

AMUDHANAR'S IRAMANUSA NUTRANTHATHI



ANNOTATED COMMENTARY IN ENGLISH BY:
"SAMPRADAYA PRACHARA DHURANTHARAR"
SRIRANGAM
SRI V. MADHAVAKKANNAN



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ஸ்ரீ:

ஸ்ரீமதே ராமானுஜாய நம:

ராமானுச நூற்றந்தாதி

Iraamanusa nooRRanthaathi



Let us begin to enjoy the majestic divine glories of ACHAARYA SAARVABHOUMAR Sri Ramanujacharya. May He bless this attempt [though adiyEn is completely disqualified for the same].

Just due to the sadAchaarya sambandham, adiyEn gains strength and commences this task. adiyEn closely follows Sri UttamUr Swami's wonderful vyAkhyAnam.

Swami Ramanuja's unparalleled glories have been sung by Amudhanaar in very many ways and in different notes in this most wonderful and vine verses. While he did praise Ramanuja's glories, he [amudhanaar] sings lowly of himself with naichyaanusanthAnam concurrently. The involvement of Ramanuja's on the sweet AzhwAr's sreesookthis; Srimad Ramayana, Sri Bhagavad Gita is enlisted here in these verses. Also the scholarship, the logical arguments and saasthric proof with which he [Sri Ramanuja] conquered the others non-vedic and aavidika religions and philosophies; the intense and deep devotion of Emperumaanaar Sri Ramanuja on archA murthys of Sriman Narayana are all glorified herein. The difference and uniqueness of Ramanuja as against the Lord Himself, the acharya aikaanthyam are also nicely touched upon by Amudhanaar movingly.

One may here, read about the glories of acharya and sing; here Amudhanaar saw with his own naked eyes and enjoyed the glories of Emperumaanaar and

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thus bursts out with tremendous acharya bhakti with all these divinely beautiful verses. Hence this is grander.

First seven verses are ubOdhgAtham. Then, Ramanuja's bhakti for all AzhwArs is mentioned. In the beginning of this work, with two verses, Ramanuja's special affinity and reverence for the two AzhwArs namely Paraankusa, Parakaala dhivua suris. Both these AzhwArs [Parankusa- Nammaazhwaar; Parakala-Thirumangai Azhwaar] have sung more than 1200 verses each and have immensely helped us with great upakaaram of these wonderful srisukthis which are none other than the four Vedas and six Veda angaas. The rendering of Nammaazhwaar srisookthis and the Uthsavam for him were varied out by Thirumangai Azhwaar himself during his period in Srirangam.

Nammaazhwaar has enshrined in his Thiruvaaymozhi the Upanishad meemaamsa saareeraka saasthrA- the essence of Brahma suthra and has sung thousand verses. Also he is the prapanna jana santhAna kooTashthar. Emperumanaar Sri Ramanuja had arranged to have these thousand verses of Nammaazhwaar as well as the thousand verses of Thirumangai AzhwAr [who had begun this uthsavam] sung during the month of maargazhi. Also these two AzhwArs had taken the roles of Naayaki as Paraankusa, Parakala naayaki and have sung verses in those roles languishing for His love and saving "her". In view of the foregoing, these two AzhwArs have been sung herein specifically and exclusively.





THE FIRST VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

பூமன்னு மாது பொருந்திய மார்பன்* புகழ்மலிந்த-
பாமன்னு மாறன்* அடிபணிந்து உய்ந்தவன்* பல்கலையோர்-
தாம்மன்ன வந்த இராமனுசன்* சரணுரவிந்தம்-
நாம்மன்னி வாழ* நெஞ்சே! சொல்லுவோம் அவன் நாமங்களே. (2) 1

poomannu maathu porunthiya maar_pan pukazmalintha
paamannu maaRan adipaNin^ thuyinthavan palkalaiyOr
thaammanna vantha irama Nnuchan_chara Naaravindham
nNaammanni vaazan^eNY chE!chollu vOmavan naamangaLE 1



"poomannu mAdhu poRunthiya mArbhan"





1. SarvEshwaran is the One who has Periya PiraaTTi MahAlakshmi, (seated on Lotus Flower) permanently residing in His Chest. NammAzhwAr blessed us with the Divine Thiruvaaymozhi which is an excellent description of most auspicious kalyANA guNAs of SarvEshwaran Sriya: Pathi Sriman Narayanan. Sri Ramanuja took refuge and immersed himself at the Lotus feet of Sri SadagOpar-NammAzhwAr. The great scholars, who have studied and mastered various saashthrAs, have realized the greatness of Sri Ramanuja (and his philosophy/doctrine) and have surrendered to His feet as the only means for them. Oh mind! In order to enables ourselves and let us also be saved by taking refuge at the Lotus Feet of Sri Ramanujacharya, come and let us utter the divine names of Sri Ramanujacharya!

COMMENTS BY SRI UTTAMUR SWAMI:

AzhwArs were called so due to their immersing themselves in the glories of Thirumaal Sriya: Pathi Sriman Narayana. NammaazhwAr calls Him as “num thiruvudai adigaL; ahagillEn iRaium enRu alarmEl mangai uRai maarbhan; numakkum poovin misai nangaikkum naathan; Thiru naaraNan thaal; ninnANai ThiruvaaNai” thus declaring everywhere Sriman Narayana as Lakshmi Pathi and paying his obeisance to them as Dhivya Dampathi; enjoying as one Divine pair. vEri maaRaadha poomEliruppAL vinai theerkka- in order to dissolve all our sins, She resides eternally in His divine chest. Nammazhwar’s verses exhibit His and Her kalyANA guNas; parathva sowlabhyas and thus sang thousand verses on Them reaching the final crescendo attaining His Lotus Feet gloriously. Thus he is above all sages and other AzhwArs as well. He is in our Acharya parampara and thus we are blessed with such great Guru parampara from NammazhwAr as Prapanna jana santhAna kooTasthar- contemplated Sri Ramanuja and enjoyed reciting these verses of his again and again and also arranged for the Araiya Uthsavam for the same. Thus he has become the idhatthaay for Thiruvaaymozhi. That is the greatness of Our Ramanuja.

Not only that. He had transformed the kuDhrushTis to suDhrushTis. . . He had the ability to change them by quoting the appropriate vedic hymns and Vedanta





saasthrAs. The different streams and rivers of all fields of learning take birth in him like the waterfalls from the Thirumala mountain. This in order to establish the divine words of SatakOpa [Parankusa] and grant to the world, he took birth as Ramanuja and if one takes refuge at his feet, [he] would be blessed with clarity in understanding ubhaya vEdantha namely the Vedas, Vedanthas and the Tamil Veda- Dhivya prabandhams and be blessed with the adherence to the saasthrAs in anushtAnam as well and the best of life here and there. . Contemplating his such wonderful glories in our minds, let us utter his divine names [understanding their meanings] Ramanuja, YathirAja, Emperumanaar, Udayavar, Sri Bhashyakarar, etc. Since his birth, he was given the name of Ramanujan. This name is also addressed to Lakshmana and Lord Krishnan [Rama + anujan = Rama's younger brother]. Our Ramanuja is blessed with great anubhavams and with kaimkarya ruchi and hence he was LakshmaNo Lakshmi Sampanna; Sri Sampannar.

In Yathiraja saphathi

SamithOdhayaSankarAdhigarvai: svabalaadhuGrutha yaadhava prakaaSa: |
aCharOpithavAn sruthErapArThAn nanu rAmAvaraja: sthra yEva bhUya: ||

Swamy Desikan equates Ramanuja as KaNNan [Krishna]. bharathAra param namO[S]sthu thasmai praThamOdharaNaya bhakti bhAjAm. . wherein he is equated to Bharata; Since he also has tremendous acharya, azhwaAr bhakti, he is Sathrugnan; [serving and His devotees / BhAgawathas]

After Rama, he is the one who performed the way of life in accordance with saasthrAs; established dharma; and varNASrama dharma; saraNAgatha rakshaNam [saving those who surrendered to him]. . Thus he is Rama's anujanm in all respects.

He appeared after AndAL [who is also called Raamaa-RamyathE ithi Raamaa:]

He followed the foot steps of Periya PiraaTTi Mahalakshmi [the most compassionate One who does not at all know punishment; who knows only daya, and forgiveness for all our trespasses] and accepts all those who take refuge





in him with infinite mercy and daya on them. . Like Sri. Hence Rama's anujan.
[Rama- Mahalakshmi]

Whenever we enjoy reading this name Ramanuja, all the above glories of his name should be contemplated.

palkalaiyOr- it means those who have learnt different saasthrAs; vedanthas; Vedas etc. , It can also be interpreted as those speaking other languages, namely Kannada, Telugu, Hindi etc. . and they also took refuge at Ramanuja's feet.

nenjE [mind]- amudhanaar addresses his mind- implying that he is composing these verses with his mind on it fully and with full commitment and involvement; and focused in glorifying and praising Ramanuja. Also it means: I am not writing this for getting name or fame. It is only for you and me; and for our benefit. - nenjE [mind]. We both only need to remind ourselves of this.





THE SECOND VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Though last among 12 AzhwArs, Thirumangai AzhwAr, also called as Parakaala is termed equal to Nammaazhwar and addressed as Parankusa, Parakala revered and thought of immediately next to Parankusa [Nammaazhwaar]. Sri Ranga priyar- Srirangam is endearing to his heart and it is he [Parakalar] who established the rendering and recitation of Nammaazhwaar Divine verses during VaikuNta ekAdasai Uthsava [or Pahal patthu, Iraappatthu Uthsava] at Srirangam. [Which later again was re-established by Sriman Nathamuni]? It is Thirumangai AzhwAr who went to every dhivya mangaLa vighraha archA moorthy of Emperumaan and immersed himself in the glories and beauty of perumAL and made many temple of the Lord into MangaLaasaasana Dhivya Desam [AzhwaargaLaal mangaLaa saasanam seydhru paadal peRRa sthalam]. Thus, he became the role model for all Srivaishnavas to immerse oneself in the glories of Nammaazhwaar, in the glory and beauty of Dhivya Desa archA mUrthys; etc. and hence Sri Ramanuja has highest regards and adoration for Parakala. Hence Amudhanaar takes up Parakala and love of Sri Ramanuja for him in this second verse. He had addressed the mind earlier because he understands the status of his mind and what goes on there.

கள்ளார் பொழில் தென்னரங்கன்* கமலப் பதங்கள் நெஞ்சிற்-
கொள்ளா* மனிசரை நீங்கி* குறையல் பிரானடிக் கீழ்-
விள்ளாத அன்பன் இராமானுசன்* மிக்க சீலமல்லால்-
உள்ளாது என் நெஞ்சு* ஒன்றறியேன் எனக்குற்ற பேரியல்வே. (2) 2

kaLLaar pozilthen Nnarangan kamalap pathangaln^enchiR

koLLaa manicharai neengik kuRaiyal piraanatikkeez

viLLaatha anpan iramaa Nnuchanmikka cheelamallaal

uLLaathen Nnenu on RaRiyEn enakuRRa pEriyalvE

2





My mind never thinks of anything and anyone except the greatest kalyANa guNAs of Sri Ramanuja-Emperumaanaar- who never separates himself from the Lotus feet of ThirumangaiAzhwAr of ThirukkuRaiyaloor (who mercifully blessed us with the most divine Prabhandhams), brushing aside and simply ignoring "others" [who, though blessed with being born of this birth and being exposed to Veda saashthrAs (and their greatest esoteric description of Emperumaan Sriya:Pathi and His KalyANa guNAs), do not take refuge at the Lotus Feet of Emperumaan, nor do they mediate even once on the Lotus Feet of the Most Beautiful Lord of Thiruvarangam]. I, the lowliest self, frankly do not know how am blessed to have got this thinking! It is my Bhaagyam [fortune] for being the recipient of Sri Ramanuja's grace! (And our fortune too!).



" tennarangan kamalap pAdham"

Upto the term "neengi" Ramanuja is addressed. Also it can be addressed to Amudhanaar as Amudhanaar's mind also did not associate with those who are not devoted to the Lotus feet of Lord Ranganatha; Like Udayavar Sri Ramanuja who wished to reside in Srirangam till the last breath [upto dhEhaavaasaanam], Amudhanaar also wished to live only at Srirangam till the end. KuRaiyal Piraan Kaliyan, Thirumangai AzhwAr also wished to be in Srirangam and brought Nammaazhwaar vigraham to Srirangam to establish the





PaaraayaNa kaimkaryam. **Aniyaar pozhilssozh aranga nagar appaaaa!** - Kaliyan addressed Rangan. Sri RanganAthan became Naayakan for AndAL and Kaliyan believed that He would come to her Parakaala naayaki also as her naayakan and take her.

Manisarai- Those who do not have Sri RanganAthan in their minds are NOT manisar [humans]; merely because of their human form, they may be considering as lowly humans.

Mama bhaktha bhakthEshu- Ramanuja had reverence and respect for the devotees of the Lord Ranganatha; and there is no wonder he had such an adoration for Parakala- Thirumangai AzhwAr. That is the greatness of Sri Ramanuja. To such glorious Emperumaanaar, my mind immerses itself in his glories and kalyANa guNAs. This is not actually the reason for my mind to have such a reverence for Emperumaanaar; It is the cause for its sustenance [pOshakam]. The real cause is his glances on me- mentions Amudhanaar.

My mind feel for Emperumaanaar like so many Crores of sishyas of his, because of his kalyANa guNAs; his divinely beautiful ThirumEni azhaghu; his greatness; his showering benevolent glances on ever one of his sishyas, etc. . Raamaanuja mUrthy japam and Gaayatri japam are equal; Not just utterance of his naama japam; my mind has started composing verses on such a divine name of Ramanuja. What is the reason for the same? Why should I begin to investigate the reason and cause? I better start feeling blessed for being given such a capacity to recite verses on Ramanuja.

[what a great commentary by Sri UttamUr Swami!]





THE THIRD VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

The mind - not just stops at singing of Ramanuja; but also on the glories of those on whom Ramanuja had reverence; and those who have great adoration and bhakti for Ramanuja. Adiyaar adiyaar tham adiyaar... in lines of being the servant of servant of servant of His, Amudhanaar's mind also involves itself on the bhaktha of Ramanuja and the masters of Ramanuja. Thus Amudhanaar praises such a state of his mind and its choice to sing in praise of them also. He himself is the dAsa of bhaktha of Ramanuja. He is the sishya of Swami KooratthAzhwAn, an ardent sishya of Emperumaanaar Ramanuja.

It is because of the merciful benign glance of Swami Kuresa, his mind is so clear on the greatness of Sri Ramanujacharya. This Paramachaarya Sthuthi is the result of such a merciful glance of KooratthAzhwAn [Even adiyEn's attempt to translate is due to the benign glance of asmadhAchAryan His Holiness Swami Sri PaRavaakkOttai Andavan Sri Gopaladesika Mahadesikan Swami, who has written beautiful commentary for Yathiraja sapthathi].

This Paramaachaarya sthuthi has become the favorite of my acharya Kooratthazhwaan and his fellow sishyas and other Sri Bhaashya simhasanaadhipathis. What a blessing, oh mind!

பேரியல் நெஞ்சே! அடிபணிந்தேன் உன்னை* பேய்ப்பிறவிப்-
பூரியரோடு உள்ள சுற்றம் புலத்தி* பொருவருஞ்சீர்-
ஆரியன் செம்மை இராமானுச முனிக்கு அன்புசெய்யும்*
சீரிய பேறுடையார்* அடிக்கீழ் என்னைச் சேர்த்ததற்கே. 3

pEriyaln^enchE! atipaNinN thEnunnaip pEyppiRavip
pooriya rOtulla chuRRam pulaththip poruvaruncheer
aariyan chemmai iramaa Nnuchamunik kanpucheyyum
cheeriya pERutai jaar adik keezennaich chErththathaRkE

3





Oh my great mind! I pay my respects to you. You are so great to have removed me from any connection with those lowly, cruel, persons who are full of "I" and "mine" (ahamkara, mamakarams). You have made me join the Lotus Feet of the Bhagawathas, due to our love and affection towards the Vishyam of Emperumaanaar Sri Ramanujacharya, who is full of most auspicious kalyANA gunAs, most virtuous, straightforward and is pure. What a great service your have done to me, dear!

[Periya Koil Nambhi, the then priest of Sri Ranganatha temple due to his lineage, was a great scholar and AchArya RaamAnujA recognized that extraordinary scholarship and felt and recommended that KoorEsan become the AchAryan to nambhi instead of him. Recognizing the sweetness of speech of Nambhi, AchArya RaamAnujA gave the name of "AmudhanAr" to Nampi. From then on, Periya Koil Nampi came to be known as "Thiruvarangatthu AmudhanAr"]



"Semmai iramanusa muni"





Oh my dear mind! Great mind! I have been blessed to serve only at the temple and to the Lotus Feet of Lord Ranganatha and hence was fortunate to be with little sattva guNA [perhaps] and also due to partaking of Bhagavath prasAdham always, my mind became purer. Thus I am fortunate to get rid of my raakshasaa swabhAvam [existing before] and the association with such people [of raakshasa swabhAvam] of a'vaishnavas. Thus Sri Ramanuja enabled me to get such a blessing.

It is because of His grace, we are what we are, thus immersing ourselves in His kalyANa guNAs and also prostrating to Udayavar's bhakthas and his sishyas and be kruthArtthan [having done what needs to be done [by becoming a sishya of Swami KooratthAzhwAn]. Oh mind! You have enabled this to hold onto the feet of Swami KooratthAzhwAn. For such a parama upAkAram [immense and greatest help] of now being able to even praise their glories, there is nothing wrong if I prostrate to your feet, oh mind! My sincere thanks are always to you for all the great upakaraam that you did to me. [in the lines of vaLartthathanaal payan peRREn ... madakiLiyai kai kooppi vaNanginaaLE- says Kaliyan]





THE FOURTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

The reason for my being able to sing in praise of Sri Ramanuja like these verses of NooRRanthAthi, is only due to Emperumaanaar's limitless compassion on this lowly self through the merciful KooratthAzhwAn's blessing me by taking me as his [KooratthAzhwAn's] sishya and thus EmperumAnAr placed His lotus feet on my head.

என்னைப் புவியில் ஒருபொருளாக்கி* மருள்சுரந்த-
முன்னைப் பழவினை வேரறுத்து* ஊழி முதல்வனையே-
பன்னப் பணித்த இராமானுசன்* பரன் பாதமும் என்-
சென்னித் தரிக்க வைத்தான்* எனக்கேதும் சிதைவில்லையே. 4

ennaip puviyil oruporu Laakki maruLchurantha
munnaip pazavinai vEraRuththu oozi muthalvanaiyE
pannap paNiththa iraamaa Nnuchanparan paathamumen
chennith tharikkavaith than_enak kEthum chithaivillaiyE 4

Emperumaanaar, made even me, the lowly, unworthy one, as an object of worthiness on this earth. How? He plucked the roots of all my karmic diseases, that have grown huge and tremendous over the ages due to my a-jnAnam (wrong knowledge or no knowledge); He destroyed the ahankaara, mamakaaram [I and mine]; He taught me through upadesa [through KooratthAzhwAn] about the glories and kalyANa guNAs of the Lord. Also, he ordered me utter and praise loudly the greatest kalyANa guNAs of the Primordial Chief, Padmanabhan, the Lord even during Cosmic cycle, who alone exists at that time with all other jeeva raasis in his stomach;. Such Greatest Emperumaanaar Sri Ramanujacharya who is even grander than this Primordial Chief as He has saved this lowly self; He has placed His Lotus Feet on my head permanently and made





me so blessed; I am indeed fortunate. Hence, there is neither grievance nor an end for me anymore.

SRI UTTAMUR SWAMI'S COMMENTS:

The One who took refuge at the lotus feet of Periya Nambhi [MahapoorNar] reverently addressed Alavandhaar Sri YamunAchArya as **yathpadhAmburuha DhyAna viDhvasthASEshakalmasha:** and meditated on Swami Alavandhaar and was blessed to receive his benign blessings and says: he thus became a vasthu due to his [Alavandhar's grace].

Similarly, I took refuge at the feet of Swami KooratthAzhwAn; and thus am now blessed to praise Swami Emperumaanaar who made me a vasthu [an object of worthiness]. So, through AzhwAn and through himself, he got me rid of my karmic diseases from its root, and crushed my ahankara. He blessed me to become the ardent devotee of Lord RanganthAn alone with the strength of his upadesa. He has placed his lotus feet on my head and changed my lalaata lipi [the fate lines on my forehead- thalai yezhutthu].

Hereinafter, only good will happens. I can compose the verses effortlessly. Swamy Desikan says: Paadhukas have touched my head and thus composing Paadhuka sahasram has become effortless for me.

**himavannasEthumaDhyabhAjAm bharathAbhyarChithapAdhukAvathamsa: |
athapODhanaDharmatha: kaveenAmkhilEshvasmi manOraThEshvabAhya: ||**





THE FIFTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

எனக்குற்ற செல்வம் இராமானுசன் என்று* இசையகில்லா-
மனக்குற்ற மாந்தர்* பழிக்கில் புகழ்* அவன் மன்னியசீர்-
தனக்குற்ற அன்பர் அவன் திருநாமங்கள் சாற்றும் என்பா*
இனக்குற்றம் காணகில்லார்,* பத்தி ஏய்ந்த இயல்விதென்றே. 5

enakuRRa chelvam iramaa NnuchanenRu ichaiyakillaa
manakuRRa maanthar pazikkil pukaz avan manniyacheer
thanakuRRa anpar avanthiru naamangaL chaaRRumenpaa
inakuRRam kaaNakil laar,paththi Eyntha iyalvithenRE 5

If some people (who are not blessed with the mind to appreciate the greatness of Ramanuja) talk low of these verses which declare that Ramanuja is the invaluable wealth for me (and Srivaishnavas), even that adds to his greatness only. Those who know of Ramanuja and his kalyANa guNAs will not see any flaw or find anything wrong with these verses; and also, will they realize that it is due to my bhakti /devotion towards Ramanujacharya that has enabled me to compose this.

I, Ramanuja dAsa, as mentioned in the earlier verse, have now realized that Ramanuja alone is the greatest and only wealth and have sung in praise of Him here. Those who have highest regards and bhakthi for Paramacharya Sri Ramanuja would know that these verses have arisen out of the limitless acharya bhakti and hence would not see any faults nor would they talk low. Those lowly humans, who are not [aware of Sri Ramanuja's glories] would find faults and if they do that, we would consider that as plus point only and it would add to Acharya's glories.

enakuRRa selvam Ramanusan- Ramanuja is my invaluable wealth. This line can be linked to those bhAgawathAs also who talk high about Amudhanaar's verses.





i. e. Those BhAgawathas who consider that Ramanuja alone is their invaluable wealth, would talk high of these verses.

It can also be linked in a complementary sense to others, the lowly humans who find faults with these verses and talk low of them. For them, Ramanuja is not their wealth and they have not realized his glories. They are foolish [maandhar]. The world knows these people are capable of mentioning only such criticisms and hence when they say something low of anything, BhAgawathas would realize that, there should be something great about these verses. Thus their talking low actually add value to these verses and hence, Ramanuja's greatness.





THE SIXTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Though I had mentioned that these verses have come out of the bhakti for Ramanuja, I am not qualified to compose these verses- says Amudhanaar with naichyAnusanthAnam.

இயலும் பொருளும் இசையத் தொடுத்து,* ஈன் கவிகள் அன்பால்-
மயல்கொண்டு வாழ்த்தும் இராமானுசனை,* மதியின்மையால்-
பயிலும் கவிகளில் பத்தியில்லாத என் பாவிரெஞ்சால்*
முயல்கின்றனன்* அவன்தன் பெருங்கீர்த்தி மொழிந்திடவே. 6

iyalum poruLum ichaiyath thotuththu,een kavikaLanpaal

mayalkoNtu vaazththum iraamaa Nnuchanai,mathiyinmaiyaal

payilum kavikaLil paththiyil laathaven paavin^enchaal

muyalkin Ranan avan RanperuNG keerththi mozinthitavE 6

Those who are good at composing verses with deep meanings and rhyming poetic lines, sing lovely poems on Ramanuja, with their immense bhakti towards Ramanuja, I, the lowly self, sinner, devoid of any bhakti, not desiring to enjoy those lovely verses of these great people, am now attempting foolishly to do this work of singing about the limitless, unbounded greatness of Ramanujacharya. (How will I succeed?) [Yeah. It is more apt for adiyEn]

AzhwAn, Bhattar, MudhaliANdaan, Embaar, Thirukuruhai Piraan PiLLaan, SomaasiyaaNdaan, Acchaan, and there are many such great sishyas of Ramanuja who are mahaakavis. When they compose those verses will be of superior quality with deep inner meanings; rightly extol the glories of Ramanuja; with the rhyming poetic lines; poetic skills in abundance.

saguNou saalankaarou shabdhaartthou kaavyam. They say. Sabdham, meanings, rhyming words, the alignment of these words in wonderful poetic way, inner





meanings laden inside the words are all found in great kaavyaas. Those who are capable of composing with such verses of poetic skills only can write about Ramanuja's greatness and then only there is some sense and enough justice to extol Ramanuja's glories. And I can enjoy those lovely verses on Ramanuja and satisfy myself beaming with pride on Ramanuja's glories.

Instead, I who am not at qualified to compose these poetic verses; who is not as learned as those greatest revered bhAgawathas are; have now attempted to sing in praise of Ramanuja. Am I such a fool? Yeah. Fools rush in where angels fear to tread. I am qualified in that way. Though I want to keep quiet, my mind is not in my control. [Realizing that, these bhaagawathas would talk high of these verses].





THE SEVENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Though I am not qualified, what I am doing is apt for my swaroopam. There is nothing wrong. adiyEn due to KooratthAzhwAn sambandham, can compose these verses. EmperumAnAr Ramanuja's glories are ineffable. yathO vaachO nivartthanthE apraa aapya manasa sa: Where the words can not reach, the mind also can not describe or contemplate the glories. Knowing fully well, one can't still stop praising Ramanuja. It is one's karthavyam [duty] to do so. It is not to fully comprehend His glories and sing; but attempt and show his gratitude. Why are you trying then- one may ask me. You may try on your own acharya KoorathhAzhwAn. He is also beyond one's description as he has crushed three kuRumbu. [Described below] Even foe one sthuthi, I am not qualified. How can I compose two sthuthis one on Ramanuja and another on AzhwAn. It is AzhwAn's grace that I can even think of attempting this. He [AzhwAn] gets pleased by such an attempt of mine because I am praising his acharya- Paramaachaarya.

மொழியைக் கடக்கும் பெரும் புகழான்,* வஞ்ச முக்குறும்பாம்-
குழியைக் கடக்கும்* நம் கூரத்தாழ்வான் சரண் கூடியபின்*
பழியைக் கடத்தும் இராமானுசன் புகழ் பாடி* அல்லா-
வழியைக் கடத்தல்* எனக்கு இனி யாதும் வருத்தமன்றே. (2) 7

mozhiyaik katakkum perumpuka zaan,vancha mukkuRumpaam
kuzhiyaik katakkumn^am kooraththaaz vaan_charaN kootiyapin
pazhiyaik kataththum iraamaa Nnuchanpukaz paatiyallaa
vazhiyaik kataththal enakkini yaathum varuththamanRE. 7

Indescribable KooratthAzhwAn (Sri Ramanujacharya's prime disciple) has got immense and enormous greatness in him; He could get rid of and is able to cross over the three great pitfalls that pushes one down with its strong





influence and do great damage to the individual (they are: False pride for being born in the highest caste; for being blessed with the good education and jnAnam; for being a strict follower of VairAgyam and anushtaanam - AzhwAn has no pride even though he fulfils and has all three above attributes! What a personality!) I, after taking refuge at his feet, am able to compose on the greatness of Emperumaanaar Sri Ramanujacharya, (who enables his disciples get over their karmic bondage and samsaeric afflictions), and am able to go away from the track of being away from the Greatest Bliss. Hence, there is no grievance or regret for me.

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“namm Kooraththaazhwaan”

When one sings of Ramanuja, all sins would vanish. EmperumAnaar, his millions of sishyas and their sishyas, their ArAdhyan Lord RanganAthan-0 due to Their limitless compassion and dayA on me, all my paapams would evaporate. Emperumaanaar, is the acharyan of asmadhAchArya [my acharya] Swami





KooratthAzhwAn, who has crossed the great pitfalls. Thus my sthuthi is also kind of Acharya sthuthi. As per saasthrAs, when Acharya's acharya is present, one should first prostrate at Pracharya and then only Acharyan. It is Sishya kruthyam.

Sishya's Parama purusha praapthi [The ultimate goal of attaining Parama Purusha Lotus Feet] alone is the consideration and thinking of Acharyas. Acharya's glory and praising their greatness alone is the goal and thought of sishyas. KooratthAzhwAn thus has been immensely pleased about these verses that are sung in praise of his acharyan, Swami Emperumaanaar and thus adiyEn [Amudhanar] is also happy about that as it is my acharyan ThiruvuLLam. Kaimkaryamaavadhu Swami ugandha yEval thozhil seyvadhu- says Swami Desikan. Kaimkaryam is serving what is acharya's thiruvuLLam [in acharyan's mind]. Thus, these verses are accepted and are enjoyed by Acharyan, Praachaaryan as well as all millions of Paramacharya's sishyas. "Mozhiyai kadakkum. . . vanja mukkuRumbaam kuzhiyai kadakkum";

One may read and understand the life of Swami KooratthAzhwAn here:

<http://www.ramanuja.org/sv/bhakti/archives/jan2001/0164.html>

AmudhanAr further says kooratththAzhvan is the person who has surpassed the mukkuRumbhu. What is mukkuRumbhu?

Smt Sumithra Varadarajan adds:

It is nothing but considering oneself great due to the wealth he possesses, or due to the family or caste in which he is born or due to his educational qualification or intelligence. KooratththAzhvan had all the three. He was so wealthy that he used to do anna dhAnam throughout the day which even surprised perundEvi thAyar of kAnchipuram, who is none other than the goddess of wealth (SridEvi). KooratththAzhvan was a high class Brahmin but he never cared about that, he cared about only rAmAnuja sambhandham and considered all rAmAnuja sambhandhis irrespective of their birth to be equal. Thirdly, the intelligence of kooratththAzhvan. **Azhvan is the prime reason for us to have got SribhAshyam today.** He was an Ekasandha krAhi (one who learns





all the lessons in just one session). He just out of interest scanned through the pages of the bhOdhAyana vriththi grandham got from the saraswathi bandharam during the nights when ethirajar was asleep.

After losing the grantham to others, rAmAnujar was struck with grief but Azhvan with great confidence assured that he can recollect whatever he has read in the two or three nights and since he has seen through the whole book he will help EmperumAnAr with the writing of SribhAshyam. Only with this confidence EmperumAnAr started writing the bhAshyam and completed it successfully. In appropriate places, Azhvan corrected EmperumAnAr without any hesitation. Such was the understanding between the acharya and shisya. But at no time did Azhvan feel that he is more intelligent and great. He always considered himself to be only the shisya of EmperumAnAr.

The three egos, which generally puts down a person was won by koorththAzhvan and that has been remarked by amudhAnAr in the above paasuram.

Azhvan gave his darshan for our darshanam (rAmAnuja darshanam). He is the acharya who saved the life of our yethirajar. Even when ethirajar forced him to pray to the lord to grant him vision he refused saying that it is against the norms of a prapanna to ask for anything from the lord. A prapanna is deemed to accept whatever the lord grants him and always remain in the service to the lord. KooraththAzhvan showed it in practice. Even after loosing vision he did not keep quiet but continued to do pushpa (flower) kankaryam to Azhagar in thirumAlirunchOlai. He sang excellent prabhandams famously known as panchastavams viz. , Sri Vaikunda stavam, athimAnusha stavam, sundarabhAhustavam, VaradarAja stavam, Sri stavam. Thanks to Smt Sumithra Varadarajan. [if one wishes to inculcate Athma guNAs, one needs to constant contemplate on Swami KooratthAzhwAn's glories.]

AzhwAn, even when Ramanjua was writing the Sri bhashyam, used to write what Ramanuja orally tells and AzhwAn will check if it is alignment with what he had read in bodhayanavritthi. If there is any inconsistency, he would not





even voice due to greatest respect for acharyan and Ramanuja would understand and revisit what he had said to enhance and improve upon.

AzhwAn would happily start again. That is sishya lakshaNam.

Though he himself had such an apaara jnAnam, he had sent his sons Vyaasa bhattar and Parasara bhattar to Embaar. No vidhyAmadhakuRumbu.





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"em poigaippiraan"





THE EIGHT VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Unto seven verses, it is considered as an introduction to Iraamaanusa nooRRanthAthi. They were also to extol the greatness of Ramanuja. The following verses of the work are Acharya's involvement and enjoyment of each AzhwAr and their work. He starts off with the anusanthAnam on mudhalaazhwaars, namely Poigai, bhU and PeyAzhwArs.

வருத்தும் புறவிருள் மாற்ற,* எம் பொய்கைப்பிரான் மறையின்-
குருத்தின் பொருளையும்* செந்தமிழ் தன்னையும் கூட்டி* ஒன்றத்-
திரித்தன்று எரித்த திருவிளக்கைத் தன் திருவுள்ளத்தே*
இருத்தும் பரமன்* இராமானுசன் எம் இறையவனே. 8

varuththum puRaviruL maaRRa,em poykaippi raanmaRaiyin
kuruththin poruLaiyum chenthamiz thannaiyum kootti onRath
thiriththan Reriththa thiruvilak kaiththan thiruvuLLaththE
iruththum paraman iraamaa Nnuchanem iRaiyavanE. 8

Without realizing the eternal belongingness/ association of the soul (athmA) to Emperumaan Sriya:Pathi Sriman Narayana, human beings worry unnecessarily about the external material objects lying in the outside world. To remove such a worry from humans, the most merciful PoigaiAzhwAr combined the pure Tamil and the deep vedaanthic meanings to sing the great Tamil pAsurams describing the basic Vedic truth housed in simple Tamil words, "Vaiyam thagaLiyaa" (such that we all can understand) so nicely.

Sri Ramanujacharya, who endears of such great work of PoigaiAzhwAr (which is like a lustrous lamp) and thinks of those verses always in his mind, is always my Master- my Lord.





The first ThiruvanthAthi of Poigai AzhwAr [out of first three hundred verses of mudhal AzhwArs] is tamil verses interwoven with Vedanthic truth. This is the most wonderful weaving. With this, the jnAna viLakku [lamp of knowledge] gets rid of attachment and dirt of craving for other material objects and desires. This is the ThiruvuLLam of Emperumaanaar about mudhal ThiruvanthAthi is Amudhanaar's view. All three hundreds do have this characteristic. Based on individual verse lines, the meaning needs to be interpreted.

A Glance at their marvelous compositions:

1. **poigaiAzhwAr** composed the first 100 pAsurams "mudhal thiruvandhAdhi" (andhAdhi means the first word of one verse will be last word of the previous verse) starting with the first one:

vaiyam thagaliyA, vArkadIE neyyAga/ veyyakkadirOn

viLakkAga/ sudarAzhiyAn adikKE soottinEn son mAlai/I dar neenghugavE enRu/

Meaning:

Lord nArAyaNa, who holds the Divine chakrAyudha, is the cause of this wonderful universe and the seas. I am singing these mAlai (Garland) of verses (pAsurams) and dedicating to Him, whose vision I had is the light of the lamp of the earth, and oil being the seas, the sun being the source of the light;

2. **BhoodaththAzhwAr** composed the second 100 pAsurams "irandAm thiruvandhAdhi" starting with the first one:

anbE thagaliyA, ArvamE neyyAga/ inburugu sindhai idu thiriyA/ naNpurugi

GnAna chudar viLakku EtrinEn/Gnana thamizh purindha nAn/

Meaning:

Here, it is the love as the lamp and involvement as the oil and azhwAr says" I dedicate myself to the service of the lord, by singing this song that blesses wisdom (GnAna), with love as the lamp, endearing involvement as the oil (Ghee), and knowledge as the wick of the torch".





3. PEyAzhwAr composed the third 100s called "moonRAm thiruvandhAdhi", with the first one as follows:

thirukkaNdEn, ponmEni kaNdEn- thigazhum/arukkan Ani
niRamum kaNdEn-seruk kiLaRum/ ponAzhi kaNdEn puri
sangham kai kaNdEn/ en Azhi vaNNan pAI inRu/

AzhwAr just says:" I have seen and found the Glorious, GOLDEN hued form of the Sri Visishtan. I have seen the Glory of Sri and nArAyaNa and His beauty and His blue hued ocean colour, His brightness and brilliance like the Sun and His sanghu (Divine Conch) on one hand and chakrA (Discuss) on the other.





THE NINTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :
9TH VERSE ON BHUTTHATTHAZHWAR:

இறைவனைக் காணும் இதயத்து இருள்கெட* ஞானமென்னும்-
நிறைவிளக்கு ஏற்றிய* பூதத் திருவடி தாள்கள்,* நெஞ்சத்து-
உறையவைத்து ஆளும் இராமானுசன் புகழ் ஓதும்நல்லோர்*
மறையினைக் காத்து* இந்த மண்ணகத்தே மன்ன வைப்பவரே. 9

iRaivanaik kaaNum ithayath thiruLketa NYaanamenum
niRaiviLak kERRiya poothath thiruvati thaaLkaL,nenchath
thuRaiyavaith thaaLum iraamaa Nnuchanpukaz OthumnNallOr
maRaiyinaik kaathth_intha maNNakath thEmanna vaippavarE. 9

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"BhudatthAr with Divyadampathis"

The darkness that prevails in our minds and prevents us from realizing the vision of our Sarva sEshi -our eternal Master Sriya pathi Sriman Narayanan,





can be overcome by (reading) the great merciful work “jnAnac chudar viLakkERRinEn” of BhUthatthAzhwAr, who lit the Purest ParipoorNa Parajna deepam in his works. Sri Ramanuja always enjoys keeping this Great AzhwAr's Lotus feet in his heart. Great scholars and Bhaagawathaas who always praise the most auspicious kalyANa guNAs of such Greatest Emperumaanaar Sri Ramanujacharya, are capable of establishing the Vedic truths and protect the same and not let them get destroyed by other religions (with their wrong / misinterpretations).

Poigaiyaar showed vaiyam, vaarkadal and veyya kathirOn and established that these worldly objects do have defects. Thus the defects on matters became clearer to us and vishaya praavaNyam was gotten rid of.

BhUthatthAr bursts out with anbE thagaLiyaa; aaravamE neyyaaga, inburu chinthai iduthiriyaga- and beautifully established ParamAthmA's vailakshaNyam that enhances our love and bhakti for Him further.

Thus these two AzhwArs established that other than ParamAthmA nothing else deserves care and taught vairAgyam, and Praapyam [the means] the clear knowledge about Paramaathmaa and enjoy His glories and greatness- is Emperumaanaar ThiruvuLLam [understanding of these AzhwArs].

Please refer to the previous paasuram for a glance at the marvelous compositions of Poigaiazhwar BhUthatthaar and Peyazhwar.





THE TENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:
10TH VERSE ON PEYAZHWAR:

மன்னிய பேரிருள் மாண்டபின்* கோவலுள் மாமலரால்-
தன்னொடு மாயனை* கண்டமை காட்டும்* தமிழ்த்தலைவன்-
பொன்னடி போற்றும் இராமானுசற்கு அன்பு பூண்டவர்தாள்*
சென்னியிற் சூடும்* திருவுடையார் என்றும் சீரியரே. 10

manniya pEriruL maaNtapin kOvaluL maamalaraaL
thannotu maayanaik kaNtamai kaattum thamizhthalaivan
ponnadi pORRum iraamaa NnuchaRkanpu pooNtavar_thaaL
chenniyiR chootum thiruvutai yaarenRum cheeriyarE. 10

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“thamizh thalaivan—mylapore”

After the removal of darkness from human beings due to the first two
AzhwArs' grace, pEyAzhwAr described the beauty of PiraaTTi samEtha Sriya:
Pathih Sriman Narayanan as “ThirukkaNdEN; pon mEni kaNdEn”. Sri





Ramanujacharya always praises the Lotus Feet of PeyAzhwAr. Those blessed ones- BhAgyasaalis- who place the Feet of Bhagawathas (adorning themselves with their bhatki towards Sri Ramanuja) on their heads like the most fragrant flowers, are ALWAYS GREAT.

Vishaya praavaNyam; Athma, Paramaathma thattva jnAnam were established and cleared from the first two hundreds of Poigai and BhUthatthArs respectively. Now PEyAzhwAr categorically announced that what he saw Thirukkovaloor Gopan KaNNan- SarvEshwaran- who showed Himself with PiraaTTi- SriI vishtan, Sriya: Pathi Sriman Narayanan alone is ParamAthmA. He blessed us with purest Tamil this most wonderful PoorNa upadEsam and hence EmperumAnAr praises this greatest PEyAzhwAr's lotus feet.

PEyAzhwAr alone is the One who declared the exact Truth of PiraaTTi visishta Sriman Narayanan- Gopan KaNNan is the Ultimate Parama purushan and he saw them together. He blessed us with crystal clear truth leaving no vagueness in his verses. His lotus feet are praised by Emperumaanaar.

[Extract from Sri Sadagopan Swami's write up] Azhwar asserts here that Periya Piratti residing on the golden lotus is ALWAYS OUR REFUGE. She stays on the Lord's chest forever and does not leave that spot even for the fraction of a second (ahalahillEn iRayumenru alarmEl mangai uRaihinRAL).

Until her purushakAram [recommendation] comes our way, there is no way in which we will receive BhagavAn's anugraham. She is therefore THE UPAAYAM. She then stands together with Her Lord as UpEyam as well. Therefore, her grace protects us both before and after Prapatthi. pEy AzhwAr uses the word "vaNN" In his final pasuram, when describing the auspicious qualities of Periya PirAtti. The word "VaNN" means the most generous, compassionate Mother (UdhAra SvarUpi).

Abhinava Desikan, Sri UttamUr Swami cites the interpretation of ParAsara Bhattar in connection with the UdhAra souseelyam of Periya Piraatti in his Sri Sooktham VyAkhyANam:





Eisvaryam akshara gathim paramam padham vaa
kasmaichith anjaliparam vahathE vidheerya I
asmai na kimchith uchitham krutham ithyathAmbha
tvam lajjasE kathaya kOyam udhAra bhaava: I I

After conferring MahA I svaryam, the eternal state in parama padham for the mere holding of our palms together before You, You, my dear Mother shyly wonder whether you have done enough for us. Such is your unmatched generosity!

In the spirit of Sri Sooktham (the Khila Rk of Rg Vedham), pEy Azhwar rightfully starts his prabhandham with the declaration "ThirukkaNDEN" and concludes his andhAthi with the concession, "taNN thuzhAi taazh varai maarbhan muyangum THIRU". Here the anyOnya lakshyam of the divya dampathis is celebrated in the traditional vEdhic way.

pEy AzhwAr states that the Lord with His chest adorned by the cool TuLasi garlands can not function and go about performing His duties as SaraNAgatha Rakshakan without Her power. Hence, He tightly embraces her on His chest so that she does not leave Him even for a fraction of a second. She has no intention of leaving Him either even for a fraction of second. [If she does, probably we are the losers] Such is the anyOnya Bhaandhavam (relationship) of our divine parents.





THE ELEVENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

After PeyAzhwAr's ThirukkaNdEn pon mEni kaNdEni; [I am blessed to have seen the golden hued Sri visishtan Sriya: Pathi Sriman Narayanan.], Amudhanaar brings in the other AzhwAr ThirupPANazhwAr who said:

arangatthammAn Thirukkamala paadham vandhu yen kaNNI nuL okkinRadhae. .

after having seen and enjoyed the lotus feet of Lord Ranganathan,

kOvalanaay en amudhanaik kaNda kaNgaL maRRonRinaikkaaNaavE. .

[having been blessed to see my Amudhan [Ranganathan- sweet nectar] with the eyes, they [the eyes] would not see anything else. AzhwAr then united with the Lord then and there at the sanctum sanctorum.

Emperumaanaar Ramanuja's involvement on ThirupPANazhwAr Sri sookthi and the glory of AzhwAr is mentioned in this verse of Amudhanaar.

Thirukkamala paadham- The Lotus Feet of the Lord is mentioned. It would also mean the lotus feet that is gently squeezed by PiraaTTi [Thiru] Sri Mahalakshmi. Also, EmperumAnAr had mentioned: wherever the Lord is referred to; PiraaTTi is also addressed [emperumaanaai sollumidamellaam Piraattiyaiyum solliRRaam.]

11TH VERSE ON PEYAZHWAR: (THIRUPPANAZHWAR)

சீரிய நான்மறைச் செம்பொருள்* செந்தமிழால் அளித்த-
பாரியலும் புகழ்* பாண்பெருமாள்,* சரணம் பதுமத்-
தாரியல் சென்னி இராமானுசன் தன்னைச் சார்த்தவர்தம்*
காரிய வண்மை,* என்னால் சொல்லொணாது இக்கடலிடத்தே. 11

cheeriyaa naanmaRaich chemporuL chenthami zaalaLiththa

paariya lumpukazp paaNperu maaL, chara Naampathumath

thaariyal chenni iraamaa NnuchanRanaich chaarnthavar_tham

kaariya vaNmai, en Nnaalchollo Naathik katalitaththE

11





The Greatest ThiruppANAZhwAr sang the lovely pAsurams in sweet, simple Tamil language; It is the complete essence of all four Vedic truths, housing the Nature and most auspicious (KalyANA guNAs) attributes of SarvEshwaran Sriya: Pathi Sriman Narayanan as They are. Sri Ramanujacharya adorned His Head with the beautiful Lotus Feet of this AzhwAr. I can not choose to describe in words the greatness of Bhagawathas (who have held on to the Lotus feet of Sri Ramanujacharya in this world surrounded by oceans (of sishyas of Ramanuja) on their strictest adherence to saastrAs and their anushtaanam.

When MudhalAzhwArs joined at the small corridor of MrugaNdu maharsihi's ashramam at Thirukkovaloor, The Lord Himself appeared and shows Himself to them. Swami Desikan acknowledges in Srimadh Rahasya Traya Saaram (AchAryakruthyAdhikAram) the purposeful deed of the Lord in pressing tightly the three AzhwArs huddled together in the rEzhi of Mruugandu maharishi's aasramam this way:

pAttukkuriya pazhayavar moovarai(p) pandorukkAl
mAttukkaruL taru mAyan malinthu varutthuthalAl
nAttikkiruL seha nAnmaRai anthi nadai viLanga
veetukkidaikkazhikkE veLikkAttum ammeyviLakke

The Lord of wondrous deeds, who blesses His wealth (viz) the chEthanAs, pressed Himself tightly once upon a time at ThirukkOvalUr the three of His great bhakthAs, who were extraordinarily qualified to sing about Him. When squeezed tightly by Him in a limited space, there arose the true lamp of light (the three ThiruvandhAthis), which served to banish the darkness of false knowledge and helped to illumine the world with the effulgence of the essence of the four vEdAs and revealed the two upAyAs, Bhakthi and Prapatthi for our salvation.

[Extract from Sri Muralidhar Rangaswamy's wonderful write up:]

Whereas, PaaNan was mentally enjoying His dhivya mangaLa vigraham everyday from afar Since the Azhwar could not go to the Temple, he used to come to





the banks of the Cauvery river and sing about the glory of Ranganatha and lose himself in a trance like state. On one of those days, when he was totally oblivious to his surroundings, the temple priest of Lord Ranganatha came to the river to collect water for the tirumanjanam of the Archa Moorthy. He saw our Azhwar and thought that since he was a man of lower caste and therefore, he should move away to permit the collection of the water for the daily Tirumanjanam of Sri Ranganatha without pollution. The name of the priest was Loka Saranga Muni. He was called a Muni by the residents of Sri Rangam because of his scholarship and devotion. He devoted every moment of his life to the service of the Lord at Sri Rangam.

The Azhwar was lost in the thoughts on the beauty of Lord Sri Ranganatha and did not hear the shouts of Loka Saranga Muni asking him to move away. The priest got irritated at the non-response and threw a small stone at the Azhwar to wake him up from his trance. The pebble missed the water and hit the Azhwar in on the forehead and opened a wound from which blood began to gush forth.

The Azhwar woke up and realized the situation, apologized for his unawareness and moved away. The priest collected the water in his pot and reached the inner sanctum of Lord Ranganatha. There, he saw to his sorrow and astonishment blood oozing from the forehead of the Lord at the same site, where the Azhwar had a wound earlier. The Muni recognized his apacharam and went home and had restless sleep.

In his dream appeared the Lord of Sri Rangam and commanded the priest to bring the Azhwar to the temple next day as a praayaschittam for the Bhagavata apacharam to the Azhwar. The priest woke up at that dawn and rushed to the banks of Cauvery and saw the Azhwar pouring his heart out to Sri Ranganatha through his songs.

The Muni conveyed to the Azhwar, the message of the Lord to come to HIS temple. The Azhwar refused, since he felt that as a man of lower caste, he was not fit to set foot in the holy city of Sri Rangam or enter the most sacred





sanctum of the Lord there. Loka Saranga Muni was desperate to make amendments for his boorish act and persuaded the Azhwar to ride on his back, despite the latter's protests to the sanctum of the Lord to avoid touching the sacred ground of Sri Rangam.

Azhwar was thus transported to the sanctum and earned the title as Munivahana. During this ride, the Azhwar closed his eyes thinking about the blessings of the Lord. On reaching the inner court of the Lord of Sri Rangam, the Azhwar descended from the back of the elderly priest, opened his eyes to feast on the beauty of the Lord and burst forth in a song known as AmalanaadhiPiran, which is a reflection of the Sampurna Bhagavad Guna Anubhavam of the beauty of the Lord from HIS Lotus feet to HIS crown.

At the end of this tribute, the Azhwar declared that the eyes that have seen his amudhan Lord Rangan will never rest on anything else, and thus having said, after seeing the Lord of Sri Rangam and he united with the Lord right there and then.

Kondal Vannanai Kovalanaai: Lord Ranganatha is the supreme emperor of the whole world and all the people (residing there); he who is of the black color of the clouds as well as the nature of the clouds; who, as Lord Gopala, ate butter with his mouth; who has stolen my mind and heart; and who is my immortal ambrosia; my eyes that have looked at His beauty; these eyes, that have seen my Nectar, will never see anything else.

His verses are the essence and seed of all Vedas; like the praNavam which is the essence of all Vedas. His ten verses the first three of which start with the letter aum | a [amalanaadhipiraan], u [uvandha uLLatthanaay]; and ma [mandhipaay. .].

SaraNaam padmatthaariyal- Alas! We are not blessed to have AzhwAr's legs as our garland around our neck like Sri Loka saranga muni was blessed with!- that was EmperumAnaar ThiruvuLLam [enjoyment].

KadalidatthE- in the world surrounded by oceans; also meaning- the Lotus feet of EmperumAnAr in this world surrounded by the oceans of sishyaas. In this





cosmic material world of prakruthi sambandham, EmperumAnAr lotus feet alone are our refuge.

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THE TWELFTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

EmperumAnAr in his heart houses Mazhisai vandha jyOthi- Thirumazhisai Piraan- Bhakthi saarar always. Amduhanaar enjoys the same in this verse.

12TH VERSE ON THIRUMAZHISAI PIRAAN

இடங்கொண்ட கீர்த்தி மழிசைக்கு இறைவன்* இணையடிப்போது-
அடங்கும் இதயத்து இராமானுசன்,* அம்பொற் பாதமென்றும்-
கடங்கொண்டு இறைஞ்சும் திருமுனிவர்க்கன்றிக் காதல்செய்யா*
திடங்கொண்ட ஞானியர்க்கே* அடியேன் அன்பு செய்வதுவே. 12

idangoNta keerththi mazichaik kiRaivan iNaiyatippO
thatangum ithayath thiraamaa Nnusan,ampoR paathamenRum
katangoN tiRainchum thirumuni varkkanRik kaathalcheyyaath
thitangoNta NYaaniyark kE_adi yEnanpu cheyvathuvE 12

Emperumaanaar Sri Ramanujacharya has got the heart always housing the Lotus feet of Thirumazhisai vandha jOthi- ThirumazhisaiAzhwAr-Bhaktisaarar. Everyone holds the pristine pure Lotus Feet of this Greatest Emperumaanaar. Always they think and meditate on these

Lotus Feet, as the means and are blessed with this great wealth. I am in love with, always indebted to and am a servant of such great jn~Anis / Bhaagawathaas and none else. NarayaNan created Brahma (the four headed one). From this Brahma, Siva was born. Such

greatest TRUTH was asserted by ThirumazhisaiAzhwAr. Recite his pAsurams and get saved, Oh Mind!. Praise ThirumazhisaiAzhwAr's Feet.

AchAryAs enjoy this AzhwAr's works, and address them as the sword that has been taken out of its cover (from the waist band) to destroy other non-truthful, false notions and doctrines and to establish that Sriya: pathi Sriman





Narayanan alone is Parathvam and AzhwAr has NOT still put the sword back (since the false notion still lingers. . .)

Since the 1st pAsuram starts with "Naanmuganai", this work is called "Naanmugan Thiruvandhaadhi (NMT in short).

naanmuganai NaaraayaNan padaitthaan* Naanmuganum/ thaan mugamaay sankaranaip padaitthaan * yaan mugamaay/ andhaadhi mElitaaRivitthEn aazhporuLaich*/ sindhaamaR koNmin neer thErndhu. /

NarayaNan created BrahmA (naanmugan- four faced one); BrahmA (thus became the instrument) and created the universe starting with Sankaran. And this I have been blessed to announce in this most important truth. Oh People! You all see, understand the truth in this and don't let it get out of your mind.

MahOpanishad declares this truth that Narayanan is the One who cause of creation for all dEvAs through four faced BrahmA whom He first created. (Thus, AzhwAr implies, by getting to know the Creator and the births of BrahmA and Sivan, you all can get rid of your future births.)

ThirumazhisaiAzhwAr, who is the disciple of pEyAzhwAr-, has firmly established the truth, that Sriman Narayanan ALONE is the Para tatvam; there is no other god; who can be equal to Him; (why to talk about superior to Him) SarvEshwaran Sriya: Pathi Sriman Narayanan alone is Cause of all worlds; and all jIvAthmAs. He is the antharyaami in all beings; and is



"mazhisaiaku iRaivan"





the director of all their efforts, nature, state, etc. . ; Even Brahma, Rudra and other dEvAs can NOT get to know of the Vaibhavam of Sriman Narayanan. Sivan himself had categorically told MarkaNdeyar that he also pays his obeisance to Sriman Narayanan and Sriman Narayanan alone can grant moksham; Brahman, Rudran and all other demigods too are protected by Sriman Narayanan alone.

Sage VyAsar is the One who compiled the Vedas; wrote Brahma sUthram, (the commentary of which is the great Sri Bhashyam of Ramanuja) and is called Veda Vyasar. After he compiled Vedas, he says:

aalOtya sarva saasthrANi vichaaryascha puna: puna: /

idham yEkam sunishparNam dhyEyO nArAyaNas sadhaa:

(Sage VyAsA I have carried out all research in all saashtrAs; I have done all investigations; Wherever I see, I find only this truth reverberating in all saashtrAs- i. e. Sriman Narayanan alone is The Only One Lord in all of them)

Veda Vyasar also says:

(After he compiled Vedas and wrote Brahma soothram), raising his hands: Sathyam; Sathyam; Punassathyam; Vedhaas saasthraa: Param naasthE na Deivam Kesavaath Param. Vedas, Saashthras do not proclaim any other Deivam as ParamAthmA other than Kesavan. .

The reason Srivaishnavas prescribe worship of Sriman Narayana is because Srivaishnavas theoretically desire only for moksha, to perform eternal service at His Lotus Feet at Paramapdham and releasing the transitoriness of the samsaeric pleasures and lives. Only Sriman Narayanan is capable of giving moksha. If some are interested in lesser pursuits, please go ahead and pursue those deities and powers which are capable of giving those [which again they are able to grant due to the powers granted to those deities by Sriman Narayanan- which is declared in GitA which is common for all Hindus.

AzhwAr says: Realize that worship of the Supreme Reality (synonymous with Vishnu) is what is considered the best and most fitting for the jIva by the





Vedas and consequently our Srivaishnava acharyas.

AzhwAr also, tells about himself: I am blessed by the grace of Emperumaan and am blessed with the correct knowledge (jnAnam); I am blessed to get rid of all my future births and associated sorrows, by becoming His eternal servant. I will spend all my time singing in praise of Him alone and paying Obeisance to Him as pastime; that is all what I want and that's enough for me; Emperumaan, out of His great love for me, had willingly come and has been residing in my heart. He also, shows Himself most gracefully at all DivyadEsams to bless me with His darshan. I SHALL NEVER EVER WORSHIP ANY OTHER (IDHARA) DEVATHA, who is yet another Jivan, mistaken as God by others.

He talks about the relationship that he has with the Lord in a most moving way in paasuram 7, which reminds us of ANDAL's declaration KuRaivonrumilla GovindhA, UnRannOdravEl namakkingkozhikkavozhiyAthu:

inRAha nALayEyAha inicchirithu
ninRAha ninnaruL yenpAlathE --nanRaaha
naanunaai anRiyilEn kaNdAi NaaraNanE
neeyennaiyanriyilai

Oh NaaRayaNA! I may become the object of your krupA today or it may happen tomorrow or it may happen even after that passage of time. It does not matter. I know that your special Krupai belongs to me. I do not exist without you and neither do you exist without me. Unnai anRi naan ilEn; yennai inri nee ilai. What a powerful and penetrating statement on the relationship that he had with Sriman NaarAyaNA! [Extract from Sri Satakopan Swami's write up]

Thus Swami EmperumAnAr knowing AzhwAr's unambiguous unparalleled decrataion about the Supremacy of Sriman Narayanan and our relationship with Him has housed AzhwAr in his heart always- says Amudhanaar. And such glorious EmperumAnAr's lotus feet is sought after many bhAgawathAs; I am their servant; I am devoted to them; - says Amudhanaar.





