

# **BHAGAVATH RAMANUJA**

## **SRI VAISHNAVA KAIMKARYAMS**

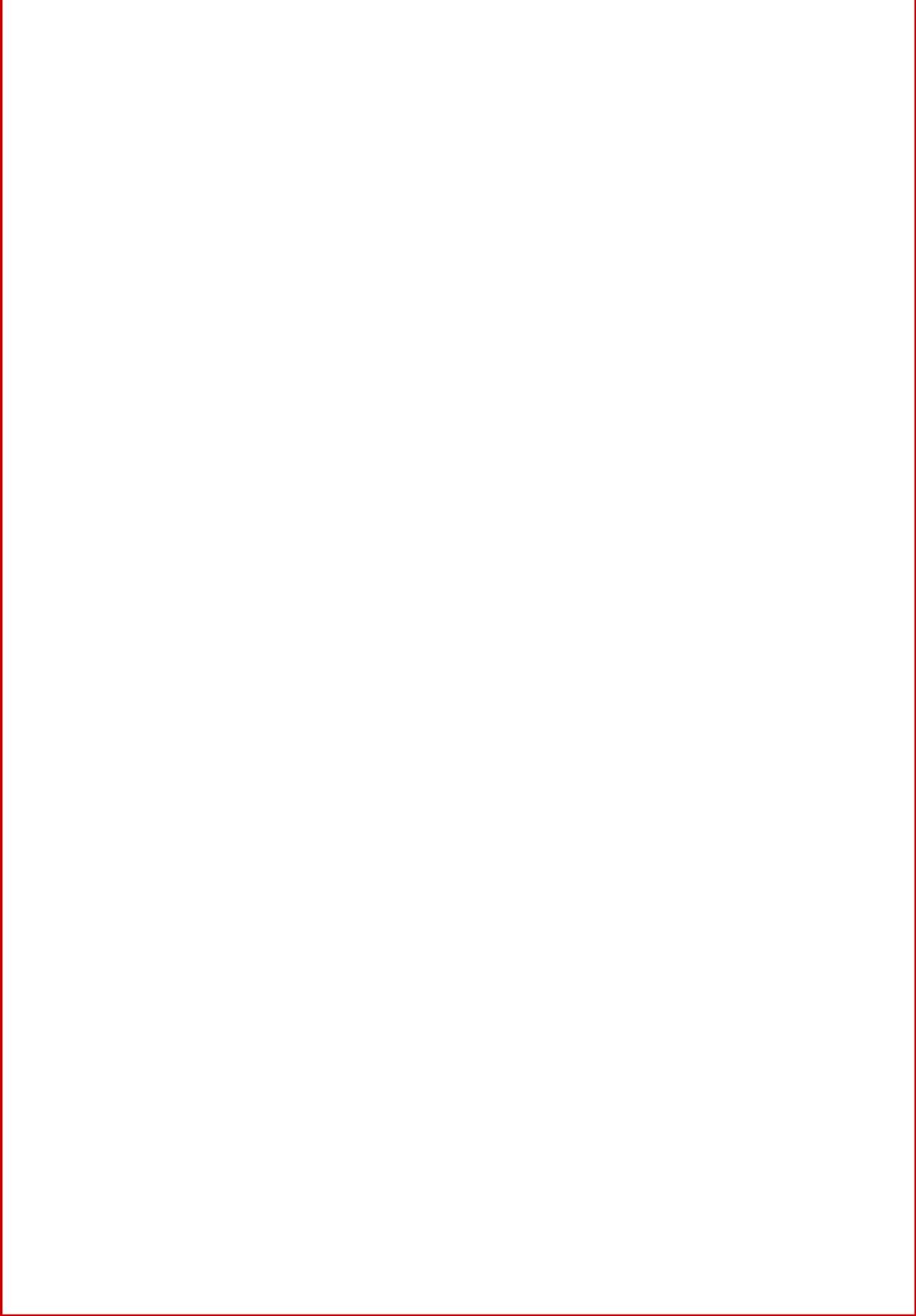


**BY OPPILIAPPAN KOIL**

**SRI VARADACHARI SATHAKOPAN**



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## CHRONOLOGY OF BHAGAVATH RAMANUJA'S (1017-1137 CE) KAIMKARYAMS FOR SRI VAISHNAVAM

Dear RaamAnuja DaasAs and DaasIs:

Today is the day after the Thirunakshathram of Udayavar. adiyEn is very pleased to let you know that we have assembled the needed funds for the Kaimkaryam at SriperumbhUthUr.



Sriperumbhuthur divyadampathi & Sri Ramanuja

In grateful appreciation of the support given by many RaamAnuja Daasars from all over the world, adiyEn will share with you an excellent write up on AchArya RaamAnuja's life and Vaibhavam.

