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Sri VanamAmalai Mutt Global Shishyas

2023 Pongal special newsletter

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H.H. Vanamamalai Madhurakavi Ramanuja Jeeyar Swamy (31st Jeeyar)

With the blessings of our Acharya Shri Madurakavi Ramanuja Jeeyar swamy, we are publishing the special newsletter on the occasion of Thai Pongal 2023 which signifies the start of the Uttarayanam and also celebrated as Mahasankranthi. We have relaunched the website for Sri Ramanuja Public Educational and Charitable Inc in service of Mutt related activities and also publishing a newsletter that provides updates on ongoing activities in the US and elsewhere. The mutt sishyas also have global efforts ongoing for Thanga Ther (Golden Chariot) and Kamala Vahanam (Lotus Vehicle) kankaryams for our Divya dampathis at VANamAmalai/Nanguneri.

Please continue to learn, follow, and participate in activities related to our Srivaishnava sampradhAyam. Our best wishes to all devotees around the world!



Highlights of Karthigai & Margazhi Months

Sevakaalam for Sri Kaliyan Jeeyar Swami Thirunakshathiram (Karthigai Pooram) was celebrated by VanamAmalai Mutt shishyas on December 15th and 18th, 2022.

If you want to know more about upcoming activities, you can be part of Whatsapp group and distribution list by emailing your contact info to admin@sriramanuja.org

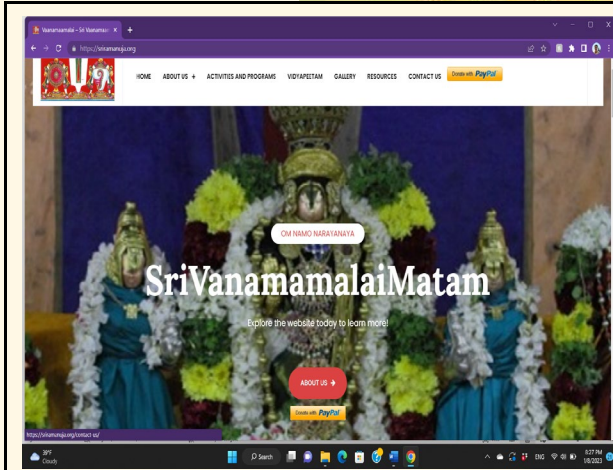


Sevakaalam for Sri Madhurakavi Jeeyar thirunakshathiram (Margazhi Uthiradam) was celebrated by VanamAmalai Mutt shishyas on December 25, 2022

Acharyan Thirunakshathiram celebration by students at Vidyapeetam PAtasala, Srirangam. Activities at Vidyapeetam are going great and the center is continuing to enroll more Vidyarthi. Thanks to the donors for continued support! For more information see page 27 or visit <https://sriramanuja.org/vidyapeetam/>



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We have a new website (<https://sriramanuja.org/>) that highlights the greatness of our mutt, jeyars, ongoing kainkaryams and much more. We are continuing to build the site to be a resource for all shishyas to learn more about our Sampradhayam. Please visit the website and provide us feedback! Thanks to Balaji Kashyab swamin and his team for their efforts.

Akanda Vishnu SahasranAma pArAyanam was celebrated globally from January 1, 2023 to January 2, 2023 on the auspicious Vaikunta Ekadasi day: Jeeyar swamy started the event and devotees took turns to continuously chant the stotra 122 times. Read the article on page 7 regarding greatness of SahasranAmam



Kamala Vahanam Project: Kamalam means Lotus and is the favorite abode of the Goddess Lakshmi. As per the sankalpam of our Acharyan, the mutt shishyas have taken on the kainkaryam of offering a gold covered vahanam for our ThAyar as the current one needs to be renovated. Please contribute and obtain ThAyAr's blessings! See page 28 and 29 for the brochure.



An Update on Ongoing Activities

Our Sri Vanamamalai Mutt is one of the oldest mutts in Srivaishnava Sampradayam with rich culture and heritage. Please visit our **new website** to learn more about our temple and Acharyas (<https://sriramanuja.org/>).

Sri Ramanuja Public Educational and Charitable Inc was formed in 2017 by a core group of Sri VAnamAmalai Shishyas in the USA and is open to all Sishyas to participate and contribute. The Religious and Spiritual activities of the Sri Vanamamalai mutt in India have had a great influence in defining the purpose of “Sri Ramanuja Public Educational and Charitable Inc.”

Highlights of Progress by Global Mutt Shishyas

2017	<ul style="list-style-type: none">• Emerging of Sri Ramanuja Public Educational and Charitable, Inc• Fund-raising for Veda Patasalai at Srirangam
2018	<ul style="list-style-type: none">• As envisioned by HH Kaliyan Vanamamalai Jeeyar 30th pattam, Veda Patasalai for kids at Srirangam reopened by HH Vanamamalai Madurakavi Jeeyar
2019 - 2020	<ul style="list-style-type: none">• Daily parayanam of Sri Vishnu Sahasranam and Sri Lakshmi Ashtotharam starts and is still going ton• Margazhi Month Thiruppavai daily parayanam by kids• Seva kalam by US Sishyas on Azhwar & Acharyans
2021	<ul style="list-style-type: none">• Annual Newsletter• Balar Satsangam• Sloka Classes• Divya Prabandam classes• Deva Ganam classes
2022	<ul style="list-style-type: none">• Quarterly Newsletters with write-ups from various learned scholars and young vaishnavas...• Balar Satsangam changes its pattern - kids learn paasura artham and share their understanding with their peers• Launch of new website• Launching Kamala Vahanam and Thanga ther Kainkaryams

The core group is looking forward to more and more enthusiastic projects and participation from all our Mutt Sishyas to spread our Srivaishnava Sampradayam. Here are the details of the key activities that are ongoing and we request everyone’s participation.

Please watch out for the announcements on our WhatsApp page and participate as it is important for all to remember and celebrate our great Acharyas who are continuing to link us to the lotus feet of our lord SrIman Narayana.

An appeal to all of you to learn, participate and contribute!

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Ongoing activities and classes

1) Daily Sri Mahalakshmi Ashtothram and Sri Vishnu Sahasra Namam pArAyanam

A number of devotees have been assembling at 9pm EST (6pm PST) every day since the COVID pandemic started (i.e. more than 2 years) started to pray to our Thayar and Namperumal to continue to protect the world through their healing power.

Dial-in number (US): (605) 313-5990; Access code: 483635#

6.00 PM PST / 7.00PM MST / 8.00 PM CST / 9.00PM EST: 40- 45 minutes each day

2) Following classes are being conducted through phone for devotees in USA:

Naalayira Divya Prabandam	On Saturdays, Sundays – 12 noon EST/11 am CST/9 am PST
Acharya Hrudayam	Fridays – 8-30 pm EST/7-30 pm CST/5-30 pm PST; Sundays – 5 pm EST/4 pm CST/2 pm PST
Deva Gaanam	Wednesdays – 8 pm EST/7 pm CST/5pm PST
Balar Satsangam	Monthly once. Daily Thiruppavai recitation in Margazhi month.
Acharya Srisukthis (sloka)	Saturdays, Sundays at 5 pm EST/4 pm CST/2 pm PST

Please email admin@sriramanuja.org if you are interested to register in the above classes or want to sign up for pArAyanam.



