



Srirangam Srimath Andavan ashramam

Shanti Medu, Veerapandi Pirivu, MTP Road, Coimbatore

Achaarya Vruksham

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Krodhi Chitrai (April -May 2024)





Achaarya Vruksham



Fifth year
of
Publication



Tamil New YEAR KRODHI

Krodhī (क्रोधी) refers to the thirty-eighth of the sixty-year cycle of Jupiter, according to the Bṛhatsaṃhitā (chapter 8), an encyclopedic Sanskrit work written by Varāhamihira mainly focusing on the science of ancient Indian astronomy astronomy (Jyotiṣa).

Tamizh Puthaandu Vaazhthukal

Srimathey Varahamahadesikaya nama:



Guruparamparai



Aachaarya Devo Bhava

- ❖ **Acharyas are Gnanis**
- ❖ **They are dearer to God.**
- ❖ **Acharyas dispel the darkness of mind**
- ❖ **Acharyas teach by their conduct.**
- ❖ **An acharya is a teacher who leads by example.**

Guru Parampara

1.	Śrīman Nārāyaṇa	21.	Vāṅgipuram Śāsta Parāñkuṣā Śwāmi
2.	Śrī Māhālakṣmi	22.	Pañcamatha Bhañjanam Thāthācārya
3.	Viśvaksena	23.	Kīzh Nirkuṅṅam Anañtācārya
4.	Naṃmālwār (Śatakopa)	24.	Rāmānuja Swāmi
5.	Nātha Muni	25.	Paravaṣṭu Venkateśācārya
6.	Uyyakoñdār (Puñdarīkākṣa)	26.	Āthaṅṅa Vīrāraghavācari Swāmi
7.	Manaḱāl Nañbi (Rāma Miśra)	27.	Velamur Rañgapati Deśikā
8.	Ālavandār (Yāmuna Muni)	28.	Raṅganātha Swāmi (Kalyānavaham Swāmi)
9.	PeriaNañbi (Māhā Pūrṇā)	29.	Sāksāt Swāmi (Śrīmad Vedāñta Rāmānuja Swāmi)
10.	Bhāśyakārar (Bhagavad Rāmānuja)	30.	Thiruḱkudañthai Deśikan (Gopālārya Māhādeśikan)
11.	Kidāñbi Ācān	31.	Śrīmad Vazhuthūr Āñdavan
12.	Kidāñbi Rāmānuja Piḷḷan	32.	Śrīmad Thiruthurāipūñdi Āñdavan
13.	Kidāñbi Rañgarāja	33.	Śrīmad Periyāñdavan
14.	Kidāñbi Appuḷḷār	34.	Śrīmad Chiṅṅāñdavan
15.	Śrīmad Vedāñta Deśikā	35.	Śrīmad Kādañthethi Āñdavan
16.	Śrī Bṛahma Tañṭra Śvatañṭra Śwāmi	36.	Śrīmad Therāzhanthūr Āñdavan (Śrīmad Nammāñdavan)
17.	Gatikā Śatakam Ammāl (Vāṭṣya Varada Guru)	37.	Śrīmad Aḱḱur Āñdavan
18.	Varada Viśnuvācārya	38.	Śrīmad Theñbirai Āñdavan
19.	Māhādayādiśar	39.	Śrīmad Thirūkudañthai Āñdavan
20.	Sirañgaṭṭur Ahobilācār	40.	Śrīmad Mysore Āñdavan
		41.	Śrīmad Śrīmuśnam Peria Āñdavan
		42.	Śrīmad Śrīmuśnam Āñṅa Āñdavan

**Rahasyatraya Parampara-Our Guru Parampara-
Srirangam Srimath Andavan asramam**

Sri Rama Navami on 17.04.2024



Akshya thrithyai 10.05.2024



**Sri Balarama Jayanthi
10.05.2024**



Ramanujar 12.05.2024



Nadadhoor ammal 23.04.2024



THIS MONTH'S OTHER THIRUNAKSHATRA
VAIBHAVAMS

<i>Chittirai</i>	<i>April</i>	<i>The Event</i>
9	22	<i>Kidaambi Aachaan</i>
10	23	<i>Madhura kavi, Nadadhoor Ammal, Ananthaazhwaar, Thirumalai Nambi</i>
11	24	<i>Peria Thirumalai Nambigal</i>
24	May 7	<i>Vaduga Nambigal</i>
26	9	<i>Uyya Kondaar</i>
27	10	<i>Engallazhwaar</i>
29	12	<i>Emperumaanaar Ramanujar</i>

Q & A FROM GSPK

IN THE PADUKA SAHASRAM OF SVAMI DESIKAN, THERE IS A MENTION OF 'SVETA DVIPAM'. WHERE IS THIS LOCATED AT? WHAT IS THE SPECIAL MEANING OF THIS SHLOKA?

VIDWAN'S REPLY:

SVETA DVIPAM IS SITUATED IN THE MIDDLE OF KSHEERABDHI (TIRUPARKKADAL). ALL THE RESIDENTS HERE ARE SRIVAISHNAVAS WHO CONSTANTLY WORSHIP EMPERUMAN. IT IS SUCH A WONDERFUL ISLAND (DVIPAM). AS THE SPECIAL MEANING OF THE SHLOKA, SVAMI DESIKAN MENTIONS SRIRANGAM AS SVETA DVIPAM. THAT IS, SURROUNDED BY KAVERI ON ALL FOUR SIDES AND SRIRANGAM IS IN THE MIDDLE, AS A DVIPAM. PERUMAL AT SRIRANGAM GRACES US WITH A DARSHAN THAT IS SIMILAR TO HIS DARSHAN AT TIRUPARKKADAL; MOREOVER, AS MANY SRIVAISHNAVAS RESIDE AT SRIRANGAM, IT IS LIKE SVETA DVIPAM.

....COURTESY :: [HTTPS://SUDARSANAM.SAMPRA DAYAMANJARI.ORG/](https://sudarsanam.sampradayamanjari.org/)

DESIKA DARSHANAM PUZZLE 10-RESULTS



- ❖ THE RESULTS ARE GIVEN HEREBELOW.
- ❖ HEARTY CONGRATULATIONS TO ALL THE WINNERS.
- ❖ WITH THE GRACE AND ANUGRAHAM OF OUR ACHAARYAN, WE HAVE SENT THE PRIZE BOOK TO ALL THE WINNERS



WINNERS

**Congratulations and best wishes!!
You were excellent!!**

The following participants have got all right answers. (6/6)

1. Chithra ramu <chithramamu1967@gmail.com>
2. Pichchmmal Soundararajan
3. Soundararajan Venkatesan <vsrajan1949@gmail.com>
(Radhika Soundararajan)
4. Prasanna S <prasanna.leo@gmail.com>
5. Jyothi Madhusudana <jyothi.madhusuda@gmail.com>
6. Nimeshika Rhaghavan <nime4308@gmail.com>
7. Varad Rajan <varadrajan@gmail.com>
8. LAVANYA NARASIMHAN <lavanyarama@gmail.com>
9. Sathyabama Ramanujam <sathyamalola@gmail.com>
10. Indira Padmanabhan <indirapadma1948@gmail.com>
11. mala venkatesan <malavenkatesan51@gmail.com>
12. lakshmi jagannathan <lak_jagan@yahoo.co.in>
13. Vasumathy Sridharan <vasudharans@yahoo.com>
14. Jayashree Rangarajan - shree tips <rangarajanjayasree67@gmail.com>
15. Amirthavalli Satagopan <vasavichella@gmail.com>
16. JAGANNATHAN SATAGOPAN <jkopan@gmail.com>
17. Sinduja Ramesh <sindura1606@gmail.com>
18. Vathsala Srinivasan <vathsala.tks@gmail.com>
19. Vaidehi Ananthan <vaidehiananthan@rediffmail.com>

Thank you all

**We look forward to your participation
for the future issues too.**

AV—DD--ANSWERS TO PUZZLE 10

Sounds/naadams enjoyed by Desika.

- 1. GARUDA PANCHASHAT 44 – vyALa: tArkshaya udarastthO Vipula gaLaguhA vAhi phootkAra vAtyA.**
“**phootkAram**” – The serpent takshaka winds like a girdle belt on the stomach of GaruDa/tArkshya. He tightens garuDa’s stomach to suppress his hunger and make sure that no more serpents are consumed by GaruDa. While doing so, he brings his wide cave like mouth to make the hiss sound “**phoo**”. SwAmi dEsikan also prays that this sound should totally stop us from residing in the cave like womb (SAMSARA)
- 2. HAYAGREEVA STOTRAM 3 – samAhArassAmnAm..... hayavadana hEShA halahala:**
“**halahala**” – The neighing sound of Hayagreeva is referred by the sound “**halahala**” which is the repository of all the three vEdas. May His neigh remove the ignorance of the confused people.
- 3. DASHAVATARA STOTRAM 4 – brahmANDa: pralaya urmi ghOSha gurubhi: gONA ravai: gurgurai:**
“**gur gur**” – When varAha perumAL was saving the submerged earth from the praLaya waters, a noise “**gurr... gurr**” emanated from his nose. May His snort purify the whole brahmaNDam.
- 4. GARUDA DANDAKAM 3 (OR) 4 – nama: idam ajahat saparyAya.....pAtAla bhAnkAra...dayEtAshcahamEh**
“**bhAm-kAra**” – When garuDa flaps his wings, the waves of the ocean rise and roar to reach pAtALa with a huge scary sound “**bhAm**”.
- 5. MAHAVEERAIVAIBHAVAM – 58 (OR) 59 – kaTuraTat atani tankRuti chaTula kaTOra kArmuka vinirgata.....vikhyAta vikrama!**
“**tang**” - The sweet “**tang**” sound of rAma’s arrow leaving his bow is sounds fearsome for His enemies. He is the veerA, vikrama who smashed rAvaNa’s ten crowns and destroyed him.
- 6. DAYASHATAKAM 108 – nishpratyooha vRushAdri nirjhara jharatkAra chalEna uchchalan....kallOla kOIAhala:**
“**jharatkAra**” – The vRushAdri waterfalls flow uninterruptedly from Tirumala, making the sound “**jhara jhara**”. This is the sound of karuNA emerging from the divyadampatis. May this sound silence the critics of the dayAshatakam stOtram.



Bhagavath Ramanuja
12.05.2024



Chitrai-Thiruvaadhirai

Krodhi Chitrai

**DAYS TO REMEMBER
WITHOUT FAIL**

<i>Amavasai</i>	<i>Sarva Ekadasi</i>	<i>Masa pirapu tharpanam</i>
7.05.2024	19.04.2024 4.05.2024	13.04.2024

Sobakruth Panguni month Panchaka sangraham

14th April 2024----13th May 2024

Tamizh Chitrai	English date April/May	Event
04	17.04.2024	Sri Rama Navami
10	23.04.2024	Chitra Pournami, Madhurakavi Thirunakshatram
11	24.04.2024	Nrusimha Jayanthi
18	1.05.2024	Sravana Vratam
21	4.05.2024	Agni Nakshatra Doshaarambam
27	10.05.2024	Akshaya thrithyai
29	12.05.2024	Sri Ramanuja Jayanthi

Let us do these.....

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम्।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्पूर्णं विनिर्गम्यताम् ॥

- 01 . Study the Vedas daily .
- 02 . Perform diligently the duties (karmas) ordained by them .
- 03 . Dedicate all those actions (karmas) as worship unto GOD
- 04 . Renounce all desires in the mind .
- 05 . Wash away the hoards of sins in the bosom .
- 06 . Recognise that the pleasures of sense objects (samsar) are riddled with -pain
- 07 . Seek moksha with consistent endeavour .
- 08 . Get out from the bondage of activity (specified to the ones which end - up entangling us) .

❖ **The azhwars & Achaaryas have brought moksha to the reach of one & all, removing the barriers of Varnashrama, gender & caste.**

❖ **Swamy Ramanuja states that the devotees should always be eager to realise the bliss of Vaikunta and should always feel that Sriman Narayana should be their only goal.**

❖ **THE TEACHER IS THE VOICE OF TRUTH, NOT THE MAN BEHIND THE VOICE.**

❖ **NOTHING CHANGES YOU BETTER AND FASTER THAN THE RIGHT COMPANY.**

❖ **BEGIN FROM WHERE YOU ARE, AND WHAT YOU ARE.**

❖ **THE MARK OF A GOOD WORD IS THAT IT TAKES YOU TO SILENCE.**

❖ **SOMETIMES YOU STAY AWAY AND COMPLAIN THAT THE TEACHER CANNOT SHOW YOU THE WAY. SOMETIMES YOU COME CLOSE AND FIND THAT THE TEACHER IS THE WAY.**

>>>>>>Rare Slokas of our Poorvachaaryas>>>>>>

ग्राहग्रस्ते गजेन्द्रे रुदति सरभसं ताक्षर्यमारुह्य धावन्

व्याघूर्णन्माल्यभूषावसनपरिकरो मेघगम्भीरघोषः ।

आबिभाणो रथाङ्गं शरमसिमभयं शङ्खचापौ सखेटौ

हस्तैः कौमोदकीमप्यवतु हरिरसावंहसां संहतेर्नः ॥ १ ॥

नक्राक्रान्ते करीन्द्रे मुकुलितनयने मूलमूलेऽतिखिन्ने

नाहं नाहं न च भवति पुनस्तादृशो मादृशेषु ।

इत्येवं त्यक्तहस्ते सपदि सुरगणे भावशून्ये समस्ते

मूलं यत्प्रादुरासीत्स दिशतु भगवान् मङ्गलं सन्ततं नः ॥ २ ॥

-Gajendra Moksha Sloka dhwayam by Sri Nadadhoor ammal

ACHAARYA VRUKSHAM

SRIMATHEY SRI VARAHA MAHADESIKAYA NAMAHA

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"I WAS IN DARKNESS, BUT I TOOK THREE STEPS AND FOUND MYSELF IN PARADISE.

THE FIRST STEP WAS A GOOD THOUGHT,

THE SECOND, A GOOD WORD; AND

THE THIRD, A GOOD DEED."

