

|| Srimathe Ramanujaya Namaha ||

|| Sri Rukmini Satyabhama Sameta Sri Prasanna Krishnaswamy Parabhramane Namaha ||



**SRI THILLASTHANAM SWAMY KAINKARYA SABHA  
TULASITHOTAM SRI PRASANNA KRISHNASWAMY TEMPLE**

**150th Celebration  
SOUVENIR**

**150th YEAR TIRUNAKASHTRA MAHOTHSAVAM  
of Sri Satakopa Ramanuja Yatheendra Mahadesikan  
(His Holiness Sri. Thillasthanam Swamy)**

**On Sunday, 21st November, 2021  
at Sri Prasanna Krishna Swamy Temple  
Thulasithotam, Majestic ( Near Upparpet Police Station)  
Bangalore-560 053.**

**Sponsored by :**

**Sri. Thillasthanam Swamy Kainkarya Sabha,  
Bangalore, Karnataka.**

**Email : [tsksabha@yahoo.com](mailto:tsksabha@yahoo.com)**

**Web site : <http://www.thillasthanam-swamy-sabha.in>**

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**Web site : <http://www.tulasivanam.com>**

# 150th Thirunakshatram-Mahotsavam-Souvenir

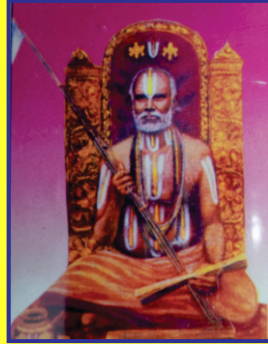
॥ श्रीः ॥



Sri.Malolan



Sri.Dolai Kannan



HH 38<sup>th</sup> , 39<sup>th</sup> & 40<sup>th</sup> Azhagiya Singar



HH Sri. Satagopa Ramanuja Yatheendra Mahadesikan  
( HH Sri. Thillasthanam Swamy )  
Avataara Nakshatram : Vrishchika (Karthikai) Mrigashirsham  
Sri Plava Nama Samvatsaram, Celebration : 21 - 11- 2021

॥ श्रीः ॥

श्रीमते शठकोप रामानुज यतीन्द्र महादेशिकाय नमः

श्रीमते आदिवण् शठकोप यतीन्द्र महादेशिकाय नमः

श्रीमते रामानुजाय नमः | श्रीमते निगमान्त महादेशिकाय नमः

श्री लक्ष्मीनृसिंह परब्रह्मणे नमः

## Introduction

Sri. Thillasthanam Swamy Kainkarya Sabha , Bangalore was formed in the year 1957 to commemorate the memory of Sri. Satakopa Ramanuja Yatheendra Mahadesikan ( popularly known as Sri. Thillasthanam Swamy ) and have been celebrating Swamy's Thirunakshatram and Aradhanam without fail since then . The year 2021 marks the 150<sup>th</sup> Thirunakshatram of HH Sri. Swamy and as part of the celebrations , this Souvenir has been brought out.

We are indeed grateful to Prof K.S.Narayanacharya , Sri. M N Ramaswamy , Sri. Shohattur Ramanujam and Sabha former President Sri. V.R. Narasimhan for their special articles / essays sharing their personal association with HH Sri. Swamy , which we have included in this compilation . Further in the year 1955 , during the 84<sup>th</sup> Thirunakshatram celebrations of HH Sri. Swamy at Srirangam , a souvenir had been published by Sri Satakopa Ramanuja Yatheendra Mahadesikan Mahotsava Committee, members and other disciples of Sri. Swamy with some exemplary essays written in Tamil at that time . We are grateful and appreciate the efforts by Sri. S .Rangarajan for having translated these essays into English for inclusion in this souvenir for the present generation .

Our gratitude and thanks to Sri. Prasanna Krishnaswamy Temple Management and staff for their unstinted support over all these years for conducting the functions at the temple . On this occasion we have to specifically remember and thank the generosity and vision of Loka Sevakartha, Bhaktha Shiromani, Rao Bahadur (Late) Sri. B.K.Garudachar who established the Sri. B.K.Garudachar Charitable Trust and taking forward the development and management of Sri. Prasanna Krishnaswamy Temple which was in fact formed by his forefathers and has a history dating back to year 1844 when it was founded by the earlier rulers of Mysore, His Excellency Nalwadi Sri Krishnaraja Wodeyar .

Sri. B.K.Garudachar had high respect and personal regard for HH Sri. Swamy and personally ensured that HH Sri Swamy had comfortable stay at Tulasithotam Temple whenever Swamy visited Bangalore . Incidentally the 150th birth year anniversary of Sri.B.K.Garudachar coincides with that of HH Sri. Swamy's which is celebrated at the temple as Founder's day every year.

We extend our gratitude and thanks to all members , well-wishers and donors for their continued support , encouragement and contributions.

Our thanks are also due to Sri Hari Enterprises , Bangalore for their efforts in bringing out this Souvenir in print booklet form.

We humbly place this Souvenir at the holy feet of the great Achaarya HH Sri Satakopa Ramanuja Yatheendra Mahadesikan ( Sri. Thillasthanam Swamy ) , seeking his blessings and guidance to enable us to continue to serve the cause promoted by him.

- Sri. Thillasthanam Swamy Kainkarya Sabha , Committee Members

Bangalore , Nov 21<sup>st</sup>, 2021

### Programme Details

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19-11-21 Friday, 9.00 AM to 1.00 PM Karthikai Krithikai	Chaturveda Parayanam Combined with Sri Thirumanagai Alwar Thirunakshthram
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20-11-21 Saturday, 9.00 AM to 1.00 PM Karthikai Rohini	Chaturveda Parayanam, Naalayira Thaniyans, Sri Desika Prabandham (Combined with Sri Thiruppanalwar Thirunakshthram)
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21-11-21 Sunday 9.00 AM to 1.00 PM, Karthikai Mrughashira	<b>Ashtothara Shatha Rajatha (108 Silver Kalasha) Kalashabhishekam to Sri Lakshminarasimha &amp; Sri Thillasthanam Swamy, Chaturveda Parayana, Desika Prabandham. Periya Shathumorai Sambhavanai, Theeratha Ghosti followed by Bhagavatha Thadhiyaradhana</b>
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## **A brief Life sketch on HH Sri Thillasthanam Swamy**

**Based on writeup by Sri. V.R. Narasimhan, Former President of Sri. TSK Sabha and other extracts from Website by Sri. V.N.Rajan**

HH Srivan Satakopa Parankusa Ramanuja Mahadesikan was the 24th Jeer of Ahobila Mutt .

Sri Satakopa Ramanuja Yatheendra Mahadesikan ( Sri Thillasthanam Swamy ) was born in the Poorva Ashrama lineage parampara of this 24th Jeer of Ahobila Mutt . He was born to Dikshitar Seshadri Acharya in the Vrischika month under the star Mrigasira on 28th November , 1871. His name originally in Poorva Ashrama was Neelameghacharya.

As he spent bulk of his early life in Thillasthanam near Thanjavur (Tanjore) he was popularly and fondly referred to as Thillasthanam Swamy by one and all .

Sri. Thillasthanam Swamy made ceaseless efforts to promote Sanathana Dharma in general and Srivaishnavism in particular .

He was deeply religious right from his boyhood and regularly performed Agnihotra, Vedadhyayanam, etc and pursued his vedic studies. His studentship commenced under the 35<sup>th</sup> Jeer of Sri. Ahobila Mutt after having undergone Pancha Samskaram under the same Jeer. This indicates his early association with Sri. Ahobila Mutt which continued with the same vigour with the subsequent Jeers of Sri Ahobila Mutt. In this way , he acquired a wide range of knowledge and was fully conversant with the theory and practice of Srivaishnava tradition.

This led him to join the panel of Aradhakas at the mutt, to worship Lord Malola Lakshmi Narasimha and became the personal staff of the 38<sup>th</sup>Jeer , HH Sri Srinivasa Satakopa Mahadesikan. The Presha Mantra ( for Sanyasins) was obtained from the same Jeer.

One day a Srivaishnava appeared to him in the dream and said "Put to use the wide knowledge acquired for the good of people and promote Srivaishnavism" which made him think and take up Sanyasaashrama . He entered Sanyaasahrama on 30<sup>th</sup> September 1914 at a relatively young age, with the blessings of the then Jeer (40<sup>th</sup>) of Sri. Ahobila Mutt. After becoming a Sanyasin , he assumed the name "Sri Satakopa Ramanuja Yatheendra Mahadesikan" but continued to be popularly and fondly called as Sri Thillasthanam Swamy.

After becoming a Sanyasin , Sri Thillasthanam Swamy travelled all over the country and performed Pancha Samsakaram, delivered lectures and discourses on Srivaishnava philosophy and Srivaishnavite literature, promoting the traditions of Sri Ahobila Mutt. Sri Thillasthanam Swamy remained an individual Sanyasin which enabled him to visit every nook and corner in South India which was phenomenal in times where travel was extremely difficult. His ceaseless travels created great interest in people to pursue Srivaishnavite traditions. A large number of people all over South India became his disciples. People of the Mysore State ( Now Karnataka ) had great affection and regard for him.

Even though Sri Thillasthanam Swamy was carrying out the routines of a Srivaishnava Sanyasin, what attracted people to him was his profound knowledge and ability to quote spontaneously and dispel the doubts of individuals.

On one occasion, when he was in Mysore, there was difference of opinion amongst the scholars present regarding the 'Prayaschitta' rituals prescribed in vedic tenets . ( A Prayaschitta ritual is a corrective rite to undo any shortcomings in the original rite.) Sri Thillasthanam Swamy explained lucidly the efficacy of Prayaschitta rituals quoting various sources including commentaries of sages and learned scholars. Indeed all were awe struck at his profound knowledge and efficient presentation. In this way, a large number of people were attracted towards him. Gradually, he became a symbol of authority and all would consult him on every matter like construction of temple , worship procedures at temples , various rituals etc. Similarly , his lectures were also profound. To make people understand principles clearly , he would use parables or other techniques. He worked tirelessly to spread Sanathana Dharma.

Having served the cause of Srivaishnava tradition for a full forty two years, HH Sri Swamy spent the last years at Srirangam ( Near Tiruchirapalli) in Tamil Nadu and attained Nityavibhuti on May 4<sup>th</sup>, 1956. HH Sri Swamy's Brindavanam is located near the Dasavathaara Sannidhi in Srirangam.

### **Sri. Thillasthanam Swamy's association wth Sri. Prasanna Krishna Swamy Temple , Bangalore**

HH Sri. Swamy would stay mostly at Bangalore , and would conduct Kalakshepams while staying at Sri. Prasanna Krishnaswamy Temple, Thulasithotam , Bangalore. He took great interest in the operation of the Sri. Prasanna Krishnaswamy Temple and organised the worship procedure at the temple, according to Agama and Vedic precepts which is followed till date. He was instrumental in the installation of Sri. Adivan Satakopa Yathindra Mahadesikan Divya Mangala Moorthi at the temple.

An invitation ( Patrike ) dated April 24<sup>th</sup> , 1927 of Annual Aradhanam of HH 38<sup>th</sup> Jeer of Ahobila Mutt Shreevan Shree Shrinivasa Shatakopa Yatheendra Mahaadesikan, when HH Sri Swamy was supervising conduct of such functions at Tulasithotam Sri. Prasanna Krishnaswamy Temple which was available is attached as example .

A Layout plan of the temple as it existed in 1940's as provided by Sri. M.N. Ramaswamy Iyengar (A disciple of HH Sri. Swamy ) alongwith his article is given on the back cover which also depicts HH Swamy's ashrama in the temple .

In year 1942, during his stay, HH Sri Swamy renovated the 75 year old Brahma Ratham and also started Ratha Yatra around the lanes of the temple. Even now, the same Brahma Ratham is in use for Brahmotsavam ( only the chakram / wheels have been re-conditioned a few years back).



Brahma Rathotsava – Sri. Prasanna Krishnaswamy Temple – 2019

In year 1957, a large number of devotees and admirers of HH Sri Swamy assembled at Sri. Prasanna Krishna Swamy Temple , Bangalore to consider a suitable platform to commemorate his memory. Accordingly, under the Chairmanship of Late Sri. B.V. Rama Iyengar, this assembly decided to set up Sri. Thillasthanam Swamy Kainkarya Sabha with the objective of celebrating Sri. Swamy's Thirunakshatram and Aradhanam every year. They also approved a simple constitution for the functioning of the sabha and also constituted the Sabha's management committee with Late Sri. Dr. K.S rinivasachar as the 1<sup>st</sup> President and Late Sri Mannargudi V Narayana Iyengar as the Secretary and also committee members.

The Sabha has been conducting Swamy's Thirunakshatram and Aradanam since then without fail. A good number of scholars and public assemble at Sri Prasanna Krishnaswamy Temple , Tulasivanam , Bangalore and conduct Sevai -both Divya Prabhandam and Veda.

HH Sri Swamy's Divya Mangala Moorthi has also been consecrated at Sri Prasanna Krishnaswamy Temple.



Sri. Swamy's Divya Mangala Moorthi

The original Padukas of HH Sri Swamy are preserved at Sri. Prasanna Krishnaswamy Temple and devotees are blessed with the Paduka Teertha during Swamy's Tirunakshatram and Aradhanam functions. Recently in year 2016 , Sabha provided a Silver Kavacha for the original paduka in order to preserve it for the future generations .



Swamy's Original Paduka with Silver Kavacha



The Sabha has taken up several activities to promote the objectives set out by Sri. Thillasthanam Swamy in a humble way. Sri.Thillasthanam Swamy laid great stress on Sandhya prayers and meditation of the Lord through Srivaishnava mantras. The sabha's first effort was therefore to bring out in a simple way, the essence of 'Srivaishnavism' by bringing out its first book 'Srivaishnavism'. After the success of this book and based on several requests, the next book 'Sandhyavandanam' was published which was followed up by several similar books and booklets such as 'Vedic Pranayamam', 'Vedic Approach to Healthy Living', 'Vedic Rituals - Their relevance today', 'Vishishtaadvaita', 'Upanayanam', 'Vedic Wedding' and recently 'How God Regulates Human Life - Ramanuja's Vishishtaadvaita'.

In line with this objective, all the books are nominally priced and can be sent by courier/speed post upon request to locations in India. For overseas requests, books can be catered as e-books.

The Sabha maintains a web site:<http://www.thillasthanam-swamy-sabha.in> to share the information in this area with others.

Devotees and well wishers can contact us for their requirements with full address, email and phone number. (Please refer back cover for contact details)



## HH Sri. Thillasthanam Swamy Brindavanam

Sri Thillasthanam Swamy attained Nityavibhuti on May 4<sup>th</sup> , 1956.

HH Sri. Swamy's Brindavanam is located at Srirangam near Dashavathara Sannidhi.

Given below some rare photos of the Iyal Goshti held during that time.



Mannargudi Sri. V. Narayana Iyengar & Mannargudi Sri. (Prof.) V.Gopalswamy Iyengar are seen in this rare photo.



HH Sri.Swamy's Brindavanam at Srirangam in the Late1950's and in 1980's

Overall the Brindavanam was in bad shape and needed renovation . This was discussed with HH 45<sup>th</sup>Azhagiyasingar of Sri. Ahobila mutt who readily agreed and supported the idea during his camp in Tulasithotam Temple. Accordingly Sabha in the year 2014-15 undertook to completely revamp and renovate the Brindavanam . This was completed and a Nandavanam was also developed adjacent to the Brindavanam . This Brindavanam was inaugurated by HH 46<sup>th</sup>Azhagiyasingar Srimathe Srivan Shatakopa Sri Ranganatha Yathindra Mahadesikan on the occasion of his Shastyabdi Poorthi day at Srirangam



Fully renovated Swamy Brindavanam in 2015



Sri. Thillasthanam Swamy – Divya Mangala Moorthi at the Brindavanam

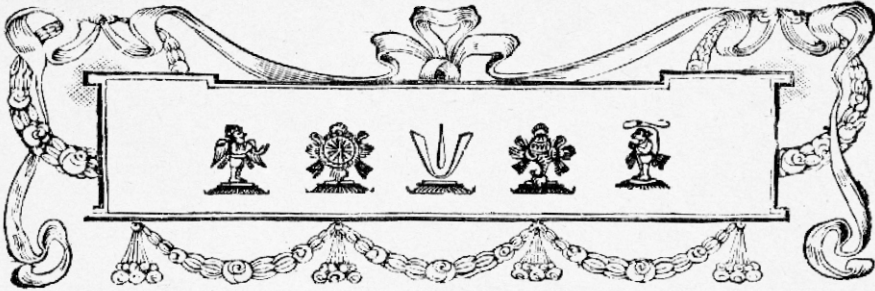


HH 46th Azhagiyasingar, Srimathe Srivan Sathakopa Sri Ranganatha Yathindra Mahadesikan at the Swamy Brindavanam



॥ శ్రీ ॥

శ్రీ లక్ష్మీనృసింహ పరబ్రహ్మణేనమః.



శ్రీమతే రామానుజాయనమః.

శ్రీమతే శ్రీవేణ్ శతకోప శ్రీ శ్రీనివాస శతకోప యతీంద్ర మహాదేశికాయనమః.

శ్రీవేణ్ శతకోప శ్రీ శ్రీనివాస శతకోపయతీంద్ర మహాదేశికన్

# వర్షారాధన మహోత్సవ సత్రికే

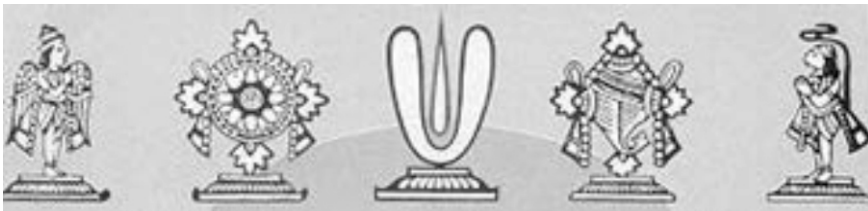
శ్లో॥ నిస్సీమోదాగ భూమానిరసధికరుణాపూర నిఘ్నంతరంగో  
నిబాధాగాధబోధో నిఖిలవతసుహృన్నిస్తులాపారకీర్తిః ॥  
నీరంద్రంశ్రీవృకంఠీరసచరణనిధిధ్యాసనానంద పూణోః  
యోగీవశ్చీనివాసాదిమతమధనశ్చేయసేభూయసేస్యాత్ ॥

నికశ్రుప్త ప్రభవనామ సంవత్సరం చిత్తిరైమాసం 12 వదు తేది  
నాల్లికిమ్మై 24-4-27 కృష్ణాష్టమి తిథియిల్ శ్రీ అవలోబిలమఠం  
శ్రీలక్ష్మీనృసింహస్థానతిల్ 33వదు పట్టతిల్ మూర్ధాభిషిక్తరాయ్  
ఎత్త్రువరుళి యరుస్తు శ్రీవేణ్ శతకోప శ్రీ శ్రీనివాస శతకోపయతీంద్ర  
మహాదేశికన్ వర్షారాధన మహోత్సవం శాత్తుముత్తై శ్రీపాదుకా  
త్తిరమ్ మువలానదుకల్ బెగుసూర్ సిరి తులసీ తోట్టమ్ శ్రీకృష్ణన్  
సన్నిధియిల్ నడక్కిఱపడియూల్ మేఱ్ఱుడి మహోత్సవత్తిఱ్ఱుశ్రీ  
స్వామికల్ ఎల్లూరు ఎత్త్రువరుళి యరుస్తు మేఱ్ఱుడి మహోత్సవత్తై  
విమర్శైయాయ్ నడత్తివైక్కుమ్పడి ప్రాక్కిరేన్.

కార్యదర్శికల్ తిల్లస్థానశ్రీశతకోపరామానుజస్వామినియచుచ్చుడి  
బి. జి. వీరరాఘవయ్యగార్, తూపుల్ వెంకటాచార్యదాసన్,  
తులసీకోటం ధర్మకర్తా. శ్రీసన్నిధి ముద్రకర్తా.



**Transliterated invitation from the original document dated April 24<sup>th</sup>, 1927  
under the guidance of HH Sri. Thillasthanam Swamy**



I Shreemathe Ramanujaya Namaha I

I Shreemathe Shreevan Shatakopa Shree Shreenivasa Shatakopa Yatheendra Mahadeshikaya Namaha I

**Shreevan Shatakopa Shree Shreenivasa Shatakopa Yatheendra Deshikan**

**VARSHARADHANA MAHOTHSAVA PATHRIKAI**

**Shloka**

II Nisseemaadhaaga Bhoomaaniradhanikarunaapooro Niggnantharango  
Nirbaadhaagaadhobodho Nikhilanathasuhroonnisthulaavaarakeerthihi I

Neerendhramshreenrukanteeravcharananidhidhyaasaananda poono  
Yogivashshreenivaasaadimashatamadhanashshreyasebhooyasenyath II

Nihazhum Prabhava Naama Samvathsaram Chithirai maasam 12 vadu thedhi  
Naayitrikkilamai **24-4-27** Krishnashtami thithiyil Shree Ahobila Matham Shree  
Lakshmeenrusimhaasthaanaththil 38 vadu pattaththil moordhaabhisiktharaay  
Elandaruli irundha Shreevan Shree Shrinivasa Shatakopa Yatheendra  
Mahaadesikan Varshaaraadhana Mahothsavam Shaathumurai, Shreepaadukaa  
theertham mudalaanudukal Bengalooru city Thulasi Thottam Shree Krishnan  
Sannidhiyil nadakkirapadiyaal merpadi mahothsavaththikku Shree Swamikkal  
ellorum elandaruli irundhu merpadi mahothsavaththai Vimarshaiyaay  
nadaththivaikkupadi praarthikkiren.

**Karyadarshikkal :**

**Thillasthanam Shree Shatakopa Ramanuja Swamyniyamanappadi**

B. G. Veeraraghava Iyengar

Thooppal Venkatacharyadasan

Thulasi Thottam Dharmakartha

Shree Sannidhi Mudrakartha

ಶ್ರೀ:

ಶ್ರೀ ತಿಲ್ಲೈಸ್ಥಾನಂ ಸ್ವಾಮಿಗಳೊಡನೆ ನನ್ನ ಕುಟುಂಬಕ್ಕೆ ಏರ್ಪಟ್ಟ ಸಂಬಂಧ.  
ಒಂದು ಕಿರುಪರಿಚಯ.

