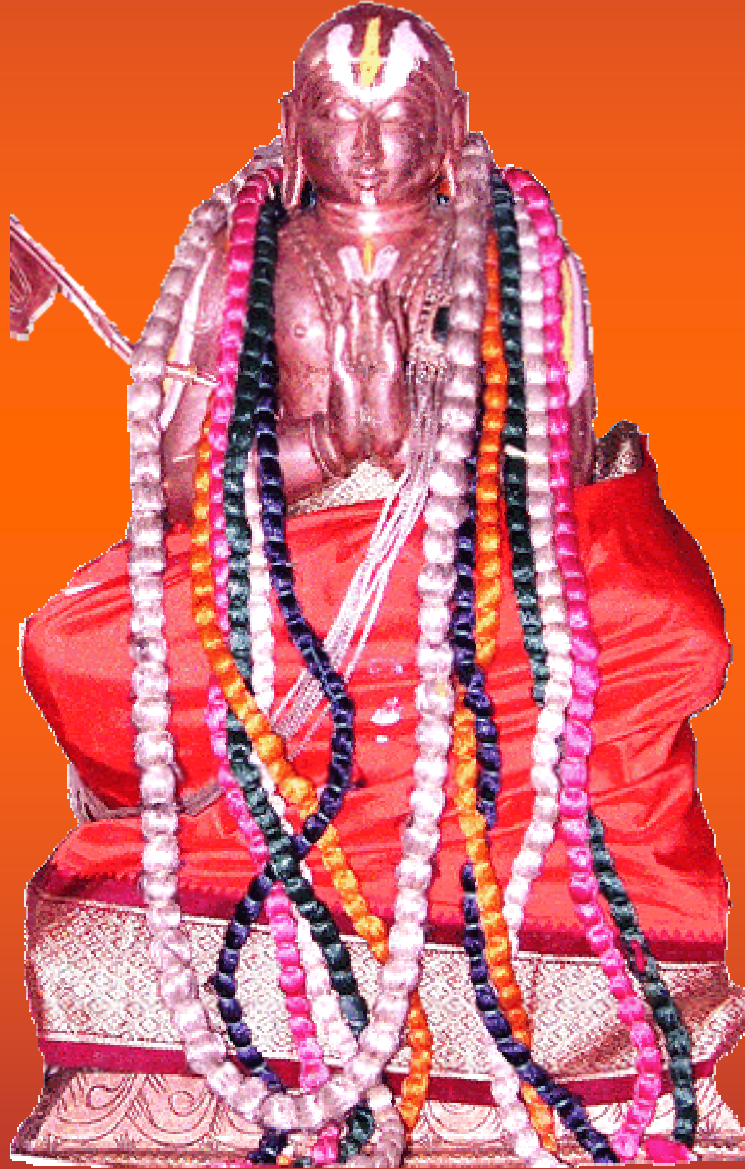


Swamy Desikan's
Yathiraja Saptati

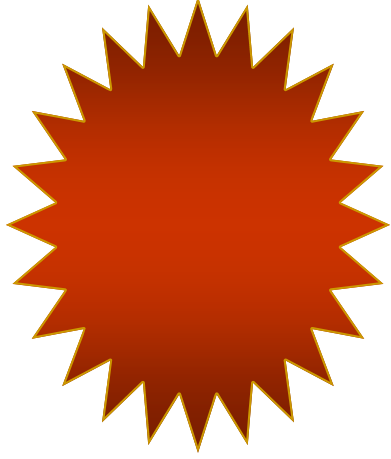
Based On Tamizh Commentary Rendered By
H.H Paramahamsetyadi Paravakkottai Srimath Andavan
Srimath Gopala Deshika Maha Deshikan



English Translation By Sri C.G.Balaji
Edited By
Oppiliappan KOil Sri VaradAchAri SaThakOpan



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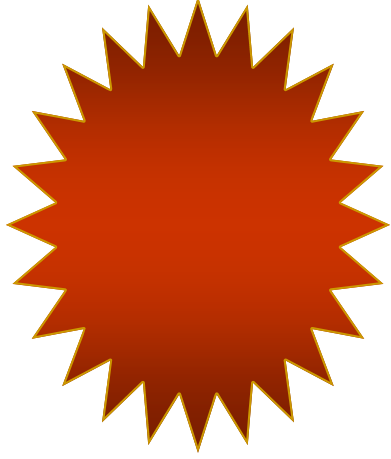
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॥ श्रीः ॥



॥ श्रीमते लक्ष्मीहयवदन परब्रह्मणे नमः ॥

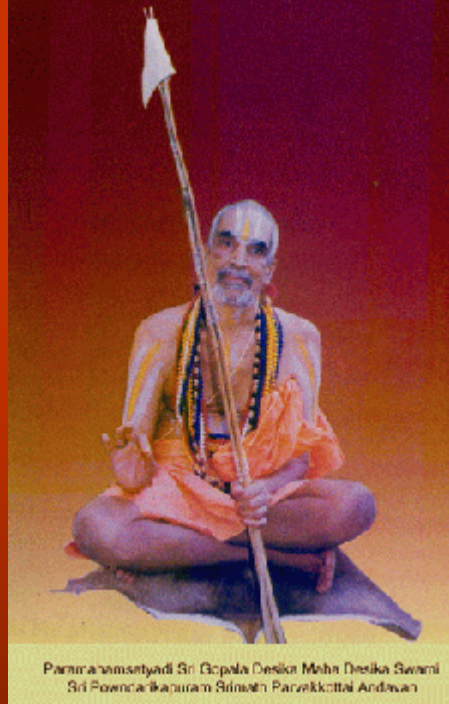
॥ श्रीमते वकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महा देशिकाय नमः ॥

॥ श्रीमते गोपालार्य महा देशिकाय नमः ॥

यतिराज सप्ततिः Yatiraja Saptati



Paramahansatyadi Sri Gopala Deshika Mahi Deshika Swami
Sri Ponnarakanuram Srimath Paravakkottai Andavan

English translation of the original tamizh commentary rendered by

H.H Paramahansetyadi Paravakkottai Srimath Andavan,

Srimath Gopala Deshika Maha Deshikan

[Panguni-Rohini]

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Sri RAmAnujar - Srimatam





॥ श्रीः ॥

ज्ञानानन्दमयं देवं निर्मल स्फटिकाकृतिम् । आधारं सर्वविद्यानां हयग्रीवमुपास्महे ॥

श्रीमते लक्ष्मीहयवदन परब्रह्मणे नमः ॥

श्रीमते वकुळभूषण महा देशिकाय नमः ॥ श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महा देशिकाय नमः ॥ श्रीमते गोपालार्य महा देशिकाय नमः ॥

श्रीमते वेदान्तरामानुज महादेशिकाय नमः ॥ श्रीमते श्रीनिवासरामानुजमहादेशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते नारायण महा देशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते रङ्गनाथ महा देशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते गोपाल देशिक महा देशिकाय नमः ॥

यतिराज सप्ततिः Yatiraja Saptati



SAMARPANAM

Srimath Poundarikapuram Andavan Ashramam at Srirangam is known for its austerity and is extolled as a place where Kali has not yet set in. Glorified by an illustrious Achaarya paramparai, the high seat is at present being held by H.H Paravakkottai Srimath Poundarikapuram Andavan Srimath Gopala Deshika Maha Deshikan. Prakrutham Swamy is veritably held as Abhinava Vasishta, having known for his strictest conformance to anushtaanam. His precincts of knowledge are boundless and he beams resplendently as the central gem amongst all the Achaarya sarvabhoomars of present day. He has tirelessly





worked for the betterment of Sampradaayam for nearly twenty five years now, after he took to the Achaarya Peetam.

Swamy is verily the incarnation of Gitaacharya or Kannan, the Yadava cowherd, who gave us one of the Prasthaana-traya namely the Bhagavad Gita. He has come back again in this Kali Yuga as Srimath Gopala Deshika Maha Deshikan Swamy to uplift mankind from the samsaaric mire and to complete his sermons that were not possible during the Dwaapara Yuga. Kannan always adorned a musical flute in His hand. This flute that could not bear His separation, has manifested itself as 'tridandam' or staff and now decorates the hand of asmad aacharya Srimath Gopala Deshika Maha Deshikan. We, his disciples, are all Gopis indeed, awaiting his benediction.

This tribute of words, as a mark of respect for Swamy's infinite mercy and upakaaram, is placed at his divine feet on the occasion of the 25th Anniversary of SwAmy's peeThaadhirOhaNa utsavam. This work is the English translation of the original commentary in Tamizh on Yatiraja Saptati, composed by H.H Paramahamsetyaadi Paravakkottai Poundarikaapuram Srimath Andavan, Sri Gopala Deshika Maha Deshikan. This monograph was released by 'Kanchi Perarulalan' in the year 2001 on March 30th to commemorate the thirunakshatram of Swamy. The same has now been translated to English for the benefit of a wider audience.

The author of this translation is the thiruvadi of the 35th pattam Parakala matam Jeeyar, H.H Srimath Abhinava Ramanuja Brahmaatrantra Swatantra parakala Yatindra Maha Deshikan. The author has obtained initiation into Shrimath Rahasyatrayasaaram of Swamy Deshika at the lotus feet of Shrimath Paravakkottai Andavan and is also the recipient of his abundant grace and anugrahams. It is only the parama kataaksham and anugraham of Swamy on the author that has made him attempt to celebrate the glories of Yatiraja as told by Swamy Deshika and as celebrated by asmad Swamy. Swamy's anugraham is so powerful that it can even make an unworthy being like this author attempt to write on the greatness of this divine work. The author





has composed this work within the limits of his intellectual prowess and qualifications. The original tamizh monograph of asmad Swamy is blemishless and is one of the most profound commentaries that are available on Yatirajasaptati. The original tamizh treatise is an outstanding example of asmad Swamy's profound knowledge in Vedantha. Its liting style and power of expression makes it endearing to the peruser. The author owes a lot to this original treatise, as it is this work that has taken him close to the lotus feet of Swamy. The author takes responsibility for all the mistakes present in this translation work and at the same time requests the merciful indulgence of asmad Swamy and Bhaagavathas in forgiving the same. With these words adiyen humbly presents this work at the feet of his master, Srimath Gopala Deshika Maha Deshikan.

At this time adiyEn would like to record my sincere thanks to Nedumtheru Sri Mukund Srinivasan and Sow R. Chitralkha for their contribution of images and artwork to enhance this e-book. adiyEn must also acknowledge the wonderful contribution of Smt. Jayashree Muralidharan for assembling this e-book and Sri Varadachari Sadagopan of Oppiliappan Sannidhi for kindly editing this monograph.

வாழி வ்யாக்யாமுத்திரக் கை
॥ वेदान्तसूरि चरणौ शरणम् प्रपद्ये ॥

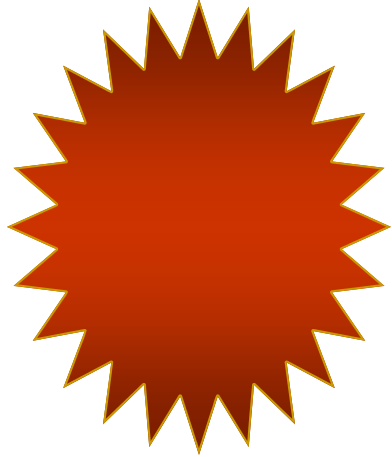
Achaarya-charanaambuja-daasa:

Vyaya Maasi KrishNa paksha DhvAdasi (14th Feb 2007)





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॥ श्रीः ॥

॥ श्रीमते वकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महा देशिकाय नमः ॥

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमते गोपालदेशिक महा देशिकाय नमः ॥

॥ यतिराज सप्ततिः ॥



कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम् ।

प्रवक्ता छन्दसां वक्ता पंचरात्रस्य यः स्वयम् ॥१॥

सहधर्मचरीं शौरैः संमन्त्रितजगद्धिताम् ।

अनुग्रहमयीं वन्दे नित्यमज्ञातनिग्रहाम् ॥२॥

वन्दे वैकुण्ठसेनान्यं देवं सूत्रवतीसखम् ।

यद्वेत्रशिखरस्पन्दे विश्वमेतद्व्यवस्थितम् ॥३॥

यस्य सारस्वतं स्रोतो वकुलामोदवासितम् ।

श्रुतीनां विश्रमायालं शठारिं तमुपास्महे ॥४॥

नाथेन मुनिना तेन भवेयं नाथवानहम् ।

यस्य नैगमिकं तत्त्वं हस्तामलकतां गतम् ॥५॥

नमस्याम्यरविन्दाक्षं नाथभावे व्यवस्थितम् ।

शुद्धसत्त्वमयं शौरैरवतारमिवापरम् ॥६॥





अनुज्झितक्षमायोगमपुण्यजनबाधकम् ।

अस्पृष्टमदरागं तं रामं तुर्यमुपास्महे ॥७॥

विगाहे यामुनं तीर्थं साधुबृन्दावने स्थितम् ।

निरस्तजिह्वगस्पर्शं यत्र कृष्णः कृतादरः ॥८॥

दयानिघ्नं यतीन्द्रस्य देशिकं पूर्णमाश्रये ।

येन विश्वसृजो विष्णोरपूर्यत मनोरथः ॥९॥

प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।

प्रसाधयति यत्सूक्तिः स्वाधीनपतिकां श्रुतिम् ॥१०॥

उपवीतिनं ऊर्ध्वपुण्ड्रवन्तं त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।

शरणागत सार्थवाहमीडे शिखया शेखरिणं पतिं यतीनाम् ॥११॥

प्रथयन् विमतेषु तीक्ष्णभावं प्रभुरस्मत्परिरक्षणे यतीन्द्रः ।

अपृथक् प्रतिपन्न यन्मयत्वैः ववृधे पंचभिरायुधैर्मुरारेः ॥१२॥

शमितोदय शङ्करादि गर्वः स्वबलादुद्धृत यादव प्रकाशः ।

अवरोपितवान् श्रुतेरपार्थान् ननु रामावरजः स एष भूयः ॥१३॥

अबहुश्रुत संभवं श्रुतीनाम् जरतीनां अयथायथ प्रचारम् ।

विनिवर्तयितुं यतीश्वरोक्तिः विदधे ताः स्थिरनीति पंजरस्थाः ॥१४॥

अमुना तपनातिशायि भूम्ना यतिराजेन निबद्ध नायकश्रीः ।

महती गुरुपङ्क्ति हारयष्टिः विबुधानां हृदयंगमा विभाति ॥१५॥





अलूनपक्षस्य यतिक्षमाभृतः विभाति वंशे हरितत्त्वमक्षतम् ।

यदुद्भवाः शुद्ध सुवृत्त शीतलाः भवन्ति मुक्तावलिभूषणं भुवः ॥१६ ॥

अनपाय विष्णुपद संश्रयं भजे कलया कयाऽपि कलयाऽप्यनुजिज्ञतम् ।

अकळङ्कयोगं अजडाशयोदितं यतिराजचन्द्रं उपराग दूरगम् ॥१७ ॥

अभिगम्य सम्यक् अनघाः सुमेधसः यतिचक्रवर्तिपदपद्मपत्तनम् ।

हरिभक्तदास्यरसिकाः परस्परं क्रयविक्रयार्हदशया समिन्धते ॥१८ ॥

परुषातिवादपरिवादपैशुन प्रभृतिप्रभूतपतनीयपङ्किला ।

स्वदते ममाद्य सुभगा सरस्वती यतिराजकीर्तिकतकैर्विशोधिता ॥१९ ॥

अनुकल्पभूतमुरभित्पदं सतां अजहत्त्रिवर्गमपवर्गवैभवम् ।

चलचित्तवृत्तिविनिवर्तनौषधं शरणं यतीन्द्रचरणं वृणीमहे ॥२० ॥

श्वसितावधूतपरवादिवैभवा निगमान्तनीतिजलधेस्तलस्पृशः ।

प्रतिपादयन्ति गतिमापवर्गिणीं यतिसार्वभौमपदसात्कृताशयाः ॥२१ ॥

मूले निवेश्य महतां निगमद्रुमाणां मुष्णन्प्रतारकभयं धृतनैकदण्डः ।

रङ्गेशभक्तजन मानस राजहंसो रामानुजः शरणमस्तु मुनिः स्वयं नः ॥२२ ॥

सन्मन्त्रवित् क्षिपति संयमिनां नरेन्द्रः संसारजिह्वागमुखैस्समुपस्थितं नः ।

विष्वक्तं विषयलोभविषं निजाभिः गाढानुभावगरुडध्वजभावनाभिः ॥२३ ॥

नाथः स एष यमिनां नखरश्मिजालैः अन्तर्निर्लीनमपनीय तमो मदीयम् ।

विज्ञानचित्रमनघं लिखतीव चित्ते व्याख्यानकेळिरसिकेन कराम्बुजेन ॥२४ ॥





उद्गृह्णीतीमुपनिषत्सु निगूढमर्थं चित्ते निवेशयितुमल्पधियां स्वयं नः ।

पश्येम लक्ष्मणमुनेः प्रतिपन्नहस्तां उन्निद्रपद्मसुभगामुपदेशमुद्राम् ॥२५ ॥

आकर्षणानि निगमान्तसरस्वतीनां उच्चाटनानि बहिरन्तरुपप्लवानाम् ।

पथ्यानि घोरभवसंज्वरपीडितानां हृद्यानि भान्ति यतिराजमुनेः वचांसि ॥२६ ॥

शीतस्वभावसुभगानुभवः शिखावान् दोषावमर्दनियतोन्नतिरोषधीशः ।

तापानुबन्धशमनस्तपनः प्रजानां रामानुजो जयति संवलितत्रिधामा ॥२७ ॥

जयति सकलविद्यावाहिनीजन्मशैलः जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।

निखिलकुमतिमायाशर्वरीबालसूर्यः निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥२८ ॥

मुनिबहुमतसारा मुक्तिनिश्रेणिकेयं सहृदयहृदयानां शाश्वती दिष्टसिद्धिः ।

शमितदुरितगन्धा संयमीन्द्रस्य सूक्तिः परिचितगहना नः प्रस्रुवीत प्रसादम् ॥२९ ॥

भवमरुपरिखिन्नस्फीतपानीयसिन्धुः दुरितरहितजिह्वादुग्धकुल्यासकुल्या ।

श्रुतिनयनसनाभिः शोभते लक्ष्मणोक्तिः नरकमथनसेवास्वादनाडिंधमा नः ॥३० ॥

हरिपदमकरन्दस्यान्दिनः संश्रितानां अनुगतबहुशाखास्तापमुन्मूलयन्ति ।

शमितदुरितगन्धाः संयमीन्द्रप्रबन्धाः कथकजनमनीषाकल्पनाकल्पवृक्षाः ॥३१ ॥

नानाभूतैर्जगति समयैर्निर्मलीलां विधित्सोः

अन्त्यं वर्णं प्रथयति विभोरादिमव्यूहभेदे ।

विश्वं त्रातुं विषयनियतं व्यञ्जितानुग्रहःसन्

विष्वक्सेनो यतिपतिरभूद्वेत्रसारस्त्रिदण्डः ॥३२ ॥





लक्ष्यं बुद्धे रसिकरसनालास्यलीलानिदानं

शुद्धास्वादं किमपि जगति श्रोत्रदिव्यौषधं नः ।

लक्ष्यालक्ष्यैः सितजलधिवद्भाति तात्पर्यरत्नैः

लक्ष्मीकान्तस्फटिकमुकुरो लक्ष्मणार्योपदेशः ॥३३॥

स्थितिमवधीरयन्त्यतिमनोरथसिद्धिमतीं

यतिपतिसंप्रदायनिरपायधनोपचिताः ।

मधुकरमौळिदघ्नमददन्तुरदन्तिघटा

करटकटाहवाहिघनशीकरशीभरिताम् ॥३४॥

निरुपधिरङ्गवृत्तिरसिकानभिताण्डवयन्

निगमविमर्शकेळिरसिकैर्निभृतैर्विधृतः ।

गुणपरिणद्धसूक्तिदृढकोणविघट्टनया रटति

दिशामुखेषु यतिराजयशः पटहः ॥३५॥

इदंप्रथमसंभवत्कुमतिजालकूलङ्कषाः

मृषामतविषानलज्वलितजीवजीवातवः ।

क्षरन्त्यमृतमक्षरं यतिपुरन्दरस्योस्त्रयः

चिरन्तनसरस्वतीचिकुरबन्धसैरन्ध्रिकाः ॥३६॥

सुधाशनसुदुर्ग्रहश्रुतिसमष्टिमुष्टिन्धयः

कथाहवमसौ गतान् कपटसौगतान् खण्डयन् ।





मुनिर्मनसि लक्ष्मणौ मुदुमुदञ्चयत्यञ्जसा

मुकुन्दगुणमौक्तिकप्रकरशुक्तिभिः सूक्तिभिः ॥३७॥

कपर्दिमतकर्दमं कपिलकल्पनावागुरां

दुरत्ययमतीत्य तत् द्रुहिणतन्त्रयन्त्रोदरम् ।

कुट्टष्टिकुहनामुखे निपततः परब्रह्मणः

करग्रहविचक्षणो जयति लक्ष्मणोऽयं मुनिः ॥३८॥

कणादपरिपाटिभिः कपिलकल्पनानाटकैः

कुमारिलकुभाषितैर्गुरुनिबन्धनग्रन्थिभिः ।

तथागतकथाशतैस्तदनुसारिजल्पैरपि

प्रतारितमिदं जगत् प्रगुणितं यतीन्द्रोक्तिभिः ॥३९॥

कथाकलहकौतुकग्रहगृहीतकौतस्कुतप्रथा-

जलधिसंप्लवग्रसनकुम्भसंभूतयः ।

जयन्ति सुधियो यतिक्षि तिभृदन्तिकोपासना-

प्रभावपरिपक्रिमप्रमितिभारतीसंपदः ॥४०॥

यतीश्वरसरस्वतीसुरभिताशयानां सतां

वहामि चरणाम्बुजं प्रणतिशालिना मौळिना ।

तदन्यमददुर्मदज्वलितचेतसां वादिनां

शिरस्सु निहितं मया पदमदक्षिणं लक्ष्यताम् ॥ ४१ ॥





भजस्व यतिभूपतेरनिदमादिदुर्वासना
कदध्वपरिवर्तनश्रमनिवर्तनीं वर्तनीम् ।
लभस्व हृदयं स्वयं रथपदायुधानुग्रह-
द्रुतप्रहतिनिष्ठुटदुरितदुर्वृतिं निर्वृतिम् ॥४२॥

कुमतिविहितग्रन्थग्रन्थिप्रभूतमतान्तर

ग्रहिळमनसः पश्यन्त्यल्पां यतीश्वरभारतीम् ।

विकटसुरभिद्वक्षः पीठीपरिष्करणोचितः

कुलगिरितुलारोहे भावी कियानिव कौस्तुभः ॥४३॥

स्थविरनिगमस्तोमस्थेयां यतीश्वरभारतीं

कुमतिफणितिक्षोभक्षीबाः क्षिपन्तु भजन्तु वा ।

रसपरिमळश्लाघाघोषस्फुटत्पुटभेदनं

लवणवणिजः कर्पूरार्घं किमित्यभिमन्वते ॥४४॥

वहति महिळामाद्यो वेधास्त्रयीमुखरैर्मुखैः

वरतनुतया वामो भागः शिवस्य विवर्तते ।

तदपि परमं तत्त्वं गोपीजनस्य वशंवदं

मदनकदनैर्न क्लिश्यन्ते यतीश्वरसंश्रयाः ॥४५॥

निगमपथिकच्छायाशाखी निराशमहानिधिः

महितविविधच्छात्रश्रेणीमनोरथसारथिः ।





त्रिभुवनतमः प्रत्यूषोऽयं त्रिविद्यशिखामणिः

प्रथयति यतिक्षमाभृत् पारावरीमविपर्ययाम् ॥४६ ॥

जडमतिमुधादन्तादन्तव्यथौषधसिद्धयः

प्रमितिनिधयः प्रज्ञाशालिप्रपालनयष्टयः ।

श्रुतिसुरभयः शुद्धानन्दाभिवर्षुकवारिदाः

यमगतिकथाविच्छेदिन्यो यतीश्वरसूक्तयः ॥४७ ॥

प्रतिकलमिह प्रत्यक्तत्त्वावलोकनदीपिकाः

यतिपरिवृढग्रन्थाश्चिन्तां निरन्तरयन्ति नः ।

अकलुषपरज्ञानौत्सुक्यक्षुधातुरदुर्दशा-

परिणतफलप्रत्यासीदत्फलेग्रहिसुग्रहाः ॥४८ ॥

मुकुन्दांग्रिश्रद्धाकुमुदवनचन्द्रातपनिभाः

मुमुक्षामक्षोभ्यां ददति मुनिवृन्दारकगिरः ।

स्वसिद्धान्तध्वान्तस्थिरकुतुकदुर्वादिपरिषद्-

दिवाभीतप्रेक्षादिनकरसमुत्थानपरुषाः ॥४९ ॥

निराबाधा बोधायनफणितिनिष्यन्दसुभगाः

विशुद्धोपन्यासव्यतिभिदुरशारीरकनयाः ।

अकुण्ठैः कल्पन्ते यतिपतिनिबन्धा निजमुखैः

अनिद्राणप्रज्ञारसधमनिवेधाय सुधियाम् ॥५० ॥





विकल्पाटोपेन श्रुतिपथमशेषं विघटयन्

यदृच्छानिर्दिष्टे यतिनृपतिशब्दे विरमति ।

वितण्डाहंकुर्वत्प्रतिकथकवेतण्डपृतना-

वियातव्यापारव्यतिमथनसंरम्भकलहः ॥५१॥

प्रतिष्ठा तर्काणां प्रतिपदमृचां धाम यजुषां

परिष्कारः साम्नां परिपणमथर्वाङ्गिरसयोः ।

प्रदीपस्तत्त्वानां प्रतिकृतिरसौ तापसगिरां

प्रसत्तिं संवित्तेः प्रदिशति यतीशानफणितिः ॥५२॥

हतावद्ये हृद्ये हरिचरणपङ्केरुहयुगे

निबध्नन्त्यैकान्त्यं किमपि यतिभूत्फणितयः ।

शुनासीरस्कन्दद्रुहिणहरहेरम्बहुतभुक्-

प्रभेशादिक्षुद्रप्रणतिपरिहारप्रतिभुवः ॥५३॥

यथाभूतस्वार्था यतिनृपतिसूक्तिर्विजयते

सुधासंदोहाब्धिः सुचरितविपक्तिः श्रुतिमताम् ।

कथादृष्यत्कौतस्कुतकलहकोलाहलहत-

त्रिवेदीनिर्वेदप्रशमनविनोदप्रणयिनी ॥५४॥

श्रुतिश्रेणीचूडापदबहुमते लक्ष्मणमते

स्वपक्षस्थान् दोषान् वितथमतारारोपयति यः ।





स्वहस्तेनोत्क्षिप्तैः स खलु निजगात्रेषु बहुळं

गळद्विर्जम्बालैर्गगनतलमालिम्पति जडः ॥५५ ॥

निरालोके लोके निरुपधिपरिस्त्रेहभरितः

यतिक्ष्माभृद्दीपो यदि न किल जाज्वल्यत इह ।

अहंकारध्वान्तं विजहति कथंकारमनघाः

कुतर्कव्याळौघं कुमतिमतपाताळकुहरम् ॥५६ ॥

यतिक्ष्माभृद्दृष्टं मतमिह नवीनं तदपि किं

ततः प्रागेवान्यद्वद् तदपि किं वर्णनिकषे ।

निशाम्यन्तां यद्वा निजमततिरस्कारविगमात्

निरातङ्काष्टङ्कद्रमिडकुहदेवप्रभृतयः ॥५७ ॥

सुधासारं श्रीमद्यतिवरभुवः श्रोत्रकुहरे

निषिञ्चन्ति न्यञ्चन्निगमगरिमाणः फणितयः ।

यदास्वादाभ्यासप्रचयमहिमोल्लासितधियां

सदाऽऽस्वाद्यं काले तदमृतमनन्तं सुमनसाम् ॥५८ ॥

यतिक्षोणीभर्तुर्यदिदमनिदंभोगजनता-

शिरः श्रेणीजुष्टं तदिह दृढबन्धं प्रभवति ।

अविद्यारण्यानीकुहरविहरन्मामकमनः

प्रमाद्यन्मातङ्गप्रथमनिगळं पादयुगळम् ॥५९ ॥





सवित्री मुक्तानां सकलजगदेनः प्रशमनी
गरीयोभिस्तीर्थैरुपचितरसा यामुनमुखैः ।
निरुच्छेदा निम्नेतरमपि समाप्लावयति मां
यदृच्छाविक्षेपाद्यतिपतिदयादिव्यतटिनी ॥६० ॥

चिन्ताशेषदुरर्थदन्तुरवचः कन्थाशतग्रन्थिलाः
सिद्धान्ता न समिन्धते यतिपतिग्रन्थानुसन्धायिनि ।
मुक्ताशुक्तिविशुद्धसिद्धतटिनीचूडालचूडापदः
किं कुल्यां कलयते खण्डपरशुर्मण्डूकमञ्जूषिकं ॥६१ ॥

वन्दे तं यमिनां धुरन्धरमहं मानान्धकारद्रुहा
पन्थानं परिपन्थिनां निजदृशा रुन्धानमिन्धानया ।
दत्तं येन दयासुधाम्बुनिधिना पीत्वा विशुद्धं पयः
काले नः करिशैलकृष्णजलदः काङ्क्षाधिकं वर्षति ॥६२ ॥

काषायेण गृहीतपीतवसना दण्डैस्त्रिभिर्मण्डिता
सा मूर्तिर्मुर्मर्दनस्य जयति त्रय्यन्तसंरक्षिणी ।
यत्प्रख्यापिततीर्थवर्धितधियामभ्यस्यतां यद्गुणान्
आ सिन्धोरनिदंप्रदेशनियता कीर्तिः प्रजागर्ति नः ॥६३ ॥

लिप्से लक्ष्मणयोगिनः पदयुगं रथ्यापरागच्छटा
रक्षारोपणधन्यसूरिपरिषत्सीमन्तसीमान्तिकम् ।





भिक्षापर्यटनक्षणेषु बिभरांचक्रे गळत्किल्बिषा
यद्विन्यासमिषेण पत्रमकरीमुद्रां समुद्राम्बरा ॥६४ ॥

नानातन्त्रविलोभितेन मनसा निर्णीतदुर्नीतिभिः

कष्टं कुत्सितुदृष्टिभिर्यतिपतेरादेशवैदेशिकैः ।

व्यासो हासपदीकृतः परिहृतः प्राचेतसश्चेतसः

क्लृप्तः केळिशुकः शुकः स च मुधाबाधाय बोधायनः ॥६५ ॥

अथर्या तिष्ठति मामिका मतिरसावाजन्मराजन्वती

पत्या संयमिनामनेन जगतामत्याहितच्छेदिना ।

यत्सारस्वतदुग्धसागरसुधासिद्धौषधास्वादिनां

प्रस्वापाय न बोभवीति भगवन्मायामहायामिनी ॥६६ ॥

शुद्धादेशवशंवदीकृतयतिक्षोणीशवाणीशता

प्रत्यादिष्टबहिर्गतिः श्रुतिशिरः प्रासादमासीदति ।

दुग्धोदन्वदपत्यसंनिधिसदासामोददामोदरभ

श्लक्ष्णालोकनदौर्लालित्यललितोन्मेषा मनीषा मम ॥६७ ॥

आस्तां नाम यतीन्द्रपद्धतिजुषामाजान शुद्धा मतिः

तञ्चाव्याजविदग्धमुग्धमधुरं सारस्वतं शाश्वतम् ।

को वा चक्षुरुदञ्चयेदपि पुरः साटोपतर्कच्छटा

शस्त्राशस्त्रिविहारसंभृतरणास्वादेशु वादेशु नः ॥६८ ॥





पर्याप्तं पर्यचैषं कणचरणकथामाक्षपादं शिशिक्षे
मीमांसामांसलात्मा समजनिषि मुहुः सांगव्ययोगौ समाख्यम् ।
इत्थं तैस्तैर्यतीन्द्रत्रुटितबहुमृषातन्त्रकान्तारपान्थैः
अन्तर्मोहक्षपान्धैरहह किमिह नश्चिन्तनीयं तनीयः ॥६९॥

गाथा ताथागतानां गळति गमनिका कापिली क्वापि लीना
क्षीणा काणादवाणी द्रुहिणहरगिरः सौरभं नारभन्ते ।
क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवाद्घरवान्तं
का शङ्का शङ्करादेर्भजति यतिपतौ भद्रवेदीं त्रिवेदीम् ॥७०॥

विष्वग्व्यापिन्यगाधे यतिनृपतियशः सम्पदेकाणविऽस्मिन्
शुद्धाशुद्धावगाहैः शुभमतिभिरसौ वेङ्कटेशोऽभिषिक्तः ।
प्रज्ञादौर्जन्यगर्जत्प्रतिकथकवचस्तूलवातूलवृत्त्या
सप्तत्या सारवत्या समतनुत सतां प्रीतिमेतां समेताम् ॥७१॥

आशामतङ्गजगणानविषह्यवेगान्
पादे यतिक्षितिभृतः प्रसभं निरुन्धन् ।
कार्यः कथाहवकुतूहलिभिः परेषां
कर्णे स एष कवितार्किकसिंहनादः ॥७२॥

उपशमितकुट्टष्टिविप्लवानां उपनिषदामुपचारदीपिकेयम् ।
कबळितभगवद्विभूतियुग्मां दिशतु मतिं यतिराजसप्ततिर्नः ॥७३॥





करतलामलकीकृतसप्तथाः श्रुतिवतंसितसूनृतसूक्तयः ।

दिवसतारकयन्ति समत्सरान् यतिपुरन्दरसप्ततिसादराः ॥७४ ॥

इति श्रीकवितार्किकसिंह सर्वतन्त्रस्वतन्त्र वेदान्ताचार्यकृतिषु यतिराजसप्ततिः समाप्ता ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥





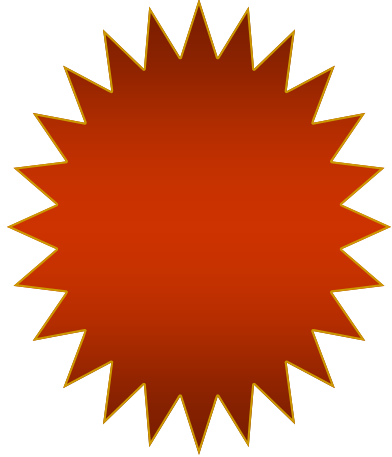
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॥श्रीः ॥

॥ श्रीमते वकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महा देशिकाय नमः ॥

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमते गोपालदेशिक महा देशिकाय नमः ॥

Yatiraja Saptati

[This commentary has been rendered in original tamizh language by H.H Paramahamsetyadi Paravakkottai Srimath Andavan, Srimath Gopala Deshika Maha Deshikan, the presiding acharya of Srirangam Poundarikapuram Srimath Andavan Ashramam, Srirangam]

Bhagavad Ramanuja, was born in the year of Pingala, month

of chittirai, shukla panchami (Wednesday) Friday in the constellation of Thiruvaadirai in 13-04-1017 at Sriperumbudur in Harita kulam to Aasuri Keshava Somayaaji and Kantimati (Bhumi piraattiyar), sister of Sri Periya Thirumalai Nambi. He was named as Lakshmana or Ilaya Perumal by his maternal uncle. Even before 16 years of age, he attained a profound mastery in all the vedas and the shastras. At the age of 17, he married a noble maid by name Thanjamaambal (Rakshakaambal). After this he moved to Kanchipuram wherein he studied the philosophy of Advaita Vedanta under one named Yadava prakasha.

Having seen Ramanuja's keen intellect and the sharpness in his grasping power, Yadava prakasha was afraid that his matham might not live long in his presence and so planned to kill Ramanuja on the pretext of taking him on a





pilgrimage to Kashi. Having learnt the designs of the guru, through his cousin and fellow classmate Govinda, Ramanuja discontinued his trip to Kashi and came back to Kanchipuram with the help of the divine couple (Perarulaala dampathigal).

Alavandar, who had come over to Kanchipuram, blessed Ramanuja with his divine glances and made the prophetic statement saying, "Let him be the champion of our sampradaayam". Through Thirukkachchi Nambigal he obtained the six finer truths of the sampradayam directly from Devadhirajan, which were -



Thirukkacchi Nambigal

நாராயணனே பரதத்வம்

பிரிக்கில் பேதமும் கூட்டினால் அபேதமுமே நம் தர்சனம்

பரமனை அடைய பிரபத்தியே உபாயம்

அந்திமஸ்ம்ருதி அவச்யமில்லை

சரீராவசானத்தில் மோகம்

பெரியநம்பி திருவடிகளையே ஆசிரயிப்பது

He then got performed the sacraments of pancha samskaaram from Periyambigal at Madhurantakam and then pursued the study of Vedantam at Perumal koil at his (Periyambigal) feet. Disassociating himself from samsaric afflictions, he got initiated into the ascetic order directly from Sri Varadaraja Perumal who proclaimed him as Yatiraja!





Having moved to Srirangam along with disciples like Kuratthazhwan and others, he performed sharanagati at the divine feet of divya dampathigal and was adored by Periya perumal as "நம் உடையவர்", who also gave him the mantle of the entire temple administration. The administrative rules and guidelines set up by Udayavar can be seen being followed in the temple even to this day.



ThirukkOshtiyur Nambigal

Having approached Thirukkottiyurnambi with firm determination for almost 14 times, he became his disciple finally and learnt the esoterical meanings of the ashtakshara, dvaya and charama shlokam from him. He then promulgated these truths from the ashtanga vimanam of that temple to all bhaktas. After having known the esoterical truths, he displayed his great sense of compassion for mankind and wished for all the subjects of the Lord to excel in their spiritual pursuits.

"Through his merciful deeds even we have obtained the upadesham, is he my master? (எம்பெருமானாரோ?)", exclaimed Thirukkottiyurnambi. Praising his spirit of service to mankind, he named Srivaishnava siddhantam as Ramanuja darshanam. Since that day, he also came to be known as Emperumaanaar.

He then toured the whole of north and obtained the rare manuscripts of Bodhayana vritti at Kashmir. He authored delectable works like Brahmasutra bhasyam, Vedanta saram, Vedanta deepam, Vedartha sangraham and other great works and fulfilled the dreams of Alavandar. After having listened to





the sutra bhasyam of Ramanuja, Goddess Sarasvathi Devi out of great delight named it as Sri Bhashyam and embellished Udayavar with the sobriquet Sribhashyakaara and gifted him with a murthy of Sri Lakshmi Hayagrivar. He performed sharanagati at the divine feet of Periya perumal and Periya piraatti on a panguni uttiram day during the serthi utsavam, by composing and reciting gadya trayam and showed to the world the ultimate means to salvation. He authored a work called Nityam elucidating the ways in which Bhagavad aradhanam has to be performed daily by all paramaikaantins. He made his disciple Pillan write a commentary on Thiruvaimozhi known as Aaraayirappadi and named him as Thirukkurugaippiraan Pillan and his work as Bhagavadvishayam. He appointed 74 simhaasanaadhipathigal or crown bearers of Srivaishnava sampradayam and ordained them with the duties of propagating the philosophical system of Vishishtaadvaita.

Emperumaanaar in this way became the praapyam, the fruit of attainment and 'praapakam' the means of attainment of that fruit, guru and kuladaivam of Sri Vaishnava lokam. As per the rules of the Vedas, since all of Yatiraja's works have the Supreme soul Sriman Narayanan as its proposition and since in the paramparai of acharyas, Sriman Narayana is the first preceptor, Swamy Deshikan who begins to praise Emperumaanaar with 70 shlokams, begins with a shlokam dedicated to Sriman Narayana.





Slokams & Commentaries

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rAmAnuja dayaapaatrar with bhAshyakArar-Ahobilam





SLOKAM 1

कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम् ।

प्रवक्ता छन्दसां वक्ता पंचरात्रस्य यः स्वयम् ॥ १ ॥

Swamy Deshikan

learnt the Vedas, Vedanta and all the shastras and sampradayas in a traditional manner at the feet of his maternal uncle Athreya Ramanuja, also known as Appullar. Among all these scriptural lore, shone with rare effulgence, the great works like Sri Bhashya of Sri Ramanuja who was a crowning glory to preceptor decorum. All those things that are learnt from these works have come from Sriman Narayana till Sri Ramanuja through upadesha paramparai (initiation lineage) uninterruptedly. Having been immersed in his heart, in a great flood of devotion, Swamy Deshikan begins to praise the lineage of preceptors from Sriman Narayana till Sri Ramanuja.

Having so begun, Swamy Deshikan could not continue! Why? The Lord has immeasurable power. He engages Himself by creating, sustaining and destroying things and derives pleasure from the same. He is omnipresent, omnipotent and omniscient. Who has seen this supreme Lord having innumerable forms and attributes? How to praise such an entity? The Vedas tried to praise Him in His entirety, but had to retreat. But, He is our foremost preceptor in the lineage. After the great deluge (maha pralayam), He created all the worlds and entities (tatvams). He also created the four-faced Brahma from His lotus womb and ordained him to give us the physical body along with its characteristic attributes. Brahma, who was imprudent was then initiated into the four Vedas by the Lord Himself. When Madhu and Kaitabha thinking of themselves to be the learned ones and the paramounts, plundered with the four Vedas, the Lord having killed them, restored the Vedas back to their pristine glory. He enlightened everyone by incarnating Himself as Lord





Hayagriva (The Lord of all knowledge and learning). Swamy Deshikan begins to glorify this Lord, who stood as the aadi guru or prathamaacharya (foremost spiritual preceptor)



SrI Lakshmi HayagrIvar - Poundarikapuram Andavan Ashram

One who is mainly responsible for this divine knowledge to come through the spiritual lineage from the Lord to us is, Piraatti with her characteristic attribute of purushakaaram (divine influence on the Lord). The Lord adorns Piraatti in His chest and is never separated from Her. He along with Piraatti, remains Sheshi (supreme master) to all of us at all times without even a single moment of separation. The Lord remains a witness to our deeds and is the object of or contemplation and realization. Swamy Deshikan says, "I bow to that great Lord, that great spiritual preceptor who not only bestowed upon us the four Vedas, but also gave us the means to attain Him through spiritual practices and gave us the Aradhana kramams through the Pancharatra Agama, the karma, jnana, bhakti and prapatti yoga through the Bhagavad Geetha in His own sweet utterances".





SLOKAM 2

सहधर्मचरीं शौरैः संमन्त्रितजगद्धिताम् ।

अनुग्रहमयीं वन्दे नित्यमज्ञातनिग्रहाम् ॥२॥

Swamy Deshikan in this verse celebrates the glories of Periya

Piratti, the consort of Lord Srimannarayana. The Lord is adored as "कमलागृहमेधिनम्", one who enshrines Periya Piratti in His chest. A mother always has more love and affection towards her children than the father. Periya Piraatti also comes in the line of upadesha paramparai as an acharya and so Swamy Deshikan has praised her virtues in a separate verse.

"After the great dissociation (maha pralayam), in order to uplift the Jeevatmas who were totally helpless without any knowledge of the Supreme Being, Chaturmukha Brahma was created and through him the Jeevatmas were provided the physical bodies with its characteristic attributes and Vedas were being taught to them. It was my intention to see that they understand the purport of the Vedas and adopt the means of bhakti and prapatti yogams described in them and finally attain salvation from the samsaric world and come to our holy abode here. But due to inappropriate and misleading company, they have interpreted the Vedas incorrectly to mean that maya or illusion is the truth, shoonyam is the tatvam, Brahman is true but the Jeevatmas and the world (jagat) are untrue. The result of this is that the Jeevatmas are suffering in the samsaric world without authentic knowledge of the means to attain salvation. How do we mend their ways and uplift them?" So did the Lord discuss the welfare of the Jeevatmas with Periya Piratti.

"At this time, Maran Shathakopan has incarnated at Thirukkurugur. He is a parama saatvika. We shall go together and teach him all the truths and through him we shall enlighten the rest of the Jeevatmas?" said the Lord. To





this Piratti said "Oh Lord! If we go in person and tell them that we are the Supreme beings and the cause of this world, we are the praapyam and the prapakam, we are the Veda and Vedyargal, then they will not believe us. Just as an elephant is controlled and subdued using another elephant, let us have a Jivan to mend the ways of other Jivas and teach them the truths". To this said the Lord "Our Senapathy (army commander), Vishwaksena is a superlative Jivan". To this Piratti says, "Yes, you teach him all the tatva, hita and purusharthas and ordain him to go to Maran and teach him all the esoteric truths".

"Devil! You are the one who instructs all our subjects regarding the kainkaryams suitable to their status. So, please initiate Senapathy Azhwan, the commander of our army, to all the truths and ordain him to impart these to Maran and thereby effect the spiritual upliftment of all the other Jivas through Maran's teachings" said Lord Srimannarayana.

Thus, Piratti is one who along with Perumal, brings about the upliftment of the Jivas and looks after their welfare.

Moreover she has anugraham (blessings) and karunai (compassion) only as her innate qualities and pondering on how to do good to the subjects comes as a natural responsibility to her.

The Lord is "dandadharan", that is one who punishes and mends the ways of Jivas. But Piratti on the other hand doesn't even know what indignation (nigraham) is. She therefore is totally incapable of inflicting any afflictions on the Jivas.

"One who surrenders at my feet and performs sharanagati, whoever it might be, that Jivan shall be protected, I give my word on this", promised the Lord. Piratti stays with the Lord all the time and ensures that this "sharanagatha samrakshana dharmam", the policy of protecting the surrendered is always effected. She also makes sure that the Lord's tendency to punish and mend the ways of Jivan doesn't dominate and so stays with Him





without separation even for a second.

"Hence I bow at the divine feet of Periya Piratti, who taught the Vedantic truths to Senapathy Vishwaksena Azwan, and through him effected the spiritual upliftment of Jivas, which is a great service to humanity", says Deshika



She taught vEdAntic truths to vishwaksEnar - perundEvi

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SLOKAM 3

वन्दे वैकुण्ठसेनान्यं देवं सूत्रवतीसखम् ।

यद्वेत्रशिखरस्पन्दे विश्वमेतद्व्यवस्थितम् ॥३॥

In this verse, Swamy Deshikan bows to Senapathy Vishwaksena

Azhwan, who is the chieftain of Nitya Suris (eternally liberated souls) also known as Saadhya Devas and also the chief of Muktas (the liberated ones). Muktas are those who performed bhakti or prapatti and have got themselves dissociated from the samsaric alliance and after having liberated themselves so, have reached Sri Vaikuntam. Nitya Suris are the eternally liberated souls at Sri Vaikuntam who have never had any samsaric affliction or influence of prakruthi on them and so are of pure satva or shuddha satva. They always engage themselves in eternal service to the Lord and immerse themselves in Brahmaanubhavam or enjoyment of the divine qualities of the Lord. This world of theirs is known as Bhoga Vibhuti, Sri Vaikuntam or Apraakrutha lokam. The world below this is known as the Prakrutha Lokam or Lila Vibhuti. It is here where millions of cosmic realms exist and in each one of those exist fourteen worlds. In these worlds exist bhaktas who are chained to the samsaram with the bonds of punyams and papams or in other words imprisoned behind bars of punyams (good deeds) and papams (evil deeds). These Bhoga vibhuti and Lila Vibhuti come under the direct rulership of the Divya Dampathis. Next to the Divya Dampathis these worlds are controlled by Sri Vishvaksena Azhwan. Everything comes under the regime of his commanding staff.

As per the command of Piratti, Sri Vishvaksena Azhwan taught the mantrams and mantrarthams and thereby the tatva, hita and the purushartha to Sri Nammazhwar. Due to this reason he becomes our third preceptor in the spiritual lineage of acharyas.





