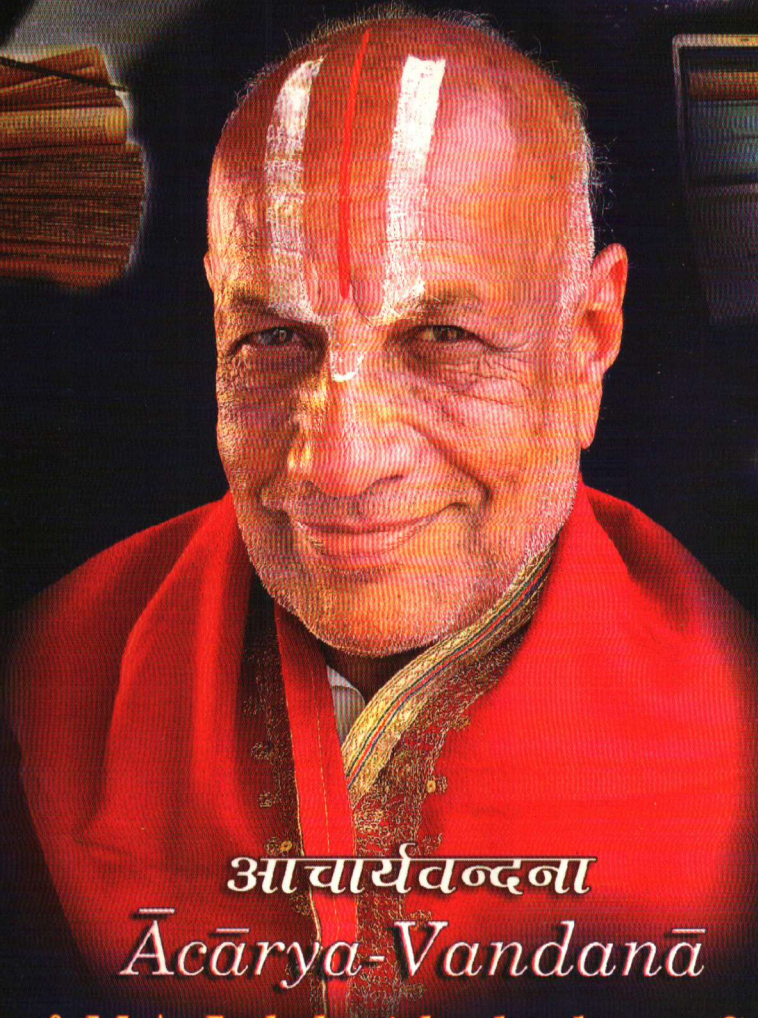


ज्ञान-विज्ञान-विचक्षण

*Jñāna-Vijñāna
Vicakṣaṇa*



आचार्यवन्दना

Ācārya-Vandanā

Prof. M.A. Lakshmithathacharya Swami

70th Birthday Felicitation Volume



Prof. M.A. Lakshmithathacharya Swami
(in 1974)

Jñâna - Vijnâna Vichakshana Âchârya Vandana

Prof. M.A.LAKSHMITHATHACHARYA
SWAMI
70th Birthday Felicitation Volume



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FOREWORD

We are happy to present this Felicitation Volume of Prof. M. A. Lakshmithathacharya Swami to our esteemed readers on the auspicious occasion of his 70th Birthday Celebrations. Prof. M. A. Lakshmithathacharya Swami is a multifaceted personality who has successfully served the cause of Sanskrit and Indian Culture for the last many decades and has by his relentless efforts, proved to the world that our ancient knowledge systems are not only relevant, but are of utmost utility to the modern world, in solving many problems that today's society is facing in different fields. He has also rendered yeoman service to the cause of the Srivaishnava faith and is the only one to continue to uphold the Acarya Purusha tradition in the Mandayam Srivaishnava Community. This Volume is aimed at creating awareness about the great tradition that Swami represents as well as the great accomplishments of his life of seventy most meaningful years. It also focusses on the dreams of Swami and his vision for the future, which gives us an insight into his far-sightedness, keeping in view the welfare of the whole universe and India in particular.

We congratulate Lt. Col. R.S.Alwar who has taken considerable pains to singlehandedly compile the entire text of this Volume. We also thank Prof. M.A.Narasimhan and Dr. M.A.Alwar who have edited the text and given it the final touches.

We hope readers would be inspired by reading this Volume by getting to know the fields of knowledge to which they can contribute and become a part of the revival of the Indian Knowledge systems. We welcome feedback from all our readers.

We once again thank all those who have helped us in bringing out this Volume in a very beautiful manner in a very short period of time.

2nd September 2006

Office bearers,
Celebrations Committee
Malleswaram,
Bangalore

INTRODUCTION

Sri U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi is the present head of the Svayam Âchârya Purusha Paramparâ, which traces its lineage to Saint Ananthâchârya of Tirupati fame, who was a direct disciple of Achârya Râmânûja. Over the decades, virtually all such Paramparas have declined, and many of them disappeared, leaving a spiritual void in the lives of the Shisyas and Abhimanees who belonged to these extinct traditions. The loss has been incalculable. The consequences of this spiritual deprivation are so serious and so far reaching that they will continue to affect future generations in ways we cannot imagine today.

Prof. Lakshmithâthâcharya Swâmi and his illustrious ancestors have maintained their Âchârya Purusha Parampara against overwhelming odds. They have resisted and successfully overcome those very forces such as economic compulsions, declining values rising skepticism and 'apacharams', increasing material temptations, dilution of faith and so on which were responsible for the end of other similar traditions. We are all familiar with these forces, which have frequently disrupted our own lives and caused much unhappiness. We can therefore readily appreciate the sacrifices made, and the hardships endured by Prof. Lakshmithâthâcharya Swâmi and his ancestors in order to maintain the continuity of this Parampara over so many years. Thus they have ensured that no Shishya or Abhimanee of this Parampara, belonging to any generation, has been deprived of spiritual ministration and emancipation at any stage. It is an incredible achievement by any yardstick. Not only that, they have kept alive the **Torch of Ubhaya Vedanta and Santana Dharma** to educate and enlighten all sections of society down the Ages. It is a *miracle*, which could not have taken place without the time-honoured qualities of true scholarship, spiritual strength, firm conviction, foresight and, not the least, abiding compassion on the part of successive Âchârya Purushas of this unique Svayam Âchârya Purusha Parampara. *But our good fortune may not last until and unless we understand the issues involved, appreciate our responsibilities and act accordingly.*

In the past the Svayam Âchârya Purusha was considered 'public property'. The Parampara was regarded as a precious, and indispensable *Institution*. Family Elders and Shisyas of a Swami were always seriously concerned about the continuation of the Tradition. They felt that they had a right to intervene whenever anything happened, which was viewed as detrimental to the Tradition or posing a potential danger to its continuation. They remained vigilant. In the Parampara, to which our Swami belongs, there have been many such instances of concern and proactive intervention. Tarakateertha Lakshmithâthâcharya Swâmi, the Grandfather of the present Swami, was studying in a High School at Chennai. He showed exceptional proficiency in mathematics and science. At this stage, Shisyas began to clamor for his return fearing that such an education would tempt the future Swami to abandon the Parampara for a more lucrative profession. Their logic may have been right or wrong but their concern was genuine and their motives absolutely unimpeachable. So the young and brilliant Swami had to return without completing this line of education and to take up the traditional mantle for which he was destined. In the case of Prof. M.A. LakshmithathÂchârya himself, a similar incident took place. After Swami had appeared for the Lower Secondary Examination, he eagerly awaited the results, as any bright lad would have done. Time passed but Swami could not find out how he had fared in the examination. Each time he made enquiries, his Father or other Family Elder would tell him that the results had been withheld due to some problem, which they would not explain clearly in any case. Meanwhile, Swami had to continue his traditional studies. After one full year, Swami came to know that he had passed in First Class and that the excellent result had been deliberately concealed from him for fear that he would go in for higher education in the English pattern and discard his traditional role for a more remunerative and attractive career. Swami's initial reaction was one of disappointment and resentment. Several 'well-wishers' urged him to leave the Vaidic Tradition saying, "There is no future in this. You are a brilliant student. Study engineering or medicine. Make money." This compounded Swami's dilemma. Years later Swami realized the wisdom and foresight of his revered Father and of those who were a party to that 'deception'. He is very grateful to them today.

Sri U.Ve. Prof. M.A. LakshmithathÂchârya and Ammangar M.A. Godha have resisted all the forces operating against the survival of the Paramapara by making sacrifices at every step, undergoing material and mental hardships, trusting their own instincts based on their own convictions, and never losing sight of their higher goal in life. Ammangar Godha's learning, wisdom, wise counsel, personal sacrifices, and firm support throughout have complimented Swami's own outstanding efforts. Her support has been critical to Swami in all his achievements. They have not only devoted their own lives for the larger good of their Shisyas, Abhimanees and the Community as a whole but they have groomed both their sons in traditional education and the 'vaidic' way of life rooted in our Shastras and spiritual traditions. All parents desire that their offspring should enjoy material prosperity and happiness in life too. But which parents have the wisdom, courage as well as the vision to sacrifice the material wealth and worldly prospects of their children for the sake of the spiritual wealth and well being of the community as a whole? One may have to search the 'Puras' to find such instances but the example of Prof Lakshmithathâcharya Swâmi and Ammangar Godha can be seen before our eyes today. Their sons could have excelled in any of the lucrative careers of our times, amassed great material wealth and acquired the transient prestige associated with it. But these temptations were resisted and the sacrifices made. Thus, they have ensured that at least our children and grandchildren are assured of a Swami and will not be forced to wander about in a spiritually barren desert.

Shisyas and Abhimanees of Prof. M.A. Lakshmithathâchârya are therefore bringing out this Booklet to acquaint the Public with Swami's Lineage, the Achievements of his Illustrious Ancestors, His own Life, Works and Achievements, the Support of Ammangar Godha, all this viewed against the background of the Srivaishnava Sampradaya and Traditions. The material given in this Booklet is based on various sources such as Swami's own research and articles, books and articles written by others including some members of Swami's family, evidence of inscriptions, valuable inputs provided by Swami's close relations as also some well-informed Shisyas and Abhimanees. We received

tremendous information and insight, particularly, during the course of several interviews given so patiently by Swami despite his busy schedules. The Compilers are solely responsible for all the mistakes and omissions and will be grateful if they are pointed out to set the records right. Swami feels that if he has not mentioned anyone by name in connection with any aspect, it is entirely due to a lapse of memory on his part and not due to any deficiency or drawback of the people who played a significant role in his life.

This Booklet is being released on the occasion of the 70th *Thirunakshtram (Sapthathi) Celebrations* of Sri U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi . We dedicate it to Swamiji and Ammangar M.A.Godha.

Publishers

* * *

“To many, Sanskrit is a dead language. Some think it’s a ‘useless’ language. Quite a few Hindus preen themselves that it is exclusively theirs. But did you know serious scholars are beginning to marvel at the rigour, reach and secularism of Sanskrit? Many of these —all over the world— are mining it for values the modern world can benefit by. But nearly no one does this exposition with greater commitment, catholicity and religious neutrality than Prof M A Lakshmi Thathachar. His assertions in Sanskrit texts regarding ecology, farming, health and right living are on view. The Professor is a farmer, livestock breeder, conservationist, researcher, teacher, computer adept and most of all, a man who embodies all that is best in the Indian tradition. He is a Renaissance man unique to India”.

www.goodnewsindia.com

Âcârya Vandana

1. SRI VAISHNAVISM

The Philosophy of Visishtadvaita propagated by Âchârya Râmânûja and his predecessors is rooted in the Upanishads, the Brahma Sutras, the Bhagavad Geetha and allied philosophical literature. In fact, the mystic Saints of the South popularly known as the Alvars actually experienced those very supreme truths contained in the great teachings of the Vedic Seers. The Divya Prabandams are the outpourings of the experiences of the Southern Saints when they were in states of divine ecstasy. **The Divya Prabandams are the bedrocks of the Srivaishnava Tradition.** The two streams of Samskruta and Dravida philosophical literature respectively, thus obtained, constitute the **Ubhaya Vedanta** so important to all Srivaishnavas.

In addition to the Ubhaya Vedanta, the Srivaishnavas have the **Pâncharâtra** and the **Vaikhânasa Âgama** Traditions as well as the **Rahasya** Tradition, which are all truly unique to the Philosophy of Religion of Srivaishnavas. The Âgama and Rahasya Traditions lay down that anyone, irrespective of caste, creed or sect, can be initiated into Srivaishnavism thus providing equal opportunity for spiritual emancipation to one and all.

In many other Philosophical cum Religious Traditions, no **direct person-to-person relationship** between the Âchârya and the Shishya is to be found as in Srivaishnavism. This is because, following the lead given by Âchârya Râmânûja and in accordance with the tenets laid down by him, any of the **Swayam Âchârya Purushas** can initiate a disciple into Srivaishnavism. Srivaishnava Âchâryas are divided into two groups, namely '**Uttaraka**' and '**Upakaraka**' Âchâryas. An Uttârka Âchârya is one who initiates an individual into Srivaishnavism following the procedures of '**Pancha Samskârams**', which are : -

1. **Tâpa Samskâram** - Affixing the Symbols of Srîman Narayana namely 'Shanka' and 'Chakra' on the right and left shoulders respectively of the disciple using heated seals to signify that he is actually a disciple as well as a servant of Lord Srîman Narayana Himself.

2. **Pundra Samskâram** - Adorning 12 different parts of the body of the disciple with 'Urdhva Pundram' using 'Thiruman' or white clay which is symbolic of the Lotus Feet of the Supreme Lord and 'Srichoornam' or kumkum powder which is symbolic of His Consort Lakshmi Piratti. This signifies that the body of the disciple is nothing but a Temple of the Supreme Lord and that He and His Consort reside therein in those 12 different parts of the body in separate forms, which are of specific significance to each part.

3. **Nâma Samskâram** - Initiation into Srivaishnavism constitutes a new birth. The disciple is now reborn as the servant and devotee of Lord Sriman Narayana and that of his own Âchârya who is said to be the representative of Âchârya Râmânujâ himself. The Âchârya therefore appends the names 'Madhurakavi Râmânujadâsa' to the disciple's name to remind him constantly of the true nature of his rebirth. Whenever he prostrates before the Lord or before his Âchârya or Elders, he is expected to attach these names to his own name. For instance, if the disciple's name is 'Ramesh', he should say "Adiyen Madhurakavi Ramesh Râmânujadâsan."