In the latest issue of Sri RanganAtha PAduka, Sri U.Ve. Purisai Veeravalli VaradadEsikAcchAr Swamy of Pondicherry has provided a detailed chronological account of the life and Kaimkaryams of AchArya RaamAnuja.

adiyEn thought of translating the essay of Purisai Swamy as a PrathyupahAram for all the upakArams done for the SriperumbhUdhUr Kaimkaryam by many

RaamAnuja BhakthAs to assemble close to 4 Lakhs of Rupees for that kaimkaryam. This is the least adiyEn can do in recognition of the support by all the participants.

A. AvathAram and Young days (VidhyA GrahaNam)



AvatAra Mandapam - Sriperumbhuthur

1. PingaLa Chitthirai Aadhirai: His AvathAram -- 1017 CE
2. PingaLa Thai Punarpoosam -- EmbAr's AvathAram -- 1017 CE
3. Upanayanam for RaamAnuja -- 1024 (Age: 7)
4. Marriage of elder Sister, BhUmi DEvi -- 1025 (Age 8)

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5. AvathAram of Mudali AaNDAn -- 1028 (Age 11)

6. Marriage of Younger sister, Kamalai --- 1028 (Age 11)



Sri PerumbhUthUr Sri Ramanujar

7. AvathArams of NadAthUr AazhvAn, KidAmpi AacchAn, PiLLai Thirumala Nambi , Vaduka Nambi -- 1028 (Age 11)

8. AvathAram of KuruhUr pirAn PiLLAN -- 1032 (Age 15)

9. Marriage to TanjammAL (RakshAmbhA)- 1033 (Age 16)

10. Education with Yaadhava PrakAsa, Thirupputtkuzhi--1033 to 1037 (Age 16-20)

11. His Father, Kesava SomayAji, passes away---1035 (Age 18)

12. 3rd Son of Periya Thirumalai Nambi is born who is named RaamAnujan ---1035 (Age 18)

13. Journey to Kaasi for Maaga SnAnam with the GhOshti of Yaadhava PrakAsa during Thai, Maasi, Panguni ---1038 (Age 21)

14. Continuation of studies with Yaadhava PrakAsar --1038-1040 (Age 22, 23)

15. AlavanthAr's visit to Kaanchi, VaikAsi 1039 (Age 22)



Thiruvallikkeni- Alavandar

16. Ramanujar leaving Yaadhava PrakAsa and engaging in Kaimkaryam to Lord VaradarAja ---1041 (Age 24)

17. RaamAnujar arriving at Srirangam with Periya Nambi in response to the invitation of AlavanthAr, Latter's ascent to Parama Padham and RaamAnujA's 3 vows before the Charama ThirumEni of AlavanthAr -- VaikAsi 1042 (Age 25)





18. The king of MaaLava (Jagath Devan) attacking DhvAra Samudhram, Belur and Yadhugiri and taking away Raama Priyar archai ---1043 (Age 26)

19. MudaliyANDAn joining RaamAnujar after his return from Srirangam--- 1044 (Age 27)



kAttumannArkoil yAmunamuni

20. RaamAnujar's mother passes away -- 1045 (Age 28)

21. Marriage of KurEsar with Andal at Kooram ---1045 (Age 28)

22. HoysaLa Bitti Devan becoming King at Belur --1046 (Age 29)



Ramanujar and His Guru Periya Nambhi

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



Aradhana vigraham of Periya Nambhigal Also seen: the Panchajanyam and Chakram that was used for Ramanujar's Panchasamskaram

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

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

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

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





Puvirundavalli Thirukkachchi nambi



Emperumanar in SwarUpavahanam

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

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

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

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

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

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

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

34.2 Disappointed with the resistance to reforms at the Srirangam Temple, RaamAnujar exiles himself to





ThiruveLLARai---1051-53 (Age 34, 35)

(Age 36)

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



Srirangam Sri Ramanujar



Tiruvallikkeni uDaiyavar

40. Return to ThirukkOttiyUr for Charama sIOka upadEsam

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



ThirukkoshthiyUr Sri Ramanujar

37. Bringing Periya Koil Nambi under His sway and blessing him with the name of Thiruvarangatthu AmudanAr. Koil nirvAham rests completely with Ramanujar now --1054 (Age 36)

41. KurEsar fasts for a month to qualify him to receive Charama sIOka UpadEsam from Ramanuja ---1054 (Age 36)

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

42. First Female child born to KurEsar --- 1054 (Age 36)

39. Creation of Nithya Grantham ---1054





43. MudaliyANDAn performing kaimkaryam for ThirukkOshtiyUr Nambi and recieves permission to gain upadEsam from AchArya RaamAnuja -- 1054 (Age 36)

44. Creation of Gadhya Thrayam & Performance of SaraNagathy during Panguni Utthiram day---1054 (Age 36)

45. Utthama Nambi's attempt to poison RamAnuja; 3 day upavAsam by Ramanuja; alarmed ThirukkOttiyUr nambi arrives at Srirangam and appoints Kidambi AcchAn for Kitchen Kaimkaryam for Ramanuja. KidAmbi AcchAn becomes MadapaLLI AacchAn---PurattAsi 1054 (Age 36).