THE THIRTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Other AzhwArs had sung Srirangam along with other dhivya Desams. Even ThiruppANAZhwAr the one who had sung ONLY ten verses in front of Lord Ranganathan and then united with the Lord archA moorthy then and there, sang on ThiruvEnkatam also in his third verse- mandhi paay vada vEnkata maalalai- and virai ar pozhil vEnkatam in his very first verse itself. Even the Mountain where you are residing- some should not touch you had prescribed; while you made me come straight into your temple. What a vaathsalyam on me! - wondered ThiruppANAZhwAr. [in that inner meaning, he had mentioned that line virai ar pozhil vEnkatavan].

When such is the case, unlike these azhwArs, - in the lines of athraiva sreerangE sukhamAsva- as instructed by Lord RangAnthA to EmperumAnAr to stay and live in Sri Rangam happily, ThoNdaradippodi AzhwAr chose to reside only in Srirangam and paid his obeisance to only Lord RanganAthAn. He composed his verses only on Him, though Arangan did not mention so to AzhwAr explicitly. Not that he chose to sEvicchufy only Sri Rangan; he also chose to be His servant and His servants? Servant at all times and prayed only for the same. He called himself as the dust at the feet of bhAgawathAs. [Thondar + adi + podi]

Payan peRaadha sEshathvam yedhaRkku thOndE purushaartthatthin sikaram

What is the use of being sEshan [servant] to the Lord? We need to serve Him at all times and be His eternal servant; perform nithya kaimkaryam; at all times; at all places; under all circumstances; in all ways. Sarva kaala, sarva desa, sarva avastha kaimkaryam. To perform "Sarva dEsa, Sarva Kaala, SarvAvasthA" Kaimkaryam to Him and Him alone.

He made garlands of thuLasi leaves for RanganAthAn and offered to the priests to adorn the Lord. He offered the same everyday and was lovingly and reverently called as thoNdardippodi. EmperumAnAr was deeply involved in this AzhwAr and his wonderful works of Thirumaalai and Thirupalliyezhucchi due to his unambiguous declaration in Thirumaalai and his dislike for other non-





vedic religions



“paran - bhaktAngrirENu”

13RD VERSE ON THONDARADI PPODI AZHWAR:

செய்யும் பசுந்துளபத் தொழில் மாலையும்* செந்தமிழில்-
பெய்யும் மறைத்தமிழ் மாலையும்* பேராத சீரரங்கத்து-
ஐயன் கழற்கணியும் பரன் தாளன்றி* ஆதரியா-
மெய்யன்* இராமானுசன் சரணே கதி வேறெனக்கே. 13

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cheyyum pachunthuLa paththozil maalaiyum chenthamizil
peyyum maRaiththamiz maalaiyum pEraatha seerarangath
thaiyan kazaRkaNi yamparan thaaLanRi aathariyaa
meyyan iraamaa Nnusan_chara NEkathi vERenakke 13

ThoNdaradippodi AzhwAr, is the One who made most fragrant ThuLasi garlands lovingly with immense bhakti for Sriya: Pathi Sri RanganAyikA samEtha Sri RanganAthan of Srirangam; who also composed the sweetest anubhavam filled bhakti laden great garland of Thirumaalai on Lord Sri RanganAthan, the Lord ever associated with the most auspicious KalyANa guNAs; who is the epitome and personification of Bhagawatha sEshathvam; who excelled himself calling himself as the dust at the feet of Bhagawathas (devotees) of Sriman Narayanan. The Lotus feet of Emperumaanaar- Sri Ramanuja (who does not desire for any thing else except the Feet of this Great ThoNdaradippodi AzhwAr) are the ONLY Greatest thing that I need to hold on to.

VERenakke there is nothing else other than Sri Ramanuja's Lotus Feet. vERu enakkaenakkaa vERu- anything else for me- never. For me it is only Ramanuja's lotus feet and nothing else.

ini vERu enakku- hereafter there is nothing else. . Now that I have been blessed to become different. .

Like this AzhwAr ThoNdaradippodi, I am also blessed to serve the Lord RanganAthan and also fortunate to compose verses. Am I not different? I think so. I am not as qualified as AzhwAr is. NaichyAnusanthAnam of Amudhanaar is shown here as well. The word Thamizh is referred twice. Garland of Tamil verses is made by AzhwAr and is in chaste sweet words [Tamil means sweet also thamizhukku amudhu enRu pEr.]





THE FOURTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Similar to ThoNdaradippodi AzhwAr, KulasEkara PerumAL also was deeply involved in devotion for Lord Ranganathan and also wished to serve Him as well as His bhakthAs. In fact in one of his verses, he calls himself as thoNdaradippodi. Kulasekara azhwar declared that unalloyed and unparalleled devotion to his lotus feet alone is the means to attain Him. AzhwAr wished to live in Thirumala as any being or matter so that there will be bhAgawatha sparsam and thus blessed with bhagawath bhakti growth. Not severe penance; but just to be a mere bird, or pond etc. . . In Dhivya desam is adequate- that is what EmperumAnAr enjoyed in this AzhwAr says Amudhanaar.

14TH VERSE ON KULASEKARAZHWAR:

கதிக்குப் பதறி* வெங்கானமும் கல்லும் கடலுமெல்லாம்-

கொதிக்க* தவம்செய்யும் கொள்கை அற்றேன்,*கொல்லி காவலன்
சொல்-பதிக்கும் கலைக்கவி பாடும் பெரியவர் பாதங்களே*

துதிக்கும் பரமன்* இராமானுசன் என்னைச் சோர்விலனே. 14

kathikkup pathaRiveNG kaanamum kallum katalumellaam

kothikkath thavamcheyyum koLkaiyaR REn, kolli kaavalan chol

pathikkum kalaikkavi paatum periyavar paathangaLE

thuthikkum paraman iramaa Nnuchanennaich chOrvilanE 14

Emperumaanaar Sri Ramanujacharya always praises the feet of those who desirously and lovingly sing the pAsurams of KulasEkharAzhwAr, that are laid out in sweet, simple Tamil words, bringing out the meanings of saasthrAs like the nine gems. He, the One who is unparalleled and peerless, especially with regard to his respect for Bhagawathas, will never ever leave me. Hence, I am able to get rid of my sins, aspiring for the Purushartham, with his grace and thereby avoiding the torturous penance that need to be performed staying on the mountains, or in the midst of the sea, or in the dense forests.





PerumAL Thirumozhi the work of Kulasekara AzhwAr is equivalent to Vedas. Vedas house everything in it. Even this work does. Pathikkum kalai.

[Extract from Sri Sadagopan Swami's write up on Kulasekara AzhwAr] There are 105 Bhakthi-laden paasurams in PerumAl Thirumozhi housed in ten decads. The subject matter of these ten decads are:



"kolli kAvalan"

(1) AzhwAr's yearning to worship Lord RanganAthan at Srirangam and celebration of his Bhagavath PrAvaNyam (devotion to the Lord).

(2) Reverence for the devotees of Lord RanganAthan and yearning to join that Bhagavatha gOshti (aanukoolya-Sankalpam). Celebration of his Bhaagavatha PrAvaNyam (devout disposition to the BhAgavathAs of the Lord).

(3) Renunciation of the impediments to God-Realization, AzhwAr's parama vairAgyam, rejection of Ihika-PurushArthams (pleasures of this world) out of his great love for the sacred feet of Lord

RanganAthan (Praathikoolya-Varjanam).

(4) KulasEkhara's moving prayer to the Lord of Venkatam for His DayA to be born as any thing on His hills for removal of obstructions to Moksha Siddhi (kaarpaNyam). Expressions of His desire to have the sevai of the Lord of





Venkatam at all times (gopthruva varaNam).

- (5) AzhwAr's total dependence on the mercy of the Lord of VitthuvakkOdu and AzhwAr's mahA visvAsam in the Lord as a SaraNAgathan(Aathma NikshEpam/Bhara NyAsam). Description of the varieties of relationships between the JeevAthmA and the ParamAthmA: Mother and the helpless Infant, straying Husband and Pathivrathai, unsteady king and loyal subject, Curing Surgeon and the sick patient, the stable ship and the exhausted bird seeking refuge in it in the middle of the ocean, the life-giving Sun and the Lotus that needs it for its existence, the life giving rain and the crop that depends on it, the vast Ocean and the many rivers that enter into it (ananaya Gathithvam and Aakinchanyam).
- (6) Celebration of Naayaki-Naayaka BhAvam in the form of a Gopi, who never had any samsIEsham (union) with the Lord expressing her longing for Him (madhura bhakthi).
- (7) Celebration of the Mother-child love through the anubhavam of Devaki vis-a-vis Bala KrishNan after VasudEvar moved Him to AaypAdi for "safety". The Mother (Devaki), who had to give up her own child and her missing the Aanandham of enjoying her child growing up. Frustrated Devaki's lament about her misfortune (dourbhAgyam) AzhwAr experiences the sorrow of Devaki and relates it to his visIEsham (seperation) from the Lord.
- (8) Celebration of another type of Mother-Child love through the joyous anubhavam of Kousalai singing lullaby to her child, Raamachandran. MangaLAsAsanam of ThirukkaNNapuram PerumAL as RaamAvatharan. In this avathAram, BhagavAn was not separated from His birth mother. AzhwAr enjoys the anubhavam of the blissful mother (Kousalai) singing lullaby to her Supraja.
- (9) Reflection on the Father-Son separation (Lord Raamachandran as Son and Dasarathan as the Father) and articulation of the sorrow of the father after the exile of his dear son. AzhwAr identifies himself with Dasaratha





here. The lamentations of Dasaratha are heart-breaking. This is AzhwaR's anubhavam enjoying the Lord as his putran.

(10)The tenth and final decad provides the climax to AzhwaR's exploration of the relationship (Sambhandham) between the Lord and himself as His Bhakthan seeking liberation from the SamsAric ills to perform nithya kaimkaryam to Him. AzhwaR's joy breaks forth in the form of MangaLAsanam for Thillai Thirucchithrakoota EmperumAn. AzhwaR visualizes the Lord of Dhivya Desam as the happy Raamachandran enjoying the beauty of Chithrakootam hills with SithA PirAtti. AzhwaR uses the occasion to bless us with SankshEpa RaamAyaNam (RaamAyaNa Saaram).

This decad is Srimath RaamAyana Sarvasavam indeed!

KULASEKARA AZHWAR AND PERIYAZHWAR

kushyate yasya nagarE ranga yAtra dhine dhine.....

Everyday King Kulasekara wanted to go and visit Srirangam and threw would be gOsham to commence the journey. Later by the time he starts after ArAdhanam and nithya karma anushtAnam, it would be afternoon, and he would be advised that next day they can plan to proceed. Such was his devotion for RanganAthan.

Similarly PeriyAzhwaR asked [after AndAL got married to and united with RanganAthan] ennudaiya ThiruvarangaRkanRi maRRoruvarrkku ALAvarO' would anyone serve anyone else other than My Sri RanganAthan asks AzhwaR.

King Kulasekara spent most of his time only on religious activities and attending discourses. Once when the UpanyAsakar was narrating Rama RavaNa yuddham where the battle was going on for a long time and RavaNa was giving a tough fight, kulasEkara was so much attached to the story and it the discourse he ordered his Army General to immediately organize to send the soldiers, elephants and horses and the king was also making himself ready for the battle to give a helping hand to Sri Rama.

The upanyAsakar and all others were totally perplexed and could not say





anything. The upanyAsakar at last came to the king and said "O, mighty king, We need not go. The Lord Rama has already killed ravaNa and is on his way back to AyOdhyA for his pattAbhishEkam". That made the king silent and he came to normalcy; such was kulasEkarA's bhakti for Rama. That was Bhagawath prEmai; Similar to PeriyAzhwAr's feeling apprehensive about the evil glances that may befall on the Lord when he had appeared.

The Lord appeared with MahA Lakshmi in the sky on the back of Garudan to witness the honor accorded to His dear BahkthA and student by the King of Mathurai for establishing His supremacy (parathvam) in a scholarly fashion with indisputable proofs from the VedAs and Upanishads at the court of the Paandyan king; the Joyous AzhwAr was overwhelmed with concern and fear over the safety of the Lord as he drank deep the beauty of the SaraNya Dampathis, who manifested over the sky. He marveled at the parAkramam of the Lord as he saw the weapons that the Lord handles to punish the wicked and protect His asritha janams. The Azhwar was totally overwhelmed by the grace of the Supreme Being, who sanctified the occasion with His appearance in person to witness the celebration over his victory at the court. The Azhwar suddenly got worried about any dhrishti dhOsham falling on the Lord and causing Him (Sriya: Pathi) any harm. He forgot for few moments that the Omnipotent Lord could take very good care of Himself and fend Himself very well against any undesirable happenings associated with the "evil eye" of the malevolent people. The concern that poured out of the AzhwAr was like water gushing out of a deep fountain. MaNavALa Maamuni understood precisely the outpouring of anxious concern of this kind and the deep desire of the devotee to intervene and protect the Lord from harm's way. AzhwAr's mood was described by Maamuni precisely as "Ponghum Parivu". Maamuni concluded that this unique anubhavam of the AzhwAr entitled him to be recognized as PeriyAzhwAr.

Though Sage Viswamithra had mentioned that: aham vEdmi mahaathmaanam raamam sathya paraakramam. . . , I know that Rama is the Mahaathmaa; He is the Paraman Himself.





Oh Dasaratha, you think he is your son who is just 12 years of age; He is omniscient; omnipotent Lord. etc. . . However, when later Rama killed thaadakai, the raakshasi. . . Sage was apprehensive about Rama and blessed the Boy Rama. . . Bhadhram thE BhaktHAs may be highly knowledgeable; know vedanthic saastrAs; realize the Lord's Supremacy and His Parathvam. When it comes to Bhagawath prEmai, they forget all that and get worried like the mother's love for her infant child. They sing magaLaasaasanam for the lord.

Devaki, Vasudevar, though had seen and enjoyed PerumAL darshan when Lord Krishna was born; still they took the child across to Nandhagopan. Even if the devotees are aware of the Parathvam and Supremacy of the Lord, if they are worried and take care of the Lord dhivya mangaLa vigraham from the scorching sun, rains, chilling climate with adequate protection, their devotion is immense and is not be construed as being ignorant of His Supremacy- says Emperumanar.

Thus PeriyAzhwAr sang Pallaandu for the Lord and many a time, he even forgot that he is PeriyAzhwAr himself. Amudhanaar describes Ramanuja's involvement and enjoyment of PeriyAzhwAr here.





THE FIFTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

சோராத காதல் பெருஞ்சுழிப்பால்,* தொல்லை மாலையொன்றும்-
பாராதவனை* பல்லாண்டென்று காப்பிடும்* பான்மையன்தாள்-
பேராத உள்ளத்து இராமானுசன் தன் பிறங்கியசீர்*
சாரா மனிசரைச் சேரேன்* எனக்கென்ன தாழ்வினியே? 15

chOraatha kaathal perunchuzip paal,chollai maalaiyonRum
paaraa thavanaippal laaNtenRu kaappitum paanmaiyan_thaal
pEraatha vuLLath thiraamaa NnuchanRan piRangiyacheer
chaaraa manicharaich chErEn enakkenna thaazviniyE? 15

Due to his never fading, never ending flood of bhatki for Emperumaan Sriman Narayanan, with the apprehension that even He will be subjected to the evil eyes of people casting on Him, PeriyAzhwAr sang hymns to greet the Lord for many many years, singing pallANdu, pallANdu. This Lord is always permanent. Sarvarakshakan; and still AzhwAr sang and greeted long life for Him, forgetting himself due to his bhagawath prEmai and immense bhakti. Emperumaanaar Sri Ramanujacharya always keeps this great AzhwAr in his heart and I shall not join those who do not take refuge at the Feet of Ramanujacharya and who do not hold on to his kalyANA guNAs as their only support. After being blessed with such a thought, what am I to grieve for? Bhagawaan can never ever get affected by any dhosham or defects. In spite of this knowledge, due to great abhimaanam and love for Him, PeriyAzhwAr had concern for Him since the beginning. In Paanyda kingdom, he established His Parathvam [Supremacy] and immediately there after, when the Lord appeared, he was concerned about evil glances. What a great prEmai! That is the guNA one should aspire for the Lord! That is the Bhagawath prEmai one should pray for.





THE SIXTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Sri Ramanuja was as much enamoured of Tiruppavai as he was of the Lord, which earned him the title "Tiruppavai Jeer". Sri RamunujachArya regarded the AndAL's Thiruppaavai the very essence of the four Vedas It is the seed of all Vedas. It is "Upanishad sAram". He himself recited it everyday of his life ("soodi-kOduththaval tol-arulAL vAZhginra vaLLaL Ramanujan"), proudly declaring to the world as he went around the streets of Srirangam during his uncha vritthi.

Sri Periya Vacchaan Pillai opines that AndAL is far superior to all other AzhwAr's. If we keep all AzhwAr's works as compared to PeriyAzhwAr's. PeriyAzhwAr's plate would go down [when weighed in a scale of quality]; and as compared to PeriyAzhwAr's andAL's works would go down due to its heavy weight. It is to be regarded in nahi nidhA nyAyam. It only praises ANdAL's work and not to belittle other AzhwAr's works.

THE 16TH VERSE ON EMPERUMANAR'S ENJOYMENT OF ANDAL'S SRI SOOKTHI AS BEAUTIFULLY NARRATED BY AMUDHANAAR:

தாழ்வு ஒன்றில்லா மறை தாழ்ந்து* தலமுமுதும் கலியே-
ஆள்கின்ற நாள் வந்து* அளித்தவன் காண்மின்* அரங்கர்மௌலி-
சூழ்கின்ற மாலையைச் சூடிக் கொடுத்தவள் தொல்லருளால்*
வாழ்கின்ற வள்ளல்* இராமானுசன் என்னும் மாமுனியே. (2) 16

thaazvonRil laamaRai thaaznthu thalamuzu thumkaliyE
aaLkinRa naaLvanN thaLiththavan kaaNmin arangarmauli
choozkinRa maalaiyaich chootik kotuththavaL thollaruLaal
vaazkinRa vaLLaL iraamaa Nnuchanenum maamuniyE. 16

The One who had the greatness of having placed the fragrant garland of flowers on her head and thereby made them more fragrant and more divine for





Sriman Narayanan was Sri AndAL. The recipient of her natural dayA and compassion was Sri Ramanuja, whose breath and life was only the thoughts of Sri AndAL. And her grace. What this Ramanuja muni- King among Saints-did was: He took avataara, when the blemishless, faultless, Vedas were wrongly interpreted and misinterpreted and were completely destroyed by "other" religious sects and darkness engulfed the whole world with kalipurushan reigning the whole earth; He established the Vedic truths unambiguously and accurately, not contradicting with any other sruthis/ Vedic statements with his philosophy and protected the Vedas, the world (form the darkness) and thereby mankind. (So, you too shall take refuge at His Lotus Feet like me; for He has saved you too from the darkness!).

People were misled by avaika religions and baahya kuthrushtis and were not able to comprehend or understand that Sriman Narayanan alone is Parathvam [as unambiguously declared and established in Vedas] and He possesses innumerable kalyANa guNAs with dhivya mangaLa vighraha srI visishtan. People were getting under the influence of Kali purushan slowly and steadily. The Lord took pity on them and instructed Bhumi PiraaTTi being most merciful and compassionate on human beings and She took avathAram as Sri AndAL as the [adopted] daughter of PeriyAzhwAr. She appeared in his nandha vanam near thuLasi plant. Her wonderful works Thiruppaavai and Nacchiyaar Thirumozhi are the essence of Vedas and are thus able to teach people about His glories and save them from the hands of Kalipurusha. They are so sweet to recite and enjoy. With such simple chaste Tamil, the Lord decided to save the humanity. The entire Srivaishnava doctrine and philosophy, religious practices are declared in Thiruppavai. The love for the Lord is declared so well in Nachiyaar Thirumozhi and srivaishnava sampradayaic concepts are subtly expressed therein. It is the Lord who then made Ramanuja appear to expound these concepts of Thiruppavai and Nacchiyaar Thirumozhi of AndAL as the essence of Bhagavath vishayam and Upanishad Truths and propagate the same as Sri Ramanujacharya's instruction. He is reverently called as Thiruppavai Jeer.

EmperumAnAr's mother was called BhoodEvi. BhUdEvi ANdAL herself perhaps





appeared to give birth to Ramanuja.

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“pallANDu kAppidum pAnmaiyan”

She is also called as Ramanuja's younger sister. [Perumpudhoor maamunikku





pinnaanaaL vaazhiyE] Thus she was in his mind always and thus enabled him to propagate her works which are vedic truths. Thus he crushed the Kali purushan's influence in this world.

Sri Nammaazhwaar had declared this kali purusha conquered by Ramanuja much before Emperumaanaar's arrival:

"Poliga Poliga Poliga Poitru valluyir saabam" and hence rejoice. . . ! Rejoice. . !! And rejoice. . !! -

"Poliga. . . ! Poliga. . . ! Poliga. . . !"

When Emperumaanaar had come to this world as our Lokaachaaryan, Kali will get crushed and there will be only good and no influence of Kali purusha. EmperumAnAr is even addressed as AndAL's elder brother.



"sooDik koDutthavaL"





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“thaN tamizh neelan”





THE SEVENTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

At first, Amudhanaaar mentioned about Nammaazhwaar and Thirumangai AzhwAr due to Emperumaanaar's extraordinary abhimaanam and devotion, reverence towards them. Now all aazhwaars are being glorified one by one and hence amudhaanaar now takes up [again] Parakala, Paraankusar. Like AndAL, Neelan [Thirumangai AzhwAr] sang more verses in naaykiA bhAvam and sang madal verses.

THE 17TH VERSE ON EMPERUMANAR'S ENJOYMENT OF PARAKALA [THIRUMANGAI AZHWAR]:

முனியார் துயரங்கள் முந்திலும்* இன்பங்கள் மொய்த்திடினும்-
கனியார் மனம்* கண்ண மங்கை நின்றனைக்* கலைபரவும்-
தனியானத் தண் தமிழ்செய்த நீலன் தனக்கு* உலகில்-
இனியானை* எங்கள் இராமானுசனை வந்து எய்தினரே. 17

muniyaar thuyarangaL munthilum inpangaL moyththitilum

kaniyaar manamkaNNa mangain^in Raanaik kalaiparavum

thaniyaa NnaiyaithtaN tamizcheytha neelan Ranakkulakil

iniyaanai engaL iraamaa NnuchanaivanN theythinarE. 17

Emperumaan- bhaktharAvi PerumAL- the Lord of ThirukkaNNamangai- the Lord being praised by the Vedas- the unparalleled, huge male elephant like Emperumaan- in the standing posture was sung by Neelan - ThirumangaiAzhwAr so beautifully to the great satisfaction quenching the thirst of Bhagawathas fully with his pAsurams in Tamil, that are vedic truths in Simple cool and chaste tamil. Sri Ramanujacharya. , who is fond of and reveres highly of this Thirumangai AzhwAr, is my Master. The greatness of all Bhagawathas who reach Sri Ramanuja as the only refuge is: Whatever sorrows/ unhappy events strike, they never get depressed and worry about them thinking "oh no! I do not have this problem, etc. . . " nor do they jump with joy when there is a flood





of happy events in their lives. They are such paramaikaanthins. (Thus, if you have taken refuge at the Lotus Feet of Sri Ramanuja, you too need not feel unduly perturbed by the happy/unhappy events happening in your life!)

Thirumangai AzhwAr considered being united with the Lord as swargam and being away from Him as narakam [Hell]. He took the role of Parakaala naayaki and sang verses expressing her languishing and suffering from the pangs of separation. EmperumAnAr, who considers everything else other than the Lord's lotus Feet as mere blades of grass, involves himself with the wonderful verses of Thirumangai AzhwAr. Same is applicable to the disciples of Ramanuja. For them, being with him [Sri Ramanuja] is sukham [pleasure] and being away from him is pain. They always desire to be with Sri Ramanujacharya.

Thani aanaiyai- Unparalleled lone [oppAr mikkAr illaadga maa, aayan] male Elephant- The Lord of ThirukkaNNamangai- Bhakthar Avi- PerumAL [The life [aavi] of devotees]. This is also applicable to Sri Ramanuja as well.





THE EIGHTEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Above all AzhwArs, Sri Ramanuja's devotion and respect, love for NammAzhwAr is much more- shows Amudhanaar. There is nothing equal to Sri SaTakOpar's most wonderful divine thousand verses that are nothing but Upanishadic truths. The Upanishads that are highly complex, and are in Veda bhAshA, Sanskrit language much difficult for a commoner to even read [let alone understand], even if one is qualified with the right Varna All such inner and esoteric meanings and declaration of truth is very beautifully and explicitly declared in sweet Tamil verses by NammAzhwAr. And that can be seen and enjoyed in every single verse of His. Hence Amudhaar takes up three beautiful verses on EmperumAnAr's enjoyment and devotion towards Nammaazhwaar.

THE 18TH VERSE ON EMPERUMANAR'S ENJOYMENT OF NAMMAAZHWAAR:

எய்தற்கு அரிய மறைகளை* ஆயிரம் இன்தமிழால்-
செய்தற்கு உலகில் வரும்* சடகோபனைச்* சிந்தையுள்ளே-
பெய்தற்கு இசையும் பெரியவர் சீரை உயிர்களெல்லாம்*
உய்தற்கு உதவும்* இராமானுசன் எம் உறுதுணையே. 18

eythaR kariya maRaikaLai aayiram in_thamizaaL
cheythaR kulathil varumchata kOpanaich chinthaiyuLLE
peythaR kichaiyum periyavar cheerai uyir_kaLellaam
uythaR kuthavum iraamaa Nnuchanem uRuthuNaiyE. 18

NammAzhwAr blessed the world with His Divine pAsurams that are the essence of not-easy-to-understand Vedas, in sweet, simple Tamil words easily understandable by everyone.

For other religious people (saTars- aj~nAnis), he stood opposite to them, and was called SaTakOpar, thus. Sri Madhurakavi AzhwAr was blessed to have Sri





SaTakOpar always fully in his mind as his AchArya. Sri Ramanujacharya-Emperumaanaar, who gracefully blesses and narrates to all his sishyas always about the greatness of MadhurakaviAzhwAr [who always has only Sri SatakOpa in his heart and surrendered to him with acharya nishtai], is my only support and refuge [in the footsteps of Sri Madhurakavi Azhwaar].

On other AzhwArs, probably Emperumaan, manifested in the sooris, who took birth as those aazhwaars. [anupravEsam]. Thus He composed these verses of other AzhwArs.

poorvOthpannEshu bhoothEshu thEshu thEshu kalow prabhu:|

anupraviSyA kuruthE yath sameehithamachyutha: ||

Unlike that, Namaazhwaar took his avatharam in order to sing Tamil veda alone, and from the day one after he realized the right time to commence his composition, he started singing these verses with his jOthi vaay. That is why is addressed as aayiram in thamizhaal seydhARku ulagil varum Satakopana?

Madhurakavi is referred to reverently as periyavar seerai. He is considered as the Elder, because he has realised that Acharya nishtai is much superior to Bhagavath nishtai. Hence he is much above the rest. Periyavar. His glories are always thought of and contemplated by Emperumaanaar. His path of Acharyan Thiruvadi alone is the means and the Goal is the older path and is the Great path. tholvazhiyE nalvazhi. . That's why for us also, Acharya nishtai, [Surrendering to SadhAchAryan ThiruvaDi alone] is the only way for us. He alone is our refuge. For us, thus Sri Ramanujacharya alone is our refuge says Amudhanaar. Anukalpabhoothamurabhitthadham sathAm SaraNam yatheendhra charaNam vruNeemahE. . . Because he took the greatest nishtai [path] he is Periyavar. Also he is older than nammaazhwaaar in age. Hence may be called as periyavar. But that is not important for us.

[Sri TV Venkatesh adds:] Brahma SutrAs are nothing but the essence of the vEdAs and the upanishads.

Sri RAmAnuja wrote commentary for this, which is known as Sri BhAshyam. Nobody has been able to challenge the interpretations made by Sri rAmAnuja





on the Brahma Sutras. SwAmy azhagiya maNavALa perumAL nAyanAr, in His magnum opus "AchArya Hrudayam" (This is an unparalleled work, which describes the entire thiruvAzimozhi with respect to the rahasyAs entrained in it) says that idhu koNdu Sri bhAshaykArar sUtrangaLai orunga viduvar. It means, Sri RAmAnuja explains the brahma sUtras with the help of AzhwAr's works.

Sri Vachana BhooshNam a very authentic rahasya grantha by Sri piLLai IOkAchAryar (Incidentally he is the elder brother of the above referred Sri azhagiya maNavALa peruMaL nAyanAr) gives, vivid references to many AzhwAr's works regarding the love that should shown to all kinds of human creations. He even compares the vEdas to AzhwAr's works in this aspect. [Thanks to Sri Venkatesh]

In dEsika prabhandam, Swamy dEsika brings this point out clearly by saying that seyya thamizh mAlaigAL nAm theLiya Odhi, theLiyAdha maRai nilangaL theligindrOmE. Means, the AzhwAr's works, gives out the clear meaning of the, otherwise difficult to understand portion of the vEdAs.





THE NINETEENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Above all AzhwArs, Sri Ramanuja's devotion and respect, love for NammAzhwAr is much more- shows Amudhanaar. There is nothing equal to Sri SaTakOpar's most wonderful divine thousand verses that are nothing but Upanishadic truths. The Upanishads that are highly complex, and are in Veda bhAshA, Sanskrit language much difficult for a commoner to even read [let alone understand], even if one is qualified with the right varna. All such inner and esoteric meanings and declaration of truth is very beautifully and explicitly declared in sweet Tamil verses by NammAzhwAr. And that can be seen and enjoyed in every single verse of His. Hence Amudhaar takes up three beautiful verses on EmperumAnAr's enjoyment and devotion towards Nammaazhwaar. Second one of these three is this 19th verse.

உறுபெருஞ் செல்வமும் தந்தையும் தாயும்* உயர்குருவும்-
வெறிதரு பூமகள் நாதனும்* மாறன் விளங்கியசீர்-
நெறிதரும் செந்தமிழ் ஆரணமே என்று இந் நீணிலத்தோர்*
அறிதர நின்ற,* இராமானுசன் எனக்கு ஆரமுதே. 19

uRuperuNY chelvamum thanthaiyum thaayum uyar_kuruvum
veRitharu poomakaL naathanum maaRan viLangiyacheer
nNeRitharum chenthamiz aaraNa meyenRin^ neeNilaththOr
aRithara ninRa,iraamaa Nnuchanenk kaaramuthE. 19

Emperumaanaar- Sri Ramanujacharya-stood like a rock declaring the truth about NammAzhwAr's Thiruvaaymozhi saying "Thiruvaaymozhi is the limitless, unbounded wealth; always caring, loving Father; Mother who always thinks of our well being and good; AchAryan (teacher) who mercifully and most compassionately corrects us for our benefits and betterment and it should be only SarvEshwaran Sriman Narayanan Himself, whom we desire to serve for, due to AchAryan's upadEsam and grace. Such is the greatness of





Thiruvaaymozhi, Tamizh vEdam, of NammAzhwAr, which he sang due to the grace of Sriman Narayana. Such Emperumaanaar, who declared this greatest truth about Thiruvaaymozhi, is the sweetest insatiable nectar [paripoorNa amrutham] to me and always gives happiness to me limitlessly.

mathA pithA yuvathayas tanayA vibhUthi:

sarvam yadhEva niyamEna madhanvayAnAm

Adhyasya Na: Kulapather VakuLABhirAmam

Srimath Tadhagri YugaLam praNamAmi MoordhnA

— [5th verse of SthOthra Rathnam]



"AaraNa mARan"





For me and all those associated with me, Swamy NammAzhwAr is always the Mother, Father, progeny, wife and all other wealth. At the most beautiful pair of Thiruvadis of the emperor of our Kulam, Swamy NammAzhwAr adorned with fragrant VakulA flower garland, adiyEn salutes those holy feet with my head.

Alavandhaar [Sri Yamuacharya] had considered Nammaazhwar's lotus feet alone as the Mother; Father; caring spouses, and everything Sarva vidha bandhu is only His lotus feet. Why? Because his sweet tamil verses are our rich wealth. Saa hi sreeramruthA sathAm. He alone is the Acharyan who removes the dirt from our minds; dispels darkness and clearers our hearts and minds with vedanthic truths easily understood. His verses [as shabdha brahmam] alone are the way and the Goal as well. EmperumAnAr Sri Ramanuja's main objective is to glorify and propagate such most wonderful verses of Thiruvaaymozhi due to enormous mercy and grace on us. He is Paramaachaaryan and He is Sarvalokahithaishi. He alone is our rich precious extraordinary wealth and sweetest insatiable nectar- says Amudhanaar.





THE TWENTIETH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Again in this tamil verse, Amudhanaar mentions that due to Nathamuni's immense enjoyment of Nammaazhwar's sreesookthis, EmperumAnAr- Udayavar is devoted deeply to Sriman Nathamuni.

20TH VERSE ON EMPERUMANAR'S ENJOYMENT OF NAMMAAZHWAAR:

ஆரப் பொழில் தென் குருகைப் பிரான்,* அமுதத் திருவாய்-
ஈரத் தமிழின்* இசை உணர்ந்தோர்கட்கு* இனியவர்தம்-
சீரைப் பயின்று உய்யும் சீலங்கொள் நாதமுனியை* நெஞ்சால்-
வாரிப் பருகும்* இராமானுசன் எந்தன் மாநிதியே. 20

aarap pozilthen kurukaip piraan,amu thaththiruvaay

eerath thamizin ichaiyuNarnN thOr_katku iniyavar_tham

cheeraip payinRuyyum cheelangoL naatha muniyain^enchaal

vaarip parukum iraamaa NnuchanenRan maan^ithiyE.

20

Sweetest lovely cool Thiruvaaymozhi came out of the Divine beautiful mouth of NammAzhwAr. Sri Nathamuni considers himself belonging to all those who sing the pAsurams of Thiruvaaymozhi lovingly and devotedly; he immerses himself in the qualities of Bhagawathas who recite Thiruvaaymozhi. Similar to a very thirsty person dashing into a pond and hurriedly, continues to drink incessantly, Sri Ramanujacharya placed Nathamuni in his heart, drank him lovingly and enjoyed greatly. Such great Sri Ramanuja is my indestructible limitless huge wealth.

Madhurakavi AzhwAr realized and enjoyed Nammaazhwaar's sweet chaste Tamil verses. With the help and teaching of the lineage from those who were devoted this Madhurakavi AzhwAr, Sriman Nathamuni enjoyed the ten verses of KanninunchiRuthaambu and the ten verses on





ArA amudhE verses. HE was so mesmerized by the sweetness of those verses that he craved for the remaining of those thousand verses, not satisfied with the just ten verses of Thiruvaymozhi.

***KanninunchiRuthaambu and Sriman Nathamuni**

Since Sriman Nathamuni was a yogi, he meditated on Swami Nammaazhwaar's lotus feet reciting the 11 verses of KanninunchiRuthaambu about 12000 time's non-stop. He had saakshaathkaaram [seen physically] of Swami Nammaazhwar himself then and there. Swami blessed Sriman Nathamuni not only with his verses; but also the remaining verses sung by other AzhwArs.

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"Nathamuni, YAmunamuni"

Swami Nathamuni with such a bhageertha prayatthnam [huge and enormous efforts] obtained these 4000 verses; and also taught his sishtyas with abhinayam, and rhythms, [thaaLam vazhangI thamizh maRai innisai thandha vaLLal]; and established Arayar sEvai at Srirangam.

Sriman Nathamuni thus immersed himself into these sweet verses; established and propagated the same. Swami also wrote Nyayatattvam, Yoga rahasyam etc. Thus he became jagadhaacharyan and his jnAna bhakti vairAgyam were





amazing. Swamy emperumAnAr Ramanujacharya enjoyed contemplating on the wonderful glories of such greatest Sriman Nathamuni and mediated on his lotus feet all the time. Such Greatest emperumAnAr alone is our immeasurable wealth.

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THE TWENTY FIRST VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

In this verse, Amudhanaar enjoys Ramanujacharya's devotion to the grandson of Sriman Nathamuni, namely Yamunacharyar also called as Alavandhaar. Ramanuja held on to the lotus feet of Yamunacharya as the only refuge.

THE 21ST VERSE ON EMPERUMANAR'S REVERENCE TOWARDS HIS PRAACHARYAN SRI YAMUNAACHAARYA.

நிதியைப் பொழியும் முகில்என்று* நீசர்தம் வாசல்பற்றித்-
துதிகற்று உலகில் துவள்கின்றிலேன்* இனி தூய்நெறிசேர்-
எதிகட்கு இறைவன் யமுனைத் துறைவன் இணையடியாம்*
கதிபெற்றுடைய* இராமானுசன் என்னைக் காத்தனனே. 21

nithiyaip poziyum mukil_enRu neesar_tham vaachalpaRRith
thuthikaR Rulakil thuvalkinRi IEn inith thooyneRichEr
ethikat kiRaivan yamunaith thuRaivan iNaiyatiyaam
kathipeR Rutaiya iraamaa Nnuchanennaik kaaththananE 21

Pristinely pure anushTaanaseelar- (one who strictly adheres to saashthras and anushtanams), the Chief of saints of Srivaishnavas is Sri Yamunacharyar- Sri Alavandhaar. Emperumaanaar- Sri Ramanujacharya, who is blessed to be Lotus Feet of Yamunacharyar, saved me. Hence, I shall never ever praise the lowly human beings who are full of ahamkara, mamakarams (I and mine), saying "you are like the rainy cloud to shower us with wealth", etc. . .

Though he was given half the kingdom, and was addressed as Ala vandhaara [the one who came to rule me]; having ruled the kingdom and enjoyed royal life; still he forsake everything and took sanyaasam. Not just that he was adhering to greatest and strictest yatheeswarar's anushtAnam [in spite of the past riyal comforts]; His jnAna bhakti vairAgyam were indescribable. Taking refuge of His lotus feet, EmperumAnAr was devoted to YamunAchArya fully. After being





saved by such greatest Ramanujacharya, would I ever go and pray to some lowliest soul hereafter? I never used to that even before. Why at all now? [Even I do not take sanyaasam; I can still adhere to vaidika anushtAnam and learn to have sampradaya jnAnam. Nothing wrong with that One need not be a sanyaasi]



"yamunait thuRaivan"

[Sri Satakopan Swami adds:] In the Guru Parampara section of his magnum opus, Swami Desikan paid tribute to Alavandaar, his compositions and his line of disciples. {Alavandaar had fifteen well known disciples, who took refuge in him. He also blessed us with the following illustrious works, which inspired Swami Desikan:

- (1) Aagama Praamanyam
- (2) Purusha Nirnayam
- (3-5) Siddhi Tryam containing Atma Siddhi, Iswara Siddhi and Samvit Siddhi





(6) Gitaartha Sangraham

(7) Stotra ratnam and

(8) Cathu: Sloki on Maha Lakshmi to remind us about her unique role in Prapatti}.

The verse begins with the words: **Ennuyir tantalitthavarai charanam pukki.** Here Swami salutes the line of Acharyas from Ramanuja, Periya Nambi, Alavandaar, Manakkal Nambi, uyyakkondar, Nada Muni, Nammazhwar, Vishwaksenar, Maha Lakshmi and Sriman Narayanan. He says the Acharyas like Alavandaar protected him by revealing the knowledge that his Atmaa was Seshan to the Lord.

In another verse in RTS exclusively devoted to Alavandaar, Swami states that he is the Dasa of Alavandaar and he will not therefore study any Sastrasthat are not true to his teachings.

Neelavandhu Inru Vidhi vahayaal Ninaivu Onriya Naam

Meela Vandhu Innum Vinai Udambu Onri Vizhundu Uzhalaathu

Aala Vandarena Venru Arul Thantu Vilangiya SI r

Aalavandaar adiyom padiyom ini ilvazhakkeh

In this long and tortuous Samsara, we have over aeons wandered and finally due to the grace of the Lord have attained discriminating knowledge. To avoid rebirth in this world and attaining another body due to the Karmas, we have taken refuge in Alavandaar and his teachings. We will therefore not have lower births and we have declared our servitude (Dasatvam) to Alavandaar. He has conquered the opponents with ill views and has come as it were to protect to us from the misfortunes associated with the travails of Samsaara. After thus becoming his Dasas, we will not engage in the study of fruitless and imperfect [other] Sastras anymore and be misled.





THE TWENTY-SECOND VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Thus far about EmperumAnAr bhakti towards AzhwArs / Acharyaayas: EmeprumAnAr [as mentioned in earlier verse] took refuge at the lotus feet of Yamunai thuRaivan- Yamunacharya. Hence he has immense bhakti to the Other [Original] Yamunai thuRaivan? Namely KaNNan- Lord Krishna. He is theertthan- the One who purifies. He is Paramaacharyan. He is Saadhu rakshakan; He is JagadhAchAryan. His only objective is to save the Go, Gopa, Gopikas. He used to play with them in the banks of Yamuna and thus is called Yamunai thuRaivan.

He saved the folks from the poisonous of Kaalingan and purified Yamuna also. Thus He is the theertthan. That's why Krishnan has a great liking for Yamunai thuRaivar also. . for his bhakti, jnAnam and vairAgyam. How? It is an interesting anecdote:

[Extract from Sri Dileepan's write up] After Sriman Nathamuni only Thiru Kurugai Kavalappan had the knowledge of Ashtangayoga required for the performance of Bhakti Yoga. The last person known to have performed this yoga in this yuga is this saint. The incident of Sri Alavandhar meeting Sri Kavalappan is a fascinating one.

Sri Manakkal Nambi sent Sri Alavandhar to Kavalappan to study the yoga. When he arrived, Kavalappan was in deep meditation with Bhagavath Sakshatkaram (direct vision). Suddenly he (Sri Kavalappan) woke up and asked whether there was any descendent of "sottai kulam" present in the vicinity. Alavandhar being one answered, "adiyEn". And, he enquired how Sri Kavalappan guessed his presence. For this Sri Kavalappan explained that during his meditations KaNNan's attention is never distracted by anything. But on this occasion KaNNan was not paying attention to Kavalappan. In stead, Sriman Narayana was moving about and trying to take a peak behind Kavalappan. This could happen only if a descendent of Sriman Nathamunigal was present behind him. That was the greatness of YamunaitthuRaivar.





And that is the GREATNESS of Paramacharyan KaNNan. Hence Sri Ramanujacharya lost himself to KaNNan's kalyANa guNAs. And that is not surprising.

KaNNan kaNNalladhu illayOr kaNNae. . krushim jushaamahE krishNathrushNa tatthvamivOdhitham. .

The personification of Krishna bhakti was Nammaazhwaar. Thus our Srivaishnava acharya/ azhwaars were resplendent with Krishna bhakti. That is also due to the KrishNa avathAram wherein He declares Himself time and again that He is Paradevatha and He is Supreme Lordship and none else crystal clear. How?

LET US ENJOY THE 22ND VERSE

கார்த்திகை யானும் கரிமுகத் தானும்* கனலும்முக்கண்-
மூர்த்தியும் மோடியும் வெப்பும் முதுகிட்டு* முவுலகும்-
பூத்தவனே! என்று போற்றிட வாணன் பிழைபொறுத்த*
தீர்த்தனை ஏத்தும்* இராமானுசன் எந்தன் சேமவைப்பே. 22

kaarthikai yaanum karimukath tha anum kanalummukkaN
moorththiyum mOtiyum veppum muthukittu moovulakum
pooththava NnE!enRu pORRita vaaNan pizaipoRuththa
theerththanai yEththum iraamaa NnuchanenRan chEmavaippE. 22

KaarthikEyan- SubrahmaNyan, Gajamukhan- Vinayakan, Sivan, DurgaDevi were all chased away, showing their backs, when they came to support VaaNaasuran, during his battle with Emperumaan Sriman Narayanan. They all praised the greatness of Lord Sriman Narayanan saying "Oh the Cause of all three worlds!" ("KaaraNa bhUthanE!"), and hence, Lord pardoned the asuran (and left him alive after cutting his shoulders). Emperumaanaar- Sri Ramanujacharya, who praises such greatest Lord, always, is our invaluable saved wealth for our protection. [Why do we have to wander and search as to who is the Supreme





and then realize like VaaNan? Instead, get to know straight away and seek EmperumAnAr Ramanuja's lotus feet to reach Him]. Banasura was a thousand-armed asura. Banasura was a powerful and terrible asura. All people even the king of earth and devas were afraid of him. Bana was a devotee of Rudran.

Banasura had a beautiful daughter named Usha. When Usha grew up, number of proposals came for her marriage but Banasur accepted none. Usha one day saw a young man in her dream and fell in love with him. Chitrlekha was a friend of Usha and daughter of minister of Banasura. She was a talented lady who helped Usha to identify the young man seen in the dream of Usha. He was Aniruddhan the grandson of Krishna. Chitrlekha through supernatural powers abducted Anirudh from the palace of Krishna and brought him to Usha. When Krishna knew it he came with a huge army and attacked Banasura. There was a severe battle. Shiva helped Banasura by coming with his whole family of Subramanya, Vinayaka and even his devi. This is found in Srimad Bhagavatham. Krishna effortlessly won in the battle and chased Subramanya, Vinayaka and others run away from the battle field.

When Krishna defeated Rudra in the battle, BaNasura seeing that realized that his supporters are not the ultimate. It is Krishna who is more powerful. Hence he took the fight on himself. When Krishna tried to kill him with his ChakrA, Rudran praised Krishna and asked him to spare his life. Krishna merely cut his thousand shoulders. He thus spared Bana's life on Siva's request but cut off all but four of his arms. Krishna excused Bana and married Usha and Anirudh.





THE TWENTY-THIRD VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

He is my immeasurable wealth- I had said. Why did I say that? I am being so selfish. I have never even thought of this belittling his glories. Thus, Amudhanaar feels shining with his naichyaanusanthanam.

THE 23RD VERSE:

வைப்பாய வான்பொருள் என்று,* நல்லன்பர் மனத்தகத்தே-
எப்போதும் வைக்கும் இராமானுசனை* இருநிலத்தில்-
ஒப்பார் இலாத உறுவினையேன் வஞ்ச நெஞ்சில்வைத்து*
முப்போதும் வாழ்த்துவன்* என்னும் இதுஅவன் மொய்புகழ்க்கே! 23

vaippaaya vaanporuL enRu,nal lanpar manaththakaththE
eppOthum vaikkum iraamaa Nnuchanai irunNilaththil
oppaar ilaatha uRuvinaI yEnvancha nenchilvaiththu
muppOthum vaazththuvan ennaam ithu_avan moypukazkkE! 23

"Apath rakshakan" - That's how Sri Ramanuja is considered as, by the Bhagawathas and are kept very safely with all precautions in the core of their hearts at all times during day and night, as a treasure lovingly.

About such Sri Ramanuja, I, the lowly self, the one who is addressed as "the worst sinner, the likes of whom can not be found in anyone else", have attempted to praise at all times days and nights, with a pretension of sincerity (though not in the mind!) (I have an apprehension that) will it do any harm to His greatest glories? (What humility!)

Good hearted people- devoted persons- they all retain Ramanuja in their hearts; seeing that- this stone hearted one? ValvinaiyEm- the incorrigible sinner- has also placed him in my heart; and seek that he is my wealth. What a pity! How selfish am I!





With that, He is staying at an inappropriate place and it would do harm as well perhaps. [In 27th verse also the same sentiment is reflected; there Swami's sowlabhyam is glorified. Here, Amudhanar's naichyanusanthAnam is mentioned]. Giving him apakeertthi a bad name also is my papam- says Amudhanaar.





THE TWENTY-FOURTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

While reading and realizing VaaNNan episode, one not only understands the Parathvam; also the Naasthika vaadham, nireeswara vaadham all would get extinguished. All such arguments would become false. EmepumAnAr destroyed all such arguments quoting Vedantha saasthrAs, logic, as pramANams [valid proofs]. Thus EmperumAnAr alone is the vaippaaya vaan poruL. . . The One worthy of being retained [in heart by scholars and devotees]; how he dispelled and crushed the other religious doctrines. Amudhanaar enjoys all of these here. All times, praise EmperumAnAr; why to think of what good it does to you.

..

மொய்த்த வெந்தீவினயால் பல்லுடல் தொறும் முத்து,*அதனால்-
எய்த்தொழிந்தேன் முனநாள்கள் எல்லாம்,* இன்று கண்டுயர்ந்தேன்-
பொய்த்தவம் போற்றும் புலைச் சமயங்கள் நிலத்தவியக்*
கைத்த மெய்ஞ்ஞானத்து* இராமானுசன் என்னும் கார்தன்னையே. 24

moythhavenN theevinai yaalpal lualthoRum mooththu,athanaal

eyththozinN thEnmuna naaLkaLeI laam,inRu kaNtuyarntEn

poyththavam pORRum pulaichchama yangaLn^ilaththaviyak

kaiththameyNY NYaanaththu iraamaa Nnuchanenum kaar_thannaiyE. 24

For ages, time immemorial, for so many births, I had been suffering from samsaeric afflictions and karmic diseases, grieving terribly with sorrows and pains right from the foetus stage unto the death bed (in every birth), with tremendous karma bhandhams, that engulf the AthmA like flies sitting on the honey; that never satisfy or get saturated in spite of (bad) experiences; that never ever get purified even when washed umpteen times.





Having seen and realized the great dayA and grace of Emperumaanar, AudhAryam of Sri Ramanujacharya, (who had simply inert the other religions that were talking against Vedic truths with false notions, like that of a lamp killing the small insects) on me, I have become pure and been saved.

EmperumAnar plucked the other religious doctrines that are avalidika and non-vedic ones from their deep roots by quoting valid Vedic proofs. Looking at such a merciful cloud alone, all my thirsts have gone away. Even if I die immediately after birth I would have committed no sins; but having lived for years after years and births after births in various bodies, I have committed so many paapams. I involved my self in other religions; avalidika and non- Vedic ones perhaps in previous births. I would have been destroyed myself in such religions as there is no other jeevan except One Due to this most merciful dark cloud that showered His grace one me, I am now saved. Thus, it is doing good to me and I have retained him in my heart.





THE TWENTY FIFTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Anishta nivrtti [Elimination of all obstacles] and ishta praapthi [the realization of all wishes] -are all possible only with SadAchArya samabandham. Only after taking refuge at the feet of SadhAchAryan, one can get good and get rid of the ills. But Ramanujacharya by taking me under his feet, I am blessed to receive the greatest benefit of enjoying the ocean of His most auspicious kalyANa guNAs.

காரேய் கருணை இராமானுசு,* இக் கடலிடத்தில்-
ஆரே அறிபவர் நின்னருளின் தன்மை* அல்லலுக்கு-
நேரே உறைவிடம் நான்வந்து நீயென்னை உய்த்தபின்* உன்-
சீரே உயிர்க்குயிராய்,* அடியேற்கு இன்று தித்திக்குமே. 25

kaarEy karuNai iraamaa Nnucha,ik katalitaththil
aarE yaRipavar ninnaru Lin_thanmai allalukku
nNErE yuRaivitam naanvanthu neeyennai uyththapinun
cheerE yuyirkkuyi raay, adi yERkinRu thiththikkumE. 25

dayaika sindhO! Ocean of dayA! Oh most merciful Sri Ramanuja!

The One who does not see the level or status of recipient of your mercy and showers it on him like the rainy clouds raining on all areas! The Ocean of compassion! I, the storehouse and repository of all kinds of sorrows, too was considered as an object of worthiness by you and was saved by Swami. Hence, thoughts of your kalyANA guNAs bring a great blissful Anandham for the soul. In this vast world, surrounded by oceans; that is capable of knowing your auspicious qualities as they are fully! (None; the qualities are so great and unbounded, unlimited!) Who will be able to comprehend your dayA! Oh merciful Ramanuja!





In this cosmic universe, I am indeed immensely blessed to enjoy the kalyANa guNAs of Emperumaanaar which is Ultimate Goal that one needs to aspire for. Thus I am immersing myself in the deep ocean of Absolute Bliss never ceasing even for a fraction of a second.

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"thikkuRRa keerthi iramanusan"





THE TWENTY SIXTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Not just EmperumAnAr Sri Ramanujacharya; Even all those who have taken refuge at His lotus feet- i. e all his sishya kOTis are blessed thus with Acharya sambandham are my master says Amudhanaar.

திக்குற்ற கீர்த்தி இராமானுசனை,* என் செய்வினையாம்-
மெய்க்குற்றம் நீக்கி விளங்கிய மேகத்தை* மேவும்நல்லோர்-
எக்குற்ற வாளர் எதுபிறப்பேது இயல்வாக நின்றோர்*
அக்குற்றம் அப்பிறப்பு* அவ்வியல்வே நம்மை ஆட்கொள்ளுமே. 26

thikkuRRa keerththi iraamaa Nnuchanai,en cheyvinaiyaam
meykkuRRam neekki viLangiya mEkaththai mEvumn^allOr
ekkuRRa vaaLar ethupiRap pEthiyal vaakan^inROr
akkuRRam appiRappu avviyal vEn^ammai yaatkoLLumE. 26

Sri Ramanujacharya, after removing all my "anaadhikaala" karmic diseases, shines so gleefully, and spans His lustre everywhere like the shining bright clouds. And the Bhagawathas who take refuge at the Lotus Feet of such greatest Sri Ramanujacharya, irrespective of their caste, their jn-Anam, their birth, their nature, etc. . . etc. , the very thought that they have realized the greatness of YathirAjar and have taken refuge at His Feet, that nature alone of theirs makes me serve them for ever. (Great souls as a sign of modesty claims that they are lowly selves, seelamilla siRoyOn, siRiya jn~Anatthan, etc. . though they are not at all so.)

Shining resplendently with jnAna, bhakti, vairAgya, anushtAnam, Sri Ramanujacharya's fame and splendor spread in all eight directions. Hence there were many people from all walks of life fell at the feet of Sri Ramanujacharya realizing His greatness and glories; His kalyANa guNAs; His unambiguous





declaration of Vedic and Vedanthic truth in crystal clear terms; His propounding of Srivaishnava doctrine and religion in the footsteps of Srimad Nathamuni, Srimad Yaamunamuni. They all took refuge at the lotus feet of EmperumAnAr Sri Bhashyakarar and called themselves as Raamaanuja daasars.

They may all be from lower births; may be illiterates; perhaps doing some lowly profession; but they had all surrendered to Sri Ramanuja. Hence Amudhanaar considers them here as his masters and mentions that their very quality of being Ramanuja daasars is adequate for him to enslaved by them.

If we serve them with reverence, love and devotion due to their SadhAchArya sambandham, that alone enables us to qualify ourselves as Ramaanuja daasars. Then only the daasathvam of mine towards Sri Ramanuja is reinforced. Thus the "other" so-called defects that if found in others are obstacles for our growth; while for Ramanuja dasars, these obstacles are not to be considered and they are no longer hurdles; They are the recipient of Acharyan's dayA. They are blessed with Sri Ramanujacharya's sambandham. That is enough. They are fit enough to enslave me. [PEsuvaar adiyaar emthammai viRkavum peRuvaar-Periyaazhwaar]





THE TWENTY SEVENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

I addressed Ramanuja as the dark clouds that dispelled my ignorance, darkness; Do we have to go to the clouds and quench our thirsts or does the cloud have to come towards us and shower on us? Naturally it is cloud's nature to come to shower by itself on us. Even if stay away, He comes on His own and showers and saves me. Thus it is my naichyanusanthAnam and it adds to my dAsathvam's guNA. He on His own accord blesses me and it reflects on His dayA.

கொள்ளக் குறைவற்று இலங்கி* கொழுந்து விட்டு ஓங்கிய உன்-
வள்ளல் தனத்தினால்* வல்வினையேன் மனம் நீபுகுந்தாய்*
வெள்ளைச் சுடர்விடும் உன் பெருமேன்மைக்கு இழுக்கிதென்று*
தள்ளுற்று இரங்கும்* இராமானுச! என் தனநெஞ்சமே! 27

koLLak kuRaivaR Rilangik kozunthuvit tOngiyavun
vaLLal thanaththinaal valvinai yEnmanam neepukunthaay
veLLaich chutarvitum unperu mEnmaik kizukkithenRu
thaLLuR Rirangum iraamaa Nnuchalen thanin^enchamE! 27

EmperumaanaarE! Sri RamanujA! You keep granting all that one asks for and continue to grant to the fullest extent; thus, your audhaaryam keeps on increasing multifold. Due to such great nature, you have even chosen to reside in this sinner- paaviyEn's heart. My heart is pained to see that such Glorious DevarIr (you) are residing in such lowly heart of adiyEn in spite of the disqualification that adiyEn possesses. My heart has an apprehension and is afraid that Your GLORY and GREATNESS will be corrupted by your staying in adiyEn's heart and chooses to continue staying therein. (What a description by amudhanaar!)





The lonely mind ... thani nenjam... Even if I think that I am saved by Acharya sambandham, thinking back my blunders, the asahya apacharams committed so far and continuing to do so make me wonder why and it reflects my naichyanusanthAnam.