VishwaksEnar

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Sri Vishvaksena Azhwan is the consort of Sutravati. There is a reason here that Swamy Deshikan glorifies Sri Vishvaksena Azhwan along with his consort.

When Bharata decided to bring back Sri Rama from the forests, he ordered that all four types of battalions should accompany him to the forests. Then the wives of the soldiers of these battalions, out of great bhakti towards Sri Rama, instigated their husbands to leave for the forest at the earliest. In a similar way, Thirumati Sutravati thought "When Nammazhwar propagates the purport of the Vedas to the Jivas in Bhulokam, then those Jivas would mend their ways and become Mumukshus and would surrender at the feet of the Lord, sing His praises and contemplate on Him with all their heart, and consequently would obtain the divine anugrahams of the Lord and get themselves liberated from the samsaric world and come to Sri Vaikuntam. How fortunate should we be to have their company." So thinking she felt very happy and as per the wish of Piratti, she instigated Sri Vishvaksena Azhwar to initiate Maran Shatakopan into the truths at the earliest. Considering this great support, Swamy Deshikan glorifies Sri Vishvaksena Azhwan along with Thirumati Sutravati.

It is said, "There will be a thousand impediments to good deeds". Due to Azhwar's upadeshams the Jivas will become the seekers of Moksha or salvation. "संसारन्यूनता पीताः त्रिदशाः परिपन्थिनः". If the Jivas here become the seekers of Moksha or salvation and as per Azhwar's upadesham perform sharanagati and get liberated and attain Sri Vaikuntam, then there would not be anybody in this world to do sacrifices and other religious sacraments and thereby the Devas would be deprived of their share of the sacrificial offerings. So, the Devas themselves might impede Azhwar from getting the Upadesham. But, the moment Sri Vishwaksena takes his staff in his hand, all the Devas shiver with respect and fear. And so let us bow at the feet of the husband of Sutravati, the commander of the army of the Lord, Sri Vishwaksena Azhwar.





SLOKAM 4

यस्य सारस्वतं स्रोतो वकुलामोदवासितम् ।

श्रुतीनां विश्रमायालं शठारिं तमुपास्महे ॥४ ॥

Nammazhwar was born to a devout couple by name Kaariyar and

Udaya Nangai with the divine anugraham of the Lord of Thirukkurungudi, on the forty-sixth day of Kali yugam, which is around 9th century ACE, in the year of Pramadi, month of Vaikaasi, Pournami, Friday in the constellation of Vishakha, as the divine incarnation (amsham) of Sriman Narayanan and Sri Vishwaksena Azhwan, the chieftain of the Lord's army, at a place called Thirukkurugur situated in the land of Pandyas, on the banks of Tamraparani river. Even after twelve days, the baby didn't have milk, didn't cry, didn't move and did not open its eyes. It was then taken to the temple of Polindu Ninra Piraan at Thirukkurugur and named as Maaran. At the temple the baby crawled towards the tamarind tree (Puliyamaram), which was considered as the amsham of Adi Sheshan, and sat under the tree in a yogic posture and started meditating which, lasted for 16 continuous years without any food, water or sleep.

Vishwaksena Ahzwan then in ekaantham (privacy) administered the sacraments of Panchasmakaram on Maaran and initiated him into the manthrams and their esoteric meanings. Maran was known as "Shathakopan" since he resisted the "shatha vayu" or the binding wind that encompasses a newly born. He also came to be known as "Vakulabharana" when he accepted the garland of Magizhumpoo presented to him by Polindu Ninra Piraan. With his powerful and profound writings he subdued many other faiths and philosophies and came to be known as "Parankusha" and having born at Thirukkurugur, also came to be known as "Thirukkurugaippiran".

It is said that just as the name Rama always refers to Sri Sita Rama,





similarly the name Azhwar, though twelve in number, always refers to Shathakopa.

Lord Krishna in his Geetha says "वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः", which means, "One who is totally dedicated and surrendered to Vasudeva is very rare to be found". May be it is because of the reason that the Lord during his incarnation as Lord Krishna couldn't see Nammazhwar who, throughout his life saw Kannan or Lord Krishna, in whatever he ate or drank and remained with his mind contemplating on the Lord all the time. Nammazhwar is also said to have lamented upon his fate, for, had he born a few days earlier in dwapara yugam then he would have had the bhagyam of seeing Kannan directly during his manifestation on the Earth as Lord Krishna.

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Madhurakavi Azhwar, who incarnated in dwapara yugam before Maaran, was touring the northern lands on a pilgrimage. During this time at Ayodhya, when he looked towards the southern direction and paid his respects to the Lord there, he saw a strange brilliance flashing in the sky. He followed that brilliance and carried himself southward and finally reached Thirukkurugur and saw the great luminary who laid meditating under the tamarind tree. He clapped his hands and Azhwar awoke from his yoga nidra hearing the sound and opened his eyes and glanced at Madhurakavi Azhwar. Madhurakavi Azhwar immediately addressed Maaran with a question - "செத்தத்தின் வயிற்றில் சிரியது பிறந்தால் எத்தை தின்று எங்கே கிடக்கும்?" that is, "If a young one is born out of a dead one, what will it have and where will it live?" If a Jeevatma that is atomic in nature enters into a body created due to the influence of a lifeless primordial nature or prakruthi, then what will it experience and where will it live? To this Maaran replied "அத்தைத்தின்று அங்கே கிடக்கும்", that is, it shall have the same and there it shall live". That is, due to its association with the body, it shall experience happiness and sorrow and shall live there saying "இன்புற்றேன், வாடினேன்".

After hearing this, Madhurakavi Azhwar immediately adopted Sri





Nammazhwar as his acharya and prostrated before him and requested Maaran to impart to him the esoterics. Maaran accepted his request and after initiating him into the high truths, appointed him as a scribe to record all his divine works



nammAzhwAr

Nammazhwar composed Thiruviruttam, a collection of hundred psalms as the essence of Rig Vedam, Thiruvaashiriyam with seven psalms as the essence of Yajur Vedam, Periya Thiruvandadi with eighty-seven psalms as the essence of Atharvana Vedam and Thiruvaimozhi with a thousand hundred and two psalms as the essence of Sama Vedam.





He also sung thirty-six divya deshams. Bhattar glorifies the works of Nammazhwar and says "द्रामिडीं वेदसंहिताम्" while Swamy Deshikan glorifies it as "सहिता सार्वभौमी संहितां दृष्टवन्तम्"

One should always remain in contemplation of the great Shathakopa for his immense contributions to the sampradayam. When a study of Vedas is undertaken, one might find somethings in them to be of asaram (without essence), alpa saram (with limited essence), saram (with essence), sarataram (greater essence) and saratamam (ultimate essence). It is required that one accepts and studies only the ultimate essence of the vedas (saratamam) suitable for paramaikantins after having rejected the others. Azhwar's srisooktis are like the pure cloudburst which is free from the saline qualities of sea-water and is rich in content like (thiratti-paal) thick milk and the ultimate truths (saratamam) depicted in them are greatly cherishable like the divine nectar.

Having adorned the garlands of magizhum-poo presented by Paraman, it is not only Azhwar's thirumeni that has the fragrance of magizhum-poo but also the sri-sooktis that were worded by him. What a fragrance! Having extolled the divine glories of the Lord, brahma-gandham emanates out of Azhwar while his tongue is luscious with brahma-rasam.

Many philosophers, in order to show their native ideas to be present in works of yore, have gone against the rule of exegesis (mimamsa-nyaya) and have greatly misinterpreted those works in self-contradicting ways. Having seen the statements of Vedic scriptures being misinterpreted, a deeply hurt Vedamatha finds some solace in the divine outpourings of Nammazhwar. Azhwar most beautifully speaks about the divine attributes and glories of Paraman who is the sole person exalted in the Vedas. Swamy Deshikan says that may be it is for this reason that Vedamatha moves around in graceful paces in the divine outpourings of Nammazhwar.





Swamy Deshikan says that he bows in front of Azhwar, who opposed the binding wind of Shata-vayu and the debates of those adversaries who had incomplete knowledge. He stands as an enemy to those passing purposeless statements. Nammazhwar, who remains in perpetual contemplation of Paraman attains divine communion with him. Because of this Paraman gets the ethereal fragrance of Azhwar's magizhum-poo while Azhwar gets the fragrance of Paraman's thirutthuzhaai malai (garland of basil leaves). It is not an exaggeration to say that, having adored Nammazhwar who remains glorifying the Lord all the time, the same ethereal fragrance of magizhum-poo and thirutthuzhaai could be found near Deshikan and his sri-sooktis too.





SLOKAM 5

नाथेन मुनिना तेन भवेयं नाथवानहम् ।

यस्य नैगमिकं तत्त्वं हस्तामलकतां गतम् ॥५॥

He was born to Sri Ishwaramuni, who was famous as 'Shatamarshana kulathilaka' and 'Chottaikkulaththarasar', in the year 593 - 993 ACE, Shobhakruth, month of Aani, in the constellation of Anusha at Viranarayanapuram as the divine incarnation of Gajananar (one of the celestial votaries at Sri Vaikuntham - Nityasuri). He was named as Sriranganathan and had great inclination towards Yoga right from his childhood days.

Once at Thirukkudanthai Aravamudan sannidhi, he happened to hear the psalm “**ஆராவமுதே அடியேன்**”, which is from the ten pasurams composed on the Lord of Thirukkudanthai. Having become very eager to learn the entire collect of Thiruvaimozhi, he then moved to Azhwar Thirunagari and got initiated into Kanninun Shiruththambu composed on Swamy Nammazhwar by Madhurakavi Azhwar. Having recited it for 12000 times, he had a divine encounter with Swamy Nammazhwar (Nityasuri) in Yoga and chose him as his acharya. He then obtained initiation into Swamy Nammazhwar's Thiruvaimozhi and the other prabandhams of Azhwars, which were lost in time including the esoterics of Srivaishnava philosophy (sampradaya rahasyam) and the Brahmasutras.

He then taught these divine prabandhams of Azhwars, set to melodious tune and rhythm, to his nephews, Kizhaiyagaththazhwan also known as Sri Krishna and Melaiyagaththazhwan also known as Sri Varada. It is only through Sriman Nathamuni that we have been able to receive the esoterics of our sampradayam, the brahmasutras and the holy prabandhams of Azhwars. It is only after Sri Nathamuni that one can see our Srivaishnava sampradayam sparkle like a lamp lit from another lamp. He had eight disciples and has





authored Nyaya tattvam and Yogarahasyam and lived in (lila-vibhuti) this world for 340 years.

Nathamuni, a disciple of Nammazhwar though was originally named as Sriranganathan, came to be known as Nathan, which is acceptable as per adage, which says that even if a name is pronounced half, it still amounts to the full. Having performed bhakti at the feet of Nammazhwar in Yogam, he obtained initiation into the supreme truths pertaining to Parabrahman Sriman Narayanan along with His essential nature (swarupam), divine form (divya-mangala vigraham), auspicious attributes (thirukalyana gunam), ishuaryam (riches) and ubhaya vibhuti along with all other associated pramanams as glorified by the Vedas. He mastered the tattva, hita and purusharthas in a faultless way and became a guiding light to all yogis performing bhagavat-dhyanam.



vaLLal nAthamuni

It is said that “காளம் வலம் புரியன்ன நற்காதலடியவர்க்குத் தாளம் வழங்கி இன்னிசை தந்த வள்ளல்”, Swamy Deshikan says that, we bow at the holy feet of Sriman Nathamuni, by becoming his sub-servient (adiyan), who by means of his nephews has done great service to our community by helping us to enjoy the sweet nectar of bhagavat-vishayam.





SLOKAM 6

नमस्याम्यरविन्दाक्षं नाथभावे व्यवस्थितम् ।

शुद्धसत्त्वमयं शौरैरवतारमिवापरम् ॥६॥

He was born at Thiruvellarai in the year 827 ACE, parabhava, month of chittirai in the constellation of karthikai on the day of shukla prathamai, a Wednesday, as the divine incarnation of Jayatsenar, in the family of முன் குடுமி அந்தணர் (those who had kudumi - a tuft of hair, on the crown of the head). He was named as Pundarikaksha. He studied all the manthras, manthrarthas, and the holy collect of 4000 divya-prabandhas along with their esoterics from Sriman Nathamuni. He had five disciples.

Once Sriman Nathamuni sent his wife Thirumati Aravindappavai to her mother's household on a visit with Sriman Pundarikakshar as the escort. There Vangipuraththu Achchi, through his attendants served Pundarikaksha with stale food by making him sit along the passageway, mainly because he was a purva-shikhi. After accepting the food, Pundarikaksha took leave of them and joined Sriman Nathamuni back. Nathamuni though grasped all that had happened by way of his yogic-sight (yoga-drishti), still insisted that Pundarikaksha should tell him the fact. Pundarikaksha narrated the happenings. Nathamuni was moved with great sorrow on hearing this. But Pundarikaksha said that it was his great bhagyam to have been able to get the left-over food of those people who were associated with the acharya. He then went ahead quoting "போனகம் செய்த சேடம் தருவரேல் புனிதமன்றே" and "तदुच्चिष्टं सुपावनम्" and continued saying that it was his great bhagyam and also that he greatly enjoyed and relished the rice kept in clear and clean water. Nathamuni, who greatly rejoiced on hearing his pupil's words exclaimed "நம்மை உய்யக்





கொண்டேரே" and embraced him. From that day onwards, Pundarikaksha came to be known as Uyyakkondar.

As per the pramana which says that, Sriman Narayana appears in the form of a human as an acharya and preaches Vedanta shastra to people with samsaric afflictions, mends them and helps them elevate themselves out of the samsara - Uyyakkondar is celebrated in words of multiple purports (shleshai / shledai) as verily the Lord Kannan and is glorified as the one who was embraced by his acharya just like Hanuman who won the acclaim and embrace of Sri Rama.

"अरविन्दाक्षं" - Lord Kannan is the owner of the most beautiful eyes, which are like the lotus, and Uyyakkondar is the one who has the name Pundarikakshar.

"नाथभावे व्यवस्थितम्" - As per Yayati's curse, the Yadavas cannot have a throne. After having killed Kamsa, Krishna could have ascended on the throne and since He was Lord Narayana incarnate, nobody could have done a thing, but he honoured Yayati's curse and held himself back from becoming the King and crowned Ugrasena instead.

Uyyakkondar followed the highest precepts as taught by his acharya Sriman Nathamuni. In matters of performing kainkaryam (service) to his master, he understood the will of his master Nathamuni and served him the way Lakshmana served Lord Sri Rama during his exile in the forest. Nathamuni had ordained Uyyakkondar to teach all the esoterics of the sampradayam to his (Nathamuni) grandson Alavandar, when he reached a suitable age. When Uyyakkondar knew his end was near, he delegated this responsibility to his pupil Manakkal Nambi.

Uyyakkondar, in his kalakshepams (vedantic discourse) strictly adhered to his acharya Sriman Nathamuni's philosophical teachings, with not even the slightest of deviations.





"शुद्धसत्त्वमयं" - Though Kannan, the Lord, took birth as a human, his body still was bereft of the associations with rajo-gunam and tamo-gunam and remained with shuddha-satva gunam that was aprakrutham in nature.

Uyyakkondar with his powerful will of heart, was able to subdue the evils of desire, anger, greed, obsession, pride and jealousy that are born out of rajo-guna and tamo-guna and gain hold on satva-gunams like forgiveness, forbearance, humility, patience, mercy and good moral conduct. Swamy Deshikan prostrates in front of Pundarikaksha-suri also known as Uyyakkondar who excelled as a person with satvika gunam like Lord Kannan.

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Pundarikaksha Suri





SLOKAM 7

अनुज्झितक्षमायोगमपुण्यजनबाधकम् ।

अस्पृष्टमदरागं तं रामं तुर्यमुपास्महे ॥७॥

He was born in the year 832 ACE in the month of Masi in Manakkal agraharam near the village Lalgudi in Tiruchi district as the divine incarnation (amsham) of Kumuda. He was named as Sri Ramamishra and came to be known as Manakkal nambi. He served his acharya Uyyakkondar for twelve years and obtained initiation into the esoterics of Vedanta from him. After Uyyakkondar's wife attained paramapadam, he also served his master by performing the culinary duties (managing the kitchen). He had nine disciples.

There are three Rama-s who have been referred to in the puranas and the itihisas. This acharya Srirama stands different from them by having none of their displeasing qualities. Swamy Deshikan, having celebrated Uyyakkondar as Kannan Himself, glorifies Ramamishra as the fourth Rama, who is superior to the previous three. Parasurama was one who had no patience and could not stand the glories of Chakravarthi Thirumagan Srirama. But acharya Ramamishra has distanced him from jealousy and owns patience and self-control as his wealth and strengths.

In such an event can Daasharathi Rama, who is complete with inherent virtuousness (atma guna-s) like compassion and forbearance be compared to this acharya? No, he cannot be. The reason is that Srirama incarnated on this Earth only to eradicate the demons (punya jana badhakas, punyajana also refers to demons) while acharya Sriramamishra is one who always engages himself in preaching the ultimate truths or tattvams to virtuous and noble subjects and making them understand what is good for them.

Then, is it possible that Balarama, who toured all the punya kshetrams,





be compared to this acharya? Should not be! Balarama used to always drink madhu or wine and his eyes were always red. Also he was overcome by (mada-veri) the after-effects of such intoxication and it is not advisable for the good ones to draw themselves near such people. Acharya Ramamishra on the other hand, replete with inherent virtuousness is free from any all selfish motives, blemishes and pride. Swamy Deshika prostrates in front of this great an acharya. There is another sparkle of fame associated with this acharya. This acharya is said to have given life to our whole acharya paramparai. Sriman Nathamunigal had ordained his disciple Uyyakondar to teach his grandson Alavandar, everything that he had taught him. But destiny had other plans. When Uyyakondar knew that his end was near, he delegated this responsibility to his pupil Sri Ramamishra. Yaamuna (Alavandar), the grandson of Nathamuni was a king now. Ramamishra met Yaamuna on the pretext of taking tuduvalai keerai (a thorny shrub bearing fruit which is edible) and brought him to Srirangam and enabled him to serve the divine couple and imparted to him all the truths of Vedanta. The spiritual lineage (upadesha paramparai) that came through Yaamuna is prevalent even to this day. And so is this great acharya Sri Ramamishra (Manakkal nambi) held in high esteem by our Swamy Deshikan.



Sri Rama Mishra





SLOKAM 8

विगाहे यामुनं तीर्थ साधुबृन्दावने स्थितम् ।

निरस्तजिह्वगस्पर्शे यत्र कृष्णः कृतादरः ॥८॥

He was born to Eeshwarabhattachwan, the son of Sriman Nathamuni, at Viranarayanapuram in the lineage of chottai-kulam in the year 917 ACE, Dhaatru samvatsaram, month of Aadi in the constellation of Uttarashada, as the divine incarnation of Harivakthar. He obtained initiation into the sacred mantras and performed Vedanta kalakshepam at the feet of his acharya Sri Manakkal nambi. He authored nine works, which include Stotraratnam, Atmasiddhi, Ishvarasiddhi, Samvitsiddhi, Aagamapraamaanyam, Purushanirnayam, Geethartha sangraham, Maayaavaada khandanam and Chatushloki. He had fifteen disciples. Though he was named as Yamunaitthuraivar by his father, he was also known as Aalavandar. Yamunaitthuraivar learnt samanya shastras from Mahabhashya bhattar.

Aakkiyaazhwan was serving as the aasthana vidwan in the court of Chola King. Other vidwans had to pay him tributes accepting his sovereignty or win him in a battle of debate. Once a similar message was sent to Mahabhashya bhattar from the royal court indicating that he should pay tributes to Aakkiyazhwan. Yaamuna who intervened tore away the royal message and sent a reply saying that they were not only poets and philosophers but also had the capacity to subdue debaters of other philosophies just like the way one subdues elephants roaming around in high. The king then sent an invitation to Mahabhashya bhattar to come to his court for a debate with Aakkiyaazhwan. Yaamuna tore apart that too and sent a reply saying that they consider coming to the court only if the queen were to send a palanquin. The King then sent a palanquin and brought both of them to the court with full honors. Having seen them come into the court, the queen said to the King that whoever wins in this





debate should get half of their kingdom and the loser should serve the victor, which the King endorsed. The next day all the vidwans assembled at the court. Akkiyazhwan realized that it might be difficult for him to win over Yaamuna in a shastraic debate and so declared that he would negate and disprove whatever statements Yaamuna makes. Yaamuna then spoke saying that he would make three statements and that Akkiyazhwan should prove the negative of it.

1. This King is paramount (saarvabhuma).
2. This queen is a chaste wife (pativratai).
3. Your mother is not a barren woman.

Akkiyazhwan could not prove the negative of these statements because if these statements were to be negated, then it would mean to bring upon the fury of the King on oneself. Akkiyazhwan accepted his defeat, but questioned Yaamuna if he could negate those statements. To this Yaamuna replied in the affirmative and said that saarvabhuma means one who rules over the entire world with its associated riches, while this King rules over the kingdom of Chola only, he is not a sarvabhuma. Proceeding further he said that the queen before marrying this King has married Gandharvas as per the rituals of marriage and so the queen cannot be a chaste wife as per shastras. Finally he concluded quoting that 'one son is never a son and one tree is never an orchard', and that since Akkiyazhwan was the only son of his parents, his mother was barren. Listening to this, the King was overjoyed and proclaimed having given half of his kingdom to Yaamuna. The queen was definite on Yaamuna winning while the King had his bet set on Akkiyazhwan. An extremely delightful queen exclaimed "என்னை ஆளவந்தீரோ" (Have you come here to rule me?). From that day onwards Yamunar came to be known as Alavandar.

"विगाहे यामुनं तीर्थं" - This laudatory verse is intended to convey double purport. The word teertham generally refers to water and also to an acharya. Swamy Deshikan says that he has found great solace by immersing himself in





the divine qualities and glories of Yamunacharya, just as how a thirsty person suffering in the scorching heat finds great pleasure by dipping himself in the cool waters of river Yamuna. An obliging and mild (saadhu) river Yamuna flows through the forests of Brindavanam. Earlier, a great serpent by name Kaaliya used to dwell along with its kith in the depths of Yamuna. Due to its poison, nobody could use the waters of Yamuna. Kannan after having driven away Kaaliya from the waters of Yamuna, played raasakrida joyfully on its banks with gopis. River Yamuna, in this way was greatly venerated by Kannan.

Alavandar too preached the esoterics of Vedanta to deserving and virtuous disciples like Periyannambi and was deeply dedicated in protecting them.

Similar to Kannan driving Kaaliya away, Alavandar too drove away the afflictions of samsara and the evils of desire, anger, pride and others.

Just like how Kannan cast his divine glances on Yamuna, so has He blessed Alavandar too with His divine grace and benedictions.



ALavandAr - kAttumannAr kOil

During the incarnation of Kannan in this world, he was met by one of the ancestors of Nathamuni, who asked Kannan the means to elevate oneself out of the samsaric affliction. He was then asked by Kannan to perform aradhanam (worship) to his vighram (idol), which the devotee promptly did. This vighram of Kannan, which came down as a familial treasure was worshipped by Sriman





Nathamuni and later by Ishwarabhatta and Alavandar. Will not Kannan be beneficent to his dear devotees? This vigraham was continued to be worshipped by Periya Thirumalainambi, who is said to have attained paramapadam in Kannan sannidhi praying at His feet saying “கண்ணா ! நீ ஒரு கபளம் வெண்ணைக்கு ஆடும் பிள்ளை ஆயிற்றே தளர்ந்தேன் நான், இனி உனது வாய் அலகில் இன்னடிசில் வைப்பாரை நாடாயே”.

Manakkal nambi taught all the shastras and Vedantha to Yamunar. Manakkal nambi informed Yamunar that the bhakti yogam of Nathamuni is available with Kurugai Kaavalappan and ordained him to obtain initiation into Yoga from him. Yamunar immediately proceeded to meet Kurugai Kavalappan, who was immersed in deep meditation (yoga). Not wanting to disturb his penance, Yamunar went and sat behind him. Kurugai kavalappan woke up from his penance after a little while and enquired “சோட்டைக் குலத்தார் இங்கேயாராவது உண்டோ” - Are there anyone from chottai kulam here? Alavandar immediately came in front of him with folded hands and prostrated in front of him. Addressing himself as adiyen, he then inquired with curiosity as to how Swamy knew that he had come. To this Kurugaikavalappan replied that during his yoga, Kannan withdrew His attention from him and looked behind him. He continued saying that none other than a scion of chottai-kulam would Kannan bestow such anugraham on. Having considered this great an anugraham and affection of Kannan on Alavandar, Swamy Deshikan says, “यत्र कृष्णः कृतादरः”. Swamy continues saying that, just as how we dip in the holy waters of Yamuna flowing through Brindavanam, which has been the recipient of Kannan's endearment, to wash away all our sins, so do we pray to this great acharya Yamunar by immersing ourselves in the flood of his divine qualities and glories, who has been a recipient of Kannan's divine anugraham and who subdued the serpents propagating other philosophies and who guarantees definite protection to innumerable flocks of devotees.





SLOKAM 9

दयानिघ्नं यतीन्द्रस्य देशिकं पूर्णमाश्रये ।

येन विश्वसृजो विष्णोरपूर्यत मनोरथः ॥९॥

He was born in the year Hevilambi in 998 ACE in the month of Margazhi and in the constellation of Kettai nakshatram at Srirangam. He had six disciples.

Paraman has granted the body and its associated characteristics to all Jivas, so that they could perform Prapatti as a sure means of salvation to get rid of all their sins committed from time immemorial and to attain the bliss of His divine communion. The Jivas will therefore have to choose Sriranganatha as their sole savior (para-tattvam) and should seek refuge at His feet to elevate themselves spiritually. Srivaishnava sampradayam through its great acharyas like Sri Shatakopar, Sriman Nathamuni, Sri Yamunacharya has preached the essence of tattvams so as to enable every layman to exalt himself into the divine abode. Many people ennobled themselves by following the path of Prapatti and seeking refuge at the feet of the divine couple. During this time, atheists and adverse philosophers interpreted the Vedic passages incorrectly and satsampradayam started fading out. Pseudo philosophers (pashandi-s) began flourishing while the divine glories, auspicious attributes and divine form of the Lord began to get masked. Periya Perumal on seeing this decided to rectify this immorality and decided that it was only Ramanuja who had the capacity to re-establish the supremacy of Srivaishnava sampradayam. He therefore sent word through His archaka to Periyambadi to be present in His service immediately. Periyambadi, who reported immediately, was ordained thus "You shall preach all the vedantha shastrartha-s (esoterics of vedanta) to Ramanuja, that were elucidated by Alavandar and prepare him as an instrument to embellish and fortify our siddhantam". Periyambadi out of





compassion decided that he would go to Kanchipuram in person to meet Ramanuja and to execute the command of the Lord, instead of Ramanuja having to come to Arangam. He set out to Kanchipuram on his mission and reached Madhurantakam on the way.

Meanwhile, Varadaraja Perumal of Kanchi had instructed Ramanuja through Thirukachchinambi to seek refuge at the feet of Periyambai. Ramanuja then set out to Arangam and reached Madhurantakam on the way. Periyambai then indoctrinated Ramanuja with the mantrarthas and later at Thiruvarangam initiated him fully into the esoterics of Vedanta.

In this way Periyambai was replete with compassion (Dayapurnar - Full of Karunai) for Ramanuja. He uplifted innumerable subjects of the Lord through Udayavar, and shone as Dayapurnar, full of compassion and mercy. Swamy Deshikan seeks refuge at the feet of Periyambai who, fulfilled the command of the Periya Perumal (Sriranganatha) and attained the position of bhagavat acharya. It is only due to this that he is said to have attained 'purnatvam' (completeness)



rAmAnuja with periyambai on His left side - Madurantakam





SLOKAM 10

प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।

प्रसाधयति यत्सूक्तिः स्वाधीनपतिकां श्रुतिम् ॥१० ॥

The biographical details of Sri Ramanuja have already been given in the introduction to this great work.

The great treatises of Bhagavad Ramanuja like Sribhashyam, Vedartha Sangraham and others give a clear and faithful explanation to the Upanishats. There are many varieties of Vedic statements. Some of them state the differential nature of Brahman and Jivan by saying that the Brahman and Jivan are distinctly different. While others state the non-differential or the unified nature of Brahman and Jivan by saying that the Brahman and Jivan are one and the same. There are some, which state that Paramatman has no attributes while others state that he is qualified with infinite auspicious attributes. There are some shruti statements, which state that Paramatman stands hidden inside each and every object as its in-dweller. Of these, the Advaitins maintain the stand that the shruti statements stating the attributeless nature of Brahman are the only ones that can be considered as authority. They also maintain that the other statements signifying the qualification of Parabrahman with many auspicious attributes and also the statements stating the distinct nature of Jivan and Paramatman are nothing but fallacy.

The imperial Vedams and the conduct and anushtanams of our ancestors are our guiding lamps and authorities. Strict adherence to this way of conduct is nothing but 'sanaatana dharmam'. This being the case, it would be improper and against anushtanam and sanatana dharmam to quote that one division of the Vedams depict the truth while the other depicts fallacy. Sri Ramanuja sorts out all these conflicting views using Vedic statements alone.





Ramanuja maintains the stand that it is totally absurd to say that, Paramatman is Real but everything else apart from that is false. Ramanuja's philosophy says that Paramatman as well as every other thing is absolutely Real. The Vedic statements quoting that Paramatman has attributes intend to say that Paramatman is replete with infinite divine auspicious attributes. At the same time, the statements stating that Paramatman is attributeless intend to say that Paramatman does not have any blemishes and inauspicious attributes. Similarly, the non-differential statements or the abheda shruti state that Paramatman stands hidden inside every object as its in-dweller and has everything in Himself by having everything as His shariram or body. This way He remains one and only one.

Consider the following statement. "Rama wearing a silk robe with a golden necklace, carrying a child in his hand and a flag is coming alone". Here, apart from Rama, the robe, the necklace, the child, the hand, the flag are all Real and do not become false just because the statement says that he is coming alone. The coming of Rama with all these qualifications is what we actually interpret.

Since all the faculties of the body function as per the will of the Jeevatman, the body is known as 'shariram'. Similarly, in all Jeevatmas as well as inanimate (jada) objects, Paramatman stands hidden inside as the in-dweller and the Vedas proclaim the universe as the shariram of Paramatman since everything functions as per his will. This is learnt from the ghataka shruti or the concordant passages of the Vedas that extol Paramatman as the in-dweller of all objects.

Moreover the very name Brahman, confirms the existence of many objects as well as Jeevatmans. Brahman means something that is big or enormous. This intends to say that Brahman is one that has boundless splendour with its essential nature (swarupam) and characteristic attributes (kalyana gunams). When we say big or enormous, then is it possible to say so without having something smaller than that? Here Jeevatmans are the smaller





ones or the diminutive ones possessing infinitesimal swarupam. The very fact that Brahman is infinitely greater in knowledge and in every other aspect compared to all animate and inanimate objects establishes that the existence of all other objects is definitely true. This is the reason as to why the bheda shruti or differential statements quote the existence of Brahman and Jivan as distinct entities. Abheda shrutis on the other hand quote the Brahman having all animate and inanimate objects as its body or shariram.



udayavar with AdikEshava PerumAL and thAyAr - Sriperumpudur

Due to the establishment of all the true purports of Vedas by Bhagavad Ramanuja without any mutual contradictions and in a manner acceptable to every one, Swamy Deshikan extols the works of Bhagavad Ramanuja as Sairandhri (royal female attendant) and the shruti texts as Svadhinapatikaa (one who has full domination on her husband).

"स्वाधीनपतिका" - The kings in olden days would have many wives. They





were known to have existed in eight forms. Amongst all of them one is known as Svadhinapatikaa. She is one who has won over her husband completely and keeps him in her control. The king would always remain in her quarters and see to it that all her needs are properly attended to and would always engage himself in making her happy. He would appoint a female attendant to bedeck and beautify this queen of his. This female attendant is known as Sairandhri. This attendant would give her queen a good bath, apply fragrant oil to her hair, would sort out all the tresses taking care to see that not a single hair would come apart and would then comb her hair beautifully and dress it up with utmost care with beautiful fragrant flowers. She would also bedeck her with precious jewels to the delight of the king.

In the same way, here the shruti is the Upanishat nayaki or the queen. Her master or the king is Brahman or Purushottaman. The very word Upanishat means one that stays close to the Brahman. Kannan in His Bhagavad Geetha says that He alone is known through all the Vedas.

वेदाक्षराणि यावन्ति पठितानि मनीषिभिः ।

तावन्ति हरिनामानि कीर्तितानि न संशयः ॥

The above verse clearly portrays that every word of the shruti talks only about Paraman. Paraman, the Veda nayakan would always remain with Veda nayaki without any moment to spare. Many preachers and followers of other mathams or beliefs brought disgrace to Vedas by defiling its grace and glory with misinterpretations and went even to the extent of saying that these Vedic statements were not statements of authority and that they were untruth (mithya) and fallacious. A few of the Vedic statements suffered ignoble interpretations. Sri Bhagavad Ramanujas worded gems or Srisooktis that are like the Sairandhri, in order to remove this contemptible falsehood, applied the fragrant oil of Mimamsa-nyaya (rule of exegesis) to these tressed statements of the imperial Vedas and freed it from the locks and dirt of misinterpretations and ignoble renditions. Srividya Ramanuja's sri-sooktis then





upheld the true and genuine nature of veda-vedya Parabrahman Srīman Narayanan along with his rupa, kalyana guna, vibhavam and the subservient Jeevatmans. Also Ramanuja's sri-sookti or Sairandhri celebrates the Lord along with Vedanayaki and extols the beauty of their divine communion for all of us to take delight in.

Swamy Deshikan says "What returns can I offer to Ramanuja, the great sage who has done great service to us by bringing to light making known the Pramana, the Prameya and the Pramatha. Though I am not in a position to offer anything to match his great favour or service, I shall at least bow down at his feet in a reverential prostration. Let my master Sribhashyakara accept my plead and shower his benevolence on me".





SLOKAM 11

उपवीतिनं ऊर्ध्वपुण्ड्रवन्तं त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।

शरणागत सार्थवाहमीडे शिखया शेखरिणं पतिं यतीनाम् ॥११॥

Ramanuja sampradayam is not something that emanated all

by itself. It is the true religion that has come down through the preceptor lineage starting from Paraman Himself. It is due to this fact that Swamy Deshikan lauds all the other acharyas in the lineage before celebrating Ramanuja. Similar to Bhagavad anubhavam, Acharya anubhavam is equally important for a disciple. Acharya anubhavam for a disciple would be to adorn the divine form (thirumeni amaippu or the vigraham) of an acharya in his mind and to strictly adhere to his teachings and ordainments. The consecration and worship of the vigrahams of the Lord as per the texts of Agamas enable one to remain in His contemplation always. Though our poorvacharyas are not present with us now, we can definitely enjoy the beauty of their self by listening to our ancestors. Appullar who came down the familial as well as the disciple lineage of Kidambi Achchan had the fortune of experiencing and enjoying the divine form and beauty of Bhagavad Ramanuja. Swamy Deshikan was Appullar's nephew as well as disciple. He learnt the experience of seeing Bhagavad Ramanuja and his beautiful thirumeni from Appullar. Just as we relish our bygone days through photographs or video, so does Swamy Deshikan celebrate Ramanuja as if he is seeing him in full animation.

"उपवीतिनं"- A Brahmana gets actual Brahmanyatvam only by wearing the upavitam or the sacred thread and by performance of the ordained duties of Sandhyavandanam three times every day without fail. This sacred three-fold thread adorning the majestic person of Yatiraja, like a lightening streak is what captivates us first. Here Swamy Deshikan extols the distinction and supremacy of Ramanuja upon other ascetics of other philosophies who do not





adorn a yajnopavitam.

Even Azhwars before attempting to celebrate the majestic person of the Lord first eulogize His three fold yajnopavitam as "மின்னு நூலும் குண்டலமும் மார்பில் திருமருவம்".

"ऊर्ध्वपुन्द्रवन्तं" - After having celebrated his majestic chest, Swamy Deshikan now attempts to glorify his beautiful countenance. He says that the sacred pundram applied with the holy white mud (thiruman) and the srichuranam appears resplendently. Having the shape of the feet of the Lord and upward bound, it is capable of conferring on Vaishnavas the holy Vishnupadam or Srivaikuntam.

"त्रिदण्डहस्तम्" Ramanuja, having researched the Vedic purports very well, showed to one and all that Vedavedyan that is one who is learnt from the Vedams is none other than Sriman Narayana who is replete with infinite auspicious attributes. He also showed by practice that the consecration and worship of this Lord Sriman Narayana in temples and homes is a sure means to elevate oneself. This Sriman Narayana who is worshipped by mind, word and deed has been invoked by Ramanuja into his tridandam (staff with three stalks) and keeps him in his hand all the time. This way, Ramanujar is not like the other sanyasis who keep only a single dandam or eka dandam (staff with one stalk).

"शिखया शेखरिणं" - Just as how kings deck themselves with a crown, Ramanuja, who is the king of ascetics has decorated himself with a tuft of mane like the crown. It has been ordained in the scriptures that an ascetic shall adorn a tuft of mane (shikha) just like how a king has to wear a crown.

Swamy Deshikan by saying "त्रिजगत्पुण्य फलं" intends that the incarnation of Ramanuja who has a majestic stature with broad chest adorning the sacred





upavitam, having a tuft of mane like a crown and with a tridandam in his hand definitely looks like the consummation of the penances of all the three worlds.

Shankara and others had made many fallacious interpretations for the charama shloka of Bhagavad Geetha "सर्वधर्मान् परित्यज्य ... ", wherein they intend to say that all the scriptural ordainments such as yajna, yaga and other karmas as per the varnams like sandhyavandanam need not be performed. The earthly habitants were afraid due to the fact that many pious people had given up the performance of ordained duties following these teachings. This meant that all earthly souls would become abdicators of ordained duties or 'karma-bhrashtars' and would have to go to narakam. At the same time the devas and forefathers lamented thinking that they might not get their share of libations if nobody on the earth performed the ordained duties.

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rAmAnujar - kAnchipuram





At this time our Udayavar incarnated and upheld the teachings of the Gita by saying that "सर्वधर्मान् परित्यज्य ..." did not mean the complete renouncement of all ordained duties. He ascertained with clarity that the nitya karmas or daily ordained duties should be performed by everyone as per their varna without fail. He also quoted the validity of this statement from the Gita - "सङ्गं त्यक्त्वा फलं चैव सत्यागस्सात्त्विको मदः" Using this statement Ramanuja clearly says that the ordained duties should be performed without fail. But the same should be performed without the egotistic feeling in its performance and without expecting in return any fruits of the same. This is known as satvika tyagam. In this way Bhagavad Ramanujar is like the culmination of the fruits of the penances of all the three worlds.

"शरणागत सार्थवाहं" - Nammazhwar though had the capacity to attain moksham by following the path of bhakti yogam, did not follow that path but, instead he preached everyone to follow the prapatti margam and practiced the same at the feet of Thiruvengadamudaiyaan by singing the verse "அகலகில்லேன் இறையம்" and performing prapatti through the words "உள்ளடக்கீழ் அமர்ந்து புகுந்தேனே".

He also came to be celebrated as 'prapanna jana santaana kootasthar'. Following the footsteps of our Azhwar, Yatiraja on the day of Panguni Uttaram, performed prapatti at the feet of Sriranga divya-dampathis by singing in his sharanagati gadyam as "अनन्य शरणः शरणमहं प्रपद्ये ।" that is "Not knowing any other means to attain moksham, I hereby surrender at your divine lotus feet". Having administered the path of sharanagati to many seekers at his feet, Ramanuja came to be celebrated as "शरणागत सार्थवाहं".

In this way Swamy Deshikan extols the vigraham or the divine person of Bhagavad Ramanuja by experiencing his epiphany in his heart and at the same





time enables all of us to behold the same divine vision as that of his.

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SLOKAM 12

प्रथयन् विमतेषु तीक्ष्णभावं प्रभुरस्मत्परिरक्षणे यतीन्द्रः ।
अपृथक् प्रतिपन्न यन्मयत्वैः ववृधे पंचभिरायुधैर्मुरारेः ॥१२ ॥



YatirAjar - The King of ascetics

Having adorned the tuft of mane like the crown, Udayavar has been glorified as Yatirajar or the king of ascetics. The king protects his subjects from the harmful acts of enemies. In the same way, Yatirajar's lyrical marvels, original monographs and core philosophical works of simple and exquisite constructions, inimitable style and great esoteric grandeur like





Sribhashyam and others protects the Lord's subjects from the influences of fallacious interpretations and effectively subdues the efforts of other philosophers who convey wrong imports and misinterpret the Vedic statements entrancing the Lord's subjects within the falsehood of such a spell. A king by giving shelter and food to his subjects can only protect their shariram or person. While Ramanuja on the other hand, also protects their spiritual selves or the Jivan. That is Ramanuja helps those Jeevatmans in the karma-bhumi or the mundane terrain, by preaching them to perform the ordained duties and also to follow the path of bhakti and prapatti (unstinted devotion and unconditional surrender) and who after having endured the results of all their previous karmas, would finally attain the bhoga vibhuti or Paramapadam and would achieve the eternal bliss of beatitude in the service of Sriman Narayanan.

So, can there ever be any doubts regarding the fervent endeavors of Acharya sarvabhoma Yatiraja in protecting us, the Jeevatmans?

Yes, there can be no doubts. Ramanuja is the great ascetic adorning the tridandam after having renounced all worldly afflictions with a stern detachment. He is embellished with the noble qualities of forgiveness and forbearance (shamam, damam)? Ramanuja's divine form comes to our mental frames in such benign ways. But on the other hand, after seeing Ramanuja win over in battles of philosophical debates and subsequently seeing him vanquish the fallacies of the adversaries, who had confused the minds of the people by pretending to be theists (astika) and had preached the purports of Vedas antagonistically, we have to consider Ramanuja as the confluence or the incarnation of all the five weapons of the Lord.

Our treasure of Arangam, Srirangaraja, stays always ready with his five weapons namely the conch, the disc, the mace, the bow and arrows and the sword, so that He need not search for them when he has to protect and relieve the afflictions of the Jeevatmans surrendering at His feet.





पादु प्रणतरक्षायां विळम्बं असहन्निव ।

सदा पंचायुधीं बिभ्रत् सनः श्रीरङ्गनायकः ॥

All these five ayudhams or weapons have incarnated together as Ramanuja, says Thiruvarangaththu amudanaar, in his celebrated work Ramanuja Nutranthaadi as -

“அடை ஆர்கமலத்து அலர்மகள் கேள்வன் கை ஆழி என்னும்
படையொடு, நாந்தமும், படர்தண்டும் ஒண்சார்ங்க வில்லும்
புடையார் புரிச ங்கமும், இந்தப் பூதலம் காப்பதற்கு என்று
இடையே இராமானுசமுனி ஆயின இன்னிலத்தே”

It is not for us to bother anymore as our elders themselves have said that, Emperuman, who is the consort of Periya piratti who, incarnated from a lotus having a dense number of petals, adorns in his hand the discus (chakram), the beautiful conch (panchajanyam), the sword (vaal), the mace (gadai), bow and arrows (sharngam and vill). All these weapons have incarnated as Sribhashyakara or Ramanuja, in order to save the Jeevatmans of bhulokam from torments and afflictions.

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SLOKAM 13

शमितोदय शङ्करादि गर्वः स्वबलादुद्धृत यादवप्रकाशः ।

अवरोपितवान् श्रुतेरपार्थान् ननु रामावरजः स एष भूयः ॥१३॥

Sri Ramanuja was first extolled as the combined incarnation of

all the five divine weapons of the Lord. In this verse he is extolled as the very incarnation of Kannan. Swamy Deshikan celebrates this beautifully with words conveying dual purports. Our acharya Udayavar is known as Ramanuja. Kannan, being the younger brother of Balarama, is also known as Ramanuja. In the following three phrases, Swamy Deshikan weaves words with his powerful intellectual prowess and shows Ramanuja and Kannan to be one and the same.

"शमितोदय शङ्करादि गर्वः" - Ramanuja with his power of dialectics and intellectual prowess subdued the philosophies of Shankara and Bhaskara. Shankara stated that Brahman is true and is attributeless, but the world is false. Brahman due to the influence of nescience or avidya comes to be known as Jivan. Once the nescience ceases to exist, due to tatva jnanam or supreme knowledge, realization dawns that there was no Jivan.

Ramanuja on the other hand, using the authority of the Vedas establishes on a firmament that, the Brahman is true and so is the Jivan and also that the Brahman is replete with infinite auspicious attributes.

The philosophy of Bhaskara accepts the principle of duality and non-duality. They maintain the following stand. Brahman and the Jivan are essentially different as well as one. But the state of Brahman and Jivan being non-dual is prime. In their view, Jivan's actuality is only because of a certain constraint or a limiting adjunct. For example, the expanse of space is one. The space present inside a pitcher or a house is referred to as 'space inside a





pitcher' or 'space inside a house'. But when the pitcher breaks or the house collapses, the space becomes one and the same. In the same way, the relation between Jivan and Brahman is definitely dual as well as non-dual. Brahman is not attributeless, it is replete with auspicious attributes, but there is no independent existence of the entity called Jivan.

Even this viewpoint is thoroughly criticized by Ramanuja using the authority of Vedic attestations. So, in this way Ramanuja refuted and subdued the philosophies of Shankara and Bhaskara.

Kannan was responsible for the defeat of Shankara (Shiva) during the battle with Baanaasura. When Indra caused a torrential rain, Kannan held the mountain of Govardhana as an umbrella and restrained the arrogant intentions of Indra. When Naanmugan (Brahman), hid all the cattle, Kannan spoiled all his intents by bringing new cattle into being.

"स्वबलादुधृत यादवप्रकाशः" - Yadava Prakasha was an Advaitin. For the Vedic passage "कप्यासं पुण्डरीकमेव अक्षिणी", Yadava Prakasha made a defiling interpretation saying that the eyes of Paraman looked like the hind portion of a monkey. Having listened to such a horrifying misinterpretation, Ramanuja could not help but shed tears of sorrow. To the astonishment of Yadava Prakasha, Ramanuja then made a statement to convey the correct purport of this statement. He said that the passage actually meant to say that the eyes of Paraman looked like the beautiful Lotus that has blossomed with a dense number of petals on a slender stalk rooted in the deep waters, by the rays of Sun.

Ramanuja said that the world is true and Brahman is replete with auspicious attributes. But, Brahman and Jivan by nature are essentially distinct though being non-dual. That is Brahman alone exists as Deva, manushya, sthavara and others. At the same time it also exists distinctly and differently from them. Having seen the able criticism of Ramanuja to his the antagonistic





purports of Veda, Yadava Prakasha accepted his defeat. Ramanuja later initiated Yadava Prakasha into the fold of Sri Vaishnavism and blessed him to enter into the holy order of ascetism.

Kannan belonged to the dynasty of Yadavas. Kannan made the Yadavas to live happily and peacefully by killing Kamsa, who was the reason of their anguish.

"अवरोपितवान् श्रुतेरपार्थान्" - Ramanuja, in his work Vedartha Sangraham, ably gave correct interpretations to all the Vedic passages that had been fallaciously misinterpreted by the Advaitins. By composing this work, Ramanuja sorted out all tresses in Vedic interpretations and made Vedamatha to be fearless of those who possessed imperfect knowledge.

"अपार्थान्" is separated as "अपार्थान्". Kannan by causing the destruction of the enemies of Arjuna or Partha greatly helped the Pandavas.

