sannidhi (Sanctum Sanctorum) dedicated to him on the southeast corner on the fifth round within the Srirangam temple as ordered by Lord Ranganatha himself.

- If this were true, it would indeed be a great event far exceeding the preservation of the mummies of Egypt and the body of St. Xavier in Goa in India that thrill enthusiasts into hysterical brouhaha about them.

- If this were true, it is intriguing how even some Srivaishnavas are not aware of such a breathtaking event for so long that here in Srirangam, their holiest place hailed as "BhulOka VaikunTam" (Heaven on Earth) such a thing has happened.

This, however, cannot be dismissed as mere hearsay because I have actually seen with my own eyes not once but on two occasions when the priest in the Sanctum took off the plates shielding the scalp, the forearm and the fingers of the great Achaarya and showed them.

I was told that as the public is not allowed as a matter of routine to witness this, the priest would show only to a select few and on special request and special permission of Devasthaanam authorities. The Chief priest of the Sannidhi of Periya PerumaaL (Bhattacharya) also vouched for this fact.

Some do not seem to give credence to this because usually the mortal remains of "Yathis" were buried away from and not kept within the holy precincts of a consecrated temple.

Even building "Brindavanams" over the burial places seem to be a later development.

Others accept it as a fact, probably with a view to "glorify" Ramanuja in a special way as being the only one to have had that privilege!

Even so, the "Kainkaryaparas" including "Srimaan TaangigaLs" are said to wash their feet before entering Ranganatha Sannidhi on occasions, should they first visit Ramanuja's Sannidhi, obviously acknowledging the pollution involved in visiting a morgue!

Is this the way to "glorify" the "Achaarya Saarvaboumar"?

As this seems to be unique, knowledgeable scholars may throw light on whether

1. Interning the physical remains of a “Sannyaasi” in the precincts of a consecrated temple and
2. The construction of “Brindavanams” for Yathis (which latter seems to be a practice in other traditions) have any sanction in the Saastras.

Let us disabuse ourselves of any misunderstandings and unite to celebrate our Darsana Sthaapakar in a fitting manner.

Emperumaanaar ThiruvaDigaLE SaraNam
SrimatE Raamaanujaaya namah:



Chapter 2

Bhagavad Ramanuja –VaishNavam all over India

AN INTRODUCTION

Of the nine Granthas authored by Bhagavad Ramanuja, the three Gadhyams called Saranaagathi Gadhyam, Sriranga Gadhyam and VaikunTa Gadhyam are outstanding for various reasons:

1. The other Granthams like Vedaartha Sangraha, Vedanta Deepa and Vedantha Saara as also his magnum opus Sri Baashyam lay emphasis and in great detail on the Reals (Tattva Trayas) of Chit (sentient) Achit (insentient) and Iswara (the All-sentient Bhagavaan) as the ultimate Purushaartha (Goal of attaining mOksham). These Gadhyams vividly describe the “Hita” (Means to attain mOksham) which is most important for the “mumukshu” (one desirous of attaining mOksham) who has already gained insight into these Tattvas.
2. While the other Granthas like Vedaartha sangraha, Vedanta Deepa and Vedantha Saara and Sri Baashyam were composed by Bhagavad Ramanuja in the early part of his life, these Gadhyams were (according to tradition) reported to have been composed much later in his life.
3. The earlier Granthas obliquely hint at “Bhakti” (Devotion) as the means to mOksha and describe in detail the various Upaasanas like 32 Vidyas that constitute Bhakti Yoga. They were instrumental in inspiring the Bhakti maarga among various VaishNava sects like -

In North India

Ramananda, Ravidasar, Meera Bai, Kabeerdaasar and TuLasidasar,

In Bengal

Chaitanya, Rupa Goswami in Prayag, Sanathana GOswami in Kaasi, Radha the prime devotee among Kaantha-bhaktas and Gourangar

In Assam

Sankara Devar of Navgaum, Jagadees Misrar, Gayapaani Ramadasar (Kaayastha), Damodara Devar, VaikunTa BhaTTanaatha Devar, and Maadhava Devar

In Karnataka

Madwachariar, PaanDu-Rangar of Daasar movement, Sripaada Raajalar, LakshmaNa Theerthar, Vyaasa-Raayar, Purandara Daasar, Kanaka Daasar, Vaadi-Raajar, Vijaya-Daasar and Jagannaatha Daasar.