Being so lowly and with such a filthy mind, I am worried if Ramanuja who is in my heart may get ill effects from the mind therein. If that is the case even with Ramanuja staying therein, what about other sishyas. And how is it possible for me to be supported by them with such a mind! When Sri Ramanuja himself gets affected or influenced by my mind's imperfections, where is the question for others [his sishyas] to support or save me!

Thani nenjam- The lone mind which is mine alone and that is unclean. I have an apprehension if it would harm Sri Ramanuja residing therein.





THE TWENTY EIGHTTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Though Amudhanar with naichyAnusanthAnam thought lowly of himself, here he consoles himself praising Sri Ramanujacharya's glories and says: It adds to Acharya's glory only.

ParaangmukhAnAm gOvindhE vishayA sakthaChEthasAm |

thEshAm thath paramam brahma dhooraath dhooratharE sThiram ||

That Govindhan -KaNNan- Ramanujan [Bala raama's younger brother] is inaccessible for those who do not come to Him or who are not devoted to Him; same goes with our Ramanujan as well. Those who do not take refuge at His feet- His Holiness is farther and is inaccessible. He does not aspire for sishyAs; realizing His glories, they come to Him. Thus, AmudhAnAr also does not want to talk anything about those who do not take refuge at the feet of Ramanuja.

THE 28TH VERSE:

நெஞ்சில் கறைகொண்ட கஞ்சனைக் காய்ந்த நிமலன்* நங்கள்-
பஞ்சித் திருவடிப் பின்னைதன் காதலன்* பாதம்நண்ணு-
வஞ்சர்க்கு அரிய இராமானுசன் புகழ் அன்றி என்வாய்*
கொஞ்சிப் பரவகில்லாது* என்ன வாழ்வு இன்று கூடியதே! 28

nNenchil kaRaikoNta kanchanaik kaaynthan nimalan nangaL

panchith thiruvatip pinnaithan kaathalan paathamNaNNaa

vanchark kariya iramaa Nnuchanpukaz anRiyenvaay

konchip paravakil laathu enna vaazvinRu kootiyathE! 28

SarvEshwaran Sriya: Pathi Sriman Narayanan who fought with the cruel and crooked kamsan, is precisely opposite to the nature of Kamsan in all respects.





He is Nimalan- blemishless- faultless. He is in love with the soft-natured (like that of cotton) tender footed Nappinaai PiraaTTi. Those who do not hold on to the Lotus Feet of Sriman Narayanan can not even go a step towards Sri Ramanujacharya. Thus, my mouth will keep praising Sri Ramanuja only and none else. How have I been blessed with such a great life! (I t is His Grace!)

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“Srirangam Ramanujar”

Right from the day he was born as Devaki puthran, Kamsan was troubling Kutti KaNNan by sending asurAs one after the other with an intent to kill. KaNNan – the most auspicious One- effortlessly finished him off and did good to him





ultimately by sending him to the upper world; He takes care of and protects those who have faith in Him and who take refuge in Him;

niSAmayathu maam neeLA yadbhOgapatalairDhruvam |

bhAvitham sreenivaasasya bhakthadhOShEdhvadarSanam ||

Neela Devi gets her name only because of hiding the dhosham [defects] of her devotees without them [defects] being seen by others especially by her master SRiman Narayanan. She accomplishes this objective and controls Him with her beautiful brows and glances and thus KaNNan is in love with Neela Devi- Nappinnai PiraaTTi.

When KaNNan was so easily available, there were still many who were not devoted to Him and hence due to lack of devotion towards KaNNan, they were not able to appreciate the glories and kalyANa guNa of EmperumAnAr Sri Ramanujacharya as well. My tongue will talk only about his [Ramanuja's] glories. This is such wonderful, great life - How am I able to get this effortlessly! ahO bhaagyam!





THE TWENTY-NINTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

KaNNan kaNNalladhu illayOr KaNNE! Patthudai adiyavarkku eLiyavan; -

Like that Swami Nammaazhwaar immersed himself in the parama bhakti towards KaNNan and shone as the very personification of KrishNa bhakti. Swami Emperumaanaar involved himself so deeply into the most wonderful such srisookthis of Nammaazhwaar for this very reason for their anubhavam and enjoyment of KaNNan and bhakti to Him. Amudhanaar extols Ramanuja's love for Nammaazhwaar srisookthis here.

THE 29TH VERSE:

கூட்டும் விதியென்று கூடுங்கொலோ,* தென் குருகைப்பிரான்-
பாட்டென்னும்* வேதப் பசுந்தமிழ் தன்னைத்,* தன் பத்தியென்னும்-
வீட்டின்கண் வைத்த இராமானுசன் புகழ் மெய்யுணர்ந்தோர்*
ஈட்டங்கள் தன்னை,* என் நாட்டங்கள் கண்டு இன்பம் எய்திடவே? 29

koottum vithiyenRu kootungo IO, then kurukaippiraan
paattenum vEthap pachunthamiz thannaith,than paththiyenum
veettin_gaN vaiththa iraamaa Nnuchanpukaz meyyuNarnthOr
eettangaL thannai,en naattangaL kaNdinapa meythitavE 29

Emperumaanaar- Sri Ramanujacharya kept in the core of his heart, with great bhakti, the pAsurams of Nammazhwaar's Thiruvaaymozhi, that are considered equal to Vedas, that are considered the essence of Vedas, that are the graceful aruLiccheyalgaL of NammAzhwAr of Thirukkuruhoor, that are composed in sweet simple Tamil language.

When will I (this lowly self) get His grace for being granted the permanent BhAgyam of being associated with the Bhagawathas and the recipient of the





kataaksham from Bhagawathas who have realized and known the Greatness and qualities of such Sri Ramanujacharya?

In every Divya Desam, and/ or wherever Ramanuja went; he ensured and established that recitation and rendition of the most beautiful divine Thiruvaaymozhi of Swami Nammaazhwaar with great bhakti towards Shri SatakOpar took place; and realizing EmperumAnAr's enjoyment of Thirumaymzohi, his sishya kOtis follow the same. Amudhanaar longs and desires for being associated with such devoted disciples group [adiyaargaL kuzhaam] and to enjoy such a scene always.





THE THIRTIETH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Immersing himself full and understanding the esoteric meaning and thereby the vedic truths enshrined in Nammaazhwaar Srisukthis, Emperumaanaar declares and establishes the vedic truth and the unparalleled Supremacy of Sriya: Pathi Sriman Narayanan. The fruit by taking refuge at the lotus feet of Sriman Narayana is equal to the combination ubhaya vibhoothi [both leela vibhoothi and Nithya vibhoothi]. In the verse, nirayam pala word refers to the hell though, it may also reflect this samsaeric afflictions and the narakam [hell] that we pass through in that. yEthE vai nirayaa: - all places in prakthi maNdalam can also be interpreted to mean.

இன்பம் தருபெருவீடு வந்து எய்திலென்?* எண்ணிறந்த-
துன்பம் தரு நிரயம்பல சூழிலென்?* தொல்லுலகில்-
மன்பல்லுயிர்க்கட்கு இறையவன் மாயன் எனமொழிந்த*
அன்பன் அனகன்* இராமானுசன் என்னை ஆண்டனனே. 30

inpanN tharuperu veetuvanN theythilen? eNNiRantha
thunpanN tharun Nira yampala choozilen? thollulakil
manpal luyir_kat kiRaiyavan maayan enamozintha
anpan anakan iraamaa Nnuchanennai aaNtananE. 30

Sri Ramanujacharya, declared assertively and firmly (based on Vedic truths) in Sri Bhashyam that SarvEshwaran is the most wonderful - most Beautiful Lord-Ascharya BhUthan- who is Sarva sEshi (for all souls), who is full of samastha KalyANa guNAs (most auspicious attributes), who has the whole universe and the beings as part of His ThirumEni (Divine Body) who is always associated with Sri.

He did not declare this expecting fame or monetary gain from the same. He





declared only and purely for the sake and benefit of the worldly souls (like us). Because of His greatest compassion and grace, He has enslaved me. And now, because of being blessed with the servitude to Emperumaanaar, what if I am granted the mOksham (Bhagawadh anubhavam), or Kaivaylam (AthmAnubhavam) or even if I am engulfed by the scorching flames of samsaaric afflictions of hell and suffering thereby? I care two hoots now for them.

Before getting the bliss of mOkshAnandham, though undergoing the various suffering in this material world through various births, for all jeevaathmaas, be they Devas, Animals, Trees or human beings; the cause and primordial Chief and Lord of theirs is only Sriman Narayanan was established unambiguously by Emperumaanaar. Sarva Jeeva kaaraNan is He alone. He alone is Creator, Detroyer and protector of the Universe. He alone swallows the beings and non-beings at the end of Cosmic Cycle and retains them in His stomach for their protection.

He is the One who created even devas, including Rudran, BrahmA, Indran et al. Now, after being blessed with such Vedic truth with the grace and blessing of Sri Ramanujacharya, and after being associated with EmperumAnAr's lotus feet and his sishyas, no samsaaric affliction or any other suffering would hereafter matter. No need to worry hereafter as to what would happen.

At the end of this life, since the saranagathi has already been performed, the moksha anandham is granted by the Lord and He has taken the pledge to grant and He would not go back on the same obviously as He is Sathya kaaman and Sathya sankaplan. However one needs to have the firmness in mind that even if one is granted of being in the hell after this life, [even though their no chance at all for that to happen] still one needs to be prepared for being in there especially IF and as long as continuation of being the sishya of Ramanuja is CONFIRMED. Mental determination and unflinching belongingness to Ramanuja is to be interpreted here. In the verse 98th, this will be explained in detail for **idumE iniya swargatthil innam narakilittu sudumE...**

Also in the 34th verse, Ramanuja is going to grant the avoidance of Hell for





ever in our lives.

Thol ulagil man paluyir- this is interpreted to include all beings, Jeevans-baddha, muktha, Nithya and all [Sarva] Jeevathmas living in.

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THE THIRTY FIRST VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Currently Emperumaanaar is at Srirangam permanently. He had taken birth in Sri perumpudhoor and then resided in Kanchipuram studied under Yaadvaprakaasar about other religions, and learnt from Thirukkacchi Nambhi about our Sath sampradaya matters. In the meanwhile blessed with the special merciful anugraham of Sri Varadaraja and PerundhEvi thaayaar with the benevolent glances of Swami Alavandhaar through his vailakshaNya kataaksham. Then Emperumanaar was blessed with SadAchArya sambandham of Sri MahapoorNa [Periya Nambhi].

As if his avathAram is the all five strongest divine weapons of Sriman Narayana, he shines resplendently; He blesses the world with his most wonderful sreesookthis like the [correct] excellent commentary of Brahma soothra namely Sri Bhashya, the commentary of Bhagavad GitA, Vedaartha sangaratham, Vedanta Deepam, Saaram etc. . Amaudhaar enjoys such of Swami Emperumaanaar's past marvels and successes in three verses.

THE 31ST VERSE

ஆண்டுகள் நாள் திங்களாய்* நிகழ்காலம் எல்லாம் மனமே!-
ஈண்டு* பல்யோனிகள் தோறும் உழல்வோம்* இன்றோர் எண்ணின்றியே-
காண்தகு தோளண்ணல் தென்னத்தி ஊரர் கழலிணக்கீழ்ப்*
பூண்டவன்பாளன்* இராமானுசனைப் பொருந்தினமே. (2) 31

aaNtikaL naaLthinga LaaynNikaz kaalamel laammanamE!

eeNtupal yOnikaL thORuzal vOm inRO reNNinRiyE

kaaNtaku thOLaNNal thennaththi yoorar kazaliNaikkeezp

pooNtavan paaLan iraamaa Nnuchanaip porunthinamE. 31

Oh my mind! (Who is always with me bonded in this material world) We have been suffering for aeons in the bodies of Devas, humans, plants (or trees),





animals, et al and have been suffering in those births in samsaeric afflictions.

Today, even with no effort from us, due to some past good deed committed by us, the Lord has blessed with the sambandham of Sri Ramanuja and it is purely out of Sri Ramanujacharya's grace. Do you realize what are we blessed with? We are blessed to stand at the Lotus Feet of Sri Ramanujacharya, who is the darling child of most beautiful strong shouldered, most auspicious -KalyANa guNagaNouga mahaarNavan- Sri Atthigiri PERaruLALan- Sri PerundEvi PiraaTTi samEtha Sri Varadan; Our Master- SarvasEshi.

Not just once; again and again, we have taken births in different wombs; and suffered in each and every one of them. But today we are blessed with something that had not happened before at all. That is the Acharya sambandham of Acharya saarvabhoutman Sri Ramanuja. What a mercy of Devarajan and PerundhEvi thayaar! Right from the birth our Acharyan was blessed with the divine kataksham of Sri Varadaraja PerumAL and Sri Perundhevi Thaayaar and was able to understand the unambiguous interpretation of Sakala Veda, vedantha saasthras and sprang with full of strength and shone as the Peerless Acharya. Now we are all blessed with Swami Emperumaanaar's presence in Srirangam due to the mercy of Varadan. What a dayA! He has become Yathiraaja here. We are able to enjoy Acharya's lotus feet here in srirangam, oh mind! Due to his grace alone this has happened. Now we would never ever separate ourselves from this blessing. Oh mind! It is you who has co-operated with me and we are able to achieve this. Nallai nenjE! This day is the most wonderful day of all our lives some of which would have been finished in days; months or years. None to beat this day oh mind!





THE THIRTY-SECOND VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Due to Emperumaanaar sambandham even the former Guru Yadava prakasa changed and transformed himself. His own poorvacharyas has established this srivaishnava darsanam which was later called as Ramanuja darsanam. For all those who take refuge at the feet of Sri Ramanuja are blessed with sakala sowbhaagyam. Swami shone like Acharya maNi rathnam in the rathnaa haaram of all acharyaas. Those acharyas who come later are blessed with Thiruvadi sambandham and those before are blessed with the Thirumudi sambandham says- Sri Bhattar.

Swamy Desikan mentions: yathpAdhakOtirayO: sambandhEna samiDhyamAnaviBhavAn DhanyAmsThA(S)nyAn guroon...

It implies that those associated with the lotus feet of Emperumaanaar are able to attain mOksham due to Acharya nishtai; Those Poorvacharyas who had attained mOksham even before, have blessed Sri Ramanuja with their benevolent mercy and due to their planting the seed of Srivaishnava doctrine, Swami could propound so well. Thus the poorvacharya's glories are thus now propagated everywhere due to Ramanuja's success and thEjas- should be the interpretation - says Sri UttamUr Swami in his commentary.

பொருந்திய தேசம் பொறையும் திறலும் புகழும்,* நல்ல-
திருந்திய ஞானமும் செல்வமும் சேரும்* செறுகலியால்-
வருந்திய ஞாலத்தை* வண்மையினால் வந்தெடுத்தளித்த-
அருந்தவன்* எங்கள் இராமானுசனை அடைபவர்க்கே. 32

porunthiya thEshum poRaiyum thiRalum pukazum,nalla
thirunthiya NYaanamum chelvamum chErum cheRukaliyaal
varunthiya NYaalaththai vaNmaiya NnaalvanN thetuththaLiththa
arunthavan engal iraamaa Nnuchanai ataipavarkkE. 32





Emperumaanaar- Sri Ramanujacharya, is the One who protected the earth by saving the Vedas and the people due to his AudhAryam, who established the SaraNagathy tatvam, who offered Himself so mercifully to us completely (for us to take refuge at His Lotus Feet). Those who do take refuge at His Lotus Feet are blessed with (naturally coming to them, even though they do not expect or anticipate- they are parmaikaanthins): Commands good respect from others, Balanced mental frame to view both happiness and sorrows equally, Fame and popularity among the people due to their conquering the influence of cruel, storing senses, Great jn~Anam (knowledge) of Tatva, Hitha, Purushartham, and the Bhakti (towards Sriya:Pathih Sriman Narayanan) arising out of all the same.

Swami could rightly and appropriately interpret the Upanishad statements and established our unambiguous Parama vaideeka matham and rejected the other religions due to non-vedic and avidika concepts. His thEjas is thus visible everywhere through his sreesookthis. When others were ruling, how Swami patiently accepted or politely corrected them. are to be seen to be believed.

He was never influenced by hatred, anger or jealousy. Nirmala jnANam; Bhagavadh bhakthi that is unalloyed; kaimkarya ruchi for Dhivya Dampathi-Acharya saarvabhoman's kalyANa gunAs were amazingly true. By taking refuge at His feet, naturally everyone was blessed with such qualities of Ramanuja as well and with sakala purushartham; those other vaishnava mathasthars - who come somewhat closer even are also blessed.





THE THIRTY-THIRD VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Vandhu yedutthaLittha- here the avathAram is implied. Sri Ramanuja is the avathAra purusha. Whose avathAram? Amudhanaar attempts to find out and explain. Even one weapon alone is adequate to take the avathAram; but here all the five weapons are taking the avathAram as Ramanujacharya (As it is also told that Sri Ramanuja is also an expansion of these Ayudhams, in addition to being an avataaram of AdhsEshan).

அடையார் கமலத்து அலர்மகள் கேள்வன்* கையாழியென்னும்-
படையொடு நாந்தகமும் படர் தண்டும்,* ஒண் சார்ங்கவில்லும்-
புடையார் புரிசங்கமும் இந்தப் பூதலம் காப்பதற்கு* என்று-
இடையே* இராமானுச முனியாயின இந்நிலத்தே. 33

ataiyaar kamalath thalarmakaL kELvan kai yaaziyenum
pataiyotu naanthaka mumpatar thaNdum,oN chaarngavillum
putaiyaar purichaNG kamuminthap poothalam
kaappathaRkenRu itaiyE iraamaa Nnuchamuni yaayina in^n^ilaththE. 33

The Divine ChakrAyudham, the Sword, the Mace, The Bow, The Divine Conch, are all the five most Divine Pancha Ayudhams (weapons) of Sriya Pathih Sriman Narayanan - SarvEshwaran, who is always with Periya PiraaTTi Sri MahAlakshmi, seated on the Lotus Flower in His Chest, who is the Darling Master of Sri MahAlakshmi, together rushed to assist Sri Ramanujacharya on His endeavors in the Earth.

Adai aar- The coolness and the blossomed flowers are described. Like the lotus leaf and the flower are together, PiraaTTi and the Lord are there. Pacchai maamalai pOI mEni and Senkamala valli thaayaar. padaiyOdu-Thiruvaazhi- ChakrA alone is actually adequate for the avathAram. Thus all





five weapons wanted to perform the kaimkaryam and to be blessed with this birth of Acharya saarvabhouman. Thus all five weapons have taken birth as Ramanuja - is the right and interesting interpretation. It should not be interpreted as they reached Ramanuja. . [Panchayudhaas raamanusan idaiyE aayina]

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“alarmagaL kELvan”

PraThayAn vimathEpsu- the fifth verse of YathirAja Sapthathi also mentions that the five weapons together became Yathiraja.





One form can not be the five Nithyasuris' AthmA and hence they may be manifesting in him as anupravESam. He is also considered as the avathAram of AdhisEshan. Saa moorthirmuramadhamnasya jayathi thrayyantha samrakshiNi...- Ramanujan is the avathAram of Saakshaath Sriman Narayanan Himself.

Nanu raamaavaraja: sa yEsha bhooya: This verse also refers implicitly that Ramanuja is avathAram of PiraaTTi and PerumAL [as seen from the first line]

AzhwArs are also referred to as EmperumAn's avathAram as well as the avathArams of Nithyasuris. When glorifying and praising, we can refer to all these. It needs to be interpreted and understood in correct manner and enjoyed.





THE THIRTY-FOURTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

The five weapons were mainly meant to destroy the enemies and that was the primary duty. . . As ordained by the Lord. When they took the avathAram as Ramanuja muni, there is no destruction; everyone only gets saved. Their minds changed and they became purer. Thus Kali's influence is crushed - says Amudhanaar and adds that his getting transformed is the most important of all - says gratefully.

நிலத்தைச் செறுத்துண்ணும் நீசக் கலியை,* நினைப்பரிய-
பலத்தைச் செறுத்தும் பிறங்கியதில்லை,* என் பெய்வினைதென்-
புலத்தில் பொறித்தவப் புத்தகச் சும்மை பொறுக்கியபின்*
நலத்தைப் பொறுத்தது* இராமானுசன் தன் நயப்புகழே. 34

nilaththaich cheRuththuNNum neechak kaliyai,ninaippariya
palaththaich cheRuththum piRangiya thillai,en peyvinaithen
pulaththil poRiththavap puththakach chummai poRukkiyapin
nNalaththaip poRuththathu iraamaa NnuchanRan nayappukazE. 34

It is not comprehensible and measurable mentally the severity and intensity with which Kalipurushan torments the earth and its people. Just like a light lit in the darkness, Emperumaanaar- Sri Ramanujacharya appeared to dispel the darkness of Kali. This alone does not speak great about Sri Ramanuja. (What is this?) His complete burning the Huge Book which Yama has written taking the account of all my sins, is what makes Him tick in His Greatness. (What a narration by Amudhanaar!)

I raamanusan- Emperumanaar Ramanujacharya's

nayam pugazh- Ahimsa and other auspicious kalyANa guNAs





pugazh- the fame or popularity

nilatthai- to this earth

seRutthu- tormented; troubled

uNNum- making it as his [under his control]

neecham kaliyai- lowly [cruel] Kalipurusha

ninaippu ariya- incomprehensible [unable to even think of - with such]

pelatthai- strength

seRutthum- [even after] destroying this kalipurusha's influence

piRangiyadhu illai- it [the process] did not get brightness [when did it get brighter?]

En peyvinaï- My sins

poRittha a putthakam summai- the book where all my paapams were written

poRukkiya pin- only after this book was burnt

nalatthai- The brightness to the full extent

poRutthadhu- His prabhava Agni thus glows...

All the books where my incorrigible paapams were written are in Yama loka. I thought I have to necessarily go there and be torched by the hell. Even those bundles are burnt to ashes by Emperumaanaar vaibhavam [after I am blessed with His sambandham and have surrendered at His lotus feet.] Though still his strength can burn even bigger paapams, as there is none who is grander paapi than myself, I am the hallmark of his strength and his vaibhavam. This is His fame; popularity; this is his kalyANa guNas. Without destroying me, He has destroyed my paapams.





THE THIRTY-FIFTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Hereafter, there is no vipareetha jnAnam [wrong knowledge], anjnAnam [lack of or no knowledge]. No akruthya karaNam [no more of doing what needs to be avoided by saasthrAs] or No kruthya akaraNam [No more of NOT doing what needs to be done according to saasthrAs] because I am blessed with Sri Ramanuja thiruvadi sambandham and am always thinking and contemplating on His thirunamam, kalyana guNas and lotus feet and hence there is no way that any more paapam that can get near me... and hence no more "valvinai... " says Amudhanar.

நயவேன் ஒருதெய்வம் நானிலத்தே* சில மானிடத்தைப்-
புயலே என* கவி போற்றி செய்யேன்* பொன் அரங்கமென்னில்-
மயலே பெருகும் இராமனுசன்* மன்னு மாமலர்த்தாள்-
அயரேன்* அருவினை என்னை எவ்வாறு இன்று அடர்ப்பதுவே? 35

nNayavEn orutheyvam naanilath thEchila maanitatththaip
puyalE enakkavi pORRichey yEn pon Nnarangamennil
mayalE perukum iraama Nnuchanmannu maamalarththhaal
ayarEn aruvinaI ennaiyev vaaRin RatarppathuvE? 35

I shall never ever seek any other (demi) God. I shall never sing or praise others like what other poets sing the lowly human beings as "Oh Merciful clouds! Oh Storm! etc. . etc. . ". I shall NEVER ever forget the Lotus Feet of Sri Ramanujacharya, that are pristinely pure, that are Parama bhOgyam for those who take refuge at them, and that belong to the Greatest Sri Ramanujacharya, who simply melts with love and bhakti when he simply utters the Divine Name of Sweet Sri RanganAtham. Thus, How will the karmic diseases trouble me hereafter





Naal nilatthu- the four directional world where people live in;

Or deivam- any other [demi] god;

naayavEn- [I] will never even pray to...

sila maanidatthai- those lowkika human beings [who do not have vishNu bhakti]

puyal E ena- On benevolent dark cloud like karuNa

moorrthi- like that

kavi- poems

pORRi seyyEn- will not be composed or sung by me. .

pon arangam- [in this enjoyable [BhOgya] Sri Ranganam

mayal E perugum- love and dayA flows ceaselessly

I raamanusan- Empeurmaanaar [Ramanuja]

Mannu - [who is] firm on protection of his disciples and devotees

Maamalar- the lotus feet [of his]

ayarEn- will never ever forget... [I - who is in that state of mind]

aruvina- The cruel karmic diseases and sins

ye aaRu= How will it enter into

adarppathu- [and] destroy me. .

achyutha padhaambhuja yugma rukma vyaamOham. . flows at Ramanuja's Lotus feet.

yO nithya-machyutha-padaam-buja-yugma-rugma

vyaamOhadas dadhi-tha-raaNi thru-Naaya mEnE

asmath-gurOr bhagavathOsya dhayaika-sindhO:

raamaanujasya saraNau saraNam prapadhyE.

[After the entire parampara upto Sri Ramanuja, KooratthAzhwAn composes a special sIOka for Sri Ramanujacharya alone.]





I take refuge at the feet of our guru Bhagavaan Ramanuja, that ocean of mercy who, infatuated with the gold-like, lotus feet of the Lord, considered all else as mere blades of grass.

ParamAthmani yOrakthO virakthO(S) paramAthmani- Due to His jnAna, Bhakthi, VairAgyam, Sri Ramanujacharya considered only the lotus feet of the Lord Sriman Narayanan as the means and the Goal- for that matter- everything. Nothing else mattered to him. He is not interested in others and considers others (material, sensual pursuits) as thruNam (blade of grass).

Those lotus feet of Ramanuja- I will never ever forget- says Amudhanar and with that strength, I am blessed with NO vipareetha jnAnam, ajnAnam, and hence do not consider any other human beings or devas / demi gods as the Supreme Lord except for Sri Ranganthan. There is not a word on "others" any more. . [Not is our group with Sri Ramanuja sambandham]





THE THIRTY-SIXTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Five weapons had become Ramanuja - said Amudhanar earlier. Now he says: AdisEshan's avathAram Balarama's younger brother [Rama's anujan- younger brother] is KaNNan; That Ramanujan [KaNNan] himself has now come in as Our Ramanujan. Sri Krishnan is Ramanuja. That's the reason he was able to comprehend exactly on the right purport of GitA ssaasthrA and blessed us with the excellent unambiguous commentary on GitA called GitA Bhashyam.

அடல்கொண்ட நேமியன் ஆருயிர் நாதன்* அன்று ஆரணச்சொல்-
கடல்கொண்ட ஒண்பொருள் கண்டளிப்ப*, பின்னும் காசினியோர்-
இடரின்கண் வீழ்ந்திடத் தானும் அவ்வொண்பொருள் கொண்டு*
அவர்பின்-படரும் குணன்,* எம் இராமானுசன் தன் படியிதுவே. 36

atalkoNta nEmiyan aaruyir naathan an RaaraNachchol

kataalkoNta oNporuL kaNtaLip pap, pinnum kaachiniyOr

itarin_gaN veeznthitath tha anumav voNporuL

koNtavar_pin patarum kuNan,em iraamaa NnuchanRan patiyithuvE. 36

KaNNapiraan- the SarvEshwaran- the Sarva sEshi- the One who has the Most strongest ChakrAyudham that can destroy the enemies completely, that day, explained to Arjuna (who was completely confused at to what and what not is to be done?) the rich, deep, esoteric down-to -earth practical philosophy, in His GitOpadEsam. He established the Vedic truths (that are hidden like the most valuable gems at the bottom of deep ocean) in simple verses in GitA and explained to Arjuna (as a vyAjam) for the benefit of the world. Ramanujan - Emperumaanaar, later, in order to alleviate the sufferings of the world, established the same truths in an easy-to-consume fashion for the benefit of the world in GitA Bhashya. Through His merciful compassion/nature, He has





offered Himself to me to take refuge at His Lotus feet. It is His Greatness and nature.

Adal koNda- Strongest [midukkudaiya]

nEmiyan- ChakrAyudha

Aar uyir nAThan- Swami- SarvEshwaran- The Lord of all beings;

anRu- that day in KurukshEtha battle [when Arjuna was confused and became a prapannan – surrendering to Krishna]

AraNam sol kadal- The ocean of words namely Vedas

kOnda- The depth of which

oL porul- the invaluable gems are there [in those depths]

kaNdu aLippa pinnum - which were made visible and exposed to and made available [by bringing out those gems] in this GitA [and still]

kaasiniyOr- the samsaeric jeevaathmaas [without knowing the true purport of this]

idarin kaNN veezhndhida- immersing themselves in dhukkam [sorrowful lives]

a oN poruL- That invaluable meaning and purport that was shown that day by kaNNan [Ramanujan] – the same meaning;

kOndu- again was brought out

avar pin- went behind these jeevathmaas [again to tell them]

thaanum padarum guNan- With tremendous dayA [dayaika sindhO:] on them, mixed with them who are on this earth;

idhu yE em- Thus the avathAram [of Krishnan] is Our Iraamanusan thanpadi-Ramanujacharya.

SARVOPANI SHADHO GAAVO DOGHDA GOPALANANDANA: I

PAARTHU VATSA: SUDHEERBHOKTHA

DUGDHAM GI TAAMRUTAM MAHAT I I





All the Upanishads are the cows and the son of the king of Cowherds is the milk man. Arjuna is the calf, men of refined intellect are the drinkers and the supreme nectar milked by Krishna is the Gita.

SAAKSHAAT PARAMPARAABHYAAM

VEDAA GAYANTI MADHAVAM SARVEH I

VEDAANTHAA: KILA SAAKSHAADH

APAREH TEBHYA: PARAMPARAAYAA II

All the Vedas sing the glory of Lord Madhava directly or indirectly. The Upanishad portions of the Vedas sing His praise directly, the other portions sing about Him indirectly. [Maadhavan pEr solvadhE Otthin surukku - Uttering the name Maadhavaa- is the essence and summary of All Vedas. - says AzhwAr]

SATRUCCHEDHEI KAMANTRAM SAKALAMUPANI SHADVAKYA

SAMPOOJYA MANTRAM

SAMSAAROTTHAARAMANTRAM SAMUPACHI TA TAMASSANKA

NIRYAANAMANTRAM I

SARVAI SWARYAKAMANTRAM VYASANABHUJAGA SANDHASHTA

SANTRAANAMANTRAM

JI HVEH SRIKRI SHNAMANTRAM JAPAJAPA SATATAM

JANMASAAPALYAMANTRAM II

It is the only Mantram, which can surely vanquish one's (inner) enemies, which is identified as the most sacred by the Upanishads, transports us across the Ocean of Samsaara, drives away the thick and dark clouds of ignorance and despair, helps to accumulate all types of wealth, acts as a sure cure for the poisonous bites of the serpent known as Worldly afflictions; o, my tongue, Please recite without interruption the holy mantram known as Sri Krishna, which makes one's life worth living. [Extract from Sri Satakopan mama's wonderful write up]

Most brilliant GiTA was wrongly interpreted to mean so may ambiguous truths and meanings; KaNNan Himself thus reappeared to explain what He had meant.





First as YamunAcharya [Yamunai thuRaivan] to tell in Summary form as Geethartha sangraham and later as Ramanuja to explain in full.

"Chathus-chakram namasyAmi Kesavam Kanaka Prabham".



"atalkoNDa nEmiyan"

sadagopan.org





THE THIRTY-SEVENTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Thus GiTA Bhashyam composition was described by Amudhanaar in the previous verse. Now EmperumAnar's enjoyment and bhakti on Ramayanam is described herein.

படிகொண்ட கீர்த்தி இராமாயணம் என்னும் பத்திவெள்ளம்*
குடிகொண்ட கோயில் இராமானுசன் குணங் கூறும்,* அன்பர்-
கடிகொண்ட மாமலர்த்தாள் கலந்து உள்ளங் கனியும்நல்லோர்*
அடிகண்டு கொண்டுகந்து* என்னையும் ஆளவர்க்கு ஆக்கினரே. 37

patikoNta keerththi iraamaa yaNamenum paththiveLLam
kutikoNta kOyil iraamaa Nnuchan_guNaNG kooRum,anpar
katikoNta maamaalarth thaaLkalan^ thuLLaNG kaniyumn^allOr
atikaNtu koNtukanthu ennaiyum aaLavark kaakkinarE. 37

Emperumaanaar Sri Ramanujacharya always immerses himself in the Great famous epic Ramayana and keeps it with great devotion in his heart. The Bhagawathas, who praise the KalyANA guNAs of such Greatest Sri Ramanujacharya, are the ones who have realised that the AthmA of theirs is only to serve and be enslaved by Sri Ramanuja. Thus, they have also given me a re-orientation and showed me Seshathvam of Emperumaanaar. I did not hold on to his Lotus Feet, on my own. It is because they have shown me the greatness of Emperumaanaar, I could get a glimpse of YathirAja's greatness.

Padi koNda keertthi- The popularity of fame that crosses the earthly boundaries;

I raamaayaNam ennum- such RAMAYANA ithihaasa mahaa kaavyam;





Bhakthi veLLam- Sri Rama bhakti pareevaaha vaak [the flood of bhakti towards Rama thus flowed via the upadEsam thru acharya lineage]

Kudi koNda kOIl Ramanusan- The place of residence of such bhakti in the heart of Ramanuja;

guNam kooRum- [Such Greatest EmperumAnAr's] gUNas are enjoyed and revered by

anbar- disciples namely KooratthAzhwAn, madappaLLiAcchaan; Mudhali AndAn, Nadahoor AzhwAr et al//

kadi kOnda maamar thaaL kanadhu- fragrant lotus feet of [those bhAawathAs];

uLLan kaniyum nallOr adi kaNdu- with such love and anubhavam for Ramanuja] disciples like Bhattar recognise this lowliest self adiyEn as if adiyEn is an object of worthiness

koNdu- accepted me;

ugandhu- enjoyed that a jeevathma is being thus saved;

enaniyum- even this lowly object – myself;

avarkku AaL aakkinar- enslaved me to that most wonderful KooratthAzhwAn and EmperumAnAr.

The fame due to its [Ramayana's] greatness spread across the world; the same applies to Sri Ramanuja also. Bhakthi veLLam- the flood of bhakti as updesam flowed from chathur mukha [four faced] Brahma to Sage Narada and then to Sage Vaalmeeeki. That Ramayanam through Thirumalai Nambhi [Sri Ramanuja's maternal uncle] came down to Sri Ramanuja. Thus Ramanuja resided in Ramanuja's heart as its temple which explains Ramanuja's involvement and tremendous bhakti towards Rama.

lakshmaNO lakshmi sampanna: He wanted to perform anubhava kamikaryam through Vedantha arttha sthApanam [establishing vedantha meaning] and hence went to Thirumala many times and got to learn from him 18 rahaysa





artthams of Ramayana from him. Thus, he studied Ramayanam and enjoyed, analysed, understood the word by word meanings; the verses' contexts, the esoteric meanings of them; the interpretations [probable ones] to Veda, Vedanthams etc. It is an anubhavam to listen to Ramanuja narrating all the above. That was enjoyed by Swami KooratthAzhwAn, Embaar, Swami Mudhali AndAn; MadappaLLi Acchaan, Sri Nadadhur AzhwAr et al. Swami KoorathAzhwAn thus could bless hence with Athimaanusha sthavam.

Periya Thirumozhi 3. 7. 3- anjuvan verse- When Bhattar asked as to what is the meaning: arakkar kula paavai thannai venjina mookkarindha thiRaIOn- MadappaLLi Acchaan explained saying this is the ThiruvuLLam [interpretive meaning] of Ramanuja's.

aDi kONda- They enjoyed saving me saying this fellow has got bhakti towards the Lotus Feet of Ranganathan [as Amudhanar was the priest] who is Aradhya Devatha of Lord Rama. Thus I became the sishya of Swami KooratthAzhwAn and thus am blessed to serve EmperumAnAr. Now only I am actually qualified to perform eternal service to RanganAthAn in its entirety.





THE THIRTY-EIGHTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

This servitude- and being the dAsa bhoothar of Sri Ramanuja and Sriman Narayanan- if only had I realized and been blessed earlier, how much enjoyment I would have had... Amudhaanr is remorseful that he had wasted all these years. Even in this birth, - even after Raamaanuja appeared years before, for some reason, I am not blessed with his sambandham before. It is because I had never ever approached His Holiness. Even now, it is EmperumAnAr grace alone on me that he has let me be blessed with his sambandham. He could have done that before- is the feeling of Amudhanaar in this verse-

ஆக்கி அடிமை நிலைப்பித்தனை* என்னை இன்று, அவமே-
போக்கிப் புறத்திட்டது என்பொருளா முன்பு* புண்ணியர்தம்-
வாக்கிற் பிரியா இராமானுச! நின் அருளின்வண்ணம்*
நோக்கில் தெரிவரிதால்,* உரையாய் இந்த நுண்பொருளே. 38

aakki yatimai nilaippith thanaiyennai inRu,avamE
pOkkip puRaththitta thenporu Laamunpu puNNiyar_tham
vaakkiR piriya iramaa Nnucha!nin aruLinvaNNam
nNOkkil theriviri taal,urai yaayintha nuNporuLE. 38

I , the lowliest self, who has been under the wrong impression and knowledge for ages that AthmA is the Lord, have been enslaved by Sri Ramanuja and thus he enabled me serve his Bhagawathas Having done so on me, mercifully and gracefully, now, my query is: why at all I was left groping in the dark so long for ages, and so many births? When I can see the depth of compassion of DevarI r on adiyEn, I am not able to comprehend this inexplicable query. Please tell me.





puNNiyartham vaakil piriya Iraamaanusa! – Oh EmperumAnArE! Swami Ramanuja! The One who is praised by the scholars and bhaagyaasaalis!

Nin aruLin vaNNam nOkkil- when analyzing the way You have blessed due to grace of Yours-

inRu - after becoming so old...

ennai aakki- You made me the object and recipient of Your dayA. .

adimai nilaipitthyanai... solidified my dAsyathvam and servitude to You and the Lord.

Munbu- In this same birth for so many years

Avam E pOkki- wasting all those time.

puRatthu ittadhu- pushed me into the sensual pursuits and worldly objects;

en poruL?- Why?

Aa- kashtam -[alas!]

Therivu aridhu- I t is incomprehensible...

Aal- What is gone is gone [all precious time is gone wasted without serving Ramanuja]

Indha nuN poruL uraiyaay- Please bless me with the inner meaning or underlying reasoning of this and alleviate my remorse.

[In similar tone, Swami Nammaazhwaar asks PerumAL: in Thiruvaymozhi 10. 8. 9- anRu ennai puRam pOagap puNartthathen seyvaan.]

For ages, He had been simply ignoring me and today, He has taken me even as an object worthy of consideration and He- the One who is Enjoyment personified- has made Himself enter into my smallest heart and stay there. Today, he blesses me like this and accepted me; why did He leave me to those cruel five sense organs for so long and simply ignored me? I demand an answer from ThiruppEr Emperumaan for my doubt/question.





(An interesting anecdote reported by NampiLLai: as written by Periyavaacchaan PiLLai: Nam jeeyar asked his AchAryA Paraasara Bhattar (son of KooratthAzhwAn) as to what could be the reply from Emperumaan for this question from AzhwAr?

Bhattar immediately replies: what can He say? He is ashamed of even raising His Head and is drawing lines on the ground with His toe finger, due to His feeling guilty of keeping AzhwAr waiting so long and not having AzhwAr in Sri Vaikuntam. . - What a reply! I bet Emperumaan and PiraaTTi would have smiled at each other with a beaming face for this reply from Bhattar!)

It is because of the Lord's swaathanthryam [independence and freewill]. Who is the Lord? You are the Lord... Oh Ramanuja... You are Emperumaanaar. Or it could be due to praakrutham... and my praarabdha karma perhaps.





THE THIRTY-NINTH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Thus Amudhanaar felt bad that all those years had gone waste in the last verse. Now he adds: Yes. Now I have realized. The reason for not saving me and enslaving me so long is: I have been loitering and running behind materialistic objects; the loving children; the flower bedecked woman etc. . As the only goals. I was walking around with I and mine feeling as a ahankaari.

Thus Emperumaanaar waited for an opportune moment for showering His grace and He did not have the right time and I did not give him rather any time for intervention at all- feels Amudhanaar. [more apt for me- and not for Amudhanaar...]

பொருளும் புதல்வரும் பூமியும்* பூங்குழலாரும் என்றே-
மருள்கொண்டு இளைக்கும் நமக்கு நெஞ்சே!* மற்றுளார்தரமோ-
இருள்கொண்ட வெந்துயர் மாற்றித் தன் ஈறில் பெரும்புகழே*
தெருளும் தெருள்தந்து* இராமானுசன் செய்யும் சேமங்களே. 39

poruLum puthalvarum poomiyum poonguza laarumenRE

maruLkoN tiLaikkumnamakku neNY chE!maRRu LaartharamO

iruLkONta venthuyar maaRRiththan eeRil perumpukazE

theruLum theruLthanthu iraamaa Nnuchancheyyum chEmangaLE. 39

Oh mind! We have been suffering asking and seeking for materials, land, progeny, wife, et al, and are constantly under the pangs of [samsaeric] pains. Emperumaanaar- Sri Ramanujacharya, intervened and blessed us mercifully with the right jn~Anam to understand and get to know of his limitless kalyANA guNAs only, and removed all our karmic diseases and sufferings. Who else can protect and save us like what YathirAjar did? Can we equate him to anyone else at all? (Absolutely not.)





PoruL um- the wealth also;

Pudhalvarum- children also;

Bhoomi um- the property [movable and immovable]

Poonkuzhalaarum- The flower bedecked dark haired spouse [wife]

yE enRu- They alone are the ultimate goals

maruL koNdu- engulfed by such a tremendous dark

ajnAnam iLaikkum namakku nenjE! - Having suffered so long, oh mind [for us],
tell

maRRu uLaar thaam O? - Is there anyone else who can save us from such a
suffering? [None]

iruL koNda- the cause of ignorance or darkness arising out of ajnAnam

vemthuyar- the terrible sufferings and sorrows

maaRRi- are now burnt and thus removed. .

eer il- never ceasing

than perum pugazhE theruLum theruL thandhu - blessing us with the
appropriate jnAnam that enables us to understand His wonderful kalyANa
guNAs; keerrtti [fame]; Bhagavath, Bhaagawatha glories etc...

thandhu- having given such a blessing in this samsaaram and making it grow;

Iraamaanusar seyyum sEmangal- Swami Ramanauja's such merciful deeds- we
need only that for ever.

Not for us alone. He changes everyone's past life that is full of paapams and
burns them; He changes their ajnAnam and saves them. Thus His fame and
keertthi spreads across the country. Everyone is now getting blessed. He alone
is the savior for us. Is there anyone else who can do such deeds? None at all.

If we approach others, the materialistic goals would only grow and continue
and sufferings would get accumulated. When will they ever end? That's why so
many years - we have been suffering. Oh mind, understand that.





THE FORTIETH VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI:

Materialistic wealth; children; property; wife- those who were after these four were also transformed by YathirAja [ChithaishaNAyA IOkaishaNaayaaSCha vutThAyATha bhishAChayai Charanthi. . .] YathirAja shined as sanyaasi glowing with Celibacy; He is Vaamana seelar; He is like Lord Vaamana who did not even show PiraaTTi and hid Mahalakshmi [residing in His chest] with the deer skin [krishNAJinam] in His sacred thread [upaveedham]. Amudhanaar enjoys that in this verse in this context. It is in line with Thirumangai AzhwaAr's anubhavam in madal...

சேமநல் வீடும் பொருளும் தருமமும்* சீரியநந்-
காமமும் என்றிவை நான்கென்பர்* நான்கினும் கண்ணனுக்கே-
ஆமது காமம் அறம்பொருள் வீடிதற்கு என்றுரைத்தான்*
வாமனன் சீலன்* இராமானுசன் இந்த மண்மிசையே. 40

sEmanal veedum poruLum tharumamum cheeriyan^aR
kaamamum enRivai naan_genpar; naan_ginum kaNNanukke
aamathu kaamam aRamporuL veetuthaR kenRuraiththaan
vaamanan cheelan iraamaa Nnuchanintha maNmichaiyE. 40

Emperumaanaar- Sri Ramanujacharya- whose qualities are only equal to the Lord Vamanan, preached the world with great truthful, unambiguous, unparalleled Vedic philosophy without their even asking for it. He is so merciful. Moksham, Dharmam, artham, and kaamam, are the four goals of life; so they say. But Yathiraajaa, a celibate like Vaamanan, says Kaamam (Desire) for union with KaNNan is the only worthy goal; the other three are just to support this divine passion. Dharmam removes the sins that stand as a hurdle for this kaamam. Artham is used for giving alms and thus aids for going towards the goal. mOksham also aggravates the longing (Kaamam) for KaNNan.





Thus, Kaamam (for KaNNan) is the Best. (What an enjoyment of YathirAjar's greatness by Amudhanaar!)

Indha maN misaim- in this earthly world;

Vaamanan seelan Iraamaanusan- Like VaamanavathAram, adhered to Brahmacharya

Uraitthaan- instructed;

sEmam nal veedum – Permanent enjoyment of mOksha aanandham;

porul um - arttham;

dharumam um- Dharma;

seeriya nal kaamam um- the pleasures of desire with no tinge of sorrows

enRu ivai naangu enbar- [all these four goals of life-say those who are learned in Vedas and Vedantha]

naangin um- out of all these four goals

kaNNanukkE Am adhu kaamam- desire for KaNNan alone is the Goal to be attained. . [other Dharma, arttha,mOksham are]

idhaRku- for this kaamam [desire for Kannan] only.

THE ESSENCE OF EMPERUMAANAAR'S INSTRUCTIONS:

Thirumangai AzhwAr also expresses the same [thru his madal]; It does not mean that one need not have to wish for mOksha aanandham. That is the grand one; It never ever perishes; It is always permanent. The epitome of Anandha roopa Brahmaanubhavam is the utmost enjoyment and it does not beget any sorrow; it is devoid of all sorrows. The arttham [materials]; the dharmam are only means to sukha [pleasure]; Hence they are not ultimate nor are they important. Grander than is Kaamam [desire]; Also only desire in accordance with dharma saasthraas is to be considered herein.

DharmAvirudDhO IOkE(S) smin kaamO(S) smibharatharshabha. . .

The cause for suffering in the hell- the desires that are forbidden and are to be rejected – are not to be aspired for; All these desires however can only





lead to worldly pleasures and never even be able to grant the eternal pleasures.

But kaamam are of two types. We are not talking about the ordinary one for worldly people- which is the first type. We are referring to Bhagavath kaamam - the desire for KaNNan and none other than KaNNan alone. Similar to those of ANdAL, Meera, Gopikas, Parakala Nayaki and Parankusa Nayaki, Desika Nayaki [for Thiruvaheendrapuram Deva naathan]; this is not anyway equal to the worldly carnal desires. It is for Jeevathman's desire for union with the Paramathma; It is realizing [which is actually the case] that oneself as the Sthree and Sriman Narayanan alone as the Purusshotthaman.

Imagining oneself as Sthree and desiring for falling in love with KaNNan, immersing oneself in the divine dhivya mangaLa vighraha, mohana roopam of KaNNan is natural for a Jeevathman to enjoy. His most beautiful Thirumukham [face]; His red coral mouth, His broad shoulders, His strong chest; His curly tresses falling on those lovely crescent like forehead, those long limbs, dark blue hued divine charming body, that enchanting and bewitching smile- one can not but fall in love with Him and long to be hugged by Him.

Gopikas forgetting their own husbands, children and houses ran behind this charming KaNNan is equal to this Bhagavath kaamam. **Thus desire is of two types:**

One- for other vishayams; Second- for KaNNan

the kaamam for KaNNan would flow to bhagavath preethi and bhagavath kaimkarya ruchi. Thus it paves the way for eternal servitude for Him at SrivaikuNtam and eternal communion with Him therein.

Question: The ultimate pinnacle of Sowlabhyam [eLimai] - joined hands with Gopa sthreees and enjoyed being with them, united with them. Even some of them were married [to others]. They too were happy being with Him. This is against saasthrAs. Does this deed bring a bad name for KaNNan?

Answer: We should first of all, not think that He [Bhagwaan] and us- as one jaathi (one group). He is Iswaran; Lord; ruler of all of us; It is His sankalpam





even for our very existence; breathing. He is never touched by punya, paapams; He is akilahEya prathyaneekan (untouched by imperfections; or bad guNAs); He is not bound by Karma at all; His birth is an avathAram for the sake of us. We are all bound always by Karma; we are tied down by our papams and punyams. He is above vidhi nishEdha saasthrAs; SaasthrAs are for us to be on right track for getting rid of our paapams, and accrual of punyas and to please Him as SaasthrAs are His agnyA- instructions. Sage Vyasa also says clearly: aroopavadhEva hi tathpraDhAnathvaath. Bhagawaan DOES not belong to human race; He is in manidha jaathi at all. We cannot hold Him down with the rules laid down for us.

Also, We can not compare and equate our actions with his dhivya chEshtithams (leelAs); Can we lift the huge Govardhana mountain with the little finger as a Boy? Can we dance on top of many heads of poisonous snake Kaalingan? Sage Suka takes the example of Rudra himself to explain this in Srimad Bhaagawatham: Bhagawaan'e leelAs are very many. Rudra's leelas are few; Even them, we can not do or perform. Rudra drank the poison and did not perish [as it was Deva kaaryam and the Lord Sriman Narayanan blessed him to undertake the task]. Can we drink poison and survive? When such is case with Iswaran, why to talk about SarvEswaran?

Hence, KaNNan does not belong to us- human race. Iswaran; Parabrahmam- is He. Veda declares Him as apahathapaapma. Swamy EmperumAnAr Sri Ramanuja comments this as: by His nature, He is not bounded by Karma [apahathakarmathvam, karmava SyathAgandharahithatattvam ithyarTTha:]

So, if some of His acts appear to us the acts of paapam, He is unbounded and untouched by such acts at all. Hence, will paapam never ever affect or come to Him due to these acts? - The question does not arise at all for Him... Swamy Desikan touches upon this aspect in the above sloka with the word. AkarmavaSya. . . Thus He does not belong to jeeva jaathi; and also He is our Ruler, Lordship and Iswaran and due to both aspects, He does not get affected by Karma and Punya paapams says engaLAzhwAn in the commentary on Vishnu purANa for the same subject under IswaratvEna





apahathapaapmatvaat. . Hence no dhOsham for Him. Thus Ramanuja opined that Kaamam [desire] for KaNNan is grander than Dharma, Arttha, and moksham.

Four fold (Dharma-Artha-Kama -Moksha) goals of Life are mentioned in Vedas; This vedic tradition goes back to NammAzhwAr's pre-sanga Tamizh and was followed by ANDAL and continued onwards thru our AchAryAs down to Natha Muni, AlavandhAr and RaamAnujA, ThirukkurhaippirAn and Arangatthu AmudanAr about the four purushArthams (aRam, poruL, inbam, veedu -- Dharmam, Artham, Kaamam and Moksham). AmudanAr states these unbhaya VedAntha doctrines in Tamizh to summarize the way shown to us by the author of Sri Bhaashyam.





THE FORTY FIRST VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Until Sri Ramanujacharya [Emperumaanaar] appeared and preached even Lord Sriya: Pathi could not accomplish from his avathArams and the manner in which it yielded fruits now when emperumAnAr appeared is amazing. He has made everyone understand the unparalleled Supremacy of Sriman Narayanan and made them His devotees- Amudhanaar enjoys herein:

மண்மிசை யோனிகள் தோறும் பிறந்து* எங்கள் மாதவனே-
கண்ணுற நிற்கிலும் காண்கில்லா,* உலகோர்கள் எல்லாம்-
அண்ணல் இராமானுசன் வந்து தோன்றிய அப்பொழுதே*
நண்ணரு ஞானம் தலைக்கொண்டு,* நாரணற்கு ஆயினரே. 41

maNmisai yOnikaL thORum piRanthu engaL maathavanE
kaNNuRa niRkilum kaaNakil laa,ula kOr_kaLellaam
aNNaI iraamaa Nnuchanvanthu thOnRiya appozuthE
nNaNNaru NYaanam thalaikkoNdu, naaraNaR kaayinarE. 41

The world could not realize the greatness and SarvasEshthvam of Emperumaan Sriya: Pathi Sriman Narayanan [Maadhavan], in spite of His taking so many avtaarams and showing Himself Prathyaksham to the world. But Emperumaanaar, Sri Ramanujacharya, who considered the sufferings and sorrows of all those who hold onto His Lotus Feet, as His own, and blessed the world with the great and right interpretation with Sri Bhashyam and GitA Bhashyam and other brilliant works. Now the world is richly blessed with the correct knowledge (jn~Anam) and thus become the servants (sEshans) of Sriman Narayanan understanding our eternal relationship with Him.

engaL maadhavanae- Our SarvasEshi - SarvEshwaran Sriya: Pathi Sriman Narayanan on His own accord;





maNmisai yonigaL thORum piRandhu - born in this earth- in every womb [of Kowsalya, Devaki et al]

kaNNuRa niRkilum- even when stood in front of our eyes [enchanting to the eyes]

kaaNagilaa ulagOrgaL ellaam- the worldly people who do not realize and understand that He is our nAThan; SarvEshwaran who has appeared in our midst;

aNNal raamanusan vandhu thoNriya appozhudhE- The moment our Swami Ramanuja [Emperumaanaar] having come here from Paramapadham and appeared in our midst once

naNN aru jnAnam- the most esoteric and important and rarest Siddhantham has been made crystal clear

thalaikkoNdu- blessed with that clear jnAnam and realization of the unparalleled doctrine

naaraNaRkku Aayinar- [the people] have become the dAsa bhUthars [servants] of Sriman Narayanan.

The Lord had tried His best, through various avataras, to emancipate the errant inhabitants of earth, but failed miserably. However, the advent of Sri Ramanuja saw even die-hard atheists become ardent devotees of the Lord.

This says that even if Emperumaan appears in front of the jeevaathmaa they will not be able to experience Emperumaan but when our great emperumaanaar came to this earth, everyone in this world experienced Emperumaan's glories and became emperumaan's daasa bhoothaas. He says that our beloved emperumaanaar has achieved what the great saints, aazhwaars and aachaaryas, who were here earlier could not, by way of making people understand and surrender to Emperumaan's thiruvadi. [From Sri KN Narayanan]

When EmperumAn took His avathAram with aprAkrutha thirumEni [dhivya mangaLa] everyone thought He is one among them having the material body and is human just like them. Even He performs grand deeds and preaches showing





to them that He is SarvEshwaran and Parathvam, they tease Him that He is a magician and is a maayaavi.

KrishNa Himself says:

avajAnanthi mAm moodAha. .

If people are misled to believe that there is someone or some other god then it becomes false and hence KaNNan showed Himself as Parathvam on few occasions. But everyone said: this is indhra jaalam. When our Sri Ramanuja appeared just once, He showed the people with unambiguous crystal clear knowledge and blessed them with the right and unambiguous interpretation of GithA, Brahasoothram, Vedantha and others thru his works. He blessed them with His enormous dayA. Thus other non-vedic [avaidika] religions were eclipsed by His sampradayam and siddhantham. People are no more confused or misled.





THE FORTY-SECOND VERSE OF AMUDHANAAR'S IRAAMAANUSA NOORRANTHATHI :

Again, how EmperumAnAr is grander and better than EmperumAn is described herein in a different manner.

ஆயிழையார் கொங்கை தங்கும்* அக் காதல் அளற்றழுந்தி-
மாயும் என் ஆவியை* வந்தெடுத்தான் இன்று* மாமலரால்-
நாயகன் எல்லா உயிர்கட்கும் நாதன்* அரங்கனென்னும்-
தூயவன்* தீதில் இராமானுசன் தொல்லருள் சுரந்தே. 42

aayizai yaar_kongai thangum_ak kaathal aLaRRazunthi
maayumen aaviyai vanthetuth thaainRu maamalaraal
nNaayakan ellaa vuyir_katkum naathan aranganenum
thooyavan theethil iraamaa Nnuchan_thol laruLchuranthE. 42

I was completely residing in the beautiful bosom of young women (who hide their faults of their bodies with the fragrant flowers, colourful clothing, smearing sandal paste, adorning ornaments, etc,) without an awareness of any other pleasure; I was deeply caught in the muddy waters of lust and was about to perish. There appeared the Parama dhaarmeegar- ParamadhayALu Sri Ramanuja and He blessed me with His grace, mercifully declaring that Sriya: Pathi Sri Ranganathan, the Lord of Srirangam alone is the Master of all souls, without expecting even an iota of any benefit or prathi upakaaram (paying him back) from adiyEn. What a mercy! That's His natural compassion on us. Such a Parama kaaruNikO AchArya saarvabhoulmar is YathirAja Sri Bhashykarar.

The enchanting divine beauty of the Lord KaNNan [Ranganathan] that captivate the eyes and the mind of everyone did not change me; Nor did His upadEsam through GitA saasthra. I was destroying myself caught in the beauty [which I though wrongly is even better than the divine Beauty of KaNNan] of





ornament adorned women and their bosom residing in therein. Look at Our EmperumAnAr Sri Ramanuja's power of transforming me! "This moorthy is the Grandest One; He never ever separates Himself from Sri Mahalakshmi-
 agalagillEn iRaiyum enRu alarmEI mangai uRai maarbhan; Like Her, every jeevathma has every right to enjoy seeing Him forever and love Him deeply residing therein in His Chest.

