

Shri:



**Sri Ahobila Muth, USA**

**2010 AchArya Day and  
Sri Krishna Jayanthi Celebrations**

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## Ashrama Thirunaamams of Shri Azhagiyasingars

### Sri Oppiliappan Koil VaradAchAri Sadagopan

There are 46 Srimath Azhagiya Singars up to now in the AchArya Paramparai of Sri Ahobila Matham . All of their NaamAngitams begin with "Sri VaNN SaThakOpa " and conclude with "Yatheendhra MahA Desikan ". The founding Jeeyar of the Sri Matham " SaThakOpa Jeeyar" has the unique prefix of "Adhi VaNN " before His Asrama ThirunAmam . Let us reflect on how that came about .

#### *The Founding Jeeyar Of Sri AhoBila MaTham (Sri Aadhi VaNN SaThakOpa Jeeyar)*

The EmperumAn of ThirukkuruhUr , AadhippirAn ( Polinthu ninRa PirAn) was so pleased with SaThakOpa Jeeyar's (1) courageous effort and generosity (oudhAryam) in recovering Swamy NammAzhwAr from the mountain lake in to which He was thrown by jealous people of other mathams, (2)the Jeeyar's persistence in bringing the revered AzhwAr back to His sannidhi in the temple and (3)consecrating the AzhwAr at this sannidhi . Out of the sense of deep appreciation for SaThakOpa Jeeyar's kaimkaryam, AdhippirAn added the prefix of "VaNN" to the Aasrama Naamam of SaThakOpa Jeeyar through His Archakar . Now the First Jeeyar came to be revered as " VaNN SaThakOpa Jeeyar " .

On one day, when VaNN SaThakOpa Jeeyar was performing joint MangaLAsasanam of Adhi PirAn and Swamy NammAzhwar, latter spoke to VaNN SaThakOpa Jeeyar this way : " Oh VaNN SaThakOpa Jeeyar ! We are very pleased with Your consecration of ourselves and for performing RaamAnuja DarSana Pravachanam . In recognition of Your much appreciated kaimkaryams , we would like to give us pAridhOshikam ( BahumAnam, Parisu) the Hamsa Mudhra , which we are wearing in our finger . Oh Jeeyar ! You embraced me with such great ardour at the time of My restoration to My sannidhi and in recognition of Your devotion , We join the " Aadhi" prefix from the name of My Lord, AadhippirAn so that You will be revered from now on as "Aadhi VaNN SaThakOpa Jeeyar" . Swamy NammAzhwAr said further : " Please consecrate the dhivya MangaLa vigraham of Srimath VedAnthA Desikan in this dhivya dEsam in recognition of His commentaries on the arta viSeshams of My ThiruvAimozhi through His two Sri Sookthis of DhramiDOpanishad Saaram and DhramiDOpanishad Taatparya RatnAvali and for establishing further His AchAryatvam (role as a ParamAchAryan of RaamAnuja Darsanam) through the construction of the Sri Sookti of SatadhUshaNi". Aadhi VaNN SaThakOpa Jeeyar was thrilled to receive the anugraham and command of Swamy NammAzhwAr . He consecrated Swamy Desikan's archaa vigraham at ThirukkuruhUr . Aadhi VaNN SaThakOpa Jeeyar had a mahOtsavam for Swamy Desikan thereafter and had his doubts cleared about the paramountcy of Bhagavath Aajn~A ( Lord's commands) over those of Srutis and smrutis. Swamy NammAzhwAr was so pleased with the intricate questions that the Jeeyar asked of Swamy Desikan that He spoke through His archakA and said: " Oh Aadhi VaNN SaThakOpa Jeeyar ! From now on, we command Your parijanams (sisHyAs) to address You as "Srimath Veda Maarga PratishtApanAchArya Sarva Tantra SvatantrObhaya VedAnthAchArya Sri

Bhagavath RaamAnuja SiddhAnthA nirdhAraNa Saarvabhouma Sri Adhi VaNN SaThakOpa Jeevar". The founding Jeevar of Sri AhoBila Matham acquired thus His ThirunAmam through the combined anugraham of the Lord of ThirukkuruhUr, Swamy NammAzhwAr and Swamy Desikan. The First Jeevar was also commanded by Swamy NammAzhwAr to use the signature (hastAksharam) of "Sri SaThakOpa Sri ". All the Jeevars who adorned the Sri MaTham throne after the Founding Jeevar on to the Prakrutam Jeevar bear the above ThirunAmams and use "Sri SaThakOpa Sri " as their Hastaaksharam even today. Let us now reflect on the Thiru Naamams the successors of the Founding Jeevars selected for themselves on their Aasrama SweekAram day.

**NINE of the 45 successors** chose the sacred name of **ThiruveLLUr VeerarAghava PerumAl** and are revered as "Sri VaNN SaThakOpa Sri VeerarAghava SaThakOpa Yattheendhra MahA DeSikans . These 9 belong to the 13th , 15th , 17th , 20th , 23rd , 27th , 32nd , 37th and the 43rd Pattam Jeevars . The 15th Pattam Azhagiya Singar has additional prefix of "KalyANa" before "VeerarAghava Yattheendhra MahA Desikan". Most of them are from the Vaidhika GrAmams in and around ThiruveLLUr or Kaanchipuram in ThoNDai MaNDalam such as YesanUr, PiLLaippAkkam and Ilanagar . There are however number of Azhagiya Singars from ThoNDai MaNDalam , who chose the names of other dhivya desa EmperumAns or PoorvAchAryAs.

**EIGHT of the 46 Azhagiya Singars** chose the name of **Swamy NammAzhwAr** as their ThirunAmams including the First Jeevar : "Srimath Aadhi VaNN SaThakOpa Yattheendhra MahA Desikan" . The First, 5<sup>th</sup> , 7<sup>th</sup> , 10<sup>th</sup> , 16<sup>th</sup> , 33<sup>rd</sup> , 34<sup>th</sup> and the 41<sup>st</sup> Pattam Azhagiya Singars carry this ThirunAmam. Three of these 8 Jeevars have either a prefix or suffix after "SaThakOpa ". For instance, the 5<sup>th</sup> Pattam Azhagiya Singar chose the title of "sarva tantra svatantra SaThakOpa Yattheendhra MahA Desikan". The 34<sup>th</sup> Pattam Azhagiya Singar is known as: SaThakOpa RaamAnuja Yattheendhra Mahaa Desikan ". The 41<sup>st</sup> Pattam Jeevar is known as : " Lakshmi Nrisimha SaThakOpa Yattheendhra MahA Desikan ".

**EIGHT more of the 46 Azhagiya Singars** have borne the title of "**NaarAyaNa Yattheendhra MahA Desikan**" including the Prakrutam 45th Pattam (Periya) Azhagiya Singar . The 2<sup>nd</sup> , 9<sup>th</sup> , 12<sup>th</sup> , 14<sup>th</sup> , 18<sup>th</sup> , 22<sup>nd</sup> , 31<sup>st</sup> and the 45<sup>th</sup> Pattam Azhagiya Singars are revered as : " Sri VaN SaThakOpa Sri NaarAyaNa Yattheendhra Mahaa Desikans". There is no suffix or Prefix before the NaarAyaNa SaBdham.

**SEVEN OF THE 46 Azhagiya Singars** carry the ThirunAmam of **ThiruvEngadamudayan** and are worshipped as " SrinivAsa Yattheendhra Mahaa Desikan " with out any prefix or suffix before their names. These Azhagiya Singars are : The 4th , 11th , 19th , 25th , 30th , 36th and the 38th Pattam Jeevars.

**SEVEN of the 46 Azhagiya Singars** carry the **ParAnkusa ThirunAmam** to remind themselves of the special grace of Swamy NammAzhwAr ( ParAnkusa ). These seven are : The 3rd , 6th , 8th , 21st , 24th , 29th and the 39th Pattam Jeevars . The sixth Pattam Azhagiya Singar has the suffix of "Shashta " before the Thiru nAmam of "ParAnkusa Yattheendhra Mahaa Desikan". The 29th Pattam



Azhagiya Singar has the suffix of RaamAnuja after the ParAnkuSa Naamam : ParAnkuSa RaamAnuja Yattheendhra Mahaa Desikan " .

**SIX of the 45 Azhagiya Singars** carry the ThirunAmam of **Lord RanganAtha of Sri Rangam** . These are the 26th , 28th , 35th, 40th , 42nd and the 46th Pattam Srimath Azhagiya Signars . Prakrutam Chinna Azhagiya Singar is the 46th Pattam Jeeyar.

**Only ONE among the 46 Azhagiya Singars** carry **Swamy Desikan's ThirunAmam** . He is the 44th Pattam , Srimath Mukkur Azhagiya Singar , who built the southen Raaja Gopuram of Lord RanganAtha and is revered as Sri VedAnthA Desika Yattheendhra Mahaa Desikan .

## **The Sri Sooktis Bequeathed To Us By Srimath Azhagiyasingars**

### **Sri Oppiliappan Koil VaradAchAri Sadagopan**

Srimath Azhagiya Singars have blessed us with many anugrahams :

1. Grantha Chathustya and other KaalAkshEpams
2. Creation of many unique Sri Sookthis
3. UtsavAthi and AbharaNa kaimkaryams at Dhivya dEsams
4. Creation of Vaidhika agrahArams
5. Blessing SishyAs with SamASraya- BharanyAsams
6. Administration of Dhivya dEsams ( AhOBilam ) , ThiruveLLUr , PuLLambhutangudi , AadhanUr , where they are Managing Trustees and other temples and sannidhis belonging to Sri Matam
7. Creation and maintenance of Veda PaatasAlais and other educational Institutions
8. Publication of Sri Nrisimha PriyA in English and Tamil
9. Nitya Bhagavadh ArAdhanam for MalOlan and the Murthys inside the Tanga Mantapam
10. Grantha ChAthushtya KaalakshEpams .

In this posting , adiyEn will focus on the Sri Sookthis that have been created by number of Srimath Azhagiya Singars . Some of the Srimath Azhagiya Singars confined their efforts to the traditional KaalkshEpam route instead of writing and some others have created the source granthams and commentaries for PoorvAchArya Granthams besides attending to KaalakshEpams. Prakrutham Sri NaarAyaNa Yattheendhra Mahaa Desikan is prolific in grantha nirmANam and KaalakshEpams .

In this coverage of the Sri Sookthis linking to Srimath Azhagiya Singars , adiyEn will cover not only the Sri Sookthis created by several Azhagiya Singars but also about AchArya Vandhanams by individual Azhagiya Singars .

**1. Adhi VaNN SaThakOpa Jeeyar:** The founding Jeeyar was so active in sanchArams, KaalakshEpams, dhivya dEsa Kaimkaryams, construction of MaThams at key dhivya dEsams, Vighraha Pratishtais, Gopuram/VimAnam constructions that He did not find the time to bless us

with His own Sri Sookthis. He requested His sishyar, MaNapAkkam Thozhappar to write a set of Sri Sooktis on Ahnikam/dharma sAstra grantams: Gruhya Ratnam, KaNDa BhUshaNam, smruti ratnAkaram, PitrumEdha Saaram and its commentary, Sudhee VilOchanam, DaSa nirNayam, Asoucha Satakam and its commentary , Asoucha NirNayam. Adhi VaNN Jeeyar was so pleased with His sishyar's Sri Sooktis that He conferred the title of "Vaidhika Saarva Bhoumar" on ThOzhappar .

