

Sri Manavaala Maamuni's

Yatiraja Vimsati

यतिराज विंशति

With English Commentary by Sri V. Sadagopan

Sri Ramanuja is the key Acharya , who followed the tradition established by AaLavandaar and his grand father Natha Munigal and established ,what we know today as Sri Bhagavat Raamaanuja Siddhaantham. Great Acharyas folowed him and enriched that Tradition .

1.Thiruvarangatthu AmudAnAr''s tribute to RaamAnujA

Many of the AchAryAs acknowledged their debt of gratitude to Sri RamAnujA and offered their heart felt tributes to him. Thiruvarangatthu AmudanAr, a contemporary of Sri RAmAnujA composed the RaamAnuja NooRRRanthadhi , a work , which is part of the NaalAyira Divya Prabhandham. He became a disciple of KooratthAzhwAn at the suggestion of Sri RAmAnuja.

2. Sri NigamAntha MahA Desikan''s tribute to Lakshmana Muni

Swami Desikan blessed us with "Yati Raaja Sapthathi , a work consisting of 70 verses. There he celebrated the ancient nature of Sri Bhagavat RaamAnuja SiddhAntham. He pointed out the special significance of LakshmaNaryA's(Raamaanuja"s) upadesam as enshrined in his Sri Sookthis. Like Thiruvarangatthu AmudaanAr, Swami Desikan also asserted that RAmAnuja"s holy feet are more important than that of the Lord Himself.He explained his reason for this strong Acharya Bhakti for Yati Raaja. In the fifteenth verse of Yati Raaja Sapthathi , he stated:

AMUNAA TAPANAATHISAAYEE BHOOMNAA
YATIRAAJENA NIBHADDHA NAAYAKA SREE : |
MAHATI GURU PANKTHI HAARA YASHTI:
VIBHUDHAANAAM HRUDHYANGAMAA VIBHADHI ||

Here, Swami Desikan compares Sri RAmAnujA to the beautiful center piece of a necklace made up of brilliant gems. Each of the gem is a PoorvAcharya. The splendor of the Center piece according to Swami outshines the radiance of the Sun. That Naayaka Mani (Center piece) unlike the Sun removes the inner darkness as opposed to the Sun, which removes only the external darkness. Swami Desikan says that the entire Achaarya Parampara is uplifted by the Nayaka Mani, Sri RaamAnuja. Such was the reverence of Swami Desikan for Sri RAmAnuja.

3. ManavALa Maamuni's tribute to Yati Raaja

The focus of this text will be the Yati Raja Vimsati of Sri ManavALa Maamuni . In twenty beautiful verses, he distilled the essence of his Bhakthi for Sri RaamAujA .

Maamuni was born in Azhwaar Thirunagari a year after Swami Desikan ascended to Sri Vaikuntam. The Year was 1370 AD. He lived for 73 Years on this earth and rendered great service by blessing us with commentaries on Sri Pillai Lokaacharyar"s Rahasya Granthams .He was a disciple of ThiruvaiMOzhi Pillai, who himself was a disciple of Sri PiLLai Lokaacchaar . Maamuni"s Acharya sked him to focus on Thirvaimozhi and give minimum attention to Sanskrit sources and Sri Bhashyam. After his Guru"s death in 1410AD, Maamuni spent some time at Kanchi and learnt Sri Bhashyam from a disciple of Brahma Tantra

Svatantra Jeeyar, a direct disciple of Swami Desikan. Maamuni had high regard for Swami Desikan and called Swami Desikan as Abhiyuktar or the Revered one.

After his return from Kanchi, he elected Sanyasa Asrama and was known as Yatinra PravaNar, or the leader among Sanyasis. His reverence for RamAnuja and Nammazhwar had no limits. He interpreted Thiruvaimozhi as per his Guru's wish and wrote brilliant commentaries for the Rahasya Granthas left to us by Sri Pillai Lokaacchaar. His first work was his tribute to Rammanuja in twenty verses known as Yatiraja Vimsathi. He blessed us with the commentaries on Srivachana Bhooshanam, Tattvatrayaa, Mumkshuppati of Sri Lokaacchaar.

He wrote a commentary for the RamAnuja Nooranthadhi. He also wrote a commentary for AruLaLa PermuAL EmperumAnAr's Jnana Saara and Prameya Saara. He composed Thiruvaimozhi Nooranthadhi to celebrate Nammazhwaar's thousand verses . The other works by him are Upadesa Ratna Maala, a summary of the Guruparampara and Alwaar's teachings, Thiruvaaradhanakramaa, in the spirit of Sri Ramanuja's Nitya Grantham.

Towards the end of his life, he created a beautiful commentary on Acharya Hrudhayam, a work by the brother of Pillai Lokaacchaar. He came to know that the white ants had damaged partly the Commentary of Periyavaacchaan PLLai on Periyaazhwaar's pasurams. He replaced the missing four decades with his own commentary and filled the gap.

When he became too ill , he began to pray to Ramanuja to bless him with entry to Sri Vaikuntam with great ardour and anguish (Aarathi). He dictated one verse a day. the collection of those moving verses came to be known as Aarathi Prabhandham, which was his final work. He begged forgiveness of any apacharams committed to his sishyaas and gave away all his books and Araadhana Moorthis to Lord Ranganatha and entered Parama Padam. His famous disciples were the eight elephants of the quarters(Dik Gajaams) (VIZ) VanamAmalai Jeeyar, Bhattar Piraan Jeeyar, Thiruvenkata Jeeyar, Koyil Kanthaadai Jeeyar , Prativadhi Bhayankaram ANNan, AppiLLan, Erumbi Appa, and AppiLLai . They carried on the tradition established by their illustrious Acharya.

यः स्तुतिं यतिपतिप्रसादनीं व्याजाहर यतिराजविंशतिम् ।

तं प्रपन्नजनचातकाम्बुतं सौम्यवरयोगिपुङ्गवं ॥

Ya: sthuthim yathipathiprasAdaneem
vyAjahAra YathirAja vimsatheem |
Tham prapanna jana sadhakAmbhudham
nowmi Sowmyavara Yogi pungavam ||

Meaning:

I offer my homage to MaNavALa Maamuni , who blessed us with YathirAja Vimsathi with the intention of pleasing the heart of RamAnuja . He is the one , who showered PrapannAs with the nectar of sakala saastrArthAs , just as the rays of moon fully nourish the ChaathakA birds .

श्रीमाधवाङ्घ्रिजलजद्वयनित्यसेवा प्रेमाविलाशयपराङ्कुशपादभक्तम् ।

कामादिदोषाहरमात्मपदाश्रितानां रामानुजं यतिपतिं प्रणमामि मूर्ध्ना ॥ १ ॥

Sri MaadhavAngri Jalaja dvaya nitya sevA prema
aavila aasaya paraankusa paadha bhaktham |
kaamAdhi dhosha haram aathma padhamAsrithAnAm

Meaning:

I salute the emperor of Sanyasis , Sri RamAnuja , who had great vatsalyam for the lotus feet of NammAzhwAr and who chased away the blemishes of those , who took refuge at his feet .

Commentary:

The most prominent Vaibhavam of RamAnuja among all of his glories is that he considered himself as the dear devotee of NammAzhwAr's sacred feet (ParAnkusa Paadha Bhaktha). Thiruvarangattu AmudanAr has described RaamAnuja in this context as , " MaaRanadi PaNinthu uynthavan " . Thiruvaimozhi Taniyan also salutes the golden links between SatakOpA and RamAnuja this way : " Tamizh Maraigal aayiramum eenRa mudal ThaaI SatakOpan, Moympaal vaLarthavitatthaaI IrAmAnusan " . MM points out and underlines this most important attribute of RaamAnuja (Paraankusa Paadha Bhakthi) in the very first slokam of his Vimsathi .

