



Sri Ramanuja Sahasrabdi - 2017

How and Why India Should Celebrate Sri Ramanuja Millennium

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In the running world, many notable personalities such as spiritual masters and philosophers, religious reformers, political leaders, great thinkers, revolutionaries and social engineers, emerge and depart. All of them strive in their own ways for the positive change and betterment of the society. Only few of them are remembered and very few of them are duly glorified and systematically followed by the society. Apart from the 'worth, qualities and radiance' of those personalities, 'propaganda, organizational capacities and management skills' contribute more for these remembrance, glorification and followings. We witness unworthy projection campaigns and magnifications on one side and perfunctory celebrations and total neglect of the worthy, on the other side.

Before we go further to understand the importance of celebrations and whom to celebrate and how, let us quickly glimpse through the great qualities and contributions of Sri Ramanujacharya to know about why and how should we celebrate his millennium.





GLIMPSES OF SRI RAMANUJACHARYA

1. Sri Ramanujacharya held that the world and beings are the 'body' of the Supreme who is their 'soul' (Sarira Sariri Bhava). This view authenticated by scriptures makes the Supreme more concerned, responsible and intimate to us. This understanding invigorates our faith, makes us to feel secure, rationalizes our 'love and attachments' and tempts us to reciprocate with obedience, loyalty, love and selfless services.
2. Sri Ramanujacharya established that the process of creation is real, eternal and purpose-driven, even though the absolute goal is liberation and eternal service. This realization facilitates both 'detachment mood for claiming eternal service' in mature devotees as well as 'social attachment mood for people's rescue and spiritual rehabilitation' in merciful saviors.
3. The 'other side' of Supreme is made visible by Sri Ramanujacharya. The much-known side is the inaccessible, unintelligible, strict and powerful Supreme and on the less-known side, He is





compassionate, simple and flexible, craving for our unconditional love, association and total welfare. This ideology has cultivated 'devotional inclination, hope and spiritual courage' in millions, thereby increasing the 'spiritual quotient' of the globe.

4. Sri Ramanujacharya claimed that the Supreme is not nameless and formless and explained that His names and forms are infinite and transcendental unlike our unsuitable names and 'defective and perishable' forms. This personal God, Narayana is a resident-activator (antaryaamai) in all elements and entities and hence 'universal equality and oneness' are justifiable. Supreme also assumes 'super-personal statures' and relates with every devotee. Hence their relation is thick and blissful. This deep foundation transforms every votary and also equips him to transform his surroundings to succeed as worthy devotees and humans.
5. No act and contribution of us can invite or equal His grace. All of our duties and offerings are meant to show our obedience to scriptural injunctions, adherence to traditions and as a form of sincere and





affectionate service. 'Surrender to Supreme' was the slogan of Sri Ramanujacharya. This attitude removes ego, pride, fear and anxieties and leads us comfortably ahead, under the divine shadow. This pro-active and dynamic surrender is the 'parental-gene' that can instill dedication, achievement and sacrifice instincts in national and social warriors.

6. Supreme deals with both mercy and justice. But rigid and just vision closes the doors of redemption for many struggling souls. Sri Ramanujacharya highlighted the 'inseparable consort or companion of Supreme', 'Sri', the divine mother and embodiment of unalloyed mercy, who forcefully advocates for the erring, sinful and suffering beings. This 'Purushakara' or 'merciful, emphatic and coercive recommendation' of 'Sri' is the vital base of Sri Ramanuja School and his school itself is popularly called as 'Sri Sampradaya' in the religious world. Sri Ramanujacharya presented every aspect of Vedas that gives 'hope' for ignorant and fragile members and 'scope' for repenting, rectification and transformation, thus embracing the entire neglected community, unlike the conventional system that includes only learned, disciplined, elevated and realized people.





7. Sri Ramanujacharya's biography portrays many great exemplary and revered women personalities who were wise, mature, devoted and gracious. At an era, where women were generally considered to be unfits or inferiors for spiritual attainments, Sri Ramanujacharya went beyond 'mere equality of women' and emphasized that no one can relish and reach the Supreme unless they realize the 'feminine nature' of the soul. By establishing the 'sole soul representative', 'Sri' or Thayar or the Universal mother as the pivot of the 'creation and liberation' processes as a pleader for souls and channelizer of Supreme, Sri Ramanujacharya presented an auspicious version of 'matriarchy' unlike sects that hold absolute or solitary 'patriarchy and matriarchies'
8. Acharyas are given the highest status in Vaishnava tradition. Supreme is the greatest or best 'deal and goal' that one could have in his life. As Acharyas give us the knowledge, reach and experience of that Supreme and provide Him to us, they are greater than Him. Our love and service towards the Supreme after reaching heights take a turn back and resorts to our Acharya who has linked us to Him. This doesn't underestimate or belittle the Supreme, as many worship 'Supreme as shown by Acharyas'





and many others 'worship Supreme along with their Acharyas' and few others 'see the Acharya as Supreme or see the Supreme in their Acharyas', as endorsed by scriptures, tradition and by Supreme Himself.

9. 'Guru-Shishya or master-disciple' relation is not new to our tradition. Still, the patterns and levels of 'understanding, relation and knowledge-grace transaction' between Acharyas and Sishyas in Sri Vaishnava cult, are extremely soul-stirring. Subtleties and messages that we derive from Vaishnava hagiography is worth applying in our spiritual learning and academics. Only ideal academic pair (master and disciple) can bring enlightenment and renaissance and our society needs them.
10. Devotees also enjoy an exalted status in 'Ramanuja path'. Devotion towards His worshippers and concern towards His creations cover both religious and social environments of a practitioner and fosters universal brotherhood in a realized way. Discrimination of any form between devotees is the





most unforgivable sin that brings the 'wrath of Supreme' and 'spiritual decline'. This noble practice of non-discrimination, if reflected, erases discriminatory mind-set up in social spheres also.