ಕ್ರಿ.ಶ. 1932-33ರ ವರ್ಷದಷ್ಟು ಹಿಂದಿನದು ಇದು. ಪೂಜ್ಯ ಸ್ವಾಮಿಗಳು ಪೂರ್ವಾಶ್ರಮದಲ್ಲಿ ಚತುಃಶಾಸ್ತ್ರ ಪಂಡಿತರು. ವಿಶೇಷ ವೈದ್ಯುಷ್ಯ- ಪೂರ್ವೋತ್ತರ ಮೀಮಾಂಸೆಗಳು, ಹಾಗೂ ಸಂಪ್ರದಾಯ ಗ್ರಂಥಗಳಾದ ಶ್ರೀಮದ್ರಹಸ್ಯತ್ರಯಸಾರ, ಗೀತಾಭಾಷ್ಯ, ಉತ್ತರಮೀಮಾಂಸೆಯಲ್ಲಿಯೂ, ಶ್ರೀರಂಗರಾಮಾನುಜಸ್ವಾಮಿಗಳು ಅನುಗ್ರಹಿಸಿದ “ವಿಷಯವಾಕ್ಯದೀಪಿಕಾ” ಎಂಬ ಉಪನಿಷದ್ ಭಾಷ್ಯದಲ್ಲಿ, ಶ್ರೀರಾಮಾನುಜರು ಶ್ರೀ ಭಾಷ್ಯದಲ್ಲಿ-ಹಾಗೂ ವ್ಯಾಸಸೂತ್ರವಿವರಗಳಿಗೆ ಆರಿಸಿಕೊಂಡ ಉಪನಿಷದ್ ವ್ಯಾಖ್ಯಾನ ಮೂಲದ ವಾಕ್ಯಗಳಲ್ಲಿ. ನನ್ನ ತಂದೆಯವರಿಗೆ ಈ ಎಲ್ಲ ಗ್ರಂಥಗಳಲ್ಲಿ ಸ್ವಾಮಿಗಳಿಂದ ಉಪದೇಶವಾಗಿ, ಇಂದಿಗೂ ಈ ಗ್ರಂಥಗಳು ನನ್ನಲಿವೆ.

ಪೂಜ್ಯಸ್ವಾಮಿಗಳು 34ನೇ ಪಟ್ಟದ ಅಹೋಬಿಲಮಠದ ಸ್ವಾಮಿಗಳಾದ ಶ್ರೀ ಶ್ರೀ ರಂಗನಾಥ ಮಹಾದೇಶಿಕರಲ್ಲಿ ಪಂಚಸಂಸ್ಕಾರ ಪಡೆದು, 38ನೇ ಪಟ್ಟದ ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಶಠಗೋಪಯತಿಗಳಲ್ಲಿ ಗ್ರಂಥಕಾಲಕ್ಷೇಪ, ಪ್ರಪತ್ತಿಗಳನ್ನು ಪಡೆದು, 40ನೇ ಪಟ್ಟದ ಶ್ರೀ ಪರಾಂಕುಶಯತಿಗಳ ಶಿಷ್ಯರಾದ ಶ್ರೀ ರಂಗನಾಥ ಶಠಗೋಪರಲ್ಲಿ ಸನ್ಯಾಸದೀಕ್ಷೆಯನ್ನು ಪಡೆದರು. ತನಿಯನ್ ನೋಡಿ.:

ಶ್ರೀರಂಗೇಶ ಯತೀಶದೇಶಿಕಮಣೇಃ ಪಾದಾರವಿಂದಾಶ್ರಯಂ

ಶ್ರೀ ಶ್ರೀವಾಸ ಶಠಾರಿ ಸಂಯಮಿಗುರೋಃ ನ್ಯಸ್ತಾತ್ಕರಕ್ವಾಭರಂ |

ಶ್ರೀ ರಂಗೇಶ ಶಠಾರಿ ಸಂಯಮಿಗುರೋಃ ಕಾರುಣ್ಯ ವೀಕ್ಷಾಸ್ವದಂ

ಶ್ರೀಮತ್ ಶ್ರೀ ಶಠಗೋಪ ಲಕ್ಷ್ಮಣಮುನಿ ಕಾರುಣ್ಯಪೂರ್ಣಂ ಭಜೇ||

ಪೂಜ್ಯರು ಶ್ರೀರಂಗಂ ಬಳಿಯ ತಿಲ್ಲೈಸ್ಥಾನಂ ಅಗ್ರಹಾರದಲ್ಲಿ ಜನಿಸಿದರು. 150 ವರ್ಷಗಳ ಹಿಂದೆ. ಶಾಸ್ತ್ರಾಭ್ಯಾಸ ಪೂರೈಸಿ 38ನೇ ಪಟ್ಟದಸ್ವಾಮಿಗಳ ಕಾಲದಲ್ಲಿ ಆಸ್ಥಾನದ ಆರಾಧಕರಾಗಿದ್ದು, 39ನೇ ಪಟ್ಟದ ಸ್ವಾಮಿಗಳ ಕಾಲದಲ್ಲೂ ಆರಾಧಕರಾಗಿದ್ದು, ಆಪತ್ತು ಉಂಟಾಗಿ ಪತ್ತೀ ಪುತ್ರರೆಲ್ಲ ಒಟ್ಟಿಗೇ ಸತ್ತಾಗ, ವೈರಾಗ್ಯವುಂಟಾಗಿ ಸನ್ಯಾಸ ಸ್ವೀಕರಿಸಿದರು. 39ನೇ ಸ್ವಾಮಿಗಳ ನಂತರ ಇವರನ್ನೇ ಆಸ್ಥಾನಪರಿಪಾಲನೆಗೆ ಶಿಷ್ಯರು ಪ್ರಾರ್ಥಿಸಿದಾಗ ಒಪ್ಪದೇ 40ನೇಪಟ್ಟದ ಸ್ವಾಮಿಗಳಲ್ಲಿ ಸನ್ಯಾಸ ಸ್ವೀಕರಿಸಿ ಪಾದಚಾರಿಗಳಾಗಿ ಸಂಚಾರಹೊರಟು ಕರ್ನಾಟಕಕ್ಕೆ ಬಂದರು. ಒಂದಲ್ಲ-ಎರಡುಸಲ. 34,35,36,37,38,39ನೇ ಪಟ್ಟದ ಸ್ವಾಮಿಗಳಾರೂ 100 ವರ್ಷಗಳಕಾಲ ಕರ್ನಾಟಕಕ್ಕೆ ಬಾರದ ಕಾಲದಲ್ಲಿ ತಿಲ್ಲೈಸ್ಥಾನಂ ಸ್ವಾಮಿಗಳು ಬರಡು ಭೂಮಿಗೆ ಅಮೃತವರ್ಷವಾಗಿ ಬಂದರು.

ಕೊನೆಯಸಲ ಒಂಟಿತ್ತಿನಗಾಡಿಯಲ್ಲಿ ಬಂದಾಗ ಬೆಂಗಳೂರಿನ ತುಳಸೀತೋಟದ ಗರುಡಾಚಾರ್ಯರು ಆಚಾರ್ಯರ ಬಿಡದಿ, ಅನುಸ್ಮಾನಗಳಿಗೆ ವ್ಯವಸ್ಥೆ ಏರ್ಪಡಿಸಿದ್ದುದು ನೆನಪಿಡುವಂಥದು.

ಆಗ ಸುದೈವವಶಾತ್ ನನ್ನ ಜನ್ಮಸ್ಥಳವಾದ ಕಾನಕಾನಹಳ್ಳಿಯಲ್ಲಿ (ಈಗಣ ಕನಕಪುರ) ಟಿ. ರಂಗಸ್ವಾಮೈಯಂಗಾರ್ ( ತಹಸಿಲ್ದಾರ್ ) ಎಂಬ ಮಹಾಭಕ್ತರು ಶ್ರೀಗಳನ್ನು ನಮ್ಮೂರಿಗೆ ಆಹ್ವಾನಿಸಿದರು. ನಮ್ಮೂರಲ್ಲಿದ್ದದ್ದು 5 ಕುಟುಂಬ ಶ್ರೀವೈಷ್ಣವರದು. ನನ್ನ ತಂದೆ, ಪಕ್ಕದ ಮನೆಯ ನರಸಿಂಹಾಚಾರ್ಯರದು- ಅನುಷ್ಠಾನಪರರು, ಒಬ್ಬ ಜೋಡಿದಾರರು, ಆಚೆಗೆ ಇನ್ನೊಂದು ಕುಟುಂಬ. ಜೋಡಿದಾರರ ಕುಟುಂಬ ಸ್ವಾಮಿಗಳ ವಾಸಕ್ಕೆ- ಅವರ ಮನೆಯ ಎದುರಿನ ದೊಡ್ಡಕೊಟ್ಟಿಗೆಯನ್ನು ಸ್ವಚ್ಛಮಾಡಿಕೊಡಲು ಒಪ್ಪಿದರು. ಎಲ್ಲರೂ ಅಹೋಬಿಲಮಠದವರೇ ಆದರೂ ವೇದಾಂತಶ್ರವಣದಲ್ಲಿ ಆಸಕ್ತಿ ಇರಲಿಲ್ಲ. ನನ್ನ ತಂದೆ, ತಾಯಿ ಹಾಗೂ ನರಸಿಂಹಾಚಾರ್ಯರು-ಈ ಮೂರೇಜನ ಶ್ರೋತ್ರಗಳು. ಸ್ವಾಮಿಗಳಿಗೆ ಭಿಕ್ಷೆಗಾಗಿ ಒಬ್ಬ ಶ್ರೀವೈಷ್ಣವರಿಗೆ ವೈಶ್ವದೇವಮಂತ್ರ ಉಪದೇಶಿಸಿ ನಿಯೋಜಿಸಿದ್ದರು. ಸ್ವಾಮಿಗಳು ಕರೆತಂದದ್ದು ಒಬ್ಬರೇ ಶಿಷ್ಯರನ್ನು.

ನನ್ನ ತಂದೆ ತಾಯಿಯರಿಗೆ ಉಪನಿಷತ್ತು, ಗೀತಾಭಾಷ್ಯದ ನಂತರ “ರಹಸ್ಯತ್ರಯಸಾರ” ಆರಂಭವಾಗಿದ್ದು, ಆಗ ನನ್ನ ತಾಯಿಯ ಗರ್ಭದಲ್ಲಿ ನಾನಿದ್ದೆನಂತೆ. ಅದರಲ್ಲಿ ಮೂಲಮಂತ್ರಾಧಿಕಾರವೆಂಬ ಅಧ್ಯಾಯದ ಭಾಗ ಮುಗಿದಾಗ ನನ್ನ ತಾಯಿ ನನಗೆ ಜನ್ಮವಿತ್ತಳಂತೆ. ಜಾತಾಶೌಚವಾಗಿ ತಾಯಿತಂದೆ ಇಬ್ಬರೂ ಕಾಲಕ್ಷೇಪಕ್ಕೆ ಬಾರದಾಗ, “ದೇಶಿಕಾಚಾರ್ಯರಿಗೆ ಪುತ್ರೋತ್ಸವವಾಗಿದೆ” ಎಂದು ತಿಳಿದು ಸ್ವಾಮಿಗಳೇ ನಮ್ಮಮನೆಗೆ ಬಂದರಂತೆ. ನನ್ನನ್ನು ಮೊದಲಿಟ್ಟು ತಾಯಿ, ಸೂತಿಕಾಗೃಹದಾಚೆ ಇಟ್ಟಾಗ, ಸ್ವಾಮಿಗಳು ಆಗ ನನಗೆ ದ್ವಯಮಂತ್ರ ಉಪದೇಶಿಸಿದರಂತೆ. ಅಂದು ವೈಕುಂಠಚತುರ್ದಶಿಯಾದ ಪ್ರಯುಕ್ತ ಗುರುಗಳೇ ನನಗೆ “ನಾರಾಯಣ” ನಾಮಧೇಯವನ್ನು ಇತ್ತರಂತೆ. ಆಶೌಚ ಮುಗಿದನಂತರ ಗ್ರಂಥ ಪೂರ್ತಿಯಾಗಿ ಗುರುಗಳು ಬೆಂಗಳೂರಿಗೆ ಹೊರಟರೆಂದು ನನ್ನ ತಾಯಿ ಹೇಳುತ್ತಿದ್ದರು.

ಗುರುಗಳಿಂದ ಪಂಚಸಂಸ್ಕಾರ ಪಡೆದವರಲ್ಲಿ,ನನ್ನ ಎರಡನೆಯ ಅಣ್ಣ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರೂ, ಜೋಡಿದಾರರ ತಮ್ಮ ವರದಾಚಾರ್ಯರು, ನಮ್ಮಮನೆಯ ಪಕ್ಕದ ಶ್ರೀ ವಿಜಯರಾಘವಾಚಾರ್ಯರು, ಮತ್ತು ಇನ್ನೊಬ್ಬರು.

ಇಂಥ ಮಹಾತ್ಮರ ಸಂಬಂಧ ನನಗೆ ಜನನಕಾಲದಲ್ಲೇ ಆದದ್ದು ಮರೆಯಲಾಗದ ಘಟನೆ. ಆಚಾರ್ಯರ ಪಾದುಕೆಗಳು ನನಗೆ ಬಳುವಳಿಯಾಗಿ ಬಂದಿವೆ. ಮತ್ತೆ ಸಂಚಾರ ಶಕ್ತಿಇಲ್ಲದೆ ಗುರುಗಳು ಶ್ರೀರಂಗದ ದಶಾವತಾರ ಸನ್ನಿಧಿಯಲ್ಲೇ ಇದ್ದು, ಅಲ್ಲೇ ಬೃಂದಾವನಸ್ಥರಾದರು.

ಯಾರಿಂದಲೂ ಏನೂ ಅಪೇಕ್ಷೆ ಇಲ್ಲದೇ, ಮಠದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ತಿಳಿಯುವಂತೆ ಉಪದೇಶಿಸುತ್ತಿದ್ದ ಆಚಾರ್ಯರು ಸದಾ ಸ್ಮರಣೀಯರು.

150ನೇ ವರ್ಷದವರ್ಧಂತಿಯ ಸಂದರ್ಭದಲ್ಲಿನನ್ನಿಂದ ಲೇಖನ ಅಪೇಕ್ಷಿಸಿದ ಸಮಿತಿಯವರಿಗೆ ನನ್ನ ಕೃತಜ್ಞತೆಗಳು.

ಮೈಸೂರು

02 -10-2021

ಕೆ.ಎಸ್. ನಾರಾಯಣಾಚಾರ್ಯ.



## **The Unforgettable divine relationship of our family with Thillasthanam Swamiji.**

Dr K S. Narayanacharya

This happened way back during 1932-33 AD. His Holiness Swamiji was a scholar par excellence right from his younger days in the famous “ChaturShastras”, Poorva, Uttara Meemamsa. Religious scriptures like “Rahasyatraya Saara”, ‘Gita Bhashya. He had also acquired specialization in the Upanishad Bhasyam, ‘ Vishaya Vaakya Deepika’ of Sri Ranga Ramanuja Swamiji along with Bhagavad Ramanuja’s “Sri Bhashyam” and explaining Vyasa sutras through original Upanishadic quotes. My father was blessed with his teachings on the above subjects and the related books are still in my possession.

His Holiness was fortunate to have ‘Pancha Samskaram’ from the 35<sup>th</sup> pontiff of Sri Ahobila Matam, and had in depth studies (through Kalakshepa system) from the 38<sup>th</sup> Pontiff of Sri Ahobila Matam Sri Srinivasa Satakopa yatindra swamigal and was also blessed with ‘Prapatti’ from him. He accepted ‘Sanyasashramam’ from Sri Ranganatha Satakopa swamin who was the disciple of Sri Parankusha Swamigal, the 40<sup>th</sup> Pontiff of Sri Ahobila Matam.

The Taniyan is as under:-

श्रीरङ्गेशयतीशदेशिकमणेः पादारविंदाश्रयम् श्रीश्रीवासशठारि योगिचरणन्यस्तात्मरक्षाभरम् ॥

श्रीरङ्गेशशठारिसंयमिगुरोः कारुण्यवीक्षास्पदं श्रीमच्छ्रीशठकोपलक्ष्मणमुनिं कारुण्यपूर्णं भजे ॥

His Holiness was born 150 years ago , in Thillasthanam village near Sri Ranganam. After intense education in shastras, he served Sri Ahobila Matam as ‘Aradhakar’ during the periods of 38<sup>th</sup> and 39<sup>th</sup> Pontiffs, and upon an unexpected family tragedy where he lost his wife and children in one go, he decided to accept Sanyasam from the 40<sup>th</sup> Pontiff of the Ahobila Matam He had earlier refused to accept the Peetadipatyam after the brindavanam of 39<sup>th</sup> Pontiff, in spite of severe pressure from the shisyas. He then decided to have sancharam by foot- “Paadayaatra” visited Karnataka (then Mysore province) not once but twice. This assumes significance since none of the pontiffs of Ahobila Matam right from 34<sup>th</sup> to 39<sup>th</sup> ever visited this state, for over 100 years. His visit was like benevolent with heavy rains after continuous famine. (Amruta Varsha).

The Second visit was on a single bullock cart to Bangalore and he was hosted by one Sri Garudachar of Tulasivanam, Bangalore who arranged for the boarding, lodging and took care for the comfortable Anushtanam of Acharya. This service of Garudachar needs to be remembered with gratitude.



Fortunately, one Sri T Rangaswamy Iyengar (Tahsildar) invited His holiness to my birth place “Kankanalli” (Kanakapura of Today). There were only 5 Sri Vaishnava families there, My father, his neighbour and ritualistic (AnushTaanapara) Narasimha charya, a Jodidar family, and other two. The Jodidar family had made arrangements for Swamiji’s stay at a makeshift Ashram in front of their house. Even though all the families belonged to the Ahobila Matam, not all were interested in the discourses - ‘Vedanta Shravanam’. He had only 3 listeners in My father, Mother and Narasimhacharya. Swamiji was accompanied by only one disciple and therefore a Sri Vaishnava was blessed with “Vishvedeva Mantram” for serving Swamiji with ‘Bhikshe’.

After successful teachings on Upanishads, Gita Bhasya, Swamiji had started “Rahasyatraya Sara” KalakShepa when I was said to be in the womb of my mother. When the chapter on “Moola Mantradhikara” was completed, I was said to be born. When Swamiji found the absence of the couple to the discourses, he was informed that Deshikacharya (my father) has been blessed with a male child. Swamiji immediately visited our house to see the child. My mother put the new born child in a “bamboo tray” (Mora) outside the delivery room for getting the blessings of Swamiji. Swamiji immediately uttered “Dwaya Mantram” in the child’s ear. Further he also named the child as “Narayana” in view of the birth day being auspicious “Vaikunta Chaturdashi.

During this visit Swamiji also performed ‘Pancha Samskarm’ to my second elder brother Srinivasachar, Varadachar from Jodidar’s family, our neighbour Vijayaraghavachar and another one.

It is the most memorable event in my life to be blessed by such great Mahatma with an unusual relationship. The divine “Padukas’ of the Swamiji are a treasure and gift par excellence to me. Due to illness, he discontinued the Padayatras and spent rest of life at “Dashavatara Sannidhi at Sri Rangam and attained Brindavanam at the same place.

His holiness, a great selfless teacher who provided knowledge to all without anticipating any thing in return, is remembered for ever as an “**Acharya**” in its true sense.

I am obliged to the committee for providing me this opportunity on the occasion of Acharya’s 150<sup>th</sup> birthday celebrations.

Mysore

Dr. K S. Narayanacharya.

02-10-2021

|| Sri ||

Kunkumankitha Varnaya Kundendhu Dhavalayacha  
Vishnuvahana Namasthubhyam Pakshirajayathe Namaha



**1871-1948**

**Celebration of 150th Birth Anniversary of  
Keerthishesha**

**Lokasevasaktha Rao Bahadur**

**Sri B.K. Garudachar**

**on 27th & 28th Nov 2021 at Bindigenavile**

**Rao Bahadur B.K. Garudachar Charities**

*Cordially invites you and your family to join  
Divine & Grand celebration in honouring & celebrating the  
life of B.K.G..*

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ:

ಶ್ರೀ ಆದಿವಣ್ ಶರಕೋಪ ಯತೀಂದ್ರ ಮಹಾದೇಶಿಕಾಯ ನಮಃ:

ಶ್ರೀ ತಿಲ್ಲೈಸ್ಥಾನಂ ಸ್ವಾಮಿಗಳ ಸಂಕ್ಷಿಪ್ತ ವೈಭವ (1871-1956)

ಲೇಖಕರು : ಎಂ.ಎನ್. ರಾಮಸ್ವಾಮಿ ದಾಸನ್

**1. ಮೊದಲಿಗೆ ಸ್ವಾಮಿಗಳ ತನಿಯನ್:**

a. ಶ್ರೀ ರಂಗೇಶ ಯತೀಶ ದೇಶಿಕ ಮಣೇ: ಪಾದಾರವಿಂದಾಶ್ರಯಂ

(ಶ್ರೀ ರಂಗನಾಥ ಶರಕೋಪ ಮಹಾದೇಶಿಕ 35ನೇ ಅಫ್ರಹಿಯ ಶಿಂಗರ್ ಇವರಲ್ಲಿ ಶ್ರೀ ಸಮಾಶ್ರಯಣ)

b. ಶ್ರೀ ಶ್ರೀವಾಸ ಶಲಾರಿ ಯೋಗಿ ಚರಣನ್ಯಸ್ತಾತ್ಯ ರಕ್ಷಾಭರಮ್ (ಶ್ರೀವಣ್ ಶರಕೋಪ ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಮಹಾದೇಶಿಕರು 38ನೇ ಅಫ್ರಹಿಯ ಶಿಂಗರ್ - ಇವರಲ್ಲಿ ಭರನ್ಯಾಸ)

c. ಶ್ರೀ ರಂಗೇಶ ಸಂಯಮಿಗುರೋ: ಕಾರುಣ್ಯ ವೀಕ್ಷಾಸ್ವದಂ (ಶ್ರೀವಣ್ ಶರಕೋಪ ರಂಗನಾಥ ಯತೀಂದ್ರ ಮಹಾದೇಶಿಕನ್ 40ನೇ ಅಫ್ರಹಿಯ ಶಿಂಗರ್) ಇವರಿಂದ ಸನ್ಯಾಸ ಆಶ್ರಮ ಸ್ವೀಕರಿಸಿಕೊಂಡರು.

d. ಶ್ರೀಮತ್ ಶ್ರೀ ಶರಕೋಪ ಲಕ್ಷ್ಮಣಮುನಿಂ ಕಾರುಣ್ಯ ಪೂರ್ಣಂ ಭಜೇ (ಕರುಣಾ ಮೂರ್ತಿ ಯಾದ ಶ್ರೀ ಶರಕೋಪ ಲಕ್ಷ್ಮಣ (ರಾಮಾನುಜ) ಮುನಿ ಎಂದು ಖ್ಯಾತರಾದ ಯತೀಶ್ವರರನ್ನು ಸ್ತುತಿಸುತ್ತೇನೆ).