Next , MM describes the special attributes of SatakOpA that made him the object of RaamAnuja's reverence with the words : " Sri Maadhava angri jalaja dhvaya nithya sevA prema aavila aasaya parAnkusa : " . NammAzhwAr's premai for the Lord 's pair of lotus feet (Sri Madhava Angri jalaja Dhvayam) has poured out in the form of the Paasurams of Thiruvaimozhi . AzhwAr was absorbed in the Nitya SEvA of those sacred feet of the Lord . AzhwAr's mind was "agitated " (aavila aasaya) as a result of that premai . One wonders why AzhwAr's mind was agitated instead of being clear and joyous as a result of his Premai for the Lord . This has been explained as the agitation arising from the thought of vislesham (separation from Him) and inability to be without Him for even a moment . That is why AzhwAr out of his prema paravasam engaged in angry conversations with the Lord as the rejected ParAnkusa Naayaki . AzhwAr's aavilAsayam is therefore due to his limitless premai for the Lord and not due to any mental agitation associated with KarmAs .

MM described RaamAnuja pointedly as " PARAANKUSA Paadha Bhaktham" . He used the Naamam of Parankusa instead of other names like SatakOpan for the AzhwAr . The two deep meanings of the naamam , Parankusa have been pointed out as the reason for MM's choice of the name Parankusa .

AzhwAr is revered as Parankusa because he is the ankusam (elephant goad) for the parAs , who aver that the Lord is not SuguNa Brahman , He has no vigraham (NirguNa Svarupi) , and has no vibhoothis . Through his Divya Sookthis , the AzhwAr has celebrated the anantha KalyANA guNAs of the Lord , who is Ubhaya Vibhoothi Visishtan . He is the leela vibhoothi Visishtan , since He has this world as His property . He is also Nitya Vibhoothi Visishtan , since he is the Lord of Parama Padham made of Suddha Sattvam . AzhwAr has described his aruLiccheyalgal as " Paranadi mEl Kuruhoor SatakOpan sol " . With his divya sookthis , he has goaded and controlled the parans as their ankusam . That is why he is called Parankusan according to this view .

In another view , the azhwAr is the Ankusam for the ParAthparan. In his Thiruvaimozhi (6-4-9) , AzhwAr says : " Valakkai aazhi idakkai sangamivaiyudai maal vaNNanai , malakku naavudayerku " . He proudly says about his special relation with the Lord and states that he can be like the ankusam for the Lord to respond to him . That is the second explanation for the title of Parankusan for the AzhwAr . RamAnuja had great reverence for AzhwAr for possessing such power .

The second line of the slokam refers to RamAnuja as the most compassionate Acharya , who removes the six kinds of dhoshams (Kaama , madha , moha , maatsarya , krodha et al) from those , who sought refuge in him . He is therefore described as Dhosha Haran .

This slokam concludes with the salutation of MM that he bows before that Prapanna jana Dhosha haran , RamAnuja, with his head . It is no longer anjali mudra , but sAshtAnga Namaskaram with his head at the feet of RamAnuja . The depth of devotion and respect of MM for RamAnuja is hinted here .

श्रीरङ्गराजरणाम्बुजराजहंसं श्रीमत्पराङ्कुशपदाम्बुजभृङ्गराजम् ।

श्रीभट्टनाथपरकालमुखाब्जमित्रं श्रीवत्सचिह्नचरणं यतिराजमीडे ॥ २ ॥

SrirangarAja charaNambhuja rAja hamsam
Srimadh ParAnkusa padhAmbhuja brungarAjam |
Sri BhattanAtha parakAla mukhAbhja Mitram
Srivatsa chi(h)nna CharaNam(SaraNam) YathirAjameedE || 2 ||

Meaning:

I eulogize the emperor of SanyAsis, RamAnujA, who has chosen the lotus feet of Sri RangarAja as the seat of his permanent residence , just as a king swan would seek a beautiful lotus for its place of rest . I salute Sri RamAnujA , who is resting on the beautiful paadha kamalam of NammAzhwAr like a honey-sucking bee sitting on the fragrant lotus flower full of pollen and honey . I offer my homage to YathirAja , who is like a Sun to the lotus-like faces of PeriyAzhwAr and Thirumangai AzhwAr, whose faces blossom forth at the sight of Sri RamAnujA . I bow before the BhashyakArar , who is the refuge for KurEsa (or who has KurEsa as his Thiruvadi).

Commentary:

There are four points about Ramanuja that are being revealed to us by Maamuni in this verse:

SRI RANGARAJA PADHAAMBHUJA RAAJA HAMSAM

Lord RanganAtha broke His ArchA samAdhi and spoke to RamAnujA AT sRIRANGAM on a panguni uttaram day and suggested that RamAnujA stay at his side in Srirangam until his last days (Yavaath Sareerapaadham ATHRAIVA SrirangE SukhamAsva) . With great affection , Sri RanganAtha accepted RamAnujA's prapatthi ON THAT SPECIAL DAY ; the Lord used the word "Athraiva " to indicate that He wanted RamAnujA to stay right there at His sacred feet . RamAnujA stayed there as a rAja hamsam on a beautiful lotus flower until his last moment at Srirangam .

COMPARISON OF RAMAANUJAA TO A KING SWAN

The comparison of RamAnujA to a Swan is to hint that like a Swan that has the power to separate milk from water in a mixture , this great AchAryA is known for separating sAram from AsAram and for focusing on the Saaram (essence) of the SaasthrAs .

ADDITIONAL REASONS FOR SUCH A COMPARISON

The comparison of RamAnujA to a Hamsam also hints at his Parama Hamsa ParivrAjaka Acharyathvam . Hamsam floating on the muddy rice fields does not ever have its feet come into contact with the mud of the rice field. PrathivAdhi Bhayankaram ANNangaAchAriar (PBA) swamy has quoted in this context the NammAzhwar's Thiruviruttham pala sruthi passage , which states that those , who reciteand understand the true meaning of the 100 verses of his poem would not have their feet stuck in the mud of SamsAram . PBA bases his VyAkhyAnam on the saying " Na BadhnAathi Rathim Hamsa: KadAchidh karthmAmbhasi " .

The final reason for MM's choice of hamsam as a similie for RamAnujA is based on his engagement in PurushakAra kruthyam (act of pleading / intercession) with the Lord like the Consort of the Lord , Sri RanganAyaki . ThAyAr's steps (nadai/NADATTHAI) are imitated by hamsams . Similar to that, AchArya RamAnujA followed the prime duty of MahA Lakshmi (viz) ., pleading with Her Lord to forgive the aparAdhams of the jeevan and grant Moksham to the PrapannAs . Sri Vedantha Desikan is quoted by PBA swamy here to illustrate this point (DhatthE Rangee nijamapi padham DesikAdesa kAnkshee) .

SWAMI DESIKAN'S COMPARISON OF RAMAANUJAA TO A HAMSAM

I am reminded of the 22nd slokam of YathirAja Saphadhi of Swami Desikan , where he also compares

RamAnujA to a Raja Hamsam . But , this time , he is visualized as the Raaja Hamsam sitting in the heart caves of the BhakthAs of Sri RanganAthA . The slokam is as follows :

mule nivisya mahathAm nigama dhruMANAm
mushNan prathAraka bhayam dhrutha naikadhanda: |
Rangesa Nhaktha jana MAANASA RAAJA HAMSA :
RamAnuja: SARANAMASTHU Muni: svayam na : ||

Sri BhasyakArar is equated here to a king swan with the wings of J~nanam and Bhakthi . The rAja hamsam lives according to legend in Maanasaoravar , a lake in high HimaalayAs . This Raaja Hamsam (RaamAnujA) however lives in the lake of the minds of Sri RanganAtha bhakthAs. They meditate on him always. He holds the tridhandam and chases away their fears caused by the foes of these devotees of Sri RangEsa .These foes of the devotees of the Lord cause anguish by interpreting wrongly (Viparitha bhAshyam) the true meanings of the VedAs .

