

FROM THIRUVINNAGAR TO NAIMISARANYAM



VAIBHAVAM OF HIS HOLINESS
THE 43RD PATTAM AZHAGIYA SINGAR

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CONTENTS

	Page
TRAUMATIC SORROW By Sri U.Ve Vidwan Villivalam P. N. Krishnamachariar Swami	3
SRIMAD AZHAGIYASINGAR'S DIVYA CHARITHAM By Sri U.Ve Purisai Nadadur Krishnamachariar	8
FROM VIRAJA TO VIRAJA By Sri U.Ve V.N. Vedantha Desikan	14
THE DHIVYA DESAM OF NAIMISARANYAM By Oppiliappan kOil Sri Varadachari SathakOpan	17





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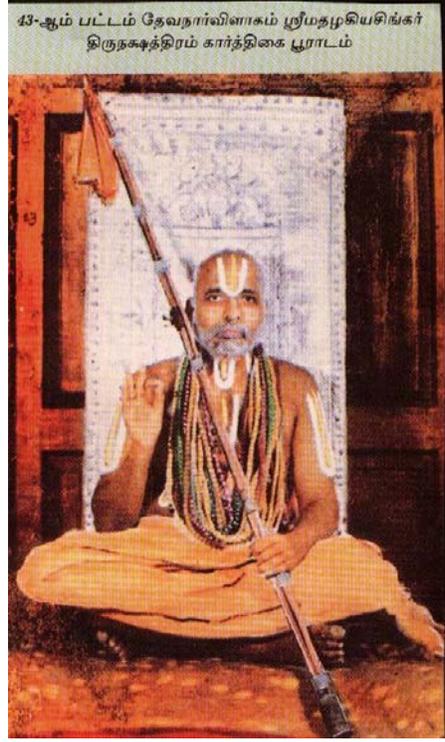




TRAUMATIC SORROW

BY

SRI U.VE VIDWAN VILLIVALAM P. N. KRISHNAMACHARIAR SWAMI, SIROMANI, CHINGELPUT
(SRIVAN SATHAKOPA SRINARAYANA YATHINDRA MAHADESIKAN: 45TH AND CURRENT PONTIFF
OF SRI AHOBILA MUTT)



श्रीमच्छ्रीरङ्गपृथ्वीश्वरशठरिपुणा संयमीन्द्रेण दृष्टं
न्यस्तात्मानं नृसिंहे नरहरिशठजिद्योगिनेतुः प्रसादात् ।

प्राज्ञ श्रीरङ्गकारिप्रभवयतिपतेः प्राप्तलक्ष्मीनृसिंहा-
स्थानं सेवे यतीन्द्रं सकलगुणनिधिं वीररघ्वीटखे शठारिम् ॥

Various thoughts were running in my mind. The next day would be Karthigai Pooradam (Sri Azhagiyasingar's thirunakshatiram) celebrated with much fanfare throughout the world. The rich and poor would celebrate on this occasion in their own way. The wise and foolish would be looking for this golden day. This day was the birth day of my acharyan. On this eve, I was saddened very much due to my helplessness for not being able to celebrate in a grand manner. Should we not celebrate this event with devotion rather than in a pompous manner? This is what is sincerity. This is how we can make Sri Azhagiyasingar happy.

Guhan goes to meet Lord Rama who had vanquished the throne and reached Ganges. Did he go empty handed? No. Guhan takes honey and fish to Lord Rama. These were items that

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would be accessible to any tribal in the forest. Though a simple gift, they were priceless because of his devotion. Sri Rama never forgets this. His thiruvullam was

Ullathanbinaal Amainda kaadal theridarak konarnda enral amizhdinum seertha anre!
Parivinil thazhi iya ennil Pavithram emmanorkkum uriyan | |

உள்ளதன்பினால் அமைந்த காதல் தெரிதரக் கொணர்ந்த என்றால்
அழுதினும் சீர்த்தன்றே

பரிவினில் தமிழிய என்னில் பவித்திரம் எம்மனோர்க்கும் உரியும்

Any small thing offered out of devotion arising out of love is much sweeter than amudam (divine nectar) when compared to a haughty prince offering 1 muzham (a measuring unit) of Shenbaga Maalai to Lord Padmanabha brought, for 100 golden coins to show his richness. In Lord Rama's opinion this is what is pure bhakti. Is this not the opinion of Sri Azhagiyasingar also?

On the birth day of Sri Azhagiyasingar, I was taken aback to hear the news of his ascendance to Paramapadam. Not being able to have a darsan of the antima thirumeni was an added grief. This unexpected news prompted me to go to Madurantakam for participating in the Srichoorna Paripalana kaimkaryam. I would not have had this bhagyam if not for the person who had informed me. A stanza from thiruvirutham captured my heart reminding the present situation. The stanza (in English as well as Tamil) is as follows:

Seerarasaandu Than Sengol Sila Naal Seli Ikkazhinda
Pararasothe maraindathu nyayiru, Paaralanda
Per arase Yemvisumbarase Yemmaineethu Vanjitha
Vorarase arulalai Irulai vandurukindrathe

சீரரசாண்டு தன் செங்கோல் சில நாள் செலீ இக்கழிந்த

பாரரசொத்துமறைந்து ஞாயிறு, பாரள்ந்த

போரசே யெம்விசும்பரசே எம்மைனித்து வஞ்சித்த

வோரசேயருளாய் இருளாய் வந்துருகின்றத்தே

This song is found in "Pirivattrada thalaivi Maalaipozhudu Kandu irangal" thurai. The actual meaning of this paasuram is as follows:

After ruling the kingdom exceptionally for few years without swaying from law and order, the king died as if the sun had set. Oh lord of Thiruvinnagar! One who measured the world, Oh unmatched lord! you plunged me into aloofness by your deceit. Please don't separate me like this! This sorrow is much worse than the darkness.

Sri Azhagiyasingar was portrayed as "Gnanabhaskarar" and "ArivuKadiravan". His reign in the

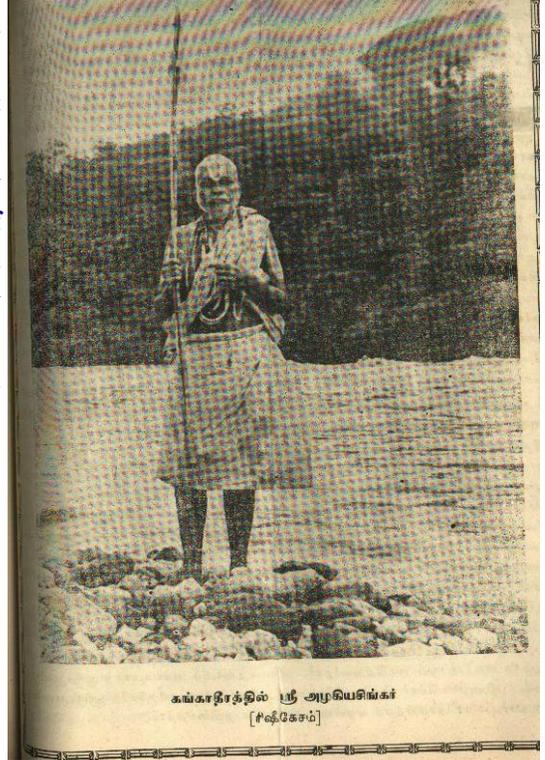




mutt was brief. Even in such a short span, the mutt was run in a glorified manner. Whatever was accomplished in those days cannot be even done by another in several hundred years. Sri Azhagiyasingar who ruled like a Sun, passed away to heaven by deceiving us. What else can be done other than praying Sri Malolan to bless us with such more noble souls like Sri Azhagiyasingar! “Irulaai Vandurugindrathe” was mentioned to depict the bad omen for the world due to the loss of such great AcharyaPurushas.