Article: Sri Vishnu Sahasranamam

(by Sri Dwarakanath Srinivasan)

Is there anything that we can offer to SrIman Narayana, who has and who owns everything? – Did Sri Krishna save Draupadi or Sri Krishna’s Thirunamam save her?

As far as our sampradayam goes, we are given to understand that there is only one Sahasranamam and that is explicitly referred to as Sri Vishnu Sahasranamam. In Varaha Purana, after Bhuma Devi was safely retrieved by SrIman Narayana, Bhuma Devi asks Mahavishnu as to what he expects from a devotee by way of worship. Mahavishnu replies that there are two simple things which he likes and relishes – devotees offering sweet smelling white flowers, preferably from their own nandavanam and recitation of his divine names, both offered with devotion. Both in SrImad Bhagavatham (10.81.4), and Sri Bhagavad Gita (9th chapter, 26th sloka), Sri Krishna, in his own words, reiterates his liking and satisfaction with an offering of flowers and fruits if nothing else is available.

patram puṣpam phalam toyam yo me bhaktyā prayachchhati |
tadahaṁ bhaktyupahṛitam aśhnāmi prayatātmanaḥ || 10.81.4. ||

Daily and religiously, Tondaradipodi Azhwar, Periazhwar and Andal amongst the Azhwars are known to have curated and offered the best of the flowers from their home grown nandavanam to Sri Ranganatha at Srirangam and Vadapathrasayee at Srivilliputhur as a means of worship. Sri Ananthan Pillai, Bhagavad Ramanuja’s disciple, left Srirangam and established himself in Tirumala just to render Pushpa Kaimkaryam to Thiruvencatamudiyan. In Krishna avatara, Sri Krishna was so happy and pleased with Malakarar, the devotee from whom Sri Krishna wanted flower malas for himself that he granted Moksham to Malakarar right away for which many Rishis yearned and struggled for thousands of years.

Today’s living might offer challenges for the devotee to own and cultivate a nandavanam and offer flowers (pushpam). That is where Namasankirtanam or recitation of his divine names provides us with another easy and desirable option of worship. In fact, our acharyas have gone to the extent of saying that the sole and only purpose of having a tongue and a mouth is for uttering his divine name constantly and not for sumptuously eating, tasting, and enjoying various kinds of so-called mouthwatering dishes. Sri Krishna was nowhere physically near to Draupadi when she uttered “...Dwaraka, Nilaya, Achutha...” in her moment of peak distress, she was in Hastinapur, and Sri Krishna was in Dwaraka. Yet the mere utterance of his divine name ensured her safety. Gajendra the elephant, kept fighting a valiant battle with the crocodile for over a thousand years, but could not save himself, finally when he uttered Mahavishnu’s name and asked for help, that was when he was relieved of his troubles. All that Dhruva knew was to keep repeating “Om Namo Bhagvathe Vasudevaya.” In Kulasekhara Azhwar’s Mukunda Mala, Azhwar asks and prays that he be endowed to keep repeating SrIman

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Narayana's name all the while not by virtue of his own efforts but by the Almighty's grace. And likewise, there are countless examples that emphasize the importance of Namasankirtanam in Kali Yuga.

Selected few references that establish Namasankirtanam as the only practical way of worship in Kali Yuga

Recitation of the Almighty's divine names as highlighted by the sloka "Achyutha, Anantha, Govinda nama ucharana Beshajath Nasyanthi sakalaa rogaa , sathyam sathyam Vadamyaham" helps us to overcome the fear of deadly diseases.

From the panchAyudha stotram ""vanē raṇē śatru jalāgnimadhyēyadṛchChayāpatsu mahābhayēṣu | paṭhētvidam stōtramanākulātmā sukhībhavēttatkṛta sarvarakṣaḥ," we get to know that recitation of the divine names of Mahavishnu as laid out in Sahasranamam helps us to overcome the fear of fire, water, dense forests, and enemies.

When Sri Manavala Mamunigal wrote the commentary for Pillai Lokachariyar's Mumukshupadi he refers to the Sahasranamam slokam "Arta Vishanna sithilascha Bheetha Koreshu Cha Vyathishu Vartamanaha Samkeertya Narayana Shabta Matram Vimukta Dhukka Sukhino Bhavanthu" to articulate the greatness, relevance, and significance of recitation of the Narayana nama in our day to day lives.

Thirumangai Azhwar in his Vaadinen Vaadi pasuram also highlights how the thought of the Narayana namam and its samkirtanam helps us to overcome the many challenges and yearnings of our daily lives.

Each of the divine names in Sri Vishnu Sahasranamam, thirunamam, signifies a "kalyana guna of the Almighty" – the thousand names are just a representative: the kalyana gunas of the Almighty are "asankeya" innumerable, infinite, and uncountable. When one spends a minute to meditate and think about the kalyana gunas of the Almighty, one feels very reassured and confident in our undertakings: the confidence stems from the fact that there is someone out there who understands all the complexities and challenges that we endure, one who can and is capable and willing to condone our failings and shortcomings as well as to benevolently guide and help us to navigate through this challenging lifespan and beyond.

How did we get Sahasranamam?

In Mahabharata, after the fall of Bheeshmacharya, Sri Krishna wanted Dharmaputra who was overwhelmed with guilt and grief to get his doubts clarified from Bheeshmacharya. Sri Krishna and everyone knew that the venerable Bheeshma lying on his bed of arrows in the battlefield of Kurukshetra would pass away soon and with him he would take away all his accumulated knowledge and wisdom – concerned that Dharmaputra and the Pandavas would be clueless thereafter, he took them every day at dusk to Bheeshmacharya so that they could get their doubts clarified from someone who they and everyone else respected for his knowledge, wisdom, equanimity, sense of fair play, justice, compassion and understanding. The result of

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this conversation between Yudhishtra and Bheeshmacharya yielded Sahasranamam or Vishnu Sahasranamam. Conversations between great, learned and wise individuals yields a treasure trove of information – the Bhagavad Gita was born because of conversation between Sri Krishna and Arjuna, Sri Ramayana was born because of conversation between Valmiki and Narada, Vishnu Purana was born because of the conversation between Parasara and Maitreyi rishis, Bhagavata Purana was born because of the conversation between Sukacharya and Parikshit. One can learn quite a bit about the nuances and etiquette of oral communication, so essential for modern day life by analyzing these conversations – for example, when Yudhishtra asks his questions, they are very open-ended questions. They are not leading questions and do not foreclose any option. Likewise, when Bheeshma answers, he understands the inner meaning and motivation behind those questions and does not limit his answer to the bare minimum – fully realizing that his dear grandson Yudhishtra has no one else to go to after his death, he lists all the thousand names of Mahavishnu even though Yudhishtra did not ask for that.

What makes Sri Vishnu Sahasranamam great?