SRIMADH PARAANKUSA PAADHAAMBHUJA BRUNGA RAAJAM

In the first slokam , MM identified RaamAnujA as PARAANKUSA PAADHA BHAKTHAM . Here , he salutes RaamAnujA as SRIMADH PARAANKUSA PAADHAAMBHUJA BRUNGA RAAJAM . The salutation of the 1st slokam has been linked to SVAROOPA PRAYUKTHA DAASYAM aspect . The salutation housed in the second slokam is understood as being connected to GUNA PRAYUKTHA DAASYAM . Just as the honey bee recognizes the nourishing food in the flower and hovers over the flower to taste that honey , RaamAnujA stays at the lotus feet of NammAzhwAr to enjoy the nectar-like bhagavadh anubhavam enshrined in the AzhwAr's Thiruvaimozhi and other aruLiccheyalgaL . NammAzhwAr has explained the purpose of composing his Paasurams this way : " thondarkku amudhuNna sol maalaigaL sonnEn " .

Like Thondaradipodi's " Vandinamuralum " the honey bees go from flower to flower in search of honey . They do the act of "muralvathu " . So does the honey bee described as RaamAnujA travels from one paasuram to the other of NammAzhwAr and enjoys the taste of the nectar contained in them . Such is the nature of the activities of the king bee, Acharya RaamAnujA according to MM .

SRI BHATTA NAATHA PARAKAALA MUKHAABHJA MITRAM

Bhatta NaathA is Bhattar Piraan , PeriyAzhwAr . Para KaalA is Thirumangai AzhwAr. Mukham is face . Abhjam is the lotus. RaamAnujA is compared to the Sun that is the friend for the faces of PeriyAzhwAr and Thirumangai . RaamAnujA made their lotus faces blossom with joy , since he followed their foot steps in performing Tulasi kaimkaryam to the Lord (like PeriyAzhwAr) and constructed prakAram and Gopuram (like Thirumangai) . That is one NirvAham (intrepretation) . According to the other NirvAham , RaamAnuja followed the sacred path of the two AzhwArs and conducted anushtAnams to enrich their traditions and made them happy ..

SRIVATSA CHIHNA SARANAM(CHARANAM)

Srivatsachinnar is Kuresar (KuratthAzhwAn) . He had a special relationship to RaamAnujA . Although EmbAr and other sishyAs were dear to RamAnujA , Kuresa was the one , who was trusted with the colloboration in writing Sri Bhashyam . He was RaamAujA's intellectual sparring partner , who went to the unfriendly king's court to defend his Acharya's darsanam . Kuresa is known for his utter devotion to his Acharya . He took RaamAnujA's sacred feet as his refuge (SaraNam) . That is why KuresA is saluted as " perum puhaZhAn vanjamukkurumbhAmkuzhiyai kadakkum NANKURATTHAAZHWAAN " . Our dear KuratthAzhwAn is the endearing description. PBA SwamigaL in a 50 year old commentary on YathirAja Vimsathi that I am using states that there is another intrepretation to this slokA line . If one uses the version , " SRIVATSA CHIHNA CHARANAM " instead of " SRIVATSA CHIHNA SARANAM " , then KuresA is considered as the THIRUVADI OF RAMAANUJAA . Important disciples are described usually as the supporting feet of the achArya . For instance, Thirumangai is considered the Thiruvadi of NammAzhwAr , just as KuresA is described as the Thiruvadi of RamAnujA .

YATHIRAAJAM YEEDE

MM concludes the slokam with the salutation , YathirAjam yeedE . I salute such a glorious Acharya , who sits at the lotus feet of Sri RangarAja as the Raja Hamsam , as a honey bee at the feet of SatakOpA , shines as a SUN to the lotus blossoms of PeriyAzhwAr and Thirumangai.

वाचा यतीन्द्र ! मनसा वपुष च युष्मत्पादारविन्दयुगलं भजतां गुरुणाम् ।

कूराधिनाथकुरुकेशमुखद्यपुसां पादानुचिन्तनपरस्सततं भवेयम् ॥ ३ ॥

vaachA yathindra ! manasaa vapushA cha
yushmath paadhAravindha yugaLam bhajathAm guruNAam |
kurooadhinaatha kurukesa mukhA aadhya pumsAm
paadhAnuchintana para: sathatham bavEyam || 3 ||

Meaning:

O Emperor of SanyAsis ! May my mind be filled always with the thoughts of the holy feet of those decorating the AchArya Peetams like KurEsa , Thirukkurhai PirAn PiLLai and others , who are forever offering homage to your lotus feet through their speech, mind and body

Commentary:

In this slokam , MM pays tribute to the acharya paramparA originating from RamAnujA . In the previous slokam , he had described RamAnujA as the Raja Hamsam residing at the lotus feet of Sri RanganAthan , the bee that drinks deep from the Sri Sookthis of NammmAzhwAr and as the Sun that lightens up the faces of PeiyAzhwAr and Thirumangai. He concluded that slokam with a special tribute to KuresA. It probably occurred then to MM that he may be singling out one of the dear disciples of AchArya RamAnujA and leaving out other great ones. It appears to me that MM hastened to provide balance by choosing the topic of the next slokam as a homage to other simhAsanApathis appointed by RamAnujA.

In this third slokam , MM prays for his mind to be blessed always with the thoughts about the sacred feet of all the AchAryas appointed to the Acharya Peetams by RaamAnujA . This slokam is a celebration of Taddhdaasa daasathvam prescribed by NammmAzhwAr through his famous paasuram passage , " enthai pirAn tanakku adiyAradiyAr tam adiyAradiyAr tam adiyAr adiyOngaLE " .

PBA Swamy has suggested that this slokam is based on the RaamAnusa NooRanthadhi (RN) paasuram, " TannaiuRRtcheynthanmainOr " (97th paasuram of RN) .

AmudanAr's 97th paasuram

Let me digress to comment on this paasuram . AmudanAr says : " Thann tahavAl tannai uRRAr anRi tanmai uRRAr illai enRu aRindhu tannai uRRAr guNam sARRidumE " AmudanAr salutes the generous and compassionate quality of RamAnujA here . The Acharya was concerned that the bhakthAs in their enthusiasm for offering prapatthi to him directly did not fully comprehend the greatness of his disciples , who had performed prapatthi to him . These are AchAryAs like KurEsa, Kurhai PirAn, Madai paLLI aacchAn, EmbAr , et al . RamAnujA suggested that Bhattar offer prapatthi to EmbAr instead of to him or to his father KurEsa to deflect the light and to let that shine on the glory of EmbAr . Similarly the proud PiLLai PiLLai AzhwAn was instructed to offer prapthi to Kuresar .

SaasthrAs state that we should broadcast the glory of our AcharyaAs(Gurum Prakaasayeth) . A compassionate Acharya however celebrates his dear disciples and speaks of their glories too ! RamAnuja instructed AmudanAr to offer Prapatthi to KurEsa instead of to him directly for the purpose of reminding others of KurEsa's glorious accomplishments and AchArya Bhakthi .

First in the series of 17 slokams on Prayer to RamAnuja

The third slokam is the first in the series of 17 slokams by MM offering prayers to RamAnuja for obtaining his blessings for Kaayika , Maanasa , Vaachika kaimkaryam to him . These slokams are full of the sentiments of svanikarshAnusandhAnam (i-e) , expression of his inadequacies and his deficiencies to approach the great Achaarya . He describes himself to be an unfeeling person , who has committed Bhagavadh , Bhagavatha and AsahyApachArams . He cries out loud in a spirit of Naicchiyam (repentance and despair) and begs for RaamAnuja's grace , DayA and KshamA .

नित्यं यतीन्द्र ! तव दिव्यवपुस्मृतौ मे सक्तं मनो भवतु वग्गुणकीर्तनेऽसौ ।

कृत्यं च दास्यकरणं तु करद्वयस्य वृत्त्यन्तरेऽस्तु विमुक्तं करणत्रयं च ॥ ४ ॥

nityam Yatheendhra ! divya vapu: smruthou mE
saktham manO bhavathu vaak guNa keerthanEsou |
kruthyam dAsyakaraNam thu kara dvayasya
vruthantharEsthu vimukam karaNa trayam cha || 4 ||

Meaning:

O Emperor of Yathis ! May my mind be blessed to meditate on your beautiful body (divya MangaLa vigraham) ! May my speech be engaged always in talking about your auspicious attributes ! May the two hands of mine be always engaged in serving you as your dAsA ! May my three karaNAs (manas , Vaak and Kaayam) be diverted from any other activities !

