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श्रीगुरुभ्यो नमः

SRI JAYENDRA VIJAYAM

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from Tamil book by

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(Asthana Vidvan, Sri Sankara Matham, Kanchipuram)

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CELEBRATIONS of

Jagadguru Sri JAYENDRA SARASWATHI SWAMIGAL

Sankaracharya of Moolamnaya Kanchi Kamakoti Peetham

Kanchipuram

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Compiler's Preface

The unbounded Grace of Jagadguru Sri Jayendra Saraswathi Swamigal, Sankaracharya of Kanchi Kamakoti Peetham has made me take up the impossible task of compiling his Vijaya Yatras based on Sri Pulavar Ma.Jayasenthilnathan's book in Tamil 'Sri Jayendra Vijayam' – parts 1 and 2. The contents of the two volumes have been assembled and abridged. Information has also been updated, mainly in the Appendices based on other sources.

A multifaceted personality, simplicity personified- that is our Swamigal in a nutshell. His one trait, which none, who has had his fleeting darshan even once, will miss is his geniality and the infectious and bewitching smile on his lustrous face. The revered Paramacharya Sri Chandrasekharendra Saraswathi Swamigal had said that he himself was the "Iccha Sakthi" and his disciple was the "Kriya Sakthi". This was with reference to how his devoted disciple carried out his every wish. Soon after his becoming Peethadhipati, Sri Jayendra Saraswathi Swamigal wrote a treatise on Brahma Sutra Bhashya, titled 'Gurupriya', as desired by his Guru. Known for clarity, cogency and brevity, Gurupriya is intended to serve as a refresher to the serious student engaged in manana, contemplation.

Sri Acharya Swamigal has become the prime mover over the years in projects that have far - reaching impact in manifold areas of Vedic education, maintenance of heritage including temples, social welfare, health, child care, and village crafts and education. **"That I have been there for 50 years is of no consequence. What is more important is what has been done for our people"**- so said Parama Pujya Sri Jayendra Saraswathi Swamigal, on commencement of the Peetharohana Swarna Jayanthi Mahotsav way back in 2003. Sri Bala Swamigal has said: "His attempts to make people realise the importance of service to the communities, society and to the nation by taking to heart that MANAVA SEVA IS MAHESWARA SEVA, is the crown of his services. His vision has never been narrow or restricted to any particular area, but to the world in general and the nation in particular. His thought and activities have always been for national integration." This book covering his early life, Vijaya Yatras upto the year 1987, and his teachings and Srimatham activities brings out all the above facets of his personality.

Placed with all humility at the Lotus Feet of Jagadguru Sri Acharya Swamigal during the Sahasradina Sathabhishekam Celebrations.

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Introduction by

Pulavar Ma.JAYASENTHILNATHAN in Tamil book

Under the presidentship of Jagadguru Sri Acharya Swamigal, myself and writer Sri Sandilyan spoke on the second day of the Paavai Festival in Kumarakottam, Kanchipuram in 1965. I spoke on Tiruvembavai. After the programme was over, Jagadguru Sri Acharya Swamigal gave me Prasadam, enquired about my job and blessed me. This day was a special day in my life; a golden day that changed the course of my life.

After many years, Jagadguru Sri Paramacharya Swamigal and Jagadguru Sri Acharya Swamigal returned to Kanchipuram on completion of their tour. As per the tradition of Srimatham, the two Acharyas would first take bath in Sarvatirtham, halt a while in the Mukthi Mandapam on its banks and then enter the town. A large crowd had gathered at Sarvatirtham. Jagadguru Sri Paramacharya arrived, took bath, performed rituals and proceeded to Mukthi Mandapam. Jagadguru Sri Acharya Swamigal also completed his bath and rituals soon thereafter and came up to the shore. I stood at a distance with some trepidation in mind and palms joined above my head, having removed my shirt.

Jagadguru Sri Acharya Swamigal blessed those who fell at his feet and, seeing me at some distance, he gestured to me to come near. I went close to him. He said, 'You are Senthill!'; the wonder in my mind knew no bounds. Felt like electric current passing through body. What a powerful memory! He had seen me just once many years ago in a festival. So many years had passed thereafter! It is impossible to estimate the number of people he would have met and blessed in many different places in all these years. My body and mind swelled on the thought of his power of memory in calling me by name after a gap of so many years. I forgot myself, fell at his feet. He left. I followed with love as if in trance. From that day onwards I live my life with continuous contemplation of those holy feet.

Attracted by his look of Gnana, I went to Srimatham frequently thereafter for darshan. I stood like 'a destitute in front of an affluent person'. He used to teach now and then excellent morals and religious guidelines and tit-bits; I used to enjoy listening. He improved me by such exhortations. This blessing continues even now.

Then there was 'Sadas' in Kanchipuram that particular year. I performed the work assigned to me by Sri Swamigal in that connection as per instructions. This association developed into writing down his verbal teachings, printing them, sending by post etc. Jagadguru Sri Acharya Swamigal thought of preparation of textbooks to inculcate religious feelings in small children. I undertook the responsibility of putting his ideas into writing and giving them a suitable shape; I worked day and night. This led in due course to publication of the book '**Aravazhi Vachakam**' (Book of Path of Dharma) in three parts. This textbook is still being followed in nursery classes in many schools in Tamil Nadu.

This was followed by publication of the book '**Sri Kamakashi Devi**' by me, explaining the greatness of the Kamakshi temple in Kanchipuram as instructed by Sri Acharya Swamigal. He ordered me to lay the first copy of this book at the Sannidhi of Sri Adisankara Bhagavatpada in the Kamakshi temple. That day was 15th September 1969. That was the day when the Acharya blessed by sending me a Rudrakshamala and a silk shawl by way of honour from Srimatham, bestowed on me in the Sannidhi of Sri Adisankara. My services grew further from that day. Frequency of trips to Srimatham camps also grew.

Once Jagadguru Sri Paramacharya Swamigal and Jagadguru Sri Acharya Swamigal camped in Karvetnagar in Chittur district, Andhra Pradesh. I was called there. It was then that an organization called 'Hindu Samaya Manram' (Hindu Religious Forum) was established by the Acharya in the Sannidhi of Sri Venugopala Swamy there. Sri N.S.S.Manradyar and others had been called to that meeting. Jagadguru Sri Acharya Swamigal ordered at that time that I should serve as the convener of the newly-formed organization and ensure compliance of his instructions from time to time. From that day I have been performing the duties related to that organization throughout the state of Tamil Nadu as instructed by the Guru.

I had the opportunity of delivering a series of discourses on Kanda Puranam during the Skanda Shashti celebrations in the year 1970. On the final day on the evening of 4th November, Jagadguru Sri Acharya Swamigal blessed me with the title of 'Sencholmani' (Jewel of eloquent speech) and a silk shawl. These kinds of blessings of, contact with and services to the Guru have continued to this day. I have now got the opportunity of writing about the Vijaya Yatra (Tour of Triumph) of Jagadguru Sri Acharya Swamigal.

Jagadguru Sri Paramacharya incarnated in the year 'Jaya'. After 60 years 'Jaya' year came again. It appears that he had this in mind when he initiated Sri Pudu Periyaval with the Diksha nama of 'Jayendra Saraswathi' formed by adding 'Jaya' to 'Indra Saraswathi'! It is due to the Guru's grace that all public services undertaken by Sri Pudu Periyaval from that day till now have succeeded (jaya means victory) brilliantly to the admiration of all. What can equal the Guru's blessing on this earth!

It is not possible to describe or quantify the great services rendered by Sri Swamigal in the history of Srimatham. Though we shall refer to them in the Yatra notes (in the book) in many places, it is but appropriate to mention a few important aspects here.

While camping with Jagadguru Sri Paramacharya in Orikkai village near Kanchipuram, Jagadguru Sri Acharya Swamigal celebrated the Shashtiabdapoorthi of Sri Paramacharya Swamigal on a grand scale. He also conducted the Silver Jubilee celebrations of Jagadguru Sri Paramacharya's ascension to the Peetham in a grand manner. He performed Kanakabhishekam with his own hands to Jagadguru Sri Paramacharya in Chinna Kanchipuram (Vishnu Kanchi) in 1956 and in Chennai in 1957. 'Pattina Pravesam' (ceremonial entry into city) of the two Acharyas took place very magnificently at that time in Chennai.

Golden covers (kavachas) were offered for the idols of Sri Kamakshi Ambal and Sri Adi Sankara Bhagavatpada in Kanchipuram. A necklace of a thousand gold coins was offered to Sri Kamakshi Ambal. Those who have darshan of Kamakshi on Fridays can see this necklace even now. Diamond covers were offered to the 'Kunchitapadam' and 'Abhayahasta' of Sri Nataraja at Chidambaram. Golden Vimanam was raised in Sri Kamakshi temple in Kanchipuram by covering three of the five storeys in the vimana with gold.

Branches of Srimatham are being established in many places. Sri Sankara Mandapam in Triveni Sangamam in Allahabad, Sri Sankara temple and Gita Ratha Mandapam in Kurukshetra and Kirti Mandapam in Kaladi were erected. Classes for religious training of teachers, Stotra classes for students, many different competitions and prizes, countless pamphlets on religious topics for free distribution, unbounded assistance to temples for many activities like renovation etc., social welfare schemes, Veda Pathasalas, Devara classes, many different trusts etc. – the Acharya is engaged in innumerable acts of service.

Those who have had darshan of the divine manifestation of Jagadguru Sri Jayendra Saraswathi Swamigal - Sri Pudu Periyaval even once will realize his greatness. Whatever be the nature of the person having darshan, if he has darshan even once, he will long to have more and more of it. Captivating smile, compassionate face, attractive form, eyes exuding the light of Gnana, dharmic tendency to keep giving in unlimited manner, attitude of renunciation with firm attachment to the Vedic path and worship, ease of conversing in different languages with different people, utter simplicity, lofty aim of helping the socially backward, foresight of bringing together all Indian nationals through spirituality – all this in one integrated form is Jagadguru Sri Pudu Periyaval. Details of various service activities rendered by Srimatham are covered in Appendix. One can refer to it for details.

Jagadguru Sri Acharya Swamigal is the very embodiment of Gnana, the intellectual tree locally grown, who travels across the country, performing Poojas and worship, and guiding devotees through Gnana and exemplary conduct. This book '**SRI JAYENDRA VIJAYAM**' covers his life history, details of his Vijaya Yatras and the Guru Parampara of Srimatham. Details of tours and news digests, gathered by Sri Madhava Sastri of Srimatham greatly helped me in writing this book. My grateful thanks to him. In what way can I do anything in return for the Guru's grace, which made the insignificant me to complete this job! May I clasp those Holy Feet as my great fortune and live in their shadow! May all go through this holy book and reap the sacred fruit!

The spiritual world is ever indebted to Vanathi Publishers, who undertook the responsibility of printing and publishing this book on the instructions of the Guru. Our heartfelt thanks to Sri Tirunavukkarasu, Proprietor of Vanathi Publishers.

Guru alone is the guide.

Yours lovingly,

Kanchipuram
27-1-1983

Pulavar Pu.Ma.JAYASENTHILNATHAN
Asthana Vidvan, Sri Sankara Matham

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LIFE HISTORY OF SRI KANCHI KAMAKOTI PEETHADHIPATI

JAGADGURU SRI SANKARACHARYA

SRI JAYENDRA SARASWATHI SWAMIGAL

Early Part

Becomes father and mother; is the ultimate sanctuary available here

Bestows endless bliss on us

Is verily our life; our refuge

King of Grace; such is our Guru.

Bharata Desa, the Guru of the universe

Of all the countries of the world, our Bharata Desa is the most sacred and purifying land; living source of spirituality. It has holy rivers like the Ganga, and Bhagavan's Avatara Sthalas; many great Gnanis, religious teachers and spiritualists have incarnated here; it has many temples housing images of Bhagavan, who gave darshan to many Maharishis doing severe penance. Our forefathers have called our Bharata Desa as the preceptor of all nations of the world.

The South, which did severe penance

The Southern part of Bharat is glorified as very sacred as it has many wonderful temples of limitless splendour; Nayanmars and Alvars have enjoyed and sung the glory of Bhagavan; the tradition of Gnana has grown and come down to us from ancient times. This is why Sekkizhar has called this part as 'the South, which did severe penance' in his Periya Puranam. In this Southern part, ruled by the three great dynasties (Chola, Chera and Pandya), Thanjavur district is unique in greatness. It is this Thanjavur land, which is extolled due to the river Kaveri, hailed as one of the seven holiest rivers in Bharat and which has the distinction of 'not failing even if the heavens fail' and which is reverentially called 'Ponni' (river of gold); it has kshetras equal in merit to Kashi – like Tiruvaiyaru, Tiruvidaimarudur, Mayiladithurai, Svetharanyam (Tiruvankadu), Srivanchiyam (Chayavanam); it has Tiruvarur, which bestows Mukthi on those who are born there. This area known as Cholamandalam in earlier times is in fact the rice bowl of the South. This Thanjavur

district, which has the distinction of nurturing those who perform yagas, great public services like Annadanam etc., added to its glory by bestowing a Gnanaguru on this world.

The greatly fortunate Mahadeva Iyer

There is a village known as Sattanur on the banks of river Vennar in Thanjavur district. This village is nowadays called as 'Thannir kunram Sattanur'. About two hundred years ago was born one Kesavaier in this village in a Vadama brahmana family. In his long and glorious lineage of Ousatya gotram and Rigveda was born Panchapagesa Iyer.

To this Panchapagesa Iyer and his wife Yogambal was born a son called Mahadeva Iyer. It is indeed gratifying to note that a Yogic fruit, who was going to adorn the Yogalinga Peetham (Kanchi Kamakoti Peetham) later was born to Mahadeva Iyer, who was born to Yogambal!

Mahadeva Iyer acquired knowledge of Samskrit as well as English as per the practice prevalent then; he worked in the 'Loco' division of Southern Railway. Initially he had a house and landed properties in a place called 'Periyakudi'; later he sold them off and bought properties and lived in 'Adichapuram' (Adittan Uditta Puram- town where Aditya, Sun dawned). Though employed, he did not leave his family tradition; he performed Siva Pooja with prescribed rituals. On every Ekadasi day, there used to be bhajans and Ramayana Pravachan in his house. He had excellent culture, sweet words, humility and devotion to Acharya. He married Parvathi Ammal, daughter of Nemmeli Atmanatha Iyer of Mannargudi. They had two male and two female issues. After ten years of marriage, Parvathi Ammal attained Bhgavan's lotus feet unexpectedly. Mahadeva Iyer was shocked. To add to his sorrow, three of his children passed away in quick succession. His misery knew no bounds. He consoled himself with the thought of having to protect the one female child still with him. After some time elapsed this way, the need was felt for a life companion to rear the child and look after the family.

On 9th July, 1933, Mahadeva Iyer married Saraswathi following Vedic practice. Saraswathi was the daughter of Ramamritha Iyer of the village of 'IRUL NEEKKI', located three km from Kottur on the Tirutturaipundi road near Mannargudi. Iyer was unaware at that time that through this marriage this wide world was going to get a rare jewel of Gnana. The penance done by Mahadeva Iyer was indeed great!

'IRUL NEEKKI' provided by 'IRUL NEEKKI'

'IRUL NEEKKI' (remover of darkness) is a nice village. In the north flows the river Harischandra, bearing the name of the great king whose name is synonymous with Truth. Nice fields and coconut groves dot the surroundings everywhere. Kailasanatha temple on the east, Lakshminarayana Perumal temple on the west and temples of Grama Devatas on the north and south adorn this place. There is also the legend that during his exile in the forest Sri Rama's feet touched this part of earth. Many Agnihotris lived here. Brahmasri Viraswamy Ganapathigal, who lived here, taught at the Veda Pathasala at Tiruvanaikka.

Mahadeva Iyer, eager to have a male issue, worshipped his Kuladeivam with devotion and discipline and performed Anna danam. With Bhagavan being compassionate in granting the wishes of his devotees, Saraswathi Ammal was soon in the family way.

When Mahadeva Iyer was working in Villupuram, a Sanyasi visited him one day in his house. Iyer extended courtesies to him. The happy Sanyasi prescribed certain regulations in order to remove the deficiencies in the family history and to get a good male child. Saraswathi Ammal strictly followed these instructions; she took bath early in the morning and worshipped Bhagavan. She prayed to Gomata with calf and fed her with grass. Mahadeva Iyer helped overcome the obstacles in getting a good male child by planting and rearing coconut palms on the banks of the tank in the Siva temple.

Thursday the 18th July, 1935

This was the sacred day for this world; the day when our Guru Jagadguru Sri Jayendra Saraswathi Swamigal incarnated on this earth as 'IRUL NEEKKI' (remover of darkness) to remove the darkness of ignorance of the world. The bright speck of Gnana arrived at 7 p.m. in the night on Thursday, the 3rd of the Tamil month of Adi (18.7.1935), on Tritiya of Krishnapaksha with Avittam star and Siddhayoga.

Mahadeva Iyer had gone to the head office in Tiruchirappalli on official duty that day; he went to Srirangam to have the Lord's darshan that evening. He reached Chakratirtha inside the temple precincts in order to perform Sandhyavandanam. But he could not get the required Vibhuti; he managed with 'Vari Pundram' (wearing streaks of water instead of Vibhuti) and then had darshan of Sri Ranganatha. He then went to Tiruvanaikka during his return and offered worship to Jambukeswara and Akhilandeswari. No Gurukkal (Archaka) could be seen in both the Sannidhis. It was 7.30 p.m. Without getting Vibhuti anywhere, he left for Villupuram by train.

It was while he was having darshan of the Lord in Jambukeswaram (Tiruvanaikka) that in Irul Neekki a male child was born to him by the grace of Akhilandeswari; who can decipher the seeming coincidence! As he had contracted Sutakam (impurity on childbirth), he could not lay hands on Vibhuti at that time! Whatever happens to anyone anywhere - is it not due to the will of the Lord!

There was further scope for wonder in the birth. **The child was born with both palms joined in the direction of the earth.** People were surprised at this. Mahadeva Iyer's joy on knowing about the birth of the male child was indeed boundless. There was no chance for him to know at that time of the shape of incarnation of Gnana that the child would take in the years to come. While on this, we may consider these facts: Mahadeva is Lord Siva, the form of Gnana. Sastra says: 'Gnanam-icchet-Maheswarat', i.e. one should seek Gnanam from Maheswara. Saraswathi is the mother incarnate of Gnana. The child born to these two can only be Gnana incarnate! This is what actually happened in later years.

The child, who was going to be Gnana in human form later, was named appropriately as Subrahmanyam, one of the names of Muruga, the Gnanapanditha. When the child became one year old, Mahadeva Iyer celebrated the first birthday with devotion by performing worship with Abhisheka with eleven Rudra chants and eleven materials in the adjacent Vinayaka temple.

The child was five years old in 1940. He was initiated into learning in the Vedic tradition through appropriate rituals. Mahadeva Iyer then put him in an elementary school in Bhimanayakan Thoppu in Villupuram. When Subrahmanyam was eight, on Sri Sankara Jayanthi day on the 9th May, 1943 (26th day of Chitra in Subhanu year), Upanayanam and Brahmopadesam were performed as per Vedic traditions for the boy, who was going to adorn the Peetham of Adi Sankara as Gnana incarnate. In the same Muhurtham that day, Mahadeva Iyer celebrated the marriage of Lakshmi, his daughter through first wife. Two sons were born to him later, Viswanathan and Ramakrishnan.

Vedic Study

Mahadeva Iyer was greatly devoted to Sri Kanchi Kamakoti Peethadhipathi Jagadguru Sri Chandrasekharendra Saraswathi Swamigal (Jagadguru Sri Paramacharya). In 1928, when Sri Paramacharya camped in Villupuram for 12 days, Mahadeva Iyer would go to Srimatham every day in the evening after the day's work was over and after performing Sandhyavandanam, he would delight in having darshan of the Pooja of Sri Chandramouliswara and listening to the discourse of Sri Paramacharya.

When Subrahmanyam was eight, his father started to organize his Vedic learning. He decided to entrust the boy to the charge of Brahmasri Kunju Sastrigal (alias Krishnamurthy sastrigal), who was the younger brother of Sri Paramacharya in his Poorvasrama and who taught Rigveda in the Rig veda Pathasala in Tiruvidaimarudur, established by Kunniyur Sri Narayanaswami Iyer and run under the auspices of Srimatham. He thought of seeking the blessing of Sri Paramacharya before taking this action.

Sri Paramacharya, who was on tour in the Chola land, travelled back towards Kanchipuram with a view to performing the Kumbhabhishekam of Sri Kamakshi Ambal. He camped at Villupuram for a day en route. Mahadeva Iyer met him and sought his blessings and permission to put his son in the Veda Pathasala in Tiruvidaimarudur. Sri Paramacharya instructed that Vedic study of the boy could be initiated in Kanchipuram in the divine presence of Sri Kamakshi Ambal in an auspicious manner during Kumbhabhishekam, when a number of Vidvans including the Tiruvidaimarudur Sastrigal would go over there. Mahadeva Iyer, who accordingly arrived at Kanchipuram with his son Subrahmanyam, was delighted to witness Poojas in Yagasala.

It was Friday, 4th February 1944 (22nd of Thai month of Subhanu year). Good Muhurtha day. Vedic study of Subrahmanyam was started in the Sannidhi of Sri Chandramouliswara in Kanchipuram with the blessings of Sri Paramacharya Swamigal. What a coincidence that in the very presence of that great soul, to whom this child was going to become slave for life later, Vedic study of the child commenced! Study continued for two days.

On Monday, 7th February 1944 (25th of Thai of Subhanu), Kumbhabhishekam of Sri Kamakshi temple was celebrated grandly. Mahadeva Iyer returned with his son to Villupuram thereafter. Brahmasri Kunju Sastrigal, on his way back from Tirupati, came to Villupuram and took his disciple Subrahmanyam with him to Tiruvidaimarudur.

Subrahmanyam stayed in Tiruvidaimarudur for six years and completed study of Rigveda. During this time Brahmasri Krishnamurthy Sastrigal taught the boy the subtleties of Dharma Sastras. Wealth of Veda and Vedic life came together to the boy. The young mind, which was to strive for the upliftment of Vedic life in the land in later years, learnt all aspects very well from the teacher with great devotion and love. **Subrahmanyam secured the first prize in the examination of Veda and Dharma Sastra held on 7th March 1946.**

Sri Paramacharya Swamigal's Decision

Jagadguru Sri Paramacharya, the nourishing fountain of Gnana, the embodiment of tapas, decided to select someone to succeed him as the head of Sri Kanchi Kamakoti Peetham and train him in his own lifetime. He sought to find a suitable youth for this purpose. As per regulations of Srimatham, the youth should be a brahmachari (celibate) of Rigvedic descent, have studied Rigveda, be keenly interested in conduct and rituals as laid down and be from a good family. **Gurunatha contemplated seriously to find someone with all these qualifications. The thought of Subrahmanyam arose in his mind at that time, thus paving the way for our salvation!**

In the year 1948 when Jagadguru Sri Paramacharya had camped in Valavanur near Villupuram, on the day of the auspicious Makara Sankranthi, Sri C.S.Viswanatha Iyer, the Manager of Srimatham and Brahmasri Krishna Sastrigal of Mayiladuthurai visited Sri Mahadeva Iyer at his residence. Sri Krishna Sastrigal spoke: "Sri Paramacharya wishes to select a suitable successor and train the incumbent himself; he considers your son Subrahmanyam as possessing all the necessary qualifications for this purpose. You and your family should agree to this, considering the welfare of the world; we have come for this only." Mahadeva Iyer was overcome by shock for a second. The next second his mind was vacillating between the order of the Guru and his inability to come to an immediate decision. He said he would let them know of his decision after consulting his family and his son Subrahmanyam.

After a day or two, Mahadeva Iyer and his family arrived at the conclusion that it was their duty to obey the order of Sri Paramacharya. Subrahmanyam said firmly in agreement that he accepts this message as the order of Gurunatha and Iswara. Though Mahadeva Iyer was happy at the ripeness of the boy's mind even at the age of thirteen, was he also swayed by the grief of separation from his son? Victory was for Gnana. Mahadeva Iyer conveyed his decision to Jagadguru Sri Paramacharya. Subrahmanyam was later sent from Tiruvidaimarudur to Jagadguru Vidyasthanam in Tiruvanaikka in order to continue with Vedic studies. Mahadeva Iyer also came to Tiruchi on transfer from Villupuram.

It was testing time. Mahadeva Iyer suddenly lost his daughter Lakshmi and her child. He was very much aggrieved at this quick succession of miserable events.

The Learned boy in Vidyasthanam

As he had completed study of Rigveda Samhita in Tiruvidaimarudur, Subrahmanyam continued to study Padam, Kramam, Ghanam etc. of Rigveda and Upanishads of different Veda Sakhas (branches) in Jagadguru Vidyasthanam with devotion and discipline. He had his boarding and lodging in the residence of Brahmasri Balakrishna Sastrigal and pursued his studies in Jagadguru Vidyasthanam. He also studied Veda under Brahmasri Sivaramakrishna Sastrigal and Kavyas (Epics) under Brahmasri Balakrishna Sastrigal.

In the year 1950, Srimatham had camped in Tuthukudi near Nannilam in Thanjavur district. On receipt of instructions from Sri Paramacharya, Mahadeva Iyer went there with his son. Many important persons from different localities had assembled for darshan. **It was then that in the presence of so many persons, Jagadguru Sri Paramacharya publicly made the announcement of his decision to appoint Sri Subrahmanyam as his successor. The delight of the audience was boundless! They were gratified at the fortune of getting the benefit of possessing their ears!**

Jagadguru Sri Paramacharya Swamigal made the necessary arrangements on behalf of Srimatham to teach Subrahmanyam the necessary Upanishads etc. suited for the post of Acharya. Brahmasri Krishna Sastrigal taught Aitareya Upanishad of Rigveda; Brahmasri Viraswami Sastrigal, Taitriya Upanishad of Yajurveda; Brahmasri Subramania sastrigal, Chandogya Upanishad of Samaveda; Brahmasri Allur Parasurama Ghanapathigal, Upanishads like Brihadaranyakam, Isavasyam etc. of Sukla Yajurveda. This training continued till March of 1954.

Bharata Desa Yatra prior to Anointment

Mahadeva Iyer desired to tour Bharata desa with his son before change of Asrama of the latter, expected soon. Sri Paramacharya blessed this effort. Iyer took two months' leave and started the tour with Sri Subrahmanyam. They had darshan at many kshetras including Madurai, Tirunelveli, Papanasam, Tirukkuttralam, Palani, Rameswaram, Dhanushkoti, Kanyakumari, Bangalore, Nashik, Panchavati, Pandharpur, Pune, Mumbai, Narmada river shore, Agra, Mathura, Delhi, Haridwar, Rishikesh, Kanpur, Allahabad, Kashi, Gaya, Kolkata etc. This sacred tour of Bharata desa acted as the catalyst for the ripening of mind of Sri Subrahmanyam and the harbinger of his future tours of the land.

Compassionate Jayendra in Kamakoti Peetham

Sri Paramacharya then decided to initiate Sri Subrahmanyam into Sanyasa asrama with the necessary rituals and instructions. Mahadeva Iyer completed Yatra danam, Sankalpam and Devata Poojas as per Vedic rules in Tiruchirappalli and reached Kanchipuram with his family. Appropriate Vedic rituals were conducted suitably in Kanchipuram from 19th to 22nd of March 1954. Sri Paramacharya was then in the Matham in Chinna Kanchipuram. Sri Subrahmanyam went to Tirupati with his father and had darshan of Lord Venkatesa, their family deity. While returning, he went to Kalavai and worshipped at the Adhishtanams of two of the earlier Acharyas and then at the Adhishtanam of another Acharya at Ambikapuram (Keezhambi) near Kanchipuram.

Monday, 22nd March 1954 (Vijaya year, Panguni 9th) is a special day in the history of Srimatham; a day on which one more fragrant flower was added to the 'Kamakoti' garland. Early in the morning that day Sri Subrahmanyam took as Prasadam the sacred earth at the foot of the Asvatha tree on the banks of the Ananthasagara tank and proceeded to Srimatham, where he offered Pooja to the idol of Sri Sureswaracharya. He then went to Sri Kamakshi temple, where he worshipped Ambika and Adi Sankara, the founder of Srimatham. He had darshan at Kumarakottam and the Aamra vriksha (mango tree) at the Ekamreswara temple. He prayed to Sri Tripurasundari sametha Sri Chandramouliswara, the primal deity of Srimatham. He performed rituals of offerings to Devas, Rishis and Pitrus as per Vedic rules.

Having spent the entire previous night seated in silent contemplation with no sleep, Sri Subrahmanyam proceeded now to Mukthi Mandapam on the banks of the glorious Sarvatirtha tank and awaited the arrival of his Gurunatha. Kanchipuram wore a festive, celebratory look. Thousands of devotees assembled in Kanchipuram to witness the Mahopadesa event.

9 a.m.... Jagadguru Sri Paramacharya started from Srimatham. With eight Dandi Sanyasis following and surrounded by crowds of devotees, he reached the Mukthi Mandapam. Masses of devotees with Vibhuti on forehead were seen on all sides, hiding the steps of the tank.

10 a.m.... Followed by Vedic pundits, Sri Subrahmanyam got down to the Sarvatirtha tank, stood in waist-deep water and renounced all worldly ties. Rituals were gone through; Sri Paramacharya offered him the saffron apparel. He then taught the Mahavakya to Sri Subrahmanyam in the Sannidhi of Sri Visveswara there and accepted him as his chief disciple and successor and gave him the Diksha nama of 'Jayendra Saraswathi'.

The 19 year old Sri Subrahmanyam now became the 69th head of Sri Kanchi Kamakoti Peetham and was called Sri Paramahansa Parivrajakacharyavarya Sri Jayendra Saraswathi Swamigal. The festivities of Mahopadesa came to an end. Jagadguru Sri Paramacharya, followed by his chief disciple, then reached Srimatham via Lingappier Street with the traditional musical instruments and Srimatham honours in attendance. The crowd of devotees seemed like a big ocean wave. Those who had darshan of the two holy personages together melted in devotion. Is there a doubt that the onlookers were indeed very fortunate?

In the Sannidhi of Sri Chandramouliswara in Srimatham Sri Paramacharya blessed his chief disciple and successor Sri Jayendra Saraswathi Swamigal with a Rudraksha mala, a sphatika (crystal) mala and Pitambaram (shawl) which he had received from Tirupati Devasthanam. The Nitya Pooja in Srimatham was over by 3 p.m. that day. By the time Jagadguru Sri Paramacharya finished giving Prasadam to the devotees and disciples, it was 3 a.m. the next day; imagine how many people would have come to Srimatham!

From that day Jagadguru Sri Sankaracharya Sri Chandrasekharendra Saraswathi Swamigal, the 68th head of Kanchi Kamakoti Peetham, came to be known fondly as Sri Periyaval/ Sri Maha Periyaval; Jagadguru Sri Sankaracharya Sri Jayendra Saraswathi Swamigal, the 69th head of Kanchi Kamakoti Peetham as Sri Pudu Periyaval. After getting into Sanyasa asrama, Jagadguru Sri Jayendra Saraswathi Swamigal stayed in Kanchi Srimatham and learnt the Prasthanaya Traya Bhashyas from his Gurunatha. (Prasthanaya Traya refers to the three fundamental texts of Sanatana Dharma - Upanishdas, Vyasa's Brahma Sutras and Bhagavad Gita. The Bhashyas are commentaries on these texts by Adi Sankaracharya, through which he reestablished and propagated Advaita Siddhanta). Sri Acharya Swamigal also picked up the rituals connected with the Nitya pooja of Sri Tripurasundari sametha Sri Chandramouliswara and the traditions of Srimatham. He spent fifteen years studying Vyakarana, Mimamsa, Nyaya Sastras etc. from Panditaraja Sri V.Subramania Sastrigal, Sastra Ratnakara Mandalika Sri Venkata Sastrigal, Sri N.Ramakrishna Sastrigal, Sri Ranganatha Sastrigal, Mudikondan Sri Srinivasa Sastrigal, Sri Ramamurthy Sastrigal, Sri S.R.Krishnamurthy Sastrigal and Pratyankarai Sri Subramania Sastrigal. At the same time he served his Gurunatha ceaselessly. Along with his Guru he went on a tour starting from Rameswaram extending upto Andhra Pradesh.

A few years passed. Having found that Sri Pudu Periyaval had gained complete mastery over Srimatham administration and traditions and rituals of Nitya Pooja, Sri Paramacharya Swamigal

entrusted all the responsibilities of Srimatham to him and engaged himself in tapas. Jagadguru Sri Jayendra Saraswathi Swamigal accepted the instruction of his Gurunatha in all humility and seriousness and has been fully guiding all the work of Srimatham ever since.

Jagadguru Sri Paramacharya stayed in Kalavai for some time. Later he stayed for a long time in Sivaasthanam in Kanchipuram (Tenambakkam), performed tapas and blessed the visitors. Thereafter he undertook a tour of north India. A large number of devotees had the good fortune of having darshan of his golden red lotus feet. There is not even an iota of doubt that Jagadguru Sri Paramacharya, the flame of Sivagnana and Advaitagnana, the very pinnacle of the sacred Vedas, who lived a life of tapas and was hailed by the entire world, has indeed been guiding all of us on the right path with utmost compassion, while in flesh and blood earlier and now from the Adhishthanam in Srimatham in Kanchipuram.