As explained by Bheeshmacharya, the thousand divine names that make up Sri Vishnu Sahasranamam are unique, great, and their recitation with faith and devotion is considered as the “prayaschitham,” atonement, for all committed sins. Sri Vishnu Sahasranamam has been universally accepted by everyone including Adi Sankara Bhagavadpada, Ramanuja and Madhvacharya. While Adi Sankara and Madhava have written their own commentaries, in our Sampradayam, Sri Kurathazhwan’s son, Sri Parasara Bhattar has explained its meanings and has written an unbelievably detailed and thought-provoking commentary. Sri Vishnu Sahasranamam was compiled by the incredibly wise Veda Vyasa based on many thousand years of meditation and research by innumerable Rishis and recited for the very first time by the deeply knowledgeable Bheeshmacharya with Sri Krishna himself listening and nodding in approval. Unlike Vedas, Upanishads and Divya Prabhandams which have restrictions in terms of when, whom and how they are to be recited, Sahasranamam recitation is clear of any restrictions and can be recited by anyone at any given time.

Organization And Overall Structure of Sahasranamam

Within the first two stanzas of sahasranamam, Bheeshmacharya conveys everything that needs to be conveyed: who is the goal, what is the goal and what are the ways to reach the goal. Based on Sri Bhattar’s commentary, divine names 1 through 122 of Sahasranamam appeals to the kalayanagunas of the Para roopam of Mahavishnu residing in Srivaikuntam, divine names 123 through 146 appeals to the kalyanagunas of Mahavishnu in his Vyuha Roopam residing in Paarkadal (milky ocean) and divine names 147 through 1000 appeals to the kalyana gunas of Sriman Narayana’s Vibhava Roopam (Avataras). Of the remaining two roopams, Antaryami is contained within Para roopam and Archai is contained within Vibhava roopam.

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Sahasranamam Thirunamam	Mahavishnu's Roopam Attributed To	Notes
1 – 122 (Vishvam – Vararohah)	Para Roopam (Srivaikuntam)	Includes Antaryami too
123-146 (Maha-tapah – Sahishnuh)	Vyuha Roopam (Ksheerabdhi, Paarkadal)	
147-1000 (Jagadadijah - Sarva-praharanaayudhah)	Vibhava Roopam (Avataram)	Includes Archai too

Structure and Composition of the first two stanzas

The first 4 names of Sahasranamam signifies that Mahavishnu is eternal and all-pervading across time, geography and gunas, divine names 5 through 11 serve as explanation for the 4th, the 12th name signifies the goal, prapyam to be reached, divine names 13-17 helps to articulate the significance of divine name 12, 18th specifies upayam or the way and the 19th and 20th elaborates on the 18th divine name.

Sahasranamam Thirunamam	Brief Description of Mahavishnu's Kalyana Gunas	Notes
1-4	That Mahavishnu is present everywhere across time, geography, and gunas	Vishvam, Vishnu, Vashatkara, Bhuta-Bhavya-Bhavat-Prabhu
5-11	Explains Thirunamam 4, Bhuta-Bhavya-Bhavat-Prabhu	Bhuta-Krit, Bhuta-Bhrt, Bhavah, Bhutatma, Bhuta-bhavanah, Putatma, Paramatma
12	What is the goal, Prapyam	Muktanam Parama Gatih
13-17	Explains the significance of Thirunamam 12	Avyayah, Purushah, Sakshi, Kshetrajnah, Akshara
18	Explains upayam or the way to reach the goal	Yogah
19-20	Explores thirunamam 18, Yogah in detail	Yogavitam neta, Pradhana Purusha Isvarah

Sahasranamam and Andal's Thiruppavai

The universal acceptance of Sahasranamam is also reflected in Andal Nachiyar's thiruppavai composition which is in Tamil and has lot of references to the divine names mentioned in Sahasranamam which is in Sanskrit – for example: in Thiruppavai's first pasuram kadhira madhiyam pol mukathan corresponds to divine names 282 and 283 of Sahasranamam - Candra-

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amsuh, Bhaskara-dyutih, chengan from Thiruppavai's 1st stanza – corresponds to divine name 59, Lohitakshah of Sahasranamam, in Thiruppavai's 9th stanza, Maa maayan, Maadhavan, Vaikuntan, enrenru corresponds to divine names 739 through 742 of Sahasranamam in reverse order: Lokabhandhur Lokanatho Madhavo Bhaktha Vatsalaha.

Sahasranamam Thirunamam (Sanskrit)	Thiruppavai Equivalent (Tamil)	Notes
282 and 283 - Candra-amsuh, Bhaskara-dyutih	kadhir madhiyam pol mukathan	Thiruppavai 1 st Pasuram, one whose face is as soft and cool as the moon, yet as fiery and radiant as the sun
59, Lohitakshah	Senkann	Thiruppavai 1 st Pasuram, one who is lotus eyed
739 through 742 of Sahasranamam in reverse order: Lokanatho Madhavo Bhaktha Vatsalaha	Maa maayan, Maadhavan, Vaikuntan, enrenru	Thiruppavai's 9 th stanza, explains that the Almighty is extremely powerful (paratvam) while at the same time extremely approachable (soulabhyam), all because of Mahalakshmi's association with him

Repeated Recital is Boring!

Are we justified in feeling bored repeating the same Vishnu Sahasranamam every day or multiple times a day, 365 days a year? Consider this – the very learned and knowledgeable Nathamuni, who was responsible for bringing the divya prabandham to us, never felt bored to repeat "Kanninun Siruthambu " 12,000 times to attain his goal.

Match the questions with the answers

- 1) Where did Thirumazhisai Azhwar attain Moksham?
- 2) What was his name before he became a vaishnavite?
- 3) Who gave the name Bhakthisara to Thirumazhisai Azhwar?
- 4) On his way to Thirukudanthai Aravamudhan, Azhwar rested outside a home in a village named as?
- 5) What is the name of DivyaDesam that Yathothkari Perumal is in?
- 6) What did Aravamudhan perumal do when Thirumazhisai azhwar visited the temple?

- 1) Thiruvekka
- 2) Shiva Perumal
- 3) He tried to Get up and Speak
- 4) Shiva Vakiyar
- 5) Perumpuliyur
- 6) Thirukudanthai

ANSWERS:
 3-9
 1-5
 5-4
 3-2
 2-4
 1-6



Article: வைதீக அனுஷ்டானங்களும், ஸம்ப்ரதாயங்களும் - 3

(By Smt Latha Ramanujam)

ஆயுஷ்யஹோம வைபவம்: அப்தபூர்த்தி: குழந்தை பிறந்து ஓர் ஆண்டு பூர்த்தியான பிறகு குழந்தையின் ஜன்ம நக்ஷத்திரமன்று அப்த பூர்த்தி வைபவம் நடக்கும். வாத்தியார் ஸ்வாமி வந்து நடத்தி வைப்பார். வைதீக சாமான்கள் வாங்க வேண்டும். சம்பந்தி ஆத்தில் வெற்றிலை பாக்கு பழம் புஷ்பம் குழந்தைக்கு பட்டு, புடவை வேஷ்டி வெள்ளித்தட்டு அல்லது கிண்ணம், காது குத்த தங்க கம்பி, சர்க்கரை, சின்னமாலை,காப்பரிசி முதலியவற்றை சீர் வைக்க வேண்டும்.