Four Azhagiya Singars have presented six Sri Sookthis on the Vaibhavam of Sri Adhi VaNN SaThakOpa Jeeyar :

- a) Sri Sannidhi Vaazhi ThirunAmam.
- b) Srimath Adhi VaNN SaThakOpa Yattheendhra MahA Desikan Adaikkala Patthu by the 27th pattam ThayyAr Azhagiya Singar.
- c) Srimath Adhi VaNN SaThakOpa Yattheendhra MahA Desikan MangaLam by HH the 27th Pattam Srimath Azhagiya Singar.
- d) Sri VaNN SaThAri Gadhyam by HH the 27th Pattam Srimath Azhagiya Singar.
- e) Srimath Adhi VaNN SaThakOpa Yattheendhra MahA Desika Vaibhava chandrikA by HH the 37th Pattam PiLLaippAkkam Azhagiya Singar.
- f) Sri SampradhAya PrakASa: by HH the 40th pattam Kaarukuricchi Azhagiya Singar .

**2. The Second Pattam Srimath Azhagiya Singar:** In His PoorvASramam, He had written 60 grantams but many of them are no longer available. He wrote in Sanskrit. Four of the 60 grantams that became available are (a) ThiruvArAdhana Kramam (b) NyAsa Dasaka VyAkhyAnam (c) PurushakAra MeemAmsai and (d) Sandhya Vandhana BhAshyam for which HH the 42nd Pattam (InjimEdu) Azhagiya Singar wrote a Tamil Commentary.

**3. The 21st Pattam Srimath Azhagiya Singar :** During the 276 year time period that spanned the reigns of the 3rd to the 20th Azhagiya Singars ( 1473-1748 C.E), much of the focus was on KaalakshEpams, MalOla ArAdhanams , dhivya dEsa Kaimkaryams and SanchArams for blessing sishyAs with SamASraya-BharanyAsams. The 21st Pattam Sri ParAnkuSa Yattheendhra Mahaa Desikan resumed granta nirmANams and blessed us with the much recited Adhi VaNN SaThakOpa Adaikkala Patthu starting with "Aadhi MaRai uruvAana ". This dasakam is part of the daily sevA Kramam at Sri Sannidhi and in the house holds of the Sri Sannidhi SishyAs. The other Sri Sooktis by this Azhagiya Singar are : (i) sath-sampradhAya saaram on the vaibhavam of previous Azhagiya Singars, who adorned the AchArya Peetam (ii) MangaLams on Dolai KaNNan and kritis to be sung during dOIotsavams for KaNNan.

**4. The 24th Pattam KalyANapuram Srimath Azhagiya Singar (AsthAnam : 1764-1776 C.E.):** During His extended stay at Thirumala, this Azhagiya Singar blessed us with five grantams: Sri Prapatti, Sri Nrisimhan MangaLASanam, Yathsarikai, Sri Stavam and Sri PanchAsath. Three of the five are about MahA Lakshmi/Sri Devi sitting on the left thigh of MalOlan : PurushakAra Prapatti and a Stavam with 100 sIOkams and a PanchAsath with 50 sIOkams on the Vaibhavam of Sri Devi. A descendant of this Azhagiya Singar from KalyANapuram released in 1937 a combined book on Sri Stavam, Sri PanchAsath and a new eulogy on this Mahaa Desikan in the DaNDakam format. It will

be most valuable to access a copy of this book from AdayAr library or form the house of the vamsatthArs.

**5. The 26th Pattam GadhAtarapuram Azhagiya Singar:** This Azhagiya Singar revered as "ANDAL Azhagiya Singar " blessed us with Sri Sannidhi AhnIka grantam , which is received in the KaalkshEpam format before starting one's Grantha ChAthushtyam with one's AchAryan . He has also blessed us with few stOtra grantams on Lakshmi Nrisimhan .

**6. The 27th Pattam GadhAtarapuram Srimath Azhagiya Singar:** This Azhagiya Singar with His searching intellect has blessed us with 8 nirNaya grantams, VyAkhyAna Grantams, Tarka-MeemAmsA grantams, khaNDana grathams, Gadhyam and many stavams. He is the grandson of the 25th Pattam Azhagiya Singar and the son of the the 26th Pattam Azhagiya Singar . He has blessed us with 28 Srl Sookthis:

(1) ChaNDamArutha VyAkhyAnam : ChanDamArutham is the commentary of ThoddAchArya of ShOLingar on Swamy Desikan's Sata DhUshaNi (2) VaikunTha Vijaya champu as the khaNDana grantam for the adhvaitic work of NeelakaNta champu (3) Commentary on Swamy Desikan's Taatparya RatnAvaLee (4) Brahma SaBdha VaadhArtam (5) ViSEsha Vaadhams in Tarkam (6) Vrutthi Sootram of VyAkaranam (7) VyAkyAna sLOkams for MahA BhAshyam (8) SankramaNa NirNayam: Precise determination of the SankramaNams (9) Jayanthi NirNayam (10) SravaNa dhvAdasi nirNayam (11) Nadhee-rajOdhoSha nirNayam (12) DaSavAra ( Ten count) Dheerga Gaayatri ( Gaayatri mantram with 4 Paadhams) Japa NirNaya sLOkam (13) Stree samskAra Krama vishaya VyAkhyAna sLOkam (14) Moola Mantra Japa nirNayam (15) Yati VishayE SudarSana hOmAbhAva NirNayam (16) KaDi Sootra NirNayam (17) NyAsOllAsam (18) KrupAsAgara stavam (19) Ksheera Nadhi stavam (20) VihagEswara Stavam (21) KaavEri sangama Vaibhavam (22) DevarAja Vaibhavam (23) Sri Lakshmi Nrisimha Stavam (24) Srl VaNN SaThAri Gadhyam (25) Srl VeerarAghava Stavam (26) Sri Lakshmi Nrisimha MangaLam (27) SrinivAsa Yattheendhra Mahaa Desika daSakam and (28) NandhA dheepastavam .

**7. The 29th Pattam ( LaalApEttai) Srimath Azhagiya Singar:** He is known for the grantam of Sri Lakshmi Nrisimha SuprabhAtam.

**8. The 30th Pattam " GadhAdharapuram" Srimath Azhagiya Singar :** He is one of the four Srimath Azhagiya Singars, who originate from the Cauvery delta Vaidhika agrahAram . He blessed us with another Sri Lakshmi Nrisimha SuprabhAtham that is used today to awaken MalOlan . The first 6 sLOkams wish SuprabhAtam to Sri Devi and the next 8 sLOkmas wish SuprabhAtham to Lakshmee NrukeSari ( MalOlan) and the last four sLOkams of the 18 sLOkam long SuprabhAtam awakens Sri RanganAtha, SrinivAsan and Dolai KaNNan. Srimath Azhagiya Singar names His suprabhAtam as "Ramaa Nruhari-Ranga dhureeNa- SEsha SailEsa Yaadhava KulAdhipa SuprabhAtam". This suprabhAtham has mellifluous words.

9. **The 31st Azhagiya Singar** : At Nrisimhapuram, this Azhagiya Singar created Sri Nrisimha MangaLam and Saanga-prapatti nishtai .

10. **The 34th Pattam "Atthippattu" Azhagiya Singar**: He was devoted to Sri Kanakavalli SamEthA VeerarAghavan of ThiruveLLUr. His grantams are in Sanskrit, Tamil and MaNi PravALam : (1) NyAsa Vimsaty VyAkhyAnam: A commentary on NyAsa Vimsathy of Swamy Desikan, (2) Sri Lakshmi Nrisimhan Adaikkala Patthu starting with " MaamalarAL ManniuRai madiyudayAn ManjuRayum -- maamati sEr Narasingan Malaradiyai manninanE", (3) Sri Nrisimha Shashti Paadha VarNanam, (4) AdhikaraNa SaarAvaLi VyAkhyAnam: Padha Yojanai, (5) SaamAnyA-ViSEshAdhi NyAya Sangraham, (6) Kavi Hrudhaya Ranjani, (7) Eika sAstria samartanam, (8) DevarAja sahasra gaNita DhaNDakam, (9) Aanandhya NirNayam, (10) Brahma SootrArtha Manjari, (11) GeethA vyAkhyAnam-MaNi PravALam, (12) Saara dheepika Hrudhayam, (13) VeekshAraNya MahAtmyam: NaalAyirappadi MaNi PravALa vyAkhyAnam, (14) Veda Giri VarNanam-turaga gati, (15) Tamizh Thiru yevuLL vAimozhi, and (16) KimgruhEsa Stuthi. Further, He has examined/edited/printed Sriamth RaamAyaNam , Srimath Rahasya Traya Saaram, the stOtrams of Swamy Desikan and SrisathsampradhAya MukthAvaLi, the Sri Sannadhi Guru Paramparai.

11. **The 40th Pattam Azhigaya Singar**: This Azhagiya Singar blessed us with the detailed commentary on Sri BhAshyam known as "Sri BhAshyArtha MaNipravALA Dheepikai". The other grantams bequeathed by this Azhagiya Singar to us are: Sri sathsampradhAya PrakAsikai and Sri BhAshya dhUshaNa parihAram. Many sishyAs have eulogized this Azhagiya Singar with works like Yattheendhra GuNa DarPaNam, Sri RanganAtha SaThakOpa Yateendhra Mahaa Desikan satakam, Vaibhavam and ParamAchArya Navakam.

12. **The 41st Pattam Kaarukkuricchi Azhagiya Singar** has blessed us with (1) Sri Lakshminrisimha DhyAna sOpAnam (2) SrivEdhapAdhASeeti stavam (3) DaSAvatAra Veda Paadhastavam (4) Nitya PrArthanA kArikAvaLi (5) AchArya dinacharya (6) Sri MahAswAmi Gadhyam about Sri Atthippattu Azhagiya Singar .

13. **The 42nd Pattam InjimEdu Azhagiya Singar**: In poorvASramam, He blessed us with three sampradhAya granthams at the request of HH the 41st Pattam Azhagiya Singar: (1) Ukthi-nishtAbharaNam (2) NyAsa-nishtAmeemAmsA and (3) Ukthi-nishtAparaNOyOdham. After entering SanyAsASramam, InjimEttu Azhagiya Singar blessed us with the VyAkhyAna grantam for Srimath Rahasya Traya Saaram named "Saara BhOdhini". Number of NirNaya grantams were also bequeathed to us by this Azhagiya Singar: (1) UpAkarma NirNayam (2) Sri VaishNava SadhAchAra NirNayam and (3) Krittika dheepa NirNayam. His other eleven grantams for which we are grateful are: SrAddha Mantra BhAshyam, GeethArtha Sangraha VyAkhyAnam, Dharma SaastrAs and Mathabhrashta PrAyascchittham, Sri AhOBilam and the two Gandharvars, Sathsanga Vaibhavam, Madhu Vidhya VichAram (Reflections on one of the VidhyAs celebrated in ChAndhOgya Upanishad), Sukham arising from VairAgyam, SeelamillA SiRuvan and His mind about Swamy NammAzhwaAr's ThiruvuLLam, ArchAvatAra Vaibhavam and Introduction ( Bhumikai) to TatvaDeekai and VisishtAdhvaita KOSam.