Our Poorvacharyars were called “Sarvabhoulmar” because of capturing the world with their name and fame whereas our Sri Azhagiyasingar was called “Sarvabhoulmar” not only due to his fame, but also owing to his sancharam from Kanyakumari to Himalayas. His sincerity in observing the karmanushtamams can be understood when we look into his life. It is not wrong to say that this sincerity caused his deterioration of health resulting in his early departure from this world. He was very highly self disciplined. “Santaha Sachcharitho dayavya saninaha” - Many in the world would follow discipline rather than aspiring for health and wealth. It is not easy to follow good habits. One will control his senses by hating material desires. “Praathurbhava Dyanthranaha” :- Even in the wintery month of Margazhi, did we not see how he took bath in the cold water at 3:00a.m. in Thiruvallur. Did he do it for others? Is it not for his sankalpam? There are still lot of sinners in this world who would vilify such a flawless personality. Such people still live in sorrow. “Sarvathraiyeva JanaaPavaada Sahitaha! Jeevanthi Dhukham Sadha”: Now the poet thinks of other kind of people also. He gets confused by trying to identify which one of these people is really great! Those are lucky who have no knowledge about dharmal! They loose their morality and conscience. They will neither feel happy while doing good deeds nor feel sad when doing bad deeds. Are these not great people? The poet praises these people’s behavior in a sarcastic manner (Vanjapugazhchi ani). Mahans would treat happiness and sorrow alike and would not leave their Karmanushtanams for the sake of comfort life. Being a Sanyasi who had renounced the worldly pleasures, Sri Azhagiyasingar did not care about his diminishing health.

For all these sufferings, His unlimited independence was the root cause and hence leads to hate this quality. Sri Bhattar resents that the sufferings of SriChakravarthi thirumagan and his consort was due to their “unlimited independence”. He laments that this would not have happened if they had listened to well-wishers.



“At Ganges”

கங்கைநீர்த்துறையில் ஸ்ரீ அழகியசிவங்கள்
[சுவாமிநாதர்]



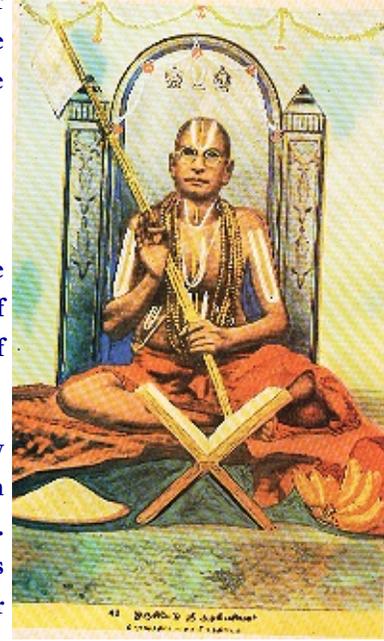


Now I am reminded of an incident which occurred when the two Sri Azhagiyasingars (i.e 42nd and 43rd) were together in the Sri Ahobila Mutt. The senior pontiff used to enquire about the health of the junior pontiff and told him once that the junior pontiff must also take care of his health. The Junior pontiff replied that if it is good for dispassionate sanyasis to give attention to their health. The senior pontiff tried to convince him it is imperative that one must also take care of his health.

**Mahata Punyapanyena Kreethayeyam kAyanowsthatvaya |
Praapthu Dhukhodadeha Paaram Thvara Yaavathna Vidyate | |**

“This body has been attained due to our good deeds! Before the body dies we should swiftly try to swim across the ocean of sorrow”, is the meaning of the above stanza. The senior pontiff used the first verse of the above sloka to convey his intention.

Srimad 42nd Azhagiyasingar used to ponder over many times, that he should select a fit person to adorn the mutt in order to continue the kaimkaryams that have been undertaken. His worry was gone when Srimad 43rd Azhagiyasingar was selected by him. The senior Azhagiyasingar used to consider this as an achievement. But this is a great boon for the disciples. Hence Srimad Azhagiyasingar felt as if he bought his successor by his good deeds. Can such a successor be bought by giving gold coins? Srimad Azhagiyasingar put forth this argument that devaril must take care of the health because he had no rights to ignore his health. Changing the “thvaya” into “maya” in the first sentence, Sri Azhagiyasingar stated his views. If the senior pontiff had been alive, would this have happened? We would still have our sevai of the Sri 43rd Azhagiyasingar! Would we not be able to hear the sweet discourses? It makes us to resent this “independence” quality which led to his diminishing health.



“42nd Jeeyar”

What can we do? Due to the impact kali good people are tested severely. Even for those who never intends to harm anybody is punished by Kalipurushan. Only those who lie and have malevolent quality are made to live a long life. As per Kaliyun kedum Kandu Konmin!, great mahans like our Sri Azhagiyasingar, who preaches krutayuga dharma is made to leave this earth sooner, because he is acting against the will of kalipurushan. The following rule portrays the same idea:

**Kalow kaarthayugam Dharme Yonushtathumiheyichhati |
SwamiDrohti Tam matva kalihi darshitumichhati | |**

Sri Azhagiyasingar’s simplicity and good character were his invaluable assets. Lord Rama’s Sowlabhyam and Sowseelyam were known to the world owing to his affection to the Guhan. In the same way, Sri Azhagiyasingar showed his affection to a poor and small person like me.

During the Malola Vidvat Sadas at Rishikesh this year, I had requested Sri Azhagiyasingar to present an Adhikaranam in SriBhashya and the same was blessed by Srimad Azhagiyasingar. I





did not realize that this would be my last blessing received from Sri Azhagiyasingar. What can I say about his Sowlabhyam for having showered his bliss on such a humble soul like me?

I had the opportunity to learn Adyatma Sastram under the holy feet of Sri Azhagiyasingar. When he was alive, I could not praise him. The sorrow caused by his separation prompted me to write a few words.

“Mukthanubhootimiha me Pradathou Nrusimha:”- It is not apparent why Sri Azhagiyasingar ascended to paramapadam irrespective of his saying, “In this dark world, SriNrusimhan has given me the eternal bliss which usually is experienced only in Moksha”.

