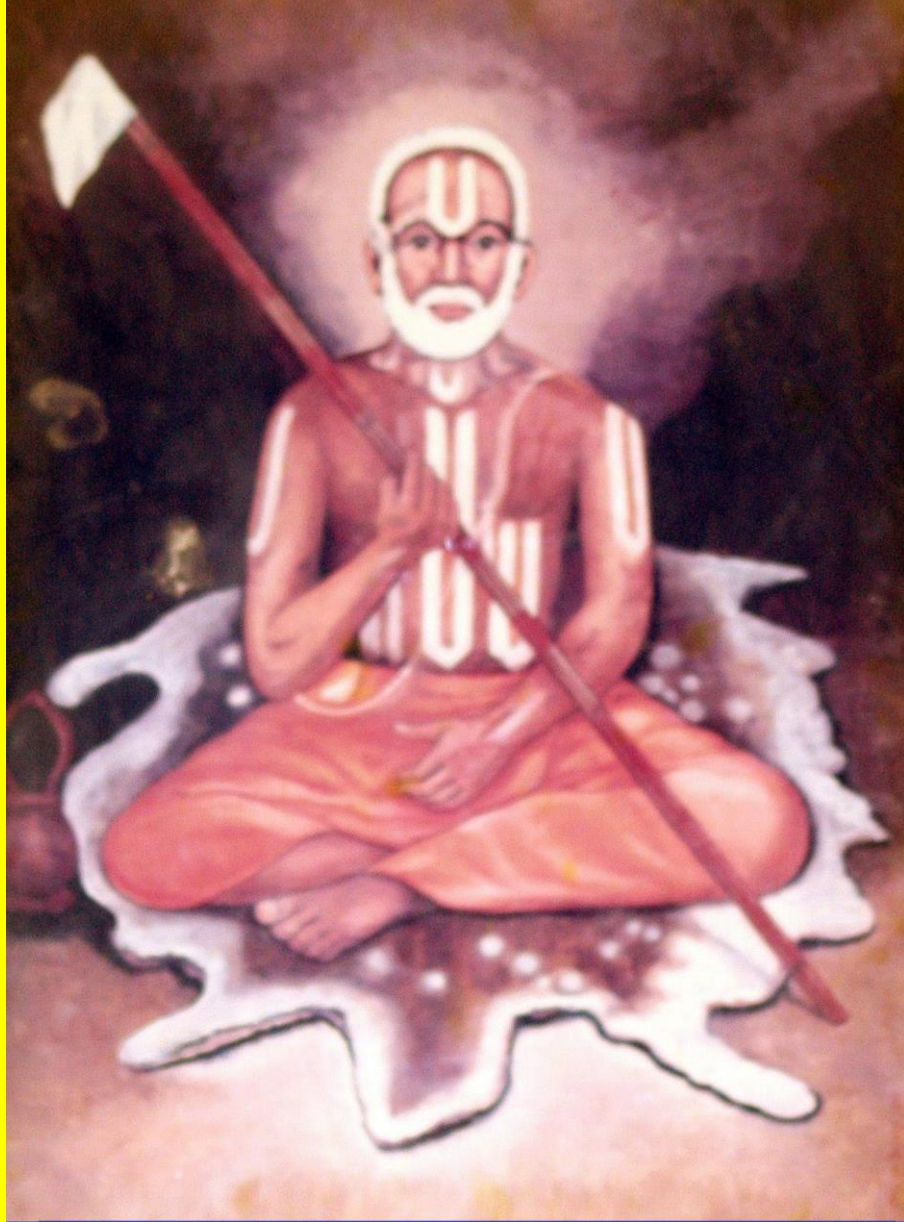




Srirangam Srimath Andavan asramam, Covai



ஸ்ரீ ஸ்ரீநிவாஸ ராமானுஜ மஹாதேசிகன்
காடந்தேத்தி ஆண்டவன்

Thirunakshatram of Kadenthethi Andavan

Aavani Moolam-26.08.2023

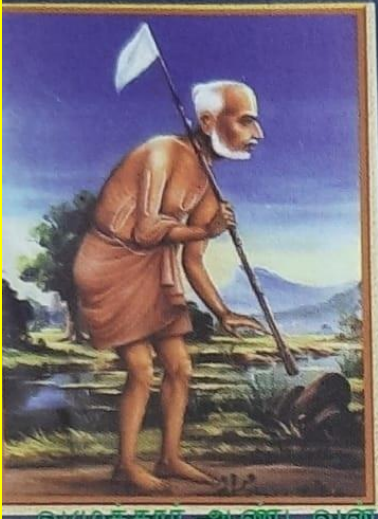


With the blessings of
Sri Sri VarahaMahadesikan

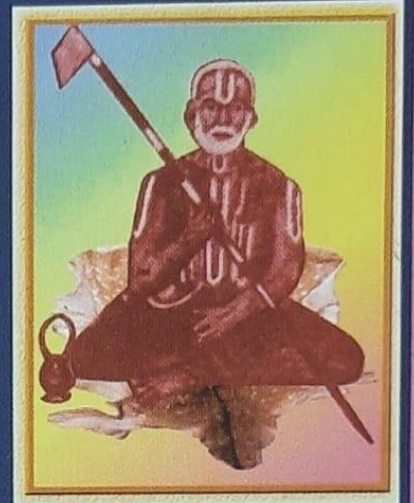
