

Chatushloki- Post 2

Srimathe Raamaanujaaya Namaha

Sri Rangapriya Divya Paadhukaabhyaam Namaha

Lakshmi Ashtotharam: <https://youtu.be/TJ-wZAKyXpE>



In the first post, we got a brief idea about Alavandhaar's background. He advanced in his spiritual journey, became a preceptor and came to be known as Yaamunaachaarya.

In today's post, we will see how he is revered by Swami Raamanujar and Swami Desikar; enjoy an anecdote on Yaamunaachaarya and also get an overview of Chatushloki.

Lord Naaraayana is sthuthi priyan. He loves to be praised. Vedas extol him. It is very difficult to learn vedas and only few people are qualified to recite vedas. In order to provide an opportunity for all to praise divya dampathis, our preceptors have come up with stothras. Swami Yaamunaachaarya composed the very first Sanskrit sthothra called Chatushloki on Maha Lakshmi, the divine consort of Lord Naaraayana.

Every sthuthra begins with thanian (invocatory verse on the author.) The thanian for Chatushloki is composed by our beloved Raamaanujar himself!

Here are the invocatory verses of Chatushloki where Swami Raamaanujar praises the meritorious qualities of Yaamunaachaarya and offers his tribute.

svAdayanniha sarvEShAm trayyantArtham sudurgraham |

stOtrayAmAsa yOglndra: tam vandE yAmunAhvayam ||

yatpadAmbhOruha dhyAnavidhvastAshEShakalmaSha: |

vastutAmupayAtO-ham yAmunEyam namAmi tam ||

namO namO yAmunAya yAmunAya namO nama: |

namO namO yAmunAya yAmunAya namO nama: ||

Swami Raamaanujar says that Yaamunaachaarya is Yogindra, the best among Yogis because he has understood the deeply embedded meanings in Rig, Yajur and Sama vedas, He even says that Yaamunaachaarya made him an object of worthiness, “vasthuthAmupayAtoham” and offers his salutations to him.

Swami Raamaanujar received Acharya kataksham when he was studying under the tutelage of Sri Yadhava Prakasha in Kanchipuram. Thirukachi Nambi showed Raamaanujar to Yaamunaachaarya. From far, Yaamunaachaarya looked at the tall handsome figure of Raamaanujar which glowed with radiance and said “Aam mudalvan ivan” which means “yes he is going to be a great leader.”

Swami Desikar speaks about Yaamunaachaarya in Yathiraja Sapthathi and says

Vigahe Yaamunam teertham Saadhu brndavane sthitam I

Nirasta-jihmaga sparshe yatra Krshnah Krtadara: II

Here teertham refers to water as well as Achaarya. Yaamunaachaarya is like sacred waters. We immerse into him and his divine works.

Here is an interesting anecdote about Yaamunaachaarya. Yaamunaachaarya, grandson of Nathamuni belonged to shottai kulam who were Krishna worshippers. Krishna was very fond of people who belonged to shottai kulam.

Nathamuni had yogic perception of paramapadham. He passed on the secret of this special kind of yogic perception to his ardent disciple, Kurugai Kavalappan.

Once Yaamunaachaarya went to meet Kurugai Kavalappan. He stayed quiet since Kurugai Kavalappan was deep in meditation. During his Bhagavadh anubhavam (experience of God), Kurugai Kavalappan noticed that Krishna was not looking at him. So, he wondered if someone from Shottai kulam had come. Lo and behold!

Yaamunaachaarya had arrived!

It is only because of Bhagavan's sankalpam (will) and Acharya anugraham (profound blessings), we have developed interest in Bhagavad vishayam (subject of God). This has happened after millions of births. Now that we have become daasa bhuthars (servants) of Yaamunaachaarya, we should only follow the divine works of our Acharyas, Ramanujacharya and Yaamunaachaarya.

Chatushloki means 4 verses. Yaamunaachaarya wrote these 4 verses in line with the four chapters of Brahma Sutras. He enunciated how the divine consort, Maha Lakshmi shares the attributes of Lord Naaraayana. He based his precept on Lakshmi thanthram. Yaamunaachaarya emphatically stated the eka seshithva principle meaning the divya dampathis should be sought together always since they are both upaayam (means) and upeyam (goal.) He glorified Thayaar's unique role as purushakara or mediatrix.

The first shloka speaks about the greatness of Maha Lakshmi. Her distinction arises from being the consort of Lord Naaraayana. Lord Naaraayana is revered because he is Sriyah Pathi.

The second verse describes Maha Lakshmi's unique role as Purushaakaara (mediatrix) between Jeevathma and Paramathma.

Both Lakshmi and Naaraayana are involved in cosmic creation. This is discussed in the third verse.

Together Perumaal and Thaayaar are Upaayam (means) and Upeyam (goal) The fourth verse delineates this attribute of the divine couple.

Naaraayana is Thirumagal kelvan. He listens to Lakshmi. He never ever leaves her. In the first shloka of Chatushloki, Maha Lakshmi is referred as Kanthasthe Purushothama, her darling Lord is Purushothama Himself...

To be continued...

Yaamunaachaarya thiruvadigale sharanam

Seeking blessings

Hema Srinath