* FRIEDRICH NIETZSCHE

12 AZHWARS



ஸ்ரீ வாய்கையாழ்வார்
Sri Poigai Azhwar



ஸ்ரீ பூதத்தாழ்வார்
Sri Bhoothathaazhwar



ஸ்ரீ பெயாழ்வார்
Sri Peyaazhwar



ஸ்ரீ திருமழிசையாழ்வார்
Sri Thirumazhisai Azhwar



ஸ்ரீ நம்மாழ்வார்
Sri Nammaazhwar



ஸ்ரீ மதுரகவி ஆழ்வார்
Sri Madhurakavi Azhwar



ஸ்ரீ குலசேகர ஆழ்வார்
Sri Kulasekara Azhwar



ஸ்ரீ பெரியாழ்வார்
Sri Periyazhwar



ஸ்ரீ ஆண்டார்
Sri Andaal



ஸ்ரீ திண்டிவரப்பொழையாழ்வார்
Sri Thondaradipodi Azhwar



ஸ்ரீ திருப்பாணாழ்வார்
Sri Thiruppaan Azhwar



ஸ்ரீ திருமங்கையாழ்வார்
Sri Thirumangai Azhwar

Azhwargal Thiruvadigalae saranam

Twelve Azhwars

No	Azhwar	Birthplace	Month	Star
1	PoigaiAzhwar	Kancheepuram	Aippasi	Thiruvonam
2	BoothathAzhwar	Mahabalipuram	Aippasi	Avittam
3	PeyAzhwar	Mylapore (Chennai)	Aippasi	Sadhayam
4	ThirumazhisAzhwar	Thirumazhisai	Thai	Magam
5	NammAzhwar	Thirunagari	Vaikasi	Visakam
6	MadhurakaviAzhwar	Thirukkooloor	Chithirai	Chithirai
7	KulasekharAzhwar	Vanchikalam (Kerala)	Maasi	Punarvasu
8	PeriyAzhwar	Srivilliputhur	Aani	Swathi
9	AndaL	Srivilliputhur	Aadi	Pooram
10	ThondaradipodiAzhwar	Thirumandangudi	Margazhi	Kettai
11	ThiruppanAzhwar	Uraiyur	Kaarthigai	Rohini
12	ThirumangaiAzhwar	Thiruvali Thirunagari	Kaarthigai	Kaarthigai



ஸ்ரீ பகவதார்
Sri Bhashyakaarar



தோபுல் பூரத்தசி
Swami Desikan

**SriPerumbudur
Chittirai
Thiruvaadhirai**

**Thoopul
Purattasi
Sravanam**

An acharya is a spiritual teacher who teaches not only by verbal instructions but by the way he acts in his own life.

Our Ashrama Acharyas



ஸ்ரீ தீர்த்தபாதர் ஸ்வாமி
ஸ்ரீ ஸுப்பிரமணியம் (தர்மபுரம்) - தீர்த்தபதி



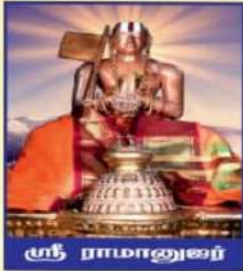
ஸ்ரீ பிள்ளைப்பிள்ளை ஸ்வாமி
ஸ்ரீ தீர்த்தாடி மடமாம் - தீர்த்தாடி



ஸ்ரீ மதுரைப்பிள்ளை ஸ்வாமி
மதுரைமடம் - ஸங்கீர்ப்பதி



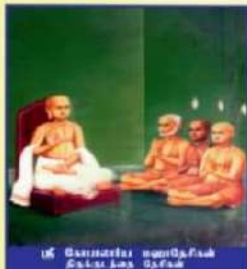
ஸ்ரீ மதுரைப்பிள்ளை ஸ்வாமி
மதுரைமடம் - திருநாராயணர்



ஸ்ரீ ராமானுஜர்



ஸ்ரீ வேதாந்த தேசிகர்



ஸ்ரீ மயூரமணி ஸ்வாமிநாதர்
தாயகம் - தாயகம்



ஸ்ரீ மாதவாஸ்ரம ஸ்வாமிநாதர்
மதுரை - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்



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தீர்த்தாடி - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்



ஸ்ரீ மாதவாஸ்ரம ஸ்வாமிநாதர்
மதுரை - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
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மதுரை - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்



ஸ்ரீ தீர்த்தாடி ஸ்வாமிநாதர்
தீர்த்தாடி - தாயகம்

Sri Mushnam Chinnandavan
12th Peetathipathi of our Ashramam



HH Sri Sri Varahmahadesikan

Benign Blessings of our Achaaryas



A SrI VaishNava must do granta-kAlakshEpam (spend time at the sannadhi of a bona fide SrI VaishNava vidwAn for learning our philosophy and practice as per tradition and Sastra prescriptions) and thus study the granta-chatusTayam – four important grantams of our pUrvAchAryas taken collectively.

1. SrI bhAshyam (bhagavath rAmAnuja yatirAja)

2. gltA bhAshyam (bhagavath rAmAnuja yatirAja)

3. bhagavath vishyam (tiruk-kurukai-pirAn-piLLan)

4. SrImath rahasya traya sAram (swAmi SrIman nigamAnta mahA dESika)

The pUrvAchArya-granta kAlakshEpam is different from the kathA-kAlakshEpams and upanyAsams.



Thirukudanthai Srimath Andavan
Srimath Vedanta Ramanuja Mahadesikan
Panguni Pushyam

श्रीमत् वेदान्त रामानुजमुनि करुणालब्ध वेदान्तयुग्मं
 श्रीमत् श्रीवास योगीश्वर गुरुपदयोरर्पित स्वात्म भारम् ।
 श्रीमत् श्रीरङ्ग नाथाह्वय मुनि कृपया प्राप्त मोक्षाश्रमं तं
 श्रीमत् वेदान्त रामानुज मुनिमपरं संश्रये देशिकेन्द्रम् ॥

Srimath Mysore Andavan
Sri Srinivasa Ramanuja Mahadesikan
AAvani Uttiram

श्रीमत् श्रीवास योगीश्वर मुनिकरुणालब्ध वेदान्त युग्मम्
 श्रीमत् वेदान्तरामानुज गुरुपदयोरर्पित स्वात्म भारम् ।
 श्रीमत् श्रुत्यन्त रामानुजयतिनृपतेः प्राप्त मोक्षाश्रमं तं
 श्रीमत् श्रीवास रामानुजमुनिमपरं संश्रये ज्ञान वार्द्धिम् ॥



**According to our purvAchAryas,
 there is a mechanism through
 which one becomes a
 SrlvaishNava. This process is called
 "pancha samskAram"
 (initiation in to the
 sampradhAyam).
 periya nambi performing pancha
 samskAram to Srl rAmAnuja**

Sri Mushnam Srimath Andavan
Sri Ranga Ramanuja Mahadesikan
Vaikaasi Thiruvaadhirai

वेदान्त लक्ष्मण मुनीन्द्र कृपात्त बोधं
तत्पाद युग्म सरसीरुह भृङ्गराजम् ।
त्रय्यन्तयुग्म कृत भूरि परिश्रमं तं
श्रीरङ्ग लक्ष्मण मुनिं शरणं प्रपद्ये ॥



Sri Mushnam Srimath Chinnandavan
Sri Sri Varahamahadesikan
Thai-Uttiraadam

श्रीमद्वेदान्त रामानुज यतिकृपया रङ्गिणि न्यस्तभारं
तत् सम्प्राप्तागमान्तद्वितयमनुगणं शिष्टतापूर्णमग्र्यम् ।
श्रेष्ठ श्रीरङ्ग रामानुजमुनि करुणालब्ध मोक्षाश्रमं तं
सत्त्वस्थं श्रीवराहं यतिवरमनघं देशिकं संश्रयामि ॥

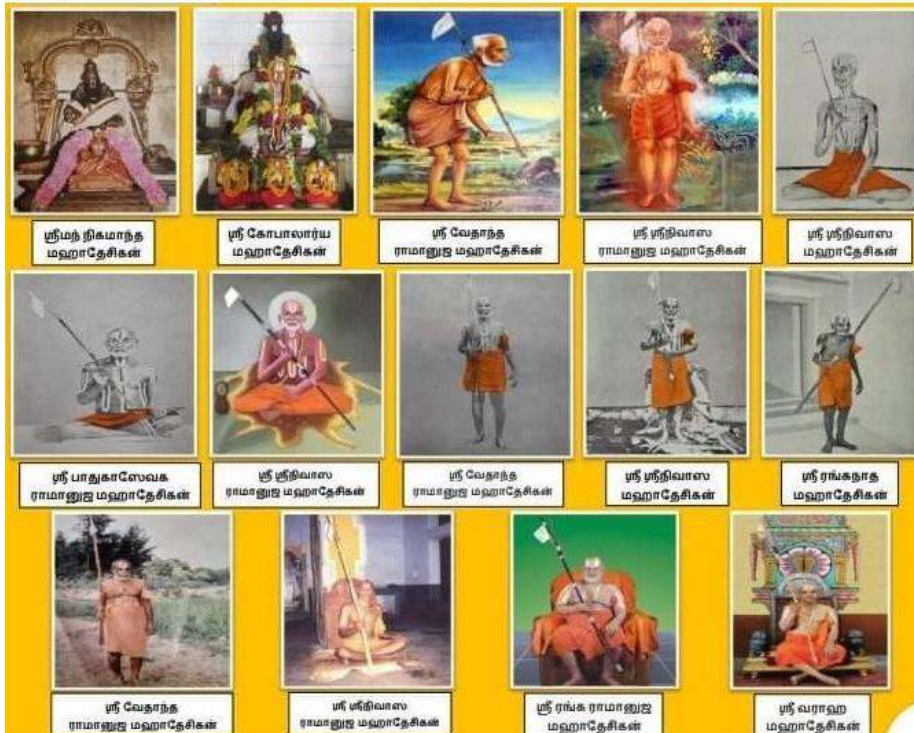


- ❖ One should consider Acharyan equivalent to Bhagavan.
- ❖ He has to retain and save the explanations of all the mantras.
- ❖ One should pray to his Acharyan at all times.
- ❖ He should not reveal the mantras to unqualified people.
- ❖ The primary duty of any sishya is to the spread the fame of acharya & glorify him.
- ❖ Constant meditation about Acharya is a
 - nithya karma since it has been prescribed in Vedas
 - naimthya karma since it is performed for atonement.
 - kamyas since it helps to flourish one's knowledge.

Our Asramam-Peetathipathies

Andavan Ashramam was established during the time of Sri Vazhuthur Andavan, a disciple of Sri Thirukkudanthai Desikan, and can hence trace its roots back to nearly 300 years. Since then, there have been 11 Acharyas. The names and the period are given below:

- | | | |
|-----------|---------------------|--|
| 1 | 1743 to 1795 | Srimad Valuthur Andavan - Sri Vedantha Ramanuja Maha Desikan |
| 2 | NA | Srimad Thiruthurai Poondi Andavan - Sri Srinivasa Ramanuja Maha Desikan |
| 3 | 1830 to 1884 | Srimad Periyandavan - Sri Srinivasa Maha Desikan |
| 4 | 1883 to 1894 | Srimad Chinnandavan - Sri Paduka Seveka |
| 5 | 1905 to 1909 | Kadanthethi Andavan - Sri Srinivasa Ramanuja Maha Desikan |
| 6 | 1909 to 1932 | Therezhunthur Andavan - Sri Vedantha Ramanuja Maha Desikan |
| 7 | 1932 to 1947 | Sri Aakur Andavan - Sri Srinivasa Maha Desikan |
| 8 | 1946 to 1963 | Thenpirai Andavan - Sri Ranganatha Maha Desikan |
| 9 | 1963 to 1989 | Thirukudanthai Andavan -Srimath Vedantha Ramanuja Maha Desikan |
| 10 | 1988 to 1989 | Sri Mysore Andavan - Sri Srinivasa Ramanuja Maha Desikan |
| 11 | 1989 to 2018 | Sri Mushnam Andavan - Sri Ranga Ramanuja Maha Desikan |
| 12 | From 2018 | Prakrutham andavan Sri SriVaraha Mahadesikan |



- ❖ **Every sishyan should celebrate the Thirunakshtram of these acharyas, with great devotion and Bhakthi.**
- ❖ **If you are staying in a place, where our asramam branch exists, please do participate at the asramam function without fail.**

Achaaryan is equal to God



Just like a cow gives milk to her calf without any expectation, our acharyas teach the satvishayas i.e. Rahasyarthas to the sishyas without expecting any reward like fame or fortune. It is not an easy matter for the disciple to repay to such an Acharya.

However it is the elder's opinion that the disciple should try to implement the following.

- * Prostare before our aacharaya & Serve the Acharya
- * Anusandhanam of Acharya Taniyan daily/frequently
- * Performing Kainkarya for the sake of Acharya deha sukham.
- * Speaking/reciting the Acharyas' importance & praise in such a way that others know them.

Daily morning Padukaradhanam



Acharya sambhandham

Acharyas are sages full of wisdom, experience and ability. They feel strongly that it is their responsibility to save us. They teach us Prapatti/Saranagati, and remove our birth woes, save us, protect us like an eyeball, and make us join at the holy feet of Lord Sriman Narayana.

It is the disciple's duty to speak well of the Acharya's glories. Acharya should be respected as a deity. HE is equivalent to God. Let us all serve and continue to serve our Acharya.