4. **Mantra Samskâram** - Next, three esoteric mantras are given to the disciple, which are chanted by all Srivaishnavas. These are the Tirumantra (Ashtakshara), the Dvayam, and the Charama Sloka. These are secret, very potent, highly philosophical mantras, which are to be learnt only from an Âchârya of the Sampradâya.

5. **Yajna Samskâram** - Finally, the Âchârya offers the soul of his disciple to Lord Sriman Narayana and on behalf of the disciple, pleads to the Supreme Lord to accept the disciple as His slave. This is said to be a 'yâga' or sacrifice because the individual soul, hitherto under the delusion of a sense of independence, now realizes that it is not really independent but fully dependent upon the Supreme Lord and totally subservient to Him. This 'apparent' bondage is not deprivation of freedom in any way. It is actually establishment in great spiritual strength and is really the highest form of liberation.

Brahmins who follow the Srivaishnava religious tradition are called 'Iyengars' because they are expected to undergo the 'pancha samskârams' as mentioned above and worship Lord Sriman Narayana 5 times daily as prescribed in the Shastras (Panchakâla-parâyana). They are also expected to wear the 'pancha

kaccham' tying 5 knots while wearing the dhoti or the sari. **Sriman Narayana Himself first propounded this Srivaishnava Tradition, which** has come down to us in the line of great Âchâryas of the Srivaishnava Parampara as follows: -

1. The **Supreme Lord Sriman Narayana** is the First Âchârya of the Srivaishnava Tradition.
- 2 **Goddess Mahalakshmi.**
- 3 **Vishvaksena.**
- 4 **Namm Alwar.**
5. **Nathamuni.**
6. **Pundarikâksha**
7. **Srirâma Mishra.**
8. **Yamunâchârya.**
9. **Mahâpurna.**
10. **Râmânujâchârya.**

Thereafter, the particular Âchârya Purusha Parampara to which we belong and which extends down to our present Âchârya Purusha is as follows: -

- ★ **RâmânujÂchârya.**
- ★ **Ananthâchârya.**
- ★ **Chikka Govindaraj Udaiyavar.**
- ★ **Periya Lakshmithâthâcharya Swâmi**
- ★ **Dasha Vidya Charavarthy Alwar Swami.**
- ★ **Tarakateertha Laksmithathâchârya Swami.**
- ★ **Pandita Raja U.Ve. Alwar Tirumalai Iyengar Swami.**
- ★ **U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi .**

It is a matter of pride for all Shisyas that we are part of the only surviving Swayam Âchârya Purusha Parampara of the Mandayam Srivaishnava community. This is because of the spiritual strength, wisdom, foresight, courage, compassion, and sacrifices made by the successive Swamis. It is also due to the faith and active support of all the Shisyas and Abhimanees over the years, who considered the Âchârya Purusha Parampara as their own invaluable legacy and did whatever they could to protect it.

2. SPIRITUAL AND PHYSICAL LINEAGE

The Srivaishnava Tradition is a disciplined way of living while surrendering oneself unto the Lord. It is a most enjoyable mode of existence, full of devotion to the Supreme Lord along with detachment in this material world, leading to spiritual emancipation and ultimately the attainment of the most cherished goal of human existence. This highest goal is the privilege of selfless service to Sriman Narayana in Srivaikuntam, the Celestial Abode of the Lord, through all eternity.

Amongst the successive Âchâryas of the Srivaishnava Tradition, the spiritual lineage starting with Sriman Narayana Himself and adorned so brilliantly by Nathamuni and Yamunamuni, Râmânujâchârya stands out resplendent and unique. Râmânujâchârya was an embodiment of matchless compassion and firm commitment to the philosophy and ideals propagated by the Srivaishnava Âchâryas before him. He was prepared to sacrifice his own spiritual emancipation for that of all living beings. Hence, he was hailed as Kripâmâtra Prasannâchârya.

He was the greatest social reformer the world has ever known, who brought all people together under the banner of *bakhti* and *self-surrender*, irrespective of caste, creed or sex. In the Sri Vaishnava tradition established by Âchârya Râmânuja, women were given equal status. A firm tenet of this tradition is that even Sriman Narayana might not be able to retrieve an individual soul lost in the ocean of transmigration without the help of His ever-compassionate spouse Goddess Lakshmi. In the spiritual traditions imbibed by Râmânuja from his illustrious predecessors, he accorded utmost importance to Sri Andal and continuously chanted the Tiruppavai as it contained the essence of all the Vedas, both Samskruta and Dravida.

Amongst thousands of disciples Âchârya Râmânuja had, he accorded the status of 'Simhâsanâdhipathis' to just 74 of his disciples. He felt that only these 74 truly great disciples would be able to successfully carry out his orders not only to propagate the *Sri Vaishnava Siddhanta*, but to also implement in practice his philosophy whose aim was to uplift the downtrodden masses in the spiritual plane.

Amongst the 74 'Simhâsanâdhipathis' (most of them were 'Grihastâs' or Householders), Ananthâchârya, who was conferred the title of 'Anandânpillai'

by Râmânûja himself, is peerless. An ardent disciple of Râmânûja, Ananthâchârya was most unwilling to bear the pangs of separation from his Âchârya even for a moment. But his devotion to his Âchârya's commands was even greater. Amongst all the disciples of Râmânûja, he alone cheerfully accepted physical separation from the Âchârya in order to carry out the Âchârya's command that 'pushpakainkaryam' of the Lord of the Seven Hills be performed daily henceforth. His only aim was to always execute his Âchârya's orders with absolute sincerity and honesty. Tirumala in its entirety is regarded as a 'pushpamantapa' as Lord Venkateshwara, residing there, alone enjoys the fragrance of the flowers all round.

Laboring single-handedly with great dedication and tenacity, Ananthâchârya dug a tank called 'Râmânûja Putreri', and used the water stored therein to create and sustain a most beautiful garden full of lovely, fragrant flowers growing in abundance. He even resisted the Lord's attempt to help him in this task. He used these flowers to perform daily 'pushpakainkaryam' of Lord Srinivasa. He was the personification of deep devotion to his Âchârya. A man of iron will and firm resolve, nothing could deter him from carrying out his Âchârya's commands. These qualities enabled him to fulfill the great dream of Nam-Alwar and Râmânûja. His spiritual stature can be judged from the fact that he was on talking terms with Lord Venkateshwara himself. No one can ever think of Tirumala without invoking the name of Ananthâchârya, the great man who hailed from a small village in Karnataka called Siruputtur (Kirangur) near Srirangapatna on the banks of the Kaveri.

In the line of successive Âchâryas belonging to the Anandânpillai Simhasanâdhipathi Paramapara, the names of Periya Govindaraja Udaiyavar and Tirumala Chikka Govindraja Udaiyavar stand out. Both were great scholars and spiritual leaders of their times. The former settled down at Srirangapatnam as the Raja Guru of Sriranga Raya, the Ruler of Mysore who was related to the King of Vijyanagara. The latter is the progenitor of the Mandayam Srivaishnava Community.

The major portion of the Mandayam Srivaishnava Community traces its origin to Ananthâchârya. Some of the other Âchârya Purushas of this community are the 'Prativadibhyankarams, Mudumbais, Baladhanvis, Krishnakumars, Gomathams etc.

Due to various reasons, the Âchârya Purusha (Simhasanâdhipathi) traditions of

the other Simhâsanâdhipathis except the Anandânpillai Parampara have not continued. Even amongst the various branches of the Anandânpillais such as Manikarnikes, Râmânujapurams, Appalachârs, Ayyapattars and others, only the Âchârya Purusha tradition of the Mandayam Anandânpillais has continued unbroken and still survives by God's grace and the persistent efforts of all the previous generations belonging to this tradition.

The spiritual and physical lineage of the Mandayam Anandânpillai Parampara together with the attainments and achievements of the Âchârya Purushas who graced this line are given in detail in this Booklet. It may be noted that from Periya Lakshmithâthâcharya Swâmi onwards, the spiritual and physical and lineages have run concurrently without a break to this day. U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi is the present Âchârya Purusha of this hoary tradition.

It is difficult, if not impossible, for most of us to realize the enormity of the efforts put in, all the sacrifices made, and the pressures resisted by these Âchârya Purushas to maintain the Âchârya Purusha Tradition even as times changed and adverse influences grew in intensity. Macaulay's System of Education under British Rule sowed the seeds of doubt and disbelief in our own ancient and time-tested traditions. The temptation to gain pecuniary benefits through modern education especially by learning English, confronted the families of many Âchârya Purushas with disastrous consequences for traditional learning and the continuance of their Paramparas. The Âchârya Purushas of the Mandayam Anandânpillai line were able to struggle successfully against this tide because family elders and shisyas remained vigilant. Any attempt to wean a future Swami away from the tradition was nipped in the bud. Any incident, however small, was observed, noted and reported for immediate corrective action if it was felt that there would be some adverse effect upon the continuance of the Âchârya Purusha Tradition. There are many instances of such vigilance and concern.

Even today, family members of the Swami as well as Shisyas have a very significant role to play in preserving this unique and only surviving Âchârya Purusha Parampara.

3. BRIEF HISTORY OF THE MANDAYAM SRI VAISHNAVA COMMUNITY

Iyengars constitute a community amongst Tamil Brahmins largely found in Tamil Nadu, Karnataka and Andhra Pradesh but otherwise all over India and the World. Iyengars worship Lord Srîman Narayana and are called Sri Vaishnavas. They follow the teachings of the Philosopher-Saint Âchârya Râmânûja. This is called Ubhaya Vedanta, which accords equal importance to the ancient Vedas in Sanskrit and the Divya Prabandams of the Alvars in Tamil.

The word 'Iyengar' is the anglicized form of the Tamil word 'Aiyankâr' which implies 'people entrusted with the five duties'. 'Iyengar' in Tamil actually means "Aindhu Angam Udayavan" or "Aindhu Kâryangal Udayavan". These five duties are termed '*Pancha Samskâram*'. This can only be done by an Âchârya of the Sri Vaishnava Parampara. 'Samashrayanam' means 'to approach (the Âchârya) in all sincerity'. If one is extremely lucky, the Âchârya may be merciful enough to agree to initiate one as a Shishya and perform the 'Pancha Samskâram'. Then one gets the link to the Sri Vaishnava Paramapara. Only then does one become a 'Sri Vaishnava' and may be rightfully called an 'Iyengar'.

All Iyengars trace their ancestry to one of the 74 'simhâsanâdhipathis' appointed by Âchârya Râmânûja. The Mandayam Sri Vaishnava Iyengars trace their ancestry to Saint Ananthâchârya who lived in an Agraharam called "Mandayam" in Karnataka before going to Srirangam to become a disciple of Âchârya Râmânûja. Later he went to Tirumalai at the behest of the Âchârya and settled down there, performing daily 'pushpa kainkaryam' of Lord Venkateshwara.

Saint Ananthâchârya's descendants continued to live in 4 villages around Tirumalai, which were, named after 'Mandayam' to commemorate their old link to the Agraharam in Karnataka where Ananthâchârya once lived. There is substantial concrete evidence to prove that the word 'Mandayam' dates back to the hoary past and Ananthâchârya has a close and inextricable association with this term.

In the 14th Century (1380), Sri Periya Govindraja Udaiyavar hailing from the

dynasty of Ananthâchârya received a gift of 21 villages in the Attiguppa Taluka of the present Mandya District in Karnataka. He settled down at Srirangapatnam as the Raja Guru of Sriranga Raya. Later another descendant of Ananthâchârya, Chikka Govindaraja Udaiyavar who was residing near Tirumala at the time of Krishnadevaraya, defeated a Shaivite Scholar in a famous debate and was granted six villages in the present Mandya District. He and his people then moved from Tirumalai to these villages and thus the Mandyam Community came into being.

[Condensed from an Article written by Sri U.V. Prof. M.A. Lakshmithâthâcharya Swâmi]

“...If there is one thing I denounce the West for, it is the concept of banks and interest. Yes, You can quote me — I am closer to Islam in this respect. Money as an end measure of attainments is ruining everything. Our governance, commerce, farming and relationships are all drifting away from the reality that can work without conflicts. We are fooling ourselves with what is progress. We will face the wall soon” He (Prof., M.A.Lakshmithathachar) says. He sounds far from being despondent or extremist, though. In fact there is a glint in his eyes, almost as if he can sense the trend that may be reversing....

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4. ILLUSTRIOUS ANCESTORS

SAINT ANANTHÂCHÂRYA

Saint Ananthâchârya also called Ananthârya and Anandâlvan was born in the year 1053 AD at Siruputtur (now called Kirangur) on the banks of the Kaveri. He was the son of Sri Keshavâchârya of the Bhâradwaja Gothra.

His early education in the Shastras was under his father. Later he went to Srirangam to study the philosophy of Vishistadvaita at the sacred feet of Sri Râmânujâchârya. Probably, Chottai Nambi, Maradur Nambi and Tondanur Nambi, all from Karnataka, accompanied him. Âchârya Râmânujâ entrusted the new disciples to the care of Dayapala Muni, otherwise known as Arulala Perumâl Emberumanâr, and requested him to initiate them into Sri Vaishnavism. Later, Dayapala Muni was so impressed with Ananthâchârya's genius that he requested him to continue further studies under Âchârya Râmânujâ.

Once, during a discourse of Namm-Alwar's Tiruvaimozhi, especially the Pasuram 'Ozhivil Kalamellam', Âchârya Râmânujâ expressed his wish before his disciples that someone should go to Tirupati to perform 'pushpakainkaryam' of Lord Srinivasa in fulfillment of Namm-Alwar's burning desire. It was a dangerous mission involving physical risks and discomforts. More than that, it involved separation from the divine presence of Âchârya Râmânujâ. Ananthâchârya was the only one amongst the hundreds of disciples present who agreed to carry out the Âchârya's behest. Pleased with Ananthâchârya's courage and devotion, Âchârya Râmânujâ declared, "*You are the only 'ânpillai' i.e. man among this assembled gathering. You have shown your manliness by daring to go to Tirumala, which is surrounded by thick forests with wild beasts and having chilly weather and also accepting separation from me*". In Tamil the full form is '**Ananthan Thân ân Pillai**'. Henceforth, Ananthâcharya was called Anandânpillai. All his descendants came to be called Anandânpillais.