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"aranganennum thUyavan"





For the Supreme Lord Sri Ranganathan, who is here in our front, who is the Lord of Lakshmi, Sriya: Pathi, the jeevathma, the individual soul is as dear to Him as Mahalakshmi? He is as dear to Him as the Kausthubha gem that resplendently shines in His chest. SaasthrAs speak of Jeevathma as His son, disciple or servitor. He alone is Parampurusha; all jeevathmas are like sthrees and enjoy serving Him eternally. That is Absolute Bliss. – Ramanuja blessed me with a crystal clear jnAnam and showed me the divine Beauty. He took my mind off those flickering alpa fleeting pleasure that are actually indeed full of suffering later. Now I am saved. Now I am in deep love with KaNNan; Ranganathan. Kannanukke Avadhu kaamam.

Thus, EmperumAnAr has taken my mind off and transformed me into falling in love with the Only One KaNNan- Arangan. Sri Ramanuja alone could do. Even KaNNan and Ranganathan could not achieve.





PAASURAM 43

Even if one does not have an opportunity or is not fortunate to hear the upadesam of Ramanuja, no worries; Simply utter the name RAMANUJA and that itself would grant you all fruits.

சரக்கும் திருவும் உணர்வும்* சொல்ப்புகில் வாயமுதம்-
பரக்கும் இருவினை பற்றற ஓடும்* படியிலுள்ளீர்-
உரைக்கின்றனன் உமக்கு யான் அறஞ் சீறும் உறுகலியை*
துரக்கும் பெருமை* இராமானுசன் என்று சொல்லுமினே. 43

surakkum thiruvum uNarvum cholappukil vaayamutham
parakkum iruvina paRRaRa vOtum patiyiluLLeer
uraikkin Rananumak kiyaanaRaNY cheeRum uRukaliyaith
thurakkum perumai iraamaa NnuchanenRu cholluminE. 43

Oh People! Bhagyasaalis, (Lucky ones) who are blessed with the avataaram of Emperumaanaar Sri Ramanujacharya! I, (who has surely realized this now) am telling this to you who have not yet realized yet: Emperumaanaar chased away the strong Kali purushan's influence on the world destroying all kali dharmam and virtues. (Kaliyum kedum; KaNdu koNmin says NammAzhwAr). By the simple utterance of the divine name of this AchArya, bhakti and jnAnam will automatically grow; Just by a mere telling of his name, will intensify the sweetness in your mouth leaving an excellent taste in your mouth. Also, all irremovable sins and sorrows of samsaarc afflictions will run away showing their backs to us, in addition to all these anubhavams.

Padiyil uLLeer! - Oh worldly people! Those who are on this earth!

Umakku yaan- to you- I;

aRam serum urukaliyai thurakkum perumai urakkinRanan-





Telling the way to chase the Kali purushan's influence [that antagonizes and agonizes the dharma devathai];

[what is that?]

I raamanusan enRu solluminE- Utter I raamaanusan's divine name

Solapuhil- The moment you attempt to utter that;

Thiru vum surakkum- it will be a fountain head of Auspiciousness

uNarvum surakkum- Fountainhead of jnAnam;

vaayamudham parakkum- just utterance would linger a sweet taste in your mouth;

iruvina paRRaRa Odum- the karmic diseases would simply fly off [from you] all paapams would get crushed and extinguished.

Raamaanusa naamam is grander and better even Raama naamam. Rama nama burns some paapams and enables you to perform further bhakti yoga which would crush all paapams completely and leads you to mOksham. But Ramanuja naama, unlike Raama nama, without letting us do any other effort; by burning all paapams completely; grants everything in this world, grants us right jnAnam, enables us surrender to the lotus feet of Acharyan and takes us straight on Supreme expressway to Srivaikunta. Means: Uttering His Thirunaamam alone would please this Acharya saarvabhouman and He would bless us with His merciful glance and perform Acharya nishtai for us.

Solapuhil means- uttering His divine name again and again; It will also mean- once uttered - it would yield.

In Sri VaishNava sampradhAyam, AchAryan is recognized as the avathAra visesham of Sriman NaarAyaNan. Therefore, one worships one's AchAryan as not different form EmperumAn. Such AchArya abhimAna nishtaaLs appreciate deeply Madhura Kavi's sincere declaration, "dhEvu maRRaRiyEn".

AmudhanAr declares thus only in this respect: "surakkum Thiruvum uNarvum solappuhil vaayamudham parakkum iruvina paRRaRavOdum patiyiluLLIr !





uraikkinranan numakkian aRancheerum uRu kalyai thurakkum perumai
RAAMAANUSAN YENRU SOLLUMI NE”

[heard from Sri Velukkudi Krishnan Swami's discourse]- extracted from
Narayan KV's write up] Swamy Pillai Lokam Jeeyar explains this as follows:-

“Sollpugil Vaayamudham parakkum, iruvainai patraravodum. . ”

Which means, recite the Iraamaanusa thirunaamam which will give immense
happiness or sukham. Here swamy says when we recite the Iraamaanusa
Thirunaamam, it gives divine nectar that gives us joy. This is similar to Swamy
Madurakavi Aazhwaar's Kanninun Sirudhaambu where swamy says:-

“Nanni then kurugoor nambi ennakkaal, annikkum amudhoorum en naavukke. .”

which means- When adiyen take the name of “then Kurugoor
Nambi” (Nammaazhwaar), adiyen tastes divine nectar on the tongue.

Initially when we keep saying just on our tongue, in course of time the
“iraamaanusa Thirunaamam” will capture our minds automatically and we will at
one point of time get so immersed in that thirunaamam that thereafter,
whenever we recite, we will feel a divine experience within ourselves and also
we will also start experiencing the same feelings of Swamy
Thiruvarangathamudanaar or Swamy Madurakavi aazhwar. We do not even need
to know the meaning of the thirunaamam.

Emperumaan is considered to be a divine nectar by our azhwaars. Emperumaan
in his Koormaavathaaram helped devaas to get amudham from the
Thiruppaarkadal. Who gave the amudham there? Emeperumaan - who himself is
another “amudham”. Hence source of “amudham” is only “amudham” and not
anything else. The taste of nectar can be obtained only from nectar itself. The
Iraamaanusa Naamam is a divine nectar. Who gave this “Parapanna Gaayathri”
which has the Raamaanusa Thirunaamam? Amudanaar. Hence the thirunaamam
itself is a “divine nectar” which has its source from the “nectar” itself which in
this case is “Amudanaar” - after all Swamy's name itself has “amudam” in it!

Also, Emperumaanaar himself can be considered as amudham as amudanaar says
in 43rd paasuram as mentioned above. Hence his words are also amudham which





are nothing but the 9 works with full of divine nectar that he gave us. Those works are called the “navarathnams”. Moreover emperumaanaar thirunaamam itself is an amudham which came from another amudham who is Amudanaar. Emperuman is amrutham who gave us an amrutham in the form of “Emperumaanaar”, Emeprumaanaar is an amrutham and hence he gave us nine rathnaas which has amrutham in it. Amudanaar is an amrutham who gave us the gift of “Iraamaanua Nootrandhaadhi” as an amrutham which has 108 Iraamaanusa Thirunaamam in it.

Thus we do not have to worry if we chant Iraamaanusa Nootrandhaadhi - it will give us both Drishta and Adhrishta Phalam.

Here Swamy Pillai Lokam Jeeyar quotes an incident from Raamaayanam:-

Once emperumaan Sri Raaman along with Lakshmanan went to take bath in a river very early in the morning. It was shivering cold in the water when they were taking bath. At that time Lakshmana says “Oh. . Raamaa!!, we have come during later hours of the sunrise but still we are experiencing shivering cold. Think of Bharatha who use to go to Sarayu River at the early morning hours (say around 2:00 AM) to take bath and do his morning duties.” After hearing thus Raamaa feels so sad that he immediately tells Lakshmana “Let us now leave all our vratham and immediately go to Bharatha as I cannot bear to think of Bharatha who is struggling like this in this cold weather.” Immediately Lakshmana is worried that Raama should not break his Vratham and consoles Raamaa thus:-

“Rama, if we go back now we are going to see the same Kaikeyi. It is so unfortunate that Bharatha is her son!” Hearing this Raamaa says, “Laskhmana, why are you talking about her now? Why do you not talk about Bharatha for some more time as it gives me immense pleasure when I hear his name who is the king of Ikshwaku vamsa.” Here Rama considers Bharatha as the King of Ikshwahu vamsam and himself as a daasan to Bharata. Not only here but even when He conversing with Vaali and Sugreeva, Rama says that Bharatha is His master and He is Bharatha's dasan and that whenever He thinks of Bharatha,





He experiences an immense pleasure like that coming from Amrutham.

What connection does this incident have with our context? When Bharatha was felt as Amrutham to Sri Raama, although Bharatha was a younger brother of Raama, who can be called as "Ramanuja" even though his actual name is Bharatha, our emperumaanaar is also "Raamaanujaa" who makes us feel it is Amrutham when we chant his thirunaamam. There Bharatha is just called as "Raamaanuja" although his name was not that.

Here our emperumaanaar's name IS Raamaanujaa and he is Raamaanuja himself. Hence when we recite Raamaanuja Thirunaamam we can experience Amrutham flowing on our tongue as felt by Raama while talking and hearing about Bharatha. By this we can experience Drishta Phalam which in this case is the feeling of Amrutham flowing in our tongue.

According to Namperumaal, who ever has Raamaanuja ThiruvaDi Sambandham will get moksha. Anyone who has performed Saranagathi to this Acharya Saaravabhouman will be granted mOksha as Ramanuja has placed his Saranagathar's soul at the Lotus Feet of the Lord in the form of Acharya nishtai.

Hence emperumaanaar is considered as "mOksha hEthu" meaning - "responsible or reason for mOksha". Now Swamy Pillai Lokam Jeeyar differentiates between Bharatha and Raamaanuja thirunaamam. When Rama uttered Bharatha's name it gave Raama an immense happiness which is a Drishta Phalam.

But here when we recite Raamaanuja Thirunaamam we get both Drishta Phalam and adrishta phalam. Because as emperumaanaar himself is responsible to give us moksham, he can give us even the Adhrishta Phalam which is Sri Vaikunta Praapathi which is Nithya Kainkaryam at emperumaan's feet at Sri Vaikuntam.

"Iraamaanusa Nootrandhaadhi" is considered equivalent to the Gayathri Mantram which in turn is the essence of all the Vedaas and which is emperumaan Himself. But it is very very difficult to get both the drishta phalam and adhrishta phalam by chanting Gayathri manthram. One might get





the Drishta Phalam alone by chanting this manthram but Iraamaanusa Noottrandhaadhi which is Iraamaanusa Thirunaamam will give both the Drishta and Adhrishta Phalam even when recited once on our tongue without having to chant from the bottom of our hearts.

The Gaayathri Mantram is the essence of all the Vedaas and its essence is "Iraamaanusa Noottrandadi" which is also known as "Prapanna Gayathri". Since a Prapanna is the one who has totally surrendered to Emperumaan, it is more apt to recite "Prapanna Gaayathri" rather than chanting the Gayathri Manthram. [as heard from Sri Velukkudi Krishnan Swami upanyasam-translated by Sri Narayanan KV- thanks to Sri Narayanan Swamin]

Hence we do not need to worry about anything when we have Raamaanuja Sambandham by chanting Raamaanuja Thirunaamam.

Swamy embaar says with all pride "Illai enakkedhir Illai enakkedhir Illai Enakkedhire. . ." when praising emperumaanaar. This means "when adiyen has the entire thirumeni of rAmAnuja in adiyen's mind, no one can be against me. . .





PAASURAM 44

Earlier, Amudhanaar described Ramanuja's mastery of RamayaNam and GitA saasthrAs, and his skill in establishing the Srivaishnava doctrine and crushing the other non-vedic religions. Now Amudhanaar mentions that Ramanuja is the greatest mahaan who has learnt even Tamil Vedas [Divya prabandhams] and Veda, Vedanta.

சொல்லார் தமிழொரு முன்றும்* சுருதிகள் நான்குமெல்லை-
இல்லா* அறநெறி யாவும் தெரிந்தவன்* எண்ணருஞ்சீர்-
நல்லார் பரவும் இராமானுசன் திரு நாமம் நம்பிக்கு*
அல்லார் அகலிடத்தோர்,* எது பேறென்று காமிப்பரே. 44

sollaar thamizoru moonRum churuthikaL naan_gumellai
illaa aRan^eRi yaavum therinthavan eNNaruncheer
nNallaar paravum iraamaa Nnuchan_thiru naamam
nambik kallaar akalitath thOr,ethu pERenRu kaamipparE. 44

In this vast world, one wishes to know what the ultimate Purushartham is. Sri Ramanujacharya studies art, dance and drama in Tamil and also sweetest AzhwaAr's works in Tamil, the four Vedas and all limitless innumerable Vedantha and Dharmas and analyzed them individually as well as in entirety. He stands like a shining light, establishing the greatest truths reflecting the sruthis and Vedic truths in clear categorical terms, and is praised for His KalyANA guNAs by Great scholars with love and devotion. This world (and its people)- oh no! are not listening and paying attention to my words. (Are they not sensible?)

Sol aar thamizh moonRum- art, music, drama in Tamil [iyal, isai, naatakam]
sruthigaL naangum- Rg, Yajur, saama, AtharvaNa Vedas ellai illaa aRa neRi yaavum- innumerable, limitless, dharma saasthrAs [etc]

theritthavan- All these are understood crystal clear by him





eN aru seer nallaar paravum Iraamaanusan- Ramanujacharya - One who is the personification of limitless kalyANa guNAs and who is praised by scholars for the same;

thirunaamam nambi kallaar- One who has not learnt His Thirunaamam [even after seeing these kalyANa guNAs of his] with an unflinching faith that it would alleviate karmic diseases;

agal idatthOr yEthu pERu enRu kaamipaar- in this vast world, where and when will they ever desire for and for which goal? [never ever they will.] Ramanuja mastered in all Tamil arts- namely grammar, literature, dance, music, drama etc. . and also Sanskrit veda Vedanthams [sruthis].

iyal- the letters, grammar, and the words, etymology, meanings etc

isai- Tune, beats [raga, thaaLams and the subsets of theirs];

naatakam- with the combination of the two above, drama is formed. . and with abhinayam [miming] it becomes a dance drama.

Vedas were in fragmented form and Veda Vyasa consolidated them and divided into four standardized categories of the mantras. Thus standardized, they were named Rig, Yajur, Samam, and atharva Vedas. Each of these Vedas were further classified into samhithas [hymns for rituals]. Brahmanas [prose portion/performance details of rituals] and AraNyaka including Upanishads [with mystical elements. meaning of hymns].

Ramanuja had mastered these veda, vedanthams and learnt all saasthrAs. Ramanuja drew profusely from Upanishads to promulgate his school of vedantha known as Visishtadvaita and his Bhashyams on Brahma Soothrams and the GitA are masterly ones. Besides Swami blessed us with the very important work on Vedantha called Vedaartha Sangraham which contains the central purport on Upanishads.

More than his knowledge and expertise, Swami was merciful and dayaika sindhO [ocean of dayA] and showered mercy on His disciples and all those taking refuge at His Feet. Those who have not yet realized this and not





understood his such wonderful kalyANa guNAs, the greatness of His and as well as the power of His divine name - will not be able to get any path for attaining any of their goals.

Those who have understood the divine name of Ramanuja and have realized His kalyANa guNas would get to know what is the REAL Purushaarrtham [goal] Others would only search and search and unless they take refuge at Ramanuja's feet, they will never find. .

Moksham alone is thus Purushaarrtham. No- there is something even higher than that. Next verse- Amudhanar mentions that.





PAASURAM 45

After attaining Paramapadham does one perform kaimkaryam for Bhagaawaan or kaimkaryam for Emperumaanaar [Ramanuja]- Why do we argue? Here in this world, Bhagawath kaimkaryam is the ultimate. Better than that is BhAgawatha kaimkaryam. The grandest of all is Acharya kaimkaryam. It is very explicit here as Kaimkaryam to the Acharya saarvabhouman Ramanuja is the most important of all. Because of His kalyANa guNAs, everyone does that and enjoys doing the same. Thus, Anudhanaar says: seeing what good the divine naamam of Emperumaanaar has done to Him, it can be understood by everyone.

பேறொன்று மற்றில்லை தின்சரண் அன்றி,* அப் பேறளித்தற்கு-
ஆறொன்றும் இல்லை மற்றச் சரண் அன்றி,* என்று இப்பொருளைத்-
தேறும் அவர்க்கும் எனக்கும் உனைத்தந்த செம்மைசொல்லால்*
கூறும் பரமன்று* இராமானுச மெய்ம்மை கூறிடிலே. 45

pERonRu maRRillai nin_charaN anRi,ap pERaLiththaR
kaaRonRu millaimaR RachcharaN anRi,en RipporuLaith
thERum avarkkum enakkum unaitthantha chemmaichollaal
kooRum paramanRu iraamaa Nnuchameymmai kooRitiIE. 45

There is no other enjoyment for me except for Your Lotus Feet. And obtaining this enjoyment too is also by means of taking refuge at Your Lotus feet. You have blessed this knowledge or realization in those Bhagawathas who have this truthful jn~Anam and also to adiyEn who had no such realization or any jnAnam/qualification. Your mercy and dayA on me is without expecting anything in return from adiyEn. aiyo! If I attempt to describe this greatness of such Greatest compassionate nature, then, words do not come to my rescue. It is better to simply keep quite, only thinking silently of Your Greatest





merciful nature.

[So, others who have not understood can also be thus benefited by taking refuge at his feet].

I raamaanusaa- Oh Ramanuja!

pERu nin SaraN anRi maRRu illai- Other than your lotus feet, there is no other goal for me.

a pERu aLitthaRkku aaRu- a saraN anRi- even for attaining those Lotus Feet as the Goal, the lotus feet alone is the means.

enRu ipporuLai- this truth

thERumavarrkum- those noble ones who have realized the above truth;

enakkum um- For me one who has not understood this truth;

unai thandha semmai- You have shown Yourself to me and give me those lotus feet [that most wonderful Aarjava guNam];

meymmai kOORida- to tell the truth...

sollaal kooRum param anRu- Unable to tell the same...

[words do not come to me to express].

Your Lotus feet alone are the means and the goal.

[anukalpabhoothamurabhithpadham sathAm. . SaraNam]

yatheendra charaNam vruNeemahE. . Swamy Desika mentions in YathirAja Sapthathi.

We adopt Ramanuja's feet as our refuge. Saadhus would treat Ramanuja's feet as ideal, placing even the Lord's feet at a second position only. These feet would secure for the surrendered ones, the three goals, (Dharma, artha, kaama,) as well as mOksha. They are potent in correcting tendencies of weaklings.





PAASURAM 46

Amudhanaar's enjoyment of Ramanuja's immersing himself in Thiruvaymozhi and says we are blessed to have taken refuge at His Feet.

கூறும் சமயங்கள் ஆறும் குலைய* குவலயத்தே-
மாறன் பணித்த மறையுணர்ந்தோனை* மதியிலியேன்-
தேறும் படி என் மனம் புகுந்தானை* திசையனைத்தும்-
ஏறும் குணனை* இராமானுசனை இறைஞ்சினமே. 46

kooRum chamayangaL aaRum kulaiyak kuvalayaththE
maaRan paNiththa maraiyuNarn^ thOnai mathiyiliyEn
thERum patiyen manamputhun^ thaanaith thichaiyanaitthum
ERum kuNanai iraamaa Nnuchanai iRainchinamE. 46

Emperumaanaar- Sri Ramanujacharya studied Thiruvaaymozhi of NammAzhwaAr, which by its rich and deep narration of Vedic truths, chased away and destroyed completely the other six religions, (that could survive only by a mere play of words and logic with no examples or proofs, pramaaNams and clarifications of their contradictions).

What Sri Ramanuja did to me is this: Since I do not have the required jn-Anam nor the capacity to grasp the same, He simply resided in my heart as the means and the end for me to take refuge at His Lotus feet and be saved. I simply lost to His greatest KalyANa guNAs of such merciful Nature of YathirAjar, and my obeisance to Him.

Saankhyam, Yogam, tharkkam, bhoudha, Jainam, pAsupatham are the six religions as enlisted and rejected by Vyasa as non-vedic in Brhamasoothram. Reference to these six religions are mentioned in Nammaazhwaar Thiruvaymozhi as well.





What are these six religions mentioned in Thiruvaaymozhi? [extract from Sri Satakopan Swami's write up:] ThiruvAimozhi Paasuram: 4. 10. 5]

viLampumARu samayumum avaiyAhium maRRUm tanpAI

aLanthu kaaNdaRkariyanAhiya Aadhip pirAnamarum

vaLamkoLL taNNpaNai soozhnthu azhahAya Thirukkukuranai

uLamkoLL jn~Anathtu vaimin ummai uyyak koNDu pORiE

(Meaning): There are six systems religion ranging from totally Vedic to those with different degrees of connection to the VedAs. He became these religions and others, which declare themselves to be based on the VedAs, but are misguided (Kudhrushti mathams). They shout in shrill tones of logic and get hoarse. None of them can however surpass the greatness of Lord AdhippirAn, who presides over ThirukkuruhUr known for its shady groves. Hold Him (AadhippirAn) deep in Your heart before the external senses ambush you and make you go astray. Holding Him tightly would be the only way to secure your salvation.

The six darsanams that NammAzhwAr refers to here have been counted in number of ways to add up to a total of Six:

- (1) The six religions listed by AchArya RaamAnujA are Bhouddham, ChArvAkam, NaiyAyka-VaisEshikams of GouthamA, Jainam, Saankhyam and Yogam. These six are also known as Saakhya, uLUkhya, AkshapAtha, KshapaNa, Kapila and Pathanjali darsanams based on the people, who developed them or wrote commentaries.
- (2) In another counting, these six are recognized as Saankhyam, Yogam, Bhouddham, VaisEshikam, Jainam and Paasupatham.
- (3) In yet another counting, these six are: ChArvAkam, Jainam and four types of Bhouddham (VaibhAshikam and SautrAntikam of HeenayAnam and yOgAchAram and nihilism of MahAyAnam sects).

The various darsanams listed above fall into the categories of Naasthika and Aasthika darsanams. The Naasthika darsanams like ChArvAkam (materialistic





atheism), Buddhism and Jainism are systems of thought that do not accept the authority of the VedAs and deny the tattvams such as Soul (Jevan) and God (Isvaran), which Aasthika mathams accept as fundamental to their beliefs. Naasthika mathams are called Veda Baahya mathams and the Aasthika Mathams are saluted as Vaidhika Mathams.

The six Aasthika mathams are: NyAya, VaisEshika, Saankhya, Yoga, MimAmsa and VEDHAANTHA darsanams. Around 1000 CE, the NyAya and vaisEshika systems came together and became amalgamated into one system. There is not much of a difference between them now.

Even among the set of six Aasthika mathams, there are different degrees of acceptance of the VedAs. NyAya, VaisEshika, Saankhya and YogA have admitted the validity of the VedAs in a tangential way, while staking their claims to be aasthika mathams. The MimAmsA and the VedAnthA are the truly Aasthika mathams.

Swami Desikan describes at great length these darsanams and their deficiencies and sufficiencies in His Paramatha Bhangam, Tattva muktha kalApam and its commentary, SarvArtha siddhi.

Swami Desikan thoroughly evaluates these darsanams to establish the unimpeachable doctrines of Sri VisihtaAdvaidham over all the other darsanams.

Among the mathams rooted in VedAntham, there are many such as Adhvaitham of SankarA, Dhvaitham of MaadhvaAchArya, VisihtaAdhvaitham of Naathamuni-AalavandhAr - RaamAnujA, SuddhAdhvaitham of VallabhAchAryA, BhEdhAbhEdham, DhvaithAdhvaitham of Nimbarkar et al. Among these VedAntham darsanams, VisihtaAdhvaitham, Dhvaitham, SuddhAdhvaitham and dhvaithAdhvaitham accept a personal God in the form of VI SHNU.

In his SathadhUshaNi, Swami Desikan has severely criticized the deficiencies of Adhvaitham with clarity and precision. Swami Desikan dealt in great detail about the untenability of key doctrines of Adhvaitham in one of his magnum opus, Tattva Muktha kalApA and focused on proving the untenability of these Adhvaithic concepts:





(1) NirguNa nirvisEsha Brahmam (2) nature of nescience (avidhyA) (3) anivarchanI yakhyAti (4) AkhaNDArtha Vaadham and (5) Illusory nature of the world.

Swami used the teachings of AchArya RaamAnujA in Sri Bhaashyam and its commentary, Srutha PrakAsikA in constructing his irrefutable arguments.

Swami Desikan went on to correct the misreading of the NyAya and MeemAmsa darsanams that were prevalent and established their compatibility with VisishtAdhvaic doctrines in his Sri Sookthis known as NyAya parisudhdi, NyAya SiddhAnkjanam, SEsvara MeemAmsA. In the first two Sri Sookthis, Swami traveled on the path pointed out by AchArya Naathamuni in his Sri Sookthi, NyAya tattvam. In that classic Sri Sookthi, AchArya Naathamuni recast the NyAya darsanam to suit the needs of VisishtAdhvaitham.

Swami Desikan refined the presentation of the NyAya system by AkshapAdhA;in NyAya SiddhAnjanam, Swami Desikan clarified the metaphysical concepts of VaisEshika system in the light of VisishtAdhvaitham. In SEsvara MimAmsA, Swami Desikan showed that the Poorva MimAmsa SoothrAs of Jaimini is in harmony with the Brahma soothrAs of BaadarAyaNA. He rejected the view that PoorvamimAmsA was opposed to Uttara MimAmsA or VedAnthA.

Swami established that MimAmsA is a unitary Saasthram (Yeka Saasthram) in two parts (Poorva and Uttara). The greatness of the Swami Desikan's contributions is very evident in the Para matha Bhangam created in front of Sri DevanAtha PerumAL on the banks of Garuda nathi in the environs of Thiruvahl dhrapuram to defend Sri VisishtAdhvaitham as the soundest among all VedAnthA darsanams.

Ramanuja's lotus feet alone are the means and goal- says Amudhanaar. Did He preach that through Thiruvaaymozhi and other interpretations? He [Ramanuja] did instruct various vedanthic works and Thiruvaymozhi. But to my limited or lack of jnAnam, all that I could understand is: His Feet are the means and goal to me. What Ramanuja actually preached is: Sriya: Pathi Sriman Narayanan





lotus feet is the praapyam and praapakam; The way and the Goal. The path and the Destination. For that jnAnam also, His lotus feet are the means and the path. He has performed Saranagathi for me in Acharya nishtai and placed my soul at the feet of Sri Ranganthan. Thus He has burnt all my paapams in a way.
"nipuNarukku bharasamarpaNamum aachaarya kruthyam."

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PAASURAM 47

இறைஞ்சப்படும் பரன் ஈசன் அரங்கனென்று* இவ்வுலகத்து-
அறம் செப்பும்* அண்ணல் இராமானுசன்,* என் அருவினையின்-
திறம்செற்று இரவும் பகலும் விடாது எந்தன் சிந்தையுள்ளே*
நிறைந்து ஒப்பற இருந்தான்,* எனக்காரும் நிகரில்லையே! 47

iRainchap patumparan eechan aranganenRu ivvulakath
thaRamcheppum aNNal iraamaaNnuchan, en aruvinaiyin
thiRamcheR Riravum pakalum vitaathenRan chinthaiyuLLE
nNiRainthop paRavirunN than, enak kaarum nikarillaiyE 47

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Emperumaanaar- Sri Raamanujacharya declared that Sri RanganAthan- the reclining Lord of Srirangam on AdhisEshan- is the One praised by Vedas, One worshipped by everyone including even Nithya sooris and is also Our Lord. He showed the Lord to the world that was filled with adharmam (non virtuous).

He simply destroyed my karmic diseases, that can not be overcome by praayacchithams or experiencing various births (for the sins are so huge and great quantities). Not only did he do that to me, He also resided in my heart at all times in the day and in the night, without leaving me even for a fraction of second. There is NO PARALLEL or EQUAL to His mercy of residing in my heart. So, there is none EQUAL TO ME, who is blessed with this BhAgyam.

Eesan arangan- Sankalpa sathan- Sri Ranganatha

iRanijappadum- Only one who should be considered for praying to. .

Paran- Supreme Lordship

enRu- thus instructed

e ulagatthu- in this world [that wrongly is misled to think that the matter and /or demi gods as the means]





aRam- the true readily accessible and available Rangan as SiddhOpaayam [the readily available means]

seppum aNNal Iraamanusan- Swami EmperumAnAr who instructs as so [about Rangan]

en aru vinaiyin thiRam seRRu- destroying and crushing down all my cruel enormous paapams [sins] and removed the paapams that are hurdles to Acharya bhakti;

iruvum pagalum- day and night [at all times]

oppaRa irundhaan- He blesses me by residing in my heart [unparalleled as Peerless] much above this Ranganthan Himself;

enakku aarum nigaiyyaiE- There is none [thus] equal to me. . [who is blessed with such Achaarya saarva bhouman Swami Ramanuja]

Bhakti yogam, Prapatti [Saranagati], are the means that are prescribed by saasthras and of course are to be performed as one of the means. But they are not actually the means. The Lord is the One who grants us everything and He is mOksha pradhan; He is Mukundan; moksham dadhaathi. .

Without the sankalpam of the Supreme Lord, it does not happen. Even the demid gods are the jeevathmas and hence they are incapable of granting the eternal servitude at Srivaikuntam and the mOksha praapthi.

They [due to their attainment of positions being exalted souls] are granted some powers by Sriman Narayanan [as mentioned by Sri Krishna in GitA] for bestowing to others who pray to them-Thus Ramanuja instructed and preached and corrected with Krishnam Dharma sanaathanam etc., and pointed that Ranganatha alone is the means and He alone is Parathvam.

He grants moksha to those who perform bhakti yoga or prapatti and being pleased with that deed, He grants moksha; Thus Bhakti/ Prapatti are the means for getting His Pleasure thereby He becomes the direct means to attain mOksham. Not that Swami advised this only; He resides in my heart also permanently day and night at all times. I am indeed so blessed; I s there anyone





equal to me? - enjoys Amudhanaar.

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PAASURAM 48

Uniting with the paapi [incorrigible sinner], and being in his heart is belittling to me- EmperumAnAr may think like that leave me- OR let us see if he is leaving me and going somewhere else and if he does, we will leave his heart- EmperumAnAr may be thinking and testing me. . , whatever it may be- it should never ever happen and I do not want him to leave... thadhaham tvadhruthE na nAThavAn mahathE thvam dhayaneeyavaanna Cha"; This opportunity- both of us should not let go.

நிகரின்றி நின்ற என் நீசதைக்கு* நின் அருளின்கண் அன்றிப்-
புகல் ஒன்றுமில்லை* அருட்கும் அ:தேபுகல்* புன்மையிலோர்-
பகரும் பெருமை இராமானுச! இனி நாம்பமுதே*
அகலும் பொருளென்* பயன் இருவோமுக்கும் ஆனபின்னே? 48

nNikarinRi ninRaven neechathaikku ninnaru Lin_gaNanRip
pukalonRu millai arutkumaq thEpukal punmaiylOr
pakarum perumai iraamaa Nnucha!ini naampazuthE
akalum poruLen payaniru vOmukku maanapinnE? 48

There can NOT be anyone who is so lowly of having the qualities that are not befitting to the Blissful soul and having the qualities of possessing a vibharI tha (wrong) knowledge in abundance like me.

Such unparalleled I (the aparaadha chakravartthi as claimed by also Swami Desikan in daya sathakam), was considered by Sri Ramanujar, taking such lowly qualities alone as the required qualification to save me. So merciful is He. His such a compassionate nature alone is the shadow that can protect us from the scorching samsaeric afflictions. Since, there is none as bad as I am, it speaks even more of His greatness to save me even.





Sri Ramanuja! The One praised even by all those Bhagawathas who are blemishless and faultless! You are the swaropa laabham for me; and the GuNa laabham for Devas; when such is the case, will we ever go away from you, Oh Raamanuja! Never.

punmaiyoOr- [by]Those who are NOT lowly [great BhagawathOtthamas]

paragum perumai- Praising

I raamaunsa- Of Ramanuja!

Nigar inRi- [you are] Peerless, unparalleled

ninRa en neesadhaikku- For my lowliest self;

nin aruLin kaNN anRi puhal- Other than you daya, there is no refuge for me... at all.

Arutkum a:dhE phal- For your daya [one me] also, my lowliness is the qualification of mine...

I ni- Having been so and having said that, [this being the truth]

iruvOmukku- for both of us;

payanum aana pinbu- when there is also fruits there by so visible;

pazhudhE agalum poruL en?- why should I leave you or go away from you? Where is the question now? [all those fruits will be then waste.]

I am the lowliest. . Just because I am blessed with the right and unambiguous jnAnam now with your blessings and instructions, that does not mean I am now purer. Please do not think so. I am blessed with your grace and thereby the clear jnAnam, inspite of being with this dirty, mind and body of this materialistic [praakritha] sareeram. That is why I enjoy being united with you even with this dirty sareeram. .

Thus, both of us are benefited by the same. For your greatness which become more resplendent by saving even me and stooping with such sowlseelyam and with me. . and me who is so lowly and neechan and still is being saved by





Davereer Swami Emperumaanar. Thus you are peerless and I am also peerless for being so lowliest.

Ahamasmi aparaadha chakravartthi karuNe tvaccha guNEshu saarvabhomi

- says Swami desikan in Daya sathakam.

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PAASURAM 49

Those blemishless ones praise Ramanuja- Amudhanar had said in the past verse. How do they praise- The ishta praapthi and anishta nirvtthi did not happen after Ramanuja started instructing or blessing; it started happening the day he was born in this world. - Says Amudhanaar in this verse.

ஆனது செம்மை அறநெறி* பொய்ம்மை அறுசமயம்-
போனது பொன்றி* இறந்தது வெங்கலி* பூங்கமலத்-
தேனதி பாய்வயல் தென்னரங்கன் கழல் சென்னிவைத்துத்*
தானதில் மன்னும்* இராமானுசன் இத்தலத்து உதித்தே. 49

aanathu chemmai aRanNeRi poymmai aRuchamayam
pOnathu ponRi yiRanthathu vengali poongamalath
thEnathi paayvayal thennaraNG kan_gazal chennivaitthuth
thaanathil mannum iraamaa Nnuchanith thalaththuthiththE. 49

Emperumaanaar- Sri Ramanujacharya, who enjoys placing his head at the Lotus Feet of Lord Sri RanganAthA (of Srirangam, filled with fertile fields, and beautiful ponds of Lotus flowers, where the Lord has His YoganithrA), appeared on this earth and do you know what all happened:

The Dharmic way and Vedic lifestyle that were decaying started getting revived; the six religions that are against the Vedic principles and are full of flaws and bluffs- which propagate non vedic philosophy, were simply finished off; the cruel kali purushan who is the cause of all these havoc in this world also was crushed. What a way the world is saved with His avathaara!

Poo kamalam then nadhi pay vayal- The freshly bloomed lotus flowers- honey from them flooding the fertile fields

Then arangan kazhal- Sri Ranga naathan's lotus feet





Senni vaitthu – placing them on His head at all times [meditating on the lotus feet of the Lord]

Thaan adhi mannum- immersing himself in those lotus feet

I raamaanusan- Sri Ramanuja

ethalatthu udhitthE= from the time he appeared in this world

aRam nEri semmai aanadhu- Dharmam was saved and was set right.

Poymmai aRu samayam ponRi poanadhu- the no vedic [false] six religions are crushed;

Vem kali iRandhadhu- the cruel Kali is dead...

After Ramanuja came to Srirangam there are lots of good things happening to everyone and to Srivaishnavam. That is not uncommon with the greatness of Ramanuja, his daya, his ability to correct individuals and transform them. . Amudhanaar goes a step further- from the time Ramanuja appeared all these good deeds have started happening. Sage Agasthya, et al when they appeared the world realized a difference – puranas claim. Similarly when Ramanuja appeared there was an uthkarsham in the world.

Yadavaprakasa planned to leave the young Ramanuja [who was in his teens] in the dense forest in the banks of Ganges; but was forewarned by Govindhar and Ramanuja left them in the forest trying to come back to South.

He lost his way and met an old hunter couple who also guided him on the path as the forest was dense and dark. The lady of the couple asked for some water and Ramanuja went searching for water and found himself near the well at Kanchipuram belonging to the temple [saalai kiNaRu].

He was thus blessed by Kacchi Devarajan and PerundhEvi thaayaar who came in the guide of old hunter couple in order to help their darling child Ramanuja and asked for water so that he would search and be able to find himself at the well of Kanchipuram. What a blessing!

He alone is Theertha shrEshtar! His doctrine, his sampradayam which he





propounded based on Swami Nammazhwar, Sriman Nathamuni and Sri Yamunacharya's teaching and established Vedic religion in unparalleled and unambiguous manner. He crushed the other non-vedic religions and saved many from going haywire following wrong jnAnam and vibhareetha jnAnam. This saalai kiNaRu is thus even better than Ganges.



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"kamalatthEn pAivayal thennarangam"





PAASURAM 50

What Ramanuja expounded was understood and retained by every one of his disciples and their minds became clearer with right jnAnam; Amudhanaar says: his poems attain their greatness because of Ramanuja's lotus feet in his heart.

உதிப்பன உத்தமர் சிந்தையுள்* ஒன்னலர் நெஞ்சமஞ்சிக்-
கொதித்திட* மாறி நடப்பன* கொள்ளைவன் குற்றமெல்லாம்-
பதித்த என் புன்கவிப் பாவினம் பூண்டன பாவுதொல்சீர்*
எதித்தலை நாதன்* இராமானுசன் தன் இணையடியே. 50

uthippana vuththamar chinthaiyuL onnalar nenchamanchik kothiththita
maaRi nadappana koLLaivan kuRRamellaam pathiththaven
pun_kavip paavinam pooNtana paavutholcheer ethiththalai
naathan iraamaaNnuchan than iNaiyatiyE. 50

The greatness of the Lotus feet of Emperumaanaar- Sri Ramanujacharya (who is the embodiment of all kalyANa guNAs existing all over the world, who is the King, Chief among saints) is: They (the Lotus feet) reside in the hearts of Bhagawathas (who know that only Emperumaan Sriman Narayanan is the means as well as the end) like the rising bright sun; They walk in the hearts of those other non vedic religious people giving them fearsome spine chilling shivers from the roars of YathirAjar's Veda based arguments; They (the Lotus feet) adorn me as an ornament. This grace is even on this lowly self, the personification of all sins and is looked down by everyone. How great are The Lotus Feet of Ramanauja!

Paravu- well manifested everywhere

Tholseer yathiththalaianAthan- King of Yathis who has the most auspicious attributes [kalyANa guNAs] the ancient ones- prevailing in Krutha yuga et al





Iraamausanthan iNai aDi- the Lotus Feet of Ramanuja

Utthamar chithaiyuL- in the minds of BhAgawathaas Udhippana- kept staying [growing] Onnalar nenjam- the minds of enemies Anji kodhitthida- burn with fear

maaRi nadappana- [Those lotus feet] walk in the hearts [of the other non-vedic religious people] victoriously [for having conquered them]

koLLai van kuRRam ellaam padhittha- innumerable [countless] cruel sins [dhoshams] have accrued and stayed] en- [in] this lowliest self pul kavi paa inam pooNdana- rambling in these verses have also become grand ones [due to being associated with the Lotus feel of Ramanuja]

Yathitthalai nAThan- The king of ascetics; Sanyaasis who have thridhandam; sikhA; upaveedham like Yamunacharya. Sri Ramanuja is the king among SUCH ascetics. Also the sanyaasi disciples who were there used to walk with Ramanuja. Thus he was the king among ascetics.

EmperumAnAr's lotus feet are grander than even those of the Lord. Those who do not pay respects to BhAGawathAs and the vedic religion [Sri Ramanuja sampradaya] are also conquered by these lotus feet by walking victoriously in their hearts. They shiver with fear due to the unambiguity of the sampradayam and the success of the same to win over them. Thus swamathasthApanam was done. Paramatha nirasanam was carried out.

It is for SaadhurakshaNam, and this asAdhu sikhaNam. . Thus all words in praise of EmperumAn are equally applicable to my verses- says Amudhanaar. These verses are even better as they carry the name Ramanua and also these verses add to the greatness as they talk about adiyaar's adiyaar [His servants' servant].

They are hence equal to Upanishads as the bhAgawathAs glorify them. Ramanauja himself has blessed them as they refer to him as the devotee of Sriman Narayanan the connoisseur of AzhwAr Sri sookthis and ardent rasika and bhaktha of AzhwArs; AchAryas.





Thus the verses sung by even this lowliest self- who is the personification of all paapams - are great because of reference to Ramanuja and His glories.



"ethitthalai nAthan"





PAASURAM 51

The way he has blessed me itself - it appears- is perhaps one of the reasons for his avathAram as Ramanuja.

அடியைத் தொடர்ந்தெழும் ஐவர்கட்காய்* அன்று பாரதப்போர்-
முடியப்* பரிநெடுந் தேர் விடுங்கோனை* முழுதுணர்ந்த-
அடியர்க்கு அமுதம் இராமானுசன் என்னை ஆளவந்து* இப்-
படியில் பிறந்தது* மற்றில்லை காரணம் பார்த்திடிலே. 51

atiyaith thotarnthezum aivar_kat kaay_anRu baarathappOr
mutiyap parin^etunN thErvituNG kOnai muzuthuNarntha
atiyark kamutham iraamaa Nnuchanennai aaLavanthip
patiyiR piRanthathu maRRillai kaaraNam paarththitilE 51

For the sake of PaaNdavaas, who held on to KaNNan as the only support for them, KaNNan drove the chariot in the battle field Himself in front of the enemy group of DuryOdhanaadhis; He showed Himself to PaaNdavaas (Arjunan) and also decided to finish the battle with an intent to destroy the Kauravaas completely. Emperumaanaar appeared as the insatiable nectar and BhOgyam for the Bhagawathas, who are deeply immersed in the most auspicious, limitless attributes of KaNNan. Such greatest Emperumanaar Sri Ramanujar has appeared in this world only to rule me; Actually thinking of it, there can not be any other reason.

anRu- that day in KrishNAvathAram

adiyai- the lotus feet were

thodarndhu- taken as refuge [by Paandavas]

yezhum- who remained victorious





ivargatku aay- for their sake; He toiled [as Charioteer] bharatham pOr mudiya
nedu pari thErai- completed the KurukshEtra battle with a master plan
destroying all Kauravas and helped Pandavas [His Asrithars] win

vidum kOnai- Sarva Swami drove chariot victoriously thus

muzhudhu uNarndha adiyarkku- BhAgawathAs who have been blessed to realize
and comprehend His Parathvam and Sowlabhyam

amudham - Their sweetest nectar Ramanujan - [is] our Ramanujacharya

Ennai ALa- in order to rule this lowliest self

I ppadiyil piRandhadhu- born in this world

Paartthidin- if one tries to look into

kaaraNam maRRU illai- there can not be any other reason [but to bless this
lowly soul]

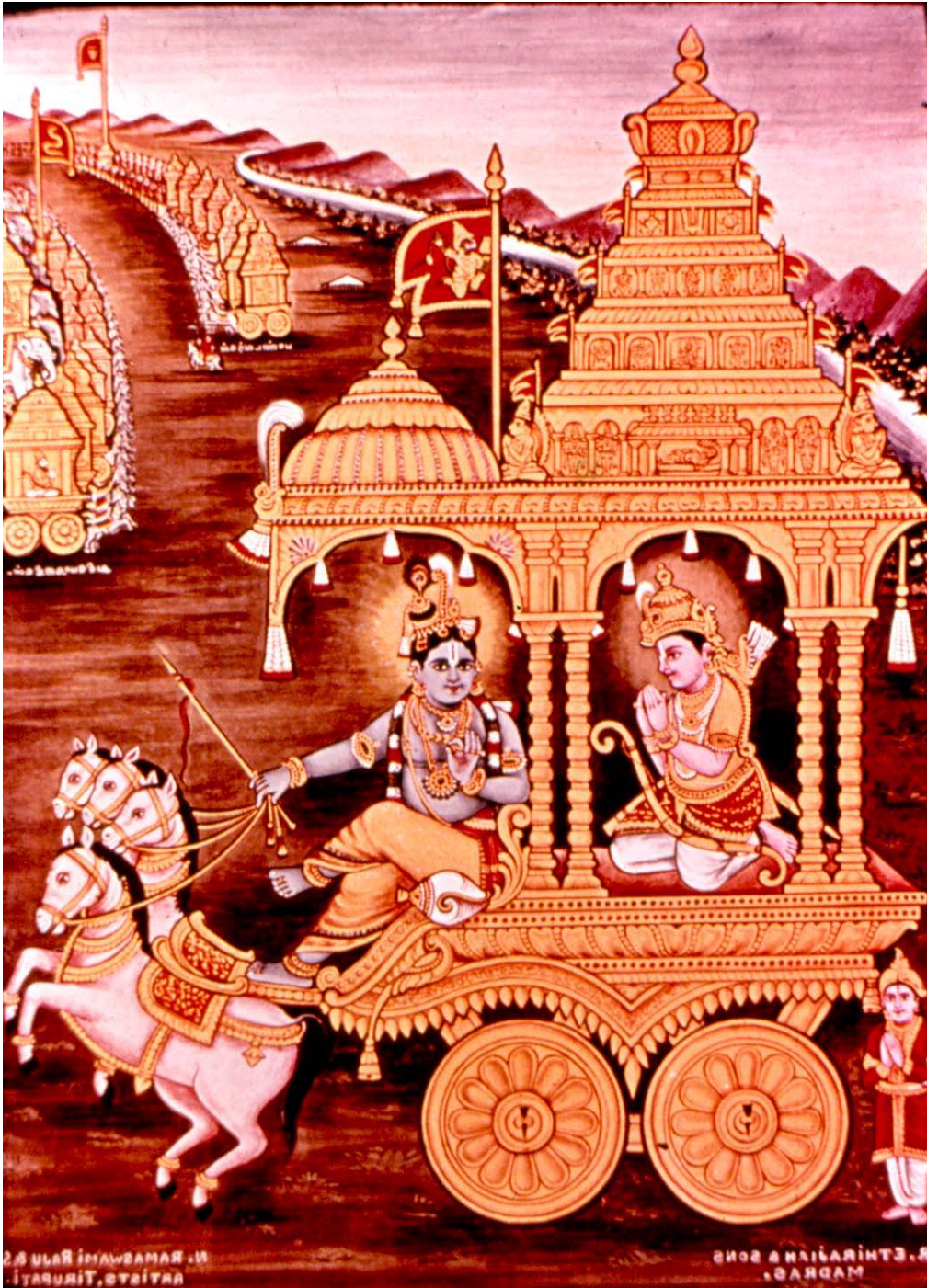
Only for blessing me, EmperumAnAr Ramanuja appeared in this earth and that
is his avathAra's cause. Also there is another interpretation: Those who take
refuge at the lotus feet of Sriman Narayanan are elevated and are placed at
higher pedestal by Him. . He blesses them to achieve better and higher places.
That's why for the sake of Pancha paaNdavas He worked hard; drove the
chariot and completed the whole battle. In fact, KaNNan single handedly with
the master plan and destroyed the Kauravas. He is Sarva Swami; kOI koNda
kOn; SarveShwaran. .

Those bhAgawathAs who have realized His greatness of being SarvEshwaran
as well as being easily accessible with Sowlabhyam and Sowseelyam have taken
refuge at feet of Sri Ramanujar; and their sweetest nectar is Ramanuja. Their
KaNNan himself is Sri Ramanujacharya. That nectar itself has appeared in the
form of Ramanuja. Hence he has saved this lowliest self as well and has
blessed me with this bhAgyam of composing these verses. That day He has
blessed those five and had toiled for them. This day he has taken the trouble
to save me and rule me. He has enslaved me. There can not be any other cause
for his avathAram.





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"neDunthEr viDunkOn"





This birth- jNana piRavi – I am blessed to be born [as the sishya of KooratthAzhwAr] due to His grace as Ramanuja. He is the sweetest nectar to me and He has come to rule me. He is my Lord; my Master.

And he has named me as Amudhanaar; what a bhaagyam! All KaNNan's devotees consider Him as the nectar [including myself] and He has addressed me as the amudhan in front of all. What else could be the reason for his avathAram?

That is the nature of his self; nature of his birth being jagadhAchAryan to bless such lowliest souls like myself.





PAASURAM 52

On this unqualified and undeserving one- myself- Ramanuja blessed me with the best of everything; and the grandest of all- is to bless me with the eternal kaimkaryam at the lotus feet of Sri RanganAthan.

பார்த்தான் அறுசமயங்கள் பதைப்ப,* இப் பார்முமுதும்-
போர்த்தான் புகழ்கொண்டு* புன்மையின் ஏனிடைத்தான் புகுந்து*
தீர்த்தான் இருவினை தீர்த்து * அரங்கன் செய்ய தாளிணையோடு-
ஆர்த்தான்* இவை எம் இராமானுசன் செய்யும் அற்புதமே. 52

paarthhaan aRuchama yangaL pathaippa, ip paarmuzuthum
pOrththaan pugazkoNtu punmaiya NnEnitaith thaanpukunthu
theerthhaan iruvina theerththaraNG gan_cheyya thaaLiNaiyOtu
aarththaan ivaiyem iraamaa Nnuchan_cheyyum aRputhamE. 52

He saw to it that the other six non-Vedic [avaidika] religions shiver with his roaring arguments and Vedic based philosophy. With his enormous fame and popularity that he had earned, he covered the whole earth. He entered into me, on his own, out of his mercy, in spite of my never seeking for the same. He removed all my karmic diseases and blessed me with the most beautiful Lotus Feet of Sri RanganAyaki samEtha Sri RanganAthA of Srirangam and eternal servitude at His Feet. My Master- Sri Ramanujacharya performed such wonders.

aaRu samayangaL pathaippa- The six religions shivered and lost

paarththan- He just saw to it that it happens [other non-veidc religions do not flourish]

e paar muzhudhm pugazh koNdu poarththaan- In the whole worked, his





popularity grew due to his unambiguous philosophy based on true purport of Vedas [since he was so great]

punmaiyeEn idai thaan pugundhu- He entered into my heart on His own accord [in spite of my lowliness]

iru vinai theertthaan- removed all my karmic diseases [both puNya and paapam - sanchitha karmas which are virOdhis for kaimkaryams] thereby blessed me with Bhagavath, BhAgawatha kaimkaryam

theertthu- having destroyed my karmic diseases

Arangan seyya thaaL iNaiyOdu aartthaan- united me with the Lotus Feet of Sri RanganAthan by placing myself at His feet [performing Acharya nishtai]

Ivai Rammanujan seyyum aRpudham- These are the wonderful deeds of Ramanuja...

Unless His merciful glance is powerful enough to conquer the six religions and crush the non-vedic other religions, he would not have been able to change or transform myself. Since his popularity grew to the whole world, when I got transformed, the world thought it is natural for myself to get changed as well. yaSO(S)ham bhavaami brAhmaNAnAm - Thus He is Parabrahmam Himself being praised by everyone; He ensured that everyone is aware and is blessed with VishNu jnAnam. I am thus blessed with not only Bhagavath kaimkaryam; but also Acharya kaimkaryam. Before joining him and being blessed by Ramanujacharya, though I was working as a chief priest, it was more of an adhikaaram [position] that I was proud of and not considered the same as the bhagavath kaimkaryam. With His blessings, now I am blessed with that mind set.





PAASURAM 53

Last verse- Amudhanaar said: with his fame spread across the whole earth. Everyone came to know of Acharya saarvabhooman due to his unambiguous philosophy and based on true purport of Vedas; Now- he elaborates; he explains why... and how.

அற்புதன் செம்மை இராமானுசன்,* என்னை ஆளவந்த-
கற்பகம் கற்றவர்* காமுறு சீலன்* கருதரிய-
பற்பல்லுயிர்களும் பல்லுலகு யாவும் பரனதென்னும்*
நற்பொருள் தன்னை,* இந் நானிலத்தே வந்து நாட்டினனே. 53

aRputhan chemmai iraamaa Nnuchan,ennai aaLavantha
kaRpakam kaRRavar kaamuRu cheelan karuthariya
paRpal luyir_kaLum pallula kiyaavum paranathennum
nNaRporuL thannai,in^ naanilath thEvanthu naattinanE. 53

The most merciful Sri Ramanujacharya, who had come to my place searching for adiyEn, only to enslave me; who has got such a glorious nature of stooping down so low to my level (such a sowseelyam, because of which even the learned scholars fall in love with him); who has got such great nature of not seeing the defects or faults of others and moves with them in a fashion suitable and likeable to them., established the Greatest most important truth that the Paraman Sriya: Pathi Sriman Narayanan alone is the SeshI (Master) and all the worlds, the innumerable, countless AthmAs (beings) living in them are all sEshans (servants). Even when none sought or asked for this; still, YathirAjar mercifully established this truth for our benefit.

aRputhan- the most wonderful One- resplendent one shining with sarva acharya lakshaNam





semmai- unison in mind, body and speech- all focus towards the Only One

ennai Ala vandha kaRpakam- the One who came to rule and enslave me [He is the walking kaRpaka tree [celestial tree that grants everything]

kaRRavar kaamuRu seelan- the scholars adore Him and worship Him for his most auspicious kalyANa guNAs

Iraamanusan vandhu- Such greatest Ramanuja took this avathAram karudha ariya- the concept that other religions could not arrive at or understand this well

palapal uyirgaLum pal ulagu yaavum- all beings; and all worlds [praakrutha, apraakrutha samasatha chethana, achethanas]

paranadhu ennum than poruL thannai- they all the Supreme Lordship Sriman Narayanan's property for serving Him only and for His pleasure

innaanilatthae naattinaan- This Philosophy - He established or expounded in all four corners of the world.

Karudha ariya- the ineffable- the most difficult to interpret the sacred Vedas and Upanishads as compiled by Veda Vyasa in such a way all statements mentioned in this Truthful Vedas don't contradict each other and they supplement each other. The most compassionate acharya and most merciful One Sri Ramanujacharya expounded this most unambiguous VisishtAdvaita Vedantha [which was already elaborated by Tankar, Dramida, Baaruchi and later by Sri Namamazhwar, Sriman Nathamuni, Sri Yamunaachaarya].

The word karudhariya- the difficult to follow- or interpret correctly- can mean the jeevas [being], the cosmic matter [achethanas] or the Iswara [God] tattvam. aRputhan- Only the SadhAchARyan- One who shines with complete Acharya lakshaNam would be admired and adored, respected by everyone in the world; especially scholars who are well versed in Vedantha would appreciate and are overwhelmed with such unambiguity in the wonderful explanation of this Acharya saarvabhoutman. Also His sowseelyam; sowlabhyam stooping down to the level of his sishyas regardless of their jnAnam; His dayA





on all His sishyas and also towards every being [samOham sarva bhoothEshu] makes them fall in love with this greatest acharya.

Hence kaRRavar kaamuRu seelan- They just love Him for His wonderful qualities.

They don't find such kalyANa guNAs in anyone else. He has declared the tattva in such crystal clear terms as if He has seen them all. Some mistake even the achethanas [non-beings] as beings and attach themselves to it.

He is the One who declared the Vedic truth:

All the worlds are true; all beings are true; the Brahman Sriman Narayanan has them all as His property. They all exist for Him and for His pleasure; He is the master [Seshi]. . Thus the Parathvam is Sriman Narayana, the consort of Lakshmi, the master of all entities. He is the Supreme Being Isawara. All fully depend upon Him for their existence. It is His essential nature to the sustenance of all entities. He resides inside and outside all entities, controlling them by His will. He is the possessor of all entities. All entities exist solely for His pleasure. He is The Supreme One who is beyond the limits of length, time, and quantification applicable to lower entities. He is also omniscient, omnipotent, immensely compassionate, the protector of the Universe, the sole benefactor, the one who bestows salvation, The One experienced in absolute Bliss in SrivaikuNtam by mukthas and Nithya suris.

Other religions think and interpret in different manners taking few of Upanishad statements as True and rejects other statements that appear to be contradicting with their interpretations.

With Sareera Athma bhAvam, Ramanuja is able to connect all of those sruthi vaakyam, namely bhEdha, abhEdha and ghataka sruthis and establish with proof in its entirety. He was IsAvAssyam. . Thus having established them all in crystal clear terms, He has engulfed the whole world with his fame and He shined like the Lord Himself.





PAASURAM 54

Last verse- Amudhanaar said: with his enormous fame and popularity, everyone came to know Acharya saarvabhouman. In the whole world, his popularity grew due to his unambiguous philosophy based on true purport of Vedas; Now- he elaborates; explains why... and how.