Achaaryan is Supreme

One's AchAryan is the Supreme Brahman is attested by a pramANam given to us by Sri SrivathsAngAcchAr Swamy:

गुरुरेव परं ब्रह्मा गुरुरेव परा गति , गुरुरेव परा विद्या गुरुरेव परायणम्
गुरुरेव परः कामो गुरुरेव परं धनम् , यस्मात् सदुपदेशतासो तस्मात् गुरुतमो गुरुः

GururEva Param Brahma GururEva Paraa Gathi
GururEva Paraa VidhyA GururEva ParAyaNam
GururEva Para: kaamO GururEva Param Dhanam
YasmAth SadhupadhEshtAsou tasmAth GurutamO Guru:

Meaning: AchAryan is Para Brahman; He is the highest to be attained as education, wealth, the means for purushArtham and the essence of VedAs. AchAryan is the One, who instructed us on SadAchAram and anushtAnam. Therefore, He has to be worshipped by us with reverence at all times out of gratefulness (kruthaj~nathai) for His MahOpakAram.

The noblest instruction given to us is:

SarIram arTam prANamscha SadhgurubhyO NivEdayEth

Every thing, our body, wealth and even life should be placed at the sacred feet of one's AchAryan, who saves us from the terrors of SamsAram and helps us most gracefully to reach the Supreme Goal.

We notice that discourses by non-Hindus and non-Brahmins about our tradition are available in YouTube. Is this appropriate? Can we listen to them?

Vidwan's reply: There is no need to listen to discourses on tradition by non-Hindus and non-Brahmins. We must listen to the details about our Srivaishnava tradition that were propounded by our esteemed preceptors only from Srivaishnava elders and must avoid listening to others on related matters.

Source : Q & A GSPK

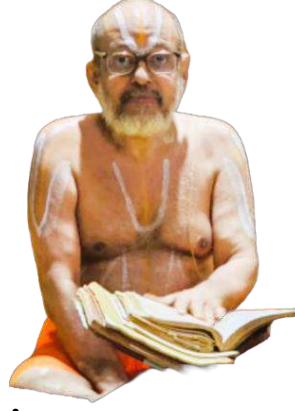
Our aacharyan's Nithya paarayana ghoshti

Every morning when Srimad Andavan Srivaraha Mahadeshikan recites Gadya Trayam, some Patthathis from Paduka Sahasram, Srisudarshanashtakam & Sri Shodasayutha Stotram we must be blessed to be in this company, to recite along with HIM. Devotees should prostrate before HIM and get guidance, instructions and blessings of our aacharaya and get Mantrakshai from HIS hands. Everyone should get this great privilege.



SRI

HH's Arulmozhiyal



ஸ்ரீமதே வேதாந்த ராமாநுஜ மஹாதேசிகாய நம :

ஸ்ரீமத் ஆண்டவன் அருள்மொழி

“பொன்னானாய் பொழிலேழுங்காவல் பூண்ட
புகழானாயிகழ்வாய தொண்டனேன் நான்
என்னானாய் என்னானாய் என்ன லல்லால்
என்னறிவனேழையேன் உலக மேத்தும்
தென்னானாய் வடவானாய் குடபாலானாய்
குண பால மதயானாயிமை யோர்க்கென்றும்
முன்னானாய் பின்னானார் வணங்குந் சோதி
திருமுழிக் களத்தானாய் முதலானாயே”

பதவுரை : உலகம் ஏத்தும்:- உலகத்தில் வாழ்கின்ற மனிதர்களால்
துதிக்கப்படும், தென் ஆனாய்:- தென்திசையில் இருக்கிற
திருமாலிருஞ்சோலை மலையிலே நின்று அருள்புரிபவனே, வட
ஆனாய்:- வடதிசையில் இருக்கின்ற வடவேங்கடத்தில் நின்று அருள்
புரிபவனே, குடபால் ஆனாய் :- மேற்கு திசையில் இருக்கிற கோயிலிலே
கண்வளர்ந்து நின்று அருள்புரிபவனே, குணபால மதயானாய்:-
கீழ்திசையில் திருக்கண்ணபுரம் என்ற திவ்ய தேரத்தில்
மதயானைப்போல செருக்குத் தோன்றி அருள்புரிபவனே.
இமையோர்க்கும் என்றும் :- அனந்த கருட விஷ்வக் ஸேனாதிகளுக்கு
எக்காலத்திலும் முன் ஆனாய் :- கண்ணால் கண்டுகளித்து
அனுபவிக்கும்படி வீற்றிருப்பவனே, பின் ஆனார் :- உம்முடைய திவ்ய
அவதாரத்திற்குப் பிற்பட்டவர்கள், வணங்கும் சோதி :- வணங்கத்தக்க
தேஜோமய மான ரூபத்தில் வீற்றிருப்பவனே. திருமுழிக்களத்து
ஆனாய், திருமுழிக்களம் என்ற திவ்ய தோத்தில் வீற்றிருப்பவனே முதல்
ஆனாய் - எல்லா உலகிற்கும் காரணமாயிருப்பவனே பொன்னானாய் :-

பொன் போல் எல்லா வகையாலும் உதவி செய்பவனே **பொழிலேழும்** :-
 ஏழு உலகங்களையும் காவல் பூண்டு கொண்டிருக்கிற **புகழ் ஆனாய்**:-
 காத்தல் என்ற குணத்தால் வந்த புகழை வுடைய எம்பெருமானே,
இகழ்வாய்:- இகழ்வையே உருவமாகக் கொண்ட, **தொண்டனேன் நான்**:-
 அடிமை பொருந்தியவனான நான், என் **ஆனாய்**:- என்னுடைய
 யானையே என்னுடைய யானையே, **என்னல் அல்லால்**:- என்று சொல்வது
 அல்லது **ஏழையேன்**:- உன்திறத்தில் அலைபாயும் விருப்பங்கொண்ட
 நான் என் **அறிவன்**: உன்னுடைய பண்புகளிலும் விளையாட்டுகளிலும்
 எதனை அறிவேன்.

அவதாரிகை:- அடியவர்கள் இருந்த இடத்திலே சென்று திருமுகம் தந்து
 அருள் பாளிப்பவனாய். நல்லவன் கெட்டவன் என்று நினையாமல்
 திருமுகம் தந்து காட்சித்தருபவனாய் எம்பெருமான் இருக்கவும். அந்த
 எம்பெருமான் முற்றிலும் நமக்கு திருமுகம் காட்சி அளிக்காதது ஏன் என
 வருந்தினார் ஆழ்வார். கீழ் பாசுரங்களில் மந்திரத்தை மந்திரத்தால்
 மறவாது என்றும் வாழுதியேல் வாழலாம் என்று கூறினோம். ஆகையால்
 மோகூடம் (வீடு) அடைவதற்கு திருமந்திரம் ஓர் கருவி (காரணம்)
 எம்பெருமான் அல்லன் என நினைந்திருக்கிறோம் என நினைத்து
 எம்பெருமான் திருமுகம் காட்டாது ஒழிந்தானோ என்று ஐயப்பட்டார்
 இப்பாட்டில். அந்த ஐயத்தை (மனக்லேசத்தைப்) போக்குகிறார்.
 மூலமந்திரமான திருமந்திரம் நமக்கும் எம்பெருமானுக்கும் இடையே
 உள்ள ஸம்பந்தத்தை வெளிப்படுத்துகிறது. இம்மந்திரத்தைக்
 கருவியாகக் கொண்டு இங்கே பேரின்பமான மோகூடத்தைப் பெறலாம்
 என்றும் எங்கும் ஆன்மா உள்ளவரையில் பேரின்பத்தைப் பெற்று
 விடலாம் என்றும் இதுவே நன்றாக பொழுது போக்கும் வழி என்று
 இப்பாட்டின் முக்யமான கருத்து. உன்னை (எம்பெருமானை) ஒழிய
 (விட்டு) மோகூடத்திற்கு வேறு மார்க்கம் உண்டு என்று நினைத்தவன்
 அல்லன். பேறு உன்னை ஒழிய வேறு என்று அறியிலன் என்றும் ஆறும்
 உன்னை (உம்மை) ஒழிய என்று அறிவேன் நான் என்ன அறிவேன் என்று
 கூறுகிறார் ஆழ்வார். இப்பாசுரத்தில் 'மந்திரத்தால்' என்கையால்
 மோகூடத்தை அடைய வழி உண்டு என்றும் "மறவாது வாழுதியேல்". என்
 கையால் நாம் செய்ய வேண்டிய கடமை இது என்றும் வாழலாம்
 என்கையால் ஒருபயனும் தோன்றும் படியைக் காண்பித்தார் ஆழ்வார்.
 இவ்வழிக் கடமையும் பயனும் இவர் நோற்ற நோன்பு: "நோற்ற
 நோன்பிலேன் நுண்ணறிவிலேன்" என்பதை எம்பெருமானை அடைய
 கை முதல் இன்மையைக் கூறி" அதிலும் இனி உன்னைவிட்டு ஒன்று
 மாற்ற கிற்கிலேன் என்று சுவையில் குறைவந்து இருக்கிற
 முறையையும் அருளிச் செய்தார் ஆழ்வார் அல்லரோ ஆகையால் தம்
 பக்கல் கை முதல் இன்மையினையும் எம்பெருமான் பக்கல் அவை
 நிறைவாக உள்ளமையையும் தெரிவிப்பதே இப்பாட்டின் நோக்கமாகும்.

SUCCESSFUL PEOPLE HAVE TWO THINGS ON THEIR FACE,
SILENCE AND SMILE.
SMILE TO SOLVE PROBLEMS AND
SILENCE TO AVOID PROBLEMS



DESIKA DARSHANAM PUZZLE-11
Chitrai 2024
Concept by Malathy Balaji

DESIKA DARSHANAM

PUZZLE - 11

Find the stotram and the shloka from the clues given.

1.

Sesha
Oushadagiri
Garuda

2.

- Rakshanavratee
VibheeshaNa
RaavaNa

3.

Vanamaala
Tulasee
Kaustubha

4.

VamshanAIA
MayoorapinchamAIA
HarineelashilA

5.

Kuchela
Dayaalu
dhAnA

6.

upaveeta
oordhvapuNDra
shikha

narayani

Please send your answers to ranga2706@gmail.com on or before
17.4.2024.

All those who score 6/6 , will receive a good book by way of prize.

WHY DO WE NEED AN ACHAARYA? (Anbil Ramaswamy)

Some people ask a question whether we cannot evolve ourselves on our own without a need for an Achaarya. They are also no better than just human beings like any of us. What is so special about them?

A good question.

Before considering why we need an Achaarya, we must understand **who an Achaarya is.**

“It is seen that in the recent past, a plethora of self--styled Godmen strutting about petulantly with half- baked ideas have mushroomed purporting to propagate the esoteric aspects of Hinduism. They establish “Ashrams”, start “movements,” publish glossy journals, gather around them, and carefully cultivate a coterie of chelas.

This includes successful businesspeople, judicial officers, politicians of hues, professors of repute, and professionals in various specialties besides a multitude of commoners.

If you look at what binds these incompatibles, you will find that they have one thing in common: each one has some public embarrassments to ward off or some private afflictions to alleviate. Through the gift of the gag and the sleight of the hand acquired through the various Siddhis, these demagogues project a facade of easy solutions to their problems. Naturally, the gullible folk fall for the intrigue.

These Gurus plant excitable people in a crowd and ‘the crowd being a crowd’ gets into a frenzy of excitement, and acts in unison in a state of induced mass hysteria.

They are brainwashed, indoctrinated, intoxicated, and mesmerized so much that they develop a strange clannish camaraderie among themselves. In such a state of excitement, they are ready to 'sacrifice themselves' to accommodate anyone sympathetic to their cultist and fetish ideas. And they will not hesitate to 'sacrifice others' who are not enthused about their idiosyncrasies.

No wonder, the westerners who are ‘surfeit on materialism and starving in spiritualism’ fall an easy prey to these con-artists - who either proclaim themselves or contrive their chelas to confer on them such honorifics as ranging from the modest Acharya, etc to the more ambitious Guru, Sadh guru, Swami, *Maha-atma*, *Maha-rishi*, *Mahaa-swami*, *Jagat-guru*, *Jagad-Aacharya*, *Aanandha*, *Baba*, *Theertha*, *Saraswati* etc. sometimes even arrogating themselves as the very *Bhagavaan* himself like Kali Bhagavaan as a sort of a modern Avatar, thus basking in the borrowed glory of the real ones.

It should be remembered that quite a few of these pseudo–God men have been exposed and discredited as fakes and hounded out. These cult leaders are nothing but carpetbaggers who started their trade as a money-making device. They are just Panhandlers in disguise. Posing as martinets, they demand personal allegiance to



* them, making it appear as the only course open to the hapless chelas who act as no
 * better than striplings. *

* This does not mean that there are no good souls at all. This also does not mean that
 * all of those who have spread out are not fully informed. Quite a few have, in fact,
 * invested a certain dignity in their roles by exemplary conduct as spiritual leaders. The
 * decisive test of real spiritual leaders is that they Never project themselves as
 * 'somebody', Never show off their powers of Siddhis, never indulge in magic, never
 * seek after disciples, and never presume to indoctrinate others. They withdraw into
 * seclusion, practice their dharmic duties unostentatiously in humble dedication to
 * God, shun publicity and are content to be inconspicuous, selective in choosing only
 * deserving students who would follow their own code of conduct before imparting to
 * them the eternal truths. They must be “searched for and sought after” than their
 * “searching, scanning and scheming.” They do not hanker after name or fame, are
 * prepared to pass into oblivion “un-sung. un-honored, un-wept” by the mere mortals
 * because their minds and vision are truly fixated on the transcendental reality.”

* **Who are these REAL Acharyas?** *

* Swami Nammaazhwar has himself granted them carte-blanche by saying that
 * different persons may worship different deities in tune with their different attitudes
 * and different perceptions and get their rewards as ordained by Sastras laid down by
 * Bhagavaan acting as their inner soul (Antaraatma). So, we can ignore these Pseudo
 * Gurus and their projected deities.

