Sri Kavitajiteshawara Vaibhavam
Biography of Sri Mahavidwan Villur Nadadoor Asukavi Sarvabhouma
Srinidhi Swamy

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Srimate Ramanujaya Namaha

Srimate Vaatsyaya Sri Nidhaye Srinivasa Raghavarya Mahadesikaya Namaha

Foreword

Shri. U.Ve. Villur Nadadooar Sri Bhashya Simhasanadhipathi Asukavi Sarvabhouma SrinivasaRaghavacharya Swamy (1913-2011), famously known as Srinidhi Swamy, my father and preceptor, was a famous Asukavi (instant poet) in Sanskrit. He was born in the year Pramadeecha in the month of Kaarthigai and his birth star was Krithikai (his date of birth was 11 th December 1913 A.D.). He lived in this mortal world for 87 years and devoted all his life to compose poetry in the praise of Lord Sriman Narayana.

Even as a child, he was composing fast, poetry to the enjoyment of great Bhagavatas and scholars. While he was only seven years, he used to compose slokas to the surprise of Saintly scholars like His Holiness Sri. Terazhundur Andavan Swami a great scholar and critic. He predicted many encomiums would come in search of the boy in future. His blessings were so realistic that scholars like H.H. Abhinava Ranganatha Parakala Swamy, Parakala Mutt, Mysore, H.H. Injimeedu Alagiya Singer, Ahobila Mutt, H.H. ChandraSekhara Saraswthy Swamy of Kanchi Mutt, H.H. Shri Abhinava Vidya Theertha Bharathi Swamy of Sringeri Mutt, towed the lines of the saint and were among the Rasikas of the poetry of the Swamy.

He is among those great Bhagavatas who denounced praising mortal human beings and considered praising Lord Sriman Narayana as the main goal of life. As a result, he performed mangalasaasanam of all Temple deities sung by Alwars. The Lords of various other divyadeshams not sung by Alwars were also praised by the Swamy in his mangalasasanams. Among them are famous divya-desrams such as Guruvayur, Madurantakam, Pandaripur, Puri, Chilkur, Bhadrachalam etc. The number of slokas composed by Swamy is estimated to be totaling more than 20,000. Many of the stotrams are even today getting transliterated from Grantham to Devanagari.
Stunningly, the highly devoted Swamy has many features in common with the revered Tirumangai Azhwar, which have been tabulated thus:

<table>
<thead>
<tr>
<th>S.No</th>
<th>Aspect</th>
<th>Thirumangai Alwar</th>
<th>Swami</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Incarnation on</td>
<td>Star Karthikai in the Tamil Month Karthikai.</td>
<td>Star Karthikai in the Tamil Month Karthikai.</td>
</tr>
<tr>
<td>2.</td>
<td>Ashramam</td>
<td>Grhashtha with Kumudavalli as consort.</td>
<td>Grhashtha with Vanjulavalli as consort</td>
</tr>
<tr>
<td>3.</td>
<td>Travelled always with</td>
<td>Chinthanaikinayan, his personal deity.</td>
<td>Swarna Lakshmidhara Navaneeta nata Swami his personal deity</td>
</tr>
<tr>
<td>4.</td>
<td>Known by the title</td>
<td>Nalukavi Perumal - Lord of four types of Poets</td>
<td>Asukavi Sarvabhouma Lord of Asukavis.</td>
</tr>
<tr>
<td>5.</td>
<td>No of shrines sung</td>
<td>84 out of 108 shrines</td>
<td>All the 108 shrines and besides them, others like Vaduvur, Mannar-gudi, Madurantakam, Navalpakkam, Chilkoor, Villur, Karukuruchi, Sim-hacalam, Bhadracalam, Pandaripur, Puri etc.,</td>
</tr>
<tr>
<td>6.</td>
<td>Associates</td>
<td>Four Ministers</td>
<td>Mainly four sons as disciples</td>
</tr>
<tr>
<td>7.</td>
<td>Birth</td>
<td>As incarnation of the bow</td>
<td>Native of village called bow (Villur)</td>
</tr>
<tr>
<td>8.</td>
<td>Acharya Bhakti</td>
<td>Held Nammazhwar as Acharya and was devoted to his Tiruvaimozhi.</td>
<td>Devoted to his father Sri Venkata Sesharya Maha Desika, his Acharya, and his Sanskrit version of Tiruvaimozhi.</td>
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</tbody>
</table>

The Swamy strove for protection of temples system by performing these mangalaasaasanams. Such was his devotion that he ensured continuous poojas to old village temple of Villur Rajagopalakrishna Swamy. He would not partake prasadam unless the aradhanam of Lord Rajagopala Swamy of Villur was performed.

The President of India honoured the Swamy with certificate of honour in 1986. It is amazing to note that the number of slokas composed by the Swamy in his life of...
87 years cross the mark of 20,000. Only 25% of his work has been published so far; another 75% is still in the pipeline for printing. It is learnt that the Kendriya VidyaPeeth, Tirupati, is going to bring out all the works of Swamy, in one volume.

The Swamy’s centenary celebrations committee has been conducting every month, on Krithika star day, during this 100th year, a Vidwat Sabha, on Swamy’s works, at various divyadeshams or associated places of the divyadesham, where Swamy performed Mangalashaasanam. During these occasions, Swamy’s works along with English and local language of Tamil, Telugu etc. have been published in the respective divyadeshams.

Starting from Nandana year Margazhi Krithika star, the centenary celebration Vidwat sabhas have been conducted at 14 places with participation of great scholars, bhagavatas and admirers as per the enclosed list, which also contains the books published during these occasions:

Table: Details of Srinidhi Centenary celebration Vidwat sabhas:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Month</th>
<th>Place</th>
<th>Work</th>
<th>Participant Scholars</th>
<th>Published books</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nandana</td>
<td>Chennai</td>
<td>Vasumathee satakam</td>
<td>Sri Srivatsankachariar</td>
<td>Vidwans from Jagannatha Viswavidyalaya</td>
</tr>
<tr>
<td></td>
<td>Margazhi</td>
<td></td>
<td>Vyomapurisa bhava stavam</td>
<td>Sri Raghavacharyar</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>K. Senesh</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nandana</td>
<td>Puri</td>
<td>Purushottama shodashee</td>
<td>Vidwans from Jagannatha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Thai</td>
<td></td>
<td>Simhachala panchashat</td>
<td>Viswavidyalaya</td>
<td></td>
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<tr>
<td>Month</td>
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</tbody>
</table>
| 3 Nandana  | Hyderabad, Chilkur | 1. Bhadrachala panchashat  
2. Chilkur stuti  
3. Balaji Vimshati | 1. Dr. M.V.Soundararajan  
2. Dr. V. Kannan  
3. Dr. C.S. LaxmiNarasimhan  
4. Dr. Prabhakara Sarma  
5. Shri K. Senesh | All three books with English & Telugu commentary |
| 4 Nandana  | Villur             | 1. Rajagopala vimshati  
2. Rajagopala suprabhatam  
3. Rajagopala Prapatti  
4. Rajagopala Mangalam | 1. Dr. Tirunarayanan  
2. Vaduvur Veeraraghava charyar | Both books with English and Tamil commentaries |
| 5 Vijaya   | Kancheepuram       | 1. Varadabhavastavam  
2. Vivahavaradastavam | 1. Kaniyambakkam Devanathachariar  
2. Sankhapuram Narayanachariar  
3. Veerapuram Sampath Deekshithar  
4. Satakopa Tatachariar Swamy | Both books with Tamil commentaries |
| 6 Vijaya   | Kumbhakonam        | 1. Amrutha saardulam | 1. Sairi Ramanuja Patra-chariar  
2. V.S.Karunakaraachariar | With Tamil commentary |
| 7 Vijaya   | Pune               | 1. Vittal Vimshati     | 1. Devanarvilagam S. Saranathachariar  
2. Sow. Prabha Senesh | Marathi & English translations |
| 8 Vijaya   | Tiruvaheendrapuram | 1. Aheeshapureesha bhava stavam  
2. Desikapanchads heekavacha stavam | 1. Neethiyarashar Ramabhadrachariar  
2. Mukundachariar  
3. Desikachariar | Both with Tamil commentaries |
| 9 Vijaya   | Tiruvanathapuram   | Mangala and Manimangala stavams | 1. Sri U.Ve Dr. V.N.Vasudeva chariar | With Malayala commentary |
| 10 Vijaya  | Mannargudi        | Rajagopala trimshat    | 1. Dr. Krishnamurthy Sastrigal  
2. Dr. Krishna sarma  
3. Velukkudi Krishnan | With Tamil commentary |
| 11 Vijaya  | Thiruvallikkeni (Triplican) Satabhisheka pancakam, Satamanadasak m | 1. Valayapettai Ramacharya Swamy  
2. Nelvay | Tamil and Sanskrit commentaries |
<table>
<thead>
<tr>
<th>No.</th>
<th>Event</th>
<th>Place</th>
<th>Speeches</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Vijaya Aavani Rangam</td>
<td>Sri Sriranga Samvadam, Sri Rajagopura satakam</td>
<td>In auspicious presence of 46th Jeer of Sri Ahobilam Mutt and Rayadurgam Srimad Andavan Swamy</td>
<td>with Tamil commentaries</td>
</tr>
<tr>
<td>13</td>
<td>Vijaya Ahobilam Purattasi</td>
<td>Malola stavam, Malola Vilaasam-1</td>
<td>Dr. M.V. Soundararajan, Sri U.Ve Dr. Paruthipattu S. Padmanabha Chariri, Sri-karyam, Sri Ahobilam Mutt, Sri V.S. Karunakaraachariri, Dr. Ananta padmanabha Chariri, Dr. C.S. Laxmi Narasimhan</td>
<td>Malola stavam with Telugu and English commentaries Malola vilaasam only moolam</td>
</tr>
<tr>
<td>14</td>
<td>Vijaya Aippasi Mysore</td>
<td>Ramachatusloki, Yadavadri stavam</td>
<td>In auspicious presence of Abhinava Vageesa Brahmatantra Parakala Swamy, Sri Sohattur Ramanujachariri, Sri Ananthanarayana Chariri, Sri Lakshme thathachariri, Sri Sridharachariri</td>
<td>Ramachatusloki &amp; Yadavadri stavam with Kannada and English translations</td>
</tr>
</tbody>
</table>

Among the above functions other than item 8 and 11, all were pre-planned. Item 8 and 11 were sudden instructions from Sri Lord Panduranga Vittala and Sri Lord Parthasarathy.
Now during the centenary celebrations at Tirupathi it is planned to release the biography of Swamy which has been written by Chi Vidwan Dr. Chilkoor Laxmi Narasimhan, my nephew and son of Sri U.Ve Chilkoor Soundararajan and Vidwan Chi K.Senesh, son of by younger brother sri Villur Karunakarachariar. This work is based on various previous collections like Manju Ramayanam, Poorva Champu by my younger brother Sri Villur Sundararajan and Uttara Champu by my younger brother Villur S Karunakarachariar. The book also has several interesting personal experience of the authors with the illustrious Swamy.

With reverences to all Bhagavatas

(Sri Villur Nadadoor Sribhashya simhasanam

S. Seshadri alias Venkatasesha dasan)

President

Villur Asukavi Sarvabhouma Srinidhi Swamy Centenary Celebration Committee
(VASSSCCC)
1. Swami’s birth

Sri Villur Asukavi Sarvabhouma Srinidhi Swami was born to the reverent Vidwan Mahamahopadhyaya Sri Villur Nadadoor Sribhashya Simhasanadhipathi SriVenkataseshacharya Mahadesikan Swami and his wife Smt. Sundaravalli ammal. Sri Venkatasesharya Swamy was a great scholar, court vidwan of Maharaja of Sethupathi Samsthanam and in those days recipient of Queen of England award for Sanskrit scholarship which is now equivalent to President of India Award for Sanskrit scholarship.

He wrote Sanskrit translation to thirvaymozhi known as Pratibimbalahari which is a great and accurate translation work.

