

Vedu and his OmmAcchi ThAthA (Volume-1)

Lakshminarasimhan Sridhar

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FOREWORD

Dear AastikAs !

I am delighted to know that Sri Lakshminarasimhan Sridhar is releasing a new book entitled, " Vedu and OmmAcchi ThAthA -Volume I" . This book is the first of the series of books covering the Vaibhavams of the illustrious AchAryAs of Srimad Srirangam Andavan Guru Parampara in an innovative manner to meet the existing information needs of the younger generations of the global Sri VaishNava Kudumpam . It is a bhAgyam for Sriman Sridhar to have received the niyamanam of the Current pontiff of Srimad Andavan Asramam , Srimad SrimushNam Andavan Swami to create this series of informative books on Andavan Asrama guru Parampara to reach out to the younger generations . This book and its sequel releases are set in a unique and delightful conversational style that Sriman Sridhar has developed successfully during the past decade . The earlier releases on Chitra Desikeeyam covering the divya charitram of Swamy Vedantha Desikan the Pilgrimage to many famous temples in Karantaka with links to AchArya RaamAnuja in Melnaadu are examples of such books and web sites . I am happy to learn that Sriman Sridhar's book on the DasAvatarams of Sriman NaarAyaNa set in his inimitable style is getting ready for release soon. Sriman Sridhar addresses very well an existing gap in information identified by our current AchAryas of our Sri VaishNava darsanam especially as it relates to the information needs of the younger generations regarding our noble sampradhAyam . Such books help the

elders of the Family also to use them as information resources/teaching tools to introduce the greatness of our AchArya paramparai founded and nurtured by Sriman Narayana . It is noteworthy that the current book is being released in the SahasrABdhi year of Srimad Bhagavad RaamAnujA .

This book is a respectful and particular tribute to two Sri VaishNavite AchAryas dear to the author . One is an ancestor of the author , HH SatAvadhAni , Kadenthi Andavan of Srimad Srirangam Andavan Guru Parampara . The second AchAryan is HH AshtAnga Yogi , Sri Rangapriya MahA Desikan , who blessed the author with Pancha samskArams and Bhara NyAsam . This book is about the life history of HH KadanthEthi Andavan Swamy , the fifth revered AchAryan in the Srimad Srirangam Andavan Guru Parampara . This AchAryan was initiated in to SanyAsAsramam by HH the 38th Pattam Srimad Azhagiyasingar at the advanced age of Seventy Six at Narasimhapuram , where the BrundhAvanams of Five Azhagiyasingars are located . Srimad Kadenthethi Andavan reigned for a short time of Four years (1905-1909) from the AchArya Peetam of Srimad Andavan Asramam and initiated HH TherazhundhUr Anadavan as His successor as the sixth pattam Srimad Andavan Swamy . The vaibhavam of Srimad Kadanthethi Andavan is told by HH Sri Rangapriya Swami . The scene is set at Sathyagalam hamlet . HH Srimad Rangapriya swamy is staying for a few days at Sathyagalam during his sanchAram and responds to the request of the youngster, Sri Vedu about his ancestor , Kadanthethi Swami . Sri Rangapriya MahA Desiakn , the revered AshtAnga Yogi ,

who can relate to the present , past and future as an accomplished Yogi takes the child and his family on a magic carpet to the birth place of HH Srimad Kadanthethi Andavan near Mannargudi in chOzha desam and all the way to Narasimhapuram , where He was initiated in to TuriyAsramam by Thirukkudanthai Azhagiyasingar at the age of seventy six . This is an absorbing story of this great MahAn , who had the SaakshAtkAram of Lord Sudarsana , Haygreevan and Narasimhan . He was a great scholar who gave us the auspicious KomaLA DaNDakam , a moving tribute to Sri KomaLavalli ThAyAr , the divine consort of Lord SarangapANi of Thirukkudanthai divya desam. Srimad Andavan was a satAvadhAni , who could provide responses in a sequential manner to hundred questions asked by the debaters . Srimad Andavan had great Mantra siddhi and handed over the accumulated power of seven crores of Moola Mantra japam to his successor , NammANDavan of Therazhundhur .

In this book that is being released on the ArAdhana dinam of HH Srimad KadenthEthi Andavan this week, many important samskArams relating to Sri VaishNava sampradhAyam such as adorning of the Urdhva PuNDram , BrahmOpadesam during upanayanam , Preksha Mantra upadEsam used during SanyAsa Aasram sweekAram, the significance of the Joint Family for bonding together across generations are explained " on board" the magic carpet steered by Sri Rangapriyaa Mahaa Desikan for the benefit of Vedu and family as the aerial journey commences from the banks of Cauvery at Sathyagalam and travels to the many sites linked to Srimad

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Kaadanthethi Andavan 's life. The use of the Virtual Reality concepts in the narration of the divine charitram of KaadanthEthi Andavan is a brilliant idea which enthralls the reader .

The life history of Srimad Andavan as portrayed in " Vedu and his OmmAcchi ThAthA is an excellent initiative to bring the full power of story telling to develop and grow the ruchi for the great acts of ThyAgam that our AchArya Paramparai perform every day to preserve and protect our ancient sampradhAyam based on the sanAtana dharmams .

Sri KaadnthEthi Andavan is a bright star in the firmament of great Sri VaishNava AchAryaas , who sojourned on this earth for few years and illumined our way to travel on the royal road to Moksham .

May Lord Lakshmi Hayagrivan bless the likhita Kaimkaryams of Sri Lakshminarasimhan Sridhar in developing the successors to the current book focusing on the narration of the Vaibhavams of the other great AchAryas of Srimad Andavan Aasramam !

NamO Sri NrusimhAya,
Daasan , Oppiliappan Koil Varadachari Sadagopan

DEDICATIONS



Samarpanam at the Lotus Feet of
Sri Sri Rangapriya Maha Desikan

Acknowledgement:

My Sincere Namaskaram at the Lotus feet of H H Prakrutham Srimushnam Andavan Swami for blessing me to do this Likitha Kainkaryam . I am thankful to Swami blessing this atom

Thanks to My Sister Swetha of Canada for taking care of editing work and bringing the book in fine shape .

Thanks to Sriman R.Srinivasan Swami of Madurai who was kind enough to take the Niyamanam on behalf of me from HH Srimath Prakrutham Srimushnam Andavan Swami to do this Likitha kainkaryam

Thanks to Sri Parthasarathi Swami who is the Editor of Srivaishnavism E-Magazine , who was kind enough to take the Niyamanam on behalf of me from HH Srimath Prakrutham Srimushnam Andavan Swami for release of this book on 23rd Febraury 2017 as it happens to be the Aradhanai Dinam of Srimath Katendethi Andavan (Masi , Krishnapaksha Dwadeshi)

Thanks to Dr V Sadagopan Swami for the foreword.

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AUTHOR'S NOTE

Dear Children,

We have travelled to the Pancha Brindavan of Sri Narasimhapuram which houses the Five Brindavans of the Five Great Azagiasingars of Ahobila Muttam , and now, we will go on tour to the Brindavans of Sri Srirangam Andavan Ashram. We will also learn about each Andavan Swamy who adorned the Peetam (lineage). To start with, we will learn about Srimath KatAndethi Andavan, one of the Acharyans of the Illustrious Andavan Ashram Parampara (linage). My motive to start studying from Srimath Katandhethi Andavan is a little selfish as he happens to be my poorva ashram Douhithar (My great grandfather) . I have to thank my two sisters who seconded my idea to write this e-book; they are, Swetha of Canada and Smt. Saranya of Chennai. I am thankful to Swetha for fixing the typos in spite of her pressing schedule at the office.

I am trying to present the story in a different fashion. Some may like and some may not (so it is always Brickbats and flowers) like this format. I am involving some imaginary characters Like Simhan ThAthA, Chandra Patti , their grandson Varadhavedantha Desikan (VEDU) et al. Some more characters may also join and to top it all,

I am introducing my Acharyan H H Sri Rangapriya Swami to star in this book, even though he is not with us in this world. Even though he has left to the eternal abode of Sri Vaikuntam, he continues to live with his Shishyas and Abhimanis in their hearts. Just for the sake of this story, I am bringing him as a Character as I did in my other Book (published three years ago) “Footprints of Ramanuja in Melnadu” . H H Sri Rangapriya Swami is an Awesome Acharyan.

Now, enhance your imagination and travel with Sri Simhan ThAthA(his name is Lakshminarasimhan and his grandchildren call him as Simhan ThAthA) and his pet Grandson Sri Varadhavendatha Desikan (Vedu). Simhan ThAthA is the Douhithar (Great grandson) of HH KatAndethi Andavan and is also the disciple of H H Sri Rangapriya Maha Desikan, who was a great Ashtanga Yogi. Simhan ThAthA's youngest Grandson Vedu is named Varadha Vedanta Desikan (In memory of Swamy Desikan , and one of the forefathers of Simhan ThAthA, Sri KatAndethi Andavan in his Purvaasharama (Before adorning the Holy order) was called Varadha Vedanta Char. Also, Simhan ThAthA's Acharyan H H Sri Rangapriya Swami was H.S.Varadha Desikachar in his poorvashramam.

Chapter 1

The situation is like this , Vedu has been diagnosed with dengue fever and he has been advised complete medical rest for 15 days. As he is very mischievous and also very hyperactive, it is difficult to keep him tethered to one place . To keep him in Bengaluru is next to impossible as his father Srikara and Mother Krishne are busy professionals. As his uncles & Aunties are also busy with their work and his cousins with their schoolwork, Vedu feels lonely ; so, Vedu's parents decide to leave him with his paternal grandparents who stay at Sathyagalam for 15 days.