11. Unlike the 'conventional solitude, group confinement and nomadic ascetic' communities, Sri Ramanujacharya was social and systematic. He widened the scope of 'temple vision and operations' and linked the mainstream society with them. Sri Vaishnava system comprises four pillars; Temples (Divyadesams), Hermitages (Matams), abodes of Acharyas (Thirumaligais) and Assembly Centres of Devotees (Ramanuja Kootams). All these centres were governed by manuals, rules and procedures that are compiled from traditions and treatises and directed by Sri Ramanujacharya. He is a unique pioneer in systematizing and institutionalizing religion.

12. Ramanujacharya recognized all forms of services to Lord; that are offered through physical work, mind, intellect and resources, as equally divine and glorious. He was the first to enforce the 'dignity of labor' concept that has recently budded in the world and yet to blossom fully. As constituted by Sri





Ramanujacharya, in every temple, when leaders and learned are honored, equally all simple people such as carpenter, mason, washer man, cowherd, blacksmith and others engaged in divine service are also recognized exclusively and honored, on all routine and festive occasions. Dignity of labor in the mundane context can never bring 'equality of wages' for all labors. But Sri Ramanujacharya declared that the spiritual wages; the grace given to a potter and preacher, sweeper and scholar will be the same irrespective of the visible differences in their status and productivity rates.

13. Sri Ramanujacharya was a remarkable administrator. His administrative abilities spring from his 'total commitment and immaculate love' towards the Supreme and His infinite grace, and not gained by tuition, experimentation and practices. He was a good planner, visionary and known for his ability to delegate, train, ignite, motivate, refine and upgrade his subjects. Learning 'leadership and administration' from Sri Ramanujacharya will be a vibrant and fruitful project for 'youth development and social change' assignments.





14. Even now, we could see ethnicity and caste based discriminations and clashes in the world. Sri Ramanujacharya's era was much infected with many social evils and disorders. Sri Ramanujacharya followed the footsteps of the Azhwars community (a unique variety of saints) who hailed from divine, priest, royal, peasant, backward and untouchable communities. Sri Ramanujacharya had Acharyas and Sishyas (masters and disciples) who belonged to backward and suppressed communities. Sri Ramanujacharya advocated 'spiritual equality' and treated all with same love and reverence. He was the first to facilitate 'temple entry' to the untouchables at Melkote at an era, where he had no support and had all forms of threats and obstacles. He designated untouchables as 'Thirukkulaththaar' (the blessed community) and dignified them. Sri Ramanujacharya made the privileges of '**marking** with the emblems of Supreme (Conch and Disc), **adorning** the forehead with His holy feet, **naming** to proclaim divine relation and servitude, **receiving** the structure, substance and subtleties of great mantras (the Supreme mantra (Thirumantra or Ashtakshari), the Gem (Mantra Ratna or Dvayam) and Krishna's





emancipation-assurance-Charama sloka from Bhagavad Githa) and worshipping Him as per the illustrious tradition', to reach even common and simple devotees.

We would be thrilled to see today, millions of simple people belonging to backward classes, scheduled castes and tribes, scattered in the villages, towns and remote areas of India and Nepal, who are well equipped with sincere practices, recitations and amazing knowledge, as a proof for subsisting and progressing 'Ramanuja effect' in the growing and flowing society. This refined paradigm-shift in the community eventually implants strict 'vegetarianism, non-alcoholism and all other virtues' and also enables it to carry and transmit 'productive spiritual engagement and amity'. Amidst millions of general believers and devotees, this 'Army of Ramanuja' (Ramanuja Sena) comprising focused, staunch and dedicated devotees, is indubitably a great strengthener and consecrator of our society. By opening the gates of 'worship, practice and liberation' as a spiritual leader, he indicated social leaders to open all other earthly provisions to uplift and develop the community.





15. Sri Ramanujacharya's masters as well as disciples compete with each other in their nobility, realization, mercy and devotion. From those exemplary primary sources, through realization and contemplation, countless illustrious leaders and dynamic followers can emerge and can be incubated.
16. Sri Ramanujacharya made a tremendous contribution to his tradition by properly selecting authorities for 'initiation, inculcation of different literary traditions such as Sree Bhashya (his exhaustive commentary on Brahma Sutras), Dravida Vedas and esoteric expositions, administration and other duties'. The message and values of 'Sri Ramanujacharya School' is being safeguarded and imparted by the unbroken lineage of these authorities.
17. Just 'as the object of scriptures'; the Supreme descends and assumes any form like fish, tortoise and boar, scriptures also can descend in any language and form. Sri Ramanujacharya realized the sanctity of 'Tamil Vedas', that are scriptures descended in a 'simple, sweet, clear and descriptive form', revealed by Azhwars. He made them as the vital part of worship, recitation and study. 'Truth and





greatness have no caste and language barrier for their manifestation' is the firm foundation of Ramanuja School.

18. In spite of his schedules, age and risks of that unadvanced era, Sri Ramanujacharya travelled extensively across the country to visit and streamline temples, to collect needed literature for his commentaries and to propagate Vaishnavism. No other saint would have covered all the social sections and spiritual centres of this land, as Sri Ramanujacharya did in his prolonged life-span of 120 years. His strain and services have made our pilgrimage and learnings 'facile and fruitful'. India, a holy land has become holier by the footprints of Sri Ramanujacharya. Trivikrama (Lord Vishnu) measured Earth and Heaven with His two footsteps to show His sovereign authority as creator and ruler of this universe. Sri Ramanujacharya covered all significant centres of this land and established his empire of mercy and grace (Dayaa Anugraha Raajyam).