Jayendra Vijayam

Jagadguru Sri Jayendra Saraswathi Swamigal, who was trained by his Gurunatha for about sixteen years, started on his first independent tour in 1970 with full blessings and permission of Jagadguru Sri Paramacharya. From then onwards uptil now, he has toured almost all the nooks and corners of Bharata Desa and initiated countless public service activities.

Let us now turn to the details of the Vijaya Yatras of the Jagadguru.

Jaya Jaya Sankara! Hara Hara Sankara!

Guru alone is the guide.

FIRST VIJAYA YATRA

Vijaya yatra for performing Mahakumbhabhishekam of Sri Akhilandeswari in Tiruvanaikka
(Jambukeswaram)
(From 4th June 1970 to 15th July 1970)

“Look at the form of the enlightened Guru
Chant the holy names of the enlightened Guru
Listen to the sacred words of the enlightened Guru
Meditate on the form of the enlightened Guru” – Tirumular (Tirumandiram)

Of all the Advaita Gnana Peethas established by Sri Adi Sankara Bhagavatpada, Sri Kanchi Kamakoti Peetham enjoys many special glories. Sri Adi Sankara installed Sri Chakra with his own hands in front of Sri Kamakshi and subdued the harshness of the Devi, who had emerged from the Bilakasa, and pacified her.

‘Aksham’ means eye in Samskrit; **Kamakshi got her name because she fulfils all the wishes of her devotees by mere glance. Divine Mother Kamakshi is also known as Kamakoti since she blesses by granting all the crores (koti) of desires of devotees and, more importantly the ultimate limit (koti) of desire, viz. Moksha (Liberation).**

Though the 69th head of such an exalted Peetham, Jagadguru Sri Jayendra Saraswathi Swamigal had been on tours along with his Guru Sri Paramacharya, this was his first tour undertaken independently.

(In this book Sri Chandrasekharendra Saraswathi Swamigal is referred to as Jagadguru Sri Paramacharya and Sri Jayendra Saraswathi Swamigal as Jagadguru Sri Acharya Swamigal.)

Anaikka the Ambika Abode

Of the rare abodes of Ambika, Anaikka is one. As this temple has ‘Jambu’ as the sthala vriksha, it is known as Jambukeswaram. Lord: Jambukeswara; Devi: Akhilandeswari. From the time Sri Adi Sankara had renewed the ‘Tatanka’ (ear-stud) of this Devi, this temple is under the jurisdiction of Sri Kanchi Kamakoti Peetham. This yatra had this jurisdiction in intent while performing the Mahakumbhabhishekam of the Devi.

3rd June 1970

Evening.... After completing the Pooja of Sri Tripurasundari sametha Sri Chandramouliswara and extending his blessings to all those assembled, Jagadguru Sri Acharya Swamigal commenced the yatra at the auspicious hour, surrounded by devotees. The chants of 'Jaya Jaya Sankara! Hara Hara Sankara!' rent the air. The compassionate God on foot came out to the entrance of Srimatham, had darshan of the tower of Ekamreswara temple and started to walk. A large crowd followed, chanting holy names. After having darshan at Sri Kamakshi temple and taking leave of Universal Mother Ambika, Sri Swamigal reached Kalavai on 5th June 1970 via Vembakkam and Perungattur, blessing the devotees gathered en route.

Kalavai- Adhishthanam

Kalavai is a place closely intertwined with the history of Srimatham; it is the place of Samadhi of the Guru and Paramaguru of Jagadguru Sri Paramacharya. Further it possesses the pride of hosting the ascension of Jagadguru Sri Paramacharya, Sri Chandrasekharendra Saraswathi Swamigal to the Kanchi Kamakoti Peetham. It has been the tradition of Srimatham Acharyas generally to have darshan of the Adhishthanams in Kalavai while embarking on a yatra. Accordingly Sri Swamigal camped for a day at Kalavai, completed the Pooja and then reached Adayapalam via Mambakkam and Arani.

Adayapalam – Appayya Dikshitar

Adayapalam is the birthplace of the savant, Appayya Dikshitar. Though he belonged to the Advaita tradition, he wrote treatises not only on Advaita, but also many books of reference on the principles of Saivism, Vaishnavism etc. He was held in great esteem by the scholars and kings of his time and had the distinction of being honoured with Kanakabhishekam by the king of Vellore. He constructed temples in Adayapalam. **He is believed to have merged with Lord Nataraja in Chidambaram; his mortal coils were not seen.** The temples in Adayapalam have been renovated and Kumbhabhishekam performed under the auspices of Srimatham. As Sri Dikshitar was a Samavedi, a Samaveda Pathasala is being run here in his memory under the auspices of Srimatham. Sri Swamigal camped for a day at Adayapalam of such fame, performed Pooja, blessed the people and then went to Villupuram, where he camped for two days.

Villupuram is the birthplace of Jagadguru Sri Paramacharya. We may call this place 'Vizhumiya Puram' (meaning exalted town) as it gave the world the great Guru! In order to perpetuate this memory, Sri Acharya Swamigal established and worshipped the Padukas of Jagadguru Sri

Paramacharya at the place of his birth. The camp also halted here; in fact it has become the tradition in later years to camp here whenever Sri Swamigal comes to Villupuram.

After halting at Venkatadri Aharam close to Villupuram, Sri Acharya Swamigal went to a village called **Vadavambalam** nearby. Adhishthanam of Sri Atmabodhendra Saraswathi (1586-1638), 58th Acharya of Sri Kanchi Kamakoti Peetham is located here. He was the Guru of Bhagavannama Bodhendral, the 59th Acharya. **He also has the unique distinction of having motivated Sri Sadasiva Brahmendral to write the history of Acharyas of Kanchi Kamakoti Matham called 'Gururatna Malika'**. This location of his Samadhi was discovered by pure divine intuition by Jagadguru Sri Paramacharya Swamigal in 1927 and a suitable Adhishthanam came up later. After offering worship here, Sri Acharya Swamigal reached Vadalur.

Vadalur is the place where Ramalinga Vallalar, who sang Tiruvarutpa, attained Siddhi. Sri Acharya Swamigal halted in the Seshasayee industrial complex here and performed Pooja. All the workers of the factories benefited by having darshan of Sri Swamigal. At the request of the Neyveli devotees, the camp halted for a day there (20th June 1970). The Saivaitic scholar Sri Vageesam Pillai had darshan of Sri Swamigal there. Sri Swamigal blessed and asked him to grow and provide Vilva plants to temples in Tamil Nadu.

Decoration of diamond cover (kavacha)

Chidambaram is the greatest of sthalas; it is the 'Akasa' sthala among sthalas of the five elements; the kshetra where Lord Nataraja dances merrily in the golden hall; for Saivites, the term 'Koil' (temple) means the Nataraja temple here alone; the place, where the Thillai (Chidambaram) three thousand (Dikshitaras), who are privileged to touch and offer worship to Nataraja, live. The Srimatham camp halted here for two days. Sri Acharya Swamigal performed a rare noble service to the dancing Lord.

7 a.m. on 21st June 1970. The great event of decorating Sri Nataraja's 'Kunchitapadam' (the raised left foot) with diamond cover took place. There is a sweet saying in Tamil: 'it is the foot that rises to dance, which provides life to us'. It was a sight for the gods when Sri Acharya Swamigal, surrounded by devotees, took the diamond cover in a procession amid the auspicious sounds of musical instruments and decorated Sri Nataraja with it. This diamond cover weighs 596 gms. It has all the nine precious stones - 534 diamonds, 390 gems and 27 emeralds; its worth was Rs.3 lakhs.

The next day Sri Acharya Swamigal had special darshan of Sri Ratnasabhapathi with deeparadhana and of Lord Govindaraja; in the evening he had darshan of Thillai Kali. After the Chandramouliswara Pooja was over, he honoured the Secretary of the Chidamabaram Dikshitar's Association with Ahimsa khadi shawl. Sri Acharya Swamigal also visited in the evening the Chidambaram Sabha Samskrita Vidyalaya and was happy to listen to the Veda Parayanam of the students. The next day he paid a visit to the Sarvodaya Sangham in the south car street. Sri Swamigal then left for Sirkali.

Sirkali: Birthplace of Tirugnanasambandar. The house in which he was born is maintained by Srimatham as a memorial to him. A Devara school is run and Agni worship is regularly performed here. Sri Acharya Swamigal stayed here and performed Sri Chandramouliswara Pooja. That evening he went to Vaideeswarankoil (Pullirukkuvelur), the Angaraka kshetra and had darshan of Vaideeswara Swamy, Balambika (Thaiyal Nayaki) and Muthukumara (Selva).

Mayiladuthurai – Darshan of Medha Dakshinamoorthy

Mayiladuthurai is the sthala where Ambika prayed taking the form of peahen and was blessed by Siva. Thousands of devotees gathered here to have darshan of Jagadguru Sri Acharya Swamigal and welcomed him with folded hands and melting hearts. Sri Swamigal went straight to Vallalar temple at Mayiladuthurai (24th June 1970) and had darshan of Sri Medha Dakshinamoorthy and made offering of silk apparel to the Lord.

Darshan of Adhishtanam of Sri Bodhendra Swamigal

Sri Acharya Swamigal camped for a day in Rajagopalapuram, completed Pooja, blessed the many people who performed Padapoojas, accepted Poorna Kumbham offered in many homes, showered grace and then reached **Govindapuram** nearby. **The Adhishtanam of Sri Bodhendra Swamigal, the 59th Sankaracharya of Sri Kamakoti Peetham is situated in this place. This Acharya established the greatness of Bhagavannama, specially in Kaliyuga. He stressed that Vedic duties are not to be neglected, but performed with sincere devotion and that Nama japa should be practised by all at all times for purification of mind. He collected rare books on the subject of Nama Siddhanta and he himself authored a number of books to propagate it. He pioneered the Ramanama cult, initiated people and gave diksha and sacred strings for tying on the wrist. It is worth remembering that it was while**

camping at this place that Jagadguru Sri Paramacharya decided to bestow Sanyasam on Sri Subrahmanyam, when the latter was in his Poorvasrama.

Madhyarjunam – Mahalingeswara

Tiruvidaimarudur, also called Madhyarjunam, has Arjuna tree as its Sthala vriksha. This is the place where Varaguna Pandian was relieved of the sin of Brahmahatya. It is considered auspicious to bathe in Kaveri here, specially in Tula (Aippasi) month and on sacred days like Thai Poosam day. The reigning lord is Sri Mahalingeswara. Sri Adi Sankara is reported to have come to this place. During that time, in the course of debate between Saiva and Samana (Jain) religions, Sri Mahalingeswara himself is said to have shown a single finger of his raised hand and uttered the words 'Advaitam Satyam' thrice. (Such a rare image of Siva Lingam with a hand jutting out with a single raised finger can be seen even today in Sankara Matham at this place).It is here that Jagadguru Sri Acharya Swamigal had stayed for eight years in his Poorvasrama and studied Veda in the Rigveda Pathasala. The camp of Sri Swamigal halted for a day (26th June1970) in Tiruvidaimarudur and left for Kumbakonam.

Reception in Kumbakonam

Thousands of people greeted heartily Jagadguru Sri Acharya Swamigal, the embodiment of the four Vedas, at the outskirts of Kumbakonam on 27th June1970. Sri Acharya Swamigal reached Sri Sankara Matham, seated on a caparisoned elephant and accompanied by instrumental music and Veda Parayanam.

The administration of Sri Kanchi Kamakoti Peetham was shifted from Kanchipuram to Kumbakonam some 250 years ago owing to certain political constraints. The Utsava Kamakshi deity (known as Bangaru Kamakshi) in Sri Kamakshi temple in Kanchipuram was also taken to Thanjavur during that time. Of course now all the administrative activities of Sri Kanchi Kamakoti Peetham have returned to Kanchipuram.

Thousands of people were happy to witness Sri Chandramouliswara Pooja performed by Sri Acharya Swamigal in the camp at Srimatham at Kumbakonam. Sri Swamigal, in his address to the gathering, advised one and all to follow the path of bhakti and dwelt on the importance of purity in thought, word and deed and blessed all.

He left in the evening for **Swamimalai**, one of the six 'Padaiveedus' of Sri Muruga (Subrahmanya). After darshan there, he went to Karugudi, where he camped for two days. While camping there, he visited **Tiruvaiyaru**, the sthala which houses the Samadhi of Sri

Thyagabrahmam, one of the Trinity of Carnatic music, born in Tiruvarur, celebrated as the place which grants mukti to those who are born there, and who adopted Nadopsana as the path to Mukti.

Reception at Tirukkattuppalli

Sri Acharya Swamigal left Karugudi in the morning and reached Tirukkattuppalli. When he arrived through the Agraharam, it was nice to see Poorna Kumbham being offered in every house. After having darshan at Sri Subrahmanya Swamy temple, he visited Sir Sivaswamy Iyer High School. Welcome addresses in Samskrit and Tamil were read and offered. Sri Swamigal visited the students' hostel and advised the students:

“Like keeping the body pure by brushing teeth and taking bath, one should keep his mind pure. For this, students should study Ramayana, Mahabharatha, Bhagavadgita, Tirukkural and such other righteous books. This will result in purification of mind and enrich life with values. This is the foundation of bhakti towards God.”

Sri Swamigal opened the newly constructed Prayer hall in the girls' high school. Sri Swamigal visited Mahakaliyamman temple and decorated Ambal with silver cover (kavacha) donated by devotees. He reached the outskirts of Tiruchi via Valadi the same night.

Kumbhabhishekam at Tiruvanaikka

From the southern bank of river Kollidam, accompanied by a very large crowd and amidst Vedic chant, singing of bhajans, firecrackers and instruments playing music, Sri Swamigal was taken in procession to Jambukeswaram. Sri Acharya Swamigal initiated the preliminary rituals connected with the Maha Kumbhabhishekam.

Renovation of 'Tiruneetran Madil': It is unique and noteworthy that the northern boundary wall on the west of the Tiruvanaikka temple was originally constructed by the Lord himself. **This 8000 ft long 'madil' (boundary wall) was constructed by Lord Siva, who appeared in the form of Siddha and gave away only 'Tiruneeru' (Vibhuti) as wages to workers. Hence this wall came to be known as 'Tiruneetran Madil'.** Jagadguru Sri Acharya Swamigal inaugurated the renovation of this wall. His Anugraha bhashanam at that time:

“The Gopurams of the temple, the wide corridors (Prakaras), beautiful sculpted pillars etc. are symbols of devoted service. They proclaim the devotion to our religion of those who

constructed them. Devotees should offer money, materials or labour and complete the present task (of renovation). This is the duty of everyone.”

Sri T.M.Narayanaswamy Pillai, president of the Kumbhabhishekam committee and former vice-chancellor of Annamalai University, said that the instruction and inspiration for undertaking this renovation came from Sri Swamigal himself and hence it was indeed appropriate that he himself came and inaugurated the renovation work. Jagadguru Sri Acharya Swamigal donated a sum of Rs.1001/- from Srimatham towards the renovation work of the wall and blessed the effort.

The next day (4.7.1970) Tiruvachakamani Sri K.M.Balasubramaniam, who was about to leave for abroad for religious propagation, had darshan of Sri Acharya Swamigal, who honoured him with a silk shawl.

After inaugurating a new college and delivering his benedictory address, Sri Swamigal went straight to the temple. Lakhs of people had gathered to witness the Kumbhabhishekam. Jagadguru Sri Acharya Swamigal performed Maha Kumbhabhishekam at 9.45 a.m. for the seven Gopurams and two Vimanas that had been renovated.

Jagadguru Sri Paramacharya had performed in 1908 similar Kumbhabhishekam at Tiruvanaikka, which was the first to be performed by him after ascension to the Peetham. In 1923 he performed Tatanka Pratishtha for Sri Akhildeswari and Kumbhabhishekam for the second time. In 1961 the two Acharyas together performed Tatanka Pratishtha and Kumbhabhishekam again. Thereafter now in 1970 the entire temple was renovated and Maha Kumbhabhishekam performed at the hands of Sri Acharya Swamigal.

Sri Adi Sankara Bhagavatpada has installed ‘Yantras’ in many sthalas to attract the special grace of Iswara. In that process it is said that he installed the Vighneswara idol in front of Sri Akhildeswari in Tiruvanaikka (Jambukeswaram) and also fixed Srichakras as Tatankas (ear-studs) in the two ears of the Devi. Renovation, restoration of Tatankas and performance of Maha Kumbhabhishekam in this temple have been carried out by the successive Acharyas of Sri Kanchi Kamakoti Peetham as a matter of privilege ever since.

The renovation work in connection with the present Kumbhabhishekam had been carried out in the past seven years at a cost of Rs.15 lakhs. Now that the work, started in 1963 with the blessings of Sri Acharya Swmigal, had been completed, Kumbhabhishekam was performed by him. Seven Gopurams including Rajagopuram, Mallappa Gopuram, Karthikai Gopuram, Aravitta

Gopuram, Sankareswara Gopuram, Manimandapa Gopuram and Sundarapandiya Gopuram and the two Vimanams of Swami and Ambal had been renovated now. Sri Acharya Swamigal honoured the Kumbhabhishekam committee suitably.

Mahabhishekams were performed in a grand manner for Jambukeswara and Akhilandeswari. Jagadguru Sri Acharya Swamigal performed Abhishekam for Sri Akhilandeswari and decorated her with a necklace of 108 sovereigns of gold with a pendant of lotus at the centre, donated by the public. Tirumuruga Kripanandavariar, who had made large collections for the renovation work, spoke on the All India Radio on the greatness of Ambal. In the night the procession of Panchamurthis to the accompaniment of Nadaswaram of Tiruvidaimarudur Sri P.M.Veerawamy Pillai was spectacular.

Pattinapravesam (ceremonial entry in town) at Tiruchi

On the night of 5.7.1970 Jagadguru Sri Acharya Swamigal was accorded welcome on behalf of the public, the Tamil Writers' Association, Samskrita Sahitya Parishad and Chandrasekharendra Bhakta Sangham. Sri Swamigal honoured two great personalities Sri P.R.Narayana Iyer and his brother Sri P.R.Krishna Iyer by giving them titles of 'Vaidika Sraddhamani'; he also honoured Sri A.V.R.Krishnaswamy Reddiar by giving him title of 'Kavithamani' and an Ahimsa silk shawl for his work of translating Sri Adi Sankara's divine book 'Soundaryalahari' into Tamil and publishing it under the title of 'Azhaguvellam'. Later he visited the hill fort to the accompaniment of Veda Parayanam and Nadaswaram music.

This Vijaya yatra undertaken for the holy worship of Ambika concluded thus with complete 'Vijayam' (victory). Jagadguru Sri Acharya Swamigal now started his travel from Tiruchi back towards Kanchipuram. Enroute he visited **Dalmiapuram**.

On the outskirts of the town, the employees of Dalmia Cements Limited gathered in large numbers and welcomed Sri Swamigal enthusiastically. Sri Swamigal accepted the welcome addresses in Samskrit and Tamil given in Dalmia high school grounds and uttered words of benediction:

“Hinduism is as old as our motherland. The path of dharma and related teachings expounded in Hinduism are ancient. Bhagavan has given us the power of discrimination. Using that, we should all find out the good and avoid being caught up by evil feelings and circumstances and choose the right path, stick to it and live our lives accordingly.”

In the subsequent meeting of the families of Dalmia workers also, Sri Swamigal touched upon the foundation of Hinduism, the greatness of idol worship, the goal of human life, the necessity of developing good conduct etc. and blessed the gathering. To the employees, who were used to listen only to slogans about God, these teachings provided a new experience and sentimental value. That day in the evening Sri Swamigal's Anugraha bhashanam to the students proved to be a historic occasion for them. Sri Swamigal said: **“One should read with faith epics like Mahabharatham and Ramayanam, which contain all the principles of Hinduism and exemplify Bharatiya culture, and lead good lives.”** Later Sri Swamigal paid a visit to the Dalmia cements Co. and blessed the workers.

Sri Swamigal then halted at **Ariyalur**, where he visited the Govt. high school and spoke to the teachers and students: **“Teachers should realize the value of Tirukkural and teach one verse every day to students. Students should learn it by heart and live as per the noble principles taught there.”** Jagadguru Sri Acharya Swamigal then proceeded on his journey, camping enroute in a few places and reached **Kanchipuram** on 15th July 1970.

The public of Kanchipuram gathered in large numbers and received with affection Jagadguru Sri Acharya Swamigal with Poorna kumbham honours in front of the district collector's office. Sri Swamigal accepted the honours and went in procession to Sri Kamakshi Ambal temple and, after darshan, reached Srimatham.

The first Vijaya Yatra thus concluded very magnificently.

Vyasa Pooja- Chaturmasya Vratam

Jagadguru Sri Acharya Swamigal conducted this year's (1970) Vyasa Pooja in Kanchipuram itself and undertook Chaturmasya Vratam.

July 18, 1970 – the auspicious Vyasa Pooja day.

Tirukkural competition for college students:

In order to engender love and interest in Tirukkural among college students, Sri Acharya Swamigal announced on 25th July 1970 a scheme to hold competitions and award prizes in this regard. The competitions were then held in the month of September in the respective colleges. Cash prizes of Rs.100/- for the first and Rs.75/- for the second positions were sent from Srimatham through the college principals and heads of Tamil departments to students who learnt by heart and recited 25 'Adhikarams' of Tirukkural. Thousands of college students participated

enthusiastically in these competitions and secured prizes. All those who participated in the competition were given books as consolation prizes.

Agama Silpa Sadas – Festival of traditional arts

Agama Silpa Sadas – Festival of traditional arts was being conducted by Srimatham with the aim of preserving the ancient arts of Bharat. The ninth Sadas was held grandly from 6th to 10th September 1970 in Kanchipuram in Gangabai garden in Salai Street. Sri A. Periyathambi Mudaliar, a trader in Kanchipuram silks and one who was the recipient of full grace of Jagadguru Sri Acharya Swamigal, was the president of the Sadas committee; Dr.C.S.V.Rajappa was the secretary. Justice N.Krishnaswamy Reddiar, judge of Madras High Court, inaugurated the Sadas. Chairman of Hindu Religious Endowments Board Sri Narasimhan also participated in the Sadas. Experts spoke on Agamas and Silpa Sastra and participated in debates.

Programmes of folk arts like Villuppattu (Singing with bow), Bommalattam (Puppet show) and Pitambara vidya were held. Delegates for the Sadas came from all over India. Those who participated in the Sadas and spoke included scholars like Sri T.M.Narayanaswamy Pillai, Thanjavur N.S.Thathachariar, N.Sanjivi, A.V.R.Krishnaswamy Reddiar, T.P.Meenakshi Sundaram, Billiosa, N.R.Bhat, Silambuchelvar Ma.Po.Si., Vagisakalanidhi Ki.Va.Ja and K.Vajravel. Union Education Minister Sri V.K.R.V.Rao released the Souvenir. Jagadguru Sri Acharya Swamigal spoke on the concluding day on 10.9.1970 and emphasized the need for preservation of ancient folk arts.

SECOND VIJAYA YATRA

Vijaya Yatra for inaugurating the renovation of Guruvayur Temple in Kerala

(From December 4, 1970 to September 5, 1971)

Kerala State is the fountainhead of Advaita tatvagnana. It is in Kaladi here that the flame of Advaita philosophy was kindled. That Light source walked the entire land from Himalayas to Sethu, subjugated evils, nurtured the virtuous and lighted the lamp of Gnana. That Light has been protecting this nation of Bharat from that day to this day.

Yes; Sri Adi Sankara Bhagavatpada's Avatara was in Kaladi. Advaita is the principle elucidated by that great soul. It was Dakshinamurthy, the embodiment of Gnana, who incarnated as Adi Sankara. Kaladi was the chosen spot for this Avatara. Guruvayur is among the greatest of sthalas in Kerala State.

Guruvayur – Sri Krishna

Bhagavan Sri Krishna's presence here is overwhelming; the feeling of protection experienced by the worshippers is palpable. Those who enter this temple utter no words other than the Narayananamas. Each one's tongue repeatedly and involuntarily chants 'Guruvayurappa, Hare Krishna, Narayana' and prays for his grace. The cleanliness of the temple and the divine atmosphere melt the hearts of all. Jagadguru Sri Acharya Swamigal undertook this second Vijaya Yatra for the purpose of inaugurating the renovation work of this temple.

He commenced the Yatra on 4th December 1970 from **Kanchipuram** towards this abode of Narayana with thoughts centred on Narayana. He reached Kalavai and had darshan of the Adhishthanams and then left for Arani. Accompanied by devotees, Sri Swamigal had darshan at the Varasiddhi Vinayaka temple in Arani and reached his camp site. After completing the Pooja here, Sri Swamigal went and halted in Polur for two days. He then reached **Tiruvannamalai**, where he camped for a week from December 10th to 16th. Tiruvannamalai is the sthala of 'Agni', out of the five sthalas associated with the five elements. Karthikai Deepa Festival is uniquely grand here.

When Jagadguru Sri Acharya Swamigal arrived at Tiruvannamalai, he was received at the outskirts with due temple honours by the head of Isanya Matham, the Trustee of Sri

Arunachaleswara Devasthanam and others. Sri Swamigal went in a procession and halted in Isanya Matham. He then proceeded to the camp site. That day was Pradosha Pooja.

The next day was Karthikai Deepam. In the evening Sri Swamigal had darshan of Bharani Deepam. He also visited Srimatham and Veda Pathasala. **At the meeting of the various Mathadhipatis held here, Sri Swamigal stressed the need to explore ways and means of spreading Hinduism in rural areas, which provides the cultural foundation of our entire land.**

The next day was Giri Pradakshinam. As the Lord has himself taken the form of the hill here, it is of unique significance to go round the hill here, particularly on Pournami days. Arunachala Khandam in Skanda Puranam speaks very highly of the merits of this Giri Pradakshinam. In recent years Sri Ramana Maharshi commended this practice and has sung hymns in praise of Arunachaleswara having taken the form of the hill. Sri Acharya Swamigal then left for Vellore.

Free Medical Treatment in Vellore

Sri Acharya Swamigal was received enthusiastically by people on the outskirts of Sankaranpalayam on his arrival. As it was the Tamil month of Margazhi, early morning Poojas of Dhanurmasa were conducted religiously. With a view to providing free medical treatment to poor people, Sri Acharya Swamigal inaugurated the Hindu Mission Hospital- Voluntary Health Centre in Vellore.

On the English New Year Day of 1st January 1971 Sri Acharya Swamigal visited the Central Prison in Vellore. He met the prisoners, blessed and gave them solace, saying: **“You should undergo change of heart, have faith in God, organise life well on release and live virtuous lives.”** He distributed sweet rice to prisoners numbering over a thousand.

While addressing a public meeting, Sri Swamigal exhorted the people to visit hospitals and distribute Prasadam among inmates and offer them succour, and called upon service organisations like Rotary Club, Lions Club etc. to engage in this activity. He also expressed the opinion that in order to maintain the temples well, the Hindu Religious Endowments Board should function as a private body.

The night halt was at **Virinchipuram** – Sri Margabandhu Iswara kshetra. Sri Appayya Dikshitar has sung hymns in praise of the lord here, who is also known as Sri Margasahayeswara (Vazhittunai-nathar in Tamil). After camping here for two days, Sri Swamigal reached **Ambur** via

the Vishnu sthala Pallikonda. The reception accorded by the people of Ambur indeed touched the heart. During his stay here Sri Swamigal paid a visit to the local high school and addressed the students: **“Students should not engage in politics. Elders should not only nurture bhakti in themselves, but also inculcate bhakti in children. We should always help the poor according to our capacity.”** Sri Swamigal distributed new clothes and food among poor students and Harijans here.

Sri Acharya Swamigal then went to **Gudiyatham**, where he visited the Sitarama Anjaneya temple. That day was Ardra Darsanam, when special Pooja was conducted. The Makara sankranthi of that year was celebrated in a hamlet called Kottamitta near Gudiyatham. Sri Swamigal then came to Pettai, where he visited tribal areas and blessed the people. He then reached Omalur, where people took Sri Acharya Swamigal in procession, singing bhajans.

Sri Swamigal then reached **Salem**, where he camped from 5th to 19th February 1971. Many were the programmes conducted at Salem. A reception on behalf of the public was accorded in Sri Sukhavanewara temple and welcome addresses were read in Tamil and Samskrit. **In his speech Sri Swamigal mentioned that without faith in God and religious affinity, people’s life will not be purposeful.** He commended those who were responsible for upkeep of the temple for the good work carried out by them.

‘Pattina Pravesam’ in a decorated palanquin followed. Poojas were conducted in a specially erected pandal. People came in thousands every day and enjoyed witnessing Sri Chandra-mouliswara Pooja. Sri Swamigal visited Gokulnath Hindu Mahajan high school and opened the new block and blessed.

Sri Swamigal then paid a visit to the Salem Central prison. He met the prisoners, addressed a meeting and consoled them. Sweet rice, brought from Srimatham, was distributed among prisoners.

On his way back to the camp site, Sri Swamigal paid a visit to the Patriot Salem C.Vijayaraghavachariar Library. The programme of giving benedictory address to students was then held in the camp itself. The next day free Samashti Upanayanam was conducted for 100 boys. Being Sunday, there was a large crowd.

That day in the evening Jagadguru Sri Acharya Swamigal went to Kunavelampatti nearby. Having stayed there in the night, a grand ‘Pattina Pravesam’ was held the next day by 5 a.m. In the evening there was a reception by ‘Nalvazhi Manram’ (Forum for Good Path); Sri Swamigal then

had darshan at Sri Subramania Swamy temple. Further he declared open a newly constructed drinking water fountain. He reached Salem back in the same evening.

During the period of camp at Salem, visits to temples and addresses in meetings were a regular feature every day. Sri Swamigal addressed the Indian Women's Club also one day. It must be said that Salem was immersed in the shower of Sri Swamigal's grace for fifteen days.

Happy with the visit to Salem, Sri Swamigal proceeded with his onward journey on 19th February 1971. On the way he witnessed the Tiruppavai recitation competition held in the Salem Hindu Seva Sangham and gave away prizes to the successful children. Srimatham donated a sum of Rs.1001/- to the Sangham. Sri Swamigal honoured the Sangham head Sri Sanjivi Chettiar with the title of 'Dharma Bhushanam'. He also opened the Hindu Mission hospital.

At **Taramangalam**, Sri Acharya Swamigal had darshan at Sri Kailasanatha temple, famous for its sculpture. He then went to **Mettur**. He camped in the Mettur Chemicals colony for a week. 'Pattina Pravesam' was grand. Maha Sivaratri Poojas were conducted on a grand scale on 23rd February 1971. Sri Swamigal was happy to witness Maharudra yagna in progress. He inaugurated free medical dispensary, Stotra clases etc. Many charitable activities were undertaken. Sri Swamigal visited some industries in Mettur. He also visited Thangamalai Sri Subramania Swamy temple and inaugurated Veda mandapam.

Sri Acharya Swamigal then went to **Nerinjippettai**, where there is a Aryavaisya matham. He then proceeded to **Bhavani**, the sthala where river Bhavani joins Kaveri and which is the abode of Lord Sangameswara. His next halt was at **Erode**, where free upanayanam was conducted for 82 boys. He visited Sri Soliswara temple on the bank of river Kaveri and installed Paduka yantra in the residence of one Vaidyanatha Iyer. He then continued his journey to **Tiruchengode**, the abode of Ardhanariswara. The Lord and Devi appear uniquely here in a single form in a white stone in standing posture, Devi being in the left half. Arunagirinathar has sung in praise of this sthala, calling it Nagachalam. Sri Swamigal climbed up the hill and had darshan of the Lord. He also paid a visit to Gandhi Gramam here. Sri Swamigal halted next at **Namakkal**, the noted Anjaneya sthala and then reached Tirupur, where he camped for three days. He then went to Coimbatore via Singanallur.

Coimbatore Vijayam – 26th March to 11th April 1971

Sri Acharya Swamigal was welcomed heartily. He halted in Aiyappa Pooja Sangam in Ramnagar. Vasantha Navarathri was celebrated with special Poojas from 1st April 1971. Sri Swamigal paid a visit to Vedavidya Mandir. **Being keen on expressing compassion and showering grace on the poor and the downtrodden, he visited the Coimbatore Central Prison. He met in person even those prisoners who were serving rigorous imprisonment. He addressed a gathering of some 2000 prisoners and said: "On release from prison, undergo change of heart, engage in useful activities; try to lead reformed, virtuous life."** Food packets were distributed to all.

In the reception accorded jointly by West Coimbatore Rotary club, Bharatiya Vidya Bhavan and Indian vegetarian congress, Sri Swamigal stressed upon the common and fundamental need for good food, good intellect and good service. He also exhorted public organisations and the general public to go among Harijans, conduct mass prayers and distribute new clothes according to capacity. He visited slum areas of the poor and blessed the residents.

Sri Swamigal then reached **Madhukkarai** and performed the Maha Kumbhabhishekam of Sri Dharmalingeswaraswamy temple. Sarvodaya conference was also held for a day there.

Kerala Yatra commenced

Jagadguru Sri Acharya Swamigal, who entered Kerala via Kanjikkode, was accorded in **Noorani** village on the outskirts of Palakkad a rousing reception jointly by Viswa Hindu Parishad and Chinmaya Mission. He went in a procession, blessing people and halted at the Kalyana mandapam in Noorani and completed Pooja. He then halted at Salakkudi for Pooja and reached Angamali for night halt. Sri Swamigal visited **Kaladi** the next day and had darshan at Sri Adi Sankara temple. That day was Ekadasi. Sri Swamigal performed Ekadasi Pooja and returned to Angamali in the night.

