

Sri:

Srimathe Ramanujaya Namaha

Srimath Varavaramunaye Namaha

Sri Vaadhibeegara Mahagurave Namaha

Sri Pradivaadhi Bayankaram Anna Swami's 651st Birth Anniversary

Karkkade Pushya Sanjaatham Vaadhibeegaramaasraye!

Vedhanthacharya Sachishyam Varayogi Padhasritham!!

Kalyabdhe Lashabhavake Plava Srathyarkke Gathe Karkkadam

Pakshendhye Guruvaasare Kalithidhow Rukshe Soraanaam Guro:!

Srivathsaanvaya Sindhu Seedhakirana: Sruthyandha Koodaarthadha:

Kaanjyaamaaviradhaboothyaadhi Mahidha: Sri Vadhi Beekruth Guru:!!

As mentioned in the above slokas, a scholar named 'Hastyadhrinaadharanna' was born to Ananthacharyan and Aandal of the Mudumbai Nambi family, he was Swami Ramanujar's brother-in-law and one the 74 *Simhaanasanaadhipadhis* he appointed, on Thursday, Aadi Pushya in 1362 AD, in Kaanchi (*Satyavrathakshethram*), one of the seven cities, referred as *Punyakshethram*.

Varavaramunithaam Yaathe Yadhiraaje Sakalalokajeevaathow!

Srivaadhibeegarobooth Srimaan Srivathsachinhamisropi!!

As Swami Emperumaanar was reborn as Sri Manavaala Maamuni, so did Koorathazwan as Pradivadhi Bayankaram Anna to continue the services to his GURU.

Swami learnt veda vedanthas under Sri Nayana Varadhacharya Swami, son of Swami Vedhanthacharya and doing Kainkaryam to Perarulaalan by fetching water from *Saalakinaru* for his *Thirumanjanam*.

One day the King of the state got a challenge from Nrsimha Misran, a maayavaadhi, influenced by Saagalyamallan to defeat him in *Vaadhapor*(debate on veda and vedarthas). Swami Nayanavaradhacharya was sent word about this, as he was very old, he was looking forward to send one of his *Sishya*(disciple). Swami Anna voluntarily rose up and prayed at the feet of his Guru saying that if he blesses him he would take up the challenge. The Guru remembered the words of his father, Swami Vedanthacharya that Anna would be his *Jnana Puthra* and spread his fame all over the world, and permitted Anna to take over the war of words. The rule was that, the person lost in *Vaadhapor* should become the disciple of the one he is defeated by.

When Nrsimha Misran saw Anna he was shocked to know that he is going to debate with a young person, and he said the following,

Vivaadhascha Vivaahascha Samayoreva Shobathe!

meaning, Debate and Marriage should be only among equals to be successful.

Let me ask a simple question, if you answer to it, let's continue, saying this he asked, "*Kaaboorva: ?*", for which Anna replied "*Kaanchi Boorna:*". Listening to Anna's words, the mayavadhi was amused, as per Sanskrit Grammar the sentence is wrong if it is taken as such, it should be split as "*Kaa Boo: Va: ?*" (Which place dou you belong to?) and his answer "*Kaanchi Boo: Na:*" (Am from Kaanchi). Then the debate prolonged, on the last day, Swami Kumara Varadharcharya wrote *Hayagriva Bijakshara Mantra* in betel leaf and gave it to Anna for taking it as Prasadha on thinking the lotus feet of *Hayagriva*. Later that day, Anna won the debate, his Guru conferred the title "*Pradivaadhibayankarar*" to him, and appointed himas the Head of Ramanuja Darsanam in Kaanchi, as per *Perarulaalan's* orders, got a place in the Periya Veedu(here as Heaven).

Anna was involved in his *Kainkarya* to *Perarulaalan*, once when he heard the *anusandhanam* of "*Ozivil Kaalamellam Udanaai Manni...*" (3,3,1, Thiruvaaimozhi, Swami Nammazhwar), wanted to get the Darshan of *Thiruvengadamudaiyan* and for which *Perarulaalan* ordered him to enjoy his *Kainkarya* in *Pushpa Mandapam* (Thirumalai).

