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Sri VanamAmalai Mutt Global Shishyas

2023 Chithrai special newsletter

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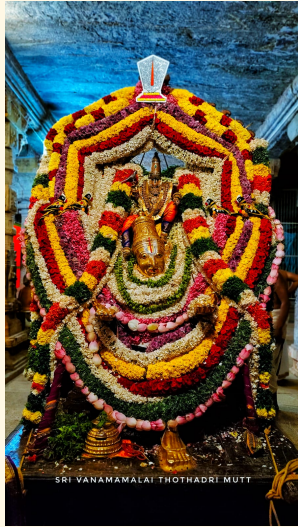
H.H. Vanamamalai Madhurakavi Ramanuja Jeeyar Swamy (31st Jeeyar)

With the blessings of our Acharya Shri Madurakavi Ramanuja Jeeyar swamy, we are publishing the special Chithirai month newsletter on the occasion of the Tamil New Year, Soba Kiruthu Varusham to provide updates on ongoing activities in the US and elsewhere. We relaunched the website, <https://sriramanuja.org/> for Sri Ramanuja Public Educational and Charitable Inc earlier this year in service of Mutt related activities , and recently the mutt website has also been updated with excellent additions by India based Mutt Shishyas. Please visit <https://vanamamalai.us/home>. Thanks to the devotees for the contributions to ongoing efforts Kamala Vahanam (Lotus Vehicle) kankaryam for Varamangai Thayar (Goddess Mahalakshmi). We request your full support for the completion of Thanga Ther (Golden Chariot) kankaryam for our Divya dampathis at VANamAmalai/Nanguneri.

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



Highlights of Thai, Maasi & Panguni Months



Garuda sevai at VanamAmalai on Thai AmAvAsai

Thai Theppam Utsavam at Vanamamalai Mutt, Nanguneri



NamPerumaL's visit to VidyApeetam, Srirangam on January 25, 2023. Photo shows vidyArthis along with Peria Kovil Arayar Swamy.

We humbly request your support in spreading the word regarding our wonderful VidyApeetam at Srirangam to help increase the enrollment of vidyArthis at the site. Please distribute the flier at the end of the newsletter (page 20 and 21) to others who will be interested.



Acharyan visited Nepal, Ayodhya and all north India YatrA - Kalasa sthApanam at NaimisAranyam. The yatra provided a grand opportunity for mutt sishyAs across the two countries to have his darshan and blessings

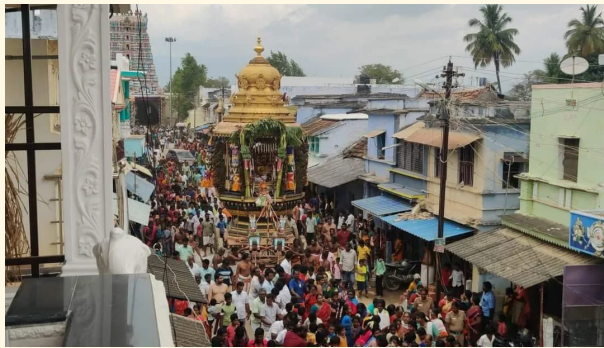


Welcome to our Acharyan at Nepal Lakshminarayanan temple

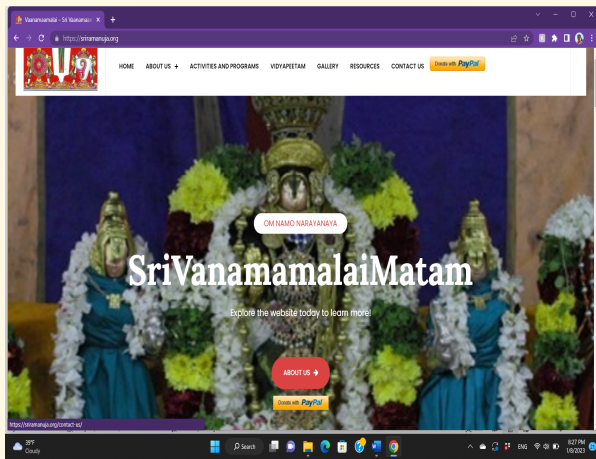
Panguni Uthiram Utsavam day, 2023



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**Panguni Brahmotsavam - Day 10
Rathotsavam (Golden Chariot)
Golden Chariot at Sri Vanamamalai
Perumal Temple in Nanguneri, Tamil
Nadu was offered by the 23rd Pontiff
Sri Chinna Sadagopa Ramanuja Jeeyar
Swami, the head from 1883 AD to
1896 AD**



**We have a new website
(<https://sriramanuja.org/>) that
highlights the greatness of our mutt,
jeeyars, ongoing kankaryams 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!**



**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
kankaryam of offering a gold covered
vahanam for our ThAyar as the
current one needs to be renovatd.
Please contribute and obtain
ThAyar's blessings (see page 22 and 23)!**

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Highlights of Progress

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

2023	<ul style="list-style-type: none">● Fundraising for Kamala vahanam and Thanga Ther Projects● Monthly satsangams including Akanda Vishnu SahasranAmam pArayanam, Kanninum Sirtuthambu and Gadya Thryam pArayanam that were well attended by devotees● Continuation of ongoing classes, newsletters and website efforts
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 pAsura artham and share their understanding with their peers● Launch of new website● Launching Kamala Vahanam and Thanga ther Kainkaryams
2021	<ul style="list-style-type: none">● Annual Newsletter● Balar Satsangam● Sloka Classes● Divya Prabandam classes● Deva Ganam classes
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
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
2017	<ul style="list-style-type: none">● Launch of Sri Ramanuja Public Educational and Charitable, Inc● Fund-raising for Veda Patasalai at Srirangam

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.