Every year, during his sancharam, at the time of his thirunakshatira mahotsavam, it is a custom for many people to request him to grace their village by his presence. It seems that this year, the Nityasooris had asked him to grace heaven a day before his thirunakshatiram. However the sorrow that has grieved us cannot be erased!





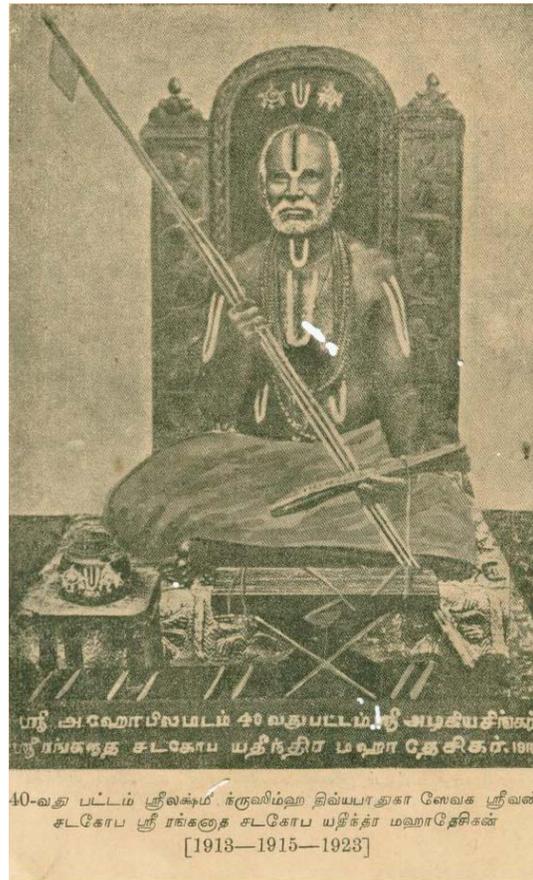
SRIMAD AZHAGIYASINGAR'S DIVYA CHARITHAM

BY

SRI U.VE PURISAI NADADUR KRISHNAMACHARIAR
(POORVASRAMA GRANDSON OF SRIMAD 42ND AZHAGIYASINGAR)

Srimad Azhagiyasingar was born to Sri U.Ve Paruthipattu Vangipuram Devanarvilagam Thiruvengkatachariar and his second wife, on the auspicious day of Puradam Constellation of Karthigai month in the Saarvari year (1901). He was named Sri Lakshminarasimhan by his parents. In his childhood itself, he was very bright (athitejasvi). As the eldest son of a wealthy family, he was brought up with very great affection. Even in his childhood he spent his time playing with God's idols along with other children. To enthuse the kid further, his parents would prepare huge quantity of food to be offered to the God with which he was playing. Upanayanam for Sri Lakshminarasimhan was done during his garbhashtamam. He learnt Veda-Prabandha-Kavya Sastras. His parents performed panigrahanam to a StriRatnam from Neduntheru (near Kumbakonam) named Sou Ranganayaki. In accordance with "DarahaPitruKruta Iti", he led a happy married life.

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“40th Sri Azhagiya Singar”

PanchaSamaskaram was done to Sri Lakshminarasimhan by Srimad 40th Azhagiyasingar. Also, he did Sri Bhashya Kaalakshepam under the feet of Srimad 40th Azhagiyasingar. When Srimad





40th Azhagiyasingar ascended paramapadam, Srimad 41st Azhagiyasingar taught him the other kalakshepa granthas. Sri Lakshminarasimhan underwent Bharanyasam under the auspicious feet of Srimad 41st Azhagiyasingar. Admiring the intelligence, bhakti and Vairagyam of his disciple, Srimad 41st Azhagiyasingar had ordained in his mind, that he deserved of becoming Acharyan in the lineage of Sri Ahobila Matam. During the reign of this pontiff, Sri Lakshminarasimhan had the divine opportunity to perform thiruvaradhanam for Malolan (the presiding deity of Sri Ahobila Mutt) for some period of time. He was also Asthana Vidwan of Sri Ahobila Mutt during 42nd Azhagiyasingar's period. During these days, he performed a yeoman service to Sri Ahobila Mutt by performing kaalakshepams on various veda granthas. I was among one of the disciples who attended these discourses. Not only did he shower



41-வது பட்டம், 42-வது பட்டம் ஸ்ரீ அழகியசிங்கர்கள்

“41st and 42nd Sri Azhagiya Singars”

affection to his students but also won a place in their hearts. According to

[Aachinoti Hi Saastrarthan Aachare StApayathyapi |](#)

[SwayamAcharathe YasmAth ThasmAdAcharya Uchyathe |](#)

He advised the students to abide by the sastraic injunctions and stood as an example to them by strictly adhering to the sastras. Everyday, after completing the morning karmanushtanams





and prathurAubhasanam, he would go to the garden with a Kudalai made of bamboo and thoratu for plucking thiruthuzai and flowers for Thiruvadhanam. Even today, he remains in my heart as Periyazhwar when reminiscing on his thotta kaimkaryam.

He was a Nyaya-Mimamsa Siromani in ThiruVaiyaru Sanskrit College. As per the niyamanam of the 42nd pontiff, he was appointed as the principal of Madurantakam Sanskrit School, after Sri U.Ve Thirukoshtiyur swami. He conducted Vedantha and Ahnika Kaalakshepam to the teachers and students of the school respectively. He was a Adyakshar (Judge) of various vidvat sadas. Since the Srimad 42nd Azhagiyasingar's health was deteriorating, Malola Vidavat Sadas was conducted very nicely.

ADORNING THE SAFFRON ROBES:

With his health dwindling day by day, Srimad 42nd determined to initiate the next pontiff for Sri Ahobila Mutt. Srimad Azhagiyasingar prayed to Sri Malolan invoking "Sayalodu Manimaamai thalarnden naan, Ini unadu vaayulagil innadisil veiparai naadaaye". Srimad Injimedu Azhagiyasingar called Sri Lakshminarasimhan for adorning the next acharya peetam. When Sri Lakshminarasimhan did mangalasaanam to Sri Malolan, he felt that he should not disobey this niyamanam of Acharyan. If this divine command is not heeded, then it will be as if committing a great blunder. Reminded of many verses of Bhagavad Gita and invoking the blessings of Sri Malolan and Acharyan, Sri Lakshminarasimhan accepted the divine call for Asrama Sweekaram. On Feb 8, 1951, Jeevasratham was performed at Thiruvallur. Though born with a silver spoon, Sri Swami renounced all the material desires and adorned the peetam on Feb 9, 1951, Friday, thai maasam, Vikruthi Varsham. As he was born in ThiruEvvul, he was christened as "Sri Van Satakopa SriVeeraRaghava Satakopa Yathindra Mahadesikan".