14. **The 43rd (DEvanArviLAGam) Azhagiya Singar** presented many essays in VedAnthA Dheepikai and Sri Nrisimha PriyA.

15. **The 44th Pattam (MukkUr) Azhagiya Singar**: He has blessed us with many grantams and stOtrams: (a) MangaLam on InjimEttu Azhagiya Singar (b) Sri Lakshmi Nrisimha StOtram (c) SaareerakAdhi-karaNa krama bhOdhini (c) Brahma SootrArtha padhya MaalikA (d) VisishtAdhvaita SiddhAnta tattva sangraham (e) Sri Lakshmi Nrisimha Prapatti where each sLOkam ends with the refrain of " Lakshmee-nrusimham SaraNam prapadyE "(f) DayaasAgara Satakam (g) PanchAmruta StOtram (h) MangaLa Maalikai on Srimath Azhagiya Singars (i) SadhupadEsam (j) Sri Nrisimha KarAvalamBa stOtram with the moving refrain of "Lakshmi Nrisimha ! mama dEhi KarAvalamBam", (k) DhvAdaSa stOtram saluting all the MangaLa Moorthys inside the then Silver Mantapam.

16) **The Prakrutham 45th Pattam Srimath Azhagiya Singar**: Our AchAryan has been the beneficiary of attending KaalkashEpams with Both InjimEdu and DevanArviLAGam Azhagiya singars. Prior to that, our Dear AchAryan has been blessed by many AchAryAs like His own elder brother, NavalpAkkam AchAryAs and Kaanchi AchAryAs. Our AchAryan has distilled the essence of all those upadEsams and KaalakshEpams to develop a uniquely astounding vaikari (style) in His UpanyAsams to make it possible for one and all to develop a clear understanding of the sookshmaArthams of Rahasya grantams and the esoterics of vaidhika AnushtAnams. In addition to many upanyAsams, Our AchAryan has published extensively in Sri Nrisimha Priya over number of years . The DVD on the Sri Nrisimha PriyA Issues. (1945-2005) has most of these anugraha BhAshaNams and essays. This DVD can be Purchased online from <http://www.ahobilamutt.org> .

Here is a partial list of Sri Kosams created by Prakrutam 45th pattam Srimath Azhagiya Singar: (1) Ahnika Grantam (Sudhee PriyA) with Samskruta and Tamil Dippanis including MelpAkkam Swamy's Asoucha Satakam as an anubhandham (2) AdhyAtma Granta NirmANam in His own unique and inimitable style that are archived in Sri Nrisimha Priyaa issues and deal with Vedams, Saastrams, Smruti, AgamAs, IthihAsa-PurANams, AzhwaAr-AchArya Sri Sooktis . What He has absorbed thru AchArya Mukham, our dear Azhagiya Singar has made them famous thru granta Mukham. The releases in this category are: (3) VaishNava Paata Veda Mantram with svara suddham (4) elegant and erudite Commnetary for the 2nd and 3rd valli of KaDOpanishad (4) edited Version of Sri BhaAshyam with Sruta PrakAsikai and Bhaava PrakAsiakai VyAkhyAnams (5) Aagamam: Sri PaanchrAtram PaathukAttha PerumAnAr (6) Aagamam: Swamy Desikan Uhanta Pancha Kaala PrakriyA (7) SankshEpa RaamAyaNam (8) Sri VishNu PurANam (9) ThiruvAimozhi : AarAtha aruL amutam (10) YerAr GuNamum Yezhil Uruvum based on AmalanAdhi PirAn and SaraNagathy Gadhyam (11) Mukunda MaalA VyAkhyAnam (12) Sri Tatva Dheepikai-ChathussLOki VyAkhanam (13) Completion of His elder brother's essays on Sri RangarAja stavam : utara Bhaagam (14) Srimath Rahasya Traya Saara VivaraNam (15) Release of Sri DesikASaya PrakAsam ( about Para matha Bangam) by His elder brother in PoorvAsramam along with His own BhUmikai ( introduction) (16) Many TeleupanyAsams : KaNNinuNN SiRuttAmbhu released as a DVD.

Thirunedum TaaNDakam , SaraNAgathy Gadhyam , Sankalpa SooryOdhayam TeleupanyAsams are progressing still .

The PramANA sLOkam for the Various blessed Kaimkaryams of Srimath Azhagiya Singars is:

adhyAtma granta nirmANam anEkEshAm cha BhOdhanam

ArchAvatAra sEvA cha tEshAm yEtan mahath Balam

(Meaning): The goals of great AchAryaas during their blessed life are the creation of AdhyAtma Grantams on Tattva-Hita-PurushArthams , teaching of them to many sisHyAs and the deep enjoyment of the archA moorthys (MangaLASasanams) at various dhivya dEsams and abhimAna sthalams and performing kaimkaryams there .

**17. The 46th Pattam Srimath Azhagiya Singar** , Sri RanganAtha Yateendhra MahA Desikan : In poorvASramam , this Azhagiya Singar's ThirunAmam was U.Ve.AgnihOtram RangarAjAcchAr Swamy of Thirukkudanthai. He was a Rg Veda AdhyApAkar at the Veda PaatasAlai there . He chose a beautiful Rg Veda Mantram to pay His tribute to Prakrutham 45th Pattam Srimath Azhagiya Singar during His SatAbhishEka Utsavam at Sri Rangam :

upahvayE sudhugAm dhEnumEtAm suhastee gOd hugudha dhOhadhEnAm

SrEshtam savam SavithA saavishnnOabheeddhO gharmastadhushu pravOcham

hingkrushvatee Vasupatnee vasUnAm vatsamicchantee manasAbhyAgAth

dhuhumSvibhyAm payO ahdyEyam saa vardhatAm mahatE soubhAgya

--Rg Vedam, Muthal MaNdalaM

Sri RanganAtha Yateendhra MahA Desikan has intepreted this mantram to illustrate the vaibhavam of Srimath NaarAyaNa Yateedhra Mahaa Desikan and this intepretation can be extended to all Sri Matam AchArya Saarvabhoumars . The meaning of this mantram given by HH the 46th Pattam Azhagiya Singar is: Just as the Earth (BhUmi) fulfills our wishes, just as the cow grants us Yaaga dhravyams to gain the desired phalans, similarly our Azhagiya Singar nurtures the sisHyA vargams like a cow nurturing its calves and seeks our homes and comes there to bless us thru pancha samskArams and corrects (SikshaNam) us from our vipareetha anushtAnams, removes our afflictions with His nectarine anugraha bhAshaNams, instructs us on MokshOpAyam ( Prapatti) nad removes our samsAric tApams. He removes the sufferings of the sisHyA vargams and blesses them with sakala kshEma lAbhams thru His kaDAksha ViSEsham and attracts every one thru his vaatsalyam for them. This paramAtma svaroopi blesses every one with ishta poorthy and banishes all inauspiciousness ( arisht nivarthi).

## A verse in praise of HH 45th pattam Srimad Azhagiyasingar

Sri A.S.RajagOpalan

அல்லி மலரும் அந்தியிலே \* ஆதவன் கண்டே தாமரை \*  
எல்லி பசல் எண்ணாது \* எவர்க்கும் ஏற்ற தூமறையில் \*  
வில்லிவலம் வந்துதித்த \* நாராயண முனிதன் வியப்புரை \*  
சொல்லி மகிழ்வோம் நாமும் \*வண் சிறப்பை வான்வரை.

alli malarum andiyilē ādavan kaṇḍē tāmarai  
elli pagal eṇṇādu evarkkum ēṛra tūmaṛaiyil  
villivalam vanduditta nārāyaṇa munitan viyappurai  
colli maghizhvōm nāmum vaṇ ciṛappai vānvarai

alli - The lily flower  
malarum - blossoms  
andiyilē – only in the night  
tāmarai – [But] the lotus flower  
ādavan kaṇḍē – [blossoms] only after seeing the sun  
eṇṇādu – [unlike the] without any second thought or hesitation  
elli pagal – [whether it is] night or day  
villivalam vanduditta - appeared in the village called Villivalam  
nārāyaṇa muni tan - our great ācārya śrīmad Azhagiyasingar's  
viyappurai – astonishingly lucid and unique explanations  
tūmaṛaiyil – of the intricacies that are buried deep in the vedāntam-s  
evarkkum ēṛra – for any common person [to enjoy and benefit]  
nāmum – we, [who have surrendered to his lotus feet, listened and benefited from these]  
solli magizhvōm – will be spreading happily [about this magnanimous action] and  
vaṇ ciṛappai – the glories of this acharya who carries the unbroken chain of the lineage  
vān varai – all the way to the ultimate bliss, mokṣam.

In this world, we see most of the things operate at its own scheduled shifts. Nature is no exception to this, either. The 'lily' flower blooms only in the evening. On the other hand, lotus, the beautiful and sacred flower does so, only after seeing the sun. śruti vākya-m-s also declare, "kapyāsaṁ pūṇḍarīkam eva akṣiṇī", that is Lord śrīman Nārāyaṇa's beautiful eyes are like lotus flower. But it does not directly call it as 'lotus', but refers to it as the flower that blooms at the sight of the sun.

When things in the world operate like this only in a limited time span and shifts, one may wonder about our ācārya-s. We never had the luck [bhāgyam] of living during the period of Bhagavad Rāmānuja or Svāmi Deśika. But we can visualize how they would have strived through their life and can imagine their demanding daily routine by looking at our ācārya, current śrīmad Azhagiyasingar.

Life of renunciation (sanyāśramam) is not an easy mission, even for the most resolute, dispassionate [vairāghya] person. That too, with the responsibility of leadership in the sampradāyam, it is even tougher. Added to that, governing one of the largest maṭham-s becomes an insurmountable task. Along with all these, writing articles and books, giving upanyāsam-s,

performing ārādhana, samāśrayaṇam and prapatti for the devoted disciples etc. with ever smiling face, day after day without any weekends or vacation or even a sick day is undeniably beyond human. Where does this great ācārya gets this kind of energy and spirit? Not from pampered luxurious life, or eating fatty foods, nourishments and vitamins - our ācārya doesn't even dare to look at them. He gets them directly by the blessings [kaṭākṣam] from his nitya ārādhana Perumāḷ śrī Mālola Nṛsimhar.