Later, his descendants came to live in four villages near Tirupati called Ilaiya Mandyam, Gajalu Mandyam, Tirumandyam and Chinnamandyam. 'Ilaiya Mandyam' also known as 'Balamandyam', is located nearly 4 kms from

Tiruchhanur. It was built according to the instructions of Ananthâchârya himself. It is understood that these villages were named after an old Agraharam in Kanataka called Mandayam where Ananthâchârya lived earlier. There is evidence to suggest that the word 'Mandayam' is of ancient origin and closely linked to Ananthâchârya.

Ananthâchârya created the 'Tirunandanavanam' or Flower Garden for the Worship of the Lord at Tirupati. Once, he was digging a tank for irrigating this Garden. The Lord, disguised as a brahmachari, attempted to take part in this kainkaryam. Ananthâchârya hurled a crowbar to chase away this 'brahmachari'. Even today, one can see a crowbar at the Tirupati Temple entrance and camphor applied to the Lord's wound below His lips, which testify to this divine event.

There are many other miraculous incidents, which tell us a lot about the noble qualities of Ananthâchârya and testify to his close association with the Supreme Lord. These incidents have inspired generations of devotees enhancing their faith and devotion to the Lord as well as their Âchâryas, and have given them spiritual strength and solace.

Once when Ananthâchârya was busy preparing a garland for the Lord in accordance with Âchârya Râmânûja's wishes, he received summons from the Lord Himself. He declined to go because the flowers were on the point of blossoming and it was his duty to prepare and offer the garland to the Lord at just the right time. Later, when he went to the Lord and offered the completed garland with devotional fervor, the Lord declined to accept it because he had disobeyed the Lord's summons received earlier. Though deeply pained, Ananthâchârya told the Lord that it was immaterial to him whether the Lord accepted his garland or not as he had the satisfaction of discharging the responsibility of kainkaryam entrusted to him by his preceptor, Âchârya Râmânûja. Such was his devotion to his Âchârya and the courage of his convictions.

On another occasion, Lord Srinivasa playfully told Ananthâchârya to go away from Tirumala because Ananthâchârya was not obeying the Lord's commands. Ananthâchârya replied that since both of them had come to Tirumala from elsewhere and settled there, and since the Lord had come to that place not too long ago, the Lord had no right to order him to leave Tirumala. He pointed out that neither the Lord Venkateshwara nor himself was the owner of the hill. Only, Tirumalai Alwar i.e. Varaha Perumal is the real owner. Such was Ananthâchârya's courage and presence of mind.

In another incident, a poisonous snake bit Ananthâchârya who refused to have any treatment to remove the poison. When Lord Srinivasa asked him the reason, he explained that if the serpent that had bitten the other serpent i.e. himself (Ananthâchârya being the incarnation of Âadishesha) happened to be more powerful, he would get to bathe in the celestial Viraja River and have the darshanam of Lord Vaikuntanâtha (after his death). But if it were the other way round, he would be able to bathe in the Tiru Koneri and get the darshanam of Lord Tiruvengada. He stood to gain either way! Outstanding courage and faith indeed!

Ananthâchârya regarded the individual Soul as the 'bride', the Lord as the 'bridegroom', and the Preceptor to be the 'Father of the Bride' who was ever anxious to give his daughter away in marriage to the Lord. Every devotee should read how Ananthâchârya became the Father-in-Law of Lord Srinivasa. Ananthâchârya never allowed anyone to enter the garden created by him for worshipping the Lord with flowers. But Lord Srinivasa began to visit the Garden secretly at night, plucking flowers and breaking branches. When his disciples failed to catch the intruder, Ananthâchârya himself kept vigil. Then it so happened that Ananthâchârya spotted Lord Venkateshwara and his celestial spouse Padmavathi disguised as a royal couple and gave chase. The Princess was caught and tied to a tree while the Prince got away.

In the meantime, when the Archakas opened the doors of the Temple, they were horrified to see the Lord's chest bare without Goddess Lakshmi. While the Archakâs were being punished for the alleged theft, the Lord Himself revealed to the Archakas that Ananthâchârya had tied his spouse to a tree in his Garden and requested them to go there and secure her release. When this was duly done, Padmavati assumed the form of a young bride and accompanied Ananthâchârya back to the sanctum sanctorum and requested Ananthâchârya to give her away in marriage to Lord Srinivasa. Ananthâchârya readily agreed and the marriage was duly performed. Can there be any privilege or honor greater than that which Ananthâchârya received on this account! That is why he is called 'Venkateshwara-Swashura' (the father-in-law of Lord Venkateshwara) and in his 'Vali-Tirunaman', it is said "Vengadavarkku mâmanar vâzhiye". On that divine occasion, Goddess Lakshmi addressed Ananthâchârya as "Thatha" meaning "Father". Thus he came to be called "Lakshmi-Thatha". To commemorate this

memorable incident, the Mandayam descendants of the Anandânpillais have been naming their children as “Lakshmithathâchârya” ever since.

Once, Ananthâchârya could not go to the Temple and perform his regular kainkaryam, as he was indisposed. When Lord Venkateshwara sent some messengers to enquire about his health, Ananthâchârya scolded the messengers saying that as he was a close associate of the Lord, he expected the Lord himself to have come. Later, when the Lord did come, he refused to receive the Lord saying that had it been a Sri Vaishnava he would have not hesitated but as the Lord had caused him much suffering by preventing his regular kainkaryam, he did not wish to see the Lord. Such was the importance he attached to the task of kainkaryam assigned to him by Âchârya Râmânûja.

In another remarkable incident, Lord Srinivasa, disguised as a boy, brought ‘prasâdam’ as food to a group of disciples of Ananthâchârya who had reached the Temple Gate suffering from hunger, thirst and fatigue. But the disciples were reluctant to accept the prasadam as the boy did not bear the marks of a Sri Vaishnavite and preferred to starve instead. The boy said that his name was Madhurakavidâsan and pleaded that he too was a disciple of their Âchârya. When asked to give proof by reciting a *taniyan* or prayer, the boy recited the following *taniyan*: -

*“Akhilâtma gunâvâsamagnâna timrâpaham!
Ashritânam susharnam vande anâtârya desikam”*

The disciples still hesitated saying that this *taniyan* did not mention the name of the boy’s Âchârya. Then the boy recited another shloka,

*“Srimad Râmanujâchârya sripâdâmbhoruha dwayam!
Saduttamânga sandhâryam Anantâryamaham bhaje”*

Thus Ananthâchârya had the unique privilege of having Lord Srinivasa Himself as a disciple as well as the singular honor of having two *taniyans* composed by the Lord whereas Manavâla Mâmuni had but one composed in his honor by Lord Azhahiya Manavâlan of Srirangam. It is thus, very difficult to describe Ananthâchârya’s spiritual lustre.

Once Ananthâchârya came to Srirangam to see Âchârya Râmânûja but the Âchârya had reached the feet of the Lord by then. He observed a grief-stricken disciple

by name Nambi Guhadasar climbing a tall tree and declaring that he would commit suicide being unable to bear the pangs of separation from Âchârya Râmânûja. Ananthâchârya told him in no uncertain terms, " You cannot end your life like this because you are still very clear in your mind since you are saying that you have climbed this tree and will jump down from it. Had you been an ardent devotee of Âchârya Râmânûja and truly unable to bear the separation, you should have died instantly. Hence you will not die. Get down!" Such was Ananthâchârya's concept of devotion to the Âchârya.

Ananthâchârya was a great social reformer. He was an ardent devotee who possessed the highest spiritual qualities. His 'carama-parva-nistha' or belief that the Âchârya is the sole refuge was incomparable. He worked tirelessly for the good of all. He was always sincere and dedicated in his attitude. An optimist to the core, he never allowed any impediments to deter him and would successfully complete any task undertaken by him. Saint Ananthâchârya's principles and ideals are worth emulating by all people especially Sri Vaishnavas. All Sri Vaishnavas especially those belonging to the Mandayam community are beholden to Saint Ananthâchârya for their spiritual heritage.

[Extracted and condensed from an article by U.Ve. Prof M.A. Lakshmithâthâcharya Swâmi]

PERIYA GOVINDARAJA UDAIYAVAR

• He is the first illustrious ancestor of Ananthâchârya regarding whom some information is available.

• He lived in the 14th Century. In 1380 AD, he received from the Maharaja a gift of 21 villages in the Attiguppa Taluk of the present District of Mandya, in Karnataka State.

• He became the Raja Guru of Sriranga Raya who was related to the King of Vijayanagara. He settled down at Srirangapatnam.

TIRUMALA CHIKKA GOVINDRAJA UDAIYAVAR

A famous descendant of Ananthâchârya who initially lived at Tirumala during

the time of Krishnadevaraya and later moved to Mandya District in Karnataka. At a young age, he developed aversion to the material world and engaged himself in long, rigorous penances. His parents feared that their lineage would end. While the parents were constantly immersed in this worry, one day, the Lord himself appeared before Govindaraja Udaiyavar and garlanded him saying, "I am pleased with your devotion. From now onwards, accept Grihasthashrama and serve me accordingly." He entered into Grihasthashrama only when persuaded by the Lord Himself. He continued to serve the Lord with the same zeal and devotion even as a householder.

During that time there lived a Veerashaiva Scholar named Arâdhya at Anegondi who had propounded an invalid doctrine regarding the terms of eligibility for receiving 'Matatraya Tâmbulams'. It was biased in his favor and demeaning to Sri Vaishnavas. King Krishnadevaraya, a disciple of Âchârya Râmânûja and a staunch Vaishnavite had organized several 'vidwat sabha-s' or scholarly debates in an effort to resolve the issue but without success.

In the year 1516 AD, Govindaraja Udaiyavar went to Anegondi and defeated Âradhya in a memorable debate. Krishnadevaraya was so pleased with the scholarship and timely help given that he profusely honored Chikka Govindaraja Udaiyavar and gifted him six villages in the present Mandya District. After these villages had been duly acquired, Chikka Govindaraj Udaiyavar migrated to Karnataka along with Sri Vaishnavas of 13 Gothras and began living there. Thus the Mandayam Sri Vaishnava Community came into being.

In memory of the place where he had been living earlier, Chikka Govindaraj Udaiyavar duly named the new location as 'Mandayam'. This incident is recorded in the Epigraphica Karnataka in inscription No.115.

Thus, this truly great and venerable Âchârya founded the Mandayam Sri Vaishnava Community and gave direction to our spiritual quest. In all probability, in the beginning all the Shisyas in the Mandayam Community were the Shisyas of Govindaraj Udaiyavar alone. Later, as other Âchârya Purushas emerged, there was redistribution of these Shisyas and renaming of their respective Paramparas. But those who took birth in the Govindaraja Dynasty continued to be called as the 'Anandânpillais'.

We owe a debt of gratitude to this Âchârya, which we can repay only by following his ideals. Long Live His Sacred Memory.

PERIYA LAKSHMITHATHÂCHÂRYA SWAMI

He belongs to the 11th generation in the Govindraja Udaiyavar dynasty. Born in Meena Masa under Shravana Nakshatra, he was a contemporary of Mummadi Krishna Raja Wodeyar.

Some 40 years earlier, during Tippu Sultan's rule, the land acquired in Govindaraja Udaiyavar's time had been taken away forcibly. Hence, for the sustenance of the Âchârya Peetha, land had to be bought with one's own money and cultivated. Income from such cultivation as well as donations from Shisyas enabled the Âchârya Parampara to continue unbroken during Swami's time. This was no easy task. But there was no other way.

Periya Lakshmithâthâcharya Swâmi lived in a house in Mandya's Janardhana Swamy Temple Street, which had a doorframe carved out of stone. This house was famous as the residence of the Svayam Âchârya Purushas. Swami had many disciples whose spiritual needs he ministered to. Once when Swami was giving 'teertha' to a large number of disciples, Mummudi Krishnaraj Wodeyar happened to be passing by. Seeing the large assembly of devotees, he stopped and came forward to take teertha from Swami. He was so impressed with Swami's divine personality and spiritual radiance that he spontaneously took out his own pearl necklace and was about to place it in the Swami's hands as a gift when the string of the necklace broke and the pearls fell onto the floor. Without a glance at the scattered pearls, serene as ever, Swami continued giving 'teertha' to the remaining disciples without attaching any importance to the King's precious gift!! Such was his indifference to material things. Mummudi Krishnaraja Wodeyar was deeply impressed with Swami's detachment and saintly outlook.

Some days later, the King invited Swami to his Court, honored him profusely, and gave him lots of gifts. The King keenly desired to make Swami his Raja Guru but could not do so because Swami declined to be the Raja Guru for various reasons. **Swami attained the Lord's feet in May 1866.**

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DASHA VIDYA CHAKRAVARTI ALWAR SWAMI

Alwar Tirumalai Iyengar Swami, popularly known as **Alwar Swami**, was born in 1850, in Sadharana Samvatsara, Karkataka Masa under Purvashada Nakshatra. He was the second son of Sri Periya Lakshmithâthâcharya Swâmi and Smt Srirangamma.

Swami's initial education was under his saintly father. Thereafter, he studied Sanskrit under Pustakam Alasingrâchârya Swami at Mysore. From there he went to Chennai where he stayed for sometime at his mother's elder sister's house in Triplicane. During this period he studied Samskrit Literature, Alankar Shastra and the Divya Prabandams. In the Veda Vedanta Vardhini Sabhas held at Chennai, Swami won the first prize every year throughout his stay.