19. His magnum opus 'Sri Bhashyam' is a great contribution to philosophical world; especially Indian philosophical literature. Considering the tremendous intellectual labor in understanding, assimilating, mastering and teaching Sri Bhashyam, he provided a strong foundation for understanding the Upanishads in his 'Vedantha Samgraha' and organized brief and detailed purport of aphorisms (Brahma Sutras) in his Vedanta Sara and Vedanta Deepa, facilitating easy and effective learning of the elaborate Sri Bhashya. Bhagavad Geetha is flooded with numerous commentaries and Sri Ramanujacharya's interpretation culls out the inner voice and craving of Geethacharya; Sri Krishna. His three Gadyas (Saranaagathi, Sree Vaikunta and Sri Ranga) are packed with ecstatic bliss of experiencing the Lord's form, nature, qualities, paraphernalia, company, abode and glories. His Nitya Grantha is a manual for our daily worship of the lord. Thus 'Ramanuja literature' caters to the complete need of a spiritual aspirant; high-end research on 'ultimate reality, Bramhan; Sriman Narayana, divine experience and worship.





20. Sri Ramanujacharya belonged to and preached a strong monotheistic religion. Complete focus, fullest surrender and realization of the Supreme will never allow the follower to divert his attention anywhere else and hence chastity is not 'narrow-mindedness'. He declares that different objects and stages of worships are steps and the Supreme ignites faith as per our natural inclination, bestows fruits through the agents and upgrades gradually so that he can be known, worshipped and realized. Thus even though being monotheistic, it is a rational stream unlike 'radical monotheistic' schools.
21. Sri Ramanujacharya never went against scriptural injunctions. He just brought into light, the special, subtle and real provisions prescribed by the Vedas for the betterment of humanity that are unnoticed, not 'introduced and enforced'. It requires lots of courage and compassion to revive such provisions. Everyone else was reluctant and negligent regarding 'relaxation of principles' as it was considered that excessive indulgence will lead to devaluation of merits and rewards. It was also believed that the unqualified cannot endure great spiritual grants due to their lack of strength and determination. When Sri Ramanujacharya's Acharya, 'Sri Goshti Purna' stipulated that the esoteric message that he granted





should never be revealed to anyone, Sri Ramanujacharya imparted the same to the inquisitive community that craved for gaining that wisdom, violating his guru's order. It should be known here that he walked eighteen times from Sri Rangam to Thirukkoshiyur to receive this message. In order to show the value of the message, value of an Acharya and the determination needed for an aspirant of the message, he invaded eighteen times. In order to show the value of mercy, he distributed the same to aspirants. 'To be prepared for any suffering for the welfare of others and to let none suffer' is the trait of a universal master and hence Sri Ramanujacharya is glorified as 'jagadguru'. He maintained that he is ready to suffer if many deserving aspirants can spiritually prosper. His guru entitled him as Emperumanaar (Superior than the Supreme) on account of his boundless mercy. Sri Ramanujacharya considered 'genuine zeal to acquire' as a sufficient basic eligibility that can bring all other eligibilities or the reward of eligibilities, through grace.





22. Mercy is a copiously mentioned and discussed topic in all religions. 'Daya or mercy' dealt in Shri Vaishnavism is exhaustive and unique. 'Concern for upliftment, descending to lift, forgiving, accepting 'as it is', goodwill even towards sinners and offenders' are few of the main traits of mercy. Sri Ramanujacharya displays a marvelous panorama of all these traits and even more. Acharyas who reigned before Sri Ramanujacharya accepted and graced followers who had records of eligibility, obedience and attainments. Sri Ramanujacharya revived the 'absolute mercy' tradition where only the zeal and emergency of the recipient are considered, which will work along with the concern and mercy of an eligible and attained mediator or liberator. In brief 'efficiency of mercy' in an Acharya can overrule the 'deficiency in the receiver-soul' and make him qualified and successful. Sri Ramanujacharya, the 'mercy personified' monk is an asset to this land and planet.
23. The way in which he handled the verses of scriptures that apparently contradict with each other and brought harmonious and sensible equilibrium in them, is unparalleled and marvelous. In his vision, 'Supreme and souls' can be simultaneously identical, different and related. As Supreme is all-pervading





in and the cause of everything, identity is justified. By nature Supreme is different from its creations. Similarly they are connected intimately with all forms of relationships. Thus, Sri Ramanujacharya made all differing statements of Vedas meaningful and equally significant in unanimously declaring an unambiguous verdict.

24. Starting from simple logic to 'advanced logic, compelling justifications, correlations and exhaustive supporting materials from other authentic ancillary literature', he has spared nothing to vindicate and establish his philosophy and religion. Firmly based on Vedas, he draws indicative and explanatory references from Smritis, Ithihaasa, Puranas and all other works, providing a deep understanding about 'category of literatures, parameters of their authenticity and the art of contextual and comprehensive interpretations'. In brief, he has segregated the entire reliable knowledge resources and aligned their essences in a fascinating manner. Studying Sri Ramanujacharya bestows the experience of repetitive research on the entire wisdom materials of our land.





