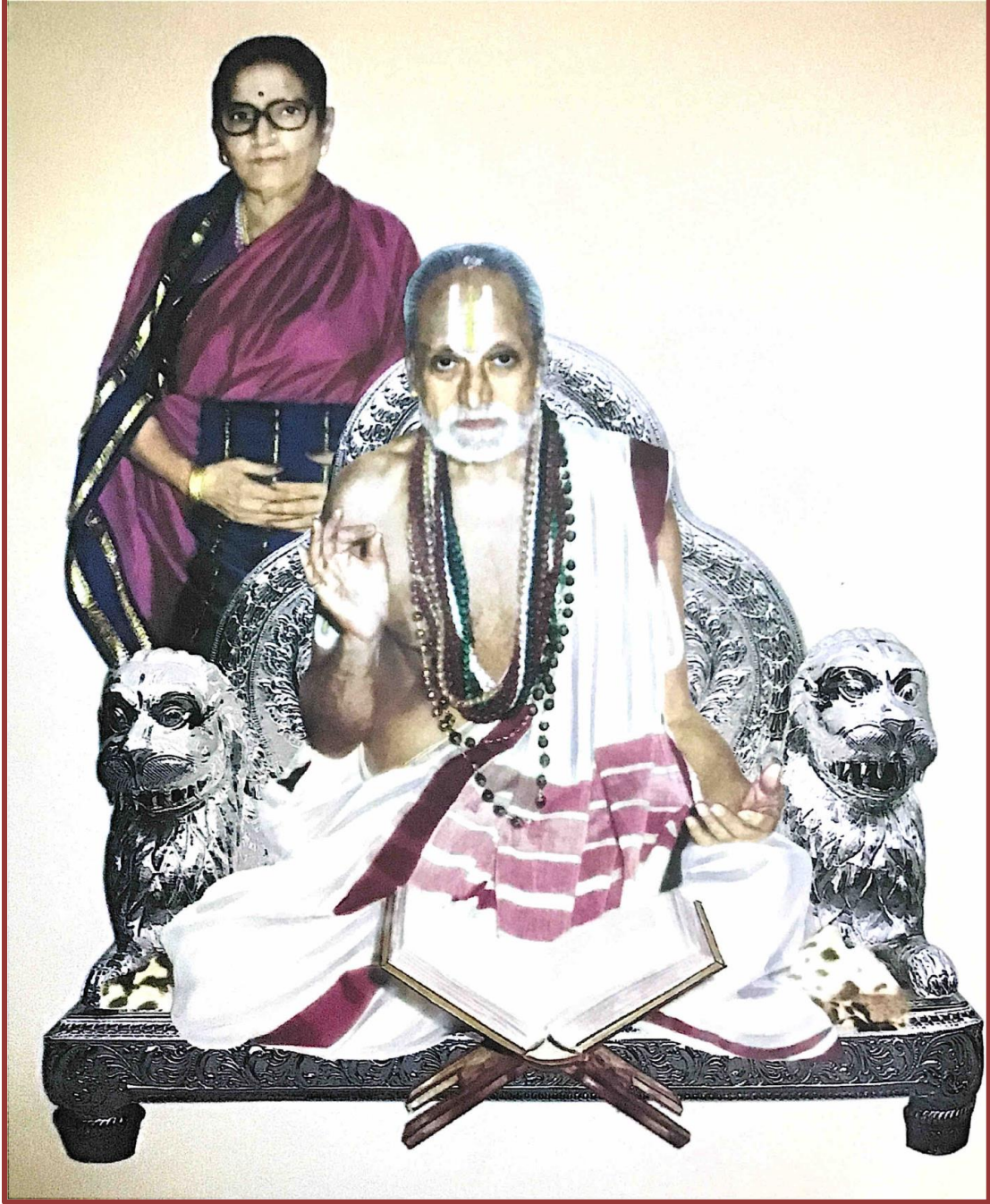


॥ श्रीः ॥
॥ श्रीमते रामानुजाय नमः ॥

Sri Kavitareshwara Vaibhavam

Biography of Sri Mahavidwan Villur Nadadoor Asukavi Sarvabhoma
Srinidhi Swamy



Sri. Chilkoor S. Laxmi Narasimhan
Sri. Villur K. Senesh

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Sri

Srimate Ramanujaya Namaha

Srimate Vaatsyaya Sri Nidhaye Srinivasa Raghavarya Mahadesikaya Namaha

Foreword

Shri. U.Ve. Villur Nadadoor Sri Bhashya Simhasanadhipathi Asukavi Sarvabhoma 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 11th 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. Injimedu Alagiya Singer, Ahobila Mutt, H.H. ChandraSekhara Saraswathy 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 divyadesams not sung by Alwars were also praised by the Swamy in his mangalasaanams. Among them are famous divya-desams 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:

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

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:

S. No	Month	Place	Work	Participant Scholars	Published books
1	Nandana Margazhi	Chennai	1. Vasumathee satakam 2. Vyomapurisa bhava stavam	1. Sri Srivatsankachariar 2. Sri Raghavacharyar 3. K. Senesh	
2	Nandana Thai	Puri	1. Purushottam a shodashee 2. Simhachala panchashat	Vidwans from Jagannatha Viswavidyalaya	

	Month	Place	Work	Participant Scholars	Published books
3	Nandana Maasi	Hyderaba d, 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 Panguni	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 Varsha Starting	Kancheep uram	1. Varadabhava- stavam 2. Vivahavarada- stavam	1. Kaniyambakkam Devanathachariar 2. Sankhapuram Narayanachariar 3. Veerapuram Sampath Deekshithar 4. Satakopa Tatachariar Swamy	Both books with Tamil commentaries
6	Vijaya Chittarai	Kumbhak onam	1. Amrutha saardulam	1. Saili Ramanuja Patra-chariar 2. V.S.Karunakaraachariar	With Tamil commentary
7	Vijaya Vaikashi	Pune	1. Vittal Vimshati	1. Devanarvilagam S. Saranathachariar 2. Sow. Prabha Senesh	Marathi & English translations
8	Vijaya Vaikashi	Tiruvahee ndrapura m	1. Aheeshapureesha bhava stavam 2. Desikapanchadas heekavacha stavam	1. Neethiyarashar Ramabhadrachariar 2. Mukundachariar 3. Desikachariar	Both with Tamil commentaries
9	Vijaya Aani	Tiruvanan thapuram	Mangala and Manimangala stavams	1. Sri U.Ve Dr. V.N.Vasudeva chariar	With Malayala commentary
10	Vijaya Aadi	Mannargu di	Rajagopala trimshat	1. Dr. Krishnamurthy Sastrigal 2. Dr. Krishna sarma 3. Velukkudi Krishnan	With Tamil commentary
11	Vijaya Aavani	Thiruvallik keni (Triplian	Satabhisheka pancakam, Satamanadasak m	1. Valayapettai Ramacharya Swamy 2. Nelvay	Tamil and Sanskrit commentaries

		e, Chennai)		Sowmyanarayana-char Swamy	
12	Vijaya Aavani	Sri Rangam	1. Sriranga Samvadam 2. Sri Rajagopura satakam	In auspicious presence of 46 th Jeer of Sri Ahobila Mutt and Rayadurgam Srimad Andavan Swamy 1. Villivalam Narasimhacharya 2. Mannargudi Rajagopalachariar 3. Bharath Raghupathy	with Tamil commentaries
13	Vijaya Purattasi	Ahobilam	1. Malola stavam 2. Malola Vilaasam-1	1. Dr.M.V. Soundararajan 2. SriU.Ve Dr. Paruthipattu S. Padmanabhacariar, Sri-karyam, Sri Ahobila Mutt 3. Sri. V.S. Karunakaraachariar 4. Dr. Ananta- padmanabhacariar 5. Dr.C.S.Laxmi Narasimhan	Malola stavam with Telugu and English commentaries Malola vilasam only moolam
14	Vijaya Aippasi	Mysore	1.Ramachatusloki 2. Yadavadri stavam	In auspicious presence of Abhinava Vageesa Brahmatantra Parakala Swamy 1. Sri Sohattur Ramanujachariar 2. Sri Ananthanarayana Chariar 3. Sri Lakshmee thathacharyar 4. Sri Sridharacharyar	Ramachatusloki & Yadavadr stavam with Kannada and English translations
15	Vijaya Karthikai Krithigai (1)	Vaduvur	Sri DivyaDesha Vaibhavam	Sri V.S. Karunakaraachariar K. Senesh Sow. Prabha Senesh	

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 Venkatesha dasan)

President

Villur Asukavi Sarvabhoma Srinidhi Swamy Centenary Celebration Committee
(VASSSCCC)

Sri KavitaJiteshwara Vaibhavam

(Biography of Villur Asukavi Sarvabhauma Srinidhi Swamy)

1. Swami's birth

Sri Villur Asukavi Sarvabhoma Srinidhi Swami was born to the reverent Vidwan Mahamahopadhyaya Sri Villur Nadadoor Sribhashya Simhasanadhipathi SriVenkateseshacharya Mahadesikan Swami and his wife Smt. Sundaravalli ammal. Sri Venkatesesharya 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.