Simhan ThAthA and Chandra Patti stay in Sathyagalam a place situated in the serene and pristine atmosphere of present day Karnataka near Kollegal. It is 130 Kilometres from Bangalore. The River Cauvery flows in Sathyagalam. ThAthA and Patti stay in Sathyagalam in a big farmhouse, where there are plenty of trees ; they have coconut, Sapota, Mango, Orange, Areca nut, trees. They also grow banana, beetle leaves and many flower bearing plants. They own a small Cattle farm with 10 indigenous varieties. They have a palatial house in the middle of the farm. ThAthA is very particular that they should not go against the principles of nature; his grandchildren tease him as a crusader for the environment. Here on his farm, he uses only natural homemade manure. He has developed facilities like a Bio gas plant to generate fuel used for cooking and lighting. He has also installed solar panels which once again give him electricity for the water heater. He doesn't own TV or other modern luxury items used for entertainment. Vedu's parents convey the message to Vedu about the lack of gadgets used for entertainment. Vedu feels divided, as he will miss the company of his cousins, uncles and aunts, especially his Shriram uncle who often turns into a

kid and while playing with Vedu. But, at the same time, he is happy that he will receive the sole attention of his ThAthA and Patti as his cousins will not be there to share their attention with him. So, next day, early in the morning Vedu along with his parents leaves for Sathyagalam. The previous day itself his father has packed Vedu's Laptop, BSNL 4G USB Dongle with modem, and many kiwi Fruits (Which is good for Dengue as the kiwi fruit has nutrients which increase the platelet count), pomegranates etc. Vedu requests his father to please ask Chandra Patti not to give him tender Papaya leaf for dengue as it is very bitter in taste. Enroute, they visit Maddur Ugra Narasimha temple, Malavalli Lord Sarangapani Temple, Marehalli Narasimha Temple, Madhyarangam Jagan Mohana Ranga Temple and finally they reach Sathyagalam.

Vedu rushes inside and hugs Simhan ThAthA and Chandra Patti. All of them have Lunch and then take rest. In the evening Srikara and Krishne leave for Bengaluru and our Vedu cries, while his grandparents console him. Then slowly night falls and as there is no Television Vedu feels bored and alone. In his heart, Vedu prays to his Acharyan and OmmAcchi ThAthA (Godly Grand seer) H H Sri Rangapriya Maha Deshikan) for a speedy recovery. He wishes for swami to visit Sathyagalam as it would be very nice. Simhan ThAthA and Patti Chandra cajole and cheer Vedu. ThAthA promises to tell the Life history of the Great Andavan Swamis who adorned the peetam of Srirangam Andavan Ashram situated at Srirangam, but, with a rider that Vedu should finish his homework.

At 7.30 Pm, to Vedu's surprise, Simhan ThAthA receives a call from His Acharyan Sri Rangapriyar that he is visiting Sathyagalam in another 30 Minutes and that he would stay with them for 10 days as he has got a lot of assignments to write for the spiritual monthly book ,“ Bharath Darshana's “ annual issue and as the topic is Rivers of the great Bharath Varsha , he would like to visit Sathyagalam. Also article for the regular issue of Bharath Darshana and Arya Samskrithi, Kannada religious book where swami is a regular contributor of articles as he is the chief Patron of Bharath Darshana. Also, he has to write forewords in

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English for three forthcoming books written by his disciples. The moment Vedu hears this news, he thanks the Lord Sriman Narayana for sending his acharyan in good time to Sathyagalam. Around 8.00 Pm Swami arrives with his Kainkaryaparars (Assistants) and is received with Poornakumbha Mariyada by Simhan ThAthA. Swami freshens up and then comes to see Vedu and asks how come his pet mischievous Narayana is in Sathyagalam while his partner in mischief, Nara is missing. (Small information Vedu and his cousin Vikunth (Viku) are like inseparable twins in doing pranks and mischiefs, so Simhan ThAthA used to lovingly call them as Rahu and Kethu, but Swami told Simhan ThAthA that he should call them as Nara and Narayana of Mischief, so, Swami named Viku as Nara and Vedu as Narayana .) Then, Simhan ThAthA tells swami that due to dengue fever, Vedu has been sent to Sathyagalam. Swami sees Vedu and asks, 'I know you have prayed to Sriman Narayana that he should cure you fast and also send your OmmAcchi ThAthA to Sathyagalam and hence I have come.' Our Vedu nods his head and Nachu ThAthA is stunned!

Swami's Kuteeram titled " Sri Rangapriya Krupa" is cleaned by Chandra Patti. Swami's ekangi prepares Phalaharam (food). Vedu says, 'OmmAcchi ThAthA, I will go online and download today's homework and after I finish it, will come and join you in your Kuteeram.'

By 9.30 Pm , Vedu has finished his homework. Then he goes to Swami's Kuteeram and prostrates before Swami. Swami says, 'Ba pa Maghu ,Henge Ethiya , Novutha Ediya (Come, dear child, how are you is your body aching?)'.

Vedu says, 'when my OmmAcchi ThAthA is there, I do not feel pain.'

Swami asks his Assistant to get the basket of fruits which was given to him at Bangalore by his Bhakthas / Shishyas. To Vedu's surprise, there are a few Kiwi Fruit & Pomegranate in the basket! Slowly Vedu opens up a topic and says, 'OmmAcchi ThAthA, Simhan ThAthA has promised to tell the stories of great Acharyans of Srirangam Andavan Ashram and also where their

Brindavana (Place of Entombment) is situated.'

Swamy says, 'that is nice , I will also join in the story telling session today and also everyday.' Then he looks at Simhan and tells, 'Simha, please ask Chandra to get the Carpet and spread it in the centre of the hall in the Kuteeram.' After the carpet is spread, he asks Simhan ThAthA, Chandra Patti, Vedu and his assistants to sit on the carpet and then he ask them to meditate while he asks Simhan ThAthA to tell the story of his Great Grandfather H H KatAndethi Andavan . To the surprise of everyone, they feel if they are floating in the air! And Lo! They are travelling to a small village named KatAndethi which is near Mannargudi, Poompuhar and Thalainayar. It is a small village full of greenery and the air is pure and not polluted like present times. They arrive at a small agraharam (Place where the Brahmins dwell, it is a settlement of Brahmin Families in row houses with small gardens). There are temples dedicated to Sri Bhoo and Sri Devi Sametha Varadharaja , Lord Vynatheyan , and one more temple dedicated to Poorna and Pushala Sametha Ayyanar.

In this village, lived Sri U Ve Raghunathachar and his wife Janaki. Raghunathachar was doing Kainkaryam to Thiruthuripoondi Andavan , but has come back to KatAndethi his native as he wife was due for delivery in a day or two. It was the month of Avani (Mid August to Mid September) the year was 1829 (Say in Tamil it was Virodhinama Samvasthram) Shravana Masa and the day was Bhruhaspathi Varam and it was Moola Nakshtra , and Janaki Amma gave birth to a male baby. Our Vedu could literally see and hear the child crying, as he was on the Magic carpet of his OmmAcchi ThAthA and to top it all, his OmmAcchi ThAthA was also travelling there with them. Our Vedu exclaimed, 'wow! The child looks very cute and has a very beautiful face!' He sees his Purvaja (his ancestors) great grandfather's father Sriman U.Ve Raghunathachar was also looking very happy and proud. The days roll on and it is going to be the 10 the day when Vridhi (Addition due to birth) Thitu (For 10 days child and mother will be confined to one room and they will not be allowed into the main house) is going to end so

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that the child and mother can return to the main house. Meanwhile, Sri Ragunathachar had sent some of his relative to his Acharyan H H Thiruthuraipoondi Andvan to inform him of the news of the new arrival in his family and also request him to suggest a name for the child. The Relatives inform the Swami and Swami says, 'after 10 days, bring the child here and ask Raghu to name his son as VARADHA VEDHANTHA CHAR.'

Now it is the 10th-day ceremony and our Vedu asks, 'Can we also participate in the function?'

His Acharyan says, 'vedu we can only see and not participate.'

'ok OmmAcchi ThAthA.'

Vedu sees that the house is full of visitors on the day of the function and in the evening, the child is named as VARADHAVEDHANTHA CHAR. After 30 days, the child is taken to ThiruthuraiPoondi where Swamy is camping. Swamy blesses the child and says, 'This is a bright child and he will be a child prodigy and he will have GOD'S special blessings and later on in his life, he will be blessed with Sanyasa Yoga.' Ragunathachar is happy but mother Janaki is not that much happy on hearing that her child will become a sanyasi, after all, a mother is a mother.

They see the child grow up and he has already reached 6 years of age and now the Brahmaupadesha is performed. The moment Vedu sees this, he exclaims, 'KatAndethi Swami looks like me (Vedu) as a child!' His Father does the Pancha Samaskaram and starts the Vidya Abhyasam, Vedu sees his Purvaja is writing on Palm Leaf and learning verses by rote. Vedu thinks, 'I am very lucky to have a Note book, a tablet and Kindle to learn , recite and read Slokas etc!'

Then suddenly, they all feel the Aroma of Sri Rangapriya Krupa Kuteeram, and hears swami instructing them to open their eyes slowly. As desired by Swami, they open their eyes and see that they are out of the time capsule and the time now is 10.30 Pm. They take leave of Swami. Vedu looks at Swami and Swami knows he wants to sleep in Kuteeram. Swami tells Simhan ThAthA, 'After dinner, send Vedu back to the Kuteeram, let him

sleep here.' Simhan ThAthA says agrees and asks swami, 'will this fellow not disturb your Likitha Kainkaryam (Writing works)?'

Swami says, 'Avanu Maghu , Nana Jotheyalli Eruli , Nanugu Santhosha Aguthatheyy (He is just a child let him be with me, I will also be happy).'

Chapter 2

Last time, we saw that everyone returned from the time capsule and that Vedu and Simhan ThAthA went for dinner. Chandra Paati served Akki roti (A bread made of rice flour) with bitter gourd Gojju (A hot, sour and sweet dish).After that, buttermilk flavoured with Jeera and salt was given, but our Vedu wanted curd. Chandra patti says, 'in night time it is good to have only buttermilk (a diluted version of curd) instead of curd.' Vedu agreed with her. She knows Vedu does not like bitter gourd, so served him very little gojju. Then everyone planned to retire for the day.Vedu took his medicines and then walked with his Chapai in Kannada or Paai in Tamil (The mat is woven out of bamboo straw), one pillow with the inner cover made out of rexin and the outer covered with a velvet cover and a woollen blanket. He also carried his Tablet (not his medicine). He is reading the e-book in Kindle titled "Krishna the Butter Bandit" written by his Atthai (aunty) Swetha who stays in Canada. She is his favourite Atthai. Then he entered into the Kuteeram. Swami is sitting and writing the article, He sees Vedu and smiles and tells, 'Vaappa in Tamil (Come dear)', and tells, 'spread the chappai and prepare the bed.'