25. Sri Ramanujacharya, when he was at Melkote 'on exile', motivated, organized and directed local manpower at Thondanur to build a huge water tank. The fertile tank still stands as a proof for his 'water resource management and construction' abilities as well as for his efficiency in inducing 'social involvement and collective participation' spirits in the people. Sri Ramanujacharya never confined the duties of a pontiff or devotee within the walls of a monastery or temple. Holy centres are sources for our 'strength and resources' and society is the place where they have to be 'distributed'. Today, many temples are dilapidated, many are carried with dry religious routines and many more are having sleeping assets. Sri Ramanujacharya's way of socio-centric temples will make the temples beneficial and society 'holy'.
26. Saints are endowed with three powers; to 'uproot, fight with and withstand' predicaments. Many revolutionary moves of Sri Ramanujacharya, triggered by his courage and concern caused him to face many opponents and ugly enemies. All hardships that he met were countered by his acceptance, patience and faith on the Supreme. He had immense endurance and withstanding abilities.





27. Sri Ramanujacharya was 'the most accessible' leader in the entire 'Vedic-affiliate' preceptors' community. Even though he dealt with scholars, royals and superiors, he was equally accessible to illiterates, simple devotees, women, children and the other under-privileged. Sri Ramanujacharya appreciated great people but was more concerned about the spiritually marginalized. To bring equality and to end 'ego and inferiority mind-set ups', he insisted everyone to use the designation of their absolute nature; 'servant to Supreme' and brand themselves as 'Servants' or dasas. This service to Supreme is also extendable to His affiliates. By this system, the greatest man in wisdom and other attainments also is a 'dasa', not only to Lord, but also to the last man in the society, who is a fellow devotee. Thus ego, degradation and self-humiliation are eliminated and all in Sri Ramanuja system are invariably 'Ramanuja Dasas', at a point of view.

28. Sri Ramanujacharya created a revolutionary form of devotion that insists 'unconditional, multi-dimensional and incessant service' to the Lord, His messengers and devotees, also benefiting the





general society. This process includes 'counseling, campaigning, networking and social participations, distinguishing it from 'idle, personal and confined' forms of devotions.

29. While everyone generally opines that temples and idol forms are preliminary, immature and superstitious imaginations, Sri Ramanujacharya established the Supremacy and sanctity of deity forms and temples. These forms emerge only out of the Supreme's will to reach us and not from human imagination and creativity. In fact, He only empowers 'mystics to see His divine forms; sages to extol, describe and inscribe the specifications for forming, fixing and serving; sculptors and craftsmen to shape; priests to install life and energies and simpletons like us to rejoice His grace and grandeur, even though we are not qualified like the above said'. Due to their accessibility and benevolence that benefit even the unqualified and misfits, 'temples and deity' forms are the greatest manifestations of Supreme. When Chella Pillai, the Lord of Melkote, moved towards Sri Ramanujacharya, from the Delhi Sultan's treasury and adorned his lap when commanded by him, the 'life, simplicity and





Supremacy' of deity forms were proved beyond doubt. Such faith and realization will make 'temples' abodes of genuine worship, serenity, discipline, prosperity and spiritual solace.

30. On the auspicious day of Phalguna - Uththara Phalguni, at Sri Rangam, before the divine pair (Divya Dampathi) Sri Ranganatha and Sri Ranga Nayaki, Sri Ramanujacharya made a 'grand surrender'; a surrender on behalf of all of us; for our realization and liberation. He insisted the divine pair that anyone who is associated with him or connected by any way with him or with his associates, should be provided liberation. The divine couple appreciating his infinite compassion and love towards the needy society, instantaneously granted the same. 'Connecting ourselves with Sri Ramanujacharya is the way for our life and liberation' and 'our true love, character and earnest services qualify us to reach Sri Ramanujacharya and remain connected'. This 'grand surrender' is a unique attempt of Sri Ramanujacharya unheard in the lives of other saints.





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Power of periodical celebrations

Birthdays, as per the traditional calendar, are celebrated once in a year in the same month and star. Our prayers, meditation, charity, rituals and worships offered on that day boost our energy, longevity, vigor and positivity, due to our increased receptivity on such special days. Obviously the millennium birth anniversary of Sri Ramanujacharya shall certainly shower His turbulent grace on all of us and it is the duty of 'authorities and his affiliates' to duly glorify, store, streamline and distribute the same to the broader society.

Expected role of Government in Celebrations

Apart from 'general society, learned community, religious and spiritual followers', 'leaders of the society' should also consider the pride, privilege and productivity of honouring Sri Ramanujacharya, a great treasure of India by befitting celebrations.





It is the duty of every nation to recognize their greatest products and universalize their memory, messages and mission. Celebrated leaders like Gandhi, Mandela and Martin Luther King contributed for a section of a society within a limited region but still have inspired and provoked sparks of rights, revolution and freedom in the whole human community. Likewise, Sri Ramanujacharya has much to inspire and influence the entire world in spite of his limitations of sect, region, language and nationalities.

- ‘Sri Ramanuja millennium day’ should be celebrated by the government in a grand and effective manner as a festival of dedication, knowledge and service.
- Every year, his advent day should be celebrated by the nation as ‘Spiritual Equality Day’, ‘Social Justice Day’, ‘Mercy Day’, ‘Enlightenment Day’ or ‘Peace Day’. Awards should be given in his name to accomplished deserving personalities in the fields of philosophical research, social service and unique leadership.





- Government can name beneficial schemes after Sri Ramanujacharya.
- Cities, zones and infrastructural components such as roads and bridges can be named after Sri Ramanujacharya.
- The Government can announce the centres connected with Sri Ramanujacharya's extremely long and glorious life, as 'spiritual or cultural heritage centres' that could be developed and managed by the government itself.
- Triumph pillars (Vijaya Sthamba) of Sri Ramanujacharya should be installed in the prime centres graced by His birth, visits and accomplishments.
- Monuments or memorial establishments such as community halls, exhibition buildings, parks, hospitals, schools and other service houses can be built or named after Sri Ramanujacharya. Earth's surface is full of memorials of all kinds. Most of them are dormant, constructed for fashion and favors and





occasionally there may be some lightning shows. Unlike them, 'Sri Ramanuja memorial' must be an active memorial; a place of worship, meditation and research on peace and service. This can serve as the symbol of 'what India stands for'.