He then went to Kancheepuram where he mastered Tarka Vidya under Kunnapakkam Srinivasâchârya Swami. Alwar Swami's studies continued undisturbed. Impressed by his intelligence, skills and ability to give excellent discourses, Madhuramangalam Embar Jeeyar Swami of Sri Perumbudur came forward on his own and taught Alwar Swami all the traditional texts. More was to come. Obeying the wishes of Embar Jeeyar Swami, Alwar Swami proceeded to Srirangam where he stayed for four years learning the Sri Bhasya, Bhagawad Vishayam, Visishtadvaita & Allied Texts, and the Shastras under Tirupulingudi Jeeyar. **Thus Alwar Swami became an expert in all the Shastras.**

It may be noted that when Alwar Swami was 16 years old, his revered father expired. A few years later, his elder brother, Srinivasa Iyengar, also passed away suddenly. Alwar Swami returned to Mandya to perform the last rites. Upon the earnest requests of many Shishyas, he agreed to ascend the Âchârya Peetha at a very young age. It was a heavy responsibility. But the young Swami rose to the occasion and excelled in his role. **Thus the Âchârya Purusha Parampara passed onto his line.**

It was not long before many disciples gathered around the spiritually magnetic Swami. He spent sometime giving discourses and tending to the spiritual needs of his disciples. When it became increasingly difficult to make ends meet, Alwar Swami went to Hyderabad where many people including Seths and other rich persons became his disciples. He could give discourses not only in Kannada, Tamil and Telugu but in Hindi, Urdu and Gujarati as well. He enlightened everyone

regarding the right path. His discourses were famous for their clarity and comprehensibility. In many religious debates/conclaves of eminent scholars, especially in the Courts of the Rulers of North Indian States like Baroda and Indore, Swami emerged victorious and earned accolades and awards. His fame spread. More and more people became his disciples. Once, on the occasion of the Nizam's Birthday, in a Vidwat Sabha, Swami gave a brilliant discourse in Urdu. The Nizam was very impressed and rewarded the Swami handsomely.

Alwar Swami was an acknowledged expert in the Hindu Dharma Shastras. Leading Lawyers and Jurists often consulted Swami for enlightenment. He used his formidable knowledge, spiritual power, and radiant personality to resolve many disputes, earning the gratitude and admiration of all people.

Once in Chidambaram, the Shrine of Tayâr at the Govindaraja Temple had been demolished at the behest of one Natukoti Shetty to make room for the extension of the Nataraja Temple. Swami took up the matter into the Courts and succeeded in restoring the Shrine of Tayâr. Swami never hesitated to fight for a just cause.

In Tiruvali Tirunagari, the Festival of Tirumangai Alwar had been discontinued for a long time due irreconcilable internal differences. Alwar Swami felt that this was not correct. He decided to do something about it. He proceeded to Shiyali and arranged a 'Nyaya Panchayat' over which he presided. Alwar Swami's personality, stature, and cogent reasoning succeeded in resolving the differences amongst the organizers who agreed to revive this Festival. The pleased and grateful organizers arranged a darshan of Sri Tirumangai Alwar specially for Alwar Swami.

In Hyderabad, the State Government had taken back lands belonging to the Temple at Seetharam Bagh. It was gross injustice perpetrated by the State Govt. Swami came to the rescue of the Temple and the Devotees. Swami traveled to Shimla and successfully argued the case before the Viceroy's Council. He secured an order from the Viceroy's Council restoring the confiscated lands to the Temple. Such was Swami's determination to fight against injustice.

He established the Vivekollasini Sabha at Melkote for conducting Âchârya Râmânuja's Tirunakshatram annually in a grand manner. This Sabha is functioning even today.

Swami had the ability to assess the true worth of diamonds and other precious

stones. Because of his mastery in so many arts and sciences, in one gathering of people, he was accorded the title 'Dasha Vidya Chakravarthy' or 'The Emperor of Ten Types of Knowledge'. All those who came into contact with Swami were often astonished at Swami's vast knowledge and abilities. Towards the end of his life, he lived in his own house at Melkote, giving discourses to his disciples and performing 'mangala shasan' at the Temple every morning and evening. He attained the lotus feet of the Lord on 5th August 1924 at the age of 74.

[Translated and Adapted from an Article by Dr MAL Thathâchâr in Kannada]

TARKATEERTHA LAKSHMITHÂTHÂCHÂRYA SWAMI

Tarakateertha Lakshmithâthâcharya Swâmi was born in 1873 in Srimukha Samvatsara under the Uttarashada Nakshatra. He was the eldest son of Alwar Swami and Smt Yadugiri Amma.

His initial education was under his illustrious father at Mandya. Later he went to Chennai for High School studies. There he showed exceptional proficiency in Mathematics & Science. There was no doubt that he was destined to excel in all aspects of modern education. Meanwhile Shishyas began to express reservations about the likely effect such modern education would have on the future Âchârya Purusha of the Parampara. They began to clamor for his immediate return. Bowing to their demands, the young Lakshmithathâchârya returned to Mandya even before completing his High School education.

At that time, Swami's father was at Hyderabad. Arrangements were made for Lakshmithathâchârya to resume traditional Sanskrit studies at Melkote. He completed his studies at Melkote and joined as a teacher at the Melkote School. Sometime later, he took the highest-level examination in Navya Nyaya called 'Tarakateertha' held at Kolkatta. He secured 1st position in this Examination and was awarded the title of 'Tarakateertha' besides being presented with a gold bracelet and medal for his outstanding performance.

His knowledge of the Shastras was universally praised. He composed many 'pada bandhas' in Sanskrit. During school vacation, Swami used to engage himself in land development for farming. Once, Nalwadi Krishnaraja Wodeyar felt that he must find out who was the best scholar in his kingdom. He got nearly 400 pundits assembled in his Court. He appeared before them and suddenly announced

that he would have a unique open examination conducted then and there in which the outstanding Sanskrit pundits of his Court would put impromptu questions in the various Shastras to the assembled scholars to determine who was the best scholar in the land. Of all the scholars gathered there that day, only Vidwan Yathiraja and Vidwan Tarakateertha Lakshmithâthâcharya Swâmi, both disciples of Panditaratnam Kuppana Iyengar faced that severe test. All other scholars backed out. Renowned Pandits of the Court put numerous questions to them. Every question was answered correctly. Both of them emerged successful in a most difficult and grueling examination conducted without any prior notice. The King was pleased to award the title of 'Mahavidwan' to both of them. Swami was held in high esteem at the Mysore Palace. Sriman Nalavadi Krishnaraja Wodeyar would address him as "The Pandit of Melkote" for that reason.

Later, when Vidwan Yathiraja died all of a sudden in a tragic incident of poisoning, Kuppanna Iyengar was greatly saddened by the loss of his dear son. But Lakshmithathâchârya filled the void and Kuppana Iyengar began to consider him as his own son in the form of a 'Jnana-putra'.

Swami was an outstanding Teacher. He could unravel many difficult riddles and technical complexities of language of the Shastras and explain them with clarity. He was generous to a fault. There were many instances of his large heartedness. Once he got 150 excellent quality mangoes purchased, cut the fruits himself and offered it all to guests.

Swami attained final liberation in 1926 at a relatively young age.

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PANDITHA RAJA SRI U.Ve. ALWAR TIRUMALAI IYENGAR SWAMI

Born in 1905 in Vishwavasu Samvatsara, Simha Masa, Vishaka Nakshatra, Pandita Raja Sri U.Ve. Alwar Tirumalai Iyengar Swami was the eldest son of Tarkateertha Lakshmithâthâcharya Swâmi and Smt Vengadamma.

His initial education was at Melkote. Later, he studied at Maharaja's Sanskrit College, Mysore. There, he mastered Naveen Nyaya Shastra. Sometime after his studies, he went to Sriperumbudur and earned fame for his brilliant discourses. Then he returned to Melkote and joined as a Teacher in the Mahapatashala,

serving that Institution with distinction and becoming its Principal like his father before him.

During Swami's time, his radiant personality and spiritual power attracted many disciples. Ordinary people as well those in high places alike would give Swami great respect each time they came into his presence. His teachings are remembered for their peerless lucidity and clarity. His discourses in many Sabhas earned accolades for scholarship and brilliance and have become legendary. Swami was conferred many titles such as '*Pandita Raja*', '*Pandita Prakanda*', '*Vidya Vachaspati*' etc.

Swami served Melkote with distinction in a variety of ways: -

- ★ The old Temple Chariot was in ruins. Swami took the initiative, worked hard to raise funds and got a brand new Ratha made. It is still being used today.
- ★ He played a central role in the organization and conduct of the '*Ashtakshari Mahayaga*'.
- ★ As President of the Vivekollasini Sabha, he supervised the celebration of Âchârya Ramanuja's Tirunakshatra in a grand manner year after year.
- ★ He prepared a comprehensive development plan for Melkote, which reflected his concern for its residents.

In his last years, Swami underwent treatment under expert doctors at Chennai. There in 1973, in Pramadi Samvatsara, in the vicinity of Parthasarathy Temple, Chennai, Swami attained final liberation.

5. LIFE & WORKS OF

SRI U. Ve. PROF M.A. LAKSHMITHATHÂCHÂRYA SWAMI INTRODUCTION

Sri U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi was born in the year 1936, Simha Masa, and Mula Nakshatra. He is the eldest son of Panditha Raja Sri U.Ve. Tirumala Iyengar Swami and Smt Singamma.

Swami's initial education was at the feet of his revered Father who instilled in him the necessary strength of character, discipline and perseverance which were to stand him in good stead later. Swami grew up in an ambience full of scholarship, piety and self-discipline. Very often he had to strike a balance between the conflicting demands of the various delights of childhood play and exploration on the one hand and the responsibilities of the traditions to which he was heir to, on the other.

At a very early age, Swami displayed intense curiosity. He often felt that he had to probe deeper and find out how things worked and why things were the way they were. As a young boy, he was once scolded by his Father for dismantling a brand new 'channapatna wooden toy' gifted to him in order to find out what lay inside while his sibling was praised for preserving the other toy given to him. This powerful curiosity and desire to learn were to shape Swami's life and works.

Prof. M.A. Lakshmithâthâcharya Swâmi has made a profound impact in many fields. As an Âchârya Purusha he has inspired many Shisyas and Abhimanees to lead more productive lives emphasizing devotion to God and adherence to Sanatana Dharma. Thus he has provided both spiritual knowledge and direction to numerous people and enriched their lives. Armed with a brilliant education, he has donned the mantle of the Âchârya Purusha with distinction. As a Sanskrit Scholar, he has raised this Language of the Gods to a new level of awareness in India and abroad much higher than at anytime in the past. As a Linguist technologist, he has made many brilliant contributions whose ramifications will be felt for many decades. As a Master of Ubhaya Vedanta, Bhagawad Vishayam and Vishistadvaita, he has not only fulfilled the traditional role admirably but

also opened up new practical vistas in these three supremely rich spiritual fountains of knowledge and shown how the common man can benefit from them even in this age.

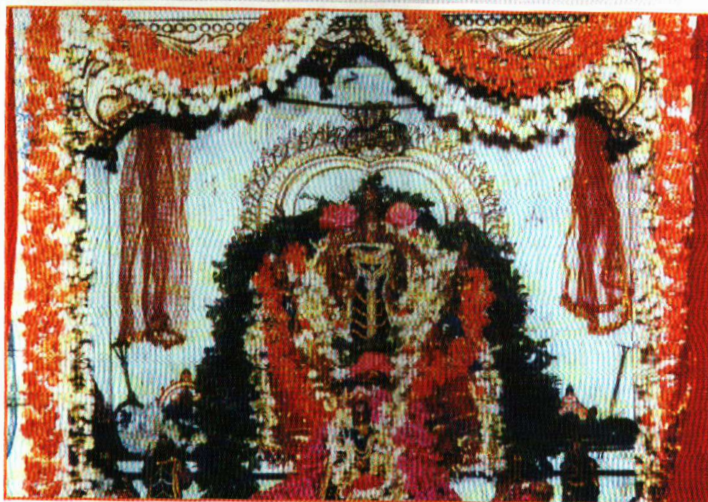
He has grabbed technology to promote values that have stood the test of time. Extremely well read and erudite, he has excelled in many other fields in which his philosophy of compassion for all living beings, concern for the ecology, the need to live and work in an equitable manner in accordance with the wisdom of our Ancient Rishis. We will endeavor to provide an insight into all these aspects tracing his education, career, achievements, the people who played a key role in his life, honors and awards, and so on and lastly give you his Dreams and Vision for the Future. We may not be able to do full justice to Swami but we are sure that you will get a good idea of the remarkable man who is our present Âchârya Purusha.

* * *

INFORMAL EDUCATION

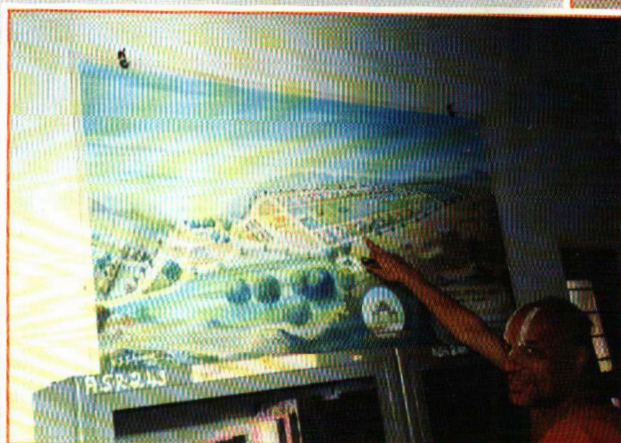
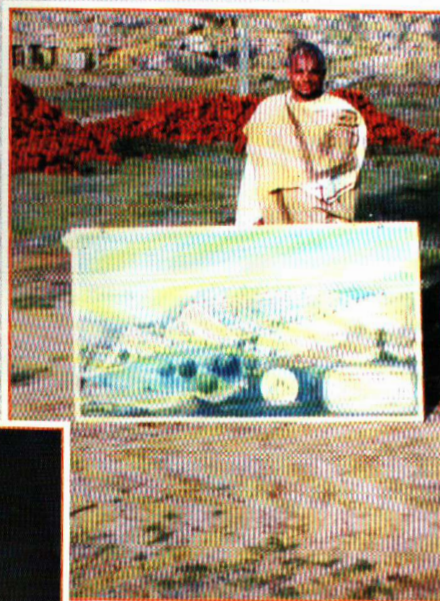
Swami feels that these days most parents and family elders do not fully appreciate the importance of informal education in the development of a child's character and future interests. Proper encouragement, guidance and training received in the early formative years when a child is most vulnerable, may make the difference between a sensible, productive individual and a destructive, and maladjusted personality on becoming an adult. Informal education of young children, though the responsibility of both sexes, is principally in the hands of women, especially the mother, the grandmother and aunts. Many great men acknowledge that fact they owe their successes to the shaping of their character and interests in life by their mothers or some other caring female relative in the family.