आसीदेवाङकेशपेदेशिकं दक्षिण श्रीचत्त्वागोत्रे द्विजः  
ब्रह्मण्यो निगमान्तदेशिकमणिप्राचार्यवंशयोनगः।  
राजां संसदि रामनाथपुरिः यो ज्ज्व्यास्थानविब्धानमूलः  
येन श्रीशठकोपवक्त्रभणित्स्वर्वा कृता संस्कृतेः।।  

(Acharya Vaibhavam – Sri V.S.Sundararajan swamy)

Sri Venkataseshacharya swamy was blessed with a daughter and many years later he had dream in which a beautiful archa vigraha of Lord Rama
said “Come to me, I will bless you with a son”. Not having seen this form of Lord Rama before Sri Venkataseshacharyya started visiting many Rama temples and finally came to Vaduvur in then Tanjore district. There, when he had darshan of the Lord Rama, he instantly recognized Him to be the one he had seen in his dream. He was overjoyed and immediately made up his mind to stay at Vaduvur for sometime and soon after Sri Srinidhi Swamy was born in pramadeesa varsha, in the month of Karthigai and on Krithika star in the year 1913(11/12/1913)

2. Swami’s Upanayanam and initial education

Swamy’s thread ceremony was performed at the age of seven. He had learnt and practiced veda under his father after his upanayanam. Then he also learnt Veda from Vadavoor veda patashala. He learnt under the feet of his revered father, Sanskrit Kavyams, natakams and Vyakaranam in Siddantha Koumudi (grammar in Sanskrit).
When Swamy was a child of one year age, accidentally boiling milk spilt on his body and he was in a dangerous condition. At this stage his father had performed Prapatti anushtana for this Swamy. Due to the power of his father’s devotion and grace of Lord, Swamy survived the dangerous situation to life and his burns healed well.

Swami used to make poems at the age of seven. His neighbour, who lived next door to his house in Vadauvoor Sri Paramahamsa Therezhundoor Aandavan swamy used to enjoy the poems composed by Swamy as a child. He used to ask the child Swamy to compose poems, enjoy them and also give him suitable gifts as a way of encouragement. Swamy got panchasamskaram under the feet of his father.

3. Marriage and further education

Swami got married at the age of 13 with Smt. Vanjulavalli, daughter of Sri Paruthipattu Venkatacharya swami. The marriage was performed at Devanarvilagam close to Kumbakonam town. She was the younger sister of 43rd Jeer of Ahobila Mutt who in his poorvasrama was popularly knownas Sri U.Ve Vidwan Lakshmi Narasimhachar Swamy. This great Swamy actually performed Kanyadanam of Smt Vanjulavalli to Srinidhi Swamy. As per his father’s orders, Swamy learnt Tarkam (Traditional logic comprisiing of muktavali dinakreeyam etc.) from his elder brother in law. Sri
‘Thirukudandai Andavan” who was known as Sri Kannan swami in his purvasramam, was also one of the purvashrama shishyas of 43rd jeer along with Swamy to learn tarkam. Both Sri Srinidhi Swamy and Sri Tirukkudandai Andavan Swamy were class mates in Tarka classes.

As Swamy’s father was getting old and weak and realizing that end is coming nearer as said शरघ्रं अन्तेरमन्ते बुिाीः, he had completed teaching him Rahasyathryasaram first and later taught him Deepam, Sribhashyam, Bhagavadvishayam and Geeta Bhashyam also.

4. Swamy’s early struggles

Swamy lost his father at a very young age of around 21 years. He had to shuttle between Vaduvur and Villur several times when his father was ill. He had to spend money for travels and for treatments and so he was over burdened with loans. To settle the loans he had to sell almost all of his wife’s jewellery and lot of silver articles. When his father asked him with guilt as to how he can sell them, Swamy replied to him saying that when he belongs to his father, his wife also belongs to him and so her belongings too. Saying so, he convinced his father as he always liked to obey his father like Lord Rama. His father was also worried that he should remain like a true vaishnavite following acharams, and also perform aradhana kainkaryam to their home deity Sri Navaneethanata Swamy without any
hurdles. Our Swamy believed strongly that everything would happen good because of his father’s blessings. His father was happy with his belief and wished him that he would be blessed with four sons and that the couple would live happily for many years doing service to Sri Navaneethanata Swamy. Blessing thus, his father attained acharyan’s feet.

We could see his blessings came true today. But during that time in order to settle his loans he had to sell his land as well as his house in Vaduvur. In order to help him under his difficult times his father-in-law gave him shelter in Devanarvilagam and moral support. Before leaving Vaduvur he made a slokam in front of Lord Rama of Vaduvur as follows:

गृह्येवाराम: जनकवरणस्पर्शं सुभगम:  
ल्याम्योनीता: मनुकूलपते किं मम तत:।  
त्रिभुजीमंवेर्ध्यम् मधुरमधुरम् ते बुविद्म  
मदनलसंपतम् नखलु परिहर्विः प्रभवसि।।

Oh! Lord of Manu clan, Rama, you have taken away from me my house in my home town, lands and the happiness and soothing feeling of touching my father’s feet. So what?, You cannot steal from me and don’t do that to me, the greatest feeling of having your beautiful image in Tribangi posture (idol having three curves) in my mind.

This happened in 1934. Lord Rama answered Swamy in 1982. We will see how in later chapters.
Swamy toiled hard to settle the loans on behalf of his father. By this righteous behavior Swamy impressed his aging father-in-law who accepted him like his own son and looked after him for some time during his ripe old age.

5. Swamy taking Siromani Exam

Swamy stayed at his in-laws house and studied for Siromani exam. Swamy got his training for Siromani exams under the teachings of Sri U.Ve Veeraraghavacharyar Swamy popularly known as Madurantakam Swamy who was in Thiruvaiyyar at that time. He adored our Swamy very much. He also did Prapatti Prayogam upadesam to Swamy. Swamy cleared his Siromani exams successfully.

6. R.V.Krishnamachariar’s test:

There used to be regular gathering of great Sanskrit Vidwans in Kumbhakonam (Thirukkudandai) in those days. Once in such a gathering Vidwan Sri R.V.Krishnamacharya Swamy was also present. He was a great scholar and a great poet too. He had a title as “Abhinavabattabanar” . He had a talent of creating sanskrit poems in the dialogue form like Bhanabattar’s lively work Kadambari. He had the quality of appreciating the talented persons as well as criticize them on their face if they were not good.
On the day of gathering, Vaduvur Srimushnam Swamy appreciated our Swamy’s talent and said to RV Swamy “Our Villur Swamy’s son Pichaikuppan’s (Srinidhi Swamy was called by this by his close elder relatives) compositions of Sanskrit poems are great. He is a Mahakavi. He could make poems in a spontaneous and beautiful manner”. RV Swamy did not believe that. Our Swamy was also present there at that time. Critically, RV Swamy asked him to make a poem on him as our Swamy was too young. Swamy prayed to his father and made the following poem:

कुम्भघोिनगरर कथमेषा शार्गगिीःशप्रयतमेशत न चिन्त्यम्।
नूत्नबािसशिता नगररयं िशन्वनीःशप्रयतमेशन न चचत्रम्॥

Meaning: Even though there are many divya desams present in Earth, Our beloved Sarngapani seems to like only Kumbakonam. Otherwise why will he stay here? But why did he like this place? Sarngapani has a bow called Sarngam. The person having a bow likes to have special arrows (banam in Sanskrit) and that new type of arrow is present here. (Abhinavabanam). That is why Lord Sarngapani likes to stay in Kumbakonam itself.

The poem was made in such a way that RV Swamy got elated and embraced Swamy with great affection and was enjoying it for long time.
7. **Swamy recognized as AASUKAVEE**

Sri U.Ve. Goshteepuram Narayananachar Swamy liked and adored our Swamy very much. He was in a way related to our Swamy as his mother belongs to Nadadoor family. Our Swamy used to call him ‘Uncle’. Other than that our Swamy’s father and Goshteepuram Swamy had their education together in Thirukottiyur. He was the one who gave the title as “aasukavee” to our Swamy appreciating the talent of making simple, adorable and spontaneous poems.

8. **Chatu slokas**

Swami has made thousands of chatu slokas (witty verses) with great ease based upon certain incidents he faced. In one such incident, Swamy and other vidwans were travelling from Mannargudi together. One vidwan bought a few mangoes, its variety being called Rumani. He had asked Swamy jokingly, how the Rumani name would have come into existence and can he make a slokam based on that.

Swamy spontaneously answered him that the original name of that variety mango was from ‘Tarumaani’(which means the best tree) but whenever people eat that fruit, they forget themselves in the taste and so over the years they must have swallowed the first alphabet too along with the fruit.
and that is how it is called Rumani nowadays. Saying this he made a poem too on this.

तव चर्चणमत्र कुर्विता किमु सर्वेण जनेन कौतुकात्।
प्रथमाक्षरम्प्यभशिः किमु तरुमानी यदगा रुमानिताम्?॥

There are several such incidents to show Swamy’s talent as well as his wit. Few more incidents are given below just for a sample.

- Once Swamy’s father-in-law took Swamy along with him to registrar office to register some lease papers. He was asked to sign the papers as witness. The Subregistrar belongs to Chengalpattu district. He asked Swamy from where did he come? Swamy said that he had come from Villur a village in Madurai district. The sub registrar jokingly said ,”so you have come all the way from Madurai to sign these papers”. For that Swamy replied, “When you can come all the way from Chengalpattu just to stamp these papers, why not I come from Madurai to sign?” The subregistrar admired his wit and smiled.

- Another incident to prove Swamy’s wit is when Swamy had gone to attend a sadas in Kudandai Sankara Mutt. One pandit came and asked Swamy “What is a vaishhnavite doing in sankara mutt? On what rights he had come there?” The person who asked this is none other than Brahmasri Vaidyanatha Sastrigal. Swamy replied him by making the below slokam:
कवेरात्मजाशललष्टपार्श्वे मठेशस्मन्
कवेरेव युक्तीः प्रवेशो ममायम्।

Meaning: This Sankaramutt is located on the banks of Kaverathmaja(Kaveri) and hence is being hugged by Kaverathamaja.
The word Kaverathmaja has two meaning. One indicating the river cauvery and another one conveys the meaning as ‘daughter of poet’.
So Swamy said, he being a poet has full right to be there where his daughter is.

- It was the time when the II world War was going on. People were in constant fear that anytime there will be bomb dropped by the Japanese. Swamy was in Devanarvilagam and Puttagottam Swamy had come there that time. Puttagottam Swamy had come outside in the night for some work and suddenly saw one bright light falling from the sky. He immediately feared that it was a bomb. Everybody came outside and finally concluded that it was not bomb. But people were wondering what did he actually saw. Our Swamy immediately replied that it was not bomb but should be a “bum” भं. The word ‘bum भं means star in sanskrit. He would have got frightened by seeing a falling star as bomb. Everybody enjoyed his talent of matching bomb & bum and were appreciating him for long time.
• Dr. Raghavan, a great Sanskrit professor as well as receiver of Padmabhooshan award, had great admiration for our Swamy. He once requested him to send some poems to publish in ‘Samskritaprathibhai’. Our Swamy also made “Dhoomanasi preyamsow” धूमानसि प्रेयांसौ meaning “Couple in steam engine train”. According to Sanskrit grammar, which has many derivatives based on the formation of words, the title should have been written as ‘dhoomanase’ धूमानसे which has the ‘डच् प्रत्ययम्’ compounding in Sanskrit. Dr Raghavan mentioned this and sent a letter to Swamy. Our Swamy replied him in a witty way like this, “whether that ‘डच्’ exists or not, we should always be in touch”. Dr Raghavan appreciated our Swamy’s sense of humour and later the book “dhoomanase preyamsow-धूमानसे प्रेयांसौ” was published as a khanda kavyam खण्ड काव्यम् and got wide rasikas for that.