- |   |                 |  |
|---|-----------------|--|
| 2 | ಅವತಾರ           | 28.11.1871, ಕಾರ್ತಿಕ ಮಾಸ- ಮೈಗಿಶಿರಾ ನಕ್ಷತ್ರ  |
| 3 | ಅವತಾರ ಸ್ಥಳ      | ತಿಲ್ಲೈಸ್ಥಾನಂ ಅಗ್ರಹಾರ, ತಂಜಾವೂರು ಜಿಲ್ಲಾ, ತಮಿಳುನಾಡು   |
| 4 | ಪೂರ್ವಾಶ್ರಮ ಹಸರು | ಶ್ರೀ ನೀಲ ಮೇಘಸ್ವಾಮಿಗಳು  |
| 5 | ತೀರ್ಥರೂಪರು      | ಉ.ವೇ. ದೀಕ್ಷಿತ ಚಕ್ರವರ್ತಿ ಶೇಷಾದ್ರಿಯಾಚಾರ್ಯರು  |
| 6 | ಮಾತೃಶ್ರೀಯವರು    | ತೆನ್ನಿರೈ ಜಾನಕಿ ಅಮ್ಮನವರು  |
| 7 | ಪೂರ್ವಿಕರು       | ಕಲ್ಯಾಣಪುರಂ ಚಕ್ರವರ್ತಿ ವಂಶಸ್ಥರು - ಶ್ರೀವತ್ಸಗೋತ್ರ (24ನೇ ಪೀಠವನ್ನು ಅಲಂಕರಿಸಿದ ಕಲ್ಯಾಣ ಪುರಂ ಅಫ್ರಹಿಯ ಶಿಂಗರ್ ವಂಶಸ್ಥರು). |
| 8 | ಸಮಾಶ್ರಯಣ        | ಕಳತ್ತೂರು ಅಫ್ರಹಿಯ ಶಿಂಗರ್ ಶ್ರೀವಣ್ ಶರಗೋಪ ರಂಗನಾಥ ಯತೀಂದ್ರ ಮಹಾದೇಶಿಕನ್ (1882-1888)                                  |

- 9 ವೇದಾಧ್ಯಯನ ಅದ್ವೈತ ವಿದ್ವಾನ್ ವೇದವಾಚಸ್ಪತಿ ಬ್ರಹ್ಮಶ್ರೀ ಮತ್ತು ಘನ ಪಾಠಿಗಳು
- 10 ಸಾಮಾನ್ಯ ಶಾಸ್ತ್ರಗಳ ಅಧ್ಯಯನ ದ್ವೈತ ವಿದ್ವಾನ್ ಶ್ರೀ ವೇದವ್ಯಾಸಚಾರ್ಯರು (ಶ್ರೀ.ಮುಷ್ಣಂಸುಬ್ಬರಾಯಾಚಾರ್ಯರ ಶಿಷ್ಯರು).
- 11 ಕಾಲ ಕ್ಷೇಪ ಶಿಕ್ಷೆ 1899 ತಿರುವಹೀಂದ್ರಪುರದಲ್ಲಿ ಪಿಳ್ಳೆಪಾಕಂ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ್ 1899 ಬಳಿ (37ನೇ ಪಟ್ಟ) ಗ್ರಂಥ ಕಾಲಕ್ಷೇಪದಲ್ಲಿ ತೊಡಗಿರುವಾಗ ಇವರಿಗೆ ಚಿರಪರಿಚಿತರಾದ (ಮುಂದೆ 38ನೇ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ್ ಪಟ್ಟವನ್ನು ಅಲಂಕರಿಸಲಿದ್ದ) ಗಧಾದರಪುರಂ ಚಕ್ರವರ್ತಿ ವೆಂಕಟಾಚಾರ್ಯರು ಜೊತೆಯಲ್ಲಿದ್ದದ್ದು ಸ್ವಾಮಿಗಳಿಗೆ ತುಂಬಾ ಸಂತೋಷವನ್ನುಂಟು ಮಾಡಿತು.
- 12 ಪೂರ್ವಾಶ್ರಮ ಪರ್ಯಟನೆ 37ನೇ ಪಟ್ಟದ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ್, ಬೃಂದಾವನ ಅಲಂಕರಿಸಿದ ಮೇಲೆ ಸುಮಾರು 5 1/2 ಸಂವತ್ಸರಗಳ ಪರ್ಯಂತ ಅಹೋಬಿಲ ಮಠದಲ್ಲಿ ಪೀಠಾಧಿಪತಿಗಳು ಇರಲಿಲ್ಲ. ಅಹೋಬಿಲ ಮಠದ ಈ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಶ್ರೀ ನೀಲಮೇಘಸ್ವಾಮಿಗಳು ಕ್ಷೇತ್ರ ಪರ್ಯಟನೆ ಕೈಗೊಂಡರಲ್ಲದೇ ಸೂಕ್ತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ ಶ್ರೀ ವೈಕುಂಠಮ್ ಮತ್ತು ತಿಲ್ಲಸ್ಥಾನಂ ಅಗ್ರಹಾರಗಳಲ್ಲಿ ವೇದಾಂತ ಗ್ರಂಥಾಧಿಗಳ ಉಪದೇಶ ತರಗತಿಗಳನ್ನು ನಡೆಸಿ ಮಾರ್ಗದರ್ಶಿಗಳಾದರು ಮತ್ತು ಅವರುಗಳನ್ನು ಸನ್ಮಾರ್ಗ ಜೀವನೋಪಾಯಾವಲಂಬಿಗಳನ್ನಾಗಿ ಮಾಡಿದರು.
- 13 ಶರಣಾಗತಿ (ಭರನ್ಯಾಸ) 20.07.1905 38ನೇ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ್ ಭರನ್ಯಾಸವನ್ನು ಕರುಣಿಸಿದರು. 38ನೇ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ್‌ರೊಡನೆ ಅವರ ಜೊತೆಯಲ್ಲಿಯೇ ಇದ್ದು ಸಂಚಾರ ಮಾಡುತ್ತಾ ನರಸಿಂಹಪುರದಿಂದ ತಿರುಕಣ್ಣಪುರದವರೆಗೆ ಅಫ್ಫಿಹಿಯ ಶಿಂಗರ ಕೈಂಕರ್ಯ ಮಾಡುತ್ತಾ ತಮಗೆ ಪ್ರೇಷ ಮಂತ್ರವನ್ನು ಉಪದೇಶಿಸ ಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸಿ, ಪಡೆದು ಧನ್ಯರಾದರು.
- 14 ಪುನಃ ಕ್ಷೇತ್ರಾಟನ ದಿವ್ಯ ಕ್ಷೇತ್ರಗಳ ಅರ್ಚಾ ಮೂರ್ತಿಗಳಲ್ಲಿ ಇವರಿಗಿದ್ದ ಆಸ್ಥೆಯಿಂದ ಪುನಃ ಹಲವಾರು ದಿವ್ಯ ದೇಶಗಳ ಸಂದರ್ಶನ ಮಾಡಿ ಸಂತಸಗೊಂಡರು.
- 15 ಅಹೋಬಿಲ ಮಠದ ಶ್ರೀ ಮಾಲೋಲ ತಿರುವಾರಾಧನ ಕೈಂಕರ್ಯ 39ನೇ ಪಟ್ಟ ರಾಜಮನ್ನಾರ್ ಗುಡಿ ಕೋವಿಲ್ ಅಫ್ಫಿಹಿಯಶಿಂಗರ (1909-1915) ನಿಯಮನದಂತೆ ಸುಮಾರು ಒಂದು ವರ್ಷಗಳ ಕಾಲ ಶ್ರೀ ಮಾಲೋಲನ ಆರಾಧನಾ ಕೈಂಕರ್ಯಗೈದರು (1913-14).



**16** ಸನ್ಯಾಸಾಶ್ರಮ ಸ್ವೀಕಾರ ಸಹಜ ವಿರಕ್ತರಾಗಿದ್ದ ಸ್ವಾಮಿಗಳಿಗೆ ಸನ್ಯಾಸಾಶ್ರಮವನ್ನು ಸ್ವೀಕರಿಸುವ ಸೆಪ್ಟೆಂಬರ್ 1914, ಮನೋಸ್ಥಿತಿ ಉಂಟಾದ ಪರಿಣಾಮವಾಗಿ, 39ನೇ ಅಗ್ರಹಿಯ ಶಿಂಗರ ರಾಜಮನ್ನಾರ್ ಕೋವಿಲ್ ನಿಯಮನದಂತೆ, 40ನೇ ಪಟ್ಟ ಕಾರ್ಯಕುರಿಚ್ಚಿ ಅಗ್ರಹಿಯ ಶಿಂಗರು (1913-1923) (ಪೂರ್ವಾಶ್ರಮ ವಿದ್ವಾನ್ ವಂಕೀಪುರಂ ವೆಂಕಟಕೃಷ್ಣಮಾಚಾರ್ಯರು) ಇವರಿಂದ ಸನ್ಯಾಸಾಶ್ರಮವನ್ನು ಪಡೆದರು.

**17** ಸನ್ಯಾಸಾಶ್ರಮದ ತಿರುನಾಮ ಶ್ರೀ ಶರಕೋಪ ಲಕ್ಷ್ಮಣ (ರಾಮಾನುಜ) ಯತೀಂದ್ರ ಮಹಾದೇಶಿಕನ್

**18** ತುರಿಯಾಶ್ರಮದ ಸಂಚಾರ ತುರಿಯಾಶ್ರಮದ ನಿಯಮದಂತೆ (ಚಾತುರ್ಮಾಸ್ಯವನ್ನು ಸಂಚಾರ ಉಳಿದು) ಕ್ಷೇತ್ರ ಸಂಚಾರ ಮಾಡುತ್ತಾ ಶಿಷ್ಯರುಗಳ ಉಜ್ಜೀವನಕ್ಕೆ ಮಾರ್ಗದರ್ಶನ ನೀಡುತ್ತಾ ಸನ್ಯಾಸಾಶ್ರಮದ ನಿಯಮಗಳನ್ನು ಪಾಲಿಸುತ್ತಾ, ದಿವ್ಯ ದೇಶಗಳಲ್ಲಿ ಸಾಧ್ಯವಾದ ಕೈಂಕರ್ಯಗಳನ್ನು ತಮ್ಮ ಶಿಷ್ಯರ ಮೂಲಕ ನೆರವೇರಿಸುತ್ತಾ 1919 ರಿಂದ 1923ರವರೆಗೆ ಸಂಚಾರದಲ್ಲಿದ್ದರು.

ಕೆಲವು ಸ್ಥಳಗಳು :

ರಾಜಮನ್ನಾರ್ ಕೋವಿಲ್ (ಇವರ ಮೊದಲ ಚಾತುರ್ಮಾಸ್ಯ ಇಲ್ಲಿ ನೆರವೇರಿತು), ಸೋಮಪುರಂ, ತೇರಘ್ನ ದೂರ್, ಕಲ್ಯಾಣಪುರಂ, ಪೆರುಂಬುಲಿಯೂರ್, ಶ್ರೀರಂಗಂ, ನಾಟೇರಿ, ಬ್ರಹ್ಮ ದೇಶಮ್, ಒರಗಡಂ, ತಿರುವಳ್ಳೂರು, ದಾಮಲ್, ಬೆಂಗಳೂರು, ಸೋಸಲೆ, ಕಾನಕಾನ ಹಳ್ಳಿ (ಈಗ ಕನಕಪುರ)

**19** ಸ್ವಾಮಿಗಳಿಂದ ಕಾಲ ಕ್ಷೇಪ ಮುಖ್ಯವಾಗಿ ರಹಸ್ಯತ್ರಯಸಾರ (ಶ್ರೀ ವೇದಾಂತ ದೇಶಿಕರ ಅನುಗ್ರಹೀತ) 60 ಆವರ್ತಿ ಶಿಷ್ಯರಿಗೆ ಅನುಗ್ರಹಿಸಿದರು. ಅದ್ದರಿಂದಲೇ ಈ ಗ್ರಂಥ ಸ್ವಾಮಿಗಳಿಗೆ ವಾಚೋ ವಿಧೇಯ, ಅದಲ್ಲದೇ ಗೀತಾಭಾಷ್ಯಂ, ಭಗವದ್ಗೀಷಯಂ, ಶ್ರೀ ಭಾಷ್ಯಗಳ ಕಾಲಕ್ಷೇಪಗಳನ್ನು 6 ಆವರ್ತಿ ಶಿಷ್ಯರಿಗೆ ಅನುಗ್ರಹಿಸಿದ್ದಾರೆ.

## 20 ಸ್ವಾಮಿಗಳ ಕಾಲಕ್ಷೇಪ ವೈಖರಿ :

ವಿದ್ವಾನ್ ಮೈಸೂರು ರಂಗಚಾರ್ಯರು, ಬೆಂಗಳೂರು ತುಳಸಿ ತೋಟದಲ್ಲಿ ಕಾಲಕ್ಷೇಪದಲ್ಲಿ ಅನ್ವಯಿಸಿ ತಾವು ಅನುಭವಿಸಿದ ರಸಾಸ್ವಾದವನ್ನು ತಮ್ಮ ರಹಸ್ಯ ತ್ರಯಸಾರ (ಕನ್ನಡ) ಗ್ರಂಥದಲ್ಲಿ ಮುನ್ನುಡಿಯಲ್ಲಿ ಸೊಗಸಾಗಿ ವರ್ಣಿಸಿದ್ದಾರೆ.

ಸಾಮಾನ್ಯವಾಗಿ ವೇದಾಂತ ಗ್ರಂಥಗಳ ಅಧ್ಯಯನ ಸುಲಭವಾದುದೇನಲ್ಲ. ಪಂಡಿತರುಗಳಿಗೆ ಕಬ್ಬಿಣದ ಕಡಲೆಯಾದಾಗ ಸಾಮಾನ್ಯ ಜ್ಞಾನವುಳ್ಳವರ ಬಗ್ಗೆ ಹೇಳಬೇಕಾದುದಿಲ್ಲ. ಆದರೆ ಅಲ್ಪಜ್ಞಾನಿಗಳಿಗೂ, ವೇದಾಂತದ ತಿರುಳನ್ನು ಸ್ವಲ್ಪ ಮಟ್ಟಿಗಾದರೂ ತಿಳಿದಿರಬೇಕೆಂದು ಸ್ವಾಮಿಗಳು ಚಿಕ್ಕ ಚಿಕ್ಕ ಕಥೆಗಳ ಮೂಲಕ ಹೇಳುತ್ತಿದ್ದರೆಂದು ಶ್ರೀ ರಂಗಚಾರ್ಯರು ತಿಳಿಸುತ್ತಾರೆ.

ಒಂದು ದೃಷ್ಟಾಂತ: ಒಬ್ಬ ವಿಷ್ಣು ಭಕ್ತ ಸದಾ ಶ್ರೀಮನ್ನಾರಾಯಣನ ಧ್ಯಾನದಲ್ಲಿ ಇರುತ್ತಿದ್ದ. ಒಂದು ದಿನ ಅಶ್ವತ್ಥ ವೃಕ್ಷದ ನೆರಳಲ್ಲಿ ಕುಳಿತು ಧ್ಯಾನಿಸುತ್ತಿದ್ದಾಗ, ಆ ದಾರಿಯಲ್ಲಿ ನಾರದರು ಹೋಗುತ್ತಿದ್ದರು, ಅಕಸ್ಮಾತ್ ಕಣ್ಣು ತೆರೆದಾತನಿಗೆ ನಾರದರನ್ನು ನೋಡಿ ತುಂಬಾ ಸಂತೋಷವಾಯಿತು. ಅವನು ಹೇಳಿದ, “ನಾರದರೇ ನಿಮಗೆ ನಮಸ್ಕಾರ, ತಾವು ತ್ರಿಲೋಕ ಸಂಚಾರಿಗಳು ಆಗಾಗ್ಗೆ ವೈಕುಂಠಕ್ಕೆ ಹೋಗುತ್ತಿರುತ್ತೀರಿ, ನನಗೆ ವೈಕುಂಠ, ಮೋಕ್ಷ, ಇವೇನೂ ಬೇಡ, ಆದರೆ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ದರ್ಶನ ಮಾಡಬೇಕೆಂಬ ಬಯಕೆ ಮಾತ್ರ ಸದಾ ಇದೆ. ತಾವು ಪರಮಾತ್ಮನನ್ನು ಕಂಡಾಗ ಈ ಪಾಮರನಿಗೆ ಯಾವಾಗ ದರ್ಶನ ನೀಡುತ್ತಾರೆಂದು ಕೇಳಿ ಬಂದು ತಿಳಿಸಿದರೆ ಉಪಕಾರವಾಗುತ್ತದೆ ” ಎಂದರು. ನಾರದರು ಒಪ್ಪಿಕೊಂಡು ಹೋದರು. ಮಹಾವಿಷ್ಣುವನ್ನು ಕೇಳಿದರು. ಭಗವಂತ ಹೇಳಿದ “ಅವನ ಕರ್ಮಶೇಷ ಹೆಚ್ಚಾಗಿಯೇ ಇದೆ. ಅವನು ಯಾವ ಅಶ್ವತ್ಥವೃಕ್ಷದ ಕೆಳಗೆ ನಿನ್ನನ್ನು ಬೇಡಿದನೋ, ಆ ವೃಕ್ಷದ ಮೇಲೆ ಎಷ್ಟು ಎಲೆಗಳಿವೆಯೋ ಅಷ್ಟು ವರ್ಷಗಳ ನಂತರ ಅವನಿಗೆ ನನ್ನ ದರ್ಶನ ” ಎಂದು, ನಾರದರು ಆ ಭಕ್ತನಲ್ಲಿಗೆ ಹೋಗಿ ತಿಳಿಸಿದರು, “ಮಹಾವಿಷ್ಣುವನ್ನು ಕೇಳಿದೆ. ನಿನಗೆ ಅವನ ದರ್ಶನವಾಗುತ್ತದೆ ” ಎಂಬ ಮಾತನ್ನು ಕೇಳಿದ ಕೂಡಲೇ ಆ ಭಕ್ತನ ಸಂತೋಷ ಹೇಳಿತಿರದು. ಕುಣಿಯಲಾರಂಭಿಸಿದ. ಭಗವಂತನ ಅಪಾರಕೃಪೆಯನ್ನು ಕೊಂಡಾಡುತ್ತಾ ಹಾಡಿದ, ಕುಣಿದ, ಹುಚ್ಚನಂತೆ ಏನೇನೋ ಮಾಡಿದ. ಅವನ ಸಂತೋಷ ಕಂಡು ನಾರದರು ಬೆರಗಾದರು. ಅಷ್ಟೇ ಅಲ್ಲ, ಭಗವಂತನೇ ಆ ಭಕ್ತನ ಸಂತೋಷಕ್ಕೆ ಮಾರು ಹೋಗಿ ಅಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷನಾಗಿಬಿಟ್ಟ. ಆಗಲಂತು ಆ ಭಕ್ತ ಭಗವಂತನನ್ನು ತಬ್ಬಿಕೊಂಡ, ಮುದ್ದಾಡಿದ, ನಮಸ್ಕರಿಸಿದ, ಸುತ್ತ ಪ್ರದಕ್ಷಿಣೆ ಮಾಡಿದ, ಭಗವಂತನನ್ನು ಕಂಡು ಆನಂದದಲ್ಲಿ ಮುಳುಗಿಹೋದ.

ನಾರದರಿಗೆ ದಿಕ್ಕು ಮೆ ಆಯಿತು. ವಿಷ್ಣುವನ್ನೇ ಕೇಳಿದರು, “ನನಗೆ ನೀನು ಹೇಳಿದ್ದೇನು? ಈಗ ಮಾಡಿರುವುದೇನು? ಅರ್ಥವಾಗುತ್ತಿಲ್ಲವಲ್ಲ?” ಎಂದು, ಭಗವಂತ ಹೇಳಿದ. “ಈ ಭಕ್ತ ನನ್ನ ದರ್ಶನವಾಗುತ್ತದೆಂದು ಕೇಳಿದ ಮಾತ್ರಕ್ಕೆ ಎಷ್ಟು ಸಂತೋಷದಿಂದ ಕುಣಿದಾಡಿದ! ಇನ್ನು ನನ್ನ ದರ್ಶನವೇ ಆಗಿಬಿಟ್ಟರೆ ಅವನ ಸಂತೋಷ ಎಷ್ಟಾಗಬಹುದು? ಸಂತೋಷವನ್ನು ಅಳೆಯಲಾರೆ , ಅಂತಹ ಸಂತೋಷ ಅವನಿಗಾಗಲಿ ಎಂದು ನಾನು ಬಂದೇಬಿಟ್ಟೆ ” ಎಂದ.

ಸರ್ವಶ್ವರನ ಕೃಪೆ ಇಂತಹುದು. ಅಡಚಣೆಗಳು ಏನೇ ಇದ್ದರೂ ಅದನ್ನು ಪರಿಹರಿಸುವ ಸ್ವಾತಂತ್ರ್ಯ ಅವನಿಗಿದ್ದೇ ಇದೆ. ಇದೇ “ಸ್ವಾತಂತ್ರ್ಯ ವಿಶಿಷ್ಟಾ ಕರುಣಾ ಹರೇಃ” ಎಂಬುದರ ತಾತ್ಪರ್ಯ- ಎಂದು ಶ್ರೀ ಸ್ವಾಮಿಗಳು ಹೇಳಿದಾಗ ದೃಷ್ಟಾಂತದೊಡನೆ ನಿರೂಪಿಸುವ ಅವರ ಅನ್ಯಾದೃಶವಾದ ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಬೆರಗಾಗಿಬಿಟ್ಟೆ. ಈ ರೀತಿಯ ಉದಾಹರಣೆಗಳಿಂದ ಶಿಷ್ಯರ ಗಮನವನ್ನು ಸೆಳೆಯುತ್ತಾ ಅವರಿಗೆ ಕಾಲಕ್ಷೇಪ ವಿಷಯದಲ್ಲಿ ಆಸಕ್ತಿ ಹುಟ್ಟುವಂತೆ ಮಾಡುತ್ತಿದ್ದರು.