āzhvār-s are the eternal (nitya sūri-s) who came to this world at the command of Lord śrīman Nārāyaṇa. Just like that, our ācārya also has appeared in a small town called Villivalam near Kāncīpuram. When he took sanyāśramam, he chose the name of his elder brother who literally brought him up, educated him, and was the real guru for him. When he took āśramam as 45th paṭṭam Azhagiyasingar of śrī Ahobila Maṭham, he took the humble name “śrī Lakṣmī Nṛsimha Divya Pādukā Sevaka śrīvaṇ śaṭhakopa śrī Nārāyaṇa Yatindra Mahādeśikan.”

There were 44 ācārya-s who lived before him in this maṭham. But our ācārya had yet an additional duty of allocating time and blessing many of the disciples who are now spread all over the world. He is delivering lectures (upanyāsam-s), blessing words (anugraha bāṣaṇam-s) frequently through modern facilities like teleconferencing. Imagine, after an arduous day of rituals and exhaustive daily routines at 9 p.m. local time in India, our Azhagiyasingar eagerly starts the night shift. He gets himself ready exuberantly to deliver “Kaṇṇinuṇ ciruttāmbu” or other devotional upanyāsam-s through telephone. He is extremely happy and looking forward to meet and touch every devotee's heart by his kind, simple and gentle words.

Veda-s are the ultimate guidelines (pramāṇam-s) in our sampradāyam. Many of the intricacies are apparently conflicting. It is very hard to understand them clearly even if one studies fervently for decades. We are sitting here in New York, Chicago, or San Francisco with the least knowledge about our sampradāyam (aḍiyēn is speaking of myself here); by listening to our Azhagiyasingar's clear and lucid explanations, we understand the essence and their subtle meanings so easily like a ripened fruit in our hand (kaiyyil kani pōlak kaṇḍu). How fortunate are we, to have such a great ācārya like him to bless us across thousands of miles away in a far different time zone, who without even caring about his poor health or other ailments ready to converse with us and guide us!

There is nothing one can even imagine to return back to ācārya for all the generous things that he has showered on the disciples. “pōṛṛi ugappadum pundiyl kolvadum pongu pugazh cāṛṛi vaḷarppadum” are the words of the greatest ācārya ever lived, Svāmi Deśika. Abiding by his words, we should share amongst ourselves and others, the benefits we derived from listening to our ācārya. We should propagate his golden words to everyone. Above all, we should spread his glories all over the earth. That is the smallest token of appreciation everyone can do. This should be extended not just for one day or a month, not here in U.S. or in Australia, but, at all times, space and states (sarva deśa, sarva kāla, sarva avasthai) all the way to the ultimate bliss mokṣam.

śrīmad Azhagiyasingar tiruvaḍigaḷē śaraṇam

## Kannanennum Karundeivam

(The Darkness of the Dark Lord)

Sri Mukundan Devarajan

The *Upanishads*, amidst all their seeming contradictions and differences of opinion, are unanimous in their view that the Lord is our only protector from all that is evil. There are several *kalyana gunas* (or attributes) of the Lord that make him the supreme protector – and the salient of these are six *gunas*:

*Jnana, Bala, Aishwarya, Veerya, Shakti and Tejas*

(Knowledge, power, lordship, valour, capability and enlightenment)

These six attributes when considered together as a group are called ‘*Bhaga*’ and the Lord, who is endowed with these attributes, is called ‘*Bhagavan*’ or ‘the one who is endowed with *Bhaga*’. The most powerful evil that in fact the Lord and the Lord alone can protect is the evil of birth. For millions of years, all we as *atmas* have done is to transcend from one birth to another and be entrenched in the cycle of birth and death. Our *acharyas* point out that it is this supreme evil that the Lord protects us from.

There is however one tragic flaw in what we have just said. The Lord does not usually give us the opportunity to interact with Him and understand experience and partake of *kalyana gunas* which such as the ones we have just discussed. For all practical purposes, these *kalyana gunas* can only be appreciated by the devout – those who take the pains of understanding the *Upanishads* and pondering over their depths. Fortunately, there is one *kalyana guna* of the Lord that readily appeals even to the masses who do not have the ability or inclination to understand the depths of the *Upanishads*. Such is the greatness of this *kalyana guna* that the *azhvars* and our *acharyas* aver that this *guna* by itself would suffice to rid us of the evil of birth and re-birth. What is this *kalyana guna*?

Swami Sri Desikan answers with great eloquence in his verse below:

‘*Lakshmi Netrotpala Shree Satata Parichayat Esha Samvardhamanah*

*Nabhe Naleeka rinkhan Madhukara Patalee Datta Hastavalambah |*

*Asmakam Sampadoghan Avirala Tulasi Dama Sanjata Bhooma*

*Kalindi Kantiharee Kalayatu Vapushah Kalima Kaitabhareh ||’*

The above verse exemplifies Swami Sri Desikan’s prowess as a poet, his simplicity in being able to appreciate the finer aspects of life and his depth as a philosopher – all in one stroke. The verse lays out to us the one *kalyana guna* that is most definitely our savior from the evil of birth – ‘*Kaitabhareh vapushah Kalima*’ – the darkness of the Lord’s body. Sri Swami describes to us the sources of this darkness of the Lord’s body and through a description of these sources he lists out the reasons why it is quite clear that this one attribute of the Lord (i.e. the darkness of his divine form) is our ultimate saviour.

***Kannan – darkness embodied***



We all know that the divine body of the Lord is by nature dark. The *azhvars* define this quite decisively when they say:

‘Kannanenum **Karundeivam** Katchippazhiyai Kidappene’  
(I yearn the sight of Krishna, who is the dark god)

They tell us that the definition of the Lord’s form is in fact its darkness. The name ‘Kannan’ which is Tamil for the Sanskrit name ‘Krishna’ is a direct epithet describing the darkness of the Lord’s body.

Sri Swami then goes on to list the factors that enhance this innate darkness of the Lord’s divine form. Let us read through these factors and understand why they help us take our subsequent steps towards our salvation.

### ***Darkness of the eye***

The innate darkness of the lord’s divine form is primarily accentuated by a strong force that it is in constant contact with – that of the gaze of Lakshmi, the Periya Piratti. It is quite an intriguing thought indeed, that Piratti’s gaze could serve to increase the darkness of the Lord’s body.

Due to her boundless affection for the Lord, Piratti has an unswerving gaze set on him. As it happens, the eyes of Piratti are darker than the darkest of things in the universe. The classical definition of beauty stipulates that men ought to have eyes which are red like the lotus and women ought to have eyes which are dark like the lily. Piratti, true to this definition has eyes which are dark and it is with these eyes that she gazes at the Lord day in and day out. Thus, the contact that the Lord’s divine body has with the dark eyes of Paratti only serves to enhance its own darkness.

Piratti is said to be the embodiment of the Lord’s grace. Therefore, the combination of the darkness of her gaze with the Lord’s innate darkness gives us the reassurance that the combination of the Lord and Piratti is sufficient to save us from the ocean of our sins. It is therefore fitting that the darkness added to the Lord’s body from Piratti’s gaze that lends greatness to the Lord’s darkness – which is why Sri Swami uses the word ‘*Shri*’ to describe the darkness of Piratti’s eyes.

### ***The lotus from the navel***

Let us go back to the picture that Andal painted. The Lord lies on his serpent bed as Piratti looks on with her dark eyes. From his navel (‘*nabhi*’) emerges a lotus which is the birthplace of Brahma. The stalk (‘*naleeka*’) of this lotus happens to be long and thick. A multitude of large healthy buzzing black bees is attracted to the nectar of the lotus which however is at a significant height. To reach this nectar, therefore, the bees climb the long stalk of the lotus in large groups. The lustre and darkness of these bees reflects against the darkness of the divine body of the Lord and gives it a hand (‘*datta hastavalambah*’) as it were. The darkness of the bees is in fact reflective of the devotion of the multitude of bhaktas who are eager to partake of his divine grace.

### ***A garland of divine leaves***

Tulasi is said to be ‘Kesavapriya’ – the one thing that is most dear to the Lord. Sri Swami tells us that the third factor that enhances the darkness of the Lord’s divine body is the garland of Tulasi leaves he wears on his broad shoulders. This garland, unlike others, is tightly bound with no space left

between the bunches of Tulasi that make it up. Tulasi of the highest quality is generally said to be dark – or Krishna Tulasi. It is therefore no surprise that this garland only embellishes the darkness of the Lord's body.

### ***Darker than the darkest***

Finally, Sri Swami answers the question of whether there is anything that is indeed more beautifully darker than the Lord. In his own inimitable style, Sri Swami decidedly answers this question with the two words '*Kaalindi Kaantihaari*'. The name '*Kaalindi*' refers to the river Yamuna, which is renowned to be one which has dark soil and is hence by nature dark. In fact, the name *Kaalindi* is indicative of this darkness which it is famed for. The Lord, in his form as Krishna grew up on the banks of the Yamuna, played his great games, killed all portenders of evil and established himself as the overlord of the cowherds and Yadavas alike.

### ***In Summary***

Swami Sri Desikan, in yet another of his beautifully crafted verses, makes an impenetrable case that it is indeed the darkness of the Lord's divine body that rids us of all evils, especially that of *samsara*. In summary, these are the arguments he has made:

1. The divine body of the Lord is by nature dark – which helps us actually identify Him as our only saviour from the cycle of birth and rebirth
2. This darkness of His body is enhanced by three factors, each of which gives us a crucial insight:
  - a. The gaze of Periya Piratti's dark lily-like eyes enhances the darkness of the Lord's body – which tells us that the combination of the Lord and Piratti the embodiment of his grace, would suffice to save us from our sins
  - b. The lustrous darkness of bees on the lotus stalk gives the Lord's darkness a further hand – telling us that the Lord's greatness only increases in conjunction with his *bhaktas*, even if they are ridden with the troubles of *samsara*
  - c. The tightly bound Tulasi garland increases this darkness even further – which tells us that the Lord is indeed the greatest of everything in the universe
3. Not only is the Lord the greatest of everything, even the darkness of his body is the greatest of everything dark such as the River Yamuna. Just the memory of all his games on the bank of the River Yamuna is enough to tell us that the Lord has the resolve to do what it takes to quell every evil that haunts us.

What doubt can there now be that it is the darkness of the Lord's divine form that is our saviour, not the Lord himself. For *bhaktas* like us who did not have the good fortune of witnessing the splendour of the Lord's divine form in person it is the words of our *acharyas* such as the verse we have just enjoyed is the only way to even begin to understand the Lord, his form and his greatness. Let us sing the greatness of the dark Lord's darkness and await the moment when we reach his *Tiruvadichodi* and partake of its beauty first hand.