We can keep on writing many such incidents showing Swamy’s wit, intelligence and humour. Our Swamy pays his gratitude for all of his talents to his father as well as his Acharyan. He describes his father’s blessings as follows:

सुसुन्दरोदारचमत्कृतीनाम् निदानभूतास्मृजतीह वाचः।

Meaning of this line: The words of my father’s blessings give rise to sweet witty and vast number of poems.
9. Practice of Bhagavadgita principles

Swamy was in Villur along with his wife and three children for some time. They had nothing to eat. There were absolutely no grains at home. His wife was worried as to what to cook. Our Swamy after finishing Ramayanam recital was sitting outside and reciting Bhagavad Geeta. He saw his wife wandering inside and outside and understood what she was worried about. The slokam he was reading in Bhagavad Geetawas quite relevant to his situation. The sloka is:

अनन्याशलचन्तयन्तो मां ये जनार्दनः पर्युस्पासते।
तेषां शनत्याशभयुक्तानाम् योगक्षेमं विाम्यिम्।।

Meaning: Bhagawan was telling to Arjuna,” Some people always like to think about me and does not forget about me. Over and above that they do not expect anything from me in return. They like my blemishless nature and virtue and always wanted to unite with me. It is my duty to give them that endless pleasure which they are longing for and also take care of them.

The meaning given by Ramanuja for this is, our best wealth (yoga) is our continuous struggle to attain God and our best health (kshemam) is retaining that wealth. This status is described in the word “Yogakshemam” in this sloka. Here Krishna mentions Yogakeshram because Krishna feels as follows: “to attain me without any struggle by those people, it is my duty to satisfy their worldly requirements too. “
Our Swamy, while recollecting all his acharyans teachings was thinking that probably he does not belong to those true bhakthas and so may be Krishna did not come as savior to protect him. When he was in deep thought like this, suddenly he saw a five rupee note on the window side. He saw the villur archaka Swamy whose name is “Krishnan” alias Kichcha. He was a student of our Swamy. “From where did you get this and why are you giving it to me?, asked Swamy. Krishnan replied that Agattaapatti Swamy had sent this money to settle a portion of money which he had borrowed from Swamy some time back.

Swamy was so elated not because he got the money but Lord Krishna could recognize him as his true bhaktha and had kept to his word “yogakshmemam”. The 5 rupee note which he got is equivalent to present Rs 5000. Swamy had experienced Krishna’s grace on him several times in his life.

By the grace of Krishna, he became the guru for Virudhunagar Swamy who is known for his generosity and taught him Desikagranthams. He rewarded Swamy very well. Swamy also got several opportunities to conduct Kalakshepams. After seeing all this, Sri Kudandhai Andavan Swamy kept telling his disciples that Villur Swamy’s experiences can be taken as a proof of Lord ‘s promises to his devotees ‘yogakshemam vahanmyham’ completely.
10. Binding Indra:

Swamy had been living in Devanarvilagam, Thirukudandai etc from time to time. First he was blessed with a baby girl but she did not survive. After that he was blessed with three sons. The First son being Sri U.Ve. Seshadri Swamy, born in 1934. After that Sri U.Ve Sundarabahu Swamy well known as S.Sundararajan (he is an ex IAS officer of Odisha cadre and also a recipient of President award for Sanskrit. He has the title ‘balakavi’ for his Sanskrit proficiency). The third son being Sri Ranganathan Swamy who is no more now.

The three kids had tough time going to school during rainy days. They cannot be given separate umbrellas due to financial constraints. Our Swamy whole heartedly prayed to his antaryami Lord as Indra the rain god. He prayed “Indra! Please atleast don’t rain when my sons go to and come back from school”.

मा वर्ष शक्र! तनया मम नाम बाला: गच्छत्यमी सदनरस्नि निज पाठशालाम्।

What a surprise! The rain did not affect them much after that. The sloka above made by Swamy praying Indira is a classic example to show Swamy’s true bhakti and also his affection to his kids:

11. Goddess Vasumathi Devi’s grace:
Swamy wanted a girl child after his three sons were born. As said in Vedic benevolence “प्र प्रजया पशुश्भीः मिथुनै: जायते “ meaning there should a boy and girl alternating in the children born to anyone. He started praying to Vasumathi Thayar, wife of Lord Oppilaappan and made some slokams. By the grace of divine mother he was blessed with a daughter (Kanya) in Kanya month and the Swamy named her Vasumathi. She is married to Prof. M.V.Soundararajan Swamy who is the son of Vidwan Vidyabhushanam Chilkoor Madabhushi Venkataraghavachariar Swamy. It is said by him that all his good auspices happened to him in his life after his marriage. He is currently the hereditary trustee-cum-chief archaka of Chilkur Balaji temple. He was Registrar of Osmania University and Head of the department in Commerce there. He has been running the temple protection movement in Andhra Pradesh to protect various religious institutions. Susch was the blessing showered by Goddes Vasumathi. Sri Swamy made one hundred slokams and completed “Vasumathi Shatakam” . Satakam means 100 slokas.

12. Varakavi

Our Swamy is not only popular as Mahakavi, Aasukavi but also known as Varakavi by the grace of Lord Rama. Once he was stuck by a severe disease ‘vaisuri’ (smallpox) which was an epidemic that time. The doctors lost their hope that he may survive. But he was not afraid. “When we have such a great epic Ramayana in our hand which can even give life to a dead
person why should we bother?” so saying he made 4 slokas compiling the entire Ramayana in that. This is known as Ramachatusloki. Again the miracle happened to prove his bhakti. To the surprise of the doctors he could recover completely from the disease within few days. Many of Swami’s disciples have been benefited by reciting this Ramachatusloki in their difficult times and they have also printed the slokas freely for the benefit of others.

13. Komalavalli Thayar’s grace:

When Swamy was in Thirukudandhai, he wished to perform his eldest son’s upanayanam. He did not have much money to do so. His nature is such that he does not like to do activities which makes him go after money which he felt may affect his anushtanams and also his daily Aradhanams to his beloved Navaneethanata Swamy Vigraha. Though humiliated by his relatives, he was quiet determined not to go after money like our great Swamy Vedanta Desika. Swamy was naturally magnanimous and full of detachment from desire to earn wealth like Swamy Desika. Swamy hated seeking monetary benefits or help from anyone. Swamy, who was very particular in anushtanams had no natural inclination to take up any other worldly livelihood other than performing puja to the family deity Sri Suvarnalakshmidhara Navaneetha Nata Swamy. He had somehow believed that Lord Aravamudhan Swamy in Thirukudandhai, would
definitely show him some way. The below sloka of Swamy in Aparyapthamrutha Vimshati clearly shows this.

कक गेिैगयशलतैीः िनैरशप गतैीः क े दारजालैस्तथा
किं वा तैरपि वस्तुभि: प्रियतमै: यातैमनोहहारिभि?:॥
बन्धुभ्यः समागतै: परिभवै: किं वा समात्रागतमु
श्रीमल्कोमलवल्लिकासहरं श्रीशार्त्रिणं शवयतः॥

The sloka means what if there are problems at home, there is no money, there are no agrarian lands, what if those items which are dear to you are taken away?, what if people insult you? What is so great about them when I have the fortune of standing before the great husband of Komalavalli thayar Lord Sri Aravamudan or Sarangapani of Kumbhakonam (who is lord of all wealth). The greatest wealth is this Lord whom I am able to see everyday.

But owing to relatives’ pressure and as a challenge he decided to perform Upanayanam for his son in a big scale. So he went straight to Komalavalli Thayar sannidhi and recited the below sloka.

मातं कोमलवल्लि मन्मन इदं युष्माण्डकामिष्यं
भृंगं वाच्याः चं कृति: परतरा यस्येदृशी राजते।
अन्योन्यं धन्त्रेम-संगतिवशात् अस्मन्मन: कर्ष्योः
आनन्दं ददतं ज्ञानज्ञानिति प्रकारलीलारसा॥
“Oh mother!! I am anxious and desirous to have your grace. My mind is like a bee. The bee while searching for flower makes the buzz noise. The same way your kataksham while looking at me and coming towards me would also make noise the noise made here would be the scratching noise of gold and silver coins. I would like to hear that noise.”

Thus he requested like this before Thayar. After requesting, he went to see his grandfather in Madurai. Thirupullani Nadadoor Sreenivasaschar is a famous lawyer in Madurai and popularly known as “TC “. He had deep knowledge in Kambaramayam. He was also very generous person. He contributed Rs 200 as his share for the function. Swamy could hear the scratching sound of coins in his ears. He thanked Komalavalli Thayar wholeheartedly in his mind and conducted the function very well making his relatives dumbstruck.

Meanwhile, Swamy was blessed with two more sons and another daughter but he lost his third son as the boy was hit by typhoid at the age of 12 and also lost one more son born after his first daughter when the kid was five years old. “Its all God’s act. Thus saying Swamy consoled himself. “

14. Getting reward from Mysore Maharaja:

The Dasara festival is a big event in Mysore. During the reign of the Maharajas, many scholars would be attending vidwath sadas arranged by
Maharaja. In 1947, he had announced a competition for Sanskrit poets. The challenge was to retell Ramayana in the form of simple poems not exceeding more than 250 verses. And the Verses should be in different meters or virutham in Sanskrit. If the name of the viruthams is present in the particular verse it will be considered an added advantage for winning the competition. Our Swamy composed “Manju Ramamyanam” for the competition with 242 slokas(verses) . He got the prize for this and our Swamy visited Mysore to receive the prize. He stayed in Parakala mutt that time and also got the blessings from the then Parakalamutt jeer Srimadabhinava Sriranganatha Brahmatantra Parakala Swamy. The Jeer listened to this work with rapt attention and when he listened to the Pattabhisheka slokam he came down from his seat and appreciated Swamy for his unique slokam which portrays the scene with Paduka devi in the front and Sita devi on the side during Pattabhishekam which reads this

अग्रे पादुकया दयाभ्यशिकया पार्श्वेशप भूमीभुवा
बायोरात्मभुवा पदाम्बुजयुगीं संगृह्णता सादरं
छत्रं चामरयोयुगं च वहता भ्रातृत्रयांशितेः
सर्वत्रापि नरैश्रि वानरग्रंथं रामं भजे श्यामलम्॥

The same work was also well appreciated by Srimad Injimedu Jeer of Ahobila Mutt when our Swamy visited him in Thiruvallur.
15. Injimedu Azhagiya singar's grace

When Swamy attended one of the sadas conducted by Injimedu Azhagiya Singar in Thiruvallur he presented the chapter “Madhvadhikaranam” from Sribhashyam in his unique way, that is in the poetic form. The Jeer appreciated Swamy’s kavithvam, his style of explaining the philosophy and presented him a shawl. The poems created like this in various sadas for different chapters of Sribhashyam has been consolidated and was made into a book called “Adhikaranapadmamalika”.

He had requested Swamy to stay in Ahobila mutt, Thirukudandhai and render discourses daily.

When Injimedu Jeer decided to handover his position to Devanarvilagam Swamy after his period, he approached him. But his mother was reluctant to do so and she did not want to see her son as sanyasi when she is alive. So Jeer Swamy approached our Swamy to talk to her as she was his Mother-in-law. After talking to her when Swamy returned jeer asked him eagerly what has happened. Our Swamy silently replied that his mother-in-law liked to be more like Kousalya than Sumitra. The jeer was overwhelmed by this way of answering and explained others what he meant. In Ramayan, Sumitra told Lakshmana “srushtastvam
“vanavasaaya” when he was ready to leave to forest along with Lord Rama which means I gave birth to you for the sake of sending you to forest only. Whereas Kousalya requested Rama not to go to forest. That is what our Swamy quoted here comparing his mother-in-law to kousalya that she did not like to send her son to sanyasam.

But later, Devanar vilagam Swamy took over the position after Injimetu Swamy.