Vedu asks OmmAcchi ThAthA, 'can I prepare the bed for you?' swami says, 'no problem.'

Vedu starts to read the e-book and Swami asks him what is he doing, he replies, 'Swami I am reading the book written by my Atthai (Aunty)'. swami asks, 'Swetha Atthai?'

On hearing her name, our fellow nods his head strongly. Then he starts reading the book. Swami says, 'remind me tomorrow I will tell something about Lord Krishna and his peacock feather. '

Vedu's Tablet gives a beep sound, and he says, 'OmmAcchi ThAthA one sec, kindly excuse me, a call in Skype is coming,'

with Swami's permission, he sees who is calling. His face brightens up and says, 'it is Swetha Atthai'.

He sees Swami and says, 'Swamigale Dhanyavadgalu (Swami Thanks)'. Our fellow informs Swetha Atthai Swami is with him in Sathyagalam and that he is sitting with Swami.

Swetha says she wants to say her Pranams (Respects) to Swami. Our Vedu goes near swami and says, 'OmmAcchi ThAthA, Swetha Atthai wants to say Namaskaram to you' and places the tablet in the stand so that swami could see Swetha. He could see Swetha doing Namaskaram, and our Swami goes in Yogic Trans and blesses her and says, 'podum amma (enough stop prostrating).' Then Swami asks her about her welfare and then says, 'my dear child Narayana of Sathyagalam is with me (pointing to Vedu) and we are enjoying the company of each other!' Everyone laughs and then Swetha takes leave of Swami. Vedu chats with his Atthai and is happy. He reads the story without disturbing Swami, and after 30 mins he goes into a deep slumber. It is now 2 Am in the night, Swami plans to retire for the day and sees Vedu's woollen blanket has moved and he goes near him and covers Vedu with a blanket (wow what a Karuna Murthy who cares for his disciples) and retires for the day.

Next day in the morning everybody wakes up and Swami walks around Simhan's farmhouse and inhales the fresh air. He is very happy to be away from the maddening crowd and polluted Bengaluru city. By that time Vedu also wakes up and Chandra patti goes to Kuteeram and cleans and mops the floor. Everyone assemble in the main house to take the Madi (Fresh) cloth (the cloth washed and hanged on a cloth line and without touching with hand, the clothes are removed with a stick or hand after taking bath by the elderly person). Our Chandra Paati takes bath and comes and takes the madi cloth and folds and keeps in baskets. The men then walk to River Cauvery to bathe and they talk about Lord Krishna. Vedu is little hesitant to take bath and says, 'The water is cold.'

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For that swami says, 'magu (Child) please come and dip in the river, first dip will be cold but afterwards the water will be very warm as it is a flowing river'.

Our fellow closes his eyes and takes a dip chanting Sri Rangapriya Maha Desikaya Namaha, and feels that the water is warm. Everyone uses the natural vasanaipodi (It is a powder made from Green gram dal, special scented turmeric (kashthurimanjal) rose petals, all different herbs and shrubs dried and powdered) instead of soap to cleanse. Our Vedu seems very happy smelling the fragrance of vasanaipodi. After bathing they change their dress and apply the OordhvaPundram a symbol on the forehead and other parts of the body. OordhvaPundram (also known as thirumaN kaapu) is the tilakam used by followers of Sri Vaishnavas tradition.

The picture is given for illustration. The outer they draw two white lines in the form of U / Y which is considered as Lord Narayana's feet (paadam) with red or yellow colour line in the middle representing Jaganmatha Maha Lakshmi. It is adorned by members of the Sri Vaishnava community. One is on the forehead and another eleven in different parts of the body reciting the pannEru (12) naamam shloka. (The Places where the UrdhvaPundram is applied are forehead ,middle of stomach, middle of chest,, middle of neck, right side of stomach, right shoulder, right side of the neck, left side of stomach, left shoulder, left side of the neck, above waist line in the backside, on the back side of the neck) We can also say these 12 UrdhvaPundram as our kavacha (a protective shield to the body) to the body.

They observe that Vedu is still in the river swimming and call him back but, he does not come out. Then finally Swami jocularly says, 'kuzanthai cauveryle erangarthuku Bayapattai , epo veliye varamatengare (dear child you were afraid to enter Cauvery now you are not coming out).'

Our Vedu replies, 'OmmAcchi ThAthA when I chanted your name all fear went off and now I am enjoying.'

Then swami says, 'come back as it is getting late.' Our fellow who

did not listen to anyone comes back to the shore as soon as he got the command from his Acharyan. He came back to shore, then one of the Kainkaryaparars comments, 'see how child obeys like snake dances to the tune of Makudi .' Then they do the nithyaanushtana karmas. Swami gives a short discourse on Swami Vedanta Desikan and his attachment to Sathyagalam. Swamy tells, 'Swami Desikan during his sojourn to Sathyagalam, though he missed his lord Sri Ranganathar, had the bhagyam of seeing Kote Varadharaja and also Present Day Madhayarangam's presiding deity Jaganmohna Ranga. In those days the Madhayarangam, now known as Shivansamudhram, was also an island like Adhi Rangam -Srirangapattinam and Anthima Rangam our Bhooloka Vaikuntam Srirangam. Due to modernization now the connectivity for Madhayarangam has come. In those olden days, it was known as Sri Vana Samudhram and due to modernization it has become Shiva samudharam like how Myiladuthurai became Mayavaram and once again renamed as Myiladuthurai.'

Then everyone walked back to the house and Kuteeram, Swami does Aradhana to his Dolai Sanchara Murthy and his kainkarya Para (Assistant) Govind mama had prepared Millaghu Ograi (A rice dish prepared with Pepper).

Our Vedu and Viku had nick named Govindarajan mama as Madapalli Acchan of Swami like Original Madapalli Acchan of Bhagavad Ramanuja). They are given Prasadam, then swami says he will do some Likitha Kainkaryam. Our vedu goes to study the lessons. He logs into the school website and gets the list of class work and partial homework list, our man goes into action. He is waiting when he can go to Swami's Kuteeram to listen to more about his Purvaja. The situation was like how calf wants to rush to it's Mother cow to drink the milk. Swami was busy till afternoon. By that time Vedu finishes his studies, and accompanies his grandfather to the fields, and comes back for lunch. They have simple food and rest in the afternoon. Vedu does not sleep. He and one more Kainkaryapara of Swami play Paramapatha SOpanam (snake and ladder game).It is one of an ancient game (Britishers copied and made it as Snake and the

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ladder also known as Loodo) .

By 5 Pm, everyone wakes-up ,have coffee and give Swami ragi porridge (a millets porridge). Then Swami has to take snanam for evening Aradhana. Swami wants to go to Cauvery, but he is requested to have a bath in Kuteeram well itself. Swami comes back and starts the Sandhya Pooja and afterwards, he tells everyone to sit on the carpet once again.

Our Vedu says, 'OmmAcchi ThAthA we want to see the Brahmaupadesha of KatAndethi Swami and then come back to Swamis Panchasmakra celebration.'

Swami smiles and tells, 'ok.'

Now once again everyone fly to KatAndethi and they see a festive atmosphere as it is the Brahmaupadesha celebration. The house is full of visitors, all bhandhus(relatives) have come , three days before itself, for the function. The grand finale, the Muhuratham of Brahmnaupadesh came. Vedu could see his Purvaja wearing a small Dhothi of 4 yards dipped in Turmeric, then Bhruhaspathi (Priest) calls, his father and mother and covers them with a Dhothi and there the Gayathri manthra is taught by the father of KatAndethi Swami in his poorvaashram. Then the Phalasa dhadam is given to him. Then the young Varadhan is given a Vessel and he goes near his mother and he utters, 'Amma Bhavathi Bhiksham Dehi(that is a Brahmachari Brahmin is supposed to go and take alms and then share and eat with other classmates of Gurukula in olden days).' So Varadhan asks Bhiksha from his mother and mother gives the first Alms, then all the elder ladies gave the alms. After that, the child is taught the Prathah Sandhya Vandhanam (Morning Sandhyavandana rituals), Madhyanikam (Afternoon Sandhyavandana rituals). Grand feast is given to the entire village. At dusk, Sayam Sandhya has to be done and our Varadhu Swamis Maternal uncle teaches him. Rangapriyar says, 'now let us go to the event of Pancha Samskaram of Varadhu Swami.'

On the designated day of Panchasamaskram ,Raghunathachar does all the preparation. The ritual starts and Raghunathachar

take the Silver Shanku and Chakra heats in the holy Homa Kundam then presses on the beetle leaf and confirms the heat is tolerable and then brands it on Varadhan Swami's shoulder/arms. When the insignia of Shanku and Chakra is branded on Young Varadhan, our fellow Vedu acts as if he is getting branded and shrinks his face, which is observed by everyone. Then other rituals are completed and as time is getting late, Swami brings them from the past to the Kuteeram.