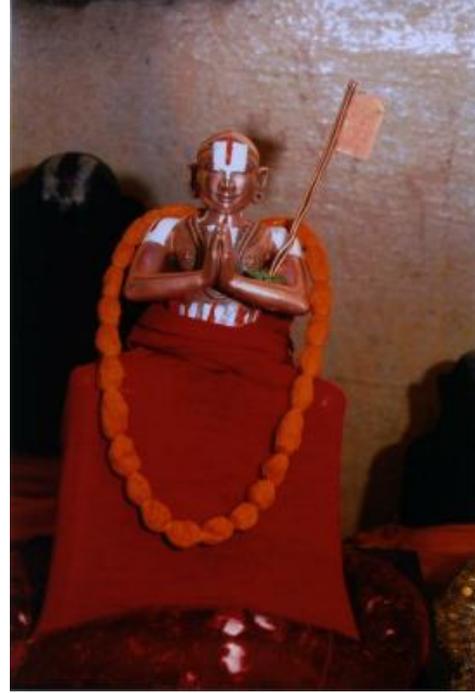
46. KurEsar attends the yEkAham for Thiruvarangattu AmudanAr's Mother and gets the pledge from him to take over Temple nirvAham (PurOhitham, PurANa Padanam and Brahma Ratham ride) along with the keys to the Temple and hands it over to Ramanuja---Iyppasi 1054 (Age 36)



Sri Ramanuja and Sri Kurattaazhvaan

47. Kaasi Vaasi from TamilnAdu, Adhvaithi Yaj~na Moorthy looses in debate with

Ramanuja; after 18 days of debate, he admits his defeat and becomes the sishyA of Ramanuja with the dAsya nAmam of AruLALa PerumAL EmperumAnAr and stays at a separate Matam created for him by Ramanuja ---1055 (Age 37)



AruLALa PerumAL EmperumAnAr

48. Reacting to this, ThirukkOttiyUr Nambi, Thirumalai Andan send their children to become sishyAs of Ramanuja--- 1055 (Age 37)

49. Rejection of the Prabhandhams brought by AmudanAr and instructing him to compose on KurEsar, AzhwArs and dhivya dEsams and demonstrating how to compose it. Ramanuja NooRandhAthi is born ---1055 (Age 37)

50. Visiting Thiruvaranga PerumAL Arayar to beg for the rights to recite IyaRppaa and





handing over that right to AmudanAr and instructing him to recite RaamAnuja NooRanthAdhi with Iyarppaa---Karthikai 1055 (Age 37)

51. AruLALa PerumAL EmperumAnAr creating Jn~Ana Saaram and PramEya Saaram; NallAn Chakravarthy becoming a sishya--1055 (Age 37)

52. Wife of Bitti Devan arrives at Srirangam to receive RaamAnuja's blessings and to visit ThondanUr Nambi; she returns home to Belur and presses her husband to become a VaishNavan -- Marghazhi 1055 (Age 37).

53. AnanthAzhwAn goes to Thiruppathi to create a nandavanam named Ramanujam and serves Lord SrinivAsan -- AvaNi 1056 (Age 38)



**Thirumalai AnanthAzhwAn**

54. Bitti Devan consecrates Vijaya

NaarAyaNan at Belur -- hEviLambi Chiittirai, 1055 (Age 37).

55. Thiruvaranga PerumAL Arayar, one of the five AchAryans of Ramanujar ascends to Sri Vaikuntam--1057 (Age 39)

56. The birth of a second female child to KurEsar -- 1057 (Age 39)

57. Visit of Ramanujar to Thiruppathy -- 1057 (Age 39)



**Thiruppathy Sri Ramanujar**

58. On the way stays at Parutthikkollai AmmaI's (VaradAchAr's) house -- 1057 (Age 39)

59. Impressed there by VaradAcchAr's wife Lakshmi's AchArya Nishtai

60. Keezha Thiruppathi: Yaadhavakatti DevarAyan prostrates and cedes Vila Mandiyam village to AchAryan; Ramanuja populates that village with 30 VaishNavAs--- 1057 (Age 39)

61. Hesitation to Climb Thirumala; AnanthAzhwAn, His disciple urges Ramanuja to perform MangaLAsAsanam





there; half way between Thirumala and Thiruppathy, Periya Nambi, his uncle meets Ramanuja. Stays at Tirumala, observes upavAsam for 3 days so he does not need to create any asuddhi at Thirumala---1057 (Age 39).

62. Learning Sookshmarthams of Srimala RamayaNam from His uncle (Periya Thirumalai Nambi ) for an year at Lower Thiruppathi---Karthigai 1057 (Age 39) .