நாட்டிய நீசச் சமயங்கள் மாண்டன,* நாரணனைக்-
காட்டிய வேதம் களிப்புற்றது,* தென் குருகைவள்ளல்-
வாட்டமிலா வண் தமிழ்மறை வாழ்ந்தது* மண்ணுலகில்-
ஈட்டிய சீலத்து* இராமானுசன் தன் இயல்வுகண்டே. 54

nNaattiya neechach chamayangaL maaNdana, naaraNanaik
kaattiya vEtham kaLippuR Rathu,then kurukaivaLLal
vaattami laavaN tamizmaRai vaaznthathu maNNulakil
eettiya cheelaththu iraamaa NnuchanRan iyalvukaNtE. 54

Because of Sri Ramanujacharya's such great nature of mixing with all irrespective of their lowly nature (like that of mine) with such sowseelya guNA, He had brought the world great things as follows: Similar to the blooming of fresh Lotus flowers when the Sun rises, Vedic truths were established firmly and all other six non vedic religions were simply crushed. Vedas that describe the greatness of SarvEshwaran and the manner in which the ArAdhana need to be performed to the Sarveshawran, were feelings happy and excited hearing the roars of Sri Ramanuja, against other religions. ("kaLippuRRathu is described by MaNavaaLa maamuni as Garvam kOndathu-Vedas felt proud). The most sweetest, Thiruvaaymozhi, the Tamil Veda, sung by NammAzhwAr with great anubhavam and enjoyment grew greatly by Sri Ramanuja's campaigning and the whole world came to know of the greatness of Thiruvaaymozhi.





eettiya seelatthu - The most auspicious kalyANa guNAs gathered in iramanusan than - Ramanujacharya's iyalvau kaNDae- seeing these guNAs [residing in him since his birth]

maNN ulahil - on this earth naattiya neesa mathangaL- other aavidika, non-vedic religions established by others

naaraNanaik kaattiya vEdham kaLiputradhu- Vedas and Upanishads that declare on the Parathvam of Sriman NarayaNan have rejoiced now [that their fear [of getting misinterpreted and distorted] is now gone then

kuruhai vaLLal - The most benevolent Acharya AzhwAr Satakopa [Nammazhwar] of Thirukkuruhor vattam illaa vaN thamizh maRai vaazhndhadhu- The blemishless unparalleled Tamil Vedas- Thiruvaymozhi of Nammaazhwar has hence survived. .

neesac chamayangaL maaNdana- The aavidika religions were crushed and destroyed. gATHA thATHAgathAnAm galathi... thadhapi gurumatham gauravaath dhoorvaantham- even when the most famous and popular ones get destroyed where is the question of smaller ones and less popular ones? All have accepted their defeat. Vedas have been saved and their statements being misinterpreted or distorted, ignoring some of their statements for convenience are all no longer there and hence Vedas are now pleased and happy. Vedas have declared the unparalleled Supremacy of Sriman Narayanan and even that is not understood well and people talk about other demi gods on par with Him and even higher... Vedas had feared that their Lord's position is at stake; Now that fear is gone. Sri Ramanuja established the Parathvam of Sriman Narayanan in unambiguous and crystal clear terms.

Veda VyAsar who had compiled all Vedas and Upanishads who has also blessed us with Brahma soothram, wherein he ascertained the supremacy of Sriman Narayna in his sUtram, and raised his hands above his head three times and proclaimed that Sriman Narayna is the Parathvam. (**sathyam sathyam punas sathyam. . . . vedAs saastrA param naasthi. . na deivam kEsavaath param**).

Maha Bharata states clearly "**Na Vishnoh Paramo Deva:**" The terms Isana and





Siva have been reconciled under the Etymological meanings. Sage Vyasa says clearly elsewhere,"After a very careful examination of all the sacred tests (ALODHYA SARVA SAASTRANI) AND AFTER REPEATED INVESTIGATION into their purport, we come to one obvious conclusion (Vichaarya cha puna: puna:, Idam ekam sunishpannam), that the deity to be mediated upon at all times is Narayana (DHEYEYO NARAYANA: SADHA)".

Essence of All SAstra-s, as nicely mentioned by Sri mad azhagiya singar:

1. Only Sri man-nArAyaNa & none other than Sri man-nArAyaNa, is the Supreme Reality.
2. Only Sri man-nArAyaNa & none other than Sri man-nArAyaNa, is the only Means to reaching the only Supreme Reality, Sri man-nArAyaNa.
3. Serving Sri man nArAyaNa here as well as in Sri -vaikuNTham (i. e. mOksham) is the only Supreme Goal.

The Supreme Goal is to serve Sriman Narayana at all times, in any condition, wherever the Divine Couple is. It does not matter whether it is in Sri Vaikuntham or not. Recall Sri Vedanta Desika's famous words from Varadaraja Panchasat:

vaikuNTha-vAse'pi na me'bhilAsa: I have no desire to even stay in Vaikuntha

The goal is then nitya-kainkaryam alone. It just so happens that while embodied, there are continuous obstacles to performing divine service. Since there are no such obstacles in Parama-Padam, the state of liberation, we ask for moksha. But this is only to subserve the true goal of nitya-kainkaryam.

That's all there is to know!

What lovely dynamite packed great Truth!





PAASURAM 55

Last verse- Amudhanaar said: with his enormous fame and popularity that he had earned, he engulfed the whole earth. In the whole world, his popularity grew due to his unambiguous philosophy based on true purport of Vedas; Now- he elaborates; explains why... and how.

கண்டவர் சிந்தை கவரும்* கடிபொழில் தென்னரங்கன்*
தொண்டர் குலாவும் இராமானுசனை,* தொகையிறந்த-
பண்தரு வேதங்கள் பார்மேல் நிலவிடப் பார்த்தருளும்*
கொண்டலை மேவித் தொழும்,* குடியாம் எங்கள் கோக்குடியே. 55

kaNtavar chinthai kavaram katipozil thennarangan
thoNtar kulaavum iraamaa Nnuchanaith, thokaiyiRantha
paNtaru vEthangal paarmEI nilavitap paarththaruLum
koNtalai mEvith thozum,kuti yaamengaL kOkkutiyE. 55

Emperumaanaar- Sri Ramanujacharya established the Vedic truths in his philosophy that he expounded and thereby the innumerable great Vedic hymns survived in this world due to Sri Ramanuja's grace. He stands so victoriously, so beautifully, so gracefully and mercifully, that Bhaagawathas, who serve the Lotus feet of Lord Sri RanganAthA- Sesa bhUthars of the Lord- who lose themselves to such greatest merciful nature / personality of his, and praise Sri Ramanuja wholeheartedly. They are the ones capable of ruling our kulam at all times.

kaNdavar chinthai kavaram - The most Beautiful and Most Handsome One who enchants the mind of everyone who sees

kaDi pozhil then arangan- The Lord of Srirangam surrounded by the cool gardens





thoNdar kulaavum Iraamanusanai- His [RanganAthan's] devotees praise Ramanuja always [Such Greatest Ramanuja]

Thogai iRandha paaN thagu- innumerable rhythmic hymns [Vedas and Upanishads]

paarmEl nilavu ida- established the vedic truths on this earth for them to be and survive for ever

koNdalai- this merciful cloud [i. e. Ramanuja]

mEvi thozhum- [bhAgawathAs of RanganAthan] pay obeisance to lovingly and reverentially kudiyaar- such great bhAgawathAs's family members also

engaL kOkulam- are our masters. Each one in their families is our master.

Every veda has certain swaram; in verse 64- Thamizh Vedas are referred to. Thus all bhAgawathas of RanganAthan- those who understand the Parathvam of Sri Ranganathan understand the greatness of Ramanuja and praise him.

Thus Our VisishtAdvaita Srivaishnava Sri philosophy talks about three tattvams (or entities):

Chit- AthmA (JivAthmA); sentient and has jnAnam (knowledge). achit or matter- non sentient and has no knowledge. Iswara is the Supreme Lord)

The jIvathmAs (infinite in number) do not have beginning or end; it is eternal; it is atomic in size. No death for jIvAthmA; it is only for the body; The jIvan passes from one body to other depending on karma or attains mOksha (when performs bhakti yogam or prapatti). JIvAtmAs are also further classified into:

baddha- subjected to repeated births and deaths and are bound in samsaara.

muktha- are released from the bondage of samsaara and have attained mOksha (by performing bhakti yogam or prapatti)

nithya- are eternally liberated like Adhishesan, Garuda, Vishvaksenar and others.

Iswara -is Sriya: Pathi Sriman Narayanan. Master; Supporter; Controller of everything (other than Him) He is present everywhere and knows everything.





Out of compassion for us, Sriman Narayanan takes avtaarams as Rama, Krishna, out of freewill and desire.

The most important principle of VisishTadvaita philosophy is the sarI ra sarI ri (Body/Soul) relationship between chethana, achethana and Iswara. The Lord (Iswara) is the soul; and other two tattvas chethana and achethana form His Body.

It is to be noted that the "sarI ri" needn't be physically present inside a "sarI rA". This is not a condition to be met out for the sarI ra-sarI ri bhAvA to hold good. Thus Sriman NARayaNA supports and controls all jI vAtmAs, and all the jI vAtmAs exist purely for His enjoyment. Thus, the very essential nature (svaroopam) of a jI vAtmA is to perform kainkaryam to Sriman NARayaNA for His pleasure and performance of any other activity doesn't conform to its nature.

Thus JivAthmAs are existent from time memorial; just like the Lord. (so is the achEthana). Everything (in leela vibhUthi) has been either inside His stomach (during mahApraLayam) or outside; (Nithya vibhUthi stays nithyam - permanent). (even devas are temporary. remember- uNdu, umizhdha eccil dEvar. Thus, jI vAs are eternal (just like the Lord). jiVas are born (out of Him) and go back to Him (to His stomach). They lie dormant in His stomach; Out of compassion, Lord grants opportunity to jI vAs for being born again so that at least then, if we think of Him, and surrender to His Lotus Feet.





PAASURAM 56

In as much as PoorNaavathAram of the Lord is revered, the Amsa or AvEsha avathAram is also to be equally considered. 21 generations, He as Lord ParasurAma destroyed the kshathriyas due to their ahankaara, mama kaaram [I and mine]. He has an axe in His Hand the axe signifies that He is the Parathvam and He owns the worlds and rules the world. None shall have ahankara, mamakara that it belongs to them. He destroyed their ahankaram and mamakarams; Being involved in such glorious avathAram and its inner message, similarly Ramanuja taking the cue from Lord Parasurama, preached to destroy our ahanakara mama kara and conquer Samsaeric afflictions.

கோக்குல மன்னரை முவெழு கால்,* ஒரு கூர்மழுவால்-
போக்கிய தேவனை* போற்றும் புனிதன்* புவனமெங்கும்-
ஆக்கிய கீர்த்தி இராமானுசனை அடைந்தபின்* என்-
வாக்கு உரையாது,* என் மனம் நினையாது இனி மற்றொன்றையே. 56

kOkkula mannarai moovezu kaal,oru koormazuvaal
pOkkiya thEvanaip pORRum punithan puvanamengum
aakkiya keertthi iraamaa Nnuchanai atainthapin_en
vaakkurai yaathu, en manamnNinai yaathini maRRonRaiyE. 56

Emperumaanaar - Sri Ramanujacharya praises devotedly Sri ParasurAmamuni, who had appeared to destroy the 21 generations of Kshathriya enemies with His sharp plough. He (Sri Ramanuja) has got the best quality to even correct the persons of lowly nature (like me) the dirty minds to become one pure hearts. Parama pAvanar, having been blessed so and joined Sri Ramanuja Group, I shall never ever talk anything else except about Sri Ramanuja. My mind shall never ever think of anything else.





oru koor mazhuvaal- with the help of only peerless sharp axe

moo yezhukaal- 21 times

kOkulam mannarai- the kshatriya kula kings

pOkkiya-destroyed

dEvanai- SarvEshwaran Sarva Swami

pORRum punidhan- always worshipped, meditated, praised by the pristinely Pure

bhuvanam engum aakkiya keertthi Iraamanusanai- Iraamaanusan- who shined with fame and popularity across the world everywhere

adaindha pin- after taking refuge at the feet of Ramanuja

maRRonRai – there is nothing else

en vaakku uraiyaadhu – My mouth will not utter

en manam ini ninaiyaadhu- my mind will not think. .

What is it that we learn from this verse? Our mouth should not utter anything or anyone else but Sriman Narayanan and His glories. Our minds should not think of anything or anyone else. If that happens it is not correct. Amudhannar says: I am clear. My mind and vaak will not go after anything else except Ramanuja and His Lord Sriman Narayanan. He takes Parasurama avathAram here for reference because even if it is His aavEsha avathAram and he destroys the kshatriya kulam 21 times, there is a message and we should look into that and NOT simply consider some lame excuse to seek idhara devathas and devathantharams. At all times, never ever consider others as Paradevatha. All His avathArams have a purpose and mission which is unique.

Extract from Sri Dileepan Swami's posting: [as read from Sri Ramadesikachariar's commentary from Dasavathara sothra]

Parasuraama avadhaaram maRRa avadhaarangaLaip pOnRadhanRu. siRandha Or andhaNaridam emperumaan than sakthi mudhaliyavaRRaip pugach seydhru pala athisayach seyalgaLaich seyvitthaan....





Parasuramar's avadhaaram is different from the other avathaarams. Our Lord empowered an outstanding brahmin and performed many spectacular deeds. Therefore, unlike other avathaarams, Parasurama avathaaram is not a direct avathaaram of our Lord.

[Extracted from Sri N Krishnamachariar swami's translations]: Reference in VishNu sahasranamam khaNDa paraSuh- the nAma in terms of the paraSurAma incarnation - where, as Jamadagni's son, He punished His foes. Alternatively, it is suggested that the nAma can be taken as a-khaNDa paraSuh, He who wields an invincible axe - the nAma being given as a-kahaNDA-paraSuh in this case.

Another reference is to tiruvAimozhi 6. 2. 10: ninRila'ngu muDiyinAi irupattOr kAl araSu kaLai kaTTa venRi nI r mazhuvA.

Oh Valorous One, The One who has the kireetam (crown) on Your Head most victoriously! You took ParasurAma avataar and angrily destroyed the KshatriyAs! The Creator of the BhUIOkA! Even during this day, You wished to save the cowherd group and appeared as KrishNA! Oh Black Emerald stone! We are now suffering due to Your deceitful talks and foul plays. (Even when You come, we suffer because of Your mischief; When You don't come also, we suffer]





PAASURAM 57

There may be some who praise the Lord and can be better and grander than Ramanuja... why do I say that there is none equal to Ramanuja? aDiyaarkku ennai Atpaduttha vimalan- says ThiruppaaNaazhwaar. He is the One who has enslaved me to the devotees of the Lord RanganAthan. I am the servant of servant of His servant; I am the dust at the feet of Bhagawathas. . Says Kulasekara azhwaar. Ramanuja strictly follows these wonderful esoteric statements of AzhwArs' and consider Himself as BhAgawatha dAsar. He alone is thus the Grandest and the Peerless One. There is none equal to him. EmperumAnAr considers these Bhaagawathaas as bandhus. In this world, for me, there is NONE equal to him at all. In this matter, I am not an anjnAni [do not have wrong knowledge or lack of knowledge]

மற்றொரு பேறு மதியாது,* அரங்கன் மலரடிக்கு ஆள்-
உற்றவரே* தனக்கு உற்றவராய்க் கொள்ளும் உத்தமனை*
நற்றவர் போற்றும் இராமானுசனை* இந் நானிலத்தே-
பெற்றனன்* பெற்றபின் மற்றறியேன் ஒரு பேதைமையே. 57

maRRoru pERu mathiyaathu, arangan malaratikkaal
uRRava rEthanak kuRRava raaykkoLLum uththamanai
nNaRRavar pORRum iraamaa Nnuchanaiyin^ naanilaththE
peRRanan peRRapin maRRaRi yEnoru pEthaimaiE. 57

Utthama purushar- Srivaishnavas consider only serving the Beautiful ParamabhOgya Lotus feet of Sri RanganAthan of Sri Rangam, and nothing else. They consider only such like minded Bhagawathas as their relation and companion. They consider only SaraNagathy tatvam (doctrine of surrender) as the only dharmam that needs to be followed. Emperumaanaar- Sri





Ramanujacharya is praised wholeheartedly by such great Sri vaishnavas, for his greatest merciful nature and kalyANA guNAs. I am not so stupid and foolish to think that there is something or someone else that I should take refuge at than what I am presently blessed with- the Bhagyam of having Sri Ramanuja with me. That foolishness shall not bloom in me. Not any more.



“utthamar pORRum utthaman”

maRu oru pERu madhiyaadhu- Not considering any other goal as the Ultimate one to be attained [other than]

arangan malaradikku- the fresh bloomed red Lotus feet of Lord RanganAthan

aaL utravarae- those [BhAgawathAs] who associate themselves with these lotus feet

thanakku utravar aa koLLum- utthamanai- are considered as the close relation by this GRANDEST One





naRRavar pORRum Iraamaanusanai- Ramanuja who is praised by these bhAgawathaas [who are mentioned above]

e naal nilatthae peRRanan- blessed to be with him- who is the only BEST ONE in this four parts of vast world [kuRinji, marudham, meydhal, mullai]

maRRu oru pEdhaimai aRiyEn- I would not have any other thought against this. . [and if I have that, that would be foolish of me].

This reminds me of Madhurakavi Azhvar's anbanaay adiyEn sadhirtthEn inRE... [from Nampillai and Namjeeyar VyAkhyAnams from Sri TCA Venkatesan's wonderful postings] adiyEn: Madhurakavi Azhvar used the words naan and en (me and mine) during the time when he coveted his body and soul, but now that he has gained the true knowledge he states adiyEn.

sathirththEn inRE: Madhurakavi Azhvar states that reaching the Lord does not complete the journey; reaching Nammazhvar is what completes the journey. He prides in the fact that his journey is now complete because he who was attached to several other things is now attached to Nammazhvar. Madhurakavi Azhvar has exemplified the notion of calling one's acharya as complete (nambi/ pUrna) and calling one's self as adiyEn (in their service).





PAASURAM 58

Since Ramanuja considers himself as eternal servant to SaguNa brahmam, who is anantha kalyANa guNArnavan, akila hEya prathyaneekan [ocean of all auspicious attributes and devoid of any defects or imperfections], Amudhanaar praises Acharya's feeling of dAsa dAsathvam towards BhAgawathAs. When looking and analyzing at the surface level nirguNa brahmam, it would be considered merely as lack of proper understanding only- blesses Amudhanaar.

பேதையர் வேதப் பொருள் இதென்று உன்னி* பிரமம் நன்றென்று-
ஓதி மற்றெல்லா உயிரும் அ:தென்று* உயிர்கள் மெய்விட்டு-
ஆதிப் பரனாடு ஒன்றுமென்று சொல்லும் அவ் வல்லலெல்லாம்*
வாதில் வென்றான்,* எம் இராமானுசன் மெய்ம்மதிக்கடலே. 58

pEthaiyar vEthap poruLithen Nnunnip piramam^nRen R

OthimaR Rellaa uyirum aqthenRu uyir_kaLmeyvitt

aathip paranoton RaamenRu chollumav vallalellaam

vaathilven Raan,em iraamaa Nnuchanmeym mathikkatalE. 58

Other religions wrongly provide a distorted interpretation of Vedic statements. They think, understand and explain with some logic (taking one statement and misread to comprehend out of context, and ignoring another statement from sruthis) that Brahmam is JIvAthmA and jIvAthmA is Brahmam; mOksham is equivalent merging of jIvAthmA with SarvEshwaran; illusion; false etc. Such vociferous, disharmonious noises of wrong, misinterpretations and vibharItha jnAnams were completely silenced by the excellent arguments of Sri Ramanujacharya, quoting Vedas (declaring that jIvAthmA (chit) and the prakriti (achit) is also Nithyam and are eternal; They are eternally bonded to Brahmam with a SarIra SarIri bhAvam. Sriman NarAyaNA, the Lord of KalyAna guNas, is the sarIri and all chit & achit are





His sarIra. Sriman Narayanan is the Master (sEshi) and all jIvAthmAs are sEshans (servants) and mOksham for jIvAthmA is having an uninterrupted Bhagavad anubhavam and performing eternal kinkaryam to the Lotus feet of Divya Dampati at SrivaikunTam, with great bliss). He stood victorious. It is his mercy on us for such great upakaaram to us (and Vedas too!)

pEthaiyar- avivivEkis - ajnAnis;

vibhareetha jnAnis idhu - only Jeevathma merging alone

vEdham poruL- essence of Vedas and Upanishads enRu eNNi- thus [wrongly concluded and] decided that it is the message of Vedas

biramam- nirguNa; nirvisEsha brahmam alone

nanRu- [praamANikam] exists; the whole world is an illusion; false

enRu Odhi- thus mentioning that this is actually the interpretation of Vedantha

maRRu ellaa uyir um- Since the world is false, does not exist, other than the matter- the beings are none other than Brahmam Himself

a:kdhu- [those jeevaathmas are] That nirguNa nrvisEsha brahmam only. .

enRu- decided [wrongly] thus

uyirgaL meyvittu- when beings leave their bodies

aadhiparanOdu onRu aagi- merge with the Brahmam

enRu sollum allal- Thus all these [wrongly] declared noisy shouts

ellaam- such bhAskara, Yaadhava prakAsa doctrines also

vaadhil venRaaan- were effortlessly conquered by

em Iraamanusan meymmadhi kadal- My Ramanujacharya who is the ocean of true and correct jnAnam;.

Ramanuja is mey mathi kadal- He says: everything is TRUE- the world, the beings and also the Brahmam and His kalyANa guNAs. All vedic statements are





TRUE etc. . One can not interpret some vedic statements and declare the doctrine and reject other statements.

According to Sri Ramanujacharya, which he has expounded simply based on his predecessors, Swami Nammazhwar, Swami Sri Nathamuni, Sri Yamunacharya et al: the Ultimate Reality though One, is NOT the Absolute without any differentiation and not without any guNAs, or attributes, since such a undifferentiated Transcendental Being is inconceivable and also logically untenable.

We have to admit the reality of the Universe, with which we are surrounded and also of the individual beings [jeevathmas] which experience the external world. Accordingly, Ramanuja acknowledges three fundamental real entities - matter [achith], soul [chith], and Supreme Reality [God or Iswara]; - and on the basis of organic relation, called Sareera Sareeri bhAvam, upholds that ultimate Reality is one as a Unity.

As Vedantha Desika in nyAya sidhaanjanam says: Brahman alone as organically related to the entire chith [jeevas] and achith [matter] is the One Ultimate Reality. [asEsha chith achith prakaram brahmaikamEva thatthvam]

Though there is absolute difference between God and the other two entities [beings and matter], and also among the individual souls [jeevathmas- chith] and matter [achith], the Ultimate Reality [Iswara] is considered as One because as Sareeri [Organic entity] having these beings and matter as Sareera, He is One.

In this sense, [Sri SMS Chari Swami says] the system of Vedantha expounded by Ramanuja is described as VisishtAdvaita which means oneness of the organic unity [visishtasya advaitam];

Thus Ramanuja not only expounded this vaidika religion; He also proved that other doctrines that are avidika are only illusions and misinterpretations of Upanishads. Hence he is the ocean of truthful jnAnam [mey mathi kadal].

It is to be noted that the term VisishtAdvaita was not used by Ramanuja in any of his works. It was latter adopted by his followers and successors based on





Swamy Desikan's definition in Nyaya siddhanjanam.

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PAASURAM 59

Such wrong interpretations and misinterpretations of other religions, if EmperumAnAr did not crush, the kaliyuga influence would not ended at all. This was only the beginning of Kali yuga. And within that time, the other religions attempted to engulf the world and the influence of Kali began in full force. Avidika, non-vedic religions prospered. The vedic scholars did not join and rejected avidika religions. This illusory religion had the Vedas and Upanishads as the camouflage and declared that there are no jeevathmas, no worlds; no matter; There is nothing in the world. And it was almost close to Bowddha matham which also said everything is soonyam. Vedas are pramaaNams [proof] – they said; but the same proved and considered other vedic statements are wrong and are contradicting and hence need to be rejected. How can the PramaaNam be violating its own statements! Fell under the influence of their “camouflage” of Vedic proof, even the Asthikas followed them. Amudhanaar feels bad for them and is happy that Ramanuja has removed their hurdles and saved them.

கடலளவாய திசை எட்டினுள்ளும்* கலியிருளே-
மிடைதரு காலத்து இராமானுசன்,* மிக்க நான்மறையின்-
கடரொளியால் அவ் விருளைத் துரத்திலனேல்* உயிரை-
உடையவன்,* நாரணன் என்று அறிவாரில்லை உற்றுணர்ந்தே. 59

katalaLa vaaya thichaiyetti NnuLLum kaliyiruLE
mitaitharu kaalath thiraamaa Nnuchan,mikka naanmaRaiyin
chutaroli yaalav viruLaith thuraththila NnEI_uyirai
utaiyavan, naaraNan enRaRi vaarillai uRRuNarnthE. 59

When the whole world, surrounded by oceans was engulfed by the darkness of Kalipurushan, Sri Ramanuja appeared and with the shining light of





praamaaNams (proofs) from four Vedas, dispelled the darkness immediately. Had he not done that, the world would not have known the truth (of Sarva sEshithvam of Sriman Narayanan for all jIvAthmAs).

Kadal aLavu aaya dhisai yettinum- in all eight directions, engulfing everywhere

kaliyiruLE- the darkness of ignorance in Kaliyuga

midaittharu kaalatthu - grew and during those times

I raamanusan- EmperumAnAr Ramanujacharya

mikka naan maRaiyin- the four Vedas that clearly mention the chith, achith and I swara tattvams crystal clear

sudar oLiyaal- with the luster of knowledge [that can not cause even an iota of disbelief or lack of understanding] a iruLai- that darkness of anjnAnam [ignorance or wrong knowledge]

thuratthiLE yEn- had that not been removed or chased

uyirai udai yevan- Jeevas are unique and different from each other; He is their Sarva Swami.

NaaraNan- Sriya: Pathi Sriman Narayanan

enRu uRRu uNarndhu aRivaar illai- Thus [I raamaanusan] interpreted the above tattvam and words [in Vedas] clearly and blessed us with right meanings- There is no one like that who has understood [like Ramanuja]

Sriman Narayanan resides in the jeevathmas, manifested in them. He is their AthmA; ParamathmA. EmperumAnAr could understand the same clearly as he is the aathmA for the Lord himself. KrishNA himself declares that jnAni thvAthmaiva mE matham. . Had Ramanuja been not there, Jeevathmas are different; Paramathma is different; Jeevathmas are sEsha bhoothars of The Lord Sriman Narayanan. Jeevathmas are unqie and different from each other- would all be unheard of. That jnAnam would have perished. Even some understand that they would be misled to believe that Sivan or Rudhran is the Supreme One and Not Sriman Narayanan.





Here, it is enjoyable to refer to

niraalOkE IOkE nirupaDhiparasnEhabharithO yathikshmAbhruddveepO yadhi
nakila... kumathimatha paathaaLakuharam. . [Yathiraja saphathi 56th sloka]

Meaning: This world suffers from the darkness of ignorance. Had only Ramanuja, the lamp, (that burns with the oil of love for God), not been there, how would people- intrinsically faultless, avoid, even if they want, the darkness of conceit and the baseless arguments, indulged in by vile speakers of contesting systems, who can be likened, for their effect, to snakes.





PAASURAM 60

Pramaathaas, pramaaNam, pramEyam - all three due to the association with the Lord are to be respected- and that is what Ramanuja used to and immerses himself and enjoys them- says Amudhanaar.

உணர்ந்த மெய்ஞ்ஞானியர் யோகந் தொறும்,* திருவாய் மொழியின்-
மணந்தரும்* இன்னிசை மன்னும் இடந்தொறும்* மாமலரால்-
புணர்ந்தபொன் மார்பன் பொருந்தும் பதிதொறும் புக்குநிற்கும்*
குணந்திகழ் கொண்டல்* இராமானுசன் எம் குலக்கொழுந்தே. 60

uNarnthameyNY NYaaniyar yOkan^ thoRum,thiru vaaymoziyin
maNantharum innichai mannum itanthoRum maamalaraaL
puNarnthapon maar_pan porunthum pathithoRum pukkunNiRkum
kuNanthikaz koNtal iraamaanuchaneNG kulakkozunthE. 60

Emperumaanaar- Sri Ramanujacharya- the One who shines with the greatest KalyANA guNAs, who preaches the Athma guNAs to everyone with no bias / partiality, (such a udhaara seelar is he), who is the Chief of our Srivaishnava kulam, - enters the following places with great happiness and joy: where there is a congregation of Scholars or jn-Anis of Srivaishnavam; where there is a recitation of Thiruvaaymozhi takes place; and where the SarvEshwaran Sriya:Pathi Sriman Narayanan, out of His own and free will, stays permanently (along with Periya PiraaTTi Sri MahAlakshmi residing in His Beautiful Chest forever) in the archAvathaaram in Sri Vaishnava Divya dEsams.

PramANam, PramEyam and PramAthA are of three kinds.

Vedam, Smruthi, PurANam, I thihAsam, dhivya prabhandhams, Brahma soothram are PramANams.





Lord Sriman NaarAyaNan in Parama padham, vyUham, Vibhavam, Archai and antharyAmi are PramEyams.

AchAryAs like Naathamuni are PramAthAs. Similarly, Rahasya thrayams (The three manthrams) are PramANams;

PerumAL is PramEyam; the AchAryan initiating us into these manthrams is PramAthA.

Had Ramanuja not entered, the pramaaNams [saasthric proofs] would not have survived. They would have gone to extinction. The Lord along with PiraaTTi would have gone out of the world, as there is no guNam; nor any roopam. The scholars thus are able to comprehend the real truth of Ramanuja's doctrine; the vedic relevance of it and hence all became mey~jnAnis.

Therefore, the jnAnis, the Lord with PiraaTTi, the Vedas, the archA moorthys- everyone survived- thanks to Ramanujacharya. All of them are now indebted to Ramanuja. So, we are greatly indebted to him; aren't we?





PAASURAM 61

The incorrigible sinner, mahaa paapi -I was. Hence I had apprehension as to what would happen to Sri Ramanuja because of my association. In fact, it proved otherwise and his fame and popularity has grown worldwide now.

கொழுந்து விட்டோடிப் படரும் வெங்கோள் வினையால்,* நிரயத்து-
அழுந்தியிட்டேனை வந்து ஆட்கொண்ட பின்னும்,* அருமுனிவர்-
தொழும் தவத்தோன் எம் இராமானுசன் தொல் புகழ்* சுடர்மிக்கு-
எழுந்தது,* அத்தால் நல்ல அதிசயங் கண்ட திருநிலமே. 61

kozunthuvit tOtip patarumveNG kOLvinai yaal, nNirayaththu
azunthiyit tEnaivanN thaatkoNta pinnum, arumunivar
thozunthavath thOnem iramaa Nnuchan_thol pukazchutarmik
kezunthathu, ath thaalNal lathichayaNG kaNta thirunNilamE. 61

Emperumaanaar- Sri Ramanujacharya shines so gracefully that those Bhagawathas, (who always think that Emperumaan Sriman Narayanan alone is everything to them) come to him, take refuge at his Lotus feet and pay obeisance to him. But, Sri Ramanuja, the most merciful One came on his own to me, (the lowliest self, who was deeply immersed in the cruel karma bhandhams, and in the world of tremendous sorrows and samsaarc afflictions) and enslaved me. What a KaaruNyam and daya! Not just that. He has gone searching for others (like me) if any one else is left out for being saved. Thus, the whole earth is awe-struck with his greatest dayA on humanity.

kozhundhuvittu Odip padaraum - the tender leaves grow and the creeper spreads everywhere to all nook and corners

vem koL vinaayaan- such creeper of unpardonable paapams grew to such huge extent - such a mahaa paapi [I am] nirayatthu- in this samsaarc world





azhundhiyittaenai- immersed in vandhu ALkoNda pinnum- came on His own to save and rule me and accepted me as His own

aru munivar thavatthOn- The Sage and Saint Ramanuja who is worshipped by the bhAgawathas of highest scholarship and devotion towards Sriman Narayanan e

em rAmAnusan- Our [my] Ramanujacharya

thol pugazh sudar mikku eyzhundhadhu- His fame and popularity grows even farther and more now

atthAl- hence iru nilam adhisayam kaNdadhu-this vast huge world is overwhelmed seeing this wonderful Acharya's glories [and gets benefited].

The world is wonderstruck – also can be interpreted as: By mixing and saving such lowliest sishya [me], the world thinks- what a great wonder! Even this person has been saved by Ramanuja! That means anyone can be saved. [with a naichyAnusanthAnam by Amudhanaar]

I thought and had an apprehension that by saving me and mixing with me, he will be blamed; his fame will go down; he will be talked about in negative sense, etc. . But on the contrary, that act of his – coming on own towards me and saving me out of great compassion towards me has increased his fame and popularity to a large extent worldwide.

How?- He has ordained me to take over as the Chief priest of Srirangam and he streamlined the procedures of the worship and the puja rituals [koil ozhugu] at the temple. Thus, all other temples also subsequently followed suit. . The fame and popularity of Acharya has thus spread everywhere.

He has also announced that I am the Periya koil Nambhi and placed this lowliest soul at higher pedestal as the Chief priest. Thus his dayA and vaathsalyam has been known across the country everywhere. It is thus clear from this that even the lowliest one can be uplifted and saved by this most merciful Acharyan.

Here the word nirayatthu means- this samsaeric world which is like narakam





[hell] and does not actually mean the hell. For a mumukshu, even the heaven is equal to and hence to be considered as hell.

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PAASURAM 62

If someone is not associated with and not having the sambandham of EmperumAnAr Ramanuja, then he would not be completely blessed by the Lord Sriman Narayanan. I am blessed with his sambandham and hence there is no reason for me to have any grief anymore- says Amudhanaar.

இருந்தேன் இருவினைப் பாசம் கழற்றி* இன்று யான் இறையும்-
வருந்தேன் இனி எம் இராமானுசன்,* மன்னு மாமலர்த்தாள்-
பொருந்தா நிலையுடைப் புன்மையினோர்க்கு ஒன்றும் நன்மைசெய்யா*
பெருந்தேவரைப் பரவும்,* பெரியோர் தம் கழல்பிடித்தே. 62

irunthEn iruvinaip paacham kazaRR_in Riyaan_iRaiyum
varunthEn iniyem iraamaa Nnuchan,mannu maamalarththaaL
porunthaa nilaiyutaip punmaiya NnOrkkonRum nanmaicheyyaap
porunthE varaippara vum,peri yOr_tham kazalpitiththE. 62

Our Master- Sri Ramanujacharya's Lotus feet grant us great happiness, (Anandham), great bhOgyam, and are of Parama Poojyam. I am fortunate to have been blessed to hold on to the feet of Parama Bhagawatha Srivaishnavas, the ardent devotees of Sri Varadaraja, the sishyas of Ramanuja and who are equal to Nithyasooris of SrivaikunTam, and who do not associate themselves with those not desiring for Sri Ramanujacharya's Lotus feet. Hence, I stand fearless and have no sorrows /grievances (as there are no karma vaasanaas anymore!).

em irAmanusan - My YathirAjar - Sri Ramanujacharya's

mannu- considered permanent and firm by everyone and holds onto

maamalar thaaL- the lotus feet

porundhaa nilai udai- not desiring for OR attached to





punmai inOrkku- the "useless" ones

[aRpar] nanmai onRum sey yaa- not even one good will be granted by

peru dhEvarai- Periya PerumAL Devaadhi rAjan - Lord Varadaraja



"perunthEvar"

paravum periyOr tham- The disciples of Ramanuja - scholars and bhAgawathas [of the Lord] who praise the Lord SrIman NarayanAn with sthothras like Swami KooratthAzhwAn and others

kazhal piditthu- holding onto their feet [and thereby]

iru vinai- puNya paapams [all karmic diseases]





paasam kazhaRRi- the bandhams [samsarric afflictions] are removed

irundhEn- I am blessed with this sath.

yaan iRai ini varundhEn- I would therefore not worry or have any grievance any more.

My Ramanuja- yatheendrapriya: vishNu kaaruNyadhooraa: Here Peru dEvar- refers to Lord Varadaraja of Kaanchipuram for KooratthAzhwAn's reference. Swami KooratthAzhwAn had visEsha abhimaanam towards Lord Varadaraja. He is PerundhEvi kELvan- Lord of PerundhEvi thaayar- and hence Peru dhEvar. PerundhEvi and hence PerundhEvar- says Sri uttamoor Swami in his most brilliant commentary. Swami KooratthAzhwAn has specifically sung in praise of Lord Varadaraja as Varadaraja sthavam. So it is more appropriate. Also Lord Varada blessed Swami KooratthAzhwAn first to join Sri Ramanuja and later only to Yadava prakasa and others.





PAASURAM 63

Amudhanaar explains his desire to be associated always with and be at the lotus feet of Sri Ramanujacharya.

பிடியைத் தொடரும் களிநென்ன* யான் உன் பிறங்கியசீர்-
அடியைத் தொடரும் படி நல்க வேண்டும்* அறுசமயச்-
செடியைத் தொடரும் மருள் செறிந்தோர் சிதைந்தோட வந்து* இப்-
படியைத் தொடரும்* இராமானுச! மிக்க பண்டிதனே! 63

pidiyaith thotarum kaLiRenna yaanun piRangiyacheer

adiyaith thotarum patin^alka vENTum aRuchamayach

sediyaith thotarum maruLcheRin^ thOrsithain^ thOtavanthip

padiyaith thotarum iraamaa Nnuchalmikka paNdithanE! 63

The religions that have been filled with distorted facts and illusory phenomena have been taken up by those who are now being chased away with thundering logic and Vedic proof by Sri Ramanuja. He is here in this world to preach and advise against such pitfalls. He wanders everywhere looking for people and act accordingly to let them comprehend his philosophy

Such Great Most compassionate RamanujA! The One with unlimited jnAnam! Please bless me with the mentality and strength to enable me to hold and follow Your Glorious Lotus Feet at all times!

aRu samaya sediyai- the plants of six religions

thodarum maruL- the darkness engulfing and continuing because of [them]

seRindhOr- those who have had such darkness [following those religions]

sidhaindhu Odi- for them to run away with shame and fear vandhu- [He] came here and took this avathAram





e padiyai thodarum iraamaanusa mikka paNdithanE- Oh Greatest scholar! Ramanuja! The one who continues this task [of conquering other religions] on this earth!

Pidiyai thodarum kaLiRu enna- Like the female elephant following faithfully the male elephant in full faith Yaan un- I [to you]

piRangiya seer adiyai thodarumpadi nalga vaeNdum- Please bless me to hold onto the resplendent and shining lotus feet [of yours]

AzhwArs with extreme devotion to the Lord assumed themselves as the nAyaki and the Lord as Purusha [as He is the only PurushOtthaman]. In Naayaki bhAvam, they were in love with the Lord and wanted to unite with Him.

On similar lines, Amudhaar longs for holding onto the feet of Acharya like a female elephant holding onto the male elephant. The desire and love shall be only for Him- says Amudhanaar. He prays to Ramanuja for blessing him the same. Like the female elephant that never ever leaves the hold, I would like to hold onto.

aRu samaya- the six religions that were chased away by the greatest scholar Ramanujacharya. . - Here we are reminded of Swami Desikan's YathirAja saphathi- paryAptham paryaChaisham yatheendra ... thaneeya: [69th verse]

We have studied Vaisheshika to satisfaction. We have learnt Nyaya. We have got filled with Meemaamasam as well. We have mastered Saankhya and Yoga. However, all this being so, what have we to learn from people who have been roaring aloud in the dense forests of false paths, blinded by the night of nescience, when these systems have been totally demolished by Ramanuja (in his works, like Sri Bhashyam)?





PAASURAM 64

Having assumed himself as the female elephant [in the last verse], Amudhanaar sings in praise of YathirAja as the male elephant and how it chases away those other religious vaadhis effortlessly.

பண்தரு மாறன் பசுந்தமிழ்* ஆனந்தம் பாய்மதமாய்-
விண்டிட எங்கள் இராமானுச முனி வேழம்* மெய்ம்மை-
கொண்ட நல் வேதக் கொழுந்தண்டமேந்திக்* குவலயத்தே-
மண்டி வந்தேன்றது* வாதியர்காள்! உங்கள் வாழ்வற்றதே. 64

paNdaru maaRan pachunthamiz aanantham paaymathamaay
viNtita engal iraamaa Nnuchamuni vEzam meymmai
koNtanNal vEthak kozunthaNta mEnthik kuvalayaththE
maNtivanN thEnRathu vaathiyar kaaL!ungaL vaazvaRRathE. 64

Our own possession- Sri Ramanujar is like a huge male elephant; He shines so brightly and gracefully, with beaming Anandham (bliss) of having enjoyed the Tamil Veda Sri SaTaakopa's Thiruvaaymozhi; he holds the Divine holy TridhaNdam in his hand. Oh Logicians [those who argue mainly based on tharkka and are not basing the arguments on Vedas]! All of you can not even stand against Sri Ramanuja. He stands so toweringly pushing you all to the sides with his authoritative authenticated arguments. With the chain of sishyas and their sishyas linked to Sri Ramanuja, you have no chance to survive your wealth. The world will now prosper.

vaadhiyargaal- those who argue with dhurvaadham [wrong arguments or un-saasthric arguing] [Our Ramanuja]

Vezham- Strong majestic male elephant

paNtharu maaRan pasu thamizh- the rhyiming, musical, wonderful divine verses





in chaste tamil [Thiruvaaymozhi]

Anandham- with the bliss of enjoyment of the same [by Ramanuja]

Paaymatham- manas, vaak and kaayam [Mind, speech and action]- arising out of these Anandham from Thiruvaaymozhi

viNdida- that flows from these and thereafter [reinforced by]

meymmai kOnda vEdham- the Truthful Vedas [meaning- all statements of Vedas are only True and nothing but Truth]

kozhu dhaNdam yEndhi- holding the stick [tridhNadam] that is the personification of above mentioned truthful Vedas

kuvalayatthu maNdi vandhu yEnRadhu- walked all over the earth successfully

ungaL vaazhvu aRRadhu- your matham is now lost. Your survival is at stake.

Thiruvaaymozhi is nothing but Tamil Vedas. NammazhwAr has blessed us with the divine Thiruvaymozhi verses due to his compassion and grace. It provides us with the inner meanings of the Vedas so that we attain delight. It is in such lilted style and hence can be even enjoyed singing and dancing. Since it is Vedas in Tamil, the blissful enjoyment that comes and the matham that arises out of this enjoyment is also vaidika matham. As these verses are true reflection of Vedas. Other mathams are propagating only distorted Vedas or avidika doctrines. They are false as they propagate the falsehood of the jeevas, the world. They say everything is an illusion. Everything is soonyam. They are not permanent as it was started later unlike the vaidika matham which has no beginning and Sriman Narayanan is the first acharya [peethaka vaadai piraanaar biramaguruvaagi vandhu] Thus EmnperumAnar [idhu koNdu soothram vaakyam orunga vittanar].

Our poorvacharyas have mentioned that Sri Bhashyakarar established the sampradayam, with his greatest unambiguous interpretation /commentaries on Vedas and Vyasa's Brahma soothra. How could he alone get that most accurate interpretation, while Sri Sankaracharya and others could not? Because- he was blessed with the Dravida (Tamil) Vedam- Naalyaayira Divya Prabhandham. "idhu





koNdu, Soothra vaakhyatthai orunga vittanar"- says Sri Azhagiya Manavala PerumAL Nayanar in Acharya Hrudhayam. . "idhu koNdu"- With the help of this Greatest divine verse of AzhwArs, Sri Ramanuja, could firmly establish the unparalleled Parama vaididka visishtAdvaita sampradhayam with its proprietary SarI ra SarI ri Bhavam.

What is the cause behind our AchAryA's achievement? No doubt it is Sriya: Pathi Sriman Narayanan's grace. But. . the entire credit actually goes to our most merciful, "vaLLal' Sri Nathamuni. . It is Emperumaan's upakaram that He has bestowed His grace on us by giving Sri Nathamuni to uplift us.

Thus Sri Ramanuja roared like a male elephant winning successfully against these aavidika religions. He walked with the thirdhaNdam across the country. The three dhaNdas [three sticks tied together] are the three Vedas. It can also mean bhEdha, abhEdha and Ghatak sruthis that are tied together.





PAASURAM 65

TridhaNdam was like the weapon that chased away the other religions; But it is not like Lord's weapon that killed enemies. Here this Ayudham of Ramanuja [tridhaNda] educates the scholars with true purport of Vedas and Upansyahds, GiTA and Brahma sUthram, etc. and hence it is productive. Vedas themselves have become the thridhaNdam. Hence Amudhanaar explains how they won and what were the fruits here.

வாழ்வற்றது தொல்லை வாதியர்க்கு* என்றும் மறையவர்தம்-
தாழ்வற்றது* தவம் தாரணி பெற்றது* தத்துவநூல்-
கூழற்றது குற்றம் எல்லாம் பதித்த குணத்தினர்க்கு* அந்-
நாழற்றது,* நம் இராமானுசன் தந்த ஞானத்திலே. 65

vaazvaR Rathuthollai vaathiyarkku enRum maRaiyavar_tham
thaazvaR Rathuthavam thaaraNi peRRathu thatthuvan^ool
koozaR RathukuRRa mellaam pathiththa kuNaththinarkkan^ n
NaazaR Rathu,nam iraamaa Nnuchanthantha NYaanaththilE. 65

The good things that have happened to us (due to our Nathan- Master- Sri Ramanuja's grace and due to the jnAnam that He blessed on us gracefully) are: The weeds and unwanted grass that had grown like great bushes around the paddy fields (other religions that have outgrown the Vedic truths and covered for so many years) are now completely removed and destroyed; The fields now have been exposed to the sun rays grown even better and look graceful. The grief of Vedic brahmins have gone; The Earth is now blessed really; All doubts on saasthrAs have been cleared; This is the glory of jnAnam that Sri Ramanuja blessed us with.

num raamanusan - Ramanuja who holds the Vedas as

ThridhaNdam thandha jnAnatthilE- the knowledge that He blessed us with





thatthuvam nool- i. e. the tattva thraya Vedantha Upanishad saasthrAs

koozh- all doubts and confusions

thollai vaadhiyarkku- For l. . o.... n.... g time- the avidika religions argued and argued with

dhurvaadhams vaazhvu- the life and respect that they had earned due to their propagation of vibhareetha jnAnam and wrong purports of Vedas and Upanishads

enRum aRRadhu- disappeared and never ever to come back

maRaiyavartham thaazhvu aRRadhu- the lowly state of respect that vedic scholars had [earlier] has gone now; they regained their respect

dhaaraNi thavam peRRadhu- The bhoomi [earth] in its entirety is now blessed with the Saranagathi tattvam

kuRRam ellaam padhittha- all kinds of sins are present eternally in

kuNatthinarkku- samsaaris [and their] a naazham aRRadhu- sanchitha puNya paapams and the karmic diseases have evaporated and are burnt to ashes [because of their jnAnam and performance of Saranagathi.

enRum- for ever the other religions can not resurrect. That is the power of Sri Ramanuja's srisukthis.

Swamy Desikan says in YathirAja saphathi 36th verse- dhampra Thamasambhavath kumathi jAla koolankashaa: - Groups of bad dialecticians of recent times, too, will be totally upheaved, their conceit evaporated, and the unfortunate souls which have been subjected to the venom-fire, spit out by the snakes of maayaavaadins are resurrected and revived- all these are achieved by Ramanuja's works.

At any time in future, if any non-vedic or avidika religion crops up and argues against the vedic religion, Ramanuja's srisukthis are adequate and with the jnAnam that he has blessed us with and he has fed us, none will survive. They can never ever resurrect or revive. - says Amudhanaar.





It would not happen at all- if one understands the true purport of Ramanuja's srisukthis which is nothing but unambiguous interpretation of Upanishads and Vedic statements.

thavam peRRadhu- The world is now blessed with.

BhiDhyathE hrudhayagranThiSCChadhyanthE sarDhasamSayA: |

ksheeyanthE ChAsya karmANi thasmin DhrashtE parAvarE ||

paraavarE- means bhakti yogam and Prapatti Yogam – both types of means are mentioned herein to see and enjoy the Lord as the Goal.

parAvarE- Utthama, adhama persons are also interpreted.

kuRRam eIlAm- when one gets jnAnam that the entire world belongs to Him, [both leelA vibhUthi and Nithya vibhUthi] and one can never commit any apachAram to anyone intentionally as everything and everyone is His property, there can not be any cause for apacharams or aparAdhams. Such a dhurbudhhi goes away from Vaishnavas.





PAASURAM 66

Amudhanaar mentioned that the world was benefited. That benefits are: Bhakti yogam and Prapatti [or saranagathi]. When one reaches and surrenders to the Lord Sriya: Pathi Sriman Narayanan He would enable the person to perform [as he wants] either bhakti yogam or Prapatti to ultimately attain Him. However, when one considers Sri Ramanuja as the only refuge, Swami Himself will perform Prapatti for the disciple as Acharya nishtai and save him. Thus one attain moksham effortlessly through Ramanuja - says Amudhanaar. Example is he himself.

ஞானம் கனிந்த நலங்கொண்டு* நாள்தொறும் நைபவர்க்கு-
வானம் கொடுப்பது மாதவன்* வல்வினையேன் மனத்தில்-
ஈனம் கடிந்த இராமானுசன் தன்னை எய்தினர்க்கு* அத்-
தானம் கொடுப்பது* தன் தகவென்னும் சரண்கொடுத்தே. 66

NYaanam kanintha nalangoNdu naatorum naipavarkku
vaanam kotuppathu maathavan valvinai yEnmanaththil
eenam katintha iraamaa Nnuchan thannai eythinarkkath
thaanam kotuppathu than_thaka vennum charaNkotuththE. 66

The manner in which Sriya: Pathi Sriman Narayanan grants mOksham is: When jnAnam blooms, develops and matures into Bhakti and desire / prEmam on the Lord, and when one gets an urgent intense desire (tvarai) to see and enjoy the lord and laments every second and every moment as to when he is going to obtain the blissful kaimkaryam at the Feet of the Lord with great satisfaction and devotion. When such a situation arises in him, Sri Ramanujacharya (The King among saints - the One who gracefully removed the ills from this lowly self- adiyEn's heart) blesses us him, the Bhaagyam of holding the Lotus Feet of his (Sri Ramnuja's) and thereby grants them his krupai (grace) as the first





dividend and mercy to enable him to be granted mOksham by Sriya: Pathi Sriman Narayanan.

maadhavan- Sriya: Pathi Sriman Narayanan

vaanam koduppathu- grants moksham [through] jnAnam - with crystal clear knowledge about sowseelya, sowlabhya, Vaathsalya, Swamithva guNAs of the Lord

kanindha- seasoned or refined or matured

nalam koNdu- into bhakti or intense devotion

naaLthORum- everyday and every moment uninterruptedly

naibhavarkku- melts singing in praise of the Lord [with tears in his eyes]

valvinaiyEn - in this lowliest self- who has been committing only cruel mahaa paapams since time immemorial

manatthil eenam kadnidha- removed and cleaned the follies and dirt from my mind completely

I raamausan- Acharya saarvabhouman Sri Ramanujacharya [EmperumAnAr]

a dhaanam koduppadhu- granting the same mOksham [that the Lord grants] to me too than

thagavu ennum koduuthE- is only due to Ramanuja's extreme dayA on me. .

When one takes refuge at the feet of EmperumAn Sriya: Pathi Sriman Narayanan, He [like what KaNNan advised Arjuna] lets the bhakthas perform karma, jnAna yoga and then take up bhakti yogam. They enjoy seeing His dhivya mangaLa vigraham and would like to never ever stay away from seeing Him everyday and every moment. They are finally granted moksham by the Lord [after few lives or in the same birth itself depending on their karma accruals].

Whereas if one takes refuge at the feet of EmperumAnAr Sri Ramanujacharya [on the contrary], he knows this guy does not and will have the qualification or capacity to perform the pure bhakti yogam and meditate uninterruptedly the lotus feet of Sriman Narayanan and thus effortlessly he grants them





mOksham through performance of Acharya nishtai. He grants them due to his extreme dayA on his sishyas.

When one is taking up acharya nishtai and considers acharyan alone can save me and surrenders to his lotus feet, Sri Ramanuja [acharya himself] performs the saranagathi [on his behalf] to the Lord for grating the sishya mOksham. When the appeal comes from acharya none other than Sri Ramanuja, would the Lord say anything else except granting moksham then and there [at the end of his current life]. Ramanuja knows that this person [Amudhanaar says about himself] can not and will not be able to perform bhakti yogam; and removed the ills and dirts from my mind completely the ills are: desire; anger; jealousy, atheistic attitude, disrespect towards bhAgawathAs [even if one is devoted to Bhagawaan etc], mind-set that only we alone can get moksham by our own efforts etc... These are the ills - Sri Uttamur Swami enlists. Since Amudhanaar take refuge at the feet of KooratthAzhwAn [Sri Ramanujacharya's sishya], he has got ridden of all these ills effortlessly.





PAASURAM 67

People either do not know or fear that they would not be capable of and be able to perform bhakti yogam and end up dying in these samsaeric ills to be born again and again. To those- Amudhanaar says: even if your sareeram and the limbs are not capable of supporting you to perform bhakti yogam, the Lord has granted this sareeram and the organs not to get entrapped into this Samsaeric afflictions ad be glued to it forever. They are granted to us for prostrating at his feet; and to have the determination to perform Saranagathi at His Lotus Feet with unflinching unconditional faith. That would enable to get rid of this. Like the Lord blesses Dharma puthrar [Yudhishtirar], Sriya: Pathi would bless everyone through Saranagati at His Feet- EmperumAnAr thus advises everyone: says Amudhanaar.

சரணம் அடைந்த தருமனுக்கா* பண்டு நூற்றுவரை-
மரணம் அடைவித்த மாயவன் தன்னை* வணங்கவைத்த-
கரணம் இவை உமக்கன்று என்றி இராமானுசன்* உயிர்கட்கு-
அரண் அங்கு அமைத்திலனேல்,* அரணர் மற்று இவ்வாருயிர்க்கே? 67

charaNam ataintha tharumanuk kaap,paNdu nooRRuarai
maraNam ataiviththa maayavan thannai vaNangavaiiththa
karaNam ivaiyumak kanRenRi raamaa Nnuchanuyir_kat
karaNaNG kamaiththila NnEI,ara NaarmaRRiv vaaryirkke? 67

For the sake of Yudhishtirar -Dharma puthrar- The one whose only thought was to serve Emperumaan alone and surrendered to Him, SarvEshwaran performed most wonderful acts and deeds during KuruskshEthra battle and destroyed effortlessly and excellently the 100 Kauravaas, the personification of ahamkarams. Emperumaanaar Sri Ramanujacharya blesses us saying these bodies of ours, mind and AthmA are for Him and it is our natural duty only for





performing eternal service to Emperumaan- Sriya:Pathi Sriman Narayanan, and nothing and none else. And had he not advised us (those who were running amuck after other things materialistic) with such a grace, what would have happened to us? Who could have saved our AthmA? (None else)

paNdu SaraNam adaindha- That day [during KrishNAvathAram] for the sake [of YudhishtA] who had performed Saranagathi to KrishNa [requesting Him to be with him and save him]

dharumanukku aa- for the sake of Dharma

puthrar nooRRuvarai maraNam adaivittha - ensured that the hundred kauravas are killed in the KurukshEthra battle

maayavan thannai- for a smallest deed of Saranagathi, granting the biggest such fruits by this most wondrous Lord Maayavan - Ascharya bhoothan - SaraNagatha vathsalan

vaNanga vaittha karuvigaLAm ivai- these hand, legs and other limbs are the instruments only for performing Saranagathi to such dayaaLu Bhagawaan

unakku anRu- these organs are not for you; and for your enjoyment

enRu - thus advised and instructed

uyirgatu- all jeevathmas

angu araN- placed the rakshA [protection of themselves] at the Lotus Feet of Sriya: Pathi Sriman Narayanan through the performance of bharanyAsam [on their behalf] for them

I raamaanusan amaitthilanEI- had Ramanuja not done that

ee aa uyirkku maRRu araN aar- for these dearest jeevans, [athmAs] who else is the rakshakan? [none else- It is only the most merciful EmperumAnAr.]

This verse is the result of people unable to understand the purport of earlier verse [66] and asking a question: When Sriya: Pathi Sriman Narayanan preaches and advises people to perform Karma, jnana and then bhakti yogam for them to attain mOksham or surrender at His Feet instead completely, how





can Ramanujacharya effortlessly grant anyone moksham who takes refuge at his [Ramanujacharya's] feet without these performances? He may be paramadhayALu; but is he qualified to grant moksham. Mukundan alone can grant moksham. How can EmperumAnAr grant? Amudhanaar explains here in this verse how.

The answer: the Lord does not grant the human life like he does to animals or birds, plants. That is to enjoy and experience the karma phalan. While the birth of human beings is the Lord's extreme dayA and infinite mercy on the jeevathma by giving them a chance to get saved by utilizing the body parts to sevicchufy Him; to enjoy seeing Him; to go to His temple; to perform Saranagathi at His Feet; to talk in praise of Him; etc. .

mahathA puNyapaNyEna kreethEyam kaayanousthvayA |

prApthum du:khPdaDhE: pAram tvara yaavanna BhidhyathE ||

The human body is only for serving Him and to cross the samsaeric ocean. It is not just to spend eating, sleeping and mating like animals for our own selfish desires and satisfactions. They are not for such utilities. The Lord keeps waiting for us to make use of them for what they are meant for [in human births] and keep on expecting us to look at Him; sing Him and go to Him; They are to be used for getting the most enjoyable Goal of serving Him forever and ever at SrivaikuNtam. He enables us to perform bhakti yogam uninterruptedly by enjoying His form, His name and His guNAs and makes us utilize these body, mind and buddhi towards that. If the person is knowledgeable about the difficulty of this bhakti yogam or is not able to wait for the karmas to get dissolved after few births, and he desires to serve Him immediately at the end of this birth itself, with a complete distaste towards any more future births in this samsaeric world knowing fully well of its pains and sufferings and the karma accruals, then He grants us an easier method of attaining Him.