- An exquisite museum of 'ideal India', depicting the greatness of our civilization, history, culture, heritage, traditions, art and architecture, also bringing in the plural marvel of our languages, literature, philosophy, religion and the life sketch of all great souls of India, displaying Sri Ramanujacharya's life and messages in the centre with wide coverage, should be established in the name of Sri Ramanujacharya. This will also serve as attractive and productive destinations for international 'knowledge and art' tourism.
- An umbrella institution; 'university or institute', for learning and research of all global civilizations, culture, religions and philosophy along with other arts, sciences and humanities, should be established





in the name of Sri Ramanujacharya as a millennium offering to His glory. Similarly chairs can be constituted in related departments in reputed universities, in the name of Sri Ramanujacharya.

- The indelible and meritorious imprint of Sri Ramanujacharya in Indian history can be acknowledged by placing Him in coins, currency, stamps and other gadgets, in a deeply memorable way.
- An impressive and analytical version of Sri Ramanujacharya's inspirational life-sketch can be included in the text books of history, philosophy, management and other training syllabi.
- The government can announce that all the sacred works; hagiography, philosophical treatises and hymns offered by and offered on Sri Ramanujacharya as 'National Treasure' and duly propagate the same in all corners and in all languages.





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Appeal

We are hearing about numerous plans and forms of celebrations for 'Ramanuja Millennium' across the world. Our Government can appropriately celebrate him through solid and impactful ways enlisted above and create the glorious 'Ramanuja Millennium Effect' in the society as 'the fine and final touch, peak and crown' of all other forms of festivities and projects. It can also form a committee to plan and execute and also can consider experts' opinion and public suggestions.

This celebration will never go against the secular fabric of our nation. Secularism never means being irreligious or anti-religious. Secular nations too have the prime duty of preserving the values and spirit of the homeland's culture and traditions. At the same time, it should ensure harmonious coexistence of native and associate faiths through promulgating the principles of non-intrusion, mutual respect, amity and pro-social action. If the greatness of our ancestors and their lineage as well as values behind their teachings and life are ignored or trivialized only for being religious, considering the dark side of misused religious fashions, we are debilitating our pride and energy sources as well as weakening our own nation's future.





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Considering indispensable priorities of the nation for upliftment and development of the society, mass devotees and philanthropists can munificently support the projects and work along with the government. Such offerings will be a huge 'national, social and spiritual' service.

No Acharya of our land is illiterate, merciless or weak. All Acharyas have common great qualities. But few have special and unique features and evince unusual volumes of even common qualities and thereby remain distinct. Even though comparative analysis and assessment of Acharyas are arduous and sensitive adventures, unbiased keen study of life and literature of Sri Ramanujacharya will obviously display his conspicuously unique wisdom, mercy and divine realizations. Sri Ramanujacharya is much appreciated in the Gaudiya School and followed by benign philosophers like Sri Ramananda and Swami Narayana. Reputed Indian scholars like Vivekananda and westerners like Max Muller and George Thibaut have appreciated the broad-minded, simple, structured and unique philosophy of Sri Ramanujacharya. Even sworn atheists like Bharathidasan, the Tamil poet has extolled Ramanujacharya's 'liberalization of liberation', breaking the conventional barriers.





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Realized people and devotees of Sri Ramanujacharya hold him as the greatest and true Acharya. Generally people may admire him as great. As the first opinion is impossible for all and the second being ineffective, the government can suitably place him in the middle as 'one among the greatest' persons of our land, and conduct his celebrations in order to harness the prowess of the positive explosion of His millennium effect.

Sri Ramanujacharya has completed his ground work and we have to 'follow him and vivify his mission by 'doing more services in the path of Sri Ramanujacharya', 'doing continuous services', 'reflect Ramanuja consciousness in all other sectors' and finally 'enable others to do what we do'. Let us all unite in fructifying the strain and services, dreams and desires and vision and mission of Sri Ramanujacharya.

Our salutations to the great saint Sri Ramanujacharya and the great land Bharat that has gifted him to us.





People generally love and fraternize those who have common thinking, taste and ways. This may be on both positive and negative sides. We also celebrate people who have the presence and abundance of something in which we are poor or limited. Talented and qualified people; artists, sportsmen, intelligent and wealthy are always worshipped by respective admirers.

Every man has a mixed nature. Traces of few appreciable qualities may be found even in the ignoble and unpleasant traits may reside in the basically good-hearted. So many apparently good deeds may have different inner agendas and imposition of risks may carry the purposes of our future relief and betterments. Those who are unguided by the light of prudence can never understand the object and 'limits of appreciation, even if the object deserves'. Only mature and realized people can certify the 'traits to be considered and issues to be ignored' in such mixed personalities, and maintain the right structure of appreciation and relation with them.





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When we derive or aim for benefits from a person, our 'personal and partial experiences' cloud our analysis and acceptance of truth and we blindly glorify the person. Craze is more powerful. When we are crazy about something, we never mind about the benefits we receive and also trivialize 'futility, risks and even adverse' effects. When one's latent obscure aspirations are achieved by another, the deprived or disappointed mind builds up fervor on the achiever and unknowingly attributes and visualizes its own self in him. To brief, the object of craze is seen by the crazy as a personified extension of his deep dream identity. Thus most of the society's approbation and celebrations are architected only by inferior and infected minds.