आसीद्वेङ्कटशेषदेशिक इति श्रीवत्सगोत्रे द्विजः
ब्रह्मण्यो निगमान्तदेशिकमणिप्राचार्यवंशयोन्मत्तः।
राज्ञां संसदि रामनाथपुरि यो ह्यास्थानविद्वानभूत्
येन श्रीशठकोपवक्त्रभणितिस्सर्वा कृता संस्कृते।।

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

Sri Venkateseshacharya swamy was blessed with a daughter and many years later he had dream in which a beautiful archa vighraha of Lord Rama

said “Come to me, I will bless you with a son”. Not having seen this form of Lord Rama before Sri Venkateseshacharya 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)

जज्ञे तस्य सुतः प्रशस्तविभवो विद्यावतामग्रणीः
विल्लूर् श्रीनिधिराघवार्यसुकविः वैराग्यशीलास्पदं।
योसौ वञ्जुळवल्लिनाममहितां श्रीवेङ्कटार्यात्मजां
काले वृत्तवयोगुणैः परिणिनायात्मानुरूपां प्रियाम्॥

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

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 Vadauvor Sri Paramahansa 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 known as 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 comprising 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 शीघ्रं अन्तेरमन्ते बुधाः, 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 21years. 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 overburdened 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:

गृहक्षेत्रारामाः जनकचरणस्पर्श सुभगाः
त्वयामत्तोनीताः मनुकुलपते किं मम ततः।
त्रिभङ्गीसंसेव्यम् मधुरमधुरम् ते वपुरिदम्
मदन्तस्संसक्तम् नखलु परिहर्तुं 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:

कुम्भघोणनगरी कथमेषा शार्गिणःप्रियतमेति न चिन्त्यम्।

नूत्रबाणसहिता नगरीयं धन्विनःप्रियतमेनि न चित्रम्॥

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. Goshteeapuram Narayanarchar 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 Goshteeapuram 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 चर्वणमत्र कुर्वता किमु सर्वेण जनेन कौतुकात्।
प्रथमाक्षरमप्यभक्षि किम् 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:

कवेरात्मजाश्लिष्टपार्श्वे मठेस्मिन्

कवेरेव युक्तः 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 Puttangottam Swamy had come there that time. Puttangottam 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. Everbody 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 "Dhoomaanasi 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 निदानभूतास्सृजतीह 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:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानाम् योगक्षेमं वहाम्यहम्॥

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 Yogakeshmam 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 बालाः गच्छन्त्यमी सदनतो 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 पशुभिः मिथुनैः 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. Such was the blessing showered by Goddess 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 Vighraha. 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.

किं गेहैर्गलितैः धनैरपि गतैः केदारजालैस्तथा
किं वा तैरपि वस्तुभिः प्रियतमैः यातैर्मनोहारिभिः?।
बन्धुभ्यश्च समागतैः परिभवैः किं वा ममात्रागतम्
श्रीमत्कोमलवल्लिकासहचरं श्रीशार्ङ्गिणं पश्यतः॥

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.

मातः कोमलवल्लि मन्मन इदं युष्मत्कटाक्षाभिधं
भृङ्गं वाञ्छति झंकृतिः परतरा यस्येदृशी राजते।
अन्योन्यं धन-हेम-संगतिवशात् अस्मन्मनःकर्णयोः
आनन्दं ददती झणज्झणदिति प्रक्रान्तलीलारसा॥

“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 Sreenivasachar 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 Ramamyamam” 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 दयाभ्यधिकया पार्श्वेपि भूमीभुवा
वायोरात्मभुवा पदाम्बुजयुगीं संगृह्णता सादरं।
छत्रं चामरयोर्युगं च वहता भ्रातृत्रयेणावृतं
सर्वत्रापि नरैश्च वानरगणैः 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 Patrachariar

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 "Chintanaanacharya panchakam" as follows:

श्रीमद्वेङ्कटशेषदेशिकमणेः तादृक्कटाक्षेण या
क्लृप्ता वेदवतंसकल्पलतिका चित्तालवाले मम।
तां म्लानामपि कालतः करुणया पुष्पैःफलैरन्वितां
तन्वन् श्रीनिधिपाट्टरार्यगुरुराट् इन्धे गुणानां निधिः॥