Embar - Maduramangalam

63. Creation of VedArtha Sangraham in front of Lord SrinivAsa at Thirumala --- 1057/58 (Age 40).

64. Ramanuja accepts Govindhar (Embar) as dhAnam from Periya Thirumalai Nambi and PiLLai Thirumalai Nambi as sishya --- PurattAsi 1058 (Age 40)

65. When resting at Kanchi after visit to

Thirumala, Govindhar wants to return to Periya Thirumalai Nambi ; Ramanuja sends him back and Periya Thirumalai Nambi rejects him; Govindhar returns and begs to be accepted again as a Sishya by Ramanuja --- 1058 (Age 40) .

66. Govindhar accepts SanyAsAsramam & becomes EmbAr--1058 (Age 40)

67. Some SishyAs get jealous over the special affection of Ramanujar for AzhwAn; Ramanuja sends AzhwAn to cut and bring a banana leaf and asks the jealous sishyAs to observe AzhwAn; SishyAs watch the tears flowing from AzhwAn's eyes , when he had to cut the leaf from the Banana plant and recognize AzhwAn's greatness ---1059 (Age 41)



Sri Ramanujar and Vaishnava nambi

68. AruLALa PerumAnAr EmperumAnAr levels the walls of his Matam created by Ramanuja for him and becomes a resident of Ramanuja's Matam to be close to his AchAryan-- 1059 (Age 41)

From here on the coverage is on Ramanuja as EmperumAnAr





69. Ramanuja entrusts the protection of the temple to UrangAvilli Daasar, Koil NirvAham to MudaliyANDAn and parivAra nirvAham to AkaLanganAttAzhwAn and leaves on a dhig vijayam with KurEsar and a few other sishyAs ---1059 (Age 41)

70. At Kurungudi, Ramanuja performs UpadEsam on dhvayam to PerumAl, who came as a sishyan and names his new sishyan as VaishNava Nambi.

71. Visit to DhwaAraka on the way to Kaashmir to defeat adhvaithis in front of SaaradhA Peeta Saraswathi's sannidhi, declared winner by Her; Gains BodhAyana Vruthi and on the way adhvaithis attack and take the Vruthi back; KurEsar says that he has retained the Vruthi by heart for future reference .

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

73. Visit to ThiruvEnkatam: rejection of the rights claimed by Saivites and asking the Lord to accept the Sanku and chakram that were removed earlier by the Saivites; Composition of MangaLa sLOkma to commence the writing of Sri BhAshyam---1060 (Age 42).

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

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

(Age 44).

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



Ramanujar Hasthaaksharam

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



Sri NammAzhwAr





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

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

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



**ThirunArAyana PerumAL**

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

82. KurEsar goes to the ChOLA king's court in place of Ramanujar and accompanied by

Periya Nambi; Kuresar & Periya Nambi disagree with the king and lose their eyes --- 1078 (Age 60) .

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

84. The group of Hunters welcomes Ramanuja and serves Him And the GhOshti ---1078 (Age 60)



**Melkote: Chandanabhishekam**

85. Ramnaujar asks one member of His ghOshti and one of the Hunters to go to Melkote Koil and bring back 45 sishyAs of His ---1078 (Age 60)

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

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

88. At Harthana Halli, Ramanuja is served





by Kongu PirAtti and stays from 4 days at her residence and confers the Daasya Naamam of Thiruvaramba Daasan on Her husband.

behind a curtain; the defeated Jain leaders Level their matams and build the ThirumalaasAgaram PushkaraNi from the stones --1079 (Age 61).

89. Ramanujar continues on to the village of RamanAtha Puram on the northern banks of Cauvery river and stays for 3 days---1078 (Age 60)

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



ThondanUr Lake



Thondanur Sri Ramanujar

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

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

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

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

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

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

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

99. Ramanuja builds the broken down temple of NaarAyaNa and consecrates the Lord (ThirunArAyaNan ) there and renames the village from Dukkha Garudana haLLi

94. At ThoNDanUr, Ramanuja defeats the dhigambhara (naked) Jain sanyAsis from





to ThirunArAyaNa puram--1080 (Age 62).

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



Sella piLLai

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

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

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

104. Visitors from Srirangam brief Ramanuja

on the ascent to Parama Padham His AchAryan, Periya Nambi; Ramanuja asks for SrichUrNa ParipAlanam and adhyayana Uthsavam (iyal SaaRRumuRai) for His AchAryan; Ramanuja sends his disciple, Maaruthi SiRiyANDan to find out about the well being of KuResar at ThirumAlirumchOlai --1090 (Age 72)



"kalyani teertham"

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

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

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





**Tamar uhantha ThirumEni**

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

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

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

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

112. Ramanuja consecrates the archa of

Govindha Raaja at Thiruppathi -- 1091 (Age 73)

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

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



**Varadan & Sri Ramanujar**

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

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

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

118. SathAbhishEkam (here 100th





Thirunakshathram) and receiving the Birudhu of YathirAjar ---1117 (Age 100) .