Commentary:

This slokam is the essence of the three paasurams (100-102) of AmudanAr's RaamAnusa NooRandhadhi . In the first of the above three paasurams , AmudanAr talks about his mind being engaged in the enjoyment of the auspicious attributes of his AchAryA . Here , he also prays for the boon of freedom from other distractions . In the second of the triad , AmudanAr seeks the boon for his tongue to be engaged in talking about the Vaibhavam of his Achaarya . This is uttama kalpam for a devoted disciple . In the third paasuram of this group , AmudanAr moves from manas , Vaak to the kaayam (hands , eyes et al) . Amudanaar says :

naiyum^manam un^ guNangaLai unni yenn naa irundhuem^--
iyyan RaamAnusan yenru azhaikkum aruvinayEn
kaiyum^thozhum kaNN^karuthidum kaaNakkadal pudai soozh
vaiyaam^idanil uhn vanmai yenn paal unn vaLar nthathuvE

Meaning:

My mind melts with joy over the contemplation of your kalyANa GuNAs (Naiyum^ manam un^ gunangaLai unni) . My tongue has stabilized itself and performs naama sankeerthanam by calling , " O my Swami , RamAnuja " (yenn naa irundhu yemm Iyan RaamAnusan yenru azhaikkum) . My sinful hands unite in anjali mudra to salute you (aruvinayEn kaiyum thozhum) . My eyes search for your presence . AmudanAr concludes this paasuram by pointing out that his Manas , Vaak, hands and eyes are blessed to be involved with his Achaarya because of the jnAnam that his Acharya blessed him with . Elsewhere , AmudanAr prays to his Acharya for the blessings of distraction-free devotion at his lotus feet.

MM prays here in the manner of AaNdAL (MaRRai nam kaamangaL mARREIOrempaavaai) and AmudanAr . MM's prayer to have the blessings of the chintanA of the beautiful body of AchArya RaamAnuja reminds one of the celebration of Swami Desikan about the anga Sowndharyam of the Yatheendhrar in his 11th verse of YathirAja Sapthadhi :

upaveedhinam oordhva pundravantham

trijagadh puNya palam thridhanda hastham I
saraNAgatha saartha vaaham eedE
sikhayA sekariNam pathim yatheenAm II

Meaning :

I salute the emperor of SanyAsis , RaamAnujA , who is resplendent in his appearanace wearing the sacred thread, urdhva Pundrams and beautiful tuft made up of dense black tresses . He is holding the thri dhandam in his hands as a result of the puNyams accumulated by the three worlds and is leading the prapannAs to moksha saamrAjjam . In yet another slokam , Swami Desikan celebrated the beauty of Sri RamAnujA's hand holding the JnAna mudhrA .

EmbAr has also painted a memorable word picture of the majestic beauty of RaamAnujA in his SanyAsa Aasramam :

" parpamenatthihazh painkazhalunran pallavamE viralum
paavanamAhiya painthuvaraadai pathintha marunkazhahum
muppuri noolodu munkailEndhiya mukkOl tannazhahum
munnavar tandhidu mozhikaL niranithidu muruval nilAvazhahum
karpakamE vizhi karunai pozhinthidu kamalkkaNNazhahum
kaarisu tan kazhal soodiya mudiyum kana naRRsihai mudiyum
yepozhudhum yethiraasan VADIVAZHAHU yeenidhayatthuLathAl
ILLAI YENAKKU YETHIR ILLAI YENAKKU YETHIRILLAI YENAKKETHIRE "

Those who have had the darsana bhaagyam of the majestic beauty of the divya mangaLa vigraham of Acharya RaamAnuja at Sri Perumbhoodoor and Melkote can relate to the celebration of Embaar"s paasuram in Tamil and its echo in Sanskrit by Swami Desikan . The depth of enjoyment of EmbAr , Swami Desikan and MaNavALa Maamuni arise from their profound Acharya anubhavam .

Embar's anubhavam of RamAnujA's lotus feet , tender fingers reminding one of the creepers , sacred ochre robe , auspicious yagnOpaveedham , thridandam , smile laden with dayA , eyes reminiscent of wish yielding kalpakA tree , tuft formed by abundant tresses is simply beautiful . EmbAr states that there is no one equal to him in all the worlds because of his enshrinement of Sri RamAnuja of such great beauty and sacredness in his heart lotus .

MM has also celebrated in his Aarhti Prabhandham the lotus feet of YathirAjar and his sacred ochre robe symbolizing his achAryA's uttamAsramam :

" seerArumethirAsar thiruvadigaL vaazhi ,
thiruvarayil saatthiya senthuvarAdai Vaazhi "

Like Mathura Kavi saluting his Achaarya , EmbAr, Swami Desikan and MM offered their own profound homage to the king of sanyAsis , RaamAnujA . I will conclude this posting with a quotation from Upadesa Ratna Maalai, where MM slautes the dayA guNam of YathirAjar and puts that in perspective to his poorvAchAryAs . in this 37th Upadesa Ratna Maalai pasuram , MM makes the distinction between the anuvrutthi prasannAchAryAs(poorvAchAryAs) and the KrupAmAtra PrasannAchArya like RamAnujA :

" OrANvazhiyAyupadesitthAr munnOr
yerArethirAsarinnaruLAl , paarulahil
aasai udayOrkkellAm aariyargAL koorumentu
pesi varambaRutthAr pinn " .

अष्टाक्षराख्यमनुराजपदत्रयर्थनिष्ठां ममात्र वितराद्य यतीन्द्र नाथ ! ।

शिष्टाग्रगण्यजनसेव्यभवत्पदाब्जे हृष्टाऽस्तु नित्यमनुभूय ममास्य बुद्धिः ॥ ५ ॥

ashtAksharAkya ManurAja padha traya artha nishtAm
mama athra vithara adhya yathindra nAtha: |
sishtAgraganya jana sevya bhavath padhAbhjE
hrushtAsthu nithyam anubhuya mama asya buddhhi : || 5 ||

Meaning:

O Lord of our kulam ! In this samsAric life full of afflictions , I pray to you for the boon of developing taste right now for firmness of mind to follow steadfastly the three doctrines elaborated by the mantra Raajam , Ashtaksharam . May I of limited intellect and achievement be blessed to have the uninterrupted meditation on your holy feet that has been fit for worship by mahAns like KuratthAzhwAn, EmbAr, PiLLAn and others .

Commentary:

Sri MM prays , " Mama athra adhya vithara " . He asks : " Please grant me this boon at this juncture , when my taste has been awakened , while I am still under the influence of SamsAric afflictions . What is the taste that he is referring to that got awakened ? It is the taste for the firmness of mind to be rooted in the king of mantrAs consisting of three padhams (PraNavam, Nama: Padham and nArAyaNa padham) and their corresponding meanings (AnanyArha Seshatvam , Ananya SaraNathvam and Ananya Bhogyathvam) .

MM refers to the AshtAkshara manthram or Periya Thiru manthiram as Manu rAjam . The word Manu is a paryAyam (Synonym) for Manthram . Manu Raajam refers therefore to Manthra rAjam . In our sampradhAyam , Ashtakshara Manthram is revered as Manthra Raajam ; Dhvayam is referred to as Manthra rathnam . MM recognizes AshtAksharam as made up of three padhams (PraNavam , NamO: and nArAyaNAya) in the manner in which Mumukshupadi and other granthams describe it. The meanings of the three padhams have been explained as references to the mighty doctrines of ananyArha Seshathvam , Ananya saraNathvam and Ananya Bhogyathvam .

What are these doctrines ?

The first doctrine is AnanyArha Seshathvam. It is made up of two words : AnanyArha and Seshathvam. AnanyArham means that the jeevan does not belong to anyone but the Lord. Jeevan is not a servant of anyone but Sriman NaarAyaNan . Seshan means one who performs Kaimkaryam with reverence like a servant . The knowledge about this unconditional service to the Lord and Lord alone by the jeevan is known as Seshathva J~nanam .

One who accepts and enjoys that service is Seshi. BhagavAn is the supreme master of all the jeevans and accepts with joy the services rendered by the jeevans.Hence He is saluted as Sarva Seshi .