Sri Sankara Jayanthi at Thrissur

On 29th April 1971, Sankara Jayanthi day, special Poojas and programmes were conducted. Poems on Adi Sankara were compiled and printed, and distributed free.

Kerala Tantri conference was held, during which Sri Acharya Swamigal donated a sum of Rs.1001/- from Srimatham for starting Tantra Vidyapeetham and Tantri Pathasala. He also inaugurated a Kalyana mandapam, newly constructed by Paramakkavu Devaswom.

Guruvayur – Inauguration of Temple Renovation

As noted earlier, the main purpose of this yatra was to inaugurate the renovation work of the Guruvayur temple. The camp in Guruvayur was from 30th April to 2nd May 1971. Sri Acharya Swamigal enjoyed 'Krishnaattankali' dance on arrival on the evening of 30th April.

In November 1970 the outer parts of the temple had been burnt down in a fire accident. The Devaswom therefore decided to do restoration work in the temple. Sri Swamigal came over now to inaugurate this restoration work. At 2 a.m. on 1st May, a large crowd of devotees gathered in front of the temple. Cries of 'Jaya Jaya Sankara, Hara Hara Sankara, Hare Krishna, Hare Narayana' rent the air. Everyone was uttering the holy names of Krishna and Narayana.

Sri Acharya Swamigal arrived at the temple after going round the tank; he was surrounded by thousands of devotees. Even in that air of commotion one could perceive a sense of serene divinity on everyone's face. With Nadaswaram and Panchavadyam playing music, the atmosphere overflowed with auspiciousness. Sri Swamigal was given a ceremonial welcome in front of the Renovation office with a set of 33 caparisoned elephants standing majestically. Sri Swamigal's subsequent darshan at the temple was emotional. He came out and laid the foundation stone for the temple renovation work between 4 and 5 a.m. in accordance with Sastras. Navaratnas (nine gems) were kept, covered with a gold plate; foundation stone was laid on top and finished with sandal paste amid loud chant of God's names of Guruvayurappa, Narayana and Krishna. Firecrackers emitted loud noise. Then there was a music recital by Chembai Vaidyanatha Bhagavathar.

In the evening a large crowd had gathered. Jagadguru Sri Acharya Swamigal gave Anugraha bhashanam. **He mentioned that when he read in the newspapers about the fire accident in the temple, his eyes became wet and heart melted. But having noticed now people's devotion and enthusiasm to complete the renovation work quickly, Sri Swamigal felt somewhat relieved. He blessed the effort to bear quick fruit. Those who listened to Sri Swamigal felt tears rolling down their eyes and prayed for quick completion of the renovation work.**

Having fulfilled the primary aim of this yatra and, with the grace of Sri Guruvayurappan, Jagadguru Sri Acharya Swamigal left on 3rd May for Tirupparaiyar, the Rama kshetra. Here bursting of

firecrackers is considered as prayer. On 4th May, the famous Pooram festival was celebrated with great fanfare at Thrissur with show of caparisoned elephants and bursting of firecrackers all night. Sri Swamigal reached Kollangode on 18th May after halting for Pooja in many places enroute. Maharaja of Kollangode welcomed Sri Swamigal, performed pada pooja and received blessings.

Conclusion of Kerala Yatra

Halting at Sathappuram in Palakkad, Sri Acharya Swamigal visited villages around. He camped in Railway colony in Ramanathapuram Agraharam for a day. Sri Swamigal arrived at **Chittur** on 26th May via Othappalam, Chandrasekharapuram and Pallasena. Chittur was known to be a place of culture having Veda Pathasala and Samskrit college. After spending a day there, Sri Swamigal crossed the Kerala border, entered Tamil Nadu and reached Pollachi.

The yatra to Kerala and the programmes held there were all remarkable. In many places Dharma (free) upanayanams were held. This yatra of Sri Acharya Swamigal took place after a long gap of forty years after the last visit of Jagadguru Sri Paramacharya. Hence there was a great deal of enthusiasm among the public. They came in thousands for darshan, received Tirtha Prasadam and listened to Anugraha bhashanam. It was a very impressive sight throughout the yatra to watch children come out with lamp on plate (Talappoli) at the entrance of every house and receive Sri Swamigal to the accompaniment of drums and Panchavadyam. The Kerala yatra turned out to be spectacular in all respects.

At **Pollachi** Sri Acharya Swamigal camped for three days and visited temples and neighbouring areas. Industrialist Sri N.Mahalingam presented address of welcome in the reception organized by the Municipality and received blessings. On 1st June Sri Acharya Swamigal reached Palani. The Acharya, embodiment of Gnana, climbed up the hill and had darshan of Sri Dandayudhapani, the Gnana fruit, the Gnanapanditha. Special Abhishekam and decorations were offered to the Lord and the golden chariot was also pulled and taken round. People had darshan of the Lord, who is Gnanaguru together with Sri Acharya Swamigal, the Gnanaguru in flesh and blood and felt life's mission fulfilled.

After performing Pooja at Tarapuram, Sri Swamigal reached Nachimuthunagar near Chennimalai. Sri Swamigal visited a local school and blessed the students.

The next halt was at Chittode on 8th and 9th June 1971. The Jayanthi celebrations of Jagadguru Sri Paramacharya were conducted grandly. In this connection Ganapathi Homam, Sathachandi yagna, Ekadasa Rudrabhishekam and Sahasranama Pooja were performed along with Veda Parayanam. Pournami Pooja was also performed. Sri Swamigal also went to the Murugan temple and opened Tiruppugazh stone inscription.

Arrival at Tirukkoilur

Jagadguru Sri Acharya Swamigal arrived at Tirukkoilur on 19th June after giving darshan at many towns and villages enroute. He was welcomed by devotees and members of Satsangam amidst Veda ghosham. He took bath in Tenpennaiyar river and had darshan in Sri Viratteswara temple. In the evening he offered worship at Sri Trivikramaswamy (Ulagalanda Perumal) temple, one of the 108 Vaishnavite Divya Desas credited with Mangalaasaasanam. He was also accorded reception by Aryavaisya community. The next day was Ekadasi day. Sri Swamigal took bath in the river and had darshan at the Droupadi Amman temple. He also received the Prasadam from Arakandanallur Atulyanatheswara (Oppilamaniswara) temple, discussed the greatness of the temple with the concerned persons and blessed the proposed renovation efforts.

The next day, even in the early hours at 3.30 a.m., a large crowd followed Sri Swamigal upto the bank of river Pennar to bid him farewell.

After halting at a few places en route, Sri Swamigal finally returned to Kanchipuram.

On 26th June 1971, Saturday at 7.30 p.m. a large crowd gathered in front of the district collector's office and welcomed Sri Swamigal. Sri Swamigal went in a procession to Sri Kamakshi temple, had darshan and then went to Srimatham, where the members of Sankara Bhakta Sabha received him warmly.

Leaving for Karvetnagar

After a couple of days' stay in Srimatham, Jagadguru Acharya Swamigal decided to go to Karvetnagar in Chittur district of Andhra Pradesh, where Jagadguru Sri Paramacharya had been camping. On the evening of 28th June 1971, Sri Swamigal left Kanchipuram for Arakkonam and then Tiruttani, where he had darshan of Sri Muruga. He then reached Karvetnagar, had darshan of Sri Paramacharya on the banks of the beautiful Lotus Pond and stayed with him.

Kainkarya Chintamani

On 2nd July 1971, Jagadguru Sri Paramacharya honoured Sri Viswanatha Iyer with the title of 'Kainkarya Chintamani' and Ahimsa silk shawl. Sri Viswanatha Iyer had earlier served with distinction in Srimatham as manager for a long time and worked hard for the Matham's growth; he was now in his old age.

A large number of devotees from various parts of the country came to Karvetnagar and had darshan of the two Acharyas. Sri Acharya Swamigal was conducting Nitya Poojas.

On 8th July, the day of Vyasa Pooja and commencement of Chaturmasya Vratam, **it was a rare elevating sight to have darshan of the two Acharyas in joint procession. It was as if Paramatma, the embodiment of Gnana, was walking with his pet child.** They completed Poojas and undertook Chaturmasya Vratam in a mandapam near Sri Venugopalaswamy temple here. Prasadams from divinities from many parts of the country were offered to the Acharyas.

Hindu Religious Forum

Having toured all over Tamil Nadu and looked over the prevalent conditions, Jagadguru Sri Acharya Swamigal felt the need to establish an organization on behalf of Srimatham in order to inculcate religious feelings in people and carry out religious services. That thought bore fruit in this camp at Karvetnagar.

Sri Acharya Swamigal convened a meeting on 1st August 1971 in the Sannidhi of Sri Venugopalaswamy, attended among others by ex-Minister Sri Manradiar, Sri Sa.Ganesan and others. **Sri Swamigal launched the Hindu Religious Forum at this meeting. From that day this organisation has been functioning as a religious service arm of Sri Kanchi Kamakoti Peetham with the blessings and encouragement of the Guru and has formed branches in Tamil Nadu and other states.** (Details of this Forum can be found in the list of services rendered by Srimatham in Appendix).

For two months, people constantly enjoyed the darshan of the two Acharyas. Visvarupa yatra took place on 5th September 1971. The two Acharyas completed the Vrata Poorthi sankalpam.

Jagadguru Sri Acharya Swamigal started on his third Vijaya Yatra now from Karvetnagar camp itself with the benediction of his Guru Sri Paramacharya.

THIRD VIJAYA YATRA

Vijaya Yatra for Talaikkaveri Tula Snanam

(From September 7, 1971 to July 20, 1972)

After the 'Pattina Pravesam' was over on 6.9.1971, Jagadguru Sri Acharya Swamigal spent the night with Jagadguru Sri Paramacharya. With Sri Paramacharya's blessing, Sri Swamigal left on 7th September 1971 at 3 a.m. on his third Vijaya Yatra.

Sri Swamigal halted at Chittur for two days. He was received by Chittur Samskrita Sahitya Parishad, Rama Vilas Sabha and other organizations. At Muhili, Sri Swamigal paid a visit to the Nutrine chocolate factory and blessed all. He then entered the Karnataka state border.

From the known history of Sri Kanchi Kamakoti Peetham, it appears that Jagadguru Sri Jayendra Saraswathi Swamigal was the first Acharya to undertake a yatra to Karnataka state. At Munabahulu, Sri Swamigal visited Sri Anjaneya temple and also gave away awards to Pandithas of Vyasaraaya Matham, which is a Madhva matham. At **Kolar**, thousands enjoyed watching Sri Chandramouliswara Pooja. Sri Swamigal addressed the meeting of Viswa Hindu Parishad. The next day was Pradosha pooja day. After halting at Doorvaninagar and addressing people there, he visited Army Red Cross Society. Servicemen who become handicapped during service are taken care of here. Servicemen, seated in wheel chairs, welcomed Sri Swamigal. Sri Swamigal gave them individually fruit, milk, grapes and candy together with Vibhuti and Kunkum. This touched the heart of everyone present. The extent of consolation that the servicemen, who had injured themselves while fighting for the nation, received at the compassionate hands of Sri Swamigal was indeed great.

Bengaluru Vijayam

On 19th September at 7 a.m. Sri Acharya Swamigal was welcomed with Poorna Kumbham and royal honours by the representatives of Maharaja of Mysore at the main entrance to the palace. The representatives included Samsthana Pandithas and royal officers. The crowd was very large; it appeared as if entire Bengaluru had come down there!

Sri Swamigal, who entered through Rajmahal ceremonially, was welcomed by rows of devotees standing on either side of the road with folded hands. The procession was over three km long. To the accompaniment of Nadaswaram music, bhajans and Kavadi, with Poorna Kumbhams being offered now and then and Arati being offered by women, the procession

wended its way through roads adorned with festoons. Sri Swamigal, who came to Rajmahal at 7 a.m. reached Sri Kanchi Kamakoti Sankara Matham located in fifth main road in Malleswaram only by 10 a.m.

From 20th to 29th September Sri Swamigal conducted Navaratri Pooja in Jayanagar in Sri Kodandaramaswamy temple. On Vijayadasami day on 29th September, blouse pieces and kunkum boxes were distributed among 3000 Sumangalis. Sri Chandi Homam, Srividya Homam etc. were performed on a grand scale. The next day Abhishekam was performed to Sri Swamigal with the holy water in the consecrated kalasas and this was a wonderful sight; people felt fulfilled. Sri Swamigal had darshan at the Anjaneya temple later. **A noteworthy event was that Jagadguru Sri Acharya Swamigal met Sri Andavan Swamigal and both of them visited Sri Andal Rangamannar temple. Devasthanam authorities extended to Sri Acharya Swamigal temple honours including 'Parivattam' (headgear) as per Vaishnava tradition.** On 30th September Sri Swamigal shifted to Sri Pattabhirama temple.

Veda Agama Silpa Sadas

The Sadas was conducted from 30th September to 5th October 1971. During the Sadas Sri Acharya Swamigal honoured Kulittalai Sri Balasubramania Ghanapathigal with the title of 'Bhashyamani', a Kashmir shawl and a cash award of Rs.5000/-. He also honoured Sri N.Krishnaswamy Dikshitar with cash award of Rs.1000/- and Veda Adhyayana Vidyarthi (Vedic students) with gold medal and cash prize of Rs.1000/-. Seventyfive Vedic pundits of Bengaluru were also honoured with cash awards.

On 1st October 1971 Jagadguru Sri Acharya Swamigal and Udipi Sri Pejavar Matha Swamigal addressed a gathering from the same platform. Jagadguru Sri Swamigal said in his Anugraha bhashanam: "When you get up in the morning from bed, first meditate on Bhagavan. Engage in your daily activities without forgetting Him. While going to bed in the night, meditate on Bhagavan before sleeping. This way the day will pass as a good day and our life and actions will be purified." The Veda Agama Silpa Sadas concluded on 5th October. The presence of Sri Andavan Swamigal, Mysore Ganapathi Sri Sachidananda Swamigal and Udipi Sri Pejavar Matha Swamigal along with Jagadguru Sri Acharya Swamigal on the same platform in the valedictory function that day brought to the fore the strength and grandeur of

spirituality. Scholars like Sri T.M.P.Mahadevan, philosophy exponent, Sri T.V.Gundappa and Sri Jayatirthachari participated in the function. In his Anugraha bhashanam Sri Acharya Swamigal said: "Everyone should practise the principles and dharmas in Vedas, which form the base of Hinduism." Addresses of greeting were read out in five languages on behalf of the Jayanagar public. The chairman of Hindu religious endowments board released the souvenir.

Veda Vidvat Sadas was held in Malleswaram from 6th to 8th October on behalf of Advaita Sabha of Kumbakonam. Vedic pundits from Tamil Nadu and Mysore participated.

On 9th October a rare performance of Ashtavadhanam by Satavadhani Sri Sappanna of Purathur of Andhra Pradesh took place. (Avadhanam involves the partial improvisation of poems using specific themes, metres, forms, or words. It requires immense memory power and tests a person's capability of performing multiple tasks simultaneously. The tasks vary from making up a poem spontaneously in response to questions from a number of persons to keeping a count of a bell ringing at random. No external memory aids are allowed while performing these tasks. Satavadhani is one who successfully performs Avadhanam with a hundred questioners; Ashtavadhanam with eight). Governor of Mysore Sri Dharamvira also had darshan of Sri Swamigal.

Sri Swamigal paid visits to Bhavan's Kendra, office of Indian Express and Sri Thandu Mariamman temple.

Deepavali – 17th and 18th October 1971

The camp was in Sri Sankara Matham in Malleswaram. Jagadguru Sri Acharya Swamigal paid visits to areas and workers' colonies like the Binny mill workers', and distributed oil, sikakai powder, kunkum box, Lord Venkatesa coin and jaggery rice. He also visited the Government hospital and distributed among patients Vibhuti, kunkum, Ganga water, oil, sikakai powder, sweets etc. On 19th October Avani Sringeri Sankaracharya Swamigal came over and talked with Sri Acharya Swamigal for thirty minutes. **(Avani is a small village near Kolar. 'Avani' means earth; there is a Sita temple here. Sita is 'Avanisutha' – daughter of earth. When Sri Narasimha Bharati IV of the Sringeri Sarada Peetham was on his tours, he camped here in Avani for a few days. At that time he found an idol of Devi Sarada, in standing posture flanked by Adi Sankara and Sri Chakra. He consecrated this idol here and established a new Matham and installed one of his disciples as the head of the new Matham. This matham is now known as Avani Sringeri Jagadguru Sankaracharya Sarada Peetham).**

Aradhana of Sri Parapara Guru was performed from 20th to 22nd October. Sri Swamigal also honoured Sri Mathur Krishnamoorthy, registrar of Bharatiya Vidya Bhavan with the title of 'Pravachana Kokila', gold chain and shawl. Sri Krishnamoorthy was discoursing on Mahabharata in Rajajinagar in Kumaravyasa Mandapam. Sri Swamigal also halted for a day and performed pooja in Sri Pejavar Matham in Hanuman Nagar.

Other Visits in Bengaluru

Jagadguru Sri Acharya Swamigal visited Sai Spiritual Centre. Along with Sri Pejavar Matha Swamigal, he inaugurated 'Raghavendra Mission'. He was also accorded welcome in 'Dakshina Bharat Mahila Mandali'.

On 28th October Sri Swamigal gave interviews to journalists. He also participated in the function organized by Agama Traya Mandal. That night a rare event took place. Sri Swamigal visited the Army unit of Madras Regiment. The reception they accorded to Swamigal was very unique and loving. **There were decorations with festoons etc. for a distance of 3 km. Throughout this entire stretch, soldiers stood in attention, saluting with right hand and holding a lamp in left hand. This was very impressive and melted the hearts of onlookers.** The Sri Chandramouliswara Pooja performed there was witnessed with joy by 5000 people. There was a grand procession and 'Pattina Pravesam' at 12 midnight. On 29th October the Pooja took place in the precincts of H.M.T. Industries.

30th October 1971 was a very special day in the history of Bengaluru. **There was a gigantic Hindu Religious procession of unprecedented grandeur; it was like the gem-studded crown for Sri Swamigal's successful tour of Bengaluru. Religious themes were exhibited in many decorated vehicles. The procession included display of variegated fine arts, bhajans and other group activities.** This colourful pageant started from Sri Sankara Matham in Malleswaram and, wending its way through Swastik Circle, Gandhi Road, Palace Road and Fort, it ended in Sri Venkata-ramanaswamy temple by midnight. Jagadguru Sri Acharya Swamigal sat in a flower-decorated palanquin and blessed the public. Sri Swamigal honoured Sri Sundaramoorthy, who had organized spectacular folk arts programmes (like karagam, peacock dance, False leg horse etc.), with a gold chain.

The Bengaluru tour ended on a note of high unprecedented success and satisfaction. On 31st October, when Sri Swamigal was leaving Bengaluru, people could not control their emotions of sorrow on separation.

On 1st November Sri Swamigal's camp was in the precincts of Valliappa Textiles in **Hejjala**. The proprietors of this company, Nattukkottai Chettiars, had made all arrangements for Sri Swamigal's Talaikkaveri yatra. Sri Swamigal then reached **Srirangapatnam** (also known as Adi Srirangam) and took bath in the holy Kaveri river.

Mysore Vijayam

People of Mysore accorded a grand reception to Jagadguru Sri Acharya Swamigal on 6th November 1971. Sri Swamigal was taken in a procession to Sri Sachidananda Ganapathi Asramam; he later camped in Maharaja Samskrita college. In the Trimatha Sadas held here, Udipi Sri Pejavar Matha Swamigal, Melkottai Sri Yathiraja Ramanuja Swamigal and Sri Sachidananda Ganapathi Swamigal were on the dais along with Jagadguru. Pandithas were honoured with shawls and cash awards.

“Sudharma”

“Sudharma” is the only daily newspaper in Samskrit in India. Sri Swamigal visited their office in Mysore and blessed all. He honoured the editor Sri K.N.Varadaraja Iyengar with the title of 'Vani Bhushana' and Sri R.S.Narayanachariar with 'Sahitya Vallabha'.

Later, to the accompaniment of Nama bhajans, Sri Swamigal climbed up a 1000 steps to have darshan of Sri Chamundeswari Devi and decorated Ambal with a necklace and Ahimsa cloth. He also gave away cash honours to Archakas and other workers. He also visited Veda Vidya Sabha during his return. Major General Cariappa, the former Army Chief had darshan of Sri Swamigal. Later in the public meeting in the Town Hall there was unprecedented crowd. This was the day when agitations were held for making Kannada the main language. It was remarkable that the leaders, who wished to deprive Tamil language of any recognition, had come and received the Jagadguru from Tamil Nadu. Is there need for greater proof for the fact that spirituality is beyond language differences?

Sri Acharya Swamigal went to **Mercara**, the Kudagu district headquarters on 12th November and had darshan of Sri Omkareswara. In the Town Hall reception, Maj Gen Cariappa also joined. The district superintendent of police translated Sri Swamigal's speech in Samskrit to Kannada.

Talaikkaveri

Sri Acharya Swamigal reached Talaikkaveri on 14th November. **Bhagamandala is the place where the river Kaveri is joined by two tributaries, the Kannike and the mythical Sujyoti river and where Bhaganda Maharishi offered Pooja. It is the practice to offer worship to Sri Bhagandeswara here first and then to proceed to Talaikkaveri. Jagadguru also followed this tradition.** After worshipping Sri Bhagandeswara, he went to Talaikkaveri, did Sankalpa, performed Tulasnanam and Kaveri Pooja. The next day also he completed bath and Pooja in Talaikkaveri and returned to Bhagamandala, where he camped for five days.

He then went to the shala known as '**Subramania**'. This is an important pilgrim centre in South Kanara. Sri Swamigal offered golden spear (Vel in Tamil) to Lord Subramania. The Senior and Junior Swamigal of the Madhva Matham in the town received and took Sri Acharya Swamigal to their Matham and honoured him.

While in South Kanara district Sri Swamigal enjoyed Yakshagana programmes held in the camps. He also started to speak gradually in Kannada in discourses.

Sri Swamigal then arrived at **Dharmasthala**, a very famous Siva kshetra and popular pilgrim centre in South Kanara. The lord here is Sri Manjunatheswara. Sri Swamigal offered Sri Manjunatheswara a golden Bilva garland. A special feature in the temple here is that Pothi of Madhva sampradaya performs Pooja. All pilgrims visiting the temple are given free food. The traditional trustee of this temple is Sri Heggade, who is a Jain. People consider him as Lord Manjunatheswara incarnate. All disputes are referred to him by people willingly for adjudication. His word is final. He made all arrangements for Sri Swamigal's camp here. He performed Pada Pooja and honoured Sri Swamigal with shawls. Jagadguru also blessed him with Ahimsa silk shawl.

Udipi – Sri Krishna

Sri Acharya Swamigal then reached Udipi, the seat of Madhva Peetham. There are eight Mathams here, established by Sri Madhva. The head of every matham gets his chance to perform Pooja to Udipi Sri Krishna by rotation for a period of two years. This system is known as 'Paryayam'. The Swamiji holding the right of Pooja at that time and Sri Pejavar Matha Swamigal welcomed Sri Acharya Swamigal on the outskirts of Udipi. They had darshan of Sri Chandramouliswara temple and also of Sri Ananthiswara, who had given upadesa to Sri Madhva. On 16th November 1971, the Dhanurmasa (Margazhi month) Poojas commenced. Sri Acharya

Swamigal paid visits to Samskrit college and Oriental high school here. **During the period of camp here, the Swamigal of each Matham took Sri Acharya Swamigal to his Matham and honoured the Acharya. All Swamijis of all the eight Mathams once sat with Sri Acharya Swamigal and happily conversed.** In the meeting of Visva Hindu Parishad, Sri Acharya swamigal, Sri Pejawar Swamigal and Sri Palimaru Swamigal participated and gave Anugraha bhashanam. Sri Acharya Swamigal had darshan of Udipi Sri Krishna and offered some ornaments to the Lord on behalf of Srimatham.

Mangalore Vijayam

A large crowd welcomed Sri Swamigal. Sri Swamigal had darshan of Sri Mangala Devi. He now started to deliver entire discourses in Kannada. Mangalore was the last major point of the triumphant yatra in Karnataka.

Kerala Yatra

The camp at Manjeswar was the first halt in Kerala. After completing Tiruvadurai (Ardra Darsanam) Pooja at Madur, the Ganapathi kshetra, Jagadguru Sri Acharya Swamigal arrived at **Kasargode** on 1st January 1972. Women welcomed with 'Talappoli' (lamp in plate). Sri Swamigal visited Sri Mallikarjunaswamy temple. In his New Year Day message of benediction, Sri Swamigal advised all to live a life of love, peace and sacrifice.

Sri Swamigal was welcomed by Sri Bharathi Krishna Tirtha Swamigal at **Edaniru**, a place noted for Bhagavatha tradition. Sri Swamigal then went to Talippiramba, a Siva sthala. At Serukkunnam, the Annapoorna kshetra, he was received and taken along specially lit bazaar streets enthusiastically by people and was given temple honours. Here in Srimatham, food was prepared in large quantity, offered to Ambal and distributed among thousands of people. Sri Swamigal donated a sum of Rs.501/- to the hospital here.

Makara Sankranthi

Jagadguru Sri Acharya Swamigal, who was on his first visit to **Kozhikode**, was welcomed very enthusiastically on 13th January 1972 by hundreds of people, though it was midnight, amidst Nadaswaram, Panchavadyam etc. Makara Sankranthi was celebrated well. Dharma (free) upanayanam was performed for 45 boys. Annadanam was provided every day for all. Sri Swamigal inaugurated Hindu Mission hospital here and paid visit to temples, organizations and slum areas.

After camping for three days in Pattambi, Sri Swamigal went to **Shoranur**, where R.S.S. Chief Guruji Golwalkar had his darshan. He then reached Thrissur on 30th January, where prizes were distributed to the winners in competitions in oriental arts. After having darshan of Lord Krishna at **Guruvayur**, Sri Swamigal arrived at **Kodungallur**, the **Bhagavathi kshetra**. **This is the place from where Sundaramurthy Nayanar and Cheraman Perumal Nayanar departed for Siva's abode Kailasa. This has the additional distinction of having Sri Krishna temple, credited with Mangalaasaasanam by Kulasekhara Alwar, who sang the famous poem of Mukundamala.** He later left for Alappuzha and had darshan of Siva temple and other temples on the bank of river Poorna there. Sri Swamigal had darshan of Bhagavathi temple in Udyogamandal and Krishna temple in Edappalli and reached Ernakulam.

Ernakulam Camp

Jagadguru Sri Acharya Swamigal was received on the outskirts by people enthusiastically with Adi Sankara's picture being brought on an elephant. He was welcomed at Bharatiya Vidya Bhavan, where he went round Munshi Memorial Mandir. He saw and blessed the Maharudram performed by over 120 Ritwiks for world welfare. He camped at Ernakulam from 6th to 20th February. Four Yama Poojas on Mahasivaratri night were performed grandly on the 13th. Many people were very happy to witness the Poojas.

Veda Agama Silpa Sadas was held from 17th to 20th February. Experts in Vedas, Sastras and Arts from Kerala were invited to participate in the Sadas and were honoured.

Hindu Religious Procession

On the valedictory day of the Veda Agama Silpa Sadas there was a gigantic Hindu religious procession. The scale of this procession was so grand that the entire religious world, not just the Kerala public, had never witnessed such a one before. Religious exhibits were shown in 40 trucks. There were floats of Kailasa, Adi Sankara with disciples, Sabarimala, Palani, Tirupati Lord Venkatesa, Vinayaka, Guruvayurappan, Jagadguru Sri Paramacharya etc. and demonstrations of Kali dance, Mahabharata scene, Rama's coronation, bhajan, peacock dance, Kavadi, Karagam, Kathakali and Kolattam. 21 Nadaswarams and Tavils emitted auspicious music. Panchavadya music joined in. Decorated umbrellas and men and women marched on both sides of the road. The crowd was very large. The sight of Jagadguru Sri Acharya Swamigal wearing flower coronet, seated on an elephant was indeed inspiring. There was the noise of firecrackers too. Will any amount of description

provide the joy of witnessing in person? It took many hours for the procession to pass. The Police did a fine job of controlling the procession in an organized manner. In his Anugraha bhashanam later, Sri Swamigal dwelt upon the special features of Hinduism and the strength of spiritual power. The large crowd present listened with rapt attention; it was indeed unique. It was a feat accomplished by Sri Swamigal to get the Nair Sangam president Sri Vasudevan and S.N.D.P. president Sri Achyuthan to sit on the same dais and address on this occasion. Sri Swamigal blessed everyone and honoured the organizers. He then left the next day by a motorboat for Vaikkam.

Vaikkam is Siva sthala. Annadanam is the established tradition in this place. Sri Acharya Swamigal accordingly arranged for Annadanam through Srimatham. Darshan of Vaikkattappan was a wonderful experience. The way lamps are lit here is a rare beauty. In Kerala temples one finds a unique cultural grandeur and purity.

At **Kottayam**, Sri Acharya Swamigal was accorded a grand welcome with caparisoned elephants lifting their trunks and bleating and Panchavadyas playing music. He had darshan at Sri Mahadeva temple. Sri Swamigal went to Mankombu in a motorboat decorated like a swan, with 21 boats moving on either side. This was a wonderful sight. At Mankombu, there was a splendid welcome with Poorna Kumbham and Veda Parayanam.

At **Chenganachery**, the location of the headquarters of Nair Service society, its president Sri Gopalakrishnan received Sri Swamigal. On this occasion Sri Swamigal appreciated the services of Sri Mannath Padmanabhan. Sri Acharya Swamigal then reached Varkala via Ambalappuzha and Kollam. At Varkala it is unique that Sri Krishna (Janardanaswamy) gives darshan in a pose as if he is doing Achamanam (sipping water).

Tiruvananthapuram Vijayam

Jagadguru Sri Acharya Swamigal then went to Tiruvananthapuram. On 13th March 1972 he was received grandly at the place called Saakkai by the chairman of Travancore Devaswom board amid Veda ghosham, instrumental music and Panchavadyam, with caparisoned elephants in front. Loud chant of 'Jaya Jaya Sankara' hit the sky. Sri Swamigal walked in procession for a distance of 10 km and reached Virabhadra garden. People thronged on both sides and adored Sri Swamigal with devotion. The next day Sri Swamigal distributed divine lockets to students in Central school.

He went in a procession to a palace called Devarathu Koyikkal in the Fort. Later he had darshan at the famed Sri Padmanabhaswamy temple. He offered on behalf of Srimatham silk apparel to the Lord and a pendant to the Utsava Murthy. Then Sri Swamigal had darshan of Sri Sabhapathy temple of the traders. The welcome given by the traders was splendid. They had erected en route flower decorated pandals, spread flowers on the ground and kept special elegant lamps. The whole atmosphere was divine and beautiful. After darshan of the Lord, Sri Swamigal gave Anugraha bhashanam to the large crowd assembled there.

Vasanth Navarathri

Sri Acharya Swamigal conducted Vasantha Navarathri Poojas in Koyikkal palace. It was 3 p.m. every day when the Pooja would be over and Tirtha Prasadam given. Every night Sri Swamigal gave Anugraha bhashanam. There was the conference of Samskrit vidvans one day; Tantris' conference another two days. In Tantris' conference Sri Swamigal honoured 24 Tantris with awards and blessed the idea of having a Tantra Pathasala in Malappuram district in order to train Tantris to conduct Poojas in temples as per Sastras.

Maharaja of Travancore Sri Chitrai Tirunal Balarama Verma and his family had darshan of Sri Swamigal and received his blessings. Sri Swamigal gave away cash prizes of Rs.350/-, Rs.250/- and Rs.150/- to the winners in an essay competition conducted by Viswa Hindu Parishad. All contestants were given the book 'Hindu Dharma' and lockets. Dharma (free) upanayanam was conducted on 24th March. Sri Swamigal visited different parts of the city and also saw the Avahanti Homam being performed in Sri Mahadeva temple.

He also had darshan at the ancient Sri Mahadeva temple, which has Sannidhis for all three Murthis - Brahma, Vishnu and Siva. This area was known as Kaandalurchalai in earlier times. Here Sri Swamigal addressed a crowd of over 2000 people. In his Anugraha bhashanam he touched upon the need of bhakti, religious awareness, purity in life etc.

A procession of Hindu religion and culture was held in Sasthamangalam; it ended in Koyikkal. Exhibits on Gitopadesam, Rama Pattabhishekam, Krishna lilas etc. and folk arts display like Raja melam, Panchavadyam, Karagam etc. formed part of the procession. There were elaborate decorations with lamps all along the route. People of other religions also welcomed Sri Swamigal. A mosque-in-charge offered garlands and fruits and received blessings. A church also welcomed Sri Swamigal by lighting candles. Veda Sastra Vidvat Sadas was later held, in which 70 experts in Vedas, Vyakarana, Tarka, Vedanta, Jyotisha etc. participated.

In Karamanai, Sri Acharya Swamigal paid a visit to the central prison. **Sri Swamigal advised prisoners to cultivate peace of mind and faith in Bhagavan and to turn over a new leaf when they emerge from the prison with change of heart and lead a good life. The way Sri Swamigal went to each cell in which prisoners, who had been condemned to hang, were housed and met those prisoners individually and gave them Prasadam with blessings caused wonder and touched everyone's heart.** Sweet rice was brought in six large containers from Srimatham and distributed among all prisoners.