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

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 a year) 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 GANam	Wednesdays – 8 pm EST/7 pm CST/5pm PST
Balar Satsangam	Monthly once. Daily Thiruppavai recitation in Margazhi month.
Acharya Srisukthis (slokam)	Saturdays, Sundays at 5 pm EST/4 pm CST/2 pm PST
Monthly Satsangam	Recital of Azhwar, Acharya Sri Sookthis based on that month's PerumaL, Thaayar, Azhwar or Acharya Thirunakshathirams

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

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Swamy Sri Ramanuja Art by Chi Parthasarathy Varadarajan

Bhagavad Ramanuja – A Few Recollections by Sri Dwarakanath Srinivasan

Sri Brundaranya Nivasaya Balaramanujayacha:
Rukmini Prananadhaya Parthasoodhaya Mangalam

Thiruallikeni Divya Desam, Kairavini theertham, Kairavini pushkarani, Rukmini Balarama sametha Sri Venkatakrisna Perumal, Ninna Thirukolam in Varadha Mudhrai is located in the heart of modern-day Chennai. It was earlier known as Sri Brundaranyakshetram. Pey Azhwar, Thirumazhisai Azhwar, Thirumangai Azhwar (Periathirumozhi 2.3.1 “Virperuvizhavum Kanjanum Mallanum...”) mangalasanam. Bhagavad Ramanuja and Sri Manavala Mamunigal have also offered their mangalasanams here. Yielding to the extreme penance of the sapta rishis’ Brighu, Athri, Mareechi, Markandeyar, Sumathi, Jaabali and Saphtharomar, Geethacharyan Sri Krishnan became pratyaksham to them. Later Tondaiman Chakravarthy, a king who was unable to worship Kannan Geethacharyan in Dvaparayuga wanted to worship Geethacharyan here in the south: he was asked to build the temple, and this has become Thiruallikeni Divya Desam. From Pillai Lokam Jeeyar’s “Ramanuja Divya Charithai”, we come to understand that Asoori Kesava Somayaji and his dharma patni performed putra kameshti yagam in this Divya Desam asking the divya dhampatis for a son who would live by and explain the meanings of the Bhagavad Gita which this Perumal had explained to Arjuna on the battlefields of Kurukshetra in Dvaparaygam. Thus, Bhagavad Ramanuja was born in Sriperumbudur a little more than a thousand years back.

In Treta Yuga, during Sri Rama Avatara, his brother Lakshmana who was Adi Sesa’s punar avatharam rendered exceptional Kaimkaryam (service) to Perumal and Piratti. Lakshmana promised “Aham Sarvam Karishyami – I will take care of everything and every one of your needs, 24 hours a day, 7 days a week and 365 days a year” and lived up to this and beyond beginning with Sri Rama’s stay in the forest. When Sri Rama and Sita decided to go the forest, all of Ayodhya cried bitterly, Sumitra, Lakshmana’s mother was the only one who was happy – she was happy that her son could now render uninterrupted, ekanta Kaimkaryam to Sri Rama and Sita: there would be no interruptions unlike as in Ayodhya where as a king Rama would have so many to serve him and would need to address so many of his princely obligations barely giving time to Lakshmana to serve. At the conclusion of Rama avatara,

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Rama was exceptionally pleased and happy with Lakshmana's service; he wanted to repay Adishesha and Lakshmana. So, in Kali Yuga, when Perumal commanded Adishesha to be born as Ramanuja, Perumal was born as Sri Koorthazhwan (coincidentally Azhwan's thirunakshatram and Kanchi Varadaraja Perumal's thirunakshatram are the same Hastha Nakshatram), Bhagavad Ramanuja's greatest sishya, who though elder to Bahagavad Ramanuja rendered extraordinary service and was in no small measure responsible for Emperumanar's phenomenal success.