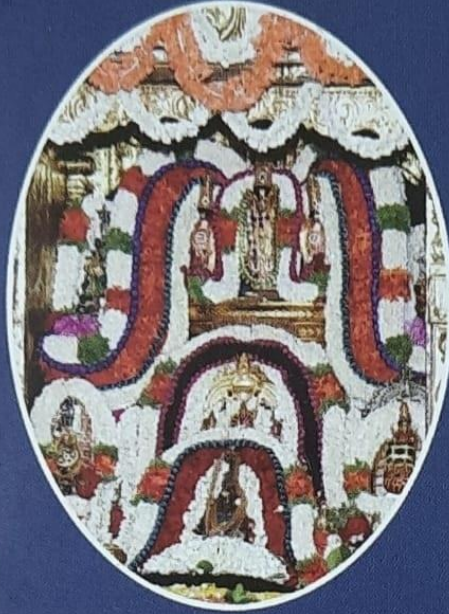


श्रीमद्वेदान्त रामानुज यतिकृपया रङ्गिणि न्यस्तभारं
तत्सम्प्राप्तागमान्त द्वितयमनुगणं शिष्टतापूर्णमग्र्यम् ॥
श्रेष्ठ श्रीरङ्गरामानुजमुनिकरुणालब्धमोक्षाश्रमं तं
सत्त्वस्थं श्रीवराहं यतिवरमनघं देशिकं संश्रयामि ॥

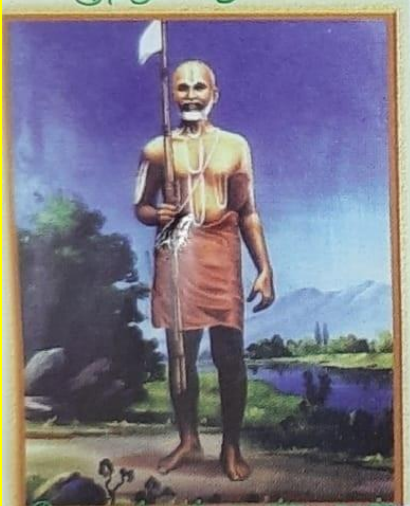
5 Andavans' Thirunakshatra vaibhavams in Aavani