- 21 ಸ್ವಾಮಿಗಳ ಆಚಾರ್ಯ ನಿಷ್ಠೆ** ತಮಗೆ ಪ್ರೇಷ ಮಂತ್ರೋಪದೇಶಮಾಡಿ, ಭರನ್ಯಾಸವನ್ನು ದಯಪಾಲಿಸಿದ 38ನೇ ಪಟ್ಟ ತಿರುಕ್ಕುಡಂದೈ ಅಱ್ಱಿಗಿಯ ಶಿಂಗರಲ್ಲಿ ಅತ್ಯಂತ ಭಕ್ತಿವುಳ್ಳವರಾಗಿದ್ದರು. ಆದ್ದರಿಂದಲೇ 38ನೇ ಅಱ್ಱಿಗಿಯ ಶಿಂಗರ್ ತಿರುನಕ್ಷತ್ರ ಮತ್ತು ಆರಾಧನೆಗಳನ್ನು ತಮ್ಮ ಅಂತಿಮ ಕಾಲದವರೆಗೂ ನಡೆಸಿದರು. ಈ ತಿರುನಕ್ಷತ್ರ, ಆರಾಧನೆಗಳು ಬೆಂಗಳೂರು ತುಳಸಿ ತೋಟದಲ್ಲಿ 20 ಸಲ ನಡೆಯಿತು. 1927 ಇಸವಿಯ ಆರಾಧನ ಪತ್ರಿಕೆಯನ್ನು ಈ ಪುಸ್ತಕದಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗಿದೆ
- 22 ಸ್ವಾಮಿಗಳ ವಿಶೇಷ ಅಭಿಮಾನಕ್ಕೆ ಪಾತ್ರವಾದ ಬೆಂಗಳೂರಿನ ತುಳಸಿ ತೋಟ ದೇವಾಲಯ** ಬೆಂಗಳೂರು ಶ್ರೀ ವೈಷ್ಣವರಿಗೆ ಚಿರಪರಿಚಿತವಾದ ಮತ್ತು ಪ್ರಿಯವಾದ ದೇಗುಲ ಪ್ರಸನ್ನ ಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಾಲಯ, ತುಳಸಿ ತೋಟ. ಇದನ್ನು 19ನೇ ಶತಮಾನದಲ್ಲಿ ಪೂರ್ವಜರು ಸ್ಥಾಪಿಸಿದ್ದು ರಾವ್ ಬಹದೂರ್ ಬಿ.ಕೆ. ಗರುಡಾಚಾರ್ಯರು ನಿರ್ವಹಿಸಿದ್ದು ಇವರ ವಂಶಜರೇ ಇಂದಿನವರೆಗೂ ಯಾವ ಕುಂದು ಕೊರತೆಗಳೂ ಇಲ್ಲದೇ, ಪ್ರತಿ ಸಂವತ್ಸರ ಅಭಿವೃದ್ಧಿ ಪಡಿಸುತ್ತಾ ಎಲ್ಲಾ ಉತ್ಸವಾದಿಗಳನ್ನು, ಆಳ್ವಾರ್ ಆಚಾರ್ಯರ ತಿರುನಕ್ಷತ್ರಗಳನ್ನು, ನಮ್ಮ ಸ್ವಾಮಿಗಳ ತಿರುನಕ್ಷತ್ರ ಆರಾಧನಾಧಿಗಳನ್ನು ಸಹ ಸುಸೂತ್ರವಾಗಿ ನಡೆಸುತ್ತಾ ಬಂದಿದ್ದಾರೆ. ನಮ್ಮ ಸ್ವಾಮಿಗಳಲ್ಲಿಯೂ ಇವರಿಗೆ ತುಂಬಾ ಭಕ್ತಿ, ಅಭಿಮಾನ ಉಂಟು. ಅದುದರಿಂದಲೇ ಸ್ವಾಮಿಗಳು ತಂಗುವುದಕ್ಕೆ ಮತ್ತು ಕಾಲಕ್ಷೇಪಕ್ಕೆ ಪ್ರತ್ಯೇಕ ಕೊಠಡಿಗಳನ್ನು ಮೀಸಲಾಗಿಟ್ಟಿದ್ದರು. ದೇವಸ್ಥಾನದ ದ್ವಾರದಲ್ಲೇ ಇದ್ದ ಪುಷ್ಕರಿಣಿ ಅನುಷ್ಠಾನಕ್ಕೆ ಬಹಳ ಉಪಯೋಗವಾಯಿತು. ಸ್ವಾಮಿಗಳ ಕಾಲದಲ್ಲಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಅನೇಕ ಅಭಿವೃದ್ಧಿಗಳು ಆದವು. ಅದರಲ್ಲಿ ಮುಖ್ಯವಾದುದು, ಅಂದವಾದ ಕೆತ್ತನೆಗಳುಳ್ಳ ಹೊಸ ರಥ ನಿರ್ಮಾಣ, (ಈ ಲೇಖಕರು, ತೇರಿನ ಕೆತ್ತನೆ ಕೆಲಸವಾಗುವಾಗ ನೋಡಿ ಆನಂದಿಸಿದ್ದಾರೆ), ಶ್ರೀ ಆದಿವಣ್ ಶರಕೋಪ ಮಹಾದೇಶಿಕರ ಪ್ರತ್ಯೇಕ ಸನ್ನಿಧಿ ಮುಂತಾದವು. ಈ ದೇವಾಲಯದ

ವಾತಾವರಣವೇ ನಮ್ಮ ಸ್ವಾಮಿಗಳನ್ನು ಇಲ್ಲಿ ಬಹಳ ಕಾಲ ತಂಗುವಂತೆ ಮಾಡಿ ಶಿಷ್ಯರ ಪಾಲಿಗೆ ಸ್ವರ್ಣಯುಗವಾಯಿತು. ಈಗಲೂ ತುಳಸಿ ತೋಟ ಭಕ್ತಾಧಿಗಳ ಬಹಳ ನೆಚ್ಚಿನ ದೇಗುಲ.

- 23** ಶ್ರೀರಂಗನಲ್ಲಿ ವಾಸ್ತವ್ಯ ಸ್ವಾಮಿಗಳು ಅನೇಕವಾಗಿ ಸಂಚಾರವನ್ನು 1923 ಈಚೆಗೆ ಅಷ್ಟಾಗಿ ಕೈಗೊಳ್ಳುತ್ತಿರಲಿಲ್ಲ (ಬೆಂಗಳೂರು, ಶ್ರೀರಂಗಂ ಎಂಬುದಾಗಿ ಆರಿಸಿದ ಕೆಲವು ಸ್ಥಳಗಳನ್ನು ಹೊರತು ಪಡಿಸಿ) ಶತಾಭಿಷೇಕದ ನಂತರ “ಶ್ರೀರಂಗೇ ಸುಖಮಾಸ್ತು” ಎಂಬ ರೀತಿಯಂತೆ ರಂಗನಾಥನ ಅಪ್ಪಣೆ ಮೇರೆಗೆ ಶ್ರೀರಂಗದಲ್ಲಿಯೇ ವಾಸ್ತವ್ಯ.
- 24** ಸ್ವಾಮಿಗಳ ಕೊನೆಯ ಸಂಚಾರ 43ನೇ ಪಟ್ಟದ ಅಫ್ರಿಹಿಯ ಶಿಂಗರ್ ಸಂಚಾರ ಕ್ರಮವಾಗಿ ಅನೇಕ ದಿವ್ಯದೇಶಗಳನ್ನು ಸಂದರ್ಶಿಸುತ್ತಾ ತಿಲ್ಲಸ್ಥಾನಂ ಅಗ್ರಹಾರಕ್ಕೆ 23.12.1954 ರಲ್ಲಿ ಬಿಜಯಂಗೈದರು. ಈ ವಿಷಯವನ್ನು ಅರಿತ ನಮ್ಮ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಪೂರ್ವಾಶ್ರಮದ ಊರಿನಲ್ಲಿರುವ ಭಗವಂತನ ದರ್ಶನ ಮಾಡಿ, ಅಫ್ರಿಹಿಯ ಶಿಂಗರ್‌ನ್ನು ಸೇವಿಸಿದರು. ಈ ಇಳಿ ವಯಸ್ಸಿನಲ್ಲಿಯೂ ಮಠದ ಬಗ್ಗೆ ಅಭಿಮಾನ ತೋರಿದ ನಮ್ಮ ಸ್ವಾಮಿಗಳನ್ನು ಅಫ್ರಿಹಿಯ ಶಿಂಗರ್ ಬಹುವಾಗಿ ಶ್ಲಾಘಿಸಿದರು.
- 25** ಕೊನೆಯ ಚಾತುರ್ಮಾಸ್ಯ 1955ನೇ ಇಸವಿ ಜುಲೈ-ಸೆಪ್ಟೆಂಬರ್ ನಡುವೆ ಶ್ರೀರಂಗನಲ್ಲಿ ನೆರವೇರಿತು.
- 26** ಸ್ವಾಮಿಗಳ 85ನೇ ತಿರುನಕ್ಷತ್ರ 1.12.1955 ಕಾರ್ತಿಕ ಮಾಸ ಮೃಗಶಿರಾ ನಕ್ಷತ್ರ ಕೂಡಿದ ಶುಭ ದಿನದಂದು ಶ್ರೀರಂಗಂ ದಶಾವತಾರ ಸನ್ನಿಧಿಯಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನೆರವೇರಿತು. ಅಡಿಯೇನಿಗೂ ಈ ಉತ್ಸವದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವ ಭಾಗ್ಯ ಶ್ರೀ ವಿ.ಟಿ.ಎಸ್. ರಾಘವಾಚಾರ್ಯರ ಕೃಪೆಯಿಂದ ದೊರೆಯಿತು. ಸ್ವಾಮಿಗಳಲ್ಲಿ ಅಡಿಯೇನಿಗೆ ಸಮಾಶ್ರಯಣವಾಯಿತು.
- 27** ಪರಮಪದ ಪ್ರಾಪ್ತಿ 1956ನೇ ಇಸವಿ ಏಪ್ರಿಲ್ ಚಿತ್ತಿರ ಕೃಷ್ಣಪಕ್ಷ ನವಮಿಯಂದು ಸ್ವಾಮಿಗಳು ತಿರುನಾಡಿಗೆ ಸೇರಿದರು.  
ಬೃಂದಾವನ: ಶ್ರೀರಂಗಂ ದಶಾವತಾರ ಸನ್ನಿಧಿಯ ಹತ್ತಿರ ಇದೆ.

ಮಿಣ್ಣಸಂದ್ರ

ದಿನಾಂಕ : 25-10-2021

ಎಂ. ಎನ್. ರಾಮಸ್ವಾಮಿ ದಾಸನ್



श्रीः

## Samarpanam

"ஸ்ரீமந் நாராயணனது திருவடிகளில் பரஸமர்ப்பணம் செய்வித்து, நமது ஜநந மரண துக்கத்தை மாற்றிய சிறந்த ஞானமும் மிகுந்த க்ருபையையுமுடைய ஆசார்யர்களுடைய ஸம்ப்ரதாயத்தைச் சேர்ந்து நற்கதி யடைந்தோம்"<sup>1</sup> என்றும்,

"ஜீவராசிகளும் அவைகளின் சரீரங்களாகிய அசேதனங்களும் தனக்குச் சரீரமாகக் கொண்டு தயிர் வெண்ணெய்களைத் தாரணியோடுண்டவனும், பயிரில் களைபோல் அசுரர்களைக் காய்ந்துகளைந்தவனுமாகிய கண்ணபிரானுடைய கரத்தில் விளங்கும் சங்கம்போல் ஆசார்யர்கள் வாக்கு கஞானப்ரதம்"<sup>2</sup> என்றும்,

"நூல்களுக்குள் முதன்மை பெற்ற வேதத்தினுடைய சிரஸ்ஸில் விளங்கும் ரஹஸ்ய த்ரயத்திலுள்ள மும்மூன்று வாக்யங்களையும் ஆசார்யர்கள், சித்தம் உணரத் தெளிவித்தார்கள்"<sup>3</sup> என்றும்,

(சிதசிதீச்வர) தத்துவங்களெல்லாம் தகவால் (க்ருபையால்) அறிவித்து, முத்திவழி தந்தவரின் மொய்கழலே அத்திவத்தில் (மோக்ஷ மடைகையில்) உபாயமும் உபேயமுமாகும்"<sup>4</sup> என்றும்

<sup>1</sup> தம்பர மென்றிரங்கித் தளரா மனந் தந்தருளால் \* உம்பர் தொழுந் திருமால் உகந்தேற்கு முபாய மொன்றால் \* நம்பிறவித் துயர் மாற்றிய ஞானப் பெருந் தகவோர் \* சம்பிரதாய மொன்றால் சதிர்க்கும் நிலை சார்ந்தனமே.

[தம் ஸரமீஸ்ஸு ஐரொரி த்ஶராமஸந் தமது அடுஶால் \* ஸமூர் தோமுந் திரமால் ஸகந் தேற்கு முபாய மொன்றால் \* ஸஶாயமோநால் \* நமர் ஶிர்விதுயர் மாதிரி ஶ்ஞானப் பெருந் தகவோர் \* சம்பிரதாய மொன்றால் சதிர்க்கும் நிலை சார்ந்தனமே.

[தம் ஶரமீஸ்ஸு ஐரொரி த்ஶராமஸந் தமது அடுஶால் \* ஸமூர் தோமுந் திரமால் ஸகந் தேற்கு முபாய மொன்றால் \* ஸஶாயமோநால் \* நமர் ஶிர்விதுயர் மாதிரி ஶ்ஞானப் பெருந் தகவோர் \* சம்பிரதாய மொன்றால் சதிர்க்கும் நிலை சார்ந்தனமே. ஶார்ஸந்மே ] [ Amrutharanjani – 1 ]

<sup>2</sup> உயிருமுடலும் உடலாக வோங்கித் \* தயிர் வெண்ணெய் தாரணியோ டுண்டான் \*- பயிரில் களை போல் அசுரரைக் காய்ந்தான் தன் கையில் \* வளை போலெம் மாசிரியர் வாக்கு.

[ஸயிரும் ஸடலும் ஸடலாக ஓரி \* தயிர்வெண்ணெய் தாரணியோ டுண்டான் \*- பயிரில் களை போல் அசுரரைக் காய்ந்தான் தன் கையில் \* வளை போலெம் மாசிரியர் வாக்கு. [ஸயிரும் ஸடலும் ஸடலாக ஓரி \* தயிர்வெண்ணெய் தாரணியோ டுண்டான் \*- பயிரில் களை போல் அசுரரைக் காய்ந்தான் தன் கையில் \* வளை போலெம் மாசிரியர் வாக்கு. ] [ Amrutharanjani – 5]

<sup>3</sup> உத்தி திகழும் உரை மூன்றின் மும்மூன்றும் \* சித்தமுணரத் தெளிவித்தார் \*- முத்தி தரும் மூலமறையின் முடிசேர் முகில்வண்ணர் \* சீலமறிவார் சிலர்.

[ஸுத்திமுந் ஸுரீமூஸுயிர் மூமூஸூயிர் \* சித்தம் ஸுர த்ஶிவிதூர் \* மூத்திரும் மூலமூயிர் மூடிசேர் \* மூஶீர்வண்ணர் சீலம் அரிவார் சிலர் ] [ Amrutharanjani – 7]

<sup>4</sup> தத்துவங்க ளெல்லாம் தகவா லறிவித்து \* முத்திவழி தந்தார் மொய்கழலே \* அத்திவத்தில் ஆரமுதம் ஆறா மிருநிலத்தி லென்றுரைத்தார் \* தாரமுத லோதுவித்தார் தாம். [தத்துவங்களெல்லாம் தகவாலறிவித்து \* முத்திவழி தந்தார் மொய்கழலே \* அத்திவத்தில் ஆரமுதம் ஆறா மிருநிலத்தி லென்றுரைத்தார் \* தாரமுத லோதுவித்தார் தாம். ] [ Amrutharanjani – 9]

Thus, explaining in detail, the pre-eminent qualities and services of our great Aachaaryas, the Thoopul Great, concluded in Amrutharanjani that extolling the glory of the Aachaarya is the only sure and ultimate way to attain the goal of life here (on this earth) and in paramapadha. So, for us disciples, it is incumbent to fondly relish the greatness of the Aachaarya, to forever bear in mind his teachings and to hail his glory in public.

Following the above injunctions of Swami Desika, many disciples deeply felt that our Swami's 84<sup>th</sup> Thirunakshatram falling on Manmatha year, Kaarthigai month and Mrugaseersha day should be duly celebrated here in a grand manner as Sathabhisheka Mahothsavam, in the august presence of Swami himself; but when approached, Swami refused saying that it is not at all to his liking to celebrate it with any pomp as done in the modern days. It was the Emperumaan's will that when insisently entreated by his close disciples, Swami at least was silent (without declining). So, with the blessings of Sri Lakshmi Narasimha, this Sathabhisheka Mahothsavam is being jubilantly celebrated, as part of which, this booklet (souvenir) is published and submitted at the feet of our Swami.

With paucity of time, and with the urgency to bring out this booklet in print, some inadvertent errors might have crept in and we earnestly seek the indulgence of the savants to ignore them.

We will ever be indebted to the munificence of many-a-gentleman who so much encouraged us with financial support for the conduct of the celebration of this day in an exemplary manner and for the publication of the booklet.

Also, we express our gratitude to Sri M.S.Rajagopalachariyar, who spared tireless and strenuous efforts in editing and correcting the contents of this booklet.

Our thanks and appreciation are also due to the Srirangam Sri Vani Vilas Press for the meticulous care and sense of service in printing this book.

With the advent and dominance of Western/Foreign cultures for centuries in our country, with declining faith in the purpose of human life to attain the purported goal of emancipation of the soul, with lack of interest in the study of esoteric texts and the teachings of our Aachaaryaas, catering only to the mundane demands of social life and in this age of aggravated ignorance to the great glee of Kali(purusha), Swami's avathaara and unique way of life steeped in righteous conduct and extending distinct guidance to the society at large, is the only corrective and effective curative to ward off the evil designs of Kali. At the holy feet of such a great Aachaarya Sri Satakopa Ramanuja Yatheendra Mahadesikan, we submit with utter humility this Sathabhisheka booklet beseeching him to rain on us his merciful blessings.

Adiyongal  
Sri Satakopa Ramanuja Yatheendra Mahadesikan  
Mahotsava Committee members

Srirangam  
1-12-1955

श्रीः

## Introduction

Sri Anbil .V. Gopalacharya

(The essay is in Tamil language translated to english)

The Bhagavathas are greeted, hailing their greatness for spending the days with great purpose by distributing the inexhaustible nectar of wealth of knowledge amongst his disciples, inherited by them from the great twin of the Acharya, Sri Satakopa and Sri Yatheeshwara Saraswathi as emphasised by Swami Desika at the end of Paduka Sahasram as तदुभयधनास्त्रिवेदीमवन्ध्ययन्तो जयन्ति भुवि सन्तः ।

In the very holy appellation of this Mahaan as Sri Satakopa Ramanuja Yateendra Maha Desikan, is fully befitting in as much as he is endowed with the twin wealth (Ubhaya vedantha) bequeathed by Sri Satakopa and Sri Ramanuja, as celebrated in veda

यो ह्येनं पुरुषं वेद देवा अपि न तं विदुः .

The poetic imagery described in Satakopa Ramanuja Yateendra Mahadesikan Pancharatnam presented in this booklet depicts our Swami imagined as the revered Parankusha or Perumbudhur Muni or Vedantha Desika or the hallowed Adivan Satakopa Desika or Sri Vishnu Himself; but would admit such a depiction not to be limited to one of the personas above but a conglomerate of all the Acharyas mentioned above.<sup>[1]</sup>

As enunciated by Swami Desika in Sankalpa Suryodayam as Bhashyakara's command , आशरीराच्छरीरकप्रवचनव्रतमाद्रियेथाः, this Swami with total indifference to any fame or benefit, but with utmost kindness in heart was able to expertly embed the deep underlying esoteric meaning of vedantha in the minds of the disciples as said

वक्तुरेव हि तज्जाड्यं श्रोता यत्र न बुद्धयते ।

यस्योभयं साधु स शिक्षकानां दुरि प्रतिष्ठापतितव्य एव ॥

He was further the repository of ब्रह्मज्ञान अनुभव as said

गुरुप्रसदनस्फुरद्गुणगरिम्णि यन्मानसे सकृत्स्फुरति वस्तु तन्न हि किमप्यपभ्रश्यति.

Such eminence of Swami “ गहनाध्यात्मतत्त्वबोधनसामर्थ्यम् “ is well brought as their personal experiences by his knowledgeable sishyas in this very booklet.

<sup>1</sup> சீர்திகழுந் தண்பொருநற் பராங்குசனோ பெரும்பூதார்த் திருமுனியோ சுருதி மெளலித் தேசிகனோ தேசிகவான் ஆதிவண்சீரிச் சடகோப தேசிகனோ மாலோ வென்று பார்புகழும் பரிசினனாய்ச்

In Ramayana emperor Dasaratha pretends ignorance while listening eagerly to description of the great qualities of Sri Rama as described by his subjects -

अज्ञानन्निय जिज्ञासुः. The reflection of the same can be seen in Swami's attitude which underlines his expertise in elevating his disciples to his own level.

As the printing of this book was about to be completed in Sri Vani Villas Press, therein I was present and happened to go through the booklet, when Swami's disciples desired that Adiyen should contribute a forward to it (just as the thread in the garland acquires the fragrance purely due to its connection with the flowers) but which of course is a boon to me

व्यतिषजति पदार्थान् आन्तरः काऽपि हेतुः न खलु बहिरूपाधीन् प्रीतयः संश्रयन्ते

I deem this kind gesture as a blessing of this Acharya and his predecessors that I am also associated at this old age with the celebration of the completion of Swami's 83<sup>rd</sup> Thirunakshatra along with his disciples.

श्रीमद्यतिवराणां भूरिकल्याणगुणक्रीतः

अन्बिल् वे. गोपालदासः

(Translated by Sri S Rangarajan ,  
Nov 2021)



श्रीः

श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः

श्रीमते श्रीशठकोपरामानुजयतिन्द्रमहादेशिकाय नमः

## Summary of the article by Brahmadesham Thupul Narasimha Dasan

(Translated from Tamil essay printed in Satabhisheka Malar of Swamy, 1955)

(The original essay in Tamil language)

(Adiyen) I was very delighted to note that the 84<sup>th</sup> Vaarshika Utsavam of Srimad Paramahamsethyaadhi Sri Satakopa Ramanuja Yethindra Maha Desikan (Sri Thilasthanam Swami) is celebrated with deserving aplomb in Srirangam, known as Bhooloka Vaikuntam, on Thursday the 15<sup>th</sup> day of Vruschika month of Manmatha year (1-12-55). It is also quite welcome that a booklet will be brought out on this grand day. It will be beyond even the Almighty Maayan (Bhagawan) to find a way to repay the debt of gratitude to Acharya, who with kindness at heart helps us to reach Vishnu's abode through Sharanagathi at His feet. So it is our bounden duty to be respectful to such praiseworthy Acharya throughout our life.

