

VEDANTHA DESHIKA

A MULTI SKILLED MANAGER

BY
K.S. MOHAN KUMAR



TIRUMALA TIRUPATI DEVASTHANAMS
TIRUPATI
2023

**VEDANTHA DESHIKA – A MULTI SKILLED
MANAGER**

By
K.S. MOHAN KUMAR

T.T.D. Religious Publications Series No.1435
©All Rights Reserved

First Edition : 2023

Copies : 500

Published by
Sri A.V. Dharma Reddy, IDES
Executive Officer,
Tirumala Tirupati Devasthanams,
Tirupati.

D.T.P:
Publications Division,
T.T.D, Tirupati.

Printed at :
Tirumala Tirupati Devasthanams Press,
Tirupati.



FOREWORD

India is a country known for its tradition, culture, religion, philosophy and literature, all of which date back to centuries.

Volumes of books on Hindu religion, the Vedas, the Puranas and Literature speak about Lord Vishnu's avatars (or incarnations) upon the Earth. It is said that God also manifests Himself by appearing in the form of artists, teachers, scholars, musicians or spiritual personalities to save Hinduism and Dharma. One, among the many such manifestations of the Lord, was Sri Vedantha Deshika who was born in the post Ramanuja period. He was considered a great Sri Vaishnava teacher and scholar who contributed to the Sri Vaishnava School of theory and thought, opposing the rival schools.

Several books in the form of commentaries have been published over the centuries touching upon his scholarship in the compositions of his poems, dramas, stotras, etc. Also his Gadyams have been eulogized and his school of thought argued and discussed at length.

In the present book titled "**Vedantha Deshika**" being published by the Tirumala Tirupati Devasthanam, Tirupati, the author **K.S. Mohan Kumar** has dwelt with the life history, the personality, and the compositions of the great acharya. Besides this, the book stands apart from other books on Vedantha Deshika as the author has focused on the unique qualities of a manager in Vedantha Deshika. It discusses elaborately his skills as in masonry, magic, etc, put to test and challenged by the common men of those days.

Nowadays, at every workplace, one can observe the fact that a worker needs to use one or more of his/her skills to complete the task assigned to him/her. This eventually helps one in competing with one's co-workers to develop his skills and to achieve higher positions.

Such being the situation in the present day world, it is felt that this book would help those managers, including the present day youth, in offices and companies to draw inspiration from Deshika's life; also to utilize the aspect of multi-tasking and multi-skills to gain profits in one's business and run the office smoothly and efficiently. On the other side, it would also be useful to those followers of the Sri Vaishnava School of philosophy to grasp the meaning embedded in his compositions and thus get enlightened.

This book follows the author's earlier published book on "Sri Ramanuja". The conception of working on these two great acharyas is commendable.

May Lord Venkateswara's blessings be on him and his family.

In the Service of Lord Venkateswara



Executive Officer

Tirumala Tirupati Devasthanams
Tirupati.

Preface

History of several countries of the world has revealed that God, from time to time, chooses men and women of good character, to spread the message of divine love and spirituality among people. “God carefully chooses people to highlight his presence and his deeds”. It is true in the cases of Ramanujacharya, Vedantha Deshika and many others.

These people set very good examples to others through their personal life and work. They create history by their perfect wisdom and spotless character. They also live a purposeful life and become role model to others.

Vedantha Deshika or Venkatanatha was a great Srivaishnava teacher born in the post Ramanuja period. His sole aim was to fortify the Vedantha system as explained by Sri Ramanuja against the attack of the rival schools of thought and to offer a clear, logical and convincing exposition of that system. He enhanced the quality or value of the Srivaishnava system by his important contributions covering different aspects of religion and philosophy, theory and literature. He was an extraordinary person who combined in himself the qualities of the head and heart. As a person with wide knowledge and learning, he offered more than a hundred outstanding works to his credit and walked the field with long decisive contemporary religious and shastric scholarship like a giant.

There are many experts in the field who have carried out voluminous work on the great Acharya.

Multi-Skilling is a talent that can prove to be very beneficial and effective in the workplace. This skill is

valuable for both manager and employee, especially in today's fast-paced nature of modern organisations. Multi-skilled managers have a number of different skills, enabling them to do more than one kind of work. The philosophy in the workplace nowadays is no longer about concentrating only on one's own tasks, but it is also about adding value to other functions and skills. Therefore, a multi-skilled manager has a set of competencies that allow him to work on areas and in departments other than his own expertise. This flexibility is a key strength for a business as people learn to go beyond their immediate role and become flexible and responsive to business needs.

A small effort is made by me to picturise the great Acharya as a Multi Skilled Manager. Many of the skills that are discussed here are very much useful to all youth and managers in the present world.

I would like to thank my mother Smt. Jayalakshmi Seshadri, a centenarian, who gave me a lot of information. I thank my wife, Mrs. Nirupa Mohan, who always encouraged me in all my endeavours. My sincere thanks goes to my sister, Smt. K.S. Padmini, who went through each and every line of this book and offered many suggestions. I thank the Executive officer and the staff of TTD for publishing this book on the great Acharya.

Adiyen Kakkadasam Seshadri Mohan Kumar
Chakravarthy Dasan

K.S. Mohan Kumar

“Sri Hayagriva”



**“Gnana nandha mayam devam nirmala spatikakruthim
Aadharam sarva vidhyanam Hayagrivam upasmahe”**

“We meditate upon that Supreme One, who has the neck and face of a horse, who is the embodiment of Gnana (divine knowledge) and Anandha (bliss). He has a Thirumeni (body) like a radiant crystal (spatikam) without a blemish and is the abode of all branches of learning (vidhyas)”.

Swamy Deshikan, Kanchipuram



Kavitharkika Simham

Contents

No.	Details	Page no.
1.	Introduction	..... 1
1.1	Life history of Vedantha Deshika	..... 5
2.	Management and Manager	..... 30
3.	Multi-skilled manager	..... 34
4.	Daya Shathakam - Desika's reverence to Lord Srinivasa	..... 118
5.	Sri Ramanujacharya and Sri Vedantha Deshika	..... 124
6.	Guru Parampara	..... 128
7.	Thanians (Preludes and Conclusions)	..... 129
8.	Peerless poet	..... 135
9.	List of temples worshipped by Swamy Deshika	..... 144
10.	The Rising of Kanchipuram Athi Varadar: A deity's tryst with history.....	145
11.	Book release functions-blessings	..... 152
12.	References	..... 155

1. Introduction

History of several countries of the world has revealed that God, from time to time, chooses men and women of good character, to spread the message of divine love and spirituality among people. These people set very good examples to others by their personal life and work. They create history by their perfect wisdom and spotless character. They also live a purposeful life and become role model to others.

Vedantha Deshika or Venkatanatha was a great Srivaishnava saint born after Acharya Ramanuja's period (1268 to 1368 CE). His sole aim was to maintain and propagate the Vedantha system as explained by Sri Ramanuja (1897-2017 CE) against the attack of the rival schools of thought and to offer a clear, logical and convincing exposition of that system. He enhanced the quality or value of the Srivaishnava system by his important contributions covering different aspects of religion and philosophy, theory and literature. He was an extraordinary person who combined in himself the qualities of the head and heart. As a person with wide knowledge and learning he had more than a hundred outstanding works to his credit and walked the field with long decisive contemporary religious and shastric scholarship like a giant.

Venkatanatha is also being addressed as Deshika. What does Deshika mean?

Deshika usually refers to an Acharya. This could be one who ‘orders’, ‘guides’ or ‘advises’.

In Sanskrit, the term

‘DE’ refers to Devanugraham;

‘SI’ refers to Sishyanugraham and

‘KA’ refers to Karuna.

When these three letters are combined it results in ‘DESHIKA’. This is reflected in the following Shloka:

**“Devanugraha Dharidvaath Sishyaanugraha
Kaaranaath
Karunaamaya-roopathvath Deshika: kathyathe
Budhai:”**

Venkatanatha is always referred to as “Deshika”.

In Tamil language ‘Deshika’ means a King, a beautiful person, a Guru - one who teaches Vedas, a father, etc. Deshikar can fit into all these definitions.

Swamy Deshika is an all-encompassing personality – he is the best. More importantly, he emanates the right waves.

Swamy Deshika is an acharya among acharyas, an avatar among avatars, vedanthi among vedanthins;

a vidwan among vidwans; poet among poets; a perfect personality and on the whole the greatest.

Our Lord's supremacy is characterised by six gunas, viz., Gnana, Sakthi, Bala, Aishwarya, Veerya and Tejas.

Gnana of Swamy Deshika is clear from his works. He scripted the whole Padhukasahasram in one Yama (niyama), which shows his prowess and His power to overcome the ideology of the opponents.

We can clearly see the richness when Swamy establishes Vedantha on a firm basis while reciting the Hayagriva stotra,

**“Vishesha vith parishaa dheshu nathaa Vidagdha
ghosti samaranga neshu
Jigheeshathome Kavitharki kendran Jihvagra
simhasana abhyupeya”...**

(Hayagriva stotra-verse 28)

Meaning: Oh Lord! Please bless me to join the mighty battle fields of contests, where very learned scholars serve as mediators of debate between contestants. Please bless me to win over those, who belong to different schools of thought, who use their tricks to prove their points. Please bless me with the power of knowledge to establish the truth by arguing so that I can serve you. In order to succeed in my efforts, you should occupy the tip of my tongue as your throne.



“Vedantha Deshika with Brahmatantra Swatantra Jeeyar and his son Kumara Varadacharya”

Brahmatantra Swathantra Swamin’s thanian on Swamy Deshika:

**“Ramanuja dhaya patram gnana vairagya
bhushanam
Shrimad Venkata natharyam vande vedantha
deshikam”**

1.1 Life history of Vedantha Deshika-Birth

Acharya Ramanuja had installed 74 simhasanadhipathis to spread Vaishnavism. Anantha Somayaji was one of the 74 simhasanadhipathis chosen by Sri Ramanuja, the great saint. He lived in Kanchipuram, about 70 kms from Chennai, Tamil Nadu, South India, with his son Pundarikaksha, who had a son by name Ananthasuri, who was well versed in all Shastras. He was residing in a place called Toopul, near Deepa prakasha temple, Kanchipuram, Tamil nadu.

When he attained the age of marriage, Pundarikaksha approached Kidambi Appullar (Vedantha Deshika's maternal uncle also known as Athreya Ramanuja) with a request that the latter's sister Thotarambha (great grand daughter of Kidambi Acchan, Ramanuja's cook and one of his chief disciples) might be given as bride (Kanya dhan) to his son. Appullar prayed to Lord Varadaraja for guidance in this matter. That night Lord appeared in his dream and said, "Give your consent; by this marriage, a great Acharya will be born who will work for the good of the world by his thought and practice".

Next morning, Appullar (a great Scholar who studied under Vatsya Varadacharya also known as Nadadur Ammal) met Pundarikaksha and said that the Lord himself had approved the wedding. On an auspicious day, the marriage was held.

Ananthasuri and Thotharambha began to lead an ideal life in their house at Toopul opposite to the temple of Lord Deepa Prakasa (also called Vilakku oli perumal). Years passed by and their desire to beget a son grew. They prayed to the Lord for a son. They started on a pilgrimage and visited several sacred places (divya desams), bathing in several holy rivers and sacred ponds (pushkarinis). At last they came to Thirumala (Thirupathi, Andhra Pradesh, and abode of Lord Srinivasa also called Venkateswara). Those days there were no buses or trains to travel, so Ananthasuri and his wife walked from Kanchipuram to Thirupathi and climbed the Hills. They bathed in Swamy Pushkarini (sacred pond) and paid obeisance to Lord Varaha (another Avathara of Lord Vishnu), first on its bank and then went into the temple of Lord Srinivasa and worshipped him with great devotion. They also prayed to the Lord for a son.

That night they were resting in a Mandapam near the temple. Lord Srinivasa appeared in their dream as



Gantavatharam

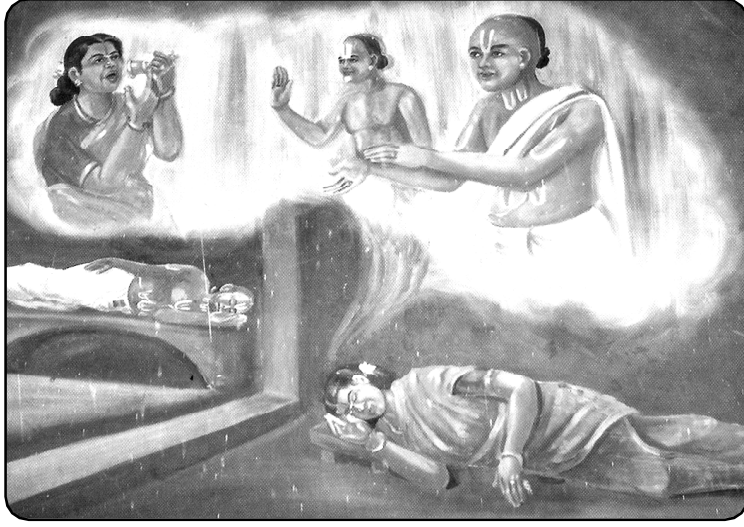
a small Vaishnava boy and gave Thotharamba a golden bell and she swallowed the bell in her dream.

In the morning, the priest of the temple came to conduct the daily morning pooja. When he opened the door, he found the 'Temple Bell' missing and reported the matter to the temple authorities. The temple



**Ananthasuri dreaming on the greatness of
Sri Venkatesha**

authorities suspected the servants and made enquiries. Just at that time, the Thirumala Jeeyer, the religious head, came and said that he had an extremely good dream, in which he saw that the Lord himself gave the bell to the pilgrim couple and so no one need be punished. When the authorities sent for Ananthasuri and his wife they also mentioned about the dream and confirmed. Still there was an air of suspicion. Suddenly the Jeer fell into a trance and the Lord through the Jeer spoke: "Do not suspect anyone. We ourselves gave



Thotaramba swallowing the bell

the bell to Ananthasuri. We will take birth as his son by means of this Ghantamani (temple bell), and who will establish the Vaidika dharma as put forward by ancient sages and the Azhwars. From this day on, our worship will be conducted without the ghantamani.”

Even today, the rituals at Thirumala are followed without the bell. No bell is used inside the sanctum sanctorum of Lord Srinivasa’s temple.

Vedantha Deshika, in his drama called the “Sankalpa Suryodaya,” makes the following observation:

“Wise men, on the basis of convincing proofs, consider me to be an incarnation of the bell of God

Srinivasa. This bell frightens away the rakshasas (evil people), the enemies of celestials during battles, and it is used by the lotus seated Brahma during the worship”.

Deshika in his “Adhikarana saravali”, refers to himself as the Panchajanya (conch) blown by Lord Ranganatha himself. The conch which resembles the Veda by its configuration as well as sound, drives away the evil forces. There is no difference between the bell and the conch, in so far as they produce frightening (threatening) sound that could drive away the enemies.

The next day, Ananthasuri and Totharambha took leave of the God after worshipping him and returned to Kanchipuram with great joy. Returning from Thirumala, Totharambha was thus blessed to become pregnant after some years. With the growth of the divine child in her womb day by day, her whole body shone with extraordinary lustre. They spent almost 12 years after this incident in always thinking about God. On a very sacred day Totharambha gave birth to a baby boy at the most auspicious moment. After the conduct of the preliminary ceremonies, the infant was given the name of Sri Venkatanatha, by his maternal uncle Appular, the name of Lord Venkatesha since the child was born by his grace, that too on the day dedicated to him. Sri Deshika was born in the year 1268 CE (Common Era) about 130 years after Ramanuja attained heavenly abode (Parama padam). He was born in a place called Thoopul near

Kanchipuram. It was the month of Purattasi in the year Vibhava according to Tamil almanac (September-October 1268 CE) Shravana star (Thiruvonam nakshatra) a day that is dedicated to Lord Srinivasa at Thirumala, in which a special function is conducted at the conclusion of the annual Brahmothsavam when thousands of devotees, old and young, rich and poor, gather in large numbers, bathe in sacred waters of Swamy Pushkarini tank, when the deity is given a sacred bath (Thirumanjanam) and experience immense joy.

Deshika is a Sanskrit word which means “Acharya”. In Sri Vaishnava sampradayam there are many acharyas; commencing from Nammazhwar to present day acharyas, it is only Swamy Deshika who is addressed respectfully as “Deshika”. This is like calling Srirangam God (Perumal) as our God (Nam perumal) addressing Shatagopan as Nammazhwar.

1.2 Deshika’s Childhood

Deshika had his education under his father Ananthasuri and maternal uncle, Appullar, who was well versed in all branches of learning. He had the title “Vadihamsa Ambuvaha”; that is the cloud for swans in the form of rival debaters. It is understood that swans fly away from the rainy clouds for fear of getting wet and sick. Another teacher was Vatsya Varadacharya, popularly known as Nadadur ammal. Appullar was his Acharya too and would take him to the temple of Lord Varadaraja. Venkatanatha would

worship the Lord with folded hands and with the same devotion as his uncle. He would listen from him the stories of Rama, Krishna's incarnations, and about their qualities. These stories left a deep impression on the child's mind at a tender age of five.

One day Deshika was taken to the Kanchi Varadarajar temple where Vatsya Varadacharya was giving discourse on Ramanuja's Sri Bhashyam. Sri Appullar and the young boy Deshika went and prostrated to this scholar. Varadacharya stopped the lecture and blessed them. Appullar and Deshika were about to leave and the Acharya wanted to continue his lecture but he forgot where he had stopped. None in the hall could remind him.



Sri Varadaraja temple, Kanchipuram

Although Deshika was a boy of 5 years, he reminded Sri Nadadhur Ammal, the Vaishnava scholar, who was giving a lecture; every one assembled there was astonished at the brilliance of Deshika at this tender age. Sri Nadadhur Ammal blessed Sri Deshika and told everyone: “Sri Deshika will be a great scholar who would firmly establish the supremacy of our spiritual lineage (sampradayam) following the footsteps of Acharya Ramanuja”. He also advised Sri Appullar to teach Deshika all Vedas, Divya prabandham and other Shastras. Even today we can see a painting in the Varadaraja temple reminding us about the incident.

Nadadhur Ammal blessed the child with a verse:

**“Prathishtapitha Vedanthah prathikshiptha
bahirmathah bhuyasthrai
Vidhya manyasthvam bhurikalyana bajanam”
[Sankalpa suryodhayam]**

Meaning : “You will establish Vedantha on a firm basis and refute that doctrine of its opponents. May you be held in great esteem by scholars well versed in three Vedas. May you be the recipient of all that is auspicious in great measure.”

This shloka established a unique place in the life of Venkatanatha and was like a fertile seed sown in his mind from which grew a beautiful garden of his scholastic life.

At the age of 7, after thread ceremony (upanayanam), Sri Appullar started teaching the Vedas,

Shastras, Sri Bhashya and Divya prabandham. He was surprised at the brilliance of Swamy Deshika as he had grasped in the shortest time, whatever was taught to him.

There was no need for the teacher to repeat next day the previous day's lesson since he was able to grasp and remember it by hearing it just once.

Venkatanatha studied all the Vedas with all its six auxiliaries: Siksha-phonetics; Chandhas- Prose; Grammar (vyakarana); Etymology (Niruktha- the study of the origin of words and the way in which their meanings have changed throughout history), Jyothish- Astrology and Kalpa-ritual or ceremonial. The first two are for correct pronunciation and recitation of the Vedas; the next two are for understanding them correctly and the last two for their applications. He also studied debating (tharka), interpretation of vedic rituals (meemamsa), and acquired mastery over systems of philosophy-Sankhya and Yoga, Dvaita and Advaita, Bhaskara and Pasupatha, Buddha and Jaina.

All these were achieved by Sri Venkatanatha even before he reached the age of twenty. His elders wondered whether Sri Deshika is the combined re-incarnation of earlier acharyas like Ramanuja, Nathamuni and Yamunacharya (Srivaishnava Gurus).

Deshika's works like Nyaya Parisuddhi and Nyaya Siddhaanjana, Sesvara Mimamsa and Mimamsa Padhuka, make known to others that he was competent

with Prasastapada, Udayana, Sridhara and Sivaditya of the Vaishesika system; Vatsyayana, Uddyotakara, Vachaspathi, Bhasarvajna and Varadaraja of the Nyaya school; Sabaraswamin, Prabhakara, Salikanatha, Kumarila, Mandana and Parthasarathi misra of the Purvamimamsa school. His knowledge of the Carvaka and Jaina schools, the four divisions of Bhuddhism namely Vaibhasika, Sautrantrika, Yogacara and Madyamika is thorough and exciting. His proficiency with the works of all writers on Vedantha such as Sankara and his followers, Bhaskara and Yadhava Prakasha, Madhva and his followers is well known. He was also thorough with Srivaishnava writers Nathamuni, Yamunacharya, Srirama Misra, Ramanuja, Parasara Bhatta, Vatsya Varadacharya, Athreya Ramanujacharya, Narayanarya, Varada Vishnu Misra, and many more writers.



Vedantha Deshika

He also developed expertise with Tamil Divya prabhandam and commentaries on the verses. This is apart from his knowledge about the Srutis, Ithihasas, Puranas and the Agama literature, the Smritis and so on. All this knowledge he gathered in support of the Srivaishnava religion and Philosophy. (As detailed by Dr. M. Narasimhachary.)

At the young age of 20, Sri Deshika had mastered all the shastras and became a great scholar. It is really astonishing as to how a man could gain mastery over knowledge at a tender age. Among the Srivaishnava teachers only two apart from Ramanuja, are considered supreme and unparalleled: Yamunacharya and Vedantha Deshika. The contribution of Deshika to the development of Ramanuja's philosophy is something very great. Deshika had a very sharp memory and remarkable analytical powers.



