



Srimathe Ramanujaya Nama:

Srimath Varavaramunaye Nama:

Srimath Lakshmanarya Gurave Nama:

**THIRUKKOVALUR
SRIMATH EMPERUMANAR JEEYAR SWAMY
VAIBHAVAM**



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Illustration : Smt. Nilamangai Vakulabharanan

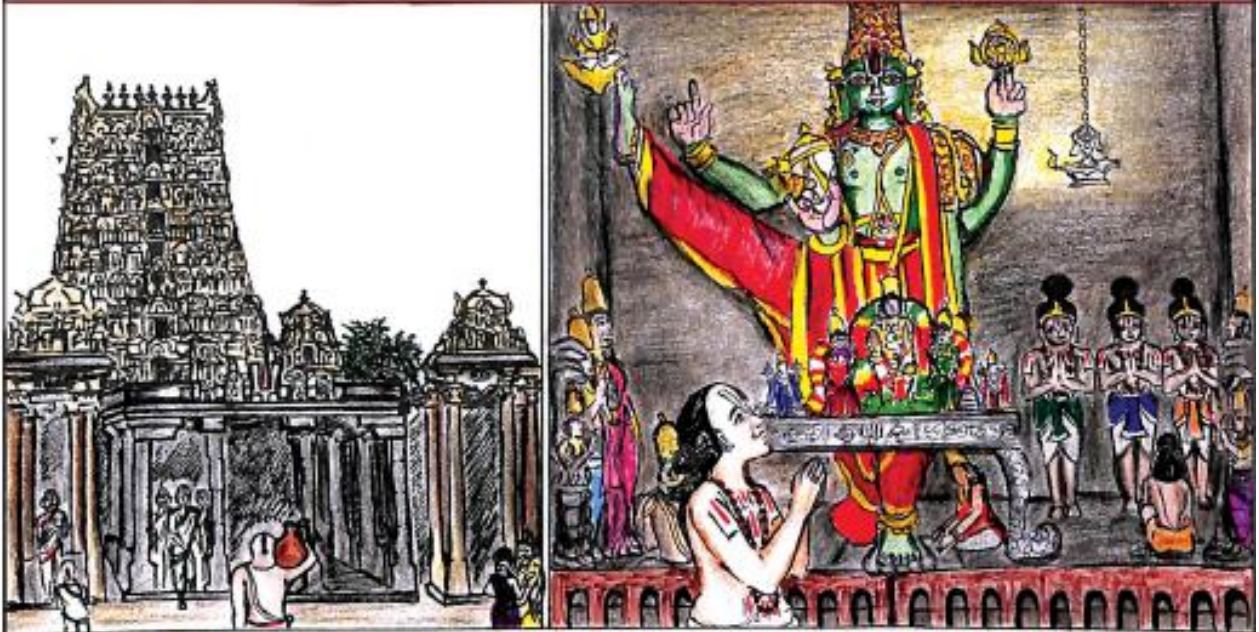
Original Script : Sri U.Ve. Vakulabharanan Swamy

Translation : Smt. Aravindavalli Kolahalan



ONRANA THIRUKOVALUR EMPERUMANAR JEEYAR VAIBAVAM

SrimanNarayanappearedinperceptibleformsinvariousdivyadesams*,amongwhichThirukkovalurisanauspiciouskshetram . In this mystic place, the divine south pennai river flows and "aayanaar"* became the binding force for the 'mudal alwars'. Sri Vedavyasa batar, the Sannidhi adminstrator, lived here performing kainkaryam and singing the divine hymns of azhwars.



At that time, the Chola king a staunch shaivite took control of the temple and covered the moola murthy (main deity) with a stone wall. He established a shiva lingam and painted the temple with shaivite signs and symbols and converted it into a shiva temple. This led to sri vedavyasa batar to lose his kainkaryam to emperuman.



"Tadambunala sadaimudiyam thani oru koor
amardhuraiyum udam udaiyaan kavaraadha
uyirinaal kuraivilame"

