

SRI ASURI ANANDALWAR - YADUGIRI YATHIRAJA **SAMPATHKUAARA RAMAANUJA JEEYAR SWAMY (1859-1943)**



An eminent authority on Sahithyalankara and Agamas, Yadugiri Yathirja Sampathkumara Ramanuja Jeeyarswamy (Asuri Anandalwar was also a poet of eminence in Sanskrit. 'Kavyamanjari', 'SriPoushara Samhitha', 'Ashtashloki', 'Srisadvidyavijayam', 'Adwaita Vidyavijayam', 'Tapasavathsaraja Nataka', 'Kavyaprakara', 'Vedanthavijaya Mangaladipika' and other works were written by him. This great dynamic scholar started Sanskrit & Vedic schools, inside a cowshed complex & thus rejuvenated the Guru-Sishya tradition of learning.

Sri Asuri Anandalwar Jeeyar Swami (1921-1943)

Sri Asuri Anandalwar was born as the eldest son of Asuri Narasimhacharya in Sri Ramanujacharya's family. He was born in Shaka 1781 Kalayukti Samvtsara Kumbha maasa Krishna Anuradha star (24th February, 1859). Naming him Anandalwar, all rituals like



chowla, aksharabhhyasa, upanayana etc were performed by his parents. During his bramhopadesham cash as coins were used for giving to Brahmins, which was unique in those days. In due course, his wedding was also conducted.

Since he was highly intelligent, his family arranged for him to be educated at the Mandya agraharam by Sri Jatavallabha Tirumala Iyengar. During his youth, Sri Anandalwar did not pay much attention to his studies and wasted many years without proper studies.

One day when all his classmates got prizes for performing well in their exams and he did not get anything, he felt very sad and made a firm decision that he must study hard too. By God's grace, his teacher's brilliance and his own firm determination,

he put in tremendous effort and excelled in poetry, drama, grammar, Vedanta etc and came

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first among all students. He continued advanced studies under Jaggu Singlachar and succeeded with flying colours.

After that, he went on a pilgrimage to South India, and worshipped Darbha Shayana Ramar (at Tirupullani, Ramanathapuram District, Tamil Nadu) and was about to go to Sethu Snanam where by God's voice he came to know that his father had attained Parama Padam. Sri Anandalwar immediately returned home to Tirunarayanapuram.

Sri Anandalwar continued his studies at Mandya Agraharam, returned to Tirunarayanapuram and mastered all the Vedanta Shastras under the then famous Sri Yadugiri Yatiraja Mutt Jeeyar Sri Natampalli Alashingaracharya Swami and under Panditha Ratna Kuppannayyengar Swami. Due to his intelligence and great memory power, he came first among all the students at the examination conducted by the Saraswati Prasadika Maha Patha Shala in Mysore.

He then travelled all over India and spent some time in Himalayas region. He displayed his illuminating knowledge in Baroda, Bikaner, Tehri Gharwal, Rewa etc in the North. He then visited Kerala and participated in Sri Shankaracharya's idol installation festival. In the conference of vidwans conducted there, his poetic expertise was acclaimed by all and he got blessings of Sri Sringeri Narasimha Bharathi Swami.

Sri Anandalwar worked as a Sanskrit teacher for some time in Mysore's Sadvidya Pathashala. At that time, he took the help of Vidwan Periyaswami Tirumalacharya and published many treatises on poetry, drama, shastras etc in Sanskrit and Kannada. He published a total of 28 books like Kavya Manjari etc.

Looking at his selflessness and great knowledge, Sri M.Venkatakrishnayya, who was Marimallappa High school president and also Mysore municipality officer appointed him as Sanskrit Pandit in that school. Sri Anandalwar at this time was also the assistant editor of several news papers in which he wrote many articles. At the same time to teach good behaviour to all people of the society, he wrote a set of 100 shlokas called "Sammarjani Shataka" meaning 100 shlokas about good behaviour. For some time, he also served as a pandit in the Mysore government's legal department.

Around this time the Maharaja of Rewa kingdom in Central India (now Madhya Pradesh) – Sri Venkataramana Simha called for conclave at Prayag on "Chaturvarna Traditions" and invited Sri Anandalwar to participate. Sri Anandalwar attended the conclave as a representative of the Sri Yadugiri Yatiraja Mutt and gave an excellent speech there which was highly appreciated by delegates.

A debate on Sanatana Dharma took place there between Pandit Madan Mohan Malaviya and Sri Anandalwar and Sri Anandalwar emerged victorious. Coming to know of this Sri Bal Gangadhar Tilak (the freedom fighter) invited Sri Anandalwar to his house in Pune and honoured him there. Sri Anandalwar discussed with many issues with Sri Tilak regarding politics and dharma.