# ThiruppAvai MAhAthmyam

Sri Jaganath Bharadwaj

In His famous composition चतुश्श्लोकी (Chatussloki), Yamunacharya says:

कान्तस्ते पुरुषोत्तमः फणिपतिः शय्यासन वाहनं वेदात्मा यवनिका माया जगन्मोहिनी ।  
ब्रह्मेशादी सुरव्रजः त्वद् दास दासीगणः श्रीरित्येव च नाम ते भगवति ब्रूमः कथं त्वां वयं ॥

Oh! Sridevi! Your husband is the Supreme Lord! Adishesha is Your bed and Garuda is Your mode of transport! Brahma, Siva and other devatas are your slaves. Oh Supreme Goddess! How can we overcome this material world which is like a curtain preventing us from viewing your Heavenly pastimes! If Yamunacharya were to feel this way, then what becomes of the rest of us? Fortunately, the method to lift the curtain has been given to us by Andal Herself in the Tiruppavai and this has come down to us via the Guru Parampara. His Holiness, the 44th Jeer of Sri Ahobila Mutt, Sri Vedantha Desika Yateendra Mahadesikan has given this gist for our benefit:

**Pasuram 1** மார்கழி திங்கள் In this Pasuram, Andal advises us that, whatever task we might undertake, should be beneficial to everybody, should please Sriman Narayana and should be praised by the public.

**Pasuram 2** வையத்து வாழ்வீர்காள் If we observe rites such as EkAdaSi along with the chanting of the auspicious qualities of Ksheerabdhinathan, and to the extent possible give in charity etc... without going astray, then God will give us peace and happiness on this earth itself.

**Pasuram 3** ஓங்கி உலகளந்த If we daily worship the Sriman Narayana who descended as the dwarf Vamana and in that same body grew into the giant Trivikrama, He will give remove all our difficulties and give us son, house, rest and all other forms of wealth, just as He did to Indra.

**Pasuram 4** அழி மழை கண்ணா If our hearts melted with devotion towards the Supreme Lord, all the other celestial will serve us with delight considering us to belong to the inner circle of Sri Govinda.

**Pasuram 5** மாயனை மன்னு If we were to meditate on Sriman Narayana considering Him to be our sole protector, He will, besides getting rid of all our sins, give us good offspring and friends.

**Pasuram 6** புள்ளும் சிலம்பினகாண் We should awaken before sunrise and chant Hari Hari seven times so that our intelligence may not get clouded and thereby we may get rid of all sins and obtain all auspicious things in this life. Then we should slowly get out of bed and obtain the vision of Sriman Narayana's temple.

**Pasuram 7** கீசகீச If we come across people doing Bhagavannama Sankeertanam, or narrating Harikatha, or if learned people come to our house, we should welcome them with all honours and listen to their exposition of Bhagavan's auspicious qualities with faith.

**Pasuram 8 கீழ்வானம்** If we get up everyday with great enthusiasm and worship, meditate on or prostrate to Sriman Narayana, He will bless us in spite of our great sins, and will fulfil our desires.

**Pasuram 9 தூமணி மாடத்து** We should do thirugaradhanam to Sriman Narayana on a daily basis, offering incense and lamp, and keep the altar in a spotless condition.

**Pasuram 10 நோற்றுச் சுவர்க்கம்** In this Pasuram Acharya explains that if a learned person were to come to our doorstep, we should not out of miserliness, pretend that we are not at home. If we did so, then we would lose that house.

**Pasuram 11 கற்றுக் கறவை** In this Pasuram Andal shows us that however rich or learned we may be, and however poor or illiterate the other person might be, we should lend them our full attention and help them to the best of our ability.

**Pasuram 12 கனைத்திளங் கற்று** In this Pasuram, Andal advises that we should welcome with great joy the great souls who constantly chant the Holy Name of Govinda and offer them arghyam, paadyam etc.

**Pasuram 13 புள்ளின்வாய்** Andal advises us that we should get up before sunrise and without giving into the demands of the body such as heat or cold, perform our duties such as Sandhyavandanam etc. Sin will attach itself to one who continues to sleep past daybreak (about 4 AM). As misery will also overtake one sleeping past the appointed time for waking up, it is not only the duty of one to get up oneself, but also wake the lazy ones still snoozing.

**Pasuram 14 உங்கள் புழைக்கடை** In this Pasuram Andal tells us that however busy we might be, or whatever obstacles we face in life, it becomes our prime duty as human beings to go to the temple everyday and prostrate to the Sankha and Chakradhaari Govinda and sing His praises.

**Pasuram 15 எல்லே இளங்கிளியே** We are advised in the Pasuram to not bring up our children in an indolent manner. We should teach them Vedas, Prabandhas, stotras as appropriate. They should be kept busy till 9 PM and they should be woken up by 5 AM as required by Sastras.

**Pasuram 16 நாயகனாய்** The one who will protect us from all evil, get rid of all our sins and will give us unlimited bliss in **ஸ்ரீவைகுண்டம்** is none other than Sriman Narayana. Even if someone tries to put obstacles in our path, it becomes our duty to reform them and make them surrender to Sriman Narayana.

**Pasuram 17 அம்பரமே தண்ணீரே** In this Pasuram we are told that having surrendered to Sriman Narayana we must donate foodgrains to the extent possible, even if we are financially hardpressed. During the summer we should give water and buttermilk to the needy and we should donate clothes to the poor in winter time.

**Pasuram 18 உந்து மதகளிற்றன்** Whatever may be the riches we inherit, we should everyday, prostrate in the morning and evening to our parents and parents-in-law as the case may be.

**Pasuram 19 குத்து விளக்கெரிய** In this Pasuram we are told that we should at the end of the day retire to a clean bed free from saliva and bodily fluids and we should also lie

down in a pure (aachaaram) state. In this state we should imagine the leelas of Sriman Narayana in our minds eye.

**Pasuram 20** முப்பத்து மூவர் Every morning we should get up before sunrise and finish our அனுஷ்டானங்கள் (anushtanam), open the Salagrama box and chant the 10 Pasurams of திருப்பள்ளியெழுச்சி (thirupaliyezhuchi). We should then consider Sriman Narayana to have woken up and then obtain His blessings.

**Pasuram 21** ஏற்ற கலங்கள் While prostrating to Sriman Narayana, we should consider it our great good fortune to have obtain Lakshmi Narayana as our parents, and render devoted service to Him after singing His glories.

**Pasuram 22** அங்கண்மா ஞாலத்தரசர் While prostrating to Sriman Narayana and His devotees, we should not consider ourselves to be high and mighty. With this meek spirit, we should prostrate both to God and His devotees and our humility should be apparent to all.

**Pasuram 23** மாரி மலைமுழைங்கில் Andal instructs to blissfully watch the various upachaarams done to Perumal by Jnanis and Brahmavits and learn to appreciate His manifold excellences.

**Pasuram 24** அன்றிவ்வுலகம் அளந்தாய் We must repeatedly meditate on the extent to which Sriman Narayana, the Lord of all, will go to protect His devotees. (Indra was by no means the perfect Bhagavata, yet for his sake) Sriman Narayana shrunk the size of His body and in that miniature state, the Lokanathan begged for land. In Ramavatharam, He lost his empire, house, etc., and wandered in the forest eating roots and suffering untold miseries. In Nrsimhavatharam, He was born to an inanimate pillar that had neither name, nor gothram etc. (To fully appreciate what Srimad Azhagiya Singar is alluding to, contrast this सौलभ्यं (sowlabhyam) to all the tapas, the fight with Siva etc., that Arjuna had to undergo before the lokapaalas Indra, Yama, Varuna etc., would show themselves to him.) Our heart should melt upon meditating on this Guna and we should constantly repeat these episodes and in that mood of devotion, chant பல்லாண்டு (Pallandu) in praise of Sriman Narayana.

**Pasuram 25** ஒருத்தி மகனாய்ப் பிறந்து We should in a very cautious state wonder the invisible Sriman Narayana might be hiding to either test us or give us the fruits of our bad karma. As per the slokam वासुदेव सर्व (Vasudeva sarvam) and the Pasuram நின்றதெல்லாம் நெடுமால் (ninRadhellAm neDumaal) we should look upon all perceivable objects as Sriman Narayana's body and perform only tasks that will please Him.

**Pasuram 26** மாலே மணிவண்ணா In this Pasuram Andal advises us that we should only perform our Vaidhika karmas in the method prescribed by our ancestors. We should take upon ourselves to perform tasks that are not approved in scripture simply because they happen to appeal to our mind.

**Pasuram 27** கூடாரை வெல்லும் In this Pasuram we are told that when we decorate this body with clothes and ornaments, we should do so with the awareness that this is also Sriman Narayana's body. Similarly, when we eat, we should feed this body of Sriman



Narayana only with food that has first been offered to Him. Food should only be such that is approved in scripture.

**Pasuram 28 கறவைகள் பின்சென்று** In order to obtain the Lord's total mercy, we should learn from our Acharyas after prostrating to them, and learn precisely what they have taught us, practise it in the way they have taught us and repeat it also in the method that they have taught us, considering it to be beneficial medicine.

**Pasuram 29 சிற்றஞ்சிறுகாலே** In whichever country we may be born, to whichever caste we may belong to, whether we are believers or not (in God and scripture), whether we are learned or uneducated, whether we are Hindus, Muslims or Christians, whether we are Srivaishnavas or not, whether we accept it or not, we are all Sriman Narayana's servants for eternity. This relationship will not leave us, even if Sriman Narayana attempts to will it that way (that we do not have a relationship with Him).

**Pasuram 30 வங்கக் கடல் கடைந்த** This Tiruppavai itself is an avatharam of Lakshmi and Narayana together. Andal is the mother of this avatharam. Whoever worships (chants) this avatharam on a daily basis will obtain all good fortune.

## **The Grand 2010 US Sancharam of Sri Navaneetha Kannan and HIS Parivaaram Kainkaryaparas of Sri Ahobila Muth, USA**

When we suggested the grand sancharam plan to Srimad Azhagiyasingar, He was very thrilled and at the same, expressed a motherly concern towards his sishyAs travelling so far and wide with PerumAL. Several times during this sancharam He enquired about Sri Kannan and His sishyas before and during the sancharam. He prayed to Sri Malolan and blessed us with Sri Mukham before we embarked on this grand sancharam.

With paripoorna anugraham (blessings) of Shrimad Azhagiyasingars, Sri Malolan and Sri Kannan (India and US), the US-wide sancharam started off in a grand manner on June 26<sup>th</sup>, 2010 in Ashburn, VA (a suburb of Washington D.C.) and concluded on August 26<sup>th</sup>, 2010 with an even grander welcome in Alpharetta, GA (a suburb of Atlanta, GA), where HE had a joyous Vana Bhojana utsavam and was offered a glittering new Silver Dolai by His bhaktas.

While we have been on several sancharams to various locations in US, this cross-country sancharam is unique in many ways. What follows is a collage of experiences as recorded by various bhaghavathas who were very fortunate to have the wonderful opportunity to be a part of this first and unique kainkaryam for Navaneetha Krishnan.

### **The Westbound Journey to Seattle**

The first stop along the way was Chicago, Illinois on Sat 26<sup>th</sup> night. The family that hosted thirumanjanam on Sunday (Jun 27<sup>th</sup>) morning had moved to a brand new home just a couple of days prior to Kannan's arrival. In fact they were not sure whether they would close their home prior to Kannan's Chicago visit. However, it was Kannan's wish that HE wanted to bless the family in their

new home and hence we had a grand thirumanjanam on Sunday Jun 27th at their brand new home. On the evening of Jun 27th, we had a wonderful DOIOthsavam at one of the devout sishyas of Srimad Azhagiyasingar. Dolai Kannan had a great time with talented people singing and dancing for HIM while HE was comfortably ensconced in the Dolai decorated with abundant fragrant flowers.



