

అంతా రామమయం

Antha Ramamayam

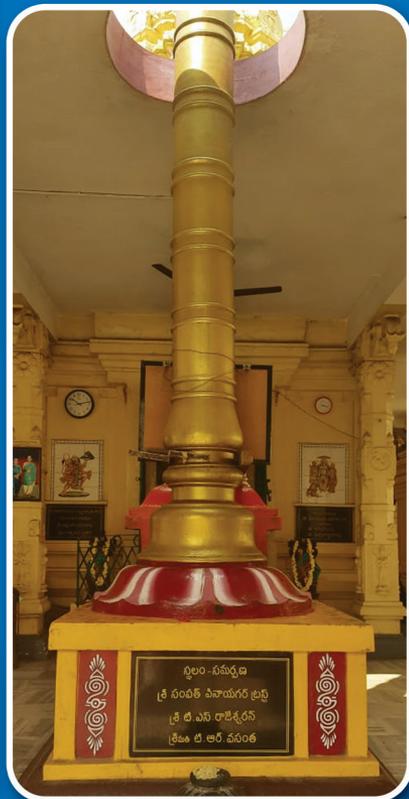




శ్రీమాన్ శ్రీభాష్యం అప్పలాచార్యులు గారు శ్రీమతి తిరువెంగళమ్మ గారు



ఆలయ ముఖద్వారం



ఆలయ ద్వజస్తంభం



ప్రధాన ఆలయం





మూలవరులు ఉత్సవమూర్తులు



శ్రీ ఆంజనేయస్వామివారు



శ్రీ లక్ష్మీదేవి



శ్రీ గోదాదేవి

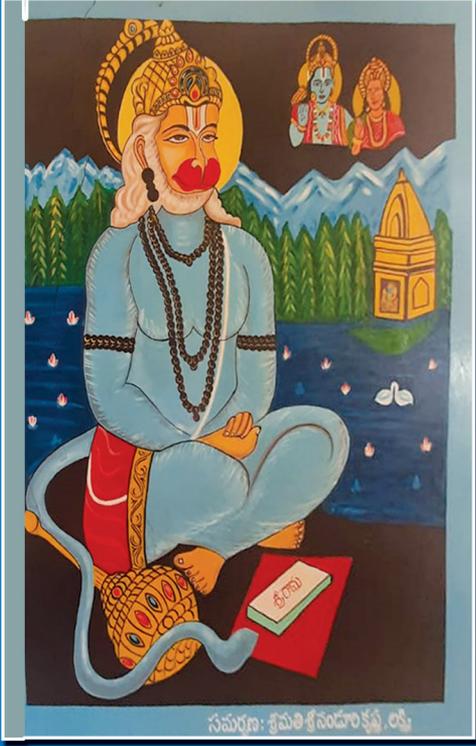


విష్వక్ సేనులు



భక్త రామదాసు

సమర్పణ
 శ్రీ కంభంపాటి వెంకటప్పయ్యశాస్త్రి గారు
 శ్రీపతి కంభంపాటి రామలక్ష్మి



మండపము - సమర్పణ
 శ్రీ మంగళగిరి సీతారామయ్య గారి
 కుమారులు
 శ్రీ జగన్నాథస్వామి-శ్రీసుదర్శనస్వామి



గోవురం సమర్పణ
 డా॥ బెండ్రుపూడి పేర్రాజు గారి
 కుమారులు
 డా॥ శరభలింగం
 డా॥ మల్లిఖార్జునరావు



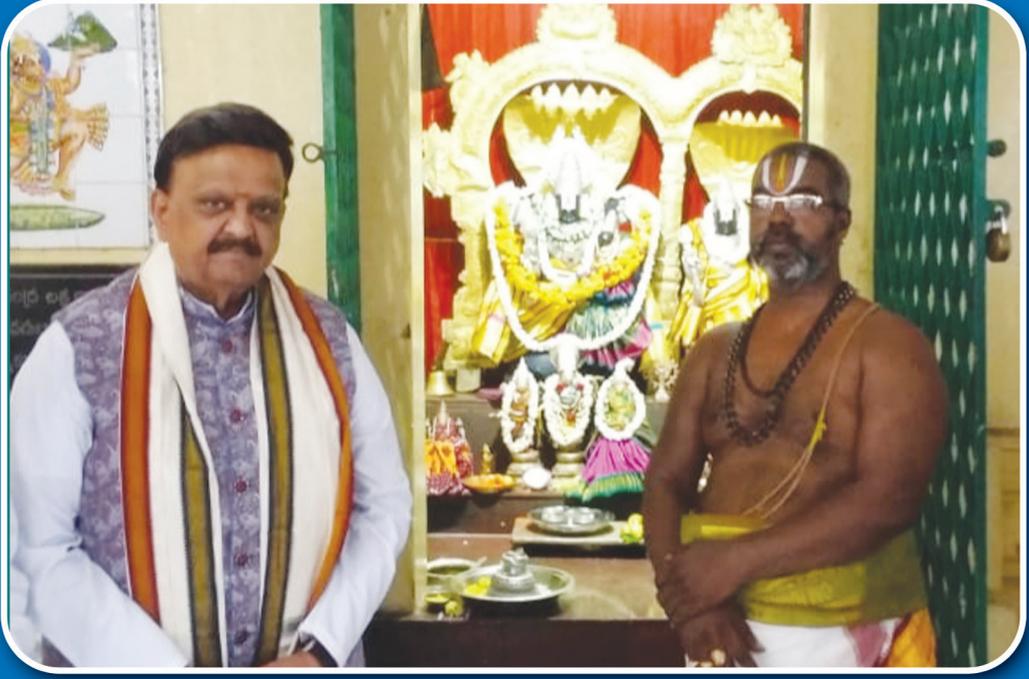
శ్రీ సీతారామచంద్ర లక్ష్మణస్వామి వారు
 మూలవరులు-సమర్పణ
 శ్రీ ఆత్మకూరి శంకరరావు
 శ్రీపతి ఆత్మకూరి యశోద



గరుడ సేవ



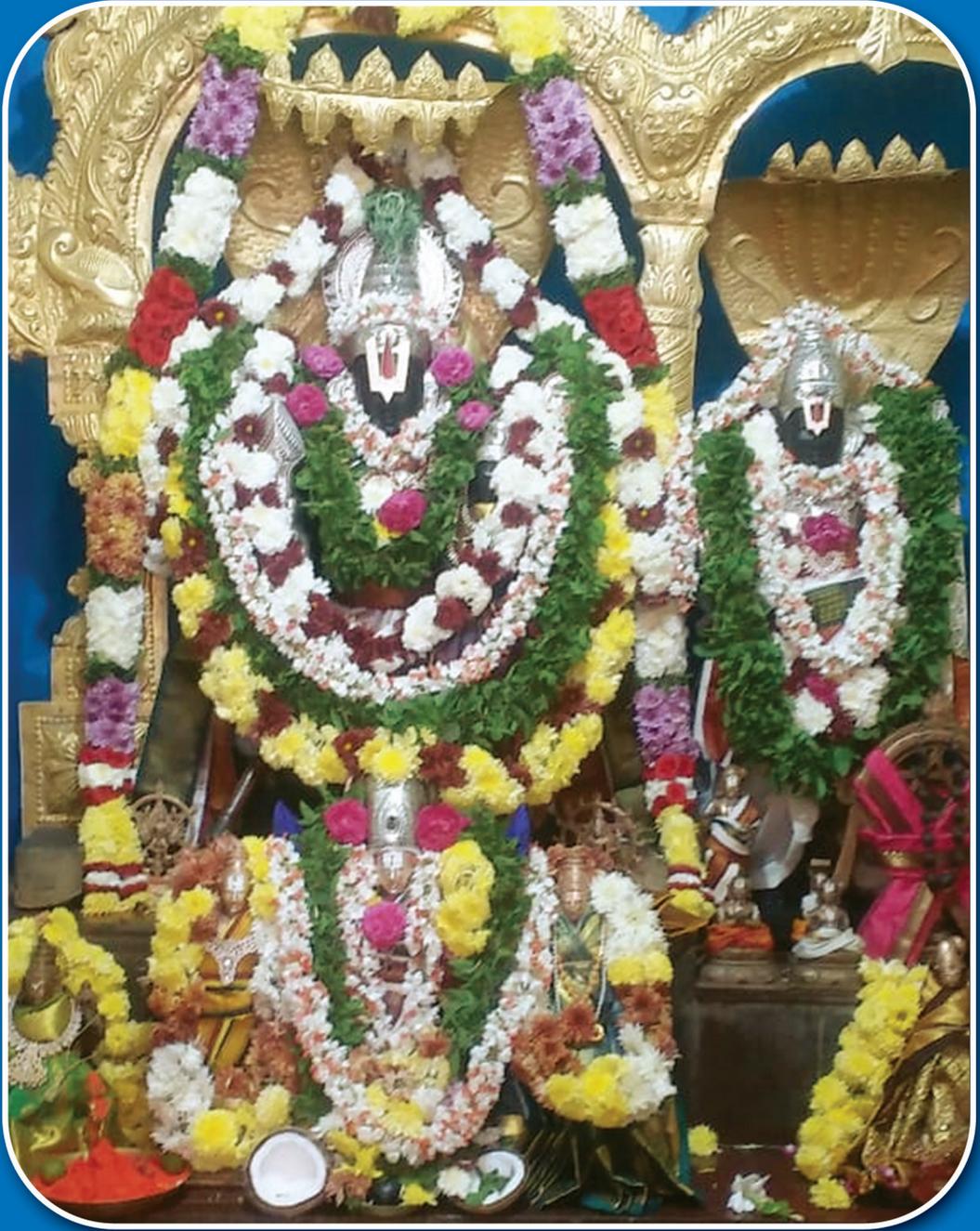
కల్యాణ మూర్తులు



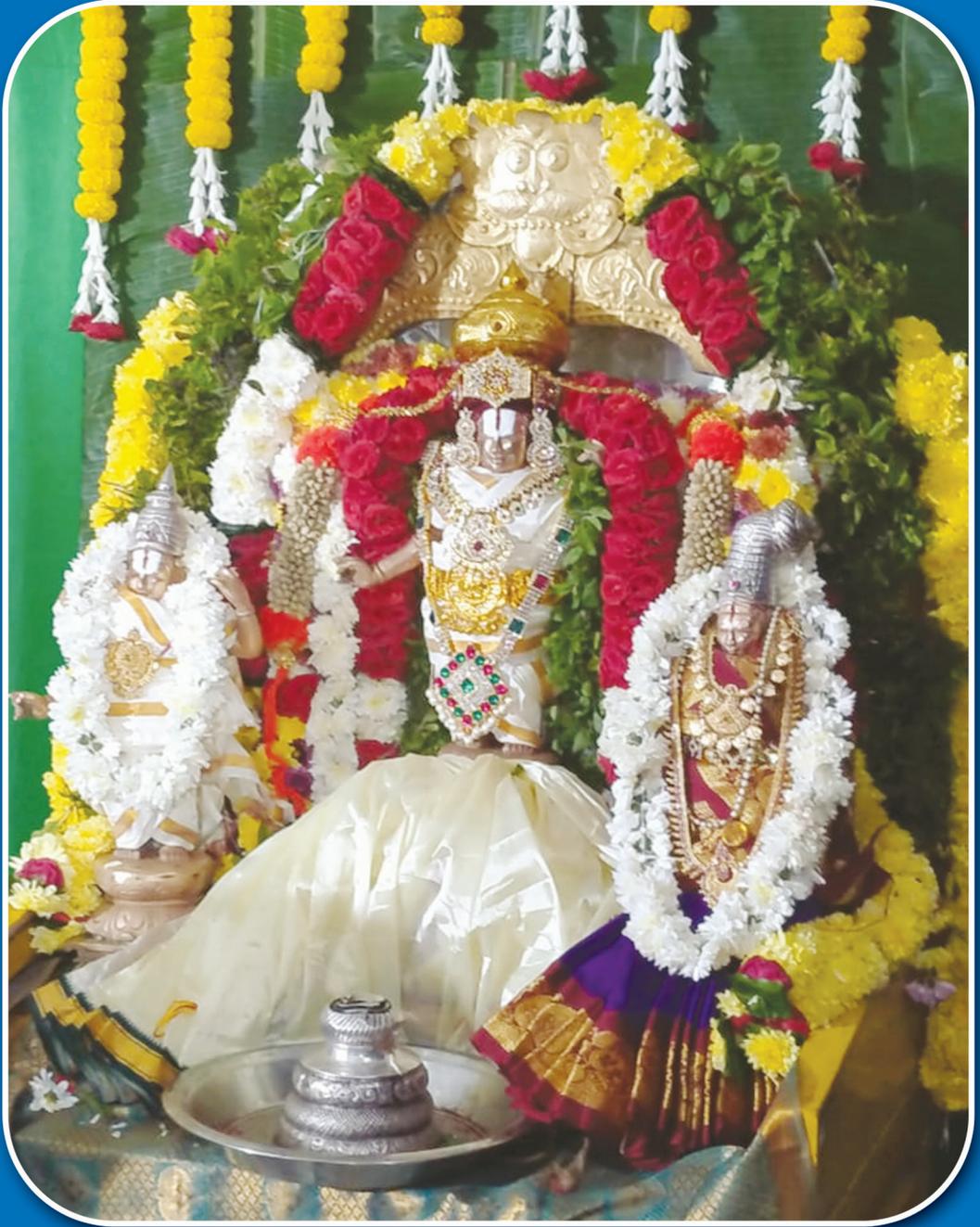
Sri SPB worshipped our Swami varu on Aug 15,2018



