

Sri:

Srimate Ramanujaya Nama:

Srimath Varavara Munaye Nama:

Ani-yil thirumUlam - SrisailesaDayaPatram thanian Avatharathinam

எம்பெருமானார் தரிசனம் என்றே இதற்கு நம்பெருமாள்
பேரிட்டுநாட்டிவைத்தார்

Our SrIvaishnava sampradAyam is well known for and celebrated as
'emperumAnAr darshanam'. This glorious sampradAyam encompasses an

eminent guru paramparA

(disciplic succession) that can be traced from SrIman nArAyanA, the
prathamAchAriyan, followed by SrI mahAlakshmi thAyAr, AzhwArs,
nAthamunigaL and finally swAmi manavALa mAmunigaL with swAmi
emperumAnAr occupying the central position of the radiant jewel studded on
the guru paramparai ratnamAlai. Among our acharyas is our beloved
AchAriyan Visadavak Sikamani , swamy ManavALamAmunigaL, who was none
other than the punar avatAram of swAmi rAmAnuja (the manifestation of
AdisEshA/thiruavananthAzhwAn). He is greatly known for establishing the
charma parvam and anthimOpAyanishThai and for resolutely serving the lotus
feet of SrI namperumAL at thiruvarangam.



Namperumal Achariyan

**திருமூலமே நமக்கு மூலம் (ThiruMoolame is the Moolam
(precious source for us)**

The auspicious star of Thirumulam

The auspicious star of thirumUlam, the thirunakshatram of our krupAmAtra prasannAchAriyan-Ana manavALa mAmunigaL, is observed in the month of AnI today. Not only is this day the thirunakshatram of swAmi but is the most auspicious day (thirunannAL) that is to be celebrated by our entire SrI vaishnava kulam. It was this day on which the thaniyan, SrisailesaDayaPatram (ஸ்ரீசைலேச தயா பாத்ரம்), was rendered by periya perumAL in the honor of swAmi manavALa mAmunigaL at the end of his kAlakshEpam on thiruvaimozhi that was delivered based on swAmi Nampillai's eeDu muppathArAyairam kAlakshEpam .

By doing so, namperumAL had accepted mAmanunigaL as his AchAriyan.

This magnificent thiruNannal is being celebrated annually at thiruvarangam in swami manavALa mAmunigaL's sannidhi at pallavarAya thirumanDapam, which was bestowed by namperumAL to swAmi during his stay in SrIrangam.

ThiruMoolame is the Moolam (precious source) for us

திருமூலமே நமக்கு மூலம்

பூதூரில் வந்துதித்த புன்னியனோ?

புங்கமலும் தாதார் மகிழ்மார்பன் தானிவனோ?

தூதூரவந்த நெடுமாலோ?

மணவாளமாமுனிவன் எந்தையிவர் மூவரிலும் யார்?

(swAmi AyI gyAnAchariyar swAmi has described mAmuni's prabhAvam).

The word 'moolam' in Tamil is interpreted as "source" (kAranam kartA). Today we are able to relish the bhOgiyam of our well-flourished SrI vaishnava sampradAyam owing to the AchArya who appeared in the star of thirumUlam- none other than our krupAmAtra prasannAchArya, swAmi manavALa mAmunigaL. swAmi spent all his life in the holy land of thiruvarangam by unflinchingly performing kainkaryams to the lotus feet of namperumAL by means of which he firmly illustrated that "seshathvamae Athmavuku Swarupam

(சேஷத்வமேஆத்மாவுக்குஸ்வரூபம்)".

Swamy VaraVaraMuni's Tribute to Arangam

Swami Varavaramuni's Tribute to Thiruvarangam

SrIrangam was a victim of the consequences of the brutal Muslim invasion that took place in the early 14th century. During this time, the place was structurally in disrepair and was parched for intellectual stimulation for it was then subject to spiritual, social and moral corruption.

Misuse of rights, corruption and disorder were rampant. In response to this, swAmi manavALa mAmunigaL had to exert tremendous effort in bring back to action swAmi emperumAnAr's nishThai , which led to the reinstatement of the daily sacred and festival procedures at SrIrangam. Our beloved AchAryan, swAmi varavaramuni, realized the importance of bringing the focus back to the essential tenets of our core SrI vaishnavam and achieved this objective by bringing to the forefront the scholarly works of AchAryAs that had been shoved away into the side. Owing to swAmi's commitment and devotion, he was made responsible for the daily temple administration and appointed as the leader for all SrI vaishnavAs of his period.