Having used the feminine gender here as "श्रुतेरपार्थान्" (in Sanskrit),



yAdava rAmAnuja

this statement also has another intent. Duryodhana and others were made to die for having insulted Draupadi, a woman in the royal court. He made Bhishma and Drona also to attain the same fate for not having stopped this injustice done to Draupadi. This being the case, even Pandavas deserve punishment for being incapable of





protecting Draupadi. But, by punishing them Draupadi's mangalyam would not be protected. Due to this, Kannan made sure that the Pandavas were free and distant from every harm. In this way, Kannan having incarnated as Ramanuja, is indeed our great fortune or bhagyam.





SLOKAM 14

अबहुश्रुत संभवं श्रुतीनाम् जरतीनां अयथायथ प्रचारम् ।

विनिवर्तयितुं यतीश्वरोक्तिः विदधे ताः स्थिरनीति पंजरस्थाः ॥१४ ॥

In the previous verses, Udayavar is celebrated as the incarnation of the five divine weapons of the Lord. Later he is extolled as the incarnation of Kannan. Here, Swamy Deshikan eulogizes Ramanuja for having done the greatest favour to all of us by establishing the true purports of the Vedantic or the Upanishadic statements and thereby reinstating its pristine glory. Swamy Deshikan explores the fortification of the imperial texts by Ramanuja, by means of an analogy.

Parrots usually lay eggs on attics, trees and other places and bring up their young ones with great care. After they grow wings, they keep fluttering from one place to the other inside the house. Young children, who see this, instead of enjoying its sweet voice and delicate beauty, catch them inaptly and take pleasure by pulling and tearing of its feathers. Notwithstanding such harmful acts, the elders at home would put the bird in an iron cage and give it fruits and milk to help it grow. They would enjoy its beauty and sweet words. But, if one is wise, then one would in the first place not at all attempt to catch or cage the bird. A wise man would always take pleasure in letting the bird fly freely as per its will. But a few others would catch the bird most inappropriately, breaking its feathers while elders would cage the bird and let it fly freely as per its wish.

Philosophers with imperfect knowledge, misinterpreted and broke the Vedic statements in order to show that apart from Brahman, everything else is false and also to prove their attributeless Brahman that had no liveliness. They went against the prescribed mimamsa (exegesis) shastra that gives a formulation of all rules to be followed in order to interpret the Vedic





statements and brought disrepute to the Vedic spirit. Ramanuja, having followed the rules of mimamsa shastra, interpreted the Vedic statements in the most accurate way acceptable by everyone and established their true purports in an irrefutable way and thereby effected its fortification. A few statements may be illustrated here.

"तत्त्वमसि" - This statement is found in the upanishat, Chandogyam.

Uddalaka was the son of Aruna. He told his son Shvetaketu, "Dear son, you are now twelve years old. It is a sin not to learn the Vedas and its accessories or shastras after this age. It doesn't befit our family tradition either". Shevetaketu immediately leaves for the gurukulam or academy. He returns at the age of twenty-four after learning all that was prescribed for him. Uddalaka then told his son Shvetaketu that though by now he had learnt many things, his scholarship was still incomplete without the knowledge of the ultimate reality Brahman. So saying, he started to impart this knowledge to his son. He said, "This world that contains the animate (chetana) and the inanimate (achetana) objects with and without the knowledge, is verily like the body of Brahman (Brahmaatmakam)". That is, Brahman has all the animate and inanimate objects as its shariram or body. He then continued to say, "Shvetaketu, even you are the body of that Brahman". The Upanishats proclaim that during the time of birth Parabrahman enters into the Jivan microcosmically and bestows the name, body and its faculties to the Jivan. They also state that Brahman is qualified by insentient and sentient objects and it has them as its shariram or body. In this respect, the vakyam "तत्त्वमसि" means "Thou are that (Brahman)". This statement should be construed to mean that Brahman stays hidden in the Jeevan as the in-dweller.

Father Uddalaka feels that his son's erudition is incomplete and to remove that inadequacy, preaches him tattva jnanam or knowledge about the supreme reality. Brahman is all pervasive in knowledge (sarvajnam). Since





Brahman has complete knowledge about everything, the statement "तत्त्वमसि" means, "त्वं" - you (Jivan) having limited imperfect knowledge, "तत्" - Parabrahman having all pervasive knowledge, "असि" - are verily like. That is "You (Jivan) with very limited knowledge are verily like the self of the Brahman that has all pervasive knowledge". This is the correct way for interpretation of this statement. The reason for this follows.

Every sentence has three parts, subject, object and predicate. One that qualifies these is known as the adjective. During any interpretation, the components should always be interpreted along with its adjectives. This method is followed in all languages.

As an example, let us say, "Rama the dwarf is coming along carrying red fruits with great difficulty". Here we interpret this sentence using all the adjectives like dwarf, red etc.

The same thing is also applicable to Vedas. The mimamsa shastra dictates the ways these Vedic statements need to be interpreted.

"अरुणया एकहायन्या पिङ्गाक्ष्या (गवा) सोमं क्रीणाति" - One who performs Soma yagam, should buy a stalk known as Soma (kodi) trading a cow in exchange. This cow should be bright, should be a year old and should have yellow eyes. When there are three such adjectives, then all the adjectives should be of the same grammatical case. These in turn qualify the same object with different attributes. This rule or postulate is known as "समानाधिकरण पदानां अनेन विशेषेण विशिष्ट एकार्थं वाजित्वम्". This rule is also attested by the scriptures of Mimamsa. "अर्थैकत्वे द्रव्यगुणयोः ऐक कर्म्यात् नियमः स्यात्" - Here in the act of buying the stalk Soma, the one year old cow is the object of trade. The bright,





yellow eyes are the qualifying attributes. Here even if one quality is not met, then the cow should not be traded for the Soma stalk.

As per this postulate, when interpreting a particular object of the Vedic passage, it should be interpreted along with the attributes that qualify it. So, the statement 'tat-tvam-asi' should be interpreted as "Jivan who is of limited knowledge is like the shariram of Brahman of infinite knowledge". Here, both 'tat' and 'tvam' both denote only adhishtanam or sub-stratum. This being the case, the argument of Advaitins, that this statement conveys 'Jiva-Brahma aikyam' or the oneness of Jivan and Brahman, falls flat on its face.

"निर्गुणं" - Vedic passages are innumerable. Some of them extol Brahman to be replete with infinite auspicious attributes while others vouch Him to be attributeless. The Advaitins here say that those statements vouching for the attributeless nature of Brahman are primordial. It is their stand therefore that the Vedic passages need to be construed with the sense that Brahman is nirgunam and has no qualifications.

Here nirgunam means the absence of gunams or attributes. Here this word speaks about gunams and later negates the same. There is something known as the 'apachcheda nyaya' in the Mimamsa shastra. This rule states that the subsequent is always more powerful than the incipient. As per this, using the 'apachcheda nyaya', the Advaitins say that, the negation of attributes is a more powerful statement and should therefore be considered for interpretation.

The sacrificial ritual of Bahihpavamaanayagam has five ritviks, who assist in the performance of the sacrifice. One is the performer or the owner. Together these six should, in an order hold the other's apparel and take paces. If anybody in between breaks the chain, then it is an offense. An act of remorse or prayashchittam should be performed for the same. If two ritviks, for example the third and fourth, break the chain simultaneously, then, only the fourth ritvik should perform the act of prayashchittam. This is because,





param or the subsequent is always powerful than poorvam or the incipient. The same is confirmed by the Mimamsa shastra as "पौर्वापर्ये पूर्व दौर्बल्यं प्रकृतित्"

Quoting this maxim, the Advaitins therefore say that the 'nirguna shruti' or the dictums attesting to the attributeless nature of Brahman is more powerful than the dictums attesting to the qualified nature of Brahman with infinite auspicious attributes.

Our Yatiraja says that the rule of 'apachcheda nyayam' cannot be applied in this situation. Before applying any rule, one should understand its applicability very well. Yatiraja criticizes and says that the Advaitins speak without understanding the applicability of this rule.

In a sequence of six people progressing in a chain, it is not possible to say who will break the chain and when. The break is always unforeseen. This maxim can be applied only in those places where one cannot predict the way the chain is going to break. That is, this rule has its applicability only when there is a state of presence and absence, without natural contradiction. Now, when we talk of nirguna shruti, then the thought of saguna shruti naturally crosses our mind. The states of presence and absence always occur in a sequence as incipient and subsequent. Their contradiction is natural. Hence, quoting Brahman as nirgunam or attributeless on the basis of nirguna shruti being powerful due to the rule of 'apachcheda nyayam' would be totally unacceptable.

Also, here the rule of 'samanya vishesha nyaya', (rule of specialization over the general) adds more strength to the qualified nature of Brahman.

It is customary that, rules that are general in nature have been formulated with exceptions to its observance. 'Samanya visheshanam' is this specialization that is associated with a general rule.

The Vedas proclaimed generally as "न हिंस्यात् सर्वा भूतानि", that is "Do not





harm any being". At the same time, it also said "अग्नीशोमीयं पशुमालभेत". In this passage, the Vedas proclaim, "In a sacrificial ritual involving the devas Agni and Soma, kill and offer a goat as the sacrificial oblation". This is a specific regulation to the general rule that prohibits killing of any being. This regulation allows a goat to be killed and offered as the sacrificial oblation.

The nirguna shrutis generally state that Brahman is devoid of any qualifications or attributes. The saguna shrutis draw an exception to this statement saying that Brahman is replete with auspicious qualifications or attributes.

Nirguna shruti actually endorses that Brahman is devoid of any adverse or inauspicious qualities while the saguna shruti establishes that Brahman is replete with infinite attributes that are exemplary and auspicious in nature.

In a similar way the rule of 'utsargaapavaada nyaya' (rule of exception) could also be applied here.

Udayavar says, "When the Vedic passages themselves show us the way the nirguna and saguna shrutis need to be interpreted, why then should we bother?"

अपहतपाप्मा विजरः विमृत्युः विशोकः विजिक्तसः

अपिपासः सत्यकामः सत्यसङ्कल्पः (चा ८-१-५)

The Chandogyam states that, Brahman is untouched by blemish (papam), untouched by age, untouched by death, untouched by pain, untouched by worries, untouched by hunger and untouched by thirst. It owns the nitya vibhuti having innumerable objects and places of meditation and enjoyment. It is embellished with the virtue of infinite unstoppable volition. This Vedic passage, in one statement states that, Brahman is bereft of six evil qualities at the same time embellishing it with two virtuous qualifications. The Vedic





passages in this way, interpret the nirguna shruti as the absence of iniquitous qualities in Brahman.

Sudarshana Suri, the disciple of Nadadur Ammal, who scribed Nadadur Ammal's Sribhashya kalakshepam in his work Shrutaprakashika, very beautifully explains the concept of 'nirgunam'. That is, in the Vedantic expanse, the word 'gunam' refers to the three qualities 'satvam', 'rajas' and 'tamas' only. This can be very well seen at many places in the Bhagavad Gita. That is, Brahman is bereft of satvam, rajas and tamas that are the primary qualities of prakriti or primordial nature. With this explanation, there is no need to unnecessarily debate on the issue of the qualifications of Brahman. In this way, Udayavar by means of his srisuktis (divine compositions), safeguards the texts of Veda, which are like a delicate parrot, in a cage with rods of truthful scriptural maxims.

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with kachchi pEraruLALan





SLOKAM 15

अमुना तपनातिशायि भूम्ना यतिराजेन निबद्ध नायकश्रीः ।

महती गुरुपङ्क्तिं हारयष्टिः विबुधानां हृदयंगमा विभाति ॥१५॥

In our spiritual preceptor lineage, Udayavar is the chief among the preceptors who established the siddhantam of Vishishtadvaita. He is the celebrity acharya to be eulogized and glorified. Swamy Deshikan, in order to extol Yatiraja, weaves with his words the entire preceptor lineage as a priceless ornamental pendent and enshrines him in this pendant as the central gem.

This ornament when adorned would float down till the chest. This central gem that pendulates is usually the one with highest brilliance and value. The gems on one side of this central pendant are the seven esteemed acharyas or preceptors of Ramanuja namely, Periya Nambi, Alavandar, Manakkal Nambi, Uyyakkondar, Nathamuni, Shatakopa and Senai-nathan (Vishvakshenar) and the gems on the other side are Ramanuja's disciples namely, Thirukkurugaippiraan Pillan, Engalaazhwan, Nadadur Ammal and Ramanuja Appullar in the lineage of Sribhashyam as well as Bhagavad vishayam and Kidambi Achchan, Kidambi Ramanuja Pillan, Kidambi Rangarajar and Ramanuja Appullar in the rahasya paramparai (lineage of esoteric scriptures).

Note - Both the lineages merge at Srimad Atheya Kidambi Ramanuja Appullar, Swamy Deshikan's maternal uncle.

"तपनातिशायि भूम्ना" - The central gem, Yatirajar is one which is most effulgent and is brighter than the Sun, who brightens the entire world by his powerful rays. The Sun annihilates the external darkness only, while the central gem Yatiraja annihilates the unseen internal darkness or nescience





present in us by means of his teachings, writings and through his disciple lineage.

"अमुना तपनातिशायि भूम्ना यतिराजेन निबद्ध नायकश्रीः" - Swamy Deshikan says that the entire lineage of preceptors are being embellished with a rare brilliance due to the presence of Ramanuja, who is at the centre of this ornament and is more effulgent than the Sun. The words like 'here', 'him' etc, denote a person standing close by or in front. Yatirajar incarnated atleast one full century before Swamy Deshikan (131 years between Ramanuja and Deshikan). That being the case, how could Swamy Deshikan praise Yatirajar as if he stood right in front of him? Yes, it is true. Valmiki says that, Marichan out of fright would see Rama who adorned the skin of the deer, even in the shadows and barks of trees in the forest. Shukacharya quotes Kamsan to have seen Kannan in his food, drink, beetle leaves and every other thing and would shiver with fear at the very thought of Kannan. How could all this be possible?

Kamsan and Maarichan, out of fright, thought incessantly that Krishnan and Raman would kill them. They saw Kannan and Raman in front of them as they deliberated about them with no moment to spare. Swamy Deshikan often mused over his misfortune for not having been able to study directly under Ramanujar, as his disciple. This may be learnt from his allegorical work Sankalpa Suryodayam. Swamy Deshikan uses the term 'amunaa' to refer to Yatiraja, as he is always immersed in his contemplation and could see him in full animation in front of his eyes all the time. He uses the word 'yatirajena' in order to convey that Ramanuja is compared to the Sun, but not for its fury and fierceness. The word 'raja' denotes the moon. Yatirajar is like a moon among the ascetics. He is benign like the cool moon and makes everyone feel greatly delighted. Just as how a king makes his subjects take great delight, Yatirajar makes everyone delightful by establishing the true purports of Vedas. Just as how a central gem in a necklace bestows brightness and lustre to the other gems in the ornament, so does Yatirajar bequeath beauty and glory to the works and teachings of poorvacharyas.





Just as how a priceless ornament of choicest gems with the nayaka ratnam enshrined in it as the central gem brings beauty and elegance to its owner, just as how it brings more joy to one who knows the value of those gems and one who is capable of examining them for their genuineness, in the same way, the priceless ornament with our poorvacharyas enshrined as gems and with our Yatiraja, the portrayal of our belief, reverence and affection as the central gem, is definitely the jewel that should be adorned by all Srivaishnavas, who have been recipients of acharya upadesham and kataksham and who, have well understood the tatvams.



udayavar on svarUpa vAhanam

Singing and studying the laudatory lyrics on our poorvacharyas along with their meanings everyday and by contemplating on them shall definitely give us bliss and spiritual upliftment.





SLOKAM 16

अलूनपक्षस्य यतिक्षमाभूतः विभाति वंशे हरितत्त्वमक्षतम् ।

यदुद्भवाः शुद्ध सुवृत्त शीतलाः भवन्ति मुक्तावलिभूषणं भुवः ॥१६ ॥

Udayavar had studied thoroughly and completely the Veda

shastras and had acquired a very sharp and profound adeptness in Vedanta. He shone with an unmatched mastery, intelligence and presence of mind. It is only because of this that Udayavar with the support of pramanas and words of ingenuity was able to completely vanquish the other systems of philosophy like Bouddham, Jainam, Charvakam, Advaitam and thereby effected the establishment of the system of Vishishtadvaita on an irrefutable platform. And so in the sampradayam of Yatiraja the greatest of sages, Haritatvam reflects in every way without any insufficiency. That is, Sriman Narayana who is the consort of Sri and jagatkaarana or the causative factor of the universe is devoid of any vicious qualities and is complete with all auspicious and divine attributes. He is the object of attainment that everyone wishes to attain. Paraman, the interminable, out of His infinite mercy, presents himself as the means of attainment (Upayam) in order to make everyone attain Him and achieve spiritual upliftment.

Srivaishnavas belonging to such a sampradayam of Ramanuja, having drowned themselves in the flood of auspicious attributes of Hari-Narayanan, beam in this world with immense knowledge and as adversaries to other incorrect systems of philosophy. They shine with the strength of detachment, performing daily-ordained duties with exemplary dedication. They glow with virtuous qualities like control of the inner and outer sense organs, forgiveness, forbearance, patience, mercy and good moral conduct. They remain kind hearted with compassion and sympathy towards fellow Srivaishnavas. Such noble Srivaishnavas are indeed like a garland of pearls to Bhudevi.





Since it was not possible for anybody to refute the interpretations made by Yatiraja and the siddhantham established by him, Swamy Deshikan here as a symbolical reiteration, extols Yatiraja as the 'mainaaka parvatam'.

It is said that in the early days, mountains had wings and often flew from one place to the other. Their flight to new destinations often effected the destruction of the civilization living in those places. In order to relieve people from this danger, Devendra chopped off the wings of all the mountains. A mountain named 'mainaaka' was present deep in the sea and so missed the fury of Devendran, who did not chop off its wings.

Similarly, a mountain named Udayavar had submerged itself deep in the ocean of Veda, Smriti and Yukti. Due to the fact that his interpretations and arguments were true to the Vedic purports, others could not in any way refute his interpretations and statements.

When Hanuman was coming back from Lanka after finishing his divine designated duty, the mountain Mainaakam arose from the sea gracefully and offered Hanuman to relish to his heart's content, the most delicious and tasteful fruits and honey that were present in its expanse. Hanuman received them all as presents from Mainaakam. Devendra who happened to come there on seeing this praised Mainaaka and left saying, "Oh! Mainaaka, I shall not chop off your wings as you have assisted Hanuman, who had been to Lanka as a part of our holy mission." Likewise, Yadavaprakasha and the Jainas after having gone through a thorough defeat during their philosophical debate with Udayavar recognised the Haritattvam or Sriman Narayanan effulgent with all auspicious attributes. They then discarded the system of illusion and finally accepted the philosophy of Ramanuja as authentic. They then took to the discipleship of Ramanuja converting themselves to Vishishtadvaitins and started propagating and singing glories of this philosophy. The above purport is also reflected in this verse.





SLOKAM 17

अनपाय विष्णुपद संश्रयं भजे कलया कयाऽपि कलयाऽप्यनुज्झितम् ।

अकलङ्कयोगं अजडाशयोदितं यतिराजचन्द्रं उपराग दूरगम् ॥१७॥

In this verse Swamy Deshikan celebrates Yatiraja as the cool moon and glorifies him through his nectarine words to be greater than the celestial moon in every way. The moon relieves humanity from their sufferings. On the days of full moon, the moon makes the ocean pour out in tidal streams. It also brings delight to the flora and the fauna community. With its cool rays, the moon provides succor to those suffering from scorching heat. So says Srimath Valmiki maharishi, in Sundara-kandam.

In the same way, Yatirajar performs prapatti at the feet of Paraman on behalf of those surrendering at his feet thereby alleviating them from all their misdeeds. He brings delight to every living being through his benign glance filled with grace and compassion. Similar to the moon, our Yatiraja has the most majestic and captivating stature and appearance. He remains in the fervent thought of Paraman and meditates on the interminable Vishnupadam or the lotus feet of Paraman as his sole means (Upayam) of attaining beatitude.

The moon on the other hand stays in the sky that is one of the five basic elements (pancha bhutam) and which gets annihilated during the great dissolution or maha-pralayam. The moon remains beneath the ocean at times. Our Yatiraja on the other hand remains always with the Lord with not even a single moment to spare.

Our Udayavar is one who has learnt all the arts (kalai) and subjects of study completely and thoroughly. The moon has no digits on the day of new moon and has only a few digits on other days except on the days of full moon. Our Ramanuja on the other hand, is replete with every kalai or subjects of





study.



Performing kaimkaryam at Sri rAmAnuja's feet - SriPerumpudur dEsikan

Udayavar is one who is untouched by any kind of scar and is totally blemishless. The moon on the other hand has lots of scars on its face. The moon rises from the rim of the ocean. Udayavar on the other hand rises in the hearts of those who are 'ajada' and those who are replete with sathva gunam and knowledge. The learned souls always meditate on Yatiraja, the sadacharya in the cosmos of their hearts to relieve themselves from the earthly bondage.

The moon is tormented by the vicious onslaughts of Rahu and Ketu. Our Udayavar on the other hand is not even touched by such imperfections and is





free from the taints of those who wish to achieve fulfillment of worldly desires (kama purushartham). Those who surrender at the feet of Udayavar would even consider the position of Brahma as worthless.

Swamy Deshikan prostrates at the feet of this moon known as Yatiraja. He continues to glorify Yatiraja and says that just as how Lakshmana wished to perform service to Srirama after having drowned himself in the flood of His auspicious attributes, likewise he (Deshikan) would like to immerse himself in the flow of Yatiraja's auspicious qualities and perform kainkaryam at his (Ramanuja's) feet.





SLOKAM 18

अभिगम्य सम्यक् अनघाः सुमेधसः यतिचक्रवर्तिपदपद्मपत्तनम् ।

हरिभक्तदास्यरसिकाः परस्परं क्रयविक्रयार्हदशया समिन्धते ॥१८॥

In this verse Swamy Deshikan glorifies the mature mindset of the holy Srivaishnavites who lived during the times of Ramanuja and who had surrendered themselves at his feet and become his disciples. Swamy Deshikan enlightens us with this verse so that even later day Srivaishnavas could benefit from the same and be like those holy disciples of yore.

In those days the Srivaishnavas had the fortune of being direct disciples of Yatiraja. They were untouched by the sins that would prevent one from getting a sadacharya. There are as many as six accessories that help a Jeevan attain the feet of a sadacharya. This includes Emperuman making a sankalpam or wish that the Jeevan be dedicated and submit himself at the feet of a sadacharya, fruits of good deeds that are done by the Jivan involuntarily, benevolence of the Lord on the Jivan, Jivan being free from any sort of ill will towards Paraman or bhaagavathas, maintaining pleasant and cordial relationship with relatives and others and always speaking good things with everyone. Since those Srivaishnavas had attained Yatiraja himself as their sadacharya, they were not affected by the any of the impediments to the above six adjuncts, which prevent a Jivan from attaining the feet of a sadacharya.

Before the times of Yatiraja, the subjects were so innocent that they did not even know that eight plus two is ten and usually habited in villages and countryside. But now our Yatiraja beams as the paramount of ascetics or Yatichakravarti. The place where the emperor lives is certainly a habitual town. Udayavar's lotus like feet themselves was like a big town. It is said in the shilpa shastram that the capital city of an emperor should have the





architecture of a beautiful lotus. Emperumaanaar's thiruvadi or holy feet themselves became the capital city with the architecture of a beautiful lotus. A metropolis city would have striated expanses and similarly Yatiraja's thiruvadi had striated impressions on them (rekha). This way anybody prostrating at the holy feet of Yatiraja became residents of the capital city. Residents of a metropolitan city would generally be intellectuals with good knowledge in a variety of subjects, due to their social associations with fellow citizens. Having engaged themselves in a variety of business and trade they would become quite well off economically. Likewise Srivaishnavas submitting themselves at the feet of Udayavar, by means of upadesham or initiation, would obtain the wealth sheshatva jnanam or knowledge of subservience and also the wealth of tattva-hita-purushartha jnanam.

After acquiring the wealth of Bhagavad-vishaya jnanam, the Jivan gradually acquires the acquaintance of the bhaagavathas too. Of all the aradhanams, performing aradhanam to Vishnu is considered the superlative. But the shastrams proclaim that performing aradhanam to the subjects of the Lord or undertaking an occupation to gratify the Lord's subjects is better than the previous. This is what is referred to as 'tadiyaaraadhanam'. 'tat' here refers to Sriman Narayanan. 'tadeeya' refers to the devotees or disciples of the Lord who are bhaagavathas having surrendered at the feet of the Lord. Performing aradhanam to bhagavathas, doing kainkaryams or service that would please them would in turn please Bhagavan.

**தன் அடியார் திறத்தத்துத் தாமறையாள் ஆகிலும் சிதகு உரைக்குமேல்
என் அடியார் அது செய்யார், செய்தாரேல் நன்று செய்தார்**

Periyazhwar says that, even if Piratti accuses the devotees of the Lord for mistakes and says that they should be punished, Paraman would take the side of His devotees and say that His subjects would not perform such mistakes and even if they did so, it was right and not a fault.

Thondaradippodi Azhwar similarly says - **பொனகம் செய்த சேடம்**





தருவரேல் புனிதமன்றே. He says that partaking the left overs of the food consumed by Bhagavathas, would give one instant purification from all sins. In this way true Srivaishnavas beam radiant with the knowledge that, apart from being subservient to the Lord they are also subservient to the subjects of the Lord. They encourage performing service to the Lord's devotees and derive delight from the same. As a culminating effect of this, they reach a matured stage when they remain unperturbed even if bought or sold. For example, say a bhagavatha needs a few articles or sacristsy in order to assist him in his daily thiruvadaradhanam, he goes to the shop to buy the same. He finds himself to be short of financial resources. He then tells about his state to a fellow bhagavatha who happens to come there. Immediately he says "Sell me to him and take all the financial resource you need for your articles from him". This was the way they mutually assisted each other. It is thus Swamy Deshikan's inclination that Srivaishnavas after having understood their essential nature (svarupam) should be free from jealousy and vengeance towards one another and should always cultivate the mentality of helping out each other in time of need.

"क्रयविक्रयार्हदशया समिन्धते" - Periyazhwar says that Srivaishnavas attain a state of mind when they would not mind being sold or bought.

**காசின் வாய் கரம் விற்கிலும் கரவாது மாறு இலி சோறு இட்டு
தேசவார்த்தை படைக்கும் வண்கையினார்கள் வாழ்திருக்கோட்டியூர்
கேசவா! கிளர்சோதியாய் குறளா என்று பேசுவார் அடியார்கள் எம்
தம்மை விற்கவும் பெற்றுவார்களே - பெ. தி 4-4-10**

The residents or devotees of the Lord in the holy city of Thirukkoshthiyur, had a very generous heart and would at all five times treat the pilgrims coming there most hospitably with food and water without expecting anything in return. They would exchange pleasantries with them and would say that it is indeed their greatest fortune for having been able to serve the Lord's subjects with food. They always recited the holy names of the Lord





like Keshava, Purushottama and Paranjyoti with their lips. They were thus very great by nature and had acquired the mindset to be bought or sold by anyone.

Thiruvarangaththamudanaar in his Ramanuja Nuththandadi says that Emperuman in order to mend our ways and to effect our spiritual upliftment descended on this world in the most captivating super natural forms like that of Sri Rama and Sri Krishna. During these times, if He were to have said, "I am the Supreme (sarveshvaran). Surrender at my feet and I shall give you deliverance from the transmigratory struggle", then, nobody would have believed Him. If He were to have shown them miracles in order to win their confidence and belief, then they would perhaps consider these things to be witchcraft or mayajalam and would withdraw themselves from the influences of such a person. But as per the wish of Paraman, it was the incarnation of the Lord's prime votary, Sri Ananthazhwan as Ramanuja in our midst, who as an acharya sarvabhooma preached everybody about the Lord, about the siddhantham and about the esoterical concepts and made them listen to these things well with their ears and imbibe all these things well with their hearts and made them mend their ways to become bhagavath-bhaagavatha sheshas or subservients to the Lord and His devotees.

மண்மிசை யோனிகள் தோறும் பிறந்து எங்கள் மாதவனே
கண்ணாற நிற்கிலும் காணகில்லா உலகோர்கள் எல்லாம்
அண்ணல் இராமானுசன் வந்து தோன்றிய அப்பொழுது நண்
அருஞானம் தலைக் கொண்டு நாரணற்கு ஆயினரே - 41





SLOKAM 19

परुषातिवादपरिवादपैशुन प्रभृतिप्रभूतपतनीयपङ्किला ।

स्वदते ममाद्य सुभगा सरस्वती यतिराजकीर्तिकतकैर्विशोधिता ॥१९॥

There may be many defects and imperfections in our words. But, the glory of Yatiraja certainly does not get diminished. Since our words extol our paramacharya, they only add more splendor to it.

It is a noble thought indeed to think of glorifying one's acharya like Yatiraja by making his glories resonate in our words. But, our words should be pure and trustworthy. But that is often overshadowed by imperfections that set in during the composition of any literary work. It is always accurate to provide crisp and exact expositions to any work. But unduly long and needless explanations often set in. Composition of works without hurting the feelings of others is considered exceptional. But when refuting works of other philosophies that convey purports in variance with the authentic shastras and pramanas, it becomes necessary that such systems of philosophy be thoroughly criticized and hence hurting the feelings and empathy of others becomes unavoidable. During circumstances of debating against other fallacious philosophies, it may be required to pinpoint their mistakes and also during times when members of the opposite bench contradict each other it might be needed to condemn them without mercy. In fact being very strong in criticism, being a deceitful debater and pulling down others immorally with excruciating accusations does bring a lot of sin and iniquity on oneself. How would one get peace of mind if praising one is equivalent to smearing oneself with mire after a clean bath? Pure water fit for drinking is not available everywhere. Instead water cleansers like 'theththankottai' are used to purify dirty water that is available. After having done so, all the grime present in water resides at the bottom of the container while pure and clean water is available on top.





Likewise, Swamy Deshikan says that this lyric of his sings and celebrates the glories of Yatiraja. He continues saying that the glories of Yatiraja which are like the cleansers 'theththankottai' would free all the impurities and blemish that are present in his words and would make it pure and immaculate. He also says that Yatiraja's glories would bestow benevolence, soubhagyam and auspiciousness to this lyric. Soubhagyam indeed has the inherent quality of bestowing good fortune to everyone. Truly so, the populace reciting this lyric sung on the glories of Yatiraja would benefit from all round auspiciousness and good fortune.

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The grime filled water after having been treated with the cleanser 'theththankottai' definitely attains purity but not Soubhagyam. If sugar is added to water then it becomes a juicy aqueous concentration. This does not make people to throw it away. They instead serve it to everyone as a refreshing drink. Similarly one would never throw the fragrant sandal paste away. Instead they apply it on their person and enjoy its fragrance. Swamy Deshikan says that since it is only Yatiraja's fame and eminence that resonates in his lyric, it is definitely acceptable to everyone. He continues to



say that even if his words has a few **Let His glory resonate in our words** blemishes, Yatiraja's glories that are found in abundance would make all the blemishes fade away and would certainly bring happiness to everyone and make his lyric fit to be celebrated.





SLOKAM 20

अनुकल्पभूतमुरभित्पदं सतां अजहत्त्रिवर्गमपवर्ग वैभवम् ।

चलचित्तवृत्तिविनिवर्तनौषधं शरणं यतीन्द्रचरणं वृणीमहे ॥२० ॥

Swamy Deshikan, having begun to celebrate the glories of

Yatiraja, drowns himself in the flood of auspicious inherent characteristics of Yatiraja and prostrates at his holy feet and in an act of self-surrender performs sharanagati at Udayavar's feet. Kuraththazhwan's disciple Thiruvarangaththamudanaar, having seen and enjoyed the regal semblance of his preceptor Udayavar in person, eulogized him as "மெய்யன் இராமானுசன் ஈரணை கதி வேறெனக்கே". This conveys Thiruvarangaththamudanaar performing prapatti at Udayavar's feet saying that Ramanuja's holy feet alone is his 'praapyam' - that is the fruit of attainment and 'praapakam' - the means of attainment of that fruit. We could definitely say that our master, Swamy Deshikan has followed the lines of Thiruvarangaththamudanaar.

Swamy Deshikan himself in his Srimath Rahasyatrayasaram, during the exposition of the esoteric purports of the dvaya-mantra says that one should surrender himself at the holy lotus feet of Sriman Narayana and perform prapatti in order to attain the bliss of beatitude. But since the imperial Vedas themselves proclaim that one's acharya is to be worshipped like God and also since the shastras (scriptures) assert that an acharya is the incarnation of Sriman Narayana himself, the lotus feet of an acharya who is like a God in our midst certainly has all the inherent auspicious attributes and glories similar to that of Paraman's lotus feet. It is due to this reason that our poorvacharyas celebrate the lotus feet of their acharya with most delectable words and perform prapatti at their feet.

Compared to Paraman's two holy feet, Udayavar's one thiruvadi is more





appropriate to be sought after by the virtuous. There is no comparison or analogy that could be stated similar to this. Why? The reason is that others may not match up to the divine potency of Paraman's thiruvadi. Bhagavan effects the destruction of the evil and protects the holy and the virtuous. But, our Yatiraja on the other hand, has effected the upliftment of those atheists who advocated that there is no God, those pseudo theists who said that God exists but doesn't have a divine form, doesn't have inherent auspicious and divine qualities, doesn't have the riches or the populace of apostles. Our Yatiraja has won over those people who advocate that everything in this world is illusory. Using his rational disputation he has thereby protected and restored Paraman Himself to His pristine status. This way the holy lotus feet of Bhagavan would only come second to our Udayavar's lotus thiruvadi.

This is substantiated here with a real incident. During Udayavar's stay at Thirunarayanapuram, he got the utsavar of Thirunaranan, Shelvapillai reinstated back in the santum-sanctorum that had earlier been plundered by the muslims. Udayavar was staying there in the service of Thirunaranan. During this time, a staunch devotee of Thirunaranan would everyday at midnight sing most melodiously and Lord Sampathkumaran would dance to the tune and wordings of this great devotee. Due to this the devotee had developed a sense of pride. At Thirunarayanapuram, everybody would visit Udayavar at his hermitage everyday. But this devotee alone would not go and was an exception. One-day Yatiraja happened to meet this devotee and told him, "You are blessed with the epiphany of the Lord everyday. Please ask him tomorrow if I (Udayavar) shall be granted moksham". The next day when this devotee began to sing and when Shelvappillai began to dance, he promptly asked the Lord, "Will Ramanuja be granted moksham?" To this the Lord replied, "Yes certainly! Also, every aspirant that he recommends shall be granted moksham!". This was informed to Ramanuja by the devotee. Yatiraja then spoke to the devotee saying, "Tomorrow, ask the Lord if you shall be granted moksham?". To this the devotee replied, "When Perumal Himself speaks to me, will there be any impediments to my redemption?" To this





Udayavar said, "Even if so, please ask Him this question when he comes to dance tomorrow". The next day when the devotee asked this question, the Lord replied, "You shall not be granted moksham". To this the devotee asked "Why? Am I not singing to please you everyday?" To this Lord replied, "Am I not dancing to your tunes everyday". The devotee in a destitute state enquired if he shall ever be granted moksham. To this the Lord said that he shall be granted deliverance if he takes refuge at the holy feet of Udayavar and performs prapatti. From that day onwards this devotee became a great disciple and took refuge at the holy feet of Yatiraja. It is due to this that Yatiraja's holy feet are more powerful and prime than the Lord's lotus feet.

Moreover Udayavar's thiruvadi has the capacity to bestow one with the goals of attainment like dharma, artha, kama and also has the capability to bestow one with the most superior of the goals of attainment namely moksham or deliverance. Udayavar delivered sermons to his disciples commanding them to walk themselves along the corridors of dharma and to be charitable befitting their financial status. Both these gestures would assist in reducing the sins committed by one. After hearing the preachings pertaining to His glories and fame and after one becomes relieved of his sins, the mind would get inclined more towards the Lord. As and when devotion increases, one would experience a decline in the craving for worldly pleasures and one would develop a longing for divine love and beatitude. In this way Udayavar would preach his disciples to develop within themselves unstinted love towards the Lord and to enjoy the Lord with His infinite auspicious qualities. This has been upheld in the Ramanuja Nutrandadi as -

சேமம் நல்விடும் பொருளும் தருமமும் சீரியநல் காமமும்
என்று இவை நான்கு என்பர், நான்கினும் கண்ணனுக்கே
ஆம் அது காமம், அறம் பொருள் வீடு இதற்கு என்று உரைத்
தான் வாமனன் சீலன் இராமானுஜன் இந்த மண் மிசையே

An abode (veedu) is one that is everlasting and full of bliss, untouched





by misery and one that is full of Brahmanubhavam. Material wealth and dharmam assist one to achieve enjoyment. Apart from these, desire (kamam) that is not against dharmam is of two ways. One is the enjoyment out of nuptials while the other is the way Gopis enjoyed Kannan. This is definitely not ephemeral or transitory. The Lord remained as son to Devaki, Yashoda and Kosala, as father to Lava, Kusha and Pradyumna, as a friend to Arjuna and Kuchela, as a sovereign to the subjects of Ayodhya, as a guest and visitant to the hermits of the forest of Dandaka. In a similar way, if we out of our rational accord presume ourselves to be ladylike, then He would definitely yield to this bridal mysticism and would condescend and come to us as a handsome prince. Performing service to Him this way would be the greatest fruit of attainment for us in this mundane world. People like this are assisted by mokshanubhavam during their bridal service to the Lord. This bridal mysticism was experienced by Shatakopa nayaki and Parakala nayaki and the same was preached to others by means of their psalms. Thondarippodi Azhwar's psalm "இச்சுவை தவிர, யான்போய் இந்திரலோகம் (ஸ்ரீவைகுண்டம்) ஆளும் அச்சுவை பெறிலும் வேண்டேன் அரங்கமா நகருளானே " affirms this concept beyond question. Those who remain deprived of such a bliss in this world would aspire for moksham. So, it is the words of our acharyas to the disciple fold of Ramanuja that, all the four goals of attainment namely dharma, artha, kama and moksha should complement one another and should be used solely for the purpose of service to the Lord.

"अजहत्त्रिवर्गमपवर्ग वैभवम्" - Udayavar's thiruvadi has the medicinal powers to relieve one from the realms of anomalous theories just as how medicine would relieve one from the pangs of inconstant attitude due to 'piththam'. The phrase "सर्वधर्मान् परित्यज्य" enshrined in the last shlokam of Geetha is interpreted by certain schools to mean that all daily ordained duties should be relinquished and one should perform self-surrender at the feet of Kannan. But, this is totally false. How could one possibly relinquish his ordained duties? All





the daily ordained duties should and must be performed by everyone as per scriptural dictums. But, one should discard the thought of ownership of performance and the fruits of its observance thereafter. This is known as 'saatvika tyagam'. If Udayavar's lotus feet are sought after, then they clear from one's mind all such anomalies arising out of incorrect scriptural comprehension



bhAshyakArar kAlAkshEpa mandapam - ahobilam

"चलचित्तवृत्तिविनिवर्तनौषधम् यतीन्द्रचरणं शरणंवृणीमहे" - Swamy Deshikan here elects Yatiraja's lotus feet as his refuge that could bestow one with all the wealth including the most precious of them all and that being the wealth of moksha. The esoterical purport that reverberates here is that Bhagavan bestows moksham to a devotee after the devotee submits himself at His two lotus like feet. But, the same could be attained even if one thiruvadi of our Yatiraja is sought as refuge.





SLOKAM 21

श्वसितावधूतपरवादिवैभवा निगमान्तनीतिजलधेस्तलस्पृशः ।

प्रतिपादयन्ति गतिमापवर्गिणीं यतिसार्वभौमपदसात्कृताशयाः ॥२१॥

Swamy Deshikan in this verse speaks about the greatness of those, who sought refuge at the feet of Yatiraja.

The Emperor's subjects offer him presents and win over his favor. They become highly influential and powerful and own the capacity to do anything for their relatives and friends. In a similar way, Bhagavathas who submit their soul and heart, as a present at the lotus feet of the sovereign of ascetics, Udayavar and study his works and compositions, own the privilege of being the recipients of the wealth of the knowledge of Vedantha and the strength to refute the other systems of philosophy comes to them naturally.

A touch of their breath is sufficient to make the followers of other fallacious systems of philosophy run for cover. None would dare to stand against them in a philosophical debate, for they are known for their expertise in Vedantha shastra and its governing rules of Nyaya. They are those who have plunged deep into the ocean of Vedantha and measured its depth. Hence there is absolutely no hesitancy in their capacity to refute other systems of philosophy. Moreover, with their scholarly elucidations of the nuances and subtleties of moksham, they clarify all the doubts that could arise in the minds of the disciples. They also educate their disciples on the means to be followed to attain the bliss of deliverance at the end of this earthly sojourn. A few schools of thought are of the idea that moksham is a state of pure and absolute knowledge that remains once the nescience or avidya is uncovered. A few are of the idea that moksham is the state when a Jivan becomes bereft of all its characteristic attributes and becomes an inanimate object like stone. A few hold the thought that due to the influence of a limiting adjunct, Brahman





itself appears to be the Jivan. They state that moksham is nothing but the state of pure 'Brahmasvarupam' after liberation from this limiting adjunct or 'upaadhi'. But, our Ramanuja states that moksham is nothing but the experience of divine bliss and communion with the Lord in a state of beatitude after emancipation from all sins and transgression.



bhAshyakArar - ahobilam





SLOKAM 22

मूले निवेश्य महतां निगमद्रुमाणां मुष्णन्प्रतारकभयं धृतनैकदण्डः ।

रङ्गेशभक्तजन मानस राजहंसो रामानुजः शरणमस्तु मुनिः स्वयं नः ॥२२॥

In this verse Swamy Deshikan speaks about the greatness of Srivaishnavas who took refuge at the holy lotus feet of Udayavar. He also contemplates on Udayavar's glories and greatness and performs sharanagati at his holy lotus feet.

Udayavar is a 'paramahamsar'. The hamsam or the royal swan lives in the pond named 'maanasa saras'. During a few seasons it would build a nest in the shade of a big tree and live there. Since the tree has lots of branches and leaves, the Swan lives there with no fear free from natural impediments like inclement weather, rain, scorching Sun or fog. In a similar way, the royal swan, Ramanuja, lives in the waters of the hearts of those devout devotees of Aranga who remain in His uninterrupted contemplation and service through their mind, word and deed. This conveys the meaning that all the Srivaishnavas having taken refuge at the feet of Yatiraja by worshipping him and submitting themselves at his feet hold him in the cosmos of their hearts by means of continuous contemplation.

Our Yatiraja seats himself beneath the huge tree that is Veda, with its innumerable wide branches and frees us from all our fear and afflictions. It is not easy for anybody to author a complete exposition for the statements of the Vedas. The philosophers of other antagonist schools authored expositions to the statements of Vedas without understanding the real purports of those statements just like animals grazing only the tip of the blades of grass and thereby mislead the people with their fallacious theories. Ramanuja on the other hand, having deeply researched the purports of the Vedas till their deepest roots preaches us the same and makes us walk on the corridor of





truth fearlessly without falling prey to the vicious webs of the antagonist philosophers. Let us see how. Advaitins remark that Brahman due to the association of nescience (avidya) appears to be Jivan. Once this nescience is expunged due to 'tattva jnanam' or the knowledge of the supreme truth, the Jivan becomes Brahman again. This sort of a misinterpretation is because of incomplete understanding of the Vedic purports. The upanishat Brihadaranyakam is a dense forest with huge trees that are nothing but the Vedic statements. Our Udayavar sits beneath these huge trees exploring the Vedic statements. In this a statement is enshrined as thus : "य आत्मनि तिष्ठन्"

This conveys the purport that Paramatma stays inseparably associated with the Atma or the Jivan. Paramatma takes Jivan as his shariram or body and remains hidden in the Jivan without being perceived by the Jivan as the indweller and the inner controller. Paramathman who stays hidden as the indweller in a Jivan, remains as the indestructible, the eternal and the blissful. He is all-pervasive in every monadic Jivan, says the shruti or the scriptural texts. Having considered the credentials of this statement, Udayavar substantiates the Vedic assertion 'Brahman is one alone' without contradicting to the Vedic purports to mean that Brahman who adorns the non-sentient matter as well as the sentient Jivan, as his body or shariram remains all alone. The philosophers of other antagonist systems, quoting the scriptural passage that 'Brahman is one alone' and without studying this passage of Brihadaranyaka Upanishat, say that Paramatma alone is true while all the animate and the inanimate principles are only illusory. This assertion is definitely farcial and unfit to be acknowledged.

Ramanujar is an ascetic adorning a staff of three stalks unlike the ascetics of other systems of philosophies who have a staff of one stalk only. He adores a staff of three stalks as an attestation to his stand that he shall not do anything hurtful with his mind, deeds or words. Yatiraja's adornment of the three stalked staff (tridandam) confirms his declaration that he shall not wish any ill will even in his mind, he shall not utter words that would hurt





others, he shall, by his deeds do only good to others, with his mind he shall at all times contemplate on Paraman alone, with his words, he shall at all times glorify Naaranan alone, with his deeds, he shall at all times perform service (kainkaryam) to the Lord alone. One could also reflect here the meaning that our Yatiraja has invoked Naaranan Himself into his tridandam and takes Him along everywhere like a close friend.

Ramanuja is indeed the royal swan treading the waters of the manasa saras of Sriranganatha's divine will and also in the manasa saras of the hearts of the Lord's subjects. Alavandar had fifteen disciples. Among his disciples Periyambadi had six disciples. They all had one wish and that was to see an apostle like Alavandar come again in future and fortify our sampradayam. They came to the conclusion that Ramanuja was the only person capable of doing such a thing. They intended to bring Ramanuja from Kanchipuram and make him learn all the esoterical lore from Alavandar. But days rolled by. They requested Periyambadi to go to Kanchipuram and teach Ramanuja all the purports of Vedanta, that were taught by Alavandar, bring Ramanuja into the fold of Srisampradayam and make him the successor to Alavandar. Periyambadi acceded to their request and after having been commanded about the same by Lord Sriranganatha through His archaka, he left for Kanchipuram. At Kanchipuram, as per the command of Lord Varadaraja, Ramanuja set out to Srirangam and met Periyambadi at Madhurantakam. Ramanuja surrendered himself at the feet of Periyambadi. Ramanuja was like the royal swan in the manasa saras of everyone's heart, since everyone thought only of Ramanuja in their minds. Everyone rejoiced after having seen Ramanuja as the establisher of the darshanam. The divine will of Sriranganatha was also fulfilled.

Here Swamy Deshika extols Udayavar as Rajahamsa as well as Paramahamsa. Just as how a sovereign subdues his foes and protects his subjects, Udayavar subdued and vanquished the fallacious systems of philosophies that were contradicting to the purports conveyed by the Vedas and established the philosophy of Vishishtadvaita on an irrefutable podium.





SLOKAM 23

सन्मन्त्रवित् क्षिपति संयमिनां नरेन्द्रः संसारजिह्वगमुखैस्समुपस्थितं नः ।

विष्वक्तं विषयलोभविषं निजाभिः गाढानुभावगरुडध्वजभावनाभिः ॥२३॥

A snake charmer is also known as Narendra. He usually gets

initiated into the Garudamanthram from a virtuous preceptor, meditates upon it for over a million times to achieve adeptness in the same. Poisonous snakes are often single or many-headed. A snake might bite a person and inject its poison into him. Such a thing might become a life risk and soon the snake-bitten person would be taken to a snake charmer or a person with siddhi who could relieve him from the poison. They would in turn meditate upon Garuda manthra, who resides on the staff of Lord Vishnu. Instantly the poison would come down and the snake-bitten person would come back to senses.