The role of men in informal education becomes relevant at a slightly later stage but the role of the mother is critical throughout the formative years. Swami is not against women taking up jobs. But he feels that a mother's most important role is the proper care of the child for the first five years at least. It would take that much time to mould a child properly. This is a full-time job and it cannot be combined with other jobs. So Swami's advice to a woman, planning a family, is to launch a good citizen first and then take up any work she may like. This would be her greatest contribution to Society, according to Swami.

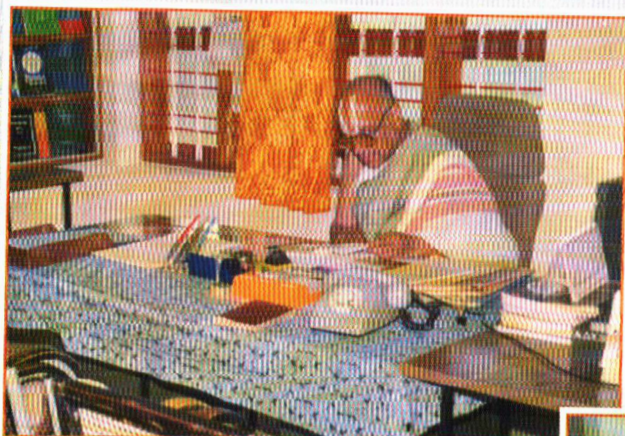


Lord Srinivasa and Lord Krishna, the presiding deities of Swami's house

Prof. M.A.Lakshmithathacharya Swami
with his dream plan.....

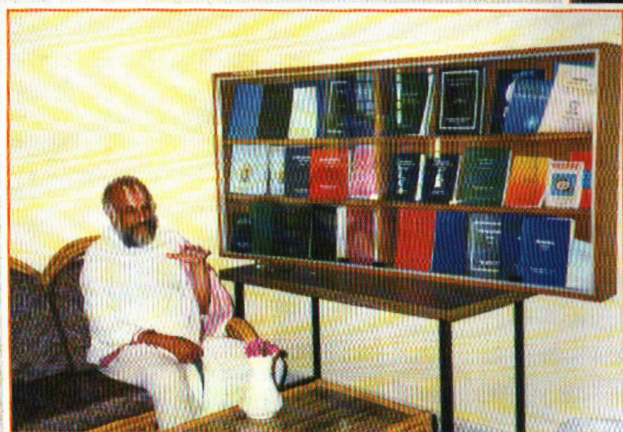
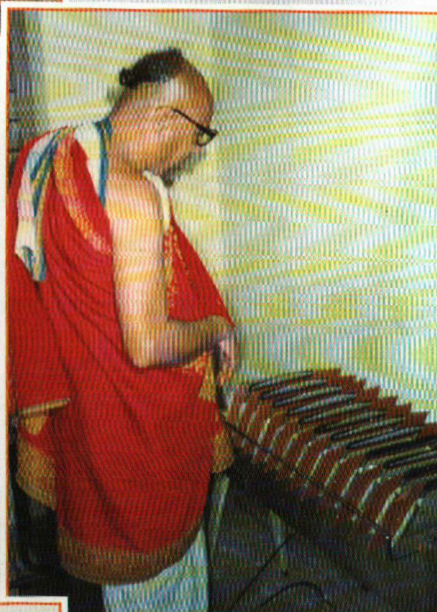


..... Masterplan in action

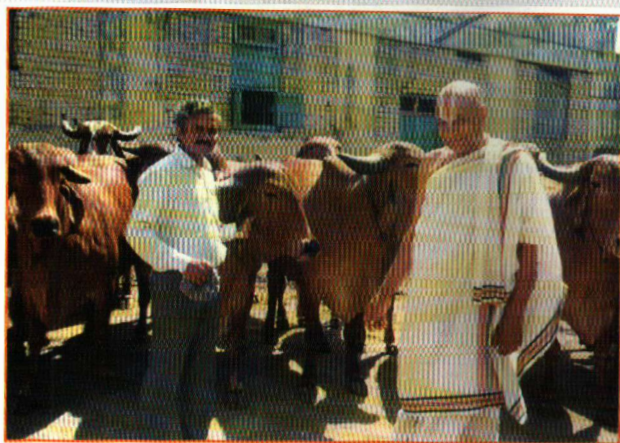


Director of the
Academy at Melkote

Commissioning one of the
many state-of-the art machines



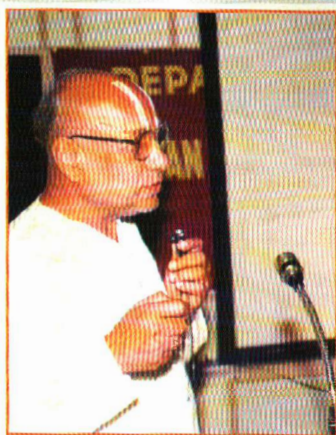
...With the Publications
that he brought out



With Indian breeds of cattle ... his profound passion



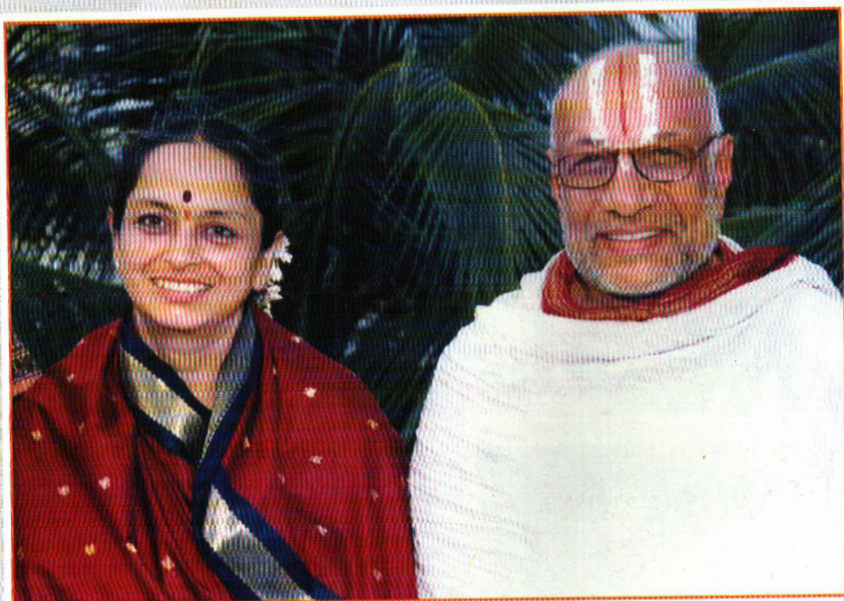
With HH Sri Sri Rangapriya Swamiji and other reputed scholars



Addressing the International Conference at Delhi



Receiving the honors at the Sanskrit University at Tirupathi



...With beloved consort Smt. M.A.Goda



....As Sri Ramanuja in the Teleplay 'Dhanurdasa'

Swami recalls some aspects of the informal education he received in the formative years as follows: -

Bio-Farming & Horticulture

Swami's Mother, Smt M.A. Singamma, taught the basics to Swami. She encouraged him to cultivate a garden of plantain trees in the backyard of their house in Melkote. There is no doubt Swami's great interest and expertise in this field is due to the start given by his mother.

Animal Husbandry & Farming

Sri M.K. Sampathkumarâchârya (Father of Sri M.K. Varadarajan, noted Mandyam Srivaishnava) taught this to Swami. Specifically, he learnt how to judge various breeds of cattle by studying their different characteristics in the traditional way. This consisted of knowledge and practical experience mixed with bits of intuition. Most Veterenarary Doctors are unaware of the wealth of practical information available in our tradition.

Selection of Vegetables & Fruits.

Nallar Narayana Iyengar Swami (Brother-in-Law of M.K. Sampath kumaracharya) trained Swami in the art of judicious selection of vegetables and fruits. He taught Swami not only how to examine various vegetables and fruits for quality and value but also how to shop at 'santhes' or weekly markets to get maximum discounts. Swami recollects one particular technique of bargaining used by Nallar Narayana Iyengar. In the 'santhe' or weekly market, in the morning he would first approach a seller from whom he intended to purchase a particular vegetable or fruit. If the market rate was, say Rs 40, he would ask the seller to sell at, say, Rs 100. He would walk away even before the astonished but delighted seller had the chance to react. Towards the evening he would once again come to the same seller. The seller thinking that this time he would be lucky would ask Nallar to buy the item at the rate quoted earlier by him i.e. Rs 100. Nallar would scold the seller saying that no one will pay even Rs 40 for this. So give me for Rs 20 or forget about it. Most sellers, chastened by the anti-climax, would agree to his terms or at least give him a hefty discount in any case, because it would be closing time for them and they would be thinking of disposing all vegetables/fruits before

going home. This would be his way of punishing the seller for being tempted by greed. Once when a seller quoted an exorbitant price for a jackfruit, Nallar told him, "Only if men become pregnant and start hankering for a jackfruit will they pay so much."

He was an expert at cutting fruits especially mangoes. Watching him peel the skin of the fruit with a blade was almost like watching a classical dancer with the arms and the trunk moving gracefully. He could cut grass so neatly that the grassy-patch would look like a carpet after he had finished cutting. He was always immaculately dressed in high quality 'finlay-mafatlal' fabrics of brilliant white color.

Swami remembers one Mari Gowda (alias Korla) who was an outstanding cowherd who could handle nearly 60 head of cattle with ease. He would name each cow after its owner. Whenever he called a cow by its name, it would respond to his command and obey quite meekly. Even from a distance, he could control any cow.

MODERN EDUCATION

School Education -

- ☆ Aksharâbhyâsa at the lotus feet of his Father at Melkote
 - ☆ In his 6th Year, joined the Govt. Boys Primary School at Melkote.
- Teachers who influenced him most were: -

Narayana Iyengar - Head Master.

Karle Chinnayya - Master.

- ☆ Secured double promotion and joined Govt. Boys School at Malleswaram in his 10th Year.

Teachers who impressed Swamy at that time were: -

Raghavendra Rao - English.

Râja Iyengar - English.

Naranappa - Kannada.

Swami secured 1st Prize in essay writing. Tutored at home by Krishna Murthy, an excellent Mathematics Teacher.

A Christian named Jagadish taught him swimming at the Malleswaram Pool.

During this period he stayed with his uncle M.A. Parthasarathy whose wife Aravindamma (Rukmini) tutored, guided, and cared for Swami.

☆ Compelling inquisitiveness and a powerful desire to learn were the chief characteristics of Swami in his formative years.

COLLEGE EDUCATION

· Swami passed his B.A. from Mysore University with Sanskrit and Philosophy as Majors securing 8th Rank [Alankâra Vidwat Madhyama].

· He passed M.A.(Sanskrit) from Madras University in first class, first rank securing two Gold Medals. He earned the qualification of *Navya Nyaya Vidwan* in first class, first rank winning the President of India's Gold Medal.

· Additional qualifications acquired by Swami during this period were: *Rashtra Bhasha Pravina* in Hindi.

Language Certificate Course in German.

ART & CULTURE

Music

☆ Swami's sister, M.G. Pushpa, who was an ardent disciple of Sri M.S. Selvapillai Iyengar of Melkote, first exposed him to **Carnatic Music**. Swami's mother was a good musician too. She used to sing Tyagaraja Kirtans in the old traditional style. Most of Swami's family members know music.

☆ Swami learnt music informally under Yaggamma at Mysore for some time. Family elders felt that any form of musical education would be a handicap for the future Swami and opposed it. But Swami persisted. He then learnt the Veena under Prof. Rajlakshmi Tirunarayan, disciple of Veena Venkatagiriappa, for a year.

☆ Next, Swami learnt the **Flute** under Prof. V. Desikar (brother of Veena Doraiswami Iyengar) for nearly 3 years. He then passed the Junior Examination in Instrumental Music in 1st Class.

- ☆ His music lessons got interrupted when he had to go to Chennai for academic studies. There, he eventually began **vocal lessons** under a very good and affectionate teacher for about 6 months. He then went onto learn vocal music under Sandhyavandanam Srinivasa Rao of Ananthpur for over a year.
- ☆ Swami learnt '*Devghana*' or Divya Prabanda Music for 3 years under Sri Srirama Bharathi, an outstanding musician and a disciple of Sri V.V. Shatagopan.

* * *

DRAMA

Swami has acted in the Dramas -

- ☆ As '**Lakshmana**' at Pratima Nataka of Bhasa staged at Melkote during the visit of Kadidal Manjappa, the then Chief Minister of Karnataka.
- ☆ As '**Alasinga Perumal**' in a play on Vivekananda staged at the Vivekananda College, Chennai in 1964.
- ☆ As a '**Banddha Bhikshu**' in an allegorical play called 'Âgama Dambara' staged by Samskruta Ranga of Dr V. Raghavan.
- ☆ As '**Ramanuja**' in the drama 'Bibi Nachiyar' staged during the Centenary Celebrations of Sri Vivekollasini Sabha at Melkote.

Swami has directed the Plays: -

- ☆ '**Janakaraja Sabha**', a short Sanskrit play written by Prof. K T Pandurangi.
- ☆ '**Svapnavasavadatta**' of Bhasa under the auspices of the Post Graduate Dept. of Sanskrit, Bangalore University which won laurels from many Scholars.

* * *

Mass Media

Swami has acted in the following: -

- ☆ As '**Ramanuja**' in the tele-play 'Dhanurdasa' from DD Hyderabad.
- ☆ As '**Ramanuja**' in the feature film produced and directed by G V Iyer.
- ☆ Played the major role in the series '**Meyjnanam Vijnanam**' telecast by Jaya TV in 28 episodes.

Swami has appeared in the following: -

- ★ Interview on Udaya TV in their full-length interviews of outstanding personalities.
- ★ Interview on NDTV in their programme '50 Important Indians'.
- ★ Interview by a US Agency publishing a very popular Spiritual Magazine.
- ★ In the 'Samskruta Saurabha' programmes highlighting his contributions to Sanskrit telecast by DD Bangalore.