Sri Acharya Swamigal also laid the foundation stone for Sri Kanchi Kamakoti Sankara Bhagavat Paduka Mandapam in Karamanai. During the camp of Sri Swamigal in Tiruvananthapuram, which came to a close on 30th March, there was some religious programme at some place or the other every day. Sri Swamigal was happy with his stay in Tiruvananthapuram.

Tamil Nadu Yatra

Jagadguru Sri Acharya Swamigal reached the border of Kanyakumari district, where he was welcomed by the president of Devaswom board and others. He arrived at Vadiviswaram via the Vaishnava kshetra of Vadivattaru. On the Tamil New Year day, people here had the good fortune of listening to Sri Swamigal's Anugraha bhashanam. Sri Swamigal advised that we should not keep quiet when our gods are defiled. He camped at **Suchindram** for a day. This is a famous Trimurthi kshetra (kshetra of (S)Thanu Mal Ayan; (S)Thanu-Siva; Mal-Vishnu; Ayan-Brahma). There are Svara Sthambhas (musical pillars) in the temple. Sri Swamigal inaugurated the Hindu Mission hospital here. He then went to Kanyakumari, where he had darshan of Devi. He also visited Vivekananda Rock Memorial, where Secretary Sri Eknath Ranade and Sthapathi Achari explained the special features there. Sri Swamigal honoured Sri Eknath Ranade with the title of 'Bharata Seva Ratna' and silk shawl. He also honoured Sri Umaithanu Pillai with silk shawl in honour of his service in publishing religious books.

Hindu Religious Conference

A Hindu Religious Conference was held in **Kanyakumari** on 21st April. Representatives of many organizations working in religious, literary and social service fields and other individuals rendering such services participated. Sri Swamigal blessed the Conference. He also visited Vadakkankulam, where he was welcomed by Madurai Adinakartha, Swami Chidbhananda, Sri Sangu Ganesan, Sri Rajendra Nair and others. His visit gave fresh fillip to Hinduism in Vadakkankulam.

Sri Acharya Swamigal then went to **Idindakarai**, where thousands of fishermen gathered in Sri Siddhi Vinayaka temple and welcomed him. In his Anugraha bhashanam, Sri Swamigal asked them to be proud of their ancestry coming down from Bhagavan Vyasa, blessed them and gave them picture of Vyasa. After performing Pournami Pooja in Valliyur, he reached **Nanguneri**, where he was received by the Agent of Vanamamalai Matham and others and taken in procession. Sri Swamigal had darshan at Sri Totadri Swamy temple and offered silk attire to the lord.

While receiving Sri Acharya Swamigal at Vanamamalai Matham, the senior Jeer Swamigal was overcome by emotion, leading to tears in his eyes. Both the religious leaders honoured each other with silk shawls. Sri Swamigal later paid a visit in Cherankulam to the hospital run by Viswa Hindu Parishad. Samashti bhikshavandanam, Pada Poojas etc. were performed grandly here. Sri Swamigal had darshan at Sri Venkatachalapathy temple on the hilltop and Sri Marthandeswara temple at the foot of the hill. He then went to Srivaikundam and had darshan of the lord. This is the birthplace of Sri Kumaragurubara Swamigal.

At **Alwartirunagari**, people received Jagadguru Sri Acharya Swamigal with Vaishnava appellations. The students of Divya Prabandha Pathasala recited Suprabhatam; Sri Swamigal blessed them. He then went to Tentirupperai, where the Matham of Tirukkurungudi Jeer Swamigal is situated. He had darshan of Sri Makara-nedun-kuzhaikkadar temple. Prof.A.Srinivasaraghavan gave welcome address on behalf of Tiruvembavai-Tiruppavai committee.

Sri Acharya Swamigal reached **Tiruchendur** on 1st May. It was his first visit to this sthala. Though it was 10 p.m. a large crowd had gathered in front of Sri Ananda Vinayaka temple to receive Sri Acharya Swamigal. The streets were decorated with coloured flour designs; women performed Aarti. Sri Swamigal went straight to the temple and had darshan of Lord Subrahmanya. He decorated the Lord with a golden pendant. Thousands of people had darshan of Sri Swamigal and enjoyed witnessing Sri Chandramouliswara Pooja. The pilgrims regarded themselves fortunate to have darshan of Gnanapanditha and Gnanaguru simultaneously.

This sthala is famed as one of the six ‘Padaiveedus’ of Lord Subramahmanya. Nakkeerar has sung in high praise of this sthala in ‘Tirumurugatruppada’. This sthala is also hailed as Jayanthipuri and ‘Tiruchcheeralaivai’. Lakhs of people gather here to witness ‘Surasamharam’ during Skanda Shashti celebrations. The ocean waves worship the lord

here with enthusiastic noise. **Adi Sankara sang the famed 'Subramania Bhujangam' here, prodded by Lord Siva of Gokarna. Sri Kumaragurubara Swamigal was brought here as a dumb child of five, whom the Lord blessed with not just speech, but made him into a great poet.**

Sri Acharya Swamigal later reached **Tuticorin** via Arumuganeri. The grand reception here was in front of Salt Line Vinayaka temple. Sri Swamigal inaugurated here Satsangam and a hospital of Hindu Mission. Sri Swamigal then left for Vallanadu. In his Angraha bhashanam there, he dwelt upon the greatness of Tirugnanasambandar and the merits of Vibhuti.

On 11th May, as an auspicious sign, there was heavy rain in Tirunelveli. Jagadguru, unmindful of the rain, walked to the central prison in order to give solace to the prisoners. He was keen to fulfil the need of the hour. He was received with the police band playing music. Sweet rice was served to the prisoners. Sri Swamigal spoke to them consolingly and advised them to reform themselves and blessed. It was striking that Sri Swamigal met individually each prisoner condemned to death by hanging and spoke soothingly. When Bhagavan in human form cared for them, met them and spoke benedictory words, many were brought to tears; many wept inconsolably. Even the prison officials and others could not control their tears. Such is the power of spirituality and grace!

Sankara Jayanthi in Tirunelveli

Tirunelveli is a very sacred place in 'Tenpandi' area of Tamil Nadu. It has the distinction of being 'Paadal Petra sthalam' (sung by one of the four great Saivite Nayanmars). Lord: Nellaiappar; Devi: Kanthimathi. Of the five Sabhas in which Lord Nataraja dances, Tamra (copper) Sabha is located here. This temple is large and there are svara sthambhas (musical pillars) here. Sri Acharya Swamigal had darshan at Sri Nellaiyappar temple and donated on behalf of Srimatham a sum of Rs.1001/- for temple renovation work.

Sri Swamigal celebrated Sri Sankara Jayanthi grandly while camping here in Tirunelveli. During the celebrations it was inspiring to see every day the idol of Adi Sankara being taken to Tamraparani river, given Abhishekam and taken in procession. Folk arts events were held in the night. Sri Swamigal also awarded prizes to the winners in Tirukkural recitation competition.

Sri Acharya Swamigal then went to **Ambasamudram**, where he was received warmly in front of Sri Vinayaka temple in west car street. He visited the place where Sri Radha-Krishna's idol is worshipped; the place is adored as Brindavan by the locals. He also visited the Religious propagation centre here. Sri Swamigal then went to Kallidaikurichi, where he was received grandly. Prasadams from temples of Sri Malendiappar and Sri Adi Varaha Swamy (Lakshmiopathy) and other honours were offered. Sri Swamigal then proceeded to Karukurichi and to Thazhiyuthu – Sankar Nagar, where, in his Anugraha bhashanam in a public meeting, he dwelt upon the greatness of Bhagavad Gita. In Sivakasi, he was received by members of Tiruppugazh sangam and Weekly Prayer Sangam and Sri P.K.S.A.Arumuga Nadar. He had darshan at Sri Rahasya Nataraja temple. He also celebrated grandly the Jayanthi of Jagadguru Sri Paramacharya Swamigal.

Madurai Vijayam

At **Madurai**, Jagadguru Sri Acharya Swamigal was received with love and devotion by a large crowd, which included Sri P.T.Rajan. In the procession many people sang hymns in praise of Bhagavan and many folk arts like karagam, kavadi, silambam, artificial horse were enacted. Sri Swamigal camped in Sethupathi high school; it has become a tradition for Sri Swamigal to camp here while in Madurai.

The tenth Agama Silpa sadas was held from 4th to 6th June 1972. Madurai Adina Guru, Andhra Pradesh State's official Sculpture-in-charge Sri Ganapathi Sthapathi and Vagisakalanidhi Ki.Va.Jagannathan were among those who participated and spoke in this Sadas. There was an exhibition of religious pictures. 'Karagam' and 'Bommalattam' (Puppet show) were held. **Sri Acharya Swamigal in his Anugraha bhashanam asked that Hindu Religious Forum branches be established in different places and religious services rendered and also the 'Pidiyarisi Thittam' (Handful of Rice Scheme – in this, each household is to keep away a handful of rice every day; the rice collected thus will be cooked and offered at the local temple and then used for common Annadanam for the poor and destitute) be spread.** At the 'Dinamani' office in Madurai, Sri Swamigal was received by Sri A.N.Sivaraman and others.

He visited **Tirupparankunram** and Koodalazhagar temples. Dharma (free) upanayanam was also held. In a public meeting, Sri Swamigal honoured Sri M.R.Subbaraman with the title of 'Samaya Samuha Seva Ratna' and Sri Sasivarna Thevar with 'Samaya Samuha Seva Mani' and shawls.

Sri Swamigal then left for Tenkarai, where he was received by Sri Vaidyasubramania Iyer at the entrance to Sri Sankara Matham. After spending a day at Piranmalai, a famous Subramania sthala, Sri Swamigal reached Ilayathangudi on 16th June. This place has link with Srimatham in that the Adhishthanam of Parameshti Guru of Jagadguru Sri Paramacharya is located here. Sri Swamigal performed pooja here and blessed all.

Award to Palakkad Mani

At **Pudukkottai** Mridanga Vidvan Sri Palakkad Mani Iyer was awarded the title of 'Mridanga Nadamani' and gold ring by Jagadguru Sri Acharya Swamigal.

Sri Swamigal later went to **Avudaiyarkoil**. **This is the sthala famed for the appearance of Lord Siva in the form of Guru at the foot of a 'kurunda' tree and initiating and blessing saint Manickavachakar. Here in the Siva Linga, there is only 'Avudaiyar' or the base; there is no upper cylindrical part; a cover is put instead. Lord: Atmanatha. Sri Swamigal had darshan of the Lord.**

The temple was built by Manickavachakar himself out of a sudden intuition, using the funds he had taken from the Pandya king for buying horses. It is uniquely beautiful in design and sculpture. The figures on vimanas and gopurams are so realistic that it is difficult to believe they are of stone; the intricate carvings that show even veins in the forms of Devatas are spell-binding. Sthala vriksha (tree): 'kurunda' tree.

Kshetra Paripalana Sangam – Temple Service Scheme

Jagadguru Sri Acharya Swamigal had darshan of Sri Pavala-oshadhiswara in Tiruchitrambalam. After completing Pradosha Pooja, Sri Swamigal went to Pattukkottai. Here he inaugurated Temple Service Scheme with some important local persons in charge and also Kshetra Paripalana Sangam to oversee the Scheme administration.

On 26th June Sri Acharya Swamigal reached **Thanjavur** and had darshan at **Sri Bangaru Kamakshi Amman temple, which is under the jurisdiction of Srimatham. As noted earlier, the idol here had been brought earlier from Kanchipuram owing to political constraints and continues to reside here.** In Papanasam, Sri Swamigal wore a flower coronet and entered in 'Pattina Pravesam'. It was grand and the sins (Papas) of those who witnessed got destroyed (Nasam)! In his Anugraha bhashanam, Sri Swamigal exhorted people to start Hindu Religious

Forum branches and instill bhakti in children. In Kumbakonam also there was grand 'Pattina Pravesam' and the camp was in Srimatham.

Sri Acharya Swamigal went on 1st July to **Tiruvidadaimarudur**, known as Madhyarjunam. He had darshan of Lord Mahalingeswara. The temple here is under jurisdiction of Tiruvavaduthurai Adinam. Sri Swamigal then went to Govindapuram nearby, the kshetra which houses the Adhishthanam of Sri Bodhendra Swamigal of 'Ramanama' fame. He then left for Mayiladuthurai. He had darshan of Sri Dakshinamurthy and Sendangudi Durga Amman and Sri Svarnapuriswara at Sembonnarkoil.

Tirukkadaiyur Maharudram

Jagadguru Sri Acharya Swamigal arrived at Tirukkadaiyur, the sthala famous for Lord Amritaghateswara – Kala Samharamurthy and Devi Abhirami. **It was here that Abhirami Bhattar, the author of 'Abhirami Andadi', lived and sang his soulful poem in praise of Devi.** Maharudra yagnam was conducted in the hundred-pillared mandapam in the temple here. In Sri Acharya Swamigal's camp, Chandi Homam, Mrityunjaya Homam and Srividya Homam were held. On the concluding day, Abhishekam from the sacred waters of the 'kalasams' in the yagnas was performed to Sri Swamigal. Next Sri Swamigal went to Sirkali, where he visited the house of birth of saint Tirugnanasambandar. This house was bought by one Gowri Achi and handed to Srimatham. It is under the upkeep of Srimatham ever since.

Diamond Abhaya Hastham

We have seen earlier that Jagadguru Sri Acharya Swamigal decorated Lord Nataraja's 'kunchitapadam' (left raised foot) at Chidambaram with diamond cover. On 10th July 1972 Sri Swamigal came to **Chidambaram**, where the Dikshitaras and others gave a traditional welcome with Veda Parayanam. That was the day of Tiruvadira (Ardra) star, the star associated with Lord Siva. Sri Swamigal was taken in procession to the temple. He decorated Sri Nataraja with diamond cover (kavacha) for the 'Abhaya hastham' (right hand indicating freedom from fear). He also witnessed happily Abhishekam of Sri Ratna Sabhapathi. Many people were delighted to witness the rare event. Out of the five Sphatika Lingams brought by Sri Adi Sankara from Kailasam, one named Varalingam was placed by him at Chidambaram. Hence it was but appropriate that Sri Acharya Swamigal chose to decorate the Lord here with Abhaya hastham.

The next day Sri G.Vagisam Pillai had darshan of Sri Swamigal, who appreciated and blessed the service rendered by him of growing Vilva plants and distributing them to Devasthanams free of cost as instructed by Sri Swamigal.

Sri Acharya Swamigal next reached **Tiruppadirippuliyur**, where he opened the new building of Sankara Bhakta Jana Sabha and had darshan of Sri Pataleeswara.

Mayilam Vijayam

On 15th July a crowd of over two thousand people gave a warm welcome at **Mayilam** to Sri Acharya Swamigal. Sri Swamigal climbed the hill and had darshan of Sri Subramania Swamy.

After camping in some places and blessing people enroute, Jagadguru Sri Acharya Swamigal reached **Kanchipuram** on 22nd July 1972 at the end of a successful third Vijaya Yatra. He was welcomed at the outskirts amidst heavy rain. It looked as if Lord Varuna joined the reception! Sri Swamigal went to Sivaasthanam, where Jagadguru Sri Paramacharya was camping. It was a Thursday, a day appropriate for the darshan of the disciple of his own Guru.

During the public reception accorded in the evening, Sri Acharya Swamigal, surrounded by a large crowd, left Sri Varadarajaswamy temple in a grand procession. Accepting welcome en route, Sri Swamigal went to Sri Kamakshi temple and had darshan. Sri Sankara Bhaktajana Sabha gave a splendid reception in the Sukravara Mandapam in the temple.

Vyasa Pooja –Sivaasthanam

On 26th July 1972 both the Acharyas performed Vyasa Pooja and took the Chaturmasya Vrata Sankalpam at Sivaasthanam in Kanchipuram. Thousands of people gathered here to enjoy the good fortune of having darshan of both Acharyas together. Prasadams from many different Devasthanams were offered to the Acharyas. Sri Shanmugasundara Mudaliar, who established a trust for propagation of Samskrit education and Indian cultural activities with an initial contribution of Rs.1,50,000/-, submitted the Trust deed to Sri Acharya Swamigal.

On 28th July Sri Sankara Bhaktajana Sabha celebrated the Jayanthi of Sri Acharya Swamigal. Hindu religious conference was held in Kanchipuram on 3rd and 4th September 1972. Sri Acharya Swamigal exhorted all to start Hindu Religious Forum branches and serve diligently.

'Madirpanimani' (Jewel of Boundary Wall Service)

Sathabhishekam of Sri T.M. Narayanaswamy Pillai, who had rendered excellent service as president of Tiruvanaikka Renovation committee, was celebrated at Tiruchi on 6th September 1972. Jagadguru Sri Acharya Swamigal conferred on him on this occasion the title of 'Madirpanimani' and sent him silk shawl and Prasadam.

The two Acharyas, on completion of Chaturmasya Vratam, went on Visvarupa Yatra and gave public darshan. Jagadguru Sri Paramacharya continued to camp in Sivaasthanam and gave darshan to devotees. Jagadguru Sri Acharya Swamigal stayed in Srimatham in Big Kanchipuram, where he gave darshan. From 8th October 1972, Navarathri Poojas commenced in Srimatham.

FOURTH VIJAYA YATRA

Vijaya Yatra to Badrinath, Gangetic Towns and Nepal

(From February 8, 1973 to November 8, 1975)

Saint Manikkavachaka Swamigal sings of Bhagavan as 'Coming to each of our homes and granting us his red lotus feet'. It applies to Guru also. Jagadguru Sri Acharya Swamigal tirelessly visits various nooks and corners of the country, gives darshan to people and showers grace. Unmindful of his own physical exhaustion, he blesses us all with peace of mind. This fourth Vijaya Yatra left Kanchi on February 8, 1973, the day of Vasantha Panchami. That day the Princess of Greece had got Sri Swamigal's darshan in Srimatham along with her family.

Taking the blessings of Sri Paramacharya and Sri Kamakshi, whose Utsava Murthy gave darshan in the Srimatham area as part of Brahmotsavam celebrations, Sri Acharya Swamigal started off. The next day Sri K.K.Shah, Governor of Tamil Nadu had his darshan in Arakkonam. The following two days were spent in Tiruttani, which, along with Kanchi, are like the two eyes of the 'Thondai mandalam' area. On Ratha Saphthami day, Sri Swamigal had darshan of Sri Subrahmanya and offered silk apparel to the Lord.

Andhra Pradesh

On February 13, 1973, Sri Acharya Swamigal, who was received with temple honours, had darshan of Sri Govindaraja at Tirupati. At Tirumala, he performed Sahasrakalasa Abhishekam and Kalyana Utsavam to the Lord and offered a gem-studded golden necklace. At Tiruchanur, he offered a gem-studded golden pendant and Ahimsa silk to Devi. During Vakyartha Vidvat Sadas, he honoured the Pandithas. He accepted the gift of a cow for Srimtham from the devout public.

Sri Swamigal travelled to 'Ondimedda' and had darshan of Sri Rama, worshipped by Bhakta Potanna, the author of the Telugu Bhagavatham. At 'Dharmaji Palli' he visited 'Cement Nagar' and honoured Sri Murthy, who had erected a temple for Rama there. On 3rd and 4th March, he observed Maha Sivaratri at Alambur, a great Siva sthala on the banks of Tungabhadra river, considered to be the southern entrance to Srisailam. At Hyderabad and Secunderabad Sri Swamigal received a grand reception. He visited Sri Kamakoti Sankara Mandir, Skandagiri Skanda temple, Srinivasa temple etc. At Sankara Vidyalaya he honoured the Pandithas in the Vidvat Sadas held there.

Maharashtra

Sri Acharya Swamigal received a very grand welcome by 15000 people assembled in a small town called Hinganghat. He camped at Nagpur from 2nd to 14th April 1973, where Vasantha Navarathri was celebrated. Veda Parayanam, discourses in Marathi and cultural programmes were all held. Sri Swamigal delivered discourses daily in Hindi, Tamil and Telugu. During this time he honoured Sri Nilakantha Iyer, proprietor of B.G.Paul & Co. with the title of Acharya Seva Ratnam. He also blessed Sri Deshpande, who had translated Tirukkural in Marathi. Sri Swamigal visited the ailing R.S.S. chief Guruji Golwalkar.

Madhya Pradesh

Sri Acharya Swamigal walked along the banks of Narmada river and reached a place called Barman, the place where Brahma had performed yaga. Sri Swamigal meditated here in seclusion for the welfare of the world.

The subsequent travel from Devri to Jhansi was nerve-wracking. The temperature was unbearably high; very hot winds blew. Under the protective umbrella of Sri Chandramouliswara, Sri Acharya Swamigal undertook this tough trip along with his entourage and reached Jhansi safely. He camped there from 2nd to 8th May in Kunj Bihari Mandir. At Dagdia he paid a visit to Pitambara Vidyapith, the centre of training in Tantra. At Gwalior the camp was in the palace and Maharani Scindia performed Pada Pooja.

In the camp at Brindavan in the Gwalior Scindia Mandir, Sri Acharya Swamigal was happy to listen to the chanting of Srimad Bhagavatham. He also visited Gokul Radhakrishna Samskrita Vidyalaya.

New Delhi

Sri Acharya Swamigal was received with full honours by the Uttara Swamimalai Reception committee chairman Mr. Justice Ramaswamy and others. Vice president Sri R. Venkataraman and Sri Gulzari Lal Nanda also joined the welcome. The Times of India described the marathon travel of Sri Swamigal on foot from Kanchipuram to New Delhi for performing the Kumbhabhishekam of the Uttara Swamimalai Subrahmanyaswamy temple as spectacular. Thousands enjoyed the honey of grace of Sri Swamigal during his sojourn in Delhi from 30th May to 19th June 1973.

The Uttara Swamimalai temple is situated on top of a hill in Ramakrishnapuram in New Delhi. It is patterned after the famous Swamimalai temple in Thanjavur district of Tamil Nadu. Built with public donations, it has sculptures of the Pallava, Chola, Pandiya and Hoysala styles. There are three Prakaras (circuits). The Rajagopuram in the south has three tiers and is of Pandiyan architecture. There are musical pillars too. Ganapathi Sthapathi with his team of fifty sculptors was in charge of the temple architecture. The stone for the Moolavar was sourced from a hill in Tirunelveli. The beautiful temple was erected over a period of eight years at a cost of Rs.15 lakhs. The Sankaracharya of Jyotir Matham had laid the foundation stone for the Garbhagriha (sanctum sanctorum) on 26th April 1970. This Sankaracharya, Puri Sri Niranjana Tirtha Swamigal and Smt. Indira Gandhi had darshan of Jagadguru Sri Acharya Swamigal now.

On the night of 5th June 1973, yantra plates were laid under all the deities by Sri Swamigal. On Thursday, 7th June at 10.30 a.m., Kumbhabhishekam was performed in a jubilant atmosphere amid Veda Parayanam, Tirumurai and Tiruppugazh chanting, Nadaswaram music and loud recitations of Bhagavan-namas. Thousands had darshan; many were the dignitaries present. Sri Swamigal spoke about the greatness of Hindu heritage and Subrahmanyaswamy. He honoured Sri R.Venkataraman, who had served as the Samaj president, with the title of 'Sat Seva Ratnam' and Sri Ganapathi Sthapathi with 'Silpakala Ratnam'.

Sri Acharya Swamigal visited the home of Dr.Lokesh Chandra, the famous Linguistics expert and saw the exhibition of ancient archaeological finds and blessed his efforts. On 14th June the Jayanthi of Sri Paramacharya was celebrated with a grand procession in which Veda Parayanas, bhajans and Nadaswaram music formed part, followed by 79 divine picture exhibits. People were thrilled to see Sri Swamigal following as the 80th in the procession.

When Sri Acharya Swamigal left New Delhi on 19th June, multitudes of people lined up with a heavy heart with tears in eyes. Many Sikhs made offerings with teary eyes.

Haryana

After blessing large crowds in Karanda camp and Karnal, Sri Acharya Swamigal reached Kurukshetra on 27th June. Haryana government had constructed stone steps on all four sides of

the tank called Brahmasaras, which is the largest tank in India. Sri Swamigal inaugurated the tank by taking bath.

Uttarakhand

Sri Acharya Swamigal laid the foundation stone for Gangamatha Mandir in **Haridwar**. Chaturmasyam (July 13 to September 12) was observed in Rishikesh in Andhra Asram. All India Veda Experts' and Students' conference was held during that time. A five-day Religious instruction course was conducted for school teachers.

Sri Swamigal left for Badrinath on 13th September. After visiting Sivananda Ashram en route, the entourage moved on via Lakshman Jhula and Mayapuri to Sivapuri. DGBR and BRTF soldiers extended a devoted welcome by holding hundreds of torches in the night. At Piasi, the place where Bhagavan Vyasa had undertaken penance, Sri Swamigal camped and gave darshan to many people. He later reached Deva Prayag. **There are five such important Tirthas known by the name of Prayag on the way to Badrinath. They are:**

Deva Prayag, the place of confluence of Bhagirathi and Alaknanda rivers.

Rudra Prayag, where Mandakini from Kedarnath joins Alaknanda. Narada is said to have attained beatitude with his musical sadhana here.

Karna Prayag, where Pinda river joins Alaknanda. Pinda is the river where Pandavas offered Tarpanam to Karna after they knew of the truth of his birth.

Nanda Prayag, where Nanda river joins Alaknanda.

Vishnu Prayag, where Dhavala Ganga (Vishnu Ganga) joins Alaknanda.

Sri Acharya Swamigal arranged for erection of the idol of Adi sankara in all these five important Tirthas.

Badrinath

This is one of the celebrated Vishnu kshetras, the praise of which has been sung by Tirumangai Alwar and Periya Alwar. Sri Acharya Swamigal was received with temple honours at the boundary of the Badri area on 24th September. He reached Taptakundam via the Nara and Narayana mountains and had bath with Sankalpa in the natural hot waters in the tank. At the Badri Narayana temple he performed Mahabhishekam and offered a silk shawl and gold coin necklace to the Lord and also a silver Harthi plate. He also offered a shawl to the idol of Adi Sankara in the temple complex. Sri Swamigal also sent to Kedarnath offering of golden bilva necklace, silk and

Rudrakshamala and arranged for Abhishekam to the Lord. During the six winter months the Badri temple remains closed, when Narada is said to perform Puja. Hence this place is also known as Narada kshetra and an idol of Narada is there in Garbhagriha.

In this yatra the assistance rendered by BSF is unforgettable. Sri Swamigal distributed Hanuman Chalisa booklets among them. **There are five Badri kshetras in popular reckoning. They are: Badri Vishal or Badrinath.**

Yoga Badri or Dhyana Badri. Sri Swamigal celebrated Sarada Navaratri here. As Pandavas had darshan of the Lord here on their way to Swarga, this place is also known as Pandukeswaram. Utsava Vighraha of Badri Narayana is kept here during the six winter months.

Narasimha Badri.

Vruddha Badri.

Bhavishya Badri.

Sri Acharya Swamigal returned to Rishikesh and camped in the Andhra Ashram. Replying to felicitations by a large assembly of people, Sri Swamigal spoke about the countrywide Hindu culture and stressed on the need to preserve it. Deepavali was celebrated here.

Uttar Pradesh

After spending a couple of days at Haridwar, Sri Swamigal went to **Sukrathal, the place where sage Sukabrahmam preached Srimad Bhagavatham to king Parikshit. He then reached Vidurakutir, where Vidura's holy feet are there for darshan.** Sri Swamigal inaugurated the Bharata Mata Bhavan here. At Naimisaranyam, he took holy bath in Chakratirtham and had darshan of Vyasagaddi. **This is reputed to be the place where Sounaka and other sages performed 1000 years long Satra yaga and Suta Pouranika taught all the 18 Puranas to them.** At Haidoyi, Sri Swamigal took bath in Sarvatirtham, where all Tirthas had come together as desired by sage Dadhichi. He spent nine days at **Lucknow** and then reached Kanpur. Nearby is Brahmada Tirtham, where the Ashram of sage Valmiki was situated. It was here that Sita was left and Lava and Kusa learnt Ramayana from the sage. Ma Anandmayi had darshan of Sri Swamigal here.

At **Ayodhya**, Sri Acharya Swamigal took bath in the holy Sarayu river and had darshan at many temples. A Vidvat Sadas was held. Sri Swamigal inaugurated a Sukla Yajurveda Pathasala. After

offering worship at Nandigram, he reached Allahabad. He took bath in Ganga and made Siva Lingam out of sand brought from Rameswaram in 1963. He dissolved the Lingam in Ganga. On Makara Sankranthi day, he blessed all people along with Sri Santhananda Swamigal of Jyotir Matham. On 16th January he went by boat to the other bank of Ganga and had darshan of Someshwar.

At **Kashi**, Sri Acharya Swamigal camped in the Raja's palace from 21st January to 14th February. The camp shifted to Srimatham in Hanumanghat from 15th February to 10th March. The highlight of the camp was the Kumbhabhishekam of Sri Kamakotiswara temple built in Chola style on Ganga coast by Sri C.S.Ramachandran family at a cost of Rs.8 lakhs. The deities in the temple were patterned after the Vedic Panchayatana system. At the entrance one can see images of Rama Pattabhishekam and Sri Adi Sankara with his four disciples. The marble image of Raja Rajeswari is beautiful. Kamakotiswara is the Moolavar; there are Sannidhis for Vishnu, Devi, Surya, Ganapathi, Subrahmanya, Ganga Devi, Sastha and Navagrahas. There is a nice bell here brought from Thrissur. A music concert by M.S.Subbulakshmi was the most prominent among the many cultural programmes.

Sri Swamigal had darshan of Kashi Viswanatha, Visalakshi and Annapoorani. A Shanmatha conference was held. The gigantic reception organised by the teachers and students of Benares Hindu University during this period was spectacular.

After celebrating Vasantha Navarathri at Anantapur and spending ten days in **Patna**, Sri Acharya Swamigal went to Sonapur. Here he had darshan in the Hariharanatha temple, where in one and the same image Siva is seen on the front and Vishnu on the back side; this is the most interesting feature here.

While camping at Raxaul, officials of the Indian embassy in Nepal confirmed the Nepal government's invitation to Sri Swamigal.

Nepal

After leaving the elephant, camel, cows, lorry etc. of Srimatham behind in Raxaul, Sri Acharya Swamigal started on yatra to Nepal on 27th April. At Peerganj, the first town on Nepal border, a rousing reception awaited Sri Swamigal. **He extolled the greatness of the Hindu kingdom of Nepal and drew attention to the following five significant features of Nepal.**

Janakapuri ruled by king Janaka.

Virata city, the refuge of Pandavas during their incognito stay.

Gandaki river, the source of Salagramas used for worship of Vishnu in Panchayatana Pooja.

Devi Guheswari , Sakti Peetham.

Pasupatinatha, the five-faced Siva.

At Kathmandu, Sri Swamigal was accorded a rousing traditional royal reception. This was the first ever visit by a Sankaracharya after Adi Sankara after a lapse of some 2500 years. At the Pasupatinatha temple, Sri Swamigal worshipped Vasuki Narayana first and then Lord Pasupatinatha. He offered him a golden bilva necklace and silk shawl. Later he had darshan of Guheswari.

On 7th May 1974, a grand public reception was given by Sanatana Dharmaseva Samiti, Brihad Adhyatmika Parishad, Veda Vedanga Vidyalaya, Gita Govinda Ashram, Matrubhumi Seva Sangh, Visva Hindu Parishad, Samskrit division of Indian embassy etc. Sri R. Venkataraman had darshan of Sri Swamigal at the camp. On 8th May, on the occasion of Sri Paramacharya's Jayanthi, special Abhishekam to Pasupatinatha was performed; he was adorned with golden bilva necklace. Sri Swamigal asked for putting up an idol of Adi Sankara at the entrance of the temple; this has subsequently been done. The priest at the temple traditionally hails from South India. It may be noted in this context that the king of Nepal and the Sankaracharya of Kanchi Kamakoti Peetham enjoy the unique privilege of worshipping in the Garbhagriha in the temples at Rameswaram, Madurai and Puri.

At the Pirganj border, Sri Swamigal laid the foundation for an Arch in memory of the visit of Sri Sankaracharya; this Arch was completed later. At the instance of Sri Swamigal, a welcome Archway saying 'Welcome to Nepal-the only Hindu Kingdom in the world' was also put up at the border.

Bihar

On conclusion of the Nepal segment of the yatra, Sri Acharya Swamigal returned to Raxaul and reached Mandar Hill in Bihar later on 7th June. Mandara mountain, used as churning rod in the Puranic churning of Milk Ocean, is this Mandar Hill. At a distance of 80 km from here, there is a temple for Vasuki, which was used as the churning rope and also temples for Vishnu and Siva. There is a Samskrit Vidyapeetham and Samaveda Pathasala here. After having darshan at

Vaidyanath Dham, Sri Swamigal journeyed to Jamshedpur after spending a night on the banks of Swarnarekha river.

Sri Acharya Swamigal observed Chaturmasya for three months including Adhik masa in Jamshedpur. Atirudram was performed during that time. Regular discourses by Sri Swamigal, Agama Silpa sadas, cultural programmes etc. were held.

Bengal

Sarada Navaratri was celebrated by Sri Acharya Swamigal in Kolkata from 16th October. He had darshan of Kali in Dakshineswar.

Odisha

In a small town called Bednotti, Sri Acharya Swamigal honoured two Atharvaveda scholars- Chakradhar Upadhyaya and Upendranath Panda. In **Bhuvaneswar**, he had darshan of Lingaraj temple built by Kalinga kings. Here a huge Anjaneya subduing Lankadevi is a special sight.