The Muslim invasion and assault on the divine land of SrIrangam had miserably affected both the place and the life of the residing SrIvaishnavAs; if we are able to enjoy the darshanam of our beloved Lord at thiruarangam, it is solely because of the fruits of our dearly loved paramaAchAriyan SwAmi ManavALamamunighal's steadfast endeavors in protecting and nourishing our sampradAyam.



Sriranga vimanam

அமுதினை மயக்கும் சொல்லமுது

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Our beloved swamy ManavALa mAmunigaL is- the ocean of knowledge, anushThAna seelar, parama sATHvikar and azhagiya solvannam konDavar. The auspicious dvaya mantram was the life and soul of swAmi manavALa mAmunigaL. His contributions to our sampradAyam can be seen in his granthams, which in simple and elegant terms bring out the deep-rooted teachings that are present in the Vedic scriptures that are by themselves difficult to understand.

Further, his renditions in Tamil enable those who are not conversant in Sanskrit to appreciate the glories of our sampradAyam.

EmperumAn is well known to be called "vAkmi" (வாக்மி) because of his exquisite oral grace (சொல்லமுது-vallavar chol amuthu). In rAmAvatAram, emperumAn was uttering "madhurA madhurA lAbhA" மதுரா மதுராலாபா and had the chol amudu (சொல்லமுது) anubhavam of periya pirATTi when he was separated from sItA pirATTi . In krishnAvataram, he was having the bhOgiyam of speaking to and hearing Gopikas' shabdam (சப்தம்). In his Archa avataram, emperumAn was pleased to have the bhOgiyam of hearing the chol amudu (சொல்லமுது) of our beloved swami manavALa mAmunigaL.

'மணவாளமாமுனிகளின் சொல்லமுது அரங்கத்து அமுதினையும் ஈர்த்தது' (sarvEshvaran-Ana namperumAL was completely mesmerized by hearing the words of our Visadavak Sikamani).



Namperumal

திருக்கையிலே பிடித்த திவ்யாயுதங்களும்,
வைத்தஞ்சல் என்ற கையும், கவித்த முடியும், முகமும்
முறுவலும், ஆஸநபத்மத்திலேயழுத்தின திருவடிகளுமாய்
நிற்கிற நிலையே நமக்கு தஞ்சம்"

எம்பெருமானும் கற்க வேண்டுமோ?
(Does Emperuman need to learn?)

எம்பெருமானும் கற்க வேண்டுமோ?

When emperuman appeared as chakravarthi thirumagan (rAmar), he learned kalaigal and sasthanal from Vishwamitharana Vashistar (வசிஷ்டர்). Then in Krishna Avataram, he learned all the 64 sasthanal from sandhipani (ஸாந்தீபனி).

This illustrates that even though Emberuman is the Supreme Almighty (sarvEshwaran), he submits himself to learn from a proper AchAriyan in his vibhavaAvataram in this Bhoologam. He does so to highlight to us the importance of learning from a bonafide teacher (AchAriyan) . It is thus essential that everyone learns from an AchAriyan to obtain and relish the relationship we have with the Lord (emperumAn sambantham).

Likewise swAmi ManavALa mAmunigaL had learned all the shAstrArthAs and vedavedanthangal from his AchAriyan, SrISailESar aka thiruvAimozhipillaiAn/thirumalai Alzhar and from his thirutahoppanAr (சொல்லார் தமிழொரு மூன்றும் ச்ருதிகள் நான்கும் எல்லையில்லா அறநெறி யாவும் அறிந்து).

SwAmi mAmunigaL is glorified as the ocean of knowledge since his unparalleled contributions to our sampradAyam enables us to enjoy the wonderful works of our poorvAchAryAs.

கேட்டார் பின்னைக்கும் தகையவாய் எளிமையாகும்

இனிமையாகும் சொற்களை கூறும்

மணவாளமாமுனிகளைசேவிக்கும் சாதாரண

பாமர மனிதனும் "யார் கொல் இச் சொல்லின் செல்வர்"

என்றுகொண்டாடுவர்கள்.

His SrIsUktIs and granthAs were rendered in a lucid and simple manner, which as mentioned above, enables everyone to comprehend and rejoice the profound teachings of the vEdAs and hence his name "vishadavAk shikhAmani." When a flower is borne by a plant, it can be plucked out effortlessly." பூ பறித்தார் போலே".

This analogy is pointed out by our AchAryAs to drive home the point that swAmi mAmunigaL's vyAkhyAnams are like the flowers of a plant, which can be easily understood by devotees who desire to relish our sampradAyam. It is thus evident why our beloved namperumAL rightly chose swAmi mAmunigaL as his AchAriyan!