Then Sri Anandalwar visited Tiruvanantapuram where the Travancore Maharaja performed tulabharam and wanted to gift it as cash to Sri Anandalwar. Being a selfless person, Sri Anandalwar refused the cash and told the Maharaja that the divya desam of Tirukatkarai in

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the Travancore state was in a bad state and asked him to use that money to improve the temple. Hearing this the Maharaja felt ashamed and regretted that he did not know about the temple's state though it was in his kingdom and immediately ordered fifty thousand rupees to be used for providing streets, gopuram, prakarams, water, security etc at Tirukatkarai and other temples in his state.

Since Anandalwar was a great scholar, he published books on ancient shastras in Mysore, Baroda, and Kashmir kingdoms. He also sent books available with him to the kings of those states.

When there was great war going on abroad (First World War) and epidemic was spreading all over the country his medical service was of great help. Along with Vaidya Jatavallabha Shingraiyyengar, he arranged for medicines for the common man and saved them.

For some time, Sri Anandalwar gave discourses on Mahabharata in Mysore and Tiruvallikkeni (Chennai). He was a erudite scholar and a great orator with the superb power of explaining Vedas, history, Dharma Shatras etc without any errors and enriching people's lives. He was also regularly contributing articles in magazines like Samskrita Bharathi and Vishwa Bharathi which were published in Mumbai, Pune and Kolkata. If we look at these articles and the style, his expertise and language style appear unmatched. In all these articles, his keen interest in protecting Sanatana Dharma for the future is clear. He was unparalleled in the subject of Sanatana Dharma.

In association with Mudigumbam Tirumalacharya, Sri Anandalwar started the Ubhaya Vedanta Sabha in Tirunarayanapuram on Sri Ramanuja Tirunakshatram day which is still functioning today. According to Sri Ramanujar's birth Dheeralabdhha 939, the sabha collected Rs.939 in its first year. For improving the community welfare, he started the "Abhijana Vidya Samvardhini Samudayam" on 23rd June, 1889 raised funds and ran it for some time.

In Tirunarayanapuram at the time of performing kankaryams at Shelvapillai and Ramanuja's sannidhis, some staunch hard-liners created lot of hurdles to the honour of Sri Yadugiri Yathiraja Jeeyar. Feeling sad at this, Sri Anandalwar whole heartedly worked hard to protect the honour of the Sri Mutt Jeeyar and its traditions.

Since Sri Anandalwar was a mahavidwan with tremendous sampradaya knowledge, and because he belonged to Sri Ramanujar's family tree, many shishyas wanted to him to become the Jeeyar of the Sri Mutt. Before accepting that post, Sri Anandalwar donated Rs 2000 to the Sri Mutt as Kankarya Dharma, He ascended the peetham on Shaka 1843 Roudri Samvatsara Magha Shudda Tritiya Friday (11-02-1921). His name was Sri Sri Sri Yadugiri Yathiraja Sampathkumara Ramanuja Jeeyar. He is the 36th Sampathkumara Peetasthar after Sri Ramanujacharya to grace the peetham.

On the day of his becoming Jeeyar, many vaidikas, lowkikas, mathadhipatis, Rewa Maharaja etc participated and paid their respects. Leaders of the community like Asuri Parthasarathy Iyengar, M.T.Narayana Iyengar, R.Narasimhacharya etc ensured that all the festivities were conducted with pomp and grandeur.

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శ్రీ యదుగిరి యతిరాజు
సంపత్కుమార రామానుజ జీయర్ స్వామి
అవతార (80) తిరువక్కావళం

SRI ASURI ANANDALWAR'S DHYANA SHLOKA

శ్రీరామానుజ యోగినా భగవతా పూతేభిజాతం కులే
యద్దద్రౌ తదుపక్రమే యతిమఠే సంప్రాప్త మోక్షాశ్రమమ్
ప్రాప్తాభిఖ్యం అనంత సంయతివరం సంపత్సుతాఖ్యే పదే
శ్రీమత్ సౌమ్య నరసింహ యోగి కరుణాలబ్ధాత్మ భోధం భజే

కాలయుక్తి శరత్కుంభ మృత్రతారా సముద్భవం

యద్దద్రి యతిరాజశ్రీ సంపత్సుత మునిం భజే

sri ramanuja yogina bhagavata poothebhijatam kule
yadvadrow tadupakrame yatimathe samprapta mokshashramam
Praptabhikhyam ananta samyamivaram sampatsukhakhye pade
Srimat sowmya narasimha yogi karuna labhdhatma bhodam bhaje
Kalayukti sharatkumbha maitra tara samudbhavam
Yadvad yatirajasri sampatsuta munim bhaje

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Many disciples were blessed with Samaashrayanam and mantropadesham by Sri Jeeyar swami who went on performing Gyanopadesha to all disciples and performing mangalashasanam and kankaryam to Sri Tirunarayana.