After morning aradhanam on Monday, June 28, 2010 in Chicago, we headed towards further west. The vast plain open spaces in the country-side that most of us have read about or seen in movies started appearing. Performed evening aradhanam and the next day morning aradhanam in Sioux Falls. On Tue, Jun 29th morning, we headed towards west to Billings, Montana.

Dark clouds (resembling the hue of Lord Krishna) and drizzles would appear very frequently along the way and welcome our Kannan in all the locations that HE visited. We felt as though HE was trying to remind us that while HE is sleeping inside the Thiruppattaaram, at the same time HE is also up there watching us from above to make sure that we drive safely and that HIS kinkaryaparas are protected from the hot summer weather. It reminded us of Azhwar's pasuram (inguLan anguLan allan, yendru uraikkakoodAmE, Yengum ULan yen Kannan...). This anubhavam was further corroborated by the fact that everywhere we turned there were plenty of cows grazing in lush green fields. We would not have been surprised if we had seen Krishnar in HIS vibhavAvatAram playing the flute amongst the cows grazing there. Small streams and wide rivers criss-crossed the landscape in many locations. Small ponds and huge lakes with varying colors (aquamarine, black, green, blue, clear etc...) of water in it surrounded by fields and lawn appeared like nature's pleasing kOLams for inviting PerumAL. Each state along the way had its own natural beauty and it looked as though they were competing hard to impress Kutti Kanna so that HE would just stay there. Plenty of windmills towering across the vast plains appeared as though they were eagerly performing ThiruAlavattam kinkaryam for our Kannan. Such was the subhiksham (prosperity) and beauty we witnessed in the rural America. No wonder Kannan prefers to travel only by road.

## Anubhavam (Experience) in Billings, Montana

As Sri Krishna's sancharam plan was being finalized, it became clear that the stretch between Minnesota and Washington was going to be a challenge because of the sparse population and the need to stop for Perumals Aaradhana in the morning and evening. Considering this, Billings had to be our stop over but we did not have any known host place in Billings at during planning stages. Billings is a city in Montana with a population of 100,000 and did not have any significant presence of Indians. Reached Billings, Montana on Tue Jun 29th evening.

What follows is a narration by the host in Billings:

“It was close to dinner time, around 07:00 pm, when the phone rang. I looked at the called id which I did not recognize so we did not answer the call suspecting a telemarketer call. I did not expect the telemarketer to call back again but later around 09:30 pm, we got a call from the same caller id. When I answered the call, the caller at the other end politely introduced himself and started explaining about Ahobila mutt and Sri Navaneetha Krishnan's sancharam. He then said that Billings is planned as a stay over city for the sancharam and asked if Sri Krishna can visit our home and stay for the night. The emotion that followed cannot be adequately described in words as we ourselves were sishyas of Ahobila mutt. It was a mixture of delight, bliss, surprise, ecstasy and much more emotions. We all felt that perhaps Sri Krishna decided Himself to visit Billings and bless the bhaktas here since the nearest temple where we can visit Him was 600 miles away in Denver. We also felt that the real purpose of our recent move to Billings was to be of His service during His sancharam. Two weeks later when Sri Krishna blessed us with His Dolai Seva, the splendor of the event and the bliss and grace that Sri Krishna showered on us made us wish that He could stay longer. We bid an emotional farewell to Sri Krishna and His parivaram as many more millions like us were waiting for His grace.”

The Indian community (constituting a few families) in Billings were very excited and eagerly waiting for getting a seva of Krishnar in Dolai. As soon as we reached there, kids and adults started decorating the dolai and the dolai was placed against a wonderful backdrop which was part of an elaborate arrangements that the host family had made.

After aradhanam on Wednesday (Jun 30) morning, the host family approached Sri Krishna and were praying to HIM seeking HIS blessings with tears rolling from their eyes in an uncontrollable manner. They felt that it was out of HIS boundless compassion that HE had chosen to visit them even in a remote location like Billings. In fact, this family had been overwhelmed by this whole experience. So, they decided to attend a Thirumanjanam event for Dolai Kannan in Seattle during the July 4th weekend and made a trip to Denver during the Aug 20-22 weekend to witness Sri Krishna's splendor again. They are closely following Krishna's activities to seize the next opportune moment to serve HIM.

On Jun 30, the drive from Billings, Montana to Spokane, Washington was very scenic cutting across the northern stretch of Rockies. Despite it being a week day, about 30 bhaghavathas had assembled in Spokane on that evening to invite Sri Krishna to their cozy and very scenic town and get a glimpse of HIM before he moved on to Seattle the next day.

On Jul 1, our journey continued after morning aradhanam in Spokane, WA. As we approached Seattle, of course, the local king of mountains, Mt. Rainier stood there majestically and patiently waiting to receive Sri Navaneetha Krishnar. As we approached the Seattle arAdhakar's home it felt as though the van went faster and faster so that HE can be with HIS ardent west coast devotees waiting with Poorna Kumbam and aarthi in their hands.

## Anubhavam in Seattle, Washington & Oregon, Portland

The entire passage that follows is experience captured by a devout Sri Matam Sishya in tamil and translated in to English by another devotee.

Welcome Oh Krishna! Welcome here! Welcome Oh VamanaNambi!  
Blessed Krishna, with your lustrous black hair, welcome to Seattle!

3 PM (PST) on July 1st, 2010 turned out to be the most important time of Vaishnavas in Seattle, thanks to Sri Navaneetha Krishnan's arrival from East Coast. Tired he would be we thought, because of his journey from the far East to the extreme West, with stops in some of the coldest places in the country, but whoa, Krishna was resplendent with beauty and enjoyed the honors of his arrival, with Poorna Kumbham, Harathi, Nadaswaram, et al. And yes!!! Krishna was going to be with us for 21 whole days. Yes, 3 whole weeks, just with Seattle folks, aint this the best time of our lives? Now on to Krishna's visits here.

The homes of all the hosts wore a festive look right from the previous evening. Just like this Periyazwar pAsuram: **"KannalilattuvaththOdu seedai kaarellurundai kalaththilittu"** some people were making wonderful foodie favorites of Krishna, while a few other were decorating the house with lots of kOlams – welcoming Krishna with his own foot prints, also some mana kOlams all over the house, while some others were cutting vegetables and fruits, the house resembled a Kalyana vedu, with auspicious activities everywhere.

The elderly and the kids were eagerly awaiting the dawn and the opportunity to have a glimpse to see Krishna's Thirumanjanam the next day. That day, quite early in the morning, we all gathered at the host's residence . Only those who are initiated through Samasrayanam are permitted to make prasadam for Perumal. So people who have been initiated, had volunteered to visit other's houses to auspiciously prepare the madi thaligai. Here we should really see the unity amongst us. One more notable point is that, all women were adorned in their madisaars & all the little girls were decked up in their pattu pavadaai, all the goshti members adorned themselves with the urdhva pundram (12 thirumans). All married men were wearing panchakachham and others were wearing veshtis. One could see the dedication which was a sure treat for the eyes. It was the same for all the places where dolai, thirumanjams were scheduled. Though vaishnavites are very far from the homeland, they keep up their cultural binding and follow their customs which needs to be appreciated.

Now, lets go to the Thirumanjanam.

First, Perumal was woken up with the chanting of Thirupalliezuchi. Then He was offered milk. Then Krishna was prepared for the Thirumanjanam. The Thirumanjanam started & all the paasruams & the slokas meant to be sung during the occasion were done with impeccable pronunciation by the



goshti. With every Thirumanjanam with milk, curds, honey, coconut juice, everybody watched the captivating scene. Then it was followed by the sahasra dhArai. The Divyaprabandha Goshti of Seattle recited the paasurams wonderfully. Eeravadai theertam & turmeric was offered after thirumanjanam. Then Perumal was adorned with wonderful new silk vastrams and occupied the beautifully decorated Dolai. It was a wonderful experience to see Krishna in full glory, with one hand holding his favorite butter and also dancing at the same time. Krishna is an amazing multitasker and a charmer I must say. The beauty of Krishna during thirumanjanams was such an enthralling experience. Krishna's graceful swaying on the dolai was a very captivating treatise for the eyes. The devotees were spell bound. The glistening beauty of Krishna was such a ravishing treat for the eyes. Many people attend these events, well, no one needs any invitations to see Krishna. There were also lot of songs, veena recital, and kolattam and gummi by kids to entertain Kannan.

Coming to Krishna's decorations (saathupadi) – one day he would be with a peacock feather, another day feathers with red stones, wonderful kundalams covering his ears, his dress in red, if one thought all of these made Krishna beautiful, it is actually the other way around, Krishna brought beauty to these things. One could go on describing the beauty of Krishna, butter in one hand, dancing with his other hands, his really small and beautiful feet adding to them all and matching anklets, yes yes, Krishna is not just a wonderful dancer, but makes us all dance in his leelaigal. Unforgettable are the small calves that were always with Krishna, blessed are these beings who are always with HIM. Krishna equates the Nityasuris Saamagaanam to the sound of cows as “hai, hai”! Such is his love for the cows. On another occasion, just like it is described in the pasuram **“Vaitha Neiyum, kaaindha paalum, vadi thayirum, naru vennaiyum”**, butter, ghee, milk were all laid out in uris.

Adishesan was true to his duty, just like in the following pAsuram: “sendraal kudaiyaa, irundaal singhaasanamaam”, with his 5 heads, all shining with red stones in them, it was a great sight to behold!

In front of Krishna, the Azhwars and Aachaaryas were always present with their resplendent thirumeni . Nammazhwar, Thirumangai Azhwar, Sri Bhashyakkaarar, Swamy Desikan, Sri Aadivan SadagOpa Yatheendra Maha Desikan, Sri 45<sup>th</sup> Pattam Azhagiya Singar (Sri Lakshmi Nrusimha Divya Padhuka Sevaka Srivan Satakopa Sri Narayana Yatheendra Maha Desikan). And we were able to witness the Arulappaadu for all of them, everyday! And not to forget Malolan here, the one who was in the hands of Adivan SadagOpa Yatheendra Maha Desikan.

At the Hare Krishna Temple as some devotees sang lores about Krishna, everyone was totally captivated by the experience. It was on that day that Sri Narasimha Moorty Prathista was done. When we came to know of that we felt like Sri Maalolan had come in archA from to grace us.

In another event it was fascinating to listen to Periaazwar paasurams in praise of Krishna. What more could be more pleasurable than Krishna Himself appearing in front of us through these sacred chanting and rituals. Everybody was unified in doing the work for Krishna and were eager to take part in one kainkaryam or other to serve HIM or the plenty of bhaghavathas who were there. After the Dolai started, everybody sang His praise which was a very captivating experience. We got to listen to Krishna songs, Tillanas and Nrusimhar paasruams during several occasions. Apart from the Divya Prabandham and Desika Prabandham Paasurams, some of Sri Desika Slokams like Sri



Raguveera Gadhyam, Godha Stuthi, Garudadhandakam were also recited during some events. Everybody who came were so eager to perform the Aalavatta Kainkaryam for Krishna.