During his stay here Sri Swamigal held discussions with experts on measures to preserve Atharvana Veda; Odisha is the seat of Atharvana Veda.

In **Puri**, an All Religion conference was organised by the government, in which Sri Acharya Swamigal as well as Puri Matha Acharya participated. In Swargadvar area, a huge Sankara Mandapam has been constructed at the instance of Sri Acharya Swamigal. **Here a shrine has been erected for Adi Sankara in Tamil architectural style, flanked by shrines for Jayadeva in Odisha style and Chaitanya Mahaprabhu in Bengal style. Sri Swamigal worshipped at the famous Jagannatha temple.**

Andhra Pradesh again

During his camp in **Visakhapattinam**, Sri Acharya Swamigal paid a visit to the dockyard and blessed the workers. At **Rajahmundri**, he had bath in the holy Godavari waters. He then took bath in Krishna river in Vijayawada and had darshan of Kanakadurga. On 31st January 1975, Sri Swamigal reached **Sri Kalahasti, the Siva sthala, where a spider (Sri), a snake (Kala) and an elephant (Hasti) worshipped Siva and attained Liberation. River Swarnamukhi sanctifies this place. This is the kshetra known for Kannappa Nayanar's incredible bhakti of Siva, extolled by Adi Sankara in Sivanadalahari. The unlettered hunter Kannappa attained Mukti in six days by worshipping the Lord here. Of the Panchabhuta sthalas, this kshetra is the**

Vayu sthala. It also has the distinction of being known as Southern Kailasam. Saints Gnanasambandar, Appar and Sundarar have sung the greatness of this sthala. Sri Swamigal then spent three days in **Tirupati**. After worshipping Venkatachalapathi and Padmavathi, he went to **Tiruttani** and had darshan of Subrahmanya.

Reaching Kalavai, he performed Sathabhishekam of Sri Paramacharya. Parameshti Guru Aradhana and Vasantha Navaratri were celebrated in Kalavai. Sri Swamigal returned to Kanchipuram on 23rd April 1975 to a rousing welcome. He worshipped Kamakshi Devi in gratitude for the success of the yatra.

Atirudram and Sahasra Chandi Homam as part of the Sathabhishekam celebrations of Sri Paramacharya were held from 5th to 16th May. This was followed by a State Hindu Religious conference, attended by many scholars.

Sri Acharya Swamigal then acceded to the prayer of devotees and decided to undertake yatra to the temple of Devi Jwalamukhi in Varigunda near Nellore in Andhra Pradesh for performing Kumbhabhishekam. He started from Kanchipuram on 9th June 1975 and reached Varigunda via Kalahasti on 19th June. Sri Swamigal spent a couple of days there after performing Kumbhabhishekam. After camping for a week in Nellore, he went to Tirupati via Kalahasti. He had darshan of the Lord and Devi and participated there in the Devasthanam-organised Hindu Dharma Pratishtana meeting. On 15th July, Sri Swamigal worshipped Siva in lying down (sayana) position in Suruttappalli.

Sri Acharya Swamigal returned to Kalavai and performed Chaturmasya there along with Sri Paramacharya. During that time Tiruvavaduthurai Adinam had darshan of the two Acharyas. During his meeting with Sri Paramacharya, he recalled with gratitude the fact that he had met him in Tiruvidaimarudur many years ago, taken Prasadam and given to the previous Adinam; the previous Adinam, whose health was precarious, recovered and lived for another fifteen years. Sarada Navaratri was also celebrated in Kalavai.

FIFTH VIJAYA YATRA

Vijaya Yatra to Chennai - Tirupati

(From November 9, 1975 to October 25, 1976)

Jagadguru Sri Acharya Swamigal left Kalavai on 9th November 1975 and spent a day on the way to Chennai at **Tirukkazhukkundram** celebrated as Pakshirtham. At **Mahabalipuram** he took bath in the sea and had abhishekam with Ganga water. He then reached **Kalpakkam**, where Nuclear power Plant is located. After blessing the people there, he went to **Tambaram**, where he was accorded a rousing reception. At Radhapuram huge crowds had darshan of Jagadguru. Governor K.K.Shah came and paid respects. At **Trisulam**, Sri Swamigal had darshan of Trisulanatha. After spending four days at Nanganallur, he reached **Meenambakkam**, where he spoke to the teachers of A.M.Jain College.

On 13th December 1975 Sri Acharya Swamigal entered **Chennai** via Guindy to a spectacular reception. Crowds swelled enthusiastically. All branches of Hindu Religious Forum in Chennai had come together in according an unprecedented welcome to Sri Swamigal. Sri Swamigal spoke on the greatness of Hindu religion and effectiveness of bhakti. At the camp in Ayodhya Mandapam in West Mambalam, Sri Swamigal raised religious awareness by speaking on the importance of the Karma principle, significance of rituals including our daily observances etc. In his address at Vadapalani temple, he enlightened people on the importance of idol worship. He camped in a school started by the Tamil scholar A.M.Paramasivanandam and addressed college teachers. In the camp at Venus Colony in Alwarpet, Sri Swamigal delivered discourses on various religious topics every day for three days.

Sri Swamigal camped in many places for a few days each in Chennai in response to people's passionate pleas and addressed them. At Purasawakkam, **he conducted the World Hindu Conference, together with state level conference of the Hindu Religious Forum, from 1st to 5th March 1976. The conference aimed at forging communication and unity among Hindus from all over the world. A religious exhibition formed part of the conference.** Beautiful images of Vinayaka and Minakshi adorned the entry point. Pictures of Adi Sankara, Ramanuja and Madhwa formed an impressive backdrop of the flower-bedecked dais. Jagadguru Sri Acharya Swamigal sat majestically on the dais with a flower coronet adorning his head. The conference was attended by representatives from countries like Sri Lanka, Malaysia, Singapore, Fiji Islands, South Africa, Indonesia etc. and from different parts of India. M.S.Subbulakshmi's soulful rendering of Totakashtakam set the devoted tone to the proceedings. Sri T.M.P.Mahadevan, the

noted philosopher, spoke on the important facets of Hinduism and Bharat. Experts presided over the various conference sessions. Dr.Lokesh Chandra covered Hinduism and Samskrit in the world in his authoritative presentation. Dr.V.Raghavan explained how Ramayana bridged cultures of Indonesia and China with Bharat. A Vidvat Sadas was held. A few lectures covered Hindu religious ideas in the five great Tamil epics. Prativadi Bhayankaram Sri Annangarachariar spoke on Vaishnavism and Tamil literature. Sri K.V.Jagannathan and Agnihotram Sri Ramanuja Thathachariar addressed the gathering on Vishnu bhakti. Dr.R.Nagaswamy, the Archaeology expert, enlightened the audience on Hinduism in stone inscriptions. Kanchipuram Adinam spoke on God and his mercy. Sri Pu.Ma.Jaya Senthilnathan addressed on the necessity of temple worship. Many other scholars also shared their deep scholarship with the public. Representatives from abroad also spoke on various subjects related to Hinduism. In the evenings, cultural programmes including music concerts, bhajans, Villuppattu, Karagattam etc. were held. Sri Acharya Swamigal spoke every day on various aspects of the multifaceted Hindu religion. He stressed on the need for religious education in schools. He spoke on the significance of temples and the way they are constructed, temples of Grama Devatas etc. He met representatives from foreign lands in separate groups and enquired about the state of religion in those countries. He also addressed the members of the Hindu Religious Forum separately, giving guidance on future activities to be undertaken.

The following resolutions were read out and adopted with loud ovation.

- 1. Hindus should give up the evil practice of dowry.**
- 2. In whichever country they live, Hindus should love that country even while maintaining their own culture.**
- 3. In whichever country they live, Hindus should live with the feeling of brotherhood and the awareness that they are Hindus.**
- 4. Every Hindu should pray to God in the morning and before retiring to bed every day and always feel the grace of God.**
- 5. Hindus should engage in social service while being attached to religion.**
- 6. Social and religious organizations in the world are requested to support and extend monetary help for the implementation of all schemes decided upon in this conference.**

The conference concluded with a benedictory address by Sri Acharya Swamigal. In this conference Sri Swamigal established World Hindu Forum; Dr.T.M.P.Mahadevan was appointed the general secretary.

Jagadguru Sri Acharya Swamigal returned to **Kanchipuram** on 21st March 1976. He performed Kumbhabhishekam of Sri Kamakshi temple on 5th April. Many dignitaries attended. The Kumbhabhishekam committee chairman and the Sthapathi were honoured by Sri Swamigal. Sri Tirumuruga Kripanandavariar was honoured with the title of Saraswathi Katakshamritham. Cultural programmes including bhajan, vocal and Nadaswaram concerts etc. were held. Kamakshi Devi came in silver chariot and gave darshan in the evening along the car streets.

On 11th June 1976 Jagadguru Sri Acharya Swamigal started from Kanchipuram on yatra to **Tirupati**. He camped at Tirumala from 15th to 18th June. Sri Swamigal performed Kalyana Utsavam to the Lord. He also had darshan of Padmavathi at Tiruchanur. He spent the period from 28th June to 1st July at Tiruvannamalai, where he lighted Laksha Deepam to Lord Arunachaleswara, the Lord of Light. Sri Acharya Swamigal returned to Kanchipuram on 8th July 1976. Chaturmasyam, Sarada Navarathri and Deepavali were all observed by Sri Paramacharya and Sri Acharya Swamigal together in Kanchipuram that year.

SIXTH VIJAYA YATRA

Vijaya Yatra to Rameswaram

(From October 26, 1976 to September 16, 1978)

Jagadguru Sri Acharya Swamigal left Kanchipuram on 26th October 1976 on a yatra that would take him to the three Southern States of Tamil Nadu, Kerala and Karnataka. At **Chingleput** he visited the Juvenile Reformatory school and advised the children on the values of life. Sri Swamigal entertained Harijans to a hearty meal at Pukkatturai. Everyone was overwhelmed with Sri Swamigal's simplicity and compassion towards the downtrodden. At Cheyyur he worshipped Sri Vanmikanatha. Sri Mylam Adinam had darshan of Sri Swamigal at Bommaiypalayam. At **Pondicherry** Sri Swamigal was accorded an official reception by the government. At Tiruvadigai he had darshan of Virattaneswara and joined Appar Swamigal festival celebrations. There was a surging crowd of devotees when Sri Swamigal halted at **Neyveli**. Sri Swamigal worshipped Pataleswara at **Tiruppadirippuliyur**. **Sthala vriksha- Padiri. Puliyur got its name from sage Vyaghrapada, who worshipped the Lord here. This is the sthala where the miracle of Appar Swamigal sailing to the shore, seated on a stone, took place.** Sri Swamigal donated an elephant to the temple here.

Sri Acharya Swamigal had darshan of Nataraja at **Chidambaram** and inaugurated the project of diamond crown for the Lord. After offering worship at **Sirkali** and **Vaidiswarankoil**, Sri Swamigal visited many kshetras en route and reached **Tiruvidaimarudur** on 11th November. This sthala, celebrated as Madhyarjuna, has the distinction of the Lord having approved Advaita as the truth. After worshipping the Lord here, Sri Swamigal went to **Kumbakonam**; Archakas' conference was held there. At **Ganapathi Agraharam**, he declared open the newly constructed Gopuram entrance of the Mahaganapathi temple.

As Sri Swamigal walked long distances very speedily, the rest of the entourage had difficulty in keeping pace with him. At the small place called **Koondalur**, there was a grand reception. Sri Swamigal met the Hindu Religious Forum members at 10 p.m. and held discussions and blessed. At **Karaikal**, he had darshan of Karaikal Ammaiyar. At **Nagapattinam**, a meeting of the Mudradhikaris of Srimatham was held. Sri Swamigal enjoyed participating in the Music festival of the Carnatic Trinity in **Tiruvaiyaru**. At **Tirutturaipundi**, training sessions for Sivacharyas and village temple Pujaris were held. When Sri Swamigal reached **Muthupettai**, which has a

sizeable Muslim population, it was an ennobling sight to see a large crowd of Muslims lined up on both sides of the road with folded hands. When the camp was travelling in a forest, a large group of Harijans had assembled at a point and gave a very hearty welcome. Sri Swamigal blessed them and asked them to say what they wished for. They responded by asking for blessings for a good life. Sri Swamigal appreciated this prayer from those simple innocent souls.

At **Ramanathapuram**, Raja Sethupathi warmly welcomed Sri Acharya Swamigal. On 7th February 1977 Sri Swamigal reached **Rameswaram** and camped in Sankara Matham on the Agni Tirtham shore. He performed Kumbhabhishekam of the Shodasa Vinayaka temple Vimanam in the Matham premises. He then took holy bath in Sethu in **Dhanushkoti**. **On 16th February Maha Sivaratri was celebrated. During the third Yama in the night (12 to 3 a.m.), known as Lingodbhava kalam, Sri Swamigal went to Ramanathaswamy temple and performed with his own hands 1008 Kalasa Abhishekam to the Lord. This was a rare and very inspiring sight for the assembled devotees.** During the camp at Rameswaram, many events were held including Maharudram, Sathachandi, Sahasrabhojanam, Agnihotris' sadas, Veda examinations etc. The prime purpose of this Vijaya Yatra, viz. Sethu snanam and Rameswaram worship, was thus fulfilled happily.

Jagadguru Sri Acharya Swamigal's next major halt was at **Tirupputhur**, situated between Karaikudi and Madurai. This is the sthala of Tiruttalinathar, sung by Nayanmars. The Lord had given golden plate to Dharmi here. Bhairava's Sannidhi is famous here. On 15th March 1977, Sri Swamigal was accorded a rousing reception at this place. Sri Swamigal had darshan at the temple. He spoke to college teachers on religious values. He also addressed the public.

At **Madurai** Sri Acharya Swamigal guided the **World Religious Conference. Representatives of many religions participated in this. The religions were: Hinduism, Islam, Christianity, Confucian, Tibetan Buddhism, Zen Buddhism, Jainism, Zoroastrianism, Judaism, Greek and Old Egyptian. On 30th March, the king of Nepal inaugurated the week-long conference, attended by delegates from Italy, Switzerland, Hawaii, Japan, Germany, Czechoslovakia, Malaysia, Singapore, Sri Lanka, Nepal, Bali Islands, Hong Kong, Bangladesh, Indonesia and Africa. Many national delegates also participated. A large lotus with many petals, bearing the writing 'World Religions', formed a nice backdrop for the dais, on which Sri Swamigal was seated.** Sirkali Govindarajan's prayer set the tone for starting the proceedings.

Noted speakers included King of Nepal, Raja Sethupathi, Dr.T.M.P.Mahadevan, various Adinam heads, Malcom Adiseshiah, Agnihotram Ramanuja Thathachariar, R.R.Divakar and many others. Foreign delegates also spoke on the state of religious awareness in their countries. Sri Acharya Swamigal in his daily Anugraha Bhashanam described the role of religion in the cultural advancement of man, and for dharma and order to prevail in society. Cultural programmes were held in the evenings. They included traditional music and dances, vocal and instrumental music, bhajans, Villuppattu, folk arts like bommalattam etc. Veena concert of foreigners and Ramayana drama by Indonesian troupe were appreciated by one and all. Films on Sri Acharya Swamigal's yatras and Madurai Chitrai festival were exhibited. Prizes were distributed to teachers who were successful in essay competitions conducted by Hindu Religious Forum.

Sri Acharya Swamigal then visited **Rajapalayam**, where the royal family welcomed him. After having darshan at **Srivilliputhur**, Sri Swamigal celebrated Sankara Jayanthi at **Periyakulam**. During his camp at **Palani** from 4th to 8th May, the state level conference of Hindu Religious Forum was held, in which 900 members took part. One notable development was that Sri Swamigal released a banner containing important religious teachings with emphasis on Siva-Vishnu Abheda as previously instructed by Sri Paramacharya. This banner was later distributed to the Forum branches at various places for public display. **The writing on the banner was:**

- 1. World begins with the Primal Bhagavan.**
- 2. Mother and father are the first divinities.**
- 3. To worship in temple is very virtuous.**
- 4. Never condemn God.**
- 5. Never forget Siva.**
- 6. Work as slave to Vishnu.**
- 7. There is no Devi without Vishnu.**
- 8. Peyazhwar's Pasuram- on unity of Siva and Vishnu.**
- 9. May Hinduism live long like the Indian Ocean.**

Many scholars addressed the conference. Films on Hinduism were shown. A booklet containing poem on 'Navaratnamala on Jagadguru and Hindu Religious Forum' was released. Sri Swamigal blessed one and all and spoke giving guidance on future activities of the Forum. Group prayers were offered to the Lord in the temple by the members.

The next highlight of the yatra was the Kumbhabhishekam of **Sri Kamakshi temple in Coimbatore** performed by Sri Acharya Swamigal on 23rd May 1977. Besides the main deity of Kamakshi, Sphatikalingam, Panchaloha Mahameru and Sri Chakram were also installed. Sri Swamigal also instituted Sri Kamakoti Vidyamandir Trust for organizing regular Poojas etc. He also performed Kumbhabhishekam of Vinayaka temple in Eachanari. After visiting Erode, Sri Swamigal reached Karungal Palaiyam and performed Kumbhabhishekam of Vinayaka temple there on 19th June.

At **Mettur**, Maharudram, Chandi Homam etc. were performed under the auspices of Veda Dharma Sastra Paripalana Sabha. Sri Acharya Swamigal performed many Kumbhabhishekams around Mettur area. At **Salem**, he declared open Sri Jayendra Hall constructed by Sri V.Ramakrishnan of Gita Dharma Trust. He also inaugurated Hindu religious college. Chaturmasya Vratam was observed in Salem. During this period, Hindu religious conference, book exhibition etc. were organized.

Sri Acharya Swamigal celebrated Sarada Navaratri in October 1977 at **Tiruchi**. The celebrations were a grand success. The public reception at **Srirangam** was spectacular. Sri Swamigal had darshan of the Lord and visited the Veda Pathasala run by Sri Andavan Swamigal. On 27th December 1977, he went to **Nerur** and worshipped at the Adhishtanam of Sri Sadasiva Brahmendral. He then had darshan at **Kodumudi**, the sthala where Sri Sundaramurthy Swamigal sang the 'Namassivaya Padigam'. He also worshipped Pasupathiswara at **Karur**. At **Dindigal**, Makara Sankranthi Pooja was performed. He had darshan of Kalahastiswara here. At **Tiruchuzhi**, a sthala sung by Sundaramurthy Swamigal and Manikkavachakar, Sri Swamigal was given a grand welcome. He had darshan of Bhuminatheswara and Sahayamba. This is the birthplace of Bhagavan Ramana Maharshi. At **Aruppukkottai**, Sri Swamigal visited Chokkanathaswamy temple and performed Kumbhabhishekam of 'Arubattumuvar' (the 63 Nayanmars). He also honoured the Hindu Religious Forum functionaries and addressed the students. After halting at Ettayapuram and Tuticorin, Sri Swamigal reached **Tiruchendur**. After having darshan of Subrahmanyaswamy there, he went to **Tirupperai** and worshipped Makara-Nedunkuzhai-kadar. Sri N.S.Arumuga Nadar met Sri Swamigal, who christened his grandson as Senthil. The annual day of the local unit of Hindu Religious Forum was held here. On the way to Tirunelveli from Karungulam, there was heavy rain. But the yatra continued, with the accompanying people being unmindful of the rain.

After halting at **Tirunelveli**, Sri Acharya Swamigal visited the central prison in **Palayamkottai** on 25th February 1978 and blessed the prisoners with words of consolation and advice. He distributed pictures of Gods, Kashi string and eatables. Sri T.M.Pechiyappan, a reputed religious worker, had darshan of Sri Swamigal. At **Tirukkuttralam**, the place famous for its Kuttralam falls and Sri Kuttralanathar temple, Sri Swamigal had darshan of the Lord. **Tenkasi is the sthala, where Parakrama Pandian built a Siva temple similar to the Kashi Viswanatha temple. He left a very moving inscription saying that he would keep on his head the feet of anyone, who places a brick in order to rectify any decay in the temple noticed in the future.** After worshipping the Lord here, Sri Swamigal listened to Tirumurai songs rendered by the children of the children's wing of the Hindu Religious Forum and blessed them. At **Koilpatti**, Sri Swamigal had darshan of Pavalanatha and blessed the women's wing of the Hindu religious Forum functioning there under the leadership of Smt.V.Muthulakshmi. At **Kanyakumari**, training session was held for the Pujaris of Grama Devata temples. A conference of Hindu religious writers and propaganda workers was also conducted. People of other religions also enjoyed listening to the Anugraha Bhashanam of Sri Acharya Swamigal. At Takkalai, Sri Swamigal honoured Swami Madhuranandaji, who was rendering great service there in the cause of Hinduism.

Jagadguru Sri Acharya Swamigal halted for 21 days from 22nd April 1978 at **Tiruvananthapuram**. Vasantha Navarathri was celebrated there during that period. The next major halt was at **Kaladi** from 6th to 19th May. As it is not the practice for Sanyasis of Sankara tradition to stay at Kaladi, Sri Swamigal halted at the nearby Manikkamangalam. It is well known that Jagadguru Sri Acharya Swamigal has established Paduka Mandapas, idols, pillars, temples etc. in many parts of India in the hallowed memory of Adi Sankara. **At Kaladi Sri Swamigal installed a historic monument known as Adi Sankara Kirti Sthambha. He was very delighted to perform the Samprokshanam of the Padukas and Kirti Sthambha. This Sthambha is a 125 feet tall beautiful rounded structure. As one goes up the peripheral steps, he can see the pictures and murals connected with Adi Sankara's life history. Apart from Acharya Padukas, there are Sannidhis in the Shambha for the Shanmatha Gods, viz. Vinayaka, Siva, Devi, Vishnu, Subrahmanya and Surya.** Sri Swamigal honoured all those who had worked hard for this momentous project. On Sankara Jayanthi day on 12th May, a huge procession of Adi Sankara's portrait mounted on elephant, 108 Dandi Sanyasis from North India, 32 decorated elephants, instrumental music and Nama Ghosham wended its way in the streets of Kaladi; it was a

magnificent sight. A life history in Samskrit of Adi Sankara titled 'Sankara Vijaya Makarandam' compiled by the great scholar Sri S.V.Radhakrishna Sastrigal was released on the occasion. In the Vidvat sadas held, seven scholars were honoured with the title of 'Sastra Ratnakaram':

Brahmasri S.R.Krishnamurthy Sastrigal- Nyaya Vedantam.

Brahmasri Ramamurthy Sastrigal- Purva, Uttara Mimamsa.

Brahmasri Visvanatha Sastri Dadar- Nyaya, Rajaniti.

Brahmasri Jayarama Sastri Sukla (Varanasi)- Nyaya Vedantam.

Brahmasri Subramania Sastrigal (Mandakalathur)- Purva Mimamsa.

Brahmasri Remalli Surya Prakasa satri (Rajamahendrapuram)- Nyaya Vedantam.

Sri Acharya Swamigal reached **Coimbatore** on 4th June 1978. He installed Ashtalakshmi in the Kamakshi temple in R.S.Puram. At **Avinasi**, **he worshipped Avinasiappar, who mercifully retrieved a child swallowed by a crocodile.** Sri R.Venkataraman had darshan of Sri Swamigal at Sankhagiri near **Erode**. The reception accorded to Sri Swamigal at **Salem** was grand. On the way to Krishnagiri, Sri Swamigal blessed the Harijans who came to have his darshan. At Krishnagiri he blessed the women who participated actively in Srimatham's 'Pidi Arisi thittam' (Handful of rice scheme). He declared open the Jayendra library and honoured the doctors working in Srimatham's schemes and Sri V.R.Sundararaman, the force behind the local activities of Hindu Religious Forum.

After visiting Kolar and Dharmavaram, Sri Acharya Swamigal reached Kalavai on 16th July 1978. He observed Chaturmasyam in Kanchipuram. Visvarupa yatra was held grandly on 16th September 1978.

SEVENTH VIJAYA YATRA

Vijaya Yatra to Tirumala- Kalahasti

(From September 17, 1978 to March 16, 1979)

Jagadguru Sri Acharya Swamigal paid visits to Kalavai and other nearby places like Govindavadi, Ambi etc. in the period from 17th September to 11th December 1978. Sri Swamigal performed Kumbhabhishekam of Swarna Vimanam of Kamakshi temple in **Kanchipuram** on 1st February 1979 from 10.00 to 10.30 a.m. Gold cover for the topmost tier of the five-tier Vimanam had been carried out by then. The gold cover work for all the tiers of the Vimanam was completed later. He also performed Kumbhabhishekam of Ekamreswarar temple in Kanchipuram on the same day earlier from 9.15 to 9.30 a.m. Veda and Tirumurai Parayanams and religious discourses were held in both temples. It was a rare enchanting sight to see Panchamurthy procession from Ekamreswara temple and Kamakshi Devi in silver chariot from Kamakshi temple on the same night. Agama Silpa Sadas was held during that time. Cultural programmes were held in the evenings.

Sri Acharya Swamigal's yatra started from Kanchipuram on 7th February 1979 towards Tirupati. At **Renigunta** a large crowd of devotees welcomed Sri Swamigal and were very happy to witness Chandramouliswara Pooja. Sri Swamigal camped at **Tirumala** from 15th to 17th February and had darshan of Venkatachalapathy in different decorations every day. He stayed in **Tirupati** from 18th to 20th February and worshipped Padmavathi Devi at Tiruchanur.

Sri Acharya Swamigal camped in **Sri Kalahasti** from 21st to 28th February. A large number of devotees had darshan. Sri Swamigal reached **Sriharikota** on 4th March at the request of people working in the Space Research Centre located there. He inspected the various research facilities and blessed everyone. He had darshan of the unique Siva in lying down pose in **Suruttappalli**. **After consuming poison which emerged from the Ocean of Milk, Siva felt tired and lay down for rest.** Sri Swamigal went to **Tiruvalangadu**, the sthala where Nataraja's Urdhva Tandava is famous and where **Karaikkal Ammaiyar** received the Lord's special grace. Sri Swamigal reached Kanchipuram back on 16th March 1979.

EIGHTH VIJAYA YATRA

Vijaya Yatra to Mumbai - Gujarat

(From March 19, 1979 to September 3, 1982)

This Vijaya yatra, which would cover Mumbai and Gujarat and last over three years, started from **Kanchipuram** on 19th March 1979. Jagadguru Sri Acharya Swamigal had darshan of Margabandhu Iswara at **Virinchipuram** and celebrated Vasantha Navaratri in **Nasarathpet**. He spent three days in Tirupati. He was accorded a rousing welcome in Doorvaninagar near Bengaluru. At **Ulsur**, he camped for three days; large crowds were immersed in divinity while listening to the Anugraha Bhashanams of Sri Swamigal. Sankara Jayanthi was celebrated in a grand manner on 2nd May at Malleswaram in **Bengaluru**. Sri Swamigal camped in several parts of Bengaluru and large crowds were happy to have his darshan, participate in Bhikshavandanam and listen to his teachings. At **Chitradurga** Sri Swamigal camped in Kudali Sringeri branch Matham and conducted Pooja. After visiting Harihar, Hubli and Dharwar, he reached **Hospet**. Nearby is Vyasa Sankar on the banks of Tungabhadra river, a place blessed with natural beauty. Sri Swamigal camped at Hampi, Raichur and other places and reached **Secunderabad** on 9th July. Chaturmasyam was observed during the camp of two months here. Vidvat Sadas, Agama Silpa Sadas and cultural programmes were held. Many people witnessed poojas and listened to upanyasams of Sri Swamigal.

Maharashtra

Sri Acharya Swamigal celebrated Sarada Navaratri in **Uppal**. The yatra started to move towards Mumbai. At **Sangam** Sri Swamigal had darshan of Sangameswara. He then went to **Parali Vaidyanath**, the abode of one of the twelve Jyotirlingas and worshipped the Lord there. On 20th December Sri Acharya Swamigal reached **Pandharpur** and had darshan of Vithal Panduranga and Rukmai. **This is a famous sthala in Maharashtra, where Adi Sankara sang Pandurangashtakam. This is the kshetra which is a living proof of the fact that devotion to parents is alone adequate to attract the Lord himself to come and bestow Mukti. Pundalika was very devoted in the service of his infirm aged parents. Krishna and Rukmini came to Pandharpur from Dwaraka in order to see this for themselves. As Pundalika was busy attending to his parents when the divine couple arrived, he gave them a brick (Vit) to stand on till he would be free to receive them. Later when Krishna said to him to ask for a boon,**

he wished that they should continue to stand (sthal) on the brick (vit) and give darshan to devotees at all times and bless them. Krishna is hence known here as Vithal (Vit + Sthal).

Jagadguru Sri Acharya Swamigal then went to **Pune**. He handed to the Jeer of Ahobila Matham a sum of Rs. one lakh towards renovation work of Srirangam temple. After camping in several parts of Pune and giving darshan to many people, Sri Swamigal reached **Mumbai**. He camped at Sankara Matham, Matunga. Sri Swamigal visited several parts of Mumbai including the famous Subrahmayaswamy temple in Cheddanager and gave darshan to thousands of people.

The United Nations had announced 1979 as the World Children's Year. Accordingly both the Central Government and the government of Tamil Nadu celebrated the year by having different functions and arranging functions at different places etc. Special Postal Cover was also released. Sri Swamiji thought that in the World Children's Year such initiatives should be undertaken which would contribute towards children's development and bring out the best in them. With this in view he gave the motto "A capable child is the wealth of the country", planned several activities and entrusted to the Hindu Religions Forum the task of carrying them out. These activities were designed and implemented in stages throughout the year (January 1979 to December 1979).

The Hindu Religious Forum in Tamil Nadu engaged themselves whole heartedly in the task.

1. Children of LKG to 8th Standard and children of workers in villages who could not afford to go to school were chosen for extending this service. They were classified into four groups and competitions were held in music, drawing/painting, sports etc. and prizes were given to those who won the contests.
2. At the end of the year, a conference of children was conducted.
3. Under the title "Bharat Culture" lessons on religious and social development were sent by post to children every month.
4. Schools and teachers who had taken initiative to involve, train and encourage the children in this service were awarded prizes.
5. Children were given certificates on behalf of Srimatham.
6. The valedictory function of the year long celebrations was held in Kanchi with the blessings of Sri Swamigal. A large number of children participated in this function which was held on March 2, 1980. Over 5000 children in Tamil Nadu participated in many fields of activities and won prizes. An annual souvenir book containing many of these details and children's poems was published under the title 'Navamanittirattu' (collection of nine gems).

The concluding function was simultaneously held in Matunga, Mumbai on 2nd March 1980 in which all the above details were submitted to Sri Swamigal.

Jagadguru Sri Acharya Swamigal then went to **Nashik and Triyambak**. **Triyambakeswar is one of the twelve Jyotirlingas. This is also the kshetra where river Godavari, hailed as Goutama Ganga, one of the seven most sacred rivers of Bharat, originates. Sri Swamigal has taken bath in all the seven rivers. He has also installed the idol of Adi Sankara in all the twelve Jyotirlinga sthalas and got Adi Sankara's stotras inscribed.** After worshipping the Lord, Sri Swamigal reached the nearby Nashik-Panchavati area. This is a very sacred place associated with Rama, where devotees offer Pindas in memory of Pitrus. Sri Swamigal celebrated Vasantha Navarathri here.

Madhya Pradesh

On 11th April 1980 Sri Acharya Swamigal reached **Omkareshwar** in Madhya Pradesh. **This is also another Jyotirlinga kshetra. This is the sacred place where Adi Sankara met his Guru Sri Govinda Bhagavatpada, who initiated him into regular Sanyasa.** After worshipping the Lord here, Sri Acharya Swamigal went to **Ujjain**. This is also one of the twelve Jyotirlinga kshetras and Sakti Peetham. It is one of the seven Mokshapuris, known by the name of Avanti. Bhoja Raja and Vikramaditya had ruled from here. Kumbhamela, occurring once in twelve years, is celebrated here and lakhs of people assemble for taking holy bath. When Sri Swamigal came here on 16th April, Kumbhamela was in progress. Sri Swamigal makes it a point to visit kshetras on such occasions when large crowds gather in order to give darshan and guide the masses on true religious path.

Rajasthan

Sri Acharya Swamigal proceeded to Rajasthan and reached **Kailasapuri** via Ajmer, Jaipur etc. After having darshan of Ekalingeshwar there, he went to **Nathdwara**. After worshipping the child Krishna here, Sri Swamigal went to Gujarat.

Gujarat

He had darshan of Devi at **Ambaji**. It is one of the Sakti Peethas, known as Hridaya Peetha. The Yantra is specially worshipped here like in Kanchipuram. **At the instance of Sri Acharya**

Swamigal, this temple has been subsequently developed as 'Ekkavan Sakti Peetha', where all the 51 Sakti Peethas have been installed for worship. Sri Swamigal then reached **Ahmedabad** and observed Chaturmasyam from 27th July to 24th September 1980. Thousands of people including judges, ministers, industrialists, government officers and religious heads had darshan of Sri Swamigal. A Veda Sastra conference was held here. Sri Swamigal visited Swaminarayan Mandir, Gita Mandir, Jagannath Mandir, Viswa Hindu Parishad office etc. He also paid a visit to the Asram of Gangeswar Anandathji, who had the distinction of compiling all the four Vedas in a single volume. Discourse of **Sri Dongre Maharaj** on Srimad Bhagavatham took place in the presence of Sri Swamigal. Sri Dongre Maharaj is revered by the people of Gujarat as the heir to Sukabrahmam's legacy, a Tapasvi, greatly devoted to Sri Swamigal. He delivers his discourse continuously for 4 to 5 hours without even sipping water in between and lakhs of people attend his lectures. His donation to Sri Swamigal of Rs.52000/-, collected during the discourse, was utilised for establishing a Sama Veda Pathasala in Adayapalam, the birthplace of Sri Appayya Dikshitar. The Pathasala continues to be run to this day. Further Sri Dongre Maharaj's contribution helped Annadanam in Kanchi. Sri Dongre Maharaj again handed to Sri Swamigal in Rajkot a sum of Rs.1,11,000/- towards Annadanam for Sadhus. Sri Swamigal utilised that amount for Annadanam in Kurukshetra.