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



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

Udayavar Sripaadam (Saaligrama, Karnataka)

Sri Ramanujar ThiruvadigaLE SaraNam,  
Thank you all for your valued support for  
SriperumbhUthUr Kaimkaryam,

More information on the dhivya dEsams visited by Ramanuja are available at :

<http://www.ramanujatemple.net>

RaamAnuja Daasan,

Oppiliappan Koil V. Sadagopan

sadagopan.org



Bhashyakaarar Melkote





## THE LIFE AND WORKS OF ACHARYA RAAMANUJA

चैत्रार्द्रासंभवम् विष्णोःदर्शनं स्थापनोत्सुखम् ।

तुण्डीरमण्डले उचितम् शेषमूर्तिं रामानुजम् भजे ॥

*ChaithrArdhrAsambhavam VishNO:darsana sthApanOthsukam I  
ThuNDIramaNdalE utthitham Seshamoorthim RaamAnujam BhajE II*

### BIRTH

AchArya RaamAnujA was born as the incarnation of AdhisEshan in ThoNdai Naadu to Sri BhUmi Piratti and Aasurikula Tilakam, Sri Kesava SomayAji at PerumbhUdhUr on a PingaLa Year, Chitthirai Month, Sukla Paksha Panchami day, when ArudhrA constellation (ThiruvAdhirai) was in ascendance. This PingaLA year in the western calendar is 1017 A.D. Thirumalai Nampi; a renowned sishyar of AaLavandhAr was the child's uncle. He recognized that the child is an avthAram of Adhi Seshan; he also recognized that the child is going to become a great Sri VaishNavite AchAryan. Hence, Thirumalai Nampi gave the name of RaamAnujan to the newborn child. This child lived for 120 years on this earth and during its rich life systematized and established on a firm footing the doctrines of VisishtAdvaithA, which have been expounded earlier by BodhAyanA, DramidA and TankA and elaborated by Nathamuni and AaLavandhAr.

### THE DIVINE RECOGNITION OF SRI RAAMANUJA'S CONTRIBUTIONS

AchArya RaamAnujA was recognized for his monumental contributions to Sri ViasishtAdvaitha Darsanam in his own life time by the Divya Dampathis of Srirangam, Kaanchi, ThirunArAyaNapuram, ANDAL of SrivilliputthUr and Devi Sarasvathi through their conferring of the titles of Udayavar, Sri BhashyakArar and many other honors. AchArya RaamAnujA was also addressed as Ilaya PerumAL by his sishyAs. Further, Lord VaradarAjA initiated RaamAnujA into SanyAsaasramam and conferred on him the title of YathirAjan at that time. Lord VaradarAjA reluctantly gave RaamAnujA later as a gift to Sri RanganAthA. Lord VaradarAjA also answered through Thirukkacchi Nampi the questions that were top most on the mind of RaamAnujA. The many incidents relating to the Vaibhavam of AchArya RaamAnujA are summarized in the special home pages created by Srimans Achyutharaman and MadhavakkaNNan of Simhapuri in a CD-ROM. The works of AchArya RaamAnujA are also covered there as well as the highlights of Bhagavad RaamAnuja Darsanam. BhakthAs are referred to the page <http://members.tripod.com/~sriRamanujar/> for further details. For now, we will content ourselves with a brief summary of the highlights of the Life and works of Sri RaamAnujA the like of whom we will not be able to see again.

### ACHARYA RAAMANUJA'S EARLY TUETLAGE AT KAANCHIPURAM

Sri RamAnujA studied VedAnthA first under YadhavaprakAsA at Kaanchi. When





YadhavaprakAsA misinterpreted the meanings of Sruthi and Upanishadh Vaakyams, Sri RaamAnujA pointed out the correct meanings following the Sri VisishtAdhvaidhic tradition. This angered the Guru. The infuriated Guru plotted to kill RaamAnujA. Lord VaradarAja intervened and saved RaamAnujA from the jealous Guru's wrath. Meanwhile, the intellectual brilliance and the rich Saastraic Jn~Anam of RaamAnujA attracted the attention of Sri ALavandhAr, the greatest Sri VaishNava AchArya of that time, who was staying in Srirangam. ALavandhAr came to Kaanchi and prayed to Lord VaradarAjan to bless RaamAnujA to become the leading pravarthakA and nirvAhakA of Sri VishitAdhvaitha siddhAntham. ALavandhAr did not get to meet RaamAnujA in person at Kaanchi prior to his return to Srirangam. AaLavandhAr's health weakened after return to Srirangam and he reached Sri Vaikuntam without initiating RaamAnujA in person as his successor. RaamAnujA, who had heard about the illness of ALavandhAr rushed to Srirangam to receive latter's blessings. It was however too late.

When RaamAnujA saw the charama ThirumEni of AalavandhAr, he noticed that three of the fingers of the right hand were closed as if to indicate that he had three unfulfilled wishes. RaamAnujA asked the intimate disciples about those wishes. RaamAnujA was told that the three wishes were:

- (1) Writing of a commentary for the VyAsa Soothrams
- (2) Naming of two Brahmin boys with the names of ParAsarA (the author of VishNu PurANam) and VyAsA (the author of Brahma Soothrams and many PurANams) and
- (3) the writing of a commentary for Swami NammAzhwAr's ThiruvAimozhi.