SWAMI'S CAREER & ACHIEVEMENTS

CAREER

After completing all studies, Swami turned to his first love viz. Teaching. His career took the following course: -

- ★ Lecturer in Sanskrit, Govt. College, Chitradurga for 4 years.
- ★ Assistant Professor of Sanskrit, Post Graduate Dept. of Sanskrit, Bangalore University, Bangalore for 10 years.
- ★ Founder Joint Secretary of the Academy of Sanskrit Research, Melkote for 10 years and as Director of the same Institution for a further period of 14 years.
- ★ Swami was also on the Board of Studies & Examiners of several Universities.
- ★ He continues to serve the teaching profession as a guide to students of Sanskrit & Shastras at M.A., M.Phil. and Doctorate levels. He is the Honorary Fellow of the Institute of Advanced Studies, Shimla and Senior Associate of the National Institute of Advanced Studies, Bangalore.

LIFE'S MISSION

Swami calls himself a 'neo-traditionalist'. It is apt because while he is firmly rooted in tradition, he is also open to new ideas and modern technology if they have the potential to help his cause. His life's mission can be summed up as follows: -

1. To uphold and propagate the ideals and values of Ubhaya Vedanta & Visishtadvaita.
2. To develop and popularize Sanskrit and to show its practical relevance to modern life.
3. To bridge the gap between the 'past' and the 'future' through the 'present'.
4. To maintain the 'Âchârya Purusha Parampara' and to minister to the spiritual needs of Shisyas, Abhimanis and others who seek his help.

* * *

ACHIEVEMENTS

Swami's achievements should be viewed in the context of his life's mission, which he has never lost sight of in all his activities and endeavors: -

As Head of The Academy of Sanskrit Research, Melkote

Swami has rendered yeoman service to the cause of Ubhaya Vedanta, Vishistadvaita and Sanskrit as Head of this Institution for over 25 years. He organized many Seminars, Workshops, Vidwat Goshtis, Courses; directed research into; and published numerous books/papers connected with his main fields of interest. During this time, he pursued his secondary interests too and achieved both fame and success in generating awareness about our ancient eco-friendly practices and how they could help us lead better lives today.

PROJECTS

Swami was the brain and driving force behind the following projects, which reflect his interests and central philosophy: -

- [1] Copper in Ancient India
- [2] Panancharatra Agama
- [3] Veterinary Science in Ancient India
- [4] Concept of Cottage Industry in Ancient India
- [5] Concept of 'Sudarshana'
- [6] Ancient Bio-Farming Systems

- [7] Tools & Technology in Ancient India
- [8] Conservation & Digitisation of Manuscripts
- [9] Computational rendering of Amarkosha
- [10] Food Preservation in Ancient India
- [11] Indian Cryptographic Systems
- [13] Meteorology in Ancient India
- [12] Strengthening the Academy's Cultural Wing

In addition, Swami has been the Chief Investigator of other projects like: -

- [1] Indian Concept of Cosmology
- [2] 'Ekdantavidya' or Sanskrit Speech Synthesis
- [3] Critical Translation of 'Sri Bhasya' into Kannada
- [4] Iron & Steel in Ancient India
- [5] Critical Translation of 'Thiruvaymozhi' from Sanskrit to Hindi.

Publications & Papers

Swami has always been a voracious reader. He has authored several publications. He has presented papers on key topics in the following fields: -

- [1] Philosophy
- [2] Sanskrit
- [3] Indian Culture
- [4] Sanskrit & Information Technology
- [5] Sanskrit & Science.

Software Development

Under Swami's guidance, more than 20 innovative and very useful software programmes were prepared, mostly pertaining to Sanskrit & Linguistic Technology. [See Panel on Academy of Sanskrit Research].

Membership of Committees & Boards

Swami's reputation for high scholarship, clear thinking, excellent management skills and vision induced many organizations to seek his participation in their Committees & Boards to derive benefit from his presence. Swami was the Member of

- [1] Advisory Committee, Tech. Development of Indian Languages, Dept. of Electronics, Govt. of India.
- [2] Board of Studies, Universities of Bangalore, Gulbarga, and Madras.
- [3] General Body Rashtriya Samskrit Sansthan, New Delhi.
- [4] Senate Member, Rashtriya Sanskrit Vidyapeetha, Tirupati.
- [5] Central Sanskrit Board, New Delhi.
- [6] CARIT, Anna University, Chennai.
- [7] Encyclopedic Dictionary (National Project), Pune.
- [8] PRMC, Govt. of India Digital Library Project.

Swami was also the Chief Executive of ASR Centre for Tecnology Development in Sanskrit {ACTRIS}, a subsidiary of ASR, Melkote. Here in-depth research was carried out to analyze insights from our Shastras and to use them to generate application-oriented software for Sanskrit and other Indian Languages.

Awards

Swami has been conferred with the following: -

- ★ **President of India's Award** for outstanding Scholarship and Contribution to Sanskrit.
- ★ *'Citizen of the Age of Enlightenment'* title by the Maharishi Mahesh Yogi Academy of Science.
- ★ **'Râmânuja Paduka Sevaka'** title by Sri Kumara Venkatachariar Sadhabhisekha Mahotsavam 2001, Sri Mudaliandân Tirumaligai, Chennai.
- ★ **'Shastra-Ratna'** title by Shastra Poshaka Sabha, Chamarajapet, Bangalore.

THE ACADEMY OF SANSKRIT RESEARCH, MELKOTE

Birth of the Academy

☆ In 1977, Sri U.Ve. Prof. M.A. Lakshmithâthâcharya Swâmi was able to persuade the Govt. of Karnataka to commission an Academy for Sanskrit Research at Melkote. The Govt. gave him 15 acres of utterly barren and rocky wasteland with no assurance of any financial or other support. Swami was left to his own devices thereafter. It was the first step in Swami's dream of fulfilling one out of two solemn wishes revealed to him by his revered Father. It was an impossible dream by any reckoning. Swami resigned his job as Professor and met the challenge head on.

☆ With ingenuity, innovative techniques and sheer hard work, Swami transformed that desolate landscape. He arranged for the transportation of vast amounts of soil, water, and other materials to the site. Swami selected flora and fauna as given in the 'Sthala Purana' for planting. Then he adopted the ancient 'rishi-krishi-paddati' letting nature work freely. Soon, the place that once looked like a lunar landscape now resembled a well-tended garden of some forest hermitage with over 300 species of plants growing vigorously in mixed wilderness. In effect, *Swami reenacted at Melkote what his illustrious ancestor Saint Anathâchârya did at Tirumalai a millennium ago.*

☆ Swami found no time for himself or his family. He had to simultaneously run around to collect funds, which always lagged behind the demands. Swami had to use his considerable reputation, inter-personal skills and energy to convince skeptics, motivate the indifferent, allay the fears of the suspicious, and even defend his purpose before the hostile. The hours spent, the energy expended and the sacrifices made by Swami personally to raise funds for the Academy are incalculable and beyond the call of duty. The success of the Academy bears witness to Swami's selfless efforts.

Growth and Development

☆ Swami built the Academy from scratch and nurtured it from an unknown entity until it became a dynamic Institution of national and international repute. He was at the helm for over 25 years. Right from the start, Swami had a clear vision of the Academy's purpose and goal. It was –

1. To make the Academy a World Class Research Institution for the development and propagation of Sanskrit.
2. To explore Ubhaya Vedanta and Visishtadvaita systems in greater depth than ever before and to disseminate the findings to all.
3. To unlock knowledge systems in ancient Sanskrit texts and to extract practical applications of benefit all life in modern times.

★ Under the stewardship of Swami, the Academy achieved a unique glory of which we may all be justly proud. Very briefly, the Academy had achieved the following by the time Swami left his brainchild: -

1. An Administrative Office, Store, Library, Conference Hall and Hostel were built blending the architecture with the natural garden all around. Approaches were built without disturbing the ecology. He restored 8 kalyanis/unlined ponds within the Campus and landscaped to facilitate natural water management.
2. Scholars were recruited, trained and assigned research work. An in house printing press was installed. Swami was quick to recognize the relevance of modern technology as a useful tool in his mission. The Academy was fully computerized. A full-fledged computer based desktop publishing system was also set up.
3. The Library acquired over 23,000 titles. A collection of over 10,000 works in palm-leaf and paper was catalogued with important ones microfilmed. Considerable expertise was developed in manuscript preservation techniques. Swami's reputation motivated some people to part with ancient manuscripts held as family heirlooms. In most cases, Swami spent a lot of time, energy and expenditure in tracking down and collecting rare and precious manuscripts.
4. Several major projects pertaining to Indian Philosophy were successfully completed. Nearly 50 volumes of research material were published. Computerized semantic processing was developed. Average output of the Academy over the years was about 100 printed pages annually. Under Swami's direction the Academy developed useful software pertaining to analysis of aspects of grammar, speech synthesis, language encoding,

machine translation and lexicons, language learning packages, and metrical analysis. Software on the Sri Bhasya and Taraka Manjusha were also developed.

5. A Museum was set up housing rare ethnic and cultural artifacts, icons, coins, paintings etc. It was modest in size but excellent in content and it was a triumph for Swami's energy and acumen. But Swami was never satisfied and longed to develop the Museum according to his world-class vision.
6. Apart from research work, under Swami's direction the Academy's other activities included three major workshops involving All-India participation, ten vidwat goshtis by major scholars, and numerous seminars were conducted. There were many teaching programmes, and short-term courses too.

☆ Visitors came from all parts of India and the World. They ranged from all walks of life, from ordinary to the high and the mighty. The reputation of the Academy and its setting in a garden looking like an ancient hermitage presided over by a scholarly Âchârya Purusha of inspiring personality and spiritual strength drew many. Others might have come to worship at Melkote and visited incidentally. Still others may have come for different reasons. Whatever the case, every visitor went back stirred to the depths of the soul. Many recorded their impressions finding it difficult to choose adequate adjectives of admiration and praise. These can be seen in their own hand with their own signature testifying. Swami is reluctant to take credit for the accolades. He attributes it all to the spiritual presence of Âchârya Râmânujâ and the blessings of his ancestors.

Summing Up

☆ Swami's parting from the Academy after so many years of meritorious service has led to a degree of speculation. Although Swami is unconcerned, Shishyas and Abhimanis would like the truth to be made known. The Academy of Sanskrit research at Melkote was set up for research into certain specific areas. These fields are so vast that even if several similar Institutions had been set up simultaneously, there would still have been scope for further exploration. Yet, the existence of the Academy was opposed on flimsy

grounds such as duplication of effort, on technical grounds pertaining to its constitution, scope of governmental control etc. All these were duly rejected by legal and official authorities but not without considerable trouble and waste of precious time. Nevertheless, opposition continued from diverse vested interests in one form or the other. The most lamentable was that which came from those people who by their very birth and heritage should have welcomed the Academy as yet another noble enterprise. Instead of fostering the Academy as a sister organization, they recommended its merger with malicious intent.

- ☆ In the end, finding that by no logic or argument, the Academy could be brought down, those opposed to its continuance took recourse to political pressure to bring Swami's selfless stewardship of the Academy to an end after a quarter of a century. Whatever the merits/demerits of the issues involved, history will surely recall Swami's outstanding vision, brilliant achievements and selfless service. In serving the cause of Sanskrit, Ubhaya Vedanta and Vishistadvaita by setting up the Academy of Sanskrit research at Melkote through hard work and personal sacrifices, Swami has done full justice to the Line of Âchârya Purushas to which he belongs.

Swami fulfilled his revered Father's wish against impossible odds. His strength came from his own convictions, his moral courage, his foresight, and his faith in the just cause. At no stage, personal gain or any other selfish consideration clouded his vision. Being the heir to the tradition of the highest scholarship, intense devotion to God, selfless service, and spiritual emancipation of all, he could not have acted otherwise.

POSITIONS HELD

Teaching & Academic Aspects

- ★ Lecturer & HOD Sanskrit, Govt. Arts & Science College, Chitradurga for 3 ½ years.
- ★ Lecturer in Sanskrit, Govt Arts & Science College, Bangalore for 1 year. Part time lecturer in Ayurveda, Jayachamarajendra Ayurvedic College, Bangalore.
- ★ Asst. Prof. & Reader in Sanskrit, PG Dept of Sanskrit, Bangalore University for 10 years (1970 to 1980).
- ★ Part time Prof. In MES College, Bangalore teaching PG Classes.
- ★ Rendered free service teaching several classes conducted by the Ubhaya Vedanta Pravartana Sabha.
- ★ Member Doctoral Committee and also Academic Council of Sri Vivekananda Yoga Anusandhana Samstha, Jigani (A Deemed University).
- ★ Member Board of Studies as well as Member D.Litt. Award Committee, PG Dept. of Vaishnavism, Madras University.
- ★ Member Board of Examiners & Member Board of Studies of Gulbarga & Bangalore Universities.
- ★ Member Board of Studies, Kuvempu University, Shimoga.

Sanskrit Research, Development, Propagation & Allied Aspects

- ★ Registrar Academy of Sanskrit Research (ASR) for sometime, later Director of the same Institution for 24 years (1980 to 2004).
- ★ Founder Joint Secretary of ASR for 28 years.
- ★ CEO, ASR Center for Technology Research, Bangalore.
- ★ Member, Central Sanskrit Board, Govt. of India, New Delhi. Apex Body for Sanskrit.
- ★ Senate Member, Rashtriya Samskruta Vidyapeeth, Tirupati, a Deemed University.
- ★ Member Executive Committee, Rashtriya Samskruta Sansthan, New Delhi.
- ★ Member Planning Commission, Language Cell (Sanskrit), New Delhi.

- ☆ Member, Committee for Implementation of Dictionary in Sanskrit on Historical Principles being prepared by the Bhandarkar Oriental Research Institute, Pune.
- ☆ Secretary, Sanskrit Association, Maharaja's College, Mysore.
- ☆ Secretary Girvana Bhasha Abhivardhini Sabha, Govt. Sanskrit College, Melkote.
- ☆ Active Member, Centenary Celebrations Committee, Govt. Sanskrit college, Melkote.