Chapter – 3

*A*charyan tells everyone to slowly come back and slowly everyone open their eyes and takes leave of Swami and return to the main house. They all gather for dinner and are given Thatte Idli with Chutney prepared with Dals and little coconut and Chutney Podi(A side dish made of Dals and red chilli dried and ground to a coarse powder form) and it is served with Gingerly oil. Chandra Paati also gave a Kiwi Fruit and few pieces of Papaya. Madhu Bhattar had returned from Bengaluru and Srikara had sent the new Syrup named Caripill Syrup made of extracts of Papaya leaves. Then, as usual, our little master carried his Chapai , pillow and cover made out of Rexin and covered with Velvet and a woollen blanket. He also carries his Tablet. He greets Swami and then stretches on his bed. Now time is 8.30 Pm and Vedu reads few pages from his Swetha Atthai's book, suddenly he remembers his cousins Aarabhi and Surabhi, daughters of his another Atthai Lakshmi (She is a distant cousin of Srikara and also related to Acharyan Rangapriyar in Purvaashram.) Vedu sees his Atthai Lakshmi is in online mode in Face book. Vedu wishes Lakshmi Atthai Shubhodaya as it is morning in the USA for them.

Then, he enquires about his Akkas (Elder sisters) Aarabhi and Surabhi, how are they etc. By this time Lakshmi Aththai also knew that our Narayana of Sathyagalam is in Head Quarters due to Dengue. She asks about his welfare, then he says, 'Atthai, can you come on Skype so that I can give you a surprise?'

Lakshmi Aththai says, 'give me five minutes I will take Aarabhi's help and come on Skype.'

Swami was doing his Likitha Kainkaryam, slowly Vedu walks to him and tells Swami, 'I am going to have a Skype conversation with Lakshmi Atthai and like Swetha Atthai, I will put you on to her, could you please speak with her?'

Swami smiles and says, 'Agatum Appa'. In five minutes time, he receives a Skype call from Aarabhi and both exchange pleasantries and she teases Vedu and asks where his partner in mischief Vikunth is, and how come he is in Headquarters at Sathyagalam. He tells Akka, 'I am not well they have packed me to headquarters for rest.'

Aarabhi akka teases, 'people in Bengaluru house will be relieved and have a peaceful life.'

Vedu says, 'akka, please do not pull my legs. '

Then Lakshmi Atthai comes on the line and she asks Vedu about the Surprise. Then he shows H H Rangapriya Swami in the back ground, Lakshmi Atthai is surprised. Then Vedu goes to his OmmAcchi ThAthA and places the tablet on its stand and he sees Lakshmi Atthai doing Namaskaram to Swami . while he blessed her and enquired about her welfare. Lakshmi Atthai asks some doubts about Mukunda Mala Sloka and he clarifies it . They both speak in Sanskrit, our Vedu and his Cousins Aarabhi and Surabhi are stunned to see them converse in Sanskrit.

Then swami asks the kids, 'do you also want to speak in Sanskrit?'

Swami is happy to see them nod their heads, Swami says, 'I will ask one of the Ashram vidwan to teach you through Skype,' He jocularly says , 'will take the help of my technical director who is in Sathyagalam.' While looking at Vedu. Everyone laughs. Then Lakshmi Atthai spoke to Rangapriyar about the present generation's attitude and also the trend of a small family and discussed the merits of the traditional joint family system. Swami said,' it is the effect of Kali Kala that people are not caring for Parents and caring more for In-laws than their own parents.' Swami outlined what the present day nuclear family lost in comparison to the Joint family system. Swami conveys in his own style.

He says, 'the first thing is Economy to run a family. All income was put in a centralised common pool and was managed by the head of the family with the assistance of able persons among his

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kith and kin. When all the Assets were kept in a centralised common pool, everyone reap the benefit. If you compare it with today's scenario, if you have a flat in a building society etc. you cannot divide it, you have to sell it and the proceeds will be divided. Now let us examine division of labour; whether it is domestic or business it was divided among everyone and it led to more income and less tension. Then, they reaped the benefit and the joy of being together. There was a stronger bond across the generation which is lacking today. A Joint family consisted of grandfather, grandmother, father, mother, brothers, sisters, aunts, uncles, there is no end to the list. In the case of an emergency, the elders and children were taken care of by the entire family and if needed, they shared additional chores like the hospital duty.' Saying this he looked at Vedu and smiled and also Lakshmi Atthai smiled. Then he continued, 'my disciple Simhan is lucky to have three sons and all are together in the same compound in different storeys of the building and our Srikara is the Fulcrum in the family and he is in touch with all his cousins and he has trained his son Vedu and daughter Hiranmayi also like that'

Lakshmi Atthai nods her head strongly and says, 'yes I love Simhan uncle's family and at the same time am envious of him and his wards.'

Then Vedu says, 'OmmAcchi ThAthA,, if chithis prepare my favourite dish, they call me and in the same way if my amma Krisne prepares anything, she gives to Abhu anna, Vikunth Anna , Vihaan Anna and Ananya Akka.

We have freedom to enter into the kitchen of any house and have whatever we like. Same way if anybody bullies us in School, my annas protect me. We are called the Sriharitha Brigade (Simhan ThAthA's house is named Sri Haritha after their gothra). '

Everyone enjoy a good laugh. Lakshmi Atthai says, 'Vedu is like my brother Srikara he is very much attached to me and his cousins. Aarabhi and Surabhi. He treats them with special love and affection when they come to India for Holidays.' Then Lakshmi Atthai and family takes leave of Swami and Vedu takes

the tablet and goes to the portico of the Kuteeram and continues his talk with Lakshmi Atthai and says, 'Atthai, why don't you come to India for the Christmas holidays?'

Lakshmi Atthai says, 'will see.' And then takes leave .Our fellow without disturbing his OmmAcchi ThAthA, stealthily starts reading his book in Kindle. Then he gets up and goes near OmmAcchi ThAthA and says, 'Shubharathiri.'

Swami laughs and says,' don't worry I will see one day you will also converse with me in Sanskrit.'

Swami finishes his Likitha Kainkaryam at 2 Pm and as usual, goes near Vedu and sees his woollen blanket is corrected and then he retires for the sleep.

Now the time is 5.30 in the morning, Swami wakes up and goes to the garden. Everyone wake-up, and like the previous day they leave for Cauvery, to do Anushtanam and then return to the Kuteeram. Swami does aradhanam and then says,' we will continue with the KatAndethi Swami's story. '

Everyone assembles in the Kuteeram. Chandra paati was missing as she was busy in the main house kitchen. Vedu says,' OmmAcchi ThAthA, Chandra Patti is not here! She may miss the journey so, let me go and call her.'

Swami says,'ok.'

Our fellow runs and pulls out Patti and returns with her to the Kuteeram.

Everyone take their place on the Magic carpet and reach KatAndethi Village and zero in onto Raghunatha Swami's house. We see Varadhan Swami by hearting the Vedas. Now, he has completed his studies under his father's tutelage. His father feels it is time for him to pursue higher studies under the guidance of Maha Vidhwan Sri Swami Achar of Rajamannarkoil.

One fine morning, Raghunathachar takes his son Varadhan swami to Sri Swami Achar's house and requests him to take Varadhan as his disciple, and teach him Tharka Shashtraa. Raghunathachar returns to KatAndethi. Varadhan is left in

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Gurus house. Vedu sees his purvaja learning Tharka Shastra and helping his Guru and Acharyans wife with their daily chores. Vedu remarks, 'wow! how cute my Purvaja looks.'

Rangapriyar is happy and he knows this fellow is a small fraction of KatAndethi Swami and is a child prodigy like his Purvaja. Meanwhile, KatAndethi swami's mother and father pass away since he is the only issue he does all Kainkaryam and now he is only around 21 years. He has the urge to learn more and more; meanwhile, he had got into the art of Shatavadhana and he knows it is very tough to be a Shatavadhani. Vedu thinks, 'what is Shatavadhana?'

Rangapriyar reads Vedu's mind and says, 'Vedu, it is an Art where 100 people will ask 100 questions simultaneously and the person has to answer all the questions in the same sequence.'

Now Varadhan Swami decides to travel to Melnadu the present day Karnataka. In those days we had to depend on our legs and bullock cart. So slowly he reaches Mysore Rajya Samasthanam where he proves his mettle and earns honours .Even though he was well learned he had the urge to learn more and he requests Maha Vidhvan AkkiAzvan of Mysore Samasthanam to teach him. AkkiAzvan swami teaches him higher studies in Tharka Shastra. He was staying in the Parakala Mutt while completing his studies. The then Pontiff of Parakala Mutt was Sri Śrinivasa Brahmatantra Swatantra Parakāla Swamigal also known as Tadimari Swami. Parakala Swami, liked Varadhan Swami and one-day invited him to Hayagreeva Jayanthi at the mutt. The Mutt was in the festive mood, Tadimari Swami gives Upadesham of Hayagreeva Moola manthra and Sri Sudharshana Moola Mantra saying,' it will help you in improving your Shatavadhana skills and also protect you in the day to day life.'

Varadhan swami took leave of Parakala Swami and started travelling and visiting different Kshetrams of Lord Vishnu in Melnadu. Simhan ThAthA thinks because of Varadhan Swami's (roots of his Purvajas) visiting Melnadu in those days itself had made them migrate and settle in Melnadu itself from their original root in Kalyanapuram and Kumbakonam. In between,

Varadhan Swami happened to meet the then Azagiasingar of Ahobila mutt at Melkote and on the banks of the Kalyani River and near the Brindavan of the founder of Ahobila Mutt H H Srmath Adhivan Shatakopa Jeer he got the Moola Mantra of Sri Nrusimhan. Vedu feels very happy to notice the scene.

The Scene shifts to Ahobilam, then Kalahasthi, Raja Samasthanam and then Thirupathi. All the places were covered with dense forests and his Purvaja without any fear, performed Bhagavath Smaranam (Prayer to the lord), Vedu thinks how lucky his Purvaja was. Then Rangapriyar says, 'look at the face and radiance of Varadhan Swami! He has done the Japam of Gayathri, Moola mantra of Sri Hyagreeva, Sri Sudharshana, Sri Narasimha and has attained the Mantra siddhi.'

Now everyone see Varadhan Swami is seated on a palanquin and to their surprise, only one side of the palanquin is lifted by men while the other side is floating in the air due to Varadhan Swami's Mantra Shakti!

Vedu thinks, 'How is this possible?

His OmmAcchi ThAthA says, 'yes it is possible but,due to Kali yuga these things are not visible and appear not possible as people run after money.'