By our words of praise we may not add any special value to the Acharya's glory, but it will certainly help in our self-purification. In the village Daamal near Kanchipuram 30 years ago I had the good fortune to be blessed with Pancha Samskaaram by our Swami making me a befitting Sri Vaishnava Daasa. Many disciples like me will be glorifying our Swami for his kindness and guidance; but, limited as I am in intelligence and diction, let me also contribute a few words which will only be raindrops on land that finally find way to the mighty river Ganga. Totally indifferent to the mundane life and pleasures, our Swami at a very young age assumed Sanyaasaashrama true to the Vedic sentence यदहरेव विरजेत् तदहरेव प्ररजेत् . Thus he proved that to take Sanyaasa mental aptitude is the criterion and not the age. It would be a treat to listen to him explaining with such simplicity to be intelligible to both laymen and well read, the esoteric nuances of the philosophical Granthas such as Srimad Rahasya Traya Saaram and others. On such occasion one will wonder if Adivan Satakopa Yethindra Maha Desikan has reincarnated, true to the appellation "Rahasya Traya Saaram Rasithuraippon". It will be beyond words to describe Swami's Gyana, Vairargya, and Anushtaana, and his strenuous efforts in spreading our Sampradhaaya. Swami will tirelessly visit village after village to congregate the Sri Vaishnava families, to teach them the appropriate Ahnikam and philosophical Granthas such as Sri Bhashyam, Srimad Rahasya Traya Saaram, etc. . Many such villages were resurrected and brought back to the Sri Vaishnava fold, giving credence to Azhwars words "Poliga Poyitru Valluyir Saapam, Kaliyum Kedum Kandu Konmin". My own village Brahmadesham on the Paalaar river bank is one such classic example which after his camp for few days was reverberating right from

very early morning with Veda Gosham, Anushtaanam, Grantha Kaalakshepam by Swami, and in the evenings and nights with Puraanapravachanam, reminding us of Swami Desika's famous sentence

संतोषार्थं विमृशति मुहुः सद्भिरध्यात्मविद्याम् and Puraanavachanam बोधयन्तः परस्परम्. This was really the state with every village Swami visited. One Srivaishanava in my own village who was not Swami's disciple told me that because of this Mahaan Thillasthanam Swami, he had reformed to realize and become a true Brahmin again. Wherever he visited he was helping even those who were outside our fold, to adhere to our traditional values and practise them. Men of social standing would first be attracted by his sweet demeanour, soft talk and affability, and eventually would become his sishyas recognising his graceful disposition and great qualities.

By the count of Chaturmaasya Sankalpams, our Swami is senior most among all the Sanyasaachaaryas in various Mutts or Peethams. It is our fortune that even at this old age Swami continues his kaalakshepams, unmindful of physical exhaustion and this perhaps for him is like sugar to a parching throat. For Swami, the teaching of our philosophical Grantas is the sustaining food and water. The mental attitude of our Swami is the same as Bhashyakarar's, when Sri Ranganatha ordained the latter "अत्रैव श्रीरङ्गे सुखमास्व".

My appeal to all is to congregate and celebrate in a grand manner Swami's 84<sup>th</sup> Vaarshikotsava at Srirangam. The very presence of Swami is like an oasis in a desert. Our prayers to the benevolent Almighty is to spare more and more years to Swami for our and His benefit as well.

"Vaazhi Sri Satakopa Ramanuja Yethindra Maha Desikan"  
Perumal Kovil – Brahma Desham Thupul Narasimha Dasan

11-11-1955

(Translated by Sri S Rangarajan , Bangalore , Nov 2021)

Sri

श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः

**आचार्य वैभवम्**

**Acharya vaibhavam**

[Read and presented on the 15<sup>th</sup> day of the vrishchika month in manmatha year (01-12-1955) by Oragadam Komandur Ilayavalli in the holy presence of Paramahansa Parivrajakacharya Sri Satakopa Ramanuja Yathindra Mahadesikan (Thillasthanam Swami) in the assembly of bhagavathas]

(Translated from Tamil essay printed in Satabhisheka Malar of Swamy, 1955)

(Adiyen) my attempt to describe the holy Acharya Vaibhavam is like tying the wild lascivious elephant by a lotus stem. Even so, beseeching the blessing of our Acharya and recalling the duty of a disciple, I venture to present the greatness of the Acharya in this august assembly to the best of my ability, on his (Thillasthanam Swami's) 84<sup>th</sup> Thirunakshatra Vaibhavam. My tributes are still a drop in the ocean but will no doubt conduce to the fulfilment of the purpose of my life. My humble request at the holy feet of Sri Swami and his satvika disciples here, is to listen and accept this presentation (as the swan extracts milk only). It is well known that the avatara history of Perumal is holy. But our ancestors from ancient times have said that the life history of our Acharya is equally so. Even Bhagavan has many a time asserted that He is more pleased with the service to His devotees than the service to His ownself. The well – endowed azhwars have endorsed this in prabandhams as

“அடியார்க்காட்படுத்தாய் (அடியோர்க்கு ஆட்டித்தூய்) “அடியார் ... கொலொ (அடியார் ...கீழீலே). Bhagavan Himself says that it is His considered opinion that the totally dedicated Bhagavathas (Paramekanthis) are His inner soul and therefore to be more glorified (that even Him). It is well accepted that “malungandha aasiriyargal” should be well honoured and respected.

The hallmark of an Acharya is, after deep study, to imbibe the esoteric meanings of the shastras, to rigorously adopt them and make his disciples meticulously follow them. The scriptures advise us that such Acharyas should be paid obeisance like Devas “आचार्यदेवो भव” , “देवमिवाचार्यमुपासीत”, “देववत्स्यादुपास्यः” ,etc.

This was also first emphasized by Sri Madura Kavi as “Devumattrariyen Kurugoor Nambi”. Universally accepted is the fact that even if one inherits devotion at birth, unless the person takes refuge in an Acharya, he will not attain happiness here (on this earth) or here after (blissfull abode).

This is confirmed in the words “पापिष्ठः क्षत्रबन्धुश्च” etc.

Acharyas feed us, the innocent babies, with the milk of knowledge in the conch shell of devotion. The debt of such maternal kindness, as the cow to the calf, cannot be repaid. Can even the Omnipotent Sarveshvaran repay such debt?

Besides, Srīman Narayana Himself assumes the human form of an Acharya to extend the saving hand to the Jeevas submerged in the ocean of Samsara. So the attitude to consider Acharya as Bhagavan Himself is seen in all our traditions, particularly so in our Sri Sampradayam beginning from Lord Sri Lakshmi Nrushima, every succeeding Jeeyar is denominated as “Azhagiya singar” only. Acharya is the mobile Bhagavan says the authentic text

आचार्यः स हरिः साक्षात् चररूपी न संशयः .

For one blessed with Acharya kataksham, even the unexplained esoteric texts will easily become clarified as in the case of Eka Lavya. Whosoever looks at the metal content of Vishnu’s Vighraha (archa) or considers his Acharya as a human being will fall into hell. So says the scripture

यो विष्णौ प्रतिमाकारे लोहबुद्धिं करोति च । यो गुरौ मानुषं भावं उभौ नरकपातिनौ ॥

So it is clear that Acharyas should be worshipped as Devas. Besides having been blessed by Devas, the Acharya extends his compassionate blessings to the disciples and so the Acharya is called “Desika”. So goes the authentic text

**देवानुग्रहधारित्वात् शिष्यानुग्रहकारणात् । करुणामयरूपत्वात् उच्यते देशिको बुधैः ॥**

Note here that the letters emphasized in the sloka forms the word “देशिक”. It will be no exaggeration to say that the characteristics of an Acharya, as delineated by Sri Thoopul Desika beginning as “सिद्धं सत्संप्रदाये”, are fully reflected in our Swami.

Hailing from the Poorvashrama lineage of the 24<sup>th</sup> Jeeyar of Sri Ahobhila Mutt, Kalyanapuram Sri Parankusha Yatheendra Mahadesikan, and with full blessings of the 37<sup>th</sup> Jeeyar Pillaippakam Sri Veeraraghava Satakopa Yathindra Mahadesikan, and benefiting from the close association and tutelage of the 38<sup>th</sup> Jeeyar Thirukudanthai Sri Srinivasa Mahadesikan, are the contributing factors for our Swami’s greatness. It needs no repetition that besides his Gnana, Vairagya and appropriate Anushthana , our Swami is the embodiment of great qualities like humility, self – effacement, tradition, character and mercy. (Now onto his biography).

In the dravida mandala, where most of the bhagavathas totally dedicated to the worship of Srīman Narayana were born, exists a village within the choladesam on the banks of river Cauvery – holier than the river Ganga – by the name Thillasthanam, popular for a cluster of Vedic and Shastra Pandits living therein. There our Swami was born in the Prajothpaththi year, Vrishchika month under Mrugaseersha Nakshatram ( 28-11-1871 ) , to a pious Sri Vaishnava couple in

Srivathsa Gothram, in the great lineage of the Poorvashram of Sri Parankusa Yathindra Mahadesikan, the 27<sup>th</sup> Azhagiyasingar of Sri Ahobila Mutt. His parents were Sri Uba.Ve.Chakravarthy Seshadriyacharyar and Srimati Thenparai

Janakiammal. His father was known for Gnana Vairagya Anushtana and bhagavath Bhagavatha Acharya Kainkaryam. The villagers were so much impressed with the Tejas of the new born that they felt that the child was blessed even at birth with Madhusudhana Kataksham. Sri Seshadriyachar Swami performed the Jaathakarma for the child and named him 'NeelaMegam' after the Lord (presiding deity) of the nearby Divya Desham "Thanjaimaamani Kovil", on the banks of Thiruvinnaaru, a distributary of the river Cauvery, and then followed with the Upanayana Samskara at the appropriate age. Our Swami was then blessed with Panchasamskara by Kalathur Sri Ranganatha Yathindra Mahadesikan and was devotedly involved in Dharmanusthana such as Sandhi Upasana, Samitha dana, Brahma Yagna, etc..

Swami's father being an astrologer himself, found that the young boy was endowed with special and unique features and so felt that he must be initiated into Veda and Shastra Abhyasas. Our Swami as a boy was under the tutelage of Brahmasri Muththughanapati of Pudu Agraharam for Veda adhyayanam and under the tutelage of Sri Madhavachariar, Son of Sri Mushanam Subbarayachrya for Saamaanya Shastras. Both of them were impressed with the brilliance of our Swami, even at that young age in helping his colleagues and guiding the young students.

Thus passed 20 years. Our Swami was then married to a suitable Vadhu but his married life was short with the death of his Devigal. Swami, being a Vairagyasheela, then decided that it is time for him to be fully devoted to the study of Vedantha. He proceeded to Thiruvaheendrapuram to study Sri Bashyam and Srimad Rahasya Traya Saram under Pillaippaakkam Sri Veeraraghava Satakopa Yathindra Mahadesikan, the 37<sup>th</sup> Jeeyar, where he found that Sri Thirukudanthai Azhagiyasingar was also in similar pursuit. This, and their association from childhood contributed to mutual association and regard, so much so immediately after assuming the Ahobila Mutt ghadi, Thirukkudanthai Azhagiyasingar was beseeched by our Swami for performing Saranaagathi at the feet of Lord Sri Lakshmi Nrushiman, the presiding Deity, and the Jeeyar readily obliged. This incidentally was the first Saranaagathi performed by the said Jeeyar after ascending the Peetha. This was in Vishwaavasu year Kataka month, the fifth day(20-07-1905).

As requested by our Swami, Thirukkudanthai Azhagiyasingar sent word to Bhagavatas that Sri Bhashya Kaalakshepam would soon begin. It was then that our Swami completed his detailed and in-depth study of all our four holy Scriptures. When Thirukkudanthai Azhagiyasingar began his Sanchara he urged our Swami to join his entourage to continue the Kainkaryam in managing the varied aspects and assignments of Sri Ahobila Mutt, and our Swami was thus fully involved in that



service for four years. A few days before HH 38<sup>th</sup> Jeeyar would shed his mortal coil to adorn the Nithya vibhuthi, our Swami requested him for Presha Mantropadesha, and the former noting his Vairagya, readily obliged. Beginning from Badrinath Divyadeshnam our Swami then undertook a long tour through the length and breadth of Bharatha varsha doing Mangalashaasanam of various Divya Deshas and Kshetras. At the end of it at Mannargudi, the 39<sup>th</sup> Jeeyar Sri Mannargudi Azhagiyasingar invited him to accept Thiruvaraadhanam Kainkaryam of Sri Sannadi which he readily agreed and performed for about a year. He took the opportunity to the revisional study of Grantha chathushtayam under the 40<sup>th</sup> Jeeyar Sri Ranganatha Satakopa Yathindra Mahadesikan. With the urge to accept Sanyasaashramam and as directed by Sri Mannargudi Azhagiyasingar, our Swami approached the 40<sup>th</sup> Jeeyar for initiation into the 4<sup>th</sup> Ashrama, and the former, seeing our Swami's Vairagyam, readily granted the same. It was on Anandha year, kanyamasa, 15<sup>th</sup> day ( Year 1914), 41 years ago.

After assuming the most auspicious Thuriya Ashrama and despite all the rigorous conduct and Anushthanam attendant therewith, and dependence on others for all his needs, he again toured to various places to attract and reform the laymen, young and old, rich and poor, by bringing them back to our traditional fold. After completing this self-made resolve and with old age catching him up, he is now back in Srirangam Dashavatara Sannidhi. Whichever Kshetras and Divya Deshams he visited, he was immersed in enjoying the Sevas of the murthys. Besides he also undertook the yeoman service of repairing the various temples, reconstructing the dilapidated Mantapas and reconsecration of ever so many Divya Mangala Vighras.

While rendering Kaalakshepam our Swami will be categorically clear in his explanations. Even for a few ill-equipped Shishyas he will take great pains to repeat and re-explain in different ways to their full satisfaction. The classic example is my ownself. When I found certain portions in Mula Mantra, Dwaya and Charamashloka Adhikaaras of Srimad RahasyaThrayasaaram very difficult to absorb, Swami very patiently took great efforts to explain until full clarity was obtained. Even while on Upavasa or physically tired, he will not relent in continuing the Kaalakshepams to the shishyas.

The following statement will be indisputably apt in the case of Thillasthanam Swami, as quoted by Swami Deshikan in his Rahasya Granthas.

“இத்தத்வ ஹித புருஷார்த்தங்களில் தெளிவும் துணிவும் த்வரையும் உண்டாகும்படி மூலமந்த்ராதிகளாலே ஸம்யக்காக உபதேசித்தவன் ப்ரதாநாசார்யன்”

Our swami in purvashrama rendered Vedhanthagrantha Kaalakshepams in Thillasthanam and Sri Vainkuntam (Thirunalveli district). In Sanyasaashrama, he rendered Kaalakshepams on Srimad Rahasyatrayasaram (60 times), Sri Bashyam, Geetha Bashyam and Bhagavad vishayam (6 times) at various places such as

Mannargudi, Komambur, Therezhundur, Kalyanapuram, Perumpuliyur, Srirangam, Naatteri, Brahmadesham, Oragadam, Bangalore, Sosalai, Kaankaanhalli.

What Swami Desikan wrote as निर्विष्टं यतिसर्वभौमवचसामावृत्तिभिर्यौवनम् is true in Swami's life too. It is beyond words to adequately emphasise that Swami was the recipient of the kind and special blessings of 3 Azhagiyasingars (like Triveni sangaman) namely the 38<sup>th</sup>, 39<sup>th</sup>, and 40<sup>th</sup> Jeeyars of Ahobila Mutt. ( as presented in our Swami's thaniyam). Our Swami was particular in conducting Tirunakshatra/Thiruvaaraadhana Vaibhavams of his mentor, the Thirukudanthai Azhagiyasingar and did so 20 times in Bangalore, 8 times in Srirangam, 6 times in Thiruvaheendrapuram, besides in places such as Kalyanapuram, Gadwall, Nagpur, Melpakkam, Madurai, Narashimapuram, Oragadam, Avalur, Dhaamal, East Tirupathi, Thoosi, Perumbaakkam, Paadhur, Melappaalayam, etc. .Thillasthanam Swami was singularly unique and matchless, that as an individual and that too as an Sanyasi, could accomplish so much following in the footsteps of our Acharya

Parampara as Vakulaabharana, Nathamuni, Yamuna, Bashyakara, Vedantha desika, Srimad Adivan Satakopa and Sri Sannidi Jeeyars. Aptly endowed with all the great attributes of an ideal Acharya and with a sense of fulfilment, our Swami has chosen to settle down in Srirangam, reminding all of us Sri Ranganatha's will to Ramanuja "अत्रैव श्रीरङ्गे सुखमास्व".

About 30 years ago, our Swami was camping in the Kannan Sannidi on the southern bank of हत्तापनाशिनि Pushkarani in Thiruvellur, I had the good fortune to pay my obeisance to him and Swami made kind enquiries about me, my family and my background. Since then I was increasingly coming under the influence of Swami's personality. In due course at my behest Swami was kind enough to perform the Bharanyaasam at the feet of Ranapungava (Vijaya Raghavan in Thirupputkuzhi Divya Desham) celebrated by Thiru mangai Azhwar "புட்குழியெம் பேரேற்றை" and by Swami Desikan

श्रीमद्रुद्रसरस्तीरपारिजातमुपास्महे । यत्र तुङ्गैरतुङ्गैश्च प्रणतैर्गृह्यते फलम् ॥

in Paramaartha Stuthi. For such kindness of the Acharya there can be no adequate repayment of the debt of the gratitude. If at all, such repayment will be very little to fondly relish the greatness of the Acharya, to forever bear in mind his teachings and to hail his glory in public. It is incumbent on all of us to pray at the lotus feet of Lord Sri Ranganatha that our Swami continues to be the leading light for many years to come.

कार्तिके मासि सोमर्क्षे सम्भूताय धरातले । शठारिरामावरजयोगिवर्याय मङ्गलम् ॥

- Co.Yi.Sudharasanadasan  
(Translated by Sri S . Rangarajan , Bangalore , Nov 2021)

## ब्रह्मविदाचार्यकटाक्षमहिमा

शोकहर्तृपुरं रामानुजाचार्यः, बंगलूरु

श्रीमत्परमहंसपरिव्राजकाचार्याणाम् शठकोपरामानुज यतीन्द्रमहादेशिकानां तिल्लस्थानं स्वामिन इति प्रसिद्धानां वैभवविषये 'तदृष्टिगोचराः सर्वे पूयन्ते सर्वकिल्बिषैः' इतिवत् तच्छिष्याग्रेसराणां शोकहर्तृपुरं महाविद्वान् घनपाठी पराङ्कुशाचार्याणां पाण्डित्यप्रदर्शनद्वारा लेखनमिदं सभक्तिश्रद्धं करणत्रययुतमञ्जलिं निवेदयति ।

श्रीरङ्गेशयतीशदेशिकमणेः पादारविन्दाश्रयं श्रीश्रीवासशठारियोगिचरणन्यस्तात्मरक्षाभरम् ।

श्रीरङ्गेशशठारिसंयमिगुरोः कारुण्यवीक्षास्पदं श्रीमच्छ्रीशठकोपलक्ष्मणमुनिं कारुण्यपूर्णं भजे ॥

श्रीमते श्रीलक्ष्मीनसिंहपादकासेवक श्रीशठकोपरामानुजयतीन्द्रमहादेशिकाय नमः ॥

ஸ்ரீமத்பரமஹம்ஸேத்யாதி ஸ்ரீஸடகோபராமானுஜயதீந்த்ரமஹாதேஸிகன் ஸ்ரீதில்லஸ்தானம் ஸ்வாமி என்ற ப்ரஸித்தரான ஸன்னதி ஸம்ப்ரதாயத்தைச் சேர்ந்த மஹான் பெங்களுர் துளஸிதோட்டத்தில் பல ஆண்டுகள் எழுந்தருளியிருந்து ஸம்ப்ரதாயப்ரவசநம் செய்த பொழுது அடியேனுடைய திருத்தகப்பனார் ஸ்ரீ. உ.வே. சோகத்தூர் பராங்குஸாசார்ய ஸ்வாமி அவரிடம் எல்லா ஸம்ப்ரதாயக்ரந்தங்களையும் காலக்ஷேபம் செய்து அவரின் பரிபூர்ண க்ருபைக்கு பாத்ரராக எழுந்தருளியிருந்தார் எனக் கேட்டிருக்கிறேன். ஸ்ரீரங்கம் செல்லும்போது தஸாவதாரஸன்னதி அருகிலுள்ள ஸ்வாமியின் ப்ருந்தாவந்தையும் லேவித்துவிட்டு வருவது வழக்கம்.

கர்நாடகப்ராந்தத்தில் ஸ்ரீமதஹோபிலமடஸம்ப்ரதாயம் தழைக்கவும், ஸ்ரீபாஞ்சராத்ர ஆகமப் படி துளஸிதோட்டம் ஸ்ரீப்ரஸன்னக்ருஷ்ணஸ்வாமி தேவாலயத்தின் பூஜாவிதிமுறைகளை நன்கு ஏற்படுத்தி, அர்ச்சகர் முதலானோரைப் பயிற்றுவித்து, இன்றளவும் தொடர்ந்தும் வர வழிவகுத்தவர் ஸ்ரீதில்லஸ்தானம் ஸ்வாமி. பல மஹனீயர்களுக்கு காலக்ஷேபம் ஸாதித்து வருங்கால், எல்லோரும் நன்கு அறியும் வண்ணம் எளிமையாகவும், தெளிவாகவும் உபதேஸம் செய்வதில் வல்லவராயிருந்தார்.

அடியேன் திருத்தகப்பனார் சாமராஜபேட்டையிலுள்ள வேதபாடஸாலையில் அத்யாபனம் செய்யும்போது சிலமுறை காலக்ஷேபம் தொடங்கினபின் சற்று விளம்பமாகச் சேர்ந்து கொள்ள நேர்ந்து, ஸ்வாமி அவர் வரட்டும் எனக் காத்திருந்ததாகவும், அதை மற்றவர் ஆக்ஷேபிக்க, ஸ்வாமி தொடங்கி, முன் நாள் நிறுத்திய இடத்தை விளக்க அங்குள்ளவர்களைக் கேள்வி கேட்டாகும்போது, சிலமுறை அதில் அவர்களின் பதில்கள் த்ருப்திகரமாக இன்றியும், அதற்குள் அடியேன் திருத்தகப்பனார் வந்துவிட, ஸ்வாமி அவரைக்கேட்க, அவர் ஸாஸ்த்ரீய-மாக பதிலளித்ததைத் திருச்செவி சாத்தி உகந்ததாகச் சொல்வதுண்டு. வ்யுத்பன்னர்களை ஊக்குவித்தும், வ்யுத்பத்தியை உண்டுபண்ணுவதிலும் தேர்ந்தவர் ஸ்வாமி என்பார் அடியேன் திருத்தகப்பனார்.