RaamAnujA pledged to fulfill the three wishes of AaLavandhAr with the anugraham of the divya dampathis of Kanchipuram and the folded fingers on the body of AalavandhAr suddenly opened up after hearing this pledge. All those assembled in sorrow around the chroma ThirumEni of AaLavandhAr were overcome by what they witnessed and hailed RaamAnujA as the future Darsana SthApakar of Sri VisishtAdvaitham. RaamAnujA took the permission of the chief disciple of AaLavandhAr, Sri Periya Nampi (MahA PoorNar) and returned to Kaanchi with a heavy heart.

### THIRUKKACCHI NAMPI AND RAAMANUJA

Thirukkacchi Nampi was a key disciple of AaLavandhAr. He was doing fan service to Lord VaradarAjan at Kaanchi and the Lord of Kaanchi broke His archA samAdhi (silence) to speak to Thirukkacchi Nampi during those ChAmara Kaimkaryam sessions. RaamAnujA admired Thirukkacchi Nampi for his access to the Lord and asked Nampi to get answers from the Lord Himself for questions that were troubling him. Nampi agreed to present those questions to Lord Varadarajan. The Lord's answers to RaamAnujA's questions are known as the six statements referred to below:

1. We, the Srimaan, are the supreme One (Parathvam),
2. Our darsanam is BhEdham,
3. Prapatthi is THE MEANS for Moksham,





4. Moksham will be gained at the time of shedding of the mortal coils for a Prapannan,
5. Take refuge at the feet of Periya Nampi as AchAryan, and
6. Anthima Smruthi (Thoughts on the Lord during the last moments of life) is not essential for the One, who has performed Prapatthi.

RaamAnujA was thrilled to hear the instructions from the Lord Himself and hastened to meet Periya Nampi living at Srirangam. Meanwhile, Periya Nampi had a dream in which he was requested by Sri RanganAthA to bring RaamAnujA to Srirangam and groom him to become the next great AchAryA to spread the darsanam. Periya Nampi hastened on his journey towards Kaanchi. Both RaamAnujA and Periya Nampi met each other half way at MadhurAnthakam. Periya Nampi initiated RaamAnujA into Sri VishNavite fold through PanchasamskAram and manthra upadEsams. RaamAnujA at this time was a grahasthA. RaamAnujA's wife however had committed three major apachArams to Sri VaishNava BhaagavathAs during the last few months of RaamAnujA as a GrahasthA and sishyar of Periya Nampi. Those incidents took a heavy toll on RaamAnujA's mind. He concluded that Sanyaasam is better than GrahathAsramam for him and declared his intentions to Lord VaradarAjA, who approved RaamAnujA's request to enter into SanyaAsAsramam. Great Sri VaishNavAs like NadAdUr AzhwAn, KooratthAzhwAn, Mudali AaNDAAn learnt about the news of RaamAnujA becoming a Yathi and chose him as their own AchAryan. Yaadhava PrakAsar, who resented RaamAnujA earlier understood the greatness of his former disciple and sought the refuge of RaamAnujA as his own AchAryan, although he was much older than his own former disciple and lived peacefully at the sacred feet of AchArya RaamAnujA.

#### RAAMANUJA'S MOVE TO SRIRANGAM FROM KAANCHI

One day, Thiruvaranga perumAL Arayar came to Kaanchi and performed arayar sevai for the Paasurams of Swami NammAzhwAr before Lord VaradarAjan. The Lord of Kaanchi was so pleased with the Arayar that He asked the Arayar to choose a boon close to his heart. The Arayar blurted out and asked for the gift of RaamAnujA. The Lord agreed and gave His permission for RaamAnujA to go to Srirangam with the Arayar and start his work as an AchAryan and to continue the work of AaLavandhAr.

#### THE FIVE ACHARYANS OF ACHARYA RAAMANUJA

Five great disciples of ALavandhar following the command of their AchAryan instructed RaamAnujA on the essentials of Sri VaishNavam. They areL

Periya Nampi or MahA Poornar performed not only Pancha samskArams for RaamAnujA but also taught him the Brahma SoothrAs, the BhagavadgitA and the esoteric meanings (rahasyArthams) of the Sri VaishNavite rahasyams.

Goshti PoorNar or ThirukkOttiyUr Nampi tested the readiness of RaamAnujA many times and finally trained him in the observance of Sri VaishNavite religious practices as per the three RahasyAs.

MaalAdhArA or ThirumAlai ANDAn taught RaamAnujA Bhagavadh Vishayam or the subtle





meanings of Swami NammAzhwAr's ThiruvAimozhi Paasurams (DrAvida samhithA).