In Maharashtra

Jnaana Devar, Naama Devar, Eka-Nathar, Sant Tuukaaraam and ViTTalar

It was later on of his life that Bhagavad Ramanuja while writing his commentary known as Geethaa Baashyam popularized the famous “Charama sLOkam” of Lord KrishNa who offered mOksham to all those who surrendered unto his feet (through what is known as Prapatti or SaraNaagathi)being unable to adopt any other means like Bhakti.

4. Unlike most of other devotional works that are in poetic form, the Gadhyams are in prose but are not by any means “prosaic”. Even a cursory reading of the Gadhyams would take our minds to unparalleled ecstasy and motivate us our eagerness (tvarai) to instantly aspire to reach Godhead. But, reciting the Gadhyams with an understanding of the meanings would indeed be a rich and rewarding experience.

5. Bhagavad Ramanuja offered his SaraNaagathi through “SaraNaagathi Gadhyam” to Lord Ranganatha and Sri Ranga Naachiyaar during the “Serthi sEvai” on a Panguni Uttram day. This is a heart-rending piece in which he pours his heart out through SaraNaagathi Gadhyam at the feet of Divya Dampathis who instantly responded to him. The graphic supplication of Bhagavad Ramanuja and the reassuring response of Divya Dampathis - stand out as a great treasure for all SrivaishNavas. **These Gadhyams show us the quickest, surest, and simplest way of attaining mOksham – in other words securing “maximum benefit through minimum effort”!**

Bhagavad Ramanuja provides the following topics in “SaraNaagathi Gadhyam”

01. SaraNaagathi to Sri Lakshmi	10. Leela Vibhooti
02. Why this SaraNaagathi?	11. Invocations denoting the above qualities
03. Exposition of “NaaraayaNa”	12. SaraNaagathi
04. His Attributes	13. Prayer for purification
05. His Adornments	14. Prayer for being saved
06. His Weapons	15. The Desired End- Eternal Service
07. His Consorts	16. Prayer Answered
08. His Attendants	17. Lord’s Injunctions – How Prapanna is to spend his days
09. His VaikunTa	18. Assurance by the Lord



Chapter 3

Exemplary rectitude in Ramanuja Darsanam

In SrivaishNavam, we can see how both the predecessors and successors of Bhagavad Ramanuja maintained the highest standards of rectitude and compassion in personal life and how their Acharya Bhakti was unmatched.

We know that Bhagavad Ramanuja had 5 Acharyas:

1. Periya Nambi who administered Pancha Samskaarams to him at Madurantakam,
2. TirukkOshTiyur Nambi who taught him Rahasya meanings especially of Tirumantram,
3. Tirumaalai AaNDAan who taught him Bhagavad Vishayam through KaalakshEpan,
4. Tirumalai Nambi who taught him the essence of Srimad RamayaNam and
5. Tiruvaranga PerumaaL Araiyaar who taught him Divya Prabandams and Stotras.

We may perhaps add Tirukkachi Nambi through whom he got the famous 6 words from Sri Kaanchi Varadaraja PerumaaL with whom Nambi was on “speaking terms”

As for Sishyas, he had numerous Sishyas, most notable being Koorathaazhwan and Mudaliyaandaan whom he took to TirukkOshTiyur as daNDam and Pavitram, respectively.

We will see a few instances to illustrate this rectitude (one from his Acharya and one from his Sishya)

SrivaishNavam is unique in that it did not discriminate anyone based on caste, creed etc. and is compassionate to one and all.