Our Inquisitive Vedu asks, 'Swamigale, we have not seen my Great grand Mother (Ellu Patti in Tamil or Kopatti in Kannada).'

For that Rangapriyar says, 'Your ThAthA is now 34 years of age and he is still a Bachelor which was rare in those days.'

Vedu looks astonished and says,' OmmAcchi ThAthA, in those days marriage used to take place very early and it is a wonder my grandfather is not married!'

Rangapriyar says,' Varadhan swami was wandering and gathering the wealth of Knowledge, instead of running after Lakshmi. Your grandfather was running behind Lakshmi Hayagreeva and he is one of the few Shatavadhani, who had mastered all four Shastras, and was also a great poet (Asu Kavi in Tamil). He was Asthana Vidhwan of the Kingdom of Mysore,

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Baroda, Thiruvananthapuram, Kallikottai (Present day Calicut) Etayapuram Raja Gruham etc., and Vedu sees how simple his Varadhan Swami ThAthA was dressed and how the king's court looked. Varadhan was honoured and gifted by all these Kings of the above mentioned Kingdoms. For Vedu, it was like a fairy tale to see the Raja Durbar (King's court). Then Rangapriyar told,' because of his Mantra Shakti he could ward off his enemies who were jealous of his Skills. '

Varadhan swami returns to KatAndethi at the age of 36 and his relatives force him to get married. Varadhan Swami reluctantly agrees. Now they see his Great grandmother Chellathammal. Vedu calls her Chellapatti. Vedu says,' wow Chellapatti looks like my twin sister Hiranmayi!'

Swami says,' that is genes.'

The marriage is celebrated in a grand manner.

Chapter – 4

*M*eanwhile, our Vedu thinks in his heart that he wanted to see the scenes of his Purvaja visiting all Melnadu temples of Lord Vishnu and wanted to see how the old Melnadu looked like. Our Karunamurthy Acharya knew his child's desire and tells Vedu, 'I will take you to a few temples which your Purvaja visited'

He first took them to the temples in and around Mysore Palace; there Vedu could see the then King of Mysore interacting with his Purvaja and he saw the simple dress his Swami ThAthA was wearing. The only luxury he had was a shawl to keep the body warm. The scene now shifts to Srirangapatna; here , Vedu exclaims, 'wow how green our mother earth is looking and mother Cauvery is flowing with crystal clear water unlike the water of present day Cauvery, the river is running to its full extent!'

Now, they go to Wesley's bridge and applaud how lovely the bridge looks , Vedu can feel the fresh unpolluted air of those days , then Vedu asks his Acharya swami, 'Can I taste the Cauvery water of yester years?'

Swami says, 'As a special case, I will allow everyone to get down in the Cauvery and feel the water.'

Everyone feel and drink the water. The scene now shifts to Thondanur and the three temples situated there. Everyone could see the Lord Yoga Narasimha's temple and Vedu could see his Purvaja climbing the hill leading up to the temple. The path was cumbersome and that too Varadhan Swami was walking barefoot. The compact Sannidhi is there and Vedu exclaims, 'OmmAcchi ThAthA, this is the place where our Embperumanar

defeated 1000 Jain monks in debate at one go! Our Embperumanar should be called Shahasravadhani like his Purvaja who is a Shatavadhani!' Everyone laughs. Then, they see the unpolluted Thirumala Sagar / Moti Talab; what a great view and what a grand site! Then they visit the Nambi Narayana Temple and also Parthasarathi Temple. The temples are enveloped in greenery. They can see fresh sugarcane fields and fresh water sources. Then from there, Vedu sees his OmmAcchi ThAthA walking to Melkote where he was climbing the steps to the Yoga Narasimha temple. After worshipping at the Yoga Narasimha shrine, Swami ThAthA comes down and visits the Thayar Sannidhi, Jagan mathe looks majestic. Swami ThAthA then goes to Pesum YathirAjar Sannidhi and he communicates with Bhagavath Ramanuja. Vedu looks spell bound! Acharyan says, 'even now there are Yogis who communicate, but, since it is Kali Kalam people do not believe.'

Swami ThAthA then comes to Chellapillai Sannidhi and the grand finale is Mulavar Thirunarayna Sannidhi. Then, from there he went to Veda Pushkarni. Vedu exclaims,' wow! Sannidhi is very clean, the Pushkarni is full of water!'

An Archaka receives Varadhan Swami and gives Theertha Prasadam and Swami sits in the Sannidhi and starts his meditation, Vedu is wonder-struck at the radiance of his Purvaja.

Then, everyone travel to Srirangapatna temple, then Mysore Palace temples, Hedathale , then Vijaya Narayana temple of Gundalpet , Gunja Narasimha Temple at T.Narasipura , Varadharaja temple at Hemige , Srinivasa Temple at Sosle, in Sosle Varadhan Swami is honored by Sosle Jodidhars the native of Sosle. From there Varadhan Swami visits Keerthi Narayana temple at Talakad, Anadhikala Vaikunta Narayana Temple where Thayar's name is Hiranmayi. Vedu exclaims,' OmmAcchi ThAthA, Swami ThAthA visited this place and so only you have asked my younger sister to be named Hiranmayi!'

Then, from there, Swami ThAthA is proceeding to Sathyagalam a place where Swami Desikan stayed for 12 Long years during the turbulent period in Tamil Nadu. Now Vedu sees that the

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topography of the old Sathyagalam is different. Vedu recalls his Acharyan's Purvaja were also from Sathyagalam only, Then Vedu asks his OmmAcchi ThAthA, 'is the Same Vedanta Desikan Archa Moorthy in a Standing posture adorning the temple now also?' Acharyan nods his head. Vedu is very happy that the Archa of Swami Desikan is in Ninra Thirukolam. Then, he sees his Varadhan Swami visiting Mother Cauvery and he sees the Koorma Asanam and he asks His Acharyan OmmAcchi ThAthA, 'now, the Koorma Peetam is inside the temple, but we see it on the banks of River Cauvery in Sathyagalam.'

Acharyan tells, 'until 1936 this Koorma Peetam was on the River bank only but, the then Parakala Jeer brought the Koorma Peetam inside the temple so that it wouldn't be lost or vandalized. Because of jeer's efforts, the Peetam is saved for posterity.'

Vedu asks innocently, 'what is posterity Swamigale?'

Rangapriyar points to him and says, 'even for your generation to see.'

Vedu says, 'probably His Purvaja knew one day His descendants will settle in Sathyagalam and because of his blessings, we are fortunate to be able to settle in Sathyagalam.'

Then they visit Madhyarangam, the scene is totally different. Madhyarangam looks like an Island and Vedu sees his Varadhan ThAthA travelling in a coracle. Our fellow and also others are wonder struck. Swami says, 'yes it was an island and archaka and others used to travel by coracle and do the Nithya Pooja but, due to modernization, the island has gone, the roads to the temple have come, same is the case for Srirangapatna also.'

Then they return to the Kuteeram. It is Noon and Patti has prepared Paruppu Orundai Kuzanbhu, Mysore Rasam, Raw banana Curry and everyone takes leave of Swami and go to the main house for lunch. Our Little master stay behind, he knows that as Swamis Kainkaryapara Sri Mohan uncle is not in station and Krishna swami Mama does not know how to give insulin so he takes the mantle of Swamis Ekangi. Vedu says, 'OmmAcchi

ThAthA, now it is time for you to have biksha . Can I give you your insulin injection?’

Swami smiles and says, ‘yes ,Dr Vedu Avre!’

Vedu goes to Swamis Medicine box takes out the spirit, cotton swab and the Insulin pen, then he remembers and from his tablet he calls up his pet Uncle Dr Eshwar and asks , ‘Dr uncle, what is the unit to be given ?’

Dr Eshwar instructs how much unit to be injected , then Vedu cleans swami's arm and then measures the Insulin in pen and then he injects the insulin, Swami Smilingly teases Vedu,’ Dr Sahibre, salpa nidhanavagi Aakki elanenthre Novu Aguthatheey (Dr Sir please inject slowly or it will be painful)’

Vedu also nods his head and asks innocently,’ Swamigale nanu Hakitha Injection Novu Untu Maditha ? (Swamiji did it hurt when I injected?).

Swami goes for biksha and Govind Mama serves the biksha. It is very simple biksha of rice with Thuthuvelai Keerai (purple fruited pea eggplant is Solanum trilobatum) (Which is grown in Nachu ThAthA's farmhouse), Normally Thuthuvelai Keerai is rare to get in Bangalore.

Swami has his Biksha and then swami asks Govind mama whether the child is around or has he gone to the house. Our little master is there only and tells,’ Swamigale, nanu ele ethini (Swamiji I am here only).’

Swami instructs Govind mama to give the Sesha Biksha (Biksha after a Ascetic consumes) to Vedu .

By that time, Nachu ThAthA also comes in search of Vedu and hears swami's instruction and thinks that Swamiji probably knows that afterwards his disciple Vedu will also become an ascetic like him , and is training him in food habits now itself . Vedu has the Sesha Biksha. Then takes leave of swami and says he will come in the evening. Everyone rests and our little master logs in the school website and downloads the Class work and home work and he studies.

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Then at around 5 Pm swami goes to Cauvery banks along with Vedu in tow and takes bath and does the evening Sandhiyavandhana and our little master also follows suit. They walk back to the Kuteeram and swami does aradhanam to his Sanchara Moorthies and then he sends word to everyone to assemble in Swami Desikan Sannidhi in the temple. Everyone recite Vishnu Shasranama and then swami tells,' now we will see and try to finish Varadhan Swami's life history.'