That is the performance of Saranagathi in lieu of and hence, you hold onto His Lotus Feet with an unflinching and unconditional faith. But do not think that these body limbs can not be utilized then for serving Him and there is no need





while and after performing Saranagathi. One can sing in praise of Him clean His sannidhi; serve Him in very many ways in this life itself completely.

This is what Ramanuja kept advising and instructing all his sishyas. This can not be considered equivalent to Sage Viswamithras sending Thirsankhu and leave him there in the lurch in between. Sri Ramanuja does as per His command. He has got His permission and acceptance for this granting. It is Acharya's dayA on us for taking pity on us to perform Saranagathi on our behalf through Acharya nishtai and enables us to grant mOksham- says Amudhanaar.

Had Ramanuja not done the bharanyAsam at the feet of the Lord for these jeevathmas, what would have happened to them? Where is the protection for us? Who else will save them?





PAASURAM 68

When the Lord instructs us to perform Bhakti means, how can Ramanujacharya instruct and advise the Saranagathi maargam [way]? Is it correct?- the answer: The Lord Himself as a rahaysa, in gitA 18-66 says: those who leave or can not do jnAna, karma and bhakti yogams, can surrender at His Feet and He would absolve them of all paapams and grant mOksham by Himself. He consoles them with an assuaging assurance "do not lament". Thus here Amudhanaar beautifully describes about the wonderful divine commentary of GitA by the most merciful Ramanuajcharya through GitA bhAshyam.

ஆரெனக்கு இன்று நிகர் சொல்லில்?* மாயன் அன்று ஐவர்தெய்வத்-
தேரினில் செப்பிய கீதையின்* செம்மைப் பொருள்தெரியப்-
பாரினில் சொன்ன இராமானுசனை பணியும் நல்லோர்*
சீரினில் சென்று பணிந்தது,* என் ஆவியும் சிந்தையுமே. 68

aarenak kinRu nikarchollin maayanan Raivarttheyvath
thEriniR cheppiya keethaiyin chemmaip poruLtheriyap
paariniR chonna iraamaa Nnuchanaip paNiyumnNallOr
cheeriniR chenRu paNinthathu,en Nnaaviyum chinthaiyumE. 68

When Arjuna, during the MahAbharatha battle, was confused and confounded as to what he needs to do, to fight or not to fight, he placed his bow down and requested the Lord to advise him. Sri Krishna blessed him (and us) with the glorious Divine GitA and Sri Ramanujacharya blessed us in a much more simple terms the essence of GitA in order to enable us understand clearly the rich esoteric meanings of GitOpadEsam of Sri KrishNA. My mind and AthmA long and desire for KalyAna GunAs of those Bhagawathas who hold on to such broad minded, merciful Sri Ramanujacharya.





mMaayan anRu- EmperumAn Sri Krishnan during KrishnaavathAram

ivar deivam thErinil- in the divine chariot [given by Agni devan] of Pancha paaNdavas

seppiya geethaiyin- instructed Arjuna the GitA saastrA [in 725 verses]

semmai poruL- the true purport of these slokas - the esoteric meanings-

paarinil theriya sonna- for the whole world to understand- clearly blessed us with GitA bhAshyam [commentary on GitA] such most merciful Ramanuja

paNiyum nallOr- was worshipped, prostrated and respected by Bhaagwathas

seerinil senRu- enjoying the kalyANa guNAs of these greatest sishyas of Ramanuja

en aavi yum chinthaiyum- my AthmA, my mind and buddhi

paNindhadhu- always pays their respects and prostrates at their feet.

sollil- when said [in short]:

enakku inRu aar nigar- there is none equal to me... [for having understood the inner esoteric meaning of GitA bhAshya]

Without understanding the true purport of GiTA, people didtort the meaning and interpret in their own way. Hence Swami Alavandhar blessed us with the summary called GitArtha sangraham and saved the GitA from being misinterpreted. The illustrious Acharya Swami Alavandhar [Sri YamunAchArya] expressed the essence of GitA, in his small Sanskrit composition, GitArtha Sangraham. Following Swami Alavandhar, and based on that, Swami EmperumAnAr Sri Ramanujacharya wrote a detailed commentary, Srimad GitA Bhashyam. Swami Nigamatha Mahadesikan established in his Taatparya Chandhrikai that the interpretations of GitA given by Swami Ramanuja were the ones truly valid and completely in conformity with the graceful intentions of Sri Krishna and the Vedas.

Sri Nigamantha Mahadesikan also authored GitArtha sangraha Rakshai to explain the contents of Swami Alavandhar's GitArtha sangraham. Considering





the great importance of GitA, Sri Nigamantha Mahadesikan has also gracefully left for posterity a collection of Tamil verses [poems] known as GitArtha Sangraham, which are a translation of Swami Alavandhar's Sanskrit composition of the same title.

Since Ramanuja was an avathAra purusha he was able to comprehend the meaning of each chapter, each verse in the right Vedic manner and hence blessed us with the commentary. Swami KooratthAzhwAn has learnt everything from him and has brilliant scholarship to understand Swami's commentary. After having taken refuge at the feet of KooratthAzhwAn[who is the most ardent sishya of EmperumAnAr] and enjoying his kalyANa guNas, who can be equal to me?





PAASURAM 69

KaNnan blessed us with GiTA saasthrA only for the sake of everyone. When such is the case why did Ramanuja alone interpret in the right manner and crystal clearer manner? Amudhanaar replies in different manner: when the Lord grants us all the sense organs, buddhi and manas for everyone to get saved. Though this is the case, why did I not realize this earlier and I was saved only after Ramanuja came on his own accord to save me! I had never ever realized the means before.

சிந்தையிடு கரணங்கள் யாவும் சிதைந்து,* முன்னாள்-
அந்தமுற்று ஆழ்ந்தது கண்டு,* அவை எந்தனக்கு அன்றருளால்-
தந்த அரங்கனும் தன் சரண் தந்திலன்* தான் அதுதந்து*
எந்தை இராமானுசன் வந்து எடுத்தனன் இன்று என்னையே. 69

chinthaiyi NnOtu karaNangaL yaavum chithainthu, munnaal
anthamuR Raaznthathu kaNtu,ivai enRanak kanRaruLaal
thantha aranganum than_charaN thanthilan thanathuthanthu
enthai iraamaa Nnuchanvan^ thetuththanan inRennaiyE. 69

SarvEshwaran Sriya:Pathi Sriman Naryanan, out of His own grace and upakaaram, blesses us (the dormant ones) before the creation, with the requisites (karaNa~ngaL) to become the living souls. But He did not grant us the "saraNa~ngaL" the Lotus feet. But My Father- Sri Ramanujacharya, Emperumaanaar- in order to save me from this samsaara saagaram- the Great PraLayam- blessed me today and showed me with the Lotus feet of his (Sri Ramanuja's) as the means. What an upakaaram!

mun naal - during the praLayam [dissolution]

chinthaiyOdu karaNangaL yaavum- the senses, mind and





buddhi sidhanidhu – destroyed

andham uRRu aazndhadhu kaNdu- jeevathmas were lying dormant

avai anRu- [those senses, mind and buddhi that day]

en thanakku- have been granted to me by

thandha arangan- Sri Rangan Himself and He too

than saraN thandhilan- did not grant His Lotus Feet as the means to me.

Enthai- My father Sri Ramanuja alone

Adhu thandhu – on his own accord came to me to show them and grant those feet

inRu vandhu ennai yedutthanan- in this birth saved me then and there.

Though the limbs, senses, mind and buddhi were granted to me, they were the hurdles and unless these hurdles are removed, the purpose for which these were given to us, will not be served. But if one removes these hurdles and saves, it is certainly a grand thing. Thus though GiTA was blessed by KaNNan, it was wrongly interpreted and the fruits could not be obtained for which the GiTA was born. After Sri Ramanuja's clear GitA bhAshyam, everyone is now able to comprehend the gitA's inner meanings. That is the greatness of Our Sri Ramanuja.

The summary and essence of GitA: [from GitArtha sangraham]

Karumamum jnAnamun koNdu yezhun kaadhaluku Orilakku enRu aRumaRai uchchiyuL aadharitthu Odhum Brahmam thirumagaLOdu varunm thirumaal enRu thaanuraitthaan dharumam ugandha dhananjayanukku avan saarathiyE.

The Lord, who acted as the Charioteer for Arjuna, Himself taught him [Arjuna] who was desirous of Knowing the righteousness: That only Thirumaal [Sriman Narayanan] manifesting with ThirumaGal [Sri Mahalakshmi], the Supreme Soul, difficult of attainment, praised and explained by Vedantha difficult to be understood, Is the only target [of attainment] through bhakti yogam [path based on bhakti ceaselessly and uninterruptedly] which is practiced with [preceded by adherence to KarmaYogam] path based on performance of prescribed deeds] and jnAna yogam [path based on wisdom and





enjoyment of the Soul].

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PAASURAM 70

Like the Lord it is good that Ramanuja has not delayed in blessing me; He has blessed me with his infinite mercy then and there when he saw me. - Amudhanaar says.

என்னையும் பார்த்து என் இயல்வையும் பார்த்து,* எண்ணில் பல்குணத்த-
உன்னையும் பார்க்கில்* அருள் செய்வதே நலம்* அன்றி என்பால்-
பின்னையும் பார்க்கில் நலமுளதே? உன் பெருங்கருணை*
தன்னை என் பார்ப்பர்?* இராமானுச! உன்னைச் சார்ந்தவரே? 70

ennaiyum paarththen iyalvaiyum paarththu,eNNil palkuNaththa

unnaiyum paarkkil aruLcheyva thEn^alam anRiyenpaal

pinnaiyum paarkkil nalamuLa thE?un perungaruNai

thannaiyen paarppar iraamaa Nnucha!unnaich charnthavarE? 70

Oh EmperumaanaarE! Sri RamanujA! For time immemorial, I, the lowly self, had been immersing myself in sensual pleasures and carnal desires; After you have accepted me, I, who was intertwined with all my karma vaasanaas, bondage, was blessed with Your graceful kataaksham. You saw me and You saw my lowly nature too. You have still gracefully considered me as a worthy object for redemption. Is there anything I repeat- any thing good in me for you to take that as a cue for Your mercy? And still You have showered your dayA on me? What a dayA!

Is there any benefit for you in Your mercy on me? (None) and still You have blessed m with Your grace. What a grace! I f you look only for some thing good for one to surrender at Your Feet, who is qualified to do so? None. (Not at least me). And still you have enabled me to surrender to You. How and what can one see Your such limitless, unbounded grace? (I raamaanusaa! emperumAnArE!





“perunkaruNai iramanusan”

ennaiyum paarrtthu- seeing this mahaa paapi

en iyalvaiyum paartthu- and knowing that “hereafter this guy will never change himself; he does not have capacity for any jnAna, vairAgyam”

eNN il- innumeros

palguNatthu unnaiyum paarkkil- seeing shakthi jnAna, sowseelya sowlabhya vaathsalya guNAs of yourself [EmperumAnAr's]

aruL seyvadhE nalam- it is the best thing to bless me immediately right now

anRi enpaal- further, in me

pinnaiyum paarkkil- let us delay a little further [if you decide] and keep quiet for some time

nam uLadhE- though your jnAnam, shakthi and other guNAs would not at all diminish or reduce; They would be just the same- GRAND.





Unnai saarndhaar un peru karuNai thannai en paarppar – what would those disciples who have taken refuge at your feet- think about this object that belongs to you always! – Please consider this aspect and save me.

There are innumerable follies and karma vaasanaas in me which can be removed only with the tremendous jnAna, shakthi of yours. Even if there are more than what I have, I am sure your strength and dayA can rid of all of them. You can do that ever after further course of time. But please do not delay any further. This is my humble request. Save me on this day itself. If you delay any further, what would other sishyas who are at your feet think of yourself and your capacity to save? If you delay and wait for me to get some goodness in me, there is no way, Swami. My father! You would also not have the satisfaction of saving a completely erring soul from zero.

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PAASURAM 71

Ok. With mercy on you, I should come forward to save you. Though I consider you now, during the course of time, acharya bhakti may diminish and acharyan may declare that there is no connection with the erring sishyas. And if that happens, it becomes a big brahmaavid ahapacharam and both of us will be in trouble. It is not good for both of us. – Assuming that Ramanuja asks as above, [as avathArikai for this verse], Amudhanaar attempts to respond. He declares his devotion for Lord Ranganathan which grew to bhAgawatha and acharya bhakti and his intense feeling of servitude to the lotus feet of Sri Ramanuja which enables him to enjoy the kalyANa guNAs of EmperumAnAr. The enjoyment of Ramanuja's kalyANa guNas have grown to such an extent it would certainly destroy all its enemies namely karmic diseases and hence with Sri Ramanuja's vailakshaNya kataksham, there can be no wrong track anymore.

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சார்ந்தது என் சிந்தை உன் தாளிணைக்கீழ்,* அன்பு தான்மிகவும்-
கூர்ந்தது* அத் தாமரைத் தாள்களுக்கு* உன்தன் குணங்களுக்கே-
தீர்ந்தது என் செய்கை முன் செய்வினை நீ செய்வினை* அதனால்-
பேர்ந்தது* வண்மை இராமானுச! எம் பெருந்தகையே. 71

chaarnthathen chinthaiyun thaaLiNaik keez,anpu thaamkavum
koornthathath thaamaraitth thaaLkaLukku unRan kuNangaLukke
theernthathen cheykaimun cheyvinai neechey vinaiyathanaal
pErnthathu vaNmai iraamaa Nnuchalem perunthakaiE. 71

Oh EmperumaanaarE! Sri RamanujA! The One who does not see the lowly level of the recipient (of your grace) and does not realize the greatness of granting such grace on him! My fickle mind that was so unsteady and vacillating, has now got stuck to the shadow of Your Most Blissful Lotus Feet; My love for those Divine Lotus feet has grown to the greatest extent. My such action has arisen





only due to the Greatest merciful daya guNA of Yours and hence, has grown tremendously and immersed itself in praising Your such guNAs only. The apacharams I had committed unknowingly and the ones that I have committed knowingly even which have grown and accumulated as huge mountains over the ages have all now vanished completely; Hence, there is no grievance for me.

vaNmai perum thagai Raamaanusaa! Due to your merciful glances on me, You do not see my defects and follies, Oh such ocean of daya! Ramanuja!

en chinthai - all my thoughts

un thaaL iNai keezh saarndhadhu- have landed at your pair of lotus feet

enbudhaan a thaamarai thaaLgaLukku koorndhahu- My love for those charming red lotus feet [as they give me great pleasure and enjoyment] increases

enthan seygai un guNangaLukkE theerndhadhu- My eternal servitude due to contemplation of your kalyANA guNAs, and due to the desire and love, enjoyment of them, is always for you

mun seyvinai nee sey vinai adhanaal naerndhadhu- All my earlier maha paapams due to your performance of Prapatti [for me] have been burnt and they have gone off me.

Nee seyvinai- the deed that you performed i. e. the Prapatti by means of Acharya nishtai enabled me to get rid of all my paapams burnt and gone off me. It may also mean: Due to EmperumAnAr's merciful glances, and as instructed by him to KooratthAzhwAn to correct Amudhanaar.

Paerndhadhu- thasya priya: gnAthaya: sukruatham, apriyA dhushkrutham- the puNya paapams that we commit, when we leave this mortal coil and leave for SrivaikuNtam- are shared and given to friends [anukoolars] and enemies [prathikoolam] respectively.





PAASURAM 72

EmperumAnAr's main objective was to let everyone on the world know the real entity [tattva], the means [hitham] and the purusharttham [ultimate goal]. Depending on the individual capacity, Swami blesses these appropriately. – says Amudhanar.

கைத்தனன் தீய சமயக் கலகரை* காசினிக்கே-
உய்த்தனன்* தூய மறைநெறி தன்னை,* என்று உன்னி உள்ளம்-
நெய்த்தவன் போடிருந்து ஏத்தும் நிறை புகழோருடனே*
வைத்தனன் என்னை* இராமானுசன் மிக்க வண்மைசெய்தே. 72

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kaiththanan theeya chamayak kalakaraik kaachinikkE
uyththanan thooya maRainNeRi thannai,en RunniyuLLam
nNeyththavan pOtirunN thEththum niRaipuka zOrutanE
vaiththanan ennai iraamaa Nnuchanmikka vaNmaicheythE. 72

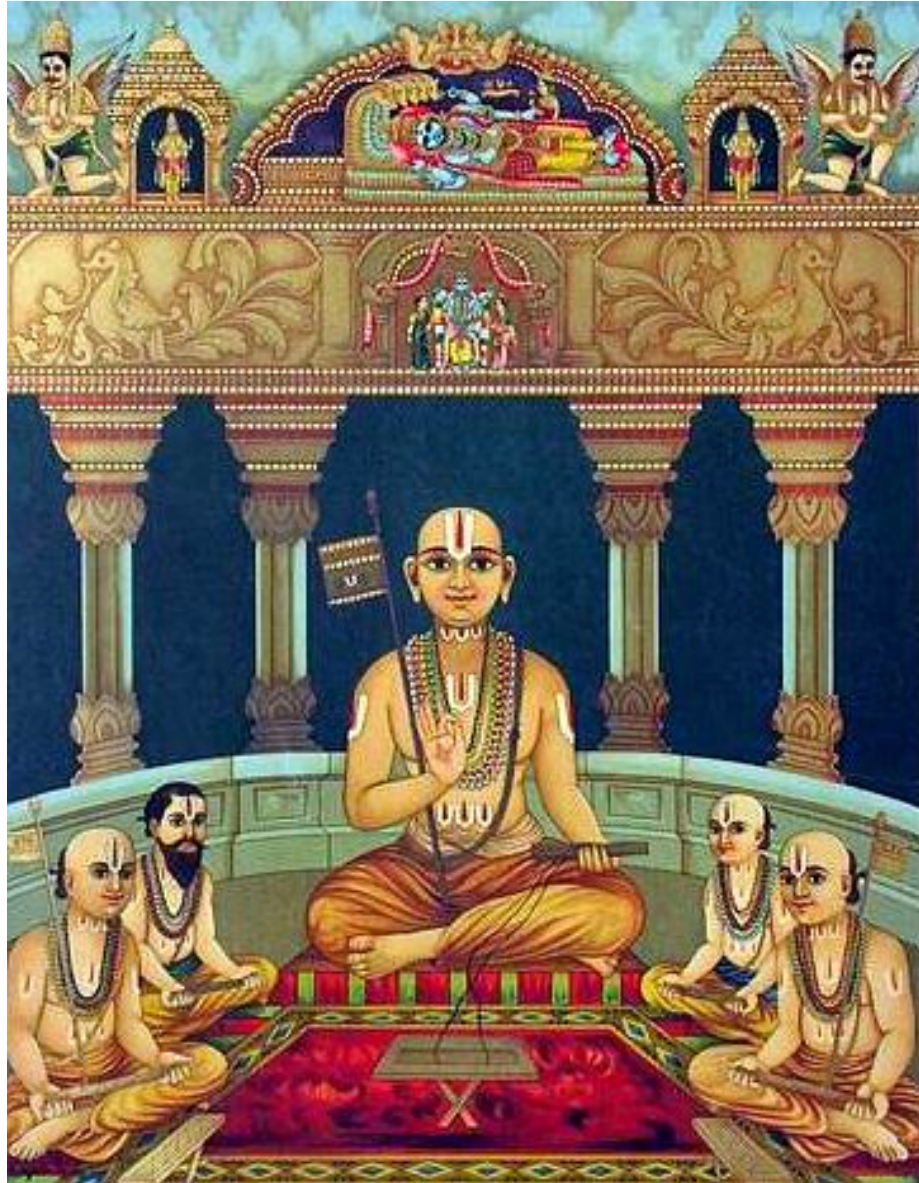
Due to His grace, Sri Ramanujacharya did the following: He completely conquered those who immersed themselves in non vedic arguments and religions and confused the world; He blessed, conducted and performed the most truthful Vedic way of Life. Such Greatest Ramanuja, has placed this lowly self- me- among those great scholars and Srivaishnava Bhagawathas, (who took refuge at his Lotus feet out of great bhakti towards him and praised him) in such a way indicating "he is also one among them". What a mercy! What a dayA! What a grace! (adadaaaa. .)

theeya samayam kalakarai - those other avidika religious people who confuse others

kaitthanan- were rejected; [by Ramanuja]

kaasinikku e- on this whole earth





“mikkavaNmai iramanusan”

thooya- the purest

maRai neRi thannai- the vedic religious ways

uytthan- were expounded and re-established

enRu unni uLLam neyttha- thinking of his such merciful acts and other kalyANA guNAs, enjoying and melting in their hearts with reverence and acharya bhakti

anbOdu- with intense love and preethi for him [Ramanuja]





irundhu yEtthum- sing in praise of him always

niRai pugazhOrdan – with such greatest scholar sishyas' group

ennai vaitthanan- placed me in their midst

idhu iraamansian mikka vaNmai – This speaks of Sri Ramanuja's audhaarya guNa.

Few statements of Vedas were not taken out of context and rejecting other statements as either false or wrong is not the correct interpretation; taking cognizance of all statements as true and pure, Swami EmperumAnAr established his doctrine [which is nothing but expounding the predecessors like Sage Vyasa, Tankar, Dramidar, Sri Nathamuni, Sri Yamnunacharya. Thus he rejected the KuDhrushti mathams.

He also placed this lowliest self in the midst of greatest scholar sishyas of his and further, he has also instructed me to sing in praise of him in these verses. What an audharya guNA of his!





PAASURAM 73

EmperumAnAr's main objective was to let everyone on the world know the real entity [tattva], the means [hitham] and the purushartham [ultimate goal]. Depending on the individual capacity, Swami blesses these appropriately. – says Amudhanar.

வண்மையினாலும் தன் மா தகவாலும்* மதிபுரையும்–
தண்மையினாலும் இத் தாரணியோர்கட்கு* தான்சரணாய்–
உண்மை நல் ஞானம் உரைத்த இராமானுசனை* உன்னும்–
திண்மை அல்லால் எனக்கில்லை,* மற்றோர் நிலை தேர்ந்திடிலே. 73

vaNmaiya Nnaalunthan maathaka vaalum mathipuraiyum
thaNmaiya Nnaalumith thaaraNi yOr_katkuth than_charaNaaay
uNmain^an NYaanam uraiththa iraamaa Nnuchanaiyunnum
thiNmaiyaal laalenak killai, maR ROrnNilai thErnthitilE. 73

Without seeing the greatness of what He teaches us, and our qualification for receiving it (and considering only what great it is going to do to us), He teaches us the esoteric, essence of all saasthrAs in simple terms. He is so merciful. He can not stand to watch us going down the trench of samsaara saagaram and waste our precious human births (lives). He showers coolness to the scorching heat of samsaaram like the cool moon rays. He blesses even those (who are not bothered with the realization of Brahman and jnAnam) and teaches them true jnAnam about Self and Sarva sEshathvam of Self to the Lord. Hence, there is no other thought for me (that befits me) except the thought of Ramanujacharya, who is so merciful and who has got such gracious mind to save everyone in this world.

thaerndhidil- when analyzing,





enakku- for me- who is now the vivEki of Sara asaram [what is good and what is not] than

vaNmaiYinaalum - due to his own audhArya guNA

than maadhagavaalum - and the dayA guNA that removes the sorrows of others

mathi puraiyum thaNmaiYinaalum- like the moon showering coolness [through his glances]

e dhaaraNiyOrgatku- for everyone on this earth

thaan saran aay- He alone became the rakshakar [saviour] for them

uNmai nal jnAnam- the truthful vedanthic knowledge that grants welfare

uraittha iramanusanai - was advised by Sri Ramanujacharya

unnum thiNmai allaal maRRu Or nilai illai- Other than mediating and contemplating his [Ramanuja's] kalyANa guNAs, there is no other thought that should benefit me.

Those who have entered into other religions that are avidik, are corrected and transformed by Ramanuja by teaching the truthful Vedic knowledge. The reason is only due to his audhArya guNA. He did not ignore them. Instead He wants to save everyone.

Those who are burning in samsaris afflictions and want to get rid of thaapathraya and when they take refuge at the feet of Ramanuja, Swami ensures that they are granted mOksham and that is due to his dayA guNa; Those who would like to involve and engage themselves in Bhagawath, BhAgwatha and Acharya kaimkarya and seek Ramanuja for the same; depending on their capacity and level, Swami mercifully glance at them like the cool moon showering its rays; [pushNAmi ChowdhaDhI: sarvA:sOmO bhoothvA rasAthmaka:]

He established at various places his centers for expanding the group of saadhus everywhere in the world. He organized the temple functions and puja





and streamlined the same; He walked across the country and saved thousands and thousands of sishyas on the way.

Such greatest most merciful Paramacharya- leaving him, do I have anyone else to think of? My mind will never ever think of anyone else hereafter.

The five things that should be known to the seeker of Salvation are to be known to every mumukshu [seeker of salvation]

1. **ParamAtma Svarupa:** the characteristics of the Supreme soul
2. **JeevAtma Svarupa:** the characteristics of the individual soul
3. **UpAya Svarupa:** the means for the JeevAtma to reach the ParamAtma - Moksha through Bhakti or Prapatti (Note that RAjayOga, KarmayOga and JnAnayOga are not the direct means to attain Moksha.)
4. **Phala Svarupa:** the ultimate purpose of existence of the JeevAtmas is to serve (Daasatva) at the feet of ParamAtma on attaining Moksha and
5. **VirOdhi Svarupa:** the nature of impediments on the path of the ultimate goal.





PAASURAM 74

Protection of His bhakthAs, destruction of the evil doers and for the attainment of Dharma, - these are the reason for which He takes avathArams which Sri Krishna Himself mentions in GitA. Acharyas also take avathArams for the above causes. One can see this specially in EmperumAnAr Ramanuja. The first and third are almost the same; but the second one is different in their cases- explains Amudhanaar.

தேரார் மறையின் திறமென்று* மாயவன் தீயவரைக்-
கூராழி கொண்டு குறைப்பது* கொண்டல் அனையவண்மை-
ஏரார் குணத்து எம் இராமானுசன்* அவ்வெழில் மறையில்-
சேராதவரைச் சிதைப்பது,* அப்போது ஒரு சிந்தைசெய்தே. 74

thEraar maRaiyin thiRamenRu maayavan theyavaraik
kooRaazi koNtu kuRaippathu koNtal anaiyavaNmai
Eraar kuNaththem iramaa Nnuchanav vezilmaRaiyil
chEraa thavaraich chithaippathu,ap pOthoru chinthaicheythE. 74

Emperumaan- SarvEshwaran- is the One who destroys those cruel wrong doers, who can not understand and talk ill of the apaurushEya (that which has no birth), the ever permanent, Vedas and their philosophy / tatvams, with His strongest chakrA. While Sri Ramanujacharya, the most merciful One, conquers the non vedic and wrong philosophers (of other religions) in his own Most graceful manner. (So Sri Ramanujacharya excels even Emperumaan!)

maayavan - Ascharya bhoothan Bhagawaan [most wondrous Lord]

theyavarai - those evil doers [dhushkarma doers]

maRaiyin thiRam thErAr - these people would not got in the veda maargam; and hence they would not survive





enRu koo aazhi koNdu kuRaippadhu- considering [as above] with the sharp strongest ChakrAyudham and destroys them and reduces their commitment of apachara and aparadhams. [thus their paapams are stopped].

koNdal anaiya vaNmai - like the dark rain laden clouds - the most merciful

yEr Ar guNatthu em iramanusan- whereas our Ramanuja who has most auspicious attributes like jnAna shakthi, sowseelya sowlabhya kalyANa guNas

a yezhil maRaiyil sErAdhavarai - those who have not joined or gone away from that most beautiful and rightful Veda maargam and performed non-vedic actions;

a pOdhu- suitable to their nature and capacity

oru chinthai seydhE - conduct a vidwath sadhas or give a detailed explanation convincing enough

sidhaippadhu- destroy their wrong-doings and transform them to put them on the right track in their current sareeram itself.

Swamy Desikan sums up the six avathAra rahayams this way:

avathArasya sathyathvam ajahath svasvabhAvathA Suddha Satthvamayathvam
cha SvEcchAmAthranidhAnathA Dharma gIAnou samudhaya: Saadhu
samraksdhANArTathA I thi Janma rahasyam yO vEtthi naasya Punarbhaav:

- (1) Our Lord's incarnations (avathArams) are real
- (2) They happen without any diminution in His svabhAvam
- (3) These avathArams are constituted by Suddha Satthva Dhrayam
- (4) These avathArams happen because of our Lord's own volition (Sankalpam)
- (5) These avathArams take place, when there is even the slightest harm to dharmam in His world.
- (6) The avathArams of the Lord are intended for the protection of His BhakthAs and destruction of evildoers. Those who reflect on these six





inner meanings of the reasons behind the Lord's avathArams do not get rebirth (na Punarbhava:).

The acharya's avathArams also signify the same. The Lord punishes those who do not follow the veda maargams and also commit various apacharams and do evils. He kills their lives so that their commitment of such mahaa paapams is reduced and essentially stopped in their current births.

Whereas Swami Ramanuja does not do that; On the contrary he showers them with His merciful glances; he argues with them and convinces them as to which is the right veda maargams and what are the benefits accrued by falling into that track. They get clearer picture of Vedic way of life and the means and the goal; they get to know their true nature of their AthmA and their eternal servitude; thus, they repent their past actions and are transformed by Ramanuja. They become changed selves and they follow the vedic life style. Thus in the very same life, their paapams get reduced or even burnt completely [with the performance of Saranagati].

sasthra paaNi EmperumAn [The Lord with the asthram] does sareera naasam;
Saasthra paaNi emperumAnAr does sadh upadEsam

Even the KuDhrushTis get transformed and change themselves; Thus when PerumAL does kill the enemies their jnAnam does not change; they may be born again and continue I their next birth due to their poorva wrong jnAnam; while EmperumANar changes their very jnAnam itself and with their true vedic jnAnam, they would never ever go wrong hereafter. Hence it is better to hold onto EmperumAnAr Ramanuja more than the Lord Himself. - says Amudhanaar.





PAASURAM 75

Why did he explain the difference between Maayavan and Mahaachaaryan. Now Amudhanaar explains in further details.

செய்த்தலைச் சங்கம் செழுமுத்தம் ஈனும்* திருவரங்கர்-
கைத்தலத்து ஆழியும் சங்கமும் ஏந்தி,* நங்கண் முகப்பே-
மெய்த்தலைத்து உன்னை விடேன் என்று இருக்கிலும்* நின்புகழே-
மொய்த்தலைக்கும் வந்து* இராமானுச! என்னை முற்றுநின்றே. 75

cheyththalaich changam chezumuththam eenum thiruvarangar
kaiththalath thaaziyum changamu mEnthi,naNG kaNmukappE
meyththalaith thunnai vitEneN Rirukkilum ninpugazE
moyththalaik kumvanthu iraamaa Nnuchalennai muRRunNinRE. 75

Even if ThiruvaranganAthan - Lord Sri RanganAtha of Srirangam, appears in front of me, shows Himself His full beauty with all Divya Ayudhams in His resplendent Hands, and vows " I shall never ever leave you", Oh Sri RamanujA! Even then, the greatness of Your kalyANA guNAs surround me, drag and engulf me and I am caught immersing myself in them and praising them only.

seydhalai sankham sezhu muttham eenum - the conch shells, valuable pearls found in the fields as brought by the floods

eenum thiruvarangar - are thus abundantly created and found in Srirangam by Lord Ranganthan Himself [and wearing such most precious and valuable ornaments on His dhivya mangaLa vigragam]

kaithalatthu aazhiyum sankhamum yEndhi- holding Divine ChakrA and the Conch in His resplendent palms





unniavidEn enRu - I would never ever leave you - uttering this

moytthu alaitthu num kaN mugappE- comes near and stands in front of my own eyes

irukkilum- even if this happens

iraamaanusaa nin- Oh Ramanuja! Your

pugazh vandhu muRRum ninRu- Your wonderful dayA, kalyAna guNAs, and thEjas alone surround, drag and engulf me

ennai alaikkum- enchant me to unite with your vishayams only [and not Lord Ranganathan's]. .

AzhwArs immerse themselves in the fertile Cauveri river and the adjacent fields where the pearls, the conch shells and other numerous valuable gem stones are brought the by the river and are found in plenty. AzhwArs enjoy the Lord Ranganathan in the banks of this river with the dhivya AbharaNams, divine weapons Thiruvaazhi, Thiru shankhu in His Thirukkai, showing Himself fully to them.

AzhwArs lost themselves in such a beauty and outburst with the wonderful verses and used to languish for such uniting with such a beauty when He is not seen. Such most beautiful divine Lord Ranganathan Himself with all the paraphernalia appears in front of my eyes and sayas: I would never ever leave you. . I would still lose myself only in the kalyANa guNAs of yours, Swami EmperumAnrE! adiyEn would never ever leave you.

That wonderful ThirmEni of yours with ThridhaNda kasshayam is the feast for my eyes. Dhivya Thejas, those Oordhva puNdram on your forehead and other parts of the body, that sacred thread, that sikhai, - are all to be enjoyed and beheld in the eyes for ever. All these make me always get glued to only devareer at all times.

upaveedhinam oordhva pundravantham trijagadh puNya palam thridhanda hastham I saraNAGatha saartha vaaham eedE sikhayA sekariNam pathim yatheenAm II [11th verse of Swami Desikan's YathirAja Sapthathi]





I salute the emperor of SanyAsis, RaamAnujA, who is resplendent in his appearance wearing the sacred thread, oordhva Pundrams and beautiful tuft made up of dense black tresses. He is holding the thridhandam in his hands as a result of the puNyams accumulated by the three worlds and is leading the prapannAs to moksha saamrAjyam.

EmbAr has also painted a memorable word picture of the majestic beauty of RaamAnujA in his SanyAsa Aasramam:

paRpamenatthihazh painkazhalunran pallavamE viralum paavanamAhiya
painthuvaraadai pathintha marunkazhahum muppuri noolodu munkailEndhiya
mukkOI tannazhahum munnavar tandhidu mozhikaL niranithidu muruval
nilAvazhahum karpakamE vizhi karunai pozhinthidu kamalkkaNNazhahum
kaarisu tan kazhal soodiya mudiyum kana naRRsihai mudiyum yeppozhudhum
yethiraasan VADIVAZHAHU yeenidhayatthuLathAI illai yenakku yethir illai
yenakku yethir illai yenakkethire”

Those who have had the darsana bhaagyam of the majestic beauty of the divya mangaLa vigraham of Acharya RaamAnuja at Sri Perumbhoodhor and Melkote can relate to the celebration of Embaar's paasuram in Tamil and its echo in Sanskrit by Swami Desikan. The depth of enjoyment of EmbAr, Swami Desikan arise from their profound AcharyaA anubhavam.

Embar's anubhavam of RamAnujA's lotus feet, tender fingers reminding one of the creepers, sacred ochre robe, auspicious yagnOpaveedham, thridandam, smile laden with dayA, eyes reminiscent of wish yielding kalpakA tree, tuft formed by abundant tresses is simply beautiful. EmbAr states that there is no one equal to him in all the worlds because of his enshrinement of Sri RamAnuja of such great beauty and sacredness in his heart lotus. [the above two translations are by Sri V Sathakopan Swami]

Amudhanaar now answers the Lord:

When Acharyan is around, no one will pay much attention to the Lord or seviichufy EmperumAn. Oh Lord! You yourself have said that Acharyans are your AthmA [in GitA]. If that is the case, what is the use of leaving Your





athmA i. e. my acharyan and coming to You? Since I am with my Acharyan and because of that, if you want to be with me, fine, I am not going to stop that. Since I am united with him, saakshaannaaraayaNo Deva: Hence it is as if I am already with you.

In order to enchant me and tempt me you are appearing in front of me with Sankhu, Chakra and other abhraNams [pearls etc.], but I am not going to get tempted. I want only Saasthra paaNi - the one who holds saasthras as his weapon i. e. Ramanujacharya. You hold asthram. You are hence saasthra paaNi. You destroy the sareeram and protect the good. He changes even the evil to good without any destruction except their wrong jnAnams. So, I better join someone who perform better than you and in better roopam with no weapons.

Now he addresses Ramanuja again:

Even if the Lord comes closer, only your thEjas, kalyAna guNAs, etc, stand around me and engulf me and hence would not let me get dragged towards the Lord instead I would stay always at your feet, oh Ramanuja. Because your grandness, divine glories and kalyAna guNas are found to be even much ahead of the Lord's himself. That's why they drag me towards you. . and not to Him. This magnetic field is bigger and stronger.





PAASURAM 76

Perhaps you have enjoyed at very close quarters Lord Ranganathan as you are the Chief priest there. That is the reason for your choice of Ramanuja against the Lord Ranganathan. Amudhanaar listens to our argument and replies in this verse:

நின்றவண் கீர்த்தியும் நீள்புனலும்,* நிறை வேங்கடப்பொற்-
குன்றமும்* வைகுந்த நாடும் குலவிய பாற்கடலும்*
உன்தனக்கு எத்தனை இன்பந் தரும் உன் இணைமலர்த்தாள்*
என்தனக்கும் அது,* இராமானுச! இவை ஈந்தருளே. (2) 76

nNinRavaN keerththiyum neeLpunalum,nNiRai vEngatappoR
kunRamum vaikuntha naatum kulaviya paaRkatalum
unRanak keththanai inpan^ tharum_un iNaimalarththaaL
enRanak kum_athu,iraamaa Nnuchalivai yeentharuLE. 76

Oh Sri RamanujA! The ever famous, ever divine, most popular, the lovely, fertile, endearing to all, Thirumala mountain (Where Lord ThiruvEmkatamudaiyaan stays permanently), the Most Divine Sri vaikuNTam, The Milky Ocean (ThiruppaaRkadal) where the Lord is having His Yoga nithrA, with an only thinking of protecting the universe, - in as much as these Divya Desams give you an exquisite unlimited pErAnandham (great happiness), the same amount of bliss comes to me from dEvarI r's (your) Lotus feet which are Parama bhOgyam to me. Hence, please bless me with those Lotus Feet always.

I raamaanusa! - emperumAnArE! ninRa vaNNkeertthi - eternal, divine, famous

neel punalum- long streams of water and water falls

niRai - filled

vEmkatam - ThiruvEnkatam divya Desam





“Ramanujar getting panchasamskaram”

pon kuNarmum- aprAkrutha vedic mountain [Veda veRRpu]

vaikuntha naadum- SrivaikuNta lokam

kulaviya paalkadalum- the much sought after and celebrated

PaaRkadal [ksheeraabdhi - milky ocean]

etthanai inbam unthanakku tharum- however much excitement and joy they would give you

un iNai thaaL malar – Your pair of lotus feet

en thanakku- adhu- for me, they give me the same extent of joy and excitement. Hence

ivai eendhau arul- Please bless me with the same and give them to me [place them on my head]

Vedas and all other pramaaNams refer to ThiruvEnkatam as eternal divya desam and most sacred. It removes all sins and burns them away. There are





divine water falls in this divya desam. The water falls were brought down by Sri Varaha murthy from Paramapadham. It grants moksham and bhogam to all devotees. Such a dhivya desam is a great joy and excitement to you, oh Ramanuja. The moolam of that mountain -i. e. Srivaikuntam gives greater joy to daverer. The ThirupparKadal - the place of worship for all rishis, Devas and the vibbhavam and archais' moolasthanam grants exquisite Anandhanam to you, EmperumanaarE.

Summing up of all these aanandhams for you comes to me from enjoyment of your pair of lotus feet. Hence I am not looking for these divya desams; I am looking for only the two lotus feet of yours. Please bless me with them.





PAASURAM 77

EmperumAnAr is above the Lord- Amudhanar explains in different manner again in the verse.

ஈந்தனன் ஈயாத இன்னருள்* எண்ணில் மறைக்குறும்பைப்-
பாய்ந்தனன்* அம்மறைப் பல்பொருளால்,* இப் படியனைத்தும்-
ஏய்ந்தனன் கீர்த்தியினால் என் வினைகளை* வேர்பறியக்-
காய்ந்தனன்* வண்மை இராமானுசற்கு என் கருத்தினியே? 77

eenthanan eeyaatha innaruL eNNil maRaikkuRumpaip
paaynthanan ammaRaip palporu Laal, ip patiyanaiththum
Eynthanan keertthiyi Nnaalen vinaikaLai vEr_paRiyak
kaaynthanan vaNmai iraamaa NnuchaRken karuththiniyE? 77

Sri Ramanujacharya- Emperumaanaar -He has blessed me with such grace and dayA that He had not blessed anyone with so far. The other religions were interpreted the Vedas so wrongly and distortedly that the Vedic truths were simply hidden among there false and wrong arguments. Sri Ramanujar, making use of only Vedic statements, argued and chased away those non Vedic religions. He stood so victoriously on this earth, with his glory spreading the whole earth. He chased away all my karmas. What else does He have in His ThiruvuLLam (mind) now for the benefit of the world? (means: is there anything else to do?)

eNNil - when thinking of deeply

eeyaadha - none blesses us [like this] in

aruL- the blissful anugraham of

eendhanan - Sri, GitA bhashyams, Vedartha sangraham, Vedantha deepa,





saarams, Gadhyams, Nithyam etc. .

am maRai- the most beautiful [truthful] Vedas

pal poruLaal – show four purusharthams [goals] as evidence and proof

maRai kuRumbai paayndhanan – rejected the vulgar [ApAsa] aagas

e padi anaitthum – in this vast earth

keertthiyinaal yeytthanan- propagated vedic religion and agamas with his
thEjas, convincing explanations and divine merciful glances.

en vinaigaLai – my past karmas

vEr paRiya kaayndhanan – are removed from their deepest roots and the
ahankaara mamakarams destroyed

vaNNmai IraamanusaRkku ini en karutthu?- what else does Ramanuja - the
personification of the audhArya guNa- still have in his mind? [for me and for
the world?]

EmperumAn takes avathArams either directly or as His amsam on Sages, and
Acharya purushas. He also sent the Azhwars to bless u with dhivya
prabandhams to correct and rectify the people and put them back on track.
EmperumAnAr Ramanuja came forward to the rescue and said: I would go and
do your duty... Give me a chance. . Rest is history. EmperumAn also is the cause
for Buddha, jaina, paasupatha mathams creations. His leela is to deceive
people [due to their karmas] and lead them to go astray for getting caught in
samsaeric afflictions again and again and be born. He hid the vedic truths and
mised people with avaidika mathams being under the camouflage of Vedas and
Upanishads. [elleerum veedu peRRaal ulagaillai enRE. .]

emperumAnAr explained the difference between Vedic agamas and other non-
vedic vulgar agamas; He elaborated beautifully the esoteric meanings, their
inner essence, and crushed the existence and propagation of other avaidika
agamas and religions. He is mentioned as the Supreme Peerless One and
declared in the Vedas and Upanishads. Vedas praise Him as the Only One who
rules the Universe. He is Sriya: Pathi Sriman Narayanan. Thus Ramanuja not





only expounded this vaidika religion; He also proved that other doctrines that are aavidika are only illusions and misinterpretations of Upanishads. Hence he is the ocean of truthful jnAnam.

maRai kuRumbu- Showing what is Not to be understood from Vedas is propagated as that and propagates distorted facts. So, they are not MaRai [Vedas or vedic based]; They are camouflaged as Vedic ones.





PAASURAM 78

EmperumAnAr is above the Lord- Amudhanaar explains in different manner again in the verse.

கருத்தில் புகுந்து உள்ளில் கள்ளம் கழற்றி* கருதரிய-
வருத்தத்தினால் மிக வஞ்சித்து* நீயிந்த மண்ணகத்தே-
திருத்தித் திருமகள் கேள்வனுக்கு ஆக்கிய பின்* என்நெஞ்சில்-
பொருத்தப் படாது,* எம் இராமானுச! மற்றோர் பொய்ப் பொருளே. 78

karuththiR pukunthuLLiR kaLLam kazaRRik karuthariya
varuththaththi Nnaalmika vanchiththu neeyintha maNNakaththE
thiruththith thirumakaL kELvanuk kaakkiya pinnennenchil
poruththap pataathu,em iraamaa Nnucha!maRROR poyp poruLE. 78

Emperumaanaar- Sri Ramanujacharya- after seeing my lowly nature, decided to enter into my heart. There, like a resident first cleans the place of residence first, YathirAjar removed the dirt from my heart. He had such a great greed for correcting me (means: It is impossible. And still he wanted to correct me and tried), that none would have dared. If I come to know of your intentions, I may obstruct and escape from your endeavors, and hence, knowing fully well of that, you have clandestinely operated from within and changed me completely to become the servant/bhakthA of Sri Vallabhan, Sriya: Pathi Sriman Narayanan. . What a dayA on me, Sri RamanujA! Due to Your Parama krupA, EmperumaanaarE! Any other wrong thoughts contradicting to what dEvarI r has taught me, will never ever hereafter enter into my mind.

em raamaanusarE!- Oh Ramanuja!- You

karutthil pugundhu- entered into my mind and heart

uL il kaLLam kazhaRRi- resided therein as your residence and slowly disrobed





the misdemeanors.

karudha ariya- incomprehensible

varutthatthinaal- remorse feeling that this jeevathma is wasting his precious life OR feeling bad for the jeevathma's wasteful life and taking pity on him

miga vanjitthu- pretending as if he is letting me go on my own way; and lets me do that

indha maNN agatthE nee thirutthi- on this earth itself- you have transformed me and corrected me-

thirumagaL kELvanukku AL aakkiya pin- after making me realize that I am the eternal servant of Sriya: Pathi Sriman Narayanan

maRRu- other than [that I am the sEshan -servant for Him and realize my eternal sEshathvam,

vOr poi poruL en nenjil porundha padaathu- my mind would never ever accept any other illusory false tattvam; or philosophy anymore

miga vanjitthu- cheated or deceived or pretended to let me go on my own way and I later find myself following what he had preached; Sri Uttamur Swamy narrates a great anecdote:

Sri Kethadipatti Swami [dwithheeya Rangaramanuja Mahadesikan Swami] was gracefully present those days as great acharyan. There was one person who came from abroad and wanted to perform bharanyAsam at the feet of Swami. He was given beautiful explanation as to what would be the wonderful divine feeling and anandham one gets at SrivaikuNtam and what all one can get to serve the Lord and how blissful it would be! That person asked if he would get some kind of soup made of raagi [KEzhvaragu- in Tamil] Acharya saarvabhoulmar did not tell that Kezhvaragu or Raagi should not eaten or drunk; one should eat rice etc. He said: if you want to serve the Lord with great dishes made of raagi there will be plenty there and you can continue to permanently offer Him as if you offer Him akkaara adisil; He never even said that there would be better grains available and you do not have to go for such





lowly stuff. This is the kind of miga vanjitthu- deceiving the sishya and letting him go through the way he wants to and bring him back.

Some even ask during bharanyasam- if the Lord would suck them straight to Srivaikuntam as they would like to be here in prakruthi maNdalam; the answer given by the acharyas: No need to worry at all. The Lord would grant you everything for you to prosper here on this earth with complete life and then only grant you moKsham at the end of this birth. This is TRUE, indeed.

kaLLam akzhaRRi- removing the misdemeanor of the mind; the cheating- or stealing. If one thinks himself as the swathanthran, then it is equivalent to stealing the AthmA that eternally and originally belongs to the Lord. Thinking that it belongs to us, itself is Stealing. Slowly EmperumAnAR explains the nithya niroopadhika ananyaarha sEshathvam of jeevathma and removes such a feeling from my mind.





PAASURAM 79

In the earlier verse- it was mentioned about our eternal sEshathvam [being a servant of] Sriya: Pathi Sriman Narayanan was mentioned and it is completely wrong and out of place if one thinks that he is an independent entity [swathanthran]. This is as reflected in vedas in their entirety. On the contrary, just taking merely few vedic statements out of context, people propagate and mislead saying: jeevan and brahmam are one and the same; by the mere jnAnam and realization, the jeevan himself becomes brahmam; the brahmam was not aware due to ajnAnam or avidyA; [How could the omniscient Brahman be ajnAni for few years and then once the veil is removed, hEy! I am Brahman. . happen?] And this is mOksham the realizing that one in Brahman and becoming the same. . Believing this there are people flocking to such a group, alas!

Similarly others, who though mention AthmA is swathanthran, preach that AthmA is also sEsham [servant] to Rudran et al and propagate devathanthra bhajanam. They are none other than positions that jeevathmas take on rotationally based on karma vasanaas. The Real Truth per Vedas and Upanishads is: Sriman Narayanan alone is the Supreme Lord as declared and is Unparalleled Peerless One. The Only One who has no equal. Every other jeevathma is His servant and that includes even four faced brahma, Sivan and Indran et al.

Amudhanaar feels bad for such misleading people and misled people who are swayed by such illusions.

பொய்யைச் சுரக்கும் பொருளைத் துறந்து,* இந்தப் பூதலத்தே-
மெய்மைப் புரக்கும் இராமானுசன் நிற்க,* வேறுநம்மை-
உய்யக் கொள்ள வல்ல தெய்வம் இங்கு யாதென்று உலர்ந்து அவமே*
ஐயப்படா நிற்பர்* வையத்து உள்ளோர் நல்லறிவு இழந்தே. 79

poyyaich churakkum poruLaith thuRanthu,inthap poothalaththE
meymaip purakkum iraamaa NnuchannNiRka, vERun^ammai





uyyak koLavalla theyvamiNG kiyaathen RularnthavamE
aiyap pataanNiRpar vaiyaththuL LOrn^al laRivizanthE. 79

Emperumaanaar shines so victoriously conquering and chasing away all those non vedic wrong religions that had distorted Vedic statements with wrong and misinterpretations. He established the Vedic truths on this earth firmly. When he stands awaiting who is coming to learn the Truthful Knowledge based on Vedas and his parama vaidIka VisishtAdvaita Srivaishnava philosophy, the people are under the wrong notion that "he is also a human being like us, what is the big deal?" and does not hold on to his feet. On the other hand, they lament foolishly "which Lord is going to save me from this world? Alas! What a pity!

poyyai – asathyam- some kind of mOksham

surakkum – is granted by others

poruLai – by distorted veda artthams

thurandhu – rejected as apramANikam;

indha bhoothalathh E – on this same earth, where those avidika religions prospered;

meyyai – the eternal Bliss of mOksham

purakkum – propounded, established and saved by

Iraamanusan niRka- Acharya saarva bhouman Sri Ramanuja and when He is there gracefully;

Vaiyatthu uLLOr – all those who are on this earth

nummai uyyak koLLa – [He is here only for us to be saved [when such is the case]

valla vERu deivam ingu yaadhu enRu- which is the divine Form for us to be saved – people are so confused and are searching

ularndhu- confused





nal aRivu izhandhu- losing their true jnAnam which should have been made clearer by Ramanuja's grace;

avamE iyampadaa niRpar- unnecessarily doubt him as to who come he is so popular; or is he actually a divine personality etc. . Alas! What a pity!

Swami YathirAjar rejected the other religions and philosophies like advaita and Saivam which have different sub-sects within themselves which propagate different concept as moksham and different Lord ship as Rudran respectively and established the Parama vaidika Srivaishnava religions and VisishtAdvaita philosophy. In spite of that and even after that, there are amny who wander being confused as to who will save them from these samsaeric afflictions and who is the God to save them? The reason for that confusion is to lack of clarity and understanding of the greatness of Ramanuja and his upadEsams.

Other demigods in order to save themselves and establish their positions, they need other devotees. They grant the power that is bestowed upon them by Lord Sriman Narayanan on them. Theirs is only the position and the AthmAs keep changing to occupy those positions.

The Only One who can save is Sarvagnan, Sarva Sakthan, SarvEshwaran, anantha kalyANa guNArnavan; avaaptha samastha kaaman, Sathya kaaman, Sathya sankalpan, Sriman Narayanan, - the Peerless One. One should be crystal clear of this Vedic Truth. Our lord is the Iswaran for everyone including the demigods. Everyone prays to HIM and gets their powers from HIM to do their assigned duties. Many times they stray from what they are assigned for and assume that they themselves are the God. This is due to the mAyA surrounding them all the time. In such a time the are rendered powerless and they cannot fulfill their tasks. It is said that our God is the King and always thinking of His people or subjects and rush to deliver them the help and execute tasks that others are unable to do. HE does such task as if it is HIS own. By doing so HE always makes them feel that HE is one of them. Such nature is known as sarvEshwarathvam. .

This can be understood by Sri Ramanuja's upadesa. When one does that and





gets crystal clear jnAnam, he will realize that Ramanuja is the divine Acharya and is verily the God Himself. We consider YathirAja as the very God Himself as He is the One who showed as the Vedic Lord Sriman Narayanan and established and explained the truthful Srivaishnava matham. For those who claim that they are the Brahman Himself or show some one else as the God who is also one among the jeevaathmas- how can they be divine or even considered? Why do people even get doubts and are suspicious? What a pity!

Whatever Ramanuja established alone is thus TRUTH and is Vedic. The tattva, hitha, purushartham is TRUTH. All others are apramANikam are not without proof.



"meimai purakkum iramanusan"





PAASURAM 80:

Let those who cast doubts and are suspicious be so; It is we who are blessed indeed to be the servant and dAsa bhuthars of Ramanuja's sishyas; servant of the God of Ramanuja, i. e. Sri Ranganthan and the eternal servant of Paramacharyan Sri Ramanuja. - Amudhanaar enjoys in few verses.

நல்லார் பரவும் இராமானுசன்,* திரு நாமம் நம்ப-
வல்லார் திறத்தை* மறவாதவர்கள் எவர்,*அவர்க்கே-
எல்லா விடத்திலும் என்றும் எப்போதிலும் எத்தொழும்பும்*
சொல்லால் மனத்தால்* கருமத்தினால் செய்வன் சோர்வின்றியே. 80

nallaar paravum iraamaa Nnuchan,thiru naamamn^amba
vallaar thiRaththai maRavaa thavar_kaL evar,,avarkkE
ellaa vitaththilum enRumep pOthilum eththozumpum
chollaal manaththaal karumatthi Nnaalcheyvan chOrvinRiyE. 80

I, shall always serve, wholeheartedly and uninterruptedly, with no gap, at all times, under all circumstances, with my words, with my actions and with my thoughts, in all situations,- those Bhagawathas who always think of the graceful nature of other dearest Srivaishnava Bhagawathas who have desired to praise and utter the glorious divine names of Sri Ramanujacharya at all times.

nallaar - those who shine with jnAna vairAgya anushtAnams

paravum- praise

iraamaanusan- Ramanujacharya [His]

thirunaamam- divine names and the glories

namba vallaar thiRatthai - believe due to their jnAnam and their [such





greatest bhAgwathas and sishyas'] deeds

yavar maRavaadhavargaL- whoever keeps contemplating and enjoys

avarkkE- for those dAsa bhoothars and bhAgawathAs alone

ellaa idatthilum – in all places

enRum- at all times

e pOdhilum- even when they do not look for or expect [or even when they reject or refuse to accept]

e thozhumbum- all kinds of kaimkaryam [service]

sollaal manatthaal karumatthinaal- in speech, thought and actions [manas, vaak and kaayam]

sOrvu anRi- without getting tired or without any gap due to laziness
seyvan- will perform

The moment the prathivaadhis [other religion personnel who argue] hear the name Ramanuja they start disappearing from the scene. The same is mentioned by Swami Desikan in 51st verse of YathirAja Saptathi-

vikalpAdOpEna sruthipathamasEsham ... kalaha:

Capricious carping based on fallacious reasoning is the way for some contestants. They tend to cross question everything, pointing out an alternative possibility for every thesis, even if it is unreasonable. By such humbugs, they tend to pollute and confuse the Vedic path. The annoying noise of these wild elephants will die the moment the name of Ramanuja is announced.

Like Narayana saranagathi manthra, Ramanuja saranagathi manthram is also equally powerful, if not more. Thus EmperumAnAr Thirunaamam grants everything to us.

As posted by Sri Sampath Rengarajan Swami: Since Sri rAmAnujar is the pradhAna AchAryAL for all Sriviashnavals, chanting his thiru nAmam and thinking of his thiruvadi itself is considered as pradhAna manthram and





yAgam. Sri thiru arangatthu amudhanAr delivered this anthAthi in such a way that each and every pAsuram has the "manthram" or manthrA embedded in it. Such manthram is none other than the thiru namAm of our pradhAna AchAryAn Sri irAmanusan. ie the name "irAmAnusan" is placed in each and every pasuram and for a total of 108 times.

sadagopan.org



"nallAr paravum iramanusan"





Many sLOkams have the beeja aksharams embedded in it as similar to being hard coded. Some examples are Sri Hayagreeva sLOkam, Sri Garuda panchAsat and so on. Since some of the beeja manthrams are not advisable to be chanted by everyone these are embedded by our poorvA chAryALs in sLOkams that everyone can chant and derive the palans of chanting these beeja aksharams. In the same way, "SrimathE rAmAnujAya namaha" is embedded in each pAsuram and so for 108 times. Those who can recite this anthAthi gets the fruits of chanting the pradhAna AchAryA thaniyan 108 times. Thus it is also known or called as prapanna sAvithri.