Periya Nambi

Periya Nambi, a Brahmin performed the last rites to MaaranEri Nambi belonging to a lower caste.

When someone brought this to the notice of Bhagavad Ramanuja, he went straight to his Acharya, not for questioning **but to let the world know why he did it.**

Periya Nambi explained that he had not done anything that was prohibited or against what was practiced by great personalities. He asked –

*Did not Rama perform the last rites for JaTaayu, a mere bird a ceremony which he could not do for his own father Dsaratha? Am I greater than Rama and is MaaranEri Nambi any lower than Jaaayu?

* Did not Dharmaputra, the personification of Dharma perform the last rites of

Vidura of the 4th caste? Am I greater than Dharamaputra and is MaranEri Nambi any lower than Vidura?"

Among Sishyas, we know how Koortahaazhwaan lost his eyesight (Darsnam) for saving Ramanuja Darsanam.

Govinda

Here, we can see the Achaarya Bhakti of another Sishya of Ramanuja. He was Govinda, a cousin of Bhagavad Ramanuja (in his Poorva Asramam). Due to some quirk of fate, Govinda became a shaivite for some time and was living in Tiru KaaLahasti. He was brought back to the mainstream of SrivaishNavam by Periya Tirumalai Nambi and got him transformed him into an inveterate Bhaagavata. Govinda made his life's mission to do impeccable service to Periya Tirumalai Nambi. One day, he was making a bed for Nambi and was seen lying on it. Ramanuja saw this and was taken aback and referred the matter to Nambi.

Nambi: "Is it true that you were lying on my bed?"

Govindan: "Yes, Master. I am doing this daily"

Nambi: "Do you know that it is a sin to occupy the bed of the Acharya and what it will entail?"

Govindan: "Yes. I know. I will be consigned to hell"

Nambi: "Knowingly you committed this sin?"

Govindan: "Yes. I lie on the bed not for enjoying but to make sure that there is nothing on it (insect or dust) that might trouble my Acharya and affect his sleep. If in this process, I must go to hell, I do not mind it"

Bhagavad Ramanuja and Nambi were aghast at the depth of Acharya Bhakti of Govindan.

On another occasion, Ramanuja was shocked on seeing Govindan putting his hand into the mouth of a live poisonous snake and asked him why he did this risky job.

Govindan replied "I saw the snake writhing in pain as a thorn had pierced its tongue. I wanted to pluck out the thorn and relieve it from pain.

Ramanuja was astonished to see the compassion of Govinda even to a snake usually considered harmful for humans.

This is the kind of compassion that followers Ramanuja have imbibed.

These are but a few instances to illustrate the exemplary rectitude of SrivaishNavam in general and Ramanuja Darsanam in particular.



Chapter 4

3 LAMPS IGNITED BY 3 RAMANUJAS

The word “Ramanuja” means “Younger brother of Rama”

Though LakshmaNa is usually referred as the younger brother of Rama, Bharata and two other Ramanujas lit lamps in our Sampradayam.

- Bharata is the one younger brother of Rama
- Krishna himself is a younger brother of Balarama (as shown by Swami Desika in 13th Sloka of *Yatiraja Saptadi*)
- Acharya Ramanuja (*teekutra keerthi iramaanujan*)
- Let us enjoy how Swami Desika has enjoyed the 3 Lamps lit by these 3 Ramanujas.

Each one of them lit brilliant lamps to spread the light of Knowledge and devotion among us.

- Bharata’s lamp is *Paaduka Deepam*.
- Krishna’s lamp is *Bhagavad Gita Deepam*.
- Bhagavad Ramanuja’s lamp is *Ramanuja Deepam*

1. Bharata’s lamp: Paaduka Deepam

Paadukaa sahasra SLOkam 192. This is the 12th Sloka of 7th *Paddati* - “*AbhishEka Paddati*”

***snEhEna dEvi! Bhavateem vishayE abhishinchan,dvi sapta
sankhya bhuvanOdara deepa rEkhaam /
jaatam Raghootvahati vaagara vipra yOgaatantam tamisram
aharat Bharata: Prajaanaam //***

Meaning

When the world was immersed in darkness due to the setting of the Soorya (Sri Rama), the *Chakravarthi Tirumagan*, it was Bharata who lit the lamp in Kosala kingdom filling it with the oil in the form of Bhakti and dispelled the darkness.