ஆயுஷ்யஹோமம் : முதலில் விஷ்வக்ஸேநர் ஆராதனத்துடன் துவங்கும். கும்பம் வைத்து வருணன் ஈசாநன், ஆயுர் தேவதைகளை பூஜை செய்கிறார். பிறகு ரித்விக்கள் எல்லாரும் நெய்யால் ஆஹுதிகள் சேர்ந்து ஹோமம் செய்கின்றார்கள். கேடுகளை ஒழித்து ஆயுளை வருத்தி செய்ய பூ,, புவ:, ஸுவ:,பூர்புவஸ்ஸுவ: என்ற மந்திரங்களால் ம்ருத்யுர் நச்யத் ஹோமம் செய்ய்ச்ப்படுகிறது.

தேஜஸ்சையும் ஆயுள் விருத்தியையும் பிரார்த்தித்து ஹவ்யவாஹ ஹோமம் செய்யப்படுகிறது. சித்தம் என்ற தேவதையில் ஆரம்பித்து அக்னி, இந்திரன், யமன், வாயு, சூர்யன், சந்த்ரமா, அந்நம், ஸோமன் உள்ளான ஸ்விஷ்டக்ருத் முடிய 58 தேவதைகளுக்கு ஆஹுதிகள் கொடுக்கப்பட்டு, ஜயாதி ஹோமம் செய்யப்படுகிறது. அக்னி உபஸ்தானம், வருண சூக்தம், ஆயுஷ்ய சூக்தம், நக்ஷத்ர தேவதை அஷ்டவாக்யம் ம்ருத்யசூக்தம் சேவிக்கப்படுகின்றன. தேவதைகளை யதாஸ்தானம் செய்து விட்டு சோபன அக்ஷதையுடன் கொஞ்சம் ஜலம் சேர்த்து குழந்தையை கும்ப ஜலத்தால் ப்ரோக்ஷிக்கிறது. குழந்தையை மடியில் உட்கார வைத்து ஜலம் கொடுத்து நெய் சர்க்கரை/வெல்லம் சேர்ந்த பிரசாதம் கொடுத்து, மந்த்ரங்கள் சொல்லி குழந்தையின் கொப்பூழை தடவிக் கொடுக்கிறது . பின்னர் ஜபம் ஹோமம் செய்தவர்களுக்கு ஹிரண்யதானம் செய்யப்படுகிறது.

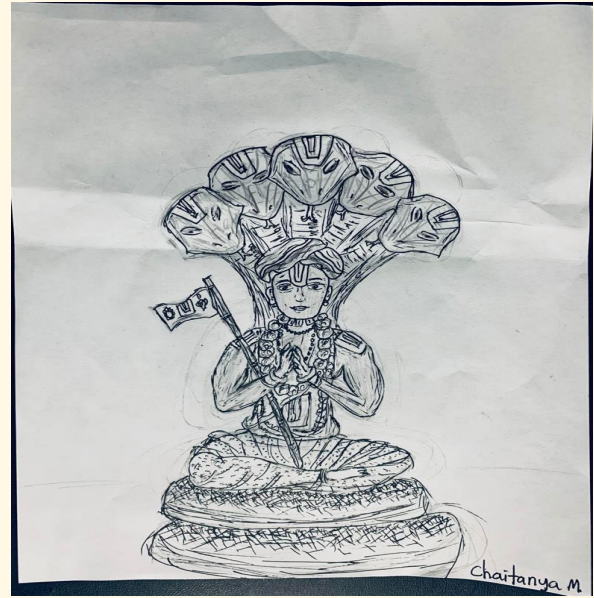
காது குத்தல் : ஆண் குழந்தையானாலும், பெண் குழந்தையானாலும் அவசியம் காது குத்த வேண்டும். ஆசாரிக்கு சொல்லி அனுப்ப வேண்டும். முஹூர்த்தம் முடிந்தவுடன் ஓர் இடத்தில் கோலம் போட்டு, மணபலகை போட்டு வெற்றிலை பாக்கு, பழம், புஷ்பம், சந்தனம், குங்குமம் தாம்பாளத்தில் வைக்க வேண்டும் . தாய் மாமா மடியில் குழந்தை அமர்ந்திருக்க ஆசாரி காது குத்துவார். பிறகு ஆரத்தி எடுக்க வேண்டும் . ஆசாரிக்கு காப்பரிசியுடன் வெற்றிலை பாக்கு தக்ஷணை வைத்துத் தரவேண்டும் . பிறகு அனைவருக்கும் போஜனம் தாம்பூலம் அளிக்க வேண்டும் .

உபநயனம் அடுத்து கட்டுரையில்.

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Art by Chi Parthasarathy Varadarajan



Art by Chi Chaitanya M

Article:

Mumukshupadi: An overview of the Rahasya Grantham (Part I)

(By Sri. Krishnan Sampathkumar)

Introduction: Rahasya thrayam and granthams

Our SriVaishnava sampradayam weaves the theology, philosophy and tradition drawing inspirations from Tamil hymns of our Alwars and Sanskritic tradition of Vedas, Vedantic philosophy, Itihasa, purana and Agamas. The true knowledge of the Supreme Divya Dampathis and their relationship to souls and Prakriti (nature) has been passed on to us through several means including scriptures. In our Vedas, Vedantham and Divya Prabandham, there are secrets about the true knowledge called rahasya thrayam which are thirumanthiram, dvayam, charama Slokam. These secret mantras are revealed by the AchArya to the devotee while undergoing pancha samskAram (Samashryanam). Knowledge about rahasya thrayam is essential for mOksha (liberation) for the mumukshus (seekers of liberation), and it is the duty of the devotee to learn the meanings of rahasya thrayam (Three secret mantras) throughout our lives and live according to it.

Rahasya granthams (Spiritual books on secrets) that elaborate on the rahasya thrayam have been gifted to us by our great AchAryas including piLLai lOkAchAryar, azhagiya maNavALa perumAL nAyanAr, vEdhAnthAchAryar and periyavAchchAn piLLai. Of the rahasya granthams, our Acharyas suggest that we learn more about mumukshupadi, tattva thrayam, SrIvachana bhUshaNam and AchArya hrudhayam, with the help of the commentaries given by Our Periya

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Jeeyar, merciful ManavAla mAmunigaL for each of these granthams. In this series of articles, we will provide an overview of the foremost rahasya grantham, Mumukshupadi based on the commentary of Sri ManavAla Manmunigal.

Please note: It is important to learn the mantra thryam and its meanings directly from the Acharyas mainly due to the subtle and deep knowledge (sukshamam) hidden in the rahasya granthas and the purpose of the article is to provide an overview of these beautiful works to instill interest in the devotees to learn further.

The origins of the secret mantras

Sriman Narayana continues to be disturbed thinking about the destitute state of the cetanas (souls) caught in samsara. The souls have the right to live in communion with the lord like those eternally free souls (Nityasuris) who are in his constant service. However, we have lost that right and lying as if 'non-existent'. Therefore, the Lord of all propagated the eternally flawless Vedas along with smritis, itihisas, puranas etc, which explain and elaborate it. Even then, several qualifications must be met to study these scriptures, it is difficult for souls to gain knowledge and liberation (moksha) through them. So, to make it simple for the souls to comprehend the true knowledge and attain moksha, the Lord himself appears as an Acharya and revealed the three rahasyas which explains the soul's true nature (svarupa), the means of salvation (upaya) and its goal (purusartha). The three mantras taught by the Lord are 1) the Thirumantra to Nara, who is a partial incarnation of himself in Sri BadrikAshrama, 2) the Dvaya mantra was revealed to the Goddess (Thayar) at Sri Visnuloka and 3) Caramasloka was revealed to his devotee Arjuna in the chariot. Though the words of the rahsyas are easily understood, the deep meanings have to be gained by instruction as it is only after understanding and following those meanings that one can attain liberation.