Similarly, Ramanuja is the great apostle, who obtained initiation into the great and powerful aphorisms or manthrams like ashtaksharam, dwayam and charama shlokam along with its meanings and purports from the great sadacharya Periyambadi. And so, he is a person who has well understood tattva, hita and purusharthams. Bhagavad Ramanuja is the supreme amongst all ascetics as he has understood the purport that, the Jivan who is monadic, jnanasvarupi and sentient, is sub-servient to Paraman and Piratti as ascertained in the Pranavam, the Jivan is inseparable from the Lord. As ascertained by the statement "அகலகில்லேன் இறைபும்", Emperuman, with no moment to spare, is always united with Periya Piratti who has a divine influence on the Lord.

The Jivan as per the statement "உன்னடிக்கீழ் அமர்ந்து புகுந்தேனே" should perform sharanagati or self-surrender at the feet of the Lord and should perform service to the Lord in order to attain the divine bliss of beatitude.





Ramanuja is the soul who has understood all these purports and has achieved siddhi contemplating and meditating upon the holy ashtakshara and other manthras.

We on the other hand, are house-holders who would place more interest towards acquiring material benefits and fulfilling the needs of our close relations like son, daughter, wife et al. Our physical faculties would always tend to sway towards wrong avenues, like the eyes always having a propensity to see objectionable things, the ears leaning to catch unpleasant utterances, the nose trying to catch objectionable scents, the tongue craving for odious tastes, the legs moving on the paths that are not meant for the illustrious and the noble and the hands always in aspiration for others' material possessions. The mind gets ready to participate with the physical faculties in committing such heinous deeds. In this way a varied number of allurements would influence us spitefully. It is not very rare that we hear people ending their sojourns due to distasteful and unpleasant experiences in life.

To such a tormented lot on earth, Udayavar's teachings and elucidations come as the divine nectar or ambrosia. Our lives are indeed momentary and mortal while Paramatman is eternal and everlasting. So, we who have started this earthly sojourn should control all our sensory faculties from treading on the wrong corridor. This has to be done by overcoming the vicious influences of unworthy virtues like desire, anger, greed etc and should thereafter begin to cultivate noble virtues within us. If at all we desire anything unpleasant for others or perhaps try to take illegitimate control over others' property, then we would naturally be recipients of Paraman's unpleasant grace. The food we consume, the water we drink have all been bestowed upon us by Paraman. So, they should always be offered to Paraman before being consumed. Without this act of offering from our side, we would indeed be fit to call ourselves as burglars, as it is a sin to use Paraman's property without His knowledge. In the event of we not making this offering to Paraman, then the sin of thievery would soon tag on to us. Whatever deeds we do, we should never wish for the





paramapada sEvai of malaiyappar - Thirupathi

fruits of its results and should always immerse ourselves in the sweet stream of Paraman's glory. The deeds we perform and the fruits thereof are indeed not ours as we the performers are Paraman's subservients and slaves alone. Having preached thus, Udayavar sermonizes on Parabhakti which is the final means of emancipation for us, by performance of which we may get ourselves freed from this poisonous bondage of samsara and in the meanwhile leading a very meaningful and pleasant life in Paraman's service during our earthly stay here.





SLOKAM 24

नाथः स एष यमिनां नखरश्मिजालैः अन्तर्निर्लीनमपनीय तमो मदीयम् ।

विज्ञानचित्रमनघं लिखतीव चित्ते व्याख्यानकेळिरसिकेन कराम्बुजेन ॥२४ ॥

Swamy Deshikan performed prapatti by fixing his mental will

firmly on Udayavar through incessant contemplation. Udayavar in an act of divine contemplation appeared before Swamy Deshikan in a spiritual epiphany, so as to liberate him from the tangles of the mundane samsaric morass. In this verse, Swamy Deshikan experiences, enjoys and elucidates the beauty of Udayavar's divine form with his hands adorning the gesture of Jnanamudra or upadeshamudra and imparting spiritual knowledge.

Udayavar is indeed a great apostle with a divine vision to see both visible as well as past actions and events. This way he even sees the darkness of nescience in Deshikan's heart. Knowledge of the Supreme is the only entity that has the power to drive away the darkness of nescience. And so, Bhagavad Bhashyakara makes his divine form visible to Swamy Deshikan with his hands adorning the gesture of Jnanamudra.

Periyazhwar, in order to have his mind perpetually contemplate on Paraman says "உன்னுடைய விக்ரஹம் ஒன்றொழியாமல் எல்லாம் என்னுடைய நெஞ்சகம்பால் கவர் வழி எழுதிக்கொண்டேன் ". That is after having inscribed all the divine leelas and feats of Emperumaan including His dasha-avataaras along the inner walls of his heart, Periyazhwar kept enjoying the divine panorama perennially just as we watch motion pictures on the silver screen. In a similar way, our Udayavar thought of painting on the intellectual screen of our Swamy Deshikan, the beautiful picture of supreme spiritual knowledge that he was about to impart. Artists painting pictures on the walls would do so by first removing the dirt on the wall and by cleansing it with a shade of white





paint. In a similar way Udayavar by means of the dazzling rays from the shining nails of his fingers gesturing the Jnanamudra, cleansed the dirt and darkness of nescience in Deshikan's heart and continued to paint the beautiful picture of knowledge about the Supreme reality and the remaining sentient and insentient orders. Owing to the fact that Ramanuja was a great apostle, he could, using the rays of his nails, paint the picture of Supreme knowledge and cleans the dirt of the six evil qualities of kama (desire), krodha (anger), lobha (greed), moha (obsession), mada (pride) and matsarya (jealousy).

Swamy Deshikan enjoys Udayavar's upadesha mudrai as "व्याख्यानकेळिरसिकं". Yatiraja never felt tired in imparting knowledge to his disciples who came to him with a beseech and would always enjoy it to the fullest extent. He would conduct kalakshepams and impart knowledge to his disciples untiringly even if they came around repeatedly.

In order to paint a beautiful picture it is essentially necessary that the brush be of a very soft nature. If it is hard, then the picture might not come out as good as expected. In this analogy Swamy Deshikan uses the words "कराम्बुजेन" to symbolize that Udayavar's fingers adorning the jnanamudrai were as soft and tender as a fully bloomed lotus flower.

In this verse, Swamy Deshikan uses the phrase "एषः नाथः लिखती" which amounts to "He is here writing ...". Swamy Deshikan makes use of words that address a person as if he is right in front and uses verbs in the present continuous tense. With such usages Swamy Deshikan re-affirms that he is in a spiritual epiphany with our Udayavar.





SLOKAM 25

उद्धृतीमुपनिषत्सु निगूढमर्थं चित्ते निवेशयितुमल्पधियां स्वयं नः ।

पश्येम लक्ष्मणमुनेः प्रतिपन्नहस्तां उन्निद्रपद्मसुभगामुपदेशमुद्राम् ॥२५॥

Having had the good fortune of enjoying a divine communion with

Udayavar in a spiritual epiphany due to his immense bhakti, Swamy Deshikan in this verse continues to enjoy and celebrate the divine beauty of Udayavar's thirumeni who is about to impart his spiritual sermon.

Philosophers of the other schools of thought, without having researched into the deep esoterical meanings enshrined in the imperial texts of the Upanishads, subscribe to a very insubstantial interpretation of these texts. They quote that "Brahman alone is the true reality and everything else is illusory". Ramanuja on the other hand stated explicitly that Sriyahpati Sriman Narayana is the Supreme and ultimate reality (Paratattvam) and the Jeevas and Achetana, the insentient are essentially lesser realities (avara tattvams) in nature having a body-soul relationship with Paraman. That is, just as how the insentient physical faculties form our body, similarly we and our physical faculties form the shariram (body) of the Lord. Bhagavad Ramanuja after a deep study of the Upanishads discovered that the authoritative texts of the concordant passages of Antharyami Brahmana, considered as the Ghataka shruti, attest to the legitimacy of the fact that the Universe, comprising of the Jeevas and the insentient orders, forms the body of the Supreme Lord, Sriman Narayana. Thus in order to spiritually elevate people of infinitesimal knowledge like us, Ramanuja imparts the esoterical knowledge to us with his lotus like fingers adorning the gesture of Jnanamudra. This indeed resembles the unearthing of a precious treasure that lay hidden in our own backyard and thereafter enshrining it in a safe place and indicating its presence with a raised hand, for everybody in the house to make good use of it. It is said that





-“पुस्तकाशया विद्या परहस्ते च यद्धनम्” - knowledge present in books and the wealth in others' hands would not be of any use to us. “Why should we indeed worry when Sribhashyakara himself, through his Jnanamudra is bestowing upon us his rich spiritual wealth of knowledge? Let us all supplicate at his feet and drink this nectar of knowledge” says Swamy Deshika.



jnAna mudraa - Sri rAmAnuja - Thirupathi

Here Deshika addresses Ramanuja as “लक्ष्मणमुनिः”. The word “muni” signifies one who does his deeds only after thinking thoroughly and wisely. It is said that one shall not impart knowledge to one who does not deserve to receive the same. Deshikan here enjoys the exquisite majesty and magnificence of the divine form of Bhagavad Bhashyakara, who has indeed found us all to be deserving of a spiritual impart and so makes himself visible in a spiritual epiphany with his lotus like fingers adorning the Jnanamudra.





SLOKAM 26

आकर्षणानि निगमान्तसरस्वतीनां उच्चाटनानि बहिरन्तरुपप्लवानाम् ।

पथ्यानि घोरभवसंज्वरपीडितानां हृद्यानि भान्ति यतिराजमुनेः वचांसि ॥२६॥

After having enjoyed the exquisite beauty of the divine form of

Bhashyakara imparting divine knowledge with his lotus fingers adorning the Jnanamudra, Deshikan now moves ahead to enjoy the magnificence of Udayavar's elucidations and the grandeur of the esoterical content enshrined in them. Ramanuja's works like the Vedarthasangraham, Sribhashyam, Gitabhashyam, Gadyatrayams etc, inspite of being core philosophical works, are known for their simple but exquisite constructions, inimitable style and great esoterical grandeur, similar to mega epics like Srimad Ramayana. They are indeed capable of capturing the attention of the scholars who study them. Ramanuja's elucidations indeed encapsulate the statements of the Upanishats, which have been profusely elaborated throughout his works, keeping the learners always on the right track. There is not even a single word in his works that are not in accordance with Vedic purports and so, are very dear to the imperial Vedas. Moreover it cleanses all our sins and confers on us the fruits of the four purusharthas or the four principal goals of life. Similar to the aphorisms of the imperial Vedas, the words of the Sribhashya, trounce upon the fallacies and imperfections of the other schools of philosophy like Chaarvaka, Boudhdha, Jaina, Advaita etc that preach adverse to the Vedic purports. It is also capable of conferring the bliss of beatitude due to the profound knowledge of the Supreme enshrined in it. "निशम्य गीतं तदनङ्गवर्धनं

ब्रजस्त्रियः कृष्ण गृहीतमानसाः", Just as how all the Gopis surrendered to Sri Krishna with superlative devotion, after having listened to his sweet flute, Udayavar's works are always a great enchantment to the heart and are fully in





concordance with the Upanishadic purports. Similar to how Gopis came running to Krishna after listening to His melodious flute, the words of Upanishats came running after listening to the melodious and purportful elucidations of Bhagavad Bhashyakaara. Udayavar's interpretations and elucidations would always follow the Vedic purports sincerely and would never impose or sermonize anything in contradiction to these imperial texts.

Just as how fiery rays would make the tiny germs and creepies to run for life, similarly systems like Bouddha and others who do not accept the credibility of the Vedas as authentic pramanas and those like Advaita, who, after having accepted the authority of the Vedas, interpreted the same with misleading and fallacious purports, would run for cover without knowing where to go, after having been vanquished thoroughly by the masterly interpretations of Ramanuja. Those who receive these preachings would have their inner-self cleansed from the vicious influences of the evils like raga (desire) and dvesha (jealousy) and would bring in them noble virtues like forgiveness (shamam), forbearance (damam).

During times of infirmity, we generally take medications like the bitter neem sauce or perhaps the hot pepper sauce, which have the capability to cure us of disorders like fever. But these will never be delicious to taste. Leaving this, if we were asked to take medications like ginger added with sugar and thick hot milk or perhaps the most delicious milk-rice, then how delicious and delightful will it be for us to consume the same. Similarly, Udayavar's elucidations are medications to the afflictions of samsara. His preachings are capable of elevating one from this mire. His teachings bring great delight and pleasure to one who keeps getting into its purports deeper and deeper similar to the sweet taste of milk and rice. It is to be noted here that Udayavar has been addressed as "Yatiraja muni". "முனி: மனனசீலர்". Muni signifies one who researches into a subject and finds out the truth. Ramanuja preaches us the Supreme essence of knowledge after having researched deeply into the many kinds of Upanishadic statements like the differential passages (bheda), non-





differential passages (abheda), concurring passages (ghataka), and finding out their true imports in accordance with the axioms of the exegesis or the Mimamsa shastram. These elucidations have in fact brought great fulfillment to Ramanuja, as it was Lord Sriranganatha's will that he should become the principal apostle of the sampradayam. Since it refers to the essence of the imperial Vedas, it brings in great peace of mind and gives the disciples an unperplexed and crystal clear understanding of the Supreme reality. Moreover, the usage of the word "आकर्षणानि" signifies that, Ramanuja's words have the capability to lure philosophers of other schools into a philosophical debate, eventually vanquishing them and thereby making them follow the right path of Vishishtadvaitam. "उच्चाटनानि" refers to the manthrams used to drive away demons. Similarly Ramanuja's words drive away the likes of Advaitins who had the temerity to get into a philosophical debate with no substantiations and attestations from the imperial texts of the Vedas.



yathiraja muni





SLOKAM 27

शीतस्वभावसुभगानुभवः शिखावान् दोषावमर्दनियतोन्नतिरोषधीशः ।

तापानुबन्धशमनस्तपनः प्रजानां रामानुजो जयति संवलितत्रिधामा ॥२७॥

After having enjoyed and experienced the divine magnificence of

Udayavar's upadeshamudrai and the greatness of his works, Swamy Deshikan in this verse celebrates Udayavar's majestic eminence. Seeing his austerity, his purity, his virtue of protecting and elevating those who come to his feet with a beseech, his magnificence and his imperial semblance, Swamy Deshika is reminded of Agni, Chandra and Surya and begins to compare Yatiraja to them. But, the undesirable qualities found in them are not to be found in Ramanuja. Agni remains ever pure; as such no impurity would ever be able to influence it. If any impurity of any sort ever happens to even near it, then it burns them down to extinction. Though it has the virtue to remain pure and purify others, it also has an undesirable virtue of being very hot, and so approaching Agni would be futile. But, Udayavar on the other hand, being the very epitome of purity, bestows benevolence and benediction with his merciful glance that have no trace of anger or indignation on those who come to his feet with a beseech, thereby effecting their purification. Sukacharya, when speaking about great saints and astutes like Ramanuja, says "नह्यम्यमानि तीर्थानि न देवा मृच्छिला मया ते पुनन्ति उरु कालेन दशना वेद साधव", that is, even if one bathes in sacred rivers like the Ganga and others, they do not immediately free us of all our sins and make us pure. Even if one prays in front of the many archa forms of the Lord, who is enshrined in the sanctum sanctorum of temples, and gains lot of punyam, he still does not become pure and is still not freed from all his sins immediately. It is only through the course of time that he is freed of his sins and becomes pure. But, even if one merciful glance of great saints and apostles are





showered upon us, or if we happen to go to them and behold their divine forms, then the very moment all our sins vanish and we are made pure. This quote from Srimad Bhaagavatham is indeed fit enough to be remembered here when celebrating our Udayavar. So Udayavar resembles Agni, due to his virtue of being the most pleasant natured and due to luster of his aura of knowledge that is fit enough to be commended by one and all. The usage of the word 'shikhaavaan' enunciates the fact that Ramanuja, unlike other saints of the monastic order, adorns a tuft of hair (shikhai) abiding by the maxim of smriti that says - "पौर्णमास्यां शिखावर्जनं मुण्डयेत शिरो यतिः".

The Moon removes the darkness during night and makes everybody happy. Moonrise rids people of their worries and always brings in joy and happiness in the minds of children, youth and the elderly alike. Many medicinal herbs thrive during moonlight.

Udayavar similarly, having elaborately preached the true purports of Vedantha to his disciples, has made them wise and erudite and has brought great delight to their hearts. As per the saying "स्खालित्ये शासितारम्" he disciplines his students with indignation for their wrongdoings, so as to make them infallible on the righteous path. Having seen the discipline of their acharya, the disciples mend themselves and become austere and noble. During times of moonlight, many people tread on wrong ways. But Udayavar, by means of his sharp intellect finds out the wrong doings of his disciples and thereby mends their ways by showing his righteous anger. This way in preaching the righteous ways for his disciples and by mending them with discipline, Ramanuja beams as a very knowledgeable apostle. It is said "सोमवत् प्रियदर्शनं". The subjects of Ayodhya greatly rejoiced and lost their hearts to the captivating beauty of Rama's divine form and his entrancing cloudy complexion. Similar to Rama who was worshipped by one and all, Udayavar also has the most enchanting and charismatic stature.





Just as how the Sun shines in the sky with its bedazzling rays, Udayavar beams with the same glitter and luminance. The Sun, due to its scorching heat, poses as a bother to many travelers. He brings in scarcity of water for the civilizations by making all the water on the earth to evaporate through his intense heat. He also at times causes forest fires and burns down many trees, plants and shrubs to extinction. But, Ramanuja on the other hand protects the subjects by liberating them from the clutches of samsaric afflictions of the kind of aadhyaatmika, aadibhouthika and aadidaivika. Ramanuja having seen the sufferings of the Lord's subjects due to their sinful repasts, due to natural calamities like earthquakes, floods, wildfires, hurricanes, famine and lightening protects everybody by performing Prapatti or self-surrender at the lotus feet of the Lord.

In this way Yatiraja glitters as the confluence of Agni, Chandra and Surya. The word "त्रिधामा" refers to the Lord of Lords Sriman Narayana. He is the possessor of three worlds namely Thiruppaarkadal (milky ocean), Surya Mandalam and SriVaikuntam. Though the Lord resides eternally in these abodes, he has now made the heart of Yatiraja as his permanent abode, who remains ever contemplating, praising and worshipping Emperumaan Sriman Narayana.

The same has been elucidated by Periyazwar in his Shenniyongu (சென்னியோங்கு) -

பனிக்கடலில் பள்ளிகோலை எப் பழகவிட்டு, ஓடிவந்து என்

மனக்கடலில் வாழ்வல்ல மாயமணாள நம்பீ

தனிக்கடலை, தனிச்சுடரே தனியுலகே என்றென்று

உனக்கு இடமாயிருக்க என்னை உனக்கு உரித்தாக்கினையே

"Oh Lord! You have left your abode in (milky ocean) Thirupparkadal, where you were reclining on the serpent couch of Adishesha, you have left the Suryamandalam, wherein you were standing at the center with grace as





ThirukkOshtiyur sowmyan

Suryanarayana and you have also left your Paramapadam wherein you were present as Paravaasudeva. But finally you have chosen to reside permanently in the ocean of my heart, which sways astray, due to the likes of happiness and sorrow". By using the phrase "संवलितत्रिधामा", Swamy Deshikan signifies that, just as how Paraman chose to reside in the heart of Azhwar, similarly He has chosen the heart of Yatiraja as his permanent abode.





SLOKAM 28

जयति सकलविद्यावाहिनीजन्मशैलः जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।

निखिलकुमतिमायाशर्वरीबालसूर्यः निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥२८ ॥

Udayavar is the prime apostle of the satsampradayam that was

established by the saintly trio of Sri Nammazhwar, Sriman Nathamuni and Srimad Yamanamuni. He established the primacy of our Siddhantham by vanquishing other philosophies through rightful criticism. It is said that our samsaric afflictions will see its end if we supplicate at the lotus feet of Udayavar. But, will our philosophy of Vishishtadvaita be able to take stand when other systems of philosophy like Paasupatha matham, Bhaskara matham and Shaankara matham are propagating their philosophies by using alluring proclamations that sound so appealing to the subjects? It is indeed essentially necessary that one should have profound knowledge about these other systems of philosophy, before criticizing them and establishing our own. Swamy Deshikan in this verse delineates Udayavar's prowess in the nuances of these other systems of philosophies and celebrates his prowess in overwhelming them.

Udayavar here is extolled as "सकलविद्यावाहिनीजन्मशैलः". All the rivers that flow on this Earth, spring from the mountains and later stream down bringing lushness to the lands. So, all the rivers owe their origin to the mountains. In a similar way, all the tributaries of knowledge, that is all the sixty four branches (kalai) spring forth from Udayavar. There is no single discipline of knowledge that Udayavar is not aware of. Udayavar is to knowledge just as mountains are to rivers. Just as how mountains are impregnable, similarly no philosopher of any other systems has the might to refute Yatiraja, who has condemned and criticized the other systems of philosophies, after having learnt their fundamentals and nuances meticulously.





Just as how rivers springing from the mountains bring prosperity to the lands, similarly Yatiraja refutes the fallacies of the other systems and makes the true purports and values flourish everywhere. So, it is possible to get rid of this recurring samsaric affliction of births and deaths, by supplicating and surrendering at the lotus feet of Udayavar. Trees on top of mountains flourish over a long period of time with numerous branches and broad trunks. During times of intense heat from the Sun, travelers' suffer unbearable exertion and upon seeing such trees, rush immediately to its shade. The tree shelters the wayfarer from intense heat and brings him great joy by presenting him with a cool shade, fresh breeze of air and ripe delicious fruits to satiate his hunger. Similarly Ramanuja bestows the fortune of beatitude by preaching the essentials of tattva, hita and purushartha (object of attainment) to his disciples who supplicated and surrendered at his feet after having suffered from the recurring samsaric pangs of births and deaths - akin to the saying "पुनरपि मरणं पुनरपि जननं पुनरपि जननी जठरे शयनम्".

"निखिलकुमतिमायाशर्वरीबालसूर्यः" - Philosophers of some schools mesmerized and deceived the subjects by means of their alluring proclamations. This permeated the gloom of illusion (Mayavadam) everywhere. Just as how the murky darkness on the earth take to flight soon after the young Sun arises on the eastern horizon, so did the Sun Udayavar that rose at Sriperumbudur, drove away the darkness of nescience created by the philosophy of illusion (mayavadam) by establishing the true purports of the Vedas through his powerful elucidations and preachings.

Yatiraja who beams as the scorching Sun to the wrongdoers, presents himself as a pleasant full moon to the good and the noble. It is said that the Vedas themselves are afraid of those with limited knowledge, who, without having researched into the true purports of the Vedas provide fallacious interpretations to the same. Only Udayavar, who is pregnant with full knowledge, has understood the true purports of the Vedas and thus beams like





Jaya Jaya yathiraja

a full moon as the absolute in knowledge and all its tributaries of arts and skills. He is indeed the wisest having elucidated the true intent of the Vedic statements as is. Seeing Udayavar, the Vedas surge in rejoicement just as how the waves of the sea rise in tide seeing the full moon. Swamy Deshikan prostrates and celebrates this great an acharya as "जय जय यतिराज".





SLOKAM 29

मुनिबहुमतसारा मुक्तिनिश्रेणिकेयं सहृदयहृदयानां शाश्वती दिष्टसिद्धिः ।

शमितदुरितगन्धा संयमीन्द्रस्य सूक्तिः परिचितगहना नः प्रस्रुवीत प्रसादम् ॥२९॥

In this verse Swamy Deshikan extols the greatness of Udayavar's

works like Sribhashyam and others after having contemplated upon them with great devotion and pleads at the divine feet of Yatiraja to grant him all the esoterical truths that lies enshrined in these works.

The esoterical imports of Vedantha as imparted by the works of the great preceptors of yore (poorvacharyas) like Bodhaayana, Danka, Dramida, Guhadeva may be found in the works of Udayavar like Sribhashyam, Gitabhashyam, Vedartha Sangraham and others. The essence of the purports conveyed in the works of great acharyas like Sri Shatakopa, Sriman Nathamuni, Srimad Yamunamuni are also found in great abundance in Udayavar's works. All the esoterical essence that were established by the Vaakyakaara and the Dramida Bhashyakaara dazzle forth in the works of Udayavar. It is indeed most laudable that Udayavar has commented upon and interpreted Vyaasar's Brahmasutras, Bhagavad Gita and the Upanishats in a way that has not even the slightest deviation from the prescribed path of the saintly yore.

Here Swamy Deshikan, instead of referring to Udayavar's srisookthi as "Bhashyam" refers to it in feminine gender as "संयमीन्द्रस्य सूक्तिः". Just as how Anasooya and Agastyar extolled Sita when speaking to other rishis, similarly a virtuous female is always worthy of admiration. An unblemished woman is always admirable because of her virtues of beauty, elegance and gorgeousness and is always commendable due to her noble qualities like forgiveness and forbearance. It may be learnt that Udayavar's works due to their virtue of





being very sweet like the sugary nectar (drakshaa-paakam), are enjoyed and perused by everyone. Just as how water floods out when digging deep into the river cauvery, similarly Udayavar's works continues to perennially inundate the mind and heart of the peruser with its intense flow of dense spiritual esoterics accompanied with crisp philosophical essence. This way, Ramanuja's work is the lady and after having won the acquaintance of this lady by a thorough perusal, Deshika pleads at the feet of Ramanuja to bless him and bequeath him with the gift of progeny that is spiritual knowledge. Swamy Deshikan here supplicates to the work Sribhashyam itself, to bless and protect him. This shows that he had Devata vishvasam with Sribhashyam.

Udayavar's divine works, if studied at the feet of an acharya, instigate tattva jnaanam (philosophical knowledge) and thereby make one to perform prapatti and attain the divine bliss of deliverance. It in fact lays out a ladder for us to climb up tirelessly into the realms of Srivaikuntam. A chaste lady remains a sahadharma-chaarini to her husband and helps him in practicing the means to salvation.

One is bequeathed with a noble and virtuous wife due to his good doings in the past.

पञ्चलकारां भार्या पुरुषः पुण्याधिको लभेत ।

अनुकूलां विमलांगीं कुशलां कुलजां सुशील संपन्नां ॥

It is said that one who has done lot of good and noble deeds in his earlier births would be bequeathed with a virtuous and noble wife with five noble embellishments (la - kaaram). She would be very understanding and would always have the same way of thinking as her husband, she would be very beautiful with good looks and features, she would be intelligent at disposition, she would hail from a cultured and moral family and she would be the very rich in noble virtues and qualities. A noble lady like this would be able to accomplish all noble and good things in the company of her husband who treats her with





love and affection.

Udayavar's divine works, similar to a chaste wife, confer upon the wealth of the bliss of beatitude to those who treat it with most devotion and reverence, study them with dedication, understand their purports clearly and follows them. They bestow them with eternal bliss similar to the fruits conferred due to the benediction of Paraman on those performing penance.

Sita due to the power of her chastity was able to effect the destruction of evildoers and the drowning of Lanka in flames. In a similar way, a chaste wife burns down all the sins committed by her husband. Sribhashyam in a similar way, if recited with sincerity and dedication by understanding the enshrined purports correctly, has the capability of diminishing our sins and freeing us from all our sufferings. The divine works of Yatiraja also help us in refuting the fallacious arguments of others schools of philosophies. Those who have studied Sribhashya well, have the ability to easily subdue and refute other philosophers. Udayavar's work very clearly illustrates as to how the other philosophies are discordant and contradicting with the imperial Vedas. By constant perusal of this great work, one gets to learn all the nuances and depths of esoterics that would not be possible by a planar study.

Just as how a chaste wife, by means of her love, her affectionate words and her intellect, brings great delight to her husband who gives her his choicest love and affection, similarly divine works like Sribhashyam and others confer on those who study and research them repeatedly, with the capacity and intellect to trounce the fallacies of other philosophies and make an imprinting proclamation as per the saying "अखिलश्रुतिहितं रामानुजीयं मतम्" - Ramanuja's system of philosophy is the only one that is conformant to all the statements of the imperial Vedas. Swamy Deshikan pleads that Sribhashyam with such divine powers should indeed protect and bless him.

Here, a question might arise. Is it thoughtful to treat a treatise like Sribhashyam as a divine lady and win her acquaintance? Is it proper for a man





to think of himself as a female and try to win over the acquaintance of another man? Yes it is proper. This might indeed amaze us. But this has happened during the early years of the epoch of kali (kaliyugam). Nammazhwar, who was known as Maaran Shathakopan, drowned himself in the floods of bridal mysticism and made a passionate attempt to win over the bridegroom who was none other than Sriman Narayana Himself. Nammazhwar sent his pleads to Paraman through a messenger. When Paraman did not descend to his plea, he was totally disenchanted just like how a bride separated from her husband would be. He even went to the ecstasy of fainting for almost six months only by thinking that a Gopi tied his Lord to a grinder during Krishnaavataram. Nammazhwar went into a deeper trance after losing the epiphany of Paraman. He finally succeeded in his attempt to attain the divine communion with Paraman. In a similar way, savants like our Swamy Deshikan have indeed treated the divine work of Udayavar as a beautiful damsel and have won over her acquaintance.

A young gentleman after having won the association of a damsel would spend his time enjoying her association by talking to her, listening to her, dining and relaxing with her thereby experiencing abundant but yet diminutive joy. Swamy Deshikan on the other hand, having won the association of the most beautiful damsel that are the divine Srisooktis of Udayavar, has enjoyed his proximity with her by seeing her, listening to her, dining, relaxing and enjoying her association and thereby has indeed been the recipient of boundless divine bliss. He attests to this fact himself when he says, "निर्विष्टं यतिसार्वभौमवचसां आवृत्तिभिः यौव्वनम्". That is when speaking about his earthly sojourn, he says that his entire youth was spent in merry making amidst many dazzling princesses, which in purport means that his entire youth was spent in repeated perusal and research of Udayavar's works that are here referred to as the dazzling princesses. His mature and fruitful state of mind is indeed responsible for all this.





SLOKAM 30

भवमरुपरिखिन्नस्फीतपानीयसिन्धुः दुरितरहितजिह्वादुग्धकुल्यासकुल्या ।

श्रुतिनयनसनाभिः शोभते लक्ष्मणोक्तिः नरकमथनसेवास्वादनाडिंधमा नः ॥३०॥

Swamy Deshikan, through sustained perusal of the divine

works of Udayavar, was able to realize the essential nature of the Supreme Soul, its characteristic attributes, its divine form and the supreme infinite virtues and enjoy the bliss of beatitude or Brahmanandam right here.

These may be seen by only those who are not sinners and those who have detached themselves from the influences of the mundane life.

Samsaram is like a forest that is bereft of water, trees and shrubs. For those who have been afflicted by the tortures like fatigue, hunger and thirst in such a forest, would be greatly delighted if they find a gentle huge river with cool and clear waters. Similarly, Udayavar's works seem like the nectar of ambrosia to those who have been suffering from the afflictions of samsara.

For the usage of villages, a small canal would usually run down to them from big rivers. Subjects enjoy in using such a resource. A virtuous person would always wait in great eagerness to realize the essential nature of the Supreme soul and Jeevatma. To one such, the divine works of Udayavar come like a canal of milk. Milk seems very bitter to one who is tormented by piththam. Similarly to a sinner who has attached himself with the avidika beliefs and who has attached himself to fallacious sects and philosophies, would not find works like Sribhashyam and others delectable. It is necessary that if one has to see the true imports as eulogized by the Vedas then, it has to be seen through the eyes of Sribhashyam. To those who have embarked upon a venture to find out the true imports and esoterics of the Vedas, the divine works of Ramanuja assist like a loving sister.





Sri VaikunthanAtha perumAL

Paraman is naraka-mardanan. That is one who slew Narakasura and protected the subjects. Also, he is one who ends the tormented life of Jeevas and helps in their liberation. Udayavar's divine works help those who wish to attain the lotus feet of Emperuman to do eternal service to Him at Srivaikuntam and thereby experience the bliss of beatitude.





Neurological experts say that there is a particular nerve in the human body that gives great delight when powered up. Just as how this nerve gives great delight when activated, similarly Udayavar's works assist greatly in experiencing the divine bliss at His holy abode. Swamy Deshikan says that due to the divine benevolence of his maternal uncle and acharya Srimath Athreya Ramanuja, he is free from all sins and he is able to clearly see and experience the greatness of Udayavar's divine works, though it is not possible for people with lot of unworthy influences and sins, to see and realize the greatness of the same.





SLOKAM 31

हरिपदमकरन्दस्यान्दिनः संश्रितानां अनुगतबहुशाखास्तापमुन्मूलयन्ति ।

शमितदुरितगन्धाः संयमीन्द्रप्रबन्धाः कथकजनमनीषाकल्पनाकल्पवृक्षाः ॥३१॥

Swamy Deshikan here says that the divine works of Udayavar

are like the kalpa vruksham of devalokam. There is a tree by name Shakotakam. Neither does it have many branches nor leaves in thick rows. It does not give flowers or fruits either. It gives no shade or breeze to a way farer who has been strained by the scorching Sun. Nether does it offer any fruits nor any sweeteners to satiate one from thirst. What is indeed the use of a tree like this that is of absolutely no use?

Unlike this, there is another tree in the realm of the Gods in the city of Amaravati known as Karpagam. It is exemplary with innumerable branches, thick rows of leaves and would always be in full fragrant bloom with nectar like fruits dripping with honey. Subjects walking beneath that tree recline there in its cool shade and fragrant breeze satiating their hunger and thirst. All the devas including Devendran, beseech this tree for their needs and the same is being conferred upon them by it relieving them also of all their sins. Akin to this Karpagam is indeed the benevolence of an acharya's divine work.

Those reciting Srimalad Ramayanam are bestowed with the realization of rare esoterical intents and purports agreeing to their intellectual capabilities. The same holds good to the works of Udayavar also. Our philosophy of Ramanuja is unlike the philosophies of Charvaka, Sankhya, Jaina, which are indecipherable, totally bereft of essence being antagonistic to Vedic teachings and aid in furthering the transgressions of the subjects. Just as how Azhwars experience in their outpourings as "பச்சைத்தேனை" "எனக்குத்தேனே பாலே", the kalpavruksham that has the capacity to remove all our blemishes and make the nectar of the Lord's thiruvadi flow everywhere is present in devalokam





only. But the works of our Yatiraja permeate the same nectar like bliss, right on this Earth and in the vast skies. That is it bestows us with the essential knowledge and wisdom to win over the debaters of other false philosophies and makes us enjoy the nectar like bliss of the Lord's thiruvadi. Being totally different from every other system of philosophy, our philosophy winds itself round the bark of the huge tree of Veda. Unlike the mathams like those of Shankara that accepted the authority of the Vedas but vouched on the authenticity of only some of the passages, our matham of Sri Ramanuja accepts the Vedams in its entirety as an authority.

Having shown that the Vedams in its entirety speaks only about qualified monism, the works of Ramanuja relieve us of all our sins and blemishes.

दिने दिने च वेदान्त श्रवणात् भक्तिसम्युतात् ।

गुरुसुश्रुशाय लब्धात् कृच्चरसीधीबलं लभेत् ॥

Dharmashastrams prescribe certain benefactions called 'kruchchram' to be given as an act of remorse for certain sins committed. One 'kruchchram' is equivalent to around twelve and a half rupees of modern day currency. If this benefaction is given by reciting specific Vedic passages to a Brahmana who is well versed in the Vedas, then the benefactor is relieved of a particular sin.

A disciple is said to have performed eighty such 'kruchchrams' if he performs service to an acharyan by resorting to him with devotion and studies the purports of Vedantha works like Sribhashya everyday. This intends to say that studying works like Sribhashya through traditional kalakshepam has the capacity to free us of all our sins.

"अखिलेत्यादि भाष्यस्य दशार्थान् अभिधद्महे" - "We indeed quote as many as ten interpretations to the invocatory verse 'akhilabhuvana ...' of Sribhashya", says Swamy Deshika. Sribhashyam is the kind of work with such a beautiful arrangement of words and phrases that it may be interpreted with many





esoteric meanings by those scholars who have the capacity to understand and make such valid interpretations.



Paraman in kalpaka vriksha vahanam

Those who have been blessed to study the Sribhashyam of our Yatiraja would become noble and pious with inherent virtuousness. They would become generous and would be free of all their sins and blemishes. They would be erudite in Veda adhyayanam and would experience the infinite auspicious attributes of Paraman at the same time making others to enjoy the same.





SLOKAM 32

नानाभूतैर्जगति समयैर्निर्मलीलां विधित्सोः अन्त्यं वर्णं प्रथयति विभोरादिमव्यूहभेदे ।

विश्वं त्रातुं विषयनियतं व्यञ्जितानुग्रहः सन् विष्वक्सेनोयतिपतिरभूद्वेत्रसारस्त्रिदण्डः ॥३२॥

The Lord

incarnated as Kapila and propagated the matham of Saankhyam. He incarnated as Buddha and propagated the matham of Bouddham. This being the case, there may be questions asking whether if it is right for Udayavar to criticize and quote these systems of philosophies as fallacious, detrimental and totally contradicting to the Vedic purports. To this, Swamy Deshikan answers in the following way.

During ancient times, monarchy prevailed in the country, when the king was the all-powerful and had the capacity to do anything he pleased. During such times, if the king, out of his own accord and without the consent of his ministers, promulgated rulings and tenets, then the ministers would go to the subjects and advise them that the king has done such things with a deranged mind without giving a thought to the ill effects it would bring upon the subjects. They would further advise them not to do everything the king says without giving a thought to its consequences.

In a similar way, Bhagavan has chosen Kaliyugam to enact his playful antics. In this epoch the subjects are greatly influenced by dishonorable attributes like 'rajogunam' and 'tamogunam'. Having known that the subjects would believe in everything even if they were antagonistic to the Vedas, Perumal incarnated Himself as Buddha amidst His subjects. Having done so, he proclaimed to the subjects that He is indeed the enlightened and the all-knowing. He went on influencing people that if they were to walk on his footsteps they would indeed be recipient of great bliss. He made a mockery of the Vedas by preaching that non-violence is the best principle and since the Vedas prescribe violence in some of the oblatory sacrifices, they should indeed





not be performed. Having listened to his sermons, subjects stopped the learned from performing Vedic rituals and yajnas. In a similar way, the Lord preached Sankhya matham saying that there is no God. He played joyfully negating his own existence. Having preached Paashupatham, he propagated his own grandson Shivan as the Supreme Lord or Paratatvam. He preached Advaita saying that the entire universe is only a myth or illusion. All these schools of thought had innumerable followers and each one of these mathams took many forms depending on the intellectual capacities and imaginative abilities of its followers. Just as how there are innumerable ways to entertain oneself, the Lord enjoyed his sport having propagated derisive purports about the Supreme tattvam.

In this way, speaking mockingly is indeed a favorite past time for the Lord. During dwapara yugam, Rukmini, who had great desires to wed the Lord, was won by Him in a battle.

After the holy wedlock, the Lord said "Rukmini, I am indeed a very poor man. I am approached only by the poor. My dear ones are indeed the poor. Having heard the words of your acquaintances, you have married me. In truth, I have no good quality at all. So you better search for a matching kshatriya and be happy with him".

But Rukmini, who was quite intelligent, did not yield for that. Instead of disowning such playful words of the Lord as mockery, some began to follow the principles of Bouddham and others. Being unable to question the Supreme Lord, as to why he does such things, Vishvakshenar, in order to protect people from committing the transgression of leaving the corridors of sath-sampradayam and entering into delirious circles and to propagate the spirit of srisampradayam in one and all, incarnated himself as Yatiraja Udayavar.

Having learnt that the Lord is going to enact his mockery in Kaliyugam, an alarmed Vishvakshenar, in order to make sure that the holy and the pious do not downgrade themselves due to the evil influences of anya-mathams





incarnated as Udayavar similar to how Perumal once came down to protect the elephant Gajendra. In his hurry he forgot to get his staff along with him. The staff, having realized that nothing may be done without itself, incarnated in the hands of Udayavar as his tridandam.



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Gajendra Varadan Portrait - Kapistalam





SLOKAM 33

लक्ष्यं बुद्धे रसिकरसनालास्यलीलानिदानं

शुद्धास्वादं किमपि जगति श्रोत्रदिव्यौषधं नः ।

लक्ष्यालक्ष्यैः सितजलधिवद्भाति तात्पर्यरत्नैः

लक्ष्मीकान्तस्फटिकमुकुरो लक्ष्मणार्योपदेशः ॥३३॥

We get to know the exemplary scholarship and glory of Ramanuja through his works like Sribhashyam, as he is indeed the divine incarnation of Sri Vishvaksenaazhwan. At the same time, Swamy Deshika says that Udayavar's works are also befitting recipients of glory. A literary elucidation if embarked upon for perusal should be able to capture the reader's attention. It should instigate the reader for repeated perusals. Its purport should be delectable. It should be possible to expound and elucidate it to others delectably. It should be delectable to those who hear it from us and they should be inspired with a desire to listen to it repeatedly. If listened to, it should make us free of blemishes and should confer on us all-round goodness and auspiciousness. It should convey purports of Supreme nature and its elucidations should be simple to understand.

All these eight are essential characteristics of the divine works of Ramanuja, says Swamy Deshika. Works like Sribhashya are like the crystal clear waters. During times when Valmiki went for a holy bath, he would often address his disciples and tell them "Take a look at the waters of this river Tamasa. It is clear, bereft of impurities and delightful similar to the minds of the pious and the holy. It has indeed captivated my mind. Handover my sacristy as I shall take a holy dip in this stream." If a river is tainted with impurities, then our mind is not drawn towards it. A juicy fruit always manages to capture





our attention. The statement "बुद्धेः लक्ष्यं" is therefore quite valid. Ramanuja's works similarly have the capacity to captivate us right from the first perusal. On the faculty of mind it is said that -

स्मृतिः व्यतीतविषया मतिः आगामिनी मता ।

बुद्धिः तात्कालिकी प्रोक्ता प्रज्ञा त्रैकाल वर्धिनी ॥

The knowledge of the past is regarded as smrithi while the awareness of the upcoming is regarded as mati. The instantaneous intellect is referred to as buddhi while prajna is one that stays at all three times. Here the usage "बुद्धेः लक्ष्यं" signifies that even at the time of first acquaintance, one is inspired into perusing the divine works of Ramnuja while the mind tries to keep away from the works of grime that try to expound the schools of the likes of Paashupatham.

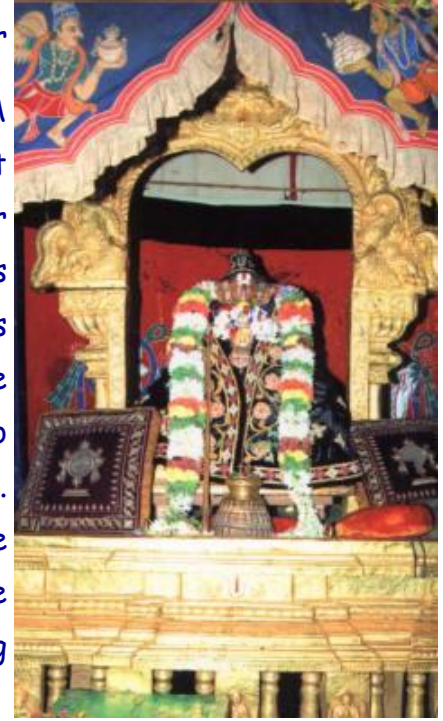
"रसिकरसनालास्यलीलानिदानं" - The noble folks who savor the divine srisooktis of Ramanuja would feel their tongues dancing to a lilting tune as they are instigated to study it with perfect pronunciation and intonation. One should possess the competence to study it and relish its true purport. It is really not an issue if the divine works like Sribhashyam do not make an impact on the minds of the dim-witted that cannot understand the difference between the sacred waters of Ganga and the tainted waters of an abandoned well. It is of no concern if the purports of divine works like Sribhashyam cannot be understood and comprehended by those who are incapable of seeing the poetic splendor of Srimath Ramayanam as compared to an ordinary poem. The sight of clear and cool water would always make a thirsty person to drink it to his heart's content. Similarly, a person who is adept in the tenets of shastram and who has the inclination to learn the purports of the imperial scriptures would always have the desire to study and peruse the divine works





of Yatiraja.

"शुद्धास्वादं" - The medicinal soup of pepper taken to cure fever is certainly not delightful. A scorched and thirsty person would find great delight in satiating himself with cool and clear water. So is the divine Sribhashyam that gives greater delights upon every perusal. Our acharyas after having relished this great work have imparted the same to us out of abundant mercy so that we may be bestowed with the same bliss. These imparts confer upon us the wealth of divine bliss and by being a divine remedy, make us free from all our sins and transgressions. Consuming medicines always free us from our ailments. But, the divine srisooktis of Yatiraja have the capacity to free one from the torments of this samsara by mere attendant listening. The divine works of Ramanuja confer divine pleasure to the listener while heeding to the tenets and purports of mathams contradicting to the imperial Vedas would only make one a sinner.



rAmAnujA on VaikunTa
dwAdashi - Sri Perumpudur

At Thirupparkadal (milky ocean), the Divine Couple adorn the golden throne inside a mantapam bejeweled in the choicest way. The milky ocean that is clear like the spatika mani, show in all splendor, the beauty and the regal semblance on the faces of the divine consort, the grandeur of the finery adorned by them. The perusal of the works of Yatiraja like Sribhashyam is adequate for those who would like to enjoy the infinite auspicious attributes of the divine consort. Every characteristic trait of the Lord is glorified amply. None of the other works portray the glories of the Lord in this way. The presence of passages quoting the attributeless nature of Parabrahman has made even the imperial Vedas incapable of extolling the Lord with clarity and





grandeur.

The invocatory verse of Sribhashyam itself establishes beyond doubt the supremacy of the Lord of Sri. It ascertains with clarity that the word 'Brahman' refers to Him alone and none else and He is indeed the instrumental cause of this universe. It makes certain that He is indeed the bestower of all fruits and he is indeed the object of contemplation of all seekers or mumukshus. It shows with distinction that he alone is being extolled in all of the imperial upanishats. This being the case, a complete perusal of this divine work would leave one with complete knowledge having left with nothing more to learn.

The divine works of Ramanuja is like an ocean with crystal clear waters. In a calm and undisturbed ocean that has no waves, one might see with clarity lots of precious gems, pearls and conches at its bed. Similar to this is Sribhashyam. Some purports and concepts may be comprehended only upon a deep study of this work. A repeated perusal would bestow upon the wise, a panorama of rare brilliance that would enable them to realize rare esoterical imports that are priceless in nature like precious stones and gems. The imperial texts extol the Lord in many secreted ways. But, the works of Udayavar portray this Lord in all His grandeur with absolute clarity and precision.

The works of Udayavar are therefore similar to the great ones like Ramayanam that might be studied and enjoyed by one and all. Based on their intellectual capabilities and comprehending skills one may find rare esoterical purports and exceptional imports. The divine works of our Yatiraja are like the mirrors that show us the Lord with all his indispensable characteristics like svarupa, rupa, guna and vibhuti.





SLOKAM 34

स्थितिमवधीरयन्त्यतिमनोरथसिद्धिमतीं यतिपतिसंप्रदायनिरपायधनोपचिताः ।

मधुकरमौळिदघ्नमददन्तुरदन्तिघटा करटकटाहवाहिघनशीकरशीभरिताम् ॥३४॥

Swamy Deshikan, so far has extolled quite elaborately on the greatness and impressiveness of the preachings of Udayavar and his divine works and expositions. In this verse, Swamy extols the greatness of the holy and the pious Srivaishnavas who associate with this blemishless darshanam of Udayavar.

As per the saying "परमात्मनि यो रक्तः विरक्तः अपरमात्मनि" - the disciples of Ramanuja, after having listened to his elucidations and after having studied his divine works, set themselves perennially in contemplation of the Lord, giving up all materialistic and secular pursuits. Out of immense love towards an unblemished acharya like Udayavar, his disciples considered his lotus feet as their immense wealth and deemed themselves as highly affluent.