வழுத்தூர் ஆண்டவன்



காடந்தேத்தி ஆண்டவன்



தேமுந்தூர் ஆண்டவன்



தென்பிறை ஆண்டவன்



மைஸூர் ஆண்டவன்

Srirangam Headquarters of the asramam



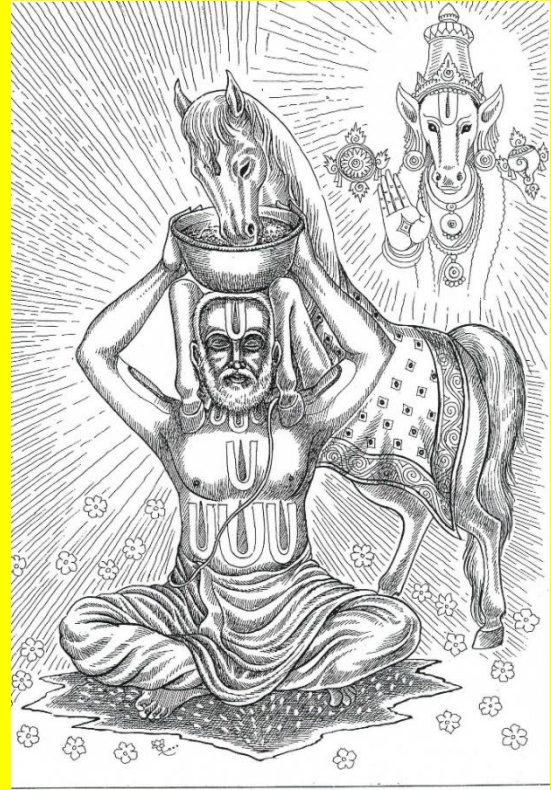
Kadenthethi Andavan

Avataram	1829
Ashrama Sweekaaram	1905
No.of Chaturmasyams	4
Adorning Thirunadu	1909

Srimath KaTandethi Andavan Sri Srinivasa Ramanuja Mahadesikan



Thirunakshtram: Aavani-Moolam



Picture courtesy Tamil Magazine "Gopura Darisanam"
www.gopuradarisanam.com

Thanian

**Srimath Srivasa yogi pravarasa kaaruNa paanghasanghaadha BHangaath
VEDhaantha dvandva vidhya madhu rasa laharich chanchari kaayamaaNaha
thEnaachaaryENa ranga prabhu charaNa yugE daththa rakshaa BharaSri:
Srimath Srivasa raamaavaraja muNimaNis santhatham srEyasEsvaath**

Birth : Avani month of Virodhi varusham (1809 A.D) in Moolam Nakshatram.

Sanyasam: Avani month of 1905 (Tamil year Visvavasu) at Nrusimhapuram.

**Thiru Nadu : 1909 Tamil year Keelaka, Masi month, Krishna paksham, Dwadasi
thithi)**

Srimath KaTandethi Andavan 's Life history and PrabhAvam

Srimath KaTandethi Andavan was born in the Avani month of Virodhi varusham (1809 A.D) in Moola Nakshatram in a village just south of river KAveri called KaTandethi to Srimathi Janaki Ammal and Sri RaghunAthAchar. Sri RaghunAthAchar was performing kainkaryam to Srimath Thiruthuraipoondi Andavan, the second Andavan of Srimath Andavan Ashramam. The child was named Sri Varada VedAnthAchAriAr. He was initiated into Brahmacharyam with upanayanam at the prescribed age and was taught vEdAs and upanishads. He learnt Tharka ShAstras in RajamannAr Koil under the tutelage of Sri U.Ve. SamiyAchchAr swAmi.

In his young days itself Sri Varada VedAnthAchAriar, with sincere devotion and strong vairAgyam meditated on the sacred Moola manthram, AshtAkshara manthram and gAyathri manthram vigrorously and attained manthra sidhdhi . Later he visited Mysore Asthanam and further mastered tharka shAstrAs from Mysore samasthAna vidwAn named Aakki Azhwan. During this period , he also received Sri Hayagreeva ManthrOpadEsam from then Parakala Jeer (Sri Thadi Mari Swami) and Sri Nrusimha ManthrOpaDesam from Sri Ahobila Matam Azhagiyasingar. Thus he attained various manthra sidhdhis and Sadhavadhani shakthi (ability to focus on hundred activities at the same time) at a very young age(as a bramhachAri) . He mastered the SaamAnya Saastras and also displayed poetic prowess as an "Aasu Kavi".

Sri Varada VedAnthAchAriar was married at the age of 35. Immediately after his marriage, he started on a yathra and visited various samasthAnams. When he visited Thiruvananthapuram Raja sadas, the DiwAn of the sadas wanted to test his prowess. He took swAmi to Saraswathi MahAl , where swAmi instantly showed his satAvadAna shakthi and displayed wonders. But a manthravAdi in the sadas using his mAnthric powers tried to make our SwAmi speechless. Our swAmi who himself had special yogic and mAnthric powers knew this and meditated on Sri SudarsanAshtakam. The manthraVadi's powers failed on himself and the mantravAdi started bleeding from his mouth.