In Dvapara Yuga as Sri Krishna, Perumal desired to explain and teach to the population on this earth how they should go about living their lives. So, he came up with the Bhagavad Gita whose 18 chapters he explained to his beloved Arjuna, who was very confused with many of the fundamental questions of life. Yet after the war, Sri Krishna asked Arjuna whether he remembered his teachings: Arjuna gave him a blank stare, walked away from the battlefield and Sri Krishna and engrossed himself with the pleasures of a princely life. Disappointed with his only student, Sri Krishna concluded that he was not a good teacher and gave up his desire to teach, yet the basic problem of educating people on this earth remained. So, during the later parts of Dvapara Yugam and early parts of Kali Yugam he sent the Azhwars to teach: Azhwars composed the divya prabandham which as dravida vedam is equivalent to the chatur vedams to convey the principles and practices of life in our local language Tamizh: yet the Azhwars could not bear their separation from Sriman Narayana and were not equipped to teach: they were constantly beseeching Perumal to grant moksham, take them away from samsaram and to Sri Vaikuntam where they would be happy with Samyapati Moksham in the company of Perumal: Perumal realized that Azhwars by themselves could not help common people like us, so after the period of the Azhwars he now decided to send the Acharyas beginning with Sri Nathamunigal to help interpret the teachings of the Vedas, Upanishads, Vedangas, itihasa puranas, Bhagavad Gita and the divya prabandham of the Azhwars in a language and fashion that the common man could understand and follow. Beginning with Sri Nathamunigal, through Sri Manavala Mamunigal and to our present day Acharyas, Perumal and Piratti equipped them with extraordinary levels of talent, memory, learning, knowledge, intelligence and an unsurpassed ability to communicate and teach by theory and by practice.

Of the Chatur Vedas, Sama Veda is the preeminent, of the Dravida Vedas, Thiruvaimozhi is the preeminent, of the 12 Azhwars, Swami Nammazhwar is the preeminent, of the 10 Avatars, Rama avatara is the preeminent, of the 12 months, Margazhi is preeminent, of the serpents, Vasuki is preeminent, likewise of the Acharyas, Bhagvad Ramanujacharya is preeminent. He is the centerpiece of the necklace of Acharyas. Bhagavad Ramanujacharya was born at a time when Sanatana Dharma and the very importance and utility of the Vedas was being questioned. Repeated cultural and physical incursions from abroad, had weakened and sapped the strength of the political and social edifice. The varnashrama dharma as explained in Sri Krishna's Bhagavad Gita was conceived as a means of division of labor : it had now become the "caste" system effectively excluding large sections of population from social, religious and political activities. Unity within the local population against a common enemy was missing. Adi Shankaracharya Bhagavadpada, who preceded Bhagavad Ramanuja was the first to raise his voice and succeeded in fair measure to reassert the supremacy of the Vedas. He largely based his conviction on the Bhagavad Gita's 'Karma Yoga'. However, towards the end of his lifetime, he composed 'Bhaja Govindam' in which he gave explicit hints that Karma by itself would be insufficient and Bhakti with Saranagathi was a more preferred approach – Bhagavad Ramanuja who followed Shankara chronologically, through logically founded arguments made it crystal clear that Bhakti combined with Gnanam is the sole determinant for Perumal's grace and the path to moksham. Ramanujacharya's point of view came to be known as 'Bhaktiroopapanagnanam' – this was based on Swami Nammazhwar Thiruvaimozhi 1:1:1 'Uyarvara Uyar Nalam...'. Bhagavad Ramanuja did not stop with merely proposing

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philosophies and theories – he was deeply aware that large sections of the population were not actively involved and participating in day to day social, religious, and political initiatives – towards this end, tirelessly he reached out to the entire social spectrum, instead of people coming to him, he went where they were and communicated in a language that the common man understood. Extensive repeated travels all over India, path breaking reforms at Visishtadvaitam’s Rajadhani (capital) Srirangam, his efforts to reach out to the common man at Thirukoshtiyur, his outreach to people living in the Sathyamangalam forests, geographically expanding Visishtadvaitam’s reach to modern day Karnataka, Andhra Pradesh, Telangana, Kashmir, Odissa, Kerala etc. are very significant standout accomplishments apart from his literary works.

In Sri Vishnu Sahasranamam, “Samatma ” is the 108th thirunamam for Para Vasudevan. It denotes one who treats everyone who approaches him equally without any differentiation based on wealth, education, caste, creed, sex etc. . Geethacharyan Kannan, in his Bhagavad Gita, Chapter 5, Karma Sanyāsa Yog ,Verse 18 advised Arjuna (and the rest of us) that we need to see a Brahmin, a cow, an elephant, a dog, and a dog-eater with equanimity. In the context of his life and living, can there be a better practitioner of this than Bhagavad Ramanuja?

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि |
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः || 18||
vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśhinaḥ

In Sri Vishnu Sahasranamam, “Amoghaḥ ” is the 110th thirunamam for Para Vasudevan. It means one whose association (sambandham) will never be in waste, in vain. How true this is of Bhagavad Ramanuja as well – mere association for us with him will grant Samyapati Moksham – the only real purpose of our lives. This was something assured by Perumal, Sri Ranganatha and Ranganayaki themselves on the occasion of Panguni Unthiram. Svami Koorathazhwan in his thaniyan on his guru Bhagavad Ramanuja says that Bhagavad Ramanuja is forever, constantly, thinking and meditating on Achyuta
yO nityam achyuta pAdAmbuja yugma rukma
vyAmOhatastaditarANi tRuNAya mEnE |

Sri Krishna in his Bhagavad Gita, Chapter 7, Jñāna Vijñāna Yog,Verse 19, says that it is very very rare to come across someone who is forever meditating on the supreme and considers everything in this world and beyond to be a consequence of the divine’s will. Geethacharyan Kannan refers to such persons as “Mahatma”.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते |
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः || 19||
bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ.