It was those times when sovereigns waged wars with elephants as war-machines. Each one of these pachyderms had long and powerful tusks. Their cheeks were like the wide and broad scoops of coconut. These elephants would often succumb to the state of being intoxicated. During such times, streams of intoxicating sap flows down their cheeks. The flies drown themselves in this sap and get intoxicated. It is only in the capacity of the sovereigns to maintain and safeguard such elephants. Hence the privilege of having such assets is only with the sovereigns. But those who are bequeathed with the wealth of the sampradayam of Udayavar would not hesitate to show total disregard to the immeasurable wealth and prosperity of royalty.





SLOKAM 35

निरुपधिरङ्गवृत्तिरसिकानभिताण्डवयन् निगमविमर्शकेळिरसिकैर्निभृतैर्विधृतः ।

गुणपरिणद्धसूक्तिदृढकोणविघट्टनया रटति दिशामुखेषु यतिराज्यशः पटहः ॥३५ ॥

Bhagavad Ramanuja undertook a complete pilgrimage of all

the holy places right from Ramasethu till the Himalayas. His erudition was vast and he possessed very sharp intellect with rational and logical acumen. He won over many adversaries in a battle of philosophical refutation and took them into his disciple-fold. His flawless actions match his powerful and sharp acumen. Divine works like Srihashyam dawned at a time when the wise and the learned were anticipating with wonder as to how Udayavar might possibly interpret the apparently contradicting statements and passages of the imperial Vedas. The propagation of Srihashyam that commenced at Srirangam soon reached all parts of the land through the disciple-fold of Udayavar. Swamy Deshikan poetically enjoys the same in this verse.

The word Srirangam denotes a beautiful dance podium. In the presence of a dignified gathering, attractive performances of dance generally take place on podiums in concordance to the rhythm of the accompanying percussion. Performances with lilting acoustic appeals and vivid portrayals are generally enjoyed by the audience whole-heartedly. In a similar way, the place of maximum propagation of the philosophy of Ramanuja was at Srirangam. Kulashekhara Azhwar glorifies and sings - "அடியார் தங்கள் இன்பமிகு

பெருங்குழுவு கண்டு யானும் இசைந்துடனே என்று கொலோ இருக்கும் நாளே"

Right from the times of Azhwars, Srirangam was popular for its rich and flowing populace of Srivaishnavas. It was the place where great preceptors like Nathamuni and Alavandar rendered Vedanta kalakshepam or discourses. What to speak of the greatness of this divya desham during the times of Udayavar!





At all places in Srirangam like the temple, the matams and ashramams, one may see the abundant populace of rasikas or Srivaishnavas. The term "रसः" denotes the Lord. The Vedas attest to this fact by saying - "रसो वै सः" Those who celebrate and enjoy the glories and infinite auspicious attributes of the Lord are indeed rasikas. They, having studied the imperial Vedas, celebrate the glories of Ramanuja proclaiming that he alone possesses the intellectual acumen to make perfectly concordant interpretations to all forms of apparently contradicting Vedic passages like the saguna - nirguna shrutis and the bheda - abheda shrutis. Overwhelmed by emotion, they shed tears of joy contemplating and celebrating the glories of Udayavar. Udayavar's glories are like the pleasant-sounding musical instruments that emanate melodious and tuneful notes when played.

Rasikas who are Udayavar's disciple-fold play the musical instruments depicting the glories of Udayavar. These instruments are played tunefully with bows and sticks that depict his divine works. These bows and sticks are held tight by strings of desirable virtue.

What are these virtues? The expressions to be found in Sribhashyam have the virtue of being delicate and rich with exquisite constructions. They are unknown to the quality of being rough and serrated. The essence or the purports conveyed by Sribhashyam are rich and pregnant with esoterical significance. This quality is better known by terms like "शब्द सौढवं अर्थ सौढव" or "சொற்செறிவு பொருட்செறிவு". These are the strings of noble virtues that hold the bow or the sticks together.

The divine works of Udayavar that is like a bow is tied with strings portraying the beauty of expression and beauty of purport. With this bow the musical instrument depicting the glories of Udayavar is played. The habitants of the city of Srirangam who are rasikas danced and celebrated immersing themselves in the fragrance of this divine melody. This divine piece of music





could be heard at every place attesting to the fact that the glories of Udayavar had reached omnipresence.



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Final Sanctuary - Thiruvayindai

Udayavar having taken the entire Vedas as an authority effected the disentanglement of the apparently contradicting purports advocated by them. Having done so, he established the supremacy and the truthfulness of the all-pervasive Paraman who is the final sanctuary of infinite auspicious attributes. He also ascertained with authority the truthfulness of Bhakti and Prapatti to be the only means to attain Him. He attested with lucidity that moksham is the





attaining of the lotus feet of Perumal at Srivaikuntam and that it is a true and perennial state of bliss. The propagation of such an authentic philosophy naturally took the glories of Ramanuja also to greater heights.





SLOKAM 36

इदंप्रथमसंभवत्कुमतिजालकूलङ्कषाः मृषामतविषानलज्वलितजीवातवः ।

क्षरन्त्यमृतमक्षरं यतिपुरन्दरस्योक्तयः चिरन्तनसरस्वतीचिकुरबन्धसैरन्ध्रिकाः ॥३६॥

After having spoken about the glories of Ramanuja previously,

Swamy Deshikan, in this verse extols the greatness of the divine works of Ramanuja that are instrumental for his immense glories. Mathams are categorized as vaidika matham and avalidika matham. Following are the schools of Vaidika matham -

1. **Vishishtadvaita matham** - This matham accepts the authority of the Vedas in its entirety. This was expounded and propagated by great preceptors of yore like Danka, Dramida, Guhadava and Bodhayana.
2. **Advaita matham** - Without accepting the authority of the Upanishats, this matham was fabricated using self-styled thoughts and interpretations.
3. **Avalidika mathams** include charvakam, Bouddham, Sankhyam, Jainam, Paasupatham and others. These schools appeared later in time compared to the Vaidika mathams. Newer mathams that do not vouch for the authority of the Vedas might crop up even in the future. It was works like Sribhashyam that weeded out these mathams along with their roots. Having succumbed to the powerful refutations of Udayavar, these mathams faded out into the state of being extinct.

Let alone that, Advaita matham that accepts Vedas does still exist. Yes, but it is a matham of falsehood. Except for Parabrahman, they vouch for everything else to be an illusion. Not only that, they continue to assert that Brahman is an absolute reality but it does not have any characteristic attributes and noble virtues. It is their belief that all the noble and auspicious virtues of the Lord that are glorified and celebrated in the scriptures are all





deceptive. Following are some of their declarations.

- ⇒ Parabrahman itself transforms into a Jivan when tainted with the shroud of nescience or avidya.
- ⇒ But this Jeevan is also illusory. It ceases to exist once it attains enlightenment with the knowledge of the Supreme.
- ⇒ Everything is illusory including the preceptor who imparts the knowledge of the Supreme.

By association with a school of thought like Advaitam, the truly existing Jeevans suffer as if reduced to ashes by a raging fire. Consuming poison kills a person. An encounter with raging fire also has the same effect. Advaitam is like an admixture of poison and fire. Jeevans cry out in sorrow as this poisonous flame burns them inside out. It makes one lose their characteristic identity and essential nature. To such wailing Jeevans Ramanuja's works come as the divine ambrosia that can rejuvenate them back to life. Once this nectar is imbibed, the poisonous flames of Advaita are put out and the Jeevan attains a state of delight. Udayavar attests to the validity of the Vedic statements and declares that just as how Parabrahman is real and perennial, so are the Jeevan real and perennial. Both of their characteristic attributes and noble virtues are indeed real and extant. The means undertaken by the Jeevan to attain Parabrahman is also valid and real. The Jeevans who had lost their characteristic identity and essential nature due to the influence of the poisonous flame of Advaita are able to regain it after studying the works of Ramanuja and thereby attain the state of beatitude by performing prapatti. What else could a Jeevan possibly aspire for than by enjoying Paraman who is the abode of infinite auspicious attributes? This is phrased by Swamy Deshikan as "मृषामतविषानलज्वलितजीवजीवातवः" It is of interest to note that Advaitam is also a vaidika matham. They proclaim that - Brahman alone is the reality but bereft of all attributes. Everything else apart from Parabrahman is illusory. These thoughts are based on authentic Vedic passages





and there is attestation in the Vedas for the statements made by the Advaitins, but Ramanuja out of his sheer acumen establishes that everything is real and replete with characteristic attributes using the same authorities but interpreted as per their true purports unlike the Advaitins.

"चिरन्तनसरस्वतीचिकुरबन्धसैरन्ध्रिकाः" - Ramanuja's divine works are like the Sairandhri in beautifying and decorating the ancient streams of the imperial Upanishats. They are like the female attendants or Sairandhris in the servitude of Vedamatha who comb her hair beautifully and dress it up sorting out all the tresses. A king's palace would usually have female attendants, who attend to the needs of the queen. They would give the queen a good bath, bedeck her with choicest jewels, apply fragrant oil to her hair, would sort out all the tresses taking care to see that not a single hair would come apart and would then comb her hair beautifully and dress it up with utmost care with beautiful fragrant flowers. They are known as Sairandhrikai. The Vedams are composed of a variety of statements. The scriptural statements are also known as Sarasvathi. The Vedams may be treated as a queen. The head is generally known as uttamangam, the greatest of all human faculties. The crown or the superlative element of the Vedas that speak about the Parabrahman is regarded as the Upanishats. Just as how tresses are to be found in hair similarly tresses are also found in the statements of the Upanishats that are like the crown adornment to the Veda queen. Just as how a queen's long flowing hairs are well dressed by making them into three tufts, applying fragrant oil and sorting out all the tresses, similarly the female attendant that is of the form of the divine works of Udayavar, separated out the Upanishadic statements into five categories making them free of all their tresses and then dressed them up in one tuft signifying that the entire Upanishadic collect portrays a single Supreme truth.

An Upanishat has five categories of statements. These include Nirguna shruti, Saguna shruti, Ghataka shruti, Abheda shruti and Bheda shruti.





The Nirguna shruti postulates that the Supreme Parabrahman is devoid of all auspicious attributes. The Saguna shruti proposes that the Supreme Parabrahman is replete with all auspicious attributes and is the abode of infinite noble virtues. The Abheda shrutis postulate that Jeevatma is not different and distinct from Paramathma and that they are one and the same. The Bheda shrutis hypothesize that both the Jeevatma and the Paramathma are perpetual and real and are essentially different and distinct from each other.

Ghataka shrutis state that Parabrahman is found in every Jeevatma and every insentient order like the earth, water, fire, wind and sky. Though Parabrahman enters into and attaches itself with these orders, it yet remains unknown to them and assumes them as its body. Being their inner controller, the Parabrahman enjoins every state of action and every state of indolence of all the sentient and the non-sentient orders. This Paramathma resides secreted inside every one as the inner-controller. Being naturally present in its most benign and superlative form at Paramapadam, the Parabrahman also resides completely with its essential identity and all characteristic attributes inside every Jeevan as well as all orders of insentient matter. The sentient and the insentient orders are essentially different from the Supreme Parabrahman. The Ghataka shrutis propose the differential nature or bheda, due to the fact that a Jeevan is completely different and distinct from Parabrahman. At the same time they also postulate the non-differential nature or abhedam as Jeevan and Parabrahman have a body-soul relationship. Ghataka shrutis are hence regarded as passages that are concordant in nature.

We shall now study as to how these five types of Vedic passages should be interpreted. Generally if a statement cannot be deciphered due to a discord in understanding or if there is a dilemma in resolving the purport, then it should be scrutinized to see if this statement is elsewhere explained in the same work. If yes, then the statement should be interpreted similar to the already explained way. If not, then the statement may be interpreted in a





suitable way provided it does not contradict any of the already existing purports. Keeping this maxim in view we shall study the passages of the Nirguna shruti or those that vouch for the attributeless nature of Parabrahman. In a single statement, the Vedas proclaim the Lord to be bereft of all unpleasant attributes and at the same time glorifies Him to be replete with infinite auspicious attributes and noble virtues.

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ParamAtmA is replete with bhOgyam

Paramatma is one which is untouched by papam (sin), unknown to levels of





inferiority, not touched by death, free of worries, not touched by pain, not influenced by hunger and thirst. It is one that is replete with bhogyam, bhogopakaranam and bhogasthanam. That is one, which is complete with nitya vibhuti. Bhogyam denotes objects that are fit to be enjoyed. Bhogopakaranam signifies those that assist in the enjoyment of objects. Bhogasthanams are places suited for enjoyment of objects. All these three are present in the nitya vibhuti of Srivaikuntam. The Vedas lavish the Lord with the sobriquet "सत्यकामः" - one who owns these assets and "सत्यसङ्कल्पः" - one that has infinite unstoppable volition. While proclaiming that Paramathma is bereft of qualities, the Vedic passage itself states that, Brahman is bereft of six evil qualities; while at the same time embellishes it with two virtuous qualifications.

In this way the attributeless qualification of Parabrahman (Nirgunam) in the shruti should be interpreted to mean that Paramathma is bereft of all evil qualities and the attributed qualification of Parabrahman should be interpreted to mean that Paramathma is replete with all divine and auspicious attributes. The nirguna shrutis should be interpreted in this way as attested to by the imperial Vedas themselves.

Let us now scrutinize the abheda shruti. "एकमेव अद्वितीयं ब्रह्म" - Brahman is a singular entity and has nothing second to it. On the authenticity of this statement, the Advaitins vouch for the singular nature of Parabrahman and say that apart from Brahman, everything else perceivable in this universe is illusory. If a question is asked as to why do we see so many things with our eyes, then they answer saying that many things are seen in our dreams. But once we wake up, they are all gone as they are only illusions.

For statements like these it is fair to accept the purports postulated by the Vedams themselves. The ghataka shrutis state that in all beings sentient or insentient, the Parabrahman stays as the in-dweller. This in-dweller has the sentient and the insentient orders as its body. The abheda shrutis must be





interpreted in accordance with this maxim. The Brahman that has the sentient Jeevathmas and the insentient matter as its body is singular. If a statement is made as "Rama is one alone", then this has to be interpreted as, Raman qualified by his body, attire and adornments is one alone. There is no second reality in the Vedas. Alavandar very beautifully explains this singular nature of Brahman as - "यथा चोळनृपः साम्राट् अद्वितीयः अस्ति भूतले". The Chola ruler is a sovereign. If it is stated that there is nobody second to him in this land, then it only upholds the supremacy of the Chola ruler attesting that there is no other ruler with him at par. It does not imply that the Chola ruler does not have an assemblage of sub-ordinate rulers, subjects and palatial dwellings. So, the abheda shrutis only reiterate the superlative preeminence of the Parabrahman that is qualified with the sentient and the non-sentient orders as its characteristic attributes or in other words as its body. The bheda shrutis on the other hand refer to the Jeevatmas or the insentient matter that is like the body of the supreme soul. Therefore there is nothing illusory or false here. Even those that are seen in dreams are not illusory. Similar to how a person lives for his lifetime, so do the objects in the dream live for that amount of time. These are not falsehood either. It is the heights of derision to make statements that only some of the passages of the Vedas are authentic and the rest are not. If this is not acknowledged then even the abheda shrutis may be deemed as falsehood similar to the bheda shrutis. This way even the expounders of the philosophy of Advaita would become mere illusions and the matham itself would be completely deprived of a standing ground.

This way the Sairandhrika, who is the divine works of Ramanuja applied fragrant oil that is of the form of ghataka shruti to the Vedic statements that are like the flowing hairs of Veda matha and removed all the entanglements. The Sairandhrika beautifully dressed up the queen's hair segregating it into five tufts depicting the five-fold segregation of Vedic passages. Just as how hairs in entanglements are not cut and removed, similarly without disregarding any of the Vedic statements as falsehood, Ramanuja matham churns out the





purport from the Vedas in its entirety and establishes parabrahman with outstanding clarity.

The erudite and wise are those who study this work at the lotus feet of a sadacharya. Swamy Deshikan says with authority that works like Sribhashyam has the capacity to bestow the bliss of beatitude upon those who study it.

"चिरन्तनसरस्वतीचिकुरबन्धसैरन्ध्रिकाः" - By this usage, Swamy Deshikan is said to have remembered an episode that occurred during the times of Ramanuja. During the final times of Ramanuja, his erudite disciples were worried about their future acharya as they did not see anybody who was as capable as Ramanuja. They began to speculate as to who could possibly have the capacity to ascend to the peetam of SriVaishnavaSri darshanam and continue the propagation of siddhantam after Ramanuja. Ramanuja one day happened to listen to one such conversation. He immediately summoned those disciples and advised them to go and meet his disciple by name Kongu piraatti at her residence. He assured them that she would provide the solution to all their worries. The disciples immediately left for her residence. The noble lady welcomed them with hospitality and enquired the reason for their visit. They poured out their worries and told her that it is a matter of great concern to them as there is no acharya like Ramanuja who has the capability to continue the propagation of this matham after him as all his disciples are already well advanced in age.

Kongu piratti went inside the house and came back with fragrant oil, comb, saffron band and white band. Seating herself in front of them, she began to comb her disheveled hair applying fragrant oil and sorting out all the tresses she dressed her hair well with many tufts. After this she tied the tufts together firmly with a saffron silk band. Comforting herself, she then tied her tufts together with a white silk band. She later took leave of her master's disciples, who came back to Ramanuja with a puzzled mind, as they





could not get any verbal answer from her, except for the very peculiar mono act. The disciples told Ramanuja of everything that had happened. Ramanuja, with a benign smile on his face began to enlighten.

He spoke thus - Do not think of this lady as one of us. The Vedams have manifested themselves as this lady. Think of her as the very representation of Veda. She has become my disciple after having seen the establishment of the true purports of the upanishadic statements by resolving of the apparently

conflicting statements of the saguna-nirguna (attributive-attributeless) shrutis and the bheda-abheda (differential-non-differential) shrutis, using the concurring passages of the ghataka shrutis. Her flowing hair represents the statements of the Upanishats. Her undressed hair initially signifies the adversaries having interpreted the Vedas in the most derisive of ways bringing in great disrepute to its pristine glory. The act of applying fragrant oil signifies the commencement of the establishment of the true purports of philosophy



The White band of kOngu pirAtti

based on the texts of the Antaryami shrutis. The sorting and removal of entanglements in her disheveled hair and subsequent combing signify the refutation of the fallacious interpretations of the adversaries. It also depicts





the harmony of thoughts expressed by the Vedic passages and the establishment of the concordant nature of the statements of the upanishats. Securing the tufts of hair with a saffron silk band signifies me, who has adorned the sacred kashayam or the ochre attire. It signifies the composition of works like Sribhashyam that serves as a citadel in defending our siddhantham from the onslaughts of the adversaries from time to time. The act of comforting herself and relaxing a while after this signifies the state of being in the blissful company of her master who is the Lord of all scriptures.

One of the disciples was quick to point out that she also fastened a white silk band to her tufts of hair later. To this Ramanuja replied - I shall once again incarnate in this world at Thuppul in Kanchipuram. I shall at that time be in Gruhasthashramam throughout my life. The order of Gruhasthashramam is the pedestal from where maximum help may be rendered to the subjects. I shall adorn myself then with spotless white attire. I shall propagate and fortify our siddhantham on a firm footing with my expositions and imparts. I shall win over the adversaries in battles of philosophical refutations. All the adverse schools of philosophy would soon fade into the state of being extinct and our siddhantham shall stay high and grand. Saying so Ramanuja hinted that he would manifest himself as Vedantha Deshika at a later time. This is attested to in Nayanaracharya's Deshika Mangalashasanam as -

वेङ्कटेशावतारोयं तत् घंटां शोथवाध्वेत् ।

यतीन्द्रां शोऽथवेत्येयं वितर्क्यायास्तु मङ्गळम् ॥

Glory to the great Venkatanatha who is celebrated as the incarnation of the Lord of Thirumalai, extolled as the personification of His Ghanta and eulogized as the manifestation of Sribhashyakara.

We sing this everyday while performing shatrumurai to Emperuman and acharyas.





SLOKAM 37

सुधाशनसुदुर्ग्रहश्रुतिसमष्टिमुष्टिन्धयः कथाहवमसौ गतान् कपटसौगतान् खण्डयन् ।

मुनिर्मनसि लक्ष्मणौ मुदुमुदञ्चयत्यञ्जसा मुकुन्दगुणमौक्तिकप्रकरशुक्तिभिः सूक्तिभिः ॥३७॥

In this verse Swamy Deshikan celebrates the way in which

Udayavar's divine works acquired such superlative heights and glories. The passages of the Vedas are very terse in nature. To bring out its purport with clarity is beyond the capacity of even the celestial Devas, who possess immense erudition. Ramanuja, who took up these terse scriptures for a thorough perusal, has satiated himself by imbibing the nectar like essence of the entire Vedic collect. Udayavar is the only acharya who has been blessed with the intellectual acumen to reveal the true purports conveyed by the imperial Vedas in its entirety.

Though the celestials are blessed with the fortune of savoring the delightful spectacle of the Lord reclining on the milky ocean, they are yet not privileged enough to imbibe the nectar of the Lord's glories that may be ascertained from the statements of the Vedas. Though born in the human race, Ramanuja was able to discover the nectar like treasure trove of Bhagavad vishayam that lay secreted in the Vedas and drink it in plentiful measures with both of his hands. Having done so, he even surpassed the celestial Devas. He bestowed the Srivaishnava fraternity with abundant measures the delectable nectar of Sribhashyam, which is in absolute conformance to the purports of the entire Vedic collect and which is the nectarine essence churned out from the Brahmasutras of Sage Veda Vyasa.

The Bouddhas postulate that everything in this universe is an illusion. Shankara having accepted their viewpoint says - Everything is illusory except for the Supreme Brahman. Everything perceivable is nothing but a false impression. Some of the Advaitins set out to wage a war of philosophical





refutation against Sribhashyakara unable to abide by the statements of Sribhashyam that stated that the entire universe is not a myth but a reality and that Brahman is not attributeless but replete with infinite auspicious attributes. Sribhashyakara having thoroughly refuted the doctrine of myth triumphed over these adversaries who were nothing but Buddhists in the guise of Vedantins. Though a planar evaluation of Sribhashyam portrays its statements to be a rejoinder to the system of Advaita, yet, they elucidate and uphold with authority, the infinite glories and auspicious attributes of the supreme Lord - says Swamy Deshika. Pearl shells are unearthed from deep oceans. Though they appear to be smudged with dirt and slime, yet, they enshrine in them, spotless white pearls that are dazzling and invaluable. In a similar way, by means of a thorough refutation of the system of Advaita, it is possible to experience and enjoy the infinite auspicious attributes and glories of the Lord. Sribhashyakara's works of refutation therefore, dawns on us the true identity of Parabrahman characterized with infinite auspicious attributes and enhances our spiritual delight manifold. The usage of the word "असौ" by Swamy Deshika to address Udayavar gives a picture of Swamy Deshika being in a divine epiphany with Ramanuja and receiving the requisite knowledge for thorough refutation of other adverse systems of philosophies.

Let us now study a few examples that illustrate the fact that the refutations are actually expositions of the infinite divine auspicious attributes and glories of the Lord.

"तत्त्वमसि" - The Advaitins interpret this to illustrate the non-differential relationship or abhedam between the Supreme Brahman denoted by the term तत् and the Jeevathma denoted by the term त्वम् . They state that the realization of this non-differential relationship or the knowledge of Jeevathma and Paramathma being one and the same is in itself the means to liberation.





We refute this view thoroughly. Why? The Vedas ordain the following means to be adopted in order attain emancipation. "उपासीत ध्यायीत निधिध्यासितव्यः" - Meditate upon the Lord, Contemplate upon the Supreme; Enshrine its glories and auspicious attributes in your hearts. As per the system of Advaita, such decrees and commands are totally futile. If mere knowledge non-differential relationship between Jeevan and Brahman itself is sufficient then there is no need for any decree. The non-differential relationship may be realized by mere listening to the Vedic statement "तत्त्वमसि". Hence ordainments like "उपासीत" would be totally worthless. Thus the statement is refuted.

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He is the object of our Love





From the usage of the term "उपासीत" we get to know that Brahman is an object of adulation. Adulation here denotes the performance of sacred yajnas like the Agnihotram and attaining the state of absolute purity of mind by worshipping the Lord with incessant devotion and love. This unmistakably points out the Lord being the object of our perpetual love and devotion and being the sole object of adulation of all the karmas (duties) prescribed in the scriptures. While refuting the adversaries, we always vouch on the authenticity and the authority of the Vedas. The scriptures proclaim "नित्योनित्यानां चेतनः चेतनानां एको बहूनां यः विधदाति कामान्" - Within the realm of every soul that is characterized by the attributes of being perennial and sentient, the Lord pervades them as one-in-many and resides in them as the indweller with the characteristic identities of being eternal and replete with knowledge. He bestows upon the sentients, the fruits of all their actions. This powerful phrase is used in refuting the views of the school of Advaita. Here the Lord is being qualified with the attribute of being the benefactor of all fruits of actions. This statement from the shruti clearly ascertains with clarity the validity of the differential nature of relationship between the Jeevathma and the Paramathma by stating - Jeevathmas are many in number while Paramathma is a singular supreme entity. Jeevathmas enjoy the fruits of their actions while Paramathma bestows them with those fruits. Let us now consider another significant statement from the scriptures. "ज्ञा अज्ञौ द्वौ अज्ञौ ईशनीशौ" - The Jeevathma and Paramathma are two real and distinct entities. One is replete with infinite knowledge while the other is bereft of this knowledge. Both of them are beginningless (birth signifies association with physical faculties or shariram). One is qualified with the virtue of independent and infinite volition and is capable of doing anything while the other does not have the capacity to act independently. The statement here emphasizes on the differential relationship (Jeeveshwara bheda) between a Jeevan and Paraman, as it is quite clear that Jeevan and Paraman have different qualities





and are mutually distinct from each other. Here Paraman is extolled with the virtue of "सर्वज्ञत्वं" - Having all-pervasive and all-encompassing knowledge (capability to know everything).

"मुनिः मनसि लक्ष्मणः मुदमुदञ्चयति" - The great apostle Lakshmana (Ramanuja) effects supreme bliss in our hearts and minds - says Swamy Deshika. Swamy Deshika, so far has addressed Udayavar as Yatipati, Yatiraja and Yatipurandara. But, in this verse he uses the word Lakshmana to address him. This has a special significance. During Ramayanam, Lakshmana obtained initiation into the sacred manthrams of Dhanurveda from sage Vishvamitra that was even beyond the reach of the celestial Devas. He subsequently won over Indrajit using his unmatched skills in archery (astrams). "अदृश्यमानः शरजालं उग्रं ववर्ष नीलाम्बुधरः यथांब" - Unseen by Indrajit, Lakshmana slayed him with a string of arrows in rapid succession that resembled the torrential downpour from dark and deep clouds. During his battle with Indrajit, Lakshmana when shooting the final arrow says -

धर्मात्मा सत्यसन्धश्च रामो दाशरथिः यदि ।

पौरुषे च अप्रतिद्वंद्वः शर एनं जहि रावणीं ॥

Oh arrow! If Sri Rama is the progeny of Dasharatha, if He is truly virtuous (satyasandha), pious and noble (dharmaatma) and if He is the abode of immeasurable valor, then go and exterminate Indrajit.

After Indrajit fell to Lakshmana in the battle, nobles like Vibhishana, Jambavan, Hanuman and others showered him with admirations. In a similar way, with his clear understanding of the powerful and arrow-like sharp statements of the Upanishats that are even beyond the grasp of the celestials, Ramanuja refuted the likes of the Advaitins who were similar to





adversaries like Indrajit. Just as how Lakshmana used the noble and auspicious qualities of Rama in order to annihilate Indrajit, so did Ramanuja use the passages of the Vedas extolling the divine and auspicious attributes of Parabrahman in refuting the system of Advaita thoroughly. Just as how the fall of Indrajit brought great delight to the hearts of nobles like Hanuman, Vibhishana and others, similarly the divine works of Udayavar brings in great delight to our hearts and minds.





SLOKAM 38

कपर्दिमतकर्दमं कपिलकल्पनावागुरां दुरत्ययमतीत्य तत् द्रुहिणतन्त्रयन्त्रोदरम् ।

कुदृष्टिकुहनामुखे निपततः परब्रह्मणः करग्रहविचक्षणो जयति लक्ष्मणोऽयं मुनिः ॥३८ ॥

A lay person heeding to the advise of his friend, went to the

town in search of a contented livelihood. Having gone a little distance he found the path ahead full of mire. Without getting into it, he tried to cross it by walking along its flanks. But, as both the flanks were densely thorned, he chose to take the path through the mire. Having got himself half-drowned in the slush, he forced himself out with great difficulty with the aid of a wooden plank that lay close-by. Having briskly traveled a little ahead, he got himself entangled unknowingly at the center of a huge net that was cast to catch wild beasts. He freed himself with great difficulty by biting through the strong twines of the net and breaking it loose. Not far enough, he got himself entrapped by contrivances that were hidden beneath the ground in order to apprehend outlaws and bandits. Struggling his way out, he thought to himself that his woes are over and strode ahead in swift paces. On the way there lay an abandoned well. Being a long-standing edifice it was deceptively shrouded in grass. Pacing ahead he fell into it inadvertently. He sustained himself swimming and desperately tried to find his way out, but none was available. He gave out loud wails and screams. Having heard his cries, a drifter passing by rushed to the spot. He made his way carefully to the bottom of the well by doing away with the grass that shrouded the winding steps. By the time the drifter got close to the bottom of the well, the traveler had drowned totally except for his hand that wavered on top in distressed movements. The drifter caught hold of his hands and pulled him out of the water. Giving the traveler a seat on the winding steps the traveler comforted him with words of assurance and escorted him to his destination.





Our Ramanuja is similar to this great traveler. The influence of the adverse mathams like Shaivism, Sankhyam, Yogam, Mayavadam and others, cast a shroud on the essential identity, divine forms, characteristic attributes, habitats and divine manifestations of Parabrahman. Ramanuja, by basing his arguments solely on the authority of the unassailable shruti, made it possible for us to experience and visualize the supreme Parabrahman in our mental frames. Swamy Deshikan expounds this as follows.

"कपर्दिमतकर्दमं" - During the times when Lakshmana, Sri Rama and Sitapiraatti stayed in the Dandaka forests, they would often visit, within the vicinity, the hermitages of Rishis and would bestow them with their divine countenances and shower them with munificent benedictions. In a similar way, Ramanuja decided to call on each and every matham. With this resolve he first entered the matham of Kapardi. It is a shaiva matham propounded and expounded by one, named Kapardi. It was a mire of vast and unendurable nature. The tenets and principles of this Shaiva matham were filthy and disgusting. Practices like eating from the hollow of a skull, smudging oneself with ashes, consecrating the Lord in pots of wine and a few other unthinkable customs make this matham totally repulsive and nauseating even for a mere mention. It is like a pit with slush filled to the brim. Those stepping on it would find themselves dragged into it with no path of return. Instead of accepting Sriman Narayana, the Vedavedyan as the Supreme Lord, they acknowledge Shivan, who is glorified in the scriptures of Shaivagamam and who is replete with tamogunam, as the absolute Lord. They did not recognize and receive Sriman Narayana who came their way. This slush should not be stepped on.

"प्रक्षाळनाद्धि पङ्कस्य दूरात् अस्पर्शनं वर" - It is better to disown paths of sludge and mire than to walk on them and cleanse the feet. Heeding to this saying, Ramanuja moved off this mire and set forth.

"कपिलकल्पनावागुरा" - The followers of the school of Sankhya lay in





abundant populace a little ahead. He went close to them to shower them with blessings. They had cast a net, entwined to their own imageries and whims. Even if entrapped in the slush of Shaivamatam, it is possible to elevate oneself from it and cleanse with pure water, similar to Govinda Bhattar. Ramanuja and his cousin Govindabhattar were disciples of Yadava Prakasha. Having seen the masterly repudiations of Ramanuja against the school of Advaita, Yadavaprakasha conspired to kill Ramanuja by drowning him in the dense waters of Ganga and so, embarked upon a pilgrimage to Kashi along with his disciples. Govinda Bhattar, who

came to know of this conspiracy, foiled his master's plot and sent Ramanuja back to Kanchi. At Kashi, when Govinda Bhattar was taking a holy dip in the Ganga, Yadava Prakasha using his magical powers, made a lingam to attach itself to Govinda Bhattar's hands. Yadava Prakasha told Govinda Bhattar to perform aradhanam to that lingam every day as he has been bestowed with the abundant grace of Lord Shiva. Govinda Bhattar meekly followed his master's words and became a staunch Shaivite. After having returned from Kashi, Govinda



maduramangalam embar

Bhattar stayed at Kaalahasti and performed aradhanam to Lord Shiva everyday. The Shaivas eulogized him as "உள்ளங்கைகொணர்ந்த நாயனார்" and made him the presiding authority of the temple of Kaalahasti.





Ramanuja who learnt about this, decided to bring back Govinda Bhattar into the fold of Sri Vaishnavism. He sent a group of his disciples including Thirumalai Nambi to Kaalahasti. Nambi would render discourses on Bhagavad Vishayam to the others in his group in the same garden where Govinda Bhattar would come to pluck flowers for his daily spiritual chores. This brought about a transformation in Govinda Bhattar who listened to it everyday. He was able to resolve that flowers and prayers are to be for Sriman Narayanan alone and none else. Having disowned Shaivism, he entered the fold of Srivaishnavam and made for Thirumalai along with Nambi.

Even if one gets entrapped in the slush of Shaivism, like Govinda Bhattar, it is still possible to elevate from it and get cleansed. But an entrapment in the vicious nets of the matham of Sankhyam has no paths of return. Shavism accepts the authority of Pashupati as the supreme Lord and the instrumental cause of this universe while Sankhyam denies the very existence of a supreme governing entity. Let us study their matham further.

"मूलप्रकृतिः विकृतिः महदाद्याः प्रकृतिविकृतयः सप्त शोदषः च विकारः न प्रकृतिः न

विकृतिः पुरुषाः" - The followers of Sankhya postulate two entities namely the primordial matter (moola prakruti) and Purusha. Purusha is inert to any transformation. Primordial matter has no source of origin and is inert to transformation. From this entity sprang forth 23 other entities. The first entity is 'mahat' from which came 'ahankaram'. This 'ahankaram' is three-fold - saatvika ahankaram, rajasa ahankaram and tamasa ahankaram. From tamasa ahankaram, spawned five tanmatrams. These are shabda tanmatram, sparsha tanmatram, rupa tanmatram, rasa tanmatram and gandha tanmatram. From satvika ahankaram, spawned the eleven faculties. They are eyes, ears, nose, tongue and skin that form the classification of sentient organs or jnaanendriyam. Then comes the classification of causal faculties or karmendriyam like mouth, hands, legs and excretory organs. This is followed by mind, which fits, into both the classifications. Rajasahankaram directs and





controls the entities of tamasam and satvikam.

The Purushan is eternal and unknown to transformation. He is neither the origin of any other entity nor does any entity spawn from him. The Sankhyas accept the authorities of three entities namely - pratyaksham (perception), anumanam (inference) and shabdham (sound). They are followers of the cause-effect theory who quote - Whatever is present in the sesame seed, when crushed comes out as sesame oil. Hence karanam and karyam are one and the same. Things do not spawn from non-existing things. Thread when woven closely becomes a fabric. The association of prakruthi with purusha is the cause for this universe. Similar to how iron pieces get attracted to magnets, the primordial matter brings forth the universe under the influence of Purusha. Prakruthi is an object of enjoyment that may be enjoyed by others. It therefore has a fondness towards the purusha who enjoys it.

This association of theirs is like the coming together of the blind and the handicapped. The blind would carry the handicapped on his shoulders. The handicapped would direct the way and the blind would walk to the designated place.

In this school, the association of Prakruthi and Purusha due to their mutual affinity is attributed to the cause of the universe, while their dissociation is moksham or emancipation. If a woman learns her husband has disowned her after learning about her infidelity, then she would not go back to him again. A danseuse, who performs on the stage, continues to perform till her expectations are met. Once she gets the fruits of her desire, she discontinues her performance. Similarly prakruthi dissociates itself from the Purushan. This is moksham or emancipation.

Brahman distances itself from this matham, which is a vicious net woven with self-styled imageries and whims that denies the very existence of a supreme entity.





"द्रुहिणतन्त्र यन्त्रोदरं अतीत्य" - the term druhina refers to the four-faced

Brahma. His school of philosophy is known as Druhinatantram, Yogam or Hiranyagarbha matham. The work expounding this matham is known as Yogasmriti. Unlike Sankhya matham, this matham accepts the authority of Parabrahman. It also attests to the path of bhakti yogam as a means to attain moksham. The exponent of this matham is Brahma, the lotus-born, who is also the propagator of Vedas and the creator of the Lord's subjects. Presuming that Yogatantram would be in conformity to the purports of the Vedas, Brahman chose to enter it. After having delved into the nuances of this matham, it realized that even this matham is not fit enough to be adhered to. Vedanta speaks about three entities, they being sentient (chit), non-sentient (achit) and Supreme Lord (Ishvara). The supreme Lord pervades the other two entities inside out. Hence Brahman has the sentient and the non-sentient orders as its body. The cause (kaaranam) of this universe is the minutest Parabrahman that has the sentient and the non-sentient orders as its body. The effect (kaaryam) of this cause is the magnificent Parabrahman that has the sentient and the non-sentient orders as its body. The effect denotes the vast universe that we see. Since the causative entity had all the entities like sentient, non-sentient and Brahman, it is denoted as material cause. The term material denotes the primordial substance. Wood is the primordial substance for furniture. Similarly, the amalgamation of the three entities namely sentient (Jeevathma), non-sentient (matter) and the supreme Brahman is the material cause for the entire universe. A carpenter is needed to do the furniture and a mason to do the construction. They are instrumental causes or nimitta karanams for the work that they do. Similarly Ishvaran is considered as the nimitta karanam or instrumental cause for this entire universe. This way, the Vedas eulogize Parabrahman to be the material cause as well as the instrumental cause of this universe.

Yogamatham speaks against this rationale. It states that the material cause (upaadana karanam) of this universe is the non-sentient matter while the





instrumental cause (nimitta karanam) of this universe is the supreme Parabrahman. This is contradicting to the Vedas.

Attainment of moksham is possible by perpetually contemplating upon the Lord, who is the material cause as well as the instrumental cause of this universe and who is the sanctum of infinite auspicious attributes. This has to be done until the soul departs from the body. This is known as Yogam or Upayabhakti. But, Yogasmriti is completely contradicting to this. Having resolved that the matham propounded by Hiranyagarbhan (Brahma) is not fit enough to adhere to, Parabrahman disowns this matham too and sets forth.

"कुदृष्टिकुहनामुखे निपततः परब्रह्मणः" - Next in vicinity was the matham of Advaita or the religion of myth. Brahman decided to enter into this. The Advaitins or Mayavadins accepted the authority of the Vedas and the Smritis. They also accepted the performance of the nitya-naimittika karmas or daily chores ordained by the Smritis. Falling prey to their deceitful statements, Brahman believed it to be a trustworthy realm and entered into it. The followers of this matham postulated that - Brahman is attributeless (nirgunam) and it is bereft of all the auspicious qualities that are attested to by the Vedas. Brahman is devoid of any assets. Its belongings like the Jeevathmas and the insentient worlds are all illusory. As if this was not enough, they smudged Parabrahman with the blemish of nescience or avidya. They stated - Brahman alone is true. Everything else like its divine form and auspicious divine qualities are untrue. They pushed Parabrahman to the pit of fallacy, dishonor and deception by stating that the scriptures eulogising Parabrahman and its qualities are also totally illusory.

This is like escorting a visitor respectfully into the house only to shave his mane off, smudge him all over with soot and push into a deep well. Brahman having been pushed into the deep abandoned well of myth by the Advaitins, wailed aloud "Isn't there anybody to protect and elevate me from this pit?" It drowned itself completely except for its hand that wavered on top of the





water's surface.



rAmAnuja muni

"करग्रहविचक्षणो जयति लक्ष्मणोऽयं मुनिः" - Sribhashyakara rushed to the spot having heard the loud wails of Parabrahman. He climbed down carefully and with one hand holding on to the supporting stones of the well, denoting the Vedas, he pulled the drowning Parabrahman out of the well by holding on to both of its hands in a tight grasp. Those who are inept, when trying to save others from drowning would inadvertently drown themselves too. But, Udayavar is highly adept. He saved himself and Parabrahman too.





Ramanuja, with plentiful authorities from the Vedas, refuted Mayavada or Advaita and established the supremacy of Parabrahman. He ascertained the authenticity of the two vibhuti, the sentient and the non-sentient orders. He established and celebrated with clarity that Brahman is not attributeless but qualified by infinite auspicious attributes. Accompanied by a delightful percussion, he vouched with authority that the philosophy propounded by the Vedas is not Advaitam (monism) but Vishishtadvaitam (oneness of the qualified). Swamy Deshika eulogises and celebrates the glories of this great an acharya, Sri Bhagavad Ramanuja.

जय जय यतिराज

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SLOKAM 39

कणादपरिपाटिभिः कपिलकल्पनानाटकैः कुमारिलकुभाषितैर्गुरुनिबन्धनग्रन्थिभिः ।

तथागतकथाशतैस्तदनुसारिजल्पैरपि प्रतारितमिदं जगत् प्रगुणितं यतीन्द्रोक्तिभिः ॥३९॥

Having rescued the characteristic identity, infinite auspicious

attributes and glories of Parabrahman, Udayavar is said to have done great service to it. Here Swamy Deshikan extols the service done by Ramanuja to the subjects of the Lord on this earth. Here a list of adverse philosophies is shown along with the ways they defraud the Lord's subjects. Udayavar came to the rescue of these subjects who were sightless of any means to spiritually elevate themselves, and showed them the right path to exalt themselves to the abode of the Lord.

"कणादपरिपाटिभिः" - The followers of the matham of Kanaada are also known as Vaisheshikas. They split the entities as "द्रव्यं गुणः तथा कर्म सामान्यं सविशेषकं" - dravyam, gunam, karma samanyam and vishesham. They established the authenticity of Parabrahman by inference instead of deriving it from the genuineness of the Vedas. Jars and vessels have not come by themselves. They have been made by a potter. In a similar way, this vast and amazing universe comprising of its flora and fauna must be created by somebody. He is the Supreme soul Ishvaran, they say. But, it is not possible to reduce by inference the facts that this Ishvaran is the all-encompassing in knowledge and capable of performing any deed. It is only possible through a perusal of the imperial Vedas. Jeevan is atomic in nature. Ramanuja says that there is nothing smaller in this universe than a Jeevan. But vaisheshikas state that Jeevan is gigantic and has pervaded everywhere. They defraud the subjects with appealing words making them accept Paramanu to be the cause of this universe.





"कपिलकल्पनानाटकैः" - The Sankhya matham of Kapila has been discussed already. They entrap the Lord's subjects in the entanglement of their fallacies by propagating their matham with artistic impressions. "रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्तात् पुरुषस्य तथा आत्मानं प्रकाश्य विनिवर्तते प्रकृतिः प्रकृतेस्सुकुमारतरं न किञ्चिदस्तीति मेमतिर्भवति" - Prakruthi (primordial matter) and Purusha are two entities. Twenty-three other entities spawn from Prakruti. So totally there are twenty five entities. Sankhyamatham did not accede to the twenty sixth entity named Ishvaran. They state that the entity named matter or prakruthi is delectable, exquisite and delicate in nature. There is no other material that is as attractive and as appealing as this in the whole universe. A danseuse performs on the stage with artistic facial expressions, stances and bearings. She brings in great amount of joy to the hearts and eyes of the audience and after the performance, diminishes behind the screens gathering the appreciations and applauds of the audience. Similarly the feminine Prakruthi shows herself in full splendor to the Purusha and then diminishes. Showing herself to the Purushan results in the creation of this material world or universe. Dissociation of Prakruthi results in the emancipation of Purusha or Purusha is said to have attained moksham. Having said so with artistic exuberance, the proponents of this matham deceived the subjects thoroughly making them imprudent and unwise.

"कुमारिलकुभाषितैः" - The school of Mimamsaka or exegesis has two classifications namely Bhaatta matham and Prabhakara matham. Let us see Bhaatta matham first. This was propounded by Kumaarila bhatta. Kumaarila bhatta did not accept the authority of Ishvara. The Vedam is divided into Karma kaandam and Brahma kaandam. The Mimamsakas are those who study and follow the Karma kaandam of Vedas. In this kaandam, specific fruits of actions are associated with the performances of specific rituals and sacrificial oblations. The performers of these various sacrifices and rituals do so





expecting the associated fruits of actions to be bestowed on them. But, then arises a question. The sacrifices and rituals that are performed are transitory. They subsist only for the time of performance. Being so, how are they able to bestow the performer with the fruits of his actions? To this, the followers of the school of Vedanta reply thus - Rituals and sacrificial oblations are deemed as acts of worshipping the Lord (Bhagavad aaradhanam). Pleased with the performance of such rituals and sacrifices, the perennial Lord, bestows upon the doer, the fruits of the yaagam.

Kumarila Bhatta did not accept the authority of Ishvaran eulogized in entirety by the Vedas. He substantiated his matham as follows - The Yaagams are transitory. But during its performance an entity named 'apoorva' (singular power) emanates from it. This entity itself bestows upon the performer the fruits of his actions. The Vedas do not attest to the authenticity of this entity 'apoorva'. Hence it is to be rejected and refuted. The followers of this matham state that expressions always convey a property and not the object qualified by that property. They say that expressions like *pitcher*, *jug* denotes the property of being in the shape of a conch and not any object associated with it. But, Ramanuja refutes this and says - Expressions always convey objects qualified with properties. The term *pitcher* denotes a container that is wide at the center like a conch and narrow at the ends, having an aperture to fill and empty water from it.

They further state - It is not possible to infer siddha-vakyams. A person will not be able to recognize a long pitcher, if it is been seen for the first time. It may only be inferred with an attached action like "Look at the long pitcher. Fetch the long pitcher here". The Upanishats refer to supreme entities as Brahman, Paramathma without attaching any actions to it. It is therefore difficult to establish Parabrahman from such references.

This is completely untrue. Even a small infant if taught about relations like Father, Uncle, Grandfather and the like by pointing at them, easily grasps the meanings of these words. In the course of time it understands the





meanings of several words and expressions and begins to converse using them. In a similar way it is possible to ascertain the authenticity of Paraman from the Upanishats. Therefore the atheistic view of Mimamsaks is totally iniquitous.

Similar to this Gurumatham, also known as Prabhakara matham is equally detrimental and fallacious.

"तथागतकथाशतैः" - The schools of Bouddham and Jainam betray the Lord's subjects thoroughly. They regard Buddha as the all-pervasive in knowledge. They state that just as how objects seen in dreams are illusory, so are those that are seen when wakeful. All the objects would be in the state of continuous transition. Since they are in a continuous state of transition, there is no object that remains steadfast at all times for us to perceive. The authenticity of pratyaksha or ability to see is therefore a fallacy. Without this the theory of inference too does not hold good. The words of Buddha that says "Everything is illusory" is in itself the statement of attestation. The realization of the falsity of the fact that everything is true is nothing but emancipation or moksham. So when everything itself is false, it is incongruous to call Buddha as Sarvajna or the all-encompassing in knowledge. They do not differentiate between knowledge and the object of knowledge. They say that knowledge itself is the object. Buddha's disciples are four in number. But, each one of them expounds this matham in a different way. This itself is ample testimony to disregard and invalidate this matham.

The followers of the school of Jaina too, dishonored the authenticity of the Vedas. They define objects out of sheer imagery and falsities. They vouch on detachment and non-violence being the most important of things, but in reality cause great harm to the Jeevans. They advocate that hairs in the mane should not be cut and trimmed but should be plucked and thrown. Is there a lesser painful act than this?