Anna reached *Thirumalai*, was performing his *Kainkarya* of fetching water from *Aakasha Ganga* for *Thiruvadaradhanam* and *Thirumanjanam* daily, as per the order of *Thirumalaiappan*. As he was doing his *Kainkarya*, one day, he met a Srivaishnava from Sri Rangam who was talking about the works and deeds of Swami Manavaala Maamuni, as he was totally immersed in it, he forgot to add the *Parimalam* to the water. As he was late, the Archaka came running and took the water-pot from his hand. It was later that he realised this, when he told this to the *Archaka*,

Sri Thiruvengadamudaiyan said the *Parimalam* added today was better than ever before as you fetched the water listening about Swami Manavaala Maamuni. Listening to this, Anna wanted to get the Darshan of Periya Jeeyar, so he took leave from Thirumalai to leave for Sri Rangam. On his way, he went to Kaanchi to get the blessings of *Perarulaalan*.

Meanwhile, Jeeyar was searching for a scholar who can also debate, he heard that Anna was not only *Vaidhika Samathar* but also *Lowkika Samrthar* and *Vaadhi Vijayar*, he sent his *Sishyas* to *Thirumalai* in search of Anna. On the way to Thirumala, the disciples reached Kaanchi and was happy to know that Anna was there. They gave Anna the message sent to him by *Vara Vara Muni*, on seeing this Anna felt "*Koramaadhavam Seidhanankolariyen...*", took leave of *Perarulaalan* and reached Sri Rangam with his Family.

Swami Manavaala Maamuni was doing the *Kaalakshepa* of *Eedu Muppathaaraayira Padi* to his *Sishyas*, on seeing Anna, he stopped it and greeted him and others. Anna was sad that he couldn't join others to listen to the *Kaalakshepa*, on that day, Maamuni was explaining the *Artha* of "*Onnumdhevum Ulagumuyirum Matrum...*" (4,10,1, *Thiruvaaimozhi*, Swami Nammazhwar), enquired whether it was due to his interruption that the *Kaalakshepa* was abruptly stopped. Maamuni replied that you are *Pradivaadhi Bayankarar*, how can I continue in your presence? On hearing this, Anna replied as,

Prasiddha: Paraghoshtishu Paravaadhi Bayankara:!

Sri Vaishnavaanaam Ghoshtishu Thathdhaasa Ithi Visrutha:!!

meaning, am *Pradivaadhi Bayankara* only when among others but among Srivaishnavas, am also one of them. Maamuni said that from now on you, both your *Thirumenisambandhis* and *Thiruvadisambandhis* will get the *Dasya Naama* of "*Sri Vaishnava Dasan*".

Anna got *Thiruvilachinai (Samaasryanam)* from Periya Jeeyar for himself and his family and continued serving Jeeyar. Anna was considered lucky for getting two births in the same life (he had got *Thiruvilachinai* twice, which is acceptable in our Sampradhaya). Maamuni desired to go to *Pushpa Mandapam* the Darshan of Malayappan, he set out with his disciples, including Anna.

One day when Maamuni with his went to get Darshan of Vengadamudaiyan, realised that there were no *Suprabatham, Prapathi, Mangalaasanam* for him, so Maamuni appointed Anna to accomplish this. Anna as per the orders of his Acharya, completed the works filled with *Shabdharasam, Artharasam* and *Bhaavarasam*, and submitted it at the Lotus feet of Malayappan, thinking of his Acharya.

