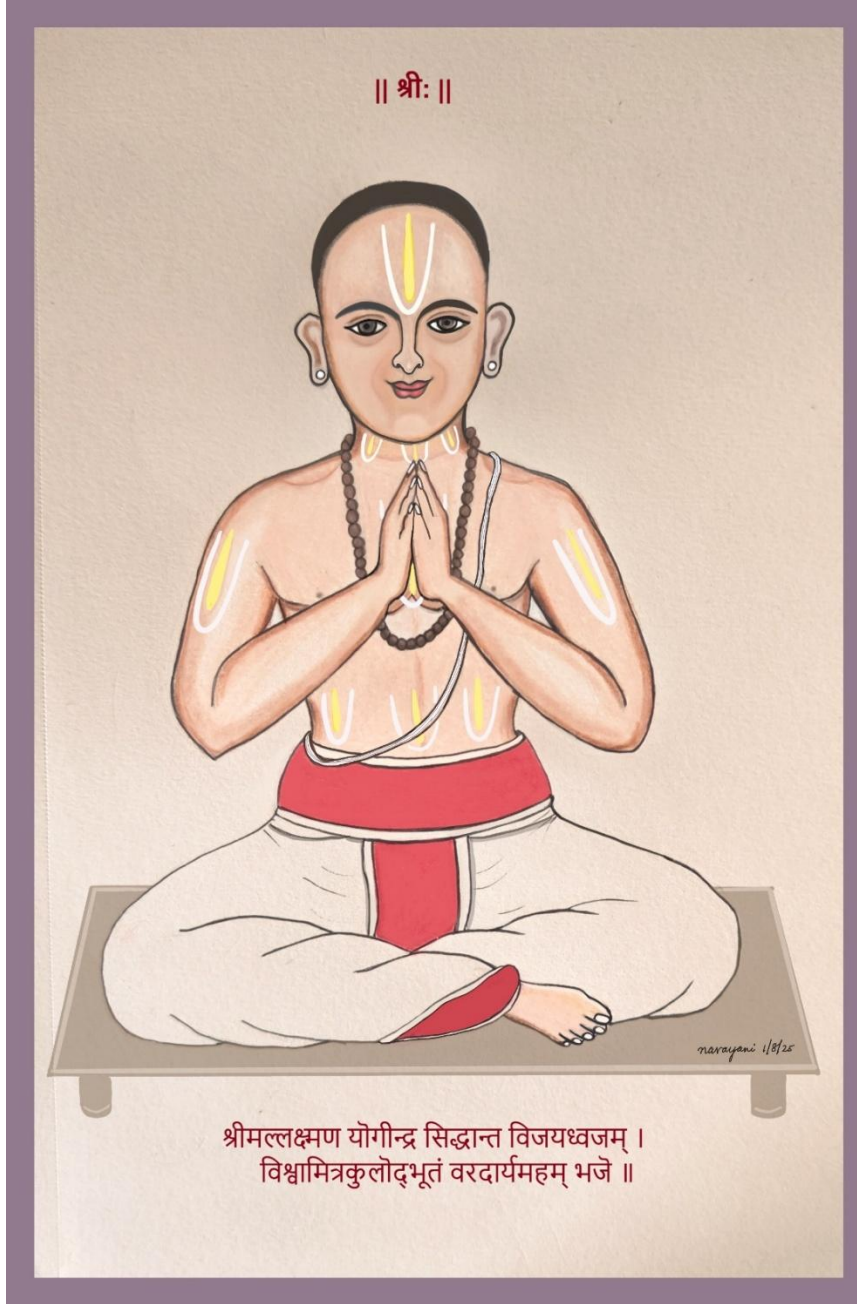


॥ श्रीः ॥

KUMARAVARADACHARYA

Art and Article by Smt. Malathi Balaji



KumAravaradAchArya was the son and disciple of our AchArya, SwAmi Desikan. He was born in the village called tooppul தூப்பல், in the month of AvaNi, in the rOhini star, in the vishvAmitra gOtram, in the Pingala year 1317. A.D. SwAmi Desikan named him Varadan, considering him to be the blessings of his kuladeivam Shree VaradarAja PerumAL. In kAncheepuram tradition, a small child is called “nayana”. Hence, Varadan was fondly addressed as “nayana”. When He grew up to

become an AchArya, he was referred to as “NayanAchArya” and “KumAravaradAchArya”.

SwAmi Desikan himself taught all the shAstras and gave mantrOpadeshams to his son Varadan. Under his father’s guidance, Varadan became an extraordinary scholar with amazing grasping skills, and debate winning abilities. On one occasion, when SwAmi dEsikan taught him the grantha (spiritual literary work) called “Shree BhAshyam”, Varadan composed a two-line taniyan (laudatory verse) praising his father and AchArya, to show his gratitude. The verse given below is well known to all of us and is recited before every stotram.

TANIYANS COMPOSED:

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्ताम् सदाहृदि ॥

shreemAn venkaTanAthArya: kavitaArkika kEsari |

vEdAntAchAryavaryO mE sannidhattAm sadAhRudi ||

On hearing this beautiful taniyan, scholars like Sudarshanasoori were happy and ordained that this taniyan penned by Varadan be recited before all Stotram recitals and grantha kAlakshEpams.