Among the most deserving visionaries and benefactors, who should be ever remembered and followed, many are just sources of 'guidance and inspiration' and their focus is just on derivative issues such as freedom, nobility, wisdom and peace. Their contribution is laudable but limited. Only countable spiritual giants can personally influence us with their 'grace and mercy', apart from mere 'inspiration and guidances'. They provide us 'divine strength', the fundamental source for gaining all the above said derivatives. The





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mess created by non-celebration, over-celebration and unjustifiable celebrations can be cleared only by providing the beneficiary society the tools of 'sagacity, realization and surrender', replacing the prevailing forces of illusion, fascination and ego; the major hurdles for gaining right 'choice and behaviour'.

Degree of celebrations

Level of appreciation of a person should be based on the person's greatness levels and it should be strong enough to deliver the substantial impact of that greatness to the society. In general, appreciation is meant for our satisfaction or satisfaction of the objects and or their subjects. In organized forms of appreciation, reasonable impact may be cultivated. In spiritual path, appreciation is only meant for transmission of greatness of the appreciated to the appreciator, in order to elevate him.

'Specialty, uniqueness, benefaction, gratitude, love and attachments' drive us to celebrate concerned people. We appreciate in our thoughts and with our words when we face fascinating persons and such momentary initiatives vanish when we move ahead. Few people for their great influence and supports are





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to be remembered throughout our lives. Based on our evaluation of benefits, we may even super-glorify the contributors. A doctor who has saved the life of a patient even as his professional duty may be glorified by the rescued on account of his appreciation of life and its resurrection values. A ruler offers only the wealth of public back to them through support and developmental schemes and still is considered to be magnanimity. Not being 'dishonest, insincere and lethargic' in public services and duties, bring the merits of 'personal charity and benevolence' in the minds of recipients and hence such glory is justified.

Similarly there may be circumstances where we are helped by unscrupulous. There we have to restrict only up to sincere acknowledgement of their help without adventuring into extended remembrance and unruly reciprocations.

Based on the 'sensitivity quotient' of the celebrators, even small traits and supports can be responded with huge gratitude and reciprocation as well as invaluable helps can be trivialized by formal recognition or forgotten.





Appreciation can be evinced by feelings, acclamations, affection and offerings. Mere emotions instigated by enthusiasm, as unaided by intellect never bothers about lacking of ‘rationale behind appreciation’ and ‘sensibility and productivity’ in the ways by which they express their appreciations. We could see that ardent followers of popular icons could evince their fervor only through tattoos, photos and stickers that adorn them and their belongings. We also see them imitating their model icons by naming, dress fashions, hair style, walk, speech and all other possible means. They also spend beyond ‘their’ means and beyond the deservingness of their beloved. If channelized, such traits may mature into right following and rewarding reactions such as developing the habits and qualities of ideal role models. ‘Following the life and direction of laudable models and propagating their messages to others’ are the appropriate tracks of appreciation.

Other side of appreciation provokes our spiritual instincts such as faith, worship, following and surrender. While all spiritual guides and associates deserve our respect and reverence, only accomplished and realized masters or preceptors deserve our advanced approaches such as faith, worship, following and





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surrender. 'Those who are abodes of wisdom, mercy and divinity, those who have descended only to uplift our souls, those who have the mission of showering ultimate benefits to the entire society' are Acharyas, who are as glorious as or even more venerable as Supreme Himself. Learning and understanding them installs faith and ignites worship. Their grace only makes us to follow and surrender to them.

To worship, people either indulge in an elementary level of thought, prayer and floral and verbal tributes or in an advanced religious fashion by installation of temples and idol forms, compose eulogies and conduct rituals and festivals. Mere involvement and availability of resources can never justify such advanced establishments and appreciation. The objects of worship should be super-eligible. They should live in eternity and should be enabled to transfer their grace and light. Generally, all mortals appear and depart. Among them, few are great in their services to the society. In case if they are deified and installed in temples, it can be nothing but just an excessive or extreme gesture of 'our gratitude and inspirational reminder', as such mortals can never reconnect with us and transact through such installations.





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Great souls are immortal and have the ability to communicate through the installations which are framed and fostered according to procedures inscribed in the scriptures, and bless us. They are not only reminders and inspirational centres but also perpetual transmitters of their grace and guidance.

But in the contemporary scenario, it is painful to note that those who deserve nothing or just an appreciation, are celebrated with devotion, pomp and splendor. And those who should be ever celebrated in the highest grade are just discussed and appreciated. This reverse approach of the society has incubated many tinsels that adorn seats of honour and sealed the advent of deserving divine and dynamic personalities.

Role of spiritual leaders in the society

Spirituality descends as Philosophy and Religion and from there, ascends as faith, practice, experience, realization and benevolence. Unfortunately it has taken a wrong route - Spirituality, Religion, Hatred, Violence and Devastation, due to misalignment with social evils. Religion, instead of joining hands with spiritual positivity, has developed unholy alliance with social negativity. Only by glorifying great personalities such as Sri Ramanujacharya, we can find a solution to these fatal ailments.





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When the Supreme creates 'great spiritual personalities', visionaries and leaders in various other fields also emerge in the world as co-products and by-products. Such personalities succeed and create their effects, from the energies of which many more leaders emerge. Whenever we worship and glorify the primary sources; the spiritual personalities, in a serious and structured fashion, once again many great persons emerge. Thus spiritual leaders serve as seeds of all forms of social thinkers, activists, revolutionaries and leaders.

In irrigation, water that reaches the 'paddy'; the 'target crop', also flows through the grasses and nourish them. Similarly, bounteous grace showered by the Supreme on spiritual leaders and their mission eventually nourishes all other assignments such as education, ethics, health, public welfare, social change, economic reforms and political reforms.

