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 ManavALaAmunigaL, 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

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 (மரண சாலையில் சாய்ப்பாடு), was rendered by periya perumAL in the honor of swAmi manavAla mAmunigaL at the end of his kAlakshEpm on thiruvaimozhi that was delivered based on swAmi Nampillai’s eeDu muppathArAyairam kAlakshEpm.
By doing so, namperumAL had accepted mAmunigaL 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

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 (சேஸ்தவமை ஆத்மவுக்கு சுவாருபம்)".

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 vaishnnavam 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.
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" (மாக்கி) because of his exquisite oral grace (சொற்றொருண்டு-vallavar chol amuthu). In rAmAvatAram, emperumAn was uttering "madhurA madhurA IAbhA" மத்துர மத்துர லாப்பு and had the chol amudu (சொற்றொருண்டு) 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 (சின்னம்). In his Archa avataram, emperumAn was pleased to have the bhOgiyam of hearing the chol amudu (சொற்றொருண்டு) of our beloved swami manavALa mAmunigaL.

'மனவல மம்மில்ஸர் வியாக்யவகர் அருணாஷிகள் அம்பிதாஷ்டு மக்கிக்கை'(sarvEshvaran-Ana namperumAL was completely mesmerized by hearing the words of our Visadavak Sikamani).
Namperumal

Does Emberuman need to learn?

When emperumAn appeared as chakravarthi thirumagan (rAmar), he learned kalaigal and sasthrangal from Vishwamitharana Vashistar (நவிக்ராண்டரன்). Then in KrishnA Avataram, he learned all the 64 sastras kalaigal from sAndhipani (சந்திப்பணி).
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 Alzhwar and from his thirutahoppanAchar (နిర రాయనం లేదా ప్రధాన గ్రంధాలు). 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.

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. நாம் பக்திகரர் தெரியும்.

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:

During Rama's (Sri Rama's) guru was VishvAmitra 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 vaimayumvaniyarpurppum unakku mun tanda anthanan oruven - 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 kainkaryam 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.
Finally, during swAmi mAmunigaL period when swAmi delivering thiruvAimozhi kAlakshEpam, everyone praised swAmi’s nishThais and gradually swAmi’s fame was appreciated by ranganathan following which namperumAL accepted swAmi mAmunigaL as his own AchAriyan. emperumAn, azhagiya manavALan, was thus very eagerly waiting to hear mAmunigaL’s kAlakshEpam in thiruvaranga periya kOvil sannidhi. vEedam tamizh seitha nammAzhwarin thiruvAimozhiyai.

"மாணுராயன் தோசன் மதிவுக்கு மன்னர்களி அட்சம் தீர்மானக்கு அபிடம் தமிழ்மொழியில் அபிடம்"

As emperumAn, rAmar heard his charithram from KushalavargaL’s (குச்சாலாவரகள்) 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"
As said by thonDaraDipoDi AzhwAr in his tirumAlai, " kATTinAn tiruvarangam uypavarkku uyyum vannam (காட்டினான் திருவரங்கம் உய்பவர்க்கு உய்யும் வணம்)", 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.

emperumAn then sung aruLappAdu for swAmi mAmunigaL (periya jeeyar) and invited swAmi to his periya kOvil sannathi for rendering kAlakshEpam. emperumAn with SrI periya piriirATTi 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 bhUloKam.

The rendition of the glorious thaniyan

During bhaghavat vishya 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 sishya 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 abimanananatha 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 tiruvoimozi 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 kalyana 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 Samudrajana whose gems, pearls and diamonds have little value, takes refuge of manavALa mAmunigaL who is the source of gems such as kalyAnA guNAs.

\textbf{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 rather 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 peruvar adiyar tam adiyanerku azhiyan arul taruvan' are the words of nammAzhwAr.

yatirAsar was emperumAn's direct devote much like swAmi nammAzhwAr. 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 = ranganatha = 'a'
muni = one who meditates (mananam karoti iti muni:) = jIva = 'ma'.

Therefore, one who always thinks about ranganAtha 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 ghosti:

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. kаниnum 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.
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 Sri Vaikundam (Thiruvaranagam)

For Varavaramuni Sambanthi

அதிகாரமானது:

அதிகமைப்பின்னமலை:

அதிகமைப்பிழைக்குதல்:

அதிகமைப்பின்னப்படுத்தல்:

அதிகமைப்பிணாணைமைப்படுத்தல்:

அதிகமைப்பிணாணைமைப்படுத்தல்:

அதிகமைப்பிணாணைமைப்படுத்தல்:

அதிகமைப்பிணாணைமைப்படுத்தல்:

அதிகமைப்பிணாணைமைப்படுத்தல்:

பல்பாரமி பிணாணைமைப்படுத்தல்

மலையாலாசாராண்டி பிணாணைமைப்படுத்தல்
Mamunigal

ஞுமுகவும்பாசாத் மீர்ச்சிகம் கைவத்தை

நிகழ்ந்தாதேசுவம் மீர்ச்சிகம் பெதுவம்.

மாரிக் மைதா: கைசுக் கொள்வா.