Thirumantra and its supreme importance

Sri Pillai Lokacharya in Mumukshupadi explains to us the different mantras and the supreme importance of Thirumantra from verses 1 to 15. He starts by telling that 'the aspirant to moksha (Mumukshu) needs to know the three rahasyas and among them the first rahasya is the Tirumantra and as befitting the excellence of the Thirumantra, one must reflect on it respectfully, with utmost love. The excellence of the Thirumantra is 1) it is summation of the Rig, Yajur, Sama and Atharvana Vedas in eight syllables of the mantra, 2) it explains the truths which are to be known without getting into peripheral things and 3) it is the **supreme mantra of the mantras, and the holiest among holy**. If one has abundant love for the mantra, for the subject of the mantra and for the acharya who bestows the mantra to the devotee, the mantra will succeed 'without doubt'.

The souls are sunk in this samsara (cycle of the material world) and have lost service to the lord. The lord due to his abundant mercy has given the Thirumantra so that the souls can know him through it and cross to the other shore to Him. The people of the world did not know how a disciple (sishya) ought to be and so the Lord became a disciple in order to make that known. The knowledge arising from the Thirumantra is like inherited abundant wealth for us, the lost

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souls whereas knowledge from the sastras (religious scriptures) is like the wealth inherited by oneself. Vyapaka mantras explain the true nature of the Lord as the one who pervades us all and the avyapaka mantras explain just the quality or activities pertaining to the Lord's incarnations (Avataras) The three vyapaka mantras (i.e Rahasya thrayam that explains the all-pervading true nature of the Lord) are considered better than avyapaka mantras (that talk about specific qualities of the Lord) and the great Thirumantra is the most important of all, preferred by Vedas, Rishis, Alwars and Acharyas.

Thirumantra consists of the most powerful eight syllables: 'Om Namō Narayanaya'. The nAmam (supreme word) Narayana represents the most complete and comprehensive word reflecting the Lord. It is considered that the utterance of the Thiru mantra is not like the excellence of the Lord, the one to whom it refers as though the Lord remains far away, the mantra stays near and gives help by helping and protecting the devotee.

Benefits of Thirumantra

Sri Pillai Lokacharya explains to us the several benefits of Thirumantra from Verses 16 to 22. When DushAsana tried to disrespect and disrobe Draupadi in the great assembly when the Pandavas, Bheeshma and all other noble souls could not do anything, it was the holy name 'Govinda' that showered her with saris and protected her honor. If one recites the Thirumantra that directly addresses the sweet name of Narayana, its true nature of always protecting the devotee will not be lost, even if one recites it without the proper method. The Thirumantra will grant the devotee a noble family and will grant kaivalya (form of mokhsa) or attainment of the lord for those who desire those. For those who are involved in karma, jnana and bhakti, it will remove the obstacles and make those upayas. For those who are involved in prapatti, the mantra becomes the best way to pass time and a cause for enjoyment. Rather than speaking of other things, all truths which must be known to a prapanna (seeker), are contained in it.

Five truths (Artha Panchakam) contained within Thirumantra

The verses from 23rd to 27 mentions that the five truths encompassed within the Thirumantra and the greatness of the meaning. The artha panchakam are the nature of the soul, nature of the Lord, the nature of the goal, the nature of the means (upAya) and the nature of the obstacle. Previous Acharyas thought that they had not been born until they learned the Thirumantra meaning. Once they knew its meaning as it's said that 'Once I was truly born (through understanding the meaning of the mantra), I have not forgotten', they could not spend their time in any other way but with it. The mantra conveys that the Lord alone is the means (upAya) and the goal (upeya).

Eight syllables in three words

Churnas (verses) 29 onwards explains the structure of the mantras and the meaning of each syllable. The Thirumantra has eight holy syllables and three words. The three words convey the three meanings: Seshatvam (subservience to the Lord), pAratanthriyam (dependance on Him) and Kainkaryam (service to Him).



Summary of this article

The rahasya granthas are packed with radical and fundamental concepts for the prapanna to understand the true knowledge and attain liberation. The meanings in these granthas are not easily understood by all and that's the reason it is important to learn those through the reliable commentaries and explanations provided by our Acharyas. We provided an overview of the first 28 Churnas of the Mumuksupaddi. Till this point, Sri Pillai LokAcharya talks about the great worth of the Thirumantra such that is not proper to utter it casually, greatness due to the fact that the Lord himself appeared as disciple and the Acharya and revealed it, the magnificence of the mantra and its benefits and the unique importance of the truths it propounds. We will continue to explore the beautiful work in the next article.

Reference: Mumukshupadi Sarartha Deepikai by Sri PB Annangaracharya Swami based on the vyakhyanam of Sri Manavala Mamunigal

<p>குலந்தரும் செல்வம் தந்திடும் அடியார் படுதுயர் ஆயினவெல்லாம் நிலந்தரம் செய்யும் நீள் விசும்பருளும் அருளோடு பெருநிலமளிக்கும் வலந்தரும் மற்றும் தந்திடும் பெற்ற தாயினும் ஆயின செய்யும் நலம் தரும் சொல்லை நான் கண்டு கொண்டேன் நாராயணா என்னும் நாமமே.</p>	<p>Gives us a great family, gives us wealth, The sorrow being undergone by devotees, It would pulverize it, It would grant us salvation, Along with great sterength , it would give us huge land, It would grant us more things than our own mother, And I have found out the world which does all this, It is only the name "Narayana</p>
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(Art by Kumari Divya Varadarajan)



Article: Adhyayana Utsavam and Anadhyayana Kalam

(By Kumari Srinika)

Anadhyayana Kalam: It is the period from Karthigai month Karthigai nakshatram to Thai month Hastham nakshatram when you can't recite the Nalayira Divya Prabhandham (except Thiruppavai during Margazhi month).

Adhyayana Utsavam: There is a practice in Srirangam Temple to recite all the 4000 Pasurams during a period during this Anadhyayana Kalam. This is celebrated in the form of a grand Utsavam for 22 days which is popularly known as the Adhyayana Utsavam. Along with the chanting of all 4000 Pasurams there are some iconic events and Aalangarams done for Srirangam Namperumal which is in practice even today and being followed by various other Temples.