Avar avar thamadu arivari vagai vagai
Avar avar Iraiyyavar ena aDi aDaivrgaL
Avar avar Iraiyyavar Kuraivilar Iraiyyavar
Avar avar Vidhi Vazhi Adaiya ninranrE
 (Tiruvoimozhi 1.1.5)

* As SrivaishNavas belonging to Bhagavad Ramanuja- Swami Desika Siddhaantam, we
 * can identify the Real Achaaryas from Swami Desika who qualify as laid down in
 * Nyaasa Vimsati, which includes exemplary luminaries like Pillai LOkaacharya, Adhi
 * Vann SatakOpa, MaNavaaLa Maamunigal and present-day pontiffs of our Sath
 * Sampradaayam like pontiffs of Poundarikapuram Swami Asramam, Srirangam Srimad
 * Andavan Asramam, AhObila Mutt Guru Parampara, Parakaala Mutt Guru Parampara,
 * who are euphemistically called “MaDappaLLi MaNam vandavargaL” named after “Tiru
 * MadaippaLLai Aachaan”

* Guru Parampara AnushTaanam *

* We are advised that before we commence reading Rahasya grantas we should recite
 * the Guru Parampara Saaram that would absolve us of any faults arising from
 * conversations with those who are not fit to converse with. (*pratishiddha*
 * *sambhaashaNam*)

=====

* Swami Desika gives instances to prove the need for and efficacy of Real Acharyas

* **Saint and Sinner** *

*





Both the saint and the sinner need an Achaarya to guide on the right path. PuNdareeka despite his intense Bhakti Yoga could not get Bhagavad Saakshaatkaaram until he happened to meet with Sage Narada who explained to him the efficacy of AshTaaksharam and initiated hm into NishTaa that led him to liberation. (Padmottara PuraaNam Part 6 adhyaayam 81 – Itihaasa samuchayam) Kshatrabandhu was a great sinner. There was no sinful act that he did not practice. Once, he confronted Sage Narada and was about to strike him with a stick. Narada advised him why he was doing this without any provocation. He replied that he had a huge family to protect, and he eked out his life by highway robbery. Narada bade him to go home and ask his family members whether they would share the sin involved. They refused. He returned to Narada with this information. Narada advised him to give up his evil ways and adopt the means to attain MOKsham. He followed this advice and attained MOKsham (Sri Vishnu Dharama Adhyaayam 92)

This Proves that-
There is no saint without a past
There is no sinner without a future.

SvEtaaswataaram 6-23 declares:

*Yasya dEvE paraa Bhakti: yathaa dEvE Tathaa Gurou/
Tasyai yEtE kathithaa hi arthaa: prakaasante mahaatmana://*

The one who has immense faith in the Lord and equally immense faith in his Guru will understand all that is imparted by the guru and even those that have not been imparted by his guru personally.

The following stories illustrate this:

Jaapaalai story

The story of jaapaalai who learned Prakaasavaan, Antavaan, Jyotishmaan and Aayatanavaan from the four cows entrusted to him by his Guru because of his immense faith in his Guru. The Guru was pleased and later imparted to him ShODasakalaa Brahma Vidya.

UpakOsala Story

Similarly, when UpakOsalan did not get instruction from his Guru, he learned the Fire gods, UpakOsala Vidya and its branch called Agni vidya, when his Guru was away without imparting them to him.

Sanjaya Story

Sanjaya had the same amount of immense Bhakti towards his Guru, Vyaasa Bhagavaan as he had towards Emperumaan. That is why even though he lived in the palace of DritaraashTra, he could comprehend all that happened in the KurukshEtra Warfield and understood the teachings of KrishNa to Arjuna. This is evident from Mahabharata Uthara 68.5:

*Maayaam na sEvE Bhadram TE na vritaa Dharmam aacharE/
Suddha Bhaavam GatO Bhakthyaa Saastraat VEdmi Janaardhanam//*

I have understood all the preachings of Bhagavaan because of my Bhakti towards my Guru Vyaasa.



Raikvaa Story

Once when king Jaanasruti was lying on his bed, a few swans were flying over in the sky above him. One of them commented that if only one would know what Raikvar knew, one would know all that is good in the world. Realizing that he did not have knowledge of tattvas, the king decided to meet with Raikva and learn them. After a good deal of persuasion with Raikva who was lying under a cart and scratching his body by offering his daughter as wife along with thousand cows, the king sought from Raikva instructions on Tattvas. Seeing his earnestness in learning and devotion to Raikva, Raikva imparted to him "Samvarga Vidya" AKA "Raikva Vidya." (Chandokhya Upanishad 4-2)

Ramanuja Story

Ramanuja wanted to know the inner meanings of Tirumantram. TirukkOshTiyoor Nambi whom he approached made him come seventeen times. Ramanuja was not tired and approached Nambi for the purpose. Finally, understanding the earnestness of Ramanuja, Nambi initiated Ramanuja in the esoteric of Tirumantram.

Sabari Story

In ChoorNikai 41 of Sri Raghuvēera Gadhya, Swami Desika says that Lord Rama was just a witness to Sabari's ascent to Paramapadam (*Avandhya Mahima Munijana Bhajana Mushita Hridaya Kalusha Sabaree MOKsha Saakshi bhoota*) due solely to her immense Bhakti and service to the Sages (Munijana) who were her Gurus. What about Mundane Education?

*Amaiyaa Ivai ennum Aasaiyinaal aru moonru ulagil
Sumaiyaana kalvigaL Soozha Vandaalum Thogai ivai enru
Imaiyaa Imaiavar Ethiya Ettu irandu eNNiya- namm*

Samaya Aasiriyar sadirrkum Tani nilai thanthanarE (Saara Nishkarsha Adikaaram)

Meaning

As if what has already been learned is not enough, the eighteen subjects of study may confront us are only burdens (on the intellect); but they only add to the number and are of no use. Therefore, Achaaryas of our system (VisishTaadvaita) have, with wise discrimination given us what the Nityasooris whose wisdom never languishes (who never wink) speak of in exalted terms, namely the eight (AshTaakshara) and the two viz., the Dvayam and the Charama SLOkas.

What helps in acquisition of a REAL Achaarya?

*Eeswarasya cha Souhaardam, Yadruchchaa Sukritam Tathaa/
VishNO: KaTaaksham, AdvEsham, Aabhimukhyam cha Saatvikai: //
SambhaashaNam ShaD YETAani hi Aachaarya Praapti hEtava://*

The following six lead to the acquisition of a REAL Achaarya.

God's love

Virtuous deeds done even by chance.

Gracious glance of God

Absence of hate

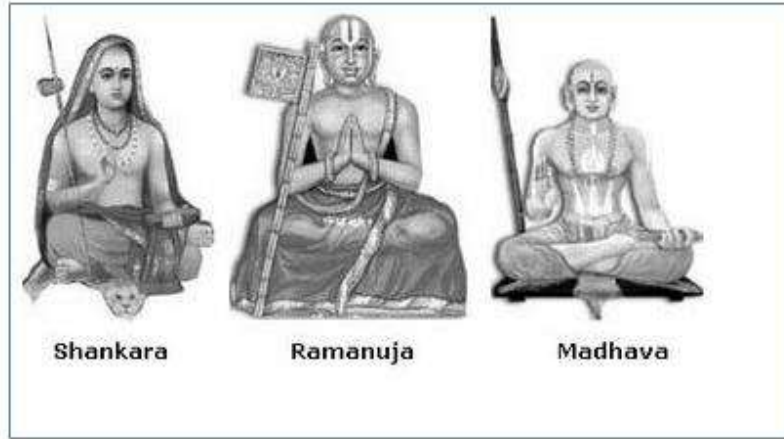
Willingness to learn.

Conversation with good men
What REAL Achaarya does?

*TiruvuDan Vanda Sezhumani pOle Tirumaal Idayam
MaruviDam enna Malar Adi SoDum vagai perum Naam
KaruvuDan Vanda KaDu Vinai Aarril Vizhundu Ozhgaadu
Aru Udan Aindu Arivaar Arul Seyya AmandanarE.
(UpOTkaada Adhikaaram)*

Meaning

We, who deserve our rightful place near the heart of Lord VishNu like the gem, Kousthubham that rose from the sea along with Mahaalakshmi at the time of the great churning and we, who are competent to wear on the crown of our head, the flower- like feet of God, were in peril of being swept away by the swift currents of karma that caught us up even while we were in our mother's womb, when- fortunately for us, Great and noble souls (Acharyas) proficient in the knowledge of the five things that ought to be understood and likewise of the subtle doctrine that the relation of the Jivaatma to the Lord is that of the body to the soul, came to us out of compassion to save us from being lost in the stream.



"The Veda should be amplified and supported by the Itihasas and the Puranas, because the Veda is afraid of him who has little learning that he would do it wrong." [M.B. I. i. 264.]"

~ Sripad Ramanujacarya in his Sri Bhashya quoting from Mahabharat.

MADURAKAVI ALWAR

Of the twelve Alwars, two authored almost two-thirds of the total of (4000) Nalayira Divya Prabandam. These two, Nammalwar and Tirumangai Alwar, authored almost 2450 pasurams between themselves. The least number was authored by Madurakavi Alwar (11) and Tiruppanalwar (10). Madurakavi's eleven pasurams called "Kanni-nun-siruthambu" laud his mentor Nammalwar. Because the first pasuram commenced with the words "Kanninunsiruthambu", this collection of eleven pasurams acquired the name. Meaning "rope-with-multi-knots" it tells the story of irate mother Yasoda's binding Krishna with a rope to a wooden mortar.

EPISODE OF DAMODARA

Nammalwar was Krishna's great devotee. In his "Tiruvoimozhi" and other works, this Alwar pays profuse praise to the Lord's amicable tenderness. One particular instance is famed.

Vexed at the unending pranks of that incorrigible infant Krishna, and unable to face the torrent of complaints from the village folks, mother Yasoda decides to "punish" Him. Armed with a rope to tie him up, she sets out in search of Him and locates Him perched on a wooden mortar eating (stolen) butter and doling out lumps of it to monkeys. Stealthily approaching Him from behind, Yasoda threw her arms to catch Him but the alert lad evaded and darted away. All efforts of the mother to imprison Him went in vain.

Would it be so easy to catch the Supreme Being whom the Upanishads and countless Yogis failed to achieve despite decades of relentless penance?

Tired and the poor mother sank to the ground, unable to take even one more step. Sympathising with her plight, Krishna came running to her and "surrendered" voluntarily. The Lord always takes the initiative to "surrender" to the true devotee when, in a moment of despair, the devotee resorts to absolute surrender to the Supreme Being!

That, however, was not the end of the story and the mother was in for more gruelling experience. To her dismay, she found the rope lacking in length. Bidding the child to stay put, she procured another length of rope which she added to the existing one. Insufficient again! More and more lengths were knotted on, but it failed to achieve the task by a mere inch! That was the Lord's ineffable Maya! Helplessness writ large on her sweating face, the awe-stricken mother was a picture of despair while the Lord sat there with a sarcastic smile. Once again, He promptly put an end to the mother's ordeal and got Himself "satisfactorily" tied to the mortar.

KANNI-NUN-SIRUTHAMBU

Madhurakavi points out in the first pasuram that while Yasoda subjected

herself to untold hardship to bind the Lord with the multi-knotted-rope (kanninun-siruthambu) Nammalwar achieved Him effortlessly and imprisoned Him in his (Nammalwar's) heart through pure God-love. Madhurakavi says "Hence, as I repeatedly chant the sweet name of my Guru Nammalwar, my tongue savours the eternal fountain of delicious nectar".

In the Sarangathi concept of Vishishtadwaita, certain prerequisites are laid down for the sinner to earn the Lord's sympathy. Foremost is the sinner's acceptance of the Supreme Truth that, "aligned against the omniscient, omnipotent, Matchless Lord, I, the ego-laden iota-of-a-creature, am totally powerless like a speck of dust". Acceptance of sheer helplessness is referred to as "akinchanyam". Only then he can get rid of ego which, like blinding fog, clouds perception, and the path to redemption. Now let us analyse the hidden significance of the question and answer. There are two opposing, differing concepts of human existence. The animal-minded, ignorant person recognises the world as pleasure-giving. This commonplace brute is one category. The other type is the world-weary samaritan, tired of mortal existence and the evanescent "pleasures" it offers. He shuns the perishable mortal coil that goes by the name "body" and seeks nourishment for the soul. Such person is born very rarely, perhaps one in a million, once in a century.

The difference is that of between mortality and eternity, sin and morality. In his question, Madhurakavi had in mind the commonality of human nature as exemplified by the worldly type revelling in carnal pleasures. This despicable earth is nothing better than a dead thing, a corpse; offsprings (humans) no better than worms, consuming and relishing the putrefying remains (as Nammalwar promptly shot back in his answer).

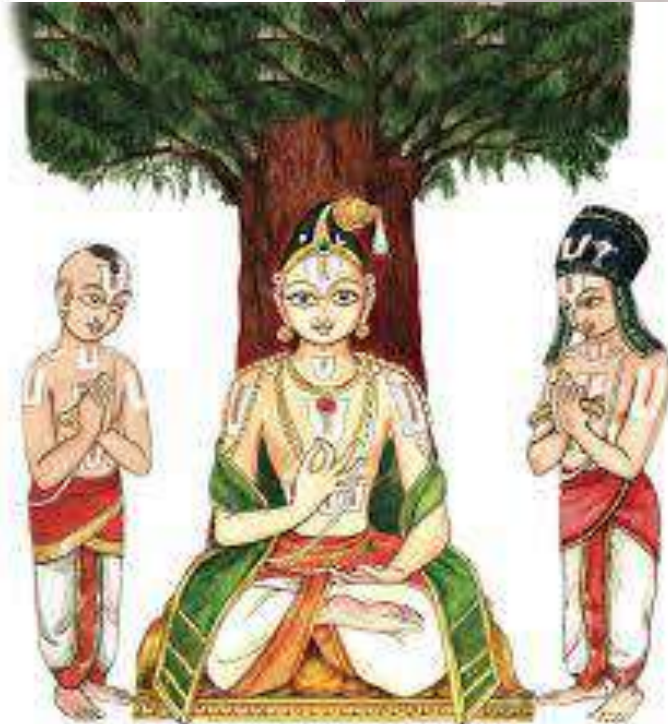
Like the worm that delights on rotting matter, man is pleased with the fleeting "joys" of life, far from aspiring for nobler goals (Purushartha). The theory of evolution lays down that the human being reached its present state after stages of evolution.... worms, reptiles, birds, monkeys and so on. But, alas, he has totally forgotten the Creator's boon and failed to repay heaven's grace. Discarding a sane life, he has no time for divine contemplation. But one thing is positive. He will get his due deserts and be thrown, once again, in to the whirlpool of destiny and start once again from worm stage!