Navaratri was celebrated by Sri Acharya Swamigal in a place called **Unjanagar**. Sri Swamigal then proceeded to **Sidhpur**, known as Matrugaya. Like Gaya in Bihar, this place is significant for performing Sraaddha for ancestors, specially mother. This is one of the few places where Saraswathi river, which runs sub-terranean everywhere, is visible. Sri Swamigal took holy bath in the river. He then went to **Besraj**, the sthala of Bala Tripurasundari. He worshipped Krishna in Tulsi wood form in **Tulsishyam**.

On 27th November 1980 Jagadguru Sri Acharya Swamigal reached **Somnath**, the famous Jyotirlinga sthala in Gujarat and worshipped the Lord. The temple here is very beautiful. Sri Swamigal proceeded next to **Dehotsarg, where Krishna was struck by an arrow of a hunter and left for Vaikuntham**. Sri Swamigal then had a holy bath in **Prabhasa Tirtham**. He installed an idol of Adi Sankara there. A medical centre for the poor was also opened. After visiting Junagadh, Sri Swamigal went to **Porbandar** and gave Angraha Bhashanam in the Sudama Mandir there. Sri Swamigal then spent a week in **Dwaraka**, the Krishna kshetra in Gujarat, one of the 'Char Dhams' (four sacred pilgrimage centres) of Bharat. He had holy bath in river Gomathi. A

Samaveda Pathasala was started. (Dwaraka Sankaracharya Peetham is affiliated to Sama Veda). Sri Swamigal released a music CD of Krishna bhajan by M.S.Subbulakshmi. He also travelled by boat and visited Bet Dwaraka and Gopitala.

Sri Acharya Swamigal camped for five days in **Rajkot** in Panchanath Mahadev Mandir. After visiting Nadiad, he went to **Dakor** and had darshan of Krishna. At **Vadodara** Sri Swamigal was accorded a grand reception. Many people had darshan of and listened to the discourses given by Sri Swamigal. A group of devotees from Neyveli performed Samashti Bhikshavandanam. Akhanda Purana Parayanam, Veda parayanam and chanting of Ramacharita Manas rendered the atmosphere very divine. Many Homams were performed. Samskrit Sammelanam was held in which scholars from Kashi, Gujarat and South India participated. Examinations were conducted in Sastras and Adi Sankara's 'Prabodha Sudhakar', and prizes distributed by Sri Swamigal. Children performed cultural programmes in Samskrit. Sri Swamigal spoke in Samskrit stressing the importance of Samskrit specially for national unity. He also addressed Bhavan's school and Viswa Hindu Parishad meeting. Sri Swamigal visited Vithal Mandir, Sindhi Gita Gnana Bhavan and Srinathji.

Sri Swamigal took holy bath in river Narmada in **Parur**. He celebrated Vasantha Panchami and Rathasapthami at **Surat**, the town known for zari and diamonds. He also spoke in the Samskrit conference there. He then camped in **Vapi**.

Maharashtra again

Jagadguru Sri Acharya Swamigal had darshan of Jyotirlinga at **Bhimashankar** on 26th February 1981. He then joined at **Satara** Sri Paramcharya Swamigal, who was already camping there and spent over two months together. He then proceeded southwards and, via Sangeshwar, Belagaum and Hubli, he reached **Gokarnam**.

Karnataka

Gokarnam (cow's ear) derives its name from the shape of the Siva Lingam here. When Ravana was carrying the Lingam to Lanka, he handed it temporarily to Ganapathi, who came as a boy. Ganapathi called out to Ravana soon after and as he did not return immediately, he placed the Lingam on the ground. Ravana came and tried to take it away. He could not dislodge it from the ground despite all his strength. In this process the

Lingam took the shape of cow's ear. Ravana had to go to Lanka leaving the Siva Lingam behind at Gokarnam. The Lord is known as Mahabaleswar, as Ravana failed to remove him from the ground. The next major halt was at Kollur. Sri Swamigal worshipped the famous deity of Devi here, Mookambika. After camping at Udipi next, and passing via Mangalore, he entered Kerala.

Kerala

Jagadguru Sri Acharya Swamigal reached **Guruvayur** on 11th July 1981. He observed Chaturmasyam here. Thousands of people had darshan of Sri Swamigal. Many divine and cultural programmes were held. Proceeding via Thrissur, he reached Kaladi on 28th September and celebrated Sarada Navaratri here. Passing via Ernakulam, Sri Swamigal went to **Chottanikkara** and had darshan of Devi. At **Vaikkam**, the famous Siva sthala, he worshipped the Lord. He then went to **Sabarimala** and had darshan of Ayyappa amidst loud chants of 'Swamiye Saranam Ayyappa'. Sri Swamigal went on right upto **Tiruvananthapuram**. At nearby **Karamanai**, he visited Sri Adi Sankara Paduka Mandapam and Sri Chandrasekhara Saraswathi Kirthi Mandapam on 4th December 1981.

Tamil Nadu

Sri Acharya Swamigal went to **Kanyakumari**, where he visited Maharishi Mahesh Yogi Meditation Centre. After having darshan of Devi Kanyakumari, Sri Swamigal visited a small village called Gommadikkottai, where he was received with love and devotion. He had darshan of Subrahmanyaswamy at **Tiruchendur**. The next major halt was at **Tirunelveli**, where people gave him a rousing reception. After having darshan at Tenkasi, Sri Acharya Swamigal went to **Sankaranainarkoil** and worshipped Sankaranarayana and Devi Gomathi. At **Rajapalayam** the royal family made excellent arrangements for Sri Swamigal's camp. At **Srivilliputhur**, the sthala of Andal, Sri Swamigal had darshan of the Lord Vatapatrasayi.

Sri Acharya Swamigal reached **Madurai** on 3rd March 1982. The conference of Hindu Religious Forum was held here, in which over 600 delegates from the entire State took part. Sri Swamigal released the book titled 'Onre Kulam Oruvane devan' (There is only one family; only one God) by K.Palaniappan. Many religious programmes were held during this time. Sri Swamigal had darshan of Devi Minakshi. He then went to **Dindigal** and inspected Srimatham estate at Sirumalai. He visited Kodaikanal and then went to **Palani** and had darshan of Palaniandavan.

Sri Acharya Swamigal celebrated Vasantha Navaratri at **Coimbatore**. He visited Sri Ramakrishna Steel Engineering Factory and blessed and advised everyone about the necessity of good will and good relationship in industrial sector. Sri Swamigal had darshan of Siva temple in Perur and Marudamalai Murugan.

Sri Acharya Swamigal then proceeded to Coonore and Ooty. He celebrated Sankara Jayanthi at **Tirupur**. Dr.N.Mahalingam, the noted industrialist and scholar-devotee, played host at **Pollachi**. Sri Swamigal then made a quick detour to Kerala. He went to Thrissur and worshipped Krishna at **Guruvayur**. He then returned to Erode and passed via Rasipuram, Dharmapuri and Krishnagiri and reached **Tiruvannamalai**. After having darshan of Arunachaleswara, he went to **Tirukkoilur** and worshipped Viratteswara. He proceeded to Kumbakonam and then to the adjacent **Govindapuram**, where he had darshan of Sri Bodhendra Swamigal's Adhishthanam. Bhagavannama Bodhendral was the 59th Sankaracharya of Kanchi Kamakoti Peetham and propagated the practice of Nama Sankirtanam among people. He gave Rama Nama diksha to many.

Sri Acharya Swamigal then came to his birthplace **Irulneekki** and met people and made arrangements to help them in whatever they wished. He went to Thanjavur and Pudukkottai. He worshipped at Ilayathangudi Adhishthanam. He then went to Avudaiyarkoil and prayed. The next major halt was at Tiruchi. Sri Swamigal performed Kumbhabhishekam to Akhilandeswari temple at **Tiruvanaikka** on 1st July 1982. He then went to **Vellore** and performed Kumbhabhishekam of Jalakantheswara temple. He had darshan of Devi at Padaiveedu and finally returned to **Kanchipuram** to a very moving and spontaneous reception. People were overwhelmed to welcome Sri Swamigal after absence of 3 ½ years.

Jagadguru Sri Acharya Swamigal observed Chaturmasyam from 11th July 1982 at Kanchipuram. Many religious activities and cultural programmes were held as usual. Sri Swamigal's 48th Jayanthi was celebrated grandly. Ki.Va.Ja. and others delivered speeches. A book titled 'Guru Sishya Parampara' compiled by Thanjavur Sri Athreya Swaminathan was released. Sri Swamigal declared open a stone inscription of the history of the local Vazhakkarutheeswarar temple. On 31st August 1982, the Amritotsavam of Sri Paramacharya's Peetharohanam was celebrated. Sri Swamigal spoke on the occasion about the greatness, simplicity and divinity of his Guru. He also referred to the guidance he had been receiving from his Guru. Many ministers and dignitaries spoke. Sri Acharya Swamigal performed Kumbhabhishekam of Kalikambal temple in Kanchipuram on 1st September 1982.

NINTH VIJAYA YATRA

Vijaya Yatra to Tirupati

(From September 4, 1982 to October 20, 1982)

Jagadguru Sri Acharya Swamigal left **Kanchipuram** on 4th September 1982 and went to a village near **Arakkonam**, called Ichiputhoor. He laid foundation stone for a Kalyanamandapam there and gave a donation of Rs.25000/- from Srimatham. He then offered prayers at **Tiruttani** at Subrahmanyaswamy temple. He camped at **Tirumala** for three days from 8th to 10th September. **Tirumala Tirupati Devasthanam is running Hindu Dharma Pratishthanam, which engages in religious services in Andhra Pradesh and outside. Sri Acharya Swamigal took keen interest in this organisation and guided its activities. His present yatra was primarily to attend a special meeting of the Pratishthanam at Tirumala on 9th September.** The next day Sri Swamigal performed Kalyana Utsavam for the Lord. He then worshipped Padmavathi Devi at **Tiruchanur** and proceeded to **Sri Kalahasti**. He had darshan of Kalahastiswara and inspected the old age home run by Srimatham there and enquired about the welfare of the elderly persons in the home. He worshipped Siva in Sayana pose at **Suruttappalli** and returned to **Kanchipuram** on 16th September.

There is a unique Chitrugupta temple in Kanchipuram. On the occasion of Navaratri, Sri Acharya Swamigal arranged for large sized images of the three Devis, Durga, Lakshmi and Saraswathi to be kept there for public worship. Parayanams, scholarly discourses and cultural programmes including vocal and instrumental music, villuppattu, bommalattam etc. were held daily. A large number of people enjoyed this new development and were greatly benefitted. On Vijayadasami day, the three images were taken in procession in the presence of Sri Swamigal and immersed in Sarvatirtham tank.

Sri Swamigal also visited Sri Kamakshi temple and released a book by Sri T.V.R.Chari. A training programme for performance of daily rituals was held in Srimatham for ten days from Vijayadasami. Another refresher course for Pujaris of Gramadevata temples was also organised in Srimatham. Sri Swamigal stressed on the importance of proper worship of Grama Devatas for prosperous development of villages.

There is a temple called Ananta Padmanabha temple in Kanchipuram, mentioned in Kanchi Puranam. Owing to long periods of neglect, it happened that it came to be located in ruins

in the backyard of a house, near the toilet area. When Sri Paramacharya came to know of this, he felt distressed and wished to shift the temple to a suitable place fit for worship. Sri Acharya Swamigal put in great efforts in this direction. As the owner of the house in question was a non-believer, it became even more difficult to make changes. Finally a large sum was given to him and with the help of neighbours, the local area of the temple was purchased and an independent entrance was organised. A new temple was constructed at that location. Sri Acharya swamigal performed Kumbhabhishekam of the temple on 20th October 1982. Prasadam was sent to Sri Paramacharya Swamigal, who was on Yatra in the North. He became extremely happy. Poojas are being performed regularly at the temple since then.

TENTH VIJAYA YATRA

Vijaya Yatra to North Arcot

(From October 20, 1982 to June 6, 1983)

Leaving **Kanchipuram** on 20th October 1982, Jagadguru Sri Acharya Swamigal went to **Chingleput**. He was accorded a grand reception. He joined the anti-dowry propaganda event and blessed all. He worshipped Vedagiriswara at **Tirukkalukkundram**. At the request of the devoted public of the nuclear establishment at **Kalpakkam**, Sri Swamigal went there and performed Pooja. When the yatra was moving from Tindivanam to Tellaru, the van of Srimatham broke down. Many including Srimatham manager were injured badly. After first aid was administered, they were taken to Kanchipuram and treated in the government hospital. Sri Swamigal also returned to Kanchipuram on the evening of 2nd November.

The Yatra started again from Kanchipuram on 18th November. Sri Swamigal went to **Virinchipuram** via Vellore and prayed to Margabandhu Iswara to accompany the Yatra for safety and security. At **Tambaram** Sri Swamigal was accorded rousing reception. He declared open the Outpatient block of Hindu Mission Hospital there. The 75th anniversary of Peetharohanam of Sri Paramacharya Swamigal was celebrated on a grand scale by Hindu Religious Forum at **Chennai** from 6th to 11th December. On the concluding day Sri Swamigal addressed the gathering. He said:

“We are beholden to our parents. It is only Hindu religion that asserts that mother and father are Gods. The third entity we must worship as God is Guru, without whom our life would be useless. He elevates us and our Atma. Jagadguru is one who prays for the welfare of the entire world. Dakshinamurthy was the first Jagadguru. Bhagavan Krishna was called Jagadguru as he taught Bhagavad Gita. Adi Sankara, who came following his footsteps, came to be known as Jagadguru. Many people, who would not know Kamakoti Peetham, recognise and respect one who is called Sankaracharya. That is the greatness of the lamp that was lit by Adi Sankara. In the unbroken tradition of Kamakoti Peetham, that light has been showing the way of Gnana continuously.

We have two sets of responsibilities – one as Sanyasi and the other as Mathadhipathi. Sri Paramacharya told me on my coming to the Peetham that pleasure and pain should be treated equally. There is no greater debt of gratitude than Guru bhakti. There is none equal to Guru. Adi Sankara says: one can convert iron into gold by use of sparsamani

(philosopher's stone); but iron cannot be converted into sparsamani. Guru on the other hand is like that rare sparsamani, which produces another sparsamani by converting his disciple. That is his grace. Coral is precious. Our Guru is like coral to us. We should remember him always and act as per his teachings."

Dr.Karan Singh also spoke on Guru' greatness. Competitions were held for students and prizes distributed. In the Samskrit Day celebrations on 12th December, Sri Acharya Swamigal spoke on the greatness of Samskrit language and honoured Sri Ramadesikan, who had translated Bharatiyar's works from Tamil into Samskrit. Sri Swamigal visited many parts of Chennai.

At the request of devotees of Tiruchi, Jagadguru Sri Acharya Swamigal agreed to perform Kumbhabhishekam of Uchi Pillaiyar temple in Tiruvanaikka. Sri Swamigal reached **Tiruvanikka** on 26th January 1983. After performing Kumbhabhishekam and having darshan of Thayumanavar (Matrubhuteswara), Sri Swamigal left for Pondicherry and arrived at **Chennai** on 8th February. He went to several parts of Chennai as before and blessed throngs of people.

Hindu Religious Forum's cultural festival was celebrated at Chennai from 30th March to 3rd April under the guidance of Sri Swamigal. The first day, 30th March was observed as Children's day. In the festival, competitions were held in various arts and hundreds of prizes distributed. Chanting of Suprabhatam, Tirumurai etc. was conducted. An Arts exhibition was opened. Scholars including Dr.N.Mahalingam, Ma.Po.Si., Adinam heads and Awai Natarajan spoke. As requested by Hindus of Malaysia, a compilation of Hindu religious stotras titled 'Arutkalanjyam' (Compilation of Grace) was released. Further the book in Tamil 'Sri Jayendra Vijayam-Part 1' compiled by Pu.Ma.Jaya Senthilnathan, Srimatham Asthana Vidvan, was also released. Youth Day was celebrated on 1st April. Many events were held in which college students took part. Tirukkurala V.Munuswamy and others spoke. Harijan Day was celebrated on 2nd April. A large procession was taken out in the evening. Poets' Day was observed on 3rd April. Speakers included Vali, Ki.Va.Ja. and Soundara Kailasam. Sri Swamigal distributed tools and implements and bank loans to Harijans and the downtrodden and paved the way for their social awakening and upliftment. Cultural programmes including Villuppattu, Bommalattam etc. were held in the evenings.

Sri Acharya Swamigal reached **Sriharikota** in Andhra Pradesh on 30th April. After going round the Space Research Centre and blessing the scientists and technologists, Sri Swamigal returned to

Chennai on 6th May via Nellore. He then went to Villupuram and celebrated on 27th May the Jayanthi of Sri Paramacharya Swamigal. He returned to **Kanchipuram** the next day.

On 29th May 1983 an important milestone in the Guru Parampara of Kanchi Kamakoti peetham was reached. Sri Sankara Vijayendra Saraswathi Swamigal was appointed as the 70th Sankaracharya of the Peetham. Before this Sri Sankaran visited Sri Paramacharya in his camp near Hyderabad along with his parents and got his blessings. His family is that of Vedic scholars. Thandalam near Ponneri close to Chennai is his native place. Sri Sankaran's father, Sri Krishnamurthy Sastrigal, a Telugu brahmana, teaches Rig Veda in the Kainkarya Sabha Pathasala in Thandalam. He and his wife Smt.Ambalakshmi have five male and five female children. Sri Sankaran is the fifth child. He was born on 13th March 1969. He studied Rig Veda for seven years in the Pathsala where his father teaches and won many prizes.

The preliminary ceremonies of initiation of Sri Sankaran into Sanyasa commenced two days prior to the day of actual initiation, viz. Sunday, 29th May. He had kept awake and engaged in Japa the previous night as required. He was brought to the holy tank of Sri Kamakshi Devi temple at 5.15 a.m. that day. Thousands witnessed the event. Sri Jayendra Saraswathi Swamigal reached soon after. Sri Sankaran took holy bath in the tank. Sri Acharya Swamigal offered him saffron clothes, Kamandalu and Danda (staff) amid Vedic chanting, instrumental music and devotees' chant of 'Jaya Jaya Sankara, Hara Hara Sankara'. Sri Acharya Swamigal then taught him the Mahavakya. Both the Acharyas had darshan of Devi Kamakshi and Adi Sankara. Both of them performed 1008 Kalasa Abhishekam to Devi. They were then taken in a grand procession to Srimatham.

On 1st June 1983, the 90th Jayanthi of Jagadguru Sri Paramacharya Swamigal was celebrated at Kanchipuram. Sri Acharya Swamigal attended, together with Tondai Mandala Adinam Guru. Sri Swamigal released a book titled 'Sekkizhar vazhiyil Sivasthalangal' (Sivasthalas shown by Sekkizhar) by Pu.Ma.Jaya Senthilnathan.

ELEVENTH VIJAYA YATRA

Vijaya Yatra to Andhra Pradesh

(From June 7, 1983 to March 10, 1985)

Jagadguru Sri Acharya Swamigal has always shown keen interest in having darshan at Tirupati. Sri Swamigal left **Kanchipuram** on 7th June 1983 and worshipped the Lord at **Tirumala** on 8th June. After having darshan of Devi Padmavathi at **Tiruchanur** and, proceeding via Nellore, Ongole and Guntur, Sri Swamigal reached **Vijayawada**. A large crowd of devotees welcomed him. After visiting several places nearby, he came back to Vijayawada and then went to Guntur. He then arrived at **Kurnool** and joined Jagadguru Sri Paramacharya Swamigal, who was there while on his north Indian yatra. Sri Bala Swamigal (Sri Sankara Vijayendra Saraswathi Swamigal), who had just ascended the Peetham, also came from Kanchipuram and joined. All the three Acharyas performed Chaturmasyam together for the first time at Kurnool.

The camp was on the bank of river Aindri. Many devotees from all parts of India came to this secluded place, endowed with natural beauty, for darshan. Vyasa pooja was conducted on 24th July. After completing Chandramouliswara Pooja at 5 a.m., the three Acharyas went to the river, had vapanam and holy bath. The beauty and grandeur of the procession of the Acharyas from the riverbank to the camp was to be seen to be believed. Prasadams from temples from various nooks and corners of India were offered to the Acharyas. Sri Paramacharya commenced the Vyasa pooja at 10.30 a.m. and completed by 4.15 p.m. More than fifty thousand people watched the Pooja. There was a light drizzle throughout the day and it turned into heavy rain in the night. After Punarpooja was completed the next day in the morning, Vidvat Sadas was held. Many programmes were conducted during the two-month period. On completion of Chaturmasya Vratam, Visvarupa yatra was held on Thursday, 22nd September. **Sri Paramacharya Swamigal, who had been away from Kanchipuram for six years on yatra, was requested by Sri Acharya Swamigal and many devotees to return to Kanchipuram.** After completing Navaratri Pooja at Kurnool camp, the three Acharyas left on Vijayadasami day, 16th October. Sri Paramacharya's Padayatra in his advanced age moved everybody. The yatra wended its way slowly.

The yatra reached **Chittur** on 2nd February 1984. The three Acharyas entered Tamil Nadu border on 5th February. A large crowd including many dignitaries gave a rousing reception. The Acharyas

performed Kumbhabhishekam of Jalakantheswara temple at **Vellore**. For two days, 10th and 11th February, the state level conference of Hindu Religious Forum together with seminar and poets' conclave were held at Vellore. Sri Balavarayan, Tamil professor, read out a poem on the divinity and grace of the three Acharyas appearing together. Sri Paramacharya Swamigal honoured him. The Kumbhabhishekam for Parivara Devatas in Jalakantheswara temple was performed on 12th February. The yatra proceeded ahead and camped at **Kalavai** for two weeks. The next major halt was at **Tirupputkuzhi**, a Divya Desam sung by Alwars and Mangalaasaasanam pronounced.

The three Acharyas entered **Kanchipuram** on 13th April 1984. A grand reception was accorded on the banks of Sarvatirtham tank. Thousands had gathered. Everyone was happy at the fact that Sri Paramacharya, who had left Kanchipuram on yatra on the Tamil New year Day of 14th April 1978, had returned in time for the Tamil New Year Day in April 1984. A grand Pattinapravesam was held. The Acharyas had darshan of Ekamreswara. A magnificent public reception was held just outside the temple. The moment Sri Paramacharya reached the Pandal, the tyre of the cycle-rickshaw, which he used to hold while walking, burst. Perhaps the divine will that Sri Paramacharya should continue to bless people from Kanchipuram soil only was expressed this way! A welcome address was read out. By the time the Acharyas went round the car streets and reached Srimatham, it was 3 a.m.

On 14th April, Tamil New Year Day, free marriages were conducted for 108 poor couples in Kachapeswara temple. Sankara jayanthi was celebrated on 2nd May. Ani Tirumanjanam was celebrated on 5th July in Ekamreswara temple for the Nataraja idol there. (There are six days in a year on which Abhishekam is performed for Nataraja. Ardra Darisanam in Margazhi and Ani Tirumanjanam are the two most important of the six occasions.) **Srimatham had organized for 108 Oduvars to assemble on the occasion. They came singing Tirumurai in procession in the morning, following Nataraja and Sivakamasundari. A grand sight indeed! They chanted Tirumurai the whole day. In the evening they were all honoured by the Acharyas. Six of the Oduvamurthys were given special honour of golden bracelet and title of 'Tamil Marai Isai Mamani' (Great jewel in singing of Tamil Veda). This was indeed unique!**

1984 marked the golden jubilee of Jagadguru Sri Acharya Swamigal. Many religious and welfare schemes were in the works. One was publication of Adi Sankara's Stotra books with translation. The books were released at a function held under the auspices of Hindu Religious

Forum on 12th August in Kamakshi temple. Prasadam from 50 temples in Kanchipuram were submitted to Sri Swamigal on the occasion. Workers of fifty different categories offered 50 types of garlands to Sri Swamigal. A van was donated to the Hindu Mission Hospital at Tambaram for attending on leprosy patients in Chengai district. Tools for assisting the downtrodden were distributed. A poets' conclave was held. **Many scholars read out poems touching upon the exalted Guru Parampara of Kanchi Kamakoti Peetham and Jagadguru Sri Jayendra Saraswathi Swamigal's qualities of simplicity, bewitching smile, quick solutions for difficult problems, encyclopaedic knowledge and vision and the many, many projects initiated by him for advancement of Vedic and religious knowledge as well as modern day education and public health.**

Golden chariot for Kamakshi Devi was got ready and run on 6th September 1984. It was exhilarating to see Devi riding the golden chariot along the four car streets. On this occasion Sri Paramacharya honoured two commentators of Tirumurai with a title and golden coin. Sri Acharya Swamigal laid the foundation stone for Rajagopuram works of Kumara Kottam temple. Further free marriages were celebrated for 108 couples in Ekamreswara temple.

During the 1000th year celebrations of Raja Raja Chola, who had built the famous Brihadiswara temple in Thanjavur, a golden crown of 300 gms. weight was placed on the utsava deity of the king on 16th September. Funds for uninterrupted Poojas at that temple were also arranged. A book titled 'Stone Inscriptions of Sivapada Sekhara' in Tamil by Sri V.Mahadevan was released. Many such activities were performed during the year.

When clashes affected Hindus and Sikhs in Punjab, Sri Acharya Swamigal was quick to send a cash donation of Rs.25000/- and flour worth Rs.5000/- to help them.

Jagadguru Sri Acharya Swamigal selected ten important activities to be undertaken during this Golden Jubilee year. These are:

1. Renovation and performance of Kumbhabhishekam for at least 50 temples.

Temples renovated include those for Vinayaka, Siva, Vishnu, Subrahmanya, Mariamman and Grama Devatas. Renovation works included Vimanas, Rajagopurams, idol Pratishtas etc. The number of temples renovated far exceeded the expected 50.

2. Providing funds to temples lacking funds for even Poojas.

3. Honouring and extending financial assistance to 50 scholars well versed in Vedas and Sastras.

4. Publication of Adi Sankara's 50 Stotras with Tamil and English translation.

The actual number of Stotras published came to 86. In addition, many other religious books including Adi Sankara's history, Hindu religion, Ramayana And Mahabharatam for children, Bhajan songs, Devara, Divya Prabandha compilation, moral stories etc. were released.

5. Giving stipends to 50 students for pursuing higher studies in Samskrit or philosophy.

6. Planting Bilva trees in temples.

7. Construction of hospitals for poor and economically backward people.

8. Provision of Go salas and maintaining them.

9. Opening classes in schools for Stotras.

Devara Pathasalas were started and simple books on Tirumurais published and distributed free.

10. Conducting competitions in schools and colleges and awarding prizes and medals.

People supported the above projects financially. Editor of 'Saavi', Tamil magazine, appealed to the public for donations and passed on the collections to Srimatham. Committees were formed in districts and collections made. All the above activities were taken up in every district town very enthusiastically. Reading of the account of the actual details of completed works will stun every devotee of Srimatham. They were not only wide ranging, but also deeply penetrative.

On 6th January 1985, Tiruvadirai day, Pavai Parayanam was held in Amaresa Perumal temple. Over 2000 children participated, chanting Pavai, in a procession from Ekameswara temple along the four car streets. At the entrance to Srimatham Sri Paramacharya Swamigal saw the procession and blessed the children. Prizes were distributed in the evening to children who were victorious in the Pavai competition held.

On 26th January all three Acharyas worshipped Sri Annapoorani after decorating with golden cover. On 24th February the Golden Jubilee function was held in Kanchipuram on a very grand scale. Many dignitaries participated. Sri R.Venkataraman, Dr.Shankar Dayal Sharma, governor and ministers attended. A special free medical camp was run for many days; 100 doctors took part; 3000 poor patients were treated.

TWELFTH VIJAYA YATRA

Vijaya Yatra to Chennai - Tirupati

(From March 11, 1985 to April 26, 1985)

The Yatra started from **Kanchipuram** on 11th March 1985. Reaching **Tiruvanmiyur** in Chennai on 15th, Jagadguru Sri Acharya Swamigal performed Kumbhabhishekam for Sri Marundiswara temple on 17th. The event was witnessed by a large number of people. Vasantha Navaratri was celebrated at Mylapore from 22nd to 31st March. Sri Swamigal accepted the invitation of people in different areas of **Chennai** and camped there. He performed Kumbhabhishekam of Siva-Vishnu temple in T.Nagar on 7th April.

Sri Acharya Swamigal went to **Tiruttani** and had darshan of Subrahmanyaswamy. He then proceeded to **Tirupati**. He had darshan of Sri Venkatachalapathy and Padmavathi Devi and returned via Arakkonam to **Kanchipuram** on 22nd April. He gave darshan to devotees at Srimatham till 26th April.

THIRTEENTH VIJAYA YATRA

Vijaya Yatra to Kedarnath

(From April 27, 1985 to August 10, 1987)

Jagadguru Sri Acharya Swamigal left **Kanchipuram** on 27th April 1985 and reached **Bengaluru** via Vellore.

Karnataka

Sri Acharya Swamigal camped at Sri Sankara Matham in Malleswaram in Bengaluru. **There was a huge Hindu religious procession on 11th May, consisting of floats depicting the principles of Hinduism, pictures of great saints, bhajans, different types of musical instruments, fireworks, folk dances etc. Sri Swamigal accompanied this procession. Flowers were dropped from above from aircraft. Crowds were very huge; it looked as if the entire city of Bengaluru had assembled to witness this extravaganza.**

Sri Swamigal then went to **Sravanbelgola** and saw the idol of Vardhamana. He also saw the sculptures at **Belur and Halebid**. At **Bhadravati** he took bath in river Bhadra and conducted Pooja.

Maharashtra

Sri Swamigal reached **Karad** via Harihar, Hubli and Miraj and took bath in river Krishna. He then went to **Satara**. **It was here that Nataraja temple known as Uttara Chidambaram had been constructed at the instance of Jagadguru Sri Paramacharya Swamigal, who had camped here for over a year in the local Sankara Matham. The temple has Chitsabha similar to the ancient one at Chidambaram. The parapet walls around have embedded stone slabs having murals depicting 108 karanas or dance poses of Bharatanatyam style. Each mural has an inscription of sloka in Samskrit describing the karana. The murals were prepared under the guidance of the famous dancer Dr.Padma Subrahmanyam and approved by Sri Paramacharya. Sri Acharya Swamigal performed the Kumbhabhishekam of this temple in Satara, attended by a large number of devotees.**

Sri Acharya Swamigal reached Aurangabad via Paithan. He had darshan of Jyotirlinga at **Ghrushneswar** nearby. He observed Chaturmasyam in **Paithan**. During this period, at the

conclusion of Bhagavatha Saptaham there, Sri Swamigal called for the Book of Bhagavatham to be taken in a silver chariot in a procession; it was a rare beautiful sight. Annadanam was organised for 15000 people that day.

An interesting development, which brought out the compassionate nature of Sri Swamigal, happened. Sri Swamigal raised a proposal to erect a statue of Sri Adi Sankara in the local Sant Eknath Samadhi Mandir at Paithan. The whole town supported this idea, but one doctor opposed it. As Sri Swamigal was keen to enlist the cooperation of everyone, the idea was dropped. When the time came for Sri Swamigal to leave Paithan on 28th September after spending three months there, the doctor said to him: “Maharaj, I have troubled you much. Please don’t curse me.” Sri Swamigal smiled and said: “Doctor, I did not experience any trouble. The talk of curse is completely wrong. Even if you cut this body into several pieces, each piece will only bless you. I have worn this saffron cloth not for cursing anybody, but for seeing Narayana in everybody.” The offshoot of this expression of compassion was that the same doctor changed his mind, got the statue of Adi Sankara installed in the same place later and invited Sri Swamigal to come and inaugurate it.

Sri Acharya Swamigal had darshan of **Triyambakeswar** Jyotirlinga and celebrated Navaratri there. He then went to **Nagpur**, where Deepavali was celebrated.

Madhya Pradesh

At **Jabalpur**, Sri Acharya Swamigal took holy bath in river Narmada and performed Pooja. He had darshan of the hill temple of Sarada Devi in Mehar. He then reached **Chitrakut**, the place where Bharata met Rama during his forest life and obtained the Padukas. There is a beautiful Sivalingam here. He bathed in the holy river Mandakini and camped in Ram Mandiralaya.

Uttar Pradesh

Sri Acharya Swamigal went to **Allahabad** and had holy bath in Triveni Sangamam. He worshipped at **Nandigram** and then went to **Ayodhya** and took holy bath in river Sarayu. He returned to **Allahabad** on 18th February.