Comments:

- The word “*deepa rEkha*” implies that the flame was slim and began to gain its brilliance only when Bharata ignited it with Bhakti as oil. Indirectly, this reveals that the brilliance of Bharata came to be known to the world only after Sri Rama went into exile.
- The word “*snEha*” means both “love” and “oil”. In the case of lamp, it is oil; in the case of Bharata, it is loving devotion or Bhakti. This is the lamp lit by Bharata.

2. KrishNa’s lamp “*Bhagavad Gita Deepam*”

This has reference to 89th *Sloka* of Swami Desika’s “*Dayaa Satakam*”

**Prabhoota vibhudat vishadparaNa kina Viswamjbaraa-
Paraapa nayanas chalaath tvam avataarya lakshmee dharam /
Niraakritavatee DayE! Nigama souda deepa sriyaa
Vipaschita vigeetayaa Jagati Geetayaantam tama: //**

Meaning

“Oh! Daya Devi! To relieve the burden on earth, you made the consort of Lakshmi to incarnate as Lord KrishNa and arranged for lighting the lamp of Bhagavad Gita for dispelling the darkness of ignorance consuming the world”

Comments:

- *Paaduka Deepam* was depicted as the one that was lit at the centre of 14 worlds. Here, *Bhagavad Geeta Deepam* is described as “*nigama souda deepam*” meaning it the lamp lit on top of the mansion of the *Vedas* because it conveys in detail the inner meanings of *Vedas*.
- While *Paaduka Deepam* dispelled the outer darkness, *Bhagavad Gita Deepam* may be considered as the one that dispels the inner darkness!

3. Bhagavad Ramanuja’s lamp is Ramanuja Deepam.

This is the lamp brought to light by Swami Vedanta Desika, in *Sloka* 56 of “*Yatiraja Saptadi*”.

**Niraa lOke lOke nirupati para snEha bharitO
Yati kshmaabruth deepO yati na kila jaajjvalyata iha /
Ahankaarat vaantam vijahati gatankaaram anaghaa:
Kudarkka vyaasoukam kumati mata paataaLa guharam //**

Meaning

Bhagavad Ramanuja himself is depicted as a lamp. If this lamp was not lit and shed its brilliant luster in this world, how people brainwashed by false philosophy of others get rid of the darkness contained in the caves of *Ahamkaara* and *Mamakaara*?

Comments:

For this *Ramanuja Deepam*, *Bhagavad Bhakti* is the oil as indicated by the words “*nirupatipara snEha bharita:*”

--Bharata's Bhakti was the oil for "Paadukaa Deepam"; Bhagavad Bhakti is here the oil for "Ramanuja Deepam".

--Tituvarangattu Amudanaar in his "Ramanuja Nootrantaadi" says:

"kaDal aLavaaya disai eTTinuLLum kali iruLe miDai taru kaalathu, iramaanujan mikka naan maraiyin suDar oliyil avv irulai turathilanEl"

--Amudanaar says that Ramanuja with the help of the light of Vedas removed the darkness in the world. Swami Desika says Ramanuja himself is the lamp that dispelled this darkness.

Thus, through the "Tiru uLLam" of Swami Desika, we enjoyed the ever-shining lamps lit by the 3 Ramanujas.

(Based on an article by Vaikuntavaasi U.Ve. Vidwan Dindigul

Ramaswami Iyengar Swami, published by "Sri Venkatesa Kainkarya Samiti", Mylapore, Chennai)

Chapter 5

SARANAGATI GADHYAM OF BHAGAVAD RAMANUJA

In this SaraNaagati Gadhyam, Ramanuja prays that Lord Ranganatha himself should grant the desire to arise in the hearts of devotees, remove impediments in attaining the goal and grant the ultimate objective of mOksham as described in VaikuNTa Gadhyam. He submitted all the three Gadhyams while having *Darsanam* of PerumaaL and Thaayaar in "SErthi sEvai" on a Panguni Utram day which also happens to be Thaayaar's Tirunakshatram.