The matham of Udayavar also attests to the importance of non-violence





or ahimsa. But, we accept the harshness that is ordained in the Vedas. The Vedas ordain the sacrifices that are made during the performance of a ritual or Yaagam. It also commands the embossing of the sacred marks of shankham and chakram with a burning staff bearing their emblems during the performance of the sacrament of Samashrayanam. These are not regarded as acts of brutality and violence. The followers of this matham delude the subjects and hold their interests by bringing upon them certain good fortunes. This, they make possible by practicing in secrecy, certain esoteric manthrams or aphorisms of our Vaidika matham supported with meditations and prayers. They signify all the objects as 'anekaantham'. The path of righteousness could be the path of dishonor and the path of dishonor could be the path of righteousness. Cruelty might be deemed kindness and kindness might be deemed cruelty. This is like defrauding the Lord's subjects with circumstantial advantage.

After having accepted all the things, Jainas did not accept the authority of Ishvara. They say that a Jeevan's form is neither infinitesimal nor gigantic. It has the same dimension as the body of the Jeevan. In a mosquito it is of the same dimension as the mosquito and in an elephant it is of the same size as the elephant. If an elephant takes birth as a mosquito, then the elephant should constrict its essential form to fit into that of a mosquito. This is contradicting to the Vedic statement that states that the essential nature of a Jeevan is atomic and devoid of any transformations.

"तदनुसारिजल्पैरपि" - The Advaitins are also known as Prachanna bouddhas. They are in reality Bouddhas, but have veiled their true identity with the mask of advaitam. The Bouddhas state that everything in this universe is untrue and is only an illusion. The Advaitins pretending to have accepted the authenticity of the Vedas acknowledged the realism of Parabrahman at the same time denying the existence of this universe that is His body. They made the existence of Parabrahman itself worthless by disrobing it off its characteristic attributes, exquisite divine form, infinite auspicious attributes,





infinite divine possessions and lordship over all worlds. Hence they are no less than Bouddhas. Ramanuja's divine works appeared at a time when the subjects of the Lord were being blemished due to the influence of adversaries from the school of Advaita. The divine works of Ramanuja re-instated the noble and illustrious virtues in the Lord's subjects by rescuing them from the path of derision and elevating them to the path of righteousness and by making them adopt the path of self-surrender or prapatti.



Thondanur rAmAnujA





SLOKAM 40

कथाकलहकौतुकग्रहगृहीतकौतस्कुतप्रथाजलधिसंप्लवग्रसनकुम्भसंभूतयः ।

जयन्ति सुधियो यतिक्षितिभृदन्तिकोपासनाप्रभावपरिपक्त्रिमप्रमितिभारतीसंपदः ॥४०॥

As per the adage "शिष्यस्थेहं", Udayavar imparted divine knowledge to

all his disciples who came to him with a beseech for knowledge and satiated their yearning to learn more by educating them exhaustively on each and every point of their inquiry. During his renderings of Vedanta kalakshepam, he would refute and explain the purports of the other adverse schools of thought and would impart to his disciples the tenets of our matham at the same time. Due to this, disciples like Thirukkurugaippiraan Pillan, Kidambi Aachchan, Kuraththazwan and others gleamed with rare virtuosity and luminance. Ramanuja selected seventy-four esteemed scholars from his band of disciples and crowned them as Sribhashya simhasanadhipatis. He sent them to all the corners of the country ordaining them with the duty of propagating our matham. These disciples winning over the adversaries at many places, successfully established the darshanam of Ramanuja. During those times, even the adversaries who hailed from other schools of thought were adept and fearless. They were enthusiastic in engaging themselves in a battle of philosophical refutation with the flag bearers of Ramanuja matham. Without accepting the purports proposed by our matham, they would fire cross-questions at their opponents at every step similar to sprites. Due to this reason, the refutations of the adversaries enjoyed a status of fame amongst the subjects. But to Ramanuja and his disciples this was in no way formidable. Basing their arguments on firm authorities, they continued establishing the matham on irrefutable grounds. They uprooted several adversaries and their schools making it impossible for them to raise their heads again. Swamy Deshika enjoys saying - At a time when the oceans of glories of the adversaries were flooding with high tides, the disciples of Ramanuja who were





like the great sage Agastya, drank these oceans and dried them up.

The disciples who were in the servitude of Ramanuja, the sovereign of acharyas, performed selfless service or kankaryam to him and studied at his feet imbibing all the esoterical purports, inline to the adage "गुरु सुश्रुशया विद्या".

This brightened their intellects manifold and their Vedantic knowledge was in full bloom. With the efforts of great disciples like Pillan, Achchan, Azwan, and others the subjects of the Lord sparkled with virtues of unstinted devotion towards the satsampradayam established by Ramanuja.

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SLOKAM 41

यतीश्वरसरस्वतीसुरभिताशयानां सतां वहामि चरणाम्बुजं प्रणतिशालिना मौळिना ।
तदन्यमददुर्मदज्वलितचेतसां वादिनां शिरस्सु निहितं मया पदमदक्षिणं लक्ष्यताम् ॥ ४१ ॥

The verses so far have enlightened with clarity the way Udayavar and his srisooktis refuted and subdued the adverse philosophies of other mathams making them inept to arise again. But, now Ramanuja's disciples like Pillan, Aachchan, Azhwan and others have already ascended to Paramapadam. Great scholars like Sudarshanacharya also known, as Shrutaprakashikacharya and Appullar who is the direct preceptor of Vedanta Deshika are well advanced in age. Their heads shake, hands shiver and voice trembles out of weakness. The adversaries considered that these elderly scholars would not be able to contest them and so came in big groups to wage a battle against Vishishtadvaita. The lay subjects who realized this wondered with apprehension on the fate of the matham of Vishishtadvaitam.

वेदे संजातखेदे मुनिजनवचने प्राप्त नित्यावमाने
संकीर्णे सर्ववर्णे सदितदनुगुणे निष्प्रमाणे पुराणे
मायावादे समोदे कलिकलुषवशात् शून्यवादे विवादे
धर्मत्राणाय यो श्रूत् स जयतु भगवान् विष्णु घंटावतारः ॥

The Vedas wailed seeing the adversaries interpreting it in the most derisive of ways. Sages like Vyasa vouched with authority the supremacy of Sriman Narayana proclaiming "न देवं केशवात्परम्" but these were totally disrespected by the adversaries. The scriptural observances laid down by the preceptors of yore were fading away and divine works like Puranams lost their





esteem and recognition in the eyes of the subjects. Adversaries like Mayavadins vouching on the theory of illusion flourished while many regarded the atheistic theory of Buddhism to be reliable. At a time when the noble and the virtuous feared the fate of the theistic school of thought, Thirumaniazwan or the Ghanta of the Lord of seven hills, belonging to the holy creed of the daily votaries at Srivaikuntam, manifested on this earth as Swamy Deshika to trounce upon the adversaries crushing their derisive statements and to uphold, enliven and fortify the theistic school of thought. It is possible for us to realize from this verse that the praises and eulogies lavished on Swamy Deshikan by his direct disciples like Prativadi Bhayankaram Annan were based on true experiences and not mere formal glorifications

During times of fray when the holy and the virtuous were disquiet with anxiety, Swamy Deshikan says - I will single handedly take on the adversaries who are blowing their own horns and shall vanquish them thoroughly and establish our siddhantham firmly. I have crowned the holy lotus feet of Appullar on my head and by its greatness I have the capacity to accomplish and achieve anything. The followers of the fold of Ramanuja need not worry therefore.

The great preceptor Nadadur Ammal spent his time rendering kalakshepams on Bhagavad Ramanuja's divine sooktis like Sribhashyam till his mane grew gray. Great scholars like Sudarshanacharya and Appullar studied at the lotus feet of Ammal. They considered the perusal of the divine works of Ramanuja like Sribhashyam as their life-breath. Their words, breaths, intents and



Portrait of nadadur ammAL





visions had the divine fragrance of works like Sribhashyam. He who believes in the existence of the Supreme entity Sriman Narayana and he who knows well of this truth is said to have the wealth of knowledge or inherent affluence. The Vedams exemplify such a person as "सत्". Appullar is one such being embellished with this appellation. Swamy Deshikan says - I have at several times, with equanimity of mind, word and deed, crowned the lotus feet of Appullar on my head. Hence the divine fragrance of Sribhashyam may be found to emanate in me too. Hailing from such a preceptoral lineage, I am singularly enough to vanquish, subdue and refute the antagonists.

The other adverse mathams do not have the necessary essence and material in them to sustain an exhaustive interpretation of the Vedas based on valid authorities and substantiations. They are only laden with statements that are fraudulent and fallacious in nature capable of misleading the subjects. Their minds are shrouded in self-pride while their hearts burn with jealousy. Swamy Deshika says - I shall not hesitate to place my left foot on the heads of adversaries with such unpleasant virtues. When we have the grace of the lotus feet of our poorvacharyas protecting us at all times, do we need to fear at all? It is futile to show patience and mercy towards antagonists. An old adage says "शठे शाठ्यं समाचरेत्" - Win over the fraudulents in their own ways.

Swamy Deshika also says - "तर्केषु कर्कषधियो वयमेव नान्ये" - We belonging to the sampradayam of Ramanuja and blessed with the sharpest of erudition are indeed the supreme and the unassailable in dialects of reasoning that is beyond the comprehension of adversaries. Hence we might stand to defend any storm of derision.





SLOKAM 42

भजस्व यतिभूपतेरनिदमादिदुर्वासना कदध्वपरिवर्तनश्रमनिवर्तनीं वर्तनीम् ।

लभस्व हृदयं स्वयं रथपदायुधानुग्रहद्रुतप्रहृतिनिश्चुटद्दुरितदुर्वृतिं निर्वृतिम् ॥४२॥

After having seen the adverse mathams that impart no good to

the subjects and their respective promoters who delude the subjects making them tread the unfavorable and unpleasant paths, Swamy Deshikan says - "Fear not. I shall uproot these false systems completely making them inept to rise again. In doing so I shall not even hesitate to place my left foot on their crowns. Renounce all your fears and worries. Fear not indeed! Fear not indeed!" The subjects gained courage and self-assurance after listening to such words of solace from Swamy Deshika. The subjects have been going through perennial cycles of transmigration. They are continuously stalked by the fruits of their past deeds making them powerless to elevate themselves from the ocean of this mundane morass. Swamy Deshika speaks addressing himself and other pious and virtuous bhagavathas like him, after seeing the subjects going through the torments of samsara, and realizing the agonies they suffer from due to continued transmigration.

During those times, paths leading to famed towns and centers of pilgrimage and worship were often covered with dense forests. These forests would have footpaths treading which one could easily reach his destination. During autumn, these footpaths would be completely disguised with dense foliage. The noble would often uncover this shroud and keep the pathway visible. But, outlaws and thugs would have made other pathways for themselves. Persons inadvertently treading these paths would end up in the internments of the outlaws, who get away robbing them of all their valuables and pushing them down the pits of thorns and stones. Returning alive from those pits itself becomes arduous. Similar to this, it becomes impossible to





save our souls having once entered the fallacious mathams of adversaries. One ends up doing sinful deeds repeatedly deprived of spiritual elevation similar to the saying "पापं प्रज्ञां नाशयति". Swamy Deshikan says - "Oh mind! Oh pious souls! Always tread the pathway shown to us by the ancient lore like Upanishats that was built by Swamy Nammazhwar and refurbished and fortified by Ramanuja". That is the illustrious pathway shown to us by our preceptors like Swamy Deshikan similar to the saying "लक्ष्मीनाथसमारंभां नाथयामुनमध्यमां अस्मदाचार्यपर्यन्तां". Treading this path would make us recipients of Sriman Narayana's benevolent grace and mercy that would subdue the thorns of all our accumulated sins.

The Lord adorns the discus or Thiruvaazhiazhwan at all times to protect his subjects from iniquitous entities. Deshika continues saying - "Oh mind! Oh pious souls! Prevent your steps from taking the path of adversaries that is laden with poisonous thorns and sharp stones. Walk on the lotus like aisle fortified by Bhagavad Ramanuja to reach the celebrated abode of the holy Srivaikuntam and to attain the eternal bliss of beatitude".



The Lord adorns AazhiAzhwan at all





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SLOKAM 43

कुमतिविहितग्रन्थग्रन्थिप्रभूतमतान्तर ग्रहिळ्मनसः पश्यन्त्यल्पां यतीश्वरभारतीम् ।

विकटसुरभिद्वक्षः पीठीपरिष्करणोचितः कुलगिरितुलारोहे भावी कियानिव कौस्तुभः ॥४३॥

Being devoid of all the supreme spiritual essence, the adverse

systems of philosophies are like aisles that are abundantly laden with poisonous thorns and sharp stones. Ramanuja matham is like the avenue that is as delicate as a lotus and is bereft of any thorns or stones. The adverse systems are not fit to be practiced and pursued. The expositions of the other adverse systems of philosophies are plentiful. Each one of them is vast and enormous in nature. But, Udayavar's divine works are lesser in number. When compared to the works of other philosophies, they are very concise. Then how is it possible to state that the matham expounded by Ramanuja is conclusive and superlative in nature? Swamy Deshikan answers in the following way.

The success or failure of a system of philosophy is not dependent on the size of the works that expound it. We have been seeing living examples of highly expounded systems being totally derisive while succinctly and concisely written systems being superlative in nature.

During the churning of the great ocean, the priceless gem of Kaustubham and the divine mother Sri Mahalakshmi emanated from it. The Lord adorned the kaustubham gem on one side of his broad chest and enshrined Sri Mahalakshmi on the other side. The gem Kaustubham is invaluable in nature. There is no other gem that is comparable to it. Though it is very small in manifestation, it is yet of invaluable nature. The gem also shares with Sri Mahalakshmi, the rare honour of embellishing the Lord's chest. Of all the mountains, the Kulaachalam is the greatest one. It is destroyed only during the great dissolution (maha pralayam). If this mountain and the kaustuba gem are placed on the two pans of a balance, then the pan with the mountain weighs





down while the pan with the kaustuba gem weighs up. But is it possible here to make a comparison by taking weight alone into consideration? No. Similarly, the works of the imprudent adversaries, though vast in nature, are not flawless enough to be acknowledged and pursued. The reasons for their works being vast in nature need to be understood first. They have hypothesized their doctrines in a self-styled way without basing their arguments on authentic grounds. In such works it is highly tenable that lot of terse purports declarations and passages do come in that cannot be elucidated and enlightened. When being unable to sort out these tresses, an attempt is made to expound the hypothesized doctrines in a round about way that accounts for the expositions to be vast and enormous in nature. Such disheveled passages are innumerable in the Vedas. Attempting to somehow elucidate them further and further have made the imprudent works of adversaries huge. So, even if the expositions are vast and extensive in nature, they do not become exceptional and superlative. Works like Sribhashyam alone are superlative and matchless in nature similar to the gem Kaustubha. Hence it is the sampradayam of Udayavar alone, which is replete with supreme essence and fit enough to be acknowledged and pursued by everyone.





SLOKAM 44

स्थविरनिगमस्तोमस्थेयां यतीश्वरभारतीं कुमतिफणितिक्षोभक्षीबाः क्षिपन्तु भजन्तु वा ।

रसपरिमळश्लाघाघोषस्फुटत्पुटभेदनं लवणवणिजः कर्पूरार्घं किमित्यभिमन्वते ॥४४ ॥

In the previous verse we celebrated the matchless glories of

Udayavar's matham that is replete with supreme essence and the inimitable grandeur of his divine works that expound and propagate this matham. Should the above statement be correct, then adversaries of every school should have acknowledged and adhered to the doctrines proposed by Udayavar. On the contrary, the adversaries declined to abide by the doctrines put forth by Udayavar. To this, Swamy Deshikan elaborates as below.

The ancient pristine authorities like the Vedas and their crown adornments; the Upanishats occupy a superlative pedestal. As Nayyaayikas say, Vedas have originated from the Lord Himself and so are beginningless and perennial. Hence every single letter in these authorities is trustworthy and reputable. The works of our Ramanuja elucidate with clarity the purports conveyed by each and every type of Upanishadic statements of the Vedas like the bheda-abheda (differential-non-differential) shrutis, saguna-nirguna (attributive-attributeless) shrutis and ghataka (concordant) shrutis. The works of the adversaries on the other hand are replete with derisions, authored in self-styled ways with contradicting interpretations. They are a totally bemused assembly who are inept to comprehend the truth. They have distanced themselves from their good senses. It makes no difference if such an imprudent assembly accepts or denounces the authenticity and the authority of the works of Udayavar. Words of admiration and words of criticism have no value when they come from people who are devoid of mental equivalence and clarity. Their admirations and criticisms do not instigate the acceptance or the denouncement of anything.





ThiruallikENi udayavar

Green camphor and saffron powder are often used during the preparation of rich culinary delicacies. They are also used for fragrance in the consecrated theertham during bhagavad aradhanam. Though used in very small proportions, they bring about a divine fragrance and rich taste to the cuisines as well as to the consecrated theertham. We admire the fragrance and aroma of such repasts. People laugh at salt merchants who ask for the prices of green camphor and saffron in terms of sacks.

A salt merchant has been accustomed to trade salt in terms of sacks. He is unaware of the importance of camphor or saffron. But the greatness of camphor and saffron do not diminish because of this. Similarly it makes no difference if the divine works of Udayavar are eulogised or denounced by adversaries of other schools of thought who have not realized the true purports of the Vedas.





SLOKAM 45

वहति महिळामाद्यो वेधास्त्रयीमुखरैर्मुखैः वरतनुतया वामो भ्रगः शिवस्य विवर्तते ।

तदपि परमं तत्त्वं गोपीजनस्य वशंवदं मदनकदनैर्न क्लिश्यन्ते यतीश्वरसंश्रयाः ॥४५॥

The Vishishtdvaitha matham of our Ramanuja is like the

gem of kaustubha that is adorned by the Lord in his chest. It is indeed like the green camphor (pachchai karpooram) imparting divine fragrance and rich taste. Swamy Deshikan here enumerates the reasons for such glories of Ramanuja matham.

Man has been able to conquer and take control of everything in this world. But, subjugating desire is the most arduous of tasks. King Bhartruhari portrays this beautifully, in his work Neetishatakam. विश्वामित्र पराशर प्रश्नृतयः

वादांबु पर्णाशनाः तेऽपि स्त्रीमुख पङ्कजं सुललितं दृष्ट्वैव मोहंगताः शाल्यन्नं सकृतं पयो दधियुतं

ये श्रुंजते मानवाः तेषां इन्द्रियनिग्रहे यदि भवेत् विन्दयः प्लवेत् साकरे - Great sages like

Vishvamitra, Paraashara and others partook food and imbibed water and air in quantities just enough to sustain themselves. They had complete control over their physical faculties and spent their time in forests performing penance.

Indra, in order to reduce the effectiveness of their penances, sent celestial damsels to distract them. Captivated by their charm, grace and beauty, the hermits gave up their penances. If that is the case of hermits, then will it be possible for lay persons like us to subdue our faculties who have been devouring rich and nourishing foods like rice, ghee, milk, curds, cereals and others. No. It is said that the mountain of Vindhya might float on the ocean but it will never be possible for men to subdue their desires. Swamy Deshikan here says that it is even difficult for celestials to subdue their desires.





"वहति महिष्मामाद्यो वेधास्त्रयीमुखैर्मुखैः" - Prajapatis are nine in number. Their principal is the chaturmukha prajapati or the four-faced Brahma. He remains incessantly reciting Vedas with all his four faces and imparting esoteric truths to saints like Narada and others. Being devoid of even a single moment to spare, he yet, embellishes and crowns his wife Sarasvathi, regarded as the goddess of speech on the seat of his tongue. This he does not with one face but all four faces.

"वरतनुतया वामो भागः शिवस्य विवर्तते" - Shiva on the other give, transformed one side of his body as Parvati. The term "विवर्त" signifies transforming an earlier state to a new state that is totally opposed to the earlier state. Shivan transformed half of his body that was of the form of a man into Parvatis's or a female's body embellishing himself with the sobriquet "अर्धनारीश्वर". Shivan's affinity towards his wife is many times more than that of Brahma's.

"तदपि परमं तत्त्वं गोपीजनस्य वशंवदं" - Lord Krishna, extolled by the pristine Vedas as Paramtattvam and Paramam daivatam, submitted Himself to the mercy of the women folk of Ayirpadi, dancing to their tunes and remaining in their servitude.

Brahma and Shivan are Jeevans who were caught in the trap of desire. But, Lord Krishna is the all-powerful who is untouched by any sin and who is capable of diminishing the accumulated sins of others. As per the statement "உனக்கேற்கும் கோலமலர்ப்பாவைக்கு அன்பாகிய என் அன்பேயோ", he adorns Mahalakshmi regarded as the supreme among women in his chest at all times with no moment to spare. In spite of this, being captivated by feminine charm he runs around behind the five-lakh cowherdesses of Ayirpaadi.





"मदनकदनैर्न क्लिश्यन्ते यतीश्वरसंश्रयाः" - Thus, among the divine triad, one's face, half the body of the second and the heart of the third is completely overpowered by the feminine charm. If this is the case, is there anybody in this universe who is not affected by this charm? Yes, there are several of them in fact. Really? Who are they? They are those who have resorted to the lotus feet of Udayavar. The affinity for female charm did not even spare the holy triad. But those who have resorted to the lotus feet of Udayavar cannot be influenced by this charm. The pious and holy that have resorted to the lotus feet of Udayavar have submerged themselves in his glories distancing themselves from the momentary charms of insignificant value and enjoying the bliss of the divine imparts of Udayavar that is comparable to the bliss of beatitude. Swamy Deshikan hence says that material desires of insignificant values will never affect the disciple fold of Udayavar.





SLOKAM 46

निगमपथिकच्छायाशाखी निराशमहानिधिः

महितविविधच्छात्रश्रेणीमनोरथसारथिः ।

त्रिभुवनतमः प्रत्यूषोऽयं त्रिविद्यशिखामणिः

प्रथयति यतिक्षमाभृत् पारावरीमविपर्ययाम् ॥४६॥

In the previous verse, Swamy Deshikan extolled the disciples of

Udayavar who have the capacity to overwhelm the material desires of this world that are of insignificant value. In this verse he extols them as those who may confer the never-ending bliss of beatitude.

"निगमपथिकच्छायी शाखी" - The knowledge of the supreme is a prerequisite for those who are desirous of attaining supreme bliss. This knowledge may be obtained only by means of a thorough study of the Vedas. It is not easily possible to realize the heavy esoterical purports of the Vedas. Many delve into a deep study of these scriptures but yet remain unknowing of the Supreme. For such individuals, Udayavar imparts with pristine clarity by means of his elucidations and expositions that - Sriman Narayana is the sole supreme entity. Attaining him is the attainment of supreme bliss. Bhakti and prapatti are the only means to attain this divine beatitude. With these one is able to elevate spiritually and attain the state of beatitude or supreme blisshood.

Being tormented by the scorching Sun on top and the burning floor below, a wayfarer who has lost his way finds the pleasant shade of a tree nearby. The tree by virtue of its cool shade and pleasant breeze rejuvenated him from his tiredness and offered him with its ripe fruits satiating his hunger and thirst. In a similar way Udayavar frees the bonded nomads or samsaaris





from their torments and imparts to them the supreme truths making them attain the bliss of beatitude.

"निराशमहानिधिः" - To those seekers who have become detached from this material world after realizing its transient nature, Udayavar shows them the perennial supreme entity that is incessant. "வைத்தமாளிதியாம் மதுஸூதனனை" says Azhwar. Even the Upanishads speak of the Lord as an infinite treasure trove. Sribhashyakara himself is like our most coveted wealth that is priceless. "Know not I any other God" - "அண்ணிக்கும் அமுதாறும் என் னாவக்கே" - Just as how Madhurakavi Azhwar enjoyed and celebrated Nammazhwar as the most appealing supreme Lord, similarly Udayavar is our most adored preceptor and supreme divinity.

"महितविविधच्छात्रश्रेणीमनोरथसारथिः" - The disciple fold of Udayavar was a varied one. Some were married or guruhasthas, some were bachelors, some were ascetics and some were women folk. They were blessed with the virtue of having admirable devotion towards the Lord and their preceptor. Even out of ignorance, one would not acquire the influence of demi-gods. They knew no other activity, than to contemplate on Paraman and celebrate and enjoy his infinite glories. They were infallible Paramaikaantins. They supported themselves under the shade of the lotus feet of Udayavar. Knowing well, the mental poise of his disciples, Udayavar would impart them with purports accordingly, making them walk along the path of the virtuous and the illustrious.

A charioteer steers the chariot by holding on to the reins tightly and controls the horses or bullocks from swaying on to bumps and humps and makes them go steadily on a straight path. In a similar way, Udayavar controls the direction of our will (manoratham) from swaying around along ignoble paths. He is the charioteer who steers us on the virtuous and the noble path. He imparts the esoterical purports to each and every one of his disciples concisely or





elaborately depending on their grasping capabilities. Our Udayavar would prescribe appropriate kainkaryams to those disciples, who were desirous of performing the same to the Lord and his devotees.

"त्रिभुवनतमः प्रत्यूषः" - Just as how the dawning Sun brightens up the vast skies warding off the gloomy darkness, similarly soon after Udayavar began to propagate the system of Vishishtadvaita, the subjects' hearts shone with the luster of Supreme knowledge and all their sins began to diminish.

"त्रिविद्यशिखामणिः" - Udayavar beams as the crown embellishment of great scholars who pledge on the authority of the three Vedas. He, in unequivocal terms, won the acclaim of the erudite assembly.

"प्रथयति यतिक्षमाभृत् पारावरीमविपर्ययाम्" - Ramanuja edifies his disciples with the supreme truths as told by the Vedas even without the slightest of deviations. The entities to be known are three in number - chit (sentient), achit (non-sentient) and Ishvara (God). All three are eternal entities. The Ishvara or God alone is the supreme entity. He owns exceptional powers and is the savior of all souls. He has everything else as his body or shariram and is replete with infinite knowledge. He is the Lord of Sri, the sustainer of all entities being their indweller and inner controller and is the root cause of this entire universe. The other two entities are inferior in nature compared to the Supreme Sriman Narayana. The sentient souls are innumerable. The Jeevan is of the form of knowledge (jnaanasvarupan). He is monadic and sentient. He is eternal and is subject to the command of the Lord. He is eternally subservient to the Lord and enjoys the fruits of his deeds. The achetanam on the other hand is the insentient matter. It is subjective to transformation as it is composed of the three qualities of sattvam, rajas and tamas. It is a characteristic component of the body of both the Jeevaatma as well as Paramathma. Swamy Deshikan thus enjoys the way Udayavar imparts the esoteric truths to his disciples.





SLOKAM 47

जडमतिमुधादन्तादन्तिव्यथौषधसिद्धयः प्रमितिनिधयः प्रज्ञाशालिप्रपालनयष्टयः ।

श्रुतिसुरभयः शुद्धानन्दाभिवर्षुकवारिदाः यमगतिकथाविच्छेदिन्यो यतीश्वरसूक्तयः ॥४७॥

After having plentifully celebrated the glories of Udayavar,

Swamy Deshikan here begins to glorify his divine works.

"जडमतिमुधादन्तादन्तिव्यथौषधसिद्धयः" - The philosophers of other adverse schools of thought have not realized the true purports conveyed by the Vedas. Most of them have woven their mathams with self-styled imageries and fancies. They have propagated these fallacious systems amidst lay subjects who do not have the sharp intellect to grasp the misleading notions that lie in them and have thus increased the strength of their disciples.

Being imprudent in the fundamental concepts of Vedantha, their participation in battles of philosophical refutations would only lead to annoyance and resentment. They jab their teeth out of jealousy and create a furor trying to justify their stand. The divine works of Srihashyakara are the sole remedy for their annoyance and envy. This noble work elucidates the tattvam basing its statements on the authority of the Vedas and exposts the same with a sound rationale. Those who peruse these works become devoid of blemishes, jealousy and anger. Having realized the supreme truths, they become replete with inherent virtuousness and nobility. The works of Udayavar is like the divine ambrosia capable of emancipating one from all mundane afflictions.

"प्रमितिनिधयः" - The supreme truths get elucidated in the divine works of Ramanuja. The other works, being unable to comprehend the truths, create lot of uncertainty in the minds of the subjects. Ramanuja's works on the other





hand, elucidate the supreme truths with absolute clarity. Works of Ramanuja are like the precious treasure troves that establish with resounding clarity, the absence of any authoritative reference in the Vedas that vouch on the validities of the theory of myth (mayavadam) or the theory of illusion (mithyavadam). It confirms that everything that is known is real and true and that the Vedas have no attestation for the self-styled whims of the adversaries.

"प्रज्ञाशालिप्रपालनयष्टयः" - At the time of harvesting, crops would have grown tall and green with blossomed flowers dancing to the breezy tune. The cattle that have a fondness for greenery would graze these rich yields, if not for the farm minder who drives them away with his staff. Similarly, Ramanuja is the protector who defended the ancient matham from the onslaughts of the remonstrations of the adversaries with his staff that is of the form of his divine works. These divine works have the capability to remove every qualm that might arise even in the minds of the prudent subjects, after listening to the adverse interpretations of the opponents.

"श्रुतिसुरभयः" - Since Ramanuja quotes from the Vedic authorities profoundly, the divine fragrance of the imperial Vedas seem to emanate from his works too. This is like the fragrance of the golden flower. These works, apart from being unmatched and delectable, are also superlative in nature as they expound the pristine purports imparted by the Vedas. They are melodious and pleasant to the ears, while the other mathams are audibly harsh, bereft of essence, contradicting to the Vedas and are like the passageways to hell.

"शुद्धानन्दाभिवर्षुकवारिदाः" - Udayavar's works bestow pure and blemishless delight to its peruser. Delight here denotes enjoyment or bliss. Bliss also has categorizations like being pure and impure. Actions like marauding wealth in dishonest ways, getting married impiously, consuming food that is prepared outside the norms of orthodoxy and reading objectionable narrations give





great amount of delight. But this enjoyment is not pure and blemishless in nature. They effect unpleasant things later. Udayavar's works on the other hand bestow pure and untainted bliss right from the instant of first acquaintance, on those who peruse it realizing its true purports. It confers the wealth of divine ecstasy and peace of mind upon those who follow and practice the means to emancipation like bhakti and prapatti that have been well exposted in his divine works. It also confers the bliss of beatitude at the



bhavisyadAchAryan

holy abode after emancipating from the confines of this body. There is also a specialty associated in the conferring of this supreme bliss. Dark water bearing clouds cover the vast sky and inundate the land with its showers. This brings in great delight to the plants, animals as well as the subjects who have been highly discomforted due to the blazing Sun. In a similar way works like Sribhashyam bequeaths great delight to those who peruse it and to those who listen to it from learned ones, including the next of their kin. Apart from this, they bestow the bliss of beatitude right here on this earth, by instigating us to adopt the means of self-surrender and achieve the supreme bliss after liberation from this mundane morass.





"यमगतिकथाविच्छेदिन्यः यतीश्वरसूक्तयः जयन्ती" - It is guaranteed beyond doubt that prapannas who have offered themselves as oblations at the Lord's feet, shall attain the bliss of beatitude at the end of their earthly sojourns. But seekers, who adopt bhakti yogam, attain this bliss only after the annihilation of all their accumulated sins. They have to go through the cycle of transmigration. A question might arise here that the torments of hell might befall on one who is in the course of such a transmigratory cycle. But, the influence of hell or narakam will have no bearing on seekers or bhagavathas. "न

खलु भागवताः यमविषयं गच्छन्ति" - Those who have endeared themselves with the Lord shall not go to hell. "परिहर मधुसूदन प्रपन्नान्" - "Never do conquer the souls who have surrendered to the lotus feet of Madhusudana", says Yama to those in his servitude. Hence, even if seekers adopting bhakti yoga go through transmigratory cycles, they are sure to be born as yogins (hermits). Swamy Deshikan therefore says that Udayavar's divine works beam with supreme luminosity bestowing the finest of fruits.





SLOKAM 48

प्रतिकलमिह प्रत्यक्तत्वावलोकनदीपिकाः यतिपरिवृढग्रन्थाश्चिन्तां निरन्तरयन्ति नः ।

अकलुषपरज्ञानौत्सुक्यक्षुधातुरदुर्दशापरिणतफलप्रत्यासीदत्फलेग्रहिसुग्रहाः ॥४८॥

Swamy Deshika, in this verse continues to eulogise the

greatness of Udayavar's divine works. Swamy says that the works of Ramanuja portray with pristine clarity, similar to the effulgence of a bright lamp, the true and essential nature of a Jeevatma (pratyak tattva). Jeevan is not one but innumerable. They are essentially monadic in nature (anu svarupam) and have the capabilities to realize by virtue of their attributive consciousness (dharmabhuta jnanam). Their essential nature is of the type of consciousness qualified by attributive consciousness. Statements from the adversaries like Jeevan is a solitude entity or Brahman transforms into a Jeevan due to the influence of nescience (avidya) are totally detrimental to the Vedic purports. Jeevan and Paramathma are two essentially different entities. A Jeevan is always subservient to the Lord without any limiting adjuncts. Jeevan is the doer having the capacity to do deeds. This capacity has also been conferred upon him by the Lord alone. A Jeevan adopts the path of Bhakti or Prapatti and attains divine knowledge. The three qualities of sattvam, rajas and tamas are associated with matter (prakruti) and not with a Jeevan. Assertions like these portray the nature of a Jeevan very clearly in the works of Udayavar.

Having listened to the adversaries propagating purports that are totally contradicting to the essential nature of the soul, one gets apprehensive and yearns for a preceptor who will impart the true knowledge of the same. Just as how a starving person is satiated by the delicious fruits and berries of a nearby tree, similarly the works of Ramanuja satiate one who has a strong hunger for imbibing the supreme knowledge (tattva jnanam).

Paramathma is one alone and essentially distinct from a Jeevan. He is





embellished by the divine essential attributes of knowledge and bliss. He is the over-lord of all beings and is replete with infinite auspicious attributes. He is devoid of any iniquitous attributes. He beams resplendent with a divine form of superlative nature. He is embellished with the sobriquet "Srimaan" as he is inseparable from his divine consort Sri. The divine communion of Sriman Narayana and Sri Mahalakshmi is regarded as the means and the supreme goal of attainment (upayam and upeyam).

He is both the instrumental cause as well as the material cause of this universe. He is the most merciful, all pervasive in knowledge, all-powerful, bestower of all fruits of actions and the common abode of both supremacy and benevolence (paratvam and sousheelyam).

The divine works of Ramanuja are clear and replete with all the esoterical and divine purports. These works are so majestic, literarily excellent and undemanding that those who study this work at the feet of a sadacharya will be instigated by the divine works themselves to peruse and contemplate on it more and more.





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SLOKAM 49

मुकुन्दांघ्रिश्रद्धाकुमुदवनचन्द्रातपनिभाः मुमुक्षामक्षोभ्यां ददति मुनिवृन्दारकगिरः ।

स्वसिद्धान्तध्वान्तस्थिरकुतुकदुर्वादिपरिषद्विवाभीतप्रेक्षादिनकरसमुत्थानपरुषाः ॥४९॥

The divine works

of Ramanuja elaborately portray the supreme truth of Jeeva-Brahma tattvam and the infinite auspicious attributes of the Lord. They ascertain with clarity that as per the saying "भक्तिगिरीदो जनार्दनः", the Lord bestows upon those who adopt the means of bhakti or prapatti, the divine communion or the eternal bliss of beatitude that has no paths of return. Those who peruse these works, develop a yearning desire for emancipation. This brings about a deep-hearted devotion towards the lotus feet of the Lord. The flowers of Aambal, blossom with beauty when touched by the rays of the moon. Ramanuja's works are like the cool glances of the moon to the (Aambal) flowers of supreme devotion. Listening to Udayavar's works and studying it strengthens our devotion towards the Lord. They bring us great delight just as how the cool glances of the moon brings us delight. Just as how the moon gleams in the sky with its shine, the divine works of Ramanuja gleam resplendently with its literary exquisiteness, elegance of composition and beauty in purports.

There is no need to be apprehensive that though we have great devotion and dedication towards Ramanuja and his srisooktis, our dedication and devotion might be lessened by the influence of the works of the adversaries. The expositions of the adversaries cannot make any impact on those pious and wise disciples who have delved into the works of Udayavar till great depths, understanding its purports with pristine clarity.

The adverse systems have not emerged from a Vedic foundation, but only from the prudential capacities and self-styled imageries of the





adversaries. These self-styled standpoints do not persist for long. They can be easily refuted by others who own a stronger intellect than the original propounders. One cannot perceive with clarity the objects that lie in the dark. Similar to this darkness, the adverse systems have many imports in their works that are totally unexplained and gloomy. Owls can see only in the dark. They hang around with their breed and hunt only at night. At daybreak, as soon as the Sun casts its bright rays on the vast realms, the owls become blind and retire to the gloom of their nests. Light is unpleasant for them. Similarly, those who have not basked in the divine effulgence emanating from the works of Ramanuja that is like the rays of the Sun would remain blissful under the gloom of nescience asserting the statements of fallacies with pride and enthusiasm. Ramanuja's divine works are like the blazing rays of the Sun that thoroughly refute the derisive Avaidika mathams. The moment the Sun of Ramanuja matham arose, in no time the adverse systems ran for cover similar to owls.

Those studying the divine works of Ramanuja that portray the Upanishadic purports clearly, at the feet of a sadacharya would stay steadfast even under the influence of the derisive statements of the Veda baahyas. It supports them in freeing themselves from the clutches of this mundane morass and emancipate into the bliss of beatitude. Such is the greatness of the divine works of our Ramanuja.





SLOKAM 50

जडमतिमुधादन्तादन्तव्यथौषधसिद्धयः प्रमितिनिधयः प्रज्ञाशालिप्रपालनयष्टयः ।

श्रुतिसुरभयः शुद्धानन्दाभिवर्षुकवारिदाः यमगतिकथाविच्छेदिन्यो यतीश्वरसूक्तयः ॥४७॥

Shankara in his adhyasa Bhashya (commentary) says "अध्यासो

नाम अतस्मिन् तत्बुद्धिः" - perceiving an existing entity from a non-existing entity.

Being stout or slim is only a characteristic of our body. The soul has no such variations. In spite of this they were not able to realize that the soul is essentially different and distinct from the body. "स्थूलोऽहं कृशोऽहं" - That is they speak of the soul as being big and small, when their nature is totally devoid of such variations. In this way "adhyasam" refers to the perception or realization of an entity in a non-entity.

This is a totally derisive thought. This is termed as mithya or illusion. It is indeed illusory to perceive the Jeevan and the universe in Parabrahman when it is not so. They state - Brahman is reality while the rest is an illusion. This is our dogma. The Upanishats also proclaim the same. This may be seen in our commentaries to the Brahmasutras of Vedavyasa "यथाचायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरिक मीमांसायां प्रदर्शयिष्यामः". They proclaim that they will show the purports that have been



AzhvAn





ascertained by them in the Vedic passages.

But our Sribhashyakara on the other hand says - "भगवद्धोधायन कृतां विस्तीर्णां ब्रह्मसूत्रवृत्तिं पूर्वाचार्याः संचिक्षिपुः । तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते ।"

Bodhayana is common to both of them. The commentary he wrote was very elaborate. This was concisely commented and elucidated by masters of yore like Danka, Dramida Guhadeva and others. "Abiding to their purports, I hereby embark to comment on the aphorisms of Vedavyasa" says Bhashyakara. It is very evident from this that Ramanuja is not imposing his intents and purports on the statements of the aphorisms and the Upanishats. He only intends to bring out its purports as is. Keeping this in mind, Swamy Deshika says - "निराबाधा बोधायनफणितिनिष्यन्दसुभगाः"

The divine elucidations of Ramanuja, in their entirety embrace the purports of the Vedas throughout. It is not refutable by the adversaries even to a small extent. It was told in the earlier verse about owls not being able to see and perceive anything in the bright light. Similarly the adversaries after having listened to the elucidations of Ramanuja, remained mute and soundless unable to rebuke with the tenets of their school. Works of Udayavar, enshrine in them the nectarous stream of the essence of the supreme purports told by great master of yore, Bodhayana. It gushes throughout in a vast tidal flow to the delight of the wise and the prudent. Vyasa was the foremost who expounded the purports imparted by the Upanishats. His expositions are known as Brahmasutras or Supreme aphorisms. A sutram or aphorism is characterized of being composed succinctly with minimum usage of letters and being clear with no uncertainties. It should enshrine in them the essence of purports that would result in a vast nectarous stream of knowledge when expounded. Aphorisms that speak on behalf of a specific import that are refuted by others are known as aphorisms of prima-facie views or purvapaksha sutrams. Those that establish these views on grounds of sound logic and the authority





of the Vedas are known as aphorisms of establishment or siddhantha sutrams. The chapter expounding on both purvapaksham and siddhantham is known as an Adhikaranam. Vyasa's Brahmasutram enshrine in them 156 Adhikaranams and 545 sutrams or aphorisms. This was elaborately commented upon by Bodhayana. This work known as Bodhayanavrutti was not available anywhere in the southern lands. Ramanuja discovered this during his travel far in the north at a library known as Sarasvathi bhaandaagaaram at Kashmir. Ramanuja obtained the consent of the local sovereign and perused this epic work only to find himself acquainted with supreme truths. His joy was similar to that of a poor man who had stumbled upon a treasure trove of immeasurable value. He ordained his disciple Kuraththazhwan who had extraordinary memory powers, to peruse that work and remember its contents. Within a night, Kuraththazwan studied the entire work and imbibed its contents thoroughly. Later, Ramanuja took him as his scribe and composed his magnum opus Sribhashyam.





SLOKAM 51

विकल्पाटोपेन श्रुतिपथमशेषं विघटयन् यदृच्छानिर्दिष्टे यतिनृपतिशब्दे विरमति ।

वितण्डाहंकुर्वत्प्रतिकथकवेतण्डपृतनावियातव्यापारव्यतिमथनसंरम्भकलहः ॥५१॥

Swamy Deshika here says that though Ramanuja's system

follows closely the Vedic authorities, it also is impossible to refute it based on logic and dialectics.

Advaitins attempt to refute the theories of the differential relationship between Jeevan and Brahman and the attributive nature of Brahman. They state that the universe is an illusion and that Brahman is devoid of any attributes. They do not acknowledge that Brahman is qualified by the sentient and the non-sentient orders. They also are of the opinion that in the statement "tatvamasī", both 'tat' and 'tvam' do not refer to the qualified Paramathman but, since they are in the same case they only refer to the svarupam. They try to establish their matham using self-styled imageries without attesting to the complete authority of the Vedas. These views in no way assist them in achieving their goals and establishing a sound Vedantic darshanam. It is self-contradicting their own darshanam and is similar to an elephant that gathers a lot of mud and empties it on top of its head. Unlike Bouddhars, Advaitins accepted the authority of the Vedas. They are not atheists. Having accepted Brahman as told by the Vedas, they rejected its attributive nature and its essential nature that is being qualified by the sentient and the non-sentient orders. Ramanuja roars with authority that they have done "धर्मग्राहक प्रमाण विरोधं" - Accepting the authenticity of an entity and later rejecting its purports partially while accepting the other part as valid. Ramanuja established a sound Vedantic darshanam by refuting many systems of philosophies using the strength of the Vedic purports and his sound





indisputable logic.

The elephants in the forest when in high, storm into the nearby villages damaging crops and plantations causing lot of discomfort to the local dwellers. The sovereign in order to free his subjects from such discomforts takes on a battle with the pachyderms. These pachyderms out of fear flee to the comforts of the jungle as soon as they hear the reverberating hum made by the sovereign's bowstring.

In a similar way when Udayavar dons the stage and begins his remonstrations of refutations, then the adversaries would begin to flee from that place one by one.

Ravana came to Mareecha and told him to take strides in the guise of a golden deer near the hermitage of Rama.

तस्य राम गतां श्रुत्वा मारीचस्य महात्मनः । शुष्कं समभवत् वक्रं परित्रस्तो बभूवः ॥

The moment Ravana mentioned the name Rama, Mareecha was left shivering, thirsty and unable to speak in the grip of fear. Similarly, by mere mention of the name Ramanuja, the adversaries would remain speechless disowning all their eagerness to refute other systems.

It is impossible to refute the purports of Sribhashyam by the self-styled reasoning of the adversaries. Swamy Deshikan says that their refutations are contradicting their own schools and not others.





SLOKAM 52

प्रतिष्ठा तर्काणां प्रतिपदमृचां धाम यजुषां परिष्कारः साम्नां परिपणमथर्वाङ्गिरसयोः ।

प्रदीपस्तत्त्वानां प्रतिकृतिरसौ तापसगिरां प्रसक्तिं संवित्तेः प्रदिशति यतीशानफणितिः ॥५२॥

Sribhashyam enshrines

in itself, the essence of the purports of the great scriptures like the Vedas, Manu smritis and other smritis and Satvika puranams. The entire Sanskrit language including its lexis, grammar, phonetics etc lies embedded in this. It has been adjudged by our Thuppul Pillai that this is indeed like the presiding deity over all forms of knowledge and its tributaries. It is due to this reason that Swamy Deshikan celebrates Sribhashyam with the same glorifications that he once adored Lord lakshmi Hayavadana with, in his Hayagriva stotram. After having celebrated so, Swamy here pleads at the feet of Sribhashyam to grant him with the wealth of knowledge and intellect. Just as how lakshmi Hayavadana bestows all kinds of knowledge to those who pray and contemplate upon him, similarly Sribhashyam imparts to those who peruse it deeply, with the treasure of supreme knowledge. It is hence learnt from this verse that Sribhashyam is indeed the final resort to all those who are in seek of supreme knowledge.

"प्रतिष्ठा तर्काणां" - The adversaries are innumerable. Each one of them quotes their own views and notions. But Sribhashyam beams as the culmination of all the imports that have uprooted the adverse schools refuting their views right from the fundamentals. It is impossible for anybody to refute the imports of the Sribhashyam as it has no self-styled whims and its imports are fully conformant with the tenets of the Vedas and the other attendant scriptures.

"प्रतिपदमृचां" - Just as how the entities of tattvam are extolled in the





Rigvedam, the first among vedams, this verse too celebrates it in the same way with not even the slightest departure from the original intent. The words employed might have differed but there is not even the slightest of departures from the original purport.

"धाम यजुषां" - Sribhashyam, with clarity elucidates everything that has been imparted by the Yajurvedam. It therefore beams as a sacred sanctuary to Yajurvedam.

"परिष्कारः साम्नां" - Lord Krishna extols in his bhagavad Geetha as "वेदानां सामवेदोऽस्मि" - Among the Vedas, I shall remain as the Saama Veda. The Sribhashyam talks of the Saamavedam in high esteem and refers to many of its passages elucidating its essence for one and all to imbibe.

"अथर्वाङ्गिरसयोः परिपणम्" - It is a treasure trove enshrining the wealth of Atharvana Vedam. It puts forward the quintessence of the purports conveyed by the Atharvana Vedam.

"प्रदीपस्तत्त्वानां" - Tattvams are twenty six in all. This is broadly classified as sentient, insentient and supreme soul (chit, achit, Ishvaran). Here the sentient refers to the Jeevan who is qualified by knowledge. The insentient refers to the insensible matter that is devoid of knowledge. Ishvaran is the creator and the sustainer of these two entities. This verse upholds the essential characteristics and nature of these three entities. Matter gets transformed into twenty four different types. The adverse systems being contradicting to the Vedic purports, do not illustrate this classification with clarity. Sribhashyam is therefore like a lamp of knowledge, as it clearly classifies these entities based on the Vedic authorities.

"प्रतिकृतिरसौ तापसगिरा" - Sribhashyam establishes the doctrine of





Vishishtadvaitham by basing its imports on the authority of sacred works like Vishnupuranam, Brahmasutram, Bhagavad Geetha, Mahabharatam, Bhagavatham and Ramayanam that were composed by great hermits and saints like Paraashara, Vyasa, Shuka and Valmiki. Sribhashyam therefore beams like the very reflection of the divine works of these masters of yore.