Since many disciples of Sri Yadugiri Yathiraja Mutt had settled down all over India for their livelihood, Sri Jeeyar undertook a long pilgrimage to many places all over India spreading the message of Sri Ramanujacharya everywhere. Considering that this was in the 1920s and 1930s, what an arduous journey it must have been.

On the way to Bangalore, at Channaptana, as desired by the devotees there he laid the foundation stone for the Sri Ramanuja sannidhi, performed mangalashasanam for Sri Aprameya at Malur and entered Bangalore. Spending some time in Bangalore accepting disciples hospitality and suitably guiding them, he entered Chittoor (in Andhra Pradesh) via Chikkaballapura, Kolar and Mulubagilu. In all these places, he gave lectures in many Sabhas. Blessing devotees at several places he reached Tiruvallikeni (Chennai) on 25th Mar, 1923 via Ghatikachalam (Sholingur) where he was given a grand welcome by shishyas and abhimanis. As requested by them, he gave many lectures on various subjects for many days. With full temple honors, Sri Jeeyar swami performed mangalashasanam to Lord Sri Parthasarthy at Tiruvallikkeni.

Sri Jeeyar swami then continued his journey to Sri Perumbudur and Kanchipuram performing mangalashasanams to Emberumanaar and all the divya deshams there. He then reached Tirupati. He was recieved with temple honors, performed managalshasanam to Lord Srinivasa and participated in the Prokshana Pratishte for Sri Govindarajar.

Sri Jeeyar swami moved on to many places within Andhra Pradesh. During this time Sri Jeeyar swami had many discussions on Sanatana Dharma with Sri Chittaranjan Das who had a lot of respect for Sri Jeeyar swami.

Sri Jeeyar swami camped at Nellore on 4th May, 1924 where he was honoured with agra teertham which is reserved for Sri Yadugiri Yathiraja Jeeyar swami at the Sri Gopalswami temple there. Sri Jeeyar swami then visited Guntur, Vijayawada, Machalipatnam, Rajamundry etc, blessing devotees over there performing panchasamskarams to many disciples there. He performed chaturmasyams at appropriate times and bathed in sacred rivers like the Krishna, Godavari and Mahanadi.

Sri Jeeyar swami received honours from many princely states and like the Maharajas of Nujavidu, Pithapuram, Tuni and Vijayanagaram and endeared himself to the people there with his knowledgeable and eloquent lectures. Sri Jeeyar swami then visited Srikurmam. At Srikurmam, Sri Jeeyar swami performed mangalashasanam to Sri Kurma Deva and renovated the brindavanam of the previous Jeeyar Sri Natampalli Alashingaracharya's which was in a bad state. He then worshipped at Simhachalam and came to Berhampur in Orissa. Here he accepted the honour accorded to him by Srivaishnavas and corrected some mistakes in their sampradayams. A contribution of Rs.5000 (a large sum in those days) donated for regular kankaryam at the Sri Mutt by his Andhra Pradesh devotees

Sri Jeeyar swami reached Puri on 4th June, 1926. He was honoured by mahants there and at the request of Uttar Parshva Rajagopal and other mahants, he performed his

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chaturmasyam there that year. Sri Jeeyar swami then visited Kolkatta on 21st October, 1926.

He gave lectures on many subjects in Kolkatta and reached Gaya via Burdwan. Next Sri Jeeyar swami visited Kashi via Patna. . He met many vidwans there and held discussions with them on Sanatana Dharma. After Kashi, Sri Jeeyar swami travelled to Ayodhya where he did mangalashasanam for Sri Rama at Yogi Parthasarathy Iyengar's temple (now known as Ammaji Mandir in Ayodhya) and was honoured by the Sri Vaishnavas there and by the Queen of Nepal.

Sri Jeeyar swami then came to Kanpur via Lucknow where he performed panchasamskara Sri Kosaleswara Prasad, the king of Baram and his family.

After staying with his disciples at Bramhashila on the banks of Ganga, Sri Jeeyar swami reached Triveni Sangama at Prayag on 12th Mar, 1928. After spending two months at Prayag, Sri Jeeyar swami visited Rewa province stayed with Rajaguru Badari Prasanna Ramanuja dasa. As per the Rajaguru's wishes, Sri Jeeyar swami performed chaturmasya there and blessed the Maharaja Gulab Simha Dev. The Maharaja was very happy to know about the relationship of his kingdom with the Sri Mutt and honoured Sri Jeeyar swami.