ThiruvarangapperumAL or AaLavandhAr AazhwAn instructed RaamAnujA on the comprehensive text of ThiruvAimozhi, the Sri Sookthis of AaLavandhAr and some auspicious sayings (SubhAshithams).

Srisaila PoornA or Thirumalai Nampi, the uncle of RaamAnujA taught the inner meanings of Srimadh RaamAyana SIokams. Since Srimadh RaamAyaNam is known as the SaraNagathi Saasthram, this acquisition of knowledge from a revered elder AchAryan such as Thirumalai Nampi was an important feature of RaamAnujar's tutelage.

### THE NINE SRI SOOKTHIS OF ACHARYA RAAMANUJA.

AdiyEn will highlight the main points about AchArya RaamAnujA's Sri Sookthis.

(1) **Sri Bhaashyam**, the magnum opus of AchArya RaamAnujA is the greatest commentary on Brahma SoothrAs of BadarAyaNA and is based on the BodhAyana Vrutthi, TankA's VaakhyA, DramidA's BhAshyam on TankA's VaakhyA, Saankhyasapathi of IsvarakrishNA, PaancharAthra samhithA, AaLavandhAr's Siddhitrayam and Aagama PrAmANyam.

With the help of select Sruthi, Smruthi and Saathvika PurANam passages, AchArya RaamAnujA effectively criticizes the other commentaries on Brahma SoothrAs based on SankarA's Adhvaita and BhAskarA's BhEdAbhEdA as untenable and establishes the accuracy of Sri BhAshyam rooted in Sri VisishtAdvaitam.

The essence of Sri Bhaashyam (Four Synoptic propositions) has been summarized by Sri AdhidEvAnandA this way:

- (a) It is a reasoned and critical reconstruction of the philosophy of the Upanishads with due appreciation of other sources of knowledge such as perception and inference and the supplementary scriptures.
- (b) The reconstruction presents Ultimate Reality, Brahman, the Supreme Spirit, as the transcendent repository of ALL perfections and as holding as it's own embodiment the totality of finite existence, sentient and insentient.
- (c) The pathway to the final good of life is the blissful communion with Brahman by way of devout and loving contemplation named BHAKTHI, facilitated by a life of virtue and founded on assured philosophical understanding.
- (d) The end attained through that means is the eternal experience of Brahman, with all the plentitude and eternity, which only that experience can bring to the individual personality. It is the supreme ecstasy of Life in God.

(2) **The GitA BhAshyam** is an elaboration of AaLavandhAr's GithArtha sangraham. The individual verses are explained in the light of the VisishtAdhvaitic tenets: "Reality is personality with countless auspicious attributes, and that it is a qualified whole of which Isvaran is the Soul, and the Jiva and the Jagat (Prakrti) form the body in inseparable relation with the Whole, but there are internal divisions of the nature of modes in It."

AchArya RaamAnujA explains the saadhanas that an aspiring human being should adopt for Moksham here. Moksham in the complete sense is explained as occurring with the fall of the





physical body, "after which the released soul is clothed in a body of suddha-sattvA with which it is able to commune with God and experience His overpoweringly august but loving presence through eternity ". This is described as the experience of ParipUrNa BrahmAnandham in the abode of Sriman NaarAyaNA at Sri Vaikuntam.

(3.) **VedArtha SangrahA:** This elaborate treatise is an important commentary on the correct meanings of the important passages of VedAs and Upanishads. This grantham points out the deficiencies in the rival schools of VedanthA in general and AdhvaithA in particular. This grantham pays a lot of attention to the VisishtAdhvaithic interpretations of Tattva (Reality), HithA (Means of attaining Brahma) and PurushArtham (Supreme Goal of Life).

(4.) **VedAnthA DipA:** This grantham is a shorter commentary on Brahma SoothrAs. The essential purport of each of the SoothrAs is given. It stays away from the scholarly arguments of Sri Bhaashyam and does not include the critique of the rival systems.

(5.) **Vedantha SaarA:** This is yet another brief commentary on Brahma SoothrAs for those of average familiarity with VedAthic doctrines. This grantham gives the meaning of each soothram and AdhikaraNam.

(6.) **SaraNAgathi Gadhyam:** This is one of the three Gadhyams bequeathed to us by AchArya RaamAnujA. This gadhyam explains the nature, importance and method of performance of Prapatthi at the sacred feet of the Divya dampathis.

(7.) **Sriranga Gadhyam:** Here AchArya RaamAnujA prays to Lord RanganAtha and Sri RanganAyaki with Parama Bhakthi and utter humility.

(8.) **Sri Vaikunta Gadhyam:** This is a moving description of Sri Vaikuntam visualized by AchArya RaamAnujA during his divine ecstasy following his Prapatthi on a Panguni Uttharam day in presence of the Divya Dampathis of Srirangam. The depth of AchArya RaamAnujA 's mystical experience of Sri Vaikuntam and the supreme bliss enjoyed there by the MukthAs and Nithya Sooris is unparalleled.