"प्रसत्तिं संवित्तेः प्रदिशति यतीशानफणितिः" - Swamy Deshika, the disciple of satsampradayam and the preceptor embellished as the establisher of the purports of the Vedas ("वेदमार्गप्रतिष्ठापक"), blesses us with his munificent anugrahams, praying that the divine work Sribhashyam should dawn on us the supreme spiritual knowledge.





SLOKAM 53

हतावद्ये हृद्ये हरिचरणपङ्केरुहयुगे निबध्नन्त्यैकान्त्यं किमपि यतिभूभृत्फणितयः ।

शुनासीरस्कन्दद्रुहिणहरहेरम्बहुतभुक्प्रभेशादिक्षुद्रप्रणतिपरिहारप्रतिभुवः ॥५३॥

Swamy Deshikan implored that he should be blessed with the

clear and supreme knowledge of the Lord. He was successful in acquiring it. In this verse, Swamy celebrates his spiritual fidelity or paramaikaantya towards the Lord that he acquired as a result of his supreme knowledge.

Swamy Deshikan says that he was blessed with abundant devotion towards the lotus feet of Sriman Narayana and had an unflinching and lasting faith that the Lord's lotus feet would emancipate us from this mundane morass by removing all our sins and bestow on us the supreme bliss of beatitude.

The lotus feet of the Lord are totally blemishless. Resorting to demigods would only bestow one with progeny, wife or friends and would confer on them mundane assets like land, house and wealth that have only materialistic value. They are incapable of bestowing the wealth of eternal bliss of beatitude. These demigods are qualified with imperfect knowledge and very little powers and hence are blemished.

The Lord on the other hand is blemishless. He is untouched by imperfections of any kind. Moreover he is all-pervasive in knowledge, all-powerful and most merciful. He is capable of knowing and doing everything. He is most kindhearted towards us. So are His lotus feet. They are capable of bestowing us with infinite knowledge, perpetual fruit of attainment and emancipation from all our sins that is responsible for the above two attainments.

Is it sufficient if the lotus feet of the Lord are beautiful and blemish



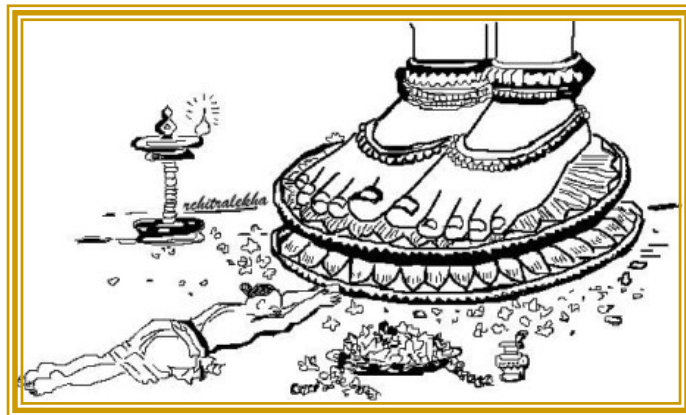


less? No. Our minds should also delve inside those. "हृद्ये" - One sight is sufficient enough to captivate us and draw us close to it.

"हरिचरणपङ्केरुहयुगे" - Hari - This signifies a name with beautiful purports.

One who removes the sins of those who come to his lotus feet with a beseech. He steals the hearts of his devotees with his bewitching qualities. His lotus feet are also embellished with the same qualities. Not only this. The Lord is dark complexioned. But, His lotus feet are like freshly blossomed lotus flowers with captivating fragrance. They have the virtues of glamour, beauty, and softness that make them delectable to our souls. Ramanuja's divine works make us faithful servants of the Lord's lotus feet adorned with such greatness. It is due to this reason that those who have finished kaalakshepam of Srihashyam at the feet of a sadacharya are called 'paramaikaantins' or 'loyal to the supreme soul'.

The term 'ekaantin' refers to one who has firm belief, steadfastness and faith that Sriman Narayana alone is the Supreme reality, the Lord of Lords, the cause of this universe and the bestower of moksham to Jeevans from this mundane morass. These ekaantins would neither worship nor bow down in front of other demigods and would not seek from them any fruit of their actions. They are also known as "புறம் தொழாமந்தர்கள்".



puRam thozhA mAndargal





In the battle that ensued between Indra and Vruthrasura, Vruthrasura says - "स त्वं प्रहर वा मा वा मयि वज्रं पुरन्दर । नाहं उत्सृज्य गोविन्दं अन्यं आराधयामि भोः ॥" - Oh Indra! Attack me with your thunderbolt (Vajra ayudha) if you wish to do so or otherwise, but I shall not offer my worship and prayers to anybody else other than the Supreme Lord Govinda (Sriman Narayana). Saying so he refused to worship Indra who was a demigod. Here 'aikaantyaam' refers to the firm resolve of being devoted to Sriman Narayana alone even if it meant being slashed by the thunderbolt of Indra.

If demigods threaten paramaikaantins, that they might be slayed if they fail to worship them, then divine works of Ramanuja like Sribhashyam assumes the role of custodians and would protect them. Let us now see as to where is 'aikaantyaam' spoken about in Udayavar's work Sribhashyam.

3.3.19, in the chapter of Lingabhuyastvaadhikaranam, it is said that through all the Brahmavidyas Sriman Narayanan alone is worthy enough to be worshipped. It is ordained that one should be devoted to Sriman Narayanan alone and none else. "स ब्रह्मा सशिवः सेन्द्रः सोक्षरः परमः स्वराट्" - Sriman Narayanan alone is extolled in all these terms like Brahma, Shiva, Indra and others. Hence Sribhashyam ascertains that Sriman Narayanan alone is worthy of being worshipped and meditated upon. In 2-1-1, Smrutyadhikaranam, it is stated that all those ordained duties that were told in the Poorvakandam (Karmakandam) are meant for the aradhanam of Parama purushan Sriman Narayanan alone. To substantiate this statement the following is quoted -

"येऽपि अन्यदेवताभक्ताः यजन्ते श्रद्धया अन्विदाः । तेऽपि मामेव कौन्तेय यजन्ति
अविधिपूर्वकं ॥ अहं हि सर्वं यज्ञानां भोक्ता च प्रभुरेव च ॥ यज्ञैः त्वं इज्यसे नित्यं सर्वदेव
मयाच्युत । हव्य कव्य भुक् एकस्त्वं पितृदेव स्वरूप धृक् ॥"

Some out of great devotion and fervor towards Indra perform





sacrificial rituals. Even though they worship Indra through such performances, they are in reality worshipping Sriman Narayana alone. This is because Indra and others form the body of the Lord who stays in them as their indweller. These subjects worship demigods without realizing the Upanishadic purports that the Lord who stays inside these demigods as their indweller bestows the fruits of their actions. These subjects perform deeds after having understood the purports of Karmakandam only. Though many offer sacrificial oblations to demigods like Indra and others without realizing that the Lord stays in them as their indweller, their offerings reach Sriman Narayana only. Kannan says, "I alone receive all the sacrificial oblations that are offered and I alone bestow the fruits of those actions". Hence the Lord, by staying as the indweller and having demigods like Indra and others as told in the Karmakandam as his shariram or body, accepts the sacrificial oblations that are offered by his bhaktas. In a similar way, by having the pitru devatais as his shariram, Sriman Narayana alone accepts the offerings made during shraaddhams also. Hence the karmas depict different ways of worshipping the Supreme Lord alone. Realizing that the indwelling Lord alone bestows the fruits of our actions, the ekaantins who are the doers of these sacrificial rituals, instead of seeking material benefits, seek the supreme fruit of attainment that is moksham, which is benevolently bestowed by the Lord. At the same time, the Lord bestows only material benefits to those who, without realizing this truth, perform these karmas considering the supremacy of demigods like Indra and others.

Sribhashyam in Vaishvaanaraadhikaranam (1-2-29) during the exposition of the aphorism "साक्षादपि अविरोधं जैमिनिः" says that the term Vaishvaanara denotes Paramapurushan Sriman Narayanan alone as it's purport alludes to an overlord who steers and leads all the Jeevathmas. Similarly the term Agni also refers to Sriman Narayana alone as it means to convey one who is leading in the front or one who is to be attained. Similarly the terms Indra also refers to Sriman Narayana alone as it means one who enjoys abundant wealth.





Everything refers to Him only

If names of other demigods may not be broken down and interpreted, then in such places the maxim of body-soul relationship or shareera-shareeri sambandham should be applied for interpretation. Since the Upanishats proclaim that the Lord stays in all sentient and insentient objects as their indweller, taking them as his shareeram or body and controls their actions from within, the names denoting every demigod essentially refer only to Sriman Narayana, who has these demigods as His body - says the great saint Kaashakrtsnar. This has been mentioned by Vedavyasa and is elaborated and

elucidated in the Sribhashyam. Additionally in Vyakyanvayaadhikaranam it is established on the authority of the Vedas that Paramathma has an essential nature that is different and distinct from all the sentient and the insentient orders that form His body and he remains as their indweller and is untouched by the blemishes of the orders of the sentient and the insentient that form His body.

In this way, our Thuppu Vallabha celebrates and establishes that Sribhashyam makes its perusers as paramaikaantins, being a guardian and protecting them from every kind of suffering and helping them in attaining the supreme wealth.





SLOKAM 54

यथाभूतस्वार्था यतिनृपतिसूक्तिर्विजयते सुधासंदोहाब्धिः सुचरितविपक्तिः श्रुतिमताम् ।

कथादृष्यत्कौतस्कुतकलहकोलाहलहतत्रिवेदीनिर्वेदप्रशमनविनोदप्रणयिनी ॥५४ ॥

In this verse Swamy Deshikan celebrates as is, the greatness and the superlative prominence of the works of Sribhashyakara.

"यथाभूतस्वार्था" - When interpreting the Vedic passages, Ramanuja attaches meanings to the statements in a natural way taking the straight meanings that are conveyed by the words in a simple and delectable way that is acceptable and meaningful to everybody. Unlike others who elevate certain purports and denigrate the rest, Ramanuja does not quote self-styled purports that are not to be seen at all. His works are therefore like oceans of ambrosia or amrutham. The prudent readers enjoy each and every line of Udayavar's works with great delight. Udayavar celebrates Vyasa's Brahmasutrams as "पाराशर्यवचस्सुधां" - The divine nectar emanating from the words of Paarasharya (Vedavyasa). Ramanuja elucidated and expounded on these Brahmasutrams elaborately for posterity to enjoy the divine nectar of Brahmasutrams. Swamy Deshikan who enjoyed this to his heart's filling celebrates Sribhashyam to be an ocean of most delectable nectar. The Devas obtained amrutham on account of the grace of the Lord. Swamy Deshikan says that similar to this, mankind was bestowed with the divine work Sribhashyam due to the culmination of the good and noble deeds of all those saints, apostles, vaidika saarvabhoomas or prudent subjects who consider Vedams as their life breath and perform daily ordained duties without fail. "त्रिवेदी" - This term depicts that Ramanuja's divine works are like the loyal attendants to the Vedamatha who is the queen of all three Vedas. Sita, extolled by the Vedas as Vishnupatni, the consort of the





Lord, was tormented by she-demons at Ashokavanam. During these times noble women like Trijata and Sarama became her close acquaintances who reduced her unhappiness and gave her words of strength and solace. Ramanuja's works similarly removes the sorrow of Vedamatha giving her great solace and comfort.

As per the saying "काणाद् शाख्य पाषण्डैः त्रयी धर्मो विलोभितः" the adversaries during philosophical debates make a big uproar only by arguing in iniquitous ways. Without accepting the authority of the Vedic purports they raise questions on each and every aspect. Some, even after having accepted the authority of the Vedas, interpreted them fallaciously taking some parts of the Vedic passages as valid while neglecting the rest as unimportant. Even amongst them, they have no unity as each one quotes a different purport. The Dvaitins accept the authority of the Bheda shrutis (Differential aphorisms) and at the same time disowned the abheda shrutis (non-differential aphorisms) as unimportant. The Advaitins on the other hand vouch on the authenticity of the Abheda shrutis and disown the Bheda shrutis as not being authentic. They quote that bheda shrutis do not convey the true purport but only conveys a secular differential theory fit enough for lay subjects only and hence not authentic. Nobody made use of Ghataka shrutis (concordant passages) at all. In this way none of the adversaries quoted meaningful interpretations to all the three streams of Vedic passages namely the bheda shrutis, the abheda shrutis and the ghataka shrutis.

Hence it is said "बिभेति अल्प श्रुतात् वेदः मामयं प्रतरिष्यति" - Vedamatha laments with fear "Will these individuals defraud and ensnare me" seeing the half baked imprudent who have not studied the scriptures as per shastraic norms at the feet of a sadacharya. The works of Sribhashyakara are like the intimate and affectionate acquaintances to the queen of the Vedas, for they endorsed the bheda, abheda and ghataka shrutis with their true purports and brought great delight and solace to her. Swamy Deshikan enjoys this as





follows.

मिथोभेदं तत्त्वेषु अभिलषति भेद श्रुतिः अतः विशिष्टैक्यात् ऐक्य श्रुतिरपि च सार्था भगवती ।

इमौ अर्थो गोष्ठं निखिल जगदन्तर्यमयिता निरीशो लक्ष्मीशः श्रुतिभिः अपराभिः प्रणितते ॥

The bheda shrutis of the Upanishats quote that the three entities namely sentient, insentient and Supreme Lord have essentially different and distinct nature and qualifications. The sentients are again essentially different from each other. The abheda shruti quotes the non-differential nature and states that the Supreme Lord who has the sentient and the insentient orders as his shariram or body is one alone.



There is none greater than Sriya:pathi

The ghataka shrutis quote that the Supreme Lord who is the consort of





Sri and the paramount that has none greater than Him stays hidden in all sentient and insentient orders as their indweller controlling and protecting them.

As none of the adversaries quoted correct and meaningful interpretations to all the three streams of bheda, abheda and ghataka shrutis, this brought great misery and disrepute to Vedamatha. The divine works of Sribhashyakara removed this misery of Vedamatha and reestablished the glory of the pristine Vedas by elucidating and expositing on all the three streams of Vedic passages with correct, authentic and meaningful interpretations that are inline with the true Upanishadic imparts.





SLOKAM 55

श्रुतिश्रेणीचूडापदबहुमते लक्ष्मणमते स्वपक्षस्थान् दोषान् वितथमतिरारोपयति यः ।

स्वहस्तेनोत्क्षिप्तैः स खलु निजगात्रेषु बहुळं गळद्विर्जम्बालैर्गगनतलमालिम्पति जडः ॥५५॥

"अनन्ता वै वेदाः" - **The Vedas** are the huge repositories or oceans

of knowledge. The crown portions of these Vedas are known as Upanishats or Vedantham. This is also called as Brahma Kandam as this portion in its entirety speaks of the Supreme soul including its qualifications and chattels.

Ramanuja's system of Vishishtadvaitam was born on the fundamental principle that all the statements of the Upanishats convey authentic and valid purports alone. It is hence suitable to be honored by Vedamatha or the Upanishats. As celebrated in the previous shlokam, our matham stands praised by one and all as it states in unequivocal terms that all the streams of the Vedic passages denote the same Supreme entity Sriman Narayana who is qualified with infinite auspicious attributes and the orders of the sentient and the non-sentient.

The adversaries, who did not tolerate the all round fame and accreditations that Ramanuja matham was receiving, tried to show the shortcomings of their mathams in that of Ramanuja's. But as per the saying "अंधो परितापं", they only ended up showing their imprudent virtues.

"स्वहस्तेनोत्क्षिप्तैः स खलु निजगात्रेषु बहुळं गळद्विर्जम्बालैर्गगनतलमालिम्पति जडः" -

This verse depicts the level of insanity to which the adversaries went. An imprudent looked at the skies. Addressing the folks who had come to the river to bathe, he said that the sky was bright and he wished to make it dark. He took a handful of slush from the riverbed and flung it high in the air repeatedly. The slush that went up fell apart and came down defiling him and





his attire. But, it had no effect on the sky. Similarly, the blemishes that the adversaries try to show do not affect the matham of Ramanuja. Instead they fall apart into many pieces and are seen in their mathams only.

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Thirupputkuzhi rAmAnujar





SLOKAM 56

निरालोके लोके निरुपधिपरिस्नेहभरितः यतिक्ष्माभृद्दीपो यदि न किल जाज्वल्यत इह ।

अहंकारध्वान्तं विजहति कथंकारमनघाः कुतर्कव्याळौघं कुमतिमतपाताळकुहरम् ॥५६॥

Ramanuja incarnated on this Earth owing to the culmination

of the penances and the noble deeds that were done by our ancestors. If not for his incarnation, then many Srivaishnavas would have fallen prey to the alluring words of the Advaitins and would have plunged hard into the pit of mayavadam that states that everything is illusory and would have suffered without having any means of redemption. If that were the fate of our ancestors, what to talk of us? The advaitins of today are advaitins for namesake while they are in reality Shaivas. We would have been similar to them if not for Ramanuja. It is only our good fortune that we have been blessed to have the manifestation of Adishesha as Ramanuja and the manifestation of Ramanuja as Swamy Deshika. It is our greatest fortune that we have been blessed with their divine works. It is due to this that we have been wearing the urdhvapundrams, sacramenting ourselves with the holy marks of the discus and the conch (samashrayanam), performing prapatti through the benign blessings of a sadacharya and rendering ourselves free of all our burdens (nirbhara). Swamy Deshikan has enshrined this shlokam with this purport in it.

Swamy Deshika, after having elaborately celebrated the glories of Ramanuja's works and in particular the glories of Sribhashyam, extols Udayavar here.

The Sun brings us great comfort by unfolding its bright rays at dawn driving away the murky gloom. This enables everybody to do their everyday chores without hindrance during the day. As each one conducts himself independently a lot of conflicts arise that finally takes their peace of mind and their lives become similar to those of prisoners.





"ज्ञानेन हीनः पशुभिः समानः" - It is said that an unwise is equal to an animal.

For a man to lead a human life, wisdom is most essential. In order to acquire this, we must first drive away the gloom of nescience that covers our hearts and minds and make way for the bright rays of knowledge to enlighten us. This is only possible by taking to disciple hood. The pursuits in material sciences will only aid us in securing a comfortable living for our earthly sojourn. After that, one gets trapped in the cycle of transmigration again.

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ThirukkOshtiyUr nambi -utsavar

In order to redeem ourselves from the clutches of this cycle and to attain the eternal bliss of beatitude, we must pursue the science of philosophy or Vedantham. The Mudalazwars were the foremost who, with this knowledge, drove away the gloom of nescience and lit the lamp of knowledge. The





combined manifestation of these three azhwars is our Ramanuja. Ramanuja incarnated similar to a guiding lamp kept on top of a hill. If this divine lamp does not glow springing forth its lustre and effulgence, then even the pious and the holy will be shrouded by the gloom of nescience. Unable to attain redemption, they would be forced into the deep trenches of adverse systems like Advaitam that is infested with poisonous snakes of derision, myth, illusions and fallacies.

This divine Ramanuja-deepam would stay bright perennially with no dip in its effulgence as it is lit with inexhaustible and blemishless ghee. The noble apostles who bestowed this lamp with supreme fragrant ghee are the most merciful and benign poorvacharyas like Periyannambi, Alavandar, Manakkal Nambi, Uyyakondar, Nathamuni, Shatakopan, Senainatha, Periya Piraatti and Parama Purushan. Swamy Deshikan celebrates this as "निरूपधिपरिस्नेहभरितः

यतिक्षमाभृद्दीपः". Ramanuja had a natural inclination to be affable and reachable to all classes of subjects without any preferences or prejudices. Ramanuja was equally and exceptionally benevolent and merciful towards his disciples and even towards the common subjects. The common populace lacked tattva jnanam or the knowledge of the Supreme. The thought of these subjects suffering without redemption in this samsara ran foremost in his mind. Ramanuja won the acclaim of one and all, as his compassion towards mankind and his devotion towards the supreme Paramapurushan were blemishless, pure and selfless, as he did not accept anything in return.

It is therefore Swamy Deshikan's heartfelt enunciation that if not for the incarnation of the most compassionate Ramanuja and if not for his virtue of being the lamp of knowledge that shone in the hearts of the Lord's subjects making the light of the supreme truth to sparkle with effulgence, then none of the pious and the virtuous populace could have possibly escaped the trench of mayavadam.





SLOKAM 57

यतिक्ष्माभृष्टं मतमिह नवीनं तदपि किं ततः प्रागेवान्यद्वद् तदपि किं वर्णनिकषे ।

निशाम्यन्तां यद्वा निजमततिरस्कारविगमात् निरातङ्काष्टङ्कद्रमिडकुहदेवप्रभृतयः ॥५७ ॥

The system of Vishishtadvaitham of Ramanuja is of a later time

compared to the Advaita matham of Shankara. Owing to this some say that the Advaita matham of Shankara is superior to the Vishishtadvaitham of Ramanuja. But, the popularity or the unpopularity of philosophical systems is not measured on a scale of epoch. The great poet Kalidasa says - "पुराणमित्येव न साधु सर्वं नचाऽपि काव्यं नवमित्यवद्यं । सन्तः परीक्ष्य अन्यतात् भजन्ते मूढः परप्रत्यय बुद्धिः ॥" - Just because a poetic composition is ancient, it does not make it exceptional and being contemporary does not make it blemishless either. The wise and the prudent would peruse and weigh both of these and then come to the conclusion as to which is superior. The unwise on the other hand would come to a quick conclusion heeding to others who pass incorrect judgments. Hence as per the statements of this great poet, being antiquated in time does not bestow superiority to a work. Being in line with purports of the Vedas and the attendant scriptures is the sole reason for the greatness of a work. Being averse to the purports of the Vedas would make a matham unfit for consideration and pursual. If antiquity makes a matham superior, then everybody would have to accept the Buddhist theory of shoonyavadam as their matham preceded the Advaitam of Shankara.

The purity of gold is often known by scrubbing it against a stone. Similarly when we scrub the various mathams on the stone of our intellect, then that which remains inline in its entirety with the Vedic authorities is superior though it is contemporary. Since Advaitam is averse to the Vedic





authorities, it is therefore not fit enough to be honored.

If the stand on antiquated mathams being superior is very demanding, even then Ramanuja's matham of Vishishtadvaitam beams as the ancient most of all the systems of philosophies. Preceptors like Dankacharya, Dramida bhashyakara, Guhadevacharya, Bodhayana, Vakulabharana, Nathamuni, Yaamunamuni and others preceded Shankara and others in time. They propagated the tenets of the Vishishtadvaita darshanam daringly as their purports were in no way averse to the Vedic authorities. Due to the fact that their elucidations were very elaborate or very concise, later day subjects found it tough to comprehend their works like Bodhayana vrutti, Dramidabhashyam, Vaakyagrantham etc. Ramanuja therefore elucidated the great work Sribhashyam, mirroring the purports of the masters of yore in simple style for posterity to comprehend the supreme truths. Even Nammazhwar, elucidated the fundamental concept of Vishishtadvaitam that is the body-soul relationship (shareeratma bhaavam) in his Thiruvaimozhi in the language of the lay subjects - “உடல் மிசை உயிரெனக் கரந்தெங்கும் பரந்துளன்” - Just as how the body has been pervaded by the Jeevathma by virtue of its attributive consciousness, in a similar way has the Supreme Paramathma pervaded the entire universe by virtue of its essential nature (svarupa). Hence in several ways, Udayavar's matham alone stays supreme.





SLOKAM 58

सुधासारं श्रीमद्यतिवरभुवः श्रोत्रकुहरे

निषिञ्चन्ति न्यञ्चन्निगमगरिमाणः फणितयः ।

यदास्वादाभ्यासप्रचयमहिमोल्लासितधियां

सदाऽऽस्वाद्यं काले तदमृतमनन्तं सुमनसाम् ॥५८ ॥

Celebrating the greatness of the works of Bhashyakara,

Swamy Deshikan here extols him as "श्रीमद्यतिवर" and embellishes him with the sobriquet 'Shrimaan'. Ravana, in his royal court rebuked Vibhishana as "धिकृत्वां कुलपांसनं" - Shame on you for having brought disrepute to our lineage.

"उत्पदादगदापाणिः चतुर्भिस्सहराक्षसैः" - Vibhishana immediately took his mace and rose to the sky along with his four acquaintances. Having resolved that Srirama alone is his final resort, he headed towards him overwhelmed with spiritual experience or bhagavad anubhavam. At this point Valmiki eulogizes Vibhishana as 'shrimaan' and says "अंतरिक्षगतः श्रीमान्". A yearn towards the Supreme is indeed the greatest of wealth or Sri.

Similarly when the elephant Gajendra stepped into the lotus pond to fetch a lotus, a crocodile seized its leg. The elephant could not free itself from the clutches of the crocodile that was putting all its strength. Even the other elephants tried to pull this elephant out, but in vain.

போலாணை பொது கைவாய்க் கோட்பட்டு நின்றலறி

நீரார் மலர்க்கமலம் கொண்டோர் நுடுங்கையால்





நாராயணாவோ ! மணிவண்ணா ! நாகணையாய் !

வாராய் என் ஆரிடரை நீக்காய்

The elephant then lamented as above with a firm resolve that Paraman alone is our final resort it delved into a spiritual experience and let out a wail "ஆதிமுலமே நாராயணா". Shukacharya when describing this extols Gajendran as "सतु नागवरः श्रीमान्" - The elephant blessed with the wealth of divine acquaintance. Ramanuja, having enjoyed the ecstasy of divine acquaintance also makes way through his srisooktis for posterity to get the same benefit by celebrating His divine supreme form, the beauty of His regal semblance, His delicate and graceful elegance, His glamour and also the characteristic attributes of His essential nature of being compassionate, affable, unassuming and other auspicious attributes. Ramanuja established these traits on the firm foundation of the Vedas duly affirming the authenticity of these imperial scriptures. He also refuted the arguments of the adversaries that vouched on the incorrectness of these statements. Hence who else could this sobriquet of 'Shri' or the wealth of divine acquaintance befit other than Ramanuja? Hence Ramanuja is celebrated by Swamy Deshika as "श्रीमान् यतिवरः". Udayavar was bestowed with the wealth of knowledge, detachment and austerity. His divine works are highly acclaimed that propagate the greatness of the imperial Vedas. They elucidate the Vedic purports in simple and lilting style for everyone to imbibe establishing at the same time that the other systems are totally contradicting to the Vedic spirit. Works like Bodhayana vrutti are like the water reserves found on top of mountains. The aged and the cripple will not be able to climb up the mountain and satiate their thirst. Udayavar's works on the other hand are like the cool water streams found on land and hence may be reached easily. Ramanuja's works make one and all to easily imbibe the essence of all the five Vedic streams. Listening to discourses on Sribhashyam rendered by preceptors would be as delectable and as lovable as nectar flowing through our ears. They are delectable even if listened to without realizing the purports. They are supremely delectable if listened to along with the





realization of the purports. The term "सुधासारं" may be interpreted in this way also. The purports of his words are loaded with essence similar to the sugary essence that drips down when sugarcane is squeezed. Hence during the perusal of the works of Udayavar, the purports that are realized by us are comparable to the most delectable essence that is taken out from sugarcane. Nectar would be highly delectable and delicious. Similarly the essence of Ramanuja's works stays at all times without departing says Swamy Deshika.

यथास्वादाभ्यास प्रचय महीमोल्लासित धियाम् ।

सुमनसां काले सदास्वाद्यं अनन्तं अमृतं भवति ॥



Sriman yathivara - Thirukkurungudi rAmAnuja

After repeated listening and perusals of Sribhashyam and by meditating upon its essence always, the iniquitous attributes in us like rajogunam and tamogunam would come down and at the same time the virtuous attribute of sattvagunam would increase. Our intellect would bloom day after day and so would our spiritual experiences. This blissful spiritual experience would be





perennial and immeasurable. The state of bliss that starts here would continue even after emancipation and would manifest itself into eternal bliss of beatitude.

As per the words "त्रिंशद्द्वारं श्रावित शारीरिक भाष्यः" । it may be said that our Swamy Deshikan, who rendered Sribhashya kalakshepam innumerable times and for several decades, bequeathed the divine spiritual bliss that he attained, without keeping it for himself. It is indeed questionable if the same bliss would be experienced by the advaitins who vouch on a Parabrahman that is devoid of any perceivable form, devoid of all attributes that might be listened to or meditated upon and that is inexplicable in words.





SLOKAM 59

यतिक्षोणीभर्तुर्यदिदमनिदंभोगजनताशिरः श्रेणीजुष्टं तदिह दृढबन्धं प्रभवति ।

अविद्यारण्यानीकुहरविहरन्मामकमनः प्रमाद्यन्मातङ्गप्रथमनिगळं पादयुगळम् ॥५९॥

Here the greatness of the lotus feet of Udayavar is being

extolled. In this world, the fruits that are most sought after by the subjects are the four goals of attainment namely dharma, artha, kama and moksha. If the practices adaged by the karmakaandam of the Vedas are pursued, then they bestow upon us all the material comforts needed for our existence namely wealth, dwelling, virtuous consort, worthy progenies. They also bestow upon us the pleasure that may be derived by enjoying the above material affluences. If the same performances of the karmakaandam are pursued without any desire for the fruits of those actions then they bestow upon us the bliss of beatitude or in other words the wealth of emancipation from this mundane morass. They also facilitate the adoption means like jnanayogam and bhaktiyogam that aid in the attainment of this supreme bliss. To those who are incapable of performing bhaktiyogam, this fortuity cleanses them by removing all their sins, bestows them with equanimity of mind and instigates them towards adopting the means of self-surrender or prapatti at the lotus feet of the Lord. Hence the pleasure that we experience are two-fold. One is the insignificant bliss that we experience in this material world. This bliss is enjoyed till the body's sojourn after which the soul transmigrates into a different body depending on the fruits of its deeds. This new birth may be as a worm or an insect, it might be an animal, a human or even a celestial. Those who adopt the means of bhakti or prapatti do not transmigrate into this world again. They attain the supreme Godhead or redemption from the material world and would be enjoying the supreme and eternal bliss of divine communion.

Those who seek this redemption are known as Paramaikaantins. They are





steadfast and firmly resolved to the purports that state the undisputed supremacy of Sriman Narayana, the consort of Sri. They are unwavering on the truths of the Lord being the paramount, qualified with infinite auspicious attributes and that the divine communion with Him at Srivaikuntham is the bliss of beatitude. Having known the insignificance of material bliss, these paramaikaantins have disowned these pleasures totally. With a goal to attain the supreme bliss of beatitude, they have crowned the lotus feet of Udayavar on top of their heads and have performed prapatti at His lotus feet. These disciples were not two or three but innumerable, who sought refuge at the feet of Udayavar. Swamy Deshikan says that he too has taken the firm resolve of taking refuge at the lotus feet of Udayavar similar to the paramaikaantins celebrated above. But he laments on Udayavar not being in our midst now. He continues to say that Udayavar presents him with his countenance in his dreams and due to continued contemplation Deshika says that he is able to see Udayavar's divine countenance at all times. His lotus feet are like the very abode of compassion and mercy. They have the same hue and gentleness as a freshly blossomed lotus flower. Deshika says that its appeal has captivated him and has coupled him inseparably to it. There need be no distrust on the efficacy of Padukas. In the mangala shloka of Gitabhashya, Ramanuja says -

“यत्पदाम्भोरुहध्यानविध्वस्ताशेषकल्मषः । वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥” - “Me after having immersed myself in the beauty of the lotus like divine feet of Alavandar and after having contemplated upon them similar to Ekalavya who contemplated upon Drona as his preceptor, have been liberated from all my sins and have been bestowed with the noble and auspicious qualities, free of blemishes”. Deshika exclaims saying that there is no surprise in him having lost his acquaintances with sin and having been blessed with noble and auspicious virtues after he took to the contemplation of the lotus feet of his master and supreme preceptor Ramanuja.

Deshika continues saying that the story of his life stands as ample evidence to the greatness of the lotus feet of Ramanuja. It goes as this. An





elephant in high would enter nearby villages and towns unsettling the surroundings. It would raid and ransack with freewill. The hunters during this time would dig up huge pits at places of the elephant's rest and cover it up with grass and branches. The elephant would fall into this pit and struggle hard to redeem itself from captivity. The hunters would now chain the elephant's legs and after the elephant has come out of its high, would make way for it to elevate itself from the pit.

Deshika says, "My mind is like this elephant in high. It is replete with rajogunam and tamogunam and shrouded with nescience. In the dark forest of this nescience (hrudayaguha), the elephant (mind) was roaming at will. Similar to the sayings "चंचलं हि मनः कृष्ण भ्रमादि बलवत् धृढम्" "मनो दुर्निग्रहं छलम्", even when the supreme Lord who is the all-powerful and the most beautiful stood in front of Arjuna, he exclaimed saying "Oh Krishna, I am not able to control my mind as it is very unyielding, vile, unstable". Similar is the state of my mind too. But what a wonder! I contemplated upon the lotus feet of Udayavar once and immediately they transformed into a manacle and confined my mind similar to the elephant getting chained by its captors. Hence my mind resides always at the lotus feet of Ramanuja. In this way, as a result of my association with the lotus feet of an acharya, I attained the association of the lotus feet of the Lord. I became a servant of the Lord and his devotees and was blessed with noble and auspicious virtues". Deshika showers his munificent benedictions on the subjects of the Lord that they be blessed with the divine, firm and everlasting association of the lotus feet of Udayavar.





SLOKAM 60

सवित्री मुक्तानां सकलजगदेनः प्रशमनी गरीयोभिस्तीर्थैरुपचितरसा यामुनमुखैः ।

निरुच्छेदा निम्नेतरमपि समाप्लावयति मां यदृच्छाविक्षेपाद्यतिपतिदयादिव्यतटिनी ॥६० ॥

The benevolence of

a preceptor is most essential for one to attain redemption. By virtue of this one will be blessed with the Lord's grace that will finally bestow the wealth of moksham.

Here Deshika compares the benevolence of Ramanuja to the pristine Ganga. A holy dip in the Ganga cleanses one's sins and makes him pure. When this Ganga unites with the ocean, then pearls may also be found in the bed of Ganga similar to the way they are found in the ocean bed.

The mercy of an acharya is similar to the river Ganga. It makes a Jeevan adopt the means of Prapatti making him the recipient of the Lord's benevolent grace. This Jeevan then becomes liberated. Hence the celebration by Deshika as "यतिपति दया दिव्य तटिनी" - the compassion of Ramanuja similar to the Ganga, "मुक्तानां सवित्री" - makes us attain the supreme bliss of beatitude. "सकलजगदेनः प्रशमनी"- How would a sinner be bestowed with the bliss of beatitude? "गीता गंगोदकं पीत्वा पुनर्जन्म न विद्यते" - It is said that one who partakes the sacred water of the Gita that is similar to Ganga, is not born again. Similar to Ganga even Gita has the capacity to redeem one from the cycle of transmigration. Even the streams of compassion of Ramanuja that is likened to Ganga, has the capacity to liberate one from all his sins and bestow on him the bliss of moksham.

"गरीयोभिः यामुनमुनैः तीर्थैः उपचितरसा" - At Triveni sangamam, the Yamuna





meets the Ganga. After this confluence the Ganga attains a vast gushing flow that runs majestically and gently with gait and elegance. Similarly the streams of mercy of great preceptors of yore like Alavandar, Nathamuni and Nammazhwar have come and joined that of Ramanuja. Hence the compassion and mercy of Ramanuja is highly acclaimed. It has the capacity to eliminate the accumulated sins of several births. If Ganga associates itself with Triveni sangamam, Ramanuja associates himself with Chaturveni Sangamam.

"निरुच्छेदा" - Once Ganga, Yamuna and Sarasvathi attain the confluence,

then its speed is immeasurable and this confluent flow is unstoppable. Similarly if the merciful benedictions and compassions of Ramanuja and the masters of yore attain a confluence then, its flow is unstoppable. Once one becomes Ramanuja dayapatra or the recipient of the divine grace of Ramanuja then nobody can stop the bliss of beatitude that will be bestowed upon him.

Even a huge mountain that stands against the Ganga would be inundated and swept along in its flow. Similarly if the benevolence of Udayavar confers itself on a sinner that is if he becomes the recipient of the anugraham of Ramanuja, then nobody has the capacity to stop him from attaining moksham says Swamy Deshika, the recipient of Ramanuja's munificent grace.

திருவரங்கத்தமுடனாரும் -

காரேய் கருணை இராமானுச ! இக்கடலிடத்தில்

ஆரே அறிபவர் நன் அருளின்டன்மை - அல்லலுக்கு?

நேரே உறைவிடம் நான். வந்து நீ என்னை உய்த்தபின் உன்

சீரே உயிர்க்கு உயிராய் அடியேற்கு இன்று தித்திக்குமே

"Ramanuja! You shower those who seek your lotus feet, with munificent anugrahams like a water bearing cloud. No one has the capacity to gauge the greatness of your compassion. Your benevolence is not measurable by anyone. Why? Because, in spite of me being the abode of all sins along with their attendant fruits and virtues of temerity, I was showered with your grace and





compassion and was elevated spiritually. I realized my subservient nature because of that. Your compassion and auspicious attributes are now my life breath, mode of sustenance and object of enjoyment. They have blessed me with noble virtues and have elevated me spiritually. What greatness!!" exclaims Amudanaar.



kArEy karuNai Ramanuja





SLOKAM 61

चिन्ताशेषदुरर्थदन्तुरवचः कन्थाशतग्रन्थिलाः

सिद्धान्ता न समिन्धते यतिपतिग्रन्थानुसन्धायिनि ।

मुक्ताशुक्तिविशुद्धसिद्धतटिनीचूडालचूडापदः

किं कुल्यां कलयते खण्डपरशुर्मण्डूकमञ्जूषिकं ॥६१॥

In this verse, Swamy Deshikan says with certainty that those

noble and learned disciples, who have been recipients of Sri Bhashyakaara's grace, will never be influenced by the purports of any adverse systems. If clothes tear out then they may be stitched and tailored again. Clothes that are not possible to be tailored are often patched and worn by the impoverished. Just as how these patched wear are of no use, similarly are those systems that are self-styled and not based on the Vedic fundamentals. The purports of such mathams have trespassed the corridors of scriptures. They have purports that are totally derisive. These purports are impossible to be firmly established even by the followers of their own mathams. Those prudent scholars who have deep knowledge of the divine works like Sribhashyam and those who have understood and relished the true purport of the pristine Vedas would not even consider the validity and authenticity of the other adverse systems. Perusing those systems would be like digging out a well in the middle of a land with barren soil.

Shivan adorns Ganga on top of his head. Why? Because, it is pure and it is capable of relieving us from all our sins. It enshrines in it the most precious pearls and hence is adorned by him on his crown. If the devotees of Shiva pray to him to adorn the waters of a frog infested well, then would he oblige? No. Similarly, those who have perused the purports of Sribhashyam thoroughly would not prefer to pursue the adverse mathams that propagate derisive and





fallacious purports portraying misleading notions and are totally devoid of the true Vedic purports and essence.





SLOKAM 62

वन्दे तं यमिनां धुरन्धरमहं मानान्धकारद्रुहा
पन्थानं परिपन्थिनां निजदृशा रुन्धानमिन्धानया ।
दत्तं येन दयासुधाम्बुनिधिना पीत्वा विशुद्धं पयः
काले नः करिशैलकृष्णजलदः काङ्क्षाधिकं वर्षति ॥६२॥

Swamy Deshika, having celebrated the divine auspicious qualities of Ramanuja in sixty-one verses by singing his praises and contemplating upon his glories, falls flat here in a deep reverential prostration.

The adversaries wove their mathams in self-styled ways without valid pramanams and propagated it amongst the subjects. Having won a small band of followers, their pride knew great heights. Their pride stands subdued once Ramanuja with red eyes of righteous indignation rebukes them for misleading the Lord's subjects. The effulgence in Udayavar's eyes makes the adversaries free of nescience and at the same time weeding out all their propagation endeavors.

Udayavar is like an ocean of nectar named compassion. It is only in the oceans that rains occur mostly. The compassion of Lord Devadhiraja also have come and found their stay in Ramanuja. The sobriquet "करिशैलकृष्णजलदः" qualified on Devadhiraja is worth celebrating. Here Devadhiraja is celebrated as Kannan who stands on top of the elephant hill and protects everybody. Here "कृष्णजलदः", signifies the dark rain bearing cloud named Kannan. The clouds reach the mountains and come down as torrential rains. The cloud named Varadaraja resides on top of the elephant hill and comes down as rains of compassion on the ocean of mercy named Ramanuja. Swamy Deshika elucidates





the reason for this cloud to have such affection towards Ramanuja.

"दत्तं येन दयासुधाम्बुनिधिना पीत्वा विशुद्धं पयः" - Devaraja inundates Ramanuja with his mercy and compassion because of the affection that He has towards him as it was Ramanuja, the ocean of mercy who presented Devaraja, to partake the milk like pure waters of 'saalai kinaru' (well) everyday. The clouds by imbibing the saline waters of the ocean pour it down as potable water on all places without encouraging any sort of preference or bias. Similar to this, Sribhashyakara, by not showing any bias or preference towards any of his disciples, showered them with the rains of his munificent grace. Not only this, he also makes his disciples the recipients of the divine grace of the dweller of the elephant hill Devadhiraja.

Let us now enjoy the episode of Udayavar presenting the waters of saalai kinaru to Devaraja to satiate His thirst.

Ramanuja studied the common scriptures and also the prima-facie philosophy of Advaita Vedanta from Yadava prakasha. Having seen Ramanuja's keen intellect and the sharpness in his grasping power and the clear understanding of the doctrine of Vishishtadvaita, Yadava Prakasha became envious. He clearly understood that his matham might not live long in the presence of Ramanuja and so came to the most sinful conclusion of killing Ramanuja. On the pretext of taking him on a pilgrimage to Kashi, he planned to drown Ramanuja in the river Ganga. He embarked on a pilgrimage to Kashi along with his disciples.

Udayavar was the favored recipient of the divine grace of Devadiraja, the most compassionate. Would He ever allow such a thing to happen? Having learnt the designs of the guru, through his cousin and fellow classmate Govinda, Ramanuja discontinued his trip to Kashi and turned back towards Kanchipuram. He struggled in the middle of the thick forest without direction. At that moment, there came a fowler couple. Ramanuja enquired with them, their place of destination and 'Kanchipuram' came back the reply. A delighted





Ramanuja requested them to take him along. The temple of Devaraja neared. The hunter's consort felt very thirsty. The hunter went ahead to fetch some water for her from a nearby well. At this point, Ramanuja offered to do this service to them and went ahead to get some water from the well. He climbed down into the well and came back with some water. But, the fowler couple was not to be seen. Ramanuja stood overwhelmed with wonder. He realized that the hunter couple was none other than Sri Devaraja and Perundevi Thayar. He rushed to the temple and paid his respectful prostrations and from that day onwards, started presenting the waters of 'saalai kinaru' everyday for the thiruvadaradhanam of Devaraja and Perundevi Thayar.

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The hunter DEvarAja

Thus, the Lord showered waters of mercy and benevolence on Ramanuja who presented Him with waters of 'saalai kinaru' everyday.





SLOKAM 63

काषायेण गृहीतपीतवसना दण्डैस्त्रिभिर्मण्डिता
सा मूर्तिर्मुर्मर्दनस्य जयति त्रय्यन्तसंरक्षिणी ।
यत्प्रख्यापिततीर्थवर्धितधियामभ्यस्यतां यद्गुणान्
आ सिन्धोरनिदंप्रदेशनियता कीर्तिः प्रजागर्ति नः ॥६३॥
काणाद् शाख्य पाषण्डैः त्रयीधर्मो विलोभितः ।
त्रिदण्ड धारिणा पूर्वं विष्णुना रक्षिता त्रयी ॥

The adversaries

belonging to the class of pure dialecticians and Buddhists renounced their tufts and sacred threads of yajnopaveetam. They also renounced the performances of daily-ordained duties like Sandhyavandanam. At a time when the daily-ordained duties adaged by the Vedas and the supreme knowledge enlightened by the Upanishats were falling apart due to the influence of the Pashandis who vouched on the theory of illusion and falsehood, the Lord incarnated as Dattatreya in order to resurrect the righteous holy path (dharmasthapanam) again. Relinquishing the royal robes, the Lord adorned the sacred ochre attire. He adorned the staff with three stalks (tridandam) in his hand and the sparkling sacred thread (upavitam) in his chest. He decorated himself with a tuft on his head and a pitcher in his hand. He thus incarnated as Dattatreya Maharshi and propagated the true tenets of Veda and Vedantham again on earth.

Our Ramanuja too incarnated as the manifestation of sage Dattatreya and took to the fourth order of sanyasam similar to him adorning the staff of three stalks. He traveled from the Himalayas till Sethu propagating the Vishishtadvaita matham. He ascertained with clarity that the Upanishats





show Sriman Narayana alone as the supreme entity to be worshipped and that the poorvakandam elucidates all the karmas to be performed in order to worship Sriman Narayana.

At that point, similar to the divine countenance of Lord Krishna who killed Muraasura and protected the pious and the holy, Ramanuja, the incarnation of Dattatreya would bless one and all with his divine countenance. It is not allowed as per scriptures to bathe in all rivers, ponds and springs. The path trodden by our predecessors have to be followed. Getting into unknown waters might drown us or even trap us in pits of slush. Similarly, the satsampradayam or the illustrious path shown by Ramanuja is like a cool and pleasant spring to those who wish to acquire knowledge through righteous ways and attain emancipation from this world. Getting down into the waters of other mathams would only mean repeated entrapments in the cycle of transmigration.

It is therefore said that an acharyan who has trodden the illustrious path shown by Udayavar by learning all his divine works to perfection becomes the most scholarly. It is ascertained with clarity that all the passages of the pristine Vedas undisputedly extol the supreme soul that is qualified by the sentient and the non-sentient orders as its body. They would celebrate that the beauty of elucidating these purports in ways acceptable to the prudent and the wise is a reserved grace of Ramanuja alone. When the glories of nobles like Pillan, Kidambi Achchan and others who resorted to the lotus feet of an acharya and are devoted to him absolutely singing his glories at all times, have become ocean like and have gone far and wide, what to speak of the glories of our Udayavar?

Here, in the phrase "यत्प्रख्यापिततीर्थवर्धितधियाम्", the term "तीर्थ" may also be attributed to mean Udayavar's Sripaadateertham or the sacred water consecrated from his lotus feet. By partaking the sacred Sripaadateertham of Udayavar, the disciples would be blessed with immense knowledge making and their fame and glories would reach far and wide.





SLOKAM 64

लिप्से लक्ष्मणयोगिनः पद्युगं रथ्यापरागच्छटा

रक्षारोपणधन्यसूरिपरिषत्सीमन्तसीमान्तिकम् ।

भिक्षापर्यटनक्षणेषु विभरांचक्रे गळत्किल्बिषा

यद्विन्यासमिषेण पत्रमकरीमुद्रां समुद्राम्बरा ॥६४ ॥

We enjoyed in the previous verse as to how the glories and fame

of Ramanuja had permeated in all directions to all lands. Deshika says that similarly the glories of his disciples also had reached far and wide. The lotus feet of Udayavar were responsible for the spread of the fame and glories of his disciples. Swamy Deshikan here entreats for the lotus feet of Ramanuja that are generous, munificent and accommodating in nature.