Swamy Deshika's wedding with Kanakavalli

1.3. Swamy's marriage

After the study period (Brahmacharya) Sri Venkatanatha entered into the Grihasthasrama, the family life, by marrying a beautiful girl named Thirumangai or Kanakavalli. She was a suitable life partner to Venkatanatha in all respects. He scrupulously observed the duties of the ashram like the daily worship of fire (aupasana) at home, visit to the temple of Lord Varadaraja for worship, and performing pooja to God and guests (athithi). He had a very simple and austere life lacking all luxury and comfort. Every day after finishing his morning rituals, he would go around temple streets reciting the sthotras and singing songs about the Lord, requesting for food grains known as Unchavritthi (gleaning of the grains). Whatever was offered voluntarily by the residents at Kanchipuram he would collect and bring it home. His dutiful wife would receive it and prepare a simple food. At noon, he would worship the household deity Varada and offer the food to the Lord. Then he would take it as prasadam (the gift of the gracious God). Theirs was a happy, ideal, wedded life. They had a son Kumara Varada. He was born when Deshika was 46 years old.

Appullar was very much pleased with the qualities and the way of life of Venkatanatha. He wished to widen and enrich Deshika's knowledge. So he initiated him into Vainatheyam mantra (Garuda mantra) and advised him to concentrate on the manthra and meditate upon Garuda to acquire his grace.

When he began to think of a suitable place for his meditation on Garuda, it struck him that Thiruvahindrapuram near Cuddalore, Tamil Nadu (also called Aindhai) would be an ideal place; because there is a river, Garuda nadhi by name as well as a mountain named Oushadhri, both of which have been sanctified by the divine presence of Garuda himself. He left Kanchipuram and proceeded to that shrine. There he bathed in the sacred Garuda river (Nadhi) and worshipped Lord Devanatha and His consort Hemambhujaya nayika in the temple. Then he went to the top of the Hill, Oushadhri and chose a lonely place at the foot of a big and shady Aswatha tree and started reciting the shloka as was taught by his Acharya.

**“Namah pannaga naddaya vaikunta vasha
varthiney
Sruthi Sindhu sudhothpadha mandaraya
garuthmathey”**

Being seated, he controlled his mind and senses and began to meditate on Garuda. Some days passed in deep meditation. Garuda, the deity who is the Veda incarnate, appeared before Venkatanatha; after initiating him the mantra of Lord Hayagriva, the horse faced Supreme God presiding over all knowledge, instructed him to propitiate that God by meditation. Venkatanatha engaged himself in that act with great perseverance for some days till Hayagriva was pleased and appeared before him. The Lord bestowed on him



“Deshika meditating on Garuda to acquire his grace”

the nectar of knowledge flowing from his mouth. The devout Venkatanatha was full of joy with the blessing and at once realised that a complete knowledge of all sciences was at his beck and call by the grace of Lord. He prayed that the Lord should be pleased to enthrone himself at the tip of his tongue so that every word of his should be correct and authoritative.

The prayer was granted. Also Hayagriva gave an idol of himself for Deshika’s daily worship. Deshika realised that deep thoughts and melodious words were raising within him waiting for the suitable time and place to stream forth. He composed the famous Hayagriva stotram. He began to compose works in poetry and prose, Sanskrit and Prakrit, in Tamil and Mani pravaala. There are more than 120 compositions which came out one after another in the course of his



“Deshika reciting Hayagriva slokam”

life as occasions arose. Some are in the form of lyrics on God and Goddess; some on their paraphernalia [weapons]; and attendants; some on fundamental doctrine of Ramanuja philosophy. Many are his original works and rare commentaries on the work of earlier acharyas like Yamunacharya and Ramanujacharya.

Swamy Deshika was the master of all scriptural texts like the Vedas and the Upanishads, Agamas and Puranas (epics written by sages). He had a perfect knowledge of mantra shastra (science of mystic syllables). He has incorporated the mantras presided over by several deities in his works for the benefit of seekers. Movement of the divine constellations and geography of the world, sculpture and architecture, statecraft and sorcery, music and dance, poetry and drama, prosody and poetics, ethics were all at his finger

tips. He was the writer of an epic poem, a miracle play and a dance drama. He was familiar with other literary writers like Kalidasa, Bhasa, Bana, and Bhavabuti. In short there was no branch of knowledge, literary or scientific in which he was not proficient. He was giving discourses on Sri Bhasyam. After completion of the discourse, people gave him the title “Nigamantha Maha Deshika”. Deshika became very famous in and around that place.

On his way back to Kanchipuram, he visited Gopapura (Thirukovalur) where he composed the famous Dehaleesa Sthuthi (38 poems).

Sri Deshika came back to Kanchipuram and composed various stotras explaining the concept of ‘Surrender or Prapatti’. The stotras are Nyasa vimshati, Nyasa dashakam and Nyasa tilakam in Sanskrit and Adaikkala paththu and Artha panchakam in Tamil.



Swamy Deshika

Swamy Deshika was wonder struck at the beauty of Lord Varadharaja of Kanchipuram and composed “Vardaraja Panchashat”, fifty shlokas on Him. He had written stotras on various Gods (perumals) by visiting the temples in and around Kanchipuram.

During his stay in Kanchipuram, Swamy took the opportunity to visit several shrines in and around Kanchipuram and composed lyrics of incomparable beauty on the Lords of the various shrines. He composed in Sanskrit: Sharanagathi deepika (59 verses) on Lord Deepa Prakasa (Vilakkoli Perumal); Kaamasika ashtaka (eight verses) on Lord Narasimha whose temple is on the banks of the river Vegavathi; Ashtabuja Ashtaka (eight verses) in praise of the eight armed Lord in Ashtabuja temple; Vegaa sethu Stotra (ten verses) on Lord Yathoktha kaari; Paramaarthha Sthuthi (ten verses) on Lord Vijayaraghava at Tiruppukuzhi. He also composed Sri Vaishnava Dinasari, Panniru Naamam, Tiruchinna Maalai; and in Manipravala: Sampradaaya Parisuddhi.

1.4. Visit to Thirumala

Later, Swamy Deshika undertook a pilgrimage to the North. The first place was Thirumala (Thirupathi) where he composed the famous Dayaa Shathakam (108 verses) and the Lord conferred on him the honorific title of “Vedantha acharya”. Swamy himself refers elsewhere that it was Lord Ranganatha who conferred the title on him. It must be understood that the Swamy

did not treat any deity with any partiality or differences but considered them as one and the same. He exclaimed “Vedantha Deshika Padhe Vinivesya Baalam” meaning “Oh! How the Lord had elevated me from a mere boy into a competent Acharya”.



Thirumala hills, abode of Srinivasa

Swamy Deshika addresses the God as follows:

1. The Lord of Tirumala is the one, who can give Moksha.
2. He comprehends everything and He is capable of carrying out whatever He chooses to do.
3. He destroys the enemies of those, who surrender unto Him and thereby seek His help.
4. He is the means for attaining all worthwhile goals.
5. He is the fruit of all worthwhile endeavours.

6. He can be reached easily through the glorious means of 'Surrender or Prapatti'.
7. He will rush to the help of the lowest and the highest with same speed, when they appeal to him sincerely for help.
8. He is the Supreme principle standing on top of Thiruvengadam or Thirumala.
9. He is the one, who took the incarnations of Sri Rama and Sri Krishna.
10. He is the one, who can offer the happiness associated with Moksha right here on this earth.

Swamy Deshika goes on to describe in detail the characters of Sriman Narayana in his 'Thatparya Ratnavali and Dravidopanishad Saaram'. He thus pays his tribute to all the three works including Nammazhwar's "Thiruvaimozhi".

1.5 An expedition to the north

Swamy went on a pilgrimage to several Kshetras like Thiruk Kadigai (Ahobilam), Thiru Ayodhya, Prayagraj (Kaasi), Mathura, Avanti, Badarinath, Puri, Brindavan, Dwaraka, Triveni, Gaya, Saligramam, Purushothamam, Srikoormam etc; before returning to Kanchipuram, he also visited Thiruvallikkeni, Chennai and Thiruvallur near Chennai.

The daily pooja idol (archa murthy) of Hayagriva which was originally worshipped by Goddess Saraswati and handed over by her to Ramanuja was

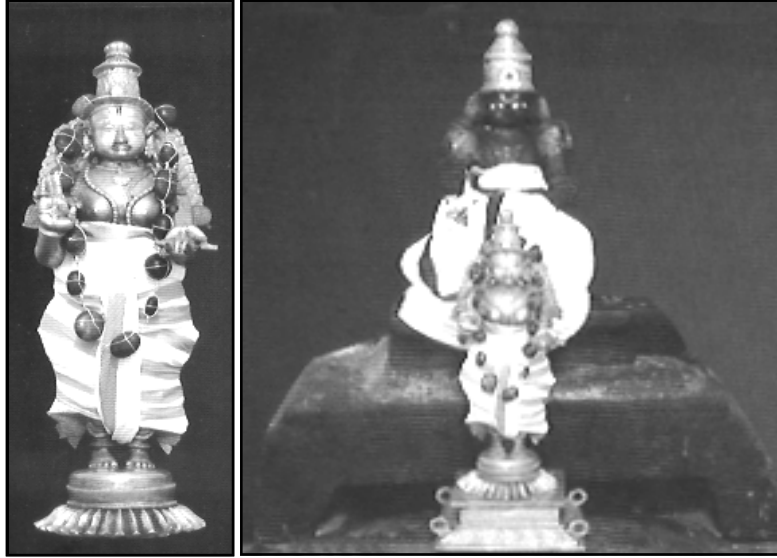
being subsequently worshipped by Pillaan and Pundarikaksha. This Pundarikaksha was the son-in-law of Appullar, and was working as the Raja guru of the Rayar Samasthanam in the north. As ordered by the Lord, Pundarikaksha handed over the murthy to Swamy Deshika with royal honours.

1.6. A visit to Melkote, Karnataka

In the year 1327, Srirangam city was invaded and the temple was robbed; all the devotees were killed. Fear gripped the minds of every one and they were afraid to preserve the glory of the temple. It was decided that Swami Deshika will travel to Karnataka with the manuscripts of Sri Bhashya commentary along with the sons of Sri Sudarshana Bhattar, a great acharya who wrote commentary for Sri Bashya. Other acharyas



Melkote Pushkarini



Satyagala: Swamy in standing posture as he was eager to go back to Srirangam.

Swamy using Koormasanam for his daily anusthanams.

left to Thirupathi with the idol of Ranganatha. The Srirangam temple was closed and many bhagavathas were killed by the brutal invaders and even Swami Deshika had to hide among the corpses (dead bodies) for one night before travelling to Karnataka.

Swami Deshika while in Karnataka composed a stotra called “Abhithi sthava” (29 verses) praying to Lord Ranganatha to restore the glory of Srirangam. Swamy was lamenting for the death of many acharyas and bhagavathas by the ruthless invaders. Satyagala, near Mysuru, is the place where he stayed in Karnataka and here the Idol (vigraha) of Swami Deshika is unique

as he is in the standing posture as if he was on his toes ready to travel back to Srirangam.

After 12 years, when the invaders were thrown out of Srirangam, Swami Deshika came back to Srirangam.

1.7. Back at Srirangam

Swami came back to Srirangam and it was time for annual procession or utsavams, when the entire divya prabandham will be recited in 20 days. The first ten days, the procession is held during the day and the next 10 days at night. Since this utsavam was stopped for many years due to Muslim invasion, the orthodox people objected to recitation of Divya prabandham since it is in Tamil and only Sanskrit Vedas should be



Srirangam Temple Gopuram

recited. They also objected to install idols of Azhwars because they were just human beings and many of them were not even Brahmins. Swamy Deshika argued with them at length proving that the Divya Prabandham is nothing but the essence of Vedas and Upanishads and the Azhwars are great devotees of Lord Narayana and they are fit to be worshipped inside the temple. Finally the orthodox devotees agreed with Sri Deshika and the utsavam has been celebrated in a grand manner. Swamy was pained to see the objections and to make sure that no such problems in the future would occur, he got the details of the utsavam written on a stone and installed it in the temple. Sri Ranganatha was pleased with this and commended that the Thaniyan glorifying Swamy Deshika

“Ramanuja daya patram gnana vairagya bhushanam...”

should be recited every day in the temple before starting the Prabandham recitation.

While at Srirangam, the Swamy had composed the famous Bhagavad Dyana Sopanam (10 verses) glorifying the beauty of Lord Ranganatha from the feet to the head.

Some scholars challenged as to whether Swamy Deshika could compose 1000 hymns in praise of Lord Ranganatha in one day. Swamy accepted the challenge and he prayed to Lord Ranganatha to bless him to compose 1000 stothras and the Lord has commended

that Deshika should compose the stothra on the Divine Sandals (padhukas). Swamy did not write anything in the day as he was busy in teaching and at night also he slept till 4 O'clock in the morning. Then he started writing down the stothras and in less than 3 hours he has composed 1008 slokas on the padhukas. Even a fast recital of the entire stotras will take more than 6 hours but the swamy composed them in such a short time; so he was called "The lion among the poets" (Kavitharkika simham).

1.8. Swami at Srivilliputtur

Swami Deshika went on a visit to South and visited many divya desams in Kerala and Madurai and while he was at Srivilliputtur, near Madhurai, he composed the famous Godha Sthuthi, 29 verses on Godha Devi or Andal. Swamy had special devotion to Andal and Godha stuthi highlights Andal's greatness. She has commended that this stotra should be recited during her utsavam along with Divya Prabandham.

1.9. Swamy's last days

Swamy Deshika lived for 101 years. Satisfied with his work on earth, the Swamy felt the time has come for him to go to the spiritual abode of Narayana. He went to Srirangam and bowed to Sriranganatha and took his permission. His disciples and his son felt the pain of his separation and cried. Swamy reached the Heavenly abode in the year 1369. He kept his head on the lap of his son Kumara Varadhachariar and left his

mortal coil while listening to the chanting of Thiruvoimozhi and Upanishads. He attained Parama padam in Sowmya year in the month Karthigai in the asterism of Karthikai in the Kali yuga year 4471 which corresponds to 1369 CE.



Later Sri Ranganayaki Thayar ordered that a sannidhi should be built for Swamy Deshika close to her sannidhi inside the temple. Also it is believed that she ordered that no other acharya's sannidhi will be built hereafter inside the temple as a mark of respect to this great acharya, which is being followed to this day. One can see the Deshikar sannidhi in front of the Thaayaar sannidhi in Srirangam.

* * *

2. Management and Manager

Ever since people began forming groups to accomplish goals, they could not achieve them as individuals. The co-ordination of individual efforts became essential to manage a work.

2.1 What is Management

‘Management is an art of getting things done through and with the people in formally organised groups. It is an art of creating an environment in which people can perform and individuals can co-operate towards attainment of group goals’.

Management has been described as a social process involving responsibility for economical and effective planning and regulation of operation of an enterprise in the fulfilment of given purposes. It is a dynamic process consisting of various elements and activities. These activities are different from operative functions like Marketing, Finance, Purchase, etc. Rather these activities are common to each and every manager irrespective of his level or status.

2.2 Tasks of a Manager

The management expert, Late Mr. Drucker divided the job of the manager into five basic tasks. The manager, he wrote:

1) Sets objectives: The manager sets goals for the group, and decides what work needs to be done to meet those goals.

2) Organises: The manager divides the work into manageable activities, and selects people to accomplish the tasks that need to be done.

3) Motivates and communicates: The manager creates a team out of his people, through decisions on pay, placement, promotion, and through his communications with the team. Drucker also referred to this as the “integrating” function of the manager.

4) Measures: The manager establishes appropriate targets and yardsticks; analyses, appraises and interprets performance.

5) Develops people: With the rise of the knowledge worker, this task has taken on added importance. In a knowledge economy, people are the company’s most important asset, and it is up to the manager to develop that asset.

2.3 Roles of a Manager

The major ten different roles have been separated into three categories.

The categories he defined are as follows:

a) Interpersonal Roles: The ones, like the name suggests, involve people and other ceremonial duties.

It can be further classified as follows:-

1) **Leader–Responsible** for staffing, training, and associated duties.

2) Figurehead – The symbolic head of the organisation.

3) Liaison – Maintains the communication between all contacts and informers that compose the organisational network.

b) Informational roles related to collecting, receiving, and disseminating information.

1) Monitor – Personally seek and receive information, to be able to understand the organisation.

2) Disseminator – Transmits all import information received from outsiders to the members of the organisation.

3) Spokesperson – On the contrary to the above role, here the manager transmits the organisation's plans, policies and actions to outsiders.

c) Decisional Roles

Roles that revolve around making choices.

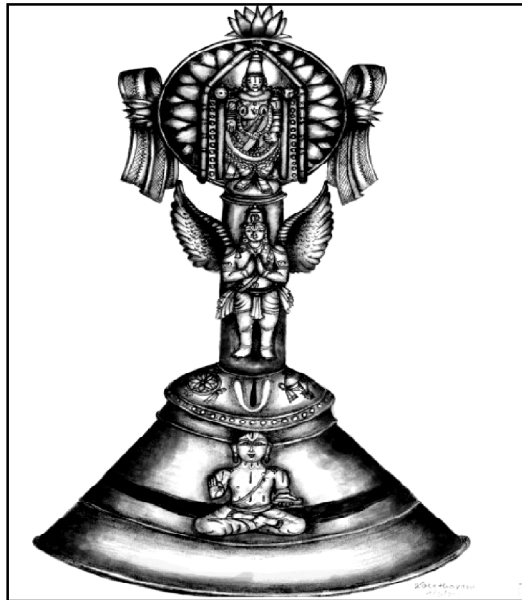
Entrepreneur – seeks opportunities. Basically they search for change, respond to it, and exploit it.

Negotiator – represents the organisation at major negotiations.

Resource Allocator – makes or approves all significant decisions related to the allocation of resources.

Disturbance Handler – He/She is responsible for corrective action, when the organisation faces disturbances.

We are going to see that Deshika played all these roles and can be appreciated as a most skilful Manager.



* * *

3. Multi Skilled Manager

3.1 What is Multi skilling

Multi-Skilling is a talent that can prove to be very beneficial and effective in the workplace. This skill is valuable for both Manager and Employee, especially in today's fast-paced nature of modern organisations.

Multi-skilled managers/employees have a number of different skills, enabling them to do more than one kind of work.

The philosophy in the workplace nowadays is no longer about concentrating only on one's own tasks, but it is also about adding value to other functions and skills. Therefore, a multi-skilled Manager /employee has a set of competencies that allow him to work on areas and in departments other than his own expertise. This flexibility is a key strength for a business as people learn to go beyond their immediate role and become flexible and responsive to business needs.

How is multi-skilling beneficial to Managers/ Employees?

- More useful to the organisation
- Personal/Organisational goals are achieved efficiently
- A deeper understanding regarding the task as a whole
- Greater job opportunity, collaboration and flexibility
- Increased job security

- Better growth prospects and employee development/building on existing skills

How is multi-skilling beneficial to an organisation?

- Increased productivity and better quality of deliverables
- Optimal utilisation of workforce, aware of organisational needs
- Easy development of employees across projects and departments
- Flexible and adaptable workforce

This strategy requires commitment and patience. This genuine commitment requires training and personal resilience. Implementing multi-skilling entails increased supervision until the employee or group of employees are up to speed, possibly resulting in reduced productivity during training period.

Nevertheless, there are downsides to multi-skilling. To mention a few: over-burdened and over-whelmed employees, tasks being completed but lacking standard and not filling the role they originally filled. However this can be avoided if employees are given constant feedback, are frequently motivated and satisfied.

Multi-skilling is ideal to have for a business, when common unpredictable business issues arise, such as – absence due to prolonged illness, staffing levels being reduced due to redundancy or recruitment freeze and periods of growth.

To sum up, multi-skilling is a skill that is extremely beneficial to organisations that have to cope with fast-paced, reactive environments (most commonly every business now a days). Effective multi-skilling enhances efficiency, quality, production and competencies. A company having multi-skilled managers/employees gives an organisation the ability to adapt to changes in market conditions and increases in demands. Furthermore, this flexibility allows companies to adopt a consistent business approach which will positively affect productivity.

For a manager to be multi skilled is utmost essential for the benefit of the organisation. Every activity in the organisation depends on the efficiency of the manager as to how he decides, how he leads, how he mingles with people and how he trains his staff.

Also cross-training is good for managers, because it provides them more flexibility in managing the workforce to get the job done and it is good for employees because it helps them learn new skills, increase their value to their firm and combat position fatigue.

Do you know?

Activity	Results in	Means
Invention	Creating new knowledge, skills, products, service	Crafting
Solution	Creative use of skills to resolve problems	Expertise
Work	Use of knowledge	Specialisation
Activity	Motivational use of knowledge	Training
Knowledge	Acquiring basic knowledge	Classes

The world we live in, has many fields that inspire us and encourage us to become competent. Even as a child, we all would have been posted with a familiar question “What do you aspire to become?” We would have answered- a doctor, an engineer, a scientist, etc...” When time passes, one could have attained what he had aspired to or nosedived. Others may have been successful in more than one vocation.

Examples?

Have you ever wondered if it would be possible for a single man to be master in many trades? Seems an impossible task, right?