Everyone travel on the Magic carpet and see that after marriage, Varadhan swami travels to Thiruvanthapuram Samasthanam where he is welcomed by the then King. The Diwan (Minister) wanted to test Varadhan Swamis skills, so took him to Saraswathi Mahal where Varadhan swami exhibited his skills and was rewarded suitably ; but, one of the ministers who was also proficient in tantra became jealous of Swami and by using his Tantric powers was able to stitch swami's mouth thus preventing swami from speaking . Swami immediately knew the reason, so when he started praying to Lord Sudharshana, the magician started bleeding in the court and Swami regained his speech. The King became angry because of this incident and he wanted to banish the magician from the Kingdom of Thiruvananthapuram, but Varadhan Swami intervened and asked the king to pardon him. Then Vedu Observes Swami ThAthA taking leave of the King of Thiruvananthapuram Kingdom and proceeding to the Cochin Kingdom where he stays for some time. We know that where there is talent there will be jealousy; so, some bad elements on seeing the influence Swami ThAthA had on the king, wanted to finish him. In those days, as there were no clocks, people used to get up when the roosters crowed. The villains crowed like a rooster and our Swami without second thought started walking towards the bad elements who were hiding behind a bush to murder him. HH Rangapriyar Swami observed that our Vedu was terrified so he patted Vedu on the back; after Swamis Sparansham, Vedu calmed down. Swami Varadhan was walking while reciting the Hyagreeva Mantra; he was about to enter the river for his bath when he heard a voice,' Varadha what are you doing at this time

of the night?’ Varadhan looked to see where the voice was coming from when he saw a radiant person riding a white horse. Then Vedu observed that the enemies of his OmmAcchi ThAthA ran off leaving all their weapons behind.

Chapter – 5

*S*oldiers collected all the weapons and informed the King who was very apologetic and conveyed the same to swami. Varadhan Swami stayed there for some more time and then moved to some other place via Kallikottai (Present day Kozhikode or Calicut). As he had to go through a thick forest he was forced to stay in a Dharmashala or Chatram on the banks of a Pushkarani (Small pond) for the night . There some bandits with the plan to rob Varadhan swami were hiding. Swami came to know of their plan and started reciting the Sudharshana Mantra. From nowhere, a giant Kind Cobra came and stood in front of the main door of the guest house and started hissing fiercely at the bandits. Seeing this, the bandits ran off. Swami then visited many different places and reached Nagapattinam. The Tahsildar of the place Sri Rangaswami Nayakar requested Varadhan swami to show his Shatavadhani Skills and mantra shakthi, Swami did not agree at first, but then he reluctantly asked them to assemble in Vallipalayam Krishnan temple where he demonstrated his Shatavadhana skills and then asked for a Palanquin to be brought. He covered the palanquin and made two people lift from the back and at the front, even though no one was there,

the palanquin moved as it was lifted by Mantra Devathas in the front. Everyone gathered there were wonder struck. From there he travelled to Kalahasthi, The then Sirasdhar of Chiitoor Collectorate Sri Krishna Swamy Iyer, Raja of Kalahasthi invited Varadhan Swami and made him the Asthana Vidhvan. Raja of Kalahasthi gifted the revenue of the village of Vallisambedu along with a portion of a village named Jangampalli.

From there, Swami travelled to Thirmala, There he demonstrated the Avadhan Shakthi before Sri Mahanth Bhagwan das. Sri Lakshminarasimha Patulu gifted him a house in Thiruchanur near the Padmavathi Temple. Varadhan Swami used to daily climb the hills and visit Thiruvenkatamudyan. Vedu says, 'OmmAcchi ThAthA, see how serene and holy the Thirumala hills looks in those days.' Vedu could see his Varadhan ThAthA having darshan of Lord Śrinivasa from a very close distance, unlike what we are used to these days. Vedu thinks how lucky he is to see the Lord from a close angle due to Varadhan ThAthA. There he saw one auspicious happening, that Varadhan ThAthA is blessed with his third Son Sri Venkatakrishnan (Venkatakrishnan is none other than the maternal grandfather of his Nachu ThAthA). Everyone feel very happy. The time passes and Varadhan swami completes his 60th year and his Shashtithapoorthi is celebrated in a grand manner.

Vedu sees how his Purvaja is blessed by the Vidhvans of those days and how the honours from different Divya Desham arrived. Now, Vardhan swami has a desire to go and settle in Thirukudanthai (Present day Kumbakonam). So, he disposes his properties in Kalahasthi and Thirupathi and travels to Thirukudanthai. He is gifted with a Dhantha Pallaku (Ivory Palanquin), which he donates to Swamy Desikan Sannidhi at Thiruchera near Thirukudanthai.

Swami purchases the place next to Sarangapani Sannidhi, we can say the temple wall and swami's property boundary abet each other. When he asks permission, the Municipal Commissioner refuses stating that the air circulation will not be there. Swami ThAthA requests the Commissioner to stand in the property and the commissioner notices good flow of air because

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the temple tower (154 ft. heigh is the third largest temple tower in Asia) forces the air to pass through the property of Varadhan Swami and the Yannai Kottai (The place where the temple elephant is tied) on the opposite side. The permission is granted for Swami to live in this property. Swami happens to meet the Thahasildar Sri Rangaswami Naiker and he asks swami, 'like the Thirukural in Tamil, do they have anything in Sanskrit?'

Swamy says, 'I will write it in one week.'

The Sanskrit work is named as "Arputha Vamanam " Vedu feels very happy , and asks ,'OmmAcchi ThAthA, are these books available?'

Rangapriyar says , 'it seems the copies are only available at Thiruaduthurai, Madurai and Thiruvanthapuram '

Vedu remarks, 'if my Appa was there he would have digitized it.'

Swamy replies, ' in those days, technology was not advanced. Apart from these Varadhan Swamy has composed a Grantham named "Swapna Sadhakam" and also a special sthothra on Thiruvenkatamudyan. '

Vedu says, 'OmmAcchi ThAthA, please bless me so that I can trace those Palm leaves and digitise them.'

Vedu sees his Swami ThAthA loses his eyes sight and Vedu feels sad. Rangapriyar notices Vedu's emotional state and says, 'see a miracle is going to occur! '

Varadhan ThAthA calls his wife Chellathammal, but since she was busy, she could not hear him, and Varadhan Swamy becomes emotional and then prays to Jagath Janani Komalavalli Thayar the consort of Lord Aravamudhan and composes a Sthothra "KOMALA DHANTAKAM" and lo behold Swamy ThAthA regains his eyesight! From that day, Varadhan ThAthA walks to the river Cauvery for his bathdaily , after which he donates a Simha Vahanam in silver and Golden Karai, Silver Vattil (Vessels) to Goddess Komalavalli Thayar. Immediately Vedu says, 'I have seen this Vahanam during the last holidays when we visited the

temple and on the neck of the Vahanam, it is written" as Donated by Kavi Kunjaram Shathavadhani Varadhavendanthachar. "

Swami ThAthA does two more endowments; one is a fund for lighting ghee lamp Sri Śrinivasa Sannidhi in Thirumala Hills and the other fund is for cooking tamarind rice in the Tamil Month of Adi on Pushya star (If it happened to be Amavasya / Ekadeshi then Rice Upuma) along with Sundal to be distributed at Desikan Sannidhi of Sarangapani temple, in the honor of one his Guru's.

Then, one day when Swami ThAthA goes to Srirangam to Meet his Guru H H Srimath Periya Andavan the head of the Srimath Andavan Ashram. He goes to get his Bharanyasam done from this great Acharyan. The divine Acharyan Periya Andavan knew about Varadhan Swami. After the Bharasamparnam , Varadhan Swami as usual went and sat in the Palanquin but it did not start . Normally it was carried by people in the back and in the front it was carried by mantra Devathas. Vedu sees his ThAthA Walking back to inform his Acharyan, Vedu Sees his Periya OmmAcchi ThAthA(Periya Andavan)telling his Varadhan ThAthA that, 'I have taken away all your Mantra Shakti.'

Varadhan ThAthA happily left his Mantra Upasanas.

Vedu Sees his ancestral house in Kumbakonam and sees his Varadhan ThAthA performing all his rituals and Meditations. Then his Acharyan OmmAcchi ThAthA tells, 'see what your Varadhan ThAthA is doing.'

Vedu sees his Vardhan ThAthA getting the Rare Books written by Surapuram Swami's Shaiva Vaishnava Discussions titled "Vedhantha Kauthubham " "Nishapreksha " Nishebha Chinthamani " " Thathvasidhantha Gyanam " "Nyasavidhya Tharpanam " reprinted at his personal expenses and distributing the books to bhakthas free of cost. Vedu remarks, 'wow! My father Srikara also writes books and distributes them free of cost and no doubt he is following in the footsteps of Swami ThAthA!'

There was a time after HH Peria Andavan's time, when there was no Acharyan in Srirangam Andavan Ashram for twelve long

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years after the last Acharyan Srimath Chinna Andavan Also known as H H Padhuka Sevaka Ramanuja Swami and nobody had come forward to take Sanyasa, At that time Vedu's Varadhan ThAthA was aged 75 years. All the Shishyas of Andavan Ashram went to Swami and requested him to be the next Acharyan.

Chapter – 6

Now the time is 8.30 Pm and it is time for swami to have some rest before doing the Likitha Kainkaryam, Swami says, 'I will try to complete the KatAndethi Swamis life history later.'

Our little master with a heavy heart goes to the main house to have food. His Chandra Patti has prepared his favorite Gojju Avalakkii (Tamarind dish made out of beaten rice) for dinner and everyone in the eagerness to hear the Sanyasa Ashram Story of KatAndethi Andavan returned to the Kuteeram in 30 mins.

As usual, Swami made them sit on the carpet (Jamkalam) and then started the story. He asked them to close their eyes and pray, and in 5 minutes the scene shifts to Kumbakonam. Slowly the magic carpets descends and they see the people of early 1900's (20th Century). They reached a house in Sarangapani Koil (Sarangapani Temple) Sannidhi street and that house was the house of Varadhan ThAthA(present day house # 35) which is situated adjacent to Sarangapani temple and opposite to the Yannai Kottai (a place where the temple elephant is tied). Now, as the temple does not have an elephant the stable is empty. This house was known as Thirupathiar Aam as Varadhan ThAthA had just migrated from Thirupathi.