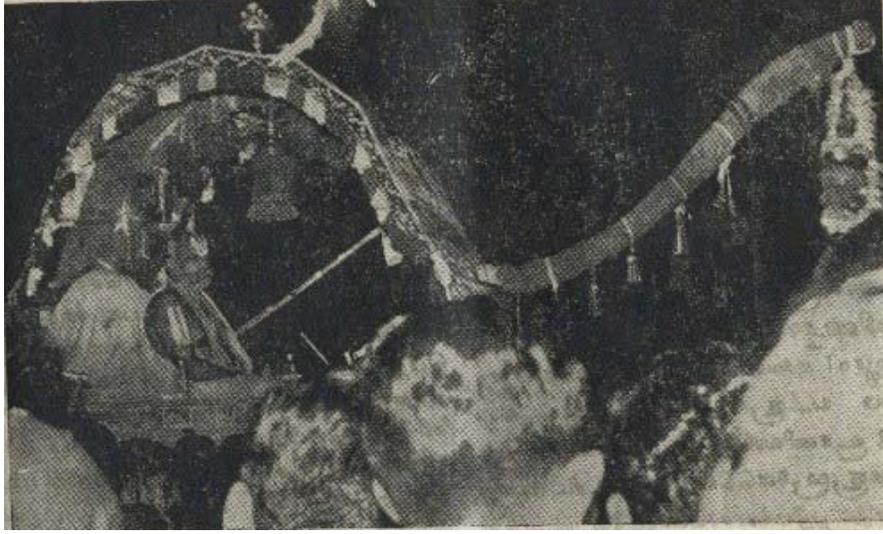
Sri U.Ve Puthangottam Swami and other Mahans appreciated this. From then on, the younger Srimad Azhagiyasingar did all the three kaala thiruvadhanams with absolute dedication. The senior pontiff performed the kaalakshepam first and the younger would then continue. The senior pontiff was happy to hear the discourse of the junior. One would forget his hunger and wipe his sin, if he sees the younger Azhagiyasingar showing his respect to the senior Azhagiyasingar, and the two azhagiyasingars performing the discourse. It would appear as if Sri Malolan wanted to show the Acharya-Sishya hrudayam to the world. It would be fit to say that one is watching Sri Alavandar and Sri Ramanujar together. Getting the niyamanam of the senior Azhagiyasingar, the younger Azhagiyasingar would perform Pancha Samaskarams to Sishyas. Srimad 42nd Azhagiyasingar adorned thirunaadu on Mar 13, 1953 (Friday, Maasi month, Nandana Varusham). Srimad 42nd Azhagiyasingar's kaimkaryam was done in a great manner.

Pattabishekam was done with pomp and splendour for Sri VeeraRaghava SataKopa Yathindra Mahadesikan. Silk clothing and dhotis were distributed on this eve. Srimad 43rd Azhagiyasingar stayed for a few days at thiruvallur and performed mangalasaanam to Sri VeeraRaghavan. On Panguni 9th, Sunday 1953 at 6:30a.m., Srimad 43rd Azhagiyasingar did yathradhaanam and started for his digVijayam. The first sankalpa Mahotsavam was done at Sri





Ahobilam. After completing his sancharam in Andhra Pradesh, he also toured to Mysore Rajyam, Malayala Desam, Thiruvangur Samasthanam and TamilNadu. The kings of Mysore, Kochi and Thiruvangur welcomed and prayed to Srimad Azhagiyasingar and Sri Malolan.



“Azhagiya Singar in Madurai”

During the AdiSethu Snanam, he determined to have Ganga Snanam (implicit reference for touring N. India). Once again, after visiting and praying to the lord of thiruvallur, he started his tour to Madras, Hyderabad, Bombay, Pushkaram. From there, he took bath in Haridwar and performed thirumanjanam to Periya Perumal. Very soon, he left for Badri and did mangalasaasanam to Sri Badri Narayanan and returned back to Rishikesh to observe that year's sankalpa mahotsavam. After completing the sankalpa, he owed to return to Thiruvallur and visited Delhi and Kurukshetram. During the year of 1957, Naimisaranya was chosen for observing that year's Srimad Azhagiyasingar's thirunakshatiram. His health started deteriorating from Nov 18, 1957 onwards. Having immersed in the Azhwar Sri Sukthis and Ashta-Dasa puranams every day, it seemed as if he chose Naimisaranya on purpose. In accordance with his mangalasaasanam to Thiruvinnagar perumal, he took to Sanyasa Asrama as in the pasuram

“Venden mana Vaazhkaiyai! Vinnagar Meyavane”

வேண்டேன் மனைவாழ்க்கையை விண்ணகர் மேயவனே

From then onwards, he performed mangalasaasanams to 106 Divya Desam and proceeded to Naimisaranya as 107th divya desam. Upon praying to the lord at Naimisaranya with

“Naadi naan vandun thiruvadi adainthen! Naimisanyathul enthai”,

நாடி நான் வந்துன் திருவடியடைந்தேன் நைமிசாரண்யதுளெந்தாய்

the lord also seemed to have granted Sri Vaikuntam. Soothapuranikar had taught the Ashta dasa puranams to Rishis and Tapasvis at Sri Naimisaranya. It seemed as if Srimad





“Hruthapanasini”

Azhagiyasingar wished to do nityavaasam at this kshetram along with the tapasvis to hear the Purana Pravachanams.

In his poorvasramam, he was left behind by his aged mother, wife and 15 year old adopted son. How can we reconcile their grief? Not only Sri Raghavan can console them but he himself will be grieved as quoted by “Vyasanesu Manushyanam Mrusham Bhavati Dukhitaha”. Sri Azaghiyasingar’s poorvasrama youngest brother “Sri U.Ve Vidwan Vedantha Siromani P.S Srinivasa Desikachariar Swami, (M.A. B.L)” performed the last rites at Naimisaranyam.

SRIMAD AZHAGIYASINGAR’S KAIMKARYAMS:

After accepting the Asthanam, he built brindavanam for Srimad 42nd Azhagiyasingar at Thiruvallur. A small tank was also built in Hruthapanasini (tank of Thiruvallur). He performed Jeernodaranam for Srimad Adivan Satakopa Yathindra Mahadesikan’s Brindavanam and installed the moolavar and utsavar vigrahas at Thirunarayanapuram, Melkote. During his sancharams, Srimad Azhagiyasingar preached people to leave duracharam and follow Sadhacharam. He also opened Patasalais at various places in India. He did Gopura Kaimkaryam for Thirupullamboothangudi and Thiruvannainallur temples. At Cuddapah,





“Adhivan Sathakopan at Melkote”

Vaanaamaalai, and thirukoshtiyur, Ahobila mutt was built. He also renovated Ahobila Mutts at Ahobilam, Thiruvallur, Thirupathi, Thiruvahindrapuram and Thirukudanthai. He initiated the renovation of Thiruvallur temple. Stone studded kondais were at the completion stage for Nachiyars at Thiruvallur. Golden plates, udrini, Sanga Daarai, Padma Daarai, doobakaal, and pallakku kaimkaryam were performed for Sri Malolan. A new elephant was bought. Above all these kaimkaryams, he appointed a Ahobila Mutt's Asthana Vidwan Sri U.Ve Mukkur Rajagopalachariar Swami as his successor.