Later Sri Varada VedanthAchAriar visited **Kochin samasthAnam**. Even in this sadas there were people who were jealous of his powers and the recognition he was receiving from everyone. They were hiding on the way to swami's home with the intent to kill him. Swamy was reciting Sri Hayagreeva Sthothram on his way as usual. Suddenly there was someone in royal attire appearing on a horse near swAmi. They dropped all their weapons and ran away from the scene. In another incident during this time, while swAmi was continuing his yathra through forests near KaLLikkottai, he stayed in a choultry. Some thieves came to the choultry learning of this new yAthri's stay there. Through his special mAnthric powers, swami learnt this. He did not worry and just meditated on Sri Hayagreevan and Sri Sudarshana. As the thieves tried to enter the choultry, they noticed a ferocious snake near the entrance coming after them. The thieves ran away for their lives. Later swami went to many divya-desams and reached Nagapattinam. Swami's Manthra Sidhi at Nagapattinam, on a request from the town's Tashildar Sri Rangaswami Naayakkar, Sri Varada Vedanthachariar swami displayed his Satavadhana skills in Vellipalayam Krishna Sannidhi. (Sathavadanam is a skill where the person performing this skill will tackle 100 questions or acts at the same time). The people were awed by this display. At the end, he asked a palanquin to be brought and he got into the palanquin. He asked it to be lifted only in the back of the palanquin. With his manthra sidhdhi he went on a procession in the palanquin, with no one lifting the front side of the palanquin.

At Tirupathi/Tirumalai:

After sometime in Nagapattinam, Sri Varada Vedanthariar swami left again on a yathra. The king of Kalahasti learnt this mahAn's prathApam from Chittoor collector office sirasthadhar Sri Krishnaswami Iyer and invited him to his samasthAnam. The king gave a village called Vallisembedu and also gave a portion of the income from another village called Jangapalli to swami as a gift (sanmAnam) and kept him at his samasthAnam with due respects.

After some time, Sri Varada Vedanthachariar swami left Kalahasthi to Thirumalai. Here he displayed his satavadhanam skills in front of Sri Mahanth BhagavAn dAs.

At ThiruchAnoor, swami was presented with a house by a person called Sri Lakshmi Narasimha Pantulu. A son was born to swami in this house and was named Venkatakrishnan. At Thirumala, he was gifted an ivory Planquin as a sanmAnam on one occasion. He later donated this palanquin to Swami Desikan Sannidhi at Thirucherai. He stayed in Thirupati till he completed 60 years.

At Thirukkudanthai

After celebrating his sasthiabdapoorthy at Tirumala, he desired to come and live in Thirukkudanthai. He sold his properties at Tirupathi and came to Thirukkudanthai. He purchased a house in Sri Aravamdhan Sannidhi Street and stayed there. He did many kainkaryams and ubhayams at the sannidhi of Sri Aravamudhan. He was very much devoted to Sri Komalavalli Thaayar and donated a Simha Vahanam for Komalavalli ThAyAr.

Swami's Compositions:

Sri Varada VedanthachAriar's friend TashildAr Sri RangaswAmi nayakkar once challenged swami if there is some work in Sanskrit similar to the tamil work "Thirukkural". Swami said he will compose one in a week's time and created a grantham called "Adbudha vAmanam". He also composed a grantham called "Aaraat Prabhandham". The above granthams have not been found now, although the copies are belived to be somewhere in Thiruvananthapuram, Madurai or Thiruvaduthurai. He also composed a grantham called "Swapna Sathakam" and sthothras on Thiruvengadamudayan. When his eyesight had weakened considerably due to his old age, he composed a grantham called "Sri Komalaa Dandakam" on Thirukkudanthai Komalavalli Thaayar. By reciting this wonderful grantham he regained his vision completely.