The momentous coming together of these two great souls heralded a golden chapter in Vishishtadwaita. Nammalwar happily adopted Madhurakavi as disciple and dictated to him his priceless kavyas:-

- * Tiruvoimozhi of 1102 pasurams reflecting the Sama Veda,
- * Tiruviruttam of 100 pasurams reflecting the Rig Veda,
- * Tiruvasiriam of 7 pasurams reflecting the Yajur Veda; and
- * Peria Tiruvandadi of 87 pasurams reflecting the Atharva Veda.

Madhurakavi's "Kanninunsiruthambu" embodies the noble aspects of Guru- Sishya relationship and extols the greatness of Nammalwar. While we saw the meaning of the first pasuram, Madhurakavi says in the eighth pasuram thus: "The Gitopadesa of Lord Krishna was a dissection of the hidden truths of the Vedas. And my Lord Nammalwar has brought out the essence of that very Gita, and this is the greatest service to humanity."

LONG LIVE THE GLORY OF MADHURAKAVIALWAR.

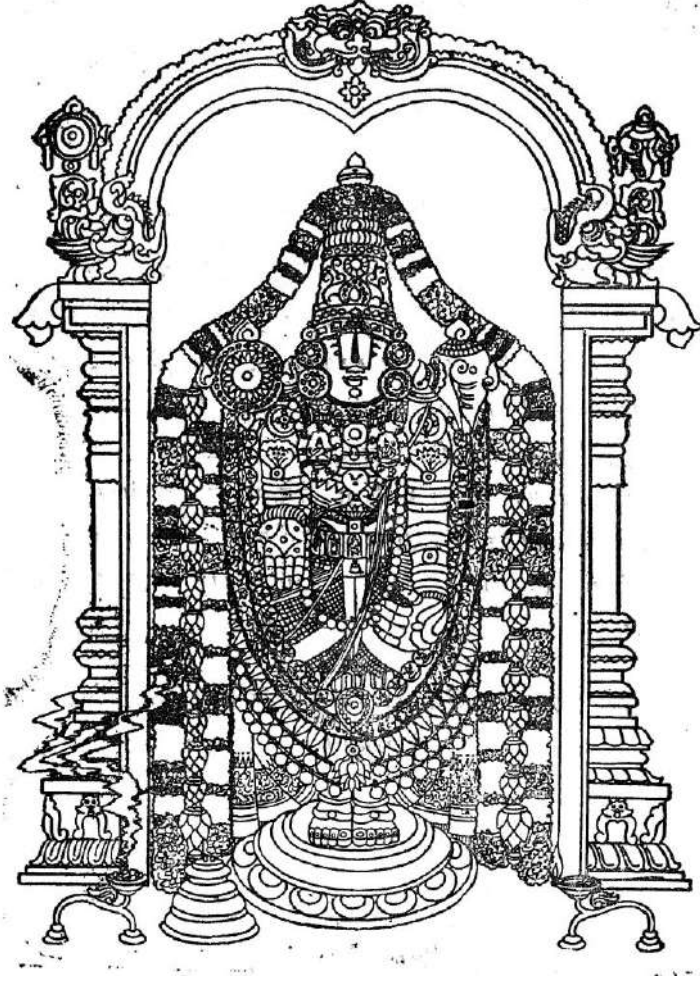


Mudhal Āzhwārs ' Anubhavam of ThiruVénkatamudaiyān

By Ranganathan

It is of interest that Sri Thirumangai Āzhwār refers to ThiruVénkatamudaiyān as the Lord most favored by the Mudhal Āzhwārs (the First three Āzhwārs) whom he refers by the term "செந்தமிழ் பாடுவார்" (the ones that sing pure Tamil).

செந்தமிழ் பாடுவார் தாம் வணங்கும்
தேவர் இவர்கொல் தெக்கமாட்டேன் (Periya Thirumozhi II -8 – 2).



We will elaborate here slightly about the experience of ThiruVénkatamudaiyān by the Mudhal Āzhwārs . Sri Poikai Pirān refers to ThiruVénkatam in 10 pasurams of his Mudhal Thiruvdhādi.

"எழுவார் விடெகாள்வார் ஈந்துழாயாளை
வழுவாவைக நினைந்து வைகல் தொழுவார்
வினைச்சுடைர நந்துவிக்கும் வேங்கடேம, வாணார்
மனச்சுடைர தூண்டும் மைல" (Mudhal Thiruvandhādi – 26)

Āzhwār declares in this verse that ThiruVénkatam extinguishes the fire of the effects of all bad *karmas* for all three types of seekers, those who are after material wealth

(*Eiswaryārthi* – ஐஃசுவர்யார்த்தி₂), those who seek only Ātmā nubhavam (experience of

their own selves – *kaivalyārthi* – கைவல்யார்த்தி²) as well as those who worship daily the Lord who is adorned by the sweet garland of *Tulasi* and who do not want to be separated ever from Him (*Bhagavatcharanārthi* – பகவச்சரணார்த்தி²) The same ThiruVénkatam itself stirs up the desires of the *nitya sūris* to come down to watch the "*Saulabhya guna*" of the Lord.

வழிநின்று நினைத் தொழுவார் வழுவா
மொழிநின்ற மூர்த்தியேர ஆவார் - பழுதொன்றும் வாராத
வண்ணைம விண்கொடுக்கும் மண் அளந்த
சீரான் திருவேங்கடம் (Mudhal Thiruvandhādhī - 76)

Āzhwār further points out that those who seek the Lord staying steadfast in the path of devotion will

certainly realize their identity as spelled out in the *Védic* truth. Furthermore, ThiruVénkatam hills of the compassionate Lord who strode the worlds will confer the eternal bliss wiping out all obstacles.

Sri BhūdatĀzhwār in his work "Irandām Thiruvandhādhī, has 9 verses glorifying Thiruvénkatam. Sri

BhūdatĀzhwār says that among all the hills, ThiruVénkatam hills is what they (speaking for all Āzhwārs or all 3 of them and Sri Thirumazhisai Pirān who was also their contemporary) desired most. Āzhwār expresses this with a beautiful imagery.

நெறியார் குழல்கற்றை முன்னின்று பின்தாழ்ந்து
அறியாது இளங்கியென்றெண்ணி - பிரியாது
புங்கொடிகள் வெகும் பொருபுனல் குன்றென்னும்
வேங்கடேம யாம் விரும்பும் வெற்பு (Irandām Thiruvandhādhī – 53)

"ThiruVénkatam where rivers and streams abound and where creepers spread all over including the

bodies of the devotees of the Lord mistaking them for small boulders of rock due to their still physical

state being in rapturous meditation on the Lord holding on to the path to the shrine ever so permanently, is the hill desired by us".

வெற்பென் றிருஞ்சேசைல வேங்கடம் என்றிவ்விரண்டும்
நிற்பென்று நீமதிக்கும் நீர்மை போல் - நிற்பென்
றுளங்கோயில் உள்ளம் வெத்துள்ளினேன்

வெள்ளத்து இளம் கோயில் கைவிடேல் என்று (Irandām Thiruvandhādhī – 54).

"O' my Lord! Just as you have considered the two *divya sthalams* ThirumālrunchOlai and ThiruVénkatam as your favorite residences, you also have taken to my heart as your favorite temple. The ocean of milk has now become a "*Bālālayam*" (வெள்ளத்து இளம் கோயில்). I pray to Thee not to let that go"

Āzhwār declares loud and clear that he is the recipient of the boundless grace of the Lord due to which he had been blessed with *kainkaryam* to the Lord. It is because of that he had been able to offer the garland of verses at the lotus feet of the Lord in beautiful Tamil. For the same reason he had become a great exponent in Tamil and also a good one due to complete absorption in the experience of the Lord.

யானே தவஞ்செய்தேன் ஏழ்பிறப்பும் எப்பொழுதும்
யானே தவமுடையன் எம்பெருமான் - யானே

இருந்தமிழ் நன்மாலை இணையடிக்கே சொன்னேன்
பெருந்தமிழன் நல்லேன் பெபது (Irاندāṁ Thiruvandhādhī – 74)

Hearing this big claim of the Āzhwār, apparently the Lord of ThiruVēṅkatam wanted Āzhwār to sing a verse which will befit such a claim. The very next verse came out in the most beautiful Tamil.

பெருகுமதேவழம் மாப்பிடிக்கு முன்னின்று
இருகணிள மூங்கில் வாங்கி - அருகிருந்த
தேன்கலந்து நீட்டும் திருவேங்கடம் கண்டீர்
வான் கலந்த வண்ணன் வைர. (Irاندāṁ Thiruvandhādhī – 75)

The imagery described by the Āzhwār in this verse is exquisite. Sri Thirumangai Āzhwār elaborates the meaning of this verse in his own Periya Thirumozhi (verse I-2-5). The portrayal is that of a big male elephant in rut with intellect in disorder. Even then it wants to do only whatever will be pleasing to its female companion. It picks a tender bamboo shoot with no more than two nodes and dips it in the honey from the nearby honeycomb, and with great care wrings the honey out for its darling she companion.

Where does this happen? In ThiruVēṅkatam. Āzhwār implies indirectly that because of the Lord who is keen on offering His shield of protection to all those who seek Him, even the animals in the divine hills engage in similar acts towards their dependants.

Sri Pei Āzhwār the third among the Mudhal Āzhwārs, in his Mūndrām Thiruvandhādhī, glorifies the

Lord of Thirumalai in 19 verses. We will enjoy three verses here.

உளன்கண்டாய் நன்னெஞ்சே உத்தமென்றும்
உளன்கண்டாய் உள்ளுவாருள்ளத் - துளன்கண்டாய்
விண்ணொடுங்க கோடுயரும் வங் கருவி வேங்கடத்தான்
மண்ணொடுங்கத் தானளந்த மண் (Mūndrām ThiruvadhAdhī- 40)

"O' my good mind ! Know that the Lord who resides in ThiruVēṅkatam, the hills which reach the celestial regions above and full of free flowing streams and whose feet covered all the worlds in one stride ever exists for our protection. He is the Purushōttama and is always steadfast in His resolve. He resides eternally in the hearts of all those who think of Him ready to offer His protective fold"

பண்டெல்லாம் வேங்கடம் பாற்கடல் வைகுந்தம்
கொண்டங்குறைவார்க்குக் கோயில்போல் - வண்டு
வளங்கிளரும் நீள்சோலை வண்புங் கடிக்க
இளங்குமரன் தன் விண்ணகர் (Mūndrām ThiruvadhAdhī- 61)

"For the transcendental Lord who resides in Vaikuntam eternally, the ocean of Milk, ThiruVēṅkatam,

Thirukkadikai hills full of plush groves hovering with hosts of bees and Thiruvinnagar which the youthful Lord considers as His own, all these holy places are the temples of yore (before He took residence in my heart)".

புகுமதத்தால் வாய்ப்புசிக் கீழ்தாழ்ந்து அருவி
உகுமதத்தால் கால்கழுவிக்க கையால் - மிகுமதத்தேன்
விண்டமலர் கொண்டு விறல் வேங்கடவைனைய
கண்டு வணங்கும் களிறு (Mūndrām ThiruvadhAdhī- 70)

"The elephant in Thirumalai, having rinsed its mouth in the water flowing from its tusk and washing its own feet using the water oozing like rivers from its own body (since it is in rut), worships the great Lord of ThiruVēṅkatam with its tusks offering blossomed flowers full of intoxicating honey".

It must be noted that the lamps lit by these three Mudhal Āzhwārs are the ones that the Lord of Thiruvénkatam enjoys most and their three Thiruvandhādhies are specially recited on the day of the

Kārthigai Deepam (the festival of lights in the month of *Kārthigai*) each year at the sanctum of the Lord.

We will conclude this article by referring to Sri NammĀzhwār's Thiruvāimozhi . Āzhwār in his verses

glorifying the twelve famous *nāmās* (names) of the Lord, beginning with "கேசவன் தமர்"

(Thiruvāimozhi 2-7- 1) says that the Lord who is the primal source with the lotus like navel from which sprang Brahma, has no compeers. He is like the sweet nectar to the Āzhwār and He gave Himself to him.

Āzhwār further elaborates, by saying that He is easy of access for He is Dāmōdara who allowed Himself to be tied down to a mortar stone (by Yashoda). He is like the dark rain laden clouds and is the benefactor

of the eternal attendants. He is the wish yielding tree, *Karpakam*, and He stands on the great Thirumalai Hills. Azhwar's words எனக்கேதன்னைத் தந்த கற்பகம் என்னமுதம் indicate the important difference for the wish yielding tree *Karpakam* will not give itself to anyone and is not enjoyable on its own.

பற்பநாபன் உயர்வற உயரும் பெருந்திறேலான்
ஏற்பரன் என்னை யாக்கிக்கொண்டு எனக்கேதன்னைத் தந்த
கற்பகம் என்னமுதம் கார்முகில் போலும் வேங்கடநல்

வேற்பன் விசும்போர் பிரான் எந்தை தாமோதரேன, (Thiruvāimozhi 2-7-11).

In addition, Āzhwār actually assures the loving protection of Sri MahāLakshmi to all devotees of Lord

Srinivāsa of the sacred hills of Thiruvénkatam.

மாற மாறாத தண்ணம்மைல வேங்கடத் தண்ணைல
வாற மாறாத பைம்பூம் பொழில் சூழ் குருகூர் நகர்
காற மாறன் சடேகாபன் செசால்லாயிரத்திப்பத்தால்
வேற மாறாத பூமேலிருப்பாள் வினைதீர்க்குமே.