Source: 1957, Sri NrusimhaPriya.



FROM VIRAJA TO VIRAJA

BRIEF LIFE HISTORY OF

SRI VAN SATAKOPA SRI VEERARAGHAVA YATHINDRA MAHADESIKAN

BY

SRI U.VE VEDANTHA DESIKAN

Birth: Lakshminarasimha was born on Kartikai - Pooradam in Plava year corresponding to 1901. The place is a hamlet called Devanar-Vilagam, a couple of furlongs east of Oppiliappan Sannidhi. The house is a palatial building with vast areas of garden, pond, Darbha grass, coconut groves and so on the banks of Nattaru (which the Swami used to praise as Thirunattaru, ie. Viraja, appropriate to the Bhooloka - Vaikunta shrine that Thiruvinnagar is. Eedu commentary on Verse VI 3.2. of Thiruvoymozhi says that the place is watered by Viraja, a replica of the Divine Viraja; The Swami would greatly relish this delectable reference to this river whenever an occasion arose).



It was a period, very unusual, in the history of the Ahobila Math. Then was no Jeeyar

presiding over the throne. The Malola and deities were enshrined in Nrisimhapuram village near Papanasam. The messenger from the Math had come to Devanarvilagam to announce the imminent celebration of Thirunakshatram of Sri Athippattu Azhagiyasingar (the 34th Pontiff) on Karthikai Utharadam. Sri Venkatachariar, a very affluent landlord, explained that his wife was for delivery and he could attend the festivity only if circumstances allowed. No, he could not go! On Pooradam star itself, a male baby was born. He was fittingly named Lakshminarasimhan.

The father, it may be noted here, is the adopted son of one Srirangamma, daughter to the 27th Pontiff. He had married the grand daughter of the 30th Pontiff and had remained issueless. Then he married Rukmini from Poundarikapuram, a nearby village. It is to this lady that our hero was born as the beloved son.

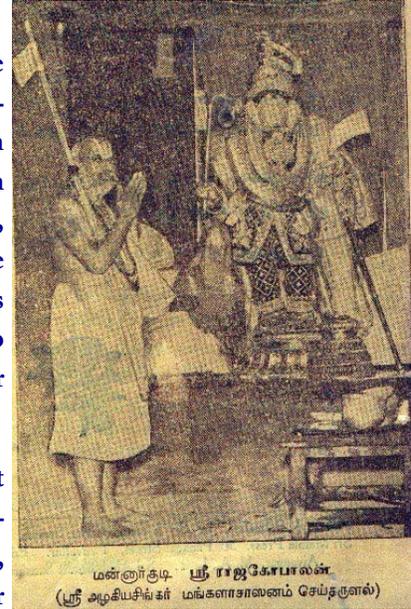
Affluence: His mother, grandmother and forefathers were affluent and performed admirable services to the shrines of Kanchi, Thiruvinnagar, Thiruvellore etc. They had also presented precious jewellery to Sri Malolan. Sri Venkatacharya was conducting many services to Sri Varadaraja of Kanchi and Sri Oppiliappan. The house was itself a big mansion with all facilities. The house had a miniature shrine having many gold deities, Azhvans, and Acharyas, Thiru-aradhanam daily is a must. If any male member was not in a position to do it for reasons of pollution, very orthodox swamis from outside would be summoned. It is very difficult for common folk today how strenuous all these customs would be. Young Lakshmi-Narasimhan



grew with his own play-idols. That is, he started the Lord's worship even when he was three years old!

The family is descended from Vangipurathu Nambi, truly so. The family had a base at Paruthipattu near Madras, with lands and estates. In other words, Lakshmi Nrisimha was like Alavandar to rule and govern!

Spiritual training: Initial training was from the father. He mastered Veda to the needed degree; the whole Divyaprabandha too. And he would unfailingly participate in Sevakala (Divyaprabandha recitation) at the Oppiliappan Shrine and for the Lord's festivals. How? Fully, with relish, without a moment of cessation! Piously, enjoying the whole act! With his younger brother too, named Srinivasadesika alias Uppili (This brother was fully trained in Nyaya and Vedanta to pass Siromani examinations, he was an M.A., B.L., and was for many years later, the editor of Sri Nrishimha Priya).



For a few years, Lakshmi-Nrisimha studied Nyaya Siromani at Thiruvaiyaru college. It is a necessary prelude to his Vedantakalakshepa at the feet, first, of the 40th Azhagiyasingar and, later, of the 41st. During his spare time he mastered all other special literature also.

Taking to Sannyasa: When he was recognized as a great scholar, he was duly appointed as the Asthana Vidwan of Ahobila Math. Then he took over as the Principal of the Madhurantakam Sanskrit College, when he could help many teachers to acquire mastery over Sri Bhashya. He always enjoyed Bhagavad-Vishyam instruction with Eedu. Apart from that, when he was at the village, many disciples used to come, stay in one of the houses in his estate, undergo instruction and run the family at his cost. Never imaginable in any other case! Truly he was a Janaka-like Rishi. Even as a householder, he was detached, unassuming, and devoted to strict discipline. Rising early, performing Oupasana, Kaalakshepa, Thiru-aradhana and then hosting the suitable guests at lunch at about 1 p.m. taking the afternoon for study again, going to the Thiruvinnagar shrine for Sandhya and worship and returning at 9 p.m. for light supper was his routine. In his own house, he used to celebrate all Thirunakshatrams of Azhvars and Acharyas with recitations - there were enough participants at home! Even Adhyayana - utsavam can be had. Why so much? His house was - it remains to-day also - a veritable shrine in pristine purity!

So much was said only to emphasize that his taking to sanyasa probably made no difference to his style of life, except that the saffron robe was adopted! He had never touched money even when he had in abundance! Never had his palm accepted any money or gift; he knew only giving!

The 42nd Azhagiyasingar (Sri Injimedu Swami) conferred on him the sanyasa on 09.02.1951. For about two years, both the Acharyas stayed together. He was decorated with the name 'Sri Veeraraghava Yateendra Mahadesikan', by reason of the venue being Thiruvellore. He became





the 43rd Pontiff of the Math.



“Thirumangai Mannan”

As an Acharya, he was uncompromising even when being very kindly. The result was that many disciples were reformed. By virtue of his deep devotion to Divyaprabandha, he developed a great fascination to worship all Divyadesas, almost like Thirumangai Azhvar. He had worshipped all the possible 105 shrines including the Malainadu that, somehow, Thirumangaimannan had mostly omitted! He traveled in the traditional manner in the palanquin. His daily routine would be unique - one should see it to believe it. He acquired many additional accessories for Aradhana. In the Margazhi month, one should watch his Dhanurmasa aradhana, then the Abhigamana, then in the afternoon, the Adhyayana-utsava etc. all as in one of the 108 shrines. This, in addition to the Samasrayana, Bharanyasa and Kaalakshepa duties! He did not like to dilute the level of achara.