16. Thirukudandhai discourses:

As per Injimedu Jeer’s wish and order, our Swamy was in Thirukudandai Ahobila Mutt doing various discourses for more than 5 years in Srimadbhagavatham, Thiruppavai, Sri Paduka sahasram, Srimad Ramayanam etc. During the days of Pradosham, our Swamy used to do Nrisimha dhyanam which was a pleasure to eyes to watch. It is said by Swamy’s Devigal (Smt. Vanjulavalli) that this Pradosha dhyanam is the reason for all good happenings in the family and people’s well being. He wrote Malola Vilasam and Malola Stava which are great poetic works as an effect of this Dhyanam.
17. Learning Sruthaprakashikai under Saily Patrachario Swamy:

While at Thirukudanthai, with the grace of Lord Aravamudha, Swami could continue his philosophical learning under Saili Swamy. Even though he had learnt philosophy from his father at a very early age like a small budding plant, he had a gap in between after his father's demise. That gap was filled by Saili Swamy and the plant grew into a big tree bearing sweet fruits. This is how our Swamy compares himself and pays tribute to his guru in the first slokam of his work “Chintanaanacharyya panchakam” as follows:

श्रीमद्वेङ्कटशेषदेशशकमिेीः तादृक्कटाक्षेि या
क्लृष्मा बेदवतंसकल्पलतिकाचितालवालेमम।
तां म्लानाम पिताकप: कपुरया पुष्पैीःफलैरशन्वतां
तन्वन् श्रीनिधिपाट्टरायगुरुराट् इन्िे गुिानां शनशिीः।।

The above sloka is the first sloka of Chintanacharyya panchakam. It means: My father Sri Mahavidwan Venkatashesha Desika planted in the nicely cordoned soil of my brain the creeper of Vedic Kalpalatha (which is Sribhashya). Although it shrunk due to want of water and food by virtue of time, Sri Sailai Swamy (Patrachario) made it to grow, flower and bear fruits. I pray him who is great in virtues.
18. Kanchi Kamakoti’s affection:

Kanchi Kamakoti Sri Chandrasekhara Swamy adored our Swamy’s talent in creating poems. He had several times told Swamy that he should be visiting the Mutt without any harm to his practices. Once when C.P. RamaSwamy Iyer visited the Kamakoti Swamy, he had introduced our Swamy as “incarnation of Saraswati”. Once, when a Vidwan started reciting a slokam in front of him, he spontaneously recognized that as our Swamy’s. “It seems like it is Srinidhi Swamy’s sloka” said Sri Chandrasekharendra saraswathy. Later when Swamy restricted himself visiting Kamakoti due to his religious practices, Chandrasekhara saraswathi Swamy used to keep sending messages. Such was a love of that great Mahan towards our Swamy.

Swamy’s son Sri Villur Nadadoor Karunakarachariair Swamy (VSK Swamy) narrated the following astonishing event, which happened to him during his college days:-

In the late 1960s Karunakaran swamy was studying B.E in Madurai in Thygarajar Engineering college. During that time Sri Chandrasekharendra Saraswathy Swamy visited Madurai. He along with some of his friends went to have a glimpse of the famous Paramacharya. There was a queue there to have the glimpse of the Paramacharya and he stood in that along with his friends. When his turn came he introduced himself as Srinidhi
Swamy’s son. Then the Paramacharya’s face brightened. He asked “What are you studying?” He responded, “I am doing my B.E. in mechanical engineering at Madurai”. “No I did not ask about this education. I was asking you about the real education you are having under your father” clarified and enquired the Paramacharya. “I have completed Natakantaram, Vedabhyasam and I am now reading Sastram under my father” responded Karunakarachayar swamy. “I see. If I ask you to tell the meaning of a sloka, can you?” enquired the Paramacharya back. “Yes. I will try”, said Sri. Karunakarachariar.“Then please tell me the meaning of the sloka:

जनवाणपजलास्यप्रिया
वर्षृङ्गद्वयोभरमदशयना।
मलिनामतिमान्द्रपीवरा
महिषीसत्वमिं महीपते॥“

“Have you ever heard about this sloka?” enquired the Paramacharya. “No, Swamy. I am hearing this for the first time” said Sri. Karunakarachariar.“Are you sure?, asked Paramacharya again. “Yes “said Sri. Karunakarachariar.“Anyway can you tell me what it means” asked the Paramacharya. “This is a great sloka. It seems like somebody is admonishing Kaikeyee comparing her to a she Buffalo playing with great Sanskrit language where Mahishi means ‘she buffalo’ and also means ‘queen’. Kaikeyee is living near the muddy lake formed by people’s tears like a buffalo which would like to live near lakes, ponds etc. It has two
dreadful horns like Kaikeyee having two dreadful boons. Kaikeyee is maligned like the she buffalo is full of dirt and holds mental retardness and is real Mahishi to the king.” The Paramacharya was happy to listen to the meaning. He said “good. Can you guess who could have composed it?” when he drew a blank face, he responded himself “Your father. Great poet Srinidhi Swamy has done this in Manju Ramayana. You don’t need to learn any other Kavyas. His Kavya is enough”, said Paramacharya.

What more can be a tribute to a poet other than great Paramacharya memorizing his poems and reciting them back respectfully.

19. Fearlessness even in front of Mathadhipathi

Once a famous Mataadhipati from North India visited Kumbhakonam. Looking at the penury of our Swamy, Sri Agnihotram Thathacharya Swamy alias ThathuSwamy(father of recipient of President award Sri Navalpakka Agnihotram Ramanujachathathacharya Swamy) forcibly made him to accompany him along with another Meemamsakar Swamy. He thought he may get some money as sambhavanai by visiting the Mathadhipathi. When Matadhipathi listened to the speech by the Meemansakar he offered him Rs 12. Our Swamy was asked to make a slokam about the Matadhipathi’s Dhandam, kamandalam etc . He appreciated his poetic work and then offered a sambhavanai of Rs 10. Our Swamy although who was not
bothered about money, when it comes to Sambhavanai it is for the Vidvat of a person and hence was curious to know about the differentiation. He looked politely at the Mathadhipathi. Matadhipathi who understood what Swamy wanted to know through his looks told “That Swamy told from Shastras. You are only a poet and hence the difference in sambhavanai”. Our Swamy was totally disheartened. He immediately made one sloka:

परेषां ग्रन्थेभ्यीः किमपि शकलं वक्त्त्रघटितं
वमन्तस्सम्मानं बहु फिल भजन्तीह्य भवतः।
वयं तु खग्नारः नवनवगभीरार्थ्वचसां
यदीदृक्स संमानं जयति भवतो बुद्धमहिमा॥

Which conveys the following meaning:

Oh! Swamy, People who byheart and then spit, whatever they learnt from a book which was written by somebody are rewarded more while for me, who is a poet and who creates new slokams with novel meanings and deep understandings, I get this type of lower sambhavanai. Is this play of your intelligence?

He also conveyed his dissatisfaction by saying directly to the Matadhipathi that he does not want to accept the sambavanai less than the Meemamsakar. The poets are usually emotional. Our Swamy was a natural poet. So naturally he could not accept this non-righteous differentiation. He felt it was not proper to disrespect the Lord Hayagreeva who stood as
Antaryami in him, by accepting this Sambhavanai. He had the capacity to show if something was wrong. When all forms of learning residing in people are due to divine Grace, why should there be differentiation by other mere mortals? This should be conveyed to people. Thus Swamy stood for this large cause and conveyed it through his sloka.

The Matadhipathi immediately realized and corrected his mistake by rewarding him with the same amount as Meemamsakar. Such was our Swamy’s Gambheeryam. Madurantakam Swamy used to appreciate this nature of our Swamy.

20. Incident in Mannargudi Sabhai:

Once a Mathathraya sabha was organized in Mannargudi and a lot of vidwans from all the three vedic philosophies Sankara, Ramanuja and Madhwa participated. Our Swamy also went there, gave Vedanta shastra exam and got accolades there. Lot of eminent Vedic Vidwans wanted to enjoy our Swamy’s Vedantic poetic work. Based on their request our Swamy composed several Vedantic poems and recited there. When Swamy began reciting his work everybody were listening to him with keen interest. After some time, suddenly, one Swamy from the crowd objected and stopped our Swamy saying that the sabha is purely a Vendata sabha and that no place for kavis to compose and recite his compositions. He being influential than others, everyone heard and kept quiet. Seeing this our
Swamy got hurt very badly. He stopped reciting the compositions in between. Even few magazines recorded this incident that time and condemned it vehemently. Swamy returned home without completing the recitation as it was abruptly stopped.

Next year, when our Swamy was requested by the same person who organized the sadas in Mannargudi every year, Our Swamy declined politely and made one sloka with heavy heart:

काकानामपि भोकानां मूकानामपि सा सभा।
पिकानां कविराजानां मादृशां तत्र कि वद।।

“When people think Vedanta is different from Vedantic poems and disregard Vedantic poems what is the use of coming there. When in a crowd where there are shouts of crows, noises of frogs and silence of people who need to speak, how can the voice of sweet Cuckoo fit in there?

The above sloka has Dhwani alankara also along with Prasa. There are 5क[size=8]s, oneक [size=8] and one कि in the sloka which basically says that in that Sabha people shout का,का like crows and why should I be there. After the several requests from the same Swamy, our Swamy finally attended the same sadas after many years in order to not to hurt his good nature.
21. Completion of Vedadhyanam:

When Swamy was residing in Ahobila Mutt, he had learnt all the pending shastras from the then Aradhakar Swamy of Mutt Sri Kuruchi Ramanujacharya Swamy. He was blessed with a son and a daughter at that time. So totally Swamy was blessed with 6 sons and 4 daughters out of which 2 sons and 1 daughter are no more today. The others are living happily with their children and grandchildren. The blessings of our Swamy’s father Mahavidwan Sri Venkatashesharya Mahadesikan Swamy that he will be having four sons had become true by the grace of God.

22. SRI AMMAL SABHA:

Sri Venkataseshachrarya Mahadeshikan Swamy had desired to make pratisht of a moolavigraham of Sri Ammal at Villur. (Sri Nadadoor Ammal as everyone knows has been a main pillar of Lord Ramanuja’s sampradayam. His lectures were recorded by Sri Sudarshana suri as the famous Srutha Prakashika, a text explaining the inner depths of Sri Bhashyam of Lord Ramanujacharya. ) But later he had second thoughts. He thought over the generations of people may find difficult to do Thiruvaradanam if it is a moola vigraham and so for convenience purpose he restricted himself in making utsava vigraham and incorporated it in his house itself. He was not satisfied with only that. He thought the true tribute
to Sri Ammal would be to conduct Sri Bhashya sadas and that too during Sri Ammal’s birthdays.

When Sri Mahavidwan Villur Nadadoor Venkatashesharya Swamy was in Villur, lot of vidwans who come to visit Azhagar Swamy utsavam during Chitra pournami used to visit Villur for having Thadeeyaradham famously known as ‘Villur Sirappu’. Swamy’s disciples and other vidwans would come and have the Thadeeyaradham. That itself would appear as a mini sadas as lot of vidwans would be there. Sri Ammal’s Thirunakshatram also stands at that time. Over the years, after Venkataseshacharya’s demise this practice had stopped and vanished. Our Swamy wanted to revive this practice again and wanted to incorporate Ammal’s vigraham at Villur.

That time Sri Paramahamsa Parivrajakacharya Devanarvilagham Azhagiya singar visited Villur. He wanted to incorporate Adhivan satakopa Swamy in the sannidhi of Villur kannan. Our Swamy hesistated and told about his father’s worry in incorporating moola vigraham. But Jeer wanted to go ahead as the villagers were also supporting that idea. Our Swamy did not object. So it was decided to incorporate moola vigraham before the jeer leaves Villur. But there was no moola vigraham. Since there was less time, the Jeer proposed one thing to our Swamy calling him ‘Mappilai’. Though he was a sanyasi he would call him Mapillai because they had a unique relation. Those days kaavya (poetry) were called as sister to Tarka (argument science) as brothers. Jeer Swamy was an expert in tharkam
whereas Swamy is master of poems. Based on this relationship shown in a witty way by our Swamy, Sri Devanarvilagam Azhagiyasingar out of his like to this logic continued calling our Swamy as Mapillai. Jeer Swamy wanted to use the moola vigraham of Ammal Swamy as moola vigraham of Adivan Satakopa Swamy. Jeer offered to give some money for the moolavar. But our Swamy did not accept. He said he likes to conduct Vidwat sadas regularly during Ammal ‘s birthday. He can help him that time. This was accepted by Sri Devanarvilagam Azhagiyasingar. That is how Ammal vigraham was incorporated in villur in the form of Adivan Satakopa Swamy.