Everyone see that the inside the house, our Varadhan ThAthA who is now 75 yrs. old is doing his daily Vaisvadeyam in the hall. Chellathammal(Wife of Varadhan ThAthA, Varadhan ThAthA's third son Krishnamachari, his wife Rukmini and their only Son VenKatavaradhan were present. Nachu ThAthA was very happy to see his maternal grandfather Krishnamachari and Chandravalli Patti was happy to see her father VenKatavaradhan who was a small boy at the time. The House is

locked from the inside by Varadhan Swami's wife who was sitting in the Rezi Thennai (A small Platform near the main entrance of the house) . She did not want anyone to enter the house, because she did not want her 75 year old husband to take Sanyasa (Sainthood). Slowly, all the Vidhvans and learned Government officers along with devout Sri Vaishnavas coaxed her to open the door. As soon as she came out , they pleaded with her to let this gentle soul known as Kavi Kunjaram Shathavadhani Varadha Vedanthachar,(a great Man who had Thiruvenkamudayan, Hayagreeva, Sudharshana and Narasimha Saakshatkaram) to enter into the Sanyasa Asramam for the sake of the welfare of the people. At last, the Lady of the house Smt Chellathammal is convinced and she heeds to the request of all dignitaries.

Then, accompanied by Sri Varadha Vedanthachar Svami,, the senior disciples of Andavan Ashram go to Narasimhapuram and meet H H Thirukudanthai Azagiasingar. They make a request that since Andavan Ashram is not having head at that time, Thirukudanthai Azagiasingar should give Sanyasa to Varadha Vedanthachar Swami. Our Thirukudanthai Azagiasingar was well known to Varadha Vedanthachar swami personally, and he thought that he should help the Asramam to grow further and agreed to give Sanyasa Ashram even though there were also many people who requested him to not initiate this swami as the Acharyan of Andavan Ashram.

The auspicious day is marked and Vardhan ThAthA returns to Kumbakonam. One week is left and a lot of work is on hand for Vardhan ThAthA. Next day he goes to the Tahsildar's office and registers a new will. He visits his native KatAndethi which is near Thiruthuraipoondi and worship's the Varadharaja and foresees that the temple will not be there in the near future and after decades, his great-great grandson Vedu will take the initiative and rebuild it (Our Vedu is able to hear the prediction and he surprised. He is worried about how this task will be achieved. Then, he thinks when his Guru Bhaghwana is there why he should worry.) Enroute, he visits the Mannargudi Rajagopala swamy and Sengamalavalli Thayar. Now the days fly by and only three

days are left. Vardhan ThAthA finishes all the rituals before going to sleep. Next day, he has to proceed to Narasimhapuram in the morning. He gets up in the morning, take his bath, and finishes his morning rituals. He goes to the Temple of Lord Aravamudhan and has the darshan of Jaganmatha Komalavalli Thayar where he recites the. He has Darshan of Sarangaraja as a common man, because only after entering Sanyasa he can do Mangalashasana.

Then, he goes to other Sannidhis like Pathala Srinivasa Sannidhi etc. After visiting the temple, Varadha Vedanthachar takes leave of his friends and family with a heavy heart but he feels a great responsibility towards the society, With the select band of Shishyas, he walks to Narasimhapuram and by afternoon they reach the destination. They stays in the Ahobila Muttam and in the evening, he goes to Pulabhudhangudi Temple, Adhanur Temple etc. and returns to have the darshan of Narasimhar of Narasimhapuram. He also visits all four Brindavanas of previous Azagiasingars. One more day to go, next day, Varadhan swami gets up, completes his rituals and visits the then Prakurtham 38th Pattam Azagiasingar and is initiated into Sanyaashrama.

The first ritual performed to enter into Sanyasa is KrushraVrata followed by Jeevasraddha. Tadheeyaradhana is performed and the entire night Jagarana vrata is practiced. Bhaagavatootamas anugraha and Anumathi is obtained. The following day is the grand finale of the Sanyasa Sweekaram; it was Pournami day in the month of Avani. The year was 1905 (Visvasu). As usual Vedu sees his ThAthA getting up finishing his daily ablutions and Purusha sooktha homa. Varadhan Swami walks to the Narasimhapuram Pushkarni and then in the water Preksha mantra is uttered saying, 'everything is renounced by me and I give abhaya (Protection) to all creatures. '

Srimath Thirukudanthai Azagiasingar gives Varadhan Swami Kaashaya Vasytra Tridhanda kamandala etc. Vedu exclaims, 'wow! my Purvaja is looking very beautiful and his face radiant!' Vedu is thinking in his heart that he should do well in studies both Academic and Vedic and then work for some time in the

Police department and then he should serve the Society like his Acharyan Sri Rangapriyar and finally take up Sanyasa. He looks at his Acharyan, and His Acharyan Rangapriyar also looks at him as he has read Vedu's mind and whispers,' Vedu lot of time is there for that don't worry you will shine like Dhruva Nakshtra as you are born in a great lineage and your Purvajas full blessings are there for you. '

Others don't know what transpired between the Guru and Shishya.

At Narasimhapuram, Shishyas from Ahobila Mutt and Andavan Ashram have gathered in large numbers to witness the rare event.

It was the rebirth for Varadha Vedanthachar. He was given preskshamantra in the Sannidhi of Sri Lakshminarasimha at Narasimhapuram and initiated into the ascetic order and was Named as Srinivasa Ramanuja Maha Desikan. Then, Thirukudanthai Andavan Svami (Latter on he was known as Kadenthethi Andavan) prostrated before His Guru H H Thirukudanthai Azagiasingar. Then, both the Acharyans walked to Adanoor and did Manglasasnam for Lord Ranganatha also known as Andalakum Aiyar. Then, a Thaniyan (a Small prayer(Praising) on Varadhan Swami mentioning him and his Guru etc.) was composed by a Swami from Thiruvehindhipuram named as Ashtavadanam Ananthachariyar and it is given below. Immediately our Vedu says , 'OmmAcchi ThAthA, I have seen this on the Srimath Andavan Ashram website '

The meaning of KatAndethi Andavan's Thaiyan is as under:

Srimath Srivasa yogi pravarasa kaaruNa paanghasanghaadha BHangaath

VEdhaantha dvandva vidhya madhu rasa lahari chchanchari kaayamaaNaha

THEnaachaaryENA ranga prabhu charaNa yugE daththa rakshaa BharaSri:

Srimath Srivasa raamaavaraja muNimaNis sanThAthAm

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srEyasE syaath

After Vedu Recites the Thaniyan, Rangapriyar tells the meaning: 'May that Srimath Srinivasa Ramanuja Maha Desikan, who is a Gem among sanyasis, bless ever for our prosperity, who by the incessant grace of the sympathetic look of Srimath Srinivasa yogi (Peria Andavan) emerged as a hovering bee, sipping the stream of honey from the ubhaya vedanta vidya, and who was ordained into Bharanyasam at the divine feet of Lord Ranganatha by the same Periya Andavan'

Then after the Pournami day , KatAndethi Andavan took leave of his guru and along with his shisyas left for Srirangam ; enroute, he did mangalaasaasnam at Kapisthalam, Aduthurai Perumal Koil, Rayampettai, Kandiyur, Konerirajapuram, Appakudathan, Uthamarkoil and finally reached Srirangam. He stayed at the Chinna Ashram (which was like Nandi gram) at Srirangam managing the affairs of the ashram. KatAndethi Andavan makes Chinna Ashram as his headquarters and visits Periya Ashram daily during Aradhanam of the Brindavanam of Srimath Periya Andavan.

Vedu could see the time flying by and due to his old age, Srimath KatAndethi Andavan used to faint and lose consciousness during pravachanam.

Now, the scene shifts to year 1908, as Srimath KatAndethi Andavan was getting older and weaker day by day, he decided it was time to hand over the mantle of the Acharya Peetam to Therezhundur swami and communicated this to him through his shisyas. On hearing this, Therezhundur swami immediately rushed to Srirangam after making arrangements for his family's welfare. Then, on a designated day, He gave Preksha mantra and Sanyasa Asramam to Therezhundur swami in Aug 1908 (Tamil year Keelakam) and made him the 6th Andavan with the title Srimath Vedhantha Ramanuja Maha Desikan who was also called as Nammandavan / Therezhundur Andavan. After some

days our Vedu Sees that his Purvaja giving the manthra powers of saptha koti (7 crores) Thiruvastaakshara manthram he had recited to Therezhundur swami and said that it will help in his winning over everyone to our sath-sampradayam. He was with the Therezhundur Andavan for six more months. Then in the year 1909 and (Corresponding year in Tamil was Killaka) on Masi Month, Krishna Paksha Ekadeshi Thithi, with the help of Nam Andavan, he did the Aradhanam and fasted on Ekadeshi and the following day which was a Dwadeshi, he completed his rituals and broke his fast by having Tulsi Theertha Prasadam and while contemplating upon his Acharyan Periya Andavan, he shed his mortal coils and reached the abode of Lord Sriman Narayana. Tears tolled from Vedu's eyes, for that Rangapriyar Says,' Vedu, everything has an end so it his Purvajas turn. '

The rituals for the entombment of KatAndethi swami started, a Bheema Ratham was built, and his Mortal coil was kept in it in a sitting posture and was taken around in procession before being lowered into a Pit. Then, they broke the Coconut on his head and it is known as Kapala Moksha and finally he is entombed and rest of the rituals are conducted .

Vedu is very sad and to bring console him, Rangapriyar says , 'Vedu I will show few snippets of Miracle of KatAndethi Swamis which you will like. '

First snippet Rangapriyar tells that he will tell about the birth of another great Person Sri Kannan Swami who later became the Acharyan of Andavan ashram known as Thirukudanthai Andavan, Vedu's face brightens because in Purvaashram his Purvajas was a playmates of Kannan Swami.