At this time attempts were made by some people to spread message against Hinduism like removing varnashrama dharma etc and where trying to force the government to legislate against Sanatana Dharma. Looking at this danger a Sabha was called at Kashi and Sri Jeeyar swami was requested to chair the Sabha. Sri Jeeyar attended this conclave along with Devashikhamani Ramanuja Iyengar, R.A.Ayyanayyengar etc. Sri Jeeyar swami made a strong argument that there is no power for the government to bring any legislation against Hindu traditions.

Looking at the knowledge and expertise of Sri Jeeyar swami, eminent persons requested him to visit Patna, where he gave discourses in Sanskrit and from there went to Chapra district and visited several places on the banks of Ganga. It is said that there is a branch of our Sri Mutt there too. Sri Jeeyar swami then visited Jabalpur, Pipariya, Chindwara and Nagpur. The brindavanam of a previous Jeeyar Sri Natamapalli Tirunarayana Perumal was in Nagpur which Sri Jeeyar swami renovated. Sri Jeeyar swami then visited Hyderabad where he performed chaturmasya.

Sri Jeeyar swami then visit Pandharpur in Maharashtra via Sholapur. After performing mangalashasanam for Sri Panduranga Vittala, Sri Jeeyar swami visited Pune. Here he visited the Oriental Research Institute and handed over many palm leaf scripts which he had.,

Sri Jeeyar swami then visited places like Hampi, etc via Bellary and reached Bangalore on Shaka 1852 Shukla samvatsara.

After accepting hospitality offered by shishyas and abhimanis there, Sri Jeeyar swami returned to his home town of Tirunarayanapuram. When a Sanatana Dharma conclave took place in Madhya Pradesh, Sri Jeeyar swami attended tthe proceedings as Dharmacharya and from there visited Nashik and Panchavati.

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Sri Jeeyar swami also undertook a pilgrimage of Malayala divay deshams and met rulers of Zamorin (Kochi), Kottakkal, Charakkal. With their help he got many ancient literatures published. At that time since the Varnashrama Sabha met again in Calcutta, Sri Jeeyar swami travelled there to participate.

In the meantime, along with many vidwans he performed Pratishta Shashtiabdhapurthy (60th anniversary) at Nellore Venugopalswami temple with special utsavams. During this time braches of Sri Mutt came up at Chennai and Bangalore.

In December, 1937 Sri Jeeyar he took the chair at the All India Sanatana Dharma Vidvat Sabha held in Chennai to condemn the forced legislation banning many Sanatana Dharma practices. He was invited and participated in the 77th birthday festival of the Maharaja of Kochi who also took strong interest in protecting Hindu Vaidika Dharma

In 1939, Sri Jeeyar swami visited a place on the banks of the Krishna river at the request of a close disciple Narasimha Rao, renamed the place as Sampathkumarapura and performed chaturmasya there. Here disciples like Sri Venkata Shatakopacharyar gifted large pieces of land to the Sri Mutt. Also in 1943, at the request of Sri Gottamukkala Krishnamacharya, Sri Jeeyar swami visited Gudivada in Andhra Pradesh and installed Sri Srinivasa in the newly built temple there.

Sri Jeeyar spent every moment of his life usefully, always engrossed in Vedanta, Dharma Shastra, Agama, Siddantha Prachara etc. He was honoured with various titles Gyana Nidhi, Alankara Swarupa, Ati Medhavi. He has published over 28 books and has at least another 30 books which have remained unpublished.

This way conductng research on Vedanta Shastras, spreading Ramanuja's philosophy, performing samaashrayanam, lecturing on Ubhaya Vedanatam, performing tadiyaradhanai, performing mangalashasanam to Sri Tirunarayana, Sri Shelvapillai, Sri Yadugiri Nacchiyar and Sri Udayavar and observing 22 chaturmasya vrathams for the benefit of mankind, Sri Jeeyar attained his acharyan's tiruvadi on Shaka 1866, Swabhanu Samvatsara Vaishaka Shudda Trayodashi day 17th May, 1943 at Tirunarayanapuram.

All shishyas joined together and bringing all maryadai from Sri Tirunarayana's sannidhi, rituals like Srichurna paripalana and Brahmamedha samskaram were performed. For ten days, they carried on Brindavan Pooja, Narayana bali etc and recited Nalayira Divya Prabhandam.

Let us all remember and pay our respects to this great Jeeyar swami of our Sri Mutt today on his tirunakshatram day.

(We would like to thank Sri Mandayam Kanchi Sridhar who translated this section into English)