Later Swamy started the Vidwat sadas for Ammal in the year 1955 coinciding with 790th birth anniversary of Nadadoor Ammal. He had requested our jeer to contribute something reminding him of his promise. He wrote a letter with the following slokam indicating the promise made by the jeer:

आदिवन्त्सनकाखण्डकसचुकुक्क्ष्णविग्रहां।
अस्मतःकुलगुरू वन्दे वात्स्यं वरददेशशकम्।।

The slokam means I prostrate before my kula guru Sri Nadadoor Ammal who is in the disguise of Adivanshatakopa Swamy at Villur. At that time due to financial issues in the Mutt the Devanarvilagam Azhagiyasingar could not provide financial help. But later the next jeer Sri Mukkur Azhagiya Singar mindful of his predecessor’s commitment donated in a big way
Rs.1000/- . Many other people like R. GopalaSwamy Iyengar, T.C. Krishnan contributed generously for this sadas.

Appreciating our Swamy’s guru bhakti, Sri Madurantakam Swamy, Sri Saili Patrachar Swamy participated in this event for five days and inaugurated the sadas. Our Swamy had done a great task which only big kings and matathipadis dare to do.

23. Creation of Malola Vilasam:

When Devanar Vilagam Swamy visited Ahobilam, our Swamy also went there and had darshan of all Nine Narasimhamurthies. That time he created a maha kavyam “malola vilasam”.

24. Acquiring the title “Aasukavee Sarvabowmar”

In 1956, Sri Raghunatha Patrachar Swamy and Sri K. Venkatacharyar Swamy had arranged discourses of our Swamy in Mumbai. There in front of Venkatesa diksheethar, our Swamy was honoured with the title “AasukaveeSarvabowmar” by Bhajana samajam.

25. Sarada Chattam- Marriage Act

In 1956, during the month of Aani when our Swamy decided to marry off his first daughter Vasumathi to Sri Soundararajan swamy, the adopted son of
Chilkur Sri Venkatraghavachar Swamy, before even she attained puberty, the police had surrounded the place and disturbed the marriage arrangements in Devanar vilagam as the Sarada Chattam does not allow marrying of young girls below the age of 15. “Stop the marriage” said the police officer. Though the people in the crowd wanted to lie about the age of the bride. They said “the girl is of age, only does not seem visually like that due to lack of growth”. But Swamy was not willing to say it in that fashion. The Swamy surrendered first before Navaneetha nata Swamy, his personal deity and prayed for trouble free marriage of his daughter. He then met the police officer, accepted the facts and clearly told “I am performing this wedding as prescribed in our sanathana dharma. If this is offense as per law what have I got to say? The girl is not of the prescribed age as per law. That is the fact. What I am requesting you is to let this marriage be over and then arrest me for this. It is said that Sarada law is for girl’s welfare. It is now in the interest of the girl that the marriage should be over because if this marriage is stopped then the girl’s future becomes a question mark. Everyone will say this girl is not eligible for marriage. Hence please keep the spirit of the law in mind and punish me after the marriage is over. You may arrest me after the marriage happens as a defaulter as I cannot stop marriage at this stage”, said Swamy in a pleasant voice. On hearing this, the Police officer was moved. He became sympathetic and did not file the case and also attended the marriage. By Lord’s grace the
marriage went off well. The officer who came to stop graced the occasion as anyother invitee.

26. **Silver Mandapam and Swarna Lakshmi:**

Our Swamy desired to incorporate a small Swarna Lakshmi for his idol Navaneetha Natan. But Navaneetha natan himself is very short only the size of the thumb. How can a gold Lakshmi be brought to be adorned at the chest of this small Navaneetha Nata’s vigraha. A gold merchant who attended Swamy’s discourse said he has such a Lakshmi. So Lakshmi was incorporated in the chest of Navaneetha Nata Swamy. Our Swamy used to adore this Lakshmi by the following slokam:

$$
	ext{िैयङ्गवरननटवक्षशस भासमाने!}
\text{मौहित्यदूरललितामृतपार्श्वजाते।}
\text{मात: ! सुवर्णमयि ! मां मधुरे: कटक्षे:}
\text{हे लक्ष्मि! शीतलमैः शिशिरीकुरुण्ड्ः।}
$$

Later Swamy also arranged a silver Adiseshan for the idol and also a silver mandapam with silver dolai to fulfill his father’s desire. All of this is made to fit in the same housing called ‘Koil alwar’. He used to adore his home deity Navaneetha nata Swamy by the following dhyana slokam daily:

$$
	ext{श्रीमद्राजतमण्टपे मम पुरः डोलान्तरा भोगिराट-}
\text{भोगे भृषणकुःश्रुवंपितवपुस्सौन्दर्यमारास्पदम्।}
$$
लक्ष्मी वक्षशस संशश्तार्गतशमनीं हैवंब्राह्मीनं करे
वियावक्षश्वितसम्प्रसारितपदं किश्व्यन्महो नृत्यित।।

The above sloka means: In the silver mandapam Lord Navaneetha Nata ordained with ornaments, handsome to look at is on Adishesha with goddess Lakshmi in the chest who all the time provides solace and protection to people surrendering to her. The Lord is holding Navaneetham (butter) in one hand and is dancing with one leg extended and one leg shortened.

27. Swamy living in Chennai:

Between 1957 to 1965 Swamy was in Chennai. His first two sons got married. He had performed upanayanam to his 3rd son Sri Karunakaracharyar and taught him Vedam, Tiruvaymozhi and performed Samasrayanam to him. Later along with his other elder son he completed imparting some portions of Rahasyathrayasaram and Deepam.

28. Lord Venkateshwara’s grace:

Swamy likes to dress up neatly all the time and especially while doing Thiruvaradhnam. For that he needs 12X6 Thiruparivattam(dhothi) to fit his tall figure. Since it is a big one than standard size, the dhoti makers have to make it specially and hence charge heavily. Our Swamy pained by this high
charge demand for dhothi and as it was beyond his means he was stressed. At that time He happened to read an article in the local newspaper about Hundi collections of Lord Venkateshwara at Tirupathi and the devotees showering him with lot of contributions. Swamy made a slokam immediately expressing “Oh! Lord Venkataswara while your devotees don’t have even money to buy a dhoti what is it that you are doing with the lakhs and lakhs of rupees you earn?”. Later he went to wash his current dhothi. It was a great sight to see how carefully and devotedly the Swamy washed his dhothi. At that time some one asked him why are you so concerned with dhothi? You are treating it with such a devotion as if it is god?” He responded to that question with a chatu poem:

नटं परं ब्रह्म वदन्ति केचित्
चिरं परं ब्रह्म परे वदन्ति।
पटं परं ब्रह्म वयं वदामः
स्फुटं मदीयं हृदयं क्रिमासीव?।

“Some people pray Natan (Natarajan) as almighty, some pray Vitan(Krishna) as almighty and we pray patam(dhoti) as almighty. what else is more clearer in my mind now?.”

After that he had a call from Lord of Tirupati. Yes astonishingly he received an invitation from Tirumala to perform a discourse. He took his 3rd son Sri Karunakarachariar with him to participate in a discourse. He had enough
sambhavanai to purchase two dhotis which he wished to have. Our Swamy was overwhelmed. He thanked Lord for his grace “Oh! Lord! Just because I asked you explanation for what you are doing with your income, you invited me, gave your darshan and gave sambhavanai to buy 2 dhothis and responded to this dasa’s question”. Swamy composed “Balaji\Vimshati” then and there on Lord Venkateshwara. Swamy melted and was in tears before Lord Venkateswara when he composed the following sloka:

अस्मद्देशिकसार्बमार्माक्रिष्टा युपमह्या या परा
सा सत्यं मशय दुष्कृतकृतिये भूयो नरीन्तर्यति।
नों चेत् क्राहमो हो क्वा स च भवानु युपमत्सभा वा सती
क्ष्रेयं यत्र ममेदृशर पुनरियं लीलाजरी जुम्मते॥

It means Oh! Lord Venkateswara! Vedanta Desika’s words about your Daya is true for ever. If not where am I, where are you and where is your sabha. What type of great leela is this?

The above sloka is published as part of Balaji Vimshati of Swamy’s works and readers can get more elaborations on this sloka there.

29. Guruvayurappan’s grace:

Time came for searching for a groom for his 2\textsuperscript{nd} daughter Sow Kodai alias Padmaja. Swamy was searching for a groom who has shikha and who is a
good person for receiving the Kanyadaan. At that time somebody unexpectedly met Swamy and told him to pray Lord Krishna in the form Guruvayurapppan and that he will fulfill the wish. So Swamy made “Mangalastavam” on Guruvayurappan. As per his wish, he got a son-in-law by name Ranganathachariar who is the second son of Navalpakkam Sastraratnakaram Rajagopalachariar Swamy. This is how Guruvaruppan fulfilled his desire.

30. **Stay in Madurai:**

Between 1965 to 1968 Swamy stayed in Madurai so that his third son Sri Karunakarachariar can complete his college education. During that time he taught and completed Sri Bhasyam, Bhagavadvishayam, Geetha Bhasyam as well as Taittaryam samhitha to Sri Karunakarachariar.

31. **Invitation to chair the sadas:**

In 1968, Swamy Desikan’s 700th birthday was celebrated with pomp and fair in Chennai. There was a great Vidwath Sadas at that time for 7 days. Our Swamy was asked to chair the fourth day of the sadas where Swamy Desikan’s contribution towards poems were discussed. Later Swamy
chaired various Sribhashya Vidwat Sadas in his life time over and above the Nadadoor Ammal Sadas.

32. **Kavacha Satakam:**

When Swamy was returning from Chennai to Madurai, he thought he will have darshan of Swami Desikan in Thiruvayindai (Thiruvaheendhirapuram). Swamy Desikan was adored with Rathna kavacham. When Swamy entered the temple the people around said the timings were over and so the Sannidhhi would be closed. Our Swamy was very much disappointed. Then, at that time Sri Chetlur Desikachar Swamy came and assured Swamy that he would help in having darshan. Swamy was elated as the person who helped also was named as Desikan. He had darshan to his heart fulfillment. As per the request of Desikan Swamy, he created one slokam describing Desikan with the kavacham and later created 100 slokams based on this which is called ‘Kavacha satakam”. This can be considered mini version of Paduka sahasram of Swamy Desikan without exaggeration.

33. **Vinnagarappan Vimshati:**

During 1968- 69, Swamy had restricted his travels as he liked to perform Thiruvaradhanam to Navaneetha Swamy without any impurity. He stayed
at Villur. He stopped boarding bus and only would board a train in first class coupe for any exigency purposes. If he had to travel anywhere he would do so only if needed and that too in a special vehicle to protect self purity. But Swamy had to travel frequently to visit courts due to some property related issues. Pained by this, Swamy made “Vinnagarappan Vimshati” requesting him to overcome the troubles he had. Lord Oppiliappan had answered his request. He could overcome the court issue smoothly. Not only that, he had a desire to visit Badri in his inner mind but due to his restrictions he suppressed his desire within himself. Our Swamy’s second son V.S.Sundararajan swamy who was an IAS officer that time (now retired) had arranged everything for his Badri trip and our Swamy along with Navaneetha Nata Swamy had his pilgrimage without any trouble.