(Thiruvāimozhi 4-5-11)

"The One who has the fragrant lotus as her abode (Sri MahāLakshmi) will eliminate all the effects of unrighteous actions (which cause impediment to the enjoyment of the Lord), of the devotees who recite these ten verses which glorify the Lord of Thiruvénkatam, the hills ever cool due to perennial rains".

In this decad, Āzhwār elaborates on the auspicious attributes (*Saulabhyam*) of the transcendental Lord Srīman *Nārāyaṇa*. In the 8th verse of this decad, Āzhwār calls the Lord as "நமக்கும் புவின்மிசை நங்கைக்கும் இன்பைன" ("One who is the joy of His devotees and Sri MahāLakshmi"). Although only in the last verse of this decad, Āzhwār refers explicitly to Thiruvénkatamudaiyān, the whole decad can be considered to speak only about Lord Srinivāsa for these auspicious attributes of the Lord which are so endearing to all devotees and to Sri MahāLakshmi shine here best.

Please read/recite
1. Gadya trayam,
2. Paduka sahasram, (A few Paddhaties)
3. Sri Sudharshanashtakam &
4. Sri Shodashayudha stotram
daily after perumal Thiruvaradhanam

Read at least one sargam of
Sundarakandam everyday

Swami Desikan's
Rahasya RatnAvaLi

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 13)

By Opp Koil Varadachari Sadagopan &

SrImAn venkaTanAthArya: kavItArkIkakesarI |
vedAntAcAryavaryo me sannidhattAm sadA hrDI ||

INTRODUCTION

Rahasya RatnavaLi is the 13th rahasyam in the amruta Ranjani rahasyams. It has thirty vAkyams. Swamy Desikan has taken one vAkyam at a time and has blessed us with his own hand an elaborate commentary for each of the thirty vAkyams and a detailed commentary known as Rahasya RatnAvaLi hrdayam. We will cover first Rahasya RatnavaLi.

The name Rahasya RatnAvaLi comes from the stringing together of a gem necklace made up of these thirty vAkyams (gems). The next Rahasyam (RatnAvaLi Hrdayam) got its name from the elaborate coverage of the heart of the upadEsam of 40ahasya ratnAvaLi. Swamy Desikan was keen on us having a full understanding of the esoteric meanings of the Rahasya RatnavaLi.

This chillarai rahasyam of Rahasya RatnavaLi deals with:

- ❖ the state of the Mumukshu (one who is desirous of Moksham) before performing Prapatti (Pre-Prapatti period)
- ❖ state during the observance of Prapatti and
- ❖ the state during Post-Prapatti period.

The introductory pAsuram to follow is like the string that threads the necklace of tattvams relating to the three rahasyams (ratna HaarAvaLi). In this pAsuram, Swamy Desikan describes the state of cEtanam performing Prapatti through the AcAryan and placing the burden of its protection at the sacred feet of the Lord and being accepted by the Lord as its protector and developing the state of mind free from any worrying about any concerns about its protection.

INTRODUCTORY PASURAM

onRE pukalenRu uNarnthavar kAtta thiruvaruLaal

anRe adaikkalam koNda nam athigirith thirumAl
inRe isaiyin iNaiyadi sErppar inip piRavOm
nanRe varuvathu eIlAm namakkup param onRu ilathE.

Meaning:

The SadAcAryAs who are familiar with the relationship between Artha pancakam and SareerAtma bhAvam instruct us that SrimAn nArayaNan alone is our refuge and place us at His sacred feet as protection. The Lord of Hastigiri readily and immediately accepts that burden of our protection. He joins the prapanna jeevan recommended by His AcAryans to His sacred feet. After that merciful act, we will never be born in this Prakruti MaNDalam. After He accepts our prapatti, all joys and sorrows that come our way during the postprapatti period are just anukUlams (beneficial developments). We will have no burden on our part to carry after the Bhara SamarpaNam to the Lord.

COMMENTS ON THE “ONRE PUKAL” PAsURAM:

At the beginning of this rahasyam, Swamy Desikan has blessed us with a pAsuram. He has written an introduction and commentary for this pAsuram, which we shall now take up. This pAsuram describes the happy and contented status of a Prapannan, who has placed the burden of his protection at the Lord’s sacred feet as instructed by a sadAcAryan and waits for Moksham thereafter.

Our AcAryAs know from the perspective of sAstram the five topics associated with artha pancakam and the sambandham between the Jeevan and the Lord.

They are adept in instructing those, who prostrate before them and seek this knowledge with humility and by performing kaimkaryams to them. These AcAryAs perform the upadEsams without expecting anything in return and teach until there is nothing new to learn.

Such AcAryAs showed us the needed upAyam (means) for our protection. We have no other recourse except the Lord, who is the siddhOpAyam to grant us the Moksham. He is however angry over our trespasses of His sAstrams. We have to remove His anger and please Him so that He can bless us. We can have Him in our control if we perform the SaadhyOpAyam of Prapatti. By this observance, His anger will be removed and will grant us the boon of Moksham that He alone can give. This prapatti is easy to perform unlike the other upAyam for Moksham, Bakti yOgam. Our AcAryAs have revealed to us the doctrines of Prapatti and BhagavAn, the SiddhOpAyan. Their upadEsams are to approach the Lord with the reverential submission: “adiyEn does not have the power to protect myself. There is no one except You, who is powerful enough to come forward to protect adiyEn from samsAric ills. You should protect adiyEn and grant me moksha sukham with out expecting anything from me”. Our Lord will be pleased by such a prayer and grant this highest goal of life.

Thus one can perform Prapatti following AcArya UpadEsam. There are times in which the AcAryan does the Prapatti for us. The AcAryAs have the firm conviction that the Lord alone is the sole recourse (gati) for MokshAnugraham.

They place us who sought them at the sacred feet of the Lord and perform Prapatti for us with the conviction that the Lord alone is our sole refuge.

Our Lord will be pleased with whichever way we perform Prapatti (svanishThai or AcArya nishThai). His compassion for us grows as a result of the prapatti performed. He responds to our prayer without expecting anything in return and accepts the burden and responsibility for our protection.

Trayamidam sarvam

by K.Sadagopan Iyengar

(Appeared under the title "Three is A crowd" in e-groups)

My neighbour stepped out into the street with his wife and son, all three dressed up and apparently intent on enjoying an evening of entertainment. Just then, the elderly lady of the house called out to my neighbour not to go in a threesome. Unwilling to succumb to superstition and yet afraid of transgressing age-old beliefs, my neighbour sent his son ahead, waited a few minutes and then went with his wife. I was watching the proceedings attentively (it is really interesting to observe the activities of other people, especially one's neighbors—of course, in my case, it was no mere idle curiosity, but a "genuine desire to study people").

Since the neighbors had left and I could no longer observe them, I gave myself up to thinking—a rather strenuous exercise for a person of feeble intellect like me—and my thoughts focused on the old lady's aversion for a threesome. This jogged my memory, which in turn reminded me of the English saying, "Two is company, three is a crowd", which too speaks of the Europeans' preference for a twosome rather than a group of three. Is the Number Three then inauspicious and to be shunned in all our transactions? I felt this could not be the case, for there must be any number of matters where No. Three does play a significant part. I set my thoughts rolling and found, to my entire lack of surprise, that there was indeed a profusion of stuff for which Three forms the basis. Just a few are listed here.

THE THREE VEDAS

Being Vaidikas, let us start our journey into the thrilling world of Three with the Vedas. When faced with the question as to the number of Vedas, even a child would come up with the answer that they are four—Rk, Yajus, Saama and Atharvanam. However, "Trayee" is the word the Vedas use to describe themselves, in many a context. Thus, only Rk, Yajus and Saama Vedas are recognized to be the principal ones, with Atharvanam forming a mere adjunct for them. Says the Brihadaaranyaka Upanishad—

"trayo Vedaa eta eva vaak RgVedo Mano YajurVeda: Praana: Saama Veda:"

Sri Bhattar too calls the Pranavam "Trayee saaram" or the quintessence of the three Vedas—"Trayee saara: trayaatmaa Pranava: imam arttham samadisat".



Rama sita lakshmana - Pranavam personified

When Indra wants to indicate to Bharadvaaja Maharshi the minuscule quantum of Vedas the latter has managed to learn during several lifetimes, it is three handfuls of sand that he holds up, while the portions of the Shruti yet to be learnt are represented in the form of three huge mountains. It is thus clear that the number of Vedas is indeed Three. "Moondru tondu sodiyaai" says Sri Tirumazhisai Piran too, praising the Lord as the luminous entity shining in the Pranavam. He also calls the Lord "Moondru moorthi", signifying the embodiment of the three principal Vedas.

THE THREE-LETTERED SECRET

We talked about the Pranavam, which is considered to be the distilled essence of all the Vedas. We find that the Pranavam too consists of three letters—A, U and Ma. And the Pranavam itself was formed by the Lord, with its components extracted with care from the three Vedas, says the Manusmriti—

"Akaaram chaapi Ukaaram cha Makaaram cha Prajaapati:
Veda trayaat niraduhat Bhoo: Bhuva: Sva: iti cha"

Is it any wonder then that Azhwars praise this formulation sky high as "Moondru ezhutthu"? And this Pranavam is to be pronounced with three maatraas, says Swami Desikan in Tatva Navaneetam-

"Moondru maattirayaana ottrai ezhutthirckku mukhyaartthamaai".

The Pranavam, in turn, forms the first word of the Ashtaakshara (Narayana) Mantram, which too consists of three words, the other two being the Nama: sabdam and Narayana naamam. Similarly, the principal "Vyaahritis", used in Praanaayaamam, are again three in number—"Bhoo:, Bhuva: and Sva:".

Talking about Praanaayaamam, again three of it is required to be performed before the Sankalpam for any Vaidika karma—"Tri: praanaan aayamyaa". Three Praanaayaamas, done in the prescribed fashion, represent penance in its highest form, says the Manusmriti:

"Praanaayaamaa braahmanasya trayopi vidhivat kritaa:
Vyaahrti Pranavai: yuktaa: vigyeyam paramam tapa:"

THE HOLY TRIAD—RAHASYATRAYAM

How many are the esoteric formulations which every Vaishnavite should always have on his (or her) lips and heart? No marks for guessing, they are again three in number—the Ashtaaksharam, Dvayam and the Charamasloka. Here is a beautiful paasuram of Swami Desikan, expressing the Rahasyatrayam as a function of three:

"Moondril oru moondrum moovirandum munnaangum tundra tolayum tuyar"

- Moondril—Of the three esoteric formulations or Rahasyas
- Oru Moondrum—the three-lettered Pranavam
- Moovirandum—the Dvayam with twice as many (six) words
- Munnaangum—The Charamasloka with four times three (twelve) words.

This Kural tells us that a clear understanding of the Rahasya trayam and constant meditation on its esoteric purport would provide relief from all sorrow and ensure emancipation.

...to continue in the next issue

Interesting stories from SRIMATH BHAGAVATAM THE STORY OF THE BURNING OF THE THREE CITIES

(Sk. VII, Ch. X)

204. Help afforded by Bhagavan to Rudra in burning the three cities of the asuras

On one occasion, when the asuras were overcome by the devas with the help of Rudra, they sought refuge in Maya, the highest teacher of those possessing abnormal powers. He created three cities-the first of gold, the second of silver, and the third of iron-whose approach and departure could not be perceived, and the equipment of which could not be imagined. The asura chieftains under the shelter of these cities did havoc in the three worlds, remembering their past enmity to the devas. (v. 53 to 55.) Then the devas and their rulers went to Rudra and asked for his protection. (v. 56.) Rudra asked them never to be frightened, and stringing his bow he showered arrows on the cities. They fell upon the cities with the brightness of fire, and the cities were so covered that they could not be seen. The residents of the cities on being touched by the arrows fell down senseless; but Maya carried them to a well, the water of which had the merit of restoring dead men to life. As soon as they were touched by the water, they rose with bodies as hard as Vajra (Indra's weapon). and with great strength. Rudra was vexed at this failure of his efforts. Then Bhagavan took the form of a cow, and Brahma the form of a calf; and both entered the cities, and drank the water of the well, not leaving even a drop. The asuras set to watch the well were looking on but being deluded by Bhagavan's maya, they did not interfere. Mity did not grieve over this incident, though the asuras did. Remembering that it was the doing of Bhagavan, he said to them "No one whether a deva or an asura or a human being is competent to undo what Bhagavan has willed, either for Himself or for another." (v. 57 to 65.) Then Bhagavan with His power gave Rudra all the equipment necessary for victory, viz., a chariot, a charioteer, elephants, horses, bows, shield and arrows. Rudra then burnt the three cities in the muhartā abhijit. (v. 66 to 68.) The devas showed their joy in the usual way by beat of drums, by shower of flowers, by dancing, by singing and by praising. Bhagavan then returned to His abode. (v. 69 and 70.)

Source: Srimath Bhagavatham by VKR

Srimath RAHASYATHRAYASAARAM

Anbil Ramaswamy

PRAPATTI (Abandon or Absolute Surrender)

Continued from last issue.....

ADHIKARA 15 : UTHARA KRITYA ADHIKARA

(The manner in which one should conduct oneself after Prapatti)

This Chapter lays down the duties to be performed by a Prapanna from the time of his doing Prapatti till attaining Moksha on death.

(a) A Prapanna should not slacken his attentions to and performance of his Nitya Karmas.

(b) He should continue to widen his knowledge by associating with Acharyas and others qualified.

(c) Even if he has achieved a mental evolution befitting him to a direct communion with God., he should not feel proud about it since he should be ever aware of his own insignificance

(d) He should keep his sense organs under perfect control

(e) He should continue to do service to the archa form of the Lord as also Nishkamyas Karmas.

(f) He should consciously avoid all desire for worldly pleasures and carry on his daily routine with wealth earned through Dharmic means.

(g) He should always feel grateful to the grace of the preceptor who initiated him into Prapatti

(h) He should always utter the Dvaya mantra as advised by his Guru

(i) He should never boast about his own greatness (j) He should scrupulously avoid insulting or disrespecting the Bhagavatas and Acharyas.