GRANTHAMS

KumAravaradAchArya composed six literary works on the greatness of SwAmi Desikan, in addition to many more literary texts, commentaries and translations of Rahasya granthas in Sanskrit, Tamizh and Telugu languages.

Stotras on Swami Desikan:

1. Desika Mangalam
2. Shree VedAnta Desika PrArthanAshTakam
3. Shree VedAnta Desika Prapatti
4. Shree Desika Dinacharya
5. Shree Vedantanta Desika Vighraha DhyAnam
6. Pillai andAdi (tamizh prabandham of twenty verses)

1. Independent Sanskrit works:

1. BhagavadhyAna Paddhati: In praise of the Lord Sri KAKulam a village near Vijayawada in Andhra.
2. Kokila-sandesa: Cuckoo as the messenger.
3. Hari-sandesa: This is a lyrical composition like Kokilasandesa.
4. Lakshmi-shataka: 100 verses on Lakshmi.
5. shankha-shataka: 100 verses on Shankha [Conch Shell] of the Lord.
6. Sukha-sandesa: Parrot as the messenger
7. TyAgashabda artha ninrNaya: Explanation of the word “tyAga”

8. Virodhi-bhanjani: VishishTAdvaita philosophical treatise with rebuttals of other systems.

3. Commentaries on SwAmi Desikan's works:

1. Adhikarana-chintAmaNi: Commentary on Desikan's Adhikaranasaravali. (Shree bhAshyam exposition)
2. AshrayAnupapatti: Discussion on one of the seven kinds of anupapatti (invalid or irrelevant philosophical statements)
3. Chit achit Iswara tattva niroopana: Elaboration of the three tattvas.
4. Tattvatraya-chulaka artha sangraha: Commentary of Tattvatrayachulakam
5. NyAsatilaka vyAkhyAnam: Exposition of Swamy Desikan's Nyasa vimshati/nyAsa tilakam?
6. MimAmsa pAduka paritrANa: Correlation between the PoorvamimAmsa and UttharamimAmsa.

4. Sanskrit translations: KumAravaradAcharya translated the following works of SwAmi Desikan for the benefit of Andhra disciples.

1. Rahasyatraya Sangraha: Translation of RahasyatrayasAram of Swami desikan in maNipravALa style into Sanskrit language for the benefit of Andhra devotees.
2. AbhayapradhAna sAram (tamil to sanskrit)
3. AhAraniyamam (tamil to sanskrit)
4. PrabandhasAram (tamil to sanskrit)
5. Rahasyatraya chulakam (tamil to sanskrit)

5. Rebuttal of other philosophical schools.

1. Abheda khaNDana: This refutes the concept of Abheda or non-difference on which the Advaita system is based.
2. Avidya khaNDana: concepts of Advaita- namely mAya NirguNa brahmam are refuted here.
3. KhaNDanachatushTaya: refutes the views of Shankara, Bhaskara, Yadava prakasa, and Saiva siddhantha thereby establishing the Visishtadvaita unambiguously and in unparalleled manner.
4. MuktiVaichAra: refutes the concept of Moksha according to Chaarvaka and such other systems and establishes the view of Ramanuja sampradaya.
5. Prapanchamityatva [anumAna] khaNDana: large text refuting the Advaita concept of the illusory character of the world, on the basis of scriptural texts.
6. Saguna brahma samarthana: this work criticizes the Nirguna, nirvisesha Brahman concept of the Advaitins and establishes the Visistadvaitic view that the Brahman is qualified by innumerable perfections [saguna].

7. ShankA-shataka: Refutation of other schools of Vedanta (like shatadooshaNi of Desikan).

8. VyAvahArika khaNDana: The advaitins accept three stages of reality- VyahavArika [conventional], Pratibhasika [phenomenal] and PAMArthika [absolute]. According to this school the world is an illusion like a dream sequence. Kumara Varadarya refutes this view and establishes that the world cannot be brushed aside as nonreality.

MANGALASHASANAM:

KumAra lived in Shreerangam along with Brahmatantra Svatantra SwAmi in Shreerangam. They spent time doing pravachanams of sampradAya granthams. After Swamy Desikan attained Paramapadam in Shreerangam, KumAravaradAcharya stayed back for a year to complete the annual rites of his father. He also installed a vighram of swAmi desikan in front of RanganAyaki Sannidhi and continued tiruvAdhanam of the SwAmi desikan's moorti. Thereafter, he took leave of the divyadampatis of shreerangam and set off on digvijayam to divyadesams. He visited divya desams like tirupperai, tirukOShTiyoor, tirumAlirunchOlai, shreevilliputtoor and AzhvArtirunagari and performed mangaLAshAsanams (Composing laudatory shlokams on the Lord). After a short while in Kerala, and Melukote tirunArAyaNapuram, he travelled extensively all over India and propagated the ShreevaishNava philosophy. He also visited Puri in Orissa, Sholapur in Maharashtra, and Ahobilam, SimhAchalam, Sri KAKulam, Vontimitta, Mangalagiri in Andhra Pradesh and initiated many shishyas into our vaishNava GuruparamaparA. In telugu, "nayina" or "nAyana" means 'father' or a 'guide'. This is another reason why He was also called "NayinAchArya" by his Telugu devotees. Like his father Vedanta Desika, he is said to have been patronized by the Telugu ruler of Raachakona, Sarvagya Singama Nayaka of the Velama Dynasty. He also installed the images of Desika for worship at Tanjore Neelamegha perumal temple, KAnchipuram, Tiruvaheendrapuram, MadurAntakam, Tooppul, and ShreeperumbUdUr.