It’s really not true. There once lived one great Acharya in our decade who is a polymath and was a master in many skills. He has done wonders in his life that he could be named as... “Multi skilled/tasking manager” or a “Master of all”. At the tender age of twenty years itself he was so skilful that many appreciated him. Listed below are some of Deshika’s great skills:

- Arbitrator
- Civil engineer/Mason
- Craftsman
- Cryptographer
- Decision maker
- Director/actor
- Doctor
- Dietician

Lawyer

Linguist

Leadership qualities

- Accepting challenges
- Behavioural sciences
- Conflict resolver
- Ethical behaviour
- Forgiveness
- Helping nature
- Make people tolerant
- Managerial power(snake charmer)
- Perfect daily planner
- Selfless devotion
- Service oriented

Magician

Mathematician

Movie director, actor

Philanthropist

Philosopher

Poet

Professor/Acharya

Prolific writer

Researcher

Scholar

Sculptor

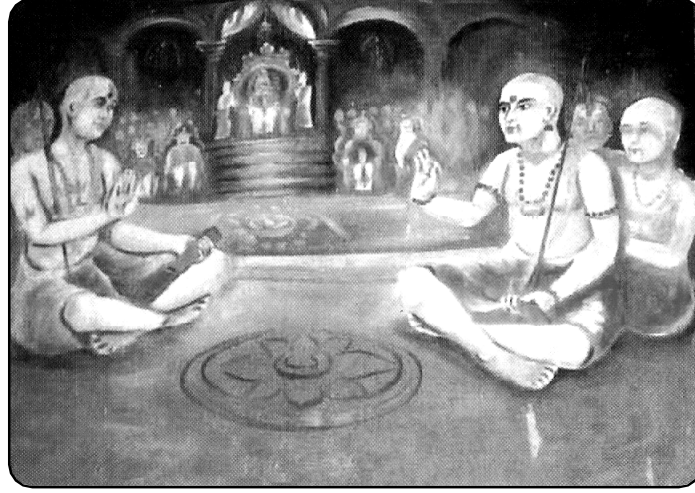
Sportsman

3.2. Arbitrator (Arbitration)

Arbitration is a procedure in which a dispute is submitted, by agreement of the parties, to one or more arbitrators who make a binding decision on the dispute. In choosing arbitration, the parties opt for a private dispute resolution procedure instead of going to court.

Its principal characteristics are:

- Arbitration is consensual: Arbitration can only take place if both parties have agreed to it. The parties choose the arbitrator(s)
- Arbitration is neutral: In addition to their selection of neutrals of appropriate nationality, parties are able to choose such important elements as the applicable law, language and venue of the arbitration. This allows them to ensure that no party enjoys a home court advantage.
- Arbitration is a confidential procedure: The rules specifically protect the confidentiality of the existence of the arbitration, any disclosures made during that procedure, and the award.
- The decision of the arbitral tribunal is final and easy to enforce. Under the rules, the parties agree to carry out the decision of the arbitral tribunal without delay.



Swamy moderating between two great pandits

It was at the time Vidyananya, a learned pandit in the court of Vijayanagar king, was getting ample gifts from the emperor of Vijayanagar. By his work he was earning enormous wealth. He was one of the fellow students of Deshika, when they were studying under the same Acharya. He came to know the pitiable condition of his old classmate. He wanted to invite him and take him to the emperor for getting felicitation (sanmana) from the emperor. With this intention, he wrote a letter welcoming Swamy who was in Kanchipuram. After going through such an invitation from his old classmate, Deshika pitied him and wrote back to Vidyananya about the greatness of living on Unchavrithi and writing on the greatness of the deities of the Vaishnava temples and that he does not want to

spend his knowledge on worldly things and wrote the following sloka

**“Nasthi-pithrarjitham-kinchit-na-maya-kinchi
darjitham
-asthime-hasthi-shailagre-vasthu-
paithamaham-dhanam”.**

In this shloka, Swamy says that the almighty Kanchi Varadaraja has already given him enough wealth for his living in this world and there is no necessity for him to approach any worldly person like the emperor of Vijayanagar and praise him for the qualities he does not possess, and is satisfied by living on unchavrithis only. Swamy writes in his Vairagya Panchakam (6th verse).

Vidyaranya was proficient in Advaita philosophy as practised by Sri Shankara’s followers. There was another pandit by name Akshobya munivara who was proficient in Dvaita philosophy as preached by Madhvacharya. Between them a debate took place on Vedhartha (words of Veda) and Vakyardha (meaning of the sentence of Veda) as to the superiority between them. The need of a mediator was very necessary for giving judgement over the two sides. They approached Swamy to be a mediator. Deshika directed them to write their arguments and counter arguments (vada–vivada) separately and give it to him for his decision on the subject. Swamy went through their vada and vivada and gave his judgement in the following verse:

**“Aasina–thatwa-masina-Prajeeva-prabha-
dhinaa-
-Vidyaranya-maha-aranyam-akshobya
muneni-racchinath”**

This shloka coined by Swamy was sent back to them. Swamy gave a ruling impartially that Akshobya’s views were in accordance with the pramanas and settled the dispute. This shloka appreciates Mahamuni over Vidyaranya, though both of them were colleagues in their early stage under the same Acharya.

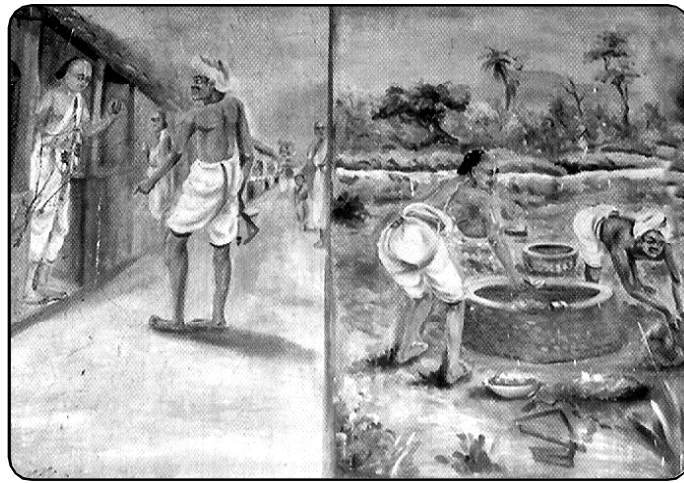
This shows Swamy’s impartiality in judgement.

3.3 Civil Engineer

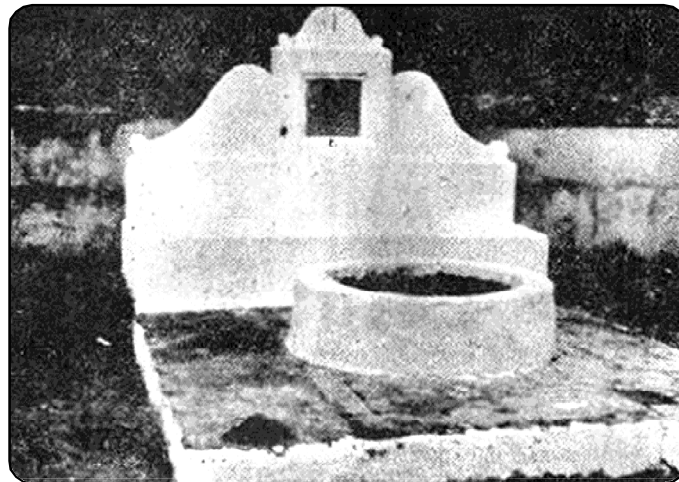
Civil engineering is a discipline in engineering that deals with the design, construction, and maintenance of the physical and naturally built environment, including works such as residences, institutional buildings, roads, bridges, canals, dams, airports, sewerage systems, pipelines, and railways.

Civil engineering is traditionally broken into a number of sub-disciplines. It is considered the second-oldest engineering discipline after military engineering, and it is defined to distinguish non-military engineering from military engineering. Civil engineering takes place in the public sector from municipal to national Governments, and in the private sector from individual home owners to international companies.

Swamy during his Thiruvahindrapuram (near Cuddalore, Tamilnadu) sojourns, was challenged by a mason to construct a well with the bricks supplied by him. Swamy Deshika accepted the challenge. The mason gave broken and irregular shaped bricks to Swamy.



“Swamy constructing the well with irregular sized bricks”



According to the Shilpa Sastra, an ancient treatise on arts and crafts from India says that bricks which are uniform in size, have square corners, hard and not brittle in nature, have a specific size, and are red in colour are the best for construction. Even though the bricks given to him did not fulfil these requirements, Deshika used his extraordinary skills to arrange these bricks in a unique sequence and plastered them to form the circular periphery of the well. This well still exists in Thiruvahendrapuram. It is said that a Manager should know how to work and sometimes should demonstrate the worker the ways of doing work. There is a proverb in Kannada “Alaaga ballavanu arasaga balla” meaning one who knows how to work can become a King or a manager and can direct much better.

3.4 Craftsman-Shoe craftsman/Cobbler

Cobbler is one whose job is to mend the shoes. Originally, shoes were made one at a time by hand. Traditional handicraft shoemaking has now been largely superseded in volume of shoes produced by industrial mass production of footwear, but not necessarily in quality, attention to detail, or craftsmanship.

Shoemakers (also known as *cord wainers*) may produce a range of footwear items, including shoes, boots, sandals, clogs and moccasins. Such items are generally made of leather, wood, rubber, plastic, jute or other plant material, and often consist of multiple parts for better durability of the sole, stitched to a

leather upper. Normally saints wear wooden sandals. Now a days cobblers are not required for the purpose of repairing the shoes or sandals when they go bad, since majority of the sizes are standardised.

Once a shoe maker challenged Deshika whether he can mend his sandal. Swamy accepted this challenge and to every one's surprise he made the sandal quickly as if he was an expert shoe maker. People were astonished at Swamy Deshika's knowledge in various crafts and skills.

3.5 Cryptographer

Cryptography or cryptology is the practice and study of techniques for secure communication in the presence of third parties called adversaries. More generally, cryptography is about constructing and analysing protocols that prevent third parties or the public from reading private messages; various aspects in information security such as data confidentiality, data integrity, authentication, and non-repudiation are central to modern cryptography.

Modern cryptography exists at the intersection of the disciplines of Mathematics, Computer Science, and Physics. Applications of cryptography include electronic commerce, chip-based payment cards, digital currencies, computer passwords, and military communications.

Cryptography prior to the modern age was effectively synonymous with '*encryption*', the

conversion of information from a readable state to apparent nonsense. The originator of an encrypted message shares the decoding technique only with intended recipients to preclude access from adversaries. The cryptography literature often uses the names Alice (“A”) for the sender, Bob (“B”) for the intended recipient, and Eve (“eavesdropper”) for the adversary.

Modern cryptography is heavily based on mathematical theory and computer science practice; cryptographic algorithms are designed around computational hardness assumptions, making such algorithms hard to break in practice by any adversary. It is theoretically possible to break such a system, but it is unfeasible to do so by any known practical means. These schemes are therefore termed computationally secure; theoretical advances, e.g., improvements in integer factorization algorithms, and faster computing technology require these solutions to be continually adapted. There exist information-theoretically secure schemes that probably cannot be broken even with unlimited computing power—an example is the one-time pad—but these schemes are more difficult to implement than the best theoretically breakable but computationally secure mechanisms.

Sri Vedantha Deshika has created many boundaries (bandhams or limits) in His Padhuka Sahasram consisting of 1000 verses. Verse number 949 – Chithirai paddathi-Padhuka bandham quotes:

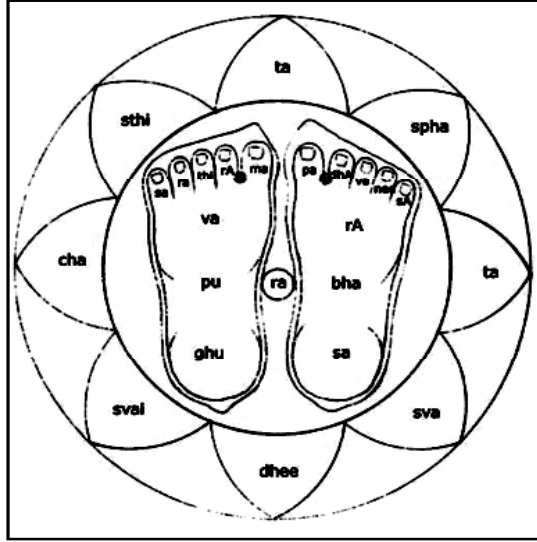
“Taraspharatarasvara rasabharara saa padhavanee
sara dheerasvaira charasthira Raghupuravasarithi
ramasava”.

When arranged:

**“Tara sphara tara svara ra sabhara ra sa a
padhavanee sa ra
Dheera svai ra cha ra sthira ra ghupura va sa
rathi rama sava”**

To read the figure Start at the top and follow the directions below ta ra(center) spha ra(center) ta ra(center) sva ra(center) ra(center) (right foot) bottom-> top sa bha ra(center) (right foot) top ra-> (small toe) sa (right foot toes) left-> right pa dha va nee-> (small toe) sa (right foot) top ra dheer ra(center) svai ra(center) cha ra(center) sthi ra(center) ra(center) (left foot) bottom-> top ghu pu ra(center) (left foot) top va-> (small toe) sa (left foot toes) left-> right ra thi ra ma-> (small toe) sa (left foot) top va.

Meaning: It refers to a valiant person, a free and independently—acting hero, who relishes a firm stay in Ayodhya, Sri Rama who walks along wearing the Padhuka (sandals), which produces a high pitch melody all around, thereby spreading happiness all around. The 949th shloka contains a new type of chakra bhandham in the shape of the Paadhukas. Swamy Deshika excels again through his creative genius in creating this new Paadhuka Bhandham. This bhanda



is also called as “Acharyo pagna padoogarbhha padma bhandha”. “This Bhandham has an outer square and a circle inside. Inside that circle are 8 petals (Karnikais) of a lotus housing a circle inside that area and inside that inner circle are the two Sri Ranganatha Paadhukas with aksharams (alphabets) of the shloka. In the 10 fingers of the 2 legs are the 10 aksharams of the shloka, “Sarathi Raama Padhavani Saa” inscribed.

*Refer verses 947 and 948 of Paadhuka sahasram.

3.6 Director/actor (Drama/Movie)

A film director is a person who directs a film. A film director controls a film’s artistic and dramatic aspects and visualizes the screenplay (or script) while guiding the technical crew and actors in the fulfilment of that vision. The director has a key role in choosing

the cast members, production design, and the creative aspects of filmmaking. The film director gives direction to the cast and crew and creates an overall vision through which a film eventually becomes realised, or noticed. Directors need to be able to mediate differences in creative visions and stay within the boundaries of the film's budget.

There are many pathways to becoming a film director. Some film directors would have started as screenwriters, cinematographers, film editors or actors. Other film directors would have attended a film school. Directors use different approaches. Some outline a general plot line and let the actors improvise dialogue, while others control every aspect, and demand that the actors and crew follow instructions precisely. Some directors also write their own screenplays or collaborate on screenplays with long-standing writing partners. Some directors edit or appear in their films, or compose the music score for their films.

Swamy identifies Himself as the Director of the play (sutradhari) and introduces all the characters that are acting in His play. The interesting fact about this play is that good qualities like discrimination knowledge (viveka), positive action (vyavasaya), dedication (Shraddha), inquisitiveness (vicharana) and evil tendencies like kama, krodha, lobha, moha, madha and mathsarya (lust, anger, greed, love, ego and jealousy) were personified as the *dramatis personae*.

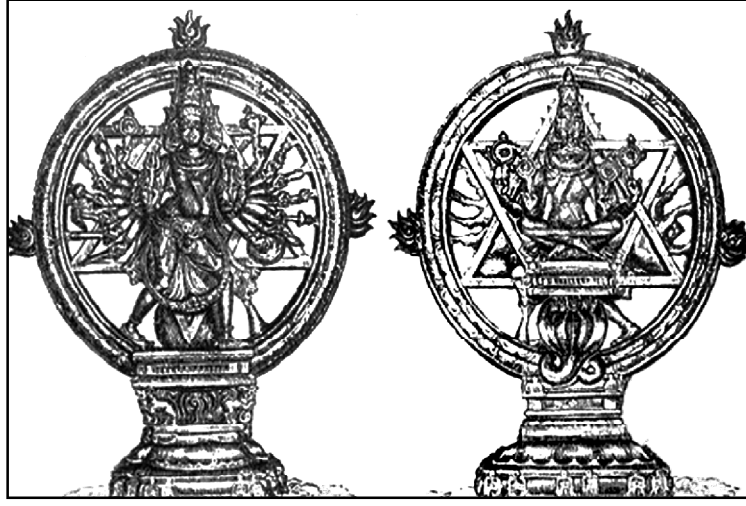
In the “Sankalpa Suryodaya” Act II, he introduces a character called ‘Sishya’ as the disciple of Sri Ramanuja. He considered himself as the disciple of Sri Ramanuja also and dedicated himself to the defence of his system from the criticism of rival schools of philosophy... Though two centuries intervened between them, Deshika was proud to call himself Ramanuja’s disciple. With such a wonderful imagination and characterisation skill, he portrayed himself as a ‘Director/actor’.

3.7 Role of a Doctor

Doctor is an academic title that originates from the Latin word of the same spelling and meaning. The word is originally an agentive noun of the Latin verb *docēre* Latin pronunciation: [**dɔ'ke:rɛ**] ‘to teach’. It has been used as an academic title in Europe since the 13th century, when the first Doctorates were awarded at the University of Bologna and the University of Paris. Having become established in European Universities, this usage spread around the world. Contracted “Dr” or “Dr.”, it is used as a designation for a person who has obtained a Doctorate (e.g. Ph.D). In many parts of the world it is also used by medical practitioners, regardless of whether or not they hold a doctoral-level degree.

Doctor saves lives & prescribes healthy food habits for long life. Once upon a time, in the place called Thiruputkuzhi (near Kanchipuram, Chennai, Tamil nadu), a dangerous disease named Vaisuri struck like

an epidemic. As a result, a lot of people suffered. Swamy Deshika, who is a karuna murthy, immediately composed Sudharshana ashtakam, a poem with eight verses, and people were relieved of their miseries. He ultimately saved thousands of lives.



‘Sudarshana alwar and Yoga Narasimha’

Sudarshana is also called as Chakrathu azhwar and he is said to protect God wherever he goes. Normally during processions of Vishnu, first the Sudarshana will go round the route and checks if everything is acceptable and then only the main deity is taken in procession. Sudarshana is the Sri Vaishnava name. The deity of the Sudarshana Chakra (wheel), the famous discus weapon of Vishnu, is generally depicted with 16 hands holding various weapons. Also on the other side of the image of Sudarshana is an image of Yoga Narasimha.

3.8 Dietician

A dietician is an expert in dietetics; that is, human nutrition and the regulation of diet. A dietician alters the patient's nutrition based upon one's medical condition and individual needs. They are regulated healthcare professionals licensed to assess, diagnose, and treat nutritional problems.

A registered dietitian (RD) or registered dietitian nutritionist is one who meets all of a set of special academic and professional requirements, including the completion of a bachelor's degree with an accredited nutrition curriculum, an internship at an approved health-care facility, food service organisation, or community agency, and satisfactory performance on a registration examination.

The Vedic scriptures categorise food into three categories as creating more Satvic, Rajhasic and Thamasic qualities. The Sathvic food promotes serene mind and long life whereas the Rajhasic food promotes anxiety, anger and violence. Thamasic food creates more lethargy and laziness. Taking cues from the Vedic scriptures, Vedanta Deshika has provided a detailed procedure for consumption of food to maintain a healthy mind and a disease-free life. This set of 21 verses is called Ahara Niyamam (procedures for taking food). Swamy has given it as a guide to choose what is good for us and reject what is not good for us. As the saviour of thousands of lives and as the prescriber of the right, healthy and sathvic food for cleanliness of mind and body, he has the capabilities of a Doctor.

Comments: We have three Gunas (good elements) and three Doshas (bad elements) in our body. The three Gunas are Sattva, Rajas and Thamas. The three doshas are Kafa, Vata and Pitta. Improper control of Kafa results in phlegm and other lung disorders. Improper control of Vata results in leg pain, ankle pain, knee pain and arthritis etc. Improper control of Pitta results in disorders of head, brain and digestion problems. The three doshas can be managed by doing Yoga, meditation and maintaining good food habits.

Food is an essential source of energy or Prana. One can notice how he feels after taking a heavy meal or overeating as compared to eating a light meal or salad. One feels dull and sleepy rather than being feeling active, energetic and light. The right type of food with the right amount is essential for the effective functioning of the body.

A vegetarian food is more life-supporting and easier to digest than non-vegetarian diet. If one examines the human digestive system, one will see that humans are made to be vegetarians. For example, our teeth and long intestinal tract are designed more for vegetarian food. Moreover fresh, raw and unprocessed food contains more prana than overcooked and stale food.

The American medical association suggests to have five helpings of fresh fruits and vegetables per day, and the whole grains with high fibre in the diet to stay healthy. By giving a little more attention to diet, one can raise the level of prana in the system.

There are three kinds of food that a man can eat. (Sathvic, Rajhasic and Thamasic). According to the Gunas (Sattva, Rajas, Tamas), a man's taste for a particular food is determined. All foods have different properties. Different foods exercise different effects on different compartments of the brain or the mind.

A confection of onion and garlic excites passion. Fruits, barley, etc. render the mind calm and serene. The nature of food greatly influences a human being. A human being feels a desire for particular foods according to his/her guna or temperament. The body is the instrument by which a human being accomplishes all its purposes in the world. It is the horse that takes him/her to its destination or Goal (moksha or liberation). Therefore, it should be kept clean, strong and healthy.

The body is a mould prepared by the mind for its activities. There is an intimate connection between the body and the mind. The nature and condition of the body has a vital effect upon the mind and activities. Therefore, the materials or foods that build the body and the mind should be pure, wholesome, nutritious, substantial and bland. Everything in this world is threefold.

Sathvic food produce cheerfulness, serenity and mental clarity and helps the aspirants to enter into deep meditation and maintain mental poise and nervous equilibrium. It supplies the maximum energy to the body and the mind. It is very easily assimilated and absorbed. A satvic human relishes juicy food and other

foods which are attractive in form, soft to touch and pleasant to taste, which are small in bulk, but great in nourishment like the words from the lips of a spiritual preceptor. Sathvic food is highly conducive to health. Eat that food which will develop Satva. Milk, butter, ghee, (clarified butter), fresh ripe fruits, almonds, dates, green dal, barley, wheat, cereals, tomatoes, parwar, torai, karela (names of Indian vegetables), plantains etc., are Sathvic. Avoid fish, meat, liquor, eggs, etc. ruthlessly, if you want to increase Satva and attain 'Self-realisation'. The mind is formed of the subtle portion of the food. "As is the food so is the mind"- says a Hindi proverb. If you take Sathvic food, the mind also will be Sathvic. The seven elements (dhatus) of the body (chyle, blood, flesh, fat, bone marrow and semen) are formed out of food. Ideas and concepts are generated in the mind corresponding to these seven elements. As is the constitution of these elements, so is the constitution of the mind. Just as water is rendered hot when the pot that contains it is placed over the fire, so also is the nature and constitution of the mind or the seven elements.