The apostles of the monastic order should everyday seek food from the dwellings of pious and noble folks who perform the daily ordained chores without fail along with Bhagavadaradhanam, Vaishvadevam and Panchamaha yajnam. The food so acquired should be presented to the Lord during Ijyaradhanam and then consumed by the ascetics. Ramanuja would also follow this practice of obtaining food from pious households. During these times the sacred marks of his lotus feet would get etched on the pathways. Udayavar has traveled the length and breadth of Bhaaratam. Hence there is no place that has not been sacramented with the marks of his lotus feet. It is said that due to this, all the impurities and blemishes of Bhudevi or this earth were removed totally. On days of Srijayanti, using flour paste, we scribe on the floor, from the entrance till the sanctum sanctorum of our dwellings, the beautiful marks of the lotus feet of infant Krishna. We take delight in it as if Kannan came walking into our dwellings pacing his tiny steps one by one. Similarly the sacred marks of the lotus feet of Ramanuja bring great delight





to the devotees of Ramanuja and to Bhoomidevi. This is true. But what about the marks of other subjects who also tread on this earth? Yes, but it is only the sacred marks of Udayavar's lotus feet that look pleasant and wonderful.

Why? "यद्विन्यासमिषेण पत्रमकरीमुद्रां समुद्राम्बरा बिभरांचक्रे" - Udayavar is a divine manifestation and the preceptor of the universe. His lotus feet would have the streaks of padma rekhai, kodi rekhai, kudai rekhai, meena rekhai and others. These streaks would beam themselves resplendently. They would look as if Bhoomi has the marks of fish and lotus. Looks as if Bhoomidevi got herself embellished with these marks similar to some of the practices followed during recent years.

The practice of removing drushti doshams from infants is followed everywhere. The infants would even be smeared on their foreheads with some sacred paste. The disciples of Ramanuja, seeing the beautiful sacred marks of Udayavar's lotus feet, take it by their hand and wear it on their heads, foreheads and torso praying that they be bestowed with the virtue of sattva gunam and at the same time be relieved from all the taints of the ignoble attributes of rajogunam and tamogunam. They would come to the hermitage of Ramanuja, the abode of sattva gunam or inherent auspiciousness and would delight themselves by placing his holy sandals on top of their crowns with a feeling of accomplishing the goal of their earthly lives. Swamy Deshika says that he too wishes to be fortunate enough to acquire the association of the lotus padukais of Swamy Ramanuja.





SLOKAM 65

नानातन्त्रविलोभितेन मनसा निर्णीतदुर्नीतिभिः

कष्टं कुत्सितुदृष्टिभिर्यतिपतेरादेशवैदेशिकैः ।

व्यासो हासपदीकृतः परिहतः प्राचेतसश्चेतसः क्लृप्तः

केळिशुकः शुकः स च मुधाबाधाय बोधायनः ॥६५॥

The adversaries considered the validity of neo-systems like

Shaivaagamam and others without considering the authenticity of the works of our masters of yore like Vedavyasa, the author of Brahmasutras, Valmiki, the author of the mega epic Ramayana that was incarnated to elucidate the true purports of Veda and Vedantha, Shukacharya, who was extolled as one untouched by the vile influences of this material world and who was also known as Shukabrahmam, Bodhayanar, who authored the most elaborate commentary to Vedavyasa's brahmasutras, that was accepted and endorsed by everybody. The adversaries were of the impression that they will not be able to reap fame and glory if they follow the paths trodden by the masters of yore and hence made their flow of thoughts graze the realms of fallacy. By delving into such works that were authored with derisive purports and by writing self-styled commentaries to the brahmasutras and the upanishats and by following the ignoble ways trodden by bouddhas, sankhyas and charvaakas, the foundation stones for the system of Advaita were laid, due to which the world had to face many torments.

If they had followed the conventions and regulations adopted by Sribhashyakara in interpreting the passages of the upanishats, then such a disgrace would not have resulted. The sanaatana vaidika matham had to face such disrepute because of these adverse systems.





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Sage Veda vyasa got his name for having classified the abundant collection of Vedas into four main streams and many other subdivisions within these streams. For the benefit of posterity he gave us elaborate tenets to make way for easy study of the Vedic streams. In addition to this Vedavyasa also authored the great virtuous epics (satvika puranam) like Mahabharatam and Vishnupuranam as supporting texts to the Vedas in order to aid the prudent to imbibe the supreme and true purports of the Vedas and to avoid the propagation of derisive purports. "इतिहासपुराणाभ्यां वेदं समुपबृह्मयेत्" - The great virtuous epics like Mahabharatam and Srimath Ramayanam were made to incarnate only to support the true elucidation of the vedic purports. Hence it is ordained to interpret the Vedic passages as per these supporting texts. Additionally Vyasa authored the brahmasutras to facilitate the true understanding of the upanishadic purports. By quoting totally adverse and detrimental interpretations to the works of Vyasa, the adversaries made the big transgression of mocking at the purports of Vyasara, the manifestation of Lord Sriman Narayana.

In the epic work Ramayanam of Valmiki that is extolled as 'Sharanagati Vedam' (the pristine branch of Vedam elucidating the maxim of self-surrender), the essential nature, characteristics and vibhutis of the Lord are wonderfully elucidated. It is said that "वेदः प्राचेतसात् आसीत् साक्षात् रामायणात्मना" - Vedam incarnated itself as Ramayanam through the great sage Valmiki. But the adversaries quoted these to be non-existing and without considering the greatness of this sage disowned his works totally. In the great epic Ramayana it is clearly said that "भगवान् नारायणो देवः" - The son of the sovereign (chakravarthi thirumagan) is Sriman Narayanan. He alone is the supreme Lord and also "गुणैः विरुरुचे रामः" - Rama is indeed that supreme entity who is embellished with infinite auspicious attributes and that Prapatti or self-surrender is the sole means to attain redemption. In spite of all this the





adversaries disregarded sage Valmiki and quoted derisive purports like Shivan being the supreme entity and that the supreme Brahman is devoid of all auspicious attributes and also stated that theoretical knowledge is the means to redemption.

"शुकः केळि शुकः क्लृप्तः" - Shukacharya in his Bhaagavatam has stated innumerable times that Lord Sriman Narayana who is embellished with infinite auspicious attributes is the supreme entity. But the adversaries made fun of these statements as if they were told by a pet parrot. "स च मुधाबाधाय बोधायनः"

- The elaborate commentary on brahmasutras authored by sage Bodhayana were made fruitless. They disregarded its purports totally as this work in its entirety elucidates the theory of 'oneness of the qualified (vishishta-advaitam). Swamy Deshikan therefore with the word "कष्टं" shows pity towards adversaries who, vouch on the theory of illusion without considering the tenets put forward by the masters of yore.





SLOKAM 66

अथर्या तिष्ठति मामिका मतिरसावाजन्मराजन्वती

पत्या संयमिनामनेन जगतामत्याहितच्छेदिना ।

यत्सारस्वतदुग्धसागरसुधासिद्धौषधास्वादिनां

प्रस्वापाय न बोभवीति भगवन्मायामहायामिनी ॥६६ ॥

Here Swamy Deshikan speaks of the glories that befell on

him for having a close association with the lineage that was recipient of the most benevolent mercy of Udayavar. The adversaries became insane being deprived of the privilege to listen to the glorious works of Udayavar. Swamy Deshikan here ascertains on the good fortunes that might befall on him and the subjects of the Lord who receive with utmost reverence, the divine imparts of Udayavar.

If the ruler of a land does not have noble and illustrious virtues, then even the ruled subjects of that land will be bereft of them and would begin to tread the paths of the ignoble and the vile. "यथा राजा तथा प्रजा" - The ways of the sovereign are the ways of his subjects. If there were none subdue this state of affairs, then only fraud and vice would prevail in the land. The women folk would lose their integrity and honor at the hands of vile men. "नाराजके

जनपदे भार्या वा वर्तते वशे" - If the administrative system of a country fails, then spouses would no longer be in the guardianship of their husbands. Their integrity would be plundered by vile atrocious men. Theft and robbery would stand as the most well paid occupation. If ruled by an able and noble monarch replete with good attributes, even the subjects would tread similar paths without deviating on to the ways of the vile. Even the women folk would remain





respectable without losing their honor and integrity. Similar to this, Swamy Deshika says that on the noble path of knowledge, the female that is his mind is steadfast and blemish less. Why? Deshika says, "In the realm of knowledge, stable governance is guaranteed. The ruler is none other than Udayavar. During this rule, the abominable and despicable like the followers of charvaaka, sankhya, bouddha, Shankara could not stay afloat. The lady symbolizing my mind stayed on the path of the righteous without deviating on the path of the wretched. The despicable folks of charvaakam and others attempted to influence me. But they all vanished into thin air having seen Udayavar, the ruler. Even the lady symbolizing my mind, having seen the vile charvaakas and others ran and comforted herself with a tight embrace of her consort Sriman Narayana." The lady symbolizing the mind of Swamy Deshika has submitted herself to the lotus feet of the monarch Udayavar who has the capacity to trounce the vile influences of the fallacious charvaaka and others and has remained chaste and noble with no moment of separation from her consort Sriman Narayana. By not venturing into the ignoble paths, by disowning the false purports expositied by the adversaries and by adopting the noble paths of bhakti or prapatti as shown by Ramanuja and to have the blemish less Lord with infinite auspicious attributes as the sole object of attainment is indeed like a divine prescription.

Hermits dwelling in the forests partook medicines prepared from herbs in order to stay free from hunger, thirst and other torments during meditation. This is known as siddhoushadam that does manifold good. Deshika says that the lady symbolizing his mind has also partaken a similar medication and continues to give its recipe. This remedy has come by churning of the milky ocean. But, do we have milky ocean on the earth? Yes. The divine works of Udayavar is like an ocean of milk. The unfailling medication that was churned out of this ocean is the system of Vishishtadvaita matham.

The system of Ramanuja matham is a siddhoushadam that is the result of repeated churning of the divine works of Udayavar for many years, by





means of rendering kalakshepams. Those who have partaken this divine medication remain untainted by nescience and the torments of samsara that is the result of the vile influences of prakruti, the manifest of bhagavanmaaya. Ramanuja has removed himself from these disgusting influences scorching them to oblivion.

The divine works of Udayavar is like the delectable ocean of milk. The purports told in them are similar to the most delectable nectar that is obtained by churning the milky ocean and that is fit to be imbibed by all. Is there a reason to avoid when nectar is prescribed as a medicine? If medicine is bitter, then we may have to try hard to take it to cure our ailments. Sleep comes in naturally at night. If medicines to avoid this sleep are consumed then sleep does not even near our vicinity. Similarly, the ignoble virtue of nescience that befalls on us due to the association with prakruthi, distances itself from us due to the supreme knowledge that comes to us on account of the divine imparts of Udayavar.





SLOKAM 67

शुद्धादेशवशंवदीकृतयतिक्षोणीशवाणीशता

प्रत्यादिष्टबहिर्गतिः श्रुतिशिरः प्रासादमासीदति ।

दुग्धोदन्वदपत्यसंनिधिसदासामोददामोदर

श्लक्ष्णालोकनदौर्ललित्यललितोन्मेषा मनीषा मम ॥६७॥

Swamy Deshika's preceptor is his maternal uncle Appullar. He

was also known as Athreya Ramanuja. He hailed from the lineage of Kidambi Aachchan one of Ramanuja's foremost disciples, who performed culinary services to him and who also headed the lineage of esoterics or rahasya paramparai after Ramanuja. Appullar was also embellished with the sobriquet Vaadihamsaambuvaha. The swans are afraid of clouds. Appullar was like the dark rain bearing cloud to the swans symbolizing the adversaries who belonged to the other mathams. He had the capability to make the opponents run for cover in battles of philosophical refutations. Swamy Deshika studied all the scriptures including the divine works of Udayavar like Sribhashyam at the feet of Appullar. Swamy Deshika who has imbibed the true purports conveyed by the works of Udayavar has therefore been blessed with a rare intellect and philosophical acumen. Swamy Deshika's sharp intellect has therefore, the capacity to win over every adversary including the baahyas in battles of philosophical refutations.

Sriman Narayana remains ever blissful in the inseparable company of Mahalakshmi, who is the noble daughter of Samudraraja, the owner of the milky ocean. Swamy Deshika was the recipient of the grace of this Sriman Narayana right from the time of his incarnation. Due to the scholarly imparts of Appullar, the noble lady symbolizing the intellect of Swamy Deshika has a strong acquaintance and profound mastery over the works of Udayavar. Swamy





Deshika says that due to the divine grace of the Lord and the munificent benevolence of Appullar, the lady symbolizing his intellect has thoroughly vanquished and repulsed the adversaries who claimed that the Lord had no divine form and was devoid of all auspicious attributes and also refuted the derisive works elucidated by them on grounds of sound Vedic rationale. The Lord of Lords Sriman Narayana therefore qualified by infinite auspicious attributes resides with elegance and bereft of worries in the palaces symbolizing the Vedas, and on their roof top corridors symbolizing the upanishats. Swamy Deshika says that the lady symbolizing his mind is climbing up the stairs of this roof top corridor where the Lord resides, in order to perceive His divine countenance, to listen to his melodious words, to imbibe the nectar of His beauty, to experience the joy of His communion, and to relish and savor His epiphany.



Merciful PirAttī - Thirukkudanthai





Swamy Deshika, due to the benevolence of the Lord and bhaagavathas and due to the merciful anugrahams of Piraatti, took to discipleship at the feet of a sadacharya like Appullar. Having learnt the scriptures thoroughly and having attained a profound intellect, he refuted all the adversaries thoroughly who, interpreted the statements of the upanishats with contradicting purports quoting that Brahman is devoid of all auspicious attributes, Brahman is monadic (adviteeyam) and inexplicable (anirvachaneeyam), Brahman is bereft of all affluences (nitya vibhuti) and that Brahman may not be glorified. Having enjoyed himself, he made us too to enjoy and experience the supreme Sriman Narayana.





SLOKAM 68

आस्तां नाम यतीन्द्रपद्धतिजुषामाजान शुद्धा मतिः

तञ्चाव्याजविदग्धमुग्धमधुरं सारस्वतं शाश्वतम् ।

को वा चक्षुरुदञ्चयेदपि पुरः साटोपतर्कच्छटा

शस्त्राशस्त्रिविहारसंभृतरणास्वादिषु वादिषु नः ॥६८॥

Swamy Deshika is the recipient of the complete anugraham of

Bhagavad Ramanuja. Having learnt works like Sribhashyam at the feet of a sadacharya and having perused it repeatedly, Swamy Deshika was bestowed with a ripe and mature intellect and a profound mastery over this work. He taught this work times many to innumerable disciples. In this verse Swamy says that he alone is sufficient and ample to vanquish and refute the adversaries in a battle of philosophical refutation.

In those times there existed many scholarly apostles of Ramanuja sampradayam like Kuraththazwan, Nadadur Ammal and others who were blessed with a very clear understanding of the supreme purports of the sampradayam. There exist many scholarly elucidations of these apostles. These masters of yore studied all the scriptures right from their childhood and have been blessed with unwavering, pure and righteous knowledge. Their works are blemish less and are elegant, full of essence and highly delectable being naturally in line with the Vedic tenets.

Swamy Deshika says "To conquer the adversaries of this generation, it is not necessary to have the highly acclaimed masters of yore and their works that beam as the very epitome of knowledge. Let them stay as they are while I alone am ample and sufficient to vanquish the adversaries thoroughly."





The adversaries who come to philosophical debates do not follow the etiquettes of basing their statements according to their philosophical acumens and in line with the Vedic authorities. They argue with irrational remonstrations similar to the unwise who, indulge in acts of aggression with arms. On the war field, if one shoots Aagneyaastram (arrow of fire), then the opponent will retaliate with either Vaarunaastram that brings down rain or Vayavyaastram that sets a strong wind to put down the fire. This might be rejoined by Mohanaastram that casts a spell on the opponents making them inert. Similar to this, even in battles of philosophical refutations, each of the opponents, with animation and excitement would try to subdue the other with a rapid succession of lines of reasoning and claims. Without being afraid of these, we retaliate to these by quoting counter remonstrations and by showing the blemishes and shortcomings of their claims and arguments. The moment Swamy Deshika accepts to participate in a philosophical debate, the opponents, out of fear would flee even without taking the time to blink their eyes. They would struggle with difficulty to reply to our righteous questions. Great works like Paramathabhangam, Shatadushani and others stand as ample evidence to the masterly refutations of Swamy Deshika in philosophical battles. Swamy Deshika says "நாம் ப்ரமானசுரனாகப்போவோம்" - Even if one is bestowed with an unbeatable prowess in refutation skills, it is totally ineffectual, as our aspiration should be to remonstrate based on the authority or the pramanas of the imperial Vedas.

If lenience is shown towards the opponents, then the tenets and authority of our sampradayam may not be established soundly. Hence Deshika demonstrates the virtues of daringness and courage that needs to be exhibited in battles of philosophical debates saying -

काव्येषु कोमलधियो वयमेव नान्ये तर्केषु कर्कषधियो वयमेव नान्ये ।

तत्त्वेषु निश्चितधियो वयमेव नान्ये कृष्णे विवेशितधियो वयमेव नान्ये ॥

Poetic compositions need to have exquisite beauty and elegance in





description and should be replete with lilted usage of words and phrases. It should reverberate with hidden meanings and attendant figures of speech like simile, metaphor, personification, irony and others.

Poetic compositions should captivate the minds of their readers. We are adept in composing such works says Swamy Deshika. Yaadavabhyudayam, Sankalpa suryodayam and others might be taken as examples. Those readers who have a profound knowledge of Sanskrit would never shelve these divine works even after repeated perusals.

In the field of dialectics, we alone have the sharp and shrewd acumen to remonstrate the different lines of reasoning with resounding authority leaving the opponents speechless and beset.

Even among scriptures like law, grammar, exegesis and philosophy, we alone are blessed with deep, unwavering, immaculate and absolute knowledge.

On the path of devotion towards Lord Krishna, we alone are blessed with the divine experience that even transcends the experience of the world. Deshika speaks thus with exuberance introducing himself and making it clear that we are not lesser than others in any manner.

"विद्या ददाति विनयं" - Knowledge brings in humility. Acharyas like Swamy Deshikan excel in that. A few out of jealousy and hostility towards Swamy Deshika tied a string of old footwear at his (Deshika's) doorstep and took cover to watch the fun from behind. Swamy, who returned from his unchavrutti or daily collection of food, saw these and remarked - "ज्ञानावलम्बकाः केचित् केचित् कर्मावलम्बकाः। वयन्तु हरिदासानां पादरक्षावलम्बकाः ॥" - In order to attain emancipation from this world, some take to Karmayogam while some to Jnaanayogam. But, we resort to the lotus feet or the Padukais of the devotees of the Lord. So saying, Swamy went inside his house. Having seen such a culmination of humility and subservience towards the devotees of the Lord,





the surprised offenders out of repentance apologized at the feet of Deshika and sought for his forgiveness.

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SLOKAM 69

पर्याप्तं पर्यन्वेषं कणचरणकथामाक्षपादं शिशिक्षे

मीमांसामांसलात्मा समजनिषि मुहुः सांख्ययोगौ समाख्यम् ।

इत्थं तैस्तैर्यतीन्द्रत्रुटितबहुमृषातन्त्रकान्तारपान्थैः

अन्तर्मोहक्षपान्धैरहह किमिह नश्चिन्तनीयं तनीयः ॥६९॥

In the previous verses "ननु को वा चक्षुरुदञ्चयेत्" it was celebrated

that in a philosophical debate, the opponents could not even look at our countenance that had the ability to triumph in these refutations. A question arises in our minds as to whether such a tone of speech is acceptable. Why? In order to learn the Vedantha thoroughly, it is also a prerequisite to learn the common scriptures and arts. Additionally the other systems of philosophy are also required to be studied thoroughly. Only then we will be able to show their blemishes clearly and refute them. Swamy therefore answers to that question here.

"कणचरणकथां पर्याप्तं पर्यन्वेषं" - "Without any valid authorities, the Vaisheshikashastram written by Kanada has purports written in liting words and phrases capable of captivating and delighting the subjects. I have learnt this shastram entirely and it is absolutely at my disposal", "आक्षपादं शिशिक्षे" - "I have also learnt thoroughly the Tarkashastram of Goutama. The Advaitins claim on the theory of illusion by basing their statements on dialectics or tarka. Since tarka shastra and vaisheshika shastra are now subordinate to me, they are not in a position to use the Nyaya shastram to argue with us"

"मीमांसामांसलात्मा समजनिषि" - "Exegesis, to me is as easy as imbibing





water. My mind and faculties are satiated with it (Meemaamsa -> Mee-maamsa).

"सांख्ययोगौ मुहुः समाख्यम् " - Not only have I learnt the Sankhya shastram of Kapila and the Yoga shastram of Hiranyagarbha or Brahma, I have also brought them to light well. The advantage of having learnt all these systems well is that I have been able to refute the system of Advaita that quotes vastly, the illusory nature of universe, the theory of Jeevan getting shrouded with nescience, the theory of the supreme Brahman getting shrouded in nescience."

The matham of Advaita is like a dense forest. Those who wander in this forest are known as Mayavadins. It is difficult to find those inside this forest and to subdue them. The darkness of nescience envelops this entire forest. This has blinded those who stay inside this forest. Even if they are blind, it is difficult to catch them and subdue them, as the forest is very dense. If the entire forest is burnt then it is very easy to catch and subdue the dwellers. Udayavar exactly did this. If the forest symbolizing their theories of illusion (maya), nescience (avidya) and ajnanam is uprooted, then their entire matham itself might be eradicated with ease. Since Udayavar scorched the entire forest symbolizing Maya, the matham that had the theory of nescience as its fundamental principal failed to thrive.

A question might arise here. Mathams like Kanadam aided in the refutation and criticism of Advaita. On these grounds, is it correct to accept these systems? No. Because, the tenets of these systems too, have been thoroughly criticized and refuted by Udayavar.

Mathams like Vaisheshikam articulate against the authority of the Vedas. Without accepting the supremacy of Sriman Narayana, they quote that the terms Agni, Indra et al refer to the celestials, the entity named 'apoorva' emanating from the sacrificial fire bestows the fruits of all the sacrificial performances, the section arthavaadam of Vedas is not authoritative, paashaanakalpam is the final state of emancipation, the paramanu is the cause of this universe and that the supreme Ishvaran may be realized only by





inference. By virtue of these statements, their mathams are not to be accepted and pursued.

It may be deciphered that the works like Nyayaparishuddhi, Seshvarameemamsa, Nyayasiddhanjanam, Tattvamuktakalapam and others authored by Swamy Deshikan in line with the philosophy of Ramanuja are sufficient enough to establish the true philosophical tenets of our sampradayam.





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Lord of Lords - Thiru evvul





SLOKAM 70

गाथा ताथागतानां गळति गमनिका कापिली क्वापि लीना

क्षीणा काणादवाणी द्रुहिणहरगिरः सौरभं नारभन्ते ।

क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवाद्घरवान्तं

का शङ्का शङ्करादेर्भजति यतिपतौ भद्रवेदीं त्रिवेदीम् ॥७० ॥

A paramount, using his prowess in warfare, using his skills of speech and using the tenets of saama (policy of peaceful treaty), daana (policy of relinquishment), bheda (policy of division) and danda (policy of retribution) reclaims his territories captured by other kings. He apprehends and imprisons the offenders who bring about communal disturbances in his territory by plundering public property. A noble king on the royal throne with the power of his wand enforces good governance and brings delight to his subjects. Similarly, the king of ascetics, Ramanuja chastised the outcast systems like those of chaarvaaka and subdued the likes of Advaita, who on the pretext of accepting the authority of the Vedas brought about a lot of turbulence by quoting the most derisive of interpretations to the Vedic purports. Similar to Bharata crowning the Padukas of Lord Sri Rama on the royal throne, Ramanuja, who adorned the victory flag in his hand and crowned Sriman Narayana, the Lord of Lords, the Lord bereft of all blemishes, the Lord replete with infinite auspicious attributes, the Lord who is celebrated with ubhaya vibhuti, the Lord who is the consort of Sri and the Lord who is the uncrowned paramount of the entire universe, on top of the auspicious throne established on the authority of the Vedas. As per the celebration "अभ्यशिंचत् नरव्याघ्रं नारायणं अनामयं । गुणैः श्रिया विभूत्या च भूषितं यतिराण्मुदा ॥" - Ramanuja, who is the manifestation of the Padukas of Srirama, crowns the Lord on the divine throne and feels elated and





elevated. Swamy Nigamantha Maha Deshikan, the attendant servant to the lotus Padukaas of Ramanuja, in this seventieth verse feels elated recollecting the celebration of Udayavar's undisputed mastery in refuting the adverse systems and the establishment of the satsampradayam of Vishishtadvaitham that was extolled in the previous sixty-nine verses.

"भजति यतिपतौ भद्रवेदीं त्रिवेदीम्" - Udayavar who is the pramaatha or the knower has crowned the consort of Sri, the Lord of ubhaya vibhutis who is qualified with infinite auspicious attributes, on the throne of the infallible authorities of the three Vedas, Vedanthas or in other words the three streams of bheda, abheda and ghataka shrutis. When Udayavar is enjoying this divine panorama of the Lord seated on the throne and shining forth with luster, then, is it possible for any adversary to even near his vicinity? The reason for not having explicitly stated Atharvanavedam here is because it is considered by the apostles of yore as a part of Yajurvedam. Let us now see and scrutinize every system one by one.

"गाथा ताथागतानां गळति" - The disciples of Buddha are four in classes. Vaibhaashika, Sautraantika, Yogaachaara and Maadhyamika. The first three of them say that everything in this universe is momentary. We on the other hand say that all entities for example pitcher, attire etc would remain so till they are being destroyed. Bouddhas quote - objects are being destroyed and transformed every moment. Similarly the Jeevathmas also are destroyed and transformed every moment. The indivisible atom is the cause of matter. The unison of one atom with another is the cause of this universe. But, we say that if all entities are momentary, then there is no scope for any unison. The potter makes pots. But he is obliterated within a moment. When we go to make an artifact, we in the first moment would think about it and go about making it from the next moment onwards. We later finish with the final artifact. Hence to make an artifact we need innumerable moments. In the Samudaayaadhikaranam of Sribhashyam, Udayavar refutes the views of the





Bouddha by quoting that if an artifact and the source material to make that artifact are momentary and do not exist the next moment, then there is no way for matter or this universe to emerge.

The fourth is the Maadhyamika. The first three schools accepted the validity of perceivable objects and quoted that they are momentary. But, this class quotes that everything is an illusion.

They say that, our deeds and words signify the existence of many objects. But, they are all the result of illusions. Hence everything is a misapprehension they say. Our question to them is - You say that everything is an illusion and non-existent. Do you have any valid authorities in your favor on this? If they say that they have some valid authorities in their favor, then the purports of their matham fall flat, as everything cannot be called an illusion when there is a presiding authority quoting it. At the same time, if they have no authorities in their support, then they cannot substantiate their claims. Hence their own arguments contradict the purports of their matham. Having seen Udayavar and his just remonstrations, the followers of the school of bouddha took to their heels.

Even the followers of Jaina, who quote that the cause of this universe is the atom, sneaked out of the assembly. The Jainas say that matter is qualified by two contradicting virtues at the same time. They say that all objects having satvam as a virtue also have the virtue of the absence of asatvam. The presence of contradicting qualifications in the same entity at the same time is not practical in this universe.

"गमनिका कापिली क्वापि लीना" - The matham of Sankhya absconded after seeing Udayavar. This matham has been exhaustively refuted in the adhikaranam of Rachanaanupapatti in Sribhashyam. The followers of this matham did not accept the authority of Ishvaran. They accepted the entities of Prakruthi and Purushan. They say that without any advent of the Purusha, the Prakruthi transforms itself into twenty-four entities and renders the





universe.

Purushan does not create the universe. He does not even work for it. He remains indolent without any transformation. In spite of not having done any deed, his mere vicinity makes the prakruthi very delectable and alluring to his eyes. Bondage to samsara and emancipation from samsara is associated with Prakruthi alone and not Purushan. Therefore Prakruthi here is non-sentient. It will be detrimental to see the sentient nature of Purushan in Prakruthi and at the same time to see the virtue of deed present in Prakruthi to be present in Purusha. It is incorrect to think of the non-sentient Prakruthi to be sentient. It is also absurd to think of the indolent and inert Purushan to be the enjoyer of Prakruthi. Listening to this refutation of Udayavar, the followers of Sankhya slipped into thin air.

"क्षीणा काणाद्वणी" - The followers of Kaanada having accepted the indivisible atom as the cause of this universe, say that the unison of two atoms causes a dvayanu. The unison of three dvayanu causes a trayanu and the universe is created on this principle. They quote that the atom or paramanu is niravayavam and that avayavam has no birth. The theory of unison falls flat if the paramanu is niravayavam. If we make two mud balls, then each of these balls will have innumerable grains of mud. These grains are blended together to make one mud ball. These grains are known as avayavam and the final artifact made by blending many of these is known as avayavee. Both the balls have innumerable grains of mud that when blended inseparably together would form one single ball. This is possible only if the grains have unison with each other on all sides. Similarly, if two paramanus should attain unison to result in a dvayanu, then the constituent elements of the paramanus should attain unison with each other on all sides. But, the Vaisheshikas state that paramanus do not have any avayavam or constituent matter. In this case, the theory of the unison of paramanus resulting in the universe becomes a phony tale. Listening to Ramanuja's admonishments and refutals of this theory in the Mahaddeerghaadhikaranam of Sribhashyam, the Vaisheshikas sneaked out





silently.

"द्रुहिणहरगिरः सौरभं नारभन्ते" - Druhinan refers to Brahma. He was initiated into the four Vedas by none other than Sri Lakshmi Hayagrivan. He later imparted these Vedas to celestial apostles like Narada and others. He is the creator of the universe. He has accepted the authority of the Supreme Lord. But inspite of this the Yoga matham of Brahma is not to be pursued. The Vedas proclaim the Lord to be the instrumental cause of this universe. It also proclaims that all the entities in the universe, sentient or non-sentient have the Ishvaran as their indweller. But contrary to the above purports, the Yogamatham claims Brahman to be the instrumental cause only and the primordial matter to be the material cause of this universe. Quoting the primordial matter or prakruthi as abrahmaatmakam makes this matham unfit to be pursued.

The matham of Shivan is known as Paashupatham. Shivan being an all-knower speaks contradicting to the Vedic spirit. Hence his matham too is unfit to be pursued. Similar to pure dialecticians, they establish the Supreme Lord on the basis of inference. In our experience we see that potter, the instrumental cause is different and distinct from mud, the material cause. Basing their arguments on this they say that Ishvaran is instrumental cause alone while prakruthi is the material cause of this universe.

The Lord should be crowned and meditate upon in the lotus of our hearts. But Pashupatham speaks of other disgusting and unmentionable ways of contemplating upon the Lord. This is totally against the supreme Vedas and hence this matham is to be completely disowned.

"क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवाद्घरवान्तं" - The mathams of meemamsakas like Kumarila bhatta and Prabhakara are not to be pursued either. The Upanishats say "अन्नादः वसुधाननः आनन्दयति" - All fruits of actions,





here as well as in the celestial worlds, are bestowed with grace by Lord Sriman Narayana alone. In contrary to this they say that the entity 'apoorvam' bestows the fruits of all actions. They say that the sacrificial rituals that we perform cease to exist after completion. Hence there is no entity to bestow the fruits after performance of these rituals. Hence they visualize an entity named 'apoorvam' that emanates from the sacrificial fire and remains till the end of the ritual to bestow the fruits of our performances. They imagine and weave out a theory that is not told in the Vedas and that has no authority and moreover deny the authority of Ishvaran.

"का शङ्का शङ्करादेः" - Accepting a share of the purports and the teachings of mathams like Saankhya, Buddha and Chaarvaka, the system of Advaita was put forward by Shankara. After refuting those three systems as non-authorities, unqualified and fallacious, the matham of Shankara that embraces them closely would automatically stand refuted and disowned. Hence Deshika questions the need to consider this matham at all.

The Sun shines forth with luster. It also makes the objects in this universe shine with luster. He obliterates completely the gloomy darkness that prevails at night. Would anyone believe if we say that this Sun is shrouded by darkness right during the day? Similarly, the Supreme soul Brahman is of the essential form of knowledge and the all-pervasive in knowledge. He is the remover of the blemishes of nescience from the Jeevathmas. He is swayamprakaasha and does not depend on other entities and is self-luminous. Even an innocent infant would not believe if one says that the effulgent and all-powerful Brahman is shrouded by the gloom of nescience. What is moksham according to them? The obliteration of Jeevathma who is of the essential nature of nescience and who is of the form of jnaanagunaka, is the bliss of emancipation, say the Advaitins. Listening to this even a tiny infant would laugh aloud with mocking claps. Deshika asks, "Would Shankara's Advaita stand a chance in front of Ramanuja, who refuted and let fly into thin air, the likes of Bouddham, Saankhyam, Vaisheshikam, Nyayam, Hiranyagarbham, Paashupatham,





Bhaata meemamsa, Prabhaakara meemamsa and others?"

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SLOKAM 71

विष्वग्व्यापिन्यगाधे यतिनृपतियशः सम्पदेकाणविऽस्मिन्

शुद्धाशुद्धावगाहैः शुभमतिभिरसौ वेङ्कटेशोऽभिश्चित्तः ।

प्रज्ञादौर्जन्यगर्जत्प्रतिकथकवचस्तूलवातूलवृत्त्या

सप्तत्या सारवत्या समतनुत सतां प्रीतिमेतां समेताम् ॥७१॥

Here Swamy Deshikan celebrates Yatinajasaptati to be

highly delectable to pious and noble bhagavathas. Deshika says that he authored this work at the behest of these bhagavathas. The glories of Udayavar had permeated along in all directions. This was because, of all the philosophical works of many mathams that were in vogue, the works of Udayavar like Sribhashyam embraced the authenticity of the Vedas in its entirety. They were in full harmony to all the passages of the shrutis. The divine srisooktis of Ramanuja are indeed our greatest wealth. Just as how the confluence of all oceans would permeate the earth all over, similarly the precious ocean like wealth of Emperumaanaar signifying his divine works have pervaded the realms all over. The oceans are deep and laden with precious gems. Similarly it is said "भाष्याब्धिः क्वदिगम्भीरः" the ocean signifying Sribhashyam is very deep and laden with esoteric meanings signifying precious gems. Similar to safeguarding precious wealth, the wealth of Sribhashyam has also been protected, safeguarded and expounded by pious and great bhagavathas. One is purified by bathing in the sea during times of arthodaya and mahodaya. Similarly by studying the divine works of Udayavar like Sribhashyam, at the feet of a sadacharya with devotion and sincerity as per the shastraic protocol along with shantipathams, bestows the pious and noble bhagavathas with an auspicious and pure intellect. The virtue of knowledge is pure, replete with inherent virtuousness and devoid of ignoble influences like





pride and jealousy. Swamy says that the pious bhagavathas, who have bathed in the ocean of the divine works of Ramanuja like Sribhashyam, crowned me on the preceptoral throne and ordained me with the duty of eulogizing the glories of Ramanuja.

It is said "आम्राच्च सिग्धाः पितरच्चतृप्ताः". On the days of amavasya and sankramanam the ablutions are offered under the shade of a mango tree. This has the added advantage wherein the mango plantation gets watered. It achieves two purposes in one go. Similarly the seventy verses that were made to incarnate by Swamy Deshika to eulogize the glories of Ramanuja, not only elucidated our matham but also refuted the adverse systems as well.

The adversaries belonging to the other schools have inadequate knowledge of the scriptures. During philosophical debates, when we present with our arguments criticizing and refuting their stand on the basis of Vedic authorities, they, instead of rebuking within the corridors of refutation etiquettes, make a big fuss raising their voices and creating a furor with anger similar to the statement "शेषं कोपेन पूरयेत्". To such false refutations of adversaries signified by sponge, the seventy verses of Yatirajasaptati are like the whirlwinds. During a whirlwind, a pack of sponge is flung into thin air and is not traceable thereafter. Similarly a recital of yatirajasaptati would make the adversaries disappear into thin air. Having enshrined the essence of purports, this stotram is also delectable with rich nectar like relishable purports. It is fit to be accepted with delight and pleasure by the pious and noble bhagavathas of our sampradayam. It may be said that Swamy Deshikan here refers to the unprejudiced appraisals he received from the great scholars of those times who listened to this Yatirajasaptati.





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KavitArkika Simham





SLOKAM 72

आशामतङ्गजगणानविषह्यवेगान् पादे यतिक्षितिभृतः प्रसभं निरुन्धन् ।

कार्यः कथाहवकुतूहलिभिः परेषां कर्णे स एष कवितार्किकसिंहनादः ॥७२ ॥

This verse comes as a shleshai that enshrines a dual meaning.

Elephants that are on a high tread the mountainous forests. It fells trees at will eating the branches. Its furor creates turbulence throughout the forest. Out of thirst, the elephant would then retire to the water streams at the base of the mountain. The lions that sleep in the caves on top of the mountains, listening to the furor of the elephants, would wake up and come out of the cave and let out a loud roar. The elephants that come to the water streams to drink, become terrified and afraid upon listening to the loud roar of the lion and would stay back in groups at the mountain bases without going back again.

Similarly, the adversaries without taking refuge at the feet of Udayavar, being tainted with the associations of fallacious systems of beliefs, would come to wage battles of philosophical debates. Their desire to debate in support of their fallacious systems would look unquenchable and would look highly exuberant. Without following the shastraic etiquettes, they begin their remonstrations based on self-styled logic similar to an elephant that treads about in high. Once thunderous



veLLai Parimukhar - ThUppul





recital of this Yatinajasaptati that is the roar of the Kavitaarkikasingam (lion among poets and dialecticians - Swamy Deshika) is sufficient enough to make them renounce their interests in all adverse systems and to come and seek refuge at the lotus feet of Udayavar transforming themselves into Vishishtadvaitins. This stotram has the ability to influence a forceful communion of one with the lotus feet of Udayavar. It is therefore sufficient for debaters on our side to put this lilting heptads that is the roar of Kavitaarkikasingam, into the ears of the adversaries. Just as how by mere listening to the roar of a lion, the elephants in the forest would refrain from going up the mountains and would stay back at the mountain bases, the adversaries too would stay back at the lotus feet of Udayavar.





SLOKAM 73

उपशमितकुदृष्टिविप्लवानां उपनिषदामुपचारदीपिकेयम् ।

कबळितभगवद्विभूतियुग्मां दिशतु मतिं यतिराजसप्ततिर्नः ॥७३॥

Adversaries like the Advaitins, instead of quoting straight

forward purports to the upanishadic statements, interpreted them in self-styled ways and established their mathams. Bhagavad Ramanuja on the other hand, quoted authentic and correct interpretations to these Upanishadic statements. Ramanuja relieved the Upanishadic statements from all hindrances and taints of disrepute by establishing that the Upanishats speak only of Sriman Narayana as the supreme soul who is embellished with the orders of the sentient and the non-sentient as his body.

During the utsavams of the Lord in temples, lantern and lamps are taken out along side. These help in lighting the path during the night. But, the same practice is also followed during the day. This is because of upacharam or protocol and for paraphernalia. Lamps and lanterns are used along with other objects of etiquette, protocol and paraphernalia like umbrella, chamaram and fan. In order to have a fulfilling glimpse of the Lord's countenance and divine form we use upacharams like karpura harathi and deepa harathi. During daytime aradhanam also, we offer these upacharams of karpura harathi and deepa harathi to the Lord.

The term Brahman, apart from signifying the Lord also signifies the imperial Vedas. The work Yatirajasaptati is like an upachara deepam to this Brahman. It is like a mangala deepam or a mangala haarathi. Swamy Deshika therefore prays that this stotram Yatiraja Saptati that is like the mangala harathi to the upanishats and the Lord who is known from these upanishats, should bestow upon us the wealth of supreme knowledge. By using the term 'us' Swamy Deshikan prays this knowledge for not him alone, but also for





everyone who is associated with our sampradayam including their disciple lineage. It also includes those who recite this divine stotrams and their family members.

"कबळितभगवद्विभूतियुग्मां" - This signifies the kind of knowledge that Swamy Deshikan is praying for. Knowledge always has an entity associated with it. For example knowledge of a book or a person Rama denote the book and the person Rama to be the object of knowledge. This way, the supreme knowledge that is being sought here by our paramacharyan Swamy Deshikan is about the Lord's leelavibhuti that includes all celestial worlds in the prakruthi mandalam and his nityavibhuti that is the apraakruthalokam including Srivaikuntham. When would this knowledge be bestowed upon Jeevans? The Jeevans after having adopted the path of bhakti or prapatti (self-surrender) and being relieved of all their accumulated sins and when ascending through the archiraadimargam wherein they reach the viraja river that is at the end of prakruthimandalam. They then reach Srivaikuntham that is on the banks of this river and adorn themselves with a body that is of pure shuddhasattvam. Being decked similar to the Lord by His messengers, we ascend the Thirumaanimantapam wherein we are received by the Supreme Lord Sriman Narayana, the most effulgent and jyotirmaya.

During this time, we are blessed with the supreme knowledge that will give us the knowledge on the ubhayavibhutis. Our Vedanthacharya therefore blesses the stotram of Yatirajasaptati to bestow us with infinite bliss of beatitude that is the result of paripurna brahmanubhavam.





SLOKAM 74

करतलामलकीकृतसप्तथाः श्रुतिवतंसितसूनृतसूक्तयः ।

दिवसतारकयन्ति समत्सरान् यतिपुरन्दरसप्ततिसादराः ॥७४ ॥

In this verse, Swamy Deshika extols the greatness of those pious

and noble Bhagavathas who recite this stotram with devotion and dedication. Those who recite and peruse this work are bestowed with the knowledge of the true purports of the Upanishads and the means of Bhakthi and Prapatti that have been elucidated in them. It dawns on the performers of Bhakthi Yoga with absolute clarity, the infinite auspicious attributes of the Lord that are to be meditated upon. SriBhashyakara has established and fortified the true purports of the Vedas on authentic grounds. To the Upanishadic lore that portrays itself as the crown of Vedas, the divine works of Udayavar serve as an added bejewelment that is fit enough to be celebrated and received on its crown. If at all we adorn the glorious works of Ramanuja like Sribhashyam similar to an embellishment adorning our ears, that is by listening to and retaining the purports of this divine work as imparted by a sadaacharya through kalakshepams, then in our presence, the prejudiced adversaries would lose their lustre and fade away into thin air similar to the stars losing their lustre in front of the Sun. What greatness indeed of these divine works!!!!

जयति यतिराजसूक्तिः जयति मुकुन्दस्य पादुकायुगळी ।

तदुभयधनास्त्रिवेदीं अवन्ध्ययन्तो जयन्ति भुविसन्तः ॥

ஸ்ரீபரமஹம்ஸேத்யாதி பறவாக்கோட்டை ஸ்ரீமதாண்டவன்

ஸ்ரீகோபாலதேசிக மஹாதேசிகன் அருளிய

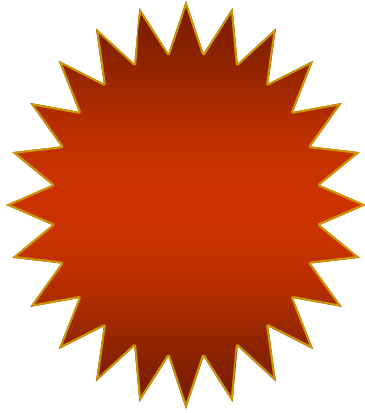
யதிராஜஸப்ததி வ்யாக்யாநம் முற்றிற்று

ஸ்ரீமதே நிகமாந்த மஹா தேசிகாய நம:





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Conclusion

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ஸ்ரீ யதிராஜ சம்பத் குமாரர்

ஸ்ரீமத் கிராமாநுசரின் கையெழுத்து
உ ரா ரா நு ரு





॥ श्रीः ॥

॥ श्रीमते वकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महा देशिकाय नमः ॥

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमते गोपालदेशिक महा देशिकाय नमः ॥

The translation of this wonderful work has been possible only

due to the divine grace of Poorvaachaaryas and asmad Swamy, Poundarikapuram Paravakkottai Srimath Andavan Sri Gopala Deshika Maha Deshikar. This work is placed at the lotus feet of asmadacharyan Paramahamsetyadi Paravakkottai Srimath Gopala Deshika Maha Deshikan, who beams as the manifestation of Bhagavad Ramanuja and Swamy Deshika. The purpose of this work will be served even if one infinitesimal amount of our Achaarya's glories has been celebrated.

We, his shishyas can with great pride say that it is indeed our greatest fortune that we all have been blessed to take birth on this Earth during the time of Srimath Gopala Deshika Maha Deshikan, our Achaarya saarvabhoma. To be recipients of his kataaksham and anugraham and to have the darshana bhagyam of this great Achaarya saarvabhoma is indeed the fruit of all our penances.

As Swamy Deshikan says in his Subhashita Nivi, "An artist can paint the picture of the Sun, but can he give it the same radiance?" Similarly our Swamy has infinite auspicious attributes like Paraman himself. It would be impossible for any work on this earth to fully exemplify his kalyaana gunams.

Let us plead at the feet of divya-dampathis for the glories of our Achaarya Gopala Deshika who is our monarch, to reach everlastingness. Let us beseech the holy feet of our paramount saviour Srimath Gopala Deshika Maha Deshikan who is also glorified as Vasishta and Vamadeva. It is our sincere





prayer that he lives to a Vedic span of one hundred years with good health and may his benign anugrahams be like the cool waters to yearning seekers of salvation on the sands of time. It is our heartfelt prayer that he continues to bless us worldly souls with his benevolent grace for many years to come. We submit ourselves at his feet to resign and transcend from this world and to attain the divine bliss and communion with the Lord. We prostrate at his thiruvadi that are so sanctified and pray to him to grant the dust from his holy feet as our lasting refuge.

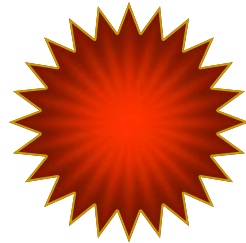
Let us sing his glories and sanctify our lives. His taniyan is as follows -

श्रीवास रङ्ग परकाल मुनित्रयाप्त लक्ष्मात्मरक्षण यतित्व युगागमान्तम् ।

आचर्य भक्ति परि पूतं अनर्घ शीलं गोपाल देशिकमुनिं गुरुं आश्रयामः ॥

श्रीमते गोपाल देशिक महा देशिकाय नमः ॥

We seek refuge at the sacred feet of our revered Acharyan, Sri Gopala Deshika Maha Deshikan, who received the sacred rites of Samashrayanam, Bhara Samarpanam from the great Acharya, Sri Srinivasa Maha Deshikan (Srimath Poundarikapuram Andavan), Thuriyaashramam from Sri Srinivasa Maha Deshikan (Srimath Vennatrankarai Andavan) and the wealth of Ubhaya Vedaantham from Srimath Abhinava Ranganatha Brahmatantra-Swatantra Parakaala Yatindra Maha Deshikan. He shines with illustrious sadaachaaram and is resplendent with his limitless Acharya Bhakthi. Glory to the great preceptor Srimath Gopaala Deshika Maha Deshikan.





Mangalam to Swamy the sadaachaarya!

Mangalam to Swamy adored by the virtuous!

Mangalam to Swamy the glorious Achaarya of Ramanuja darshanam!

Mangalam to Swamy the manifestation of Gitaacharya!

Mangalam to Swamy the incarnation of Yatiraja!

Mangalam to Swamy who is bhushanam to Jnana, Anushtana and Vairagyam!

Mangalam to Swamy who dispels nescience from the minds of the Lord's
subjects!

Mangalam to Swamy the beacon light on the path to deliverance!

Mangalam to Swamy the unconquerable!

May our minds as a garland of flowers enchant our master Gopala Deshika!

May his vigraham adore the temple of our minds!

May his lotus feet adorn the waters of our hearts!

May his thoughts begin our day!

May his grace ennoble our deeds!

May his words keep us on the right path!

May his wisdom make us knowers of Brahman!

May his footsteps be our guiding lamps!

May his glories enlighten this world!

வாழி வ்யாக்யாமுத்திரக்கை க

॥ वेदान्तसूरि चरणौ शरणम् प्रपद्ये ॥