Punarvasu kalyanam is celebrated every month
పునర్వసు కళ్యాణం ప్రతినెల జరుగుతుంది



కల్యాణమూర్తులు, ఉత్సవ మూర్తులు



కల్యాణ వైభోగమే



గోదా కళ్యాణం



స్వామి వారి మహిమకు మరో నిదర్శనం

శ్రీ సీతారామచంద్రస్వామి వారి ఆలయం

శ్రీమాన్ శ్రీ భాష్యం అప్పలాచార్యులు స్వామి వారి భక్తకోటిలో ఒకరిని అవడం మహా అదృష్టంగా భావిస్తాను. రామభక్తి సామ్రాజ్యంలో స్థానం కన్న గొప్పది ఏమీ లేదని శ్రీత్యాగరాజస్వామి వారు మనకి బోధించారు. ప్రతి వ్యక్తిలో మంచిని చూడడం, అందరి మంచిని కోరడం, ఎప్పుడూ మంచి మాటలు మాట్లాడంలో వారికి వారే సాటి. భక్తి, ప్రేమ, ఎంత గొప్పవో స్వామివారిని చూస్తే తెలుస్తుంది. వారెక్కడ ఉంటే అక్కడ ఆనందం ఉంటుంది. వారి ప్రవచనాలు విని వారికి పాదాభివందనం చేస్తే గంగాస్నానము చేసి పునీతులు అయినట్లు మనం భావిస్తాము. శ్రీ రామాయణ ప్రవచన సంఘంవారు

ముఖ్యముగా శ్రీ P.V.R.K. Prasad garu, Dr.Kuppachi Krishna Murthy garu, Sri D.Bhaskar Murthy, Sri Srinivasachary, Sri Raghavendra Rao గారల ఆధ్వర్యంలో గత 5 ఏళ్ళ నుండి జరుగుతున్న రామాయణ ప్రవచనములు, గ్రంథ ప్రచురణ అనేక వేలమందిని తరింపచేసాయి. యుద్ధకాండ ప్రచురణతో స్వామి వారు తలపెట్టిన పవిత్రకార్య క్రమము సంపూర్ణ అవుతుంది. 1995 May లో శ్రీ సీతారామ చంద్రస్వామి వారి రెలిజియన్ అండ్ ఛారిటబుల్ ట్రస్ట్ స్వామి వారి ఆధ్వర్యం లో form అయింది. వారు అధ్యక్షులు గా ఉండ డానికి సమ్మతించారు. భద్రాది రాముని ఆలయం వంటి ఆలయం విశాఖలో ఉంటే ఎంతో బాగుంటుంది

అని అంటే స్వామివారు చమత్కరించారు “మీ దగ్గర నా దగ్గర ధనం ఏముంది ? అయినా ఆశయం బాగుంది. కానివ్వండి” అన్నారు.

వావిలాల సీతారామయ్య గారు మంచి మనిషికి మరో పేరు. మిత భాషి. కార్యశీలి. నిర్మల హృదయులు శ్రీ D. Ch. Tirupathi Raju garu Ex IOC Manager D.Apparao garu, T. S. Rajeswaran garu , N.V.S.Murthy garu, D. Bhaskara Murthy garu, ట్రస్ట్ సభ్యులుగా చేరారు. VUDA Vice Chairman గారయిన శ్రీ K.V.Satyanarayana గారికి స్థలం కోసం ధరఖాస్తు పెట్టాము. “ అప్పలాచార్య స్వామి వారంటే నాకు చాలా గౌరవం. తప్పక సాయంచేస్తాను”. అని శ్రీ సత్యనారాయణ గారు మాట ఇచ్చారు. అతి తక్కువకాలంలో అయిన కబురు పంపారు “స్థలం ఎక్కడ కావాలని. ” ఊరు అవతల పెద్ద స్థలం కన్నా ఊరిలో చిన్న స్థలం బాగుంటుంది” అని అన్నాము. దేవాలయం చిన్నదైనా నలుగురు సందర్శిస్తూ ఉండాలి, అందరికీ అందుబాటు లో ఉండాలని ఉద్దేశ్యం. శ్రీ K.V.సత్యనారాయణ గారు పిఠాపురంకోలనీ లో రెండు స్థలాలని సూచించారు. అప్పటికి ఇంకా VUDA reconstitute అవలేదు. తిరుపతి రాజు గారు, సీతారామయ్య గారు మలి

కొందరం కలసి NH5 దగ్గరగా ఉన్న 410 గజముల స్థలాన్ని ఎంపిక చేశాము. స్వామి వారు ఆమోదించారు. ఈలోగా VUDA Chairman గా శ్రీ K. Gangi Reddy garu నియమితులయ్యారు. సత్యనారాయణగారు గజము Rs.500/ అని ప్రతిపాదన చేసారు. శ్రీ Gangi Reddy garu Board Meeting లో Rs.300/ కే గజమని తీర్మానించి Order

జారీచేయమన్నారు. ఉత్తరువుని స్వయముగా స్వామి వారికి ఇస్తామని అనడంతో మేమిద్దరం Order కాగితం పట్టుకొని స్వామివారింటికి వెళ్ళి వారి పాదముల దగ్గరసమర్పించాము. స్వామి వారు ఆనందంతో మా ఇద్దరిని దుశ్శాలువతో సత్కరించి అక్షింతలతో ఆశీర్వదించారు. ఇంత స్వల్పకాలంలో స్థలం దొరుకుతుందని అనుకోలేదు. అంత కంటే తక్కువ కాలంలో 1 లక్ష 23 వేలు కట్టమని VUDA ఆదేశం రావడం, ధనం ఎలా సేకరించాలా అని అనుకుంటుంటే సంపత్ వినాయక ట్రస్ట్ అధ్యక్షులు శ్రీరాజేశ్వరన్ గారు, శ్రీసీతారామయ్య గారి మీద గౌరవంతో ఆమొత్తం విరాళంగా ఇవ్వడం జరిగింది. నవరాత్రి ఉత్సవముల ముందు ఒక రోజు స్వామి వారు ఆస్థలంకి వచ్చి చూసి అక్కడ చేరిన మా కమిటీ సభ్యులతో ముచ్చటించి “ రామమంత్రం”

జపించారు. స్వామి వారు వచ్చే ముందు ఒక ఆవు, దూడ అక్కడ విశ్రమించడం, స్వామి వారి రాకతో ఆలయనిర్మాణ కార్యక్రమం శరవేగంతో సాగిపోవడం వారి మహిమకు మరొక నిదర్శనం. మంగళగిరి సుదర్శన స్వామిగారు, వారి సోదరులు శ్రీ జగన్నాథ స్వామివారు ఒక లక్ష రూపాయలు డా. శ్రీ బెండపూడి శరభలింగంగారు, మల్లిఖార్జున రావుగారు (డా. పేర్రాజు గారి పుత్రులు) ఒకలక్ష, శ్రీ ఆత్మకూరి శంకరరావుగారు Rs.50,000/- శ్రీ కృష్ణ ప్రసాద్

30,000/- (శ్రీ) M.V.V.S.Murthy garu 25000/- DIG Sri K. ఆనందయ్య గారి సాయంతో 50,000/- ల విరాళములు, ఇంకా పెద్దలు ఎందరో విరాళములతోను కానుకల తోను సాయం చేయడం ఒక విశేషం “ మాకు అప్పలాచార్యులు గారే దైవము” అనే భక్తులు ఎంతో మంది ఆనందంగా సాయం చేశారు. అడిగినా, అడగక పోయిన ఆనందముగా ధనసాయం వచ్చింది.

Sri N.V.S.Murthy garu ఒక విశిష్టమైన వ్యక్తి ఎప్పుడు చిరునవ్వుతో ఎంతపనిని ఆయినా ఇట్టే చేయగల సమర్థుడు శ్రీమూర్తిగారు. ఆయన Builder/ Engineer. February, 3, 1996 న పని ప్రారంభించి నిర్వహణగా పని చేసి శ్రీరామనవమి

March, 28 నాటికి ఆలయ నిర్మాణం పూర్తి చేసిన మహనీయుడు. అది కూడా స్వామి వారి ఆశీర్వాదబలమే. ఆలయం ప్రక్కనే ఆచార్య గోవిందరావుగారు వారి సతీమణి ఆలయం నిర్మాణం జరుగుతున్నప్పుడు, వారి ప్రక్క ఇంటిలో ఉన్న రామచంద్రనాయక్ ఆయన సతీమణి ఎంతో సహకారం అందించారు.

ట్రస్ట్ బోర్డ్ మెంబర్స్ అందరికీ కృతజ్ఞత. శ్రీ ఎం. వేణుగోపాల్ గారు అన్ని కార్యక్రమాలకు, కళ్యాణములకు అందించే సహకారం అలాగే అలాగే సీనియర్ న్యాయవాది కె.వి. రామ మూర్తిగారు ఎన్నోవిధాలుగా స్వామికి సేవ చేస్తున్నారు. ఇంకా ఎందరో అందరికీ మా వందనములు. ముఖ్యంగా స్థానాచార్యులు వారు, శ్రీ బదలీ నారాయణాచార్యులువారు ఆనాటి నుండి నేటివరకు శ్రీ గోవిందరావు దంపతులు, శ్రీరామచంద్రనాయక దంపతులు నిత్యం స్వామివారి సేవచేస్తున్న ధన్యులు. స్వామివారి తరువాత శ్రీ మంగళగిరి సుదర్శన స్వామివారు అధ్యక్షులుగా వారి తరువాత శ్రీ వావిలాల సీతారామయ్యగారు అధ్యక్షులుగా ఉన్నారు. భద్రాది రాముని విగ్రహం అంటే సామాన్య మైన కోరికా ? అమ్మవారిని ఒళ్ళో కూర్చుండ పెట్టుకొన్న స్వామి విగ్రహం సామాన్య మైనదా? ప్రక్కన లక్ష్మణ స్వామి

విగ్రహం మలి ఉత్సవమూర్తులు. ఇవి అన్ని తయారుచేయడం రెండు నెలల్లో జరిగే పని కాదు అని తిరుపతి దేవస్థానం శిల్పులు చెప్పడం జరిగింది. అయితే సీతారామయ్య గారు వెంటనే TTD.E.O. Ramesh Kumar గారితో మాట్లాడి 2 నెలలో విగ్రహాలు తయారుచేయడం పూర్తి చేయించారు. ధ్వజస్తంభం మాట ఏమిటి. ఏపనికైన కొండంత బలం శ్రీ D.Ch. Tirupathi Raju Garu వారు సీతారామయ్య గారు కలసి రాజమండ్రి లో Forest Conservator Sri V. Soma Sekhara Reddy గారితో మాట్లాడి ఆ సమస్యని కూడా పరిష్కారం చేశారు.

ధాతనామ సంవత్సర ఉగాది నాటి నుండి శ్రీరామనవమి వరకు అన్ని పనులు సవ్యంగా జరగడం శ్రీ సీతా రామచంద్ర స్వామి వారి విగ్రహ ప్రతిష్ఠ, కళ్యాణం ఒకే రోజు March 28 న జరగడం అద్భుత ప్రాయం. ధనుర్మాసంలో స్వామివారి తిరుప్పావై ప్రవచనములు చక్కగా జరిగి భోగినాడు శ్రీ గోదా కళ్యాణంతో పవిత్రమైన కార్యక్రమం దివ్యంగా ముగిసింది. వెండి కవచ ఆ భరణములతో అలంకరింపడిన ధ్రువులను సేవించి తరించిన భక్తులు ఎందరో సహకారం చేకూర్చడం మా ట్రస్ట్ వారి అదృష్టం.

భక్తి, మహిమ, మహాత్యం గురించి

వివరించడం కష్ట సాధ్యం. అవి మనం అనుభవించే దివ్య అనుభూతులు. శ్రీ అప్పలాచార్యులు స్వామివారు వయస్సు వలన అలసినట్లు అగుపించినా ప్రవచనానికి ఆశీనులు అయినపుడు ఆయన శక్తిమంతుడయిన ఆంజనేయస్వామి వలే కనిపిస్తారని ఎందరో అనడం, అనుకోవడం మనకి తెలుసు. వారి మహిమ, మహాత్యం గురించి చెప్పే శక్తి నాలాంటి సామాన్యునికి లేదు. వారి భక్తులు అవడం మన మహా భాగ్యం. మన మనుమలు, ముని మనుమలు, వారి మనుమలు, మన ప్రస్తావన వచ్చినప్పుడు "" మా తాత, ముత్తాత శ్రీ అప్పలాచార్యులు స్వామి వారి భక్తుడు, దాసుడు" అని చెప్పకుంటారు. అంతకంటే అదృష్టం ఇంక ఏముంది? మా కోరిక పై అవధాన సరస్వతి శ్రీ పేరాల భరత శర్మగారు మన విశాఖ భద్రాది శ్రీ రామాలయమునకు "శ్రీభాష్యం అప్పలాచార్యులవారి శ్రీనిధానము" అని నామకరణం చేయడం అక్షరాల అది వారి శ్రీనిధానమ్ !