The above sloka is the first sloka of Chintanacharya panchakam. It means: My father Sri Mahavidwan Venkatesha 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 (Patrachariar) 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 visting 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 Karunakarachariar 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 Karunakaracharyar 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:

जनबाष्पजलाशयप्रिया
वरशृङ्गद्वयभीमदर्शना।
मलिनामतिमान्द्यपीवरा
महिषीसत्वमियं महीपतेः॥"

"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 Navalpakkam 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 ग्रन्थेभ्यः किमपि शकलं वक्त्रघटितं
वमन्तस्सम्मानं बहु किल भजन्तीह भवतः।
वयं तु स्रष्टारः नवनवगभीरार्थवचसां
यदीदृक् संमानं जयति भवतो बुद्धिमहिमा॥

Which conveys the following meaning:

Oh! Swamy, People who by heart 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 sambhavanai 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 Sabha:

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 किं 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 Dhvani alankara also along with Prasa. There are 5का s, oneक 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 Venkateshacharya Mahadesikan Swamy that he will be having four sons had become true by the grace of God.

22. SRI AMMAL SABHA:

Sri Venkateshacharya Mahadesikan Swamy had desired to make pratishta 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 Thiruvadanam 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 Venkateshacharya 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 Thadeeyaradhanam. 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 Venkateshacharya'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 Paramahansa Parivrajacharya Devanarvilagham Azhagiya singar visited Villur. He wanted to incorporate Adhivan satakopa Swamy in the sannidhi of Villur kannan. Our Swamy hesitated 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:

आदिवणशठकोपाख्यकञ्चुकछन्नविग्रहं।
अस्मत्कुलगुरुं वन्दे वात्स्यं वरददेशिकम्॥

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:

हैयङ्गवीननटवक्षसि भासमाने!
सौहित्यदूरललितामृतपार्श्वजाते।
मातः ! सुवर्णमयि ! मां मधुरैः कटाक्षैः
हे लक्ष्मि! शीतलतमैः शिशिरीकुरुष्व।।

Later Swamy also arranged a silver Adishesan 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:

श्रीमद्राजतमण्टपे मम पुरः डोलान्तरा भोगिराट्-
भोगे भूषणकुञ्जभूषितवपुस्सौन्दर्यसारास्पदम्।

लक्ष्मीं वक्षसि संश्रितार्तिशमनीं हैयङ्गवीनं करे

बिभ्रत्कुञ्चितसम्प्रसारितपदं किञ्चिन्महो नृत्यति॥

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 Thiruvadaradnam. 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 dhoti and as it was beyond his means he was stressed. At that time He happened to read an article in the local news paper about Hundi collections of Lord Venkateshwara at Tirupathi and the devotes showering him with lot of contributions. Swamy made a slokam immediately expressing “Oh! Lord Venkateshwara 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 dhoti. It was a great sight to see how carefully and devotedly the Swamy washed his dhoti. At that time some one asked him why are you so concerned with dhoti? 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

विटं परं ब्रह्म परे वदन्ति।

पटं परं ब्रह्म वयं वदामः

स्फुटं मदीयं हृदयं किमासीत्?॥

“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 “BalajiVimshati” then and there on Lord Venkateshwara. Swamy melted and was in tears before Lord Venkateswara when he composed the following sloka:

अस्मद्देशिकसार्वभौमकथिता युष्मद्दया या परा
सा सत्यं मयि दुष्कृतैकनिलये भूयो नरीनृत्यति।
नो चेत् क्वाहमहो क्व वा स च भवान् युष्मत्सभा वा सती
क्वेयं यत्र ममेदृशी पुनरियं लीलाझरी जृम्भते।।

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 2nd 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 Guruvayurappan 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 Taittiriya 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 (Thiruvaheendirapuram). Swamy Desikan was adored with Rathna kavacham. When Swamy entered the temple the people around said the timings were over and so the Sanniddhi 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 Thirugaradhanam 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:

सहस्रपत्रैरभिपूजिताङ्घ्रि
सहस्रशो दाशरथेः करेण।
सहस्रपद्मैरभितस्तुवानः
सहस्रशो मङ्गळमातनोतु॥

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 Thriuvradhana 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 Marghazi 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

श्रीमद्वेङ्कटशेषार्यगुरुकैङ्कर्यरूपिणी।

श्रीवत्सगुरुसौधश्रीः इयं विजयतेतमाम्॥

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

कवेरात्मजातः कवीशस्स इत्थं कवेरात्मजातासमीपे वसन् हि।
सदारस्सुपद्यैः सदाराधयन् तं सदाराधितोऽराजतातीव रामम्॥

सप्तत्यब्दसुपूर्तिश्च सप्ताश्वसमतेजसः।

सप्ताश्वकुलरत्नस्य 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.