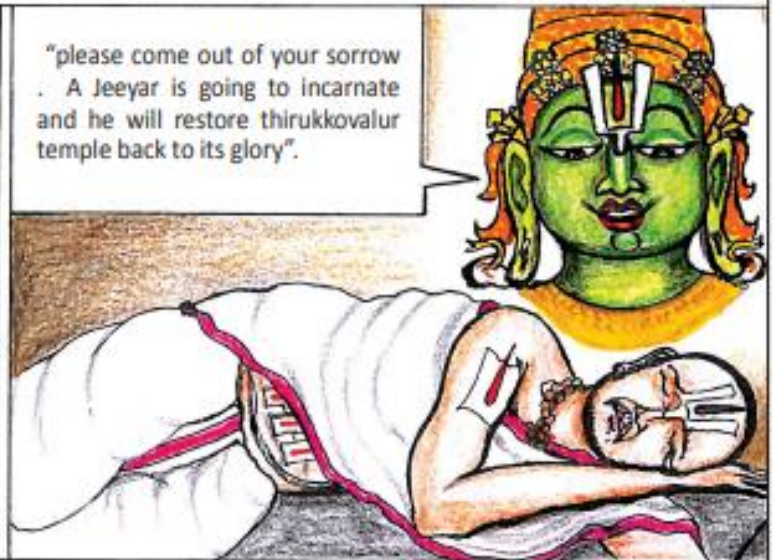
(I do not want this body neither the soul that does not
have a chance to perform kainkaryam to you , my beloved
dehalisa)



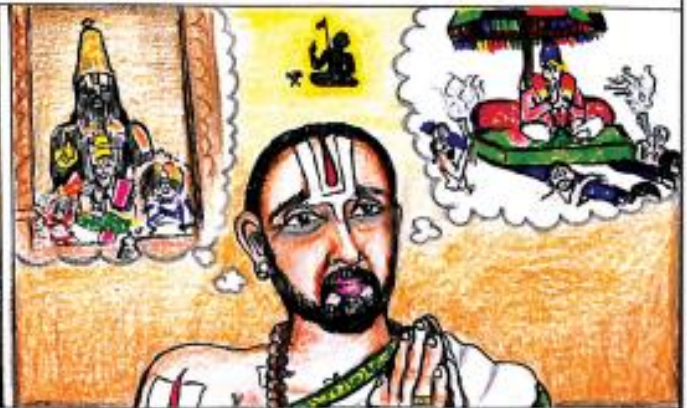
Battar, who had lost his kinkaryam was in deep distress and decided not eat or sleep and to leave this mortal frame. One night, battar fainted and had a dream where he was blessed with the divine sight of thiruvikrama swamy.



"please come out of your sorrow . A Jeyyar is going to incarnate and he will restore thirukkovalur temple back to its glory".



Bhattar reached Srirangam where he worshipped Periyaperumal and eagerly awaited the arrival of jeyyar.



Besides, at that time Pandiya desams like alwarthirunagari and Navathirupatis came under the control of "Pothimars" (kerala nambudaris).

Also vaishnavite Shrines like Srimushnam, Thirukkannamangai etc. had fallen apart . For the restoration of these holy places , for the establishment of Kooratthalvan Sannidi at srirangam, and for the Brahma ratha utsavam to take place, bhattar knew that the only solution was our jeyyar.

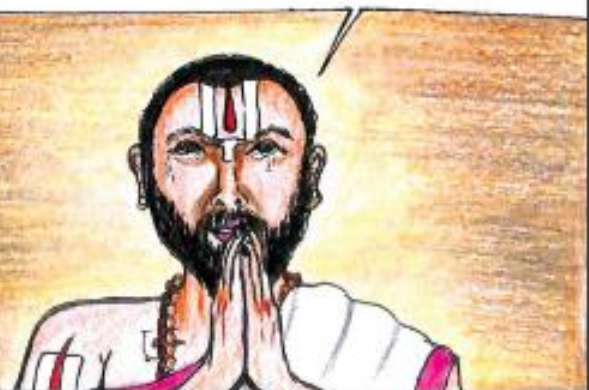
To the north of Thiruvenkata kshetram, in a village called Mulguthir, there lived a vainavite couple, Kondan Ayyangaar (Krishnayyangaar), and wife Madhavammangaar (Sengamalavalli). They went to Tirumala and prayed to the lord of seven hills to bless them with a child.