At one of the locations Krishna seemed to be on the banks of Yamuna for a moment, but at another moment we could swear it was surely Thiruvarangappan, for their house was on the banks of Lake Washington. They were so elated that they were able to host Kannan in their house, that they let out tears of joy!

On several occasions it was fascinating to observe the Sun God paying homage to Sri Krishna by shining his rays directly on Krishna. It was probably his way of performing kainkaryam for Krishna by shining light on HIM so that bhakthAs would enjoy HIS mischievous smile even better. Actually it was hard to figure out whether Sun was adding shine to Krishna's face or Krishna's resplendent face was powering the Sun.

The four weekdays between weekends seemed too long. As Fridays approached it added to the excitement and everybody would look forward to enjoy being in the vicinity of Sri Krishna for another whole weekend with greater fervor and devotion. This cycle continued for 3 weekends continuously.

Here is a short welcome song in Tamil for Sri Krishna composed by one of the devotees:

மாடு மேய்க்கும் கண்ணே நீ போக வேண்டாம் சொன்னேன்!  
 போக வேண்டும் தாயே நீ தடை சொல்லாதே நீயே!  
 எங்கு போக வேண்டும் கண்ணா என்னிடம் சொல்வாயோ?  
 ஈதென்ன அவசரம் கால் பாவ வில்லையே?  
 சஞ்சாரம் செய்ய அம்மா பக்தர்கள் அழைக்கிறார்கள்!  
 கொள்ளை ஆசையோடு என்னைக் கூப்பிடுகிறார்கள்!  
 இரவு பகல் பாராமல் எனக்காக ஓட்டுகிறார்கள் - வண்டியை  
 அங்கு அங்கு நின்று பக்தர்களுக்கு அருள்செய்வேன் அம்மா!  
 அங்கெல்லாம் குளிருமோ என்று அஞ்சுகிறேன் கண்ணா!  
 அட, மழையும், பனியும் என்னை என்ன செய்யும்?  
 அன்பர் மழை பொழிந்தால் அதுதான் எனக்கு ஆனந்தம்!  
 துருவன் போல் ஒருவன் இருந்துவிட்டால் போதுமம்மா  
 வானும் மண்ணும் காற்றும் கடலும் வேண்டியதைச் செய்யுமம்மா  
 எத்தனை நாள் உனைப் பிரிந்து நான் இருப்பேன் சின்னக் கண்ணா?  
 எள்ளளவும் உனைப் பிரிய எந்தன் கண்ணே முடியுமோ? - தாயே  
 நீ கண்ட என் வடிவங்கள் எண்ணிலடங்கா ஓரிடத்தில் - ஆயின்  
 சஞ்சாரம் செய்யும் பலஇடங்களில் அவர்கள் காண்பது ஆடும் கண்ணன் மட்டுமே!  
 சஞ்சலம் வேண்டாம் சளைக்காது அமுது ஊட்டிய அம்மையே - இங்கிருந்தே  
 நான் செய்யும் லீலைகளை நீ கண்டுகளிக்க அருளினேன்!

நான் செல்ல வேண்டும் நகரம் நகரமாய் இல்லம் இல்லமாய் -  
 "சியாட்டில் குழந்தைகள் சொல்லும் பல்லாண்டு கேட்க வேண்டும் - என்னைக்  
 காண விழைந்தோர்க்கு எண்ணங்கள் நிறைவேற - என்றும் "அவர்நாவில்  
 என் ப்ரபந்தம்" இருந்திட, எல்லாக் குறைகளும் தீர்த்திட,  
 இன்றே சென்றுவருவேன் என் இனிய அம்மா!  
 தடை சொல்லாதே நீயே!  
 வாய்நிறைய வாழ்த்துக்கள் சொல்லி வழியனுப்பு தாயே!  
 போகவேண்டும் தாயே தடை சொல்லாதே நீயே!  
 சுற்றிப்போட சுற்றமுடன் காத்திரு - ஒருநொடியில் என்னைப்  
 போற்றிப் பணியும் பக்தர்களைக் கண்குதினது அதிசயக் கோலம்!  
 காணக் கண்கோடி வேண்டும் என் சித்திரக் கண்ணனைக் காண! - ஆதலின்  
 தட்டாமல் பக்தர் குழாம் மட்டில்லா மகிழ்வுடன் மனம்திறந்து வருவர் சொன்னேன்!  
 அப்படியே ஆகுக என்று அருளினான்! ஏகினான் இங்குவர்! - எனவே  
 ஓடியோடி வாருங்கள் உள்ளமெல்லாம் பக்தியுடன்! உடனிருந்து பாருங்கள்!-என்று  
 அன்புடனும் எம் ஆசார்யன் அருளுடனும் பணிவுடன் அழைக்கிறோம் பங்கேற்க!  
 ளிரக் கண்டு வருவேன்! என்  
 செல்ல அம்மா இன்று தடை சொல்லாதே நீயே!  
 ஆகட்டும் கண்ணா அனைவருடன் ஆடிப்பாடி அகம்குளிர்ந்து வருவாய்!  
 நீங்கட்டும் அவரிடர்களும் குறைகளும் நீ செல்லும் இடமெல்லாம் - கொள்ளை  
 கொள்ளட்டும்மே அவர்கள் மனத்தை எழிலுருவேயான

Unwilling to part with Krishna, many devotees visited their beloved Sri Krishna during all the 3 week days (Mon-Wed) before Krishna departed southwards to Bay area, CA on Thursday, July 22<sup>nd</sup>. The bhaghavathas of Seattle bid farewell to Krishna in the same manner as a married bride is sent to her in laws' place by her parents, relatives weeping with heaviness of heart of not wanting to part with her. With Krishna barely reaching the east coast, people in Seattle are already enquiring about HIS next visit there.

### Anubhavam in Bay Area, California

A bay area bhaghavatha's experience follows:

"We had the great honor/privilege of hosting Dolai Kannan for Thirumanjanam function and feel very blessed that Krishnar could stay at our place this past weekend (Aug 7-8).

We had been told what a divine experience it is to host Dolai Kannan from our parents in Ohio, and how great the experience would be for us. This past weekend exceeded any of our grandest expectation. We realize just how lucky we are to have been able to receive Krishna's blessing and to participate in Thirumanjanam, and many guests told us they felt the same way. We would like to personally thank the Bay Area coordinator for considering our request and adding a weekend in Sacramento to the schedule, which originally was not in the schedule.

We would also like to thank all the ghosti members who took time (some who came all the way from East Coast) to attend the functions this past weekend and made it the great experience it was. In addition to the function, we also were able to meet some great people who generously shared their spiritual experience with all of us.

Lastly, I should mention that I was born and brought up in US (Wisconsin). I have always been wanting to ensure that our Vaishnava culture/traditions continue to pass to next generation, such as my 2 daughters. We feel that Ahobila Mutt USA is doing a great service not just for our generation but helping cultivate the tradition with the next generation. We are both gratified with our experience now and for the future.

We both are looking forward to Dolai Kannan's next visit (and many more) to the West Coast.”

### **Anubhavam in Los Angeles, California**

The entire passage that follows is experience captured by a devout Sri Matam Sishya.

I was asked to express my ramblings about Sri Navaneetha Krishnan’s visit to our humble kudil. This is not an easy task, as I do not know where to begin or when to end it! I am sooooo... overwhelmed with the anubhavam that it chokes me up completely.

It all started with a Sri Matam sishya sending me an email asking me if I would be willing to host Sri Kannan. Since I did not believe even in my dreams that I was fit to do that, it occurred to me that it was His Souseelyam, Soulabhyam and Vatsalyam that prompted this dialogue, in a daze, I replied back saying “yes”. The next 3+ months that followed left me on such an adrenalin high, it is hard to describe! I was thinking about all the little changes I should do around the house, for my Kannan to enjoy. The first thing was, the carpet had to go only to be replaced by gleaming new hard wood floor. The list went on and on.

The good note was set when our family friend in Wisconsin bought his air ticket to be here. He landed the Friday before the Thirumanjanam-Dolai Utsavam on Sunday the 15<sup>th</sup>. The next happy jolt came from my emberuman when he asked thru a couple of bhaghavathas if HE could come home on Saturday night instead of Sunday morning. Because of the incorrigible freeway commutes, our Kannan decided to arrive at our home in the wee hours past midnight, to thrill us with the imagination, perhaps this is how it would have been in Sri Nandagopar’s Thirumaligai the night HE arrived there too. The excitement of HIS arrival made my kolam lines go zigzag and HIS Thiruvadi marks I tried to make in kolam uneven☺

Kalyana kolahalam describes our household that night. While our daughter and our friend were cutting vegetables all night long, my sons were preparing vetrilai-pakku bags to be distributed after the function.

Promptly all the aradakars got the festivities started with a superb suprabatham for the Lord. Since HE is “tejas”, no need to describe HIS splendid look. The aaradana kramam brought back a lot of memories from back home. The rapidity with which the sukthas and prabandhams were recited has no parallel. They even allowed us to participate in Thiru alavatta kainkaryam. The thirumanjanam took place with all the pomp and splendor us humans can muster. There was no dearth of aasthai in anything the aradakars did including but not limited to gathering sandal paste from scratch. The

Azhwars and Acharyas were shining in their own right while the Mischievous Navaneetha Krishnan was amusing Himself with the crowd. HE decided to humor us wearing the blue vasthram like it could hold a candle to His own “blueness”!

After the thiruvadanam was complete, it was time to relax in the Dolai. He parted with 144 roses to Sri Andal at the Malibu temple, because he was to let Her wear them first, in view of Her Thirunakshatram celebrations. The other 576 roses and carnations were all HIS! The mullai malai, the kanakambara malai and the Tulasi Malai made us jealous as usual. They were jockeying for positions on His Thirumeni. HE was grinning broadly with all attention focused on Him. The Sevai was out of this world. I do not know how I can describe our emotions as words would not do justice. It is to be experienced.

One thing I can tell you though; I will not wait to be asked if I want to host him in our home anymore. Since this has already gone too long, I want to finish this writeup with a couple of thoughts. I know, nobody is asking me to write about the crew from Sri Ahobila Mutt.Org. But this narration will not be complete without it. All the goshti members showed the excellent caliber of the illustrious institution they represent, namely Sri Ahobila Matam. There was absolutely no mundane small talk that is so common in the social circuits these days. They were friendly but dignified; accessible but uncompromising in procedures and protocols. The chief arAdhakar reminded me of a septogenarian I happened to adore at Sri Prahladavaradan’s sannidhi at Sri Ahobila, kind but all business at hand. Most of this group are very young age-wise, but it was evident why they have been chosen for this kinkaryam, as it is very becoming to all of them. They definitely blaze the trail for the younger generation to get enthused about Bhagavath and Bhagavatha kinkaryaSri. Last but not least they were so comfortable to get to know. I felt like I have known them for years.