How this tradition started: The story dates to the time when Thirumangai Azhwar was living in Srirangam. Once on Karthigai Karthigai day, Sokka Paanai Koluthuthal Utsavam was happening. Namperumal was dressed up in a grand manner and sat down on his Tholukkiniyan in front of Chakrathazhwar's Sannidhi. This day was also Karthigai Pandigai and Thirumangai Azhwar's Thirunakshatram. So, Azhwar too came to the Temple to see Perumal and he got so mesmerized by Namperumal's beauty that he sang 30 Pasurams known as Thirunedunthandagam. Namperumal hearing these 30 Pasurams was mesmerized too. Now this leads to some conversation between the two:

***Namperumal:** Ask me for any boon you want, and I will grant it to you.*

***Thirumangai Azhwar:** Margazhi is coming up and so is Vaikunta Ekadasi. Starting on Vaikunta Ekadasi day, we should celebrate Nammazhwar's Thiruvoimozhi by chanting it for 10 days and this should be called Irapathu Utsavam.*

***Namperumal:** That is a great idea. I will grant your wish.*

***Thirumangai Azhwar:** Will you give me your Tholukkiniyan?*

***Namperumal:** Why do you need my Tholukkiniyan?*

***Thirumangai Azhwar:** I want to go to Azhwar Thirunagari (birthplace of Swami Nammazhwar) and bring Nammazhwar who is in Archa Roopam to Srirangam so that this Utsavam can be conducted in front of Nammazhwar.*

***Namperumal:** You keep giving great ideas. This too is granted.*

Namperumal was extremely excited by this idea and immediately gave Thirumangai Azhwar his Tholukkiniyan. Namperumal was then taken back to his Sannidhi by the priests by carrying Perumal directly on their hands as Perumal gave Tholukkiniyan to Azhwar. This is celebrated even today as **Thirukaithala Sevai**. Thirumangai Azhwar then gets ready to leave but before leaving he invites every devotee in the temple to come with him to Azhwar Thirunagari to bring Nammazhwar with them. Some of the devotees remind Azhwar that if they come with him there will be no one to recite the Nalayira Divya Prabhandham at the Temple. But Thirumangai Azhwar

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tells them that it is fine and that we can recite all the Pasurams during the Adhyayana Utsavam. So, everyone gets ready to go to Azhwar Thirunagari.

After reaching Azhwar Thirunagari, Thirumangai Azhwar goes to meet with the Perumal of that place who is Polindu Nindra Piran. Thirumangai Azhwar requests Perumal to give permission to take Nammazhwar to Srirangam with them and bring Nammazhwar back after the Utsavam. No Perumal would ever give up Nammazhwar and so Polindu Nindra Piran did not agree to this idea. So, Thirumangai Azhwar sings the same Thirunedunthandagam Pasuram that mesmerized Namperumal to Polindu Nindra Piran Perumal too. Now, it is Polindu Nindra Piran Perumal's turn to get mesmerized and finally agree to the idea. So, finally Thirumangai Azhwar brings Nammazhwar to Srirangam and the day they reach Srirangam is Vaikunta Ekadasi day.

After the 10 days of Utsavam is completed, Thirumangai Azhwar brings Nammazhwar back to Azhwar Thirunagari. It is the Thai month and Hastham nakshatram when they finally return to Srirangam, and this day is also Swami Kurathazhwan's Thirunakshatram. From this we can understand that since no one was in the Temple to sing Nalayiram daily from Karthigai Karthigai to Thai Hastham, this period is known as Anadhyayana Kalam. However, during this Kalam, for 10 days grand Utsavam was celebrated as per Thirumangai Azhwar's wish and hence this came to be known as Adhyayana Utsavam.

This practice of Thirumangai Azhwar going to Azhwar Thirunagari with all other devotees and bringing Nammazhwar for the event and again leaving Nammazhwar back in Azhwar Thirunagari was being followed every year. However, after the time of Thirumangai Azhwar, this practice was gradually stopped due to practical issues and eventually everyone forgot Nammazhwar's Thiruvoimozhi.

How today's Utsavam format started: After long years, Gajananar, a Nitya Suri incarnated as swami Nathamunigal to bring back the Nalayira Divya Prabhandham and re-started the practice of Adhyayana Utsavam. Nathamunigal, not only brought back the Nalayira Divya Prabhandham and the practice of Adhyayana Utsavam but also analyzed and organized Nalayira Divya Prabhandham in a way that is easy to understand, and we still recite Nalayira Divya Prabhandham in that way today. Nathamunigal also started the Arayar Sevai which is an event where a group of dedicated devotees come together and perform the meaning of the Nalayira Divya Prabhandham in the form of dance with Abhinayams.

While re-starting the practice of Adhyayana Utsavam, Nathamunigal wanted to extend the Utsavam by chanting all 4000 Pasurams. So, he started a practice called Pagal Pathu which is the 10 days before Vaikunta Ekadasi in which devotees sing the Pasurams which are not in the Iyarpa (Mudhal and Irandam Ayiram). Now, instead of only bringing Nammazhwar from Azhwar Thirunagari, Nathamunigal also brought Thirumangai Azhwar from Thiruvali Thirunagari to oversee the Utsavam. Later Swami Ramanujar, considering the practical difficulties we would

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face in today's times, permanently installed all the 12 Azhwar's in Srirangam Temple itself. This made it easy to conduct Adhyayana Utsavam.

A simple structure of the events of the Adhyayana Utsavam that is being followed at Srirangam Temple is explained below:

DAY	Event	Details - Special Events / Alangaram
01	Thirunedundhandagam	Thirunedundhandagam Pasuram Recital
02	Pagal Pathu 1	Mudhal / Irandam Ayiram Pasurams Recital
03	Pagal Pathu 2	Mudhal / Irandam Ayiram Pasurams Recital
04	Pagal Pathu 3	Mudhal / Irandam Ayiram Pasurams Recital
05	Pagal Pathu 4	Mudhal / Irandam Ayiram Pasurams Recital
06	Pagal Pathu 5	Mudhal / Irandam Ayiram Pasurams Recital
07	Pagal Pathu 6	Mudhal / Irandam Ayiram Pasurams Recital
08	Pagal Pathu 7	Mudhal / Irandam Ayiram Pasurams Recital
09	Pagal Pathu 8	Mudhal / Irandam Ayiram Pasurams Recital
10	Pagal Pathu 9	Mudhal / Irandam Ayiram Pasurams Recital
11	Pagal Pathu 10	Mudhal / Irandam Ayiram Pasurams Recital Mohini Alangaram (Nachiar Thirukkalam)
12	Irapathu 1	Thiruvoimozhi 1 st 100 Pasurams Recital, Sri Vaikunta Ekadasi, Namperumal Ratnangi Alangaram, Veenai Ekantha Sevai
13	Irapathu 2	Thiruvoimozhi 2 nd 100 Pasurams Recital
14	Irapathu 3	Thiruvoimozhi 3 rd 100 Pasurams Recital
15	Irapathu 4	Thiruvoimozhi 4 th 100 Pasurams Recital
16	Irapathu 5	Thiruvoimozhi 5 th 100 Pasurams Recital
17	Irapathu 6	Thiruvoimozhi 6 th 100 Pasurams Recital

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18	Irapathu 7	Thiruvoimozhi 7 th 100 Pasurams Recital Thirukaithala Sevai, Nammazhwar Mohini Alangaram (Parangusa Nayagi)
19	Irapathu 8	Thiruvoimozhi 8 th 100 Pasurams Recital Thirumangaimannan Vedupari Utsavam, Namperumal in Kuthirai Vahanam
20	Irapathu 9	Thiruvoimozhi 9 th 100 Pasurams Recital
21	Irapathu 10	Thiruvoimozhi Last 100 Pasurams Recital Azhwar Mokshotsavam (Thiruvadi Thozhal), Theerthavari
22	Iyarpa Satrumurai	Moondram Ayiram

<p>Thirupaanoazhvaar A Anirudh - R</p> <p>Scanned with CamScanner</p>	<p>“மதுகுதன் வந்தென்னை கைத்தலம் பற்றிக் கனாக் கண்டேன் தொழி நான்.”</p>
<p>Art by Chi Anirudh Ramkumar</p>	<p>Art by Kumari Padhmasri Murali</p>

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Article: Shri Kulasekara Alwar

By: Chi. Anirudh Rangarajan



Introduction

Today, in this book I am going to talk about Kulasekara Alwar. But before I talk about his thaniyan and his life I need to talk about when he was born. Kulasekara Alwar was the 7th alwar and is considered as the incarnation of Kausthubham (divine gem, also known as neelanayaka kal of Sri Namperumal). He was born on Masi month and had Punarpusam nakshatra (same nakshatra as Sri Rama). He also lived in Thiruvanjikulam which is located in Kerala.