எடுத்துக்காட்டாக, 'वरं हुतवहज्वालापञ्जरान्तर्यवस्थितिः । न शौरिचिन्ताविमुखजनसंवासवैशसम् ॥' என்ற ஸ்ரீமத்ரஹஸ்யத்ரயஸாரபங்க்தியை விவரித்து முன்நாள் நிறுத்தியிருந்து, மறுநாள் தகப்பனார்

விளம்பித்து வந்ததால், மேற்கூறியபடி அங்கிருந்தவர்கள் ஸ்வாமி விளம்பித்து வருபவர்களுக்குக் காத்திருக்கலாகாது எனத் தெரிவிக்க, ஸ்வாமி அதை இசைந்து, காலக்ஷேபத்தைத் தொடங்கி நேற்றைய ஸ்லோகத்தில் ஸௌரிஸப்தத்துக்கு அர்த்தம் சொல்ல அங்கிருந்தவரைக் கேட்க, அவர் சொல்லமாட்டாதபோது, பெண்கள் தலையில் வைத்துக் கொள்வது தானே என ஸ்வாமி வேடிக்கையாக வினவ, அவரும் அடியேன் என்ன, ஸ்வாமி நகையுடன் அவர் வரட்டுமென, அதற்குள் தகப்பனாரும் காலக்ஷேபத்தில் கலந்து கொள்ள, ஸ்வாமி அந்த கேள்வியைத் தகப்பனாரைக் கேட்டாயிற்று. அவர் பகவான் ஸூரஸேந வம்சத்தில் அவதரித்ததால் 'ஸௌரி' எனப்படுகிறான். 'ஸூரஸ்ஸௌரிர்ஜநேஸ்வர:' என்று ஸஹஸ்ரநாமத்திலும் உள்ளதெனவும், திருக்கண்ணபுரம் எம்பெருமான் ஸௌரிராஜனெனத் திருநாமம் கொண்டவனெனவும் விண்ணப்பிக்க, ஸ்வாமி, தாம் காத்திருப்பது நன்கு க்ரஹிப்பவர்களை எதிர்பார்த்து என ஸாதித்தாரென்பர். ஸ்ருதப்ரகாஸிகை, ஸததூஷணிபோன்ற உத்க்ரந்தங்களையும் ஸ்வாமி அடியேன் திருத்தகப்பனாருக்கு ஸாதித்தார்.

அந்த ஸ்வாமியின் பரிபூர்ணகடாக்ஷத்தால் தான் ஸாஸ்த்ரங்களில் நன்கு தேறி பின்னர் வேதபரீக்ஷுகளில் கூட ப்ரஸித்தியை அடைய உதவிற்றென்று அடியேன் திருத்தகப்பனார் ஸாதிப்பார். அதைப்பற்றி சிறிது ஸம்ஸ்க்ருதத்தில் மேற்கொண்டு விஜ்ஞாபிக்கிறேன்.

பெங்களூர், மைஸூர், மேல்கோட்டை போன்ற இடங்களில் வேதபரீக்ஷுகள் நடந்து வந்தன. அவற்றில் பரீக்ஷாதிகாரியாக திருத்தகப்பனார் அந்வயித்து இவர் வாயில் நல்வேதமோதும் வேதியர் வானவராவர் என்னும்படி கேள்வி கேட்பதில் புகழ் எய்தினார். வேதத்தை அத்யயனம் செய்யும்போது மனப்பாடம் செய்ய உதவும்படி லக்ஷணவிஷயங்களை கற்றல் உறுதுணையாமென, தானும் அவ்வாறே கற்பித்தும், அது அறியாதவர்க்கு அதன் உதவியை விளக்கவும் தகுந்த கேள்விகளின் மூலமாக ஸிக்ஷி(அறிவி)ப்பார். இவ்வாறு அவர் கேள்விகள் கேட்டு அதன் வாயிலாக அறியலாகும் பல விஷயங்களையும் அவை மனப்பாடம் செய்ய மிகவும் உதவுவதையும் ஓரிரண்டு எடுத்துக்காட்டுகளுடன் விளக்கி இச்சிறுகட்டுரையை முடித்துக் கொள்கிறேன்.

परीक्षकाग्रगण्याः शोकहर्तृपुरं महाविद्वान् घनपाठी पराङ्कुशाचार्यवर्याः कर्णाटकप्रान्ते तैत्तिरीयेषु बहुप्रसिद्धाः आसन् । ते परीक्षणसमये, तैत्तिरीयसंहितायां सप्तस्वपि काण्डेषु 'द्वादश मासाः सवँत्सरः' इत्यानुपूर्वीकसन्दर्भाः, 'इत्याह', 'अवरुन्धे' इत्यादि-प्रारभ्यमाणपञ्चाशतः एवंप्रूपेण धारणे अवधानापेक्ष-विषयकान् प्रश्नान् कुर्वन्त आसन् । बहुत्र किमर्थं कश्चन प्रश्नः पृष्टः इत्यप्यवगमयन्त आसन् । दृष्टान्तार्थं केचन प्रदर्शयन्ते -

1. चन इत्यानुपूर्व्यां पदपाठे कुत्रकुत्र एकं पदम्, कुत्र च च, न इति पदद्वयम् इति सहेतुकनिर्धारणम् । सर्वनामयोगे, समुच्चयादियोगे च ज्ञाते सति ईदृशविभागनिष्कर्षः शक्य इति ।

सर्वनामत्वे पदैक्यं - कदा । चन । (1.4.23(द्विः), 1.5.24,34) (आरण्यकेऽपि)

अपरम् । चन । (1.7.47)

कुतः । चन । (2.2.47, 7.2.15,16(द्विः)) (आरण्यकेऽपि)

अन्यतरान् । चन । (2.4.9)

कः । चन । (2.5.52)

किम् । चन । (2.6.47(द्विः),48, 4.5.21, 4.6.4, 6.3.28)

कृत्तरः । च॒न । (3.2.45, 7.1.27)

कम् । च॒न । (4.6.20, 5.5.20(द्विः))

कृत्त॒मत् । च॒न । (4.7.30)

कत् । च॒न । (4.7.38)

काम् । च॒न । (5.6.33)

ए॒क॒रा॒त्र इत्ये॒क-रा॒त्रः । च॒न । (7.2.7)

का । च॒न । (7.4.29)

समुच्चयार्थे पदभेदः -

आपं॑ः । वै । ओषं॑धयः । असं॑त् । पुरु॑षः । 3 । आपं॑ः । ए॒व । अ॒स्मै । असं॑तः । सत् । द॒द॒ति ।  
। 4 । तस्मा॑त् । आ॒हुः । यः । च॒ । ए॒वम् । वेदं॑ । यः । च॒ । न । 5 । आपं॑ः । तु । वाव ।  
असं॑तः । सत् । द॒द॒ति । इति॑ । (2.1.32)

सोमं॑स्य । वै । राज्ञं॑ । अ॒र्ध॒मा॒सस्येत्य॑र्ध-मा॒सस्यं । रात्रं॑यः । प॒त्रं॑यः । आ॒स॒न् । 7 । तासाम् ।  
अ॒मा॒वा॒स्यामि॒त्य॑मा-वा॒स्याम् । च॒ । पौ॒र्ण॒मा॒सीमि॒तिं पौ॒र्ण॒मा॒सीम् । च॒ । न । उपे॑तिं । ऐ॒त् ।  
(2.5.36)

नमं॑ः । दे॒वेभ्यः॑ । इति॑ । आ॒हुः । याः । च॒ । ए॒व । दे॒वताः॑ । यजं॑ति । याः । च॒ । न । ताभ्यः॑ ।  
ए॒व । उ॒भयी॑भ्यः । नमं॑ः । क॒रो॒ति । आ॒त्मनः॑ । अ॒ना॒त्यै ॥ (2.6.56)

तस्मा॑त् । आ॒हुः । यः । च॒ । ए॒वम् । वेदं॑ । यः । च॒ । न । 6 । सु॒धाय॑मि॒तिं सु॒धाय॑म् । ह ।  
वै । वा॒जी । सु॒हि॒त् इति॑ सु-हि॒त् । द॒धा॒ति । इति॑ । (5.5.48)

तस्मा॑त् । आ॒हुः । यः । च॒ । ए॒वम् । वेदं॑ । यः । च॒ । न । 4 । उ॒प॒स॒देत्यु॑प-सदा । वै ।  
म॒हा॒पुर॑मि॒तिं म॒हा-पुर॑म् । ज॒य॒न्ति । इति॑ । (6.2.15)

यासाम् । च॒ । अजा॑यन्त । यासाम् । च॒ । न । ताः । उ॒भयीः॑ । उ॒दि॒तिं । अ॒ति॒ष्ठ॒न् । 9 ।  
अ॒रा॒ध्स्म । इति॑ । (7.5.1)

**चित्** (सर्वनामत्वे चनपर्यायभूत चिदिति पदेऽप्येवम्)

कस्याः । चि॒त् । (1.1.20, 3.1.20)

आ॒रा॒त् । चि॒त् ।, अ॒भी॒के । चि॒त् । (1.7.51)

कु॒त्रं । चि॒त् । (2.1.62)

पा॒क्या । चि॒त् ।, धी॒र्या । चि॒त् । (2.1.64)

दि॒वा । चि॒त् । (2.4.21)

त्या । चि॒त् । (3.1.40)



यत् । चित् । (3.4.45,46)

यः । चित् । (4.1.34)

केन । चित् । (4.3.35,36)

2. तुनुपूर्वो वकारः चेत् उकारस्वरलोपानुशासनविषये विवरणम् । विचारोऽयं युष्मच्छब्दद्वितीयैक-  
वचनरूपभूत त्वा इति पदापेक्षया तु वै - त्वै इत्यस्य संहितायां अच्परकत्वेन त्वा इति श्रूयमाणत्वे,  
सन्देहनिरासायापेक्षितः । यथा -

तु वाव - त्वाव । (समानकार्यवत्त्वात् नु वै - न्वै)

स त्वा इडाम् (सः । तु । वै । इडाम् । 1.7.4)

ज्योतिस्त्वा अस्य (ज्योतिः । तु । वै । अस्त् । 2.2.22)

स त्वा अध्वर्युः (सः । तु । वै । अध्वर्युः । 3.2.36, 6.4.12)

द्विगुणन्त्वा अग्निम् (द्विगुणमिति द्वि-गुणम् । तु । वै । अग्निम् । 5.2.27)

भूमा त्वा अस्य (भूमा । तु । वै । अस्त् । 5.4.48)

ह त्वा अर्काश्वमेधी (ह् । तु । वै । अर्काश्वमेधीत्यर्क-अश्वमेधी । 5.7.19)

इति त्वा अवमाय (इति । तु । वै । अवमायेत्यव-माय । 6.2.24)

उ त्वा अब्रुवन् (उ । तु । वै । अब्रुवन् । 7.5.7)

हल्परकत्वे तु न सन्देहः । यथा - स त्वै विष्णुक्रमान् (1.7.26), स त्वै दर्शपूर्णमासौ

(2.5.22, 3.5.3), स त्वै यजेत (2.6.32, 7.1.8), मनसा त्वै ताम् (5.1.14), तस्य त्वै

शतरुद्रीयम् (5.5.40), ह त्वै जायते (7.2.39).

वाव - आपस्त्वावासतः (आपः । तु । वाव । असंतः । 2.1.32)

ते त्वाव न (ते इति । तु । वाव । न । 7.5.19)

नु - इन्त्वा उपस्तीर्णम् (इत् । नु । वै । उपस्तीर्णमित्युप-स्तीर्णम् । 1.6.23)

मनुष्यायेन्त्रै योऽहरहः (1.5.41).

3. द्विपदजटाघनादिविषये । (द्विपदजटा,घनानां स्थानसूची)

अविशेषवर्णस्वरपदानां क्रमवदेव जटा, घनादिषु पाठः । तादृशपदानि ज्ञातुं पट्टिकैषा निर्मिता । अत्र सकृदेव  
दर्शितानि पदानि । तदुत्तरपदमपि पुनः तादृशमेव योज्यते क्रमपाठे । एषां विषये जटायां घने च क्रमवदेव  
द्विपदानि केवलं पठ्यन्ते इति यावत् । एकतिङ् वाक्यमिति सामान्यनियमेन अव्यवहिततिङन्तद्वये

वाक्यभेदार्थमेव तदिति । अत्र अविशेषस्वरवर्णपदानि, कतिवारं प्रयुक्ताः, तेषां संदर्भाः, पदविधः, विशेषाश्च निर्दिष्टाः ।

आहत्य 124 पदानि, परम् अपुनरुक्तानि 39 पदान्येव । तेषु अदन्ति, रोहाव इति तिङन्तपदद्वयमस्ति । तत्र तिङ्ङुतिङः इति पाणिनीयसूत्रेण निघाताभावः ज्ञेयः । अविशेषवर्णस्वरेति किम् - पाहि पाहि (1.1.20), तरति तरति (5.3.47,48), धावति धावति (2.2.20), कल्पन्ते कल्पन्ते (1.6.43), तर्पयत तर्पयत (3.1.23) इत्यादिषु द्विपदजटा, घनादि न, स्वरभेदस्य विद्यमानत्वात् । अनेन सामान्यतः वाक्यभेदद्योतकमेव पदस्य स्वरवर्णविशेषं विना पुनःपाठ इति ज्ञेयम् ।

\*एति, एति (6-6-3) इत्यत्र प्रथमः उपसर्गः इतिकरणयुक्तः (उपसर्गाणामितिगत्वात्), द्वितीयः तिङन्तः हियोगात् आद्युदात्तः, इत्यतः अत्र न द्विपदजटा, घनादि (क्रमवत्) पाठः, परन्तु षट्, त्रयोदशपदवदेवेति बोध्यम् ।

एवं (3.2.30) \*‘नमः नमः’ इति अव्यवहितपदद्वयं समानवर्णस्वरयुक्तमपि द्विपदजटा, घनादि न भवति, भिन्नवाक्यस्थत्वात् । ‘महिषद्युमन्नमः । नमो विश्वकर्मणे’ इति संहितायामानुपूर्वीसत्त्वादिति ज्ञेयम् ॥

1	अग्नाविष्णु इत्यग्ना-विष्णु (प्रतीकः)	2.5.70	सुबन्तः, आमन्त्रितः, प्रग्रहः
2	अदन्ति (वाक्यभेदः)	2.3.4	तिङन्तः
3	अन्तरिख्वम् (3)	4.3.11, 5.4.27, 5.6.31	सुबन्तः, न
4	अन्नम् (3)	5.4.44, 5.5.28, 6.6.22	सुबन्तः, न
5	अपस्याः	5.2.54	सुबन्तः, स्त्री
6	अप्रतिष्ठित इत्यप्रति-स्थितः	6.3.16	सुबन्तः, इङ्ङ्यः, पुं
7	अग्निः	6.2.49	सुबन्तः, पुं
8	इन्द्रः	7.2.38	सुबन्तः, पुं
9	उपहृता इत्युप-हृताः	2.6.39	सुबन्तः, इङ्ङ्यः, पुं
10	ऋतवः	5.4.55	सुबन्तः, पुं
11	एति*	6.6.3	उपसर्गः, तिङन्तः च द्वौ
12	एषः	7.2.39	सुबन्तः, पुं, स
13	गायत्री (8)	2.5.59, 5.2.18, 5.3.14, 6.3.18, 7.1.12, 7.2.8, 7.4.3, 7.4.8,	सुबन्तः, स्त्री

14	चतस्रः	7.3.13	सुबन्तः, स्त्री
15	छन्दा सि (3)	5.1.23, 5.2.2, 5.2.21	सुबन्तः, न
16	ज्योतिः	5.3.8	सुबन्तः, न
17	तत्	7.4.35	सुबन्तः, न स
18	तृतीयसुवनमिति तृतीय-सुवनम् (3)	2.2.51, 5.6.21, 6.4.21	सुबन्तः, इङ्गः
19	देवताः (2)	5.4.2, 5.4.42	सुबन्तः, स्त्री
20	देवपुरा इति देव-पुराः	5.3.39	सुबन्तः, इङ्गः, पुं
21	देवेभ्यः (2)	3.1.14, 3.1.16	सुबन्तः, पुं
22	नमः (45)	4.5.2 तः 4.5.10 अनुवाकेषु	अव्ययम्
23	पञ्चं (2)	4.3.24, 7.3.19	सुबन्तः, न
24	पशवः	5.3.36	सुबन्तः, पुं
25	प्रजा इति प्र-जाः	6.6.21	सुबन्तः, इङ्गः, स्त्री
26	प्रजापतिरिति प्रजा-पतिः	7.2.39	सुबन्तः, इङ्गः, पुं
27	प्राणा इति प्र-अनाः (2)	5.2.33, 6.4.39	सुबन्तः, इङ्गः, पुं
28	प्रातस्सुवनमिति प्रातः-सुवनम् (3)	2.2.50, 5.6.20, 6.4.20	सुबन्तः, इङ्गः, न
29	भेषजम्	2.2.54,55	सुबन्तः, न
30	मरुतः	2.1.37	सुबन्तः, पुं
31	मुख्यः (2)	2.6.12, 5.2.36	सुबन्तः, पुं
32	यज्ञमुखमिति यज्ञ-मुखम् (2)	3.5.4, 5.3.14	सुबन्तः, इङ्गः, न
33	रोहांव (वाक्यभेदः)	1.7.38	तिङन्तः
34	विराडिति वि-राट्	5.3.8	सुबन्तः, इङ्गः, स्त्री
35	विशः	3.1.24	सुबन्तः, स्त्री
36	शतम्	2.4.46	सुबन्तः, न
37	सँवध्सर इति सम्-वध्सरः (15)	2.2.28, 5.1.43, 5.2.31, 5.4.35, 5.6.27[2], 5.6.28[3],	सुबन्तः, इङ्गः, पुं

		5.6.29[2], 7.2.39, 7.4.3, 7.4.8, 7.4.12	
38	सुवः (2)	1.6.17, 1.7.25	सुबन्तः, पुं
39	स्वाहा (3)	7.1.41, 7.3.36[2]	अव्ययम्

अनेकपदानामविशेषवर्णस्वरप्रयोगविषये, आप्रेडितादिविषये च नात्र विमृष्टम् । अन्यत्र तेषां विषये विवरणं द्रष्टव्यम् ॥

#### 4. याजुषवैदिकानुस्वारविषये यत्, रत्व, द्वित्वादि ।

तैत्तिरीयसंहितायां वैदिकानुस्वारविषये अध्येतृसौकर्याय किञ्चित् प्रदर्श्यते । मकारान्तपदस्य परतः श, ष, स, ह, र वर्णेषु सत्सु गकारशब्दयुक्तवैदिकानुस्वारः प्रसज्यते । तद्विषये केचन दृष्टान्ताः - मकारान्तस्य सामान्यतया उदाहरणानि - स शिशाधि (1-2-4), द्रविण षोडशः (4-3-26), सपत्नसाह सम् (1-1-16), वय हितेन (1-1-26), वय रुहेम (1-2-3) इत्यादि ।

पदपाठे - त्रयस्त्रि श्दिति त्रयः-त्रि श्त् (1-5-46), अ शाय (1-8-26), हवी षि (1-4-48), समिष्टयजू षीति समिष्ट-यजू षि (6-6-6), तस्थिवा संः (1-2-31), स समिति सम्-सम् (1-3-18), द हस्व (1-1-4), अ होमुच् इत्य हः-मुचे (1-6-48), एव रूपा इत्येवं-रूपाः (3-5-24), स रिक्तायेति सम्-रिक्ताय (7-3-42) इत्यादि ।

#### अनुस्वारद्वित्वनिदर्शनानि - मकारान्तस्य - (इङ्गुपदेषु)

स स्रावभागा इति स स्राव-भागाः (1-1-23), स स्थामिति सम्-स्थाम् (1-6-40), स श्रवा इति सम्-श्रवाः (1-7-7), स स्तुता इति सम्-स्तुताः (1-7-17, 7-4-33,34), स स्थाप्येति सम्-स्थाप्यं (2-5-12,23), स स्थाप्यमिति सम्-स्थाप्यम्, (2-6-6, 6-4-27), स स्थापन्यतीति सम्-स्थापयन्ति (2-6-6, 6-6-35), उभयतःस श्वायीत्युभयतः-स श्वायि (2-6-45), स स्रावमिति सम्-स्रावम् (3-1-31), स स्थातोरिति सम्-स्थातोः (3-3-21), स स्फान इति सम्-स्फानः, स स्फानेति सम्-स्फान (3-3-23,24,27), स स्रष्टेति सम्-स्रष्टा (4-6-16), स स्थापयेदिति सम्-स्थापयेत् (5-1-41), स स्पृष्टा इति सम्-स्पृष्टाः, अस स्पृष्टा इत्यसम्-स्पृष्टाः (5-4-4), स स्थापयतीति सम्-स्थापयति (5-5-1, 6-6-24), स श्लिष्टा इति सम्-श्लिष्टाः (6-1-95), अस स्थित इत्यसम्-स्थिते (6-3-6), स स्थित इति सम्-स्थिते (6-3-27), स स्पर्श्येति सम्-स्पर्श्यं (6-4-15), स स्थितेनेति सम्-स्थितेन (6-4-20), स स्थितिमिति सम्-स्थितिम्, स स्थितस्येति सम्-स्थितस्य (6-4-21), अस स्पृष्टावित्यसम्-स्पृष्टौ,

स स्पृष्टाविति सम्-स्पृष्टौ (6-4-30), उपर स्यत् इत्युप-र स्यते (7-1-49), उत्क्र स्यत् इत्युत्-क्र स्यते (7-1-51), स स्थित्या इति सम्-स्थित्यै (7-5-4).

**अनुस्वारद्वित्वनिर्देशनानि – मकारान्तस्य – (अनिङ्गपदेषु)**

स स्कृतम् (1-2-17), र ह्ये (1-3-19), पु स्वतीः (2-5-48), म स्ये (3-1-31), द घ्राभ्याम् (4-1-39, 5-7-43), श स्ता (4-6-40), स स्कृत्यं (5-6-25,26), अक्र स्तु (7-5-45).