The second doctrine is Ananya SaraNathvam . This is the state of jeevan experienced during its prapatthi . The jeevan recognizes that it is ananya SaraNan (i-e) It is not capable of practicing successfully the Karma, J~nana and Bhakthi YogAs . It feels helpless .It does not have the means to gain the Lord's grace except through prapatthi in a state of helplessness. Ananya Saranan simply means in Tamil , vEru uphAyam illaathavan . His state is ananya saraNathvam .

The third doctrine is ananya Bhogyathvam . This is the state of a paramaikAnthi . His enjoyment is solely devoted to the thoughts about the Lord and Kaimmkaryam to HIM and HIM alone . That is this jeevan's sole bhogyam or the exclusive object of enjoyment .

MM prays to Acharya RaamAnuja : " Manu Raaja Padha Traya artha nishtAm athra , adhya vithara" . MM has gotten a glimpse of the powerful meanings of the Manu Raajam . He wants that flash of the knowledge about the meanings (padha Traya Artham) to be firmly rooted without any slippage in his mind . He prays

for the conferral of the boon of Nishtai (Firm resolution to practise the meanings of the Manthra Raajam) .

MM Chooses the word "Athra " and Adhya " regarding the place and time for this boon to become effective. By choosing the word "Athra " , MM seeks the boon to be operational right here in this samsAric world known for its tApa thrayams . By the choice of the word , "adhya " , he refers to his present state of joy through the quick glimpse obtained about the power of Manthra Raajam and the taste (longing) that he has developed for firm attachment to a way of life rooted in these three doctrines as the guiding light for the rest of the journey on this earth (deha yAthra) . He does not want this boon to become operational in another place (Sri VaikunTam) or time . Hence MM chose " Athra and Adhya " in his SaraNAgathi to Sri RamAnujA .

MM IN SHORT SEEKS PADHA TRAYAARTHA NISHTAI .

SaraNAgathi has been described to fall in to one of the four categories of Nishtais : Sva Nishtai , Ukthi Nishtai , AchArya Nishtai and Bhagavatha Nishtai .

Thirumangai according to PBA Swamy hints at the supermacy of Bhagavatha Nishtai when he states : " MaRRellAm pEsithulum ninn Thiruvettezhatthum kaRRu naan uRRathum unnadiyArkkadimai " . Here , Thirumangai implies that Bhagavatha Seshathvam is the central principle enunciated by Manthra Raajam . Hence MM chose Padha TrayArtha Nishtai as Bhagavatha Nishtai and takes that as the theme of the second part of this slokam : " SishtAgra GaNya Jana sEvya Bhavath padhAbjE hrishtA asthu nithyam anubhuya mamAsya Buddhi : " .

MM describes his buddhi as lowly and not filled with auspicious thoughts (neesanEn , NiraivonRumilEn) . He wants that buddhi of his to be lifted to loftier heights and to be filled forever with the sanctifying thoughts about the lotus feet of the BhagavathOthama , Aachharya Saarvabhousman , RaamAnujA . MM describes further the sanctity of those Lotus feet . He says that they are the ones that were fit for great disciples such as KurEsa , AandAn , AruLALa perumALemperuman and other mahAns . MM wishes to have the joy of the fruits (HrushtA) from the saraNAgathi and the kaimkaryam associated with the observance of the Bhagavatha Nishtai.

अल्पाऽपि मे न भवदीयपदाब्जभक्तिशब्दादिभोगरुचिरन्वहमेधते हा ।

मत्पापमेव हि निदानममुष्य नान्यत्तद्वारयार्थं यतिराज ! दयैकसिन्धो ! ॥ ६ ॥

AlpApi mE na bhavadheeya padhAbhja Bhakti :
SabdhAathi bhoga ruchi: anvaham yethatE haa |
madh pApamEva hii nidhAnam amushya nAnyath
tath vaaraya Aarya YathirAja Dhayaika SindhO || 6 ||

Meaning:

O Ocean of Mercy ! O my Crown Jewel of an Achaarya ! I do not possess deep attachment to your lotus feet . I do not seem to have even a small measure of that bhakthi to your sacred feet. My desire for the worldly pleasures keeps on growing day by day . What a pity ! The fundamental reason for this phenomenon is the underlying paapams of mine. I can not think of any other causative factor for this state . Therefore , I beg you to banish my paapams with your grace .

वृच्या पशुर्नरवपुस्त्वहमीटृशोऽपि श्रुत्यादिसिद्धनिखिलामगुणाश्रयोऽयम् ।

इत्यादरेण कृतिनोऽपि मिथः प्रवक्तुमद्यापि वञ्चनपरोऽत्र यतीन्द्र ! वर्ते ॥ ७ ॥

vrthyA pasu: naravapu: thvahameedhrusOpi
sruthyAathi siddha nikhilaathma guNArayOyam |

ithyAtarENa krithinOpi mitha: pravakthum
adhyApi vanchanaparOhtra Yatheendhra varthE || 7 ||

Meaning:

O King of Yathis ! I am an animal edition of human existence. I have the body of a human being(nara Vapu :),but by deeds , I am closer to an animal (Pasu Vrutthi) . In spite of this , I mislead others and make them think that I am a model of one shining with aathma GuNAs celebrated by the VedAs and VedAngAs . I am completely different than the impression I give them. I am a poli Bhagavathan(pOtkan) . What a Pity that I am in this despicable state !

Commentary:

Sri MunigaL is in a state of NaichyAnusandhAnam or SvanikarshAnusandhAnam . He is in a repentive mood contemplating on his unfitness . He remembers the adage : J~nEna Heena: Pasubhi: SamAna : " . He cries out that he has no true knowledge (J~nana Heenan) and is poor in anushtaanam (AnushtAna Vaikalyam) . He says : "Others describe me as the treasure house of all of the celebrated aathma guNAs saluted by the sruthis . What a tragedy ? I am totally unfit to be called a BhagavathA . O Ocean Of Mercy ! O DayA SindhO ! Please save me from this self-generated calamity !

दुःखावहोऽहमनिशं तव दुष्टचेष्टशब्दादिभोगनिरतश्शरणागताख्यः ।

त्वत्पादभक्त इव शिष्टजनौघमध्ये मिथ्या चरामि यतिराज ततोऽस्मि मूर्खः ॥ ८ ॥

dukkhAvaha : aham anisam tava dushta chEshta :
sabdAdhi Bhoga Niratha: saraNAgAthAkya : |
Tvath paadha bhaktha iva sishta janowka madhyE
mithyA charaami YathirAja TadhOsmi Moorka : || 8 ||

In this and the next two slokas , Our Achryan describes himself as a Moorkan or undisciplined ruffian . He pleads for Acharya RamAnuja's grace . The 8th slokam is as follows :

Meaning:

O YathirAjA ! What a ruffian and vesha Dhaari (actor) I am ! I carry the title of Prapannan and yet I am engaged in the performance of deeds not permitted by sAsthAs . I create great sorrow for you with my conduct . I am not fit to be seen in the company of your devout sishyAs and yet I pretend that I am one of your very dear disciple and thus practise falsehood. You must take mercy on me and lift me up .

Acharya's Mental state of NaichyAnusanthAnam

This state is also known as Aathma GarhaNam or Self-depreciation . In this state , the bhakthan recounts one's shortcomings and prays for the Lord's or one's Acharyan's compassion (AnukmapA and DayA) . Such Acharya PurushAs like MaNavALa Maamuni had no particular defects or shortcomings . This mood however is a sanchAri Bahvam born out of Nirvedam and helplessness .

There are many instances of VaishNava AcharyAs , who cry out with naicchiyam in a spirit of identification with our inadequacies and misdeeds . Thyaga Brhamam was a Rama Chaithanyaa and had a spotless life devoted to the worship of Sri Ramachandra. He lamented however about his unfitness and sought the dayA of Sri RamA in the following krithis :(1) Tudukku Gala (Gowlai) ; Etula BrOthuvO teliya (ChakravAham) ; PrAlabdha (SvarAvaLi raagam) ; TelinE jEyU (Kokila dhvani) ; nOrEmi Sri RaamA (VarALi) .