At the outset, he surrenders to Thaayaar and requests her to grant him the very desire to desire Prapatti and consequent service to the Divya Dampathis.

Thaayaar blesses him saying "Let it be so" (*astu tE and Tayaiva sampatsya tE*)

After thus getting Thaayaar's blessings, he then submits his prayers to PerumaaL and proceeds to describe one by one -

- the physical features of PerumaaL (*Divya Mangala Vighram*),
- the qualities (*Svaroopam and Svabhaava GuNas*)
- Ornaments adorning him (*AabharaNam*)
- the weapons (*Aayudams*) that are like ornaments for him

Then he refers to other PiraaTTis like BhooDEvi, NeeLaa dEvi who are his other spouses.

- The description of the eternal servitors of the Divya Dampathis in *Sri VaikuNTam*
- The description of *Sri VaikuNTam* with its myriad excellences

- How the Divya Dampatis treat the lower worlds as their playground
(*Leela Vibhuti*)

Then he describes the qualities like

- *KaaruNya* (Mercy, Feeling one with others in grief),
- *Souseelya* (Excellence of disposition),
- *Vaatsalya* (Love that ignores faults in others),
- *Oudaarya* (Feeling as if he is receiving while giving (Udaara),
- *Aiswarya* (Lordship, Mastery over everything),
- *Soundarya* (Bewitching beauty) etc.
- *Sarvagjnatva* (His omniscience)

He then expresses how it is too much for him to ask for Lord's grace being burdened with intolerable offences committed by him over innumerable births, which he continues to commit even now and will do so in future as well. He catalogues these offences into 3 categories namely

- ❖ Bhagavad Apachaaram,
- ❖ Bhaagavata Apachaaram and
- ❖ Achaarya Apachaaram (which he calls asahya Apachaaram being unable to enumerate it even).

He then specifically expresses his surrender by reciting "*Dvaya manta*" here.

He then proceeds to cite instances like how he saved those who surrendered to him like Vibheeshana to compel the Lord to grant grace to him.

He also requests *Bhagavaan* to forgive all his sins committed by mind, speech and action which were induced by *Vipareeta Jnaanam* (mistaken identity) caused by the association with body instead of the soul.

Then he quotes from *Bhagavad Gita* 3 *SlOkas* in which the Lord had promised protection to those who surrender to him and requests *Bhagavaan* to grant him *Para-bhakti*, *Para-jnaanam* and *Parama-Bhakti*.

The Lord replies "So be it" (*Evam BhootOsi*) and says that out of infinite compassion, he would fulfill all desires of Ramanuja asking him not to entertain any doubts in this regard and remain for the rest of his life in *Sriranga KshEtram* constantly reciting "*Dvaya mantram*" (*Atra SrirangE Tvam Sukham Aaswa*)

If "*Seshatvam*" (being subordinate) could lead to "*Daasatvam*" (servitude) naturally, a question can arise: "Is servitude delectable?"

Ask Bhartruhari: He says in Neeti Satakam SIOka 58

Mounaan mooka: pravachana paTur VaatulO jalpakO vaa,

DhrishTa: PaarsvE vasati cha tadaa, dooratas cha apragalpa:/

Kshaantyya Bheerur Yadi na sahatE praayasO na abhijaata:

sEva Dharma: paramagahanO yOginsaam api agamya://

The duty of service is most difficult, and it is beyond the comprehension of even the Yogins –

- If a servant is silent, he is called dumb
- If he talks, he is called talkative
- If he keeps close, he is said to be stubborn
- If he keeps away, he is said to be inefficient
- If he is submissive, he is deemed to be coward
- If he is uncompromising, he is said to be low born.