Thaniyan

Now, let's talk about his thaniyan.

'Gusyathe Yasya nagare Ranga Yathre Dhina Dhine, thamaham sirasa vandhe rajanam kulasekaram'

What the thaniyan means is that I pray to Kulasekara Alwar, who wants to go on a trip to S rirangam. It also means that he was a very good king who ruled Chera-dynasty. He was very attached to Sri Rama.



Mangalasanam to Alwar by Acharyas

In Upadesa Ratnamalai, Shri Mamunigal celebrates Alwar's birth as follows:

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***mAsip punarpusam* kANmin inRu maNNulagir
thEsu iththivasatthukku Edhu ennil ** pEsuginREn
kolli nagar kOn * kulasEkarana piRappAl
nallavargal koNDADum nAL***

Shri Ramanujar offered a thanian to Alwar which is chanted before perumal thirumozhi

***Innamudham Oottugen Inge Vaa Pain Kiliye
Tenn Arangam Paada vulla Seer Perumaal - Ponnana
Silai Ser Nudhaliar vel Seralar Kone - Engal
Kulasekaran Enre Kooru***

In Ramanujar Nootrandadhi, Shri Thiruvarangathu Amudhanar glorifies emperumar as one who is so fond of bhagavathas who chant Kulasekhara Alwar's Perumal Thirumozhi

***gadhikkup padhaRi * vengkAnamum kallum kadalum ellAm
kadhikkath * thavam seyyum koLgai aRREn ** kolli kAvalan sol
padhikkum kalaik kavi pAdum periyavar pAdhangkaLE *
thudhikkum paraman * irAmAnusan ennaich sOrvilanE***

Father-in-law to Sri Namperumal



Similar to Periyalwar, Kulasekara alwar is a father in law to Sri Ranganatha (Sri Namperumal). Do you know why he was considered as a father in law? Well, his daughter, Serakulavallinachiyar married Sri Ranganatha.

Today Serakulavallinachiyar's serthi sevai with Sri Namperumal is celebrated on Sri Ramanavami.

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Kulasekara Alwar's life

Now let's talk about Kulasekara Alwar's life.

Kulasekara Alwar was born in a kshatriya family. And what kshatriya means is administrators, like a king, an emperor, etc. He also thought that he was fully independent, but by the blessing of Srimannarayana (Tirupati perumal) he realized that he was fully dependent on perumal and then developed a good taste of listening to the glories of perumal. And then started taking care of devotees of Perumal and he had a great attachment with Srimannarayana. In our sampradayam, Sri Rama is called perumal. Since Sri Rama worshiped Sri Ranganatha, Srirangam Perumal is called Periya Perumal and Namperumal. As Kulasekara Alwar worshiped all of them he is called Kulasekara Perumal and Alwar's Divya Prabandham work is called Perumal Thirumozhi.

Alwar listens to Sri Ramayana every day from great scholars and is deeply immersed in the incidents. One time when listening to the narration of Sri Ramayana from his guru, he heard that Sri Rama was attacked by 14000 rakshasas. Then, he became very disturbed and then called out his army to go assist Sri Rama. The devotees of Perumal would then calm him and tell him that Sri Rama had already defeated the rakshasas by himself. Alwar's guru also informed him that Sri Rama had won the battle and immediately 'Sri Sita Rama along with Sri Lakshmana appeared' in front of Alwar and blessed him as well. Perumal asked him not to worry and that they were on the way to Ayodhya for Pattabishekam (Crowning ceremony). This story highlights Alwar's immense devotion and attachment to perumal.



Alwar had a great attachment to Srirangam and Periya Perumal who is also known as Sri Ranganathan and he wanted to visit Srirangam every day. His ministers would stop him by giving him a reason or the other so that he can continue ruling the kingdom. Alwar was a very good king. Since Alwar was unable to focus on the kingdom completely, the ministers decided to eliminate his attachment toward the bhagavathas, who are the devotees of perumal. Their plan was to steal a necklace from Perumal and then they would go and tell him that the

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bhagavathas stole the necklace. Alwar came to know about the minister's plan and he got upset. He decided to crown his son to be the next king. After crowning his son, Alwar left the kingdom and went on towards Srirangam.

Eventually, he reaches Srirangam, and sings thirumozhi in glorification of Emperuman and stays in Srirangam for a while. Finally, he leaves this world and reaches Paramapadam to serve him forever. And this is what happened in Kulasekara Alwar's life.

Kainkaryam

Now let's talk about his kainkaryam which means his works:

1. He built the 5th prakara and there are 7 prakaras in total and he did this because he was so attached to Srirangam.
2. Azhvar sang 'Mukunda Mala, a Sanskrit sloka' to glorify SrimanNarayana. One of the slokas from Mukunda Mala is sung during 'Paryankasa Sevai' everyday by devotees.
3. He sang 'Perumal thirumozhi' divya prabandham in Tamil. In our sa
 - a. He begins Perumal Thirumozhi by singing mangalasanam to Srirangam perumal. Alwar yearns in the first padhigam for perumal's darshan.
 - b. He also wishes to see perumal's bhaktas and glorifies bhagavathas glory.
 - c. Later on, Alwar gets so immersed in Srirangam perumal devotion that he doesn't want to mix with the external world.
 - d. Alwar then sings the glory of 'Thiruppati perumal' and wants to have His darshan forever by being a part of Tirumala Hills. Till this day, the 'padi(step)' before Tirupati Perumal is called 'Kulasekaran Padi'.
 - e. Alwar gets immersed with Sri Krishna's bAla-leela anubhavam. Then he sings a lullaby to Sri Rama and then gets immersed with Sri Rama avatharam and Thirukannapuram perumal.
 - f. He concludes perumal thirumozhi by narrating Sri Ramayana in a shortened form.

Conclusion

In conclusion we learn at first Alwar thought he was independent and that he could do things by himself, but we learned that because of the blessing of Srimannarayana, Alwar learned that he was dependent on Perumal. And that is why Alwar offered many kainkaryam to perumal and his devotees. We should perform kainkaryam to Perumal and his devotees too.

Let's offer prayers to kulasekara alwar:

***'Kumbhe punarvasau jatam kemale cholapattane
Kaustubhamsam dharashisam kulasekaramasraye '***

Source I Found this information

<http://koyil.org/> and related websites

<http://www.vanamamalai.us/>



Ways for you to learn, participate and contribute to our great Sampradayam!