34. Lord Varadarajan’s grace:

When Swamy looked for a groom for his youngest daughter Manipadukai, he made “Manimagalastavam” on Gurruvayurappan. By the grace of Lord, he found a suitable groom for her and performed the engagement with Sri.U.Ve.Dr.Navalpakkam Kannan Swamy grand son of Navalpakkam Yajva Swamy and Madurantakam Swamy. The marriage was planned in Kancheepuram. But due to certain issues, the marriage could not happen on the auspicious muhurtham fixed . Our Swamy was worried and made “Vivahavaradasthavam” in praise of Lord Varadaraja of KancheepuramHe had surrendered himself to Him for proper conduct of the marriage. Sri
S.Sundarabahu swamy, our swami’s second son, vividly recollects to this day that incident when he felt our Swamy was having a direct conversation with Lord Varadaraja. And true to His name the Lord showered His blessings on Swamy and the marriage resumed again and was performed ritually in the next muhurtham itself.

35. Thoopul Desikan's grace:

In Vaisaka Utsavams, on Sravanam day, Kanchi Varadaraja perumal himself visits Thoopul to give darshan to his disciple Swamy Desikan. That time lot of Vidwans are honoured. In the year 1975 our Swamy was also honoured for this. Our Swamy created a unique slokam in that sadas where the word सहस्रं is the starting for each phrase. Also the person who had arranged the sabha was Sri. Dasharathi Swamy. Our Swamy included his name in the sloka thanking him indirectly thanking Lord Rama. The sloka is as follows:

सहस्रपत्रैरभिपूजिताविंश्च
सहस्रशो दाशरथेण करेण।
सहस्रपद्यैरशभतस्तुवान:।
सहस्रशो महिनमातानोतु॥

The above sloka means thousands of lotus petals where thousands of times offered to the feet of Lord Ranganatha by lord Dasarathi or Lord Rama. That Ranganatha was praised by Swamy Desika using 1000 slokas.
Lets this Swamy Desikan provide thousands of Mangala (good items) to his devotees always.

36. Swamy’s 60th Birthday

Swamy’s sashtiapthapoorthi happened with all veda parayanam etc in an elaborate way in the year 1973 in Hyderabad.

37. Creation of Nadadoor Ammal trust:

In 1968, Swamy created a trust known as Vatsya Varada Deshika (Nadadoor Ammal) Trust for conducting the Vidwath sadas every year without hurdles. The trustees are Sri Ranganathan Swamy and the owner of Madurai Sampath printers Sri Sampath. Swamy was the Chairman of the trust. He created another trust as Nadadoor Ammal Trust in the year 1978. Sri Villiputtur Nadadoor Dr. Srinivasa Murthy and Smt. Padma Srinivasan alias Bapji (granddaughter of Nadadoor Srinivasacharya Swamy) are trustees of this one. Using these two trusts great services were rendered by Swamy for many years and these are continuing to be rendered even now to the whole world by Swamy’s descendents.
38. Swamy’s temple protection vow at Villur Rajagopala Krishna Swamy temple:

In 1975 a severe drought hit Villur and so Nithya Thriuvaradhana kainkaryam were stopped in the Villur temple. Swamy performed a vratham by having food only one time a day. He also did parayanam of his composition ‘Rajagopala Vimshati’ and revived the Aradhanam in the temple with whatever contributions he received. He himself arranged for Samprokshanam and also had performed Aradhanam, Utsavams in the temple. Due to the request by his shishya Thatham Swamy he made Villur Kannan’s suprabatham and mangalam. Years later in 2007, Sri Krishna Seva Samiti, a volunteer group of devotees, under the stewardship of Shri S. Seshadri Swamy, our Swamy’s eldest son, constructed the Rajagopuram for the temple and they are ensuring performance of Pooja and Utsavams. Swamy’s devotion to the temple deity was an inspiration to his son-in-law Shri Chilkoor M.V. Soundararajan swamy who took forward the mantle of temple protection in the form of temple protection movement across the country starting from Andhra Pradesh. He focused on old dilapidated temples and restoration of daily Pujas via this movement bringing together devotees, politicians, mathadhipathis and archakas and made them committed for the cause. This aspect itself is a big story brought out by a journal called VAK which is available at Chilkur Balaji Venkateswara Swamy temple.
39. Ashtalakshmi Mangalaashaasanam:

In 1979, on the request of managing committee of Ashtalakshmi temple, Swamy performed upanyasam on thirupavvai for 30 days in Marghazhi month. That time he created slokams using the same alphabets that were used in Thirupavvai in the beginning of each pasuram. Later he added 78 slokas more apart from these 30 slokams and that is how ashtalakshmi satakam was created.

40. Call from Vaduvur Rama:

In the beginning we had mentioned our Swamy was very reluctant to leave Vaduvur after he sold the house and cried in front of Lord Rama. The Lord wanted him back probably near to him. It so happened, in the year 1982, the same house was brought back and was converted as Nadadoor Ammal Thriumaligai. This is the same place where his father lived and rendered Kalakshepam to Swamy. When a well was planned at the back of the house, he prayed to Lord Rama by rendering slokams that River cauvery herself has to flow in to that well. The same was granted for him.

Meanwhile he took pilgrimage to Malayala Divya desams and completed it successfully.

In the same house, on auspicious day of Vaikasi Punarvasu, under the feet of Lord Navaneetha nata Swamy, a small moorthy of Nadadoor Ammal
was incorporated. Swamy’s 70th thirunakshtram was also celebrated in the same house by the grace of God. Our Swami prayed

श्रीमद्वेंकटशेषाययगुरुक ै ङ्कययरूशपिर।
श्रवत्सगुरुसौिश्रीः इयं शवजयतेतमाम्॥

Let the house of Nadadoor Ammal be for his service, as a service of Mahavidwan Sri Venkatasesharyamahadesikan’s son to his father and preceptor.

कवेरात्मजातः कवरशस्स इत्थं कवेरात्मजातासमीपे वसन् हि।
सदारस्स्सुपद्यैीः सदाराियन् तं सदाराधितोजराजतातीव रामम्॥

ससत्यभदस्पूर्तिः ससाख्रसमस्मतेजसः।
ससाख्रकुलरवस्य समीपे समपद्यत॥

(Uttarachampu – Sri V.S.Karunakarachariar)

41. President of India Award for Sanskrit Scholarship

Sri Mahavidwan Venkatasesharya mahadesikan father of Sri Srinidhi Swamy was a recipient of Queen Victoria’s award for Sanskrit scholarship (equivalent to current president of India award). As a true son of his father,
Sri Srinidhi Swamy received the President of India Award in Sanskrit in recognition of his lifelong service for Sanskrit literature. He was honoured by the President of India Giani Zial Singh in 1987.

भारतराष्ट्रपशतस्तत्पाशण्डत्यं मानयन्नतरव चास्यािायम्।
अपितामर्पणस्मे महितां प्रथितां पुरस्कृतिः प्रीत्या॥
(Uttarachampu-V.S.Karunakarachariar)

True to the legacy, his son Sri S.Sundararajan swamy, a famous poet in Sanskrit also received President’s of India Award in Sanskrit later.

42. Swamy’s travels to various Divyakshetrams

Swamy travelled to all 105 divyadeshams in this country (India) including Badrikaashramam, Naimisharanyam, Ayodhya, Gaya, Dwaraka, Puri, Kerala Divyadeshams such as Guruvayur, Thiruvananthapuram, Ahobilam, Simhachalam, Srikurmam, Bhadrachalam, Pandurangapuram (Pandarinath) and various south Indian kshetrams including Chilkur. Wherever he has visited he has performed mangalasaasanam to the temple deities in form of stotras.

43. Sanyasi’s respects

After doing mangalasasanam to Simhachalam, Srikurmam, Swamy reached Purushottama puri (Puri) where he had darshan of Lord
Jagannatha. A Puri stationed saint (sanyasi) approached him carried away by Swamy’s aura. He immediately prostrated before Swamy and said “I can see Vaasudeva in this Swamy. He is everywhere. Seeing this Swamy I have become more clearer about it”. Swamy’s second son Sri V.S.Sundararajan swamy who was with him is moved by this incident and has recorded it in his work Acharya Vaibhavam as follows:

वासुदेवस्वर्गमिति यो महान्मा सुदुम्भः।
अग्रे पश्यामि तमिति ज्ञानिभिः सन्नवितम्॥
सिंहाचलं च श्रीकृम्म पुर्यां च पुरुषोत्तमम्।
कोष्पुष्पवैव संहृष्टेष्य पादयोः॥
वासुदेवस्वर्गमिति पितरं तत्र संयमी॥

44. Stay at Hyderabad - Visits to Chilkur & Bhadrachalam

The works Chilkur stuthi and Bhadrachala Panchashat were composed when Swamy resided in Hyderabad during 1970s. When Swamy went to Bhadrachalam he composed more than 50 exquisite slokas in praise of Lord Rama there and all the surroundings. When he had the darshan of Swamy he composed:
This Sloka describes Bhadrachala Rama. Lord is having his consort on his lap similar to Dhyana sloka of Dwaya Mantra which is always recited by people who have surrendered in the feet of Lord for salvation. Bhadrachala is thus a mukti kshetra and hence the deity is also known as moksha Rama.

Swamy composed this sloka extempore in front of the deity when his inner self surrendered in front of the lord in a flow of Bhakti. Listening to the Swamy’s outpourings the archaka of Bhadrachala was amazed and after learning that Swamy is a poet requested for recitation of this sloka once again. Swamy considered it to be Lord’s own ordainment and he let out this sloka from his mind. He described the deity as it is in the sloka. Lord Rama has installed his beloved wife Sita who is princess of Mithila and who is also as if she were the personification of his compassion (आनृशंस्यं). Sita is a great advocate of showing compassion as we see all through Ramayana starting from protection of Kakasura who misbehaved with her to the protection of all the Rakshasis who had misbehaved with her. Keeping her on the lap signifies the respect and value Rama has for his quality Daya. He kept his personification of Veerya as Lakshmana who carries great bow and arrow which has everlasting grace of goddess Lakshmi indicating that he has unimaginable victorious power to protect devotees. In front of Lord Rama is the pious river Godavari which has the capacity to purify the sins
of all beings coming to have darshan of Lord Rama. Let this scene of Bhadrachalam Garbhagruham with Lord Rama, Sita and Lakshmana be in my mind all the time.

When this slokam was recited, at once, the priest inside the Garbhagruham took out a garland from Lord Rama’s vigraha and came out and garlanded our Swamy. This was a unique divine moment for Swamy which has kindled his thoughts to think that Ramabhadra himself has garlanded him. ‘अर्चकस्स हृतिसाधात्’-Archaka is none other than that Lord! When he narrated this experience to me on return from Bhadrachalam he was having a strange joy all over the body. He said it was quite unique experience for him in this temple.

Swamy regularly enjoyed visiting Chilkur Balaji temple surrounded by the lake. He was amused by the surroundings and out came the pouring of a poet in the form of Chilkuru Sthuthi.

At that time (during 1975), Chilkur Balaji temple was a serene and less busy place. The hereditary trustee who is Swamy’s Sambandhi Vidyabhushanam Sri C.M.Venkataraghavachariar Swamy was planning to constitute a daily puja fund for ensuring daily puja to the deity Sri Balaji there. When Swamy was approached he prayed to this Lord to bestow wealth to ensure daily puja to Lord Balaji. Srinidhi Swamy composed this sloka and suggested prayer to the Lord by reciting this sloka daily.
(In Kaliyuga, Lord Chilkuru Balaji is giving darshan to devotees situated in a single salagrama sila with his consorts Sreedevi and Bhudevi performing several bhakta leelas (games of bliss with devotees) standing by his side on the same single sila. Lord is on the banks of Osmansagar and is being worshipped here by Lord Siva. The Lord here fulfills all the wishes of the devotees.)