I will take the Gowlai krithi to compare the state of mind of MM to that of another great BhakthA , ThyagarAjA , who blessed this earth with his presence few centuries later .

This krithi in RaagA Gowlai starts with the pallavi , "Tudukku Gala nannE dora koduku prochurA yenthO " .

In this second pancha Rathna Krithi , Saint Thyagaraaja starts in the lower rishabha svaram indicative of his agitated mental state. He asks as to which dorai magan (son of the powerful Master/Chakravarthi Thirumagan) is going to come to his rescue . He suggests that Dasarathi , the son of Dasaratha chakravarthi is the only one , who can save him from his aparAdhams .

Professor Saambhamurthy describes the mental state of Naicchyanusandhanam of the Saint this way : " The sahiyam reflects the pathetic state of mind and the penitent mood the composer had at that time . The sahiya is confessional in tone ; but the fact is Thyagaraaja never committed the sins enumerated therein . Indirectly , it is provided as a lesson to others to desist from committing such sins . "

Sadhguru Swamigal has gone on to compose many krithis expressing similar aathma Garhana mood for our benefit . Some of them are : YennALLu tirikEthi (MaaLava Sri) , Yetula KaapAduthuvO ? Sri Ramachandra ! (Aahiri) ; Nenandhu VedakudhurA , Hari (Hari KaambhOji) ; Sikku Maali naa ValE tara -nEvaru thiruga jaalarayaa (KedAra Gowlai) ; Nimmana valasinadhEmi ? Raama nannavalEnugaaka (kalyANi) ; Gattigaanu nanu chEyi BattE tEnnadi ko (Begada) ; Paahi Kalyaana-sundara Raama maam (Punnaaga VarALi) ; Nee chitthamu nirmalamani ninnE namminAnu (DhanyAsi).

Earlier VaishNava AchAryA's Aathma GarhaNam

MM followed a traditional method set by earlier AachaaryAs in including many Aathma Garhana slokams in his YathirAja Vimsathi .

AaLavandhar's 11th verse in Sthothra Rathnam starting with , " Na Ninthitam karma tadasthi loka sahasrasO YannamayAvdhAyee " is a case in point. Here , the great AchAryA cries out to Lord Mukhunda : " O Lord ! There is not a sin that I have not committed tens of thousands of times . I do not know of any sin that I have not committed. All of these sins have now ripened and are ready to yield their fruits . At this time of desperation and terror , I stand before you screaming as to who is going to protect me .

Swami Desikan states elsewhere :

jaanan anaadhi vihithaan aparAdha vargaan
Swamin bhayaath KIMAPI vakthumaham na saktha :

Meaning:

O Sarvesvara ! I AS THE BEARER OF LIMITLESS LOAD OF ANCIENT SINS am standing before you with terror in my mind and am dumb to describe your glories . I stand muted before you weighted down by my paapa Raasis.

Swami Desikan also has described himself in yet another sthothram as " Adharma pravaNAnAm agra skandha pravruttham agatamaana vipratheesAram maam " . Here he describes himself as the one standing in the front row unrighteous and as one , who has no compassion for fellow jeeva Raasis .

This is the Aaathma Garhana , Aakinchanya Mood that MaNavALa Maamuni that he engages in this and other slokams to follow to seek the compassion of DayA sindhu , Sri RaamAnuja.

नित्यं त्वहं परिभवामि गुरुं च मन्त्रं तद्देवतामपि न किञ्चिदहो बिभेमि ।

इत्थं शठोऽप्यशठवद्भवदीयसङ्घे धृष्टश्चरामि यतिराज ततोऽस्मि मूर्खः ॥ ९ ॥

nithyam thvham paribhavAmi guruncha mantram
tathdevathAmapi na kinchith ahO api pibhEmi |
ittham satObhya satavath bhavadheeya sankhE
dhrushta: charAmi YathirAja tadhOsmi Moorka : || 9 ||

Meaning:

O YathirAjA ! Daily I disgrace my AchArya , the mantram and the DevathA associated with that mantram . I do not seem to be afraid of doing so even a little. What a pity ? I roam boldly among the group of your devout sishyAs like a great one , who reveres Acharyan, mathram and its adhishtAna devatha . I am indeed a ruffian !

Commentary:

This slokam is a continuation of the NaicchAnusandhAnam of Swami MM . He refers to three kinds of humiliation that he causes .

First is the slight to the AchAryA (Acharya Paribhavam) . This is related to both the disregard for the upadesam given by the AchArya and initiating unfit (AnadhikhAris) ones with the received upadesam .

The second kind of disgrace is related to the mantram (mathra paribhavam). This relates to the forgetting the meaning of the mantram and the wrong intpretation of the same.

The third humiliation is DevathA paribhavam . This is associated with the indulgence of the manas , Vaak and Kaayam in matters other than the Manthra DevathA .

Swami MM says : I am guilty of these three types of ApachArams (offenses) and am not repentent over them. I boldly strut about pretending that I am a saasthra PrAmANyan (believer in the saasthrAs) and mingle with the true disciples of yours as a mindless ruffian . This indeed is a pity.

हा हन्त हन्त मनसा क्रियया च वाचा योऽहं चरामि सततं त्रिविधापचारान् ।

मोऽहं तवाप्रियकरः प्रियकृद्देवं कालं नयामि यतिराज ! ततोऽस्मि मूर्खः ॥ १० ॥

haa hantha hantha mansA kriyayA cha vaachA
yOham charaami sathatham trividhApachArAn |
sOham tavApriyakara: priyakruthvadevam
kaalam nayAmi YathirAja TadhOsmi Moorka : || 10 ||

Meaning:

O YathirAjA ! What a tragedy ! I committ three kinds of Apacharams through my mind , speech and body . I continue to do many things that cause you displeasure. Yet I go on acting like I am doing all that you instructed me to do . I am spending my time in this fashion .I am indeed a despicable ruffian .

Commentary:

Here In a continued mood of Naicchiyam , Swami MM states that he is guilty of the three types of apachAram (Viz), BhagavadhApachAram , BhagavathApachAram and AsahyApachAram . I have wounded your feelings . Yet , I pretend as though I am a strict observer of the rules laid out by you a smy AchAryan . What a pity that I go on wiling away my time like this on this earth !

पापे कृते यदि भवन्ति भयानुतापलज्जाः पुनः करणमस्य कथं घटेत ।

मोहेन मे न भवतीह भयादिलेशस्तस्मात्पुनःपुनरघं यतिराज ! कुर्वे ॥ ११ ॥

paapE kruthE yathi bhavanthi bhaya AnuthApa lajjA:
puna: KaraNAm asya katham katEtha |
mOhEna mE na bhavathi iha bhayathilEsa:

Meaning:

O YathirAjA ! If one feels fear and repentance over committing sins , how can that person engage in committing the sin once again . As far as I am concerned , I do not seem to experience any sense of shame or repentance over repeated commission of sins . Therefore , I keep on piling up my sins .

Commentary:

The commision of sins is not easy to avoid in this world. In spite of it , if one feels repugnance over the act of committing a sin and fears or feel ashamed about such a sinful act , there is prAyascchittham . Thereafter , Atleast knowingly , that sin will not be committed. Swami MM regrets about his position here , where he does not feel any regret or repentance over his sins . He appeals to YathirAjA's compassion to turn him around.

Regarding fear of repeating one's sins , the story is told of one of the disciples of KurEsa by the name of SEra piLLai piLLai AzhwAn . He was haughty and committed a lot of BhagavathApacharams . KurEsa wanted to help him. One day , he asked his sishyA for a DhAnam . SishYa was intrigued and thrilled about his achAryA's request . KurEsa asked his sishyA to give udaga dhAnam with the pledge that he will never committ apacharam to BhagavathAs by mind , speech or body. The sishya made such a dhanam and abided by that pledge. One day , his anger overrode his sense of control and he committed a bhagavathApachAram . When he recognized what he had done , he was so ashamed that he stayed away from the house of his AchAryA . When KurEsa did not see his sishya that day , he came to the house of sishyA and asked him about the reason for his absence from the Ghoshti. The sishyA with tears in his eyes explained as to what had happened and fell flat at the feet of his AchAryA . KurEsa lifted his sishya from ground and blessed him with the statement : If you repent over your Maanaseeka apacharam to BhagavathAs , the Lord will forgive you ; If you committ any apachAram with your limbs , the king will straighten you out. From here on , please be firm on not committing any apachAram with your speech ." This is referred to in Sri Vachana BhooshaNa VyaakhyAnam . That is what is being alluded to here according to PBA Swamy.