Sanchara Sri Navaneetha Krishnan IS IN GREAT HANDS for HIS AARADANAM. After all, it was our illustrious Acharyan who entrusted them with this kinkaryam and what needs to be said about that? The other set of acknowledgements I owe are for my husband who put up with me thru all my craziness the last few months especially and all three of my children who made it all worth it for me seeing them enjoy the utsavam the way they did. When we talked later that evening and I heard my daughter tell me “ Perumal Sevaia romba enjoy pannen amma, thank you” and my sons commented, “ this experience will last all of our lives and this is who we really are, as opposed to the different roles we play in day-to-day life” I knew Kutty Kannan had done His grand job. My special thanks and gratitude for all our family and dear friends who all made it very special by their presence. THANK YOU ALL!

### **The Eastbound Journey to Denver**

Aug 18th, 2010 - On a bright sunny day we started the PerumAL's Thirumbukaal sanchAram to East Coast. As we travel 60 miles east of from Los Angeles, it was ride through the desert plains with scorching sun and temperature hovering around 113Deg F, but while travelling with Sri Krishna none of these mattered to us. After a five hour drive PerumAL arrived in Chandler, AZ. About 20 - 30 local families assembled for the Dolothsavam and some devotees had even driven for a couple of hours to the host’s place to receive the blessings of Navaneetha Krishna.

The evening parayanam started off with Sahasranamam and soon after that the traditional Sevakalam was recited by the local goshti. The next morning we had to perform morning Aradhanam at another devotee's home. It being a weekday, not many people were planning to come initially, but needless to say that people couldn't resist the temptation of catching another glimpse of our Dolai Kannan and they showed up for the morning Aradhanam, some even directly came from their meeting at work place. After blessings devotees at Chandler, Dolai Kannan continued his sancharam to Los Alamos, NM. This is a historical town where the well renowned scientist and "father of the atomic bomb" Oppenheimer conducted his nuclear research. When the first atomic bomb was detonated in this location, Oppenheimer recalled the Bhaghavath Gita passage which if translated into english reads as follows: "If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the mighty one." May be Sri Krishna wanted to remind His bhakthAs in this area that while HE can take that splendid form, HE can also take archAvathAram in the form of a friendly, cool, smiling, and adorable little kid always ready to bless HIS devotees where ever they are. Well after the morning Aradhanam, Perumal continued with his Sancharam to the Rocky Mountains.

### Anubhavam in Denver, Colorado

Our Kannan received an arousing welcome with devotees in Colorado. Apart from a detailed Sevakalam and evening Aradhanam, soothing divine music was rendered to Perumal by a few devotees followed by grand variety Bhojanam offered to Dolai Kannan. The entire house was decorated with Dolai Kannan's cute baby foot imprints right from the drive way to the living room, which made us feel like it was a Sri Jayanthi day. The same evening Perumal started his trip Denver, he has visited several devotees houses during that weekend and blessed them. Each of them shared their unique blissful experience with our Dolai Kannan in Denver. Dolai Kannan adorned Vamana ThirukOlam after Sunday's thirumanjanam, whereas it seems to be a coincidence, the Aradhakar called the next day to inform us about Vamana Jayanthi the next day. Is that why our Kannan decided to bless us with Vamana Thirukolam? It was a pleasant suprise for the Aradhakar too. We are still wondering whether this was a mere coincidence or His Thiruvullam ?

Here is the experience captured by a devout Sishya in Denver.

"Words like blissful, wonderful, peaceful, etc are inadequate to capture and define the emotional and spiritual experience our family felt along with the devoted bhagavathas of Colorado during the short visit of our beloved Kannan. We had been thinking about hosting Him in our humble home for a long time; however, it had to be when He felt it was the right time! We were eagerly awaiting His arrival in Colorado and before we could realize He was leaving us behind! This Dolai Kannan is also revealing the attributes of His avatharam. He arrived on Friday, 8/20 afternoon and was on the road again on Monday, 8/23 morning. During this short duration, He was the chief guest at three dolotsavams and two thirumanjanams. We look forward to His next camp in Colorado.

During our pre-planning, due to logistics and other host families' preference it seemed that the Thirumanjanam at our home would be on Saturday 8/21. Somehow it eventually happened on Sunday 8/22, the second anniversary of my mother reaching Perumal's thiruvadi. Is it a coincidence or was it His intervention? I believe the latter and that made it very special. I was imagining her



sitting there amidst all the people enjoying the vedic and divya prabhandam recitals. The Kovil Thiruvaimozhi recital that morning in her memory made it all the more moving. This was a well planned adventure (by Him we think) - what moved us is the kinkaryam and commitment by the shishyas. We are very grateful to the volunteers for their time and energy making this two month sancharam a great success.

Thanks to the Colorado Srivaishnavas and other devotees for their enthusiasm and help that contributed to three wonderful successful days of satsang, bonding and memories.”

### **Continuing the Eastbound Journey to Atlanta**

With our Dolai Kannan filling their hearts, the Denver devotees had no desire to part Him, but it is our Kannan's sankalpam to proceed to Oklahoma to bless His other devotees. Perumal reached Stillwater, OK after a 10 hour drive. Though Stillwater being a small town, a lot of local devotees had assembled and participated eagerly in all kinds of kinkaryam to Perumal like decorating the Dolai, making garlands, preparing Madhuparkam etc... As Krishna bhajans were sung, it was a blissful evening filled with devotion. Some showed up directly after work and their devotion to Perumal mesmerised everyone and we were immersed in Krishnaanubhavam till 10:30pm that evening.

The next morning Perumal started his trip towards Arkansas to enjoy the Dolotsavam at another devotees house. After morning Aradhanam at another devotee's home, He started his trip to Atlanta. After a 9 hour ride through the green pastures, our Dolai Kannan reached Alpharetta, GA for grand reception.

### **Anubhavam in Atlanta, Georgia**

Navaneetha Krishnar arrived in Atlanta on Aug 25 from Little Rock, Arkansas as a part of the last camp of the Digivijaya Yatra. A significant aspect to note here is that Perumal had traveled through various destinations covering a 10,000 mile road trip arriving on time as planned (of course by HIM), without being affected by delays due to weather or traffic. Perumal was given a grand reception at an Ahobila Mutt sishya's place with Arathi and Purna Kumbham and loud chants of “Jai Vijayi bhava”. All the traditional rituals (Drishti pariharam) were performed for our little cute Dolai Kannan, like any parents will do for their child after completing a mammoth task successfully. People had turned up in large numbers to receive Perumal and His parivaaram, although it was a week day. After the evening aradhanai, Perumal took HIS seat on a brand new glittering silver dolai with a silk peetAmbaram. The radiance and smile on Perumal's thiru mugam (holy face) indicated that HE was enjoying the well deserved rest after a long cross country journey, in the presence of the assembled bhagavathas. The evening sAtrumurai kramam was done with due religious fervor.

The bhagavathas in Atlanta were eager to host Perumal for Tirumanjanam and Dolai at their homes. Heeding to their request, Perumal had visited a few places over the weekend to shower HIS blessings on HIS devotees. The 100<sup>th</sup> recitation of Ramanuja Nootrandhadi was done during the Tirumanjanam held on Sunday (Aug 29). This was part of the ongoing kinkaryam undertaken by the Ahobila Mutt sishyas in USA to recite Ramanuja Nootrandhadi 1008 times prior to the 1000<sup>th</sup> avatara thiru nAL of Sri BAshtyakArar in 2017.

The first VanabhOjana utsavam for Navaneetha Krishnar in the western hemisphere was held in Atlanta on Aug 28, 2010. A large group of devotees assembled to witness this unique event. Perumal was hoisted on a custom-made “TholukkiniyAn” and taken in a procession around the lawns. Perumal took a stroll along the lake shore (Paththi Ula). As per tradition, fruits, pAnagam, butter milk and prasAdam was offered to PerumAL enjoying the nature that HE created while relaxing in the lawns (vanam). The gOshti members recited Siriya Thirumadal and TiruchinnamAlai during the procession. Perumal was seated in the tastefully decorated silver dolai facing the lake across the lawns. Later Perumal was taken to a Mandapam which was nicely decorated with flowers, plants and Mango leaf thoranam in a traditional style.

The temperature was moderate and PerumAL was being showered with natural cool wind by the vAyu dEvatA after He had traversed the country through very hot tropical conditions. The cool winds helped the bhagavathas as well who were seated in an open lawn enjoying the unique sEvai of PerumAL in the garden. The breeze brought a divine smell of Jasmins, Roses and Gardenias to the Mandapam where Perumal was seated making Him very happy which was apparent from His mesmerizing smile. PerumAL was entertained with some classical songs and dance performed by the devotees, including some extempore pieces. After the event, the devotees were treated to a good healthy prasadam. The Vana bhOjana utsavam was greatly appreciated and there were discussions immediately after that to include it as an annual all-day event.

Even though Navaneetha Krishnan has traveled about 10000 miles and blessed hundreds of families in a short period, He was looking as cheerful and beautiful as ever and eager to do His next sancharam to bless His ardent bhaktas yearning for His arrival. Devotees in Atlanta were extremely happy to have Him back in the East Coast. Perumal enjoyed all the Dolais and Vanabhajanam and relaxed in His new beautiful Silver Dolai for a week as He will be starting His sancharam in the East Coast soon.

### **Ever Grateful to our AchAryAs**

Just listening to, witnessing and experiencing these kind of anubhavams that Our Navaneetha Krishnan provided during this sancharam was priceless.

The best part about this grand sancharam is that it brought the sishyas across the country together. Though many sishyas have heard about Sri Navaneetha Krishnar and seen HIS pictures on the web, it is a whole different experience when HE comes right to their home to bless them. It was the first time that many of them were blessed with the live darshan. Navaneetha Krishnan has brought together all HIS bhakthas across this country together like how flowers are hooked together in a garland. This garland of bhakthas who have had the blissful experience of worshipping Navaneetha Krishnan are ever eager and looking forward to the next available opportunity to serve HIM and our AchAryan.

We are all extremely grateful to our Acharyas, Srimad Azhagiyasingars, whose blessings and unconditional and boundless compassion provided us with the zeal and energy to complete this kankaryam successfully. We pray to Malolan, Kannan and our Acharyas to bless us with more

mental/spiritual and physical strength to serve our Acharyas better and do more bhaghavath and bhaghavatha kinkaryams like this in the future.

***Thanks to Volunteers & Hosts !!***

This grand sancharam would not have been possible without the tireless efforts that the volunteers and hosts across the country have put in prior to and during the sancharam. The enthusiasm with which people performed kinkaryams pro-actively during weekdays and weekends is incredible. As read in the above article, the adrenaline rush started as soon as the word spread that Sri Navaneetha Krishnar is coming their way. This is clearly due to their deep bhakthi towards PerumAL and AzhwArs/AchAryAs. We pray to Sri Malolan, Sri Kannan and our AchAryAs to shower their choicest blessings to all the volunteers and hosts who have made this wonderful contribution to sustain our sampradAyam, which in turn promotes IOkha KshEmam (world peace).



**Sarvam Sri KrishnArpanamastu**