Combining Svami Koorathazhwan thaniyan and Perumal’s Gita, can there be a more qualified “Mahatma” as identified not by humans but by Perumal himself other than Bhagavad Ramanuja? Svami Nammazhwar echoed similar thoughts in his Thiruvaimozhi, 6.7.1 uNNum sORu parugu nlr thinum veRRilaiyum ellAmkaNNan emperumAn enRenRE kaNgal nlr malgi.

Apart from his own accomplishments, Bhagavad Ramanuja derived his strength and greatness from his Acharyan (Thirumudi Sambandham) and Sishya (Thiruvadi Sambandham). Both his Acharyan, Periya

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Nambi and his foremost disciple, Svami Koorathazhwan valued Bhagavad Ramanuja's life and living as having far greater significance and importance than their own lives. Periya Nambi gave up his eyesight and life in defense of Bhagavad Ramanuja, while Koorathazhwan willingly gave up his eyesight. Geethacharyan Kannan in his Bhagavad Gita, Chapter 13, Kshetra Kshetragnya Vibhaga Yoga, Verse 8 lists the desirable gunams that one should cultivate and grow up with:

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् |

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रह

amanitvam adambhitvam ahinsa kshantir arjavam

acharyopasanam shaucham sthairyam atma-vinigraha

There is no better example other than Koorthazhwan who embodied and stood by these gunams and principles in his life. amānitvam—humbleness; Despite being born in a wealthy, upper caste Brahmin family and endowed with exceptional intelligence, memory and knowledge, Koorathazhwan was never proud of either his heritage or wealth or knowledge. Sri Krishna did not like to stay in Bhishma's palace, because he considered himself to be the most knowledgeable, he did not stay in Drona's palace because he considered himself to be an upper caste Brahmin and he did not stay in Duryodhana's palace since he considered himself to be very wealthy and powerful. Amudanar singles out and highlights this quality of Koorathazhwan in Ramanuja Nootrandadhi, 7th stanza.

“.....moziyai kkadakkum perum pugazan; vanja mukkurumbam....”

adambhitvam—freedom from hypocrisy; when Varadaraja Perumal and Perundevi Thaayar heard the doors of Kurathazhwan's house closing shut after the daily thadiyarathanam, Thaayar made a remark about Azhwan's wealth which he took to it so seriously that he left behind all his wealth and walked behind Bhagavad Ramanuja.

ahinsā—non-violence; once when Azhwan saw someone cutting the leaves of a plantain tree, the stem oozed liquid from the cut end. Azhwan stepped back and repented forever, thinking that the plant was crying, unable to bear the pain. On another occasion when a pregnant lady, who was not a Brahmin, was struggling to carry a pot of water, Azhwan stepped up and carried her weight all the way to her home. When he saw a frog that was being devoured by a snake, screaming for its life, he literally fell unconscious.

kṣhāntiḥ—forgiveness; even though Naalooran betrayed Azhwan to the Chola king, Azhwan betrayed no sense of anger and instead prayed to Varadaraja Perumal for Naalooran's wellbeing and Samyapati Moksham

ārjavam—steadfastness; when he was taking Bhagavad Ramanuja's dictation on the Sri Bhashyam, Azhwan refused to write further when he disagreed with his guru being fully aware of the consequences.

āchārya-upāsanam—service of the Guru; unparalleled attachment and devotion to Bhagavad Ramanuja, his guru throughout his life

śhaucham—cleanliness of body and mind; Once in Srirangam, a Brahmin boy had forsaken his kula dharma and had gone wayward. One day Kurathazhwan happened to pass by and glanced at the boy. That immediately changed the boy's behavior and outlook and got back on the right path. The other instance was when Azhwan corrected his disciple Pillai Pillai Azhwan's ahankaram.

sthairyam—Koorthazhwan refused to give up his principles and change his stand when Kulottunga Chola threatened his life and Azhwan had to lose his eyesight.

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ātma-vinigrahaḥ—self-control; When he proposed and married Andal, he fully knew that having a conjugal relationship with her would be very harmful to both of their lives. So he completely refrained throughout his life.



Swamy Sri Pillai LokAcharya

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

By Sri. Krishnan Sampathkumar

Introduction:

We are continuing the series of articles regarding an overview of Rahasya granthams. Rahasya granthams (Spiritual books on secrets) that elaborate on the rahasya thrayam (Three secret mantra) have been gifted to us by our great Acharyas including piLLai IOkAchAryar, 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 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.

In the previous article we discussed how 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 where 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 now discuss Churnas 29 onwards.