(j) He should always be eager to perform service to Bhagavan, the Bhagavatas and Acharyas.

(k) He should eat only pious foods conducive to augmenting Satva guna.

What a Prapanna should do and what he should not may be summarized as follows:

(i) Not to indulge in Worldly pleasures and desire therefor



- (ii) To remember The great help rendered by Acharyas
- (iii) Not to utter Words of Self-praise
- (iv) To utter Dvaya Mantra
- (v) To avoid in mind Disrespect to Bhaghavatas and word and deed Acharyas
- (v) To perform in mind Service to Bhagavan, Bhaghavatas word and deed and Acharyas

ADHIKARA 16 : PURUSHARTHA KAASHTA ADHIKARA

(The farthest extent of our ultimate object)

If we probe into what is most pleasurable to the Lord, we will come to the conclusion that service to his devotees is the one that is so. Hence, service to Bhagavatas constitutes the farthest extent and most important aspect of our service to the Lord. As we saw, the ultimate object of a Prapanna is to do service to the Lord in Paramapada. But, one has to be trained in such service even while being in this world. Since Bhagavatas are ensouled by Bhagavan any service done to them constitute service to the Lord himself. As Bhagavatas are like God's favorite children, service done to them will please the Lord just like a parent being pleased with the one who pets his child. It is, therefore, that a Srivaishnava calls himself 'adiyen' which means "I who am at your feet". This concept also finds echoed in the expression "adiyar". This service which acts as a probationary period of service so that the Prapanna could taste the pleasure of service to God ' again for the first time' when he reaches Paramapada. This also saves the Prapanna from

- (i) Propensity to commit sins
- (ii) Entertaining doubts in the authority of the Sastras
- (iii) Attachment to petty deities
- (iv) Imagining pleasures as resulting out of one's own efforts and
- (v) Misappropriating the fruits of efforts for one's self instead of dedicating them to the Lord.

ADHIKARA 17 :SASTRIYA NIYAMANA ADHIKARA

(The injunctions ordained by the Sastras)

We have been repeating time and again that one should act according to the injunctions ordained by the Sastras. Sri RAMANUJA, at the time of his death gave his disciples the following commandments that constitute the essence of these Sastric injunctions:

(1) The Prapanna should study the philosophy of SRI BASHYA and expound them to others.

(2) If he cannot do this, he should study the 4000 holy collects (Nalayira Divya Prabandham) authored by Alwars and expound them to others.

(3) If he cannot do this also, he can engage himself in such services in Divya Desas (shrines consecrated by the Alwars) like preparing offerings of prasada, preparing sandal paste, garlands etc to adorn the Archa forms of the Lord, lighting lamps in the sanctum sanctorum and around the temples etc

(4) If he cannot do even this, he must concentrate and unceasingly recite the Dvaya Mantra and meditate on its meaning constantly (5) If none of the above is possible, he must conduct himself in such a way as to become acceptable as a disciple to a qualified preceptor.

The Prapanna should bear in mind the following:-

(i) Srivaishnavas (Bhakthas Of Sri Vishnu) are like his kith and kin and he should yearn for association with them and feel glad in their company like enjoying the fragrance of sandal paste flowers, moonlight, cool southerly breeze or a dear darling wife.

(ii) Those opposed to Bhagavan should be shunned like poisonous snakes, fire etc.,

(iii) Others who are neither Bhaktas nor opposed to Bhagavan should be ignored as dirt. This category of people, if they show signs of being amenable to turning good, an attempt can be made to instruct them; if not , the Prapanna can only sympathize with them as being misled.

If out of desire for worldly pleasures one disregards a Bhakta or supports a non-believer, one is sure to incur the wrath of the Lord (which is another name for sin). If the neutral type of persons are supported for the same reasons, it is like not being able to differentiate between a gem and a clod of clay- and the Lord would ignore such supporters.

Hence, a Prapanna should be circumspect in offering his services only to the proper Bhaktas (To be continued)

ADHIKARA 18 : APARADHA PARIHARA ADHIKARA

(Atonement for offences)

After Prapatti, a Prapanna will not indulge in committing any sins

(1) Should he commit any without intention, such sins will not accrue to him

(2) Sins knowingly and deliberately committed can be neutralized by atonement - prayaschitta prapatti (not for the purpose of Moksha)

(3) Should one indulge in sins deliberately and does not atone, minor punishments will be imposed on him like becoming blind, lame etc., or disobedience by wife, children etc. In such an event also the Prapanna would not be denied Moksha because his papas will be negated by atonement or suffering punishment as aforesaid.

(4) Even major sins except what is stated in (5) below will be excused by the Lord by inflicting a light punishment in exercise of his patience, love and compassion towards the Prapanna.

(5) The only heinous and unpardonable sins which will nullify the effects of Prapatti are: (a) Disrespect to Bhagavatas and Acharyas and (b) Adherence to deities other than Bhagavan.

(6) Though the means and Phala of Moksha are identical as between a Prapanna and the great Nityas and Muktas like PARASARA,VYASA,SRI NATHAMUNI and others, the Prapanna should not arrogate himself by equating himself with these extraordinary luminaries since they are far superior on account of their birth, character, knowledge, discipline etc which are not comparable to those of the Prapanna.

(7) THE PRAPANNA SHOULD NOT DISCRIMINATE ANY ONE AS INFERIOR ON ACCOUNT OF THE LATTER'S CASTE, CREED, SEX OR OTHER DIFFERENCES

(8) The Apacharas committed towards Bhagavatas can also be expiated but Only by seeking the forgiveness of the same Bhagavatas

(9) A SUBTLE POINT TO NOTE IN THIS CONNECTION IS THAT IF A PRAPANNA PRAYS AT THE TIME OF DOING PRAPATTI FORGIVENESS OF SINS HE MIGHT COMMIT KNOWINGLY OR UNKNOWINGLY IN THE POST-PRAPATTI PERIOD, THE LORD WOULD TAKE CARE TO GUARD HIM AGAINST HIS COMMITTING SUCH SINS ALSO.

(10) The Post-Prapatti sins get exculpated thus:- 1/4th by not repeating such sins; 1/4th by feeling repentant; ¼ th by efforts to perform atonement (Prayaschitta) and the balance 1/4th by actually performing the Prayaschitta. Thus, for the Prapanna, there is no consignment to hell or the danger of rebirth under any circumstances.

.....to continue

**Srimath Ramayanam is the ocean of Bhakthi.
It has earned the greatest fame all over the world.
Sri Ramanuja is like a receptacle for this ocean.**

BHAGAVAT GEETA IN GODA GEETA

Smt. Malathi Balaji

April 2024

Continuing the series on parallels between ‘tiruppAvai” and bhagavat geeta, let’s analyse tiruppAvai pAsuram 3.

TIRUPPAVAI 3 – ONGI ULAGALANDA



**# ONGI ULAGALANDA UTTAMAN PER PAADI NAANGAL NAM PAAVAIKKU(CH)
CHAATRI NEERAADINAAL TEENGINRI NAADELLAAM TINGAL MUM MAARI PEYDU**

ANDAL says that the presiding deity of the mArgazhi vrata is UTTAMAN who measured the whole world and blessed everyone with His feet without any discrimination. She also lists the benefits that will follow if we remember and praise such magnanimous Lord Trivikrama who showers unconditional prosperity for everyone. The first bounty she mentions is that the earth will receive three sufficient rains per month if we perform this vrata in the name of the Lord Trivikrama.

KrishNa says in BG 3.9:

yagyArthAt-karmaNOnyatra lokOyam karma-bandhana:

Work must be done as a yagya to the Supreme Lord; otherwise, work causes bondage in this material world.

BG 3.10: sahayagyA: prajA: sRuShTvA purOvAcha prajApati: ||

anEna prasaviShyadhvamESha vOstviShTakAmadhuk ||

In the beginning of creation, Brahma created mankind along with duties, and said, “Prosper in the performance of these yagyas (sacrifices) for they shall bestow upon you all you wish to achieve.”

BG 3.14 – yagya: karma-samudbhava: yagyAdbhavati parjanya:

Sacrifice is produced by the performance of prescribed duties and rain is produced from the performance of sacrifice.

**# ONGU PERUM SENN NEL OODU KAYALUGALA (P) POONGUVALAI(P) PODHIL PORI
VANDU KAN PADUPPA(TH) TENGADE PUKKIRUNDHU SEERTTA MULAI PARRI VAANGA
KUDAM NIRAICKUM VALLAL PERUM PASUKKAL NEENGAADA SELVAM NIRAINDELOR
EMPAAVAAI**

Andal further assures that with sufficient rain, paddy crops will grow tall, fishes will swim in the field waters, striped beetles will relax inside lilies after a good meal of honey, cows will produce copious milk from their udders to make the milk pots will overflow.

krishNa says in BG 3.14: parjanyaAt anna-sambhava:, annAdbhavanti/
Food is produced by rains, All living beings subsist on food.

BG 3.13: yagyashiShTashina: santO muchyantE sarvakiShai:|
The spiritually minded who eat food that is first offered in sacrifice, are released from all kinds of sin.

**BG 3.11: devAnbhAvayatAnena te devA bhAvayantu va: |
parasparaM bhAvayanta: shreya: paramavApsyatha ||**
By your sacrifices, the celestial gods will be pleased, and by cooperation between humans and the celestial gods, great prosperity will reign for all.

**BG 3.15: karma brahmOdbhavaM viddhi brahmAksharasamudbhavam |
tasmAtsarvagataM brahma nityam yagyE pratiShThitam||**
The duties for human beings are described in the Vedas, and the Vedas are manifested by bhagavAn Himself. Therefore, the all-pervading Lord is eternally present in acts of sacrifice.

Thus, we see how both krishNa (uttaman) and ANDAL envisioned prosperity for the entire universe.

Rest in Next...



ESSENCE OF TAITTIRIYA UPANISHAD-8

By V.D.N. Rao

(Continued from last issue)

Maharshi's surmise about knowledge as the form of Brahman but Varuna persisted further concentration

III.v.1) *Vijnaanam Brahmeti vyajaanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyaabhi samvishaantiti, tadvijnaaya punareva Varunum pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijjnaasvasva taop Brahmeti sa tapotyapta, sa taptastatvaa/*

(The Maharshi having performed extraordinary austerities and unusual „Tapas“ then realised that strong base of Knowledge would, after all the deep introspection, be the „raison d'tre“ of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!) „Anando Brahmeti“:

Bliss is Brahman; from bliss is originated Creation, sustained and merged!

III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa, Parame vyomamanpratitishthataa, sa ya evam veda pratitisyhthati: annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/* (In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from „Annam Paramatma“ to „Praano Brahmeti“ to „Mano Brahmeti“ to „Vijnaanam Brahmeti“ to finally „Anando Brahmeti“! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by „Pancha Pranas“, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra,

Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger!

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariirimannaadam, Praane shariram pratish –thitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/* (Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both „anana“ and „praana“ are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*, and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

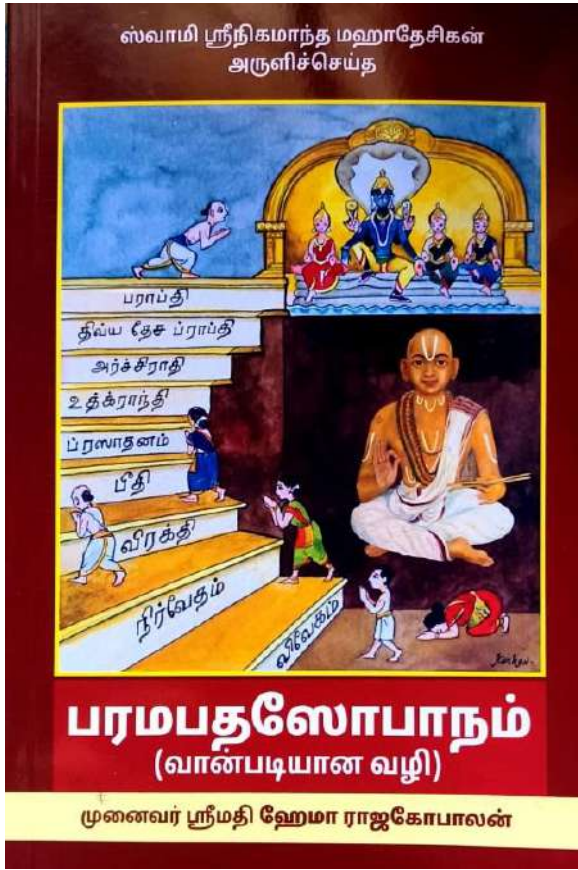
Food and water and Fire the origin for water pave the Path for Bliss or Brahman

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratitishthitam, sharire praanah pratishthitah, tadetadannamanne pratishthitam, sa ya etadanna- manne pratishthitam veda pratitishthati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/* (Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food, water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

.....to continue

Moksha leading to happiness, Dharma, Artha & increased Kama (Desire) directed towards God are the four desired objectives of human beings.

Book Review-Paramapadasopaanam



Paramapadasopaanam

Author :: Dr.Hema Rajagopalan

No.of pages in the book : 256

Price of the Book :: Rs.250/-

From the Author's Introductory note:-

The glory of this book, called Paramapadsopanam blessed by Acharyotham Sriman Nigamanta Mahadesikan, is very high. This book, which outlines a heavenly life for all living beings, is able to show the graciousness of Swami Desikan!

This book called Paramapadasopanam describes the nine steps to attain Moksha which is Paramapada with the virtue that all living beings should enjoy. A book that explains the methods of ascension! Considering that it is our privilege to learn, understand and enjoy this book, in the Manipravala style, let us explore and understand this work of Swami Sridesikan, with the devotion to the Lord and the Acharyas.

The glory of a book can only be known by knowing the glory of the person who blessed it. The glory of Srimad Valmiki Ramayana, which is

hailed as the best of the Ithihasams, is known to the world. Srivalmiki Maharshi, who blessed this, heard the story of Sri Ramapiran in brief from the Brahmaputra, Srinaratha Maharshi, and wrote this Mahakavyam. Sri Valmiki Maharshi, who received the blessings of Lord Brahma and discovered all the previous events and revealed the true meaning of the Vedas to the world.