Sri Acharya Swamigal performed the Mahakumbhabhishekam of the **Adi Sankara Temple in Prayag on 13th March, 1986**. The rivers flowing in Bharat are all revered as religious symbols. Bathing in these rivers, specially in their confluence places is a remedy for our sins. Triveni Sangamam is the place where the rivers Ganga, Yamuna and the subterranean Saraswati meet. Prayag, or Allahabad is Triveni kshetram where lakhs of people come from all over the country and take holy bath. This is also the place where Adi Sankara and Kumarila Bhatta met and debated. In order to enable devotees to have darshan of Adi Sankaracharya, after completing their holy bath in Sangamam, this temple for Adi Sankara was built at the instructions of Sri Swamigal, at a cost of Rs. 70 lakhs. At the first level, Shri Kamakshi's idol is installed centrally and the idols of Ganga, Meenakshi, Kali, Yamuna, Saraswati, Lakshmi, Annapurni, Vaishnavi, Gayatri, Sarada, Mahavishnu, Ganapathi, Durga, and Mahishasuramardini are mounted all around. At the second level, Tirupati Sri Venkatesa Swami has been installed at the centre and the idols of Narasimha, Vasudeva, Varaha, Dasavathara murtis, Badri Narayana, Hayagriva, Anjaneya, Sitarama, Guruvayurappan, Suryanarayana, Venugopala, Gajendramoksham and 108 Salagramas are mounted all around. At the third level, Sahasralinga murthi (a huge Siva Linga idol having 1008 small Sivalingas in it) is installed centrally and 108 Sivalingas, different forms of Siva, Dakshinamurthy, Lingodbhava, Brahma, Somasundara and Chandrashekhara are mounted all around. In the internal walls of the Prakaram, events connected with Sri Adi Sankara's avatara and Srimad Ramayanam have been depicted. Chaturveda Parayanam, Veda Sastra Sammelanam, Annadanam for 1000 people etc. formed part of the celebrations. Everyone was awe-struck by the grandeur and religious fervour behind the Temple as well as the Kumbhabhishekam and was grateful for the grace of Sri Swamigal.

Sri Acharya Swamigal went to Nainital and reached the Sakti Peetha sthala known as **Vindhyavahini**, where Devi gives darshan in the form of Kali. This is said to be the place where Devi told Kamsa that Krishna was already born on earth to kill him. Sri Swamigal went next to **Kashi** and bathed in many of the holy ghats there. **He completed the celebrated Pancha krosa yatra on 7th April**. That day he bathed in **Manikarnika Ghat** in the morning and had darshan of **Dundhi Vinayaka, Annapoorani, Viswanatha, Gnana Vadasi Vinayaka, Gnanakupam, Visalakshi and Dharmeswar** and took a boat ride from **Manikarnika Ghat**. He then had darshan of **Badarghat Vinayaka, Bhimagundi, Adikeswaram** etc. and returned to the camp

in the evening. He celebrated Vasantha Navarathri at Kashi. Sri Swamigal visited **Sitapur** and then moved to **Vidura Kutir** and **Sukratal**.

Uttarakhand

Sri Acharya Swamigal then went to **Haridwar** and performed Pooja. He visited Makaravahini temple built by Srimatham. He also went to Jayaram Ashram, where he saw Ramayana scenes depicted as power-driven puppet show. This is very unique and interesting. He then proceeded to **Rishikesh** and camped in Andhra Ashram for ten days. **Rishikesh is full of natural beauty with river Ganga dropping down the mountain through great heights.** Sri Swamigal visited **Sivananda Ashram.** Sivananda was a Tamilian doctor in Purvasrama, who had worked abroad and helped the poor to tide over sickness. He later took Sanyasa and became Sivananda, a great Gnani and started Divine Life Society branches all over India. The bridge Ram Jhula in Rishikesh is renamed after him and known as Sivananda Jhula.

Sri Acharya Swamigal camped in **Dehra Dun**, where Sri Paramacharya Swamigal's Jayanthi was celebrated. He then proceeded to Deva Prayag and onwards to Rudra Prayag. At this confluence of Mandakini and Bhagirathi rivers, Sri Swamigal took holy bath and went to Gowrikund.

On 2nd June 1986, Sri Acharya Swamigal had darshan of **Kedarnath, one of the Jyotirlinga kshetras.** He offered to the Lord a silver Vibhuti strip, silk shawl and a long Rudraksha mala. He also offered a silver cup to the temple for Pooja. Sri Swamigal's visit was inscribed in stone and placed in the temple. Adi Sankara had kept in Kedarnath one of the five Sphatika Lingas he had brought from Kailasa. In course of time that Linga became untraceable. To remove this lacuna, Sri Swamigal installed a new Sphatika Lingam in the temple. He also placed Adi Sankara's books in a casket and had the casket placed in the temple. He got marble plaques installed, depicting the scenes of Adi Sankara's life relating to his visit to Kailasa, getting the five Sphatika Lingas etc. Sri Swamigal also got Adi Sankara's slokas inscribed in large marble plaques, which were placed in Adi Sankara's shrine close to the main temple.

Jagadguru Sri Acharya Swamigal got the songs of Gnanasambandhar on Kedarnath printed, framed and displayed in the temple. He also arranged funds for the Saraswathi Sishu Mandir Pathasala functioning in the Agastyamuni temple nearby for teaching

Devaram songs in Tamil to at least a few children. This yatra to Kedarnath marked the completion of Sri Acharya Swamigal's yatra to all the twelve Jyotirlinga kshetras.

Sri Acharya Swamigal returned to Rudra Prayag and proceeded to Joshimutt and Pandukeswaram and reached **Badrinath** on 13th June. He worshipped Badri Narayana. He then went to Taptakund, where he took bath in the hot waters and performed Pooja. He came back to Rishikesh and spent a few days there. He then went to **Haridwar**, where he observed Chaturmasyam. Sri Swamigal camped in Birla House. River Ganga flows just touching this bungalow at the back. **The river and the hills at the background form a very beautiful and enjoyable sight. At Har ki Powri in Haridwar thousands of people assemble every day, take holy bath in river Ganga, listen to bhajans and discourses on Bhagavatham and other classics and float ghee lamps in the river in the evenings. The Ganga Harati performed elaborately in the evenings on the riverbank and the lamps floating in the river are a divine sight. Sri Swamigal got a tall Stupi installed here in such a way that it is visible for all those who take bath in the river. Adi Sankara with his four disciples is seen at the top of this Stupi.** Sri Swamigal also arranged for a week-long training session in religion for teachers during his camp here.

Delhi

Jagadguru Sri Acharya Swamigal celebrated Sarada Navaratri in **New Delhi** in Uttara Swamimalai temple. He performed the Kumbhabhishekam of Kamakshi temple in Kamakoti Mandir on 15th October. He camped in several places in Delhi.

Uttar Pradesh again

Sri Acharya Swamigal camped in **Mathura** for 12 days and worshipped Sri Krishna. Deepavali was celebrated here. He also visited Gokulam and Govardhanagiri.

Bengal

Sri Acharya Swamigal passed through Agra, Gwalior, Jhansi etc. and camped for a day at **Varman** on the banks of Narmada. He went to **Sambhalpur** via Bhilai and had darshan of Kali. He then proceeded to Kharagpur, Gangasagar etc. **By following the route of river Ganga right from its Himalayan beginnings at Kedarnath to its progress at Rishikesh and Haridwar towards the plains, and its inexorable push in the plains at Allahabad and Kashi, and finally**

its merger with the ocean at **Gangasagar in Bengal**, **Sri Acharya Swamigal completed Ganga yatra**. He reached **Kolkata** on 25th December. Thousands welcomed Sri Swamigal with great devotion. Hundreds came and had darshan of the early morning Dhanur Masa poojas. Sri Swamigal acceded to the requests of devotees and camped in several places in Kolkata.

Sri Acharya Swamigal's next major halt was **Guwahati** in Assam, where he spent four days from 31st January 1987. He worshipped Devi Kamakhya in Kamarup there, one of the most important of the 51 Saktipeethas. He then reached **Patna** and had bath in rivers Sonebhadra, Kantaki etc. and performed Poojas. Passing via Bhaktiarpur, Dhanbad etc., Sri Swamigal went to **Kharagpur**, where Maha Sivaratri was celebrated. Thousands cramped themselves and watched the Poojas in the four Yamas in the night.

Madhya Pradesh again

After halting at Jamshedpur, Rourkela and Bilaspur, Sri Swamigal reached **Amarkantak, the place of origin of the holy river Narmada** and had holy bath. He then camped at Bhopal and proceeded to **Ujjain**, the Sakti sthala, where Vikramaditya was blessed by Devi. After worshipping Mahakaleswar at this Jyotirlinga kshetra and Kali, Sri Swamigal reached **Unja**, where Vasantha Navaratri was celebrated. Sri Swamigal then went to **Ambaji** in Gujarat.

Maharashtra again

Passing via Ahmedabad and Vadodara, Sri Acharya Swamigal reached **Triyambakeswar** in Maharashtra and had bath in river Godavari and darshan of the Jyotirlinga Lord. He then went to **Mumbai** and camped in Sankara Matham, Matunga from 23rd May to 1st June 1987. Thousands had darshan and felt blessed. Sri Swamigal performed Kumbhabhishekam of Sankara Matham in **Pune**. He then proceeded to **Pandharpur** and had darshan of Pandarinath.

Andhra Pradesh

Sri Acharya Swamigal reached **Secunderabad** on 8th June and camped for a week. He then passed via Vijayawada, Kakinada, Guntur etc. and went to **Srisailam**. He performed Abhishekam and worshipped Sri Mallikarjuneswara at this Jyotirlinga kshetra. He then had darshan of Venkatachalapathi at **Tirupati** and Padmavathi Devi in Tiruchanur. He proceeded to Sri Kalahasti and had darshan of the Lord at this kshetra, celebrated as Southern Kailasa.

Jagadguru Sri Acharya Swamigal then went to **Tiruttani** and had darshan of Subrahmanya-swamy. He then proceeded to **Mangadu** and performed Kumbhabhishekam of Kamakshi Devi. He returned to **Kanchipuram** on Thursday, 9th July 1987 to a rousing reception. Thousands gathered in the public meeting held in the evening. **The welcome address extolled Sri Swamigal's yatra of 2½ years covering the nook and corner of Bharata Desa and made special mention of his complete Ganga yatra. As per Jagadguru Sri Paramacharya's instructions, Sri Acharya Swamigal was taken in procession on a caparisoned elephant along the major roads of Kanchipuram to Sri Kamakshi temple.** Sri Bala Swamigal met him in the Rajavithi, and both Acharyas went to Sri Kamakshi temple and had darshan and arrived at Srimatham.

All the three Acharyas observed Chaturmasyam at Kanchipuram. On 19th July all religious organisations at Kanchipuram gave a grand reception to Sri Acharya Swamigal in Kachapeswara temple. In connection with Sri Paramacharya's 94th Jayanthi celebrations, Sahasra Chandi Homam in Kamakshi temple, Maharudram in Ekamreswara temple and Koti Archana were held. In connection with the 53rd Jayanthi celebrations of Sri Acharya Swamigal on 10th August, Sahasra Swarna Kalasabhishekam and Abhishekam of 1008 litres of milk for Kamakshi Devi were conducted mainly with prayers for good rain. That was the day decided upon by Sri Bala Swamigal for performing Kanakabhishekam to Sri Acharya Swamigal. After darshan of Sri Paramacharya early in the morning, Sri Swamigal proceeded to Sri Kamakshi temple at the head of a large procession chanting slogans of 'Hara Hara Sankara, Jaya Jaya Sankara'. He performed Sahasra Kalaha Abhishekam to Sri Kamakshi with his own hands. All the three Acharyas gave darshan at the Chandramouliswara Pooja, performed by Sri Acharya Swamigal on return after darshan at Kamakshi Devi temple.

Sri Bala Swamigal then took Sri Acharya Swamigal in a grand procession to Kamakshi temple to the accompaniment of Nadaswaram music etc. The Kanakabhishekam was performed in the Navaratri Mandapam. The crowd was so large that the security personnel had a tough time controlling them. First, Kalasabhishekam from the Ayushya Homam was performed. After change of dress Sri Swamigal sat on a golden seat in a special silver plated chair. Sri Bala Swamigal decorated Sri Swamigal with a special Rudraksha mala with a large gem-studded pendant. He performed archana on Sri Swamigal's head with gold coins and flowers alternately. He then placed a golden Kiritam (crown) on Sri Swamigal's head. Thousands of people who witnessed the Kanakabhishekam shed tears of joy. Sri Swamigal honoured Sri Bala Swamigal with a golden

headwear. Prasadams from many temples were offered to Sri Swamigal. Honours from many Aadinams and other organisations were offered. Sri Swamigal blessed the gathering.

On the same day in the evening, a public meeting was held in Sri Kachapeswara temple. Bala Swmigal again took Sri Acharya Swamigal in a grand procession to the venue. Dignitaries including Adinam heads attended the meeting. Sri Acharya Swamigal distributed dhotis and saris to 53 poor persons. In his address **Sri Swamigal said:**

“We should take care of and worship four mothers – mother who gave us birth, Go Matha, Bharata Matha and Jaganmatha Sri Kamakshi. This is the duty of all of us. That country, where cow’s blood and woman’s tears are shed, cannot remain prosperous. We should make serious efforts to avert these.”

Two books were released on this occasion. One was a beautiful commentary on Sri Abhirami Andadi by Kanchipuram Aadinam. The second was on Srimatham and its various services compiled by Sri Jaya Senthilnathan. Two more books were also released on the occasion. One was in Tamil titled “Kanakabhishekams for Sri Kanchi Swamigal”, a book giving details from early times, compiled by Sri V.Mahadevan. The second was a question-answer book on Hinduism.

A home for mentally retarded children, and Kamakoti trade training centre to train youngsters to get jobs, and Sri Jayendra Seva Sangam were declared open. A play on Adi Sankara was also staged. In another temple poor feeding was done.

Appendix 1

INDICATIVE LIST OF RELIGIOUS & SOCIAL SERVICES BY SRIMATHAM

Kanchipuram is one of the loftiest kshetras. It is the most exalted of the seven kshetras bestowing Mukti - Mokshapuris. (The other six are Ayodhya, Mathura, Maya- Haridwar, Kashi, Avantika-Ujjain and Dwaraka). It has been hailed as 'Nagareshu Kanchi' (of towns, Kanchi is the best) and with similar accolades in ancient Tamil literature too. It enjoys the twin merits of religious importance and literary excellence. It is an ancient sthala from where Sri Kamakshi Devi, the Jaganmatha, Srichakranayaki seated in Siddhasana, blesses devotees. It is here that Sri Adi Sankara Bhagavatpada, the Light of Advaita Gnana and the Light of Sri Kamakshi, installed Srichakra in front of Devi and established Sri Kamakoti Peetham. Here Jagadguru Sri Sankaracharya Sri Chandrasekharendra Saraswathi (Sri Paramacharya Swamigal –from the Adhishthanam), Jagadguru Sri Sankaracharya Sri Jayendra Saraswathi (Sri Acharya Swamigal) and Jagadguru Sri Sankaracharya Sri Sankara Vijayendra Saraswathi (Sri Bala Acharya Swamigal) are blessing the devotees as Sri Kanchi Kamakoti Peethadhipatis from that Gnanapeetham. It can be stated that there is none in this world, who arrived at Kanchipuram, well known for its Ghatikasthanam, and did not gain Gnana. Many are the religious and social services being provided by this exalted Matham. For the benefit of devotees and Asthikas, these services rendered by Srimatham directly, through Srimatham's organs, through bodies blessed by Srimatham, Trusts of Srimatham and other organizations related to Srimatham are compiled in brief and indicated below.

1. Srimatham Branches

1. Rameswaram
2. Kanyakumari
3. Brahmadesam (Tirunelveli district, Tamil Nadu)
4. Madurai
5. Ilayathangudi (Adhishthanam)
6. Kulithalai (Tiruchi district)
7. Nerur (Adhishthanam)
8. Salem
9. Coimbatore
10. Pudukkottai

11. Thanjavur
12. Kumbakonam
13. Irulneekki (Thanjavur district)
14. Sirkali (Birthplace of Saint Tirugnanasambandar)
15. Tiruvidaimarudur
16. Tiruvanaikka
17. Vilupuram
18. Vadamampulam (Adhishtanam)
19. Kanchipuram (Vishnu Kanchipuram)
20. Ambi (Adhishtanam)
21. Kalavai (Adhishtanam)
22. Chennai – Mambalam
23. Chennai – Tiruvetteswaran pettai
24. Chennai – Tiruvotriyur (Adhishtanam)
25. Vaideeswarankoil
26. Srisailam
27. Vijayawada
28. Visakhapatnam
29. Yelur
30. Masulipatnam
31. Secunderabad
32. Tiruvananthapuram
33. Bengaluru
34. Puri
35. Kolkata
36. Mumbai
37. Kashi
38. Gaya
39. Triyambakam (Maharashtra)
40. Haridwar

In most of these places Sri Adi Sankara's image has been installed; facilities have been provided for performance of sraadhams, and stay of sanyasis.

2. Veda Pathasalas

Vedas are the life breath of our Hindu religion. Teaching Vedas is an important act of service. With the blessings of Jagadguru, Veda Pathsalas are being run in many places, where students are taught Vedas, with free food and accommodation being provided. Places where such Veda Pathasalas are located:

Tamil Nadu

1. Kanchipuram
2. Poondamalli (Nazarathpettai)
3. Villupuram
4. Tiruvidaimarudur
5. Kumbakonam
6. Tiruvanaikka
7. Rameswaram
8. Polur
9. Brahmadesam (Tirunelveli district)
10. Salem
11. Coimbatore
12. Irulneekki (Thanjavur district)
13. Athur (Chingleput district)

Karnataka

14. Hospet
15. Kollur

Kerala

16. Chavannur (Tantra VidyaPeetham: Tantris in Kerala are taught Tantra and JaiminiyaSamaveda).

Andhra Pradesh

17. Hyderabad (Veda Bhavan)
18. Srisailam
19. Vijayawada
20. Masulipatnam (Rig & Yajur Veda Pathasalas)
21. Yelur

Madhya Pradesh
22. Chitrakoot

Gujarat
23.Dwaraka (Samaveda Pathasala)

Odisha
24.Puri (Atharvana Veda Pathasala)

Bengal
25.Kolkata (Veda Bhavan- Sama Veda Pathasala)

Bihar
26.Mandarhill (Samaveda Pathasala)

Uttar Pradesh
27.Kashi (Varanasi- Sukla Yajur Veda Pathsalas)
28.Ayodhya

Chandigarh

Nepal

Veda Pathasalas in Nepal and Rameswaram are being run on the principle of reciprocity in running the administration. Nepal government runs the Rameswaram Veda Pathasala, whileSrimatham runs the Nepal Pathasala; this is a glowing example of integration among nations.

3. Veda Dharma Sastra Paripalana Sabha

This Sabha was established in 1942 with the blessings of Jagadguru for spreading information on Vedas and Dharma Sastras among public. This is located in Kumbakonam. This Sabha conducts Veda, Dharma Sastra Sadas (Experts' debate), and lectures on Vedas and Smritis particularly for the common public. Examinations in Vedas including Prayoga and Dharma Sastras are also conducted. This Sabha aims at Primarily encouraging and developing Niyama Adhyayana (Study as per rules) of Vedas while staying in Gurukulam, spreading knowledge of Vedas and Dharma Sastras among the public and collecting funds from brahmanas for looking after brahmana upadhyayas (traditional teachers) and brahmana students of Vedas, Veda Bhashyas (commentaries on Vedas), Grihyasutras and Dharma Sastras; giving honoraria to students who pass the examinations and Guru dakshina to teachers.

The Sabha has recently reprinted a highly valued massive six-volume authoritative compendium of Dharma Sastras by Sri Vaidyanatha Dikshitar. This reference text is hailed as a highly useful summary of various Smritis by different Rishis, presented in elegant and simple language (Sanskrit and Tamil).

In order to know the importance of our Achaaram and Anushtanams, and to pursue and follow them during our day to day mechanical life, Sri Acharya Swamiji has recently instructed that visesha upanyasams (special lectures) be conducted in apartments in city locations, rural belts and less populated villages to develop affinity for Swadharma. These upanyasams are receiving good reception among the public.

4. Veda Rakshana Nidhi Trust

This trust works for preservation of the ancient teaching methods of Vedas and promotion of Vedic culture including spreading of knowledge of Vedas and Vedic principles. Great importance is given to pronunciation, punctuation and enunciation during chanting of Vedas.

Programmes run by the Trust include:

Running/ aiding Veda Pathasalas.

Aid to students and teachers under Niyamadyayana scheme (here the father teaches his son, both living together).

Encouraging Vedic Pundits to start Veda Pathasalas for rare Veda Sakhas (branches).

Conducting Veda Parayanas and Seminars on Vedic studies.

Conducting Varshika (annual) and Poorthi (completion) examinations and giving incentives to teachers including special awards, and graded awards to students.

Encouraging students by giving stipend for higher studies in Vedas and Vedangas.

The Trust actively seeks and collects donations from the public towards running the programmes.

5. Kalavai Brindavana Trust

This Trust was established in memory of the Guru and Paramaguru of Jagadguru Sri Paramacharya. The Adhishthanams of these two Peethadhipathis are located in Kalavai. The office of this Trust is in Kumbakonam. Services of the Trust include running of Veda Pathasalas, award of scholarships to Sanskrit students and assistance to students of Karmakanda Prayogam.

6. Advaita Sabha

Established in 1895, the Advaita Sabha aims at propagating Advaita philosophy and its greatness, and encouraging more students and scholars to master this philosophy. The Sabha conducts Vakyartha Sadas and lectures on Upanishad and Brahmasutra Bhashyas (commentaries) and Prakarana Granthas (Explanatory texts) twice in a year. Examinations are also conducted and awards and scholarships given. Scholars are also honoured. Rare books in Samskrit are published.

Many Vidvat Sadas proceedings are held in different parts of the country on a regular basis. Sri Swamiji also presided over one such 'Advaita Vedanta Vidvat Sadas' held in Sankara Mattham, Mumbai from March 14 to March 16, 2000, in which 34 Vedic scholars and 22 Vidvans were honoured.

It has been a regular practice to conduct Veda Sastra Vidvat Sadas, Agnihotra Sadas, Panchanga Sadas etc. during Chaturmasyam period every year and honour Vidvans.

7. Shashtyabdapoorthi trust

This Trust was established in memory of Shashtyabdapoorthi of Sri Kanchi Kamakoti Peethadhipathi Jagadguru Sri Sankaracharya Sri Chandrasekharendra Saraswathi Swamigal for the purpose of training students in Veda Bhashyam. Examinations in Veda Bhashyam are conducted every year, and certificates and cash awards are given to successful students.

8. Kamakoti Kosasthanam

Sri Kamakoti Kosasthanam was started in Chennai for the purpose of publishing with translation in Tamil, books of bhakti, morals and stotras written by authorities like Sri Adi Sankara, and making them available to the public. More than a hundred books have been published by them. These include discourses by Jagadguru Sri Paramacharya. B.G.Paul company in Chennai has been rendering this service.

9. Sri Adi Sankara Advaita Research Centre

This was established in Chennai primarily for publishing the works of Sri Adi Sankara. A quarterly magazine in English titled 'Brahma Vidya' for propagation of Advaita Vedanta is published by the Centre. Research in Vedas and Sastras with special emphasis on Sri Adi Sankara's Advaita

Vedanta is conducted. The Centre also runs Veda Pathasalas and offers scholarships to students of Vedas and Sastras.

10. Kannikadana Trust

As per instructions of Jagadguru Sri Acharya Swamigal, this Trust offers financial assistance to poor families for conducting marriages of girls as per Sastras. This Trust operates from Chennai. As instructed by Sri Acharya Swamigal, Mettur Hindu Religious organization operates 'Mangalya Dharana Scheme', under which Mangalya and new clothes are offered to a poor family once a year for marriage.

11. Spread of Samskrit Language

Amarabharathi Pariksha Samithi is established in Chennai for propagating Samskrit among the public. Samskrit is taught, examinations are conducted and certificates given.

The scheme of 'Learning samskrit by correspondence', operated by the Samskrit Education Society, helps many people to learn the language from home. The Society has published a number of books for this purpose including grammar, dictionary etc. They are publishing a monthly journal titled 'Samskritasri'. They conduct graded examinations and award certificates.

The Society has its office at 212/13-1, St.Mary's Road, Mandaiveli, Chennai- 600028.

The year 2000 was designated as the year of Samskrit by the Government of India. During his Vijayayatra to Mumbai in February 2000, Sri Acharya Swamigal visited an educational institution and expressed happiness at the keenness of students in study of Samskrit. The programmes included sloka recitation, talks, a short skit on Gitopadesam and Antakshari – all in Samskrit.

12. Jivatma Kainkaryam

Sabhas bearing the above name, operating from Kanchipuram and Kumbakonam, are engaged in the noble act of cremating/ helping to cremate Hindu orphan dead bodies and assisting in performance of last rites. (This service is equivalent in merit to performing Aswamedha yaga, as expounded by Jagadguru Sri Paramacharya Swamigal).

13. Facilities for Aparā Kriyas and Sraadhham

Facilities by way of accommodation, utensils and other support have been made available in many places including Chennai, Madurai, Salem, Kolkata, Mumbai etc.

14. Handful of Rice Scheme (Pidiyarisi Scheme)

Under this Scheme, every family keeps aside a handful of rice every day; this is collected, cooked, offered to Bhagavan in temple and distributed among the poor and school children. This scheme is in operation in many towns in Tamil Nadu including Chennai and Coimbatore. In New Delhi the Hindu Religious Organisation distributes wheat flour instead of rice. Other organizations have also been enlisted in this effort.

15. Free Upanayanams

Children from poor families are given free upanayanam as per Sastras. Many Sabhas hold Samashti Upanayanam in many places all over India with the blessings of Gurunatha.

16. Agama Silpa Sadas

Agama Silpa Sadas is held every year in the presence of Jagadguru Sri Acharya Swamigal for preserving and revitalising ancient Indian arts, representative of our Bharatiya culture. Experts in each field of arts are invited to expound on various aspects so as to make those in the field and the public aware of subtleties and participate in growth of the fine arts. Practical performances of these arts are also held. Masters are honoured. This service of preserving ancient arts is very essential and praiseworthy. A sabha called 'Kanchi Kamakoti Peetha Vyasa Bharata Kalaadi Sadas Samajam' has been established for work in this field with the blessings of Gurunatha. An Agama Pathasala is being run in Allur (Thanjavur district) under the auspices of this Samajam.

In fulfillment of the aim of preparing textbooks on religious basis for school students, this Samajam has published with the blessings of Gurunatha, Tamil books titled 'Aravazhi Vachakam' (Book of Path of Dharma) - parts 1, 2 and 3 for young children. These books, written by Pulavar Pu.Ma.Jayasenthilnathan, under instructions of Gurunatha, have received a good deal of appreciation from the public and are taught to children in private and even convent schools. The Samajam has also published similarly books titled 'Golden Reader' – parts 1, 2 and 3 in English. The Samajam owns a building in Chennai, which is used for religious purposes.

17. Assistance for Temple Construction and Renovation

Srimatham extends a lot of assistance keenly for construction, maintenance, renovation and performance of Kumbhabhishekam of temples. Jagadguru Sri Paramacharya, during his visit to Satara in Maharashtra in 1981, blessed the leading citizens there for construction of a new temple on the model of the famous Sri Nataraja temple at Chidambaram in Tamil Nadu. The Kumbhabhishekam of this temple known as Uttara Chidambaram was performed in the immediate presence of Jagadguru Sri Acharya Swamigal in 1984. New temples have been erected for Sri Kamakshi and Sri Subramanya (Uttara Swamimalai) at Delhi, Sri Kamakshi temples at Coimbatore and Salem, Sri Subramanya temple at Secunderabad and Sri Hanuman and Sri Kamakshi temples in Navi Mumbai.

One of the new temples that have come up is the Ekkavan Sakthi Peet in Ambaji (Gujarat) where all the 51 Sakti Peetams have been represented. At Guwahati (Assam), Sri Purva Tiruapati Balaji Mandir has come up. The main deity, Sri Venkateswara, is an eleven feet high icon - a replica of Sri Venkateswara at Tirumala (Tirupati) in Andhra Pradesh. Similarly, a temple for Sri Balaji was constructed at Ponda, Goa and Maha Kumbhabhishekam was performed in the presence of the Acharyas. Sri Ganga Matha temple was constructed in Haridwar and temples for Adi Sankara, Jayadeva and Chatanya built in architectural styles of Tamil Nadu, Orissa and Bengal in the same precincts came up in Puri.

Yantra plates, required for installation of idols during Kumbhabhishekam, are prepared and kept in Pooja and distributed free of cost by Srimatham to temples which perform Kumbhabhishekam. Assistance is routed through 'Kshetra Paripalana Sangam', instituted for fulfilling these aims. For example, this Sangam provides financial assistance to temples lacking means for lighting lamps twice in a day and preparing 'Naivedyam' once a day. It may be noted that innumerable Kumbhabhishekams are being performed in temples in Tamil Nadu and other States with the blessings of Jagadguru Sri Acharya Swamigal.

18. Distribution of Prasadam in Hospitals

Holy Prasadam including religious publications are distributed under the auspices of Srimatham to patients in hospitals for bestowing peace of mind. This service is being carried out in many centres in Tamil Nadu and New Delhi. Srimatham sends Prasadam to these centres regularly. During Deepavali sweets are distributed to patients in hospitals in Chennai.

19. Hindu Religious Forum (Hindu Samaya Manram)

This organization was instituted by Jagadguru Sri Acharya Swamigal for the purpose of spreading the way of bhakti and knowledge of religion among the public and serving their social and religious needs, and seeking to improve the society through temple renovation etc. and thus nourishing Hindu religion. The headquarters of this organization is in Kanchipuram. This organization is continuously engaged in all the above activities through its over 375 branches in Tamil Nadu and other States with the cooperation of the public. This organization has as its subsidiaries separate bodies specially working for students, children and women. Some of the specific activities of the organization include: cleaning up temples, teaching poor students, distribution of Prasadam to patients in hospitals, implementing 'Handful of rice scheme', publishing and distributing bhakti literature on special occasions, conducting classes on religion and morals for teachers, conducting competitions for children, students and teachers and giving prizes, conducting stotra and 'Tirumurai' (works of Saivaite saint Nayanmars) classes for children, cremation of Hindu orphan dead bodies and assisting people on festival days. An Annual conference of the organization is held in the presence of Gurunatha.

Sri Acharya Swamigal was the first ever Sankaracharya after Sri Adi Sankara to visit Manasarovar and Kailash in 1998; there he installed the idol of Adi Sankara. He had the unique distinction in being honoured by both Nepal and Chinese Governments. In known recent history, he is the only Sankaracharya to visit Dhaka in Bangladesh in June 2000. In honouring his visit, Sri Dhakeswari Temple management named the entrance to the temple as "Sankaracharya Gate".

Moral instruction booklets in Tamil on subjects like 'Aathichudi', 'Kondraivendan', 'Bala Ramayanam' etc. with meaning are printed and distributed to schools and other organizations by Srimatham. Special Moral Instruction camps for school teachers are held during summer holidays for a week every year. The subjects covered include temple worship, basic religious and moral principles, meditation etc. Summer camps are also held for school students to promote religious and moral awareness and practice. Such camps are also held for college graduates.

People are encouraged to write names of Gods like Rama and Siva in notebooks and send to Srimatham. This practice is specially popularized among school children. Those who write are given Prasadam, pictures of Gods and other publications. Refresher courses are held frequently for the benefit of temple priests and 'Oduvars' and also Pujaris of small village temples and certificates awarded. Hindu religious instructors visit prisons and guide prisoners to reform through

change of heart by spreading awareness of religious principles. Books and other publications are also distributed in prisons on behalf of Srimatham.

20. Cow Protection

Cow protection is a very important feature of Hinduism. Cows are worshipped as God's visible forms. 'Gosalas' are run under the encouragement of Srimatham in many places in Tamil Nadu and other States. Animal feed and other articles are voluntarily offered by people in such centres.

21. Magazines

The following are the magazines dedicated to the nourishment of Hinduism, published with the blessings of Jagadguru Sri Acharya Swamigal:

1. Dilip – Mumbai – English
2. Kamakoti Pradipam – Kanchipuram – Tamil
3. 'Nalla Maanavan' (Good Student) – Salem – Tamil
4. Kamakoti – Puradattur – Telugu
5. Kamakoti Prabha – Bengaluru – Kannada
6. Guruvayurappan – Guruvayur – Malayalam
7. Kamakoti Vani – Bengaluru – English
8. Voice of Kamakoti – Chennai – English

22. Books

Sri Acharya Grantha Prakasana Samithi and other such organizations publish books in Tamil, Samskrit and English on works of Adi Sankara and other Gurus, and life histories, stotras etc. of Gurus. 'Voice of God', which contains the teachings of Jagadguru Sri Paramacharya, has been published in English and many Indian languages by Sri Kanchi Mahaswami Trust.