Eight syllables in three words

The Thirumantra consists of the most powerful eight syllables in three words: 'Om NamO NArAyanAya'. Churnas (verses) 29 onwards explains the structure of the mantras and the meaning of each syllable. The three words convey the three meanings: Seshatvam (subservience to the Lord), pAratanthriyam (dependance on Him) and Kainkaryam (service to Him). Churnas 31 to 74 elaborates on the essence of the pranavam Om (Aum), the first word in the mantra.

Pranavam

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The three syllables a, u, and m are obtained from the three vedas just as one might churn curds in three pots and collect butter. The Lord of all brought forth from the three Vedas the three sacred syllables, 'Bhurbhuvahsvah'. He melted them till they flowed like molten gold and by his will caused the three syllables: a, u, m. Therefore, the pranava is the essence of all the Vedas. The letter a is the basis of all speech and is the contraction or abbreviation of the word nArAyanA. Therefore, here 'a' refers to the Lord who is the cause of the whole world and the savior of all beings. The protection of the devotees by Him is removing the obstacles in their way and giving them what they seek. The next questions would be, for those who are protected, what are the obstacles and what are their wishes or what do they seek? Those who are protected by Him are separated into four categories: samsAris, mumukshus, muktas and nithyas.

Obstacles and goals of different classes of souls

Churnai 38 clearly explains the obstacles and goals sought by the different classes of souls. Those who think that their body is everything and do not even consider that there is something as a soul inside that body and are forever immersed in worldly matters or SamsAra are Baddha SamSAris. The obstacles faced by them are the problems caused by their enemies and problems due to diseases of the body and the mind. The things that they seek to get are food, water, etc. Thus, the protection of such souls is removing these obstacles and providing them food and water.

Those souls who find SamsAra as a source of distress (iruL tharumA nyAlaththuL ini piRavi yAn vENdEn, AthalAl piRavi vENdEn) and wishing to have nothing more with this world wish to reach His continuous presence in His abode by seeking salvation or Moksha are known as Mumukshus. Hence the book is also called Mumukshupadi or the manual for the Mumukshus. To them being in this world with this body (poy ninRa nyAnamum pollAvozhukkum azhukkudambum) is the obstacle. Being with Him and enjoying Him endlessly is what they seek. Therefore, the protection of mumukshus is removing the bondage to SamSara and giving salvation to His abode. The muktas are those who have been in the bondage in SamSara for a long time but have broken from it (vinai paRRaRukkum) and have reached His abode.

The nithyasUris are those who never leave Him from his abode and are forever at His abode in His service (ozhivil kAlamellAm udanAy manni vazhuvilA adimai). To them both, anything that interrupts their service at His lotus feet is the obstacle and what they seek is the uninterrupted continuance of that service (kainkaryAbhivrutti).

Sarva Rakshakan

Lord NarAyanA removes obstacles and provides what souls or chetanas seek, based on their status, He is therefore known as sarva rakshakan. TIs it correct to say that He is the only rakshaka? Don't we see many people offer protection every day in this world? The fact that no one other than Lord NarAyanA is capable of offering protection is explained in the rahasya grantham, Prapanna ParithrAnam also Swami Sri Pillai LokAcharya. That brothers are not rakshakas is shown by Vali and Ravana; that children are not rakshakas is seen with Rudra and Kamsa; that parents are not rakshakas is shown by Kaikeyi and Hiranya; that husbands are not rakshakas is shown by Dharmaputra and NaLa. Devas such as Chandra, Indra, etc are defeated by the likes of Hiranya and Ravana and become their slaves and as such they cannot be rakshakas. Brahma is not a rakshaka as Madhu Kaidaba took away the Vedas from him and he suffered (kaNNizhanthEn thanamizhanthEn). Rudra had Brahma's head stuck in his hand and he had to have someone cleanse him of that sin and therefore cannot be a rakshaka.

Goddess Mahalakshmi is present with Him in AkAram

At the point where He protects the chetanas, as it is imperative that pirAtti be with Him. Therefore, in the akAram 'a', Her association has to be included as that shows Him as sarva rakshakan.



This is very important explanation as there is a misconception that 'u' in pranavam refers to pirAtti whereas Sri Pillai LokAcharya explains that without Her, He cannot serve as sarva rakshakan and so She holds the supreme position along with him in akAram. Here, a quote by Sri Senapathi Jeeyar, a renowned scholar and great devotee is mentioned. That is, if Sri Mahalakshmi could leave His divine chest, then could She leave the akAram in the praNavam? Here Swami explains that like Mother Yashodha will not leave either Nandagopa or Krishna, so too Sri Lakshmi does not give up the first akshara (akAram) or the last akshara (makAram) in the praNavam and is associated with both.

When a man takes a servant, even though the service contract of the servant does not specify the wife, service is certainly done by the servant for his wife. Similar to that, we the souls are servants for the Goddess as well. Therefore, there is no separate existence (pirrithu nilai illai) like the light and the luminous object or the flower and the fragrance. The divine union of the divya dampathis is reflected by akAram.