An interesting thought elucidated by PBA swAmi:

An interesting thought elucidated by PBA swAmi:

During rAmAvatAram, Sage vishvAmitra was emperumAn's (Sri Rama's) guru who imparted shAstra gyAna to rAma. But was he the right AchAriyan for the Supreme Almighty, emperumAn?

No. He himself was a victim of kama and krodha- he became the father of shakuntalA and in another instance forgot his nithya anushthanam. From this perspective, emperumAn was not fortunate enough to get an appropriate AchAriyan who would be best suited for his brilliance (prabhAvam). emperumAn thus waited in anticipation of finding the right teacher until his next avatAram.

In the subsequent yugA of dvApara, sAndhipani was krishnA's guru. When the vidyAbhyAsa (education) was complete, krishnA wanted to offer to his guru dakshina that his guru desired.

When krishnA insisted, sAndhipani consulted his wife and requested krishnA to search for and bring back his lost son (odu vaimayumuniyarpirappum unakku mun tanda anthanan oruvan - kaadal en magan pugaliDam kanen - kanDu nee taruvai - kodil vaymayinAn).

Though krishnA fulfilled the wish of his guru, he was upset. Why so ? Would it have not been appropriate for sAndhipani, who was known as a great AchAriyan, to request emperumAn for kinkaryam and mOksham?

Leaving this aside, he asked for the satisfaction of a worldly pleasure. Therefore, krishnA had to continue to wait to find an apt AchAriyan. Later in his archAvataram as thiruvaranga RengaNathan (Sri NamperumAL), emperumAn continued to eagerly wait to find the right AchAriyan.

இப்புவியில் அரங்கேசற்கு ஈடு அளித்தான் வாழியே

Finally, during swAmi mAmunigaL period when swAmi delivering thiruvAimozhi kAlakshEpam, everyone praised swAmi's nishThais and gradually swAmi's fame was appreciated by rangathan following which namperumAL accepted swAmi mAmunigaL as his own AchAriyan. emperumAn, azhagiya manavALan, was thus very eagerly waiting to hear mAmunigaL's kAlakshEpam in thirubaranga periya kOvil sannidhi. vEedam tamizh seitha nammAzhwarin thiruvAimozhiyai.

"வான்திகழும் சோலை மதிளரங்கர் வண்புகழ்மேல் ஆன்ற
தமிழ்மறைகள் ஆயிரமும்"

As emperumAn , rAmar heard his charithram from Kushalavargal's (குசல்வர்கள்) mouth. Likewise, Alagzhiya ManavALan , wanted to hear thiruvAimozhi eeDu kAlakshEpam from swami from manavALa mAmunigaL. He thus invited mAmunigaL and wanted to hear in entirety the eeDu kAlakshEpam, well known as " swAmi pramakArunikarana nampillai eeDu muppatAyiram kAlakshEpam"

தெள்ளியதா நம்பிள்ளை * செப்பு நெறிதன்னை *

வள்ளல் வடக்குத் திருவீதிப் பிள்ளை ** இந்த

நாடறிய * மாறன் மறைப் பொருளை நன்குரைத்தது *

ஈடு முப்பத்தாறாயிரம்.



As said by thonDaraDipoDi AzhwAr in his tirumAlai, " kATTinAn tiruvarangam uypavarkku uyyum vannam (காட்டினான் திருவரங்கம் உய்பவர்க்கு உய்யும் வண்ணம்)", swAmi manavALa mAmunigaL, in accordance with the thiruvuLLam (desire) of namperumAL, agreed to deliver kAlakshEpam in the presence of namperumAL.

Emperiman sings arulappadu for MAmunigaL.

இப்புவிடில் அரங்கேசற்கு ஈடுஅளித்தான் வாழியே

emperumAn then sung aruLappAdu for swAmi mAmunigaL (periya jeeyar) and invited swAmi to his periya kOvil sannathi for rendering kAlakshEpam. emperumAn with SrI periya pirrATTi and nityasUris-ananthAzhwAn, vishvaksEnar and garuDan thus had the bhOgiyam of hearing the wonderful nectar of swAmi mAmuni's remarkable

commentaries of EeDu Vyakyanam. That particular year all the uthsavams were brought to a standstill and SrI namperumAL enjoyed the nectar of eeDu kAlakshEpam, an opportunity when he treasured since he finally got sambandam with yathIndra pravanar in this bhUIOkam.