The Rajhasic food of a passionate nature produces restlessness in the mind, evil thoughts, excitement, craving now for one and then for another, pain, trouble and disease. The Rajhasic person always plans to prepare various kinds of preparations to satisfy his/her palate. He/she takes salt, chillies, mustard, cloves, condiments, pungent pickles etc., in excess. Tears flow from his/her eyes and water dribbles from

his/her nose and yet he/she will not leave the hot and pungent articles. The palate remains unsatisfied until the stomach is completely filled with pungent things, till the tongue is burnt with chillis. Puri, kachori (Indian food preparations), pungent condiments, meat, fish, eggs, fried bread, brinjal, onions, garlic, lemon, masur, tea, coffee, betel, tobacco are Rajhasic articles of food. Rajhasic food distracts the mind. It excites passion. Give up salt. It excites passion and emotion. Giving up of salt helps in the control of the palate and thereby the mind. The will power is also developed. Snake bite and scorpion sting will have no influence on a human being who has given up salt. Onions and garlic are worse than meat.

Thamasic food - Cannabis indica (ganja), bhang, opium, cocaine, charas, chandoo, all stale and putrid articles, are Thamasic. The human whose taste is of a Thamasic nature will eat food in the afternoon that has been cooked on the previous day. He/she also likes that which is half-cooked or burnt on a cinder. He/she and all the members of their family sit together and eat from the same dish or plate, food that has been mixed into a mess by their children. The food eaten by Thamasic people is stale, dry, without juice, unripe or overcooked. They do not relish it, till it begins to rot and ferment. They take prohibited foods and drinks. They take liquor, fermented toddy, etc. Beef, wine, garlic, onions and tobacco are Thamasic foodstuffs. To them mind control is next to impossible. Mark how the tiger, eating meat, and the cow or elephant, living

on green grass, are poles apart! The one is wild and ferocious while the other is mild and peaceful. The first and foremost step in the spiritual advancement of an aspirant is the giving up of meat. Purity of food leads to purity of the mind. Sathvic food helps in meditation. The discipline of food is very necessary for the successful practice of Yogic sadhana. If the palate is controlled, then all the other senses are also controlled. If one form of diet is not suitable, or if you feel constipated, change the diet and try some other Sathvic articles of food. Milk should not be boiled too much. It should be removed from the fire as soon as the boiling point is reached. Too much boiling destroys the nutritive principles and vitamins and renders the milk quite useless. A fruit diet exercises a benign influence on the constitution. This is a natural form of diet. Fruits are very great energy producers. A fruit and milk diet help in concentration and easy mental focussing. Barley, wheat, milk and ghee, all promote longevity and increase one's power and strength. Fresh fruit juice and the water wherein sugar-candy is dissolved are very good beverages. Butter mixed with sugar candy, and almonds soaked in water, can be taken. These cool the system.

3.9 Lawyer

A lawyer or attorney is a person who practices law, as an advocate, attorney, solicitor, public servant preparing, interpreting and applying law.

Working as a lawyer involves the practical application of abstract legal theories and knowledge

to solve specific individualized problems, or to advance the interests of those who hire lawyers to perform legal services. The role of the lawyer varies greatly across legal jurisdictions, and so it can be treated here in only the most general terms.

Lawyer, argues a client's case before a judge or jury in a court of law by performing extensive research into relevant facts and law. Swamy Deshika during his life period was challenged to debate by vidhwans (learned persons) of other schools/cultures (sampradayams) to establish supremacy of their sampradayams. Swamy Deshika defeated them easily by exposing the inconsistencies in their theories and proving that they are not in accordance with Vedas. Swamy's style of argument and justification of Siddhantham (philosophy) is as follows:

It consists of six components

1. Vishaya (subject matter) - A topic that has apparent ambiguity and hence, needs to be properly interpreted.

2. Samshaya (doubt) - generally having two possibilities, but sometimes more also.

3. Purva Paksha (prima facie argument) – It involves building a deep familiarity with the opponent's point of view before criticizing it.

4. Uttara Paksha (reply or refutation of erroneous views) – Presenting the correct verdict along with the necessary logical reasoning.

5. Akshepa (protest) – Objections that may be raised against the verdict from the point of logic.

6. Samadhana – Answers to the objections raised above. In order to enable even a commoner to appreciate the glories of Vaidika matham and to understand the inconsistencies and defects of rival schools or para mathas, Swamy Deshika blessed us with many granthams.

Some of the granthas that have been given by Swamy for parapaksha khandanam (to refute the other philosophical schools) and swamatha sthapanam (to establish the right philosophy as per sanathana dharma – vis-a-vis Veda) are:

1) Paramatha Bhangam : This is a very important work of Swamy derived from a very famous debate of Swamy with leaders of other matams in front of Lord Devanathan on the banks of Pennai river. Swamy Deshika defeated all his challengers and firmly established the Supremacy of Visishtadhvaitham over 15 other Siddhanthas (Schools of philosophy). Lord Devanathan was very pleased at the accomplishment of His dear devotee and blessed him profusely.

2) Shatha Dhooshani : Shatha Dhooshani (100 different arguments to negate) is a work of logic otherwise called as Tharka in Hindu philosophy. It is a refutation of the nirvesesha Advaita of Sankaracharya. It establishes the validity of the

Vishishtadvaita philosophy of Ramanuja as against the Advaita of Shankara. It is said that at the age of around 50 or 55, Vedanta Deshika was invited by his disciples at Srirangam to engage in a polemical debate with a group of Advaitins from North India. The arguments made in the form of refutations against these men are said to be the content of this work.

3) Nyaya Parishuddhi : Nyaya parishuddhi is a successful attempt by Swamy in syncretisation of ancient nyaya-realism with visistadvaitic spiritualism and transcendentalism. As Swamy himself suggests, his Nyaya Parishudhi was a great ‘panditakrtya’ meant to synthesize the divergent trends of truth (Nyāya literally means “rules”, “method” or “judgment”. It is also the name of one of the six orthodox (astika) schools of Hinduism. ... with Vedantha.

4) Nyaya Siddhanjanam : This work may be called as part 2 of Nyaya Parishuddhi as it continues with the last topic of Nyaya Parishudhi.

5) Tatva Muktha Kalapam : Tatva Muktha Kalapam is categorized as ‘prakarana grantham’ (a manual or independent treatise) to present and defend visistadvaitic doctrine and to evaluate critically the deficiencies in the rival philosophical systems. The above scenario shows Swamy’s excellent dialectic skills as a lawyer. There were occasions when Swamy was requested to be the judge for an argument between two philosophies.

3.10 Linguist

Linguistics is the scientific study of language, and it involves an analysis of language form, language meaning, and language in context. The earliest activities in the documentation and description of language have been attributed to the 6th century BCE Indian grammarian Panini who wrote a formal description of the Sanskrit language in his *Astadhyayi*.

Linguists traditionally analyse human language by observing an interplay between sound and meaning. Phonetics is the study of speech and non-speech sounds, and delves into their acoustic and articulatory properties. The study of language meaning, on the other hand, deals with how languages encode relations between entities, properties, and other aspects of the world to convey, process, and assign meaning, as well as manage and resolve ambiguity. While the study of semantics typically concerns itself with truth conditions, pragmatics deals with how situational context influences the production of meaning.

Grammar is a system of rules which governs the production and use of utterances in a given language. These rules apply to sound as well as meaning, and include componential subsets of rules, such as those pertaining to phonology (the organisation of phonetic sound systems), morphology (the formation and composition of words), and syntax (the formation and composition of phrases and sentences). Modern theories that deal with the principles of grammar are

largely based within Noam Chomsky's framework of generative linguistics.

Linguistics also deals with the social, cultural, historical and political factors that influence language, through which linguistic and language-based context is often determined. Research on language through the sub-branches of historical and evolutionary linguistics also focus on how languages change and grow, particularly over an extended period of time.

Language documentation combines anthropological inquiry (into the history and culture of language) with linguistic inquiry, in order to describe languages and their grammars. Lexicography involves the documentation of words that form a vocabulary. Such a documentation of a linguistic vocabulary from a particular language is usually compiled in a dictionary. Computational linguistics is concerned with the statistical or rule-based modelling of natural language from a computational perspective. Specific knowledge of language is applied by speakers during the act of translation and interpretation, as well as in language education – the teaching of a second or foreign language. Policy makers work with Governments to implement new plans in education and teaching which are based on linguistic research.

Related areas of study also includes the disciplines of semiotics (the study of direct and indirect language through signs and symbols), literary criticism (the historical and ideological analysis of literature, cinema,

art, or published material), translation (the conversion and documentation of meaning in written/spoken text from one language or dialect onto another), and speech-language pathology (a corrective method to cure phonetic disabilities and dis-functions at the cognitive level).

Swamy was well versed in many languages such as Sanskrit, Tamil, Prakrutham and Manipravalam. He has written 24 Tamil Prabandhams, 33 Rahasyangal (secrets) in Manipravalam, a couple of Prakrutha granthams and numerous Samskrutha Granthams.

3.11 Leadership qualities

A leader must be honest to maintain trust from team members. A leader must identify the strengths of the team members so that they can maximise group potential; must also effectively communicate goals to team members; must accept challenges, solve conflicts, forgive them in case of mistakes; help them during their difficulties and must be more service oriented.

3.11.1 Accepting challenges

Once, an egoistic advaithin Vidwan (scholar) by name, Krishna Misra challenged Swamy as to whether he could write a drama to match his own drama, 'Prabhoda Suryodayam'. Swamy wrote within just one night 'Sankalpa Suryodayam' - a marvellous allegorical drama in 10 Acts in which qualities like viveka and evil tendencies like jealousy, greed etc., were personified as the dramatis personae. In appreciation

of this, Krishna Misra and others honoured Swamy with the title of “Kavi Tharkika Simham”.

Swamy Deshika established the key tenets of Visishta Adhvaitha philosophy in ‘Sankalpa Suryodaya’ and blew away the views advocated by Krishna Misra in his play. In this play consisting of ten acts, Swamy Deshika stresses that the unfailing power of the will of Sriman Narayana is an absolutely indispensable requirement to gain Salvation (Moksham- freedom from the cycles of births and deaths). Swamy Deshika instructed further that an Acharyan’s intercession is a vital prerequisite for the bound Jeevaathmas drowning in the terror-striking ocean of samsaram to shatter their bonds of Karma.

Similarly, a poet by name Dindima (14 th century CE) - a junior contemporary of Swamy challenged him to write an epic poem to match his work entitled “Rama abhyudhayam”. He wrote ‘Yadhava abhyudhayam’ - a poem of exquisite beauty which was praised by one and all and especially Appayya Dikshitar of Advaita darsanam and yet an ardent admirer of Swamy Deshika. This was praised by Dindima Kavi himself as follows:-

“Vede Sanjaatha Khede Muni Jana Vachane
Praapta Nityaavamaane Sankirne Sarva Varne Sathi
Tadanugune Nishpramaane Puraane|

Maayaavaade Samode Kali Kalusha Vashaat
Soonya Vaade Vivaade Dharma Thraanaaya Yo Bhooth
Sa Jayathi Bhagavaan Vishnu Gantaavatharah || ”

(Meaning) “Due to the nature of Kaliyuga, great confusion arose; Vedas were misinterpreted; The sayings of great men were ignored; There came about a mixture of castes; The sacred scriptures lost their validity; Mayavaadis were gloating in glee; Soonyavaada pervaded everywhere, not deprived of any action; Swamy Deshika appeared at this point of time as the very incarnation of the great bell of the Lord, vanquished all and established Dharma. All Glory unto him”.

He wrote a poem entitled ‘ Hamsa Sandhesam’ which far excelled the famous poem of Kalidasa’s “Megha Sandesam”.

3.11.2 Behavioural Science

Vedantha Deshika wrote an allegorical drama called Sankalpa Surodayam which beautifully portrays the different aspects of human character and their interplay which can lead a man towards a higher goal - Salvation (moksha), or to a lower goal – the infinite loop of birth and death. Here ‘sankalpa’ is the divine will of the compassionate God to protect humans by granting them salvation and ‘suryodaya’ is the sunrise that dispels the inner darkness of man. The main character in this play is Man with two forces acting on him: (i) divine and (ii) demoniac. The divine forces aspire to attain salvation whereas the demoniac pull him into the unending cycle of birth and death. Vedanta Deshika, the mighty genius in poetry and drama, personifies these forces into kings and queens who in turn seem to be assisted by their own armies (the

human qualities that drive these forces). Deshika, with his subtle wit and deep insight, portrays how these characters debate between the good and the evil propensities as he goes on to establish the divine destiny of Man through them.

3.11.3 Conflict resolver

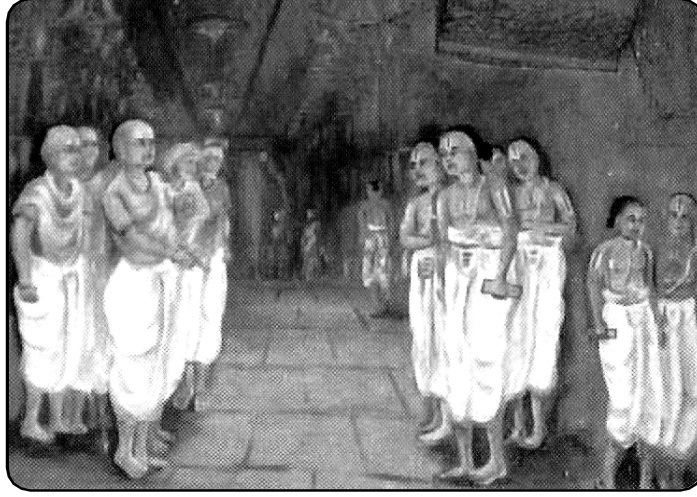
What is a Conflict?

Conflict is an active disagreement between people with opposing opinions or principles. Conflicts can be within the family, outside the family, with others or it could be organisational conflicts.

How to solve?

Both sides involved in the conflict may make some concessions. An independent advisor could be brought to conciliate between the two sides. Affected parties may also seek help from advocates, friends or reputed personalities. Any conflict which arises has to be solved at the earliest or otherwise it may go out of limits.

Once a group of Maayaa Vaadhis landed in Srirangam for a debate condemning Ramanuja Darshanam. Periya Vaachan Pillai, Pillai Lokacharya and others resorted to the grand old Master Sudarshana Bhattar for advice. Sudarsana Bhattar said that it was only Swamy Deshika who could save the situation and instructed a letter to be sent to Kanchipuram inviting him to face the opponents. Swamy immediately set forth to Srirangam but on the way he halted at Sriperumbudur and prayed to Yathirajar and composed the famous Yathiraja Sapthathi.



“Debating with Mayaa vadhis”

On reaching Srirangam, Swamy paid obeisance to Sudarsana Bhattar and sought his blessings. Bhattar blessed him and said “Deshika, it is God’s command that you have to re-establish our Siddhanta like our Ramanuja did earlier”. Deshika agreed to the debate. The debate went on for seven days in which Swamy won over every single argument of the opponents. The Mayaa Vaadhis accepted defeat, and became Srivaishnavas. They fell at the feet of Deshika and requested him to accept them as his disciples. The essence of the debate is what we now have as “Satha Dushani”. At this time, Lord Ranganatha conferred the title “Vedanta Deshika” and His consort, Mahalakshmi, conferred the title “Sarva Tantra Swathantra”. Sudarshana Bhattar and Periya Vaachan Pillai commended this and declared that he was the one who deserved the honour.

3.11.4. Debater

A Manager is supposed to participate in debates with customers and suppliers among others to convince people and win. His capability to win depends on his knowledge and how he uses the knowledge and his convincing capability. A good debater would admit his mistakes and would observe the points of others completely before he starts.

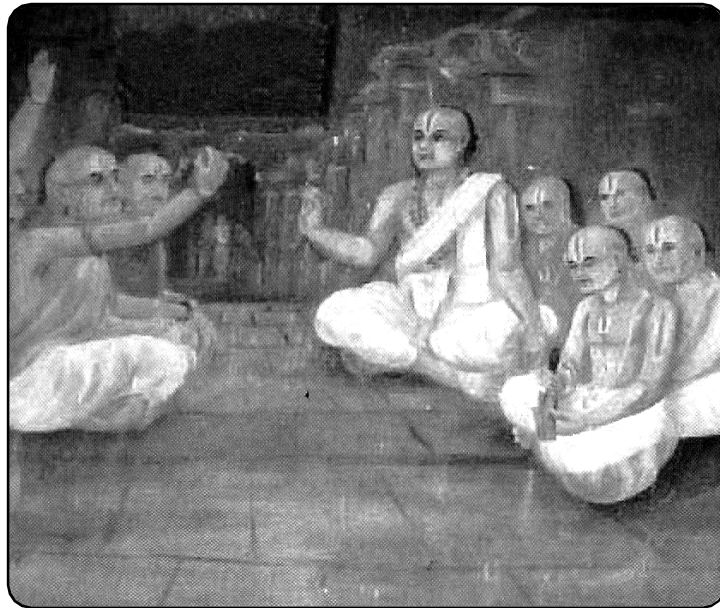
He should possess some vital qualities -

1. He should have abundant views about the subject of discussion.
2. He should have clarity of thought for the particular topic discussed
3. He should have excellent skill of conversation and high “confidence level”
4. His body language should be good.
5. He has to visualise ordinary topics and make them extra ordinary.

It's not easy to become a successful person in any field without hard work.

- One must have the confidence to become a better debater.
- One must be logical and should speak with facts. The most essential quality is that he should be a perfect listener to others with due care and respect.

- One must allow the opposite group member to keep his/her view points and then try to challenge them on their loop holes.
- One must have the quality of patience and boldness and be factual and clear.
- One should also follow the norms during a debate. So by following the above mentioned aspects one could become a better debater.



“Swamy debating with Jains and others”

Some Jains were afraid that they cannot win a debate with Swamy, joined hands with the leaders of other faiths and confronted Swamy during a festival at Tiruvahindrapuram. Single handed, Swamy proved them all wrong by negating each and every point raised

in their arguments. The convincing repartees of Swamy during this debate are enshrined in his famous work “Para Matha Bhangam”.

Courtesy: Anbil Ramaswamy

3.11.5 Decision maker (Decision making)

The word decision has been derived from the Latin word ‘Decidere’ which means ‘cutting off’. Thus, decision making involves cutting off of alternatives between those that are desirable and those that are not desirable. In other words “Decision-making is the selection based on some criteria from two or more possible alternatives”. By taking proper and timely decisions many good things could be achieved.

During the invasion of Srirangam there was a great commotion. The people who were sathvic by nature were no match to the plunderers. Fear gripped the minds of everyone as to what might happen to the temple and the Archa murthis (idols). The Acharyas met and discussed under the guidance of priest Sudarshana Bhattar and decided that one group under Pillai Lokacharya (who was equally advanced in age) was to take the Archa Murthis (idol) and His consorts covered up in a palanquin to Thirupati. The party under Sudarshana Suri was to stay put at Srirangam, after erecting a stone wall in front of the Sannidhi of Moolavar to cover him from the sight of the marauders. Swamy took Sudarshana Bhattar’s two sons and the manuscripts of ‘Sruta Prakaashika’ (the elaborate commentary on Sri Bhashyam chronicled by

Sudarshana Bhattar during the Kalakshepams of Nadadur Ammal) to safety at Thirunarayanapuram via Satyamangalam. But, before he could do that, the army attacked them and massacred many of them. Swamy Deshika hid himself with his wards in the midst of corpses and spent the night. In the morning, they moved towards Satyamangala village in Karnataka en-route to Thirunarayanapuram (Melukote).

Swamy Deshika came to a place called Satyamangala, 70 kms from Mysuru, Karnataka. We can see the place where he stayed in Karnataka.



‘Temple at Satyamangala, Karnataka’

While staying at Satyamangala, he composed a stotra called “Abhithi sthava” praying to Sri Ranganatha to restore the glory of Srirangam. Swamy was lamenting for the death of many acharyas and bhagavathas by the invaders. He lived there for 12

years continuously chanting the Abhithi sthavam. After 12 years when the invaders were thrown out of Srirangam, Swamy came back to Srirangam.



‘Aswattha tree’

The Aswattha tree under which Swamy rested in Satyamangala can still be seen in the village even today. The stone slab on which Swamy sat is kept preserved in the temple of Lord Vardaraja in the village.



**Swamy in standing posture
ready to go back to
Srirangam. (Satyamangala)**

There is also the image of Swamy which is unique. Unlike in other places, the Swamy is seen in a standing posture as if he was on his toes ready to move to Srirangam awaiting the good news of reinstallation of the Lord there.

Kumara Varadachariar, son of Vedantha Deshika, delivered discourses at Thirunarayanapuram on Pillan's commentary on Thiruvoimozhi called 'Aarayiram Padi' with the help of Swamy's notes called "Nigama Parimalam".

Deshika and others took a quick decision to leave the place and proceed towards Karnataka. He also took a quick decision of hiding himself in the midst of corpses and spending the whole night there. It was a timely decision involving his presence of mind.

3.11.6 Ethical behaviour

Ethics in the workplace is defined as the moral code that guides the behaviour of people with respect to what is right and wrong, and to what is good and bad, with regard to conduct and decision making.