He said it will give the required money to conduct puja to the Lord all the time. As a result the daily puja fund not only achieved its target but kept growing and is growing even now. Such is the power of the sloka that for the last two decades the temple trustees did not have to draw the interest of this fund where in even today people are contributing. The sloka definitely possess the capacity to give all kinds of wealth. The whole Chilkur Sthuthi is published as a separate book and is under daily recitation to Chilkur Balaji.)
45. In the Mind of Bharatheeetheertha Swamy

When Sri Srinidhi Swamy was residing in Hyderabad his three sons Eldest son Sri S.Seshadri Swamy, third son Sri V.S.Karunakaran Swamy and last son Sri S.Lakshmi Narasimhan Swamy were also there. During this time, Sri Abhinava Vidya Theertha Swamy of Sringeri Peetam visited Hyderabad. Sri Karunakaran Swamy was requested to prepare a welcome address by the reception committee and Sri Karunakaran Swamy was composing some poetry for that purpose. He wanted to start every paada with the letters कुम्भ indicating poorna kumbham during reception. While he could fill in three of them he could not get idea for the fourth Paada. He approached his father for help who readily filled it for him. The sloka which now had the great touch of Asukavi Sarvabhouma was well enjoyed by Mahaasannidhanam. Years later when Sri Karunakaran Swamy met Sri Mahasannidhanam in another occasion he still remembered Sri Karunakaran Swamy and his great poetry. Such was the great patronage of Sringeri Swamy that he called his successor nominee Sri Sannidhanam and requested him to recite the sloka composed years before in the reception at Hyderabad. Sri Sannidhanam recited this quite well and Sri Karunakaran Swamy was pleasantly stunned.

In this episode it is to remember Kalidasa’s episode of helping one of his fellow men to fill-up a samasya and obtain king’s patronage. Such is the
greatness of Srinidhi Swamy that his single line influence has lead to making a great impact on famous peethadhipathi.

46. Conduct of Sribhashya Sadas

Swamy institutionalized conduct of Nadadur Ammal Vidwat sadas as indicated before conducted this annuak sadas at various places including Mysore, Melkote, Hyderabad, Thiruvananthapuram, Vaduvur, Mannargudi, Kumbhaghonam, Srirangam, Kancheepuram, Villur, Chennai, Tirupathi and Srivilliputhur. He also institutionalized Sri Bhashya sadas regularly at Thiruvananthapuram in memory of Gopalasamudram Nadadoor Swamy.

Based on the inspiration and desire expressed by him today the number of Sribhashya sadas have increased to almost once every two months in a year conducted under the steward ship of Sri V.S.Karunakarachariar, his third son. This includes an annual Sadas at Kollamkondan near SriVilliputtur which is the birth place of Vishnuchitta or Engal alwan under who Nadadur Ammal learnt SriBhashya and various other Vishishtadvaita tenets.
47. Mandasmittha Ramayananam

Swamy stayed at Vaduvur for a long period of time and daily he used to be attracted towards the beautiful smile of Vaduvur Ramachandra Swamy. While having darshan he remembered Rama as smiling in many events in Ramayana. He recorded the way Lord Rama gave darshan in his mind during various events of Ramayana and lo! That work became a Ramayana on its own which is called Mandasmittha Ramayana. The prarthana sloka in the Mandasmittha Ramayana goes as follows:

मन्दोदररदशयतमाशथशराढ्यपािेीः
मन्दादकनरमिुरमौशलिृतात्मनाम्नीः।
मन्दाक्षमशन्दतमनोभवशवभ्रमस्य
मन्दशस्मतं मदघमदयनमस्तु नेतुीः।।

This sloka means May Lord Rama’s smile remove all my sins. Lord Rama is having a pleasing personality which makes Manmatha the handsome god also give up his ego in front of Lord Rama’s handsomeness. Lord Rama is having bow and arrow in his hands, which were responsible for slaying Mandodari’s husband Ravana, a great sinner. Lord Rama’s name is always recited by Paramasiva who is carrying mandakini (ganga) which is the river formed out of wash water of Lord Vishnu’s feet and capable of removing sins on his head.
Mandasmitha Ramayana, due to grace of Lord Rama at Vaduvur is being recited every day during the annual Pavithrotsavam annually in His sannidhi.

48. Vivaha Shashtyabdhapoorthi Mahotsavam

During the Swamy's life time completion of 60 years after marriage was celebrated with pomp and glory. There was Vidwat Rasika sabha as part of this function where Swamy's Ashtalakshmi Satakam and his father's work named Pratibimbalahiri which is Tiruvaymozhi’s Sanskrit commentary is sloka form have been enjoyed and published.

49. Satabhisheka Mahotsavam

Swami's disciples celebrated his Shatabhishekam (81st Birthday) with all grandeur at Vaduvoor in 1994. His sons, grand children and shishyayas attended this function. There was a competition on Mandasmitha
Ramayanam Bhashyam and the best commentary received was awarded a respectable prize. Swamy also graced the celebrations of his shashtyabdapoorthies of his first two sons and also celebrated the 70th year of his married life which is known as Vivaha sapthathi. All these functions were organized quite well with vedaparayanams and vidwat sadas.

50. Swamy’s engagements with grandchildren

Swamy is blessed with fifteen grandchildren. They are as follows: Sri.Srikant Sundararajan and Smt. Seetha who are children of his second son Sundararajan Swamy, Sri. Mythilee Vallabhan who is son of his eldest son Seshadri Swamy, Sri Senesh and Smt Madhavaee who are children of his third son Sri. Karunakarachariar swamy, Sri Vakulabharaunan, Smt Nitya and Smt Vaasavee who are children of his youngest son Sri Lakshminarasimhan, Sri LaxmiNarasimhan, Sri Rangarajan, Sri Muralidharan who are children of his eldest daughter Smt Vasumathi, Sri Srinivasan and Smt Neeraja who are children of his second daughter Smt Padmaja Ranganathan, Sri K. Rangaranjan and Sri Srinathan who are children of his youngest daughter Smt Manipadukai.
Swamy although was high in knowledge and age used to be like a child while playing with all of his grand children. He taught his grand children also sankrit poetry like Magha, Manju Ramayana etc. Once he took one of his grand sons (13 year old eldest son of his eldest daughter, C.S.Laxmi Narasimhan) along with him to a Kavi Sammelanam. His second son who is also a great sanskrit poet and scholar V.S.Sundararajan swamy accompanied him. It was a Kavi sammelanam in Surabharathi samithi in Hyderabad during late 1970s. In the Kavi Sammelanam, Swamy posed a samsya which read as follows for people to fill the rest- दुयोधनोयं मशकस्मेव। this means Duryodhana is equal to a mosquito. The rule of the game is sloka should be completed with an equation between Duryodhana and mosquito. Many vidwans tried this samasya there but only Swamy could finally fulfill it. While actual sloka suggested by Swamy is not in the memory of the writer of this narrative which happens to be C.S.Laxmi Narasimhan who was present there, the first line along with many words of all the lines of the sloka is still in the memory quite well. The rest of the items are gap filled by C.S.Laxmi Narasimhan as follows remembering the main idea discussed by the Swamy. The Samasya sloka is as follows:
संपादयन्त्रु शन्तनुजातमाश्यं
णक्राश्यो गर्जनमादध्याति।
भीमाहतो मृत्युमुपातित पश्चात्
दुयोधनों मघक्कस्मेव॥

Here the word शन्तनुजातं means Bheeshma and the word when broken in a different way and rearranged it becomes तनुजातं शं which means blood from the body. The sloka means with the help of Bheeshma and Karna Dhuryodhana was roaring but in the end he was killed by Bhima. In the case of mosquito, the mosquito drinks the blood of the body and comes on to the ear and makes noise (णक्राश्यो गर्जनमादध्याति) which the poet calls गर्जन. When hit hard it dies and hence it is same as dhuryodhana (भीमाहतो मृत्युमुपातित पश्चात्)

Once, Swamy was in Vaduvur and his grandsons C.S.Laxmi Narasimhan and Chi. K.Rangarajan (son of youngest daughter Manipadukai) were visiting him there. He called both of them, made them to sit before him and asked them to prove that Goddess Sita is Lord Rama's nose. When the two grandsons were drawing blank, the Swamy composed the following sloka and explained:
सीता कान्ता नाशिका राम तेसौ
सीता कान्ता नाशिका यद्भाति।
माता जाया नासिकेति प्रियेरि
त्वद्वा ये जानकी नाशिकासूद।।

The above sloka means the word Nasika has

सीता-सीता and ends with का-का there fore it is सीता कान्ता and hence sita is your nose. The other way is also to say that when you call सीता several ways like माता, जाया, नासिके,प्रिये out of love she also becomes नासिके your nose by your own words.

In another engagement with grandsons Chi.C.S.Rangarajan (second son of his eldest daughter), Chi.Mythilee Vallabhan (eldest son of his eldest son) and C.S.Laxmi Narasimhan he gave another samasya which is as follows:

Explain: रामोयं हि दशाननस्य तनयीः सरतासुतारक्षकीः. This combination of words is a brain teaser. On surface it means Rama is Ravana (Dasanana)’s son who is the husband of Sita’s daughter. The actual deciphering of this sentence as explained by Swamy is as follows:

राम: अयं हि दशाननस्य-दशरथस्य -(यस्याने दशस्थिति: स दशानन:) तनयं: सीता असुता
रक्षकः। which now shows the correct meaning of the sentence: Rama, dasaratha’s son is husband of Sita.
Once Sri Swamy wanted to teach Ramodantam to his young 6 year old grandson Chi K.Senh (son of V.S.Karunakarachariar). Ramodantam is a first poetic work one would start learning while learning Sanskrit at initial stages. The text will be simple and demonstrate easy construction of Sanskrit sentences and teach us how to decipher elements of sentences. He searched for the old Ramodantam book but could not find it. He gave the task of buying a new Ramodantam book to C.S.Laxmi Narasimhan who used to regularly visit for Magham classes. After a lot of searching and going to the publishers of the book, it was found that this book is surprisingly out of stock. When Swamy was reported back, he asked his grandson Laxmi Narasimhan to start taking notes as he would dictate a new Ramodantam for the sake of his grandson. Such was the speed of his composition in the same Anushtup meter of Ramodantam that it was faster than the speed of writing of his grandson–Aasukavi sarvabhouma in play.

The first two slokas are provided here for sample:

आसरद्धशत्रो राजा नासीद्रशुढ्धिविक्रमः।
आसरनया भुजेलमम्या दासरक ृ तपरीः परः॥

रामोभवत्सतिस्तस्य कामोपसमतनुप्रभीः।
आमोददो जनानां सन् दामोदरसमोगुणेः॥
In May 1997, Swamy’s grandson K.Senesh had his samashrayanam along with two other Sishyas at Vaduvur. The rituals were performed by Swamy’s son Sri V.S. Karunakarachariar under the supervision of Swamy. After the Samashrayanam, Swamy called his grandson and asked him to pen down a shloka which was as

श्रवत्सवंश-कलशोदशि-कौस्तुभस्य श्रीवासराघववर्मोः तनवं तत्तथा।
विद्वा अवाप्य विवुधोत्तमतां द्यानं कुर्बं सदाहृदि गुरुं करुनकराख्यम्।।

Swamy asked his grandson to recite this shloka daily and this was to be Taniyan Shloka for Sri V.S.Karunakarachariar.

51. Kunjara Ranjanam

Sri Swamy starting from his 76th birthday composed daily one sloka on Gajendra moksha. A congregation of all these slokas formed a nice work known as Kunjara Ranjanam as named by Swamy. The slokas are over 3000. This is currently under publication.

प्रातः कुञ्जररक्षणं कलयतः पश्चिमवर्षस्थिते:
ध्यानं वैत्र्यससौ सदाहृदि एकं सृजनं प्रत्येकम्।
यासां सहस्रसंहं सहस्रयुगलश्चोक्रात्मकं भास्ते
काव्यं कुञ्जररञ्जनं सुकवितासारज्ञिर्ब्रजज्ञानम्।।
(Uttarachampu- Sri Karunakarachariar Swamy)
52. Vaikunta vasam

Swamy's health deteriorated slowly due to old age and attained his heavenly abode in 2001 at the 88th year. He is survived by three daughters and four sons.