Sri Varada Vedanthachariar and Andavan Ashramam :

Sri Varada Vedanthachariar received his Bharanyasam from the great mahan acharya Sri Srinivasa Mahadesikan also called fondly as Srimath Periandavan. Srimath Periandavan was in Sanyasashramam for 55 Chaturmasyams (years) and attained thirunadu in early 1884. Just 4 months before attaining Thirunadu, Srimath Periandavan gave Sanyasam to Sri Veliyanallur Srinivasaghavachariar to become the succeeding Andavan in Nov 1883. He was given the name 'Paduka Sevaka Ramanuja Mahadesikan' and was also called as Srimath Chinnandavan. Srimath Chinnandavan undertook sancharam to Kanchipuram and returned back to Srirangam and was perfroming sampradaya pravachanam. When Srimath Chinnandavan's health was affected in early 1890s, he longed for a successor for this sampradhayam. Sri Therezhundur Varadachar Swami at a very young age, readily offered himself for the ascetic order. But sishyas in the close circle conveyed to Srimath Chinnandavan that if sanyasam is given to Varadachar swami, there will be nobody to take care of his family consisting of his aged parents and his very young wife. Sri Varadachar swami also did not beget any issues at the time. Having heard these, ChinnAndavan was upset and did not proceed further with that thought though he was convinced that Therezhundur Varadachar swami will one day become an Acharya for this Ashramam. Srimath Chinnandavan's health suddenly deteriorated and He attained Thirunadu in January 1894 at the age of 65 after decorating the Acharya peetam for 10 Chaturmasyams. Since the end came so sudden, Chinnandavan could not appoint any successor for the sampradayam.

For 11 long years due to many difficulties faced by the Ashramam, no acharya was in the Acharya sthaanam of Srimath Andavan Ashramam. But after the kainkaryam was performed for Srimath Chinnandavan, Sri Therezhundur Varadachariar sold his family property at Therezhundur and settled down in Srirangam with his family and performed Paduka Aradhanam, Thirumanjanam for Archa moorthys of acharyas and other ashrama kainkaryam at the Ashramam everyday during this long period. In 1905 after 11 years without acharya, Andavan sishyas identified one. Having known the greatness and gnana, anushtana and vairagyam of Sri Varada Vedanthachariar, Andavan Ashramam sishyas went to Thirukkudanthai and requested him to accept sanyasam and become their Acharya and continue the Andavan Ashramam sampradayam. Sri Varada Vedanthachariar was already 76 years old then. But he knew Theruzundur swamy was an able swami to become an Andavan and that he could not take up sanyasam at that time due to other reasons. He decided to accept the sanyasa ashramam with the intent of satisfying the longing of Andavan sishyas for an Acharya and also with the intent of appointing Therezundur Varadachariar as the next Andavan at an appropriate time.

38th pattam Thirukkudanthai Azhagiyasingar

He approached 38th pattam Azhagiyasingar Srimath Srinivasa Sadagopa yatheendra Mahadesikan (Thirukkudanthai Azhagiyasingar) with other Andavan sishyas and requested him to give sanyasa ashramam to him. 38th pattam Srimath Azagiyasingar was similarly given sanyasam by Srimath Poundrikapuram Andavan just a month earlier (July 1905) after a gap of 5 1/2 years in Ahobila Mutt Acharya succession. He was immediately delighted in doing the same upahaaram done to Ahobila Matam by Poundrikapuram Andavan, to another great acharya vamsam of Periandavan and agreed to give sanyasa ashramam to Sri Varada Vedanthachariar. Sri Varada Vedanthachariar accepted the Preksha manthram and sanyasa ashramam from Srimath Azhagiyasingar and became the 6th Andavan of Andavan Ashramam in Avani month of 1905 (Tamil year Visvavasu) at Nrusimhapuram in front of hundreds of sishyas of Andavan Ashramam, Ahobila Matam and srivaishnavas of Thirukkudanthai. He was given the name "Srinivasa Ramanuja Mahadesikan" and was called as Thirukkudanthai Andavan and also as KaTandethi Andavan. An Andavan ThiruvAdi, ThiruvahIndhrapuram Ashtavadani Sri Anathachariar composed and offered the tania "Srimath SrivAsa yOgi.." for KaTandethi Andavan at the sannidhi of Sri Ranganatha Perumal in the village of Adanur.

Next day, Srimath KaTandethi Andavan prostrated Srimath Azhagiyasingar and took leave of him and surrounded by the delighted Andavan Ashramam sishyas, left on sanchaaram to Divya Kshetrams Kapisthalam, Aduthurai Perumal Koil, Rayampettai, Thirukkandiyur, Koneri Rajapuram, Appakudathan and Uthamarkovil and reached the ashramam in Srirangam.