अन्तर्बहिस्सकलवस्तुषु सन्तमीशमन्धः पुरस्स्थितमिवाहमवीक्षमाणः ।

कन्दर्पवश्यहृदयस्सततं भवामि हन्त त्वदग्रगमनस्य यतीन्द्र ! नार्हः ॥ १२ ॥

anthar bahis sakalavasthushu santham Eesam
antha: Puras sthithamiva aveekshamANa : |
gandharbha vasya hrudhayas sathatham bhavAmi
hantha tvadh agra gamanasya yatheendhra ! naarha : || 12 ||

Meaning:

O YathirAjA ! I am not fit to stand before you . I am like a man blind from birth who can not recognize an object in front of him . Similarly , I am unable to see the Lord , who pervades the inside (antharyAmi) and outside every object of His creation . I am always under the influence of my desires (KAmA Paravasan) . What a tragedy ! I do not have the qualifications to stand before you.

Commentary:

In the previous slokam , Swami MM said : Puna: Puna: agham YathirAja KurvE . This verse is considered a response to those who questioned him about the appropriateness of Swami MM cheating the Lord , who is Sarva Kaama Saakshi (Witness to all of our deeds) . Lord is present without division in the gross (Sthulam) and subtle (Sookshmam) as a pervasive principle . IN his answer , Swami MM points out that he is like the blindman from birth, who can not see the objects in front of him. That is why he committs all these sins . He goes on to describe his unfitness to stand before Sri RaamAnujA .

तापत्रयीजनितदुःखनिपातिनोऽपि देहस्थितौ मम रुचिस्तु न तन्निवृत्तौ ।

एतस्य कारणमहो मम पापमेव नाथ ! त्वमेव हर तद्यतिराज ! शीघ्रम् ॥ १३ ॥

taapathrayee janitha dukkhanipAthinOpi
dehasthithou mama ruchisthu na tannivrutthou |
yethasya kaaraNamahO mama paapameva naatha !
tvameva hara tath YathirAja seegram || 13 ||

Meaning:

O King among Sanyasis ! Even if my body is afflicted by the sorrows caused by the three kinds of Taapas , and I can not bear the sufferings caused by them , I have no deep desire to leave this body. Actually , I nourish this body . My accumulated sins are the reasons behind this attitude of mine. What a pity ! O my ParamAchAryA ! Please banish my sins quickly so I can be freed from the sufferings caused by the Taapa ThrayAs .

Commentary:

Sri MaamunigaL states here that he is guilty of thinking about the sufferings caused by the Taapa ThrayAs as pleasures due to the influence of his sins . He appeals to YathirAja , who has the power to see the Lord 's presence inside and outside of all His creations to take pity on him and banish his sins and save him from the sufferings caused by the Taapa ThrayAs (AadhyAthmikam , Aadhibowdhikam and Aadhidaivikam) .

The first of the three Taapas is from the sins committed by the limbs such as the hands and legs . That breaks up into the two categories of Sareeram and Maanasam . Sareeram is understood as Vyathi (disease) and Maanasam is understood as Aadhi or ancient disease . These two diseases together constitute the Taapam (affliction) of AadhyAthmikam .

The second of the Taapas is the one caused by the animals, humans , rakshasAs et al . This is Aadhibowdhikam .

The third one is caused by wind , cold , rain , climatic changes. This type of suffering is known as Aadhidaivikam . All the three cause dukkham or sorrow to the humans . This is the " Taapa thrayee janitha Dukha: " referred to in this slokam .

वाचामगोचरमहागुणदेशिकाग्रय कूराधिनाथकथिताखिलनैच्यपात्रम् ।

एषोऽहमेव न पुनर्जगतीदृशस्तद्रामानुजार्य करुणैव तु मद्गतस्ते ॥ १४ ॥

vaachaam agochara mahAguNa Desika agrya
koorAdhinaatha kathitha akhila naichya paathram |
Yesha: aham yeva na punar jagadhi yeedhrusas
tath RaamAnujArya ! karuNaiva thu madhgathistEh || 14 ||

Meaning:

O Arya RaamAnujA ! I am indeed the one , who fits in this world the complete description of the person with all the condemnable attributes ! There is no one else , who can answer to that description . That is why , I conclude that your compassion is most suited for me and to lift me up from my morass .

Commentary:

The great AchArya and the direct disciple of RamAnujA , KooraththAzhwAn condemned himself as a great sinner in a mood of self-depreciation in Sri VaradarAja sthavam and Sri Vaikunta Sthavam . This type of

self-condemnation before the Lord by AchAryAs are done not because they have the despicable qualities they assign themselves ; it is because the AchAryAs have us in mind and plead to the Lord on our behalf for forgiveness for our trespasses .

Sri MaamunigaL salutes the great KurEsa here as " VaachAm Agochara MahAguNa Desika agrya : " . He describes KurEsa here as the one , whose limitless auspicious qualities are beyond the power of description by one's tongue. The many NaichyAnusandhAnams stated by KurEsa in the latter section of the above two sthavAs have no relevance for this great AchAryA . He had it for the benefit of AsmadhAdhi's anusandhAnam (our benefit) after his time .

Sri MaamunigaL says that " KooradhinAtha Kathitha akhila naichya paathram jagadhi yesha : aham yeva " . I am indeed the true character in all the worlds fitting to a tee the entire NaichyaanusandhAnam that KurEsa attributed to himself . Hence , O RamAnujArya ! there is no one more fitting for the Object of your mercy than myself .

This prayer for the mercy of RamAnujA is the echo of the statement by AmudanAr in His RaamAnjua NooRandhAdhi : " niharinRi niRa venneesathaikku ninnaruLinkaNanri puhai onRumillai , arutkumahtE puhai " .

शुद्धात्मयामुन गुरुत्तम कूरनाथभट्टाख्यदेशिकवरोक्त समस्तनैच्यम् ।

अद्यास्त्यसङ्कुचितमेव मयीह लोके तस्माद्यतीन्द्र ! करुणैव तु मद्गतिस्ते ॥ १५ ॥

Suddha Aathma Yaamuna Guroothama kooranAtha
bhattaakhya Desika vara uktha samastha naichyam |
adhya asthi asankuchitham yeva mayee iha lOkhE
tasmath Yatheendhra ! karunaivathu madhgathis tEh || 15 ||

Here also , MaamunigaL continues with the thrust of sentiment that he expressed in the previous verse. He repeats that the Mercy of RamAnujA has no better target for redemption than him .

Meaning:

O YathirAjA ! All of the sentiments of self-condemnation recorded by the great and pure AcharyAs like AaLavandhAr , KurEsa , Parasara Bhattar are possessed by me in its entirety . Therefore , O YathirAjA! Your mercy has me as the most appropriate target .

Commentary:

Here Maamuni hints htat these great AcharyAs are SuddhAthmAs , who were blemishless independent of the fact that they went on record as great sinners , when they sought the protection of Sriman NaarAyaNA resident as ArchAmurthys at Srirangam and Kanchipuram .

In his sthothra Rathnam , AaLavandhar described his unfitness in the following two slokAs : " Na Nindhitham karma Tadhasthi lOkhE " and " AmaryAdha: Kshudra : " . Here , the great AaLavandhAr described himself with us in mind as the one , who has practised every despicable act condemned by SaasthrAs and went on to say that he was an arrogant and lowly one.

KurEsa went on record through more than twenty slokAs of his sthavam about the sins that he had committed starting from the one , which begins : " TaapathrayeemayadavAnal dahyamAnam " . MaamunigaL expressed his sorrows earlier as " Taapathrayee janitha dukkham " .