Ethical decision making in the workplace takes into account the individual's best interest and also the best interest of those impacted. The latter part of the definition is often necessary, where individual people struggle to act ethically. Furthermore, ethical behaviour doesn't apply only to individuals, as the organisation itself should exemplify standards of ethical conduct.

It's important to understand that ethical behaviour for managers and employees is very important in the workplace; this will stimulate positive employee behaviour that lead to organisational growth, just as unethical behaviour in the workplace can inspire damaging headlines that lead to organisational downfall.

Simply put, organisational leaders, that include all individuals, groups and organisations of various types, enter into a relationship with other organisations for that business to protect their interests in a specific way. Therefore, there is a mutual expectation that managers and business organisations act in an ethical manner and in each other's best interest.

A decision to act unethically, by the organisation, can strain the relationship and damage the reputation of the organisation. The increased risk of reputational damage and harm from negative headlines is often the catalyst for organisations to promote and encourage ethical behaviour and prevent and report unethical behaviour. Furthermore, today, where many individuals are connected to social media with different technologies, the risk that unethical behaviour will cause reputational damage to an organisation is arguably much greater than in decades past, as behaviour is more easily recorded on video, captured in photos, shared online and propelled into headlines.

Deshika was very careful throughout his life span and he cared for the society and individuals. For example, once when he went to receive alms from a



‘Deshika returning the gold coins’

house, the house people felt sorry for his condition; they gave alms, by adding some gold coins to it so that it could help Deshika. But Deshika after seeing the presence of gold coins, returned the gold coins and took only the food items saying they do not belong to him. His ethics was to accept only food items, go to his house, and give it to his wife. She would cook and offer it to God first and for consuming it later. He felt that is sufficient to lead a good life.

3.11.7 Forgiveness

Forgiveness is the intentional and voluntary process by which a person undergoes a change in feelings and attitude regarding an offence; lets go of negative emotions such as vengeance, forswears

recompense from or punishment of the offender, however legally or morally justified it might be, and with an increased ability to wish the offender well. Forgiveness is different from condoning (failing to see the action as wrong and in need of forgiveness), excusing (not holding the offender as responsible for the action), forgetting (removing awareness of the offense from consciousness), pardoning (granted for an acknowledged offense by a representative of society, such as a judge), and reconciliation (restoration of a relationship).

Some people who were jealous of Deshika's performance wanted to degrade him everywhere. They forgot that he had defended them in debates many times at a number of places. They wanted to dishonour him and made a garland of old chappals and hung it on the door. They ensured that the moment Deshika comes out it would hit him and he would get dishonoured. The mischief mongers succeeded in their plan. Deshika opened the door in the morning. As he stepped out, the chappals struck his head. Deshika observed this and took the garland of chappals and bowed to them saying that they belonged to God's devotees and kept it on his head. People gathered there appreciated Deshika's forgiving nature and bowed to him and sought his excuse.

Deshika said "Karma avalambakah kecit, kecit gnana avalambakah vayam tu haribhakthanam padaraksha avalambakah":

Meaning: “Some depend upon karma (as the means of liberation) and some, on gnana. However, we depend on the footwear of Lord Hari’s devotees”. The mischief mongers who came to mock at Swamy, remained to pray.

A manager should forgive mistakes of his subordinates and lead them in the right path. Instead of telling them their mistakes directly, the manager should correct them and bring them to the right path. Courtesy: Dr. M.Narasimhachary.

3.11.8 Making people tolerant

Tolerance is the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with. The synonyms of tolerance are “forbearance, tolerance, sufferance, liberality, open mindedness, broad mindedness, etc.

When some of the people following traditional ways objected to the recital of Divya Prabandam in the temple on the grounds that they included the works of Non-Brahmin Azhwars, written in South Indian languages and Thiruvoimozhi (of four thousand verses in Tamil) in particular which dealt with Kaama (Love) was objectionable to them. Swamy argued with them and convinced them that the holy collects were equal to the Vedas since they contained all that was in the Vedas; moreover, since they were in praise of the Lord, the language did not matter and that the Kaama spoken of was nothing but absolute devotion to the Lord. He re-instituted the practice of ‘Adhyayana Utsava’ - (The Utsavam or procession held in the month of December,

ie. before and after Vaikunta Ekadashi, the ceremonial honouring of the Azhwars.

A manager should exercise tolerance while dealing with his subordinates and lead them in the right path towards group objective.

3.11.9 Managerial power (Snake charmer)

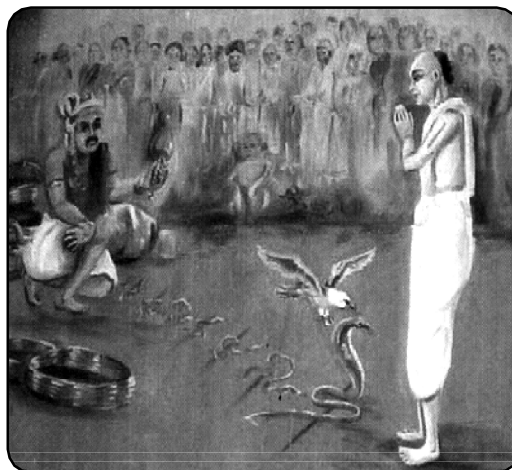
A manager's capability should be like that of a snake charmer. He has to hold his subordinates by showing his supremacy with respect to work. He has to lead them and show the right way of executing the job. With this the employees start respecting their higher ups and contribute more towards work accomplishment. How does he get it done?

There are five different types of power :

- Coercive power-Normally used by force. Invariably this power would not be used but in some circumstances he may say that he would take some action if the task is not properly carried out.
- Reward power- Employees work more since they are certain to get rewarded after completing the task. A manager should reward them after their completion of tasks and encourage them to do more.
- Legitimate power-Power which you earn because of your position in the organisation. Since the managerial position is higher compared to the employees, automatically they respect the manager due to his hierarchy in the organisation and obey and execute assignments given by him.

- Referent power-Someone else refers you as a capable person. A Manager appreciates his employee in front of other superiors referring him as efficient, for which the employee feels elated and gives more to the organisation.
- Expert power-The power which you acquire when you show your supremacy in work over the subordinate by demonstrating it. In case of a problem arising due to execution, if the manager solves the problem in front of the employee, the employee appreciates the manager for his capability and every time adores him for his knowledge.

Through the above acts the manager can become a charmer or a role model to his subordinate. The Staff working with him would feel elated due to the power that he could yield and indirectly the respect for him goes up.



Deshika and snake charmer

In Kanchipuram, a snake charmer brought a few snakes and wanted to frighten Deshika and asked him as to whether he could control his poisonous snakes. Deshika drew a line on the floor with a piece of chalk and recited a manthra. None of the snakes could cross over the line but one ferocious snake crossed over the line to harm Swamy. Swamy uttered Garuda manthra and instantly Garuda came and took away all the snakes. Deprived of his only means of livelihood, the snake charmer begged to be excused and give back his snakes. Deshika recited his “Garuda Dandakam’ and the bird brought back all the snakes. The snake charmer fell at the feet of the Swamy and requested him to pardon him for his ignorance of the power of Swamy.

3.11.10 Perfect daily planner

Swamy Deshika’s daily routine as explained in ‘Deshika Dinacharya’ clearly explains his life style and the way he spent his valuable time every day preaching and practising spiritualism and none other than spiritualism. A glimpse of Swamy’s Deshika Dinacharya written by his son Kumara Varadacharya is given below:

1. I bow to Shri Venkatanatha, who was born in Kanchipuram, stayed in Srirangam, and reincarnation (avathara) of Thirumalai Ghantamani.
2. My salutations to Swamy Deshika who considered flattery as poison and wealth and comfort and the royal palaces as Hell (naraka).
3. Swamy discontinues His sleep during the third time period (yamam) of the night. That is., he slowly

wakes up at about 3.00 AM and utters the name of Hari (Narayana). “Mella ezhundu Hari endra peraravam” in Tamil. And being in the bed, He remembers the Guru Parampara (earlier gurus). Then he recites Sri Ramanuja’s Sharanagathi Gadhyam and stothras on Sriman Narayana that praises the good natures (kalyana gunas) of Narayana.

4. Then He walks to the river Kaveri. Offers the morning ablutions. After wearing clean clothes and 12 Thiruman Sri Choornam, Swamy does his morning prayers (Sandhya vandhanam), in the open and with a concentrated mind. He does the Gayatri-Japam facing the direction of Sun.

5. Then he completes other daily routine (nitya – karmas) and proceeds to the Sri Ranganatha temple. There he offers his prayers to the Lord’s lotus feet.

6. After obtaining the holy water and prasadam, Swamy arrives at the Kalakshepa Mandapam where his disciples would eagerly await him. There, in simple Sanskrit and Tamil, he explains the purpose of Vedanta. He used to treat his students (sishtyas) like his own children - affectionate and loving.

7. Then his shishtyas go begging for food (bhikshatanam) for him. It is normally a custom of the ascetics or spiritual persons to beg and eat whatever they get. Also before eating they offer everything to God and then eat. Swamy uses the material thus offered by his shishtyas for the Bhaghavat Pooja (aradhana).

8. After spending some time with his sishyas teaching and instructing them, the Swamy proceeds to the temple for conducting Pooja to Lord Ranganatha.

9. Swamy does Aradhana with vessels (mostly wooden vessels) that are inexpensive. It seems thieves will not find it worth their effort to steal them.

10. In the fourth Yama of the day, Swamy is busy writing works that help in defending the Ramanuja Philosophy (Siddhantha) against the onslaughts of Maaya Vaadins and Shoonya Vaadins.

11. After doing his evening Sandhya Vandhanam, Swamy spends more time with his sishyas praying to Lord Varada.

12. He recites the Divya-Prabhandham and other shlokas on Lord Varada.

13. Once again he spends time with his sishyas clarifying their doubts on secret meaning of verses (Rahasyartham) which cannot be easily understood.

14. After seating Goddess Perundevi and Lord Varada in the lotus of His heart, Swamy with concentrated mind, proceeds to his bed. He keeps remembering the glories of the Lord and proceeds to enjoy the Yoga-Nidra in his sleep.

15. Once again Swamy wakes up at 3.00 a.m and starts a fresh and blissful day in his duties towards God.

A manager should have a daily routine and follow it so that he doesn't miss any of his activities either to

the organisation, or to his superiors or his employees. The highlights of the progress should be periodically sent to the higher ups.

3.11.11 Selfless devotion

The capability of selfless devotion is so much that God comes in the bonding of a devotee. One who undertakes selfless devotion and seeks nothing from God is the best. Some worship due to fear that nothing ominous happens. Some worship for the fulfilment of desires because they have a longing for money, offsprings, grandson, wealth and grandeur. But God looks forward to those devotees who worship him due to selfless devotion.

They know that it is only He who can fulfil all their desires. Therefore, for various desires, various people worship God. The number of people who worship God for fulfilment of their desires is the greatest. But Deshika was totally different. He never



‘Horse eating the grains’

sought anything for himself. He lived for the sake of others.

Swamy was sitting on a platform in front of the house during night, and he could not get anything to offer as food (Naivedyam) to the Lord; he just offered some water to the Lord with a heavy heart and went to bed with an empty stomach. After some time, he was awakened by the landlord, who reported that a white horse was eating the grains in his stores.

Swamy understood that it was the play of Lord Hayagreeva and comforted the house owner. He asked the landlord to bring some milk and offered it to his Lord in the pooja room. Thereupon, the horse disappeared. Next morning, when the landlord went to the shop he saw there that all sacks were fully laden with gold. He offered some portion of the gold to Swamy but Swamy refused it. This shows the selfless devotion of Deshika.

3.11.12 Service oriented

Service orientation is the ability and desire to anticipate, recognize and meet others' needs, sometimes even before those needs are articulated. Service oriented people focus on providing satisfaction and making themselves available to others.

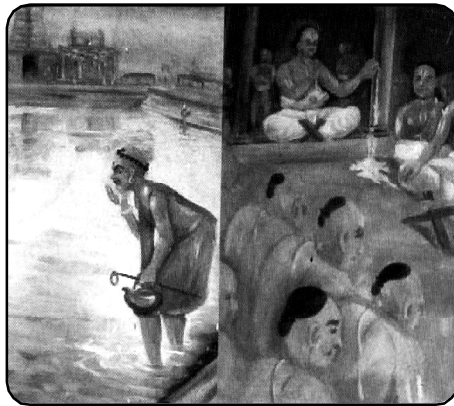
Deshika always thought of others and was destined to help others in times of their distress. For example when a Brahmin indicated his desire to get married, Deshika immediately prayed and Goddess Lakshmi gave immense wealth and Deshika did not touch even

a coin from it. Many of the instances are indicative of his service to mankind.

3.12 Magician

Magic, sometimes referred to as illusion, stage magic or close up magic is a performing art in which audiences are entertained by staged tricks or illusions of seemingly impossible feats using natural means. It is to be distinguished from paranormal magic which has effects claimed to be created through supernatural means. It is one of the oldest performing arts in the world.

Modern entertainment magic has become a popular theatrical art form. In the late 19th and early 20th centuries, magicians achieved widespread commercial success during what has become known as “The Golden Age of Magic”. During this period, performance magic became a staple of Broadway theatre, vaudeville, and music halls.



Magician drining water and Deshika gets it out through the pillars

Magician may refer to a practitioner of supernatural magic, a system of occult techniques for spiritual development.

Swamy, when he was in Kanchipuram, a magician confronted him, wanted to check his prowess and drank the water from the pond. As the magician drank the water, Deshika's belly bulged and was completely filled with water and caused unbearable pain. Deshika just scratched with his fingernail a pillar nearby and all the water flowed out there and Deshika's belly regained the normal position. The magician begged to be excused and disappeared but not before the Swamy thanked him for helping him in cleaning the streets of Kanchipuram without any effort on his part!

Should a manager be a magician? Why not? He should be ready to accept any type of challenge and his prowess increases with his capability with different skills and to hold them as a team using various techniques.

3.13 Mathematics

Mathematics (meaning “knowledge, study, and learning”) includes the study of such topics as quantity, structure, space, and change.

Mathematicians seek and use patterns to formulate new conjectures; they resolve the truth or falsity of conjectures by mathematical proof. When mathematical structures are good models of real phenomena, then mathematical reasoning can provide

insight or predictions about nature. Through the use of abstraction and logic, Mathematics developed from counting, calculation, measurement, and the systematic study of the shapes and motions of physical objects. Practical Mathematics has been a human activity from as far back as written records exist. The research required to solve mathematical problems can take years or even centuries of sustained inquiry.

Mathematics is essential in many fields, including natural science, engineering, medicine, finance, and the social sciences. Applied Mathematics has led to entirely new mathematical disciplines, such as statistics and game theory. Mathematics for its own sake, without having any application in mind. Practical applications for what began as pure Mathematics are often discovered.

There happened to be unresolved Mathematical problem known as the knight's tour problem. It involved the moves of the Knight (Horse) on an empty Chess board. The problem posed was to move the knight so that it visits every square (64) on the board – but only once. And, at the end of the tour it must come back to the square from which it began. The first mathematician to investigate the Knight's tour problem was Leonhard Euler (1707 to 1783), a Swiss Mathematician. Since then it has come to be known as Euler Chess Knight Problem.

Vedantha Deshika, the remarkable scholar – poet in his Paduka Sahasram celebrating the glory of Sri

Ranganatha's padukas in 1008 verses employs Chitrapaddathi for 40 verses (911-950). Among these, the verse No.929 and No.930 are hailed as an astounding solution to the 'knight's tour problem'. Vedantha Deshika had used several types of poetic imagery. Chaturanga Turanga Bandham was one such imagery through which the knight's tour problem had already been solved elegantly, 500 years before Euler.

3.13.1. The 'Knight's Tour' problem

The Knight tour is a mathematical problem where through a sequence of moves according to the rules of chess, a knight placed on any square, moves across the board visiting each square exactly once. The Swiss mathematician, Leonhard Euler is credited with coming up with the first suitable solution to this problem in the late 1770's and hence, it is even referred to as the Euler Chess & Knight problem.

One of the earliest paths suggested by Euler is represented below- where starting from the 1 in the corner, the knight traces a path in the order of the numbers- similar to a connect-the-dots problem. Here, the path finishes in the square adjacent to the starting point, and since it cannot directly move back to its starting point, it's an "open" tour. (As you all know, the horse's move in chess game is two steps forward and one step sideward or one step sideward and two steps forward in all directions - the horse is supposed to be a powerful power. In the sketch follow the numbers from 1-64... to observe the horse's movement).

Later, the paths were revised and “closed” paths, where the knight gets back to the starting point, were also found.

It is believed that the Paduka Sahasram was written by him in one night, when he was challenged to compose 1000 verses on Lord Ranganatha before day-break. The work has one shloka, that actually solves the Knight tour problem.

1	48	31	50	33	16	63	18
30	51	46	3	62	19	14	35
47	2	49	32	15	34	17	64
52	29	4	45	20	61	36	13
5	44	25	56	9	40	21	60
28	53	8	41	24	57	12	37
43	6	55	26	39	10	59	22
54	27	42	7	58	23	38	11

In the solution presented by him, there are 2 Sanskrit verses; where the first verse is written in order, in the squares of the chessboard; and a knight tour of this square leads to the second verse!

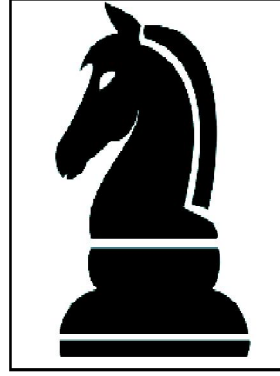
The first verse is -

स्थिरागंसा सदार्ध्या विहताकततामता ।
सत्पादुके सरासा मा रङ्गराजपदं नय ॥²¹

O sacred sandals of the Brahman, you are always adorned by those who have committed unpardonable sins; you remove all that is sorrowful and unwanted; you create a musical sound; (be pleased) and lead me to the feet of Lord Rangaraja.

And the knight tour of the above verse will look like this -

स्थि	रा	ग	सां	स	दा	रा	ध्या
1	30	9	20	3	24	11	26
वि	ह	ता	क	त	ता	म	ता
16	19	2	29	10	27	4	23
स	त्पा	दु	के	स	रा	सा	मा
31	8	17	14	21	6	25	12
रं	ग	रा	ज	प	द	त्र	य
18	15	32	7	28	13	22	5



Which leads to the second verse -

स्थिता समयराजत्यागतरा मादके गवि ।
दुरंहसां सन्नतादा साध्यातापकरासरा ॥

Meaning -

The sandals which protect those who shine by their right attitude, whose place is the center of the blissful rays, which destroy the melancholy of the distressed, whose radiance brings peace to those who take refuge in them, which move everywhere, - may those golden and radiating sandals of the Brahman lead me to the feet of Lord Rangaraja.

This work was written in the 14th and 15th century, a long time before Euler was even born. The verses reflect the sheer genius of the poet:- Coming up with two verses, one derived from the other that too by a knight tour! This was found while reading a book called 'The Wonder that is Sanskrit' by Sampad & Vijay and thought should definitely share it! It is remarkable the way early Indians came up with extremely accurate findings in the fields of science, astronomy and mathematics.

This is something the present generations could, and should perhaps use, to derive inspiration from.

– courtesy... **Ms.Meera's blog.**

3.14 Philanthropist

A Philanthropist is a person who seeks to promote the welfare of others, especially by the generous donation of money for good causes.



Gold coins showered from sky

A happening in Swamy's life depicts His undesired nature towards wealth and his generosity in giving to the needy. Instigated by some jealous people and with the intention of embarrassing Swamy, a poverty stricken bachelor was sent to Swamy for financial help for his wedding, knowing full well that Swamy had no resources.

Swamy Deshika took him to the Sanctum Sanctorum of the divine goddess of Kanchipuram and sang the famous 'Sri Sthuthi' (25 verses on Goddess Lakshmi). Immediately, to everyone's excitement, gold coins showered from the sky. Swamy asked the bachelor to take them all. The bachelor thanked Swamy with tears, while the people who wanted to ridicule were ashamed. Swamy gave the money to the poor brahmin; he also spent his whole life drafting many shlokas and theories about the sanathana margam (good path) with the prime aim of lifting everyone to spiritual life from this materialistic life and there is hardly any time spent by Swamy for his personal or family welfare. Swamy never kept anything for himself. Similarly a manager should selflessly work for the organisation and for the betterment of his employees.

3.15 Philosopher

A philosopher is someone who practises philosophy, which involves rational inquiry into areas

that are outside either theology or science. The term “philosopher” comes from the ancient Greek, ‘philosophos’, meaning “lover of wisdom”. The coining of the term has been attributed to the Greek thinker Pythagoras.

In the classical sense, a philosopher was someone who lived according to a certain way of life, focusing on resolving existential questions about the human condition, and not someone who discourses upon theories or comments upon authors. Typically, these particular brands of philosophy are Hellenistic ones and those who most arduously commit themselves to this lifestyle may be considered philosophers.

A philosopher is one who challenges what is thought to an Acharya among acharyas; an avatar among avatars; common sense, doesn’t know when to stop asking questions, and re-examine the old ways of thought.

In a modern sense, a philosopher is an intellectual, who has contributed in one or more branches of philosophy, such as aesthetics, ethics, epistemology, logic, metaphysics, social theory, and political philosophy. A philosopher may also be one who worked in the humanities or other sciences which have since split from philosophy proper over the centuries, such as history, economics, sociology, psychology, linguistics, anthropology, theology, the arts and politics.



Swamy Deshika is an important figure in the history of Indian philosophy. Since he is a historical figure, the explication of his thought is facilitated by the contextual knowledge available about the times, the cultural and geographical milieu, and the religious tradition related to him. Conversely, the study of Deshika and his sources allows one to undertake a study of Indian philosophy as known to him and of the changes he implemented in its interpretation.