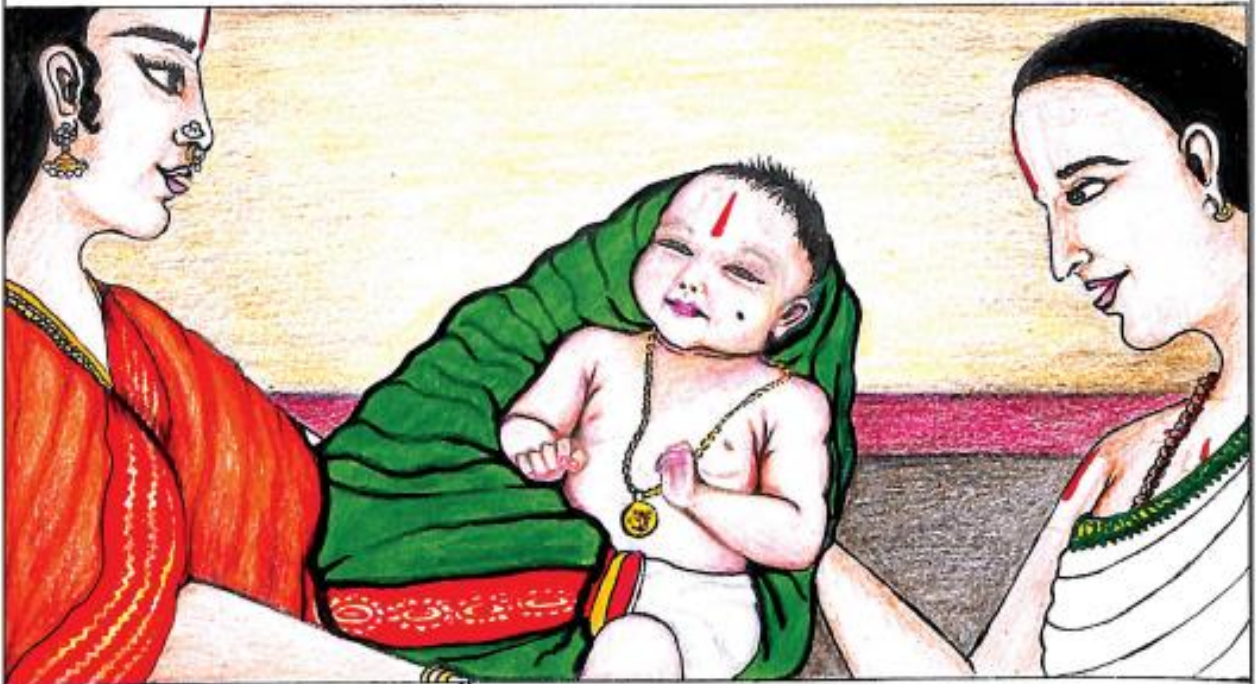
Sengamalavalli suffered from severe illness during delivery. Krishnayyangaar prayed that if she would deliver a healthy baby, he will devote the child to narayana's kainkaryam.



" Sediyaya valvinaigal theerkum thirumaale" if my wife and child are healthy I promise to surrender my child for your service".



In Shaalivaahana era 1375 (AD 1453 -54) Shreemukha year, Thai Maasam , Mrigasheersha Nakshatram, a boy was born to the couple . Seeing his divine aura , they named him "Ramanuja".



At the right time , they performed the required samskaarams for the child and at the age of seven they undertook a pilgrimage to Tirumala to perform Upanayanam for ramanuja.

That night, lord sreenivasa appeared in the dreams of Sannidhi kankaryaparas (devotees performing services to the lord) and Ettur Athangi Singarachaaryar (an acharya purusha at thirumala.)

My child is coming to our Sannadhi tomorrow. Make sure to perform Upanayanam for the child!



O! Singarachaarya! You should perform panchasamskara and train the child in all shastras and sampradaya texts!



The next day...

Wasn't it like a dream?

O what a divine grace on that lucky child ! Who is this child?

Here he comes.



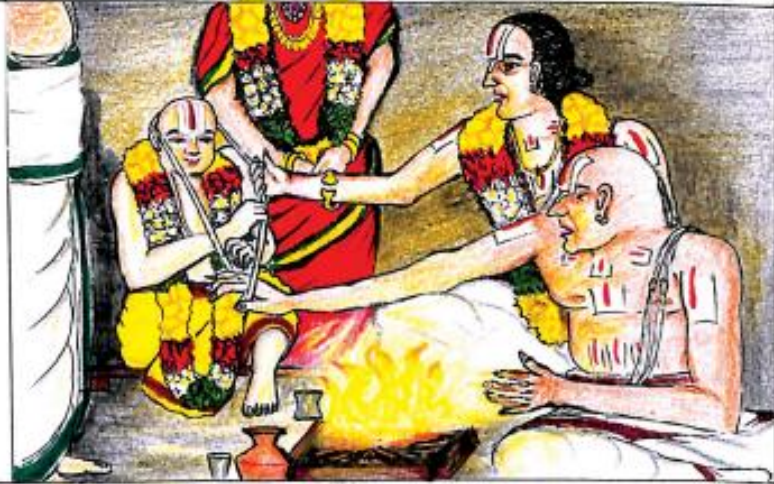


Kondan Iyyangar and Sengamalavalli accompanying Ramanuja came to the footsteps of Thiruvencatamudaiyan Sannidhi.