Similarly, Swami Desikan, Acharya Saarvabaumar, published the Saranagati Sastra in a clear and simple way for the world to understand, based on Vedic and Dharma Sastras, and blessed with the aim of guiding the souls to the salvation of the living beings through this book called Paramapadasopanam. Swami Desikan has created this book as a beautiful picture of reaching the goal of Paramapadam (which is the ninth step) and explaining the steps that a Mumukshu should climb towards his goal of Parama Purushartha; the first step is Vivegam according to the Sloka of Eswara Samhita and the last one being attainment of paramapadam. All those who are steeped in tradition should get this book and benefit from it.

The book is based on the author's research and dissertation for P.hd, at the Madras university.

Dr.Hema Rajagopalan's book is a 'must read' for every Prapannan.

For procuring copies of the Book,

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2. N.S.Gandamanai, Seva Swamy Memorial Foundation, Chennai

9841046264; 044-26180481

vivEka nirvEdha virakthi bheethaya:
prasAdhahEthUthkramaNaarchirAdhaya : |
prakruthyathikrAntha padhAdhirOhaNam
parApthirithyathra thu parvaNAM krama : ||

Sri Vaikuntha and the mountains called Thirumala and Thirumaaliruncholai are the places where God resides.

Nammalvar-Annamayya

by Dr.Prema Nandakumar



It is the custom to speak of Annamayya as the father of Telugu devotional songs. He is said to have composed a kriti a day till his last breath. The total numbers 32,000 songs! Finding the importance given by the Vaishnava tradition to the songs in Nalayira Divya Prabandham, he adhered to it and wrote his works. One can see the inspiration of Nammalvar in many of the songs of Annamayya.

In his pasuram, "Olivil kaalamellaam" Nammalvar praises the Lord who resides on the Tirumala Hill that shines in the glorious riches of nature. Annamayya writes in almost the same terms:

This Hill is visible Vaikunta to our eyes,
This Tirumala of endless magnificence.
Vedas have become the stones of this Hill,
Holy deeds have become water-falls here;
This Hill is higher to Brahmaloaka and others;
This is Seshadri where the Lord resides.

Nammalvar says in Tiruvaimozhi that the gift of poetry must not be used to praise human beings. It must be used only to praise the Lord. Annamayya also expresses himself thus:

I thought why these thoughts come to me
And when I knew, it became clear
It is wrong for the body created by Hari
To praise human beings and not Hari
Will one praise a despicable stream
When the majesty of the Lord is ours?

Nammalvar said that a chandala is better than a brahmin who has no bhakti. If the chandala has devotion for Hari, he is worthy of worship. Annamayya also says so:

"Even if he thinks a little of Hari's qualities

He is the real, noble Brahmin;
More than a renunciate who studies Vedanta
But never thinks of Hari, it is a low-caste person
Who may eat animals yet thinks of Hari
Is the true Brahmin."

In Vaishnavism the service of the servants of God is considered superior even to the service of God Him- self. Nammalvar has mentioned the superiority of service to bhagavatas in many of his pasurams. Annamayya does the same:

"Need I meditate upon You Achyuta
When Your servants give me
All that is good here and in heaven?
Is it not enough for us to have bhakti
For those who are devoted to Hari?
Is it not enough for us to be the servant
Of the servant of Hari's servant?"

Is Venkateswara Vishnu? Or Siva? Or a Folk God? Or Sakti? Such questions are raised often. But in the minds of those who think of him, He is Vishnu, Siva, Sakti. Just as Nammalvar says that the Lord appears in the form imaged by the devotee, Annamayya sings:

"The degree that the Lord is meditated upon
That much is His appearance to the devotee
If you look within, it is like the saying
The sweet equals the size of the flour.

"The Vaishnavas pray devotedly as Vishnu
The Vedantins speak of You as Parabrahman
The Saivites worship in the form of Siva
The Kapalikas hail happily as Adibhairava
I have naught that is wanting in You
You are like the lotus that rises to the water level
In the same way, You appear according
To the meditational level of the devotee.
Close to us, You guard us like the wells
Near which spring the same water.
You are Venkatapati and our guardian Lord
Your feet is the treasure, the Paratatva for us."

Nammalvar's message is clear: "Worship the Lord. Surrender to Him. Praise His greatness. Recite His names. He will guard you. Always save you." Nammalvar is the brilliant ray that is showing us the right path.

JATAAYU, THE SECURITY GUARD

by M.G.Vasudevan

Introduction: In Sreemadh RaamaayaNam, we know several 'non-human' characters play a stellar role, in helping the hero Sree Raama and heroine Sree Seethaa dhEevee. They, in a way, also help in pushing the story to a larger extent. Herein, I would like to identify a few like

- the 3 eagles, [to be precise, the 2 brothers JaTaayu and Sampaathi, and 3rd Sampaathi's son Supaarsvan]
- a multitude number of Vaanaraas [under the leader and head 'King Sugreeva' and his able minister Hanumaan]
- a number of bears [under the guide Sri Jaambavaan]
- the golden deer – the raakshasa Maareecha – sacrificing his own life, as deer, in the hands of Sree Raama.

In this write up my focus will be on JaTaayu, the eagle, the security guard and how he fulfils his father's service / obligations to Bhagavaan Sree Raama.

Birth of non-humans to help Raama: Brahma, the creator of all, ordered the dhEvaas to go down to bhoolOkam in the form of

- vaanaraas - monkeys and
- rukshaas – the bears

to assist / help Sreeman NaaraayaNan; when HE, [NaaraayaNan or Mahaa vishNu] assured the king Indhra, of dhEvaas, that HE would go to bhoolOkam as son of King Dhasaratha, to eliminate Raakshasa RaavaNa, and all others of RaavaNa's kith and kin. [Re baala kaaNDam sargams 15 and 16]. But these 3 eagles JaTaayu, Sampaathi and his son, were not part of the creations for this specific purpose. Same case with Jaambavaan also for he was not part of the born ones as per orders of Brahma to dhEvaas. But then, how JaTaayu come into the story and help Raama is a point for study.

Vaalmeekii's style in Introduction of JaTaayu to Raama:

- Raama locating and seeing JaTaayu's huge size as part of the introduction of this new character in the story --

अथ पंचवटीम् गच्चन् अन्तरा रघुनन्दनः | आससाद महाकायम् गृध्रम् भीम पराक्रमम् || ३-१४-१

atha panchavaTeem gacchann antharaa raghunandhana: |

aasasaadha mahaakaayam gridhram bheema paraakramam || 3-14-1

meaning: Then, while proceeding to PanchavaTi, that Raghu's descendent came across a mammoth eagle with marvellous might, in midway. [3-14-1]

- JaTaayu introducing himself to Raama as friend of Raama's father --

स तौ मधुरया वाचा सौम्यया प्रीणयन् इव | उवाच वत्स माम् विद्धि वयस्यम् पितुर् आत्मनः || ३-१४-३

sa thou madhurayaa vaachaa soumyayaa preeNayan iva |

uvaacha vathsa maam viddhi vayasyam pithur aathmana: || 3-14-3

meaning: But that eagle with sweet and soft words, spoke to them, as though to please them, "oh! boy Raama, know me as your father's friend." [3-14-3]

Comment: 1. Please note the approach in communication by JaTaayu to Raama. Being a non-human, viz. eagle, and being huge in size, anybody seeing such a huge eagle, for first time in life, will get frightened. So JaTaayu says 'I am your father's friend'. That sort of introduction to Raama becomes a convincing one, as well for the other two.

2. Further few years before, Raama had the encounter with Viraadhan, again, of huge size as the trio of Raama, LakshmaNa and Seethaa, as they entered the dhaNDaka araNyam.

3. Now when the trio enters panchavaTi, a different forest area, a similar scene of meeting a huge size monstrous eagle. Please note similarities while entering a new place. As such the trio would still carry that impression still fresh in mind, when they reach a new place as to, 'Hey what a beginning in a new place also'.

4. Maybe Seethaa still carry that fear / impression about Viraadhan. Please note this viraadhan episode happens in the 1st year of vanavaasam. Meeting of JaTaayu happens in 11th or 12th year of vana vaasam.

5. This "vathsa maam viddhi" - is something special. Addressing Raama as 'vathsa' is done first by Sage Visvaamithra, when he said 'vathsa raama, dhanum pasya' in the city of mithilaa. Now JaTaayu and both signifies something great is going to happen to Raama –

- in marrying Seethaa,
- in losing same Seethaa, but with a specific purpose.

About JaTaayu's lineage and birth: In slokam 4 Raama revered JaTaayu and asked about the name and lineage of the eagle. Between slokams 7 to 31 JaTaayu explains to Raama, the creation by Brahma, starting from Kardhama Prajaapathi to Kadhru and Vinatha, mother of GaruDa and AruNa - that led to JaTaayu's parents of AruNa and SyEnee. See slokams --

कद्रु नाग सहस्रम् तु विजज्ञे धरणीधरन् | द्वौ पुत्रौ विनतायाः तु गरुडो अरुण एव च || ३-१४-३२

तस्मात् जातो अहम् अरुणात् संपातिः च मम अग्रजः |
जटायुर् इति माम् विद्धि श्येनी पुत्रम् अरिंदम || ३-१४-३३

kadhroor naaga sahasram thu vijajnE dharaNeedharan |
dhvou puthrou vinathaayaa: thu garuDO aruNa Eva cha || 3-14-32

thasmaath jaathO~aham aruNaath sampathi: cha mama agraja: |
jaTaayu: ithi maam viddhi shyEnee puthram arindhama || 3-14-33

meaning: JaTaayu to Raama, "Kadhru gave birth to a 1000 headed serpent who is the bearer of this earth, and Vinathaa gave birth to 2 sons namely GaruDa and AruNa. [3-14-32] Oh! enemy-destroyer Raama, I took birth from that AruNa, the charioteer of Sun, and my elder brother Sampathi too, hence know me as JaTaayu, the son of SyEnee. [3-14-33]

comments: 1. See how nicely JaTaayu gives his parent's names and also about his brother.

2. Time wise - Even though Sampathi is being spoken about in the RaamaayaNa kaavyam towards the end of Kishkindhaa kaaNDam – or in the middle of the 14th year, JaTaayu talks about his brother in the twelfth year of Raama's vana vaasam.

3. Perhaps many readers may or may not note this 'time' aspect, for JaTaayu's fighting and he getting killed by RaavaNa happened in 14th year of vanavaasam; and, so, JaTaayu serves Raama in the intervening period of 2 years as security guard.

JaTaayu's offer of services as Security: JaTaayu assures Raama to serve as a protector or guard or security personnel to Seethaa, when both brothers go away into the forest area for some purpose. And those words were really prophetic –

Offer slokam

सो~अहम् वास सहायः ते भविष्यामि यदि इच्छहसि |
इदम् दुर्गम् हि कान्तारम् मृग राक्षस सेवितम् | सीताम् च तात रक्षिष्ये त्वयि याते सलक्ष्मणे || ३-१४-३४

So~aham vaasa sahaaya: thE bhavishyaami yadhi icchasi |
idham dhurgam hi kaanthaaram mriga raakshasa sEvitham |
seethaam cha thaatha rakshishyE thvayi yaathE salakshmaNE || 3-14-34

meaning: JaTaayu to Raama, "Such as I am, I can be your helpmate at your residence, if only you wish me to, oh! boy, this impassable forest is a beloved one to predators and demons; isn't it? As such, I can take care of Seethaa, if you and Lakshmana go out." [3-14-34]

acceptance slokam

जटायुषम् तु प्रतिपूज्य राघवो मुदा परिष्वज्य च सन्नतो अभवत् |
पितुर् हि शुश्राव सखित्वम् आत्मवान् जटायुषा संकथितम् पुनः पुनः || ३-१४-३५

jaTaayusham thu prathipoojya raaghavO mudhaa
parishvajya cha sannathO abhavath | pithur hi susraava sakhithvam aathmavaan
jaTaayushaa sankathitham puna: puna: || 3-14-35

meaning: Raaghava revered JaTaayu, in his turn by gladly hugging; and stood by him with his head bent, and that kind-natured Raama is indeed regardful of the friendship of his father with JaTaayu that is repeatedly said by JaTaayu. [3-14-35]

Comment: 1. When it is said Raama revered JaTaayu by hugging, it shows Raama's acceptance of "offer of services" of JaTaayu, in the business parlance. Thus, JaTaayu became the security guard to the trio Sree Raama, LakshmaNa and Seethaa in the forest.

2. As a Security guard JaTaayu is bound himself to protect and save the trio from any untoward happenings. And perhaps, he, as part of the duty in security services, accepts to giving up his life, to ensure safety of the person, viz. Seethaa, the protected [after 13 years]; and eventually that is what happened in the fight with RaavaNa, to protect Seethaa.

3. Please see on the other side of the parentage of JaTaayu. GaruDa, the periyappa [in Tamil or uncle] is the member of eagle family, became a vehicle for VishNu and thus GaruDa serves Raama, in the war arena – in that naaga paasam scene claiming 'I am your friend'.

4. GaruDa's brother AruNa could not serve VishNu or Raama because of his physical disability of not having thighs – 'an+ooru- anooru' meaning thigh-less [anooru became aruNa]. Whereas AruNa's both sons Sampaathi and JaTaayu fulfil their father's incapacity in helping Raama. Just recall the 4 types of kaDan or ruNam – that includes dhEva kaDan.

5. Perhaps such subtle points may miss a reader when he does the paraayaNam of RaamaayaNam and that is the point which I wanted to highlight in this writeup.

6. It also tells us, in case father is not capable of carrying out some obligation to the supreme bhagavaan Sreeman NaaraayaNan, It is the duty of his sons to carryout them on behalf of father and complete them. Though Vaalmeeki has not said this point explicitly – we have to pickup points for our life's learnings.



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