Subservience of the souls to SrIman NARAYana

The letter 'a' in pranavam reflects our subservience to him as 'a' is the contracted form of NARayanAya which also ends in the fourth case ending 'ya' which means 'for the purpose of that one' in Sanskrit. If it be asked, 'Isn't it seen in the world that subservience (sesatvam) is painful?', Swami replies that '.there is no such rule for we find that being subservient to a beloved object (in this case the divya dampathis) is pleasurable'. Since the auspicious qualities (kalyanagunas) are stated in the letter 'a' this subservience or sesatva also comes from those qualities. Chrunai 55 concludes that subservience (sesatva of souls to Him) indeed is the essential nature of the soul. When there is no subservience to Him, there is no essential nature demonstrated by the soul.

Summary of this article

In this second article of the series, we provide an overview of the 29 to 55 Churnas of the Mumukshupaddi. Till this point, Sri Pillai LokAcharya explains akAram of the pranavam which is the first of eight syllables in three words of Thirumantra. He clearly explains the different classes of souls and the obstacles and how He removes those obstacles, His role as the sarva rakshakan and sarvaseshi. Swami explains the presence of piratti in the akAram of the pranavam along with Him and why subservience of the souls to Him along with Her is the soul's essential nature. 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>வாடினேன் வாடி வருந்தினேன் மனத்தால் பெருந்துயர் இடும்பையில் பிறந்து</p> <p>கூடினேன் கூடி இளையவர் தம்மோடு அவர் தரும் கலவியே கருதி</p> <p>ஓடினேன் ஓடி உய்வது ஓர் பொருளால் உணர்வெனும் பெரும் பதம் தெரிந்து</p> <p>நாடினேன் நாடி நான் கண்டுகொண்டேன் நாராயணா என்னும் நாமம்-</p>	<p>Having been born into this body, a receptacle of immense sorrow, and distress, I am overwhelmed with self-pity. I sought carnal pleasures afforded by young beautiful dames. Then I searched all around and ultimately realized there is a greater goal that will yield eternal happiness. I have now found that state in the delectable name of NARAYANA.</p>
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Sri: SrImathE SatakOpAya nama: SrImathE rAmAnujAya nama: SrImath varavaramunayE nama:



Lord Rama and Sita
Art by Kum. Srinika, MI

Greatness of Lord Sri Rama

By Smt. SriDevi Prasanna

Srimad Ramayana is not just a story but a treasure house filled with instructions for us to learn and lead a meaningful life.

In Bhagavad Gita 17.15 Krishna says,

**anudvega-karaṁ vākyam
satyaṁ priya-hitaṁ ca yat
svādhyāyābhyasanaṁ caiva
vāñ-mayaṁ tapa ucyate**

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.

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Lord Krishna whatever has been provided to us in Bhagavad Gita was already showcased by Sri Rama in Treta Yuga. Speech is very important for mankind which also distinguishes us from animals. Krishna instructs us that our speech should be truthful at the same time pleasing and speak the truth lovingly. And what we talk about should not agitate others, it should only be beneficial to them. When our speech doesn't provide any benefits to anyone, let us be silent as Krishna also says “ **Of secret things I am silence ” in BG 10.38.**

Communication is very important in today's life. We should be able to communicate our ideas within the given time and convince others. If we are disagreeing on certain things, it is important to tell that politely and respectfully.

We can learn all these important things from “Satyavakya Rama”.

Valmiki describes Lord Rama's speech as

“Sathyavadis cha Raghavah, Priya baashis ca Raghavah, Mrdu baashis ca Raghavah
Purva baashis ca Raghavah, Manju baashis ca Raghavah”.

Lord Rama speaks only the Truth and His speech is very loving and soft. Also, Lord Rama provides His opinion at the start itself.

When Guha offered some food to Rama, instead of saying No to him, Lord Rama said the offering itself filled His stomach. He thanked Guha for the offering and politely refused it. In that way Guha wasn't offended.

When Vaali was killed, Vaali asked 6 questions to Rama like why did You kill me when there was no fight between us, if it's a punishment, on what basis You punished me, what mistake I did and why did you kill me from a hidden place?

Rama answered :

1. You said there is no fight among us but this full area is under the control of the Ikshvahu dynasty and your ruling of this forest area is against dharmic principles. So, I have all the rights to kill you.
2. You asked what mistakes you did; you captured your brother's wife when your brother was alive which is adharma. Also, when your brother Sugriva asked for forgiveness by surrendering unto you, you did not forgive but also threw him out of the kingdom. He had to live a life in exile.
3. For a king, it is very much acceptable to kill an animal from a hidden place.

As Rama had answered all the questions, Vaali was very much convinced and realized his mistakes, asked for forgiveness to Sugriva and thanked Rama for sending him to a higher planetary world. Vaali also handed over his son Angada to Lord Rama to accept him as His disciple.