Poliga ! Poliga ! Poliga!

The temple Kainkaryapara's welcomed them with great bliss and Mangalaasaanam (blessings) . They worshiped Thiruvencatamudayan and the kainkaryaparas made all required arrangements for upanayyanam.

Ramanuja's Upanayanam was performed very divinely at an auspicious time. The sannidhi kainkaryaparas took the young Ramanuja to Singaracharya's Tirumaligai (house of a three vaishnava) accompanied by auspicious instruments. The parents left ramanuja in the care of his acharyan and left thirumala.



Singaracharya lovingly performed Pancha-Samskaram to Ramanuja and started tutoring him in Vedic studies. Ramanuja was a quick learner and soon became well versed in all the Vedas and their branches, Itihasa-Purana-Nyaya-Mimamsa and all other shastras.

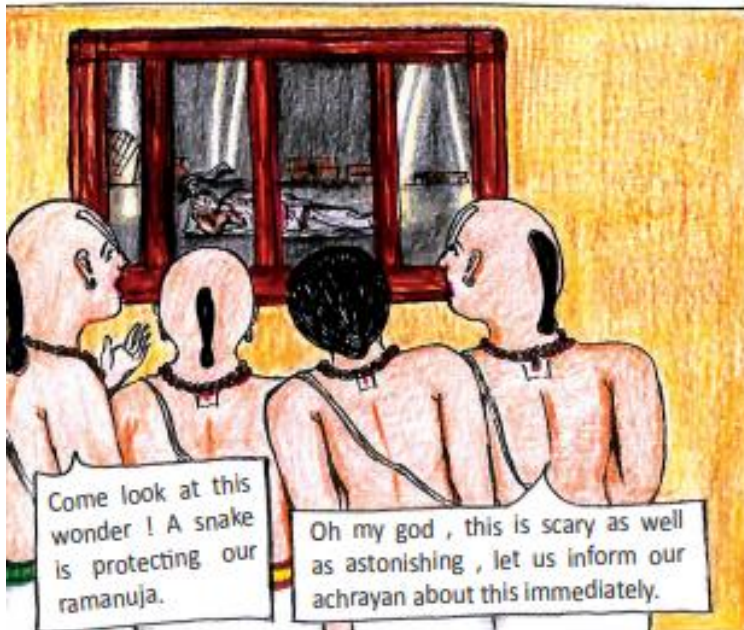
One day when ramanuja was learning Sribhashyam and it's commentary called shruthapraakashika under Singaracharyaar...



The rays of sun shone down harshly on Ramanuja, who was fast asleep. So a snake shielded his face and this kept his sleep intact.



As he was not seen for a long time, the Acharya asked the other disciples to search for ramanuja. The disciples were stunned to see the image of a snake protecting ramanuja.