भारतराष्ट्रपतिस्तत्पाण्डित्यं मानयन्नतीव चास्यार्हाम्।
अपितामर्षयदस्मै महितां प्रथितां पुरस्कृतिं 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. Whereever he has visited he has performed mangalasaasanam to the temple deities in form of stotras.

43.Sanyasi's respects

After doing mangalasaasanam 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 every where. 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:

वासुदेवस्सर्वमिति यो महात्मा सुदुर्लभः।
अग्रे पश्यामि तमिति ज्ञानिभिस्तं निषेवितम्॥
सिंहाचलं च श्रीकूर्मं पुर्यां च पुरुषोत्तमम्।
कोपि दृष्ट्वैव संहृष्टःपतितस्तस्य पादयोः।
वासुदेवस्सर्वमिति 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 :

अङ्के मैथिलकन्यकां निजदयां मूर्तिकृतामुद्वहन्
अत्के लक्ष्मणमात्मवीर्यमिव तं श्रीचापबाणोज्ज्वलम्।
अग्रे पावनशोभनामितजलां पश्यंश्च गोदावरीं
अन्तस्सन्ततमस्तुमे स भगवान् भद्राचलाधीश्वरः॥

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 हरिस्साक्षात्'-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.

शिलायामेकस्यां जलनिधिभुवा कश्यपभुवा
विलासं सन्तन्वन् विनत-शिव-सम्पूजितपदः।
जलाधारप्रान्ते सकलजनसर्वेष्टफलदः
कलावस्मिन् दैवं जयति चिलुकूर्वेङ्कटपतिः॥

(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 Bharatheethertha 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 Sarvabhoma 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 Gopalamudram 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. Mandasmitha Ramayanam

Swamy stayed at Vaduvur for a long period of time and daily he used to be attracted towards the beautiful smile of Vaduvur RamachandraSwamy. 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 Mandasmitha Ramayana. The prarthana sloka in the Mandasmitha Ramayana goes as follows:

मन्दोदरीदयितमाथिशराढ्यपाणेः
मन्दाकिनीमधुरमौलिधृतात्मनाम्नः।
मन्दाक्षमन्दितमनोभवविभ्रमस्य
मन्दस्मितं मदघमर्दनमस्तु नेतुः॥

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.

सप्ताह इन्धे प्रतिघस्रमेषः मन्दस्मितश्रीरघुनायकाग्रे।
मन्दस्मितश्रीरघुनायकाख्यास्पन्दस्य काण्डक्रमक्लृप्तपाठः।
आदेशतश्श्रीरघुनायकस्य महद्भिरेवं क्रम आदृतोऽस्ति॥
कवीश्वरेऽस्मिन् रघुन्दनस्य कारुण्यभूमा त्वपरोक्ष एवम्॥

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 Vaduvur in 1994. His sons, grand children and shishyas 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 Vakulabharanan, 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. Rangarajan 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- दुरोधनोयं मशकस्समेव। 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:

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संपादयन् शन्तनुजातमाशयं
णर्काश्यो गर्जनमादधाति।
भीमाहतो मृत्युमुपैति पश्चात्
दुर्योधनोयं मशकस्समेव।।

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 (णर्काश्यो गर्जनमादधाति) which the poet calls गर्जन. When hit hard it dies and hence it is same as dhuryodhana (भीमाहतो मृत्युमुपैति 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 नासिका राम तेसौ
सीता कान्ता नासिका यद्विभाति।
माता जाया नासिकेति प्रियेति
त्वद्वाचेयं जानकी नासिकाभूत्॥

The above sloka means the word Nasikानासिका has

सी:-सीता and ends with का-कान्ता 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 तनयः सीतासुतारक्षकः . 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:

रामः अयं हि दशाननस्य-दशरथस्य -(यस्यानने दशस्थितः स दशाननः) तनयः 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.Senesh (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 sarvabhoma in play.