எப்புவியும் ஸ்ரீசைல மேத்தவந்தோன் வாழியே

The rendition of the glorious thaniyan

எப்புவியும் ஸ்ரீசைல மேத்தவந்தோன் வாழியே

During bhaghavat vishaya sAtrumurai on the last day of discourse, namperumAL was greatly impressed by swAmi manavALa mAmunigaL's expositions. Out of immense pleasure and respect, namperumAL manifested himself in the form of a priestly child called "ArangaNayakam" and appeared in front of the gathering where he rendered a benedictory verse (thaniyan) honoring swAmi mAmunigaL after which he quickly disappeared into the sanctum sanctorum.

Thaniyan-

**SrishailEsa dhayapaAthram DhibhaktyAdi guNArNavam |
yathIndhrapravaNam vandhE ramyajAmAtharam munim ||**

Translation: *I offer my respectful obeisances to Sri ManavALamamuni, the receptacle of the divya anugraham (grace) of Srisailesa's (tiruvaimozhipillai's), who is the embodiment of auspicious guNAs such as knowledge and bhakti and who is greatly devoted to swAmi rAmAnuja.*

Customarily, everyone prostrates before Sri NamperumAL saying, namaha or vandE. Here, the Lord himself is uttering "vandE" towards mAmunigaL. Such is the greatness of our beloved AchAriyan in our sampradAyam. This is an instance of our beloved NamperumAL showing his respect and devotion to his AchAriyan, swamy ManavALamAmunigaL.

This event concludes a beautiful circular symmetry in the disciplic guru paramparA lineage for with this thanniyan the first acharya (Sriranganatha) becomes the disciple of the last, swAmi mAmunigaL. Both the acharya and shishya stand out for their beauty. shishyan here is azhagiya manavALan and AchAriyan is azhagiya manavALa mAmuni.

Analyzing the details of the thaniyan...

1. SrIshailEsha dayApAtram

This may be understood as chakravarthi thirumagan becoming a servant of sughrIvan.

Shaila = mountain = riSyamUka parvatam

shailEsa = owner of this mountain = matangar

dayApatram = matangamunivar's kripa (mercy) on sughrIvan. sughrIvan escaped death only due to this parvata

Therefore, SaiEsa dayapatram = sugriva

Rama first said sailEsa dayapatram vande (IOkanAtha: purA bhUtva sugrIvam nathanmichati).

However, after becoming the King of kishkindA, sughrIvan forgot to keep up his promise to assist rAmar and lakshmaNar to find mother sItA. Thus rAmar, who is known for keeping up his word, found difficulty to show this kalyana gunam of prostrating to his abimananatha sughrIvan, i.e. he was not happy with saluting sughrIva. Now with SrI+ SailESA dayApAthram (i.e. manavALa mAmunigaL, who is bestowed with the grace of tiruvoimozhi pillai), emperumAn celebrated mAmunigaL as his AchAriyan and glorified him as the one who is the faultless recipient of SriSailesar causeless mercy.

dhIbhaktyAdi guNArNavam

2. dhIbhaktyAdi guNArNavam

emperumAn next celebrates that his AchAriyan is the abode of innumerable/countless kalayana guNas.

Again, chakravarthi thirumagan sought the favor of samudrarajan (the king of the seas), who is the abode of opulent wealth like pearls, corals and other precious gems.

In the process, he performed sharaNagati to samudrarAjan- arnavam vande.

However, Ramar who promises to protect anyone

who even surrenders to him once could not show this kalyana gunam to his then

nAtha-Samudhrarajan who did not heed to emperumAn's request inspite of rAmar waiting for 3 days at the banks of the sea. Again, rAmar was not happy by having samudra raja (arnavam) as his nAtha. emperumAn rejoices that his AchAriyan, manavALa mAmunigaL , is the abode of bhakti,

gyAnam, vairAgyam and other countless kalyAna guNAs. Thus, emperumAn, leaving Samudrajan whose gems, pearls and diamonds have little value, takes refuge of manavALa mAmunigaL who is the source of gems such as kalyAna guNAs.

yatIndram vandE versus yatIndra pravaNam vandE

Again emperumAn had a problem! As emperumAn, he always best reveals himself only to those who are the devotees of his devotees (adiyarkku adiyar) rather than to his own (direct) devotees.

emperumAn better revealed himself to madhurakavi AzhwAr, the blessed disciple of swAmi nammAzhwAr than to nammAzhwAr.

"tirithandakilum teva piranudai kariakola tiruuru kanpan naan."