“That Deshika was accepted by followers of other philosophies — Dvaita and Advaita — shows his greatness,” observes Dushyanth. Appayya Dikshitar, a renowned Advaita scholar and composer was a close friend of Deshika. So was Vidyananya Tirtha of Sringeri. “When there was a debate on the meaning of

Tatvamasi between Akshobhya Tirthar (dvaita) and Vidyaranya Tirthar, they chose Vedanta Deshika as the judge. Deshika's verdict has been etched in a pillar at Mulabagilu in Karnataka. Such was his credibility and clear thinking".

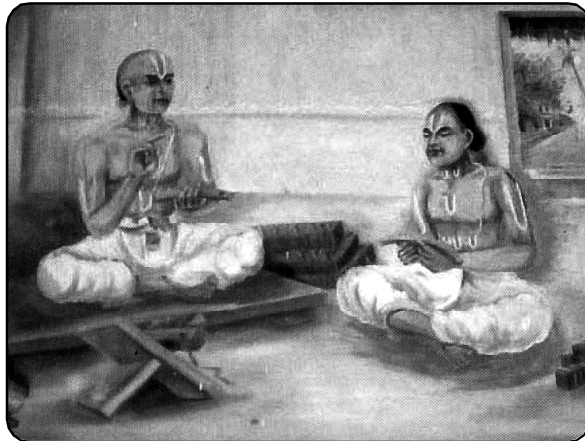
The Vedanthic school of Indian philosophy, we refer to as Visistadvaita Vedantha has been largely influenced by the shape Venkatanatha gave to it. For instance, the traditional lineage of teachers of Visistadvaita Vedanta includes the Alvars (an elusive Vrttikara), Nathamuni, Yamunacharya, Ramanuja, and Parasara Bhatta. All bear just some vague family resemblance with each other but all are directly linkable to Venkatanatha's view of Visistadvaita Vedantha, which includes the Alvars devotionism, the Pancharatra's ritualism together with a robust commitment to the scholarly tradition of Indian philosophy in general (as already found in Nathamuni and, from a different point of view, Yamuna), and Vedanta in particular (as explicit in Ramanuja).

Tatva Mukta Kalapa (A gem garland made of tatvas exposing its true nature) has 500 verses giving the various loop holes in other philosophies such as Advaita, Dvaita, Sankya, Mimamsa, Yoga etc.. and establishing the Visistadvaita philosophy which reflects the true philosophy as stated in Vedas, Vedanthas, Ithihasa, Purana and Pancharathra agama. Any philosopher with his neutral approach who reads Swamy Deshika's 'Tatva Muktha Kalapa' will surely

praise its unbiased nature in establishing the Vedic philosophy. Without any ambiguity, we can term him as the best “Philosopher” in the world.

3.16 Poet

A poet is a person who creates poetry. Poets may describe themselves as such or be described as such by others. A poet may simply be a writer of poetry, or may perform their art to an audience. The work of a poet is essentially one of communication, either expressing ideas in a literal sense, such as writing about a specific event or place, or metaphorically. Poets have existed since antiquity, in nearly all languages, and have produced works that vary greatly in different cultures and periods. Throughout each civilisation and language, poets have used various styles that have changed through the course of literary history, resulting in a history of poets as diverse as the literature they have produced.



Swamy Deshika teaching his son

A famous Thaniyan (Sloka on Swamy Deshika):

**“Sriman Venkata nathaya kavitharkikakesari,
Vedantha charya var yome sannidattam sadahridhim”**

Meaning : “The great lion of poets and the great preceptor of Vedanta (that Swamy Venkatanatha was) should reside in my heart always.”

At each place, he composed many different works in languages such as Tamil, Sanskrit, Prakrit and Manipravala (a mixture of Sanskrit and Tamil) that revealed his ingenuity, creativity, logic, linguistic expertise, devotional fervour and erudite scholarship.

He composed over hundred works in the following genre

- 28 devotional poems in Sanskrit such as Hayagriva-stotram, Kamasika-ashtakam and Gopala-vimshati.
- 24 devotional poems and treatises in Tamil such as Gitartha-sangraham and Charama-sloka-churkku.
- 11 philosophical treatises such as Shata-dushani, Mimamsa-paduka and Tattva-mukta-kalapam
- 10 commentaries on the works of previous acharyas such as Stotra-ratna-bhashya, Chatus-shloki-bhashya and Tatparya-chandrika
- 5 Narrative poems such as his magnum-opus, the Paduka-sahasram, and the epic poem called Yadavabhyudaya which rivals the decorative poetry of Mahakavi Kalidasa’s works, and the Hamsasandesha

- 32 esoteric texts revealing the hidden meanings of prappati-marga such as Srimad Rahasya-traya-saram, Paramapada-sopanam, Amrita-ranjani and Amrita-svadhini
- 1 drama named ‘Sankalpa-suryodayam’
- 13 works on arts and sciences such as Bhugola-nirnayam and Silpartha-saram
- 4 works that codified religious rites and practices such as Sri-Vaishnava-dinasari and Bhagavad-aradhana vidhi.

One evening in Srirangam, where Deshika lived and worked several years, a rival poet contemptuously challenged him to compose poetry on the most shabby and un-poetic of themes on earth — a pair of common footwear!



Swamy carrying sandals on his head

Next morning Deshika astounded the rival, and the rest of the world too, with a poetic work of thousand stanzas entitled “Paduka-sahasram”! One thousand stanzas in Sanskrit of the highest order, in praise of the sacred ‘Sandals of Lord Ranganatha’, the Deity of the temple. He wrote it in one sitting within the course of one night!

One sample to prove that he is Kavi Simham: in the ‘paduka-sahasram’, Deshika demonstrates how the reverse effect can also be achieved with equally telling effect – where meaningful words are woven out of pure sound:

**“Padapa padapa padapa padapa padapa padapa
padapa padapa**

**Padapa padapa padapa padapa padapa padapa
padapa padapa”**

(Paduka-Sahasram 939th verse)

If any poet of lesser stature than Swamy Deshika were to pen lines like the above, and try and pass it off as poetry, it is likely he will be taken to be a raving lunatic. But Deshika’s genius shows us how even seemingly senseless sound can be made to contain lofty poetic meaning.

The above stanza when read sounds or means as follows:

**“Padapa-apadapa-aapada-papa-dapa,
padapa, pada-papa-dapa-apadapa
pada, papada, papada-papada-papada,
papadapapa - adapapadapa”**

It yields the following meaning in very rough english translation:

“The padukas of Lord of Srirangam — render sinless all things and all beings of this world — protect all beings in this world and the other — reward all men who do their bounden duty by their parents and punish those that fail in it — elevate the devotees of God in the eyes of all the worlds — maintain eternal order in both heavenly and earthly spheres”.

Courtesy: SriVedanthadeshika.blogspot.com

No wonder indeed, it was then that Swamy Deshika was hailed by one and all as “Kavi-kesari” as it remains today. (Lion among Poets).

3.16.1 Lakshmi’s greatness

While Vedanta Deshika’s ‘Paduka Sahasram’ praises the Lord’s sandals, it also shows us Goddess Lakshmi’s greatness. In the first verse in the Sanchaara paddhati, we find Deshika offering his salutations to the Lord’s padukas, and he says that he pays obeisance to the padukas, which did what Sita wanted to do. When Rama is asked to go to the forest, Sita immediately says she too will go with Him. In fact, she says she will go ahead of Rama so that she can remove thorns and grass which are likely to hurt His feet. The Padukas, of course, crush thorns when Rama treads on them. So, in this verse, Deshika is saying that the padukas do what Sita wanted to do. Deshika, thus, shows us the greatness of the Lord’s padukas.

In a verse in the Dvandva Paddhati, Deshika says that with Sri Devi on one side of Him, Bhu Devi on the other, and with two padukas, one for each foot, how can the Lord not be considerate towards sinners? Sri Devi will ask Him to look favourably upon His bhaktas. If He turns to the other side, there is Bhuma Devi who will always advice patience and forgiveness towards those who approach Him. If He were to look down, there are the two padukas pleading for the sinners, just as the two Consorts on either side of Him do. Thus, here again Deshika shows us the elevated status of the Lord's padukas, for they are seen as equal to His Consorts.

In Prakirnaka Paddhati, Lord Ranganatha is pictured holding the hand of His Consort and entering the water, but here His sandals are the water. So, the Lord putting on His padukas is compared to the Lord and His Consort stepping into the river. That He holds the hand of the Goddess is significant, for she will keep Him from being harsh with sinners.

By Sri.C.Raghavan. (Published in "The Hindu")

3.17 Professor/Teacher/Acharya

Professor (commonly abbreviated as Prof.) is an academic rank at universities and other post-secondary education and research institutions in most countries. Literally, professor derives from Latin as a "Person who professes" being usually an expert in arts or sciences, a teacher of the highest rank.

In most systems of academic ranks the word “Professor” only refers to the most senior academic position, sometimes informally known as “full professor”. In some countries or institutions, the word *professor* is also used in titles of lower ranks such as associate professor and assistant professor; this is particularly the case in the United States, where the word professor is sometimes used colloquially to refer to anyone in an academic post. This colloquial usage would be considered incorrect nearly everywhere else. However the unqualified title Professor designated with a capital letter usually refers to a full professor also in English language usage.

Professors conduct original research and commonly teach undergraduate, professional and postgraduate courses in their fields of expertise. In universities with graduate schools, professors may mentor and supervise graduate students conducting research for a thesis or dissertation. In many universities, ‘full professors’ take on senior managerial roles, leading departments, research teams and institutes, and filling roles such as president, principal or vice-chancellor. The role of a professor may be more public facing than that of more junior staff, and professors are expected to be national or international leaders in their field of expertise.

Though many acharyas were born in this world, none except Venkatanatha has been named as Deshika (Teacher). He did not teach us on any of the materialistic things that are sought after, but he



‘Deshika with his students’

preached the path to attain the almighty and attain His abode eternally.

Sri Satyadevo Vasishtha gives a nice and crisp definition of an Acharya – ‘Acharati svayam, Sishyebhyashca Achaaram Graahayati iti Acharyah” –

An Acharya is one who observes the saddharma himself, and also imparts the knowledge of this saddharma to his disciples.

3.18 Prolific writer

Some writers have had prolific careers with hundreds of their works being published. While some best-selling authors have written a small number of books that have sold millions of copies, others have had lengthy careers and maintained a high level of output year after year.

Not all authors work alone. Groups of writers, sometimes led by one central figure, have published under shared pseudonyms. But Deshika did all his work single handedly and he has scripted 28 devotional poems, 5 kavya granthas, 32 rahasya granthas, 11 Vedantha granthas, 10 vyakhyana granthas, 4 anushtana granthas, 24 Tamil prabhandams and 13 different types of granthas.

Most authors carefully craft their work, writing and rewriting several times before publication. In our swamy's case, one of the best examples is scripting "Padhuka sahasram" in the shortest time possible.

Deshika, as a prolific writer, had written more than 100 works. His magnum opus is his 'Rahasya Thraya Saraa' in Manipravaala style (a mixture of Sanskrit and Tamil) explaining in inimitable manner Tattva, Hitha and Purushartha as well as the significance of the three great mantras of Ashtakshara (eight syllable word Om namo narayanaya), Dvaya and Charama shloka. This Rahasya Thraya Saraa is reckoned as one of the four works that any Srivaishnava should study and the other three are Sri Bashya, Gita Bashya and the Nalayira Divya Prabandams (4000 verses).

In the year 1317 CE, in the Tamil month of avani, Sri Varadha Raja Perumal blessed Swamy Deshika with a son who was named as Varadhacharya. His birth star was Rohini which is the same as that of Lord Krishna. His son followed the footsteps of Swamy Deshika and shone like his father.

Swamy Deshika then went to Thirupathi and there he composed the beautiful stotra called Dhaya Shatakam (100 verses). Lord Srinivasa had blessed Swamy Deshika conferring the title 'Vedanthacharya'. Then Swamy Deshika went to Badrinath, Ayodhya, Prayagraj (Varanasi/Kaasi), Nepal and other places in North India on foot to visit the temples over there.

- a. As ordered by Ramanuja, Swamy composed 15 Vedanta Granthas like Bhagavad Dhyaana Sopaanam, Dasaavataara Stotram, Tattva Mukta Kalaapam, Sarvartha Siddhi, Nyaya Parisuddhi, Nyaya Siddhanjanam, Seshwara Mimamsa, Tattva Teeka, etc.,
- b. Periya Vaachaan Pillai requested Swamy to compose a shorter version explaining the essence of Prapatti Saastras. Accordingly, Swamy composed Nyaasa Vimsati, Nyaasa Tilakam and Nyaasa Dasakam.
- c. Azhagiya Manavaala Naayanaar, brother of Pillai Lokacharya and Deshika went to worship Lord Ranganatha. The Nayanar was attracted by the feet of the Lord and wanted to compose a Stotra praising the same.

Deshika felt that the Divya Mani Paadukas of the Lord were equally captivating and offered to compose a Stotram on the Sandals of the Lord before daybreak the next day. But, he had slept almost till the small hours of the morning of the next day. When there was hardly a couple of hours to go before sunrise, the angry

disciples woke him up to remind him of his promise. Instantly, he commenced pouring out with bewildering rapidity an epic 'Paaduka Sahasram' and completed it well before daybreak. The 1,000 verses of this epic are an example of literary excellence and lofty thoughts- a wonderful masterpiece of how a single subject like the sandals could be expressed in so many different ways and yet hold up the imagination and interest of the audience.

d. All the Srivaishnava acharyas have special devotion to Lord Sri Ranganatha of Srirangam. Sri Ramanuja stayed here for long years. Deshika was asked to come to Srirangam by other acharyas, for a debate to prove the correctness of our sampradayam which is strictly in accordance with the scriptures. Swamy Deshika came to Srirangam and on the way he halted at Sri Perumpudhur the birth place of Sri Ramanuja to seek his blessings to win in the debate. He composed "Yathiraja Sapthathi", a poem with 74 verses, which glorifies all acharyas including Ramanuja in particular (I have discussed the references by Deshika in my book on "The Life and works of Azhwars").

e. When Deshika came back to Srirangam, it was time for yearly utsavams when the entire Divya Prabandham was recited in 20 days. The first ten days, the utsavam is in the day (pagal patthu) and the next 10 days in the night (Ira patthu). Since this utsavam

was stopped for many years due to Muslim invasion, the orthodox people objected to recitation of Divya prabandham since it is in Tamil and only Sanskrit vedas should be recited. They also objected to install vigrahas of Azhwars because they were just human beings and many of them were not even Brahmins. Swamy Deshika argued with them at length proving that the Divya Prabandham is nothing but the essence of Vedas and Upanishads and the Azhwars are great devotees of Sri Narayana and they are fit to be worshipped inside the temple. Finally the orthodox devotees agreed with Sri Deshika and the utsavam has been celebrated in a grand manner. Swamy was pained to see the objections and wanted to make sure that such problems would not recur again in the future; he saw that the details of the utsavam were written on a stone and installed it in the temple. Sri Ranganatha was pleased with this and commanded that the thaniyan glorifying Swamy Deshika “Ramanuja daya patram, Gnana vairagya bhushanam, Srimad venkatanatharyam vande Vedantha Deshikam” should be recited every day in the temple before starting the Prabandham recitation.

f. While at Srirangam, Swamy had composed the famous ‘Bhagavad Dyana Sopanam’ comprising 12 verses glorifying the beauty of Sriranganatha from the feet to the head. This stotra is like ‘Amalanaadhi piran of Thiruppanazhvar’.



Swamy went on a pilgrimage tour to South India and visited many (sacred places) divya desams in Kerala and Madurai. Swamy had special bhakthi to the saint Andal (Godha Devi) and the stotram “Godha stuthi” glorifies her. While he was at Srivilliputtur, near Madhurai, he composed “Godha sthuthi”, 29 verses on Andal. Andal also called as “The Choodi Kodutha Nachiyaar” (meaning one who wore the garland and gave it to God) was so pleased that she ordained that the Stotra should be recited during her utsavam days along with Divya Prabhandams. To this day, this recitation is being followed in Srivilliputtur. Swamy later visited Thirupullaani, Tirukkurugur, Thiruvanantha-puram and other shrines in Malai Nadu and Chozha Nadu.

3.19 Researcher

A researcher is someone who conducts research, i.e., an organised and systematic investigation into something. Scientists are described as researchers.

Nathamuni (one of the saints before Ramanuja) retrieved the holy collects, Yamuna muni propounded it, and Ramanuja muni expounded it; it was given to Vedanta Deshika to systematise it almost to the form of a science. Even the great Advaitic critic, Appayya Dikshitar was wonder struck by the ineffable charm of Swamy's poetry and irrefutable power of reason and conferred on him the title of 'Kavi Tharkika Simham' (Lion- king among poets and logicians). Appayya Dikshitar praised him as follows:

**“Itham Vichintyas Sarvatra Bhaavaah Santhi
Padhe Padhe |
Kavi Taarkika Simhasya Kavyeshu Lalitheswapi” ||**

“Even in the simple and soft compositions of this Lion of poets and logicians, poetic excellence is evident at every step and indeed in every word”.

3.20 Scholar

The term scholar is sometimes used with the meaning equivalent to that of *academic* and describes in general those who attain mastery in a research discipline. It is also being used to describe those who achieve scholarship in their field even without getting higher education.

Who is a scholar? The first reply that must be given is: He is a scholar whose whole inward intellectual and moral being has been symmetrically unfolded, disciplined and strengthened under the influence of truth. The different mental activities will always be exercised rightly when the proper equilibrium is preserved. No one faculty should be drawn out to the neglect of others. The whole inner man should be unfolded harmoniously.

In order to be a scholar, it involves more than mere learning. He may know much about very many things and yet know little or nothing right. Knowledge without system or order is no more of service than useless lumber. A genuine scholar possesses something more: he penetrates and understands the principle and laws of the particular department of human knowledge with which he professes acquaintance. He imbibes the life of Science. To know only one thing as it ought to be known constitutes a man more of a scholar than to know many things simply by rote. The man of one idea may be an object of ridicule, yet if his one idea is apprehended in its proper life and power, he is of far more account than if he had collected a number of notions, all jumbled together in his mind confusedly. The knowledge of a scholar becomes a part of himself; and does not hang around his soul like a broad-cloth coat about his shoulders. Yielding himself to the plastic power of truth, as such, his mind is transfused and moulded by its energy and spirit.

3.21 Sculptor

Sculpture is the branch of visual arts that operates in three dimensions. It is one of the plastic arts. Durable sculptural processes originally used carving (the removal of material) and modelling (the addition of material) as with clay, stone, metal, ceramics, wood and other materials; but since Modernism, there has been an almost complete freedom of materials and processes. A wide variety of materials may be worked by removal such as carving, assembled by welding or modelling, or moulded or cast.

Sculpture in stone survives far better than works of art in perishable materials, and often represents the majority of the surviving works (other than pottery) from ancient cultures, though conversely traditions of sculpture in wood may have vanished almost entirely. However, most ancient sculpture was brightly painted, and this has been lost.

Sculpture has been central in religious devotion in many cultures, and until recent centuries large sculptures, too expensive for private individuals to create, were usually an expression of religion or politics. Those cultures whose sculptures have survived in quantities include the cultures of the ancient Mediterranean, India and China, as well as many in Central and South America and Africa. Modernist sculpture moved away from traditional processes and the emphasis on the depiction of the human body, with the making of constructed sculpture,

and the presentation of found objects as finished art works.

Once a sculptor asked Deshika to make an image out of a mixture of five metals - copper, tin, lead, silver and zinc (Pancha lohas-five metals) on a condition that the image had to exactly fit on the base provided by him. Deshika made an image of himself but when the sculptor tried to fix it on the base, he could not do so. He tried to chisel out a portion of the body of the image. It started bleeding from the corresponding part of the body of Deshika. The sculptor admitted that the fault was in the base made by him. Deshika fixed it up in the base exactly as it should be, like a professional sculptor. Later, this image was installed by Deshika's son Nayina acharya at Thiruvahindhrapuram. Devotees visiting Thiruvahindhrapuram and offering prayers to the idol, can never take their eyes off this marvellous Vigraham (Idol). Deshika not only sculpted an immaculate image but also pointed out the defects in the base structure provided by the professional sculptor.

3.22 Sportsman

A sports person, also known as a sportsman or sportswoman, is a person who is involved in sports. It may mean someone who is known for the promotion of sport or athletic activities.

A sportsperson can be a man or a woman who is a person trained to compete or interested in a sport involving physical strength, speed or endurance. A

sportsman is a player in a sport; but the term also means someone who plays sport in a way that shows respect and fairness towards the opposing player or team.

The term sportsman can also be used to describe a former competitor who continues to promote the sport in later years.

Sportspeople may be professionals or amateurs. Sportsmen and sportswomen often have particularly well-developed physiques obtained by extensive physical training and strict exercise accompanied by a strict dietary regimen, but the term is also used more broadly.

There are innumerable sports around the world both indoor and outdoor. Some sports supplement our physical fitness and some to mental fitness while many are played as respite from this mundane and hectic academic schedule. Swamy Deshika is the only person who has seen sports as the spiritual media.

It may be noted that the five poems Pandhu, Oosal, Kazhal, Yesal, Ammanai composed by Swamy Deshika are five different sports played from vedic era and Swamy has beautifully composed these poems to depict devotion (bakthi rasam) through these poems.

The poem named Pandhu declares the lady in love as playing with flower balls with her female friends in the garden of the harem where she sang the praise of her lover (which is God himself in this occasion).

The composition Kazhal describes the play of the heroine in the hall of the palace with small marble like smooth nuts of a shrub of that name. A poem that portrays the play of the heroine and her friends with small bell shaped wooden toys goes by the name of Ammanai in which they sing the praises of the Lord.

In Oosal, usually we see the heroine seated in an oscillating swing suspended from the green branches in the garden probably recollecting the happy time spent with her lover (God).