అయ్యగారి ప్రసన్నకుమార్

(శ్రీమాన్ శ్రీభాష్యం అప్పలాచార్య స్వామివారి పవిత్ర జీవిత విశేషముల విశిష్ట సంచిక, 2003)



స్వామివారికి శతకోటి వందనములు

శ్రీరామ పట్టాభిషేకం తరువాత అమోఘ్యకు అక్కడి ప్రజలను వాల్మీకి మహర్షి చక్కగ వర్ణిస్తూ “అంతా రామమయం” అంటారు. ఎక్కడ చూచినా ఆనందం, సంతృప్తి కనిపిస్తాయి. ప్రజలు చక్కగా ప్రవర్తిస్తూ ఒకరినొకరు గౌరవంతో చూస్తారు. శ్రీరాముడు ఎక్కడ ఉంటే అక్కడ మంగళప్రదం. ఆయన అందరిని రక్షిస్తాడు. అందరిని ఆనందపరుస్తూ ఉంటాడు. పెద్దలను గౌరవిస్తూ అందరిని అభిమానంతో చూసే ప్రవర్తన శ్రీరామచంద్రుడిది. ‘రాముడున్నచోట నిరాశ నిస్పృహ ఉండవు. ఏది కొరత ఉండదు. కాని ఏది అతిగా కనిపించదు. ఆనాటి నుండి ఈనాటి వరకు ప్రతి ఇంట్లో శ్రీ రామ ప్రభావం కనిపిస్తుంది. సీతలాంటి ఇల్లాలు, లక్ష్మణుడి వంటి సోదరులు ప్రతి ఇంట్లో కనిపిస్తారు. ప్రతి గ్రామంలో ప్రతి పట్టణంలోను రామాలయం

ఉండడం ఆంజనేయ స్తుతి చేయడం మన సాంప్రదాయం. ప్రతివ్యక్తిలోను రామతత్వం కనిపిస్తుంది. మన మధ్యనే మొన్న మొన్న వరకూ జీవించి ఉన్న శ్రీ చక్రవర్తి రాజగోపాలాచారి గారు రామాయణం వ్రాసి, ముగింపులో “నాకు ఉన్నత పదవి విడిచినప్పుడు ఎప్పుడూ బాధకలగలేదు. అయితే రామాయణం రాయడం పూర్తి అయిన తరువాత పెద్ద వెల్లి నా మనస్సులో కలిగింది. “అని బాధపడ్డారు. గాంధీగారు “రామ” అంటూ దేహాన్ని విడిచారు. ఆయన ఇష్ట దైవం శ్రీరాముడు. “The Efficacy of Ramanama” అని ఒక పుస్తకం వ్రాశారు. మహానుభావులేకాక మనలాంటి సామాన్యులు కూడా అట్టి అనుభూతి, ఆనందాన్ని చవిచూస్తాము. అంతా రామమయం అని అనిపించే అనుభూతి విశిష్టమైన మహాభాగ్యం, యోగం కూడా? మన అప్పలాచార్య

స్వామి వారు ఎక్కడ ప్రవచనం చేస్తే అక్కడ శ్రీరాముడు సీతమ్మతో, సోదరులతో, ఆంజనేయస్వామితో సాక్షాత్కరిస్తారు. విశాఖ అంతా రామమయం చేసిన మహానుభావులు శ్రీమాన్ శ్రీభాష్యం అప్పలాచార్యులు వారు. రామాయణ ప్రవచనం చేయడంలో వారికి వారేసాటి. అపరవాల్మీకి అని స్వామి వారిని సంబోధించి అందరూ నమస్కరిస్తారు. వాల్మీకి శోకంలోంచి శ్లోకం, శ్లోకంలోంచి మహాకావ్యం రావడం ఎలా జరిగిందో, అలాగే మనస్వామి వారి ప్రవచనం లోంచి రామాయణ గ్రంథములు, ఆ మహాయజ్ఞం తరువాత విశాఖలో భద్రాబ్రహ్మ సీతారామచంద్ర స్వామి ఆలయం వంటి ఆలయం రావడం స్వామివారి భక్తి మహాత్మానికి నిదర్శనములు. శ్రీరామచంద్రులవలె ఆయన చైత్రశుద్ధ నవమి పునర్వసు నక్షత్రంలో జన్మించారు. 1922 లో సింహాచలేశుని అనుగ్రహంతో మనందరిని ఈ ప్రాంతాన్ని పునీతులు చేయడం కోసం వారు మన మధ్యకి వచ్చారు. అప్పలాచార్య స్వామి వారు రామునివలె ఎల్లప్పుడు చిరునవ్వుతో అందరిని ప్రేమతో పలుకరిస్తారు. మధురభాషి. వారి దగ్గరకి వెళ్ళి వారి ఆశీస్సులు పొందిన వారి ఆనందం వర్ణనాతీతం.

శ్రీ పి.వి.ఆర్.కె. ప్రసాద్ గారి ఆధ్వర్యంలో రామాయణ ప్రవచన సంఘం వారు రామాయణ ప్రవచనం గురజాడ కళాక్షేత్రంలో ఏర్పాటు చేసినప్పుడు అనేక మందికి మొదట ఒక సందేహం

వచ్చింది. అంత పెద్ద ప్రాంగణంలో జనం లేకపోతే పేలవంగా ఉంటుందని భయపడ్డారు. అయితే మొదలు పెట్టిప్పటి నుండి ప్రతిరోజు భక్తజనం తండోపతండాలుగా రావడంతో చివరికి కూర్చోడానికి చోటు లేక పోవడంతో అందరు ఆశ్చర్యపడ్డారు. స్వామివారి ప్రవచనం దాదాపు రెండు గంటలపాటు గంగా ప్రవాహంలాగా ప్రవహించి ఆబాల గోపాలాన్ని ముగ్ధులును చేయడం మాములు అయిపోయింది. స్వామి వారి ప్రవచనాలు ముగిసిన రోజున భక్తజనం కళ్ళలో ఆనందభాష్యాలు చూడడం ఒక దివ్య అనుభూతి. స్వామివారు అస్వస్థులు అయినప్పుడు డా. కుప్పబ్బి కృష్ణమూర్తి గారు వైద్య సలహా ఇచ్చారు. 30 లేక 40 నిమిషాలు కన్నా ప్రవచనం చేయకూడదని ఆదేశించారు డాక్టరుగారు. అయితే ఎవరు చెప్పగలరు? ఎలా ఆపగలరూ? ఆయన స్టేజి మీద ఆశీనులు అయిన తరువాత ఒక దివ్యశక్తి వారిని ఆవరిస్తుంది అనడంలో అతిశయోక్తి లేదు. వారు నడిచి స్టేజీ మీదకి వెళ్ళేటప్పుడు వృద్ధులుగా, కొంత బలహీనులుగా కనిపించవచ్చు కొందరికి. కాని ఆశీనులు అయి ప్రవచనం ప్రారంభించినప్పటి నుండి మామూలు అప్పలాచార్యులు గారుగా కనిపించరు. అపర ఆంజనేయ స్వామివలె కూర్చుని రామనామం వినిపిస్తారు. ఆ రూపం, ఆ కంఠం, ఆ ప్రవాహం సామాన్యమైనదిగాదు. పలికించేడు వాడు నిజంగా ఆ రామభద్రుడే! పలికెడివాడు వారికి ఆంజనేయ అంశలో జన్మించిన శ్రీభాష్యం

స్వామి వారు. అది మన అదృష్టం. మనమునిమనవలు చెప్పుకుంటారు. “మా తాతముత్తాలు అప్పలాచార్య స్వామివారిని సేవించారట” అని!

మహా పురుషులకు శరీరగుఠ ఏవిధంగా మానసిక వికాసాన్ని తగ్గించలేదు. భగవాన్ రమణమహర్షి, రామకృష్ణులు శరీరబాధని ప్రక్కన పెట్టారు. రామదాసు గారు జైలులో కూడా రాముణ్ణి స్తుతించారు. కీర్తనలతో దెబ్బలకి సమాధానం చెప్పారు. మన స్వామివారు కూడా ఎంతో బాధని ప్రక్కన పెట్టి నిత్యం ప్రవచన శిక్షణ ఇవ్వడం, తన ఇష్టదైవాన్ని ఆరాభిస్తూ భక్తులను ధన్యులు చేస్తూ ఉంటారు.

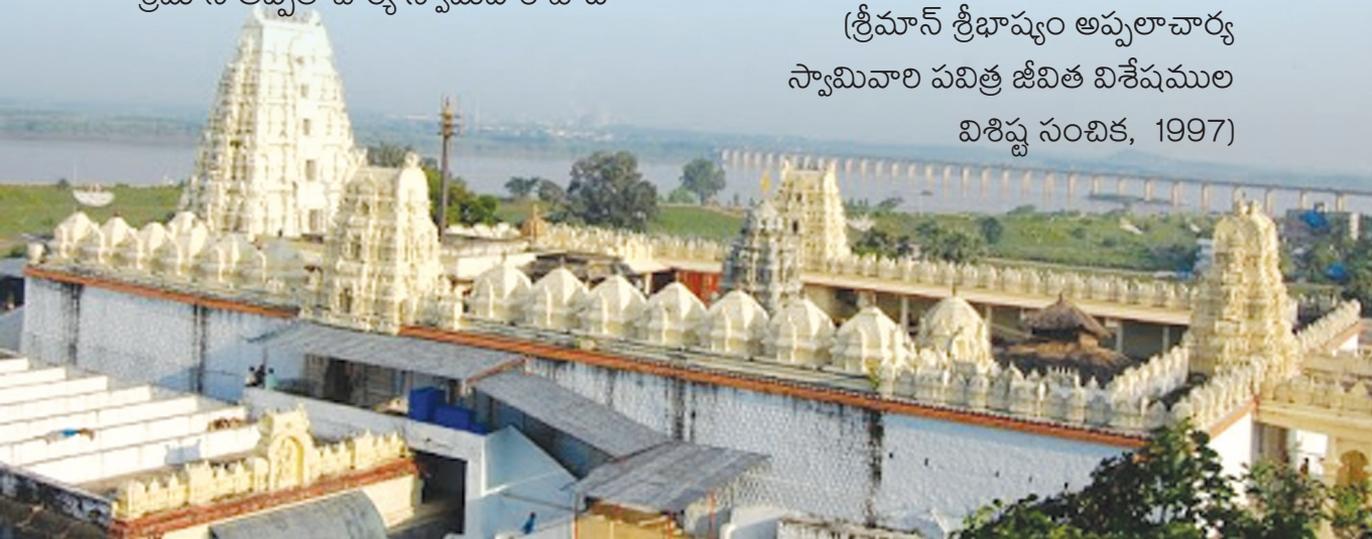
వారు హాస్పిటల్ లో ప్రాక్టర్ తో బాధపడుతూ ఉంటే డా. జక్కుల సీతమ్మగారు ఒకసారి అన్నారు. “ఆ రాముణ్ణి నిలదీసి - అడుగుతాను నేను. ఇంత మహాభక్తునికి ఎందుకు అంత బాధకలుగ చేస్తున్నారని?” ప్రక్కన ఉన్న నేను వారితో అన్నాను “మీరు సీతమ్మగారు కాబట్టి అంతగట్టిగా అడగగలరు. మేము ఏంచేయగలం” స్వామివారు చిరునవ్వుతో నాతో అంగీకరించారు.

శ్రీమాన్ అప్పలాచార్య స్వామివారి పాద

పద్మములకు నమస్కరించే భాగ్యం మన అందరికీ ఎన్నో ఏళ్ళు కలగాలని, వారి ఆశీస్సులు ఎప్పుడు మనకి లభ్యం అవాలని ఆ శ్రీరామచంద్రుకి వేడుకుంటున్నాను. చంద్రునికి ఒక నూలు పోగు. ఆ శ్రీరామచంద్రునికి కృతజ్ఞుతో సాష్టాంగ నమస్కారము. మన అప్పలాచార్యులు వారికి శతకోటి వందనములు. వారు ప్రారంభించిన తిరుప్పావై ప్రవచనములు, గోదాకళ్యాణం ప్రతి సంవత్సరం ఇక్కడ జరగడం మన అందరి అదృష్టం. ప్రత్యక్షంగానూ, పరోక్షంగానూ స్వామివారిని సేవించే ఎంతోమంది భక్తులు. వారందరికీ వందనములు. కోకా తుకారం దంపతులు, శ్రీ అన్నంరాజు సత్యన్నారాయణ మూర్తి గారు వారి శ్రీమతి రమాదేవి గారు, శాంతి సీతారామ్ దంపతులకు, సుదర్శన స్వామి వారి శ్రీమతిగారు అల్లుడు యం.వి. సత్యన్నారాయణ దంపతులకు, అలప్పలరాజుగారు మావగారు వెంకట సుబ్బరాజుగారు, సరోజిగారు ఆలయ ఖర్చులు విరాళాలను గురించి సాయంచేస్తున్న బేతా ప్రసాద్ గారికి అందరికీ మా కృతజ్ఞత.

అయ్యగారి ప్రసన్నకుమార్

(శ్రీమాన్ శ్రీభాష్యం అప్పలాచార్య స్వామివారి పవిత్ర జీవిత విశేషముల విశిష్ట సంచిక, 1997)





Hanuman

The Master Communicator

Communication is the key to success. It is both a science and an art. Elaborate definitions are offered by scholars on communication, especially for the benefit of students and career aspirants.

Sri Ramayana offers many lessons about the importance of communication. Kishkindha kanda beautifully unveils the prowess of Hanuman who carries Rama and Lakshmana to Sugriva. That marks the turning point in the epic.

As Sugriva's emissary, Hanuman greets Rama and Lakshmana with utmost humility and in charming words that were soothing to Rama and Lakshmana.

Rama is so pleased that he instantly says to Lakshmana, "See how clearly and lucidly he speaks; no contortions in his face; he neither raises his voice nor lowers it, but modulates it perfectly. A king who has such an emissary is bound to be successful and victorious."

Leaders become great when they communicate well and reach out to the people to win public trust and confidence. Mahatma Gandhi was a great communicator using simple words in both his speeches and writings. He also communicated through silence as he used to observe total silence on Mondays.

Ramana Maharshi showered grace on his devotees through silence.