**ब्राह्मणे – श स्यं (1-1-78), भ्रं श्यन्ते (आ. 1-11), हि स्नातः (आ. 1-17), पु श्र्लूम (3-4-1,15)**  
**तकारचकारयोः (केवलयोः संयुक्तयोर्वा) परयोः नकारान्तपदस्य वैदिकानुस्वारः संहिताकाले श्रूयते । केषाञ्चन प्रदर्शनं क्रियतेऽत्र –**

**केवले – श्रेया श्च (श्रेयान् । च ।), पापीया श्च (पापीयान् । च ।) (1-5-40), ज्योतिष्मा श्च (ज्योतिष्मान् । च ।) (1-8-25, 4-6-25), कर्णा श्च (कर्णान् । च ।), अकर्णा श्च (अकर्णान् । च ।) (1-8-17), शुक्ला श्च (शुक्लान् । च ।), कृष्णा श्च (कृष्णान् । च ।) (2-3-3), अन्यतरा श्च (अन्यतरान् । च ।) (2-4-9), विद्वा श्चित्रयां (विद्वान् । चित्रया ।) (2-4-17), ग्राम्या श्च (ग्राम्यान् । च ।), आरण्या श्च (आरण्यान् । च ।) (2-5-62), या श्च (यान् । च ।) (2-6-69), जाता श्च (जातान् । च ।), जनिष्यमाणा श्च (जनिष्यमाणान् । च ।) (5-3-24), विद्वा श्चिनुते (विद्वान् । चिनुते ।) (5-7-39), देवा श्चेत् (देवान् । च । इत् ।) (6-2-37), ऋतू श्च (ऋतून् । च ।) (7-1-9), एता श्चतुरः (एतान् । चतुरः ।) (7-1-34).**

**संयोगे – सजाता श्चावयति (सजातानिति स-जातान् । च्यावयति ।) (2-2-28), नृ श्यौलः (नृन् । च्यौलः ।) (3-4-44). ब्राह्मणे – अमीवा श्चातयस्व (2-8-47).**

**अनुस्वारद्वित्वनिर्देशनानि – नकारान्तस्य – तस्मि स्त्वा (तस्मिन् । त्वा ।) (1-6-15, 1-7-21), घ्न श्चरेत् (घ्नन् । चरेत् ।) (2-4-43), दध श्चरुम् (दधन् । चरुम् ।) (2-5-28), (2-6-25), अश्म स्ते (अश्मन् । ते ।) (4-6-1), अपह स्यग्रे (अपह सीत्यप-ह सिं) (4-7-24), कृण्व स्त्वा (कृण्वन् । त्वा ।) (4-7-28), अस्मि श्चामुष्मि श्च (अस्मिन् । च । अमुष्मिन् । च ।) (7-3-9),**

**ब्राह्मणे – उपौह श्चत्वारि (ब्रा. 2-3-24), अमुह्य स्ते, प्राजान् स्ते (आ. 2-1), व्रज् स्तिष्ठन्, परस्मि स्तृतीये (आ. 2-18), प्रपण श्चरामि (ए. 2-22).**

**स्वरपरो नकारान्तः सरेफः – त्री रूत (2-1-64), परिधी रपं (2-6-65), त्री रैकादशान् (3-2-46), ऋतू र्ऋतुपते (4-3-32), अग्नी रंप्सुषदः (5-6-2),**

**ब्राह्मणे – ऋतू रनुं (1-4-46), अग्नी रतिं (2-5-10), ऋतू र्ऋतुपते (3-5-14,30), रश्मी रितिं (3-6-21)**

**आरण्यके – परिधी रंपश्यत् (7-47), गिरी रनु (7-80)**



स्वरपरो नकारान्तः रेफवर्जम् - अधरा अकः (1-1-22), पर्यस्वा अग्ने (1-4-51,53), देवा अपि (1-5-46), देवा अभिशंस्तेः (1-5-48), अस्मा अधिपतीन्, गोमा अग्ने, अविमा अश्वी (1-6-20), अस्मा अभिदासंति (1-6-49), असुरा अदुहत् (1-7-1), देवा अंगन्म (1-7-39), सुमृडीका अभिष्टंये (2-1-64), मधुमा अस्तु (4-2-38), देवा आयंजिष्ठः (4-3-30), महा इन्द्रः, वृष्टिमा इव (1-4-21), देवा इह (1-3-31), रेवा इत् (2-2-71), अरा इव (2-5-53), मधुमा इन्द्रियावान् (3-1-33), ता इयर्त (3-1-41), एकादशा इह (3-2-46), देवा इत् (4-6-46), देवा ईडेन्यान् (2-5-56), तस्करा उत (4-1-39), देवा उशतः (4-3-32), बाणवा उत (4-5-4), पुत्रा उत (4-6-46), देवा ऊङ्गम् (1-3-15), देवा ऊचिषे (4-2-15), देवा ऋतुभिः (1-1-28), विद्वा ऋतून्, ऋतू ऋतुपते (4-3-32), देवा ऋतुशः (5-1-59), इडावा एषः (1-6-20, 3-1-35), अमित्रा ओषतात् (1-2-29).

{Cf. सप्तलक्षणव्याख्या @TMSSM #9076f नपरप्रकरणानन्तरम् - ते च स्वरपरो नकारान्तः शषसहरेफपरो मकारान्तः । VVRI 4375 प्रारम्भे - नासिक्वन्तैत्तिरीयाणामध्यायेपि यदा भवेत् । तदा गकारसंयुक्तो न शान्तिश्शासरूपरः । रषानुस्वारयोः पूर्वस्वारभागुच्चवत् स्थितः । स्वर्यतेस्मात्परावेव नादानुस्वारकौ स्मृतौ ॥ VVRI 5040 प्रारम्भे - सषयोगे हि मात्रस्याडनयोर्ह्रस्वपूर्वयोः । व्यञ्जनोत्तरहोर्ध्वे च जघ्नयोगे तु मस्य च ।1 मकारान्तं पदं पूर्वं ज्ञेति घ्न्युत्तरे यदि । ज्ञेयो मकारोनुस्वारो मात्रिको धर्मवर्जितः ।2 जघ्नशातिसरूपोर्ध्वे मस्योयप्रैदहं पुनः ॥ इम्यवाहाः परे नस्याप्यनुस्वारोत्र केवलः ।3 अध्याये तैत्तिरीयाणामनुस्वारो यदा भवेत् । तदाद्यर्धो गकारः स्यादपरस्त्वनुनासिकः ॥4 (सर्वसम्मतशिक्षायाम्) (तद्व्याख्याने) तैत्तिरीयशाखायामनुस्वारस्याद्यर्धगकारः स्यादित्याह - अध्याये तैत्तिरीयाणामनुस्वारो यदा भवेत् । तदाद्यर्धगकारः स्यादपरस्त्वनुनासिकः ॥ स्पष्टम् । यथा । प्रत्युष्ट रक्षः ४४. अनुस्वारो यजुष्येवमध्यायेपि यदा भवेत् । तदा गकारसंयुक्तो नशांतिः क्षासरूपरे ॥5 (व्यासशिक्षा - अनुस्वारो यजुष्येवमध्यायेऽपि यदा भवेत् २३८ तदा गकारसंयुक्तो न शान्तिश्शासरूपरः २३९) द्विमात्राकाल उच्येत ह्यन्यधर्मविवर्जितः ॥ (व्यासशिक्षा - जघ्नोत्तरो मकारश्चेदनुस्वारोऽत्र केवलः १६६ द्विमात्र इति विज्ञेयो ह्यन्यधर्मविवर्जितः १६७) ऋकारे परभूते च रेफः पूर्वाङ्गता भवेत् ॥ (ऋकारे परभूते च रेफः पूर्वाङ्गतामियात् ॥३७४॥ व्यासशिक्षा) स्वर्यतेऽस्मात्परो रेफो दीर्घस्वारो भवेद्यदि ॥5॥}

இப்படி ப்ரஹ்மவித்தான ஸ்ரீதில்லஸ்தானம் ஸ்வாமியின் பரிபூர்ணானுக்ரஹத்தால் அடியேன் திருத்தகப்பனார் வேத, வேதாந்தங்களில் நிகரற்று விளங்கினார் என்பது ஸ்வாமியின் பெருமையை நன்கு பறைசாற்றுகிறது.

वक्ता श्रोता वचनविषयः प्रीयतां श्रीनृसिंहः ॥ शुभमस्तु ॥

॥ श्रीः ॥

॥ श्रीरस्तु ॥ -

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः ॥ • ॥

श्रीमते श्रीशठकोपरामानुजयतीन्द्रमहादेशिकाय नमः ॥

॥ श्रीमदाचार्यस्तवः ॥ .

श्रीशठारियतीशानयोगिवर्यस्वरूपिणे । श्रीमल्लक्ष्मीनृसिंहाय परस्मै ब्रह्मणे नमः ॥

श्रीनिवासशठारतियोगिवर्यपदाश्रयः । शठारिलक्ष्मणमुनिस्सन्निधत्तां सदा हृदि ॥

श्रीमच्छीरङ्गभूभृद्यतिनृपतिगुरुत्तंसपादाङ्गभृङ्गं श्रीमच्छीवासकार्यात्मजमुनिकरुणावाप्तवेदान्तयुग्मम् ।

सेवे लक्ष्मीनृकण्ठीरवचरण सरोजातविन्यस्तभारं ज्ञानानुष्ठाननिष्ठं शठमथनयतीशानयोगीन्द्रमन्यम् ॥ १ ॥

श्रीमल्लक्ष्मीनृकण्ठीरवचरणयुगन्यस्तशुद्धान्तरङ्गं स्तय्यन्ताचार्यसूक्तिप्रकरपरिचयोद्भूतसत्त्वप्रकर्षः ।

तत्तादृक्कारिसूनुप्रवरकृतिसुधाव्याक्रियासारवर्षी जीयादाचन्द्रतारं शठरिपुयतिराडाह्वयो योगिवर्यः ॥ २ ॥

कटितटलसत्काषायश्रीस्त्रिदण्डलसत्करा शुभतरतनुः पुण्ड्रेरूर्ध्वेश्चिखादिभिरुञ्जला ।

शठरिपुयतिकोणीशाख्या दयाशिशिराशया स्फुरतु हृदये प्रेमोदारा सदा परदेवता ॥ ३ ॥

सेव्यत्वाहैर्गुणौघैर्हरिमखिलगुरुं भक्तिभूम्या शठारिं नाथत्वात्नाथयोगीश्वरमपि भजतां यामुनार्यं विरक्त्या ।

वेदान्तद्वंद्वभूम्या यतिवरनिगमान्तार्यवर्यो यमाहु- स्तं वन्दे ज्ञानराशिं शठमथनयतीशानयोगीन्द्रमीडम् ॥ ४ ॥

श्रीमन्नाथाख्ययोगिप्रवरयतिकुलोत्तंसवेदान्तसूरि प्रेष्ठैरादर्शितेऽस्मिन्नखिलगुणगणैरुञ्जले संप्रदाये ।

सम्यङ् मूर्धाभिषिक्तं निरवधिकरुणापूरपूर्णान्तरङ्गं श्रेयोहेतुं श्रितानां शठमथनयतीशानयोगीन्द्रमीडे ॥ ५ ॥

गाढाज्ञानान्धकारप्रकरपरिचयावाप्तसत्संप्रदाया लोका वाचो मदीयाः शृणुत हिततमा भुक्तिमुक्त्योस्सवित्रीः ।

श्रीमद्रामानुजश्रीकविकथकगुरुत्तंससत्संप्रदाये निष्ठावन्तं श्रयध्वं शठमथनयतीशानयोगिप्रकृष्टम् ॥ ६ ॥

आहुर्यस्यावतारस्थलमिह हि बृहद्वाघ्रपुर्याह्वयं तद्विव्यक्षेत्रं च वत्सान्वयभवमनघं कार्तिके सौम्यतारे ।

श्रीमल्लक्ष्मीनृकण्ठीरवनियमनतः प्राप्ततुर्याश्रमं तं ज्ञानानुष्ठानयुक्तं शठमथनयतीशानयोगीन्द्रमीडे ॥ ७ ॥

श्रीमद्वीररघुप्रवीरशठजिदोगीन्द्रदुग्धांबुधेः प्राप्य श्रीनिधिकारिसूनूयतिराण्मेधो महार्थामृतम् ।

यस्मिन् श्रीशठकोपलक्ष्मणमुनौ सस्ये ववर्षाखिलं लोकोञ्जीवनतत्परं तमनघं सबोत्तरं संश्रये ॥ ८ ॥

पापाटोपपिशाचपाटनकलापाण्डित्यपारं गताः संसाराख्यमहापयोधिसलिलप्राग्भारकुम्भोद्भवाः ।

गाढाज्ञानघनान्धकारदलनप्रद्योतनांशुच्छटाः पायासुश्रुठकोपलक्ष्मणमुनेः पादोद्भवाः पांसवः ॥ ९ ॥

महाभाग्योन्मेषो मम हि शठजिल्लक्ष्मणमुनेः पुमर्थानां सूतिः कलुषशमनी सर्वसुखदा ।

पदाम्भोजासक्तिर्यदिह परमाजायत दृढा न मे किञ्चित्प्राप्यं जगति बहु वा स्वल्पमपि वा ॥ १० ॥

श्रीमच्छ्रीशठकोपलक्ष्मणमुनिश्रेष्ठो प्रपन्नादिमा- वेकीभूय यदात्मना परिणतौ नाम्नेव साकं ध्रुवम् ।

नो चेद् द्राविडवेदमौळिहृदयं श्रीभाष्यसारार्थम-प्यादातुं वद कस्य वास्ति भुवने सामर्थ्यमेतादृशम् ॥ ११ ॥

अस्पृष्टमुन्मदविलासमनोभिरल्पैः ध्येयं सदा सुकृतिभिर्निजभाग्यभूम्ना ।

श्रीमच्छठारियतिराजयतीन्द्रपाद पद्मोद्भवं विजयते परमं रजस्तत् ॥ १२ ॥

सवित्री सद्विद्यास्मृतिधृतिमतीनां प्रभजतां धरित्री सद्भक्तिव्रततिसराणां श्रुतिभुवाम् ।

भवित्री साक्षान्मे शठरिपुयतीशानयमिनः पवित्रीकुर्यान्मां पदयुगलसत्पांसुपटली ॥ १३ ॥

श्रीनाथयोगिवरयामुनसूरिवर्य- श्रीमद्यतीन्द्रनिगमान्तगुरूपदिष्टम् ।

रक्षन्निमं गुरुचतुष्टयसंप्रदायं योगी शठारियतिराडनघो विभाति ॥ १४ ॥

दृढतरमहापापापाराटवीदवपावकः श्रितजनभवप्रौढध्वान्तप्रणाशनभास्करः ।

प्रपदनमहाविद्याराकाकलानिधिरुञ्जल- श्रुठरिपुयतिकोणीशाख्यो मुनिर्जयति क्षितौ ॥ १५ ॥

श्रीमद्राविडवेदमौळिविवृतौ ख्यातं कलिद्वेषिणं वात्स्यं श्रीवरदार्यमुत्तमगुरुं श्रीभाष्यसारग्रहे ।

किञ्चान्वेति रहस्यतत्त्वविवृतौ वेदान्तविद्यागुरुं योगीन्द्रश्रुठकोपलक्ष्मणमुनिस्सर्वज्ञचूडामणिः ॥ १६ ॥

कदा दूरीकर्तुं दुरितशतदुर्वारगरल प्रचण्डं सन्तापं हृदयनिहितं निश्चलतरम् ।

अहं लप्स्ये दिव्यं शठरिपुयतीशानयमिनः पदाम्भोजप्रेमोज्ज्वलपरमसेवादतरसम् ॥ १७ ॥

महामोहध्वान्तप्रकरनिबिडे मामकमनो गृहस्यान्तर्देशे बहुशतसहस्रांशुसदृशाः ।

क्षणार्धं सान्निध्यं विदधतु विमोहैकभिषजः परागाः पादोत्थाञ्चठरिपुयतीशानयमिनः ॥ १८ ॥

नमस्सायं प्रातस्सरसिजसदृग्भ्यां मम गुरोः पदाभ्यां श्रीमद्भ्यां शठरिपुयतीशानयमिनः ।

यदुद्धृताञ्चुद्धाः कृतिभिरनिशं मूर्ध्नि विधृताः परागाः पापौघप्रशमनपरास्स्युर्मम सदा ॥ १९ ॥

मन्ये श्रीशठकोपलक्ष्मणमुनेः श्रीपादतीर्थं वरं लक्ष्मीवल्लभपादपद्मविलसद्विव्यापगाया अपि ।

यल्लब्धा बहवस्तरन्ति कृतिनो भीमं भवं दुस्तरं नैकं वापि भवाद्धिमोचयति सा दिव्यापगा धूर्जटिम् ॥२०॥

श्रीमद्दीररघुप्रवीरशठजिद्योगीन्द्रपादद्वयी-सेवासक्तरमानिवासशठजिद्योगीन्द्रपादाश्रयः ।

तबज्ज्ञानसमाधिशान्तिकरुणावैराग्यभक्त्यादिभि-र्युक्तः श्रीशठकोपलक्ष्मणमुनिर्जीयाच्चिरं मद्गुरुः ॥ २१ ॥

संसारसह्यतापत्रयहुतवहनोचण्डहेतिप्रकाण्डे प्रम्लायत्प्राणितापप्रशमनविहितोद्योगयोगैरमोघैः ।

प्रातस्याम्भोजनिर्यन्मधुरमधुरसस्त्रादिमामोदगर्भैः पायादस्मानपाङ्गैश्चठरिपुयतिराड् योगिवर्याग्रगण्यः ॥२२॥

श्रीमच्छ्रीवेदचूडागुरुवरवदनाम्भोजनिस्सङ्गनिर्य-च्छ्रीमच्छ्रीसूक्तिदिव्यामृतरससततास्त्रादसन्तुष्टचेताः ।

निस्सीमोदारनिर्हेतुकनिजकरुणापूरपूर्णान्तरङ्गो जीयादाकल्पमुर्व्यां शठरिपुयतिराड् योगिवर्यो गुरुर्मे ॥२३॥

लक्ष्मीवल्लभदिव्यमङ्गळगुणक्षीराब्धिसंवर्धक-श्रीमत्कारितनूजसूरिजनिमद्भासासहस्रेन्दुना ।

तापानां त्रितयेन संसृतिभुवा सन्तप्यमानान् श्रितान् श्रीमच्छ्रीशठकोपलक्ष्मणमुनिस्संहादयत्यञ्जसा ॥ २४ ॥

श्रीमच्छ्रीभाष्यकारोदयगिरिशिखरप्रस्फुरद्रश्मिजाल श्रीभाष्यादित्यभाभिः श्रितनिखिलतमस्तोममुन्मूलयन्तम् ।

उद्वेलागाधबोधोदधिमनुपममानन्दकारुण्यवार्धिं सेवे योगीन्द्रमस्मद्गुरुवरमनघं श्रीशठद्विद्वितीन्द्रम् ॥ २५ ॥

यस्य श्रीवल्लभस्य प्रथितपदसमुद्भूतदिव्यस्रवन्त्या राजा कश्चिपितृन् स्वान् तपनकुलभुवः पावयामास पूर्वम् ।  
तस्यैव श्रीमुखाभोरुहमधुरद्वारीतुल्यया गीतयाऽसा-वस्मान् सर्वानजस्रं शठरिपुयतिराड्योगिवर्यः

पुनाति ॥ २६ ॥

यस्य श्रीपादपङ्केरुहयुगलसमावेशितस्त्राशयाना मादित्योद्भूततेजोनिकरविदलितध्वान्तवदान्ति मोहाः । .

आयान्त्युच्चैः पुमर्थास्सरित इव महाम्भोधिमप्रार्थितास्ते सोयं भूत्यै सदा स्याच्छठरिपुयतिराडाह्वयो

योगिवर्यः ॥ २७ ॥

देयाच्छ्रीशठकोपलक्ष्मणमुनिः श्रेयांसि भूयांसि मे श्रेयान् सर्वगुणैरगाधमतिभिर्गेयातिशुद्धव्रतः ।

मायाहीनरमेशभक्तिरिह मां पायात्सदा पातकाद् भूयाद् भूरिदयोदयो मयि सदा जीयाच्चिरं भूतले ॥ २८ ॥

शमदमहरिभक्तिक्षान्तिवैराग्यमुख्यै-रनघगुणसमूहैरन्वितं योगिवर्यम् । दृढविनिहितचित्तं ब्रह्मणि श्रीनृसिंहे

शठरिपुयतिराजाभिख्यया ख्यातमीडे ॥ २९ ॥

जगति विदितकीर्तेर्वीररध्वीद्वठारे-रनघगुणमहाब्धेर्योगिनो यः प्रशिष्यः ।

जयति यतिवरोऽसौ श्रीरमावासकार्या-त्मजमुनिवरशिष्यः श्रीशठद्विड्यतीन्द्रः ॥ ३० ॥

काषायशाटीकमनीयगात्रः करारविन्दस्फुरितत्रिदण्डः।कृपारसैरार्द्रतरान्तरङ्गः कदा गुरुर्मे नयनातिथिः

स्यात् ॥ ३१ ॥

शठमथनयतीशानन्दयोगीन्द्रपाद-द्वितयसरसिजोद्यद्रेणुलेशं स्वमूर्ध्ना । कृतिन इह दधानाः शुद्धिमन्यादृशीं ते

दधति विबुधसिन्धुस्नानतोऽप्यद्भुतां द्राक् ॥ ३२ ॥

विमलशुभचरित्रं विश्रुतं भूतलेऽस्मिन् विदितनिखिलवेद्यं वीतरागाग्रगण्यम् । शठरिपुयतिराजाभिख्यमस्मद्गुरुं

तं शुभगुणपरिपूर्णं संश्रये देशिकेन्द्रम् ॥ ३३ ॥



प्रणवमनुमजस्रं पुण्यमावर्तयन्तं प्रणतजनविधेयं पूतकाषायवस्त्रम् । करसरसिजराजद्विष्णुरूपत्रिदण्डं

शठरिपुयतिराजं योगिवर्यं भजेऽहम् ॥ ३४ ॥

उच्चारयन्तमनिशं द्वयमद्वयं त-दु-द्भासयन्तमनघान् भगवद्गुणौघान् । उद्वोधयन्तमतिदुर्ग्रहमागमान्त-

सारार्थजातमनघं गुरुमाश्रये तम् ॥ ३५ ॥

कलाभिः पूर्णोऽसौ निखिलजनतापत्रयहरः कलङ्कैरुन्मुक्तो हरिचरणसक्तः प्रतिदिनम् ।

अपूर्वोऽयं शीतद्युतिरमृतवर्षी क्षितितले जयत्युच्चैः श्रीमच्छठरिपुयतीशानयमिराट् ॥ ३६ ॥

सोऽयं हन्ति तमो न किं त्रिजगतीपूज्यो न किं वा स्वयं पद्मोल्लासकरो न किं न जनताजाड्यापहो  
वाऽपि किम् । श्रीमच्छ्रीशठकोपलक्ष्मणमुनौ विद्योतमाने क्षितौखद्योतब्रमगादसौ दिनकरो लज्जाभयाभ्यां  
स्वयम् ॥ ३७ ॥