(9.) **The Nithya-GranthA:** This practical grantham instructs us about the proper form of worshipping Sriman NaarAyaNA. Hence, this grantham is also known as BhagavadhaarAdhana PrayOgA. Fifteen points are stressed and these are elaborated further in this CD ROM dedicated to AchArya RaamAnujA. Our great AchAryan insists that a VishNu Bhakthan MUST perform Aaradhanam to the Lord to qualify as His devotee as described in the twelfth chapter of Bhagavadhgita.

#### **HIS KAIMKARYAM FOR SAMPRATHAYA PRAVARTHAKAM:**

After his return to Srirangam from ThirunArAyaNapuram, AchArya RaamAnujA as a great administrator established 74 SimhAsanAdhipathis to grow the Darsanam and gave them each a set of Sankham and Chakram for performing Pancha SamskAras. He handed over copies of SriKOsam on Sri Bhaashyam to ThirukkurahaippirAn PiLLAn, NadAdUr AzhwAn, KidAmpi AacchAn and MudaliANDAn and asked them to continue with the pravachanam of Sri Bhaashyam and made them Sri Bhaashya SimhAsanAthipathis. He singled out ThirukkurahaippirAn PiLLAn to initiate Bhagavadh Vishaya KaalakshEpam and made this special sishyan (His Jn~Ana Puthran) a Ubhaya SimhAsAnAthipathi.





In addition to the above 74 simhAsanAthipathis, there were 700 Jeeyars and 12,000 EkAnthis and thousands of Kainkarya-parALs, who sought the sacred feet of AchArya RaamAnujA for refuge.

Out of his infinite compassion, AchAryA RaamAnujA in his last days gave us a five-point guideline to follow (yathA sakthi) that would assure us the grace of Sriman NaarAyaNA:

- (a) Perform KaalakhEpam of Sri Bhaashyam and spread its message to others.
- (b) If that is difficult, perform KaalakhEpam of AzhwAr's aruLiccheyalkaL and spread their messages.
- (c) If that proves to be difficult, perform daily Kaimkaryams at Divya Desams through offering NaivEdhyam to the Lord, lighting lamps in sannidhis, samarpaNam of ThuLasi and flower garlands to the Dhivya dampathis et al.
- (d) If that proves to be not possible, recite the Manthra Rathnam, Dhvayam, and contemplate on its meaning.
- (e) If none of the above is beyond one's sakthi, then seek Sri VaishNava sathsangam and become the Thiruvadi of BhagavathAs to attain the bliss of Moksham.

### CONCLUDING SALUTATIONS TO NAMPERUMAL AND ACHARYA RAAMANUJA

AdiyEn will conclude this short summary of the life and works of AchArya RaamAnujA with the three sIOkams uttered in presence of Sri RanganAtha at the conclusion of the AdhyayanOthsavam conducted by AchArya RaamAnujA:

सर्वदेशदशाकालेष्वव्याहतपराक्रमा

रामानुजार्योदिव्याज्ञा वर्धतामभिवर्धताम्

- तिरुक्कुरुहैप्पिरान् पिळान्

*sarvadEsa dasAkAlEshu avyAhata parAkramA*

*RaamAnujArya dhivyAj~nA vardhathAm abhivardhathAm*

-- *ThirukkuruhaippirAn PiLLAn*

रामानुजार्योदिव्याज्ञा प्रतिवासरमुज्ज्वला

दिगन्तव्यापिनी भूयात्सा हि लोकहितैषिणि

- मुदलि आण्डान्

*RaamAnujArya DhivyAj~nA prathivAsaramujjvalA*

*DhiganthavyApinI BhUyAth saa hi LokahithaishiNi*

-- *MudaliANDAn*





श्रीमन् श्रीरङ्गश्रियमनुपद्रवामनुदिनम् संवर्धय

श्रीमन् श्रीरङ्गश्रियमनुपद्रवामनुदिनम् संवर्धय

-आचार्य रामानुजा

*Sriman Srirangasriyam anubhadravAm anudhinam samvardhaya*

*Sriman Srirangasriyam anubhadhravAm anudhinam samvardhaya*

-- AchArya RaamAnujA

May we seek the blessings of the Parama DayALu, AdhisEshAvathaarar, Sri RaamAnujA and the Guru paramparai established by him and conclude with His Taniyan:

यो नित्यमच्युत पदाम्भुजयुग्मरुक्म

व्यामोहतः तदितराणि त्रुणाय मेने

अस्मत् गुरोर्भगवतोस्य दयैकसिन्धोः

रामानुजस्य चरणौ शरणं प्रपद्ये

*yO nithyam Achyutha PadhAmbhuja yugmarugma*

*vyAmOhatha: tadhitharANi thruNAya mEnE*

*asmath GurO: BhagavadhOsya dayaikasindhO:*

*Raamaanujasya CharaNou SaraNam prapadhyE*

DaasAnu Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan

PramAthi Samvathsaram, PurattAsi Pooram

KrishNa Paksha ThrayOdasi Thithi.

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