In Sri visnu purAnam it is said that during kaliyugam mere doing nAma japam will itself lead one to mOksham. It is understood that such chanting will lead one to doing saranAgathi through a sadhAchAryAL. The reference to nAma japam in Sri Vishnu purAnam can be considered as a direct reference to chanting irAmAnuja nooRRu anthAthi. The name "rAmA" and "anujA" has the "rAma" saptham in it. Every one knows the power our Sri rAma nAmam. In addition to it this name also has anujA in it. anuja is generally meant as younger brother. Since an younger brother is a dAsan to elder brother (here it is empurumAn Sri rAmA is the elder brother) the combined word also means the one is a dAsan to Sri rAmA. Thus the word rAmAnuja itself becomes a secret code or mantra for everyone. It is all the more important for prapannAs as it is the thiru nAmam of the most revered AchAryAn. All our AchAryAs in Srivaishnavam recited their AchAryA's thaniyan during their last breath. Thus, reciting AchAryA thanian is so important and is sAvithri or the pradhAna manthram for a prapanna [Thanks to Sri Sampath Rengi for his sweet write up]





PAASURAM 81

Even though bhAgawatha kaimkarya is better than bhagawath kaimkaryam, as per the instruction and command of Swami Ramanuja, Amudhanaar was performing kaimkaryam at Sri Ranganathan sannidhi. He was a Chief priest and thus by performing ThiruvArAdhanam, archana to the Lord enabling His devotees thronging to see Him and enjoy Him get benefited. Thus he is doing both bhagawath kaimkarya as well as bhAgawatha kaimkaryam. Hence one should not simply do bhAgawatha kaimkarya alone; it has to be mixed with Bhagawath kaimkaryam- That is Acharya's command - says Amudhanaar.

சோர்வின்றி உன்தன் துணையடிக் கீழ்,* தொண்டு பட்டவர்பால்-
சார்வின்றி நின்ற எனக்கு,* அரங்கன் செய்ய தாளிணைகள்-
பேர்வின்றி இன்று பெறுத்தும் இராமானுச!* இனிஉன்-
சீர் ஒன்றிய கருணைக்கு,* இல்லை மாறு தெரிவுறிலே. 81

chOrvinRi unRan thuNaiyatik keezth,thoNtu pattavar_paal
chaarvinRi ninRa enakku,araNG kan_cheyya thaaLiNaikaL
pErvinRi yinRu peRuththum iraamaa Nnuchaliniyun
cheeron Riyakaru Naikku,illai maaRu therivuRiIE. 81

I, who had never thought of service to the Bhagawathas (who always serve your Lotus feet and not think of any other matter), was correctly transformed and advised by DevarI r due to Your grace that "I am the servant of them only; and None else;" And it is Sri RanganAthan's nature to enable and let His devotees join the group of Srivaishnavas (like He has blessed us join this glorious group); His Lotus Feet are only for Bhagawathas to desire for taking refuge with and serving the same. Such Greatest Lord's dhivya mangaLa vighraha [ThirumEni] is dark hued colour; and DevarI r (Your) Lotus feet are opposite to that and are of reddish Lotus Like fair complexioned colour. You





have blessed me with a constant uninterrupted thought on Your Lotus feet only! Oh Ramanuja! There is NO PARALLEL FOR YOU and YOUR GRACE!

unthan thuNai adi keezh – Your Lotus Feet [that are complimentary to each other] in blessing the sishyas themselves mercifully;

sOrvu inRi – with no tiredness or slackening

thoNdu pattavarpaal- serving acharya kaimkaryam [at your Lotus feet]

saarvu inRi- to those bhaagawathas – and without expecting anything else

ninRa enakku- to me [who rejected and ignored even bhagawath kaimkaryam and was only on acharya and bhAgawatha kaimkaryam]

arangan seeyya thaal iNaigal- Lord Ranganathan's red pairs of divine lotus feet

pErvu inRi- at the same time- without interruption I am also blessed with bhAgawtha kaimkaryam

peRutthum Iraamaanusa- all these – I am blessed to obtain, Ramanuja! [is only because of your grace]

ini un seer onRiya karuNaikku- hereafter [after this blessing], there can not be any other for me grander and better and what a grace!

therivu uRil – if one thinks of and enquires

maaRu illai – There is no parallel for this; no way one can pay back for this; no way one can find equal to this grace...

When I realized that it is the only goal to serve the great acharya – Swami KooratthAzhwAn who is always at Your lotus feet and is the Prime Sishya of yours, and stand there you commanded me and blessed me with an assignment in Bhagawaan Lord Sri Ranganathan saanidhi. I was satisfied only with Acharya kaimkaryam and bhAgawtha kaimkaryam. I was not having the ruchi and enjoyment of bhagawath kaimkaryam and the necessity of that for Srivaishnavas. Swami! You transformed me to realize that it is our nature to serve the Lord and His devotees. Serving the Lord is also essential and enjoyable. Ultimately that is what we are going to perform nithya kaimkaryam





at Lord's lotus feet in Srivaikuntam- You advised: Swami's unbounded grace on adiyEn - this lowliest self to serve the Lord as the priest and serve His devotees thereby as well. When there are thousand waiting to do that,, Swami EmperumAnAr instructed adiyEn to do that kaimkaryam. What a bhaagyam! dhanyOsmi... - Amudhanar feels gratefully for Ramanuja's mercy on him.

I am blessed with bhagawatha bhAgwatha and Acharya kaimkaryam right here in this earth and will continue to do that in Srivaikuntam also. There can be no parallel thus for Ramanuja's grace.

iNai- pair of lotus feet. Why there is a plural for the same in the verse- iNaigal... Sri Uttaamur Swami adds: it means the lotus feet of Moolavar Azhagiya Manavaalar and Uthsavar NumperumAL. . two pairs of Lotus Feet.

maaRu- kaimmaaRu; oppudhal- or maaRudhal three meanings I am reminded of Swami Desikan oru kaimmaaRu maayanum kaaNagillaan

Sri Satakopan swami writes: Swami Desikan has pointed out that it is impossible to pay back in any manner to The AchAryA, who lights the lamp of knowledge in our minds and banishes the nescience and vipareetha JnAnam that occupied our mind before. The only service that we can do is to praise His kalyANa guNAs and reflect on them and to spread the message of the great help that he gave us (AchAryam prakAsayEth):

yERRi manatthu yezhil jnAna viLakkai iruL anaitthum
mARRinavarkku oru kaimmArU Maayanum kANahillAn
pORRi uhapathum punthiyil koLvathum pongu puhazh
sARRI vaLarpathum saRRallavO munnam peRRathaRkE

Swami Desikan states authoritatively that even the Lord can not find a proper way to return the gratitude for the AchAryan who lit the JnAna deepam in our minds and chased away the darkness of ajnAnam.

Sathyaki Tantram gives us the same message, when it says: "GurO: Gurutaram naasthi" (There is nothing more sacred than one's AchAryA). Upanishad asserts: "AchArya dEvO Bhava".





PAASURAM 82

Sri Ramanuja had changed the puja rituals and streamlined the temple functions and in that Ranganthan temple, he asked me to do the pooja as Chief priest. What a great quality to change me within no time and place me at this level! His keerthi is amazing but true.

தெரிவுற்ற ஞாலம் செறியப் பெருது,* வெந் தீவினையால்-
உருவற்ற ஞானத்து உழல்கின்ற என்னை,* ஒருபொழுதில்-
பொருவற்ற கேள்வியன் ஆக்கி நின்றான் என்ன புண்ணியனோ! *
தெரிவுற்ற கீர்த்தி,* இராமானுசன் என்னும் சீர்முகிலே. 82

therivuRRa NYaalam cheRiyap peRaathu,ventheevinaiyaal
uruvaRRa NYaanath thuzalkinRa ennai, orupozuthil
poruvaRRa kELviya Nnaakkin^in Raanenna puNNeeyanO!
therivuRRa keerththi,iraamaa Nnuchanenum cheermukilE. 82

I ,-who was deeply engrossed in the cruel karma vaasanaas, who had not even an iota of jnAnam, who was never steady in a particular thing and was having a vacillating mind, - was gently corrected by Emperumaanaar Sri Ramanuja. What did to me is: Within a fraction of a second, He made me a great recipient and listener of His Esoteric Truths and He stood victoriously on the earth. Thus, the literate, scholars, Srivaishnavas, illiterate, and people from all walks of life approach Him and praise Him for His greatest most auspicious attributes. He possesses such Great kalyANa guNAs. He is like the rainy dark clouds that rain everywhere without any partiality; He showers His grace to one and all!

therivu uRRa- the clearer jnAnam- knowledge on tattva, hitha purusharttham and kaimkaryams

seRiya peRaadhu- with half baked knowledge





vem thee vinaiyaal- due to cruel incorrigible sins
uruvu aRRa jnAnatthu- confused, unclear, confounded jnAnam [I had]
uzhalginRa- and was loitering in the scorching samsaaric ills and ritualistic job
of being a priest without any kaimkarya ruchi
oru pozhidhil -within no time- in just one moment
poruvu aRRa- unparalleled greatest
kELviyan aakki- been made for having heard what only needs to be heard;
alladhu- making others query and clarify them
ninRaan- He stands as a kruthArtthan[having done what should be done]
enna puNyanO- what a great bhaagya saali! What a great mathAthmA! What an
acharya! Acharya saarvabhooman grace is amazing!
ennum- thus everyone thinks and praises Acharyan
therivu uRRa keertthi- all over the globe everyone knows of his greatness now
seer mugil- purest rainy cloud " most merciful, and most compassionate
I raamaanusan- EmperumAnAr.

Even performing temple kaimkaryam I was not aware of how to do. I was not having clearer jnAnam on tattva hitha and purusharttham as well as kaimkaryam. I was having half baked jnAnam and that is more dangerous than none at all. Now I am blessed. I am blessed with the clear crystal clear jnAnam now on kaimkarya, tattva, hitha and purusharttham. All happened in just a mere moment of time when acharyan glanced at me and gave his upadesam through his prime sishya Swami Kuresa. I was doing simply something mechanically caught in samsaaric ills and kaimkaryam as inherited from ancestors due to poorva puNya paapam.

In just one moment, I am indeed blessed. I have heard what needs to be heard [bahusruthan]. Not only that. Now I can even enquire all those who are





performing kaimkaryam and make them understand as well and transform them as well. He has blessed me so.

Even this lowliest self has been transformed so- what a great bhaagyaasaali is He! What a great divine personality is He!- I am wondering. I was thinking that by transforming me and changing me, he is accruing more puNya. Even that- I was wrong. It is due to his greatest mercy, dayA and compassion on everyone- He blesses like dark clouds that rain on every place on earth without any bias or partiality. He is like the clouds due to his kalyANa guNAs. Everyone praises him thus as well.





PAASURAM 83

Amudhannar was enjoying and praising Acharyan's daya on him for having placed him for kaimkaryam at Ranaganatha sannidhi. Now he pleads for acharya kaimkaryam alone at all times more than the eternal Srivaikunta kaimkaryam. He is certain that it will happen for sure.

சீர்கொண்டு பேரறம் செய்து,* நல்வீடு செறிதும் என்னும்*
பார்கொண்ட மேன்மையர் கூட்டனல்லேன்,* உன் பதயுகமாம்-
ஏர்கொண்ட வீட்டை எளிதினில் எய்துவன்* உன்னுடைய-
கார்கொண்ட வண்மை* இராமானுச! இது கண்டுகொள்ளே. 83

cheer_koNtu pEraRam cheythu,nNalveetu cheRithum ennum
paar_koNta mEnmaiyar koottanal IEn,un pathayukamaam
er_koNta veettai eLithinil eythuvan unnutaiya
kaar_koNta vaNmai iraamaa Nnuchalithu kaNtukoLLE. 83

I have never had any semblance of desire for Parama Purushartham mOkshAnubhavam, without seeking the AthmAnubhavam (or Kaivalyam); I never had any prEmam / Bhakti; I have never had a realization of my inability to perform Bhatki Yoga; I never had realized that I have no other means to surrender and have performed Prapatti to become a prapannan; I have never been a member of the Prapanna group. I have taken refuge at your feet. Oh Ramanuja! I will attain the mOksham. How? It is only due to Your limitless unbounded grace that showers on those who surrender to Your Lotus feet. Do I need to tell You that? You Yourself know.

Iraamaanusaa - EmperumAnArE ! Seer koNdu- with due anushtanams and realize the jeevthma realization

pEr aRam seydhru - by performing the parama dharma bhakti yogam





nal veedu seRidhum- the ultimate bhagawath anubhava kaimkaryam -" mOksha aanandham is granted"

enum- in such jnAnam and paths

paar koNda maenmaiyaar koottan allEn - I do not belong to the greatest groups of such mahAthmAs who have the requisite jnAnam and anushtanam to indulge in bhakti yogam and who are in that greatest path.

yEr koNda veettai yeLidhinil yeydhuvan - "I will attain with least effort the mOksha sthAnam which is the most beautiful and blissful."

Kaar kONda unnudaiya vaNmai idhu kaNdu koL- It is due to Your parama audhArya guNa; and it can be seen now here to grant me the moksham simply because I have performed acharya nishtai and surrendered to your lotus feet. Performing Karma, jnAna yoga and visualize or realize the self [jeevaathma] and then carrying out dharma, anushtAnam, etc.- and subsequently ayam thu paramO dharmO yath yOgOnAthma darsanam- compared to all dharmas, bhakti yoga dharmam is the best and grandest. Hence following and performing that bhakti yogam in an uninterrupted manner and thereby attain the highest and most enjoyable SrivaikuNta praapthi Those who are aware of all these and wish to attain that blissful Srivaikuntam for nithya kaimkaryam at the lotus feet of SRiman Narayanan are here assembling in thousands.

I am not aspiring for that goal. If I ask them, whether I can continue to serve my EmperumAnAr in Srivaikuntam as I do here they would answer no. Paramacharya is here and devareer is here graciously and how will be able to serve you there? So, I do not wish for that Srivaikuna praapthi as well.

The Lord is kaarmugil.. He is dark as dark clouds. But you are seer mugil. You are the clouds with the kalyANA gunAs of showering grace and dayA on everyone. That's why I am also blessed with the kaimkaryam effortlessly. Hence after tasting acharya kaimkaryam, other fruits are not sought after including Srivaikuntam. - explains Amudhanaar





PAASURAM 84

How easily and effortlessly he was blessed- Amudhanar explains.

கண்டுகொண்டேன் எம் இராமானுசன் தன்னை* காண்டலுமே-
தொண்டு கொண்டேன்* அவன் தொண்டர் பொற்றூளில்* என் தொல்லை
வெந்நோய்-

விண்டு கொண்டேன் அவன் சீர் வெள்ள வாரியை* வாய்மத்தி-
ன்றுண்டு கொண்டேன்,* இன்னம் உற்றன ஓதில் உவப்பில்லையே. 84

kaNtukoN tEnem iraamaa NnuchanRannai kaaNtalumE

thoNtukoN tEn_avan thoNtar_poR RaaLil_en thollai vennOy

viNtukoN tEn_avan cheerveLLa vaariyai vaaymatutthin

RuNtukoN tEn,innam uRRana Othil uvappillaiyE.

84

Now I have seen my Ramanuja; what a great sight it is! That makes me desire and seek to serve the golden feet of Bhagawathas - his devotees. And here, today I from the midst of all Bhagawathas take just a sip from this ocean of auspicious qualities of YathirAja and all my past karmaas are destroyed. Alas! There is no end -if I attempt to say anymore.

em iraamansan thannai kaNdu koNdEn - I have been blessed to see our Ramanuja and seek his sambandham.

kaaNdalum E - upon seeing him [having been blessed with his darsan]

avan thoNdar pon thaaLil thoNdu koNdEn- I am indeed blessed to perform kaimkaryam at the most enjoyable feet of his disciples [Ramanuja bhakthAs]

enthollai vem nOi viNdu koNdEn - my anAdhi cruel paapams [sins] accrued from time immemorial -are now crushed and hence they would not bear fruits;

avanseer veLLam vaariyai inRu vaay madutthu unDu koNdEn - I am indeed extremely blessed to sip a mouthful from the enormous flood of most divine and enjoyable kalyANa guNAs [auspicious qualities or attributes] of





EmperumAnAr by singing these 108 verses on his guNAs.

Innam muRRana Odhil ulappu illai - If I need to utter anymore, there is no end.

The day, I saw the most beautiful and divine EmperumAnAr, on that day itself, I wished to have the acharya sambandham. That's why in order to get near him, I sought for the closer circle of his sishyas as purushakaram [mediatrix] for recommendation and prostrated at their feet. Thus I was blessed with the buddhi [which too by the grace of EmperumAnAr himself] to join as a sishsya of Swami KooratthAzhwAn. By serving him, I was blessed to have him as my acharyan. Thus EmperumAnAr has become my paramacharyan. Thus I am able get all my incorrigible paapmas that have accrued from time immemorial are all destroyed now and no longer I need to suffer from their fruits.

Not just this anishta nivrtthi; listen to this ishta praapthi which is the most important one. Being caught immersed in the ocean and enormous flood of EmperumAnAr most enjoyable kalyAna guNAs [sowsselyam, sowlabhyam, swamithvam, vaathsalyam, audhaaryam, kaaruNyam, ghambeeryam, etc], I am blessed to have begun these verses on his kalyANa guNAs. I do not know if I can ever do justice to drinking this ocean of klayANa guNAs and try to take a sip from the ocean by singing these verses and enjoy. Somehow compose these few verses. [and adiyEn attempts to translate the same as well with the same desire..] I can never say and do justice saying all these in mere words. All because of his kalyANa guNAs. I have not done anything. All these started from the darsanam of his.





PAASURAM 85

You mentioned you served the disciples of Ramanuja. How can the paapams vanish if you do that? Will they go? - Yes. They would. Once you start serving these bhAgawathas who are associated with the lotus feet of Ramanuja, you would get clear jnAnam about jeevathma's parathanthryam. You would also get to know that the jeevathma is not only a parathnthran; but also a servant of only Sriya: Pathi Sriman Narayanan and his paramaikanthi bhakthAs. So, it is completely unbecoming of a jeevathman to seek servitude to other demi gods or his devotees or some local rulers. That is not the right thing for any jeevathma in this universe- explains Amudhanaar.

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ஓதிய வேதத்தின் உட்பொருளாய்,* அதன் உச்சிமிக்க-
சோதியை* நாதன் என அறியாது உழல்கின்ற தொண்டர்*
பேதைமை தீர்த்த இராமானுசனைத் தொழும்பெரியோர்*
பாதமல்லால் எந்தன் ஆருயிர்க்கு* யாதொன்றும் பற்றில்லையே. 85

Othiya vEthaththin utporu Lay,athan uchchimikka
chOthiyai naathan enaveRi yaathuzal kinRathoNtar
pEthaimai theerththa iraamaa Nnuchanaith thozumperiyOr
paathamal laalenRan aaruyirkku yaathonRum paRRillaiyai. 85

There is nothing else for my AthmA to hold on to, except the Feet of those Bhagawathas who have the nature of praising and paying obeisance to Emperumaanaar Sri Ramanujacharya, who dispelled the aj-nAnam of all who were wandering aimlessly, following and serving for other trivial materialistic benefits without realizing that the SarvEshwaran Lord Sriman Narayanan, the Veda Purushan, is the Chief, as proclaimed in no ambiguities by the Vedas that they learn.

vOdhiya - from time immemorial being rendered and recited and is the





authoritative proof

vEdhatthin utporuLAy - the in-dweller of agni and other demi gods or

nuN poruL Ay - hence He is the susookshuma entity and is

atdhan ucchi mikka sOthiyai - Sriya: Pathi Sriman Narayana declared as the ParanjOthi unambiguously in the Upanishads that are zenith of Vedas;

nAThan enRu- He is the SarvEshwaran; Sarva Swami; - thus

aRiyAdhu- without understanding or realizing this

uzhalginRa- wandering as samsaaris -caught in the world of karma and bounded by karmas

thoNdar- becoming the servants of devathAntharam [demi gods] and their bhakthAs, kings or local rulers et al

pEdhaimai- foolishness

theerttha - was removed by the disciples of Ramanuja

paadham allaal- but for their lotus feet

enthan aar uyirkku yaadhu onRul paRRu illai- There is no other hold or refuge for my darling soul except for those lotus feet.

ONLY Sriya: pathih Sriman NARAYANAN is the Deivam (GOD). He is the only one who is the Primordial Chief. Vedhas proclaim only Sriman Narayana as the ALMIGHTY and the ParamAthman, paramporuL, ParanjyOthi. All others including Sivan, Brahmaa and Indran have been created by HIM. We, Sri vaishnavAs SHOULD worship only NARAYANAN along with His consort Sri Mahalakshmi. If one does not realize their nAthana as to who their master is, how will they ever get saved! Who else saves prajapati and pasupati from adversities such as depriving of the vedas, heavy guilt and harassment by demons, and bestows upon them the greatest benefits? Who else except you can make siva deserve to be called siva(the auspicious one) by merely bearing on his head the water from your feet?. [from Alavandhar's sthotra rathna verse- 13]





स्वाभाविकानवधिकातिशयेशितृत्वं

नारयण त्वयि न मृष्यति वैदिकः कः ।

ब्रह्मा शिवः शतमखः परमःस्वरादिति

एतेऽपि यस्य महिमार्णवविप्रुषस्ते ॥

श्लोक ११

svaabhaavikaanavadh ik'aatisay' esitrtvam
naarayana! tvayi na mrsyati vaidikah kah;
brahmaa sivas satamakhah parama-svaraaditi
ete'api yasya mahim'aarnava- viprusas te.

Sloka 11

O Naarayana! who is there among the learned adherents of the vedas that do not acknowledge your intrinsic Godhood, endowed as you are with unsurpassable excellences? For Brahma,siva, indra and the supreme muktas are but drops in the ocean of your glory.

कः श्रीः श्रियः परमसत्वसमाश्रयः कः

कः पुण्डरिकनयनः पुरुषोत्तमः कः ।

कस्यायुतायुतशतैककलांशकांशे

विश्वं विचित्रचिदचित्प्रविभागवृत्तम् ॥

श्लोक १२

Kas srih sriyah parama-satva- samaasrayah kah
kah pundarika-nayanah purusottamah kah;
kasyaayutaa- sat'aika- kalaamsak' aamse
visvam vicitra-cid- acit pra-vibhaaga vrttam.

Sloka 12

Oh Lord! Who else but you are the sole resting place of even Lakshmi, the goddess of all prosperity and loveliness? who but you can be the asylum of





parama-sattva? who else is the lotus-eyed par excellence? who but you are the supreme among the purushas? Who else is there except you, in a subdivision of whose billionth part, the wonderfully differentiated universe is complete with its two-fold division of jivas and prakriti.



"pEthaimai theerththa iramaanusan"





PAASURAM 86

Amudhanar explains the fruit of his a-jnAnam being cleared in his case.

பற்று மனிசரைப் பற்றி,* அப்பற்று விடாதவரே-
உற்றார் என உழன்று ஓடி நையேன் இனி,* ஒள்ளியநூல்-
கற்றார் பரவும் இராமானுசனை* கருதும் உள்ளம்-
பெற்றார் எவர்,* அவர் எம்மை தின்றொடும் பெரியவரே. 86

paRRaa manicharaip paRRi,ap paRRu vitaathavarE
uRRaa renavuzan ROtinNai yEnini, oLLiyanNool
kaRRaar paravum iramaa Nnuchanaik karuthumuLLam
peRRaar evar,ava remmain^in RaaLum periyavarE. 86

Earlier, Amudnaar mentioned that there is no other hold for him except the feet of all those who are the sishtyas of EmperumAnAr. Now he says: I was thinking about those who are deeply immersed in "other" vishayms; hereafter I will not. " whoever thinks and contemplates on EmperumAnAr's glories, they are my rulers and masters

Holding onto some useless folks as the only refuge and I considered those people [who hold on like that] as my relations, friends etc.. and followed them in all walks of life. If I was with them, I used to feel happy; and when they are away, felt sad and miserable. Hereafter I would not be misled so.

Those scholars and jnAnis who are well aware of tattva, hitham and purusharthams [entity, way and goal] clearly have taken refuge at the feet of EmperumAnAr and always think of Him in their minds. They are blessed to be having such a mind that always thinks of Ramanuja. They are the great mahathmas who are capable of ruling me as my masters





ini- after being blessed with clearer jnAnam [now]

patraa manisarai- incapable people [whocan not protect themselves leave alone others]

patri- held as if they are going to save me... [in crisis]

a patru vidaadhu – without letting off that hold

avarai uRRaar ena uzhanRu – considering or misled to think that they are going to save me or protect me and wandered everywhere;

Odi naiyEn- went from one to the other and searched and exhausted completely NOW

oLLiya nool – shining, glowing proofs – authoritative scriptures- Vedas

kaRRaar paravum- those scholars who have learnt those vedas and saasthras and they praise and declare that these vedanthic truths are unambiguously explained only by this Acharyan

I raamanusanai- Ramanuja and about him

karudhum uLLam peRRaar yavar- whoever thinks and meditates on Ramanuja in their minds at all times;

avar ennai aaLum periyavar- those mahaans are capable of ruling me and utilizing me at their disposal.

Even if we hold on to them to save us, they are not capable of saving us; I held on to them as if they are going to protect me at all times. Whenever they did not, I used to shift from one to the other. I was wandering everywhere thus. These devathAntharams are even better off than these people. At least they like the attempt to help those who take refuge at their feet. These people did not even like me. We have left even those devathantharams. . why to hold on to ungrateful human beings hereafter?

If someone meditates and praises Ramanuja, they are my refuge; they are my masters; they are the ones whom I will hold onto. They are my rulers. Even if





they think of Ramanuja, that is enough. They are mahaanubhaavars for me. avar periyavar.

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PAASURAM 87

EmperumAnAr upadEsam is capable of transforming everyone. If it does not change few- means Kali purushan influence is heavier and it is their destiny to be under the influence of Kali. Kali purushan went and pleaded to Ramanuja that he does not have any hold as the whole world is listening to EmperumAnAr and utters his divine name. He prayed to him and suggested that he [Kali purushan] would catch those who do not follow or believe Ramanuja's words and go astray. What will he do by catching them? He will make them feel "these sishyas and dAsas of Ramanuja are so happy and enjoying without any dukkam? They are so joyful uttering his divine name? Why did I not join them when there was an opportunity! Alas! I am doomed." Thus, he makes them suffer. - says Amudhanaar.

பெரியவர் பேசிலும் பேதையர் பேசிலும்* தன்குணங்கட்கு-
உரியசொல் என்றும்* உடையவன் என்றென்று* உணர்வில்மிக்கோர்-
தெரியும் வண்கீர்த்தி இராமானுசன்* மறை தேர்ந்துலகில்-
புரியும் நல்ஞானம்* பொருந்தாதவரைப் பொரும் கலியே. 87

periyavar pEchilum pEthaiyar pEchilum than_guNangat
kuriyachol enRum utaiyavan enRenRu uNarvilmikkOr
theriyumvaN keerththi iraamaa NnuchanmaRai thErnthulakil
puriyun^an NYaanam porunthaa thavaraip porumkaliyE 87

Whether they are great scholars or ignoramuses, they attempt to praise Ramanuja due to their love and bhakti for him. They love to praise and enjoy doing that. When someone does not join this group of ocean of sishyas of EmperumAnAr who teaches the essence of vedanthic truths in clearer terms and saves everyone, Kali purushan catches that person and lets him suffer [means: Those sishyas will not be under the influence of Kali purushan]





periyavar paesilum - whether it is religious arguments or anushtAna arguments when spoken by those who shine with jnAnam;

pEdhaiyar paesilum- or those who do not have such a saasthra jnAnam argue whatever little they know of;

than guNankatku - he considers them all as equal and with that kalyANa guNa

uriya sol enRum udayavan- only that equality is found in him always- like that people praise;

enRu enRu- thus and very many times like this

uNarvil mikkadhOr theriyum- knowing their jnAnam and status well

peru keertthi Iraamanusan - by most glorious Acharya Sri Ramanuja; and due to His grace

maRai thErndhu - attaining clearer jnAnam on Veda Vedanthas

ulagil puriyum jnAnam- the truthful knowledge that is spread thus in the world;

porundhaadhavarai - those who do not keep the above in their minds and do not believe in Ramanuja and to those mahaa paapis

kali porum- Kali purusha will not spare and torture.

If someone is a good person, dharmathma and does not listen or heed to EmperumAnAr upadesam, the reason is: Is EmperumAnAr not willing to logically explain to him and argue? Even if he talks to him, he will not speak the truth and clarify? Or is he not going to listen? - nothing of that sort.

Who ever- and whatever may be their level of understanding or intelligence, if they ask EmperumAnAr clearly explains and makes them understand in very clear manner and unambiguous way. And this is known to the whole world. The scholars know of his sowseelyam, sowlabhyam, samathvam etc. But why does not the whole world have only Srivaishnavam and why there are other religions found in plenty That is the influence of Kali Purushan. It is because of their paapams and nothing else. [elleerum veedu petraal ulagillai enRE..]





There is also another interpretation for this verse: [as explained in first para]. Whoever and whatever may be the jnAnam, if they praise to their level of scholarship, EmperumAnAr accepts their praise to their extent of scholarship. Those who do not get their jnAnam from EmperumAnAr due to their not believing in him or his sampradayam, Kali purushan catches them.





PAASURAM 88

This verse indirectly reminds us of Swami Parasara bhattar anecdote herein.. Bhattar received his upadesam from sri Ramanuja; he was the son of Kuresa and sishya of Embaar. Bhattar defeated an Advaitic Scholar at Melkote by using Thirumangai AzhwaR's wonderful verses on Thiru NedundhaaNdakam as the basis for discussion and converted him to Visishtadvaitam. He accepted him as his prime disciple and gave him the name of Namjeeyar. Bhattar returned to Srirangam with Namjeeyar and visited Sri Ranganatha at his sanctum sanctorium. He had the good fortune of conversing with the Lord of Srirangam like Thirukkacchi Nambi could speak with Sri Varadaraja. Both Rangantha and Varadaraja broke their Archa Silence to speak to their special devotees. Bhattar told the Lord as to what happened at Melkote and how he used TNT to defeat the Advaita Vedantin in a scholastic debate. SriRanganatha asked Bhattar to repeat the winning arguments. The Lord was very pleased with Bhattar's defense and blessed him. This event is celebrated even today at Srirangam on the eve of Adhyayana Utsavam by the Arayar, who enacts the incident at Melkote before Sri Ranganatha. This festival at Srirangam is known as Thirunedumthaandakam. [from Sri Satakopan Swami's article]. This is also due to Ramanuja's grace only.

கலிமிக்க செந்நெல் கழனிக் குறையல்* கலைப்பெருமான்-
ஒலிமிக்க பாடலை உண்டு* தன்னுள்ளம் தடித்து,* அதனால்-
வலிமிக்க சீயம் இராமானுசன் மறைவாதியராம்*
புலிமிக்கது என்று,* இப்புவனத்தில் வந்தமை போற்றுவனே. 88

kalimikka chen^n^el kazanik kuRaiyal kalaipperumaan
olimikka paatalai uNtuthan NnuLLam thatiththu,athanaal
valimikka cheeyam iramaa NnuchanmaRai vaathiyaraam
pulimikka thenRu,ip puvanaththil vanthamai pORRuvanE. 88





Thirumangai AzhwAr born in the most fertile land of ThirukkuRaiyaloor, sang in chaste tamil verses of Thirumozhi that roar and reverberate the esoteric vedanthic truths in easy to understand manner. This most wonderful divine verses of Thirumangai AzhwAr were considered as thaarakam, poshakam and bhogyam [existence, sustenance, enjoyment] by Swami EmperumAnAr. Swami enjoy reading these verses and utilize these verses and their vedanthic truths to chase away other religious vaadhis and shine like a victorious lion. EmperumAnAr crushed these idhara mathasthars [other religion's avidika people] like the King lion that kills the tiger which eats the poor saadhu animals. I am blessed to praise his such greatest glories -says Amudhanar.

maRai vaadhiyar aam- those who opposed the vedic truths and distort them OR oppose the Tamil Vedas

puli mikkadhu - such tigers were found in plenty; **enRu** - enquiring thus and furthermore

kali mikka- the strongest

sennel kazhani kuRaiyal kalai perumAn - Kaliyan, the one is the master of all arts and weaponry, born in ThirukuRaiyaloor the most fertile land,

oli mikka paadalai- the divine verses of his - that roar the visEsha vedantha artthams and are rhyming and musical as well;

uNdu - enjoyed reading in conjunction with the divine Vedas

uLLam thadhththu- benefited by that rich tonic of those verses

adhanaal vali mikka seeyam I raamaanusan- Because of that, and with the help of these verses and their vedanthic truths, the huge male lion Ramanuja conquered the vaadhis;

e bhuvanatthil vandhamai pORRuvaan- Such greatest Ramanuja appeared in this world- I am blessed to utter that

Because of Ramanuja's birth only we are now blessed to recite the divine verses of Thirumangai AzhwArs and the way he could chase away the





opponents using the vedanthic truth enshrined in those verses. [Read Bhattar anecdote in the first para.] Thus he shines like a male lion chasing away the tigers. - I am blessed to sing thus.

When people refused to accept the tamil verses as apramANam and did not want the same recited in the temples, Swami emperumAnar reestablished and organized the ariyar sEvai. Using the tamil verses' tattva and visEsha artthams, Ramanuja conquered them and convinced them of their value. The siddhantham thus was saved and ubhaya vedantha sampradayam was well established.





PAASURAM 89

pOtruvan- I would praise - said Amudhanaar. Now he has realized that he can not do justice to that as the kalyANa guNAs of EmperumAnAr so great and vast that it is difficult to express -in line with sruthi vaakyam: yathO vachO nivarthanthE...

I have realized that I can not do justice expressing in words- says Amudhanaar.

போற்றரும் சீலத்து இராமானுச,* நின் புகழ்தெரிந்து-
சாற்றுவனேல் அது தாழ்வு அது தீரில்,* உன் சீர்தனக்கோர்-
ஏற்றமென்றே கொண்டிருக்கிலும்* என்மனம் ஏத்தியன்றி-
ஆற்றகில்லாது,* இதற்கு என்னினைவாய் என்றிட்டு அஞ்சுவனே. 89

pORRaruNY cheelath thiraamaa Nnucha,nin pukaztherinthu
chaaRRuva NnElathu thaazvathu theeril,un cheer_thanakkOr
ERRamen REkoN tirukkilu menmanam Eththiyari
aaRRakil laathu,ithaR kenninai vaayenRit tanchuvanE. 89

On emperumAnArE! Ramanuja! Whatever one praises in how many ways- one can never reach doing justice to expressing the ocean of your kalyANa guNAs. If one attempts to praise your kalyANa guNAs and it is like someone who is a vagabond and is illiterate attempting to enumerate the greatness of Sage Vasishta bhagavaan. It would only belittle your guNAs. In spite of realizing that, if I try to abstain from praising your guNAs, my mind can not rest without doing that. Because, that is only the sustenance for me. I can not live without praising you. Hence I am worried and scared as to what you would think of these brazen attempts.

pOtra arum- ineffable - indescribable

seelatthu- [personification of] kalyANa guNAs I raamaanusa- Ramanuja [I]





un pugazh therindhu - [falsely] thinking that I have understood fully of your kalyAna guNAs and your vaibhavam

saaRRuvan yEI - roar here these verses [hence]

adhu thaazhvu - That only belittles you;

adhu theeril - [ok] even if I leave that assuming that I do not know fully of your greatness

un seerthanakku- for your kalyANA guNAs

yERRam- it is only an added greatness [that this lowly self is not talking about it]

enRE koNdirukkilum- thus even if I abstain from praising yourself

en manam- my mind

yERRi anRi aaRRa gillaadhu- without praising you and singing these verses, it can not even survive; and this is the cause for its sustenance

idhaRkku- for being so

en ninaivaay enRu anjuvan- what would you think of me;- I am scared;

When your greatness and kalyANA guNAs are so vast and huge like an ocean, how can one attempt to see the end of that. How can I attempt to praise you! That would only belittle your greatness. Is it so easy and so low for me to even comprehend and praise fully? I have mistakenly thought that I have understood your vaibhavam completely. How wrong! It is all because of your attraction; your guNas, your daya; your majestic form; your vaikalshaNya kataksham that I am continuing these praises though I can not do justice. I am scared as to what you would think of these. But since I know the truth [that I can not do justice and still attempt as my mind wants to, for its sustenance], I think it is not apacharam.





PAASURAM 90

Thus though it is really vivEkam not to attempt to praise Ramanuja because it is difficult to praise him fully, but one should try to praise him as he is our acharya saarvabhoman. And those who praise are to be revered and respected. If not, it would only be darkness.

நினையார் பிறவியை நீக்கும் பிராணை,* இந் நீணிலத்தே-
எனையாள வந்த இராமானுசனை* இருங்கவிகள்-
புனையார் புனையும் பெரியவர் தாள்களில்* பூந்தொடையல்-
வனையார்* பிறப்பில் வருந்துவர் மாந்தர் மருள்குரந்தே. 90

ninaiyaar piRaviyai neekum piraanai,in neeNilaththE
enaiyaaLa vantha iraamaa nuchanai irungavikaL
punaiyaar punaiyum periyavar thaaLkaLil poonthotaiyal
vanaiyaar piRappil varunthuvar maanthar maruLchuranthE. 90

EmperumAnAr who removes the future births of all his sishyas who think of him and who surrender to him as the only refuge, is not praised by some; In this vast world, EmperumAnAr Ramanuja accepts me the lowliest self as the worthy one to be saved and ruled. What a great daya of his!

He came in search of me and saved me. He deserves to be sung in kaavyams; if not at least few verses. Or if someone is not capable, at least one should pay respect to these great mahaaans who attempt to praise him and sing verses in praise of Ramanuja. Alas! These people are not doing that even. They are going to be doomed as they do not believe in Ramanuja's greatness nor his sishyas'.

piRaviyai neekum piraanai- This Master who destroys all our future births and enables all his sishyas attain moksham [by performing Prapatti]

ninaiyaar- if one does not consider him so [as his master]

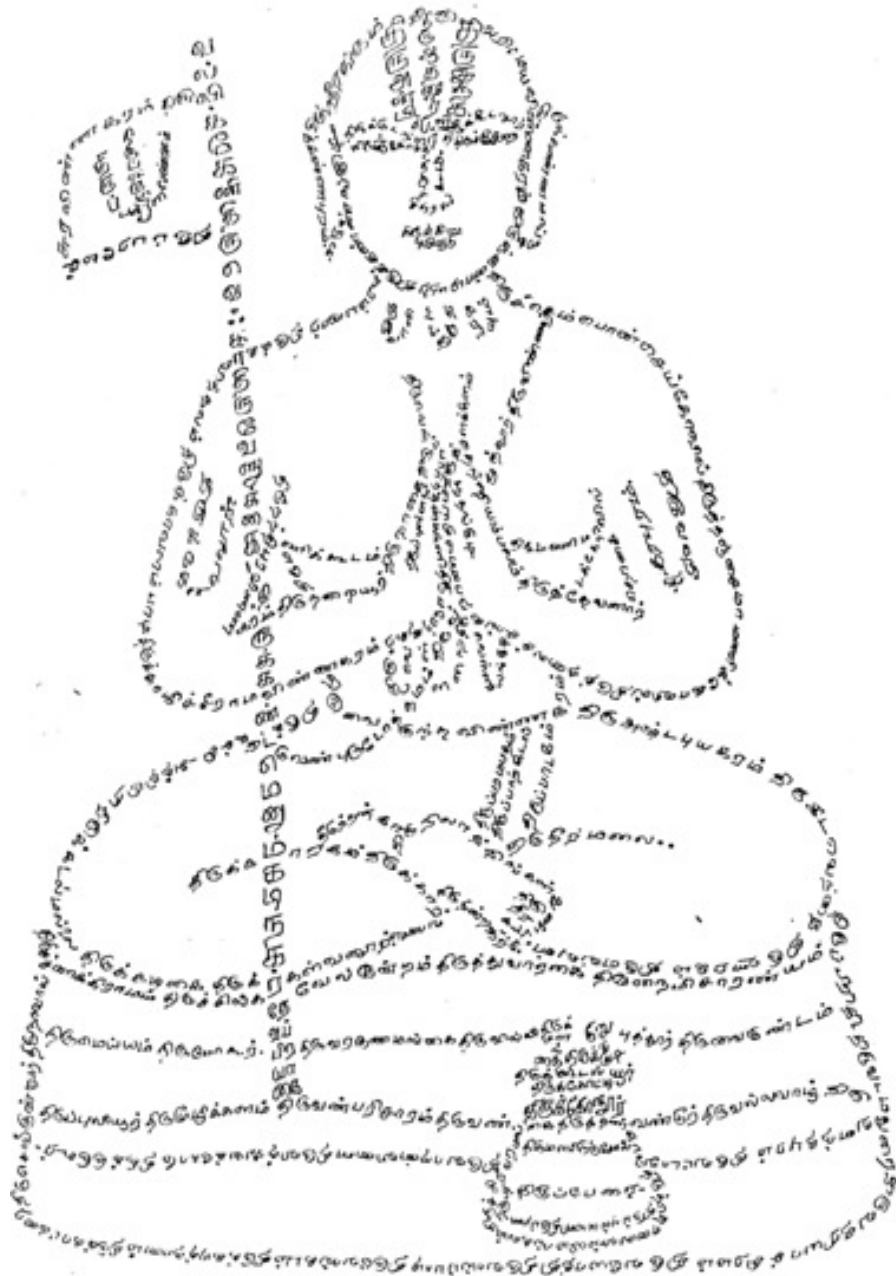
enai aLa vandha irmaanusanai- the one who has appeared and taken this





avathAram to rule and save even this lowliest self like me [and about him]

sadagopan.org



"piRaviyai neekum piraan"

(RAnAnujar drawing made of names of 108 Divya Kshetrams)

iru kavigaL punaiyaar- if people do not compose verses or kaavyams

punaiyum periyavar – those great mahaans who sing poems





thaaLgaLil poo thodaiyal vanaiyaar- those who do not offer garlands for those great mahaan's lotus feet and thus do not give respect to Ramanuja thereby

maandhar- such lowly persons

marul surandhu – not only do they get spoiled and doomed; they bring others into the world of ignorance and darkness as well

e neeL nilatthil piRappil varundhuvar- due to their births thus, they fall into severe suffering.

Hence, like Ramanuja, one should pay respects to those who praise him as well. If one performs saranagati at his [Ramanuja's] feet, he would enable us attain moksham for sure. One should rest assured of that and have maha viswasam. One should feel grateful and feel great of his daya on sishyas and his abundant mercy on them. One should praise and pay respects to those who sing in praise of him. If not, it would tantamount to asahya apachaaram [of not understanding and belittling Ramanuja's greatness and his kalyANa guNas]. It will be suicidal.





PAASURAM 91

Even if the world does not ask for; the most compassionate and most merciful one Ramanuja works hard for removing the darkness of the entire world and saving the humanity. His catholicity is amazing; yet true. He is PuNNiya purushar- says Amudhanaar.

மருள்கரந்து ஆகம வாதியர் கூறும்,* அவப்பொருளாம்-
இருள்கரந்து எய்த்த* உலகிருள் நீங்கத்,* தன் ஈண்டியசீர்-
அருள்கரந்து எல்லா உயிர்கட்கும் நாதன்* அரங்கனென்னும்-
பொருள் கரந்தான்,* எம் இராமானுசன் மிக்க புண்ணியனே. 91

maruLchuran thaakama vaathiyar kooRum,avapporuLaam
iruLchuran theyththa ulakiruL neengath,than eeNtiyacheer
aruLchuran thellaa vuyirkatkum naathan aranganennum
poruLchuran than,em iraamaa nuchanmikka puNNiyanE. 91

Due to the ignorance, there are many who mistakenly think Rudran as the Parathvam and attempt to argue on that. The world was thus engulfed by the ocean of darkness and of ignorance. Ramanuja removed all darkness and established Parathvam of Sri Ranganathan [Sriya: Pathi Sriman Narayanan] and that all jeevathmas [including Rudran] are His servants. It is because of his abundant daya on everyone and the whole world that they need to understand the truth and be saved. What a Parama dhaarmikar! What a dhayALu!

maruL surandhu aagama vaadhiyar- due to their tremendous a-jnAnam, they argue based on other aagamas of theirs

kooRum- mentioned

avam poruL- the tattvam and hitham [the entity and means] that would not take anyone closer to mOksham at all





iruL surandhu- thus the whole world was getting engulfed by darkness

yeyttha ulagu- the poor world

iruL neenga- in order to get rid of this darkness

yem raamanusan - Our Ramanuja - Our EmperumAnAr

aruL surandhu- showered his dayA

ellaa uyirgatkum nAThan Arangan - declared [based on Vedas and Upanishads, Brahma sutra and GitA] that Sri Ranganthan alone is the Master and Supreme God of all jeevathmas [without any doubt or partiality] - including those Saivites who think Rudran is their nAthan

ennum poruL- this most unambiguous vedic truth

surandhaan mikka puNNiyan- This divine Acharya [mikka puNNiyan] showered on the whole world - thus making everyone divinely blessed;

IT IS NOT OUR RELIGION THAT HAS MANY GODS. It is the wrong /mis interpretation of Vedic truths and sruthis that have given rise to. Have no doubts - not even an iota of suspicion. Our ancestors have inherited a great treasure. Don't feel great thinking that you are the rich beggar among beggars. "HasthimE hasthisailaagrE vasthu paithamaham dhanam"

VyAsar blessed us with Vedantha sUthram, wherein he ascertained the supremacy of Sriman Narayna in his sUtram, and raised his hands above his head three times and proclaimed that Sriman Narayna is the Parathvam. (sathyam sathyam punas sathyamvedAs saastrA param naasthi..na deivam kEsavaath param).

This sUtram was detailed and commented to a great extent by BhOdhAyanar in his Brahma sUthram. After BrahmasUthram, Brahmanandhi (dunkar, Dhramidar, GuhadEvar) had also written purports for Brahma sUthram but are lost somewhere and are not available for us unfortunately. (Brahma sUthram was studied by Sri RamanujA and understood for his establishing the VishishtAdvaitaic traditions.) Sri Ramanujar established and re-organized the Sri VaishNava SiddhAntham and explained the conflicts and wrong





interpretations in other SiddhAnthams and in other religions. Our AchArya Paramparai (Guru Parampara) traces back to Sriman Narayanan and MahAlakshmi Themselves and is associated with such Greatest sampradayam. The Siddhaantham of AchArya RamanujA is an unambiguous most accurate interpretation of all Vedic statements- I repeat ALL VEDIC STATEMENTS, with no contradictions to sruthis. It is our Dearest Sri Ramanujacharya whose Sri Sookthis have thrown light on ALL VEDIC DOCTRINES and interpreted most accurately.

Sriman NarayanaN along with His consort Sri MahAlakshmi alone is the God (Deivam). He is the Primordial Chief. He is the Chief of all dEvAs, including Sivan and Brahma. Vedas proclaim that Sriman NarayanaN is the ParamAthmA, PeramporuL and ParanjOthi. VedAs also say that except Him all including dEvas, Sivan, Brahma and Indran are all jIvans. They are positions; various souls Being born a SrivaishNavA and/or a bhakthA of Sriman Narayana, we need not worship other devatAs. We are related to the Great King Himself; why to go and beg the army chief, minister or the Gate keeper? The king appoints them and dismisses them as well.

VedAs and SaastrAs say that even to think of Sivan and Brahma and other dEvas as equal to God is a great sin (mahApaapam) . For that matter, Sivan and Brahma themselves are great bhaktAs of Sriman Narayana. It is due to their triguNa sambhandham (like rajO, thamas and sathva guNAs) Sivan gets into the enemy's (asurA- bhANAsura's) side. Our Sriman narayana is of Pure Suddha Sathvam.

When GajEndrA shouted for help "AdhimoolamE! " (Primordial Chief!) it is NOT any name of God, he called-please note! It is just calling the Primordial Chief, the first one- the Parathvam! Nobody dared come claiming for "Adhimoolam" post, it is our Sweet Lord Sriya: Pathih Sriman Narayana who appeared IMMEDIATELY on Garuda and saved the elephant. You may tell that it is only the name and rose by any name will smell as sweet. But it is vEdAs (which are eternal and apaurushEyam) that proclaim that Sriman Narayana is the Supreme Godhead. It is not just a name. It is kaaraNa peyar; name with a





meaning in it; naaram + ayaNam is Narayanan. (You need to study this Divine name of Narayana and His meanings under the Feet of your AchAryan). Hence, we should pay obeisance to only Sriman Narayanan. We are His Seshan (servants). Even uttering His name alone will yield tremendous benefits both in this world and in the next.



"yellaa uyirkatkum naathan"

(Sivan, himself tells Parvathi to utter Rama naamam, when enquired by her as to which is equal to the Thousand names of VishNu. - Do we need any other proof?)

For us, only vEdAs are the moola pramaaNam. (The proof). VedAs were not created by anybody. They are apaurushEyam. Vedas proclaim the Glories of





Emperumaan Sriman NarayaNan. It is He who takes Para, vyooaha, vibhava archa roopams. Sri Ranganthan thus is the very Sriman Narayanan himself.

[Extract from Sri Sadagopan Swami's write up] - In the paradEvathA-paaramArthyadhik Aram of Srimadh Rahasya thrya Saaram, Swami Desikan has clearly established Sriman NaarAyaNa parathvam and the futility of anya-devathA worship at many levels.

ThiruvAimozhi Paasuram (10.10.3) is the beacon light for us , whenever we get into doubt :

aavikkOr paRRuk Kompu NI NNALAAL aRihinRiEn
yaan mEvit Thozhum Biraman Sivan I ndiranAdhikkellAm
naavik Kamala MudaRk kizhankE umparanthathuvE

What we have to grasp and what we have to abandon are clearly stated here. The first line of the Paasuram categorically states that there is no support (leaning stick) to the soul (jeevan) other than Sriman NaarAyanan. NammAzhwAr's aruLiccheyalkaL are our kalankarai ViLakku (light house). Here is one to formulate our code of conduct:

veevil I nbham miha yellainihazhantha namm Acchuthan...veevil seeran malark
KaNNan ViNNOr perumAn (Thiruvaimozhi :4.5.2)

Our Lord Achyuthan is the very boundary of BrahmAnandham that Upanishads talk about. Limitless are His auspicious qualities, also His charm and His reputation as the Sarva IOka SaraNyan. He is the unparalleled master of the NithyasUris and Brahma SivAdhis. I sing about Him all the time without let. This joy of singing Thiruvaimozhi about Him has brought me close to Him. Now, my joy too has become vast and limitless, as He is said to be. NammAzhwAr's uplifting message to us is that Sriman NaarAyaNan is the one and only Refuge for us, He is the UpAyam, He is the UpEyam, Phalan. He is Praapyaam and he is the Parama- PurushArtham. None else !

Thirumangai in his Paasuram on ThirukkaNNapuratthu - EmperumAn elaborates on this important topic:





maRRum Ohr dhaivam uLathu yenRiruppArOdu
uRRiEn; uRRathum unnadiyArkku adimai
maRRellAm pEsilum ninn Thiru Yettezhutthum
kaRRu naan KaNNapuratthuRaiaamm AnE

--Periya Thirumozhi: 8.10.3

(Meaning): Oh Lord who resides permanently in ThirukkaNNapuram ! I have learnt thoroughly the Sacred ashtAkshara manthram that celebrates Your glories. I have now learnt that the parama purushArtham is all about being the servitor(Sesha BhUthan) of Your BhagavathAs. After comprehending this fundamental doctrine, I have detached myself thoroughly from anyone, who considers that there is a Supreme God equal or greater than You. All of this bhAgyam came my way by learning Thirumanthiram that celebrates You directly, from You as my AchAryan.

All our Ajn~Anam , AnyathA Jn~Anam and ViparItha Jn~Anam will be destroyed to its root , once we reflect on the AzhwaAr's paasurams , AchArya Sri Sookthis and keep repeating Swami Desikan's Statement:

Sriman NaarAyaNO na: pathi: akhila tanu: mikthidhO mukthabhOgya:

I conclude this clarificatory note with some mula pramANams about the parathvam of our Lord , which I believe in :

Na VaasudEvAth paramasthi MangaLam

Na VaasudEvAth paramasthi Paavanam

Na VaasudEvAth paramasthi Dhaivatham





PAASURAM 92

Swami Ramauja, like the Almighty Lord, without expecting any thing in return, is always willing to and does help tremendously to each and everyone. The glaring example is myself: says Amudhanaar

புண்ணிய நோன்பு புரிந்துமிலேன்,* அடிபோற்றிசெய்யும்-
நுண்ணருங் கேள்வி* நுவன்றுமிலேன்,* செம்மை நூற்புலவர்க்கு-
எண்ணருங் கீர்த்தி இராமானுச! இன்று நீபுகுந்து* என்-
கண்ணுள்ளும் நெஞ்சுள்ளும்* நின்ற இக் காரணம் கட்டுரையே. 92

puNNiya nOnpu purinthumi IEn,adi pORRicheyyum
nuNNaruNG kELvi nuvanRumi IEn,chemmai nooRpulavark
keNNaruNG keertthi iraamaa Nnuchal!nRu neepukunthen
kaNNuLLum nenchuLLum ninRavik kaaraNam katturaiyE. 92

In order to get blessed this, I have not done any special deed or any puNNiyam [that I remember]. To be blessed with his lotus feet, I have not heard any special discourse or learnt anything that deserves to be done. Ramanuja! The one who does not expect anything in return, is doing so much! Indescribable [even by great scholars and poets] greatest one! Such greatest one-you alone can tell as to why for all these years nothing happened; all of a sudden, devareer has become the object of my enjoyment in eyes; mind and speech.

semmai nool pulavarkku - even for scholars well versed in saasthrAs and vedantha;

eN aru keertthi- inconceivable vaibhavam

Iraamaanusaa- Oh Ramanuja with such a greatness and vaibhavam! For you to come and reside

puNNiyam nOmbu purindhum iIEn- have not performed any grand puNNiyam or





penance;

adi pOtri seyyum nuN aru kELvi nuvanRumilEn- have not learnt any special skills or words or heard anything extra for praising the Lotus Feet;

inRu- When I was like that

nee pugundhu- you have come on your own accord and entered into

en kaNN uL um nenjuL um ninRa -my eyes, and heart and are there for ever

e kaaraNam- the reason for that [which I am not able to comprehend]

katturai- please tell. [There is no reason. It is only Your abundant unbounded dayA on me]

The Lord enters into the bhakthA's [chethanan's] heart and appears in front of his eyes; in his mind; in his heart. He [The Lord] ensures that He is thought of at all times in the mind of his bhakthA. For that one should have done some puNNyam; performed karma or jnAna yogam. Then the esoteric and not-easily- understandable- sookshuma jeevathma vishayams, and our eternal servitude to Him should be heard from SadAchAryan; then one needs to tell that to his own sishtyas and make them understand. Then one should involve himself in bhakti yoga with uninterrupted contemplation of His kalyANa guNAs, His beauty and His divine nature; His abundant daya etc... for ever and practice bhakti yoga. That is the reason for the Lord to reside in the mind of jeevathma for ever and His grace/granting the moKsham.

In your case, what is the reason? I have done nothing of that sort. Still, you have come on your own accord and entered into my hear and become the enjoyment of my eyes. Thinking of it, there is no reason, I am certain. It is because of your unlimited compassion on me, you have blessed me so and with your lotus feet. What a great dayA!





PAASURAM 93

The reason for his entering into his heart and be the enjoyment of his eyes - is: to cut asunder his paapams only- says Amudhanaar.

கட்டப் பொருளை மறைப்பொருள் என்று* கயவர்சொல்லும்-
பெட்டைக் கெடுக்கும் பிரான் அல்லனே,* என் பெருவினையைக்-
கிட்டிக் கிழங்கொடு தன்னருள் என்னும் ஒள் வாளுருவி*
வெட்டிக் களைந்த* இராமானுசன் என்னும் மெய்த்தவனே. 93

kattap poruLai maRaipporu LenRu kayavarsollum
pettaik ketukkum piranalla NnE,en peruvinaiyai
kittik kizangotu thannaruL ennumoL vaaLuruvi
vettik kiLaintha iramaa Nnuchanenum meyththavanE. 93

The reason for his coming and entering into my heart-is nothing but his own abundant daya on me; unlimited grace on this lowly soul. When there is none seeking him to conquer the avidika and non- vedic mathams and establish the true Upanishadic and vedanthic matham; to propound the unambiguous Parama vaidika Srivaishnava visishtAdvaita matham, he did on his own because of his daya on the world. Similarly he cut my paapams from its deep roots using his krupai [sword] that is taken out of the sankalpa [cover]. Parama dhayALu on His own did all this; He crushed the avidika statements like "even the Omniscient Lord is covered by avidyA and then He gets His vision".

kitti - came near;

than aruL oN vaaL uruvi- with the sword of his dayA

en peruvinaiyai- my huge collection of karmic diseases [mahaa paapams]

kizhangodu vetti kaLaindha- cut asunder from their roots and brushed them aside;





iraamanusan ennum- such greatest Ramanuja

mey thavan- Oh truthful sage!

kattam poruLai – the unfathomable, unacceptable, untenable statements and interpretations were

maRai poruL enRu sollum- uttered and imposed as vedic statements or their meanings – thus argued

kayavar - avidika mathanthasthars [other mathams that are non-vedic]

pettai kedukkum piraan allanE- their useless talks are crushed, destroyed and brushed aside by this most merciful One, Isn't he?