Lord Rama is very soft spoken. Speaking softly doesn't mean that He is not Dhruvavrata (steadfast). Sri Rama is steadfast in everything especially in protecting His devotees. When Vibhisana came to surrender unto Rama leaving behind everything (his power, kingdom, family, friends), Sugriva and other monkeys

Sri: SrImathE SatakOpAya nama: SrImathE rAmAnujAya nama: SrImath varavaramunayE nama:



did not allow Rama to accept Vibhisana. They thought that Vibhisana had come with an evil mind to harm Sri Rama. But Rama was steadfast in protecting Vibhisana. Lord Rama convinces the monkeys with 2 nice stories and Sugriva at once understood the heart of Sri Rama and brought Vibhisana to Him.

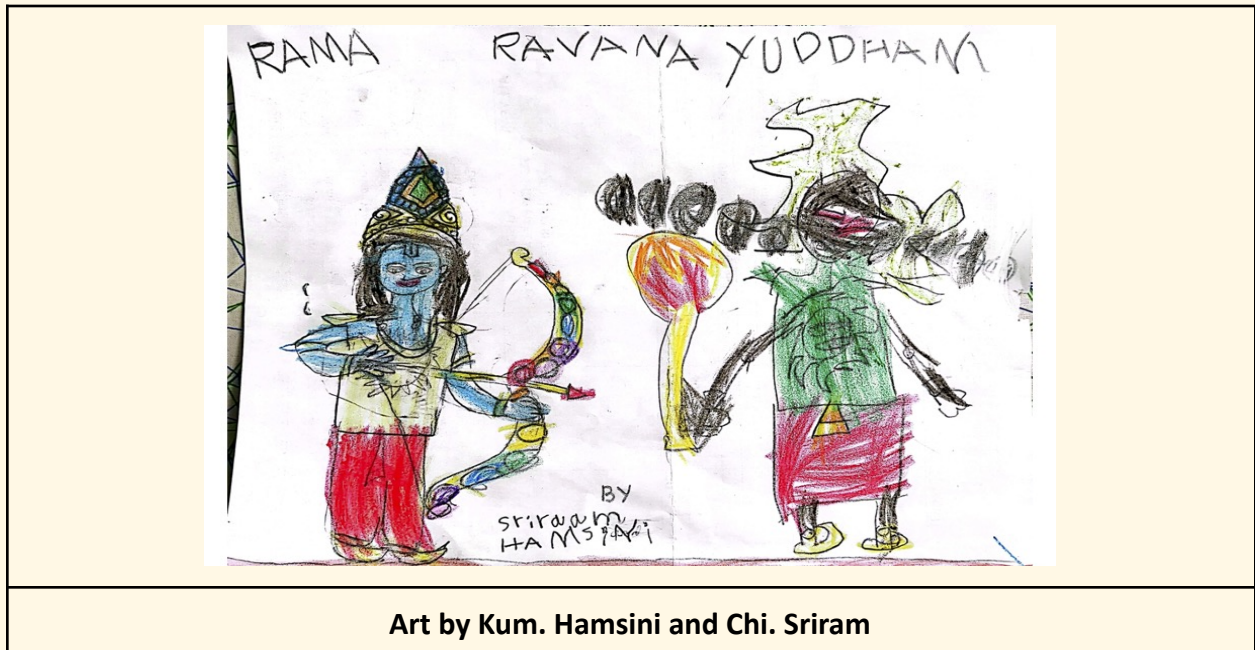
Valmiki and all other rishi's rejoiced to listen to Lord Rama's speech but Rama enjoyed the speech of Hanuman. Hanuman is Nava Vyakarana Pandita and when he speaks so eloquently, Lord Rama also gets mesmerized.


Hanuman's speech is so loving and pleasing and it also saved the lives of Mother Sita and Bharatha. In Ashoka vanA, when Mother Sita was about to hang Herself, Hanuman quickly thought about it "If I speak human language and stand in front of Her as a monkey, She will definitely doubt me as Ravana, if I speak monkey language then there is no use as Sita might not understand it. In that crucial situation, his intelligence helped him and he started speaking about Rama's story sitting from a tree's hidden branches. Rama nAmam had stopped Sita and saved her life.

Similarly, Bharatha had taken a vow to end his life if Rama didn't return after 14 years. On the way to Ayodhya, Rama had to stop at Bharadwaja ashram and hence Rama sent Hanuman to tell about this delay to Bharatha. When Bharatha was about to end his life in the sacrificial fire, again Hanuman saved him by saying Rama katha. Hence Rama nAmam is lifesaving nectar.


Let us surrender unto Lord Rama on this auspicious day to bless us to communicate sensibly, politely and truthfully. Also let us pray to Hanuman to help us constantly remember Lord Rama's pastimes and engage us in chanting His holy names.

Jai Sita Ram!!





Ramayanam Quiz



- 1) What is the name of Vibhishana's Daughter?
- 2) When Hanuman meets Sita in Sri Lanka ,he gives a ring from Rama to show to he is a messenger. What is the name of Rama's Ring?
- 3) What is the name of Sabari's Guru?
- 4) Rama won the contest and marries sita because he broke the bow. What is the name of that bow?
- 5) Why does Ravana's flag have a veena in it?