It is the year 1907 and in Tamil, it is Prabhava Year and it was the Masi month and Pushya Nakshatram the Thirunakshatram of Shrimad peria Andavan, the great Acharyan's (Birthday). Many Shishyas participated and among them were Sri Padmanabhachar from Thirukudanthai and also Sri Eeunni Varadhacharyar from Therezhundur (Latter on became the Therezhundur Andavan). Both the swamis did the sevai to Acharyan KatAndethi Andavan and after the rituals, in the

evening and night, both of them retired to bed. Early in the morning , KatAndethi Andavan who was a Hayagreeva Upasaka, woke up both the swamis and looking at Sri Padmanabhachar told,' You will be blessed with a son born on Pushya Nakshtram in the Panguni Month' and also told Varadhachar Swami that,' you will be blessed with a son on Hastha Nakshtram This was revealed by Lord Hyagreeva in my dream.' KatAndethi Swami told,' now let us walk to the Cauvery and have our bath and complete the morning rituals as it is not good to sleep after seeing a good dream and if we sleep again, the power of the dream will not be effective.'

As predicted by KatAndethi Swami, both the Swamis were blessed with boys. The son of Sri Padmanabhachar became the Acharya of Srimath Andavan Ashram popularly known as Thirukudanthai Andavan and He travelled the length and breadth of the country by foot Our Rangapriyar tells Vedu , 'in due course we will see the great Acharyans life history later. '

Once, a severe flood affected Srirangam and Mother Cauvery was flowing full of fury The floods surrounded the Srimath Andavan Ashram which is near the banks of river Cauvery, Vedu sees his Purvaja walking amidst the flood and Writing his Acharyan's name and the Sarvari Dvamsa Mantra which he had composed on his Acharya Sarva Bhouma H H Periya Andavan , and immediately the floods started receding . Vedu exclaims, 'what a faith in Acharya!'

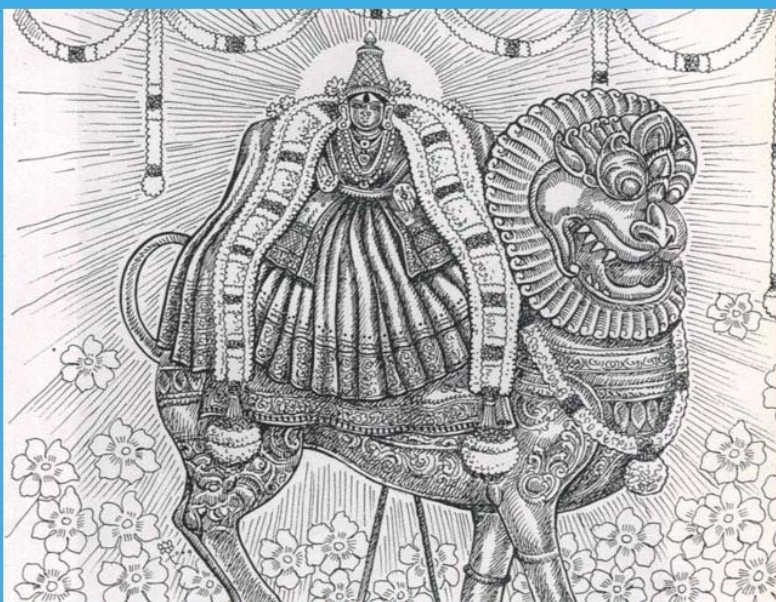
Vedu feels his Purvaja has caught hold of the Lotus feet of his Guru rather than Bhagwan and his Acharya has not let him down.

Another time, after goshti in the evening , all the Kainkaryaparas took prasadam and returned to their homes. One person was going through a lonely field and at a certain point of time he could not move! All of a sudden he heard a clap, and he was able to move and reached his house safely. The next day when he came to see KatAndethi Swami, swami smiled at him and asked,'what happened yesterday night while you were going home?'

The Kainkaryapara narrated his story and told that after he heard a clap he could move. KatAndethi Swami says, 'It was me only. As a Dhur Devatha was there, to protect you I prayed to Srimath Periya Andavan and clapped. And then you could go home safely.'

Now it was 11.30 Pm the time to rest. Everyone is brought back to reality and they are all extremely happy. Vedu thanks, Acharyan and says he wishes to sleep in Acharya Kuteeram. Swami is Antharyami and he understood and told Vedu, 'don't worry your Purvaja will appear in a dream and bless you. You are his favourite Great grandson. A lot of things he has to get it done through you only.'

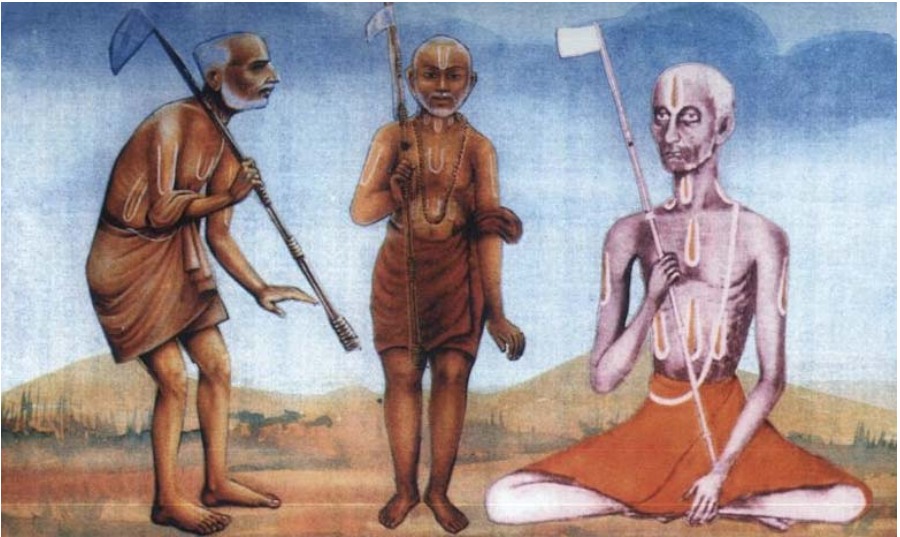
Nachu ThAthA smiles and he knows about it as Acharyan has revealed to him about Vedu and the fact that he is a Child Prodigy. Rangapriyar says, 'next I will tell about the Origin of Andavan Ashram and also Periya Andavan.'



**Komavalli Thayar of
Thirukudanthai on
Silver Simhavahanam**



ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿ
(ತಾಡಿನೂರಿ) 1835—1860



Vazathur Andavan, Thiruthuraipoondi Andavan
and Periya Andavan

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Imaginary scene of Katendethi Swamis
Ashrama Sweekaram
@ Narasimhapuram

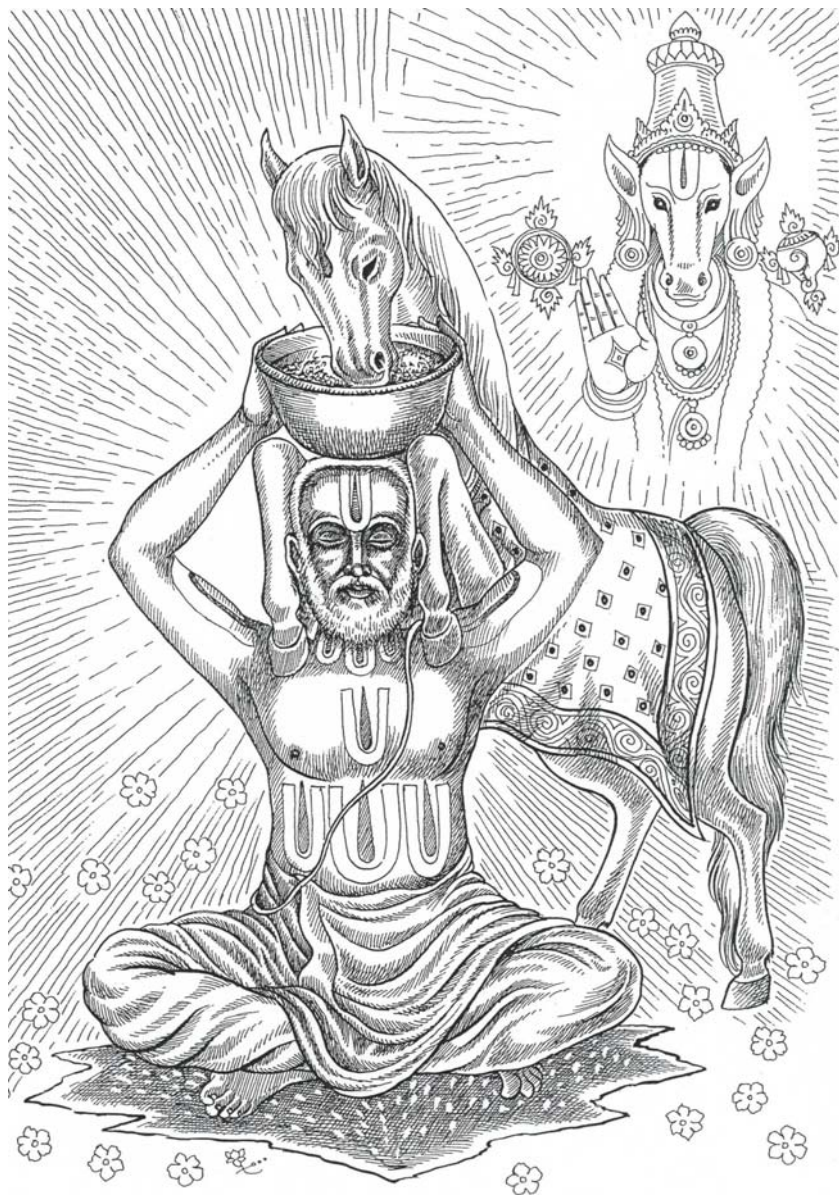


GURU AND SISHYA



HH Thorukkudanthai SrImad Azhagiya Singar & Thirukkudanthai SrImad
ANDavan

@their respective Brindavanam
@ Narsimhapuram and Srirangam



*Katendethi Swami Doing Hayagreeva Manthra Dhyanam and
Lord Hayagreeva partaking the Kollu (Horsegram) Sundal*



Srimath Srinivasa Ramanuja Maha Desikan

(Katandethi Andavan)