And his Archanubhava would be unique. Indeed, he was born with this. If he was crazily devoted - like his father-to the Lord at Thiruvinnagar, he was similarly mad after Malola. Rishis of the olden times would look at his blissful soul with envy. He would have special affection and regard for every deity in the Mandapam. For Malola, whose beauty and the significance of his Padukas and the glance of Lakshmi on the lap, would all find delectable interpretation from his mellifluous, mild and unaffected voice of gentleness, he had a novel significance. Swami Desika says in ‘Naathaparam; (100 in DayaaSatakam), he looked forward to Dayadevi to grant him Mokshanubhava at the abode of Srinivasa of Thirumalai.

Our Swami would change the fourth foot as “Muktasubhootim iha me pradadou Nrisimhah”! (Nrisimha has granted me Mokshanubhava here, very definitely). What is the Mokshanubhava he referred to! Merely the enjoyment of the Aradhana service at Malola-sannidhi! Upaga and Phala he experienced in this world itself!

No offence is meant to anyone. But note that he was born in a holy divyadesa and he left off the mortal coil, very easily at short notice (24.11.1957) in Naimisaranya, another divyadesa and also the permanent venue of congregation of sages, where most puranas were born! Very short reign, very eventful, very inspiring and very much touching - even as his spoken words in the living voice were when they were heard!

Never was one called to ascetic life from such royalty, never was one so learned and so disciplined, never was one so gentle - spoken and strict in personal conduct as this gem among Acharyas, Fortunate we are to think of him, to praise his glory and to celebrate his centenary!

“Lakshminarasimha! Narasimha! Sri Narasimha!”

This is his favourite Nama-sankeertana.





THE DHIVYA DESAM OF NAIMISARANYAM BY OPPILIAPPAN KOIL SRI VARADACHARI SATHAKOPAN

NaimisAranyam is the dhivya dEsam celebrated by Sri Thirumangai AzhwaAr early in his Periya Thirumozhi.



“Thiruvellur Veeraraghava Perumal”

After celebrating the glories of AshtAksharam which he received as UpadEsam from the Lord Himself (PeethakavAdaip PirAnAr, who presented Himself as Brahma Guru) in the first decad of Periya Thirumozhi, Thirumangai went on a trip to the HimAlayan Dhivya Desams of Thiruppirithi, Thiru Badari, SaaLagrAmam and arrived at NaimisAranyam, where the whole forest itself is worshipped as Bhagavan.

Here, Thirumangai Mannan performed MangaLaasAsanam for Lord DevarAjan and His divine consort, Sri Harilakshmi on the banks of Gomudhi river. This was the celebrated penance grove of great Maharishis of Yore. This is where the sacred grass (Dharbham / Thuppul) rolled itself into a ball and landed to show the Maharishis that it is the sacred grove that is fit for their penance and worship of the Dhivya Dampathis. The Lord is in the form of a forest here.

Here, Sootha PurANikar recited the 18 PurANams for the benefit of the Maha Rishis. Here arrived the revered 43rd Jeeyar of Ahobila Matam, HH Sri VeerarAghava YathIndhra MahA Desikan in a HEviLambhi year Kaarthikai month for the MangaLAsAsanam of this Dhivya Desam. After a few days of stay, HH the Jeeyar of revered memory ascended paramapadham on a Sukla ThrithIyai day.

HH the Jeeyar known as the DevanArviLakam Jeeyar was visiting NaimisAranyam as the



106th Dhivya Desam during his yAthrAs. The remaining two dhivya desams among the 108 dhivya desams sung by AzhwArs are ThiruppARkkadal and Sri VaikuNTam, which are not reachable by anyone with human body. HH Sri VaNN SatakOpa Sri VeerarAghava SatakOpa Yathindhra MahA Desikan left this earth for completion of his 108 dhivya desa vijayam from NaimisArANyam. Today, there is a sannidhi for this great AchAryan of Ahobila Matam at NaimisArANyam. Because of those links, Sri Ahobila Matam sannidhi nithyAnusandhAna Kramam includes the ten paasurams of Kaliyan on the EmperumAn of NaimisAraNyam for daily recital. These ten begin with the paasuram “VaaNilAmuRuval siRu nudha perumthOL”.

adiyEn would summarize the MangaLAsAsana anubhavam of Kaliyan of the “NaimisAraNyattthuLenthAi” in the next posting. These are beautiful paasurams of Kaliyan worth deep reflection by us all.

Srimans Varadhan and Mani VaradarAjan have posted today their informative comments on a passage from Kaliyan’s Periya Thirumozhi Paasuram 1.6.9: “Naanudait tavatthAL ThiruvadiyadainthEn”.

adiyEn would summarize the meanings of these beautiful 10 paasurams, where Kaliyan with great humility expresses his gratitude to the Lord for His anugraham.

After NaimisArANyam, Kaliyan traveled to AhObilam, ThiruvENkatam, ThiruveLLUr and arrived at the sacred feet of GeethAchAryan at the ThiruvallikkENi KshEthram, who said to us: “Sarva DharmAn parithyajya MaamEkam SaraNam Vraja, aham thvA sarva PaapEbhyO MokshayishyAmi Maa Sucha:”.

The ten paasurams of Thirumangai on the EmperumAn of NaimisAraNyam are the distilled essence of his feelings of NirvEdham. This mind set is associated with despondency, disgust over wasted time chasing after ephemeral sensory pleasures instead of the lasting aanandham of Bhagavadh- anubhavam leading to Moksha Sukham via prapatthi or Bhakthi Yogam routes.

The Bhakthan experiencing nirvEdham disparages himself or herself over lost time and seeks the Lord’s grace. The experience of NirvEdham leads to the next stage, ShAnthi. NirvEdham is recognized as one of the 33 subordinate feeling states in Bhagavath anubhavam. Unless one has true nirvEdham, there is no prospect of climbing further on the spiritual ladder.

SWAMY DESIKAN’S PAADHUKA SAHASRAM AS A CONTEXT FOR NIRVEDHAM

There are 32 paddhathis (chapters) in Swamy Desikan’s master piece composed in one small portion of a night at Srirangam to pay homage to the dhivya Mani Paadhukais of Sri RanganAthA (viz.), Swamy NammAzhwAr.

The 31st chapter of Paadhuka Sahasram is a clear echo of NirvEdham that Kaliyan experienced at NaimisAraNyam and Swamy NammAzhwAr articulated in the many sections of his ThiruvAimozhi regarding his SamsAra Bheethi.

After composing and presenting these 20 siOkams capturing his mood of NirvEdham, Swamy Desikan gets immense Saanthi and goes onto describe the Phalan (fruits) of his salutations of



the Lord's Paadhukais with immense tranquility (Shaanthi) and Joy.