The eloquence of his silence cast a spell on millions of people across the world.

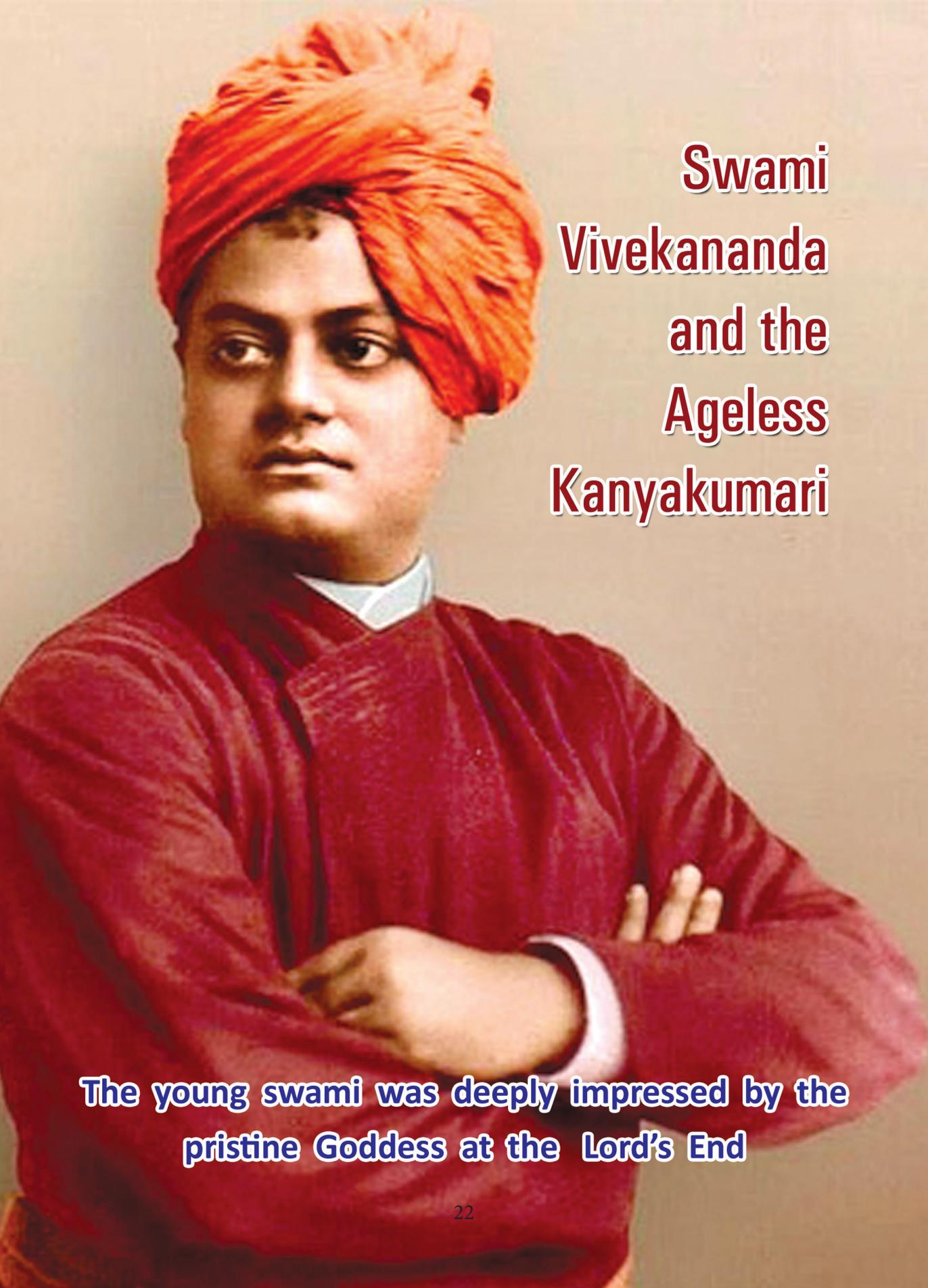
Good communicators make good leaders, not necessarily through long speeches. In this electronic age, people do not fall in for long speeches and adjectival excesses. Brevity is the soul of wit, it is said. Brevity is the need of the day in this age.

As Adlai Stevenson, the American lawyer and diplomat, once remarked in the United Nations, "A speaker who cannot convey in ten minutes what he wants to say, will never be able to convey anything anywhere."

A political scientist provided one of the best definitions of communication when he said, "Communication is Who says What to Whom with What Effect"

Ayyagari Prasanna Kumar

Tattvaloka, February 2021



**Swami
Vivekananda
and the
Ageless
Kanyakumari**

**The young swami was deeply impressed by the
pristine Goddess at the Lord's End**

Kanyakumari where the three oceans - Bengal, Indian and Arabian meet is a hallowed pilgrim centre.

Swami Vivekananda worshipped here before his visit to America and after his successful return from Chicago, where he delivered the historic address at the World Parliament of Religions, “The world had not heard a comparable orator before and has not heard one since then,” wrote Nani Palkhivala.

Described as an ‘Orator by Divine Right’, Vivekananda founded the Ramakrishna Mission on his return. In a stirring speech he delivered after worshipping the Virgin Goddess Kanyakumari, Vivekananda famously said that “India is like Goddess Kanyakumari, ever ageing but never old”.

In his words, “This is the land where wisdom made its home before it went to any other country”. These words are a source of spiritual strength and inspiration to all people of India.

Vivekananda had a lively sense of humour too. When asked to

explain the difference between Americans and Indians, he said that both were good people, the former collectively and the latter individually.

To a query why India was poor and its productivity low, Vivekananda replied: “Indians swear by the Gita which preaches neutrality towards the fruits of work. But we are neutral towards work itself”

Karma Yoga, he said, is a system of ethics and religion intended to attain freedom through unselfishness and good works. The Karma Yogi need not believe in any doctrine. He may not believe even in God.’

His emphasis was on universal ethics and moral conduct. ‘Our actions of today will directly determine how we live in the future, he said.

A visit to Kanyakumari enables us to have a vision of the immensity of India’s spiritual power, her glorious past and great future.

Ayyagari Prasanna Kumar

Tattvaloka, June 2020



The Treasure Trove of Values

Ramayana has remained a compendium of eternal values.

Sri Ramayana is a treasure trove of values of eternal relevance. The epic unveils the uniqueness of Sri Rama avatara. Rama and Lakshmana were privileged to be taught and guided by two of the greatest sages – Vasishtha and Visvamitra.

Sri Rama's mission was to uphold satya and dharma. Respect for the great trinity of mother, father and Guru was the first of the many virtues they imbibed. Visvamitra, the first teacher to deliver peripatetic lectures, took up the twin responsibilities of teaching Rama and empowering him with mantra sakti, climaxing in the celestial wedding of Rama and Sita.

Bala Kanda, the first of the seven cantos ends on a happy note with the newly married couple enhancing the glory of Dasaratha and his kingdom.

Example of Universal Love

Sri Rama's greatness lay in his instinctive love for people of all classes. Guha, the boatman, was overwhelmed by Rama's love and affection.

Sabari, the frail old woman, felt fulfilled when Sri Rama took the fruits she offered and blessed her with the boon to shed her mortal coil in his presence. Jatayu had the privilege of receiving Sri Rama's hug and blessings in his dying moments after waging a valiant fight against Ravana, the abductor of Sita.

Sri Rama asked Lakshmana to perform Sugriva's coronation after Vali's death and that of Vibhishana after vanquishing Ravana. Every place that Rama visited became hallowed with people living there enjoying ecstatic bliss in his presence.

Rama's love for people, including his enemies, is without a parallel as proclaimed by Hanuman, his greatest devotee.

A touching moment it was for Hanuman when Rama on his triumphant return journey asked him to go to Ayodhya and convey the good news to Bharata. "If you find Bharata enjoying the role of being the ruler, let him continue to rule the world. I will happily give up the throne," says Rama to Hanuman. Such is the nobility of the qualities of head and heart of Sri Rama.

The Ayodhya and Aranya Kandas are filled with many heart rending episodes, but the messages they convey are of everlasting relevance. In exile, Rama and Sita lead an austere life, but it was a classic instance of simple living and high thinking.

Sita makes bold to ask Rama why he was promising protection to seers and seekers, from the atrocities of rakshasas.

The conversation between them contains the quintessence of

marital bliss. Gently explains Rama to Sita that the mission of his life was to uphold dharma

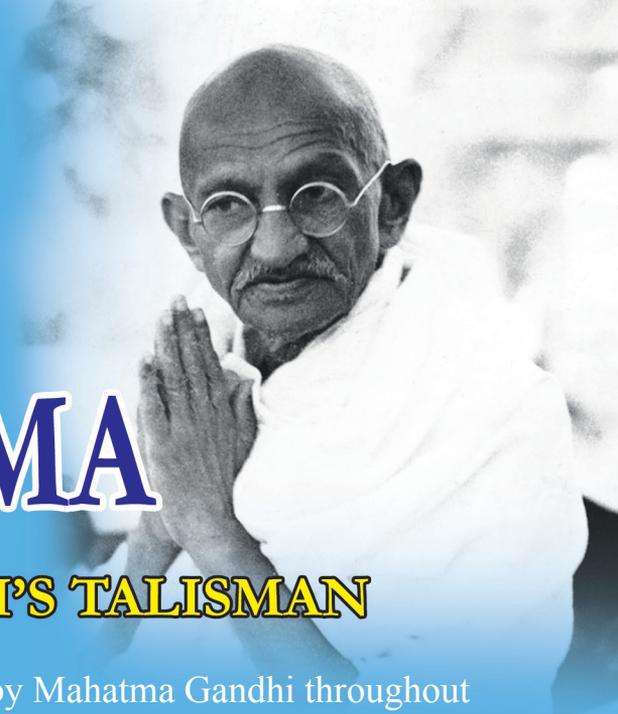
When Lakshmana, Rama's alter ego, begins to suspect Bharata's loyalty on seeing him at the head of the huge procession of people heading to beg Rama to return to Ayodhya, Rama advises Lakshmana to be cautious in making conclusions without verifying facts.

The Prince of Ayodhya was thus a born teacher, to emerge in his later incarnation as Sri Krishna, the Teacher of all Teachers, and give the Bhagavad Gita.

Sri Rama's adherence to truth and dharma continues to guide and inspire generations of people. Mahatma Gandhi was so deeply influenced by the Ramayana that he described the epic as the greatest of all works. In life and in death as well, the Father of the Nation drew inspiration from Rama nama.

Ayyagari Prasanna Kumar

Tattvaloka, April 2020



RAMANAMA

MAHATMA GANDHI'S TALISMAN

The power of Ramanama was narrated by Mahatma Gandhi throughout his life. His daily evening prayer beginning with the invocation Raghupati Raghava Raja Ram was a testament to his Rama bhakti.

“I am a servant of Rama. I will do His work as long as He wills. My only prayer is that I may realise non-violence and make others to realise it. You should join me in that prayer,” said Gandhiji at a prayer meeting.

“The Rama whom I adore is God Himself. He always was, is now, and will be forever,” he declared. In his meditation, he used to invoke Rama’s blessings on all people, praying particularly for communal harmony

Whether it was a big issue or a small event or incident, he depended on Rama’s grace. Ramanama was his talisman, a sarvaroga nivarini –panacea for all ills public, private and personal.

He used to refer to his deep ‘inner voice’ speaking quietly and intimately to him. This inner voice was his link to God, the truthful Sri Rama, in whom Bapu possessed a never-failing talisman of protection.

Once when he was running high temperature and the doctors headed by Dr. Sarojini Naidu wanted to give Gandhiji a penicillin injection, which had just become a popular cure for fevers and ailments, he rejected it smilingly telling them, “My penicillin is Ramanama and of its efficacy I know well.”

Religion for Gandhiji was ‘paropakar’, a means of service to people.
“Religion makes for peace, love and joy in the world.

But man, as an animal possessing an intellect, goes on committing greater and greater sins. If we look at things in the right way, religion and science are complementary to each other,” he stated.

The greatness of Ramayana lies in the eternal relevance of the values it conveys such as Truth, Dharma and Love. Gandhiji not only preached, but upheld them to perfection throughout his life.

After freedom was won and his mission accomplished, Gandhiji said, “I shall have won in my mission if I am granted a death in which I can demonstrate the strength of Truth and Non-violence.”

A week before his death, there was a bomb explosion when he was on his way to his prayer meeting. Gandhiji’s reaction to it was one of total unconcern and detachment. He coolly said: “If I have been sincere in their pursuit, and acted with God as my witness, I shall certainly be granted that kind of death. I have expressed my wish at prayer that, should someone kill me, I should have no anger to my heart against the killer and that I should die with Ramanama on my lips.”