निस्सीमोदारभूमा निरवधिकरुणापूरनिघ्नान्तरङ्गो निर्बाधागाधबोधो निखिलनतसुहृन्निस्तुलापारकीर्तिः ।

नीरश्रं श्रीनृकण्ठीरवचरणनिदिध्यासनानन्दसान्द्रो योगीन्द्रः श्रीशठद्विड्यतिनृपतिवरः श्रेयसे भूयसे

स्यात् ॥ ३८ ॥

शठारिरामानुजयोगिवर्यसहस्ररश्मिः सकलाभिवन्द्यः । कृतोदयो मे हृदये निविष्टामनाद्यविदारजनीं क्षिणोतु ॥

श्रीमच्छ्रीशठकोपलक्ष्मणमहायोगीन्द्रपादाम्बुज-द्वन्द्वाराधनवर्धमानधिषणोन्मेषेण सद्गुणावता ।

भारद्वाजरमानिवासवरदाभिख्येन सत्सेविना कृप्ता स्वीयगुरुत्तमस्तुतिरियं जीयाच्चिरं भूतले ॥ ४० ॥

नमस्तस्मै शठारतिलक्ष्मणाह्वययोगिने । अगाधभवपाथोधिसंशोषिपदरेणवे ॥ श्रीशठारियतीशानयोगिने

गुणसिन्धवे । विदिताखिलवेद्याय विज्ञाननिधये नमः ॥

आचार्यस्तवः सम्पूर्णः॥

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॥ श्रीः॥ श्रीमते श्रीशठकोपरामानुजयतीन्द्रमहादेशिकाय नमः।

॥ श्रीमदाचार्यदण्डकः ॥

नमस्तस्मै शठारातिलक्ष्मणाह्वययोगिने । अगाधभवपाथोधिसंशोषिपदरेणवे ॥

जय जय शठकोपरामानुजाख्यापरिष्कारविख्यातकीर्ते गुरुत्तंसवेदान्तसूरान्द्रवक्ताविन्दानिशोदिबरात्यद्भुतानन्त  
वेदान्त सारामृतस्यन्दिवाणीसदाभ्याससंतुष्ट चित्तासकृद्रक्षितास्मद्विधानन्तदासब्रजापारकारुण्यवारान्निधे  
सद्गुणाम्भोनिधे पाहि मामार्तमुद्वेलसंसारपाथोनिधेः

शठरिपुयतिराजयोगन्द्रिमद्वन्द्वभूमानमुद्वेलकारुण्यलक्ष्मीनृसिंहाङ्घ्रिपङ्केरुहद्वन्द्वनिध्यानित्योल्लसञ्जानमा-  
र्ताण्डतेजोनिरस्तात्मपादाश्रितप्राणिवर्गान्तराज्ञानगाढान्धकारं करद्योत्मानत्रिदण्डं कटिप्रस्फुरद्विव्य—  
काषायवासश्चिखायज्ञसूत्रोर्ध्वपुण्ड्रादिभिर्भासमानं भजे ।

हृदि विलसतु नित्यमस्मद्गुरुत्तंसपादाम्बुजद्वन्द्वमुद्धतपाथोजशोभं  
सकृद्ध्यानमात्रावधूताखिलप्राणिसंसारतापं चिरोपार्जितानन्तपुण्यैकलभ्यं  
विधूताभिमानैर्विमोहातिदूरैरसूयाविमुक्तैर्विरक्ताग्रगण्यैर्विशेषज्ञमुख्यैरगाधात्मबोधैरसंस्पृष्टदोषनिषेव्यं महद्भिस्सदा

मम नम इदमस्तु तस्मै मदाचार्यवर्याय पर्यायरामानुजार्याय निर्मुक्तदम्भाय निर्धूतमोहाय  
निर्मायचर्याय निर्बाधबोधाय नित्याभिवन्द्याय नित्यैस्समानाय दासे जनेऽस्मिन् दयापूर्णचित्ताय  
कारुण्यनिघ्नाय कंसारिसक्ताय सन्मार्गनिष्ठाय सत्त्वाभिपूर्णाय सद्भिर्निषेव्याय वन्द्याय मे ॥

भारद्वाजश्रीनिवासवरदार्येण निर्मितः । आचार्यदण्डकस्सोयमाचार्यप्राप्तिदायकः ॥

॥ श्रीमदाचार्यदण्डकस्संपूर्णः ॥

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॥ श्रीः ॥

श्रीमते श्रीशठकोपरामानुजयतीन्द्रमहादेशिकाय नमः।

॥श्रीमदाचार्य मङ्गलम् ॥

श्रीशठारियतीशानयोगिवर्यपदाश्रयः । शठारिलक्ष्मणमुनिः सन्निधत्तां सदा हृदि ॥ १ ॥  
कार्तिके मासि सोमर्क्षे संभूताय धरातले । शठारिरामावरजयोगिवर्याय मङ्गलम् ॥ २ ॥  
प्रेम्णा श्रीवणशठारतिरङ्गनाथमुनीश्वरैः । वीक्षिताय विशेषेण गुरवे मम मङ्गलम् ॥ ३ ॥  
श्रीनिवासशठारतियोगिपादाङ्गसेविने । श्रीशठारियतीशानयोगिवर्याय मङ्गलम् ॥ ४ ॥  
निगमान्तगुरुत्तंससूक्त्यारामविहारिणे । सत्संप्रदायनिष्ठाय गुरवे मम मङ्गलम् ॥ ५ ॥  
श्रीरामानुजसिद्धान्तरक्षिणे स्थिरबुद्धये । ब्रह्मनिष्ठाय सततं गुरुवर्याय मङ्गलम् ॥ ६ ॥  
रहस्यत्रयसारार्थसारसर्वस्वदायिने । सबस्थाय सदा तस्मै सत्यवाचेऽस्तु मङ्गलम् ॥ ७ ॥  
समये सबनिष्ठानां नियताय महात्मने । साधुवृत्त्या समेताय गुरवे मम मङ्गलम् ॥ ८ ॥  
डम्भासूयाविमुक्ताय जितसर्वेन्द्रियाय च । बन्धवे सर्वदा तस्मै देशिकेन्द्राय मङ्गलम् ॥ ९ ॥  
दयाशिशिरचित्ताय शास्त्रिणे स्वलनादिषु । शठारिसूक्तिविवृतिस्तुष्टायास्तु मङ्गलम् ॥ १० ॥  
आश्रितस्य ममैतस्य सर्वदा हितकारिणे । श्रीशठारियतीशानयोगिवर्याय मङ्गलम् ॥ ११ ॥  
सदाचार्यक्रमायातश्रीभाष्यामृतवर्षिणे । श्रीभाष्यकारतुल्याय गुरवे मम मङ्गलम् ॥ १२ ॥  
रणपुङ्गवपादपद्मयुग्मे कृपया यस्य समर्पितो भरो मे । करुणावरुणालयाय तस्मै गुरवे  
सन्तुसमस्तमङ्गलानि ॥ भारद्वाजश्रीनिवासवरदार्येण निर्मितम् । आचार्यमङ्गलमिदं पठतां मङ्गलप्रदम् ॥  
१४ ॥ श्रीशठारियतीशानयोगिने गुणसिन्धवे । विदिताखिलवेद्याय विज्ञाननिधये नमः ॥ १५ ॥

श्रीमदाचार्यमङ्गलं संपूर्णम् ॥

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ஸ்ரீ:

ஸ்ரீமதே லக்ஷ்மீந்ருஸிம்ஹ பரப்ரஹ்மணே நம:  
ஸ்ரீ சடகோப ராமாநுஜ யதீந்த்ர மஹாதேசிகன்  
பஞ்சரத்னம்.

(திருப்பூந்துருத்தி V. கிருஷ்ணஸ்வாமி தாஸன்  
விண்ணப்பித்தது)

[ பதினான்குசீர்க் கழிநெடிலடி ஆசிரிய விருத்தம். ]

பொய்த்தான புல்லறிவும் பொல்லாத புன்றொழிலும்  
பூண்டுபல புன்மை யாற்றிற்  
புலன்வழியே திரியுமனக் குரங்கிழுக்கும் வழியெல்லாம்  
போந்தொழியாப் பிறவி வெள்ளத்  
தெய்த்திளைத்துத் திரிவோமை யினித்திரியாமைத்தக வால்  
இதமுரைத்துத் திருத்தியும்பர்  
ஈறிலதாம் பேரின்ப மெய்தவிர களித்தபிரான்  
ஏய்ந்தபெரும் பத்தி வெள்ளம்  
செய்த்திளைக்கும் வாளைகள் பாய்ந் தெழில்திகழும் நீர் வளஞ்சேர்  
சீரரங்க நகரி லம்மான்  
திருநெடுமால் கயல்முதலா முருவோடு விளையாடுந்  
திருக்கோயில் வணங்கி வாழும்  
நெய்த்தானத் தவராசன் சடகோப வெதிராசன்  
நெடுந்திகிரிப் படைக்கை யாளும்  
நெடுமாலுக்கெனையாக்குங் குருராசனடி நாயேன்  
நெஞ்சுளமர்ந் தருள்கின் றானே. (1)

அறைப்பட்ட திரைக்கரங்கொண் டனவரதந் திருவரங்கத்  
 தடிகளடி வருடும் சீரால்  
 அருங்குறளாய்த் தனிவண்மை யரக்கர்குலப்பெருங்கோவின்  
 அவைக்களத்தி லுயர்ந்து நீண்ட  
 நறைப்பட்ட தண்டுளவ நறுந்தாமத் தொருசோதி  
 நலக்கழற்கண் டோன்றி யுற்ற  
 நானிலத்தைப் பாவனஞ்செய் வானதியை விஞ்சி யதை  
 நகுந்தரத்துப் பெற்றி பெற்று  
 செறிப்பட்ட வல்வினைகள் செய்தோர்க்குஞ் சிந்திக்கத்  
 தீமைகளைச் செகுத்து மிக்க  
 சித்தி தரும் நன்னதியாங் காவிரிபோற் பொன் கொழித்துச்  
 சிறந்தகுண மணிக டம்மால்  
 நிறைப்பட்ட தவராசன் சடகோப வெதிராசன்  
 நெடுந்திகிரிப் படைக்கை யாளும்  
 நெடுமாலுக்கெனையாக்குங் குருராச னடிநாயேன்  
 நெஞ்சுளமர்ந் தருகின் றானே. (2)

சீர்திகழுந் தண்பொருநற் பராங்குசனோ பெரும்புதூர்த்  
 திருமுனியோ சுருதி மெளலித்  
 தேசிகனோ தேசிகவான் ஆதிவண்சீரிச் சடகோப  
 தேசிகனோ மாலோ வென்று  
 பார்புகழும் பரிசினனாய்ச் சாத்திர நுண்ணுணர்வாலும்  
 பத்தியிலும் தத்து வத்தைப்  
 பக்தர்களாய் வந்தடைந்த சிட்டர்களுக்குணர்த்தலிலும்  
 பரிவாலும் விரத்தி யாலும்

ஏர்திகழ விளங்கியொரு நிகரின்றிச் சிங்க மலைக்  
கிறையவனா ரகோ பிலத்தின்  
எழின் மடத்திந் திரைவாஸ சடகோப தேசிகன்தன்  
இன்னருளின் நிலைய மாகி  
நேர்திகழுந் தவராசன் சடகோப வெதிராசன்  
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நெஞ்சுள மர்ந் தருள்கின் றானே (3)

மின்னாரும் பொன்னாழி வலனேந்தி யன்னையுடன்  
விண்ணகத்தே நித்தர் போற்ற  
விளங்குமணிப் பணித்தவிசில் வீற்றிருக்கும் முதற் கடவுள்  
விழுமியவான் கருணை யாலே  
பன்னுகலை நால்வேதப் படர்பொருளைப் பிரமனுக்குப்  
பகர்ந்தருளுந் தகவு மிக்க  
பரிமுகனாய் அரிமுகனாய் நரனுருவாய் நாரணனாய்  
பார்த்தனுக்குக் கீதை பாடும்  
மன்னுபுகழ்க் கண்ணனுமாய் வாமனனா யிராகவனாய்  
வடிவெடுத்து வந்த போதும்  
மாநிலமுய் யாமையினால் மனிதரிலோர் மனித னென  
வந்தருளி ய்ய்யச் செய்யும்  
நின்றகுணத் தவராசன் சடகோப வெதிராசன்  
நெடுந்திகிரிப் படைக்கை யாளும்  
நெடுமாலுக் கெனையாக்குங் குருராச னடி நாயேன்  
நெஞ்சுளமர்ந் தருள்கின் றானே.(4)



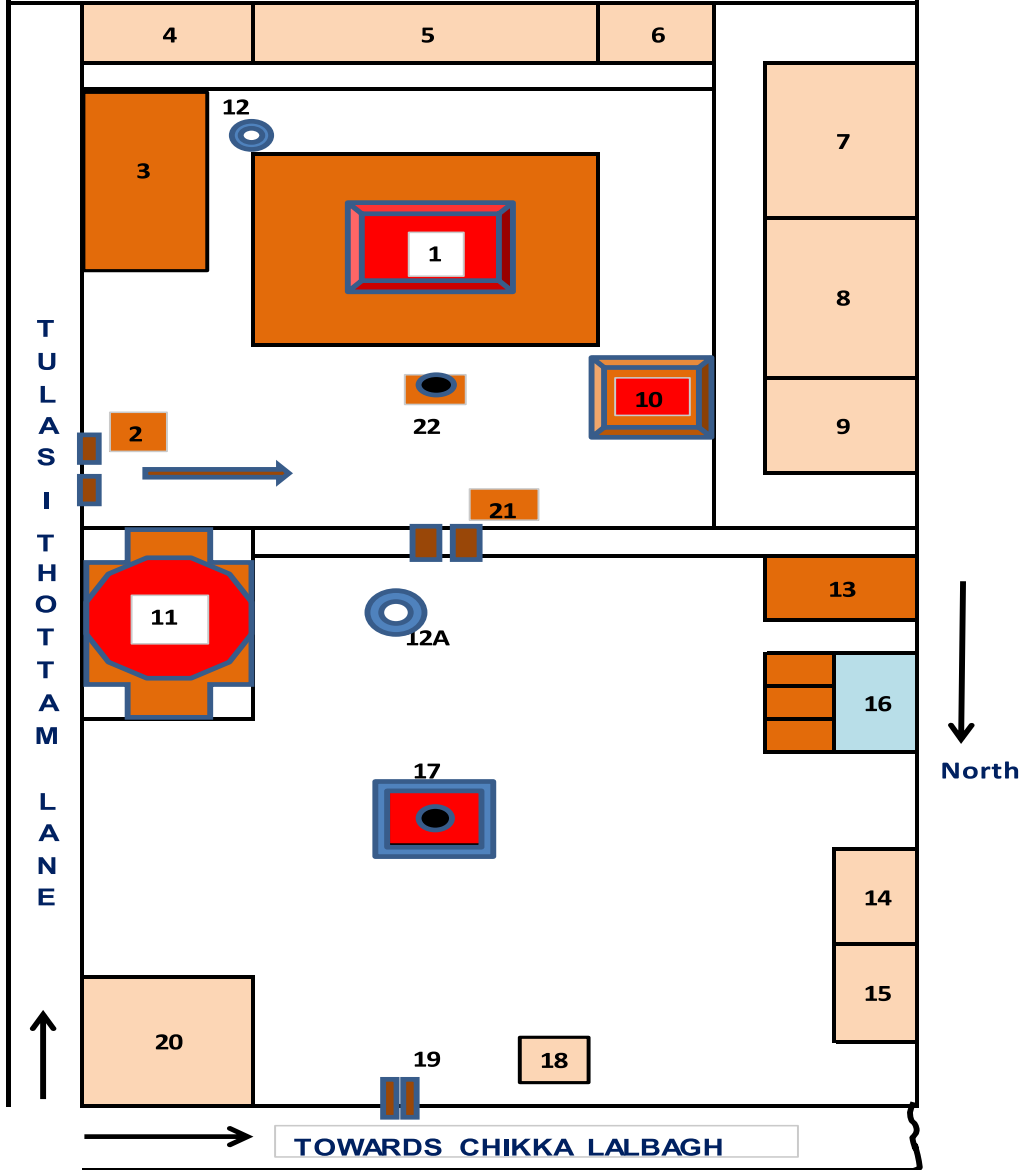
ஓராயி ரம்பேர்க ளுடையபிரா னெங்கோமா  
னுலகங்க ளீந்த நாதன்  
ஓங்குபெரும் பணிப்பாய லுத்தமனை மைத்தமுகி  
லுருவனையெ மரங்க மாலைச்  
சீராயி ரங்கொண்டு சுடர்கள் வலம் புரிந்தேகச்

சேடமலைச் சென்னி வாழுந்  
திருவேங்கடத்தானைக் கரிகிரிமேற் றிகழொளியாந்  
தேவர்கள் தம் ஆதி தேவை  
நாராய ணன்றன்னைச் சிங்கமலைத் துங்கமுடி  
நரசிங்க மூர்த்தி தன்னை  
நானிலத்தி லுற்றபிற மூர்த்தியர்களையுந்தொழுது  
நாரதப்ரஹ் லாத ருக்கு  
நேராய தவராசன் சடகோப வெதிராசன்  
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நெஞ்சுள மர்ந் தருள்கின் றானே. (5)

ஸ்ரீசடகோபராமாநுஜ யதீந்த்ர மஹாதேசிகள்  
திருவடிகளே சரணம்.

ஸ்ரீ:

LAYOUT PLAN OF TULASITHOTTAM SRI. PRASANNA KRISHNASWAMY TEMPLE AS IT EXISTED IN 1940'S



LEGEND : 1 - Sri. Prasanna Krishnaswamy Sannidhi , 2 - Temple Dwara , 3 - Madapalli(Kitchen) , 4 - 5 - 6 -7 - 8 - 9 - 14 - 15-Temple Quarters , 10 - Sri Ramar Sannidhi , **11 - HH Sri Thillasthanam Swamy Ashrama** , 12-12A-Wells , 13 - Temple Ratha(Chariot) Shed , 16 -Pushkarani , 17 -Mantapa , 18 - Watchman Shed , 19 -Entry Gate 20 - Tulasivanam Student Hostel , 21 - Temple entry 22 - Dwaja Stamba

Note : Drawing not to scale .Based on inputs from Sri. M.N.Ramaswamy & Sri. C.D.Sudarshan

॥ श्रीः ॥

## HH Sri.Thillasthanam Swamy 150<sup>th</sup> Tirunakshatram Mahotsava Souvenir

*Pages* : 56

*Release date* : Nov 21<sup>st</sup>, 2021

Complimentary Copy

Printed at : Sri. Hari Enterprises  
7/114 , 15/1 , 10<sup>th</sup> 'C' Main  
6<sup>th</sup> Block Rajajinagar  
Bangalore- 560 010  
Phone + +91-9448572693 /  
9535595238 / 9901602060

Published by :  
Sri. Thillasthanam Swamy Kainkarya Sabha  
211 , Middle School Road , V V Puram ,  
Bangalore – 560002  
Phone: +91-80-48500778 / 22238039 / 26674259  
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## Tulasithotam Sri. Prasanna Krishnaswamy Temple, Bangalore



The Prasanna Krishna Temple, the oldest on the site, was built by the Wodeyar rulers of Mysore. The temple was well known as early as 1840's and was under the able stewardship of the forefathers of Loka Sevakartha, Bhaktha Shiromani (Late) Rao Bahadur B.K . Garudachar, who was an early mayor of Bangalore.

The temple's two main deities are Lord Sri. Krishna and Lord Sri. Rama. The speciality of the temple is that among the Dasha-Avathara of Sri Mahavishnu, this temple has deities of the four Maha Avatharas namely Sri. Krishna of Dwapara Yuga, Sri Lakshmi Narasimha of Krita Yuga, Sri Rama of Tretha Yuga and Sri Venkateshwara of the Present Kaliyuga.

The presiding deity has the form of Lord Sri Krishna as an infant, an year or so old. He is in a standing posture with his left leg on the floor, and the right on a lotus leaf. He has a scoop of butter in his right hand and makes an exquisite mudra with the left hand.

Saint Sri Tulasi Ramadas, was an ardent devotee of Lord Sri Rama, Tulasithotam used to travel extensively with the Utsava Murthy of Sri Rama and his consorts and would celebrate Sri Rama Pattabishekam on Punarvasu star every month. He was very impressed with the upkeep and the quality of daily rituals at Sri Krishna temple. In the 1900s, when the saint felt he was growing old and infirm and that he may not be able to continue his tours, and being impressed with the upkeep and rituals at Sri. Prasanna Krishnaswamy Temple, he approached Sri. Garudachar for the Archa Murthies of Sri Rama and his consorts may permanently be kept with the temple and daily worship be continued. Sri. Garudachar not only readily agreed, but built a separate shrine on the same site and installed the Archa Murthies of Lord Sri Rama along with the Moolavars on April 2nd 1908. It is widely believed that the area came to be known as Tulasivanam or Tulasithotam owing to it's enduring association with Saint Sri Tulasi Ramadas.

In the year 1943, at the desire of the devotees, the Sannidhi for Lord Sri Lakshmi Narasimha was constructed at the right side of the presiding deity.

The absence of Lord Sri Srinivasa was felt by many ardent devotees who throng the temple on all occasions. A separate sannidhi for Lord Sri Srinivasa was built to the left side of the presiding deity and was consecrated in the year 1996.

Lots of improvements have been made to the temple such as Raja Gopuram, Mahadwaram on the Northern side, and re-construction of Vimana Gopuram for Sri Rama in 1998. Likewise the Vimana Gopurams for all other deities including re-construction of Sannidhies for Sri Rukmini Thayar, Aandal Thayar, Aalwars and Acharyaas along with a room for Kannadi Arai (Mirror Room) was made between 1998 – 2007. Later in the year 2008, new Yaagashaala and Paakashala were constructed along with the consecration of Sri Hanuman Sannidhi and Vimana Gopuram.

For further details of Sri. Prasanna Krishna Swamy temple and it's activities , please visit their website [www.tulasivanam.com](http://www.tulasivanam.com)

HH Sri.Sadakopa Ramanuja Yathindra Mahadesikan( Sri. Thillasthanam Swamy ) and the Tulasithotam Sri. Prasanna Krishnaswamy Temple have had a long association with HH Sri. Swamy being closely involved in the activities of the temple.(See articles inside on Sri. Thillasthanam Swamy)



**Blessings From :**



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Srimathe Srivan Shatakopa Sri Lakshmi Nrusimha Divya Paduka Sevaka  
Srivan Sri Satakopa Sri Narayana Yathidra Mahadesikan, Sri Ahobila Mutt**



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