VICTORY IN DEBATES, SORCERY AND ATTACKS

1. Saakalyamalla, a staunch Advaiti and the author of an 18-canto poem Uddhaaraaghava was defeated in debate by Kumara VaradArya in the court of Singama Nayaka rulers, thereby establishing the greatness of VishishTAdvaita. It is said that the same scholar once instigated a brahmarAkshasa to trouble kumara. KumAra used his mantrasiddhi and made the brahmarAkshasa surrender and carry his palanquin.
2. During his stay in Kerala, some opposers engaged mantravAdis to try a black magic on two maDapaLLi kainkaryaparass. They felt that their head was being pressed by a stone. When they reported the strange feeling, KumAra used a mahAmantra to energise two coconuts and sent them to the mantravAdis. He then kept a darbha on his head. In some time, the two stones left the kainkaryaparass' head and started pressing on the mantravAdis' head hard. The mantravAdis were petrified and came running to kumAra and begged for pardon.

PROCEDURES INSTITUTED:

KumAravaradAchArya initiated the recital of NAlAyira Divyaprabandham taniyans and Desika prabandhams during 'anadhyayana kAlam'. (The time starting from kArtigai month kArtigai nakshatra, upto tai month hasta nakshatra is called 'anadhyayana kAlam or tirukArti'. AzhvArs' divya prabandhams are not recited during this period at home)

SHISHYAS

Eleven principle Shishyas of SwAmi KumAravaradAchArya:

1. 1st ParakAla MaTham Jeeyar Shree Brahmatantraswatantra SwAmi [as he attended Bhagavad Vishayam kAlakshepam from this Swami]
2. SwAmi PrativAdibhayankaram aNNan [the title was conferred by KumAra VaradAchArya himself].
3. KandADai aNNan
4. kOmAnDoor AchchAn
5. PiLLaipAkkam nAyinAr
6. Tirumalai appar
7. KiDAmbi appar
8. NaDAdoor AzhvAn
9. Anandappan
10. KandADai appan
11. emperumAnAr appan

TITLES CONFERRED

1. Nikhila tArkika chooDAmaNi [the crest jewel of all the logicians of the Sampradaya],
2. Sarvatantra swatantra [scholar par excellence in different schools of philosophy];
3. Mantramahodadhi [the ocean of sacred formulae];
4. Srilakshmanayogeendra siddhAnta vijayadhvaJa [the victorious banner for Sri Ramanuja system]

ATTAINMENT OF PARAMAPADAM

According to Guru paramapara PrabhAvam, KumaravaradAchArya ascended to VaikuNtham on the KrishNasaptami day of the PhalguNa month of the Year Jaya. His shishya emperumAnArappan performed the BrahmanEdha samskAras.

DHYANA SHLOKA:

श्रावणे मासि रोहिण्यां जातं वेङ्कटदेशिकात् ।

विश्वामित्रान्वयाब्धीन्दुं वरदार्यमहं भजे ॥

shrAvaNe mAsi rOhNyAM jAtaM vEnkaTadEshikaT |
vishvAmitrAnvayAbdheenduM varadAryamahaM bhaje||

TANIYAN

श्रीमल्लक्ष्मण योगीन्द्र सिद्धान्त विजयध्वजम् ।

विश्वामित्रकुलोद्भूतं वरदार्यमहम् भजे ॥

shreemallakShmaNa yOgeendra siddhAnta vijayadhvajam |

vishvAmitrakulOdbhootaM varadAryamaham bhajE ||

INDEPENDENT SHLOKAS

When SwAmi desikan departed from this material world to attain Paramapadam, KumAra uttered the following shLOka in reverence for his father. This shLOka is recited at the end of all stotrams and well known to us.

कवितार्किक सिम्हाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkika simhAya kalyANa guNashAlinE |

shreemate vEnkaTEshAya vEdAntaguravE nama:||

Books referred:

1. GuruparamparA PrabhAvam by 3rd Brahamtantra Swatantra Swaami (3000 paDi).
2. Sadagopan.org by Shrirangam Shri Madhava Kannan and Shri Oppiliappan koyil Varadaachari Sadagopan Swami.
3. Acharya Vaibhavam by Shri U Ve. Purisai Nadadur Krishnamachariar Swami.
4. NainachArya KumAravaradacharya Vaibhavam by Shri U Ve. Tirumalai Ichambadi Veeraraghavarya Mahadesikan Swami.

ADIYEN

NAMO NARAYANAYA!

SHUBHAM