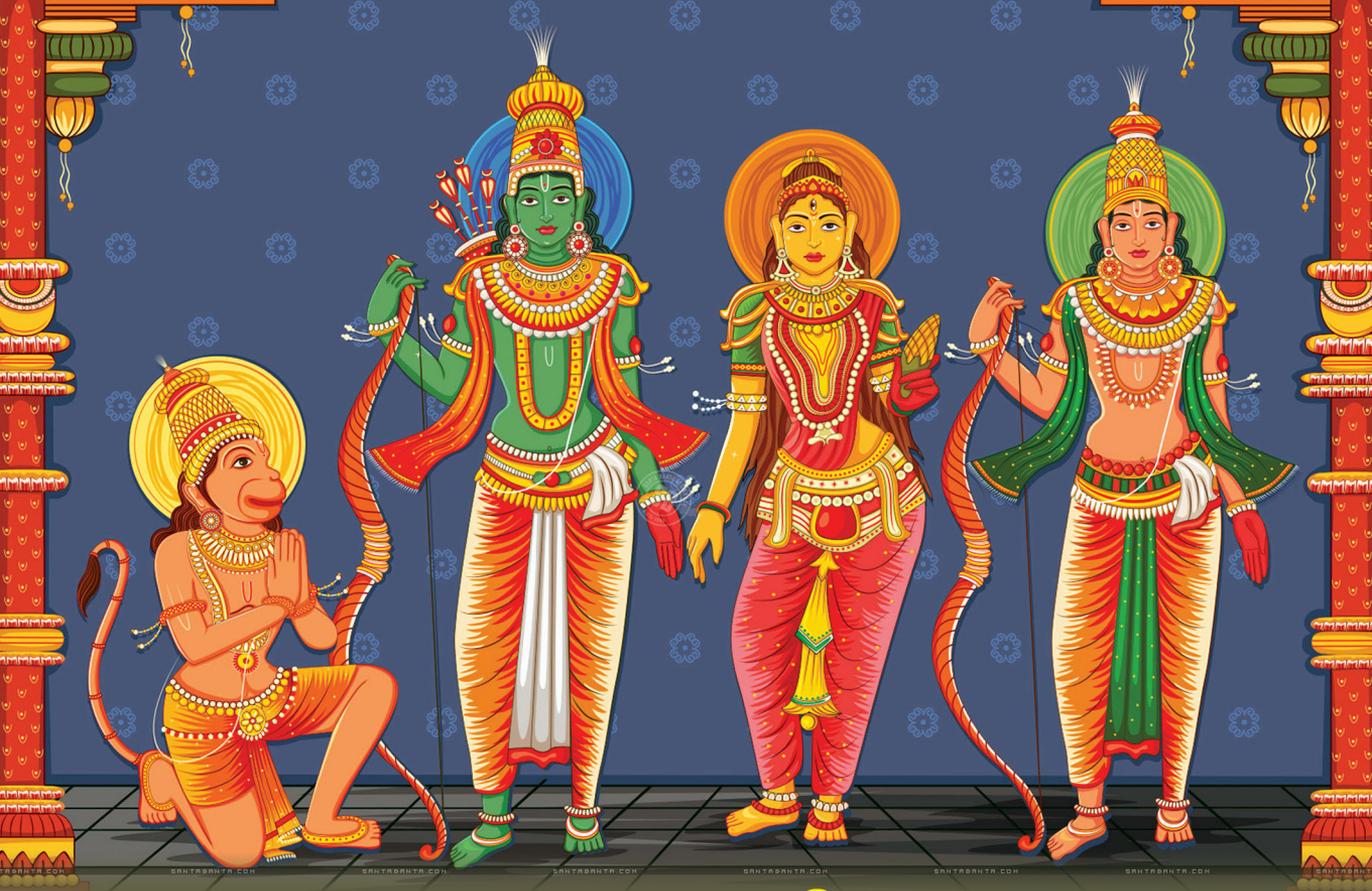
Fifteen days later he was assassinated. Hey Ram were his last words before he merged in the Lord he adored till his last breath!

The legacy he left behind is the power of truth, love and nonviolence which no ruler can conquer and no weapon can destroy.

**“The Rama whom I adore is God Himself.
He always was, is now, and will be forever” - Mahatma Gandhi**

Ayyagari Prasanna Kumar

Tattvaloka, October 2019



Lessons from *Ramayana*

There is an indescribable feeling of happiness while recalling this divine legend. The celebration of the birth of Sri Rama in sukla navami in April resonates with devotional fervour across the country. There are colourful processions in many cities and towns and soulful kirtans in satsangas in millions of households. Sri Rama Navami is in fact a colourful celebration of the Divine Wedding.

Sadguru Tyagaraja's charming composition Sita Kalyana Vaibhogame on the splendid celebration of Sita's wedding is sung or heard on the joyous occasion. The devout believe that the divine wedding celebrated a week after Ugadi, the New Year's day in many parts of the south, is auspicious not only for those who participate in the celebration but for the entire country

In Ramayana, Valmiki concludes Bala kanda, the first canto, on a pleasant note saying that for twelve years Rama and Sita lived happily after the wedding.

The Ayodhya kanda begins with Dasaratha's plan of celebrating Sri Rama's coronation and the twists and turns that follow bring inconsolable grief to Dasaratha and to Ayodhya at large. Enveloped in gloom and pain, the people of Ayodhya, except Kaikeyi and Manthara, bid a tearful farewell to Rama, Sita and Lakshmana.

The uniqueness of the Ramayana lies in the fact that every word and line of Valmiki's narrative has a message or lesson of everlasting relevance.

Anasuya's Blessing

There are many poignant and moving occasions in the Ayodhya kanda, the most exceptional of those being the visit of Rama and Sita to the asrama of Atri and Anasuya, the venerable old rishi couple. The conversation between Sita and Anasuya touches a chord

in every woman's heart and strengthens the bonds of marital relationship.

Overwhelmed by the visit of the divine couple, Anasuya asks Sita to narrate how she won the hand of Sri Rama. Delighted by Sita's narration, Anasuya asks her what gift she would like most to receive from her. Sita with endearing humility and innocence replies: 'I don't know what I need.'

When an amazed Anasuya persists with the request, Sita replies: "Mother! What do I need with such a caring and loving husband by my side!" Overjoyed by the reply, Anasuya blessed Sita with glittering ornaments.

Aranya kanda describes in detail how Rama and Sita remained as happy on their sojourn in wild forests, savouring the beauty of nature, as they were in Ayodhya.

Ramayana is a pure story of love and devotion, between father and son, husband and wife, children and parents, and rulers and people.

Ayyagari Prasanna Kumar

Tattvaloka, June 2019

Uniqueness of Bhadrachalam Shrine

Most famous of the fourteen Sri Rama temples in our country is the Bhadrachalam shrine on the banks of the Gautami, a tributary of the Godavari, regarded as holy as the Kasi Viswanatha temple on the banks of the Ganga. Son of Meru sage Bhadra did severe penance for Sri Rama's grace and the Lord granted the boon to Bhadra to carry on his head(mount) Sri Rama along with Sita and Lakshmana, in Kaliyuga. The uniqueness of Bhadradri(Bhadrachalam shrine) lies in the fact that a holy dip in Gautami, Darshan of mount Bhadra and worship of Sri Rama, all the three are possible here. Adi Sankara worshipped the Lord here and composed a charming verse in praise of Rama, Sita, and Lakshmana seated on mount Bhadra, sung every morning in the sanctum sanctorum and inscribed under the portrait of the deity.

*“Vaamankasthitha Janaki parilas
at Kodanda dandam kare/
chakramchordhva karena bahuyugale
sankham saram dakshine/
bibhranam jalajatapatranayanam
Bhadradri murdhnisthihtam/
keyuradi vibhushitam Raghupatim
Saumitriyuktam bhaje” Sri Sankara
Bhagavatpada*

Translated into English it reads:

“Salutations to Rama with Sita on his left lap, bearing the radiant bow in one hand and the disc in his upper hand, holding the conch and arrow with the right pair of hands, whose eyes are like lotus petals, making the top of Bhadra mountain His abode, adorned with ornaments like armlets, accompanied by Lakshmana!”

In the 17th century Pokala Damakka, a tribal woman, who had a vision in which the Lord asked her to take care of the idols in the thick forest area, approached Kancharla Gopanna, the Tahsildar of the area in the kingdom of Golconda rulers. An ardent devotee of Rama, Gopanna decided to raise a shrine, a virtual Kaliyugavaikuntham, for the idols. money was exhausted Gopanna completed the temple construction work with the money collected from government taxes. The Nawab at once put Gopanna in jail where he languished for eleven years, suffering acute pain caused by the lashings and blows inflicted on him by security guards. Undeterred by the hardship he had to face, Gopanna composed the Dasaradhi Satakam of over a hundred verses begging for the Lord's mercy and soulful keertanas, that inspired saint composers, including SadguruThyagaraja.

. A miracle ended Gopanna's misery. According to legend and popular belief Rama and Lakshmana clad in princely attire appeared before the the Muslim ruler of Golconda and repaid the money Ramadasu owed to the government, directing the Nawab to release Bhakta Ramadasu at once. The Nawab not only released Ramadasu but honoured him and issued a *firman* to his staff to send clothes and ornaments for Sri Ramanavami celebrations every year. The noble practice continued from then on, without a break, till Hyderabad became a part of the Indian Union in 1948. The state Chief Minister goes personally every year carrying the silk clothes on his head to offer to the Lord on Sri Ramanavami day.

Ramadasu keertanalu have a particular charm of their own. For those in distress and pain, the keertanas provide soothing relief.

People in large number from distant places reach Bhadrachalam during Sri Ramanavami celebrations singing the famous Ramadasu keertana" "Adigo Bhadradri, Idigo Gautami chhotham rarandi!" "Behold Bhadradri there and Gautami here!" Situated on mount Bhadra between the grandeur of miles of lush green forests and the majestic expanse of the Godavari the Bhadrachalam shrine and the nearby Panchavati are visited by the devout throughout the year. In Chaitra masam, the first month of the new year, Sri Ramanavami is celebrated with great devotional fervour, the highlights being Sitarama Kalyanam at noon and the deity's boat ride in the Godavari the previous evening. Srirama is worshipped as Andhra *hridayeswarudu*, the beloved God of Telugu speaking people.

Ayyagari Prasanna Kumar

Tattvaloka, May 2019





Uniqueness of Bhakti Tradition in Andhra

Selflessness and surrender to God have been the hallmarks of great poets of the region

The Andhra or Telugu bhakti tradition, known as madhurabhakti-sweet devotion, of poets, composers and saints - has enriched literature and culture for over a thousand years.

Pothana, the great author of Andhra Maha Bhagavatam, was the first great poet to spurn royal patronage, sending out the message that a literary work was an offering at the altar of the Supreme needing no royal support or human intervention.

Bhadrachala Ramadas who built the famous Bhadradri shrine for which he suffered years of incarceration and cruel punishment, prayed for mercy only to his Lord and the Divine Mother through his soulful keertanalu.

Another great soul Thyagaraja rejected the king's offer of wealth and public honour to protect the purity of his pursuit and sanctity

of his immortal and universally popular kritis.

Dedication to Society

It is aptly summed up that Pothana the poet, Annamayya, Kshetrappa, Ramadas and Thyagaraja, saint-composers and ardent devotees, were also benefactors of the society in which they lived. Seeking salvation, moksha, through their creative work was not their only goal. They always had people's well being in their minds and wrote several compositions to awaken the people, the poor and the illiterate also, to the reality and purpose of human life.

That they sought neither wealth nor pomp and power has been another endearing feature of their immortal compositions.

As American professor and musicologist William Jackson wrote "Ramadas, Pothana and

Tyagaraja are considered to be three Telugu bhaktas who made crucial conscientious choices against panegyrics and for devotional lyrics. The three are the real kings who have held sway over the kingdom of devotion in Andhra literature as distinct from the rust kings, moth kings and robber kings whose pomp is ephemeral.”

These splendidous ‘kings’ without crowns (makutamuleni maharajulu) have shone on our firmament. Potha raju blessed by Rama and ordained by him to write the Bhagavatamu in Telugu, while Tyaga raju attained siddhi by chanting the Rama mantra while singing in ecstasy on Rama’s qualities of head and heart. Gopa raju (Ramadas) worshipped Rama at Bhadradi with utmost devotion, singing his glory all the time and gave us a treasure in the form of Dasaradhi Satakamu. In the Empire of Rama bhakti, all the three are the true kings!

Spirit of Independence

Interestingly, the Telugu bhakti tradition has also instilled in the minds of the Telugu speaking

people a revolutionary fervor and a spirit of defiance and dissent. Pothana’s town Orugallu, now Warangal in Telengana, emerged as a ‘citadel of protest and centre of dissent.’ In the dense forest region around the town of Bhadrachalam where Ramadas raised the beautiful shrine is where the legendary freedom fighter Alluri Seetharamaraju sacrificed his life leading a revolt against the British government.

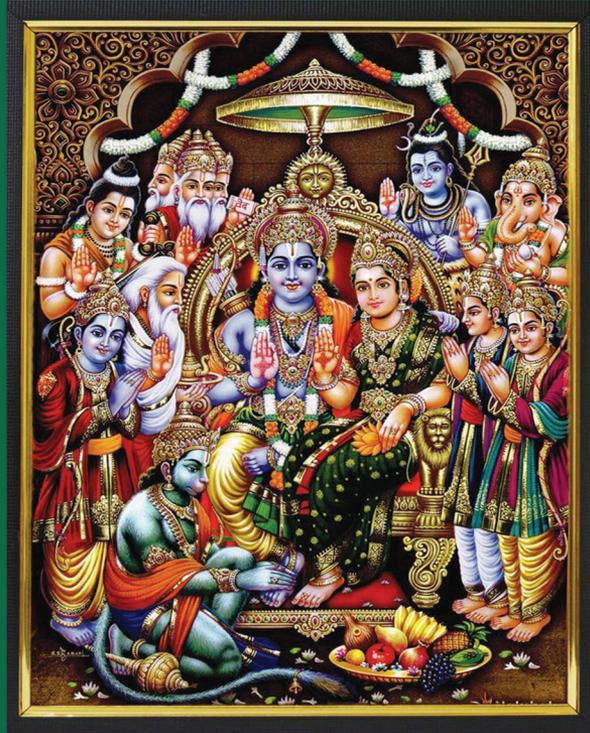
The compositions of Annamaya, Ramadas and Tyagaraja are sung/ heard in almost every home in South India and in many distant lands. As Veena maestro the late Sri Chittibabu once remarked, “the saint-composers who enriched our culture with their kritis, kirtanas and writings led a selfless life of utmost austerity. Musicians, at least some of them, who sing or make instrumental presentations of those great compositions earn fame, awards and wealth and live in comfort. No homage is too great for the great saint composers!”