Yesal is that composition which depicts a lady in love in anger taunting the lover with insincerity since he has not kept his word to come at the fixed time because of his dalliance with some other lady even though he may try to pacify her with words and acts of apology. In those works, Sri Venkatanatha has elevated causal love to divine love and devotion, into Bhagawath kaama as shown very beautifully and esoterically by Alwars.

Ammanai an improved form of this game is in vogue at present. It is played with hollow brass balls, about the size of a lemon, filled with tiny pebbles or pellets. The usual number of the balls is eleven or thirteen and all of them are tossed into the air continuously one after another and the player tries to keep them all in the air by dexterously throwing them again as they drop. The success lies in preventing any of them from falling to the ground. This game, as a speciality of women, has not been mentioned in ancient

literature but has found a place in the literature of a later period. Swamy Deshikar in his prabandham sings the praises of his Lord by the song of the maids playing ammanai. The song is known as Ammanai-p-pattu and is in the duet form.

It is unfortunate that they are lost.

In a spiritual world, Devotion or Bhakthi is an inevitable part of life and mingles in each and every aspect of our day to day deeds of life. Who else other than Deshika can make it so simple to practise Bakthi even while engaged in sports or games? He is a divine Sportman!!

Conclusion

Swamy Deshika was a poet, philosopher, logician who took up the task of upholding the concepts preached by Sri Ramanuja. It is because of him the Ramanuja dharshanam is being recognised by the world. Even the critics of Swamy Deshika are surprised at his knowledge and logical reasoning; they praise him for his mastery in every form of work be it drama, poetry or commentary in either Tamil, Sanskrit or Mani pravaala. It is told that he was proficient in eight languages.

No Acharya among the followers of Sri Ramanuja fought for the rightful place for Divya prabandham as did Swamy Deshika. It was he who re-established the recitation of Divya prabandham in Srirangam and other temples.

Swamy Deshika has composed more than 100 works and even if one wants to read all of them it will take more than 100 years. His Sanskrit is considered to be the sweetest next only to that of Maha Kavi Kalidasa. His Tamil prabandhams are equally sweet and he has brought the essence of Vedas to his simple Tamil prabandhams and translated the Tamil pranbadham Tiruvaimozhi to Sanskrit.

Let us pray to this great acharya and seek his blessings to read and understand his works/Stotras, which will be the most pleasing kinkaryam to God and Goddess (Perumal and Thayar).

The above descriptions are just a ripple in a great ocean and there are many more fields such as Geography, Material Science, Cognitive Science, Cosmology, Discourse Analysis, Bio-Technology, Verbal Testimony, Psychology, and Management which can be seen in Swamy's works and in his life history. Still Scholars are doing research about the above factors and it is really a blissful experience.

A few excerpts from a link are given below which give information about one of the recently held seminars on Swamy Vedantha Deshika in the field of Maths and Science.

Though we have browsed through the various fields that Swamy Vedantha Deshika has mastered in, it should be perceived that Swamy Deshika had never intended or concentrated to show His skill in any of these fields. He spent His whole life in the service of

God and God alone. All the above things are derived by the scholars who are expert in that field and it's only a secondary derivation (Anushangikam as it is called in Sanskrit).

The year 2018 marked Swamy Vedantha Deshika's 750th Birthday which fell on 21st September 2018 (Purattasi Sravanam) as He was born in the Year 1268 on the same day. The whole world celebrated Swamy's birthday in a grand and befitting manner including His avathara sthalam Kanchipuram.

Master of all arts :

Swamy Desika was tested many times as to whether he is truly a "Sarva thantra Swathantra" (Master of all knowledge, skills and arts) and every time he proved his capability.

Shrimathey Nigamantha Maha Deshikaya Namah



4. Dayaa Shathakam–Deshika’s reverence to Lord Srinivasa



Lord Srinivasa

Dayaa Shathakam is a poem of 108 shlokas on the qualities of mercy of Lord Srinivasa of Thirumala, Thirupati scripted by Swamy Vedantha Deshika. These verses celebrate the auspicious quality (kalyana guna) of mercy (dayaa) of Lord Srinivasa. Of all the kalyana gunas of Srinivasa, His dayaa is the most important one for the upliftment of the Chetanas. Mercy, which is a quality, is defined as the Supreme Goddess as being above Bhoomi, Neelaa and even Lakshmi the Chief Consort of Sriman Narayana, who is Self-manifest (Svayam vyakta) in Thirumala. It is stated that it is under her behest the Lord himself discharges His duties as the Creator, Protector and Destroyer. The ever flowing streams of clear and pure water in Thirumala is a concrete example of the ever flowing beneficent mercy of Lord Srinivasa. The concept of

Prapatti and Srinivasa's dayaa to realise the fruits of that Prapatti is the subject of Deshika's Dayaa Shatakam".

In the opening Mangala shloka, Swami Deshika highly praises the Thirumala hills as the solidified form of the Lord's mercy and pays obeisance.

**“Prapadye tam girim prayah Srinivasanu
kampaya
Ikshu sara sravamthevya yanmurthyasharkarayitham”**

Meaning : Here he compares the Lord's grace as the sweet flowing river of sugar cane juice, which has solidified to become the mountain of Thirumala; this is the quality of mercy. Swamy states that he offers his prapatti to that mountain, which has become the embodiment of the Lord's grace.

In the next nine shlokas in the centum, he refers to the Acharyas, Azhwars, and ancient sages; also Vishvaksena, Lakshmi, Bhoomi Devi, Neela Devi and Lord Venkateswara Himself as the forms of Dayaa-devi.

In all the shlokas, Daya is portrayed as superior to all things in the world here and hereafter because of her qualities mentioned as follows:

1. Daya is the bestower of all fruits including Moksha;
2. She is the omniscient goddess;
3. She helps her devotees in getting rid of the enemies.
4. She is the ever-successful and never failing source for achieving all fruits;

5. She unsurpassingly helps one in the attainment of all goals.
6. She is the refuge for all who seek protection;
7. She is easily accessible to all;
8. Daya is also the transcendent deity;
9. She manipulates the different incarnations of Lord as Fish (Matsya), Tortoise (Koorma), Boar (Varaha) and man-lion (Narasimha) to come down to the earth and liberate the souls in bondage; it was under Her command that the bridge (Sethu) for Lanka was constructed by Sri Rama, the very sight of which relieves one from all suffering; also Sri Krishna's teachings in the Bhagavad Gita. They are the permanent records for the work of Dayaa;
10. She bestows the bliss of moksha in this world itself, on those who pray for it.

Dayaa-devi is the Empress seated on the chest of the Lord as on the throne. All the qualities are her attendants- knowledge as the torch-bearer goes in front; power and vigour are followers. But for Dayaa all these qualities will not have a good name since they will get enlisted in the list of defects.

**“Vedhanta-Desika-padey vinivesya baalam
Devo Daya-sathaka meth davaadayanyam
Vaihaarikena vidhina samaye grheetham
Veena-viseshamiva Venkata shailanathah”**

Verse 104

Sri Vedantha Desika reveals that he was but an unlearned boy; the merciful God proclaimed that the

boy was really Vedantha Desika and sung the stotra through him as though playing upon veena through Dayaa.

Sri Vedantha Desika concludes in the 104th. Shloka by saying that the Lord of the Venkatesha Hill is pleased with the stotra and will silence the fault-finding critics since the God himself has produced this welcome lyric.

The Daya-shathakam of Swami Vedantha Deshika proves his skill in writing the shlokas in different metres beginning from the short Anushtup-metre and gradually increasing the size of metres with every following. The structure contains 108 shlokas (one for each of the Divya Desha Archa Murthies of Narayana). Our Acharya has used ten plus different metres to compose the ten groups of shlokas, each of which house “ten” shlokas. The numbers of shlokas and their poetic metres are as follows:

1. Shlokas 1-10: Anushtup metre
2. Shlokas 11-20: Aryaa metre
3. Shlokas 21-30: Oupacchandhasikam
4. Shlokas 31-40: Maalini
5. Shlokas 41-50: Mandhaakraanthaa
6. Shlokas 51-60: Nathkutakam
7. Shlokas 61-70: Shikarini
8. Shlokas 71-80: Harini
9. Shlokas 81-90: Pruthvee
10. Shlokas 91-104: Vasantha Tilakaa

11. Shlokas 105&106: Maalini again

12. Shlokas 107&108: Sardhoola Vikriditham

According to scholars, each set of the ten slokas have the essence of ten verses of Thiruvaimozhi of Nammazhwar. According to this tradition, every set of ten reveals a particular meaning, which together covers the anantha kalyana gunas of the Lord of Thirumala.

Here, Swamy Deshika says that Dayaa Devi is standing tall in Thirumalai representing the merciful quality of Sri Venkateswara. She grows at the feet of the Lord of Thirumala and serves as His Kalpaka tree that fulfils the wishes of those who pray to Him. His cool glances at the sight of His devotees cause the tree of Daya Devi to send out tender shoots and ripe tasty fruits. Those, who worship at the sannidhi of Srinivasa become beneficiaries of His grace and enjoy the fruits of that Kalpaka tree. Hence, Swamy Desika says that the karuna katakshams of the Lord of Thirumala yield indescribable riches to the devotees. His Dayaa makes Him eminently enjoyable.

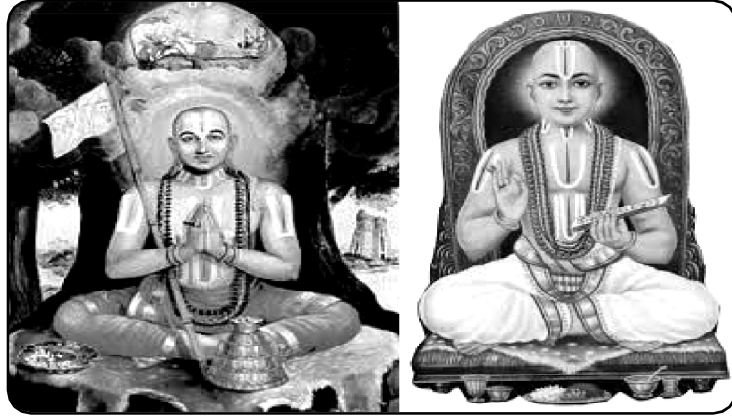
Significance of Dayaa shatakam

1. Tirumala hills is like sugar candy. Swamy wants to taste it.
2. Swamy says that he will take his bath in dayaa saagara of Lord Srinivasa.
3. Like Azhwars, Swamy wants to worship Lord Srinivasa.

4. Parashara and Bhageeratha have worshipped Lord Srinivasa. In the same way he also wants to worship the Lord.
5. For this he wants the help of Visvaksena (army general of Gods) to lead him to the Venkatadri hills.
6. He next prays to Sridevi (Mahalakshmi) to protect him.
7. He wants to worship Bhudevi.
8. Swamy worships Neeladevi.
9. He appeals to the Lord to give darshan to him.
10. Swamy prays to Anjanadevi (mother of Anjaneya).
11. Swamy prays for the grace of Lord to come to his help.
12. The dayaa guna of the Lord drives away all his ignorance.
13. Swamy wants Dayaadevi to grant him Shreyas.
14. Swamy pleads Daya Devi to bless him with vatsalya (brotherly feeling).
15. Swamy wants her to show the right way (hitha)
16. Swamy wants to swim in the river of Dayaaguna of Devi.
17. Swamy wants to do Bharanyasa.
18. Sharanagathi should be Swamy's way of life.
19. Daya Devi should grant him all purusharthas including moksha at the end; Thus ends this shloka.

* * *

5. Sri Ramanuja and Sri Vedantha Deshika



Sri Ramanujacharya Sri Vedantha Deshika

Sri Ramanuja and Sri Vedanta Deshika are held in the greatest honour and reverence by all followers of the Visishtadvaita system of religious philosophy; the former as its founder and the latter as its stalwart champion against its critics.

Both of them had the greatest devotion and reverence to their Gurus. Sri Ramanuja looked upon his Gurus like Tirukachhi Nambi and Mahapoorna as semi divine. To Alavandar with whom he had no personal contact, his reverence was boundless. He thought that he was raised from his state of insignificance by a contemplation of the feet of Alavandar. Deshika had similar devotion to his uncle Athreya Ramanuja under whom he studied the Sastras. He considered himself as the Sishya of Sri Ramanuja also and dedicated himself to the defence of his system

from the criticism of rival schools of philosophy. In the “Sankalpa Suryodaya” Act II, he introduces a character called sishya as the disciple of Ramanuja. Though two centuries intervened between them, Deshika was proud to call himself Ramanuja’s sishya.

Deshika was a more versatile and prolific writer than Ramanuja whose works including Sri Bhashya are only nine in number. Deshika’s works are more than a hundred in number. They are in Sanskrit, Tamil, and in Manipravalam, which is Sanskritised Tamil. To Deshika, Sanskrit verse was as it were his mother tongue and he was truly a “Kavi Simha”. Even his philosophical writings like “Tattvamuktakalapa” and “Adhikarana Saravali” flow easily into lengthy Sanskrit metres.

He mastered Tamil prosody and composed verses in Tamil explaining the doctrines of Visishtadvaita and defending them from its opponents. Ramanuja was content with writing only in Sanskrit and even in Sanskrit he seems to have preferred prose to verse. It was his object that it should be easily understood by even the layman who did not know Sanskrit; it may not number more than a dozen.

Anyone who has read Ramanuja’s elaborate commentary of Sri Bhashya will realize that he was as much a logician as Sankara. Those who are acquainted with the seven reasons that he formulated against Sankara’s theory of “Maya” will have to admit that he was in no way less intellectual than Sankara. But,

Ramanuja was emotional. Whenever he has to speak of Bhagavan Narayana in his “Vedantha Sangraha”, “Sri Bhashya” and prose writings, he rises to rapturous ecstasy.

With regard to Vedanta Deshika, it is admitted on all hands that he was a “Tarkika Simha; his mastery of logic and dialectic was profound and unquestioned. His “Tattva mukta kalapam” and “Sathadushani” bear ample testimony to the keenness of his logic and dialectic. Deshika also wrote a large number of books and pamphlets in Tamil. He has written eloquently in Tamil on “Divya Prabhandam” and has written commentaries on it. Ramanuja on the other hand is scrupulously silent in regard to Alwars and their views. This is because in his days there was much prejudice against vernacular literature as being inferior in quality and authority to Sanskrit works. As he was deeply interested in Sri Bhashya making headway among scholars, he made no reference to the Tamil writings of Alwars.

Ramanuja was a little more liberal in the matter of caste restriction than Deshika. We learn from “Guru Parampara” that in his “grihasthasrama”, he once invited to breakfast Tirukkachi Nambi because he held him in great veneration. Nambi came earlier than expected. Ramanuja was not in the house. The lady of the house served the breakfast and after it was over, cleaned the house and all the vessels and herself took a bath because Nambi was a Vaisya and not a Brahmin.

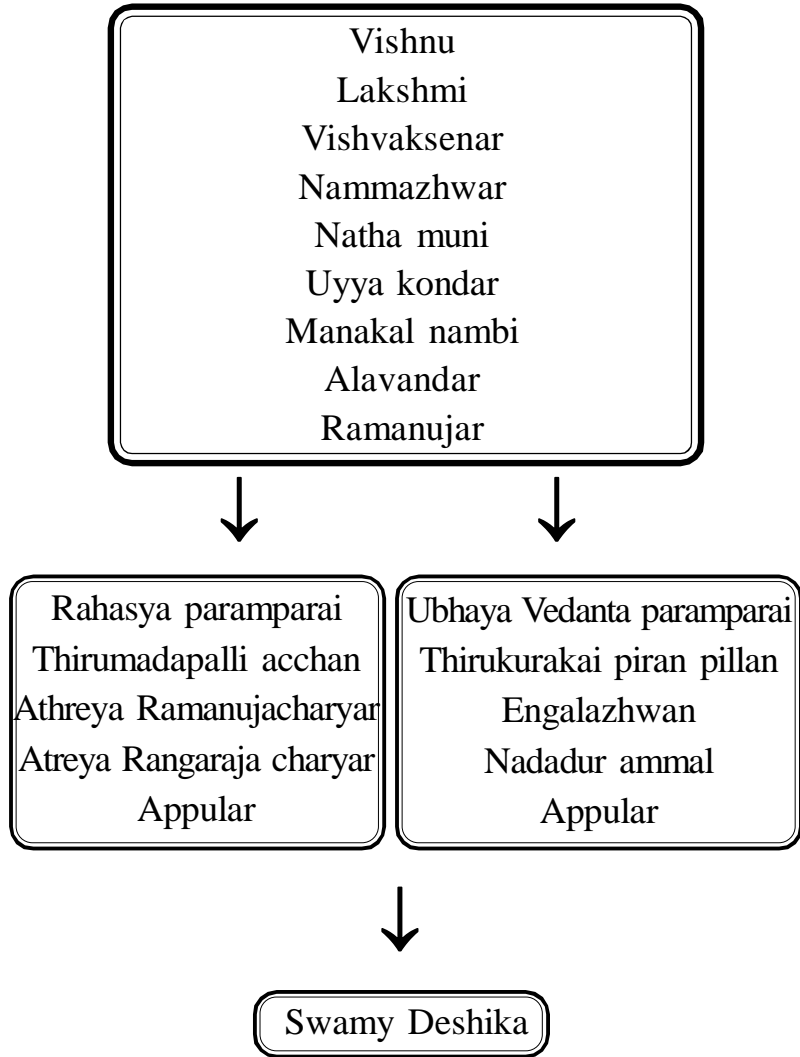
Ramanuja was greatly incensed when he returned to the house and found no “Uchishtam” (left overs) at all. It is clear that Ramanuja was for relaxing caste restrictions in exceptional circumstances and in the case of exceptional individuals.

Ramanuja had what might be called personal magnetism and inspired his countless followers not only with reverence but love and affection to himself in their minds. Though the scholar of Prathivadi Bhayankaram Annangarachariar's family was a thenkalai sishya of Deshika, he tells us that his master was full of generosity and kindness. Deshika was perhaps more reticent in outward manifestation of love to his disciples.

(By Sri M.R. Rajagopala Iyengar Swami)—



6. Guru Parampara



7. Thanians (preludes and conclusions)

Thanians (preludes) on Swamy Deshika:

Thanians are recited before the commencement of the verses and are ended after reciting.

A number of ‘Thanians’ (laudatory dedication verses) were dedicated to him.

7.1 His son Varadacharya implores the great lion of poetics and dialectics and the great preceptor of Vedantha (that Swamy Deshika was) should reside in his heart always.

**“Sriman Venkata Natharyah Kavitharkika
Kesari |
Vedanthacharya Varyo mey Sannidhattam Sadaa
Hridhim ||”**

Meaning: “The great lion of poets and the great preceptor of Vedantha (that Swamy Venkatanatha was) should reside in his heart always.”

7.2 Another one was by his disciple Brahma Tantra Swatantra which says:

**“Sri Ramanuja Daya Patram Gnana Vairaghya
Bhushanam |
Srimad Venkata Natharyam Vande Vedantha
Deshikam ||”**

We recite this thaniyan before starting Divya Prabandham. The meaning of this taniyan is “I salute

the great Venkatanatha also called Vedantha Acharya and the Lion among poets and logicians, who was well adorned by both knowledge and discretion, who deserved the grace of Srimad Ramanuja”:

7.3 Pillai Lokacharya, the doyen of Tenkalai Sampradayam lavished a praise on Swamy Deshika which is recited before reciting any .of the Deshika prabhandam.

**“Seeronru tooppul Tiruvenkata mudaiyan par onra
chonna pazhamozhiyul |
Oronru thane amaiyado dharaniyil vazhvorkku
vanerap pomalavum vazhvu ||”**

The meaning of this thaniyan is, “ For a person who desires to ascend up to the Heavens, even a single statement of the great Acharya, Tooppul Tiuvengkadamudaiyan (Vedantha Deshika) uttered by him for the benefit of humanity would be sufficient to lift him up to his desired goal”.

It is really intriguing to find that when all these leaders of the stature of Brahma Tantra Swatantrar and Pillai Lokaachaarya have been honest in their appreciation and lavish in their praise of this towering personality, some people try to totally black out any reference to Swamy Vedantha Deshika (while dwelling on Guru Parampara) as if he never existed; or if he did, he was a persona- non- grata. This attempt is like that of the proverbial cat that closes its eyes and imagines that the world had disappeared! This is also

like an attempt to cover up the bright sunshine in the sky with a handkerchief.

Others, grudgingly mention and that too very casually, perhaps, by way of concession, about this great colossus who strode over the Srivaishnava firmament like the lion among poets and logicians and shines to this day and will forever as an unfailing source of inspiration and guidance to genuine Srivaishnavas.

7.4 “Kavi Tharkika Simhaya Kalyana Guna Saaline |
Srimatheey Venkateshaya Vedantha Gurave Namah ||

Meaning : “The great lion of poets and the great preceptor of Vedantha (that Swamy Venkatanatha was) should reside in his heart always.”

7.5 Vaazhi Thirunamam

Vaazhi Thirunamam is a set of salutary verses chanted in temples to mark the closure of the day's Divya Prabandham chanting. They are intended to ensure that these temples and the practices as established by the acharyas and Deshika will be followed for ever.

Vaazhi Thirunamam is a set of “salutary verses” that will be chanted in the temples at the end, marking the closure of the day's Divya Prabandham chanting. The salutary verses are sung in the temples to ensure that these temples and the practices as established by the Acharyas and Sri Ramanuja would be followed for ever. Swamy Deshika's Vaazhi Thirunamam is

being chanted in most of the Vadakalai Divya Desams all over India. The Vazhi Thirunamam with the English transliteration is as follows:

“Vanja Para Samayam Matta Vandhon Vazhiye,
Mannu Pughaz Bhuthooran Manamuhappon
Vazhiye

Kanja Thirumangai Ughakka Vandhon Vazhiye,
Kaliyanurai Kudi Konda Karuththudayon Vazhiye
Senjol Tamil Maraigal Thelindhu Uraippon Vazhiye
Thirumalai Mal Thirumanियay Sirakka Vandhon
Vazhiye

Thanja Parakadhiyay Thantharulvon Vazhiye
Than Tamil Thoopul Thiruvenkadavan Vazhiye!!!
Nanilamum Than Vaala; Naan maraigal Thaam
Vaala

Maanagaril Maaran Marai Vaazha
Gyaniyargal Senniani Ser Thoopul Vedantha
Deshikane

Innum Oru Nootrandirum!!!