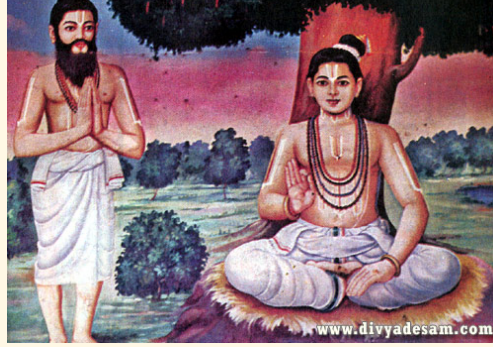
By Kumari Shridhanvi

RAMA RAVANA Yuddham

Art by Chi. Chaitanya, TX



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“Maranthum thEvu maRRaRiyEn yenum Madhura Kavi”

By Chi. Ashish Balaji

Madhurakavi Azhwar is the one of the twelve Azhwars. He was born in the divyadesam called “Thirukkolor”. His thirunakshatram comes on Tamil month “Chithirai” and star chithirai. He was a learned scholar who mastered all four vedas. When he was on a pilgrimage in Ayodhya, he saw a divine light in the sky. He was very curious to know where it was coming from, so he followed it. The divine light took him to a place in the south where a small boy was sitting and meditating under a tamarind tree.

Madhurakavi Azhwar was so surprised to see a small youth sitting there and to test him, Azhwar asked him an in depth question. The 16 year old boy who was sitting under the tamarind tree was none other than Nammazhwar. Nammazhwar was sitting there for the last 16 years and was meditating. Nammazhwar closed his eyes all the time until Madhurakavi Azhwar met him. Nammazhwar answered the question right immediately. Hearing his answer, around 60 year old Madhurakavi Azhwar fell at 16 year old Nammazhwar feet and said “ You are my Acharyan”.

Madhurakavi Azhwar stayed with Nammazhwar, served him and sang his glory. Madhurakavi Azhwar is the amsam of Garudazhwar. He composed 11 pAsurams about Nammazhwar called “Kanninun Siruthambu”, in which he glorifies his Acharyan Nammazhwar. Madhurakavi Azhwar focused on Bhagavadha Kaingaryam. He spread the glories of Nammazhwar everywhere. Madhurakavi Azhwar’s Acharya Bhakthi is a role model for all of us.

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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. Identify grocery store and other reward programs like Kroger Community Rewards/Publix Partners that we can sign up for and everytime we make a purchase, the organization earns rewards.
4. Volunteer in the mutt related activities and lead important kainkaryams.

Azhwar EmperumAnAr Jeeyar ThiruvadigalE Saranam Jeeyar ThiruvadigalE Saranam!



Sri



Srimathe Sadakopaya Nama: Srimahte Ramanujaya Nama:
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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:

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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 Thayar 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 Thayar!**

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 Sahasranamam 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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Ponnadikkal
Jeeyar



Kanayaaazhi - 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



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HOW DO I PARTICIPATE?

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Vastram or silver items offered to SriVaraMangaiThaayar at the Samarpanotsavam will be sent to you as prasadam as per the below plan

- 1 - \$251 - vastram (pooja shawl with shanku chakram)
- 2 - \$501 - sari/dhoti set
- 3 - \$1001 - silver Tulasi madam
- 4 - Donate one petal of the Kamalam
- \$5001- 108 silver Archana flowers
- 5 - Donate one hood of Adi Seshar
- \$10,001 - silver pookoodai

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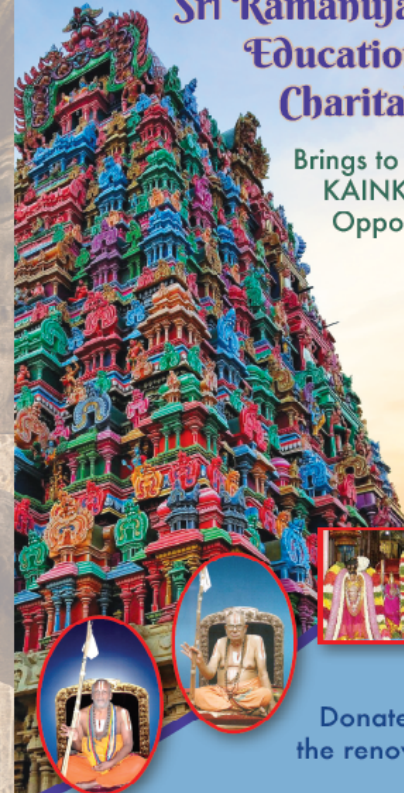
Or email us at admin@sriramanuja.org

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at Sri VanamAmalai Temple

We appreciate your generous contribution



॥ सर्वं कर्म त्वत्कृतं ॥ सर्वं कर्म त्वत्कृतं ॥ सर्वं कर्म त्वत्कृतं ॥