Spiritual leaders (Acharyas) may have a confined philosophical outlook and fabric. Their associates may be few myriads; followers and practitioners may be in thousands. But those who are embraced by





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their mercy and concern are the entire inmates of the universe. They cover even the 'unconnected, non-believers and other-believers' in their welfare-prayers. To put in precise words, their thoughts about such people are more intense than their attachment towards their faithful dependents. Hence they are universal.

Although their pathway is specific and goal is liberation, their concern and grace irrigate even the basic needs and initial steps of human life such as health, sound mind, intelligence, nobility, and administrative valour. Hence they are indispensable for personal, community and social developments also, apart from their spiritual contributions.

Even liberation is not an exclusive benefit and selfish hunt, in the case of the most compassionate. Such people seek liberation only for using the provisions of liberation, such as eternity, uninterrupted functional ability and uncontrollable power, for their mission of soul-rescue. Thus, liberation of a benevolent soul is the seed of 'better living and liberation' of countless. By moving away from the society (solitude)





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and moving away from the world (liberation) their 'aspiration and action forces' get more multiplied and magnified.

Spiritual people do more than what others do. But they do most of their services in silence and from a distance. They also invisibly reside in their compatible or preferred agents and motivate them to achieve their social goals. Social activists are driven by 'interest and necessity' whereas spiritual activists serve 'incessantly and completely'. The former can control and remediate the crisis but the latter is endowed with ability to prevent. Positive thoughts, prayers and meditations of spiritual authorities bring down the evil or risk-rate of the planet to levels manageable to relievers and tolerable to the denizens.

Their unanimous prayer is 'Let all be happy' (sarve janaah sukhino bhavanthu). The prayers are aiming at the welfare of the unhappy and unsettled. It implies the well-being of farmers, laborers, children,





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women, aged, specially enabled, sick, poor and those who live amidst natural and human attacks. It is only from the power of their mighty comprehensive prayers, countless revolutionaries striving for the welfare in particular divisions and regions 'emanate, act and achieve' in a particular time-frame.

Qualities of Acharyas - Role Models of the Society

Acharyas are self-less and beyond the touch of discrimination. They consider the entire society as their beneficiaries and have special concern for the under-privileged. Efficient service to the society can spring only through 'knowledge' that makes us to understand the 'issues, needs and channels'; 'capacity' that conducts the action and 'compassion' that forcefully drives both to the beneficiaries. Acharyas are embodiments of knowledge, capacity and compassion, and their numerous tributaries. Their qualities are distinct from the similar traits that reside in others, as the qualities in them are complete, collective, vibrant, eternal, stable and absolutely blemish-free.





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Acharyas are attached to divine lineage and hence they could naturally get all traits of greatness assembled in them. They are empowered to provide permanent solutions and sustainable ultimate benefits.

Method of celebrations

Spiritually celebrating a personality is to imbibe and develop his entire commendable opulences and attain the destination, along with facilitating awakening and enlightenment in fellow-souls. A right carrier and conductor can illumine millions, which even the originator could not do or have not done.

In **religious** pattern, celebration means building, expanding and renovation of temples, offering car, vehicles, ornaments, conducting rituals and festivals, feast ceremony, recitations and various forms of worships.

In **philosophical** pattern, study, analysis, discussion and debates on life-messages, revelations, findings and guidelines are entertained. It also focuses on uniqueness, comparative studies, contemporary relevance and futuristics. This can be further effectuated by simplification and translation works.





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We should work more on the applicability of the spirit of philosophy, in personal, academic, professional, social and other dimensions of life and for different groups. In every dimension, there are endless research areas; such as ‘learning, memory, concentration and pedagogy’ in academics and ‘competency, diligence, goal-setting, motivation and coordination’ in organizational management.

Similarly, every minutest instinct of our inner nature and reality should be thoroughly expanded and elucidated in the light of philosophy. Instincts such as ‘faith, fear, entanglement, love, devotion, service’ and basic aspects such as ‘truth, knowledge and morale’, need an incisive philosophical treatment.

Philosophically understanding the source, structure, dimensions, control and operational mechanics of these fine natures will be useful in behavioral shaping and boosting. Intelligence with a strong philosophical foundation will invigorate both our ‘spiritual and scientific’ ‘zeal, visionary and innovative spirits’. Scientific and super-scientific approaches to philosophical literature can correct and upgrade many high-end disciplines such as medicine and mind-studies.





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Social forms of celebrations include publishing, propagation methods, commemoration-gatherings and events and ‘charity, culture and other channels’ of social touch. Exclusive and service monuments and establishments are also created by faithful followers.

Once again, our salutations to the great saint Sri Ramanujacharya and the great land Bharat that has gifted him to us.





... and then came the brilliant Ramanuja!



“...and then came the brilliant Ramanuja. His heart was great. He felt for the down trodden and sympathised with them. He opened the doors of spirituality to EVERYONE”

In his ringing voice narrates Swami Vivekananda,

“...and this characteristic of ‘EQUALITY’ has been the watch word of all the prophets succeeding

Source: The complete works of Swami Vivekananda vol-3 lectures from Colombo to Atlanta



“Ramanuja was one of the prominent social reformers of India who stood for equality”

Dr. B. R. Ambedkar:

Source: Annihilation of Caste

by Dr. B. R. Ambedkar.



“Ramanuja’s tradition is one of the main arteries through which philosophy flowed down to the masses”.

Writes Karl H Potter an American Indologist and a recipient “Padma Shri” 4th highest civilian award in India.

*Source: Presuppositions of India’s philosophies
by Karl. H. Potter*

“If India rediscovered its vedic spiritual self,
it was not a little because of Sri Ramanuja”

Swami Ramakrishnanda.