* * *

Religion, Philosophy & Culture

- ☆ Secretary and later President of Vivekollasini Sabha, Melkote.
- ☆ President of Divya Kshetra Abhivardini Sabha, Melkote.
- ☆ Secretary, All India Ramanuja Mission.
- ☆ President, Ramanuja Jeevadaya Sangha, Melkote.
- ☆ President, Samskruti Foundation, Mysore.
- ☆ Member, Managing Committee, Cheluvunarayana Temple, Melkote.
- ☆ Member, Implementation Committee for Dictionary of Indian culture, Indian Institute of Advanced studies, Shimla.
- ☆ Member, Mandyam Srivaishnava Sabha, Bangalore.
- ☆ Member, Rajgopuram Pratisthapana Samiti, Mandya.
- ☆ Member, Alwar Divya Prabandam Project, TT Devasthanam. Tirupati.
- ☆ Member, (Publications Cell), Dharma Prachar Parishad, TT Devasthanam, Tirupati.

* * *

Others

- ☆ Member Supervisory committee, Digital Library of India Project, Carnegie Mellon University, USA.
- ☆ Member, Committee for Revision of Karnataka Gazetteer.
- ☆ Member, Language Cell, Technology Development for India Languages, Ministry of Information & Technology, New Delhi.

- ☆ Member ISCII Code Revision Committee, Min. of IT, new Delhi.
- ☆ Senior Honorary Advisor, Foundation for Revitalization of Local Health Traditions (FRLHT), Bangalore.

* * *

SERVICES RENDERED

- ☆ Swami was responsible for converting the Melkote Municipality into a Gram Panchayat, thereby opening the way for a grant of Rs 1 lakh from the Minister of Municipal Administration for the development of Melkote.
- ☆ As Member of the Managing Committee, Cheluvanarayana Temples, Swami got the Kalasha Pratisthapana done which was pending for more than a decade. Swami got all the Pushkaranis cleaned again after a lapse of 200 years. He also got the famous Kalyani Tank cleaned up.
- ☆ Again, he was responsible for getting the sanction for pukka repairs of the Nan-Muhan (Four Faced) Gopuram of Cheluvanarayan Swami Temple which was pending for several decades. This he did by personally approaching the then Home Secretary, Govt. of India.
- ☆ It was entirely due to Swami's initiative, dynamic approach and personal prestige that Melkote got an electricity transformer sub-station installed, thereby radically improving Melkote's hitherto very poor and erratic electric supply.
- ☆ Swami was responsible for getting many buildings constructed in Melkote such as the Vivekollasini Sabha (4400 sq.ft.), a Choultry etc.
- ☆ Swami was the first to propose a proper water-supply scheme for Melkote coming from Tondanur. This is under implementation currently.
- ☆ Swami actively organized and participated in the 600th Utsavams of Manvala Mamuni, Vedanta Desikar, and Pillai LokÂchârya, which had been kept in abeyance due to the Tengalai-Vadagalai differences.
- ☆ As the Secretary, Swami was the driving force and brain behind the Centenary Celebrations of the Vivekollasini Sabha, Melkote which included a 5-Days grand Cultural Programme. Swami recalls the outstanding contributions of Smt Malati Singlachar and M.A. Yadugiri on that occasion.

Swami made all out efforts to prevent Melkote from becoming commercialized

and turned into a Tourist Centre. He strived utmost to develop Melkote as a 'Jnana Mantapa' without changing its time-honored ambience. It is doubtful if others could see as far and in as great a depth as Swami could with regard to the spiritual development of Melkote and its inhabitants.

WELL WISHERS & CLOSE ASSOCIATES

In the course of his illustrious career, Swami was associated with many outstanding personalities. We remember some of them with affection and gratitude:

- ❧ Dr A.P.J. Abdul Kalam, President of India.
- ❧ Dr N. Gopalaswami, Chief Election Commissioner.
- ❧ Dr Raja Ramanna, Former Chairman of the Atomic Energy Commission.
- ❧ Sri T.N. Chaturvedi, Governor of Karnataka.
- ❧ Dr Roddam Narasimha, Chief of National Institute of Advanced Studies, Bangalore.
- ❧ Dr Kasturirangan, Former Chairman ISRO.
- ❧ Dr B.V. Srikantan, Former Director Tata Institute of Fundamental Research.
- ❧ Dr Srinivasa Madabhushi, Addl DG, Geological survey of India.
- ❧ Prof. Balakrishnan, Associate Director, IISc, Bangalore.
- ❧ Dr V.C. Srivastava, Former Director, Indian Institute of Advanced Studies, Shimla.
- ❧ Dr Satyavratha Shastri, Former Prof. of Sanskrit, Delhi University.
- ❧ Dr Kutumba Shastri, Vice-Chancellor, Rashtriya Samskruta Samsthan (Deemed University), New Delhi.
- ❧ Dr Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Kendriya Samskruta Vishwa Vidyapeeth, Varanasi.
- ❧ Dr S.B.Raghunathachar, Former Vice-Chancellor of Rashtriya Samskruta Vidyapeeth, Tirupati.
- ❧ Dr Yajna Narayana, HOD, Computer Science, IIT Chennai.
- ❧ Dr T.A. Srinivasa Varadan, Former Home Secretary, Government of India.
- ❧ Dr K.P. Krishnan, Joint Secretary, Ministry of Finance, Government of India.

- Dr S.M. Âchârya IAS, Former Principal Secretary, DPAR, Govt. of Karnataka.
- Dr M.K. Venkatesan, IAS, Former Chief Secy. Govt. of Karnataka.
- Dr. K.P Pandey, Chairman Karnataka Power Corporation
- Dr Ashok Kumar Manoli, IAS, Commissioner of Commercial Taxes
- Dr Kota Harinarayan, Former Vice-Chancellor, Hyderabad University.

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RELATIVES

Some Close Relatives who played a significant role in the development of Swami's Personality: -

• Parents:

Father - Panditha Raja Sri U.Ve. Alwar Tirumalai Iyengar Swami. He was an epitome of patience, perseverance, and magnanimity.

Mother - Smt M.A. Shingamma. She was a hard taskmaster with remarkable management skills.

• **Aunt Aravindamma** - She was an outstanding non-conventional teacher who could tame any naughty child.

• **Elder Sister Vengadamma/M.G. Pushpavalli.** - A stern, disciplined Teacher.

• **Younger Brother Dr M.A.R. Iyengar** - He supported Swami financially to pursue his studies at Chennai.

• **Younger Sister M.A. Yadugiri** - She supported Swami's stay at Chennai both morally as well as physically.

• **Aunt M.A. Rukmini** - An embodiment of love and affection, she showered her blessings on Swami during his stay at Chennai.

SPECIAL PEOPLE WHO NOT ONLY FULLY SUPPORTED SWAMI BUT ALSO STRUGGLED ALONG WITH HIM TO IMPLEMENT HIS DREAMS

Ammangar M.A. Goda.

Through thick and thin, she has been standing by Swami. She has provided not only physical but moral support as well. She is cheerfully sharing all the pressures, the disappointments and the pain and suffering that Swami had to endure during the course of his struggle to realize his dreams. Her support has been and continues to be continuous, unconditional and wholehearted. She has been providing wise counsel and is exercising a steadying influence in every crisis faced by Swami's family. She has managed the family efficiently when Swami is busy setting up the Academies. Swami feels that considerable credit for all the achievements of the Academy of Sanskrit Research, Melkote should go to Ammangar Goda.

Sri. M.A.S. Rajan, IAS.

He was primarily responsible for providing Swami with both official as well as moral support to enable Swami to realize his grand dream of setting up a Sanskrit Research Institute at Melkote in accordance with the wishes of his revered Father. As the President of the Academy of Sanskrit Research, he not only guided Swami in all the affairs of the Academy but also literally took Swami by hand and led him onto the successful implementation of various projects.

Sri M.A.Narasimhan

Bright, intelligent, and enthusiastic, he was the facilitator of many of the prestigious English Publications of the Academy. He possesses inordinate patience and perseverance. He is also an organizer par excellence, and remaining incognito and rightly called as 'Mauni' he helped Swami in perfectly organizing most of the seminars and public functions at the Academy. He used to burn the midnight oil for months together to bring out many publications within the short deadlines provided. He was also instrumental in inculcating many moral values in the next generation of Swami's family and remains a friend, philosopher and guide to all the family members.

Sri P.T. Narayan

A karma-yogi par excellence in the real sense of the term, he had the ability to

take up any subject assigned by Swami, however difficult or unrelated, and with diligent study to master that subject in a short span of time. This quality proved to be most invaluable to Swami in expanding the work of the Academy. A man of firm will, dedication to duty and devotion to Swami's cause of Sanskrit & IT Research, P.T. Narayan produced results quickly, often burning the midnight oil.

Sri M.G. Narasimhan

He is an outstanding software engineer who had worked overseas for 25 years before coming to the Academy. Inspired by Swami's ideals and mission, M.G. Narasimhan came to Melkote after literally sacrificing a lucrative career abroad and with it, all the luxuries that were his for the asking. At the Academy, he guided many Research Projects in Sanskrit cum IT and was largely instrumental in their successful execution. His dedication to work was such that he often ignored even the just demands of his family.

Sri K.T. Sundara Sampatkumarâchârya

A bosom friend of Swami, he stood firmly by Swami through all the adversities. He was a pillar of strength and good counsel to Swami. He was a superb orator. In the early stages of development of the Academy, he helped Swami to overcome many impediments. Alas, this could not continue as he passed away at the relatively young age of 48.

Smt. M.A. Rajalakshmi

A very disciplined, intelligent, honest and diligent Sister of Swami, she was primarily responsible for the successful execution of many projects in the ASR Center for Technology Development in Sanskrit (ACTRIS).

Dr. M.A. Alwar

Though not officially associated with the Academy, as a caring son and a truly staunch supporter of the dreams of both his Father and Grandfather, he readily offered his services incognito for the development of the Academy.

Sri S. Srinivasa Murthy

A very devoted assistant of Swami, he was instrumental in the growth of the Academy and helped Swami in implementing many of his passionate projects like rearing a traditional Indian garden, preserving traditional Indian breeds and so on.

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6. SWAMI'S DREAMS

There is no doubt that without dreams great achievements are not possible. Swami says, "It is not necessary that all your dreams should materialize. Dreaming itself is a pleasure." Swami's Dreams gives us an insight into his thoughts and desires and the things he would like to achieve in his lifetime. Each Dream of Swami is linked to some aspect of our ancient culture, religion and philosophy and some principle of life based on our Sanatana Dharma. There is a seed of common good for all society in each dream of Swami. It is therefore up to us to do whatever is in our power to help Swami realize as many of his dreams as circumstances permit. These are Swami's Dreams.

RESEARCH TOPICS

Swami envisages research to be carried out in the following areas for some of which Full-Fedged Project Reports are ready:

General

- ★ Ancient Tools for the Retrieval of Information in Modern Web Sites (Project Ready).
- ★ Provision of Information Security utilizing Sanskrit based Knowledge Systems.
- ★ Indian Cryptography (Project Ready).
- ★ Scientific Experiments to establish the efficacy of Mantras using Modern Tools and Gadgets.
- ★ Ancient Methods of Knowledge Management, Knowledge Engineering and Knowledge Processing.
- ★ Speech Processing, Speech Generation, Speech Synthesis, and Speech Recognition using the principles and parameters laid down by Ancient Scientists in the Field of Speech.
- ★ Compression Techniques Employed by the Ancients.
- ★ Utilization of Vedic Mathematics in Embedded Software (Project Ready).
- ★ Developing a Universal Coded Language based on the Concepts conveyed through Language.

- ☆ Study of the Mimamsa System from the Point of View of Information Science.
- ☆ Preparation of English Grammar based on the Paninian Grammar Model so that Semantic Analysis is facilitated.
- ☆ Standardization of English Speech using Conventional Methods of Standard Vedic Recitation.
- ☆ Psychological Impact of Wave Energy produced by the Recitation of the Rig Veda, the Yajur Veda and the Sama Veda.
- ☆ The Use of the Incantation of Mantras and Vedic Recitation to Cure Various Diseases [Sound Therapy].
- ☆ Various Methods of Generating Energy from the Five Great Elements (Pancha Bhutas).
- ☆ Ancient Methods of Water Divining.
- ☆ Ancient Methods of Water Purification.
- ☆ Conversion of Hard Water into Soft Water using Traditional Techniques.
- ☆ Ancient Methods of Producing Artificial Diamonds.

Environment

- ☆ Environmental Protection as envisaged in the Shastras.
- ☆ Religious Practices to avoid Water Pollution.
- ☆ Four Purusharthas & Ecological Balance.
- ☆ Plant, Animal and Human Symbiosis.
- ☆ Pious Plants & their Role in the Well-Being of Humans.
- ☆ How to Lead A frugal but luxurious Life without exploiting Nature.
- ☆ Philosophical Tenets for a Successful and Eco-Friendly Life.
- ☆ Sustainable Use of Natural Resources.

Chemistry & Alchemy

- ☆ Verification of the theory of Conversion of Base Metals into Gold.
- ☆ Preparation of a Variety of Alloys utilizing Chemical Processes mentioned in Ancient Literature.
- ☆ Manufacture of Solar Panels for Generating Solar Energy as mentioned in 'Amshubodhini'.

☆ Generating Chemical Processes using Natural Ingredients.

☆ Generating Sustainable Energy using Mercury.

Forestry

☆ Afforestation with an eye on protecting various Life Systems.

☆ Creation of various types of 'Vanas' or Forests as mentioned in our Ancient Texts such as 'Kritrimakavana' (Artificially Created Forests), Reserved Forests, 'Veda Vana', 'Pancharatra Vana', and so on.

☆ Study of Wilderness and its impact on Human beings.

Horticulture

☆ Creation of different Varieties of Gardens using the Concepts given in our Ancient Texts.

☆ Ancient Methods of Plant Propagation.

☆ Creation of Gardens for Aromatherapy.

☆ Creation of Daivavanams or Gardens of the Gods. Divine Floriculture- Perspectives & Practices.

Agriculture

☆ Developing the Zero Cultivation System (Already Done).

☆ Implementation of Non-Aggressive Farming Practices as mentioned in the Krishiparashara.

☆ Ancient Concepts regarding Sustainable Agriculture.

☆ Methods mentioned in our Ancient Texts to preserve Soil Fertility.

Aroma

☆ Creation of Varieties of Perfumes using Natural Ingredients.

☆ Cosmetics & Perfumery in Ancient India.

☆ Chemical Processes for Generation of Perfumes in Ancient India.

☆ Study of Ancient Texts to extract valuable information on Cosmetics & Toiletry.

Psychology

☆ Detailed Study of Extra Sensory Perception.