(Sri Srinidhi Swamy was maintaining two victory pillars. One as a great poet touching the hearts of Vidwans and the other one is Vatsya varada desika, Nadadoor Ammal's sadas and propogation of his lectures in the form of Srutaparakasika, Prapanna Parijata, Tatvasara etc.)
Epilogue:

Swamy’s Centenary Celebrations

Dr. Chilkoor S Laxmi Narasimhan

As already mentioned in the foreword, Swamy’s Centenary celebrations spanned for the whole centenary year with a grand finale on December 15, 2013 at Chennai. Every month on or close to Krithigai star (Swamy’s birth star) a Vidwat Kavi Sadas was organized at various divyadesams where Swamy did mangalasasanam to the respective deities. Some of the sabhas were attended physically by me (C.S.Laxmi Narasimhan) and some where mentally attended. When I attended I could feel the aura of the presence of Swamy there as if he was in front. He inspired me to compose slokas starting with अग्रे पश्यामि describing each of the Sadas that happened and the aura there with the presence of my maternal grand father, his slokas and how he was conversing through them with the respective deities recommending protection to his subjects. It is one sloka per place where the sadas was conducted. This has become a long series of slokas which are presented here:-
||शतमानजयम् ||

Dhyana:

गोपी-धरा-मा-मुरलीघरं परम्
भामा-सुधामार्गलोकपालकम्।
कार्तिक्ष्वरं मानिशिपुजितालिखित्रपम्
बन्दे नर मानवनीतरञ्जङ्गकम্॥
बन्दे मानिशिविचो मुरलीरवाधरस्
कामोपमं नतन्मादस्वररुकिमणीसखः।
हृदयंगबीनधरमच्छुमतादात्यशसम्
माङ्गल्यो खातु मुरूरसुमृष्ससम्॥

1. Vaduvur – November 2012

अग्रेपश्यामि मातामहमनथकवं श्रीगजेन्द्रमन्यक्षणः
श्रीशेषसंलग्नितं शुभमुभगतं ताक्षरवदं द्रुग्यप्रणामम्।
शंखं चक्रं धुते मां भवजश्चित्तं रक्षितं यत्रकृत्ये
स्तोत्रं कृत्वा लसन्तं चरितमिति शुभं श्रीगजेन्द्रमय मोक्षम्॥

2. Chennai – December 2012

अग्रेपश्यामि तेजः सुमधुरकविताध्रीनिधेशद्रुपपुयाः
व्योमश्रीपृष्ट्वनशृष्टिमुदितं श्रीपृष्ट्वनशृष्टिमात्रस्यस्य मोक्षम्।
माताया: स्तोत्रवते वसुमतिश्वलके भासितायां सभायांभो
तत्सम्वास्तेजस्य मे हरतु कुरे तथमृजाकथायां चित्तमानयम्॥
अग्रेपश्याम मातामहमतुलकवि स्वर्णलक्ष्मीनेतेश –
प्रेष्टप्रजाविवाससंहस्तिमुभगतं वेदमार्ग्यप्रतिष्ठम।
पूरीक्षेत्रे स्थितं मां भवभयविविन्तं रक्षितं यजुर्कृत्ये
स्तोत्रं कृतं लसन्तं शुभचरितपरं श्रीजगन्नाथहृदयम्।

4. Hyderabad – February 2013
अग्रे पश्याम तेजः कविकुलतिलकश्रीनिधिंभार्यपुर्याम्
बालाजीभद्रभूभृत्सरसरशसकरा्श्रक ृ तौरञ्जनायाम्।
भव्यश्वास्तोत्रमालासुरशभजलशिजावासमोदप्रदायाम्
भाष्यं मोदं च दिश्यात् परसिंह भुवि ततू प्रार्थये श्रीनिवासे॥

5. Chilkur- February 2013
अग्रेपश्याम सम्यक्तरसशिकराट् श्रीचिलुक्कूरीरशे
स्तोत्रं कृतं जयंतम् चपलकबिरस्म् श्रीनिधिम् राजवार्यम्।
विद्वृष्ट्यमाणसदिश्यमाम् कविमणिरचनारश्रे राज्यलक्ष्याम्:
नाथे भव्यं प्रदीयात् भजनसुखमि प्रार्थये श्रीनिवासे॥

6. Villur – March 2013
अग्रेपश्याम विल्लूत्तिविवरचनामस्तिक्रिकं रक्षिणींशं
विल्लूस्मिरवस्तित्र प्रमुखवदिसे में राजगोपालकृष्णं।
स्तोत्राणं स्वस्यं भाष्यं चपलकविवर मन्दहासेन मोदं
व्यक्तिकुर्वन्सदा में स्थिरयतु सुमतो सत्यभामाप्रियसः॥
7. Kancheepuram – April 2013
अग्रेपश्यामि कालशीवरदमरकताश्रीयुतायां सभायां
हस्तीशाग्रे सधक्त्या वरदवप-विवाहस्तवाभ्यां स्तुवन्तम्।
सल्लापे नन्दयथ्रीनिधिमनघवालं सार्वभौमं कवीनाम्
चिते मे साध्यभक्ति जनयतु स महानु साधनामस्य दृष्ट्या॥

8. Kumbhaghonam – May 2013
अग्रेपश्यामि देशे समुद्रशुत्सुभि सत्कूम्भप्रोणे कविन्द्रं
माताश्रीकोल्लम्बामृतामृतशरणशिमनघहृदं सावयभौमं कवरनाम्
शचत्ते मे साध्यभङ्घ्क्त जनयतु स मिान् साञ्जनाभस्य दृष्ट्या॥

अग्रेपश्यामि तेजोस्वमृतसिजभाग्तोयसामर्यभूमौ
पूणादेशे भजन्ते परियति विदुपां पुण्डरीकस्य नाथे
विश्वत्वा विद्व्लाय्स्तुतिकम्बलयुतामाल्याध्यचयंतं।
श्रीश्रीप्रेम्णस द्विदिशात् चपलकविमणे: मङ्गळं भक्तवृन्दे॥

10. Tiuvahendrapuram – June 2013
अग्रेपश्याम्हीन्द्राख्यपुरपरिसे श्रीयुते देशनाथे
स्तोत्रेत्राध्यशिराय्य चपलकविमणि देशिकेन्द्रे तथा च
स्तुत्या पञ्चाङ्गस्य श्रीतज्ञनमनसि श्रद्धया संस्तुवतं।
सुस्थं स श्रीनिधिश्रीयुतसुभगतमान्दातु मे श्रीश्रद्धां॥
11. Tiruvananthapuram - July 2013
अग्रेपश्याम्यनन्त्रीनगरहृदये पद्मनाभस्यपार्श्वे
माङ्गल्यादानवृत्यै कुशलमणिवतू मंगलाख्ये गुरूभे।
स्तुत्यौ सम्माशनताथे सदसि वहृमुखे श्रीनिधे: सिद्धिदे श्रे:।
तामुः पूज्यात् कपिलभवपिता मद्यमानात् श्रीः।।

12. Mannargudi - August 2013
अग्रेपश्यामि मन्नागुयामवशनपरवशे राजगोपालनाथे
तस्यङ्घ्यात्तितू स्रीविवुधवरकृता भाष्युक्तेन वाणीं।
स्फारामोदाशभयुक्तां सिजकशवम्: भद्रां मानिधेमाः।
भूयाः सेव्यामा मम मुखरसनासंज्ञ्यणा सदा श्रीः।।

13. Tiruvallikkeni - August 2013
अग्रेपश्यामि लक्ष्मीकुमुदसरतु फल्गुनस्यन्दनेषि
तत्रां श्रसभायां बुजनहृदया श्रीग्निेश:।
स्तोत्रेकष्ठेशं शुभकरणां श्वासुदेवो जयतु बुजन:।
भूय: श्रीवासुदेवो जयतु बुजने क्षेमकृत्ये चिलासे।।
14. Srirangam – August 2013
अग्रेपश्यामिनि गोपुरस्तोत्रशिविज्ञया
चारुश्ररङ्गनाथे लट्ट्रभाषयन्त्रम्।
स्तोत्रे नृत्ये च क्रृत्ये श्रस्वलयतसुमनसा तत्पुरे भाषयन्त्रिम्।
सार्थकं रङ्गपुरायुः: प्रभवति च मां पातु सा रङ्गलक्ष्मीः॥

अग्रेपश्यामि वण्नृद्रश्तिरसदने रङ्गनाथस्य दृष्टौ
राजश्रगोपुरे संस्ततिशतकसुमासालिमं संवहन्तीम्।
संवादं पुष्पयन्तीं नरिः सुलकारितिः रङ्गनाथस्यहृद्यं
लक्ष्मीं सा मे कैवेयश्रीर्मनसिविवसुतां मद्गां सन्तनोऽत।॥

15. Ahobilam – September 2013
अग्रेपश्यामि मातामहमतुलकर्षिश्व स्वर्णलक्ष्मीवसीति
भक्त्या ध्याने मुदीर्च स्थितमनास्चिया श्रविन्दिः राचवाण्यम्।
मालोलशवस्तुः श्रनृिररसुभित्या सक्तबुशिम्
(शोशबलेस्थं)
प्राज्ञ-सश्रीनिविश्वदेभविस्तुम ममकुले मद्गछश्रीमूह्म।॥

अग्रेपश्यामिरामामनस्वपरभवाग्नीशश्रुताः
श्रीरामस्तोत्रमालां यदुगिरिनिकटे मानिघ्रेवाचिनिहं सा।
श्रीरामप्रेष्टदेवे यदुगिरिसुपतो स्तोत्रङ्क्तया सभायां
पात्स्वमानु यदवद्रिष्टतवलसितमुखी चेल्वरायप्रिया मां॥
17. **Vaduvur – November 2013**

अग्रेपश्यामिनंध्वितवदनज्ञा फुल्लहर्त्वपपीतः
वास्तुभवं भक्तियाँ सहजकविवरण्यनिधि:मञ्जुस्वामे।
रामे श्रीदिव्येशसुपतिशतिविभवासक्तब्यतयंेवामे
पालवस्मानु श्रीदेव्यासा गृहमुविवङ्गलुरवशीभायां सहक्षमम्।।

18. **Tirupati– November 2013**

अग्रेपश्यामि शेपाचलनिकटते भव्यराश्रीपीठँ
श्रीकाल्णे सुन्दराये कुलपतिसहिताः रामकारानुजायेः
श्रीवाणी श्रीनिधिप्रामुखयुक्तवर्तमानस्वादेस्वादेस्वादेस्वाद
दिश्याविभाज्युतकावर्तमुज्येस्तोत्रेवतीकाशुमभ्रे।।

अग्रेपश्यामि श्रोभाँ सदसिकविवरण्यानिधि: श्रीलमूले
देवश्रीवेंद्रकेशं मनसा करणयें स्वस्य भूमि स्थिरते मे।
जामातीशिलंज्युतः कविवर्णिकौ: पुनर्स्री: पुनः स्वः।
दीपिकैस्त्रस्तु स्वचरितौ: सुभाषितायंिे: श्रीनिधिधि:पातु सोमा।।

19. **Tirumala**

अग्रेपश्यामि लक्ष्मीयुतभवनमुखे श्रीमदानन्दन्दने
बालाजीस्तौष्ट्रमालारसिकमुखितयुक्ता श्रीभायां सभायाः।
कारणायापूण्युक्त: स जयति भगवान् मानिधःस्तौष्ट्रकृत्याम्
श्रीवास:बुद्धिमत्वं जनयति पठतां तत्कृतं भक्तिमूलै।।
20. Chennai, December 2013

अग्रेपश्यामि भास्वत्कविकुलतिलकं श्रीनिधिं राघवार्यम्
श्रीश्रीराघवायम् श्रीश्रीरामदर्पणा स्वकृतिरसभरे वेडाद्री च मीली।
वेदाद्राद्री च दिव्यक्षिततलविस्ते स्तोत्रटीकासमेते
विद्वत्सेरायुंते श्री: जयतु सु कविता मानिभर्मणङ्गलायं।।

21. Phalashruti

वसुमतरजनकस्य रमानिधे:
वसुमतीतनयाग्रुतें स्तवम्।
वसुमतीशदृशा पठतांलभेत्
वसुमती सुमातिं तनुते रमाम्।।