23. Devasthanams, Mandapas, Memorials

Devasthanams under the administrative control of Srimatham:

1. Sri Kamakshi Amman Devasthanam, Kanchipuram
2. Sri Bangaru Kamakshi Ambal Devasthanam, Thanjavur
3. Sri Panchamukheswara Swamy devasthanam, Tiruvanaikkaval
4. Sri Viswanatha Swamy Devasthanam, Tiruvidaimarudur

5. Sri Venkatesa Perumal Devasthanam, Tiruvidaimarudur

On behalf of Srimatham, mandapams, memorials, sthupis etc. have been raised in the following places:

1. Tirupati – Sri Adi Sankara Mandapam (opposite Swami Pushkarini)
2. Kanyakumari – Sri Adi Sankara Paduka Mandapam
3. Tiruvananthapuram (Karamanai) – Sri Adi Sankara Paduka Mandapam & Sri Chandra-sekharendra Saraswathi Keerthi Mandapam
4. Kaladi (Kerala – Sri Adi Sankara's Avatara Sthala) – Sri Adi Sankara Keerthi Sthambha
5. Nepal – Sri Adi Sankara Mandapam (on the way to Pasupathinath Temple)
6. Badrinath - Sri Adi Sankara Mandapam
7. Kashi – Stones with inscriptions of stotras of Sri Adi Sankara have been installed in eight locations
8. Sirkali – House in which Sri Tirugnanasambandar was born is converted into Memorial for public to offer worship
9. Rishikesh - Sri Adi Sankara Mandapam
10. Kurukshetra, Somnath, Ujjain, Omkareswar, Avuttanaganath, Sri Vaidyanath, Ghrushneswar, Bhimasankar, Kolhapur (Mahalakshmi Temple), Tirunelveli, Chidambaram, Thrissur, Rishikesh (Lakshman Jhula) - Sri Adi Sankara Mandapam

24. World Hindu Council

World Hindu Council was started by Jagadguru Sri Acharya Swamigal in 1976 with the intent of strengthening unity among Hindus spread across the world and enabling Hindus to know the religious ideas well and practise the values of life. The Council was headed by the noted scholar Sri T.M.P.Mahadevan. The first world Hindu conference was held in Chennai in March 1976, followed by another in Kanchipuram. A big conference was held next in Madurai. The king of Nepal inaugurated this event and Sri Acharya Swamigal was present in the conference. The next conference was held in Nagercoil. Branches of the Council are located in many countries of the world. At the request of Singapore branch, Hindu training classes were organized in Chennai under the guidance of Sri T.M.P.Mahadevan.

25. Medical Services

Many hospitals are functioning in different parts of the country under the inspiration of Sri Acharya Swamigal. To name a few:

1. A free Ayurvedic dispensary was started at Kumbakonam in 1916 by Sri Paramacharya; later a Leprosy hospital added.
2. About 21 Hindu Mission hospitals and Healthcare centres are located at Ambasamudram, Brahmadesam, Coimbatore, Cuddalore, Krishnagiri, Kumbakonam, Chennai, Tambaram, Salem, Tirunelveli, Thanjavur, Tiruvananthapuram, Madurai, Tuticorin, Tiruchi, Vellore, Kanchipuram etc. Some of them are functioning as Ayurvedic clinics.
3. Kanchi Sankara Medical Centre at Lake Gardens, Kolkata.
4. Sankara Nethralaya in Chennai, enjoying high reputation for specialized eyecare.
5. Kanchi Sankara Eye Society, Coimbatore, Mumbai, Kanpur.
6. Kanchi Sankara Health and Education Foundation, Guwahati. The Sankaradeva Netralaya it runs is the best hospital for eyecare in the North eastern region.
7. Eye hospital in Madhubani, Bihar near Nepal border.
8. General hospital on the way to Badrinath (Rathura).
9. A chain of rural health hospitals in Tamil Nadu in selected places.
10. Eye camps are arranged at convenient centres and at suitable times for poor people. A team of expert ophthalmic surgeons render free service. These camps are held annually at Kanchipuram and patients requiring surgery are taken to Coimbatore for surgery and follow up treatment.
11. Mega Medical university is in making in Odisha State.
12. Childs trust hospital in Chennai is run by Srimatham.
13. Medical college and hospital are being established in Nepal.

26. Tiruppavai – Tiruvembavai competitions:

Under the auspices of Srimatham, booklets of Tiruppavai and Tiruvembavai are distributed in many places in Tamil Nadu; competitions are held in the Tamil month of Margazhi and prizes awarded. Hindu Religious endowments board also helps in this effort.

27. Educational Activities

The city of Kanchipuram is known to have hosted 'Ghatika' or knowledge centre in ancient times, to which nobility and pundits flocked. To revive this tradition Jagadguru Sri Acharya Swamigal started 'Chandrasekharendra Saraswathi Viswa Mahavidyalaya (deemed university) at Enathur

near Kanchipuram. This university offers courses at graduate and post graduate levels in many different branches of knowledge. A huge idol of Adi Sankara is installed here. An international library here has collections of a large number of palm leaves and manuscripts in Tamil and other Indian languages. These manuscripts are being digitized and preserved.

Many schools and colleges are run by Trusts blessed by Sri Acharya Swamigal in many places in Tamil Nadu and other States. Seventeen Oriental schools and thirty-eight Sankara Schools are functioning in different parts of the country under the guidance of Srimatham. Residential schools run by one such Trust serve the mentally and physically challenged children in Kanchipuram, Kalavai and Haridwar. An Industrial Training Institute in Coimbatore provides training in skills and entrepreneurship.

Schools preparing students for CBSE syllabus examinations and simultaneously imparting education of Vedas/ Stotras are run at Chennai, Bengaluru and Mumbai.

In Chennai, an Ayurvedic College of repute, imparting Ayurvedic Medical education and preparing students for a degree, is functioning under the auspices of the University at Enathur. It also has a hospital. The poor peasants who live in the nearby villages have been trained in preparing the Ayurvedic medicines from the herbs. These medicines are sold out to the public and the money so generated goes to these peasants.

28. Social Services

Kanchi Moodoor Archakas Welfare Trust, Chennai works for the welfare of temple priests. 'Annadanam' is provided daily at Kanchipuram for all devotees. Sri Chandrasekharendra Saraswathi Rural Development Trust and several such other organisations take care of rural and neglected areas. Unemployed youth are provided with means for starting some venture using craft skills to earn their livelihood. Likewise women are given sewing machines as a self-employment measure. A hostel is run for destitute girl children. Women's self help groups have been established to carry out economic activities under the Kanchi Health and Education Society. Many acres of land have been donated to Dalits. At Kalavai (Tamil Nadu), a home for the disabled is functioning. Handicapped persons are provided with tricycles, artificial limbs and such other supporting implements. Aids and grants are made available to a number of homes for the Aged and uncared, having a considerable number of inmates. Senior citizen homes are also run at some places.

Assistance to people affected by floods, earthquake, cyclone and other such natural disasters is offered by Srimatham. Jagadguru Sri Acharya Swamigal personally visits the affected areas most times in order to offer solace and organise relief. In the aftermath of Gujarat Earthquake, two villages were adopted and totally reconstructed. Orphanages are also run in selected places for upbringing of orphaned children.

The above compilation is by no means complete; it is only indicative. The services rendered by Srimatham in religious, educational, medical, social and other spheres are innumerable. The Acharyas of Srimatham keep travelling all over the country, spreading the message of Sanatana Dharma and instituting mechanisms for such services. The aim is to inculcate the awareness that if we protect Dharma, Dharma will protect us. Those who wish to be part of this noble effort may contact Srimatham for details.

Appendix 2

GURU PARAMPARA OF SRI KANCHI KAMAKOTI PEETHAM

The chronological list of Guru Paramapara of Srimatham is as follows:

1. Adi Sankara Bhagavatpada (482 BC-477 BC)
2. Suresvaracharya (477 BC-407 BC)
3. Sarvajnatman (407 BC-364 BC)
4. Sathyabodhendra Saraswati (364 BC-268 BC)
5. Jnananandendra Saraswati (268 BC-205 BC)
6. Suddhanandendra Saraswati (205 BC-124 BC)
7. Ananda Jnanendra Saraswati I (124 BC-55 BC)
8. Kaivalyanandayogendra Saraswati (55 BC-28 AD)
9. Krpa Sankarendra Saraswati (28 AD-69 AD)
10. Sureswarendra Saraswati (69 -127)
11. Sivananda Chidghanendra Saraswati (127 -172)
12. Chandrasekharendra Saraswati I (172-235)
13. Satchidghanendra Saraswati (235-272)
14. Vidyaghanendra Saraswati I (272-317)
15. Gangadharendra Saraswati I (317-329)
16. Ujjvala Sankarendra Saraswati (329-367)
17. Sadasivendra Saraswati (367-375)
18. Surendra Saraswati (375-385)
19. Martanda Vidyaghanendra Saraswati (385-398)
20. Muka Sankarendra Saraswati (398-437)
21. Chandrasekharendra Saraswati II (437-447)
22. Paripurna Bodhendra Saraswati I (447-481)
23. Satchitsukhendra Saraswati (481-512)
24. Chitsukhendra Saraswati I (512-527)
25. Satchidanandaghanendra Saraswati (527-548)
26. Prajnaghanendra Saraswati (548-565)
27. Chidvilasendra Saraswati (565-577)
28. Mahadevendra Saraswati I (577-601)
29. Purnabodhendra Saraswati I (601-618)
30. Bodhendra Saraswati I (618-655)
31. Brahmanandaghanendra Saraswati (655-668)
32. Chidanandaghanendra Saraswati (668-672)
33. Satchidanandendra Saraswati (672-692)
34. Chandrasekharendra Saraswati III (692-710)
35. Chitsukhendra Saraswati II (710-737)
36. Chitsukhanandendra Saraswati (737-758)
37. Vidyaghanendra Saraswati II (758-788)
38. Abhinava Sankarendra Saraswati (788-840)
39. Satchidvilasendra Saraswati (840-873)

40. Mahadevendra Saraswati II (873-915)
41. Gangadharendra Saraswati II (915-950)
42. Brahmanandaghanendra Saraswati (950-978)
43. Anandaghanendra Saraswati II (978-1014)
44. Purnabhodhendra Saraswati II (1014-1040)
45. Paramasivendra Saraswati I (1040-1061)
46. Sandranandabodhendra Saraswati (1061-1098)
47. Chandrasekharendra Saraswati IV (1098-1166)
48. Advaitanandabodhendra Saraswati (1166-1200)
49. Mahadevendra Saraswati III (1200-1247)
50. Chandrachudendra Saraswati I (1247-1297)
51. Vidyateerthendra Saraswati (1297–1385)
52. Sankaranandendra Saraswati (1385–1417)
53. Purnananda Sadasivendra Saraswati (1417–1498)
54. Vyasachala Mahadevendra Saraswati (1498–1507)
55. Chandrachudhendra Saraswati II (1507–1524)
56. Sarvajna Sadasiva Bodhendra Saraswati (1524–1539)
57. Paramasivendra Saraswati II (1539–1586)
58. Atma Bodhendra Saraswati (1586–1638)
59. Bhagavannama Bodhendra Saraswathi (1638–1692)
60. Adhyatma Prakasendra Saraswati (1692–1704)
61. Mahadevendra Saraswati IV (1704–1746)
62. ChandrasekharendraSaraswati V (1746–1783)
63. Mahadevendra Saraswati V (1783–1814)
64. Chandrasekharendra Saraswati VI (1814–1851)
65. Sudarsana Mahadevendra Saraswati (1851–1891)
66. Chandrasekharendra Saraswati VII (1891 - February 7, 1907)
67. Mahadevendra Saraswathi VI (February 7, 1907 - February 13, 1907)
68. Jagadguru Chandrashekarendra Saraswati VIII (February 13, 1907 - January 3, 1994)
69. Jagadguru Jayendra Saraswati Swamigal (March 22, 1954 -
70. Jagadguru Vijayendra Saraswati Swamigal (May 29, 1983 -

Note: The dates in brackets refer to the period of the Acharya's reign as Peethadhipathi.

Appendix 3

SALIENT SERVICES BY JAGADGURU SRI JAYENDRA SARASWATHI SWAMIGAL

1. Jagadguru Sri Jayendra Saraswathi Swamigal is the only Sankaracharya after Sri Adi Sankara to have darshan at Kailash-Manasarovar and install idol of Sri Adi Sankara there.
2. Erecting Sri Adi Sankara Vimana Mandapam on the banks of Agni Tirtham in Rameswaram
3. Erecting Sri Kanchi Kamakoti Sankara Vimana Mandapam in Triveni Sangamam in Prayag; installing images of 108 Divyadesams, 51 Sakthi Peethams and 101 Sivalinga kshetras. Exquisite sculptures depicting history and legend adorn the temples of Goddess Kamakshi, Lord Balaji and Sahasra Linga.
4. Laying foundation stone and inaugurating renovation of Guruvayur temple
5. Visit to Kurukshetra and installing idol of Sri Adi Sankara
6. Constructing Sri Kamakotiswara temple in Hanuman Ghat, Kashi and performing Kumbhabhishekam.
7. Memorial arch in Nepal border was erected during Jagadguru's first visit to Nepal.
8. Erecting Sri Adi Sankara Keerthi Sthambha in Kaladi, Kerala as instructed by Jagadguru Sri Paramacharya and inscribing the history of Sri Adi Sankara.
9. Laying cover of golden plates in vimanam of Sri Kamkashi temple, Kanchipuram and performing Kumbhabhishekam.
10. Installing idol of Sri Adi Sankara in Sri Vadakkunathar temple in Thrissur, Kerala
11. Installing idol of Sri Adi Sankara, 60 ft tall, weighing 200 tonnes, in the precincts of the Sri Chandrasekharendra Saraswathi Viswa Mahavidyalaya in Enathur, Kanchipuram. It was declared open by Dr. Shankar Dayal Sharma, the then President of India.
12. Renovation of the temple car of Sri Varadarajaswamy temple, Kanchipuram and inaugurating the first run of the car festival.
13. Installing golden crown (253 grams) on the idol of Rajaraja Chola in Thanjavur
14. Construction of Rajagopurams on northern and southern sides in Sri Ramanathaswamy temple, Rameswaram and performing Kumbhabhishekam.
15. Construction of Rajagopuram in Srirangam temple
16. Erecting Uttara Chidambaram temple for Sri Nataraja in Satara, Maharashtra as instructed by Jagadguru Sri Paramacharya Swamigal and performing Kumbhabhishekam. 108 karanas (dance poses) of Bharata Natyam have been sculpted along with slokas on the parapet wall of Chit Sabha.

17. Erecting new temples for Sri Kamakshi and Sri Subrahmanya (Uttara Swamimalai) at Delhi, Sri Kamakshi temples at Coimbatore and Salem, Sri Subrahmanya temple at Secunderabad and Sri Hanuman and Sri Kamakshi temples in Navi Mumbai. One of the new temples that have come up is the Ekkavan Sakthi Peet in Ambaji (Gujarat) where all the 51 Sakti Peetams have been represented. At Guwahati (Assam), Sri Purva Tiruapati Balaji Mandir has come up. The main deity, Sri Venkateswara, is an eleven feet high icon - a replica of Sri Venkateswara at Tirumala (Tirupati) in Andhra Pradesh. Similarly, a temple for Sri Balaji was constructed at Ponda, Goa and Maha Kumbhabhishekam was performed in the presence of the Acharyas.
18. Erecting temple for Nandanar (Saivite saint) at Adanur, his birthplace
19. Visit to Bangladesh and having darshan of Sri Dhakeswari. The government of Bangladesh extended special courtesies and named the entrance to the temple as 'Sankaracharya Gate'.
20. Erecting temples for Sri Adi Sankara, Sri Chaitanya and Sri Jayadeva in the same compound in Puri, Odisha and performing Kumbhabhishekam
21. Erecting Sri Chandrasekhara Keerthi Mandapam, Paduka Mandapam, Orphanage for children, Sankara hospital, Veda Pathasala etc. in Tiruvananthapuram, Kerala.
22. Installing Sri Adi Sankara's idol or Paduka in the sthalas visited by Sri Adi Sankara, sthalas where he has sung hymns and in Jyotirlinga kshetras; inscribing in marble the stotras of Sri Adi Sankara.
23. Erecting idol of Sri Adi Sankara with four disciples in Tirumala opposite Swami Pushkarini as reminder of Sri Adi Sankara's installing Janakarshana and Dhanakarshana yantras in the temple.
24. Visiting all the twelve Jyotirlinga sthalas and commissioning stone inscriptions of Sri Adi Sankara's stotras.
25. Supporting renovation and Kumbhabhishekam of temples at the request of locals including villagers; supplying yantras and Ashtabandhana material free of cost; financial assistance for daily Pooja in village temples.
26. Converting the house in which Sri Paramacharya was born in Villupuram as Sankara Matham, installing Padukas and organizing Veda Pathasala there.
27. Jagadguru Sri Jayendra Saraswathi Swamigal is the only Sankaracharya of Kanchi Kamakoti Peetham to have darshan of Sri Saradamba in Sringeri as instructed by Sri Paramacharya Swamigal.

28. Jagadguru Sri Jayendra Saraswathi Swamigal is the only Sankaracharya to have undertaken all India tours three times, mostly on foot. There is no place from Kashmir to Kanyakumari where he has not set his holy feet.
29. Performing Kanakabhishekam to Jagadguru Sri Paramacharya in many places on many occasions.
30. In a place called Vedal close to Kanchipuram, a 60 ft tall idol of Lord Siva and a building housing the pictures of Sri Paramacharya, Sri Acharya Swamigal and Sri Bala Periyaval and articles of personal use of Sri Paramacharya, and rare musical instruments, have been erected. Further many exhibits explaining Hinduism and, particularly Ramayanam and Mahabharatam are on display.
31. Conducting Homams like Atirudram, Chandi Homam, Sudarsana Homam, Mahalakshmi Homam etc. in Srimatham regularly for world peace and prosperity.
32. Founding the deemed university, Sri Chandrasekharendra Saraswathi Viswa Maha-vidyalaya in Enathur near Kanchipuram and starting a huge international library there
33. Founding Sri Sankara Arts and Science college in Enathur, thus providing students in and around Kanchipuram the facility of higher education
34. Instituting Sankara Educational Trust and running Kanchi Sankara Vidyalayas and Oriental schools in many places, offering free/ concessional education and thus raising the standard of education including English.
35. Conducting Veda Sadas, Veda Sastra Sadas, Veda Bhashya sadas and Advaita Sadas every year during Vyasa Pooja
36. Conducting Agnihotri Sadas on all-India level every year during Vyasa Pooja and offering financial support on monthly basis to them
37. Conducting examinations in Veda, Bhashya and Sastras like Nyaya, Mimamsa, Vyakarana etc. during Sri Sankara Jayanthi celebrations and giving cash awards to Vidvans.
38. Offering monthly financial assistance to indigent masters who have completed Vedic study.
39. Providing financial support to students of Veda studying in Gurukulam pattern, conducting examinations and giving cash awards to successful students.
40. Sri Acharya Swamigal invited 108 'Oduvars' from various parts of Tamil Nadu to Kanchipuram and honoured them with Rudrakshamala and cash awards.
41. Instituting Hindu Samaya Manram (Hindu Religious Forum) as part of Srimatham's religious services while camping in Karvetnagar, Chittore district, Andhra Pradesh.

42. International Hindu conferences have been held in Kanchipuram, Chennai, Madurai, Tirupparaiturai, Bengaluru and in Nepal, in which thousands of delegates from many nations like Sri Lanka, Malaysia, Fiji Islands, Indonesia, Singapore, South Africa etc. participated.
43. Publishing stotras of Sri Adi Sankara with meaning in Tamil, English, Telugu, Malayalam etc.; also other stotra and religious literature including life histories and teachings of saints. Encouraging research and publication of rare religious literature like Hindu inscriptions in temples in Kampuchea.
44. Granting scholarships to students for higher education in Samskrit and Philosophy
45. Renovation of the houses in which the Carnatic music trinity (Sri Thyagaraja, Sri Syama Sastri and Sri Muthuswamy Dikshitar) were born in Tiruvarur and conducting Poojas daily. Music and dance classes have also been organised there. Festivals in memory of the trinity are being celebrated every year and indigent musicians are given financial support.
46. Taking over the house of birth of Saint Tirugnanasambandar in Sirkali and running Veda Sivagama Pathasala there, where Tiruvachakam and Devaram are also taught in addition to Veda and Agama.
47. Organising free upanayanams in Srimatham every year; guiding Samashti upanayanams in many places.
48. Organising free marriages in poor and Dalit families
49. Providing financial assistance including 'Mangalyam', sari etc. for marriages in poor families
50. Giving industrial implements to economically backward persons for starting own enterprise; giving free cycle rickshaws, pushcarts, sewing machines, iron boxes etc. to differently abled persons every year.
51. Visiting Dalit colonies in many places in the country and establishing small temples and instilling bhakti among the unlettered.
52. Instituting Sri Kamakshi Nitya Annadana Trust in Kanchipuram and arranging for daily feeding of devotees in the new dining hall and also in Srimatham premises
53. Establishing Hindu Mission hospitals and clinics in many places for medical assistance including specialized treatment to the poor.
54. Organising free eye treatment and surgery camps in many places and distributing free spectacles.

55. Establishing senior citizen homes (vridhasramams) in many places and helping many old persons in need of support through Dharma Prabodhana Trust, run by collecting donations from public.
56. Establishing Gosalas in many parts of the country and organizing assistance
57. Providing cows to many temples and maintaining them for supply of milk for Abhishekam
58. Visiting areas affected by natural disasters like tsunami, earthquake etc. in Tamil Nadu, Maharashtra and Gujarat, blessing the distressed people with solace and helping with several lakhs of rupees worth materials like clothes, blankets, medicines and food.
59. Supporting Islamic poet Mohammed Ali, who had suffered from leprosy, including provision of monthly assistance for medical treatment.

Appendix 4

TEACHINGS FOR STUDENTS

1. Just as there are two wings for birds, two legs, hands and eyes for man, and two rails for railway train, there should be two qualities in students. They are humility and Guru bhakti. A student having these two qualities will progress.
2. Just as the crane looks for its prey of fish in the rivulet with complete concentration, the student should concentrate on his lessons alone. Concentration is vital for the student; if he has it he will succeed in any test.
3. During holidays like the weekly off days of Saturday and Sunday, student should study books of moral teachings like Tirukkural, Naladiyar etc., stotras like Devaram, Tiruvachakam, Tiruvaimozhi, Tiruppugazh etc. and holy books like Periya Puranam, Kanda Puranam, Kamba Ramayanam etc. He should learn important poems by heart.
4. Students are of three types: (a) intellect of camphor, (b) intellect of charcoal and (c) intellect of banana stem. Student who understands lessons immediately when the teacher teaches has the intellect of the first category, the camphor. Charcoal will catch fire after it has been in contact with fire for quite some time and after external fanning. Similarly the student, who needs private tuition in addition to school teaching, is of the second category in terms of intellect. To make a banana stem catch fire is extremely tough. Similar is the case with the student, who has that type of intellect of the third category.
5. Just as student wishes to wear superior dress and eat great food, he should aspire for getting high marks in examinations. Effort with no letup is required. Effort will ensure progress.
6. It is necessary to do everything at the right time. Right timing will get us the entire earth. Student should get up early in the morning and study. Such a habit will result in good progress. The intellect is fresh and clear in the morning. An ancient saying in Tamil says: 'Study in morning; play in evening'.
7. As knowledge increases with education, student should develop humility. He should be humble in his behavior with parents, teachers and elders. When paddy grains ripen, the plant bends down. The ones which stand erect are weeds. Student should not be erect like the weed. He should bend with humility like the ripe paddy grain.
8. Goldsmith beats the gold while making ornament. It is the beaten gold which becomes beautiful ornament. Similarly when the teacher scolds and punishes the student, the latter

should realize that the teacher is doing so for the student's own welfare and should develop greater love for the teacher.

9. One feels aggrieved when another person censures him. Hence we should not reprove others. We should not express others' faults. Tiruvalluvar says: 'It is good conduct to refrain from expressing others' faults.'
10. The aim of education is to attain Bhagavan. Study of books should lead to knowledge of the Almighty.

Our Country

There are five continents in the world. Asia is the best among them. Reason? It is only in Asian continent that religious teachers with great foresight like Adi Sankara, Buddha, Jesus Christ, Mohammed and Guru Nanak incarnated.

Our Bharata khanda is the best in the Asian continent. From times immemorial it is only in our sacred Bharata khanda that Maharishis, men of superior conduct, scholars, poets, liberated men, Siddhas, great sculptors, great men of intellect, men of courage, men of valour, righteous kings and moralists, who laid down guidelines for virtuous living based on Vedas, Puranas and Sastras, incarnated.

The southern part of Bharata khanda has claim to higher, golden share of greatness. It is our loving and respected South that begot high religious Acharyas, who guided the people on the virtuous path so that the culture of people would blossom, virtuous conduct would improve, good civilisational practices would grow, paths of virtue and character would glow, devotion to God would advance through adoption of well laid out modes of worship in temples as per Agama Sastras. This land has yielded incomparable gems of Gurus like the four great Saiva Acharyas, twelve Alvars, four Santhanagurus, Pattinathar, Thayumanavar, Ramanuja, Arunagiriyar and Ramalinga Adigalar; this has not happened in any other land. That is why Saint Manickavachakar has sung: 'Glory to Siva of the South; glory to the Lord of all countries'. The Saint, who entertained the lofty thought of unity that the entire world is one, has brought out the greatness of the South; this evidence is worth pondering. Further the South is noted for its abundance of sky-high temple gopurams, the honey-sweet hymns of Tamil Tirumurais and sacred sthalas.

Mother & Father

The great savant Awwai says: 'Mother and father are the first known gods.' Mother and father are the ones, who sacrifice themselves totally for the sake of their children. None will feel the way parents feel the desire that their children should grow well, study and advance in career and live with name, fame and happiness. The only gods visible to human eyes in this world are mother and father alone. They alone have the claim to matchless love. Hence the primary duty of children is to carry out the good instructions of parents and conduct themselves such that the parents are happy. They should never do anything which would cause pain to the parents. They should realize that the scolding and punishments that the parents mete out is only for their good and obey them with humility; this is the best for them.

Guru

Remembering the adage that Guru, who introduces the child to the world of letters, is indeed God, it is the duty of students to show love and humility to the teacher. Parents help in growth of the body. Teachers help in growth of the intellect. Food helps till it is digested; body helps till death. But the benefit of education learnt from teacher continues through births. Wealth may get destroyed at some point of time; the wealth of learning will increase as learning progresses. Intellect is related to education; body is related to intellect; life is related to the body; God is related to the life. It is teacher who makes the student realize God through education. Hence the wise have placed the teacher on the same pedestal as God. Students should imbibe the high values of the teacher and show him love, humility and devotion.

God

Pray to God. Why? Parents help in growth of the body; teacher helps in growth of intellect; God helps in growth of life. Without God's grace no life can exist on earth. Everybody on this earth including parents and teachers live by the grace of God alone. Those who deny the existence of God also live by the grace of God. It is God who has lovingly provided life, body, food, clothing, land, water, fire, air and space for all living beings to live. God does not expect anything in return for this. All that he wants is that all should lead a life of dharma and be

happy. God, who is at the base of everything, bestows compassion on us without expecting anything in return. My dear student gems, do not forget that we are duty bound to worship him daily at least in gratitude for all his benefaction.

Think further. The letters in the alphabet start with 'A'. This is the rule for all languages. Hence our Tamil saint Tiruvalluvar, the great scholar extolled by scholars all over the world, states right at the beginning of his Tamil Veda, Tirukkural: 'Just as all letters have their beginning in 'A', all lives on earth have their beginning in God.' Next he speaks of the benefit of our learning, saying: The only benefit of our learning is to worship at the holy feet of the Mighty Intellect, God.' Not just that; oh man bound in life steeped in worries, do you wish to rid yourself of worries? Then listen, he says: 'Unless one falls at the feet of the One who has no parallel, viz. God, it is impossible to be freed of worries.'

Hence my dear student gems, whatever be the mistakes you commit, do not commit the great fault of saying that God does not exist. However great may be the people who deny the existence of God, do not stand by them; if you stand, it is being ungrateful.

May you worship God every day with devotion and faith and advance in life and be happy.

Moral Teachings

1. Get up from bed before sunrise; it is wrong to sleep at the time of sunrise.
2. While getting up from bed, say: 'Oh Almighty, be gracious to bestow clarity, good thoughts and good education.'
3. Chant the names of God, chanted by your parents; think only of God at that time and pray.
4. Read school lessons a little. Retain important ideas of what you read.
5. Do exercises for a short time; then attend to cleaning of teeth and body. By taking head bath always, clarity of intellect and good health will result.
6. Wear religious marks on your forehead, the same as what your parents wear.
7. Do not feel shy of wearing religious marks. They are one's birthright, tradition and reflection of devotion.
8. Buddhists, Christians and Muslims wear their religious marks with great sense of duty. Why should Hindus alone feel shy?

9. Instead of applying talcum powder on the face, it is much better and conducive to devotion and good health to apply pure Vibhuti mixed with fragrance.
10. Meditate on Almighty God and submit the following prayer.
11. Oh Almighty God, this poor me offers heartfelt worship to you. Be gracious to grant love, dharma and peace everywhere. May everyone live a good life and be happy. May truth and good conduct rise all over the world. Grant goodness all over the country.
12. Chant God's names, same as names chanted by your parents, loudly and with full intensity. Sing devotional songs with humility.
13. Pluck and fetch flowers required for your parents' Pooja and be with them and help. Offer worship to mother, father, Guru and God.
14. Eat whatever is available at home. Do not obstinately ask for food you desire.
15. Then go to school at the right time without fail. If there are temples on the way, offer worship there.
16. Take good care of books and other articles; protect them from damage.
17. Listen carefully with complete attention to what the teacher teaches. Lesson not listened with care will not be retained.
18. Learning not retained and seed planted on stone are useless.
19. Do not discuss with friends anything other than school lessons. If you start talking on other matters, your education will only get spoiled.
20. Do not at all talk about any political party, cinema show or actors. Should one apply mud on oneself at the place of bath?
21. Do not join or support any political party or participate in protests organized by them till completion of education. That would spoil the students' time and future life.
22. Refrain from playful acts of ridicule, and talks that would cause disturbance and trouble. Cultivate friendship with good students and attain good knowledge and virtue.
23. While going to and returning from school, mull over the lessons learnt that day and retain them in mind. Handwritten matter should be of good big size letters.
24. Do not watch cinema shows at all. Cinema shows pave the way for the five great sins. Education, knowledge, eyes, ideas and money – all these five will be lost.
25. In the evenings enjoy natural scenery in open spaces, gardens, river banks etc. and cheer the power of God who created them. Good health and peace of mind will be attained.
26. Love (between persons of opposite sex) is natural for all living beings. It is not necessary to learn about it from fictional stories and novels. It is a great sin to read books of vile quality.

27. By reading books of dharma of the wise, knowledge and spiritual love and conduct will develop. Good food will give good health; good books will confer good qualities.
28. In the evening while returning home, go to the nearest temple and worship God daily or at least once a week. You will secure God's grace.
29. God alone is the fundamental cause of all good that accrues to us. Rely on Him and be happy. Those who relied on Him were never in grief; those who were ungrateful never lived ahead.
30. Only one God pervades the entire universe. There may be many forms and names for Him. But God is only one.
31. To doubt books of morality will bring about destruction. One should never abuse elders.
32. Develop strongly the habit of helping others while still in childhood. Broad-mindedness will improve one.
33. It is very meritorious to protect parents, relatives, others and the educated persons.
34. Behave sweetly and lovingly with all.
35. To speak harsh words is disease of the mouth; it will destroy good qualities of the mind. To speak words of low quality will bring about much evil.
36. Food of human beings is vegetarian. Non vegetarian food is not food of humans. To eat non vegetarian food is a great sin.
37. Truth will lead to higher attainment. Injustice will lead to destruction. Patience will lead to fame.
38. Do not fall for riches, status and vanity; do not fear them also. Appreciate quality and straightforwardness.
39. Be humble; but do not fear evil. Be honest; but do not give way to adharma.
40. Five years of life of dharma is far superior to a thousand years of unjust life.
41. Live life of dharma and be internally happy. Do not live life of violence and spoil yourself and the world.
42. All languages of the world are pre-eminent. Love all languages like your mother-tongue. Let there be no language dispute.
43. Realise the truth that all countries, all religions, all people have been created by one God and love all and lead a loving life.
44. If the country prospers, will we also not prosper?
45. Never think that myself, my language and my country alone should prosper in this wide world. It is selfishness. Wish for the happiness of all.

46. Do not worry about the type of questions that might come up in the examination. Fear will result in forgetting everything. If you write the answers boldly, you will get the right answer.
47. Never indulge in copying. To keep in mind what is learnt and write answers accordingly is the true success.
48. If you have doubts in lessons, ask teachers with humility and learn.
49. Along with history of nation, read history of religions. Reading of political histories will only lead to restlessness. Religious histories will lead to good feelings and virtue.
50. Addresses in political rallies will lead to mental agitation. Remember that religious discourses will enthuse people on to the path of virtue.
51. It is political histories alone which sow the seeds of violent thoughts and hostile feelings. Hence develop the habit of worshipping God, and reading and listening to histories of religion and virtuous ways, right in childhood. You will live with peace, wealth and divine grace.
52. Hostile feelings will impel you to commit sins. Broad mindedness will raise you in fame and merit.
53. Whatever we do will only come back to us. Love given will return as love. If we are hostile, will we not get hostility in return?
54. Do, think and talk anything with love and humility. Everyone will be won over with love. Talk with patience and attain greatness.
55. Mischief, ridicule, stubbornness, falsehood and anger – these five should be abandoned.
56. When parents, teachers and elders scold or punish, realize that it is only for correcting you.
57. Selfishness should be abandoned. Even trees, plants and creepers help others; why not us, humans?
58. Do not think of faults and deficiencies of others. By thinking of them, our mind will get spoiled. Those who can forgive will always be happy.
59. The light-giving Sun helps without expecting anything in return. Same with air. Do not water, fire, earth and space help? Rise by helping relatives and others.
60. Good thoughts developed during childhood will alone blossom in old age and enable advancement. Do good, receive good and be happy.

OM TAT SAT