Ayyagari Prasanna Kumar

Tattvaloka, May 2018

Sri Rama's Most Precious Gift

The genius of Valmiki describes the most heart-felt joyous moment in Ramayana



Sundara Kanda ends with Hanuman narrating to Sri Rama his soothing assurance to Sita in Asoka vana that her husband, accompanied by Lakshmana, Sugriva and the vanara sena would soon arrive to defeat Ravana and take her back to celebrate the coronation of Sri Rama.

Valmiki's genius captures the touching episode at the very beginning of Yuddha Kanda. An overjoyed and overwhelmed Rama hails Hanuman's qualities of head and heart, and his role as Sugriva's emissary. He describes three categories of emissaries and how Hanuman falls under the most distinguished category.

Rama says, “He who not only fulfills the task assigned to him but also performs other important functions helpful to his master belongs to the first *uttama* category. He who dutifully performs the task assigned to him belongs to the second *madhyama*, and one who fails in his mission to the lowest *adhama* category.”

Rama adds, “Vayuputra has performed the task assigned to him with courage and imagination and, without ever belittling his own image, he displayed his own might, *bhakti* and *sakti*, that has given his master Sugriva immense joy. He has brought me and the valorous Lakshmana indescribable relief and happiness and protected the honour of our dynasty.

“That I cannot adequately honour him, especially in my present distressed condition, makes me feel more miserable. In this hour of relief and hope, the only gift I can give is all that I possess,” so saying Sri Rama embraced Hanuman with ecstatic joy!

The Ultimate Gift

It was a spectacle for the gods to see Sri Rama and Hanuman caught

in a blissful embrace, which Valmiki portrays so movingly. Portraits of that unforgettable occasion, drawn by famous artistes, adorn the houses of the devout.

The *Yuddha Kanda* is studded with episodes depicting Hanuman’s valour. He carried mountains in his palm and Rama and Lakshmana on his shoulders. When Rama, Lakshmana and the entire *vanara sena* were helplessly lying on battleground, trapped by Indrajit’s *brahmastra*, it was the wise old Jambavan who tells a worried Vibhishana that if Hanuman was alright, everyone would be saved.

At his coronation, Rama gives Sita a beautiful necklace asking her to give it to one who brought her the greatest joy. She, at once, offers it to Hanuman who felt humbled by it. *Yuddha Kanda* begins with Rama giving Hanuman his ‘most precious gift’ and ends with the divine couple presenting ‘a doubly precious gift’ - a place in their hearts!

Ayyagari Prasanna Kumar

Tattvaloka, March 2018

Saint Tyagaraja, an Eternal Symbol of Bhakti

The prolific composer has left
an indelible mark in the minds
of all spiritual aspirants



‘Sadaasiva mayamagu naadom
kareswara’ sang Sadguru
Tyagaraja in one of his kritis
(musical compositions), which
means the supreme divinity is
‘always auspicious and perpetually
propitious.’

The saint composed hundreds of
such immortal kritis, described by
Tyagaraja’s American biographer
Prof. William Jackson as
‘Goddesses of enchanting beauty’.
The flow of his music, like the
flow of the eternal Ganga or the
beautiful Cauveri on the banks of
which he lived and shed his mortal
coil, is majestic and serene.

Tyagaraja’s ancestors migrated
from Kakarla village in Andhra

region to Tanjavur district around
1600 A.D. Being Kakarla Rama-
brahman’s third son, born in
Tiruvarur, he was named after
Tyagarajaswami, the presiding
deity of the place. The family
shifted to Tiruvaiyaru where
Tyagaraja’s bhakti and sadhana,
right from his childhood
at the local Siva temple of
Panchanadisvara, drew the
attention of the people.

Following the advice of his
guru, Tyagaraja began to recite
Rama Shadakshari mantra, and
when he completed doing it 96
crore times in his 38th year,
he had darsan of Sri Rama
accompanied by Lakshmana,



walking behind Viswamitra. With Narada's blessings there was an outpouring of kritis in praise of Sri Rama, Siva and other gods and goddesses of the Hindu pantheon, encapsulating the essence of our Vedas and epics.

Dr Radhakrishnan, the past President of India, had described his krithis as profound philosophical truths of everlasting relevance. His music blended bhakti and philosophy, raga and bhava. If melody is the soul of music, Tyagaraja is the soul of melody, wrote an authority on Carnatic music.

Tyagaraja drew inspiration from Purandaradasa and Bhadrachala Ramadas, the great saint-composers who had preceded him.

Tyagaraja belongs to no particular region or linguistic group but to the whole of humanity. The great saint with a kriti on his lips begged for alms in the streets of Tiruvaiyaru for his livelihood. In fact he was begging people to know the meaning of life and worship God to attain salvation. No wonder he is better known as Tygabrahmam.

Almost every traditional home in India, like the hallowed streets of Tiruvaiyaru, echoes the music of Tyagaraja. He is rightly hailed as 'our greatest single contribution to the cause of world harmony.'

His 170th aradhana will be held on January 6, 2018 at Tiruvaiyaru where devotees and musicians will congregate in large numbers to pay homage to Sadguru Tyagaraja.

Ayyagari Prasanna Kumar

Tattvaloka, January 2018



The Beauty of **SUNDARA KANDA**

The Sundara Kanda shows us the power of the name 'Rama'

Sundara Kanda of Valmiki Ramayana is most frequently read and referred to though each kanda is unique in its own way.

In the Bala Kanda, Valmiki charmingly narrates the story of Sri Rama's birth, growth from childhood to adulthood climaxing in the everlastingly joyful celestial wedding of Rama and Sita. Though the Ayodhya and Aranya Kandas unfold many painful events and separations in the family that sadden all in Kosala empire, they convey the message that no one is above dharma and everyone must adhere to it dutifully.

Hardship and suffering do not corrode the fortitude of Rama, Sita and Lakshmana when they embark

on their fourteen-year exile. It was during this period that they received the hospitality and blessings of such great sages as Atri, Bharadwaja and Agasthya. The Kishkindha Kanda unveils the art of communication through Hanuman, the master emissary, ending with the soothing motherly affection and devotion of Sabari.

Glory of Hanuman

Then follows the celebrated Sundara Kanda highlighting the valour of Hanuman, the glory of Rama Bhakti and the noble dignity of Sita in the midst of rakshasas in Ashokavana. Scholars have given various interpretations of the significance of the word 'Sundara'. Every writing or

interpretation is read with devotional fervour.

Those in distress and pain often turn to Sundara Kanda for relief from suffering, solace in distress and renewal of moral and spiritual reinvigoration.

Hanuman's astuteness as an emissary and heroic exploits in Ravana's impregnable fortress constitute the soul of Sundara Kanda. Tulsidas's Hanuman Chalisa is chanted every day by devotees across the world. Children, in particular, are enthused and inspired by tales of Hanuman's valour.

There is another beautiful message portrayed by Valmiki in this Kanda. Hanuman cautiously sneaks into Ashokavana and on seeing the plight of the Divine Mother his heart is filled with sorrow and admiration for her courage and unwavering love for Sri Rama. He succeeds in convincing Sita that he was Sri Rama's emissary and after moments of disbelief Sita was transported into a state of blissful ecstasy when Hanuman hands over the signet ring given by Rama to Hanuman.

Blissful Union

Similar was the ecstatic experience of Sri Rama when Hanuman after his triumphant flight to Lanka returns to Rama with glad tidings and hands over the Chudamani Sita gave him to be handed over to her husband. The signet ring and the Chudamani exchanged by Rama and Sita through Hanuman symbolised the manasa kalyanam of the divine couple. The minds of both Rama and Sita were filled with happiness as they recalled the unforgettable moments of their wedding celebration. Hanuman was the cause of that Manasa kalyanam of Rama and Sita though they were separated from each other physically. It was Hanuman's valour that not only ended their grief but also raised hopes of reunion.

Most importantly for both Rama and Sita, Hanuman created space in their grief-stricken minds to recollect those joyful moments of their wedding. For the devout, reciting Sundara Kanda is a way of celebrating Sitarama Kalyanam! Sadguru Thyagara, in that immortal krithi *Sita Kalyana Vaibhogame*, begins by extolling Hanuman's bhakti "Pavanaja sthuthi pavanacharitra..." and how celebration of that celestial wedding brings peace and happiness to all.

Ayyagari Prasanna Kumar

Tattavaloka, May 2017



Lakshmana's Privilege!

“To protect dharma Sri Rama was born and to serve him you were born. Go with him, my son, aranya or Ayodhya wherever Rama lives you shall be there,” says Sumitra, the noble mother to Lakshmana, her dear son before his departure from Ayodhya. In dignity and demeanour Sumitra had few equals. Right from their childhood Rama and Lakshmana were the inseparable duo. They grew up into handsome princes who won the admiration of the people with their talent, humility and respect for the elders. To have been taught, guided and blessed with *mantra sakthi* by

the two great sages, Vasishtha and Viswamitra was not only their good fortune but also that of the people of Ayodhya who basked in their glory. Temperamentally, however, Lakshmana was different from Rama. He would never tolerate any threat to Rama's safety and security. And Rama's trust in Lakshmana's love and loyalty was unshakeable. Still there were occasions when Rama had to correct and caution his younger brother which Lakshmana dutifully and lovingly accepted. Lakshmana was gently pulled up by Rama for leaving Sita alone and walking into the trap laid by Ravana

resulting in her abduction and the consequences that followed. On another occasion Lakshmana flew into a rage on seeing from a tree top, Bharata accompanied by a large number of soldiers coming towards Rama's cottage and sought Rama's permission to drive them back with his powerful arrows. It is instinctive reaction to a situation in which sage Bharadwaja and boatman Guha were also placed earlier. On the contrary Rama was overjoyed to hear of Bharata's visit to his cottage. "My brothers are all equally dear to me," says Sri Rama to Lakshmana gently chiding him for suspecting the loyalty of Bharata. An embarrassed Lakshmana bows his head in humility and penitence before the great *Maryada Purushottama*. The *Aranya* and *Ayodhya Kandas* abound in many painful and tragic episodes. Rama is terribly upset at the abduction of Sita and he is plunged in grief and sorrow. In a fit of anger Rama raises his bow and warns the river Godavari and the silent hill range when he gets no answer from them to his enquiries about Sita's whereabouts. Nature seemed to have fallen silent with fear before Rama who looked like Rudra himself. A worried Lakshmana takes over the role of the pacifier and cajoles Rama with

soothing words and reassurance that no one can stop them from finding Sita. Numerous are the instances of the two brothers cajoling each other in moments of distress and agony. When Lakshmana was felled by Ravana's weapon the grief stricken Rama wails that it was a blow more lethal than the loss of his beloved wife. What greater tribute can there to be Lakshmana than the fact that the names of Rama and Lakshmana are chanted inseparably, the Divine duo with one soul in two bodies! One of the most touching episodes in the great epic is how Rama hugged and took the wounded and tired Lakshmana in his lap after Indrajit was slain in a deadly battle." My dear brother you have covered yourself with glory by eliminating the dangerous and cunning son of Ravana, thereby paving the way for the defeat and death of Ravana. You have performed a most timely and auspicious feat that has brought me great joy and relief," said Rama. From childhood to coronation Sri Rama's most dependable companion was Lakshmana. How great a *tapas* Soumitri must have done to earn the privilege of being by the side of Rama throughout his life, sang the saint-composer Sadguru Thyagaraja in an enchanting krithi.

Ayyagari Prasanna Kumar



**behold Bhadradi there
and
Gautami here...**

- Ramadas



see the beautifully flowing Kaveri...

- Thyagaraja

The Music of Two Rivers and Two Saint-Composers

Godavari and Kaveri are separated by hundreds of miles. Their origins and destinations are different. They traverse different lands. Their waters irrigate thousands of acres of land, providing food and livelihood to millions of people. Edmund Burke called the water resources of South India “the national bank of the country.” Nature and man are nowhere found in such mutually rewarding harmony. The banks of Godavari and Kaveri are hallowed. An Englishman hailed Godavari as ‘liquid gold’. Kaveri is revered as ‘liquid sakti’ and also as ‘lady of gold’. Kaveri waters, says the adage, ‘smoothen stones and hone minds.’ (Jackson) Legend has it that sage Gautama brought the Godavari to the south. It is worshipped as Dakshina Ganga. Gautami is a tributary of the Godavari. Sabari is another.

Poetry needs rhyme; music requires metre; both thrive on scholarship. Bhakti needs none of these. It is a flow of emotion. Like a river in spate it knows no bounds. As Thyagaraja sang on Kaveri, it is roaring and terrible at times, placid and graceful at other times. Awesome and furious

it appears occasionally, tranquil and serene its flow is otherwise. Great rivers, it is said, begin as small streams. They are great not only in their reach and majesty but also in the inspiration they provide to the poet and philosopher, the saint and the composer. Popular belief is that Godavari and Kaveri are both God’s gifts to the people. It is also believed that sages brought them from heaven down to earth for the benefit of humanity. Saint-composers like Tulsidas, Ramadas and Thyagaraja were ordained to compose their immortal works on the banks of our holy rivers. Their mission was to bring the divine and the human close to each other through the sweet music of bhakti. They are path finders and bridge builders. They ennoble our spirits and uplift our minds. They teach us how to transcend the barriers of sex, caste, creed and region and overcome ego, jealousy, hatred and selfishness. Their songs are sung everywhere with love and reverence. Even the poor and the illiterate living on the banks of the Godavari and Kaveri sing in joy the songs of these saint-composers.