AdiyEn will highlight some of the phrases used by Swamy NammAzhwAr, Madhura Kavi AzhwAr in the paasurams linked with their nirvEdhams and compliment them with Swamy Desikan's experience of nirvEdham. The common point in all their statements is their disgust with SamsArice experiences resulting from the power of the five Indriyams. Their prayer is to receive the protection of the Lord to cross the ocean of SamsAram and reach the other side. Sarva rakshaka EmperumAn hears that Aartha Naadham of His BhakthAs and rushes to the rescue of His Bhakthan.

A. Selected Examples of Swamy NammAzhwAr's NirvEdha Paasurams:

1. uNNinilAviya eiyvarAl kumai theeRRi--Thiruvaimozhi:7.1
2. Mayak-kootthA VanmanA --Thiruvaimozhi: 8.2

B. Madhura Kavi AzwAr's nirvEdham:

nambinEn piRar nann poruL tannayum
nambinEn madavAraiyum munnaleAm --

C. Kaliyan's NirvEdham :

1. VaadinEn Vaadi VarunthinEn --Periya Thirumozhi: 1.1
2. VaaNilA muRuval siRunuthal perum ThOL-- ---- 1.6

D. Swamy Desikan's nirvEdham:

1. Maathar Mukundha karuNAMapi nihnuvAnAth
kim vaa param kimapi kilbhishathO madhIyAth

NirvEdha Paddhathi: 31.6

(MEANING):

Oh Mother Paadhuke! Your Lord's name is Mukundhan or the One who grants Bhogam and Moksham. He is the embodiment of KaruNai. Even His limitless DayA is hidden by my paapams, which have no match. (Here Swamy Desikan hints that it is only the krupai of the Lord's Paadhukai, Swamy NammAzhwAr, alone can come to his help).

2. dowArika dhvirasana prabhalAntharAyair-
dhUyE Padhaavani! dhurADya bhila pravEsai:

NirvEdha paddhathi: 31.9



**(MEANING):**

adiyEn is saddened over my repeated acts of entering the house of the evil rich, whose gates are protected by servants known for their harsh behavior. Because of my suffering from unbearable poverty, adiyEn entered those houses and suffered a lot.

3. “VyAmuhayathAm --pumarthE”

NirvEdha paddhati: 31.10

(MEANING):

Due to the power of ancient karmaas, adiyEn is bound by the three guNams (Sathvam, Rajas, Tamas) and am distracted from the true purushArtham; adiyEn gets deluded and suffers immensely by chasing after things to please my wife, children and other samsAric entities. There is no sukham resulting from these tiring chases. The SamsAra Ruchi lasts from PrArabdha karma visEsham, which acts as Bhagavath anubhava VirOdhi (enemy to the enjoyment of the Lord and seeking Him as UpAyam and recognizing Him UpEyam).

4. acchEdhyayA --krupayA SanATA

NirvEdha Paddhathi: 31.11

(MEANING):

We are caught up in the net of SamsAram through our ‘unbreakable’ bonds with our children, wives, property and suffer immensely. We do not recognize that the SamsAric bonds can only enhance our sorrows and sufferings and yet we keep on enduring them. We do not seek the exit route (nivrutthi maargam) away from these sufferings and keep ourselves deeply involved in the pravrutthi maargam (SamsAric way).

Our AzhwArs and AchAryALs expressed their NirvEdham not because they were caught up in the net of SamsAram, but to symbolize our way of life and to help us follow the path of Nivrutthi maargam thru the practise of prapatthi or Bhakthi yOGam to attain parama purushArtham.

In the concluding posting, adiyEn will summarize the meanings of the ten paasurams of Thirumangai mannan on NaimisAraNya dhivya dEsam.

Earlier, adiyEn has mentioned that HH the 44th Jeeyar of Ahobila Matam ascended parama padham from this dhivya dEsam, where the Lord is Vana Roopi. adiyEn dedicates this posting to his sacred memory. This most compassionate Jeeyar blessed adiyEn with SamAsrayaNam as a young boy. His memory will always be green for adiyEn. He also hails from the small village next to Oppiliappan Koil and was devoted to Lord Oppiliappan all his life. His VairAgyam, anushtAnam, Scholarship and Dayaa for his sisHyAs were exemplary. AdiyEn starts this posting with anantha kOti praNAMams to his sacred feet.

This is KalyAna Uthsava season at Oppiliappan Koil (Iyppasi SravaNam). Our family’s annual





kaimkaryam of Thirumanjanam of the Lord will take place on Tuesday, November 14. Those of you who are in Tamil Naadu are welcomed to join in this Thirumanajna uthsavam on the VidAyERRI day after the dhivya dampathi's ThirukkalyANam. The uthsavam will start at 12 noon on Nov 14. adiyEn's sister Sow. Padma Veeraraghavan will represent all of us at the Thirumanjana Uthsavam.



“Oppiliappan Dhivya Dampathis”

NAIMISARANYA PAASURAMS

Our Sri Madhavakkannan of Simhapuri has covered earlier the Paasurams of NaimisArANYam in his inimitable manner as a part of the ongoing series on Thriumangai Mannan's Periya Thirumozhi. adiyEn refers you to his article in Bhakthi archives.

These ten paasurams are nikarsha anusandhAnam steeped in nirvEdha anubhavam. Nikarsham means lowliness or unfitness. Nikarsha anusandhAnam is a declaration of that lowliness, which is part of the experience of ananya gathithvam (having no one else to protect except the Lord). It is also a revealing example of “Vyaktha artha panchakam”. It explains the meanings of artha panchakam (Isvara Svaroopam, Jeeva Svaroopam, MokshOpAyam, Moksha phalan and the obstacles/enemies for realization of that Moksham).

Thirumangai Mannan stands in the middle of the vanam of NaimisArANYam and states his aakinchanyam (utter helplessness) and ananyagathithvam and performs saraNagathi.

AzhwAr addresses his Sarva Swami, who is Sarva-prAkaara, Niradhisaya BhOgyan (Supreme Lord, who is the most enjoyable one in every way). AzhwAr requests the Sarva-dEsa- Sarva Kaala-SarvaavasthOchitha -sarva vidha Kaimkaryam (Nithya Kaimkarya praapthi fit for all Places, Times and States befitting the Jeevan's svaroopam), which is the svaroopam prApthi for a SaraNagathan and prays for the banishment of the VirOdhis for such a phalan. He seeks paripoorna kaimkaryam in a state where even the trace of sva-rakshaNa bharam (thought



that one is in charge of protecting oneself) is destroyed and the Aathma-rakshA bhara samarpaNam is done at the sacred feet of Sri Lakshmi NaarAyaNan. This is the anga-panchaka- sampanna SaraNagathi (SaraNagathi performed with its five parts). Thirumangai's prayers are answered and he states that he is now blessed with the Bhaagyam of Nithya kaimkaryam at the Lord's sacred feet due to His grace (naanudait tavatthAl thiruvadi adainthEn).