Anna even did *Suprabatham* regarding the Lords residing in *108 Divyadesams*, also on Azwars, Emperumaanar and Manavaala Maamuni. Jeeyar appointed Anna as *Sri Bhashya Simhaanasadhipadhi*, to do *Kalakshepa* to his *Sishyas*, he was also prominent among his *Ashtadikgajas*. It is a rule that before and after reading *Sribhashya* that everyone should recite their *Acharya Thaniyan*. Realising that anna do not have one, Maamuni started it as, "Vedantha Desika Kataaksha Vivrutha Bodham,", on hearing this Anna thought he was not related to Maamuni himself and added, "Kaanthobayanthru Yamina Karunaikapaathram!", on hearing to this the *Sishyas* thought it is their duty to continue and added, " Vathsaanva Vaayamanavadhya Gunairupedham, Bakthyya Bajaami Paravaadhi Bayankaraaryam!!"

Maamuni heard that an *Advaiti, Sarvajna Misran* had challenged Sri Vaishnavas in Thirumalai, he went to seek the blessings of Azagiya Manavaalan to leave, he told him that he cannot bear the grief of being separated from his Acharya, so ordered him to send Anna to Thirumala. Anna reached Thirumala, seeked the blessings of Thiruvengadamudaiyaan, the *Vaadha* continued for more than 3 days, finally Anna won over the Advaiti. Periya Kelvi Jeeyar and Sri Vaishnavas wanted Anna to enjoy the First Honour in the Sannidhi, as it was the time of *Uchhikaala Thiruvaaraadhanam*. The *Advaiti* wanted to enjoy the honour right after Anna. If it is so, Jeeyar and others have to enjoy the honour only after the *Advaiti*, thinking of this Anna devised a plan such that no problem would arise, by standing after the Jeeyar and Sriv Vaishnavas over there. On seeing this, people over there realised Anna's *Lowkika Saamarthya*. This is also proved by the incident that Anna didnt stop at any place on the way to Thirumala.

After Maamuni attained *Acharyan Thiruvadi*, Anna left Sri Rangam and did *Mangalashanam* of other *Divyadesa Emperumaans* said as "Thaan Ugandha Oorellam Than Thaal Paadi". Anna wrote *Sangrahapadi Vyakyanas* for *Sri Bhashyam, Sri Bhagavatham, Ashtasloki, Yathiraja Vimsathi*. He also wrote many Granthas as follows, *Sri Krishna Mangalam, Prapathi Yoga Karigai, Praacharya Sapthathi Rathna Maalai, Varavaramuni Sadhakam*(referred to Jeeyar Padi), *Nithyaradhana vidhi, Vijayathvajam, Irupadhu Vaarthai, Paadhaadhi Kesaandhamaalai*(on Periya Jeeyar), *Vruthisthavam, Jeeyar Vaazhi Thiunaamam* starting "Seiya Thaamarai Thalinal Vazhiye..." other than *Suprabatha Prapathi and Mangalasaashana* on *108 Divyadesa Emperumaans*.

Swami Anna reached the Lotus feet of Sriman Narayana thinking of "*Ponnadiyam Senkamalapodhugalai*" Sri Manavaala Maamuni's feet on Wednesday, Pushya, Sukla Navami, Panguni, Sree Mukha year, 1454 AD.

Abdhe Sreemukhanaamake Dhinamanow Meenamgathe Paandare

Pakshe Pushyapasamyathe Vasuthithow Thaareyavaaraanvithe !

Sreemaan Vathsakulambu Theendhuranaka: Svaacharyathathaathmathee:

Sree Vaikunda Magaadhakundavibava: Sri Vaadhibeekruth Guru: !!

Aazvaar Emperumaanar Jeeyar Thiruvadigale Saranam

Anna Thiruvadigale Saranam

Compiled from Sri U.Ve. Perumal Koil Gadhi Ananthachariaar Swami's Acharyaamrutham's
Tamil translation

“Hari Samaya Divakaram”

Compiled by

“Adiyen Sri Vaishnava Dasan”,

Sthalathar Theerthakkaarar Thiru Indalur Pradivaadhi Bayankaram A Varadhachariaar

(Jt. Secy., Sthalathar Theerthakkaarar Kainkarya Sabha, Thiru Indalur, Mayilaaduthurai)