Ramadas built a shrine for Sri Rama on the banks of the Godavari and sang in praise of his Lord. His keertanas and bhajans, a few in Sanskrit and others in Telugu, are popular among all, including the masses, for over four hundred years now. Like the Godavari, the bhakti-filled music of Ramadas assumes different forms. The saint-composer cried in pain, in anger and sang pleaded with utmost humility, all addressing his Lord. His songs are as dear to the people as the shrine he built is sacred for them.

Muthuswamy Dikshitar and Thyagaraja both sang in praise of Kaveri. In the krithi Saarivedalina Kaverijudare Thyagaraja says: 'This lady gloriously proceeding to the place of her Lord, the sea, fulfilling the desires of all without difference, now speeding fast, now roaring terribly, and now placid with grace, with cuckoos singing on either side, touching shrine after shrine, and worshipping deity after deity with holy men worshipping her with flowers on either side, extolling her verily as Rajarajeswari, she goes! Look at her!' (V.Raghavan. Spiritual Heritage) Kaveri ! 'the noble jewel of a woman' praised Thyagaraja.

Ramadas belonged to the 17th century. Thyagaraja was born in the second half of the 18th century and lived for almost fifty years in the 19th.

Many things were common to them. They were most ardent devotees of Sri Rama. In fact Kancharla Gopanna came to be called Ramadas because of his devotion to Rama. Their compositions, krithis, or keertanas or poems, were all in praise of their Lord. They kept scrupulously away from *narastuti* (flattery of people) seeking neither royal patronage nor public acclaim. Their faith in God remained unshaken in the midst of severe adversity and intense personal suffering. Ramadas built a temple for his Lord at severe risk and for twelve years suffered in agony and pain in jail. Thyagaraja built an 'empire of Rama bhakti' through his krithis to which he invited all to join. William L. Jackson described Thyagaraja as 'a later-day embodiment of the Valmiki of the old' and called him 'a Gandhi of music, a genius gaining ground in an Indian artistic domain which impelled people's lives inspiringly.' V.Raghavan says that when we think of Thyagaraja 'singing in anguish to his Rama, we find in him a second Ramadas of Bhadrachala.' (Spiritual Heritage) Dr M.S. Rajajee and DVN Gopalakrishna in their book on Bhakta Ramadas wrote a chapter on Ramadas and Thyagaraja, highlighting similarities between them. They refer to the popular story about Ramadas reviving the life of his dead son by singing a keertana

and Thyagaraja doing a similar thing to a devotee who drowned in a well at Puttur. At least in five songs does Thyagaraja praise Ramadas and his devotion to Rama. In the krithi ksheerasagarasayana Thyagaraja places Ramadas on the same pedestal along with Gajendra and Draupadi who were rescued by the Lord. In another krithi 'kaligiyuntegaada' Ramadas is placed in the company of Narada and Parasara.

Theirs was a loving and lasting relationship with their Lord. Love of a parent dotting on the child, love of a loyal servant towards the master and pure love of a devotee for the Lord that one finds in their compositions. Both sought moksha through samsara and demonstrated that family life is no hurdle to spiritual pursuit. No position was higher than a place in 'the Empire of Rama bhakti' and no honour greater than the grace of Rama. Ramadas and Thyagaraja lived in hard times which were described as even 'chaotic.' The former was jailed and tortured and the latter was ill-treated at times by detractors and relatives. What sustained them in hardship and crisis was their abiding faith in their God and in music for liberation from the cycle of birth and death. They sang and suffered to illumine the path for the benefit of humanity and bequeathed to succeeding generations

a spiritual wealth that cannot be corroded by the ravages of time or the vanities of rulers and power-mongers. As it was said of Valmiki's epic, the music of his heirs, Ramadas and Thyagaraja will live as long as the rivers flow and mountains exist.

The Bhadrachalam Shrine..

Its Mythology: The Bhadrachalam shrine on the banks of the Gautami is as holy as the Kasi Viswanatha temple on the banks of the Ganga. There are fourteen Sri Rama temples in the country and most prominent among them is the one at Bhadrachalam. In the thirty fifth chapter of the latter part of Parasarasamhita (Paancharatraagamam) a reference is made to the fourteen shrines Ayodhya, Mithila , Ramasiri, Bhadradri, Kishkindhadri, Sri Rangam, Darbhasayanam, Lakshmanadri, Nandigramam, Chitrakootam, Godavarithatam, Parnasala, the Gandamadana mountain, and Pampa area. The uniqueness of Bhadradri lies in the fact that a holy dip in Gautami, darshan of Mount Bhadra and worship of Sri Rama, all the three are possible here.

Bhadramaharshi: Son of Meru, sage Bhadra did severe penance to receive Rama's grace. The boon Bhadra obtained was that Sri Rama



would make the mount His abode. In our mythology mountains, rivers and trees are sages in that form. Meru, Mainaka, and Himavantha are examples of mountains serving the Lord. Bhadra in Kaliyuga carries on his head (mount) Rama alongwith Sita and Lakshmana. Prominent among the sages who worshipped Rama here was Narada. Adi Sankara worshipped the Lord and composed a charming verse which is sung at the shrine every morning and quoted under the portrait of the deity. The idols look beautiful. Rare indeed that Rama is seen here squatting with his consort Sita on his lap and brother Lakshmana, as always, by his side. The devotee finds a soft smile on Rama's face conveying both ananda and anugraha. Another unique feature of the deity is the swapping of places for the Lord's disc and conch from the usual right and left positions to

the left and right respectively. The interpretation is interesting. Bhadra in his severe penance becomes restless at the Lord in Vaikuntha not responding to his entreaties and long suffering. To save Bhadra from further agony the Lord rushed out of Vaikuntham and took the form of Rama, as promised to Bhadra. Maha Vishnu in human form as Rama did not have the disc and conch. Now descending to the earth the Lord in his hurry to save His devotee wore them differently.

The real kings of Andhra ...

Sriman Sribhashyam Appalacharya swami, a scholar of repute and an authority on the Ramayana, the Bhagavatham and Tiruppavai wrote that the ancient and holy shrine of Bhadrachalam is a divine gift to the Andhras for their punya. (good deeds) Sri Rama is enshrined in Andhra hearts and adored by them. Sri Rama was born to Kausalya and Dasaratha to destroy evil that enveloped human beings. He did not preach anything but showed us the right path, leading by example. As per the boon He gave to Bhadra in Ramaavatara he descended on mount Bhadra in Kaliyuga. Like Hanuman who surrendered himself to Rama saying 'Daasoham Kausalendrasya Ramasya' Ramadas gave to Andhras a treatise of hundred verses hailing Rama in every verse "Daasaradhi

karunapayonidhi.” O Son of Dasaratha, Ocean of Mercy! Blessed are the Andhras to have that gift from Ramadas. Three splendorous kings without crowns (makutamlenirajulu) have shone on our firmament. 1) One blessed by Rama and ordained by Him to write the Bhagavatham in Telugu Potharaju 2) Thyagaraju who attained siddhi by chanting the Rama mantra and who sang in ecstasy on Rama’s qualities of head and heart and 3) One who worships Rama at Bhadradi with utmost devotion, sings His glory all the time and gave us treasure in the form of Dasaradhi Satakam, Goparaju. In the ‘Empire of Rama bhakti’ they only are the true kings! (William L. Jackson in his well-researched work) **THYAGARAJA life and lyrics** writes in similar vein:” Ramadas, Potana and Thyagaraja are considered to be three Telugu Bhaktas who made crucial conscientious choices against panegyrics and for devotional lyrics. These three are the real kings who have held sway over the kingdom of devotion in Andhra literature as distinct from the rust kings, moth kings and robber kings whose pomp is ephemeral.”

Kancherla Gopanna

Bhadrachalam came under the jurisdiction of Golconda and the Qutub Shahi rulers were patrons of Telugu culture and language.

Hindus and Muslims lived in harmony under their rule. The last ruler of the QutubShahi dynasty Abul Hasan Tan-e-Shah (Tanasha) had two Hindu ministers named Akkanna and Madanna. Madanna’s sister Kamamba married Kancherla Lingannamantra and to them in 1620 was born Gopala Rayudu, popularly known as Gopanna in their village Nelakondapalli, ten miles from Khammam. As a child Gopanna studied Sanskrit and Telugu and became a devotee of Rama. The story that he was initiated into Tarakamantram by the famous saint, Kabir Das, is historically found to be incorrect, because they lived in different times. But its popularity among the devout has always been high. Gopanna lost his parents early in his life. Moved by the plight of the poor during a famine, he gifted away his house and the little property he inherited. Now in search of livelihood he went to his uncles for a job. The Tan-e-Shah, a patron of arts, was impressed by young Gopanna’s knowledge and appointed him as Peshkar of Khammam and shifted later as ‘Paragana Adhikari’ of Hasanabad (Palvancha) to collect tax arrears from the ryots. As Palvancha, and Bhadrachalam were in the Paragana of Hasanabad, people used to think that Gopanna was Tahsildar of Bhadrachalam and

Palvancha Taluq. His loyalty to the ruler and efficiency as the Tahsildar of the area pleased his uncles. Gopanna also earned the respect of the people for his Rama bhakti (he used to do bhajans everyday) and compassion towards the poor. He came to be called Ramadas. His wife Kamamma assisted him in his bhajans. Their son was named Raghuram.

Pokala Damakka, a tribal woman, of the nearby village of Bhadri reddipalem had a vision in which the Lord asked her to take care of the idols lying on mount Bhadra. As ordained she began to worship the deity at Bhadrachalam, Damakka, however, was sad that there was no proper shelter for the Lord and that the abode needed to be urgently rebuilt. Having heard about Ramadas and his Rama bhakti she went to Palvancha and sought Ramadas's help. The ardent devotee was moved to tears on seeing the plight of the abode at Bhadrachalam. Outpourings in the form of Keertanas flowed from his heart. What followed is not just history, but something more. Ramadas, the devotee found his Lord and Master in need of immediate attention. He took up the renovation work. When he could not raise adequate money for the work, he did not hesitate to use the government money at his disposal



for the construction of the temple. Bhadradi Rama's shrine must be a *kaliyugavaikuntham* and accordingly a magnificent temple was built. That was not enough. The Son of Emperor Dasaratha, now an emperor himself, should have ornaments befitting his status. His consort, Mother Sita, and the ever present Lakshmana too must have ornaments commensurate with their royal status. Ramadas, the devotee, found nothing wrong in spending money, private or public, for his dream project. He was found guilty of misappropriation of funds and jailed. Beaten up and tortured in jail for twelve long years from his suffering and agony emanated keertanas that reached every part of the land. His body, bruised and battered, was in chains. But his spirit soared high on wings of bhakti and the outpourings from his heart in the form of keertanas were literary masterpieces and devotional gems. He begged Rama for help, appealed to Sita for intercession and to Lakshmana for succour. He chided his lord for showing indifference towards one who served him with

such devotion. Ramadas even scolded Rama for not caring for him. Not for hours or days but for twelve long years he kept on pleading with his dear Sri Rama. His Lord in Vaikuntham for whom he built the kaliyugavaikuntham, the temple at Bhadrachalam, was eventually moved by the plight of His devotee. Accompanied by Lakshmana He went to the Tanasha, handed over the money Ramadas owed to the treasury in the form of coins and secured the liberation of His devotee Ramadas. Freed from jail Ramadas continued his song and worship with redoubled faith. Liberation from the cycle of birth and death was the real goal. He raised a temple at the cost of his freedom and security not for himself alone but for all the people and composed the Dasaradhi Satakam and soulful keertanas for their guidance.

The bhakti tradition of Ramadas was continued with devotion by his disciples and devotees. Sri Kakulla Ramanujacharulu Sri Varada Ramadas and Sri Toomu Narasimhadas ensured that bhajans and daily sevas at the temple were continued. Narasimhadas, in particular, popularised the daily sevas with his compositions set to melodious music. One hears the name of Narasimhadas everyday during the daily rituals. There are

more than twenty shrines around the temple in Bhadrachalam and devotees visit most of them. The Ramadas dhyanamandir is an added attraction on top of the hill. About twenty miles from Bhadrachalam is Parnasala where Rama lived during his exile. Stories abound about the sojourn of Lord Rama here. His stay here, the cottage they lived in and the place where Sita dried out her clothes and the fruits (called vippapuvvu by the tribals) they ate. Devotees visit them in awe and reverence. But then eerie silence grips them when they are shown such places as the rekha drawn by Lakshmana, the wheels of Ravana's chariot the place where Sita was abducted and Jatayu slain. Rama's grief seems writ large on the huge trees, in the silent flow of Godavari and the chilling of the thick forest. Parnasala revives painful memories of those grief-stricken days when Rama and Lakshmana searched in grief and vain for Sita. Rama in the shrine here is called as Soka Rama (grief-stricken Rama).