The first two slokas are provided here for sample:

आसीद्दशरथो राजा नासीदधृढविक्रमः।

आसीनया भुजेलक्ष्म्या दासीकृतपरः परः॥

रामोभवत्सुतस्तस्य कामोपमतनुप्रभः।

आमोददो जनानां सन् दामोदरसमोगुणैः॥

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

श्रीवत्सवंश-कलशोदधि-कौस्तुभस्य श्रीवासराघवगुरोः तनयं ततश्च ।

विद्या अवाप्य विबुधोत्तमतां दधानं कुर्वे सदाहृदि गुरुं करुणाकराख्यम् ॥

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 पक्षीश्वरांसस्थितेः
ध्यानं वैधमसौ ततान कवितां एकां सृजन् प्रत्यहम्।
यासां सङ्कलनात् सहस्रयुगलश्लोकात्मकं भासते
काव्यं कुञ्जररञ्जनं सुकवितासारज्ञचिद्रञ्जनम्॥

(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

विषुहायनमधुमासे शुक्ले पक्षे हरेर्दिने प्रापत्।
स सकल-निज-तनुभवसान्निध्ये परमे पदे हरेः पादौ ॥

निर्वर्त्यैवंबुधकुलहृदामोददायिस्वकीय-
श्लोकनामारचनमिह सस्वावतारस्य लक्ष्यम्।
सूक्तिं नैकां निजकुलगुरोः जन्मभव्ये सभाञ्च
कीर्तिस्तम्भद्वयमिव दधत् श्रीनिधिस्सूरिरिन्दे॥

(Uttarachampu- Sri Karunakaracharyar swamy)

(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 Srutaprakasika, 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 mangalasanam to the respective deities. Some of the sabhas were attended physically by me (C.S.Laxmi Narasimhan) and some were 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-मुरलीधरं परम्
भामा-सुधामाश्रयलोकपालकम्।
कार्तस्वरं मानिधिपूजिताङ्घ्रिपम्
वन्दे नटं मानवनीतरञ्जकम्॥
वन्दे रमानिधिवचो मुरलीरवाधरम्
कामोपमं नटनभास्वररुक्मिणीसखम्।
हैय्यङ्गवीनधरमच्युतमादरात्परम्
माङ्गल्यदो भवतु मुर्मुर्मुर्मुर्स्समे॥

1. Vaduvur –November 2012

अग्रेपश्यामि मातामहमनघकविं श्रीगजेन्द्रप्रहृष्ट-
श्रीशेसंलग्नचित्तं शुभसुभगतनुं तार्क्ष्यवत्तुङ्गघोणम्।
शंखं चक्रं धृते मां भवजलधिवृतं रक्षितुं यत्नकृत्ये
स्तोत्रं कृत्वा लसन्तं चरितमिति शुभं श्रीगजेन्द्रस्य मोक्षम्॥

2. Chennai – December 2012

अग्रेपश्यामि तेजः सुमधुरकविताश्रीनिधेर्मद्रपुर्या
व्योमश्रीपट्टणेशस्तुतिमुदितमनश्श्रीपतेस्तेजसा च ।
मातायाः स्तोत्ररत्ने वसुमतिशतके भासितायां सभायाम्
तत्भूम्यास्तेजसा मे हरतु दुरितभूजाढ्यतां चित्तमान्द्यम्॥

3. Puri – January 2013

अग्रेपश्यामि मातामहमतुलकविं स्वर्णलक्ष्मीनटेश –
प्रेष्टप्रज्ञाविलासमतिसुभगतनुं वेदमार्गेप्रतिष्ठम्।
पूरीक्षेत्रे स्थितं मां भवभयविहितं रक्षितुं यत्नकृत्यै
स्तोत्रं कृत्वा लसन्तं शुभचरितपरं श्रीजगन्नाथहृद्यम्।

4. Hyderabad – February 2013

अग्रे पश्यामि तेजः कविकुलतिलकश्श्रीनिधेर्भाग्यपुर्याम्
बालाजीभद्रभूभृत्सरसरसिकराट्श्रीकृतौरञ्जनायाम्।
भव्यत्रिस्तोत्रमालासुरभिजलधिजावासमोदप्रदायाम्
भाग्यं मोदं च दिश्यात् परमिह भुवि तत् प्रार्थये श्रीनिवासे॥