In his moving prayer to Sri RanganAthA , ParAsara Bhattar described his " despicable " status as : "

Garbhajanma - JarAm^ruthi asannikrushtasya nikrushta JanthO --" .

Swami Desikan has performed NaichyAnusandhaanam in number of his sthothrams . These are heart-breaking statements made in a mood of repentance over his deficiencies in his conversation with the Lord of Thiruvaheendrapuram . In one slokam , Swami states :

aj~nana vaaridhim apAyadhurandharam
aj~nyA vibhanjanam akinchana Saarvabhoomam |
vindhan bhavAn vibhudhanAtha samasthavedhi
kim naama paatramaparam manutEh krupAyA : ||

Meaning:

O DevanAthA ! I am indeed the ocean of aj~nanam (ignorance about the true meanings of Saasthram) . I am in the front of those , who vow to committ sins . I am a transgressor of your commandments amd am the first among the helpless . I am indeed thus most qualified to be the object of your mercy. You are all-knowing (Sarvaj~nan) . Why then should you consider anyone as more deserving of your compassion than Me ?

Elsewhere Swami Desikan has described himself as the emperor of all AparAdhAs in a mood of Naichyam and begged for the Lord"s mercy.

शब्दादिभोगविषया रुचिरस्मदीया नष्टा भवत्विह भवद्वयया यतिन्द्र ! ।
त्वद्दासदासगणनचरमावधौ यस्तद्दासतैकरसताऽविरता ममास्तु ॥ १६ ॥

sabdhAdhi bhOga vishayA ruchi : asmadheeyA
nashtA bhavathi iha bhavadh dayayA yatheendhra |
tvadh daasadaasa daasa gaNanaa sarama avathou
tatthdAsadhaika rasatha mama aviratha asthu || 16 ||

Meaning:

O YathirAjA ! May Thou bless me to be rid of desires to enjoy the transient pleasures associated with the use of my limbs ! May Your DayA banish my taste for such pleasures that only cause misery later ! May You make me an enduring servant of the servant of the servant of your servant and reach the saramA state. I have nothing to offer at your altar. It is only your nirhethuka karuNA that I am looking for as my saviour.

श्रुत्यग्रवेद्यनिजदिव्यगुणस्वरूपः प्रत्यक्षतामुपगतस्त्विह रङ्गराजः ।
वश्यस्सदा भवति ते यतिराज ! तस्माच्छक्तस्वकीयजनपापविमोचने त्वम् ॥ १७ ॥

Sruthyagra Vedhya nija divya GuNasvarupa:
prathyakshataam upagatha: iha RangarAja : |
Vasya: sadhA bhavathi tEh YathirAja tasmAth
saktha: svakeeya jana paapa vimochanE tvam || 17 ||

This slokam is set as a response of MaamunigaL to Sri RaamAnujA's protestation on the inappropriateness of the former in pressing him (RamanujA) for banishing the sins . RaamAnujA seems to point out that it is the Lord of Srirangam and not him , who can confer the boons requested by MaamunigaL . Latter reminds RaamAnujA that it is a wellknown fact that Sri RanganAtha is under the influence of RaamAnujA and hence it is appropriate for him(Maamuni) to knock on RamAnujA's door for mercy .

Meaning:

O YathirAjA ! Sri RanganAthA is presenting Himself at Srirangam for all to enjoy Him . He has the auspicious attributes (KalyANa GuNAs) that can only be understood through the declarations of the VedAs . That RanganthA of matchless power and glory is under your control . Therefore , O Acharya Saarbhouma ! You are indeed capable of removing my miseries .

Commentary:

The references are to the dialog between RamAnujA and Sri RanganAthA in SaraNagathi Gadhyam and an incident related to the washerman of the Lord's clothes at Srirangam .

A SrivaishNava Laundryman had cleaned and pressed the Lord's Parivattams and showed them to Sri RamAnujA . The Acharya was so pleased with the kaimkaryam of the dhobhi that he took the dhobhi (VaNNAn) to the Sannidhi of Sri RanganAthA and requested the Lord to bless his servant.Sri RangarAjan opened His eyes and blessed the VaNNAn as requested by the Acharya and then told RaamAnujA that he has now forgiven the VaNNAn for his apachAram during His krishNAVathAram , when this VaNNAn refused to give KrishNA and BalkarAmA the clothes that they requested of him in MathurA . This VaNNAn was the royal dhobhi in the court of KamsA then . That is the type of power Sri RamAnujA had that MaamunigaL alludes to here.

कालत्रयेऽपि करणत्रयनिर्मितातिपापक्रियस्य शरणं भगवत्क्षमैव ।

सा च त्वयैव कमलारमणेऽर्थिता यत्क्षेमस्स एव हि यतीन्द्र भवच्छ्रितानाम् ॥ १८ ॥

kalathrayEpi karaNathraya nirmithathi
paapagriyasya saraNam Bhagavadh Kshamaiva |
sa acha tvayaiva KamalAramaNE arthithA Yath
Kshemassa yeva hi Yatheendhra ! bhavathsrithAnAm || 18 ||

Meaning:

O RaamAnujA ! For the one , who has committed limitless sins through mind , body and speech , the Lord of Srirangam is the sole refuge in the past , present and future. Our protection is indeed that prayer of yours to the Sri RanganAthA on a panguni Uttaram day through your SaraNagathi. That is our invaluable and only protection .

Commentary:

The reference here is to the response of Lord RanganathA to the prayer housed in the SaraNagathi gadhyam of RaamAnuja . The Lord responded to the prayer of Acharya and declared that it is not only RamAnujA but any one having his Sambhandham would be automatic objects of His mercy . This is the boon that MaamunigaL refers to . This is our adhrushtam (good fortune) as a result of the saraNagathi performed by Acharya RaamAnujA at Srirangam and accepted by the Lord on that Panguni Uttaram day .

श्रीमन्यतीन्द्र ! तव दिव्यपदाब्जसेवां श्रीशैलनाथकरुणापरिणामदत्ताम् ।

तामन्वहं मम विविर्धय नाथ ! तस्याः कामं विरुद्धमखिलं च निवर्तय त्वम् ॥ १९ ॥

Sriman Yatheendhara ! Tava divya padhaabhja sEvaam
Srisailanaatha karuNA pariNAm dhatthaam |
thAm anvaham mama vivathaya naatha ! tasyA :
kaamam viruddham akhilaam cha nivarthaya tvam || 19 ||

Meaning:

O My Lord RamAnujA ! Please increase my blessings to have the darsanam of your lotus feet daily . That blessing was conferred first on me by my own Acharya , Thirmali AazhwAr , out of the great compassion that he had for me . Please banish any other desire that stands in the way of the darsana bhaagyam of your lotus feet .

Commentary:

The reference here is to the request of MaamunigaL's own Achaarya , Thiruvaaimozhi PiLLai (Srisaila Naathar) asking his disciple to compose a sthothram on Sri RaamAnujA .

विज्ञापनं यदिदमद्य तु मामकीनमङ्गीकुरुष्व यतिराज दयाम्बुराशे ।

अज्ञोऽयमात्मगुणलेशविवर्जितश्च तस्मादनन्यशरणो भवतीति मत्वा ॥ २० ॥

vij~apanam yathithadhya thu maamakeenam
ankikurushva YathirAja DayAmbhurAsE |
Aj~na : ayam aathmaguNalesa vivarjithasccha
tasmaath ananyasaraNO bhavathi ithi mathvaa || 20 ||

Meaning:

O YathirAjA ! O Ocean of Mercy ! Please recognize me as an ignoramus , who does not know much about Tattva, Hitha , PurushArthams and as a helpless one without any redeeming qualities (Aathma GuNAs) .Please accept my prayerful request for your grace and protection and bless me .

Commentary:

MaamunigaL housed his many prayers and pleadings for help from the thrid verse (VaachA Yatheendhra ! manasA) to the 19th verse . In this final slokam , he concludes his prayers and begs for acceptance of them and the showering of Acharya RaamAnujA' s blessings on him .

Subhamasthu .

Sri MaNavALa MaamunigaL ThiruvadigaLE SaraNam.