The sins listed by Thirumangai in the NaimisAraNya Paasurams were not accumulated by him at all. He is a MahAthmA. Thirumangai and other great souls refer to them only for the benefit of us, who are deluded about the upAyam and upEyam (means and goal) and continue to wallow in the samsAric mud. In the next and the concluding posting, adiyEn will summarize



“Lord Devarajan NaimisaraNyam”

the meanings of the ten paasurams of Thirumangai on NaimisAraNYam.

This is the concluding part in the series of NaimisAraNyam postings. These postings are my humble samarpanams to adiyEn's SamAsrayaNa paramparai AchAryan, HH Sri VeerarAghava YathIndhra MahA Desikan, the 43rd Jeeyar to adorn the Great AchArya Peetam of Sri Matam prior to His ascent to Sri Vaikuntam from NaimisAraNya dhivya dEsam.

THE SUMMARY OF THE MEANINGS OF THE PAASURAMS

(1) Oh EmperumAn presiding over NaimisAraNyam! adiyEn has spent my days devoted to enjoying the bright moon-like smiles, beautiful small foreheads, big bamboo like shoulders



and the pretty breasts of young women; adiyEn considered them as my parama prayOjanm (most desired fruits of my life). After receiving upadEsam from you on Your sacred ashtAkshara manthram, adiyEn understands now the worthlessness of my erstwhile pursuits and have been cured of the illness of samsAraic temptations. adiyEn got disgusted with the pursuit of siRRinbham (ephemeral pleasures) and have turned away now from my earlier way of life. AdiyEn has arrived at Your sacred feet and gotten rid of all my vinais (paapams and puNyams) through the performance of SaraNAgathi (naaNinEn, vanthun Thiruvadi adainthEn!) at Your lotus feet.

(2) Oh Lord of NaimisAraNyam! Oh MaayAvi! adiyEn has foolishly spent (wasted) my days worshipping the well shaped, bejeweled feet and the bewitching eyes of the beautiful ladies and did not think even for a moment about You, who is Dharma Svaroopi. adiyEn chased these pleasures endlessly and wasted my time on this earth further and further. Now, with the anugraham of Your moola manthram, adiyEn has cast aside these activities as worthless and have sought Your sacred feet as the one and only refuge (vaanOr nalam purinthu irainjum Thiruvadi adainthEn).

(3) Oh Lord of NaimisAraNyam! adiyEn engaged in gambling and to compensate for the losses sustained in these games went on a rampage at nights to steal monies from stranger's houses. With the fire of lust propelling me, adiyEn chased beautiful women and served them in despicable ways. Suddenly, adiyEn remembered the terrible treatment awaiting me at the hands of the servants of Yamadharma Raajan as a result of these actions and began to shudder. Oh Lord! adiyEn chose then your Thiruvadi as the unfailing upAyam and have now arrived at Your holy feet in haste and have performed SaraNAgathi to banish the terrible fate that awaited me (NaathanE vanthun Thiruvadi adainthEn).

(4) Oh Prabhu of NaimisArANyam! adiyEn has reflected upon the lot of those, who leave the sides of their wives with fragrant hair and go after the neighbor's wives and property ; these miserable people at the end of their lives here are lassoed by the Yama kinkaraas and taken to Narakam, where they are asked harshly to embrace red hot copper statues of women as punishment against their sins. Intimidated over such a lot befalling me, adiyEn has rushed as fast as possible to Your sacred feet for protection (NambanE Vanthun Thiruvadi adainthEn).

(5) Oh DeavarAja PerumAL of NaimisAraNyam! When poor and hungry people came to my door and begged me to give them a handful of rice to overcome their pangs of hunger, adiyEn chased them away with harsh words. adiyEn did not think at that time about the cruelty of my action and the resulting sins. Now that adiyEn understood the treatment awaiting me at the hands of the fearsome servants of Yamadharman, I shuddered and rushed to Your sacred feet to avert those calamities (Nadunki naan Thiruvadi adainthEn).

(6) Oh Lord! adiyEn was one, who did not focus my mind on performing auspicious deeds and instead engaged in acts that enraged others. adiyEn went on animal hunts in the forest with my dogs and enjoyed the himsai to the janthus (the beasts of the forest) through killing them. AdiyEn was bereft of Jn~Anam and vivekam about the consequences of my actions. Now that adiyEn has realized that You are the commander (Lord) of Yamadharman himself and that You



are the most powerful Dayaa Murthy, who churned the milky ocean to bless the dEvAs with nectar, I have run to Your lotus feet and gotten rid of the fear of Yama lOkam (naadi naan vanthunn Thiruvadi adainthEn) and performed SaraNAgathi.

(7) Oh Lord, Who does not leave adiyEn's mind! adiyEn has approached your sacred feet now in a state of panic arising from the fear of landing in the ancient narakam. Fully cognizant of the dangers awaiting me there for performing avidly the deeds prohibited by Your SaasthrAs through my mind, body and speech (Manas, Vaak and Kaayam), adiyEn has sought Your sacred feet as protection against all samsAric ills. Oh Lord who destroys the enemies of Your devotees! Please provide me the rakshaNam against the consequences of all my sins. (VaanavA, DhAnavarkku yenRum nanjanE, Vanthun Thiruvadi adainthEn).

(8) Oh DeavarAja PerumALE! adiyEn can not survive anymore the consequences of the commands of Kali Purushan, who has ordered my panchEndhriyams to torture me. They are following his command rigorously and are goading me to accumulate a huge bundle of sins (Moksha VirOdhis). As an antidote, adiyEn is reflecting on the meanings of Your Moola Manthram and has shaken the grip of my Indriyams and have composed sweet paasurams hailing Your anantha kalyANa gunams. Now, adiyEn has arrived at Your sacred feet to offer them (paasurams) as SamarpaNam (paadhamE paravi naann paNinthu, naavinAl vanthu unn Thiruvadi adainthEn).

(9) Oh DEvAthi Deva! Oh Lord of Sri Devi seated on the Lotus flower! Oh Lord who rests on AdhisEshan at the milky Ocean! adiyEn has understood this body as being made up of the walls of flesh supported by the pillars of bones and covered by the roof of hair. When adiyEn leaves this cottage (body) with nine openings, adiyEn had consoled myself with the thought that Your Thiruvadis are the one and only means (upAyam) for escaping from the cycles of births and deaths. Now that adiyEn has been blessed with the bhAgyam to reach Your sacred feet, there are no more fears for me about samsAric ills.

(10) Thus those who invoke the Lord of NaimisAraNyam in their hearts and recite with devotion the paasurams of Kaliyan and reflect on their deep meanings would enjoy bhOgams on this earth (His leelA vibhUthi) and live forever with the nithyasUris in Sri Vaikuntam (Nithya VibhUthi) at the end of their lives here.



Srimath Azhagiya Singar ThiruvadigaLE Saranam,
Daasan, Oppiliappan Koil VaradAchAri SathakOpan