The answer is that this is applicable only to those masters who are also governed like us by *TriguNas*. But the Lord is made of a different mettle. His is “sui generis” made of absolute *Sattva guNa* not contaminated by *Rajas* and *Tamas*.

He has innumerable bunches of auspicious qualities as shown below called **SWARUPA NIRUPAKA DHARMAS AND NIRUPITA SWARUPA VISESHANAS** (Manifested qualities and Qualities that have become manifest). Sri Ramanuja ' has enumerated some of the outstanding qualities of ISWARA as follows:

SWARUPA NIRUPAKA DHARMAS

1. JNANATVA Omniscience
2. ANANDATVA Ever Joyous, Blissful
3. AMALATVA Blemish lessness
4. SATYATVA Firmness, Truthfulness
5. ANANTATVA Unlimited by Time, Space, Matter, Omnipresence

NIRUPITA SWARUPA VISESHANAS are:

6. GNANAM Wisdom, Knowledge
7. BALAM Strength, Supporting everything
8. AISWARYAM Lordship, Mastery over everything
9. VEERYAM Prowess
10. SAKTHI Power, Energy

11. TEJAS Splendor, Luster
 12. SOUSEELYAM Excellence of disposition
 13. VATSALYAM Love that ignores faults in others
 14. MARDAVAM Softness, compassion
 15. ARJAVAM Straightforwardness
 16. SOUHARDHAM Friendliness towards Bhaagavatas
 17. SAMYAM Not differentiating between high and low
 18. KARUNYAM Mercy, Feeling one with others in grief
 19. MADURYAM Sweetness, Being pleasant
 20. GAMBHIRYAM Majesty, Profundity, Greatness
 21. AUDHARYAM Feeling as if he is receiving while giving (*Udaara*)
 22. CHADURYAM Cleverness - winning over opponents
 23. STAIRYAM Steadiness, never forsaking Bhaktas
 24. DHAIRYAM Keeping up promises
 25. SOURYAM Heroism, Fearlessness
 26. PARAKRAMAM Valor in destroying evil
 27. SATYA KAMAM Benevolence - Desiring only good
 28. SATYASANKALPAM Benevolence in determination
 29. KRITITVAM All actions directed towards uplift of Bhaktas.
 30. KRITAJNATVAM Gratitude towards even the smallest, good acts
- AND MANY MORE.

It is said that God himself does not know the number of auspicious qualities he has. Therefore, he is called "*AsankhyEya KalyaaNa GuNa GaNa*" - Numberless bunches of auspicious qualities. No dictionary can adequately enumerate his qualities. It is not because his qualities are exhausted but the dictionaries of *Saastras* have exhausted their vocabulary and exhausted themselves in enumerating the auspicious qualities of the Lord. Whatever qualities one speaks of the lord, it fits him but still falls short!

Serving such a one who is full of bunches of auspicious qualities (*asankhyEya kalyaaNa guNa gaNa*) and with devoid of all blemishes, would be wholly enjoyable here and would ensure our ideal goal in the hereafter.



Ramanuja Birth Chart Analysis

Thirumalai Veeraraghavan

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	26 Cn 28' 37.58"	Asre	3	Cn	Aq
Sun - DK	5 Ta 44' 34.78"	Krit	3	Ta	Aq
Moon - GK	7 Ge 01' 45.73"	Ardr	1	Ge	Sg
Mars - PK	7 Le 12' 43.27"	Magh	3	Le	Ge
Mercury - MK	13 Ar 36' 31.82"	Bhar	1	Ar	Le
Jupiter - PiK	7 Ge 59' 50.67"	Ardr	1	Ge	Sg
Venus - BK	16 Ta 21' 39.45"	Rohi	2	Ta	Ta
Saturn (R) - AK	19 Sg 44' 26.47"	PSha	2	Sg	Vi
Rahu - AmK	10 Ta 40' 06.80"	Rohi	1	Ta	Ar
Ketu	10 Sc 40' 06.80"	Anu	3	Sc	Li
Maandi	23 Cn 48' 32.52"	Asre	3	Cn	Aq
Gulika	13 Cn 05' 41.84"	Push	3	Cn	Li
Bhava Lagna	0 Le 36' 49.23"	Magh	1	Le	Ar
Hora Lagna	25 Li 42' 41.34"	Visa	2	Li	Ta
Ghati Lagna	11 Cn 00' 17.68"	Push	3	Cn	Li
Vighati Lagna	27 Cp 28' 19.38"	Dhan	2	Cp	Vi
Vamada Lagna	26 Aq 28' 37.58"	PBha	2	Aq	Pi
Sree Lagna	6 Le 16' 12.37"	Magh	2	Le	Ta