☆ Preparation of an outstanding Work on Indian Psychology collecting fragmentary information available in Shastraic Texts.

☆ Brain as a Medium for the Functioning of Consciousness.

- ☆ Designing Experiments for the Study of Consciousness based on the Concepts mentioned in the different Systems of Indian Philosophy.
- ☆ Theories of Perception – Compare and Contrast Eastern & Western Concepts.
- ☆ Chanting of the Sacred Symbol “AUM” or “OM” and its impact on the Brain.

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DEVELOPMENT OF SOFTWARE

Language Series

- ☆ **Vani Vinoda.** This is ‘Fun With Language Series’ Software designed to make language exploration a joyous as well as an informative experience.
- ☆ **Language Teaching.** Most people regard the learning process associated with any language as difficult, tedious and demanding. So this software is designed to make language-teaching fun through entertainment. The following Languages will be taken up on a priority basis: -
 1. Sanskrit.
 2. Kannada.
 3. Tamil.
 4. Telugu.
 5. Malayalam.
 6. Oriya.
 7. Bengali.
 8. Punjabi.

Subsequently other Languages will be also be taken up.

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Multimedia Packages

- ☆ **Alvars & Āchāryas Series:** Separate Multimedia Packages depicting the Life & Works of each Alvar and Āchārya of the Sri Vaishnava Sampradaya.
- ☆ **Vedanta:** Teaching Packages for different Systems of Vedanta.
- ☆ **Rahasya Granthas :** Teaching Packages for all Rahasya Granthas.
- ☆ **Sri Vachana Bhushanam :** Teaching Package.
- ☆ **Āchārya Hridayam :** Teaching Package.

- ★ **Sri Bhashyam** : Teaching Package. [The Modular Program is ready]
- ★ **Daily Routines** : Multimedia Package of the Daily Routines of Srivaishnavas.
- ★ **Teaching Manuals** : Package of Teaching Manuals for Indian Systems of Philosophy.
- ★ **Tales & Parables** : Multimedia Package depicting Tales & Parables mentioned in the Guruparampara Texts and Allied Texts.
- ★ **Divya Prabandhams** : Self-Teaching Packages for learning and recitation of Nalayira Divyaprabandhams.
- ★ **Stotras** : Self-Teaching Package for the Recitation of Stotras.
- ★ **Ragas** : Creation of Software to explain and demonstrate the 72-Melkarta Ragas [Prototype Program Ready].

MUSIC

- ★ Revival of "Devghana" or the Music of the Gods.
- ★ Holding of Music Concerts following the Srivaishnava Parampara.
- ★ Singing of Nalayiram strictly in accordance with the original ancient traditional style.
- ★ Study of Nâda as Yoga.
- ★ Utilization of Music in Yogic Practices.
- ★ Critical Evaluation of the Contribution of Srivaishnavas to the Field of Music.
- ★ An Exhaustive Study of 'Araiya Seva' based on Dramaturgy, Melody and Rhythm.
- ★ The Impact of Divine Music on matter.
- ★ Study of the Concept of "The Music from Within".
- ★ Study of the Close Relationship between Bhakti and Music.

ANIMAL HUSBANDRY

- ★ **Preservation of Indian Breeds of Cows :** For the last 8 years, Swami has been developing the famous 'Hallikar' Breed, which is the Pride of Karnataka. He has been able to further improve the quality of this breed by selective breeding.
- ★ **Improvement of Indian Breeds :** To develop desirable qualities in various Indian Breeds by selective and crossbreeding programs.
- ★ **Cattle Management :** To develop the required technology to make rearing of Indian Cows cost effective.
- ★ **Punganur Cows :** To develop the Punganur Dwarf Breed in such a way as to increase milk production.

PEDAGOGICS

- ★ Research on Pedagogics based on the Srivaishnava Tradition.
- ★ Study of the Commentaries from the point of view of Knowledge Management and Knowledge Engineering.
- ★ Evaluation of the contribution of Srivaishnavism to Teaching Methodology.

LANGUAGE RESEARCH

- ★ Study of Manipravala language as a uniting force between the North and the South of India.
- ★ Study of Mandyam Tamil Dialect with a focus on archaic forms that are still being made use of.
- ★ Mandyam Tamil & Srivaishnava Culture.

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7. SWAMI'S VISION FOR THE FUTURE

Swami considers himself a 'neo-traditionalist'. While he is firmly rooted in tradition and time-tested values, he has an open mind with regard to new ideas and changing trends provided they complement and support the principles contained in our traditional values. Likewise, Swami is willing to use new technology to further those values and ways of living, which are valid for all ages. Swami's vision is the logical extension of his Dreams.

Visishtadvaita

To establish a University for the Study of Visishtadvaita & it's Comparative Study with other Systems of Philosophy and Religious Thought.

Sri Vaishnavism

- ☆ To establish **Sri Vaishnava Centers** in Various parts of the World.
- ☆ To propagate **Sri Vaishnavism** at different levels.
- ☆ To establish **Meditation Centers** to teach techniques of meditation based on the **32 Brahma Vidyas** as described in the **Sri Bhashya** and other **Allied Texts**.
- ☆ To establish Centers in various parts of the world for Spiritual Counseling.
- ☆ To establish Centers to train 'Pracharaks' at different levels.
- ☆ To establish a **Ubhaya Vedanta University** which will turn out Ubhaya Vedanta Scholars with expertise in the following subjects: -
 1. Sanskrit General Literature (Upto Vidwat Level).
 2. Pāncharātra & Vaikhanasa Agamas.
 3. Nalayira Divyaprabandams & their Vyakhyanas.
 4. Sruti, Smruti, Itihâs & Purânas.
 5. Stotras.
 6. Navyanyaya Vada Granthas
 7. All Sanskrit Vedantha with their Commentaries
 8. Rahasya Granthas
 9. Study of Translations in English, Hindi & Other Indian Languages on any of the works dealing with subjects mentioned above.

☆ To create an **Ashram** to provide all round facilities to anyone opting for the **Sri Vaishnava Way of Life** in its pristine purity. The inmates would be role models for others to imitate. Under the aegis of this Ashram, Open Institutions in various parts of the country would be set up to train students for teaching the 'Moolams' or fundamental truths and values at different levels as contained in the original texts.

☆ To establish **Exclusive Institutions** for training Archakas and *Kainkaryaparas* for service in various Temples. Main components of such training to be as follows: -

1. Adherence to strict orthodox principles (Acharams)
2. Importance of Archavataram & its significance.
3. Perspectives of Temple Worship.
4. Symbolism in Temple Worship.
5. Psychological impact of Temple Worship.
6. Public Relations
7. Teaching of proper recitation of Mantras, Prabhandhams, etc.,
8. Providing comprehensive information of all the Utsavams such as Nityotsava, Pakshotsava, Masotsava, Samvatsarotsavas, etc.
9. Importance of the Role played by Archakas & other Kainkaryaparas in its proper perspective.
10. Developing Language skills in Local, National & International languages.
11. Development of Communication and Oratorical Skills
12. Practices of Yoga, Meditation & Practical aspects of Agama Shastra.
13. Teaching of Allied Philosophical & Religious Texts.

☆ Establishing **Yoga Centers** with firm technical foundation based on the Tenets of Visistadvaita as delineated in the Philosophical and Religious Texts.

★ Establishing Centers for the following: -

1. For **Kainkaryaparas** to serve the Supreme Lord by rendering selfless service to alleviate every suffering living being/soul.
2. For **Service to Sanskrit**.
3. For **Animal Husbandry**
4. For **Sanskrit, Science & Technology**

★ Establishing **Units of Volunteers** in each and every Village, Hobli, Taluk, District, City who could render selfless service to the needy, suffering & distressed and alleviate their suffering.

★ Establishing an Agama Shala, and institution for the study of Agamas & Temple Worship. Such an Institution will have the following Departments:-

1. Department of Floriculture
2. Department of Architecture & Engineering
3. Department of Cookery
4. Department of Sculpture
5. Department of Metallurgy
6. Department of Management
7. Department of Vedas
8. Department of Divyaprabhandhas
9. Department of Yogic & Tantric Sciences
10. Department of Public relations
11. Department of Spiritual counseling
12. Department of Rituals

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‘Samskrita-Vijnana-Vatika’

To establish a world class Sanskrit University based on Science & Technology. Such a University will have the following Departments: -

1. Department of Material Science
2. Department of Veterinary Science
3. Department of Astronomy

4. Department of Mathematics
5. Department of Hydro-Science, Water Management
6. Department of Aviation Science
7. Department of Engineering, architecture & Vastu
8. Department of Zoology
9. Department of Geology
10. Department of Gemology
11. Department of Food Technology
12. Department of Chemistry
13. Department of Medicine
14. Department of War Sciences
15. Department of Marshal Arts
16. Department of Fine Arts
 - a. Music b. Painting c. Other Temple Arts Etc
17. Department of Mechanical Engineering
18. Department of Agriculture
19. Department of Horticulture
20. Department of Psychology

Institution of Information Science & Technology

The Institution will assist in the sustainable development of Information Science & Technology utilizing knowledge systems available in the ancient texts.

Institution for Speech

Detailed study of speech from the point of view of Shiksha (Phonetic) Texts & Pratishykyas utilizing the ancient knowledge systems available in those texts to develop the following:-

1. Speech synthesis (Text to Speech)
2. Speech recognition (Speech to Text)
3. Speech Generation Programs

Institution for Translation

For the Creation of a Universal Language template for Machine Translation.

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8. SWAMI TODAY

Sri U. Ve. Prof. M.A. Lakshmithathacharya Swami is as active as ever. Many of his dreams have already been translated into reality but Swami is not content to rest on his laurels. There are numerous dreams in the pipeline, which have to be translated into reality. Swami's mind is a storehouse of ideas. These ideas keep frequenting his mind. They compete with each other for the privilege of becoming a reality. So Swami is either busy in making one dream come true or thinking of a new dream.

Swami divides his time between his traditional home at Melkote, the Samskriti Foundation at Mysore and his Gurukul-Ashram on the banks of the sacred Kaveri at Srirangapatnam. Melkote is the source of his spiritual inspiration and renewal. The Samskriti Foundation established by Swami at Mysore uses the print and audio-visual media to place the best of our ancient values before the present and thereby project them into the future for the good of all.

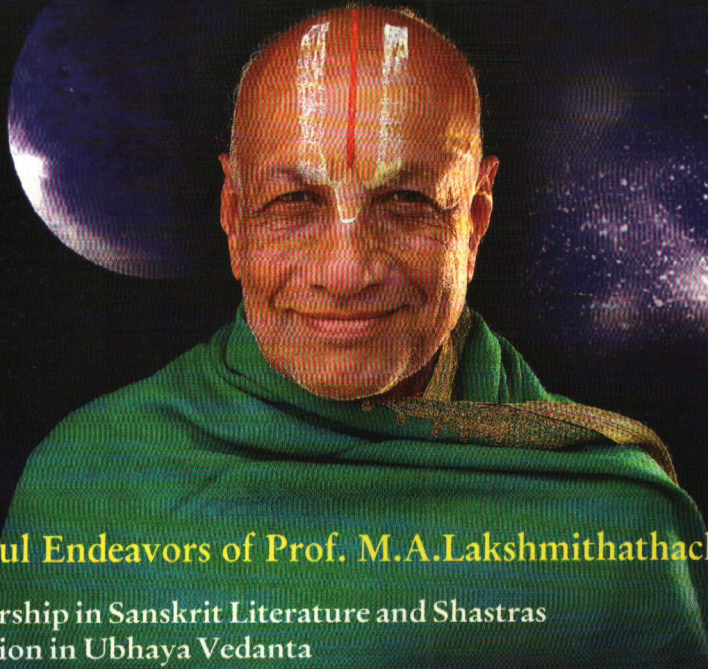
Swami's Ashram at Srirangapatnam is like some simple hermitage of yore. A typical day starts with a bath in the holy Kaveri followed by morning prayers and rituals. Usual activities include teaching resident disciples, adoring or tending to his well-bred lovely cattle, extending a warm welcome to visitors, discussing his ideas with others, monitoring the implementation of his many dreams, and attending to the Ashram plantation and garden where Swami makes certain that 'rishi-krishi-paddhati' or zero-cultivation practices' are strictly followed. At nights, when most people are asleep, he continues to read, write and contemplate on many aspects of his life's mission. Swami manages with about four hours sleep per day. The rest of the hours are occupied with activity. He is keen to develop the Ashram into a full-fledged Gurukul Institution imparting high quality instruction in the wisdom of ancient India. He is also an advisor to many prestigious institutions, and continues to attend seminars and conferences at the National levels. He is also frequently called upon to give lectures and discourses at different places, all over India.

However, in all his activities, Swami's vision is singular and clear and that is *to bridge the gulf between the past and the present for the future.*

One can know more about Swamiji's activities by visiting the website 'www.samskriti.org'. He can be contacted at Tel: 98801 56839, Ph: (0821)6530472, Email: m.a.alwar@gmail.com



Receiving the Prestigious Award from
Dr. APJ Abdul Kalam, President of India



Successful Endeavors of Prof. M.A.Lakshmithathachar

- ◆ Scholarship in Sanskrit Literature and Shastras
- ◆ Erudition in Ubhaya Vedanta
- ◆ Collection, Preservation and Conservation of ancient Palm-leaf Manuscripts
- ◆ Critical Edition and Publication of Ancient works
- ◆ Dissemination of Ancient Knowledge Systems with a focus on their relevance in today's scientific world
- ◆ Research into Ancient Indian Science and Technology
- ◆ Development of Software for Sanskrit
- ◆ Highlighting the contribution of Ancient Indians to modern fields like Natural Language Processing, Speech Recognition etc.
- ◆ Building structures based on traditional Indian Architecture
- ◆ Research in the Ancient Indian Medical Systems
- ◆ Rearing Traditional Indian Gardens
- ◆ Conservation and Up gradation of Traditional Indian Breeds of Cattle
- ◆ Successful Implementation of 'Rishi-Krishi-Paddhati' (Ancient Indian farming system or the 'Zero-Cultivation system')
- ◆ Expertise in Classical Indian Music (Vocal and Flute)
- ◆ Orator and Teacher par excellence

Motto of Life:
"Bridging the Gulf between the Past and the Present for the Future"