Rejecting or misinterpreting the statements of Upanishads and Vedas if they do not corroborate their philosophy, they attempted to establish the distorted truths of Vedas. They argued in different manner saying or violating other Vedic statements or mentioning that they are to be rejected. They did not view or interpret the Vedas in the total perspective. All these kutharkkams and kuDhrushtis were crushed and destroyed by Ramanuja and such greatest Mahaan and Acharyan Ramanuja- why did he have to take the effort to destroy my paapams? What is his interest therein? He does not have to use his mastery over Vedas and Upanishads for destroying my paapams as he did for the other avidika mathams. His grace and dayA are adequate for that. He blessed me with his vailakshaNya kataksham and that was adequate for my paapams to be crushed and cut asunder. He is my thavattavar. He is truthful sage.

svAdhyAyapravachanE yEvEthi nAkO mowdhgalya:| thadDhi thapasthadDhithapa: Veda Vedantha artthams were always contemplated by him. Without any partiality, Ramanuja established the Vedic truth in VisishtAdvaita doctrine and thus saved the Vedas.

Kaattiya vEdam kaLippuRRadhu. For truthful vedantha propagation, this thavam [penance] is a must and Ramanuja is such a mey thavan – truthful sage and Saint. [truthful to Vedas and Upanishads]





PAASURAM 94

Ramanuja grants all fruits and all kinds of phalans – says Amudhanaar. He mentioned in earlier verse how he had crushed his paapams. Here he tells as to how he grants the performance of Saranagathi or Prapatti at his feet and how he grants even the moksha saamraajyam.

தவம்தரும் செல்வம் தகவும் தரும்,* சலியாப்பிறவிப்-
பவம்தரும்* தீவினை பாற்றித் தரும்,* பரந்தாமம் என்னும்-
திவம்தரும் தீதில் இராமானுசன் தன்னைச் சார்ந்தவர்கட்கு*
உவந்தருந்தேன்,* அவன் சீரன்றி யானென்றும் உள்மகிழ்ந்தே. 94

thavantharum chelvam thakavum tharum,chali yaappiRavip
pavantharum theevinai paaRRith tharum,paran thaamamennum
thivantharum theethil iraamaanusanthannaich charnthavarkat
kuvanharunN thEn,avan cheeranRi yaanenRum uLmakiznthE.

94

EmperumAnAr blesses those who take refuge at His feet with the best of everything. He removes their paapams. Removes their sorrows; removes their ajnAnam. He lets them perform the Prapatti [Sarangati] as per the first line of Dwayam. Then He grants them mOksham and kaimkarya ruchi- the eternal service at the feet of Sriman Narayanan in Srivaikuntam as well here in this earth in line with the second line of Dwaya manthram. He crushes the future births, gets us rid of the worldly attachments and grants mOksham. He grants us the lotus Feet of Parandhaaman Sri vaikuNta nAthan.

I would never ever sing anything else except His kalyAna guNAs.

theedhu il iraamaanusan – Blemishless Ramanujan

thannai saarndhavargatku – to those who take refuge at his feet

thavam tharum- blesses with Prapatti nishtai [performance of Prapatti]





selvum tharum- with Parama purusharttham mOksha anubhavam

thagavum tharum- with qualifications, capabilities for enjoyment of dharmeeeka kaamam, dhaarmeeka gruhasthAsramam

saliyaa piRavi bhavam tharum - the inescapable samsaaric afflictions

theevinai - that procreate even more and more paapams and karmic diseases

paaRRi tharum - destroys such paapams and future births and grants swaroopa jnAnam

param dhAmam dhivantharum- Sri vaikuntam - Paramapadham- the upper world is also granted by him. HENCE

avan seer - All KalyAna guNAs and except for those

onRum - nothing else

uL magizhndhu- I would gladly with whole heart

arundhEn- not enjoy

Thavam- we can address these words in this verse for Prapatti nishtai as well as darma, arttha, kaama mOksham. dayA sarva bhhothEshu... He blesses all beings equally. He grants everything like the Lord. Anishta nivrtthi and ishta praapthi. He destroys the karmic diseases and grants Srivaikunta praapthi through the performance of Prapatti.

Thus in this world, and in the upper world, Ramanuja grants everything for us. I would never ever sing anything else except the kalyANa guNAs of such greatest most compassionate One Ramanuja.





PAASURAM 95

Amudhanaar explains the difference between Parandhaaman who grants Paramapadham and Ramanuja.

உண்ணின்று உயிர்களுக்கு உற்றனவே செய்து* அவர்க்குஉயவே-
பண்ணும் பரனும் பரிவிலனும்படி* பல்லுயிர்க்கும்-
விண்ணின் தலைநின்று வீடளிப்பான் எம் இராமானுசன்*
மண்ணின் தலத்து உதித்து* உய்மறை நாலும் வளர்த்தனனே. 95

uNNin Ruyir_kaLuk kuRRana vEcheythu avarkkuyavE
paNNum paranum parivila naampati palluyirkkum
viNNin thalainNinRu vitaLip paanem iraamaanuchan
maNNin thalaththuthiththu uymaRai naalum vaLarththananE. 95

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The most merciful Lord Sriman Narayanan, the most compassionate One- the one whose thoughts are always on saving the world and the beings; what He does is:

He dwells in them and directs them for enabling the AthmAs to be saved; Swaropa, sthithi, pravartthi- in all, He does good to the beings by himself. As if this is not enough, the Lord sends Sri Ramanujacharya from Srivaikuntam on this earth to save everyone and to put them on vedic track.

uyirgatk uLninRu - dwelling inside as their antharyaami roopam

avarkku uRRana E seydh- doing only good to them what befits them

uya e paNNum- for their day today existence and sustenance;

paran um- all these are done by the most merciful SarvEshwaran

parivul ilan aampadi- as if He is also not having much care for the people;

em raamanusan- our Ramanuja

pal uyirrkum- even for various different people [due to their birth, guNas]





veedu aLippaaan- for granting mOksham

viNNin thalai ninRu- from the upper world Paramapadham

maNNin thalatthu - to this earth

udhitthu- appeared

uy- for saving

naalu maRaium vaLarththan- propagated the four Vedas and thus vaidika matham and propounded the same.

EmperumAnar indwells in everyone as Antharyaami, corrects them and enables them perform good deeds for them to be saved. But though all that He wants to do and does is good to beings, still evil minded people, ajnAnam, hatred flourish. Aavidka mathams are found to be growing with distorted vedic statements.

But Sri Bhasyakarar without being an in-dweller and without being the Lord, still could transform people removing their a~jnAnam and save them. He could crush the aavidka mathams and establish the vedic matham. He removes hatred from people by advising Athma guNas to be cultivated for Srivaishnavas.

Thus he has appeared perhaps from SrivaikuNtam as sent by the Lord from Paramapadham on special mission. Who has appeared as, May be one of Nithyasuris; may be the Lord Himself; Since he is in different form now, this form is thus glorified by the world. EmperumAn - the Lord though dwells inside, is not able to prevent the beings from going on wrong track. While the acharya is able to change them by proper upadEsams; explanations and remove their anjnAnam; thereby he transforms them. Saasthra jnAnam is possible only through upadesam. One can not achieve the same from residing inside the heart.

Why should someone come from Paramapadham then Someone good scholar - or acharyan here itself could have achieved the same? No.. it is not possible as he would not have had paripoorna crystal clear jnAnam and unambiguous





interpretation of Vedas and Upanishads would not have been possible otherwise. Since all upadEsams are paramaartthams, they have to come from those of Parama padham.

maRai naalum vaLartthanan- He saved the Vedas; not just that, He saved the four Tamil Vedas - the Tamil Divine verses which are equal to Rk, Yajur, saamam and atharva Vedas.

uy- all these were existing for the sake of saving Him and us and get to know clearly of our relationship with Him.

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PerumAL sends NithyaSuris as AchAryAs to help jeevathmAs





PAASURAM 96

Like himself, EmperumAnar has arranged even his sishyas to save the world thereby the people and hence one can take refuge at the feet of his sishyas.

வளரும் பிணிகொண்ட வல்வினையால்,* மிக்க நல்வினையில்-
கிளரும் துணிவு கிடைத்தறியாது* முடைத்தலையவன்-
தளரும் அளவும் தரித்தும் விழுந்தும் தனிதிரிவேற்கு*
உளர் எம் இறைவர்* இராமானுசன் தன்னை உற்றவரே. 96

vaLarum piNikoNta valvinai yaal,mikka nalvinaiyil
kiLarum thuNivu kitaithtaRi yaathu mutaitthalaiyoon
thaLarum aLavum thariththum vizunthum thanithirivER
kuLarem iRaivar iraamaa NnuchanRannai uRRavarE 96

Due to being immersed in samsaric ocean that gives me continuity of sorrows one after the other, I did not have the desire to perform Sarangathi. This athmA residing in this foul smelling, hairy, fleshy, filthy body [having malam moothram, blood, waters within it], did not listen to the advice given by scholars and elderly people and fell again and again in the sensual objects and pleasures. For such me, EmperumAnar came and saved me on his own accord. Now I have his ardent sishyas as my companions to keep me on this track and to hold onto. Their abhimanam towards me alone is enough for me to be raised above all this dirt.

vaLarum piNi kOnda - the ever growing diseases are due to

valvinaiyaal- karma vaasanaas - cruel mahaa paapams and because of that

mikka nal vinaliyil- the most wonderful Moksha upayam [the means of attainment of moksha]

kiLarum thuNivu kidaitthaRiyaadhu - unable to get that mahaa viswAsam





mudai thalai – foul smelling

oon- sareeram

thaLarum aLavum- even when it is worn out and is withering away and even then

tharitthum vizhundhum – born and dies again and again [without realizing]

thani- without any hold, or refuge, suffering all alone

thirivERku- wandered and suffered in the world of samsaaram and to such me,

I raamanusan thannai - Ramanuja's

uRRavarE- sishyas alone [who have taken refuge at the feet of Ramanuja]

em I raivar uLar- are our saviurs and rakshakars for all of us [likes of myself].

Nalvinai- The dharmam- the means to attain mOksham.Moksha upAyam.

In them, nyAsa mEshAm thapa saamathiriktha maaho: - Saranagathi is the best and direct means. Though born in the vamsam where one needs to have maha viswASam in that Saranagathi, I did not have any desire for the same; I did not desire for aprAkrutha ThirumEni- the Suddha sattva body in Parampadham where Sarva gandha; Sarva rasa: the most sweet fragrant body – sareeram can be taken which is transcendental material [suddha sattvam]. Or one can choose not to have Sareeram at all and have Athma swraoopam. One can blissfully enjoy the Parama patha nAtham Sriman Narayanan and His most divine abode Srivaikuntam with all his paraphrenelia in fullest glory. Instead, I chose to enjoy the fleeting transitory pleasures of satisfying carnal desires and running amuck after sensual pursuits, though they are all associated with ever increasing pains and thereby further more paapams and future births. Even at the ripe old age, the body chooses to enjoy the sense organs running behind the objects of theirs seeking to satisfy their respective units.

At any point of time none associated with me or who were elders did not advise me against such paths or the traps. Though some did, I never bothered to listen to. I was a karma vasyan. Due to my past karmas I did not have an iota of





coming back to Sathsampradaya maargam. Though I was wandering like a vagabond running amuck behind worldly pursuits, it is because of Swami Ramanuja's sishyas' support and hold, I have been saved. It is because of Swami kooratthAzhwAn I have been brought to Swami's lotus feet and thus saved. It is they [Ramanuja's sishyas] who are my saviors and are rakshakars. Thus all of you [like me] if you hold onto Ramanuja dAsars' feet, you all can also be blessed with NarayanansthAnam at Srivaikuntam.

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PAASURAM 97

EmperumAnAr himself praises those sishyas sometimes and hence one need not have any doubts on their capabilities- says Amudhanar.

தன்னை உற்றுட்செய்யும் தன்மையினோர்,* மன்னு தாமரைத்தாள்-
தன்னை உற்றுட்செய்ய* என்னை உற்றுன் இன்று* தன்தகவால்-
தன்னையுற்றுர் அன்றித் தன்மை உற்றுரில்லை என்றறிந்து*
தன்னை உற்றுரை* இராமானுசன் குணம் சாற்றிடுமே. 97

thannaiyuR Raatcheyyum thanmaiya NnOr,mannu thaamaraitthhaal
thannaiyuR Raatcheyya ennaiyuR RaaninRu than_thakavaal
thannaiyuR RaaranRith thanmaiyaR Raarillai enRaRinthu
thannaiyuR Raarai iraamaa Nnuchan_guNam chaaRRitumE. 97

There are some who take refuge at my feet; even then,there are none who sing in praise of those who hold onto my feet; - thought EmperumAnAr. They do not know of anything else except serving the lotus feet of Ramanuja; they do not desire for anything else. It is because of EmperumAnAr's unbounded and limitless daya on me, with parama krupai, he has enabled me to serve those mahaans who have taken refuge at the feet of Ramanuja.

I raamaanusan - Ramanuja

thannai utru AL seyyum thanmayinOr- those who desirously hold onto the feet [of Ramanuja] and by their very nature serve him;

mannu thaamarai thaal thannai uRRu- holding onto lovingly and reverently the lotus feet [of Ramanuja whose only objective is Asritha rakshaNam]

AL Seyya inRu uytthan- Today he has enabled me to serve his ardent prime sishyar in his presence itself

than thagavaal- Due to abundant grace and parama krupai;





thanni utraar anRi - other than those who have taken refuge at my feet

thanmai uRRaar illai- there are none else who realize that serving the servant of Acharyan is equally, if not more gratifying

enRu aRindhu- realizing that, and in order to grant such capacity to others thannai uRRarai to those mahaans who are his sishyas

guNam saaRRidumE- he publicly praises their greatest Athma guNas and their scholarship, jnAna, vaigAya anushtAnams.

AmudanAr salutes the generous and compassionate quality of RamAnujA here. The Acharya was concerned that the bhakthAs in their enthusiasm for offering prapatthi to him directly did not fully comprehend the greatness of his disciples , who had performed prapatthi to him. These are AchAryAs like KurEsa, Kurhai PirAn, Madai paLLI aacchAn, EmbAr, et al. RamAnujA suggested that Bhattar offer prapatthi to EmbAr instead of to him or to his father KurEsa to deflect the light and to let that shine on the glory of EmbAr. Similarly the proud PiLLai AzhwAn was instructed to offer praptthi to Kuresar.

If that is the case, why did Ranauja let Amudhanaar sing all these verses on Ramanuja? He could have asked him to sing on Kuresa. The reason is: Kuresa would not have perhaps accepted. Also, AzhwAr Acharya glories are first sung and then their bhaktha, sishya,abhimaani Ramanuja's greatness is referred to. Kuresa must be immensely pleased in the first place. Hence,these 108 verses on Ramanuja.

SaasthrAs state that we should broadcast the glory of our AcharyAs (Gurum Prakaasayeth). A compassionate Acharya however celebrates his dear disciples and speaks of their glories too ! RamAnuja instructed AmudanAr to offer Prapatthi to KurEsa instead of to him directly for the purpose of reminding others of KurEsa's glorious accomplishments and AchArya Bhakthi.





PAASURAM 98

Having described the greatness and vaibhavam of EmperumAnAr Ramanuja, he apprehends that the Lord pushes one into the heaven or hell depending on the puNya, paapams and then lets us suffer again in samsaeric affliction due to the enormous sins committed.

Is there any way to get out of this?

Amudhanaar himself responds that if one surrenders to the lotus feet of Ramanuja, he would never ever let us down and one need not fear.

இடுமே இனிய சுவர்க்கத்தில்* இன்னம் நரகிலிட்டுச்-
சடுமே? அவற்றை* தொடர்தரு தொல்லை* சுழல்பிறப்பில்-
நடுமே? இனி நம் இராமானுசன் நம்மை நம்வசத்தே*
விடுமே? சரணமென்றால்,* மனமே! நையல் மேவுதற்கே? (2) 98

idumE iniya chuvarkkaththil innam narakilittuch
chutumE yavaRRaith thotar_tharu thollaich chuzalpiRappil
nNatumE yininNam iraamaa Nnuchannammai namvachaththE
vitumE charaNamen Raal,mana mE!nNaiyal mEvuthaRkE? 98

EmperumAnAr appeared only for our sake. In order to save each one of us, he is born in this world. You alone are my refuge- is enough for him to take full care of us and place us at the feet of Sriman Narayanan. Will he place in the pleasures of heaven?

Or even after surrendering to him, will he put in the scorching hell? Will he stop the further births due to the accrued karma? Or will he let us continue what we desire running behind material pursuits and worldly pleasures as usual for ever? He would never do that. After having surrendered to him, oh mind! Don't ever have any doubt. Don't lament or have fear.
manamE - Oh mind!





saraNam enRaal – surrendering to you saying “you alone are my refuge”

iraamanuan – the paramaacharya who accepted our saranagathi

nammal – us [you and me]

iniya- even if we don't want to go, the pleasures of

swargatthil – devalokam

idum E- push into..

innam-more than we suffer

narakil ittu sudumE- burn in the scorching suffering in hell [narakam]

avatrai- or their continuance of

thollai piRappil – the time immemorial innumerable births and deaths as animal, plants and humans

nadumE- be placed in them... [such births]

ini, num vasatthE- or to our desires

vidumE- let us go and wander as we please

mEvuthaRkku naiyal- [even if Acharyan]- HE WILL NOT- even if he does, don't feel remorseful or bad to accept the same... as it is acharyan's command and we would have to abide. All are equal to us.

Chakravartthi Thirumagan said: Even if my father orders: Jump into well or jump into the fire. “ I am willing to do with pleasure. When he sends me to the forest, will I not go?” Similarly, after taking refuge at the feet of Ramanuja, whatever he says, we will have to do. Will he do Asritha virOdham? If he asks us to do something, or if places us somewhere, it is for betterment of ours. It will do good to us, though it may not look or sound to us now due to limited or no knowledge or vision. We are his dAsar and we would abide by what he asks us to do.

Will he then push into the scorching hell?

No. he will not, by the word “saraNam enRaal”.





In the 30th verse [inbantnaru] and the 34th verse [enpeyvinai] naraka prasthavam is mentioned. The birth here in this earth is equivalent to the hell and/or heaven.

Num raamanusan- word means our Ramanuja- the One whose thinking is always for our welfare and safety. He always thinks of our hitham.. For the pleasure of the Lord, this iLaya perumAL has come into this world for saving us [the darling children of Sriman Narayanan].

Don't lament. He would never ever let us down. All that we want [oh mind!] is to serve him and be with him.. We would always do what he instructs us to do. We surrendered to AzhwAn due to his instruction only.. similarly we will do what he wants or places us. That is the hallmark of being his dAsar.





PAASURAM 99

Ok. Here in this life you would do or serve him whatever Ramanuja asks you to do, even if he places you in heaven or hell. That's great, But what about life after? Are you not worried?

Amudhanar responds: Though those Buddhists, jains have acharya bhakthi, they do not have a chance to attain moksham as their religion is not vedic and do not believe in Veda purushan. Our sampradayam is not like those baahya kuDhrushTi mathams. Those mathams have been crushed by EmperumAnAr. This is strictly based on Veda Vedantha. As per this most truthful siddhAntham, it is BUT sure that I will be blessed to see EmperumAnAr in Paramapadham with poorNa vikaasam and serve him therein as well. That is going to happen.

தற்கச் சமணரும் சாக்கியப் பேய்களும்* தாழ்சடையோன்-
சொற்கற்ற சோம்பரும்* சூனிய வாதரும்* நான்மறையும்-
நிற்கக் குறும்புசெய் நீசரும் மாண்டனர்* நீள்நிலத்தே-
பொற்கற்பகம்,* எம் இராமானுச முனி போந்தபின்னே. 99

thaRkach chamaNarum chaakkiyap pEykaLum thaazchataiyOn
choRkaRRa chOmparum chooniya vaatharum naanmaRaiyum
nNiRkak kuRumpuchey neecharum maaNtanar neeNilaththE
poRkaR pakam,em iraamaa Nnuchamuni pOnthapinnE. 99

Based on logic alone, the Arhathars [jains] establish their religion. Like pEy, they do not let go of what they think as the argument [though false and soonyam] and they are bouddhas. Both of these religions do not owe any allegiance to Vedas. With the matted locks, Rudran propagated the moha saasthrAs, which increases the thamO guNas [mode of darkness/ ignorance]; - all these religions are crushed thanks to our Ramanuja's grace and efforts.





Everyone's Master is Ramanuja. He is like kaRpaka tree that grants everything to what we desire. He is Parama udhArar. He blessed us with wonderful srisukthis like Vedantha saara, deepa, Srihashyam etc... and hence those avaidkia mathams have been conquered and true unparalleled Parama vaidika VishtAdvaita Srivaishnava sampradayam is well established.

em raamaanusa muni : Our YathirAja

pon kaRpakam : golden paarijatha vriksham the ever granting tree like Paramacharyan

paerndhapin : after he appeared here in this earth

thaRkach samaNarum : Jains given to empty arguments

saakkiyap pEykaLum : Saakyaas (Buddhists) who contest their guru Bhuddha, thus they are pey (demons)

thaazhsadaiyOn soRkaRRa sOmabrum : Those who follow the agamaas of Sivan; they are sOmbar (lazy) because they do not bother to understand Siva's limitations [also because those agamas only are moha saastrAs and are of tamasic guNas or nature.]

sooniya vaatharum : Sankyaas who do not contest Buddha (as opposed to the other Saakyas mentioned above)

naanmaRaiyum : the four Vedas

niRka kuRumbu : The ignoble who accept [them = the Vedas]

kuRumbusey neesarum: but misinterpret them

maaNdandar neeNilaththE : (All the above mentioned) died i.e. vanquished from this earth [after our Ramanuja, appeared].

Srivaishnavam is not a mere cult. It is essentially a philosophy which is vedic and is based on religion. It has developed distinctive theological doctrines which are founded sound philosophical theories enunciated in the Upanishads. There are religions which do not have a rational philosophical basis. The tribal religions, the Paasupatha sects are of this type. They propagate moha





saasthrAs. All these are crushed by Ramanuja as they are avidika mathams. A sound religious system must be structured on a strong philosophical foundation. Srivaishnavism as a theological system has a very well established philosophy and well structured religion / agamas. Because, it is based on an outcome of vedantha as enshrined in the Upanishads, the Vedantha sutra and Bhagavad gitA, the prasthAna thraya.

Sri UttamUr Swamy says: There are four groups of followers of Bhuddha, True Saakyas, Yogaacharan, Sowdhrandhigan, and Vaibhashikan. Except for the true Sankyas, the other three, it seems, contested and modified Buddha's teachings. For this reason, Uttamur Swamy says, Amudhanaar characterized them as devils or demons.

In Paramatha bhangam, Swamy Desikan pointed out gaping holes in the philosophies of SaaravAka , Bhoudha, Adhvaitha, Jaina ,BhAskara-Yaadhava, VaiyAkaraNa, KaNAda, Goudhama, MeemAmsaka, Saankhya, Yoga, and Paasupatha mathams and established the superiority and soundness of VisishtAdhvaitham over all of them. In Paramatha Bhangam, Swamy Desikan also spoke about the glories of Paancha Raathra Saasthram and the Svaroopam of Prapatthi and showed the way for Moksha Siddhi.





PAASURAM 100

Because I am now blessed with discriminatory powers [vivEkam], and I am now blessed to be drinking the nectar honey from the Lotus Feet of Sri Ramanuja, all that I pray for my continued enjoyment of the same only forever. Sri UttamUr Swamy mentions that this is the essence of the entire Ramanuja nootranthAthi..

போந்ததென் நெஞ்சென்னும் பொன்வண்டு* உனதடிப் போதில் ஒன்சீ-
ராம் தெளி தேன் உண்டு அமர்ந்திட வேண்டி,* நின் பாலதுவே-
ஈந்திட வேண்டும் இராமானுச! இது அன்றியொன்றும்*
மாந்த கில்லாது,* இனி மற்றொன்று காட்டி மயக்கிடலே. 100

pOnthathen Nnenchenum ponvaNtu unathatip pOthil oNcheer
aamtheLi thEnuN tamarnthita vENti,nNin paalathuvE
eenthita vENTum iramaa Nnuchalithu anRiyonRum
maanthakil laathu,ini maRRonRu kaatti mayakkitalE. 100

EmperumAnArE! Oh Ramanuja! The bee- i.e. my mind reached the lotus flower of your Lotus Feet to drink the honey that is cool and most fragrant. Desiring of that alone should arise in mind and please do not grant me any other desire to take it away from your Lotus Feet. Even if granted with something else, those who consume nectar do not like to eat grass and similarly, my mind would not like to accept anything else except Your Lotus feet. If you will, even that attitude can be granted to mind to reject all else except Your Lotus Feet. Please do not show me anything else...

I raamaanusa - My Ramanuja! EmperumAnArE!

en nenjam ennum pon vaNdu - this golden hued bee- i.e. my mind;

unadhu adi pOdhil - your Lotus Feet's [i.e. Your]





oNseer aam- most auspicious attributes [most beautiful and divine kalyANa guNAs - as Honey]

then uNdu- drinking that honey



"uRRomEyAvOm umakke nAm AtcheyvOm"

sadagopan.org





amarndhida- to stay there and reside at Your Lotus Feet forever

vENdi- desiring the same

ninpaal- to you

pOndhadhu- reached.

Adhu E- that alone

eendhida vENdum- You should bless me with..

idhu anRi - other than this honey

onRum maandhagillaadhu - nothing else- my mind can ever drink..

ini - at this state of mind

maRRu onRu kaatti- please do not show something else

mayakkidal- and tempt me.... [PLEASE don't]

Some can never be purushaarthams; the lowliest ones namely, material wealth, the physical health, the kaivalyam [realizing the jeevathma and having jeevathma saatshaathkaaram] etc should never be asked for to the Supreme Almighty. Though He is capable of granting the same, it is like asking a great king for a kilo of vegetables. A vivEki should not ask for these things to the nAThan. He is SarVeshwaran. He could grant even the Highest One- namely mOksha saamraajyam. One should even NOT seek mOksham to Him. Instead, one should ask for being at Acharyan's Lotus feet for serving him [Acharya] at all times.. That alone should be the one we should seek.

In the verse- idumE iniya swargatthil- whatever you may give, and wherever you may place me, I would gladly accept it as it is Your agnyA.

Now, he pleads: do not show something else and tempt me..

The reason is: Being at the Lotus feet and drinking the honey there namely His kalyANa guNAs.

If along with that honey, whatever he decides to grant or wherever he decides to place, it is still acceptable. So, idumE iniya swargatthi... but you need to be





there with me there also.. Don't ever take me away from those lotus Feet, Ramanuja..

Similar to dhivi bhuvī vaa of Mukunda mala

दिवि वा भुवि वा ममास्तु वासो

नरके वा नरकान्तक प्रकामम् ।

अवधीरित शारदारविन्दौ

चरणौ ते मरणेऽपि चिन्तयामि ॥ ६ ॥

divi vA bhuvī vA mamAstu vAsO
narakE vA narakAntaka! prakAmam |
avadhI rita-SAradAravindau caraNau
tE maraNE'pi cintayAmi || 6

Here the King of Kolli Naadu Kulasekara prays for the lotus feet of the Lord as Antima Smurithi. Azhwaars and Aacharyals have begged the Lord to have thoughts about HIM during their Anthima Prayaanam.

Also this verse of Ramanuja nutranthAthi echoes Thiruppavai 29th verse – line... maRRai num kaamangaL maatru..

uRRomEyAvOm umakkE nAm AtcheyvOm- we are always your property; your dAsars; having surrender at Your feet,we always are for serving YOU ALONE and none other than You. For YOU ONLY, we serve and we are subservient to only You.

maRRai nam kaamangaL maaRRu- KaNNA! Please bless us not to have any other desires in our heart other than serving your feet at all times uninterruptedly and flawlessly.





PAASURAM 101

Only after getting rid of the karmic diseases, and get out of the prakrithi sambandham, only then can one attain the uninterrupted service and enjoyment of Acharyan ThiruvaDi and PerumAL ThiruvaDi. Why did he not ask for the removal of these karmic diseases then? Here is the response- perhaps.

மயக்கும் இருவினை வல்லியில் பூண்டு* மதிமயங்கித்-
துயக்கும் பிறவியில்* தோன்றிய என்னை* துயரகற்றி-
உயக்கொண்டு நல்கும் இராமானுச! என்றது உன்னையுன்னி*
நயக்கும் அவர்க்கு இது இழுக்கென்பர்,* நல்லவர் என்றும்நைந்தே.

101

mayakkum iruvinaI valliyiR pooNtu mathimayangith
thuyakkum piRaviyil thOnRiya ennaith thuyarakaRRi
uyakkoNtu nalkum iraamaa Nnucha!enRa thunnaiyunni
nNayakkum avarkki thizukkenpar, nallavar enRumnNainthE (101)

That which grows the ajnAnam; that which immerses us in the ocean of samsaeric afflictions; that which pushes me into the darkness of ignorance - i.e. the birth in this prakrithi- is where I am born. Removing these karmic diseases and saving me is what EmperumAnAr is upto. - Thus I uttered in praise of your pAvanam- the ability to remove the paapams. There are very many who immerse themselves in your kalyANa guNAs at all times and are resplendent with acharya bhakthi. My singing in praise of you only belittles your glories. Where am I and where are they!- is the meaning to be interpreted.

mayakkum iru vinai - the cause for ignorance and

ajnAnam- karmic diseases- puNya paapams

valliyil pooNdu- entrapped in the cuffs of samsaeric afflictions





mathi mayangi thuyakkum piRaviyil- buddhi ajnAmam grows in these births

thOnRiya ennai- born in such births from time immemorial

thuyar agaRRi - removal of all these karmic diseases and future births in these
samsaaric world;

uyakkoNdu- saving me

nalgum- blessing me and loving me so endearingly

iraamaanusa- is Ramanuja only.

enRadhu idhu - thus when I utter for having removed my paapams and saved
me - in praise of Ramanuja [is nothing compared to]

unni unni- immersing oneself again and again thinking of Ramanuja,

enRum naindhu- melting in their hearts always thinking of Acharyan

nayakkumavarrku- desirously talk about him

izhukku aagum - this [my praising you] belittles such glorifications of those
mahAthmAs who are ardent sishyas and who shine with acharya bhakthi

enbar nallOr- scholars and elders will tell.

Great scholars, prime sishyas, ordinary disciples everyone immerses
themselves in the enjoyment of Sri Ramanujacharya's divine dhivya mangaLa
vigraham - the most beautiful ThirumEni, his kalyANa guNAs etc.. If they ever
think in between about the removal of their paapams, and the SrivaikuNta
praapthi and wonder if Acharyan's avathAram is for that alone- then it
becomes the topic for mockery as it belittles acharyan's glories. Hence it is
better to forget those byproducts and concentrate and focus only on acharya
anubhavam and nothing else. Not that those are NOT required. They indeed
are and that is the main cause for surrendering to acharyan's lotus feet. But
once one realizes the acharyan's glories, then one can NOT think of anything
else.





PAASURAM 102

Immersing oneself in acharya anubhavam does not mean that one should never ever talk or do... EmepumAnAr is shining with the most brilliance and great vailakshaNyam and seeing and enjoying the same would naturally bring the sense organs to burst out with the experience and expressions as anubhava pareevaaham. Thinking of some other fruits, one should not leave such an enjoyment of anubhava pareevaaham is the inner meaning here.

நையும் மனம் உன் குணங்களை உன்னி,* என் நாஇருந்துளம்-
ஐயன் இராமானுசன்* என்று அழைக்கும்* அருவினையேன்-
கையும் தொழும் கண் கருதிடுங் காணக் கடல்புடைசூழ்*
வையம் இதனில்,* உன் வண்மை என்பால் என் வளர்ந்ததுவே? 102

naiyum manamum kuNangaLai unni,en naavirunthem
aiyan iraamaa nuchanen Razaikkum aruvinaiyEn
kaiyum thozumkaN karuthituNG kaaNak katalputaichooz
vaiyam ithanil,un vaNmaiye paalen vaLarnthathuvE? 102

My Swami! EmperumAnArE! Ramanuja! My mind melts thinking and contemplating of your most wonderful kalyANa guNAs. My tongue sings in praise of you uttering "you alone are my relation". It calls you and enjoys uttering your divine name again and again. My limbs that have been committing lots of other acts are now performing anjali to you. My eyes always wish to see your dhiva mangaLa form. In this vast world surrounded by the ocean, when there are so many people, You have blessed me on your own accord due to Your parama audhAryam.

manam un guNangaLai unninaiyum - My mind immerses itself in your kalyANa guNAs and melts contemplating at them.





en naa irundhu em iyan raamanusan enRu azhaikkum- My tongue addresses Ramanuja Thirunaamam lovingly.

aruvinaiyEn - this sinner - due to various paapams that I had committed

kai yum thozhum - those hands now perform anjali

kaNN kaaNa karudhidum- eyes love to see you always

kadal soozh vaiyam adhanil - in this earth surrounded by oceans

en paal- of all the people - on me- such a dayA has been showered

un vaNNmai vaLarndhadhu - Your vailakshaNyam or your

parama audhAryam - why did it fall on me? What could be reason.. [only due to parama dhayaaLu guNam]

In the first of the above three paasurams, [100th verse] AmudhanAr talks about his mind being engaged in the enjoyment of the auspicious attributes of his AchAryA. Here, he also prays for the boon of freedom from other distractions. In the second of the triad, AmudanAr seeks the boon for his tongue to be engaged in talking about the Vaibhavam of his AchaaryA. This is uttama kalpam for a devoted disciple. In the third paasuram of this group, AmudanAr moves from manas, Vaak to the kaayam (hands, eyes et al).





PAASURAM 103

The sense organs have turned to enjoy Ramanuja and it is due to the jnAnam that he has blessed us with. The enemies or hurdles for that jnANam are the karmic diseases that have been removed by such a jnAnam and his grace. In the dhyAnam of Ramanuja, it is equal thus to Narasimhan's destruction of HiraNyakasipu effortlessly [as Ramanuja has destroyed the paapams].

வளர்ந்த வெங்கோப மடங்கல் ஒன்றும்,* அன்று வாளவுணன்-
கிளர்ந்த* பொன்னாகம் கிழித்தவன்* கீர்த்திப் பயிரெழுந்து-
விளைந்திடும் சிந்தை இராமானுசன் எந்தன் மெய்வினைநோய்*
களைந்து நல் ஞானம் அளித்தனன்* கையில் கனியென்னவே. 103

vaLarnthaveNG kOta matangalon Raay,anRu vaaLavuNan
kiLarnthapon naakam kiziththavan keerththip payirezunthu
viLainthitum chinthai iraamaa nuchanenRan meyvainainNOy
kaLainthunan j~naanam aLiththanan kaiyiR kaniyennavE. 103

In order to bless Bhaktha Prahalada, the Lord appeared as Narasimha and grew so ferociously with anger to destroy HiraNyakasipu. He tore open the chest of HiraNyakasipu effortlessly and killed him to save his prime disciple. This Narasinga moorthy's glories are further growing in the fertile field of Paramcharya Ramanuja's heart. The karma bandhams due to this sareera sambandham and the samsaeric sorrows thereby are removed by this most merciful Ramanuja who is ParamadhayALu. It is distinctly visible and crystal clear that his grace and the jnAnam [about jeevathmA and its eternal relationship to the Lord] that he has blessed me with is the reason for the removal of all my paapams. My love for him is the iota of what he has done to me so mercifully.

anRu - during that day- when Prahlada was troubled and tortured





vaLarndha -that grew due to the apacharam committed to his ardent devotee who had prayed for Him always

vemkOpam - with the terrific anger

madangal onRu aay-came out the most brilliant Narasimhan

vaaL avuNan - HiraNyakasipu with his sword and spear

kiLarndha- rose to fight

pon aagam- and his strong chest was

kizhitthavan - torn open with His [Narasimha's] sharp nails- such greatest Narayanan's

keertthi payir yezhundhu- the fields of His keertthi began to flourish

viLaindhidum - in the fertile place of

chinthai Ramanuja - the heart of ParamAcharya Ramanuja

enthan mey vinai nOi - the karmic diseases that linger in my sareeram

kaLaindhu- are removed from the roots

kaiyin kani ena- visibly blessed me

jnAnam aLitthanan- with paripoorNa jnAnam

EmperumAnAr always contemplates on the glories of the Lord in his heart and that is the fertile field where such glories of the Lord grow and thereby manifest everywhere. For the field to grow in the heart- the hurdles are: karmic diseases. The weeds that have grown around start to engulf the whole field and eat the same for the destruction. Thus the weeds are to be removed.

BrahmajnAnam was not born and hence UpakOsala the sishya refused to eat when Acharya pathni asked him to eat.

bhahavO mE nAnAthyayA: kAmA: | vyADhibhi:

prathipoorNO(S)smi | nAhamSishyAmi...

kAmam, kRodham, etc are the reasons for the destruction -says Upanishad





herein. Thus vishaya moham [desire after sensual pleasures] and the diseases arising out of them are integrated. Vishayam leads to visham [poison] for our destructio. Such samsaaric afflictions are removed from the jnAnam about the Jeevathma and its eternal relationship to the Lord as His eternal servant and being nithya niroopadhika ananhaarya sEshan and vivEkam [discrimination].

Such jnAnam is blessed to us and granted to us by the most merciful Acharya and his sadupadEsam. It is crystal clear that only such jnAnam is the reason for all the clarity and subsequent to performance of Prapatti at the lotus feet of acharyan.

Thus, like the heart of Prahalada, Ramanuja's heart also had tremendous bhakti for Lord Sriman Narayanan and the glories of the Lord begin to grow in all others' hearts as well thereby due to the grace of Ramanuja.



"pon aagam kizhitthavan"





PAASURAM 104

The jnanAm given by Ramanuja is crystal clear; her, further, AmudhanAr explains as to what he prays for.

கையில் கனியென்னக்* கண்ணனைக் காட்டித் தரிலும்,*உன்தன்-
மெய்யில் பிறங்கிய சீரன்றி வேண்டிலன் யான்,*நிரயத்-
தொய்யில் கிடக்கிலும் சோதிவிண் சேரிலும் இவ்வருள்நீ*
செய்யில் தரிப்பன்* இராமானுச! என் செழுங்கொண்டலே! 104

kaiyiR kaniyennak kaNNanaik kaattith tharilum,unRan
meyyiR piRangiya cheeranRi vENtilan yaan,nirayath
thoyyil kitakkilum chOthiviN chErilum ivvaruLnee
cheyyil tharippan iraamaa Nnuchalen chezungoNtalE! 104

Like the dense dark clouds the ParamOdhArar - the most benevolent acharyan, the most merciful, Parama dhayALu Ramanuja! Though you have granted us the Lord's lotus Feet himself so easily accessible for us and so easily attainable due to your dayA on us, I do not seek to sing in praise of anything else except your kalyANa guNAs and your dhivya sowndharyam. You need to bless me for the same only. And if I were blessed with that, regardless of whether I am in this dirty trench or in the most blissful Srivaikuntam, or wherever it may be; I would stand firm. Else, wherever I am, I won't survive.

raamanuja- EmperumAnArE!

en sezhu koNdaIE - my most endearing dark hued rainy laden cloud like Parama dhayALu!

kaNNanai - that most beautiful Lord Kutti KaNNan

kayil kani yenna - is brought to me so easily attainable [by your grace]

kaatti thairulum- even if Kutti KaNNan is shown and given to me by you





straightaway by yourself [in front of my eyes right now]

unthan meyyil piRangiya seer anRi yaan vENdilan- other than Your kalyANa guNas that glow in you and the shining thirumEni sowndharyam, I do not seek anything else. [how long like this- if you are asking]

Nirayam thoyyil kidakkilum- even if I am deep into the scorching valleys of the hell OR

sOthi viNN- that ParamjyOthi – SrivaikuNtam- the ever Blissful, most glowing and shining and resplendent world [theLi visumbu ThirunaaDu]

sErilum- even if I reach there

nee- devareer – You

e aruL- should bless me only... for me to enjoy and have acharya anubhavam alone...

seyyil dharippan- if you do that, then only will I survive. Else, I will perish.

I need to be blessed by yourself to sin, enjoy the most wonderful kalyANa guNAs of yours and the beautiful ThirumEni of yours at all time and under all circumstances. Please bless me the same.

Though NammaazhwAr blessed thousands of pasurams [verses] on KaNNan showing KaNNan to us, his prime and ardent sishya Sri Madhurakavi AzhwAr declared that he would not want or know anyone other than his acharyan Sri Satakopa [Swami Nammazhwar]. kaNNinun chiRuthaambinaal ... thenkurhoor nambhi enRakkaal aNNikkum amudhooRum en naavukkE.

For him just by mere utterance of Satakopa name is sweetening. Similarly for me – Thiruvarangatthu amudhanAr, Swami Ramanuja alone is what is endearing and sweetening. My desire is to enjoy only his kalyANa guNAs. He is like the cool, dense dark clouds and is hence impartial and so merciful.





PAASURAM 105

The anubhavam of EmperumAnAr is grander than that of EmperumAn - you mention. Is it a fact or it is just your mOham [love] for His Holiness Sri Ramanujacharya?

செழுந்திரைப் பாற்கடல் கண்துயில் மாயன்* திருவடிக்கீழ்-
விழுந்திருப்பார் நெஞ்சில்* மேவு நல்ஞானி,* நல் வேதியர்கள்-
தொழும் திருப்பாதன் இராமானுசனைத் தொழும் பெரியோர்*
எழுந்திரைத்து ஆடும் இடம்* அடியேனுக்கு இருப்பிடமே. (2) 105

sezunthiraip paaRkadal kaNthuyil maayan thiruvatikkeez
vizunthirup paar nenjil mEvunan jnAni, nalvEdhiyarkaL
thozunthirup paathan iraamaa Nnuchanaith thozumperiyOr
ezunthiraith thaatum itamati yEruk kiruppitamE. 105

EmperumAnAr Sri Ramanujacharya shines with paripoorNa jnAnam and bhakti towards the Lord's Lotus Feet and is residing in the hearts of all those who immerse themselves the most wonderful kalyANa guNAs of the Lord Sriman Narayanan; who is having His yoga nithrA in ThiruppARkadal [Milky ocean], surrounded by noisy and dense waves; EmperumAnAr's lotus feet are worshipped by the vedic scholars; For me- the place I would like to stay is where such greatest bhAgawathas live, who always utter Ramanuja thirunaamam and who, with the divine wonderful anubhavams and goose pimples, prostrate at the feet of EmperumAnAr Ramanujacharya.

sezhum thirai paaRkadal - In ThiruppARkadal [Milky ocean] full of dense waves

kaNN thuyil - having His yoga nithrA

maayan- the most wonderful and mysterious Lord Sriya:Pathi Sriman Narayanan whose only concern was on protection and saving the Jagath [Universe];





thiruvaDi keezh – the Lotus feet [of Sriman Narayanan]

vizhundhiruppaar – those who worship [the Lotus Feet of the Lord]

nenjil mEvum naljnAni – He is a great jnAni; He is our dearest acharya- like that these devotees of the Lord think [about Ramanuja] in their minds-

nalvEdhiyargaL thozhi thiru paadhan Iraamanusan- the Lotus Feet of Sri Ramanujacharya- where great vedanthic and vedic scholars fall at and pay their obeisance;

thozhum periyOr – such greatest acharya Ramanuja is sought after and worshipped by these bhAgawathas [mahaans]

yezhundhu iraitthu aadum idam – such greatest mahaans jump with joy of having been and being with Ramanuja and praise him with full voice and ecstasy; dance singing his glories and that is the place where adiyEn [I] would like to

iruppidam- stay

ThiruppaRkadal is the moola sthAnam for all vibhava avathArams. Those who are able to go there and pay their obeisance and fall at His Feet are only few Devas, deva rishis, Sage Vyasa, Sanaka muni e al. Even in their minds, our Paramcharyan Ramanuja is kept and revered.

KaNnan praises Veda Vyasa for his compilation of Brahma soothram. For my Brahma sutra which is based on Vedas and Upanishads, our Ramanuja has brilliantly written the most unambiguous and wonderful commentary exactly reflecting what I had in mind in his Sri Bhashyam...- admires Veda Vyasa and keeps Ramanuja always in his heart with full of love.

When the Truthful saint appears, the whole world would pay their praNamams. The world will also pay its attention more to the God and immerse itself in bhakti towards the Lord.

Such Ramanuja is also worshipped in Srirangam and other divya desams, by vedic scholars and great mahaans flocking to him. The bhAgawathas and disciples jump with joy uttering his name and enjoy dancing and singing his glories. Wherever they sing, wherever they dance, I would like to go and join





them in their celebration and praises. I would also dance and sing. It need not be a temple or divya desam. Where such BhAgawathas reside, and celebrate, I would like to reside and join their celebrations. Hence that is the Divya Desam for me.





PAASURAM 106

In the last verse- he had explained as to where he would like to stay. Here he explains which place is endearing to Ramanuja in whose heart the Lord resides.

இருப்பிடம் வைகுந்தம் வேங்கடம்* மாலிருஞ் சோலையென்னும்-
பொருப்பிடம்* மாயனுக்கு என்பர் நல்லோர்,* அவை தன்னொடு வந்து-
இருப்பிடம் மாயன் இராமானுசன் மனத்து* இன்று அவன்வந்து-
இருப்பிடம்* எந்தன் இதயத்துள்ளே தனக்கு இன்புறவே. (2) 106

iruppitam vaikuntham vEngatam maalirunchOlaiyenum
poruppitam maayanukkenpar nallOr, avai thannotuvanthu
yiruppidam maayan iraamaanusanmanaththinRavanvanthu
yiruppidam enRan ithayaththuL LEthanak kinpuRavE. 106

SarvEshwaran, Sarvagnan, Sarva shakthan, Sarva vyApakan, Ubhaya vibhoothi
nAThan, the most wondrous Lord Sriman Narayanan [who is full of innumerable
auspicious attributes and who is devoid of any imperfections] on His own
accord resides in the divine places namely SrivaikuNtam, ThiruvEnkatam,
hirumaalirunchOlai, etc., - those mahaans say who are aware of the Iswara
tattvam and sampradayam. Along with all divye desams with their fullest
glories and in all paraphernalia the Lord comes and stays in the heart of Sri
Ramanujacharya. Such greatest Ramanujacharya has come now and resided in
my heart.

nallOr - those who are aware of Truth and saastrAs [say that]

vaikuntham - Paramapadham

vEnkatam - ThiruvEnkatam

maalirunchOlai - ThirumaalirunchOlai

ennum - such





poruppu idam – places / Divya Desams

maayanukku iruppidam enbar – These are all the residences [ugandharuLina idam] of Sriman Narayanan;- [they] say avai thannodum maayan vandhu- along with those divya desams, Sriya: Pathi comes

iruppu idam - and resides;

iraamaanusan matthilaam – in the heart of Ramanuja

avan thanku inbu uRa – In order to blissfully enjoy

inRu iruppu – to reside now [and hereafter]

idam en than – in this place on his own accord and that is my

idhayatthu uL – heart's cavity..

From Paramapadham the Lord descended to ThiruvEnkatam and on the way He stooped at Soorya maNdalam etc.. From the ThiruvEnkatam till ThirumalirunchOlai Divya Desams, there are very many divya Desams where the Lord resides on His own accord. The most wonderful lord, maayan resides in all of them in fullest glories blissfully. Ramanuja visits each of these places and enjoys the darshan of the Lord in all of these Divya Desams. One Divya Desam perumAL can not be enjoyed in the other Divya Desam as that would be a different darshan with another Divine name. But all these Divya Desams in entirety are housed in the heart of Ramanuja. The Lord resides in his heart in full glories. Thus the Lord along with the divinity of all divya desams shows Himself in the heart of Ramanuja.

In such glories, when the Lord resides in Ramanuja's heart, [because of Ramanuja's greatness and bhakti for the Lord], Ramanuja himself chooses to reside in my heart on his own accord [though I am not qualified]. That is the greatness of Paramacharyan Sri Ramanuja. My mind always contemplates on him.





PAASURAM 107

Earlier, EmperumAnAr chose to stay with all glories of Divya Desams in my heart. This jnAnam even after attaining Paramapadham may linger as well. There is no doubt about it. Because of my karma vasans and accrued karma, even if I get very many future births, I only pray for this constant thought on EmperumAnAr. Not just that. In all such births, wherever there are mahaans - with you- as you ardent sishyas and great bhAgawathas, I should be blessed to serve those mahaans as well and such thoughts should ever remain in my heart. My mind should be flooded only with such thoughts. If that happens, that would be even grander than the anubhavam at SrivakuNtam- says in this verse.

இன்புற்ற சீலத்து இராமானுச,* என்றும் எவ்விடத்தும்-
என்புற்ற நோய்* உடல் தோறும் பிறந்து இறந்து* எண்ணரிய-
துன்புற்று வீயினும் சொல்லுவது ஒன்றுண்டு* உன் தொண்டர்கட்கே-
அன்புற்று இருக்கும் படி,* என்னை ஆக்கி அங்கு ஆட்படுத்தே. (2)

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inpuRRa cheelath thiraamaa nucha,enRum evvitaththum
enpuRRa nOyutal thORum piRanthiRanthu eNNariya
thunpuRRu veeyinum cholluva thonRuNtun thoNtar_katKE
anpuR Rirukkum pati,ennai yaakkiyaNG kaatpatuththE.

107

Such lowliest one- myself- in whose heart, you have come on your own accord and have come to stay and considering that as the great enjoyment, you relish as well... oh Ramanuja! Such a sowseelya saagaraa! There is one thing that I would like to tell... Please permit me to say this. What is that?- even if I am destined to get further cycles of birth and death very many times, filled with grief, diseases, in each body, and perish, - in spite of all this, all that I plead to you is: Please make me remain affectionate to only your disciples and devotees at all times, at all places and under all circumstances. That is the only goal I want.





inbu uRRa – with full of love and preethi;

seelatthu – most kalyANa guNArNavan [with most auspicious attributes]

I raamanusa! Oh Ramanuja!

solvadhu onRu unDu – there is only one thing that adiyEn wishes to plead to you; [and that is]

enRum- at all times

e idatthu- under all circumstances and in all places

enbu uRRa nOi- the diseases connected to this body [full of bones]

udal thORum- born in such bodies [again and again]

piRandhu iRandhu – being born and dead again and again;

eNN ariya- innumerable

thunbu uRRu- suffering in each one of such births very many times

veeyin um- [even if I] perish with all such suffering;

un thoNdarkatke- only to your disciples and devotees alone

anbu uRRu- with love and bhakti for them alone

irkkumpadi- to remain like that

ennai aakki – make me so;

angu – to such disciples and devotees

aal padutthu- [make me] serve them always.

It is better not to get any further births at all. But even if I am destined to get, it is better if I am blessed to have no diseases at all and be healthy in mind, heart and body; At least, I can serve the devotees of Yours with joy and full vigour. But if I am down with tremendous bodily suffering due to karmic diseases, and I end up suffering birth after births, even then, if I can serve the disciples with ecstasy and joy, I can forget my suffering and be happy. Such desirous me, shouldn't I be given an opportunity to serve the sishyas of





yours at all times, and under all circumstances? Please bless me with that right from this time onwards.

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PAASURAM 108

The limitless wealth Bhagavath, BhAgawatha, Acharya kaimkarya is possible only with paripoorNa anugraham of Periya PiraaTTi Sri Mahalakshmi.

That is why Amudhanaar starts of the verses with poomannu maadhu porundhiya maarbhan.. Nammazhwar performs saranagthi to Dhivya Dampathi.. with his wonderful verse,..

"agalagillEn iRaiyum enRu alarmEl mangai uRai maarbhA!

Pugal onRu illaa adiyEn nin adikkeezh amarndhu pugundhEnE".

She along with PerumAL is the Parathvam and the Eka sEshi for us. Eka Seshitvam refers to both Sri Devi and Bhagawan together as the means and the goal (upAyam and Upeyam)

Sri MahAlakshmi has got all the attributes, the thirumEni, its specialties, the kalyANa GuNAs, which the Lord likes always; Not even a second, she gets separated from the Lord; Blemishless; the pattamahishi of dEvAthi dEvan; the mother for the enire universe; and my mother too; Such greatest mother Sri mahAlakshmi- I , who has no other shelter or protector, take refuge at her lotus feet. – says Ramanuja who immerses himself in Nammazhwar verses.

All saasthrAs and pramANams that declare about the Lord are equally reflecting on PiraaTTi also.. whenever and wherever the Lord pervades and whatever form that He takes in Para, vyooha, vibhava, haardha and archa roopams, PiraaTTi is with Him inseparably as She is nithyaanapaayinee. Yamunna, Ramanuja muni have declared this in their works.

That is the very purpose Ramanuja performs his saranagathi on a Panguni Utthiram day in front of Sri Ranganayaki and Sri Ranganathan. . Ramanujacharya, requests the Mother in SaraNAgathy Gadyam, addressing Her with Her all auspicious qualities with which she surpasses Her Consort even. She commands the Nithya suris, like Anantha, Garuda, Vishvaksenar et al for kaimkaryams. She instructs even Devendra, Brahma Rudran and other devas. Not only that. She is the Master even for their spouses – say





Yamunacharya in Chauthsloki.



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"thennarangan aNi aakamannum pangaya maamalar paavai"

Ramanujacharya surrenders to this Supreme Divine Mother (Deva Deva Divya Mahishi), as the Mother of the Universe (akilajaganmaathaa) ; but immediately adds.. "my Mother" (asmadh maatharam). Indeed, her compassion is unlimited. [padmapriyE, padmini padma hasthE viswapriyE, vishNu manO(S)nukoolE. . tvad paadha padmam mayisannidattvaa.]

Hence Amudhnaar pleads now to Periya PiraaTTi Sri Mahalakshmi for Her





blessing him to have the Lotus Feet of Ramanuja always on his [amudhanaar's] head. Or if we take refuge at the feet of Ramanuja, we would also be blessed to praise PiraaTTi and be at Her Lotus Feet. That would fetch us the Lord's Lotus feet as well [as mentioned in the first verse of Ramanuja nootranthAthi]

அங்கயல்பாய் வயல் தென்னரங்கன்,* அணி ஆகமன்னும்-
பங்கய மாமலர்* பாவையைப் போற்றுதும்* பத்தியெல்லாம்-
தங்கிய தென்னத் தழைத்து நெஞ்சே! நம்தலை மிசையே*
பொங்கிய கீர்த்தி* இராமானுசன் அடிப் பூமன்னவே. (2) 108

angayal paayvayal thennarangan,aNi aakamannum
pangaya maamalar paavaiyaip pORRuthum paththiyellaam
thangiya thennath thazaitththu nenjE! namthalaimisaiyE
pongiya keertthi iraamaanusan adip poomannavE. 108

oh mind! Similar to those who are desirous of placing the lotus flower of the divine feet of Ramanuja's for adorning their heads, we would also desire to adorn our heads and in order to get that bliss, all that we need to do is: to hold onto the divine lotus feet of the most compassionate Mother Periya PiraaTTi Sri Ranganayaki the divine consort of Lord Sri Ranganatha of the most beautiful Srirangam divya desam, surrounded by the fertile fields full of waters.

nenjE- my mind!

pongiya keertthi - the ever growing fame and vaibhavam of

iraamaanusan - Ramanuja's

adi poo - Lotus Feet

num thalai misai- on our heads

patthi ellaam thangiyadhu - Bhagavath, bhAgawatha, acharya bhakti are all resident





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irAmAnusa muni





enna- [everyone should be] praising so;

thazhaitthu manna- [like that it] should ever grow and grow and such a state should prevail always; [or because it has grown so]

am kayal pay vayal- the beautiful fishes jump with joy in the fertile fields of

then arangan – Lord Ranganathan of Srirangam

aNi aagam- in His divine chest

mannum- the one who resides there permanently

pankayam maa malar –born out of lotus flower

paavaiyai – Periya PiraaTTi

pOtrudhum- Let us praise Her glories and pray to Her, the most merciful and most compassionate Mother.

If we place the lotus feet of Ramanuja's on our heads always, we would be certainly be blessed with Bhagawath, BhAgawatha and Acharya bhakti growing intensely in us.

sravaNam keertthanam smaraNam paadha sEvanam |

archanam vandhanam dAsyam sakhyam aathmaniVedhanam ||

there are thus different kinds of bhakthi [devotion] and all of such bhakti would come and apply here as well. Just like praying to and taking refuge at Acharyan in order to get bhakti for EmperumAn – the Lord Sriya: Pathi Sriman Narayana, one can also pray to the Divine Lord Sri Ranganathan to bless us with acharya bhakti and be at the feet of acharya forever. Grander and more appropriate is to plead and pray to the most merciful Mother– Sri Mahalakshmi who is the compassion personified. Without any prayer, there cannot be any fruits. Hence we have prayed to and pleaded PiraaTTi, the fruits are sure to be attained. There is no doubt about it.

ankayalgaL- the beautiful fishes- are the devotees and bhAgawathas who never ever leave the Srirangam Divya Desam.





THANKS NOTES

This verse concludes the 108 verses of Ramanusa nootranthAthi. It is asmadhAchaaryan parama krupai that adiyEn could somehow complete the same. Anything found good in it, is entirely due to the most brilliant commentaries of Sri UttamUr Swami and of Sri Prathivadhi Bhayankaram aNNan Swami and the sweet divine chaste tamil pasurams of Amudhanar's. All errors, mistakes and faults are entirely due to my lack of understanding.

Thanks to everyone for the patience and constant encouragement.

EmperumAnAr ThiruvaDigaLE SaraNam

Thiruvaranagtthu amudhanaar ThiruvaDigaLE SaraNam

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Namo Narayana

dAsanu dAsan