Sri Ramanuja

May 7, 1017
 11:30:00 (5:30 East of GMT)
 79 E 58' 00", 12 N 58' 00" (Sriperumbudur, India)
 Lunar day: Pingala Jyeshtha Sukla Tritiya (39.28% left)
 Nakshatra: Aardra (97.28% left)
 Wednesday, Dhriti Yoga, Garija Karana, Sun Hora

	Me	Ve ^{AL} BB Su	Ra	Ju	Mo		AL	Ra	HL	Ve ^{SL} UL As	Ma	
	Natal Chart				GL GK	As	Md	Natal Chart				
	Rasi				SL	Ma	Navamsa				BB Me	
	(Sa)	Ke	HL	PP			Ju	Mo	GL GK	Ke	(Sa)	

Vimsottari Dasa

Rah	Rah 1016-11-12	Jup 1019-07-26	Sat 1021-12-17	Merc 1024-10-25	Ket 1027-05-11
	Ven 1028-05-29	Sun 1031-05-30	Moon 1032-04-22	Mars 1033-10-25	
Jup	Jup 1034-11-12	Sat 1036-12-29	Merc 1039-07-13	Ket 1041-10-19	Ven 1042-09-25
	Sun 1045-05-24	Moon 1046-03-11	Mars 1047-07-13	Rah 1048-06-18	
Sat	Sat 1050-11-12	Merc 1053-11-15	Ket 1056-07-25	Ven 1057-09-04	Sun 1060-11-03
	Moon 1061-10-16	Mars 1063-05-15	Rah 1064-06-24	Jup 1067-04-29	
Merc	Merc 1069-11-12	Ket 1072-04-07	Ven 1073-04-04	Sun 1076-02-03	Moon 1076-12-11
	Mars 1078-05-12	Rah 1079-05-09	Jup 1081-11-27	Sat 1084-03-01	
Ket	Ket 1086-11-13	Ven 1087-04-08	Sun 1088-06-08	Moon 1088-10-16	Mars 1089-05-14
	Rah 1089-10-14	Jup 1090-11-01	Sat 1091-10-08	Merc 1092-11-15	
Ven	Ven 1093-11-12	Sun 1097-03-11	Moon 1098-03-11	Mars 1099-11-13	Rah 1101-01-11
	Jup 1104-01-12	Sat 1106-09-15	Merc 1109-11-13	Ket 1112-09-14	
Sun	Sun 1113-11-13	Moon 1114-02-28	Mars 1114-09-02	Rah 1115-01-06	Jup 1115-12-02
	Sat 1116-09-20	Merc 1117-09-02	Ket 1118-07-08	Ven 1118-11-14	
Moon	Moon 1119-11-14	Mars 1120-09-14	Rah 1121-04-11	Jup 1122-10-15	Sat 1124-02-11
	Merc 1125-09-14	Ket 1127-02-10	Ven 1127-09-15	Sun 1129-05-13	
Mars	Mars 1129-11-14	Rah 1130-04-09	Jup 1131-04-27	Sat 1132-04-02	Merc 1133-05-13
	Ket 1134-05-10	Ven 1134-10-09	Sun 1135-12-08	Moon 1136-04-11	