*Source: Life of Sri Ramanuja by
Swami Ramkrishnanada*

“Probably the most influential thinker of devotional
Hinduism”

Source: Merriam Webster’s encyclopaedia of religions



..and we now need the brilliant Ramanuja, the ambassador of equality, the epitome of wisdom, an ocean of compassion, the most exemplary human as a teaching, as a message, as an inspiration for now and for the generations to come so that the world becomes a better place”

H. H. CHINNA JEEYAR SWAMI





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People come people go. Only few turn out to be heroes who put everything they have got for the welfare of the human kind. All their life, these heroes, fight for restoring the harmony of the world. And even when they are gone they continue their fight for the wellbeing of the humanity; through their legacy - through the heroes they have inspired.

This incredible story of an extraordinary HERO, probably the most revered hero of human history, has inspired many heroes in a way or two. It has in it all the might, even after 1000 years to inspire more to become heroes. What can be more apt time than the year 2016-17 that marks 1000 years of Sri Ramanuja's appearance to tell the whole world this incredible story of an incredible hero?

While innumerable such testimonials, books, articles, speeches and many more documentaries, movies, etc., by many greats and from renowned sources make us aware of the virtues of Sri Ramanuja they also lead us to a confusion on what exactly was Sri Ramanuja? Was he a social reformer? Was he a scholar? Was he a philosopher? Well, 'Yes, he was' can be the answer for dozen more such questions.





A brilliant student. So brilliant that his own teachers went on to become his disciples.

An Epitome of Erudition. Even today the list of greatest thinkers of the world cannot leave Ramanuja's name behind.

The expounder of the theory of equality. In spite of belonging to the highest sect of his era, he propounded the concept of Equality of all beings and worked to establish the same in practice.

An ocean of compassion. This probably is the greatest quality to read about Sri Ramanuja. The episode of Gostipuram where Sri Ramanuja expresses his readiness to go to worst of the hells if that could relive thousands of people from their bondages is deeply heartening even to heartless ones.

A medieval man with a modern ideology. A very close similarity can be drawn between the world changing ideologies of modern greats like Martin Luther king, M K Gandhi and the eleventh century Sri Ramanuja.





Reviver of the Vedic culture of India. If India has retained its vedic culture in spite of being ruled by foreign rulers for more than 800 years, it was majorly because of the likes of Sri Ramanuja, Sri Shankara, Sri Madvacharya and their successors.

An administrator par excellence. Administrative system set up by Sri Ramanuja in many temples and centres of service is so effective that even today the same system is followed to a great extent. The qualities like the duty mindedness, Administrative brilliance, etc of Ramanuja and his followers like Parasara Bhattar, etc are considered to be unparalleled.

True Yogi – An Ultra-super fit-Super-Centenarian. The world census says that less than one in one thousand centenarians (people living over age 100) manage to live up to age 110. Such people are called super centenarians. If Ramanaju Acharya lived up to 120 years with super health, it is all because of his practical application of the yogic knowledge.





An ultra marathoner. Both literally and metaphorically. Ramanuja's marathon walks pan India and his marathon efforts in collecting knowledge from various authentic sources and people is simply super human. His on foot journey to Kashmir (far north of India) from Kanchipuram (down south) for getting authentic scriptures, his on foot journey to Badrinath (One of the tallest mountain peaks in India) , his 18 times foot journey to Goshtipuram from Kanchipuram, his on foot journey to Thirumala hill top at the age of 102 are only few to mention.

While the scholarly admire him for his matchless erudition, the ignoramuses love him for simplifying the complex Vedic knowledge for them.

The theists consider him an embodiment of divinity; the atheists find him a manifestation of humanity.

His own teachers regarded him above themselves. Some even went on to become his disciples.

Philosophers, Meta-physicists, Indologists regard him as a path breaking genius whose works were rich products of interplay of authenticity, revelation, human experience, spiritual exegesis and most importantly reason.





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Many social service organizations revere Ramanuja and credit him as an inspiration to serve the humanity. Many Socio-Spiritual institutions observe the birthday of Sri Ramanuja with special ceremonies and events. Even the institutions following lineage and order of other preachers/ gurus regard Ramanuja and his philosophy very highly.

Organisations like JIVA, JET and VT-Seva are following the order of Sri Ramanuja and are doing commendable social services across the world.

To fight the evils that rise up time and again the world needs more and more heroes. And it is the legends, the stories and glories of heroes that inspire heroism. The more the stories of the great are told the more heroes emerge the better the world becomes. In order to tell this incredible story to the entire world in a louder voice so that many more get inspired to become such heroes for humanity, a state of the art center for Equality is being built up. Through this centre, a 216 ft Panchaloha Ramanuja (Statue made out of an alloy of five metals) will commence his work for humanity inspiring one and all through his message and legend.





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The 216 ft Ramanuja Acharya's statue, The Statue of Equality, is sure going to be an inspiration for millions, it also costs millions to erect. Ironically this herculean task of building this huge monument is being taken up by a not-to-profit service organisation otherwise operating on a very small scale. Just with a blind faith that there is so much good still exists in the world and that such good people will volunteer to spread good, this financially tiny organisation has initiated the project. The organisation may be small financially but a giant in terms of its dedication and workmanship. If a financial support from generous people across the globe complements their spirit for this selfless cause a world of good can happen to the world.

Please come forward to help build the statue of equality and establish equality of all forever, for in equality of all, lies happiness and well-being of all.



Net Banking: SRI RAMANUJA SAHASRABDI, A/C NO:209710100000007, ANDHRA BANK,
BRANCH: JIVA CAMPUS, IFSC CODE: ANDB00002097, ACCOUNT TYPE: SB ACCOUNT

Online Donation: <http://donations.chinnajeeyar.guru/product-category/statue-of-equality/>

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