5. Chilkur- February 2013

अग्रेपश्यामि सम्यक्सरसरसिकराट् श्रीचिलुकूर्पुरीशे
स्तोत्रं कृत्वा जयन्तम् चपलकविवरम् श्रीनिधिम् राघवार्यम्।
विद्वद्गोष्ठ्याम् सदिष्ट्याम् कविमणिरचनारञ्जके राज्यलक्ष्म्याः
नाथे भव्यं प्रदीयात् भजनसुखमपि प्रार्थये श्रीनिवासे॥

6. Villur – March 2013

अग्रेपश्यामि विल्लूर्कविवररचनासक्तिकं रुक्मिणीशं
विल्लूर्गामेवसन्तं प्रमुखसदसि मे राजगोपालकृष्णं।
स्तोत्राणां स्वस्य भाष्ये चपलकविवरे मन्दहासेन मोदं
व्यक्तीकुर्वन्सदा मे स्थिरयतु सुमतौ सत्यभामाप्रियस्सः॥

7. Kancheepuram – April 2013

अग्रेपश्यामि काञ्चीवरदमरकताश्रीयुतायां सभायां
हस्तीशाग्रे सभक्त्या वरदभव-विवाहस्तवाभ्यां स्तुवन्तम् ।
सल्लापे नन्दयन्श्रीनिधिमनघहृदं सार्वभौमं कवीनाम्
चित्ते मे साध्यभक्तिं जनयतु स महान् साञ्जनाभस्य दृष्ट्या॥

8. Kumbhaghonam – May 2013

अग्रेपश्यामि देशे smृतधृतभुवि सत्कुम्भघोणे कवीन्द्रं
माताश्रीकोमलाम्बामृतजितकविताकान्तमत्यन्तभक्त्या
शार्दूले स्तोत्रवृत्तौ सदमृतवचसासोमृताख्यस्तवेण।
भूयात् पापापगो मे smृतममृतदृशा(सदृशदृशा)श्रीनिधेश्रीहरिश्च॥

9. Pune – June 2013

अग्रेपश्यामि तेजोस्वमृतसहजभागतोयसामीप्यभूमौ
पूणादेशे भजन्ते परिषदि विदुषां पुण्डरीकस्य नाथे
विंशत्या विट्टलाख्यस्तुतिकमलयुतामालयाभ्यर्चयन्तं।
श्रीशःप्रेम्णा सदिश्यात् चपलकविमणेः मङ्गलं भक्तबृन्दे॥

10. Tiuvaheendrapuram – June 2013

अग्रेपश्याम्यहीन्द्राख्यपुरपरिसरे श्रीयुते देवनाथे
स्तोत्रेणाचार्यवर्ये चपलकविमणिं देशिकेन्द्रे तथा च
स्तुत्या पञ्चादशेति श्रितजनमनसि श्रद्धया संस्तुवन्तं।
सुस्थं स श्रीनिधिश्श्रीयुतसुभगतमान् दातु मे श्रीशदृष्ट्या॥

11. Tiruvananthapuram –July 2013

अग्रेपश्याम्यनन्तश्रीनगरहृदये पद्मनाभस्यपार्श्वे
माङ्गल्यादानवृत्यै कुशलमणिवत् मङ्गळाख्ये गुरोर्मे।
स्तुत्यौ सम्मानितार्थे सदसि बहुमुखे श्रीनिधेःसिद्धिदे श्च।
तासुप्रीत्या सदिश्यात् कमलभवपिता मङ्गळं मादृशेपि॥

12. Mannargudi - August 2013

अग्रेपश्यामि मन्नार्गुड्यवनिपरवशे राजगोपालनाथे
तस्यत्रिंशत्स्तुतौ श्रीविबुधवरकृता भाष्ययुक्तेन वाणीं।
स्फारामोदाभियुक्तां सहजकविमणेःभद्रदां मानिधेर्मां।
भूयात्सा सेव्यमाना मम मुखरसनासंनिषण्णा सदा श्रीः॥

13. Tiruvallikkeni – August 2013

अग्रेपश्यामि लक्ष्मीकुमुदसरतटे फल्गुणस्यन्दनेशं
तत्रत्यां श्रीसभायां बुधजनहृदयानन्ददे श्रीनिधेश्च।
स्तोत्रेणाकर्षितेशं शुभकरशतमानाख्यरस्येन कृष्णम् ।
भूयः श्रीवासुदेवो जयतु बुधजने क्षेमकृत्ये विलासे॥