Vazhiyani Thoopul varum Vedathasiriyan

Vazhiyavan Paadhara Vindha Malargal

Vazhiyavan Kothila Thal Malarai Kondadi
Kondirukkum

Theethilla Nallor Thiral!”

Meaning of the Tamil Verses:

“May your grace live long; for you have changed many unrighteous paths to the righteous path,

May your grace live long; for you have lived a life pleasing to Sri Ramanujacharya,

May your grace live long; for you have given joy for great men with your service,

May your grace live long; for you have been an embodiment of the words of Thirumangai Azhwar,

May your grace live long; for you have presented the Tamil Vedas the Divya Prabandams very clearly,

May your grace live long; for you have proved your incarnation of being the Divine bell of the Lord of Seven Hills,

May your grace live long; for you are blessing us with the path of Salvation,

May your grace live long; for you are the Lord of Seven Hills who came to elaborate the Tamil Verses”

“May our Swamy Deshika live for one more century, for the well-being of the worlds (The Earth, the worlds above Earth, the worlds below Earth and the Eternal world), for the well-being of Vedas, for the sacred text of Namma Azhwar’s Thiruvaimozhi to present glory in sacred Sri Rangam;

Oh Swamy, the dusts from your holy feet are being worn by the great Gyanis in their spiritual life; May you live one more century for our sake!”

“May your grace live long: the grace of Swamy Deshika who was born in Toopul, who has no equal in knowledge; who is our greatest Philosopher; Long live His Lotus Feet! Long live the sacred men who are divine and pious always meditating and celebrating the grace of this Acharya and who are staying away from all sorts of evil deeds and who are always surrounded by the good and sacred deeds!”



8. Peerless poet

Swami Deshika has produced about 120-150 works in four languages (Sanskrit, Tamil, Prakrit and Manipravalam).

His works can be categorized as

- (a) Devotional compositions i.e. stotras
- (b) Literary compositions i.e. kavya granthas
- (c) Stage play
- (d) Esoteric compositions i.e. rahasya granthas
- (e) Expounding of Vedantha i.e. Vedantha granthas
- (f) Vyakarana granthas or commentaries
- (g) Daily practices i.e. anushtana granthas
- (h) Compositions in Tamil i.e. Tamil prabandham and
- (i) several miscellaneous works.

The sheer volume of work is so monumental that scholars are amazed at how one individual could have produced such a variety of material with such mastery and depth of the language. Many debaters and poets of his day challenged him only to accept his greatness and mastery.

“Paduka Sahasram” is considered the magnum opus of all his works for a number of reasons. A contemporary poet challenged Swami Deshikan to write 1000 verses on Bhagavan Sri Ranganatha within one day. Swami then prayed to Sri Ranganatha who

blessed him and ordered that the composition be on the holy sandals (padukas) of Sri Ranganatha. Due to his busy schedule with lectures, Swami Deshikan could not write anything during the day. It is said that he woke up early in the morning and wrote the entire 1000 verses in a matter of merely few hours. This is astounding since it takes more than 6 hours to chant the entire composition.

The verses of Paduka Sahasram have many hidden patterns that have been revealed so far. The intricate patterns and hidden meanings of these verses are believed to be powerful “yantrams” or pictorial representation of the mantra and are used for poojas and prayers. For example, one of the verses creates a pattern like that of a horse (knight) movement on a battlefield (chessboard). To read the verse, one has to simply follow the numbers. Normal reading from left to right also produces the same verse. These verses provided the original solution to the famous “Knights tour problem” which was solved more than 400 years later by Leonhard Euler from the West. In another verse, one can follow the zig-zag pattern to read the verse. Normal reading from left to right also produces the same verse.

In another verse one can read from left to right or from right to left to generate the same verse. In all about 25 different patterns have been revealed so far. Swamy Deshika’s offerings:

A. Devotional poems (stothras in alphabetical order)

1. Abheeti Sthavam
2. Achyuta Sathakam
3. Ashtabuja Ashtakam
4. Bhagavad Dhyaana Sopanam
5. Bhoo Sthuthi
6. Dashavathara Stotram
7. Dayaa Shathakam
8. Dehaleesa Sthuthi
9. Devanaayaka Panchaasath
10. Garuda Dhandakam
11. Garuda Panchasath
12. Godha Sthuthi
13. Gopala Vimshathi
14. Hayagriva Stotram
15. Kaamaasika Ashtakam
16. Nyasa Dhasakam
17. Nyasa Thilakam
18. Nyasa Vimshathi
19. Paramartha Sthuthi
20. Raghu Veera Gadhyam
21. Sharanagathi Deepikai

22. Shodasa Aayudha Stotram
23. Sree Sthuthi
24. Sudharsana Ashtakam
25. Vairaghya Panchakam
26. Varadaraja Panchasath
27. Vega Sethu Stotram
28. Yathiraja Sapthathi

B. Kavya granthas

1. Subhashithaanivi
2. Yadhava abhyudhayam
3. Padhuka sahasram
4. Hamsa sandhesham
5. Samasya Sahasri (Luptham-Lost)

C.Drama

1. Sankalpa suryodhayam

D. Rahasya granthas

1. Sat Sampradaaya Pari Suddhi
2. Tattva Padhavi
3. Rahasya Padhavi
4. Tattva Navaneetham
5. Rahasya Navaneetham
6. Tattva Maatrukai

7. Rahasya Maatrukai
8. Tattva Sandhesam
9. Rahasya Sandhesam
10. Rahasya Sandhesa Vivaranam
11. Tattva Ratnaavali
12. Tattva Ratnaavali Prathipaadhya Sangraham
13. Rahasya Ratnavali
14. Rahasya Ratnavali Hridhayam
15. Tattva Thraya Sulakam
16. Rahasya Thraya Sulakam
17. Abhaya Pradhana saaram
18. Rahasya Sikhamani
19. Anjali vaibhavam
20. Pradhana sathakam
21. Upakara sangraham
22. Saara Sangraham
23. Muni Vaahana Bhogam
24. Madhura Kavi Hridhayam (Luptham- Lost)
25. Parama padha sopanam
26. Para matha bangam
27. Hasthigiri mahathmyam
28. Rahasya thraya saram

29. Saara Saaram
30. Virodha Parihaaram
31. Nigama Parimalam (Luptham-Lost)
32. Thiru Mudi Adaivu (Luptham- Lost)

E. Vedhantha granthas

Group 1

1. Tattva Mukthaa Kalaapam
2. Adhikarana Saaraavali
3. Satha dhushani
4. Nyaaya Parisuddhi
5. Seswara Mimaamsa
6. Mimaamsa Paaduka

Group 2

7. Nikshepa Raksha
8. Sat Charitha Raksha- containing-
 - (i) Sudharsana Paancha Janya Vidhi
 - (ii) Oordhva Pundra Dhaarana Vidhi
 - (iii) Bhagavan Nivedhitha Upayoga Vidhi
9. Rahasya Rakshaa

Group 3

10. Dramidopanishad tatparya ratnavali (A commentary on Nammalwar's Tiruvoimozhi)

11. Dramidopanishad Saara (A shorter version of above)

F. Vyakarana granthas

1. Sarvaartha Siddhi
2. Tattva Teekha
3. Chatus Shlokee Bhashya
4. Stotra Ratna Bhashya
5. Gitaartha Sangraha Raksha
6. Taatparya Chandrika
7. Isaavaasyopanishad
8. Vedaartha Sangraha (Luptam-Lost)
9. Rahasya Raksha (aka) Gadhya Thraya Bhashya)
10. Adhikarana Darpanam
1. G. Bhagavad Aaraadhana Vidhi
2. Yagnopaveetha Prathishta
3. Hari Dina Tilakam
4. Vaishnava Dinasari

H. Miscellaneous Granthas

1. Bhoogola Nirnayam
2. Silpaartha Saaram
3. Stheya Virodham
4. Chakaara Samarthanam

5. Vaadhi Thraya Khandanam
6. Vaisvadeva Kaarika
7. Guru Paramparaa Saaram
8. Dathi Panchakam
9. Yamaka Ratnaakaram
10. Daasa Deepikaa Nighantu
11. Vedaartha Sangraha Vyaakhyaanam
12. Saara Dheepam
13. Tattva Sikhaamani (Luptham-Lost)

J. Tamil Prabhandhams

1. Amrita Ranjani
2. Adhikaara Sangraham
3. Amritaaswaadhini
4. Parama Padha Sopaanam
5. Para Matha Bhangam
6. Mei Vratha Maanmiyam
7. Adaikkalap Pathu
8. Artha Panchakam
9. Sri Vaishnava Dhinasari
10. Tiruchchinna Maalai
11. Panniru Naamam
12. Thiru Mantira Churukku

13. Dvaya Churukku
14. Charma Sloka Churukku
15. Gitaartha Sangraham
16. MumManik Kovai
17. Navaratna (aka Navamani) Maalai
18. Prabhandha Saaram
19. Aahaara Niyamam
20. Pandhu (Luptham-Lost)
21. Kazhal (Luptham-lost)
22. Ammaanai (Luptam-Lost)
23. Oosal (luptham-Lost)
24. Yesal (Luptham-Lost)

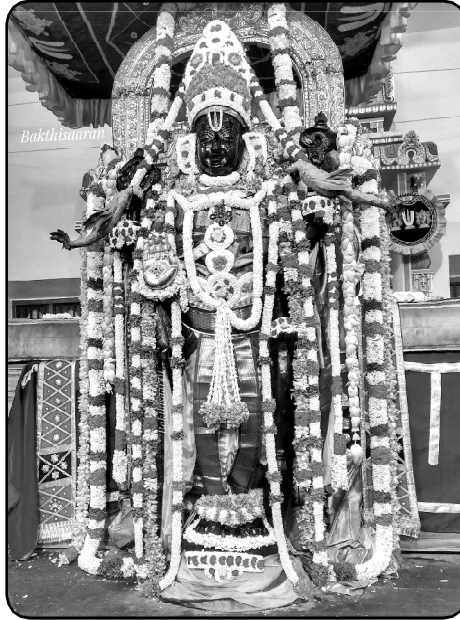
* * *

9. List of temples worshipped by Swamy Deshika

Place		Place	
Birth place	Thoopul (Thiruthanka)	Madurai	Thirumogur
Usually visited	Kanchipuram		Srivilliputtur
Usually visited	Thiruvahindra puram		Tholai villi mangalam
Usually visited	Srirangam		Srivaikuntam
Usually visited	Tirupati		Vanamamalai
Usually visited	Melukote		Thirukurugudi
North	Vijayanagar		Thirukostiyur
	Dwarka		Thirumalirum solai
	Mathura	Kerala	Thiruvattaru
	Brindavan		Thiruvanatha puram
	Salagramam	South	Thiruvellari
	Badrinath		Thirukandiyur
	Naimisharanyam		Thanjaimamanikovil
	Ayodya		Pullam buthangudi
	Kasi		Kapistalam
	Prayag		Thirukannamangai
	Gaya		Thiru nagai
	Srikoormam		Thirukannapuram
	Simhachalam		Thiruvellianyangudi
Chennai	Thiruvallur		Therezundur
	Thiruninravor		Thirukudanthai
	Thiruvallikeni		kazchirama Vinnagaram
	Thiruneermalai		Thiruchitrakudam
	Thiruvudhandai		Thiruvai
	Thirukadal mallai		Thirunagari
	Sriperumbudur		Thirunangur
	Thirukovalur		

10. The Rising of Kanchipuram Athi Varadar: a deity's tryst with history (28th June 2019)

The date with time has begun at the Athi Hill in Kanchipuram. Awakening and rising every forty years from the depths of 'Ananthasaras,' the temple tank, Athivaradhar emerges to remain with his devotees for 48 days. The last time he came out was on July 2, 1979, and earlier on July 12, 1939. When he emerges, he brings with him strength and prosperity, which dispels darkness — within and without. Vibes speak louder than history. Time and distance blur our mind but every forty years Athivaradar returns to restore the faith that has been under constant attacks in the society we live in.



“Athi Varadar, Kanchipuram standing posture”

Athivaradhar is actually a nine-feet long idol, made out of the divine fig tree, botanically identified as *Ficus Racemosa* Linn falling under the Moraceae family. According to legend, Goddess Saraswathi had a misunderstanding with her husband Brahma and in a fit of anger took away his divine wand; to retrieve it, he performed the Aswamedha yagna in the Athi forest (Fig forest), now Kanchipuram. Aided by the Asuras,



the demons, Saraswati runs as the Vegavathi River and tries to interrupt the Yagna, when Vishnu emerges from the holy fire as Athivaradhar. Saraswati is pacified and the yagna continues. Viswakarma carves out a body for Athivaradar using a fig tree and He then agrees to stay in Kanchipuram atop the Elephant Hill.

“For those who refuse to get involved in the culture and traditions of the soil, Athivaradar might just be a wooden idol lying beneath the water which is taken out

every forty years for worship. It is all just so simple at face value but looking at the sensation his emergence is causing, one can realise Athivaradar's incredible power to make us nostalgic for earlier eras we never grew up in. Of course, the works of Azhwars and Acharyas of Sri Vaishnavism are silent about Athivaradar, confirming the belief that the idol must have been kept under water considering the prevailing political situation then. There is also another theory that the idol was damaged and hence kept under water since Agamas do not permit the worship of a damaged idol!"

The life of a temple priest in Kanchi Varadarajar temple does not end with just breaking coconuts and adorning the idols. An archaka or priest here is not only the preserver of traditions who allows devotees to worship but he also serves as a curator for temple treasures and allow people to enjoy art and architecture too. The temple pond, in a sense, serves as a museum and gives a great insight into the history of Kanchipuram.

**Swamy Desikan's Meyviratha maanmiyam:
Paasuram 17**

**"Atthigiri arulala perumal vanthar
Aanai pari therin mel azhagar vanthar
Kacchitanil kann-kodukkum perumal vanthaar
Karutha varamtharu deiva perumaal vanthar
Mutthi mazhai pozhiyum muhil vannar vanthar
Moolamena olamida vallar vanthar
Utthara vethikkulle uthitthar vanthar
Umbar thozhum kazhaludaiyar vanthar thaame"**

Meaning

That Lord standing on top of Hasthigiri came. That most beautiful One came on the back of elephant, horse and chariot. That parama dayalu, who blessed devotees with eye sight, arrived. That generous One, who grants the boons sought by His dear devotees, has now arrived. That Lord with the hue of rainy season cloud pouring down the torrential rain of Moksham has indeed arrived. That One, who responded in great haste to the aartha dhvani (lamentation and sorrowful cry) of Gajendhran (Gajendhra Varadhan) has come now. That One, who arose out of the utara veedhi of Brahma on top of Hasthigiri has arrived to stay.



Idol in the pond. Devotees who brought it out.

“For most of the archakas, taking out the Athivaradar idol from underneath the water is a harrowing experience and some of us have been psychologically affected after coming out with the idol. An archaka who first saw the idol after 40 years in 1979, was under depression for seven long years.

Generally fig gains strength in water and the forty long years under the water makes the idol emit mercurial vibes. Although 12 feet of water is drained out, we'll have to wade through marsh to reach the idol," Kittu Bhattar says.

Kittu Bhattar was not born during 1979 event but his father who had been one of the team members then had narrated his experience. "Standing under the dimly lit water pond, it takes time to recognise shapes: After reaching the surface of the pond, one needs to descend 12 steps deep further and there lies a nine feet tub



Devotees thronging to have darshan of Lord

brimming with water. The image exactly fits in the tub and lies at its bottom, with *nagabasams* (serpent images) fixed to the various corners of the tub serving as clamps to prevent the idol from coming out of the tub. Three days before the event, we enter the pond, remove the *nagabasams* and bring the idol out. After cleaning, the idol is placed for worship for 48 days and then put back inside the tub under water, with the clamps back in their place. Before placing the idol in the tank, we apply organic preservatives so that the salt content in water does not corrode the image."

“The idol is kept in the Vasantha Mandapam right on the main entrance of the temple and although regular aradhana rituals are not performed, the offerings of the devotees are accepted,” Kittu Bhattar says.

“There’s nothing as exciting as a comeback — seeing someone or something that has links with the past. Being 90, I have earlier seen Athivaradhar idol, in 1939 and then in 1979 and hope to see him for the last time, this year too, says Bhamadevi from Bangalore. Like her, several people who have crossed 90 years are waiting to have a glimpse of Athivaradar for the third time.

As the wheel of Time turns, Athivaradhar becomes a vignette of memory to be cherished — for those who have seen him once. This writer, for instance. Will I see Him again, I asked myself when a Vaishnavite scholar escorted me during His outing in 1979. The scholar not only showed me, (a teenager), the idol but explained why the idol was removed every 40 years. Generally, people who live to see 500 and 1,000 full moons are themselves considered auspicious. Sathabhishekam is performed to a person who had seen 1,000 full moons. Sighting 500 full moons is also a great accomplishment and the event too calls for a celebration and hence Aththivaradar is taken out and worshipped. That makes it every 40 years.

The idol when taken out of tank is dark but after few days turns somewhat reddish brown. The first 24 days it is kept in a reclining position and the remaining 24 days, standing.

Athi varadar has come!

Events happened on the night of 28 th June 2019.

12 pm midnight- Process started at midnight.

12 .10 they touched the second step where lot of marsh appeared.

2 am Touched 6 th step. Feet of Lord was visible. People started shouting Varada Varada.

2.45 am: the face of the deity was visible.

3.15am: the complete deity was taken out and devotees witnessed the event with devotion.

4 am. The deity was taken to Vasantha mandapam and rituals performed. The priests involved in the process said “It was their life’s best experience and feel very proud.”



**Vasantha mantapam where it was placed for
Darshan**

Courtesy; the Hindu “History and Culture column.

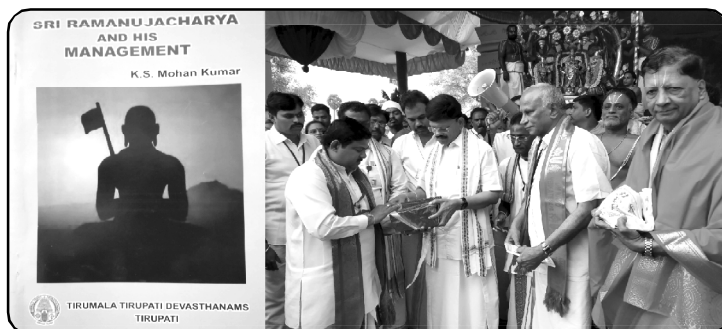
* * *

11. Book release functions-Blessings

My First book on “Sri Ramnujacharya and His Management” was published and released by TTD during Srinivasa Mangapuram Brahmotsavam



Kalpa vriksha vahanam, Srinivasa Mangapuram



Six enemies of Life

- 1) Liking for what you see.
- 2) If you don't get that, then anger
- 3) If you get, aspiring for more is ambitious
- 4) Not to loose what you have got is love or desire.
- 5) Being proud of what you have is Ego.
- 6) What you posses is not possessed by the other is jealousy. Ultimately what we take is nothing.

Shayana sevai
BHUJANGA AND OTHER SHAYANAMS OF
THE LORD

Incidentally, the Bhujanga Sayana Sevai at this Divya Desam is one of the 8 shayana poses that we have the Dharsanam of the Lord in Archa form at the 27 divya Desams. The Bhujanga Sayanam has been chosen by the Lord in the following 19 Divya Desams:

1. Thiruvekka
2. Thiruvananthapuram
3. Srirangam
4. Thiru Anbil
5. Thiru Aadhanoor
6. Thiru Yevvul
7. Thirukkarambanur
8. Thiru Kabisthalam
9. Thirukkoshtiyur
10. Thirukkolor
11. Thirucchirupuliyur
12. Thiru Terriambalam
13. Thiruppaarkadal (Apraakrutham)
14. Thiruppirithi (Jyoshi mutt)
15. Thiruppuliangudi

16. Thirupullam Bhoothangudi
17. Thiruppernagar
18. Thiruvattaru
19. Thiruvelliangudi

The other Shayana ksetrams and the types of Shayanams are:

1. Bhoga shayanam/Tillai Thirucchitrakootam
2. Maanikka shayanam/Thiruneermalai
3. Vata Patra shayanam/Srivilliputthur
4. Veera shayanam/Thiru Indalur
5. Udyoga shayanam/Thirukkudanthai
6. Darba Shayanam/Thirupullaani
7. Sthala Shayanam/Thirukkadalmallai.

Courtesy Sri. Sadagopan



12. References		
No	Name (Sri)	Title
1.	Late M.Narasimhachary	Sri Vedanta Deshika
2.	Late Dr.A.Srinivas Raghavan	The Life and Works of Swamy Nigamantha Maha Deshikan.
3.	Dr. U.VE.V.Sadagopan	Sadagopan.org
4.	Anbil Ramaswamy	Articles
5.	Sri. U. Ve.Velukudi Krishnaswamy	His discourses
6.	Dr. U.Ve. Anantha Padmanabhachar Swamy	His discourses
7.	Sri. T.K.Iyengar	Swamy Vedantha Deshikan Vaibhavam
8.	Extensive search on Google	
9.	Sri Nallan Chakravarty Vamsha Parampara	Sri. H.J.Rama Iyengar
10.	Sri M.R. Rajagopala Iyengar Swami	Ramanuja and Deshika
11.	Sri pedia	Articles
12.	The rising of Atthigiri varadar	'History and culture column', The Hindu.