Bhakti Tradition of Ramadas:

A remarkable feature of the bhakti tradition of Ramadas was the involvement of people from all sections of life in bhajans, religious festivals and celebrations. Ramadas was initiated into it in his childhood by his parents. He developed a mastery over Telugu and Sanskrit



and familiarity with Urdu, enough to use a few words in his compositions. The inspiration came to him from his family, the vision of Kabir Das and his guru and mentor, Raghunatha Bhattacharya. His uncle Madanna, a minister in the government of Tanasha, “arranged for a Yakshagana troupe to tour from village to village, enacting puranic stories and spreading Bhakti. Ramadas continued this tradition, courting the company of Bhaktas, arranging for Bhajans and festivals. “ (V. Raghavan-Devotional Poets and Composers) The influence of a guru or ‘some great soul’ on Ramadas was profound according to Raghavan, notwithstanding the fact that the story about Kabir Das administering the mantropadesa to Ramadas has been rejected as unacceptable. It is an undeniable fact that Ramadas landed himself in a state of poverty by spending all his money on bhajans and festivals. Hardship and suffering are inevitable

and perhaps inescapable for those treading the path of bhakti. Prahlada is a shining example of this in our mythology. Bammera Pothana, the great poet-devotee, preferred poverty and obscurity to wealth and royal patronage. Ramadas trod the same path. As in the case of Pothana so also with Ramadas. The Lord he worshipped and for whose sake he went to jail and bore pain and misery, tested the devotee severely, blessed first the others around and finally granted darshan and liberation. Rama and Lakshmana appeared before the Golconda ruler one night in the guise of two employees working under Ramadas, paid the entire arrears amount and even asked for a receipt! The Tanasha was amazed to see the two charming emissaries with bags of gold coins, and their disappearance immediately after the payment was made. At once the ruler went to the jail, freed Ramadas, begged for his pardon and sent him in a palanquin to Bhadrachalam! “O Tana shah blessed are you to see the feet of the great Lord” sang Ramadas in ecstasy and congratulated the Nawab instead of complaining against the punishment meted out to him. Devotion of the highest order. Ramadas’s prayers to his Lord to bless him with the darsan were, however, answered later.

Several are the lyrical gems Ramadas

composed which touch a chord in the heart of a devotee. In every one he saw Lord Rama and the entire world is filled with the spirit of Rama “Anta Ramamayam jagamantha Ramamayam,” he sang in ecstasy. ‘I What more do we need (in what do we lack, if the translation is to be more correct) when we have Rama by our side?’ conveying the message that a devotee of Rama needs no other wealth or protection..Like Pothana earlier and Thyagaraja later Ramadas was firm in his conviction that a song or a poem should be for the Lord only. In another Keertana he declared that his poetry was “fit for dedication to God alone, I will not let myself down by employing it for the flattery of man.” The highly popular bhajans and compositions of Ramadas convey profound truths in simple words. When the poet-devotee addresses his Lord or questions himself in his keertana the message is directly or indirectly conveyed to all, especially to those not well versed in philosophy and spirituality. Eternally relevant truths and ethical principles are conveyed through the popular medium to the masses. Pomp, power, and wealth are transient. The human can rise to divine heights by shedding ego, jealousy and hatred. Pain and suffering are for the body only. Wherever one lives, whatever one eats, it matters little. It is all

one and the same. The ultimate goal should be the attainment of a place in the ‘empire of bhakti’, Ramabhakti samrajyam. Ramadas is a trend-setter in the bhakti-marga. He pursued his goal unmindful of the numerous hurdles in his way and the hardships he had to face. Language to him was a medium and he used not only Telugu and Sanskrit but also Urdu to drive home the message. His devotion led to the birth of another tradition. Muslim rulers, impressed by the work and devotion of Ramadas, increased their patronage and participation in Hindu religious festivals. If Ramadas came to be adored as the ideal saint –composer and a true Rama bhakta, Bhadrachalam temple of Sri Rama has been a shining embodiment of Hindu- Muslim unity. By releasing Ramadas from jail and honouring him, the Muslim ruler endorsed the construction of the temple at Bhadrachalam, even if it meant using government money. By making it a practice to send donation and gifts for the annual Sri Rama Kalyanotsavam at Bhadrachalam the Golconda rulers set a tradition that continues till date throughout these four hundred years and more. For generations of people Bhadrachalam has been both dear and sacred. Ramadas’s temple radiates peace and offers solace to countless number of people, be it the scorching

heat of summer, or biting cold of winter and in between the fury of Godavari floods, an ambience that over powers everyone who goes there with soothing serenity.

“Adigo Bhadradri Gautami idigo choodandi” Behold there (yonder) Bhadradri and Gautami here, ecstatically beckons Ramadas.

There are not many works in English on Ramadas, strikingly in contrast to the vast literature on Thyagaraja. Prof V.Raghavan, the eminent scholar in Sanskrit and an authority on music wrote a chapter on Bhadrachala Ramadas in the volume on *Cultural Leaders of India* brought out by Publications Division, Government of India in 1978. Dr.M.S.Rajajee, IAS (Retd.) former Chief Secretary to the Government of Andhra Pradesh and Sri D.V. N. Gopala Krishna have authored a well researched book titled *Spiritual Heritage of Bhakta Ramadas* in 1999. It contains the keertanas of Ramadas with their English translation and commentary by the authors, besides chapters on the life of Ramadas and a comparison

of Ramadas with Thyagaraja. A few Keertanas presented by the authors are included in the following pages.

Sriman Sribhashyam Appalacharya swami, the renowned scholar, authored in 1997 a commentary in Telugu on the famous hundred verses of Ramadas titled *Sri Bhadrachala Ramadasa virachita Sri Dasaradhi Satakamu - tatwa deepika*. It was meticulously translated into English by the well known scholar English teacher and Principal Sri C. Sitarama Murti under the title *Bhadrachala Rama Dasa Dasarathe Satakamu- tatwa Deepika*. Both were published by the Ramayana Pravachan Mahayazna Nirvahana Sangham founded and headed by Sri Durvasula Bhaskara Murti. Some pieces from Sri Sitaramamurti's book are also included here. The need for a well- researched and comprehensive work on the life and work of Ramadas cannot be overstated. The Bhadrachalam Devasthanam publications in Telugu need to be revised and translated into other languages.

Ayyagari Prasanna Kumar



The Saint of Thiruvaiyaru Sri Thyagaraja

The two hundredth anniversary of the birth of Sri Thyagaraja has been celebrated all over the country. Thyagaraja brought divine music down to earth to sing in praise of his Ishta Daivam, Sri Rama whose lotus feet he reached in his 81st year. It is said that the Ramayana will be there as long as the great rivers flow and the mountains exist. Like the Ramayana, this great devotee of Ramawill also live forever. It is believed that Thyagaraja was a reincarnation of SageValmiki. Valmiki wrote 24,000 slokas in praise of Rama. Legend says thatThyagaraja composed 2 4,000 kritis!

Thyagaraja was named after the presiding deity of Thiruvaiyaru, LordThyagarajaswami. From his devoutly religious parents he as a boy learnt the kirtanas of Jayadeva, Purandaradasa and BhaktaRamadas. Later he also learnt at the feet of VidwanSontiVenkataramanayya.

With the presentation of Swaraarnavam by Sage Narada, Thyagaraja's genius began to blossom. But the bhakta in him gained the upper hand over the musical genius. For the humble Thyagaraja, music was a means to salvation. If music could enrapture and ennoble the mind, it could also be a golden link between man and God.

The flow of his music, like the flow of the eternal Ganga, is majestic, serene and perennial. There is no word in his kritis that fails to express his devotion to the Lord, just as there was no moment in his life without Rama's name. His love of Sri Rama was spontaneous and intense. A t times he was the child of Rama and Sita, craving for their affection and tenderness. The child complains to Mother Sita that Father has been unnecessarily angry with him. The child even chides Rama for his indifference and tells him that he was lucky to have married Sita, who broustht him glory. Sometimes

he was King Dasaratha or Queen Kausalyadotins on the child and lavishes on him all the affection of a parent. At other times he was like Hanuman, the Lord's most trusted servant, or like Lakshmana, always at the service of the Divine Couple. But in many moments of introspection the saint-composer realized how small and helpless man was, and completely surrendered himself to God.

Honours came to his feet, but he rejected them. Wealth would have poured into his house if only he had nodded his head. A born philosopher, he overcame all the temptations of life so that he could more truly serve his Lord. At the same time, he showed the way to attain salvation through samsara.

Numerous miracles are attributed to the grace of Thyagaraja. It is said that he brought back to life a pilgrim at Puttur. When Thyagaraja went to Tirumala to worship Balaji he could not have the Lord's darshan as it was not the appointed time. A curtain was hung in front of the Lord. Thyagaraja thought within himself that what prevented him from seeing the Lord was not the curtain in front of him ; the real curtain was within himself. It was the curtain of ego, of jealousy of greed and of lust. He sang a beautiful kriti praying to Lord Venkatesa to remove this curtain from his mind. The priests soon

realized that a great bhakta had come, and at once removed the curtain in front of the Lord. Dazzled by the effulgence of Balaji, Thyagaraja sank in ecstasy that "to worship Lord Venkatesa one needs ten thousand eyes"

The saint of Thiruvaiyaru bequeathed to posterity an imperishable wealth of compositions which has been a source of solace and strength to generations of men and women.

There is also a moral from his life. He was an Andhra by birth but was born and brought up in Tamilnadu. But for the Tamilians' care and devotion the name of Thyagaraja would not have become so well-known. Thyagaraja belongs not to any particular region but to the whole of humanity. The great saint with a kriti on his lips begged for alms in the streets of Thiruvaiyaru for his livelihood. Indeed, he begged people to know the meaning of life and worship God. Almost every home in South India, like the hallowed streets of Thiruvaiyaru, echoes the music of Thyagaraja.

(Rajaji published this article in the Swarajya, July 1967 when he was its editor, on the occasion of Thyagaraja's two hundredth birth anniversary.)

Ayyagari Prasanna Kumar
(Courtesy: Swarajya, July 1967)

ఎందరో మహానుభావులు

అందరికీ వందనములు

తిరుమలలో శ్రీనివాస నివాసమునకు వరహాస్వామి స్థలము ఇచ్చినట్లు విశాఖపట్నంలో శ్రీసీతారామచంద్రస్వామి వారి ఆలయమునకు, శ్రీసంపత్ విनाయక స్వామి వారు పిఠాపురం కాలనీలో స్థలం కానుకగా ఇవ్వడం మన అందరి అదృష్టము.

శ్రీ సీతారామచంద్రస్వామి ఆలయమునకు ఎన్నో విధాల సేవ చేస్తున్న భక్తులకు కృతజ్ఞతాభివందనములు. అధ్యక్షులు శ్రీ వావిలాల సీతారామయ్యగారికి, శ్రీ మంగళగిరి సుదర్శన స్వామి వారి కుటుంబానికి, సూరపనేని విజయకుమార్ గారికి, డా. ఎస్.వి. ఆదినారాయణ రావుగారికి, అన్నంరాజు సత్యన్నారాయణ మూర్తి దంపతులకు, కోకో తుకారాం దంపతులకి, శ్రీ ఎం.ఎస్.ఎన్. రాజు దంపతులకు నిత్యం స్వామిని దర్శించే భక్తులు, శ్రీమతి శాంతి సీతారామ్ గారికి, ఎం. వేణుగోపాల్ గారికి, ఆచార్య గోవిందరావు దంపతులకు, శ్రీరామచంద్రనాయక్ దంపతులకు పునర్వసు కళ్యాణం దిగ్విజయంగా చేయిస్తున్న రమ, ఉమ, అన్నపూర్ణగార్లకి, అప్పలరాజు గారికి, భక్తులందరికి, అర్చకస్వామి అంగర గోపాలకృష్ణమాచార్యులు, అర్చకస్వామి అంగర హర్షవర్ధనాచార్యులకు కృతజ్ఞతాభివందనములు.

శ్రీ త్రిదండి చినజీయర్ స్వామి వారు సద్గురు శ్రీ కందుకూరి శివానంద మూర్తిగారు, మరియు శ్రీచాగంటి కోటీశ్వరరావు గారు స్వామివారిని సేవించి భక్తులను ఆశీర్వదించారు. ఆగష్టు 15, 2018 లో శ్రీ ఎస్.పి. బాలసుబ్రహ్మణ్యం గారు స్వామివారిని దర్శించి ముగ్ధులై "సాగసుచూడతరమా" అని త్యాగరజాస్వామి కీర్తనలోని చరణాన్ని పలికారు. స్థానాచార్యులు శ్రీ బదలీనారాయణ ఆచార్యులు గారికి ప్రత్యేక వందనములు.

ప్రముఖ నాయకులు శ్రీ పి.వి. చలపతిరావు గారి సతీమణి, M.L.C. పి. మాధవ్ గారి తల్లి శ్రీమతి అనురాధ గారు నిత్యం స్వామివారిని సేవిస్తూ అనేక కావ్యాలు, పద్యాలు రచించినారు. ఆలయం ఎదురుగా ఉన్న శ్రీ పోలయ్యగారి కుటుంబసభ్యుల సహకారం, కాలనీలో నివసిస్తున్న భక్తుల ఆదరణకు మా కృతజ్ఞతాభివందనములు.

ఆలయ కమిటీ



Sri Sitaramachandra Swamy Religious and Charitable Trust

9-29-6A, Balajinagar, Visakhapatnam - 530 003
Mobile No : 9848261098

Board of Trustees

Founder - President :

Sriman Sribhashyam Appalacharyulu garu

President

Sri V. Seetaramaiah - Mobile : 9848034476

Secretary

Sri A. Prasanna Kumar - Mobile : 9848191722

Treasurer

Sri M.V. Satyanarayana - Mobile : 9848261098

**Sri T.S. Rajeswaran
Sri N.V.S. Murthi
Sri G. Govinda Rao
Sri M.S.N. Raju
Sri K. Venkateswarlu
Sri A. Satyanarayana Murthy
Sri M. Venugopal**

**Sri T.S.R. Prasad
Sri K. Tukaram
Sri S. Vijayakumar
Sri R. Ramachandra Naik
Sri K.V. Rama Murty
Sri D.S. Varma
Sri D. Bhaskara Murthy**