14. Srirangam – August 2013

अग्रेपश्यामिरङ्गे श्रियमतुलकवेःगोपुरस्तोत्रशिञ्ज्या
चारुश्रीरङ्गनाथे लयितसुमनसा तत्पुरे भाषयन्तीम्।
स्तोत्रे नृत्ये च कृत्ये मधुरनृहरेः श्रीसभायां लसन्तीं
सार्थक्यं रङ्गपुर्याः प्रभवति च मां पातु सा रङ्गलक्ष्मीः॥

अग्रेपश्यामि वणश्रीशठरिपुसदने रङ्गनाथस्य दृष्टौ
राजश्रीगोपुरे संस्तुतिशतकुसुमामालिकां संवहन्तीम्।
संवादं पुष्पयन्तीं नरहरिचरणौ रङ्गनाथस्यहृद्यं
लक्ष्मीं सा मे कवेश्रीर्मनसिभवसुता मङ्गलं सन्तनोतु॥

15. Ahobilam - September 2013

अग्रेपश्यामि मातामहमतुलकविम् स्वर्णलक्ष्मीनृसिंहे
भक्त्या ध्याने सुदीर्घे स्थितमनघधिया श्रीनिधिं राघवार्यम्।
मालोलश्रीस्तुतिं श्रीनृहरिसुचरितं कीर्तने सक्तबुद्धिम् (sहोबिलेस्थं)
प्राज्ञःसश्रीनिधिश्श्रीर्दिशतु ममकुले मङ्गळश्रीसमूहम् ॥

16. Mysore - October 2013

अग्रेपश्यामिरामामभिनवपरभिद्वागधीशप्रहृष्टाम्
श्रीरामस्तोत्रमालां यदुगिरिनिकटे मानिधेर्वाक्श्रियं सा।
श्रीरामप्रेष्टदेवे यदुगिरिसुपतौ स्तोत्रकृत्या सभायां
पात्वस्मान् यादवाद्विस्तवलसितमुखी चेल्वरायप्रिया मां॥

17. Vaduvur – November 2013

अग्रेपश्यामिमन्दस्मितवदनदृशा फुल्लहृत्पद्मपीठीम्
वाग्लक्ष्मीं भक्तिजातां सहजकविवरश्रीनिधेःमञ्जुगात्रे।
रामे श्रीदिव्यदेशस्तुतिशतविभवासक्ततात्पर्यसेवाम्
पात्वस्मान् श्रीर्दयासा गृहभुविवडुवूर्ध्वसिभायां सहर्षाम्॥

18. Tirupati– November 2013

अग्रेपश्यामि शेषाचलनिकटतटे भव्यराष्ट्रीयपीठे
श्रीकान्ते सुन्दरार्ये कुलपतिसहिताचार्यरामानुजार्ये।
श्रीवाणीं श्रीनिधेस्सामधुरकविरसास्वादने सुस्मिताङ्गीं
दिश्यात्श्रीभाष्ययुक्तावरदवसुमतीस्तोत्रटीकाशुभंमे॥

अग्रेपश्यामि शोभां सदसिकविवरश्रीनिधेः शैलमूले
देवंश्रीवेङ्कटेशं मनसि करुणया स्वस्य भूमौ स्थितं मे।
जामातृप्रीतियुक्तां कविमणिरसिकैः पुत्रपौत्रैःसुतै स्वैः ।
दौहित्रैस्तत्रसत्रे स्वचरितरसिकैः श्रीनिधिःपातु सोमां॥

19. Tirumala

अग्रेपश्यामि लक्ष्मीयुतभवनमुखे श्रीमदानन्दधामे
बालाजीस्तोत्रमालारसिकसुविदुषां श्रीसभायां सभार्यः।
कारुण्यापूर्णयुक्तः स जयति भगवान् मानिधेःस्तोत्रकृत्याम्
श्रीवासःबुद्धिमत्त्वं जनयति पठतां तत्कृतिं भक्तिपूर्वे॥

20. Chennai, December 2013

अग्रेपश्यामि भास्वत्कविकुलतिलकं श्रीनिधिं राघवार्यम्
श्रीशेश्रीमद्रपुर्यां स्वकृतिरसभरे वेङ्कटाद्रौ च नीलौ।
वेदाद्र्यादौ च दिव्यक्षितितलविभवे स्तोत्रटीकासमेते
विद्वत्सेवायुते श्रीः जयतु सु कविता मानिधेर्मङ्गलार्थे॥

21. Phalashruti

वसुमतीजनकस्य रमानिधेः
वसुमतीतनयाग्रकृतं स्तवम्।
वसुमतीशदृशा पठतांलभेत्
वसुमती सुमतिं तनुते रमाम्॥