Srimath Andavan being a great upasaka of HayagrIva manthra used to keep hot kollu sundal on his head and meditate on HayagrIva manthram. On each occasion, Lord HayagrIva came in the form of a horse and put His front legs on Andavan's shoulders and eat the sundal (depicted in the picture above). At the ashramam Srimath Andavan performed samasrayanam, bharanyasam and sath sampradAya pravachanam to the sishyas for over 3 years. But due to his old age, Srimath Andavan used to faint and lose consciousness during pravachanam. Srimath Nammandavan:

In 1908, as Srimath Andavan was getting older and weaker by day, he decided it was time to hand over the Acharya peetam to Therezhundur swami and communicated this to him through his sishyas. On hearing this, Therezhundur swami rushed to Srirangam leaving his family and properties. He gave all the manthra powers of saptha koti (7 crores) Thiruvastaakshara manthram he had earned to Therezhundur swami and said it will help in his winning over everyone to our sath-sampradayam. He gave preksha manthram and sanyasa ashramam to Theruzhundur swami in Aug 1908 (tamil year Keelakam) and made him the 7th Andavan with title Srimath Vedantha Ramanuja Mahadesikan who was also called as Nammandavan and Therezundur Andavan. After having restored the Andavan Ashramam sampradayam to its glory and after appointing a great avathara pursha like Nammandavan as the succeeding Acharya, Srimath Kadandethi Andavan graced His sishyas in leela vibuti for 6 more months and in early 1909 attained Thirunadu (Tamil year Keelaka, Masi month, Krishna paksham, Dwadasi thithi) after 3 chaturmasyams at the age of 80years.



காடந்தேதி ஆண்டவன்

காவிரிக் கரையிலுள்ள காடந்தேத்தி என்னும் ஊரில் ஜானகி - ரகுநாதன் என்ற தம்பதிகள் வாழ்ந்து வந்தார்கள். அவர்களுக்கு 1829-ம் வருடம் ஆவணி மாதம் மூல நட்சத்திரத்தில் ஓர் ஆண் குழந்தை பிறந்தது. அந்தக் குழந்தைக்கு வரத வேதாந்தாச்சார்யார் என்று பெயர் சூட்டினார்கள்.

வரத வேதாந்தாச்சார்யார் இளம் வயதிலேயே வேதங்களையும் உபநிஷத்துக்களையும் கற்றுத் தேர்ந்தார். எட்டெழுத்து மந்திரத்தையும், காயத்திரி மந்திரத்தையும் ஹயக்ரீவ மந்திரத்தையும் இடைவிடாது ஜபம் செய்து சித்தி பெற்றார். தமது அறுபதாவது வயது வரை திருமலையில் தங்கி இருந்து திருவேங்கடமுடையானுக்குத் தொண்டு செய்து வந்தார் வரத வேதாந்தாச்சார்யார். அதன்பின் கும்பகோணத்துக்குக் குடிபெயர்ந்தார். கும்பகோணத்தில் கோயில் கொண்டிருக்கும் கோமளவல்லித் தாயாரிடமும் சார்ங்கப்பாணிப் பெருமானிடமும் மிகுந்த பக்தியுடன் அவர் விளங்கினார்.

பல நூல்களையும் கவிதைகளையும் அவர் இயற்றினார். இந்நிலையில், வயது முதிர்ச்சியின் காரணமாக அவரது பார்வை மங்கிக் கொண்டே போனது. ஒரு நிலையில், முழுமையாகத் தமது பார்வையை இழக்கும் நிலைக்குச் சென்று விட்டார். எத்தனையோ சிகிச்சைகள் செய்தும் அவரது கண்கள் குணமாவதாகத் தெரியவில்லை. கோமளவல்லித் தாயார் சந்நதிக்குச் சென்ற அவர், “கல்வி கரையில் என்பார்கள்! இன்னும் பல நூல்களைப் படிக்க வேண்டும், இன்னும் பல நூல்களைப் படைக்க வேண்டும் என்றெல்லாம் நான் கனவு கண்டு கொண்டிருந்தேன். ஆனால் எனது பார்வை மங்கிக் கொண்டே போகிறதே! நான் குருடனாகி விட்டால், இனி என்னால் முன்னோர்களின் நூல்களையும் படிக்க முடியாது, புதிய நூல்களையும் எழுத முடியாது! என் பார்வையைப் பறித்துக் கொள்வதற்குப் பதில் நீ என் உயிரையே பறித்துக்கொள்ளலாமே!” என்று புலம்பினார்.