Important appeal: Learning and preserving our SriVaishnava philosophy and passing it on to our future generation is one of the foremost responsibilities of all Mutt devotees. Most of the activities listed below are just a phone call away. We appeal to all devotees to spend some time (at least a few hours a week) to be involved in learning SriVaishnava philosophy and theology. You can also participate and contribute to the organizational activities as kainkaryam. **Please reach out to us if you need further information by emailing us at admin@sriramanuja.org.**

Please take action today:

1. [Sign up yourself and your kids for the learning and chanting session of your choice as listed in the articles above.](#) It is just a phone call away. Take action and please get involved in maintaining and spreading our SriVaishnava sampradayam
 2. Please make everyone aware of the VidhyaPeetam activities and distribute the flier attached to the end of this newsletter.
 3. You can also support the organization by enrolling in the following programs
- Did you know that it is very easy to contribute to our cause without you even actively donating to us. We have partnered with Amazon Smile to be registered as a non-profit charity organization. You can visit the following website and register our organization as your preferred charity organization.

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[Azhwar EmperumAnAr Jeeyar ThiruvadigalE Saranam Jeeyar ThiruvadigalE Saranam!](#)

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Sri



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Srimad Paramahsedyathi Sri. Vanamamalai Jeeyar Swami (31st Pattam)

Sri Vana Mahachala Vidyapeetam (Srirangam, Tamil Nadu)

Vanamahachala Vidya Peetam, an established Vedic Patashala in the temple town of **Srirangam**, located by the banks of the Cauvery and culturally enriched by the innumerable contributions of many Acharyas and Azhwars is run and overseen by **HH Vanamamalai Jeeyar Swami**.

Study Streams and Associated Syllabus:

The Patashala is currently enrolling students interested in learning Divyaprabhandams, Krishna Yajur Vedam, Sanskrit, Pancharatra Agama and curriculum leading to the State Government's 10th standard syllabus.

Study Streams and Associated Syllabus

1.	Vedam	Vedam (Kramantham), Divyaprabhandham, Sanskrit. Course Duration: 9 years Student Enrollment Age - 7 to 8 years
2.	Divyaprabhandham	Entire 4,000 Divyaprabhandams, Pancharatra Agamam, Ubhayukta Vedhabhagam Usage and Sanskrit, Course Duration: 6 years Student Enrollment Age - 10 to 12 years
3.	Pancharatra Agamam	Entire Pancharatra Agamam, Ubhayukta Vedha Divya Prabhandham Usage and Sanskrit, Duration: 4 years. Student Enrollment Age - 13 to 15 years

Basic Qualifications

Upanayanam, Brahmo Upadesam. Sanskrit knowledge preferred but not necessary. Interest in learning, understanding and practicing Sampradayam essential.



Prospects for Graduating Students

- Graduating students could take up roles of Veda Adhyapakar, Divyaprabhandha Adhyapakar, Archakar, Brihaspati, Patashala Teacher depending on their interest.
- Patashala also provides opportunities for students interested in higher education in Nyaya, Mimamsa, Vyakaranam and allied Shastras.
- While at the Patashala, students also have an opportunity to learn and practice day to day and special occasion customs and traditions as practiced at Vanamamalai.

Special Features of the Patashala:

- Student enrollment currently in progress
- 18,000 sq foot facility having both traditional (goshala, well) and modern amenities.
- Option to pursue combination of traditional (Veda, Prabhandam and Agama) education and state board's 10th standard curriculum.
- Opportunity to learn and be trained by Srirangam Koil Arayar Svamy
- Job opportunities enabled after 7 plus years of education under the guidance of HH Vanamamalai Jeeyar Svami
- All boarding (food) and lodging needs taken care of while studying at the Patashala.
- Physical Well being emphasized. Yoga, Asana practice facility available at nearby playground.
- Students of the patashala are well regarded and held in high esteem for their knowledge, character, conduct and discipline.
- The Patashala charges no fees from candidates. Education at the Patashala is totally free!! Interest, commitment and dedication alone matter for enrollment and to pursue education at the Patashala.

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For Further Details Contact our Sri Mutt at:

+91 91235 09763
+91 93842 73369



SrImathe Ramanujaya Nama: SrImath Varavara Munaya Nama: Sri Vanamahachala Maha Munibyo Nama:

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Sri Vanamamalai Temple and Mutt



- Swami Manavala Maamunigal is a reincarnation of Swami Ramanujacharya Himself
- Maamunigal directed his principal disciple PonnadikkAl Jeeyar Swami to establish the Vanamamalai Mutt in Nanguneri in Tirunelveli, Tamil Nadu India
- This mutt is the Primary and Taproot
- Srivaishnava Institute that branches all over Bharath to propagate sanathana dharma and to perform multiple humanitarian activities



- Vanamamalai Temple is one of the 108 Divya Desams and is one of the eight Swayam vyaktha Kshetrams (Self-manifested), maintained by this Mutt over many centuries
- Only SriVaishnava temple where daily Thirumanjanam (ablutions) with herbal oil is performed to the Lord; this oil collected over centuries in a huge 25 feet wide well is distributed as holy-prasadam to devotees
- Swami NammAzhwAr, the foremost acharya of srivaishnava sampradayam, performed his first saraNagathi at this Divya Desam in thiruvAimozhi

The Kamala Vahanam Project

- JaganMaatha MahAlakshmi is the embodiment of Grace, Compassion, Beauty and Wealth
- Akin to Sri Godha (Andal) being considered as daughter of Periazhwar, Sri VaraMangai Thaayar is adored as the loving daughter of the mutt's Jeeyar Swami; Her festivals are carried out with utmost reverence and pride
- Kamalam, known as Lotus, is the special seat of the Goddess. This golden vahanam is used during temple festivals and has been there with our mutt for Centuries
- With the mangalasanam (blessings) of our Jeeyar Swami, a renovation effort of this vaahanam is in progress (to ensure that this special festival can be continued for generations to come)



- **Come forward and join us in the service of the Eternal Mother and acharyan!**
- **Donate liberally and receive blessings from SriVaramangai Thayaar!**

Sri Ramanuja Public Educational and Charitable Inc.



Sri Ramanuja Public Educational and Charitable Inc (Sri Ramanuja PEAC) was formed in 2017 in the USA with the main objective of propagating the Sri Vaishnava sampradayam and its associated principles

Active Projects:

- Construction and ongoing support of a Vedic Patasala in Srirangam, Tamil Nadu, India
- Support of Go-Shala (preservation of cows) both at Srirangam Patasala as well the Vanamamalai Mutt
- **Daily** online group chanting of Sri. Vishnu Sahasranaamam stotram for a healthy and a happier environment since March of 2020
- Online classes of Divya Prabandham, Stotra Paadam and Deva Gaanam



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SrImathE RAmAnujAya Nama: SrImath Varavara Munaye Nama: Sri Vanamahachala Maha Munibyo Nama:



Ponnadikkal Jeeyar

Kanayazhi - ring used by Swami Manavalamamunigal

"If someone offers Me with pure love and devotion a single leaf or a single flower or a single fruit or little bit of water, I will definitely accept it and will surely save the devotee" Srimad Bhagawad Gita - Shloka 9-26



HOW DO I PARTICIPATE?

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