(kanninun siruththAmbu, madhurakavigaL)madhurakavi, who was bent upon not looking atpolinda ninra pirAn, now says that he saw him (i.e. madhurakavi). Why ? nammAzhwAr was yearning to have a glimpse of the Lord but the Lord never came before him and now the Lord wanted to give darshan to madhurakavigaL, who does not want to see him.

"madbhakta bhakteshu prIti: abhyadhiko bhavet'. 'arul perumar adiyar tam adiyarkeru azhayan arul taruvan' are the words of nammaAzhwAr.

yatirAsar was emperumAn's direct devotee much like swAmi nammaAzhwAr. Finally, namperumAL celebrates manavALa mAmunigaL as "yatIndra pravaNar", one whose tirumEni is nothing but the limitless mercy of swAmi rAmAnuja in visible form.

ramyajAmAtaram munim

ramyajAmAta = azhagiya manavALan = ranganaatha = 'a'

muni = one who meditates (mananam karoti iti muni:)= jIva = 'ma'.

Therefore, one who always thinks about ranganaatha as his Lord is the Lord's shEsha.

This phrase also denotes seshatvam.

Since all the four parts of SrisailEsa mantram expounds the meaning of Om , this thaniyan is glorified and worshipped as a mantram.

Goshti kramam at Srirangam Manavala Mamunigal Sannidhi:

Morning goshti:

On the morning of the day of swAmi's mUlam thirunakshatram ,the morning goshti is recited with thirupallAnDu, thirupalliyezhuchi, thiruppAvai, upadesa ratinamalai. sAtrumurai gOshti sevakalam takes place after that.



Mamunigal sannathi

Evening ghosti:

The evening Ghosti is recited with Thirupallandu, Amalanthipiran. kanninum siruthambhu, Kovil ThiruvaiMozhi ThiruvaiMozhi Nootrandhadhi, Upadesa Ratinamalai, Ramanuja Nootrandhadhi and ends with Saatrumurai.

One of Swami's Ashtadiggajas , swami Appillar's work, Sampradaya chandrikai, will be recited in the night.

This Sampradaya Chandrikai is being recited by sannathi acharyan Sri U.Ve Gomadam SampathKumaraAchariyar swAmi.

சேற்றுக்கமலவயல்தூழ்அரங்கர்தம்சீர்தளைப்பப்

போற்றித்தொழும்நல்லஅந்தணர்வாழிப்பூதலத்தே

மாற்றற்றசெம்பொன்மணவாளமாமுனிவந்திலனேல்

ஆற்றில்கரைத்தபுளியள்ளவோதமிலாரணமே

(Above rendered by Swami Appillaar, from Sampradaya Chan drikai
(one of our Swami ManavalaMamunigal ashTa-dig-gajas).

Translation: If our manavALa mAmunigAL had not appeared in this world, the sweet utterances of the Alzhwars thiruvAimozhi and their meanings would have dissolved and disappeared like tamarind in a flowing river. Therefore, the avatAra of Swami Manavaala Maamunigal is a source of glory for us.

His golden, lotus feet are our wealth, are the only source of attaining SrIman nArAyanar.

Glory to our Bhoologa SriVaikundam (Thiruvaranagam)

ஆழ்வார்கள்வாழிஅருளிச்செயல்வாழி
மன்னியசீர்மாறன்கலைஉணவாகப்பெற்றோம்
பிறர்மினுக்கம்பொறாமைஇல்லாபெருமையும்பெற்றோம்
முன்னோர் மொழிந்த முறை தப்பாமல் கேட்டு
பின்னோர்ந்துதாம்அதனைப்பேசாதே

For Varavaramuni Sambanthis

அபகதமதமாறை:

அந்திமோபயநிஷ்டை:

அதிகதபரமார்த்தை:

அர்ததகாமாநபேசை:

நிகிலஜநஸுக்ஹருத்பி:

நிர்ஜிதக்ரோதலோபை:

வரவரமுனிப்ருத்யை

அத்துமேநித்யயோக:

மணவாளமாமுனியேஇன்னுமொருநூற்றாண்டிரும்.



Mamunigal

ஸ்ரீமதேரம்யஜாமாத்ருமுநீந்த்ராயமகாத்மனே
ஸ்ரீரங்கவாஸினேபூயாத்நித்யஸ்ரீர்நித்யமங்களம்.

வாசிக தோஷ: சஷந்தவ்ய:

AzhwAr emperumAnAr jeeyar thiruvaDikaley sharanam