“ஜய துக்தாப்தி தனயே! ஜய சார்ங்கதர ப்ரியே!

ஜய காருண்ய ஸூரபே! ஜய லாவண்ய வாரிதே!”

எனத் தொடங்கும் ‘கோமளா தண்டகம்’ என்ற துதியை இயற்றி, அதைக் கோமளவல்லித் தாயார் முன் விண்ணப்பித்தார். அன்று இரவு அவரது கனவில் காட்சியளித்த கோமளவல்லித் தாயார், “நாளை பெரிய திருமஞ்சனத்தின் போது, நானும் பெருமானும் கவசம் களைந்த நிலையில் சேர்த்தியில் காட்சி தருவோம். அப்போது எங்களை வந்து தரிசனம் செய்!” என்று கூறினாள். அவ்வாறே அடுத்த நாள் மாலை கோயிலுக்குச் சென்ற வரத வேதாந்தாச்சார்யார், பெரிய திருமஞ்சனத்துக்காகக் கவசம் களையப்பட்ட நிலையில், சேர்த்தியில் எழுந்தருளியிருக்கும் பெருமாள் - தாயாரைத் தரிசித்தார். அவர்களின் திருமேனி ஒளியைத் தரிசித்த மாத்திரத்தில் வரத வேதாந்தாச்சார்யாரின் பார்வை பிரகாசமடையத் தொடங்கியது. அடுத்த சில நாட்களில் மீண்டும் தமது பழைய பார்வையைப் பெற்றார். அதன்பின் பல நூல்களைத் தொடர்ந்து இயற்றி வந்தார்.

தமது 76-வது வயதில் சந்நியாசம் மேற்கொண்ட வரத வேதாந்தாச்சார்யார், காடந்தேதி ஆண்டவன் என்ற பெயருடன் ஸ்ரீரங்கத்தில் ஸ்ரீமத் ஆண்டவன்

ஆசிரமத்தின் பீடாதிபதியாகத் திகழ்ந்தார். அவரை மிகச்சிறந்த சந்நியாசி என்றும் பரமஹம்ஸர் என்றும் அடியார்கள் போற்றினார்கள். அவர் யாத்திரையாகக்

கும்பகோணத்துக்கு வந்தபோது, கோமளவல்லித் தாயாரைத் தரிசித்தார். அப்போது தாயாரிடம்,

“அன்று நீ சொன்னபடி உன்னையும் உன் கேள்வனான சாரங்கபாணியையும் கவசம் களைந்த நிலையில் தரிசித்தேன். உங்களது திருமேனி ஒளி, எனது புறக்கண்ணைத் திறந்ததோடு மட்டுமின்றி, அகக்கண்ணாகிய ஞானக் கண்ணையும் திறந்து விட்டது! அதனால் தான் பெரியாண்டவன் போன்ற மகான்கள் அலங்கரித்த பீடத்தில் இன்று நான் அமரும் பேறு கிட்டியது! அன்று ஹம்ஸமாக (அன்னமாக) அவதரித்த பெருமாள், இன்று என்னைப் பரமஹம்ஸராக ஆக்கி விட்டார்!” என்று நன்றி தெரிவித்தார்.

ஹம்ஸமாக அவதரித்த திருமாலின் திருமேனி ஒளி, அடியார்களின் புறக்கண்களை மட்டுமின்றி அகக்கண்களையும் திறந்து, அவர்களைப் பரமஹம்ஸ நிலைக்கு உயர்த்துகிறது. ‘மரீசி:’ என்றால் ஒளி தருபவர் என்று பொருள். புறக்கண், அகக்கண் இரண்டுக்கும் ஒளிதருவதால் ஹம்ஸாவதாரம் செய்த திருமால் ‘மரீசி:’ என்றழைக்கப்படுகிறார்.



கோமளவல்லித் தாயார்