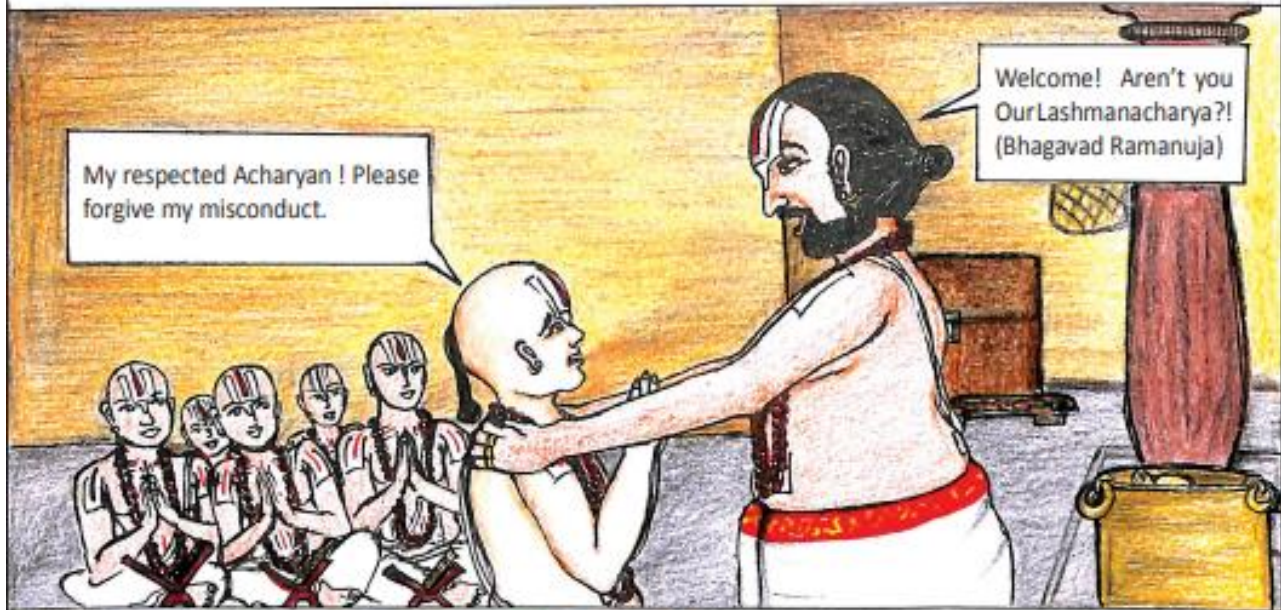


After waking up ...

Alas! Im late for attending kalakshepam I fell asleep without realising it! I have committed a sin! The only solution is acharyan's forgiveness ...



After reaching Acharya's Tirumaligai late, Ramanuja prostrated at his acharyan's Thiruvadi. (Holy feet)



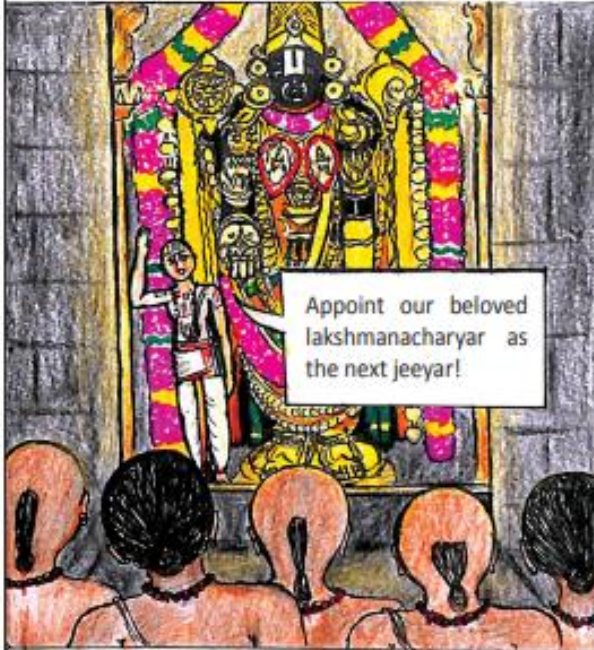
From that day onwards Ramanujar was given the name of Lakshmanacharya.

Lakshmanacharya went on to learn the 4000 divya prabhandham , rahasyagranthas and other sampradaya granthas from his acharyan. By that time Lakshmanacharya had turned 23.

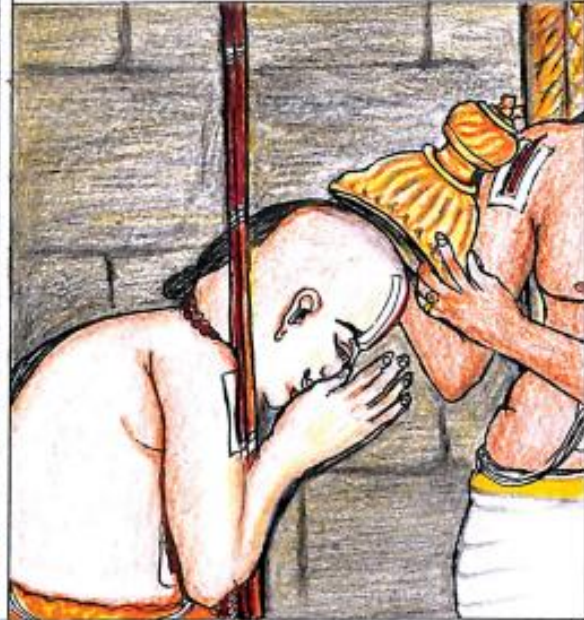
Seeing Lakshmanacharya's vast knowledge, and commendable virtues (Athmagunas) his acharyan regarded him as an avatarapurusha and wanted him to perform kinkaryam in the Sannidhi of Thiruvengkatamudayan. Therefore Lakshmanacharya took care of Nandavanam (flower garden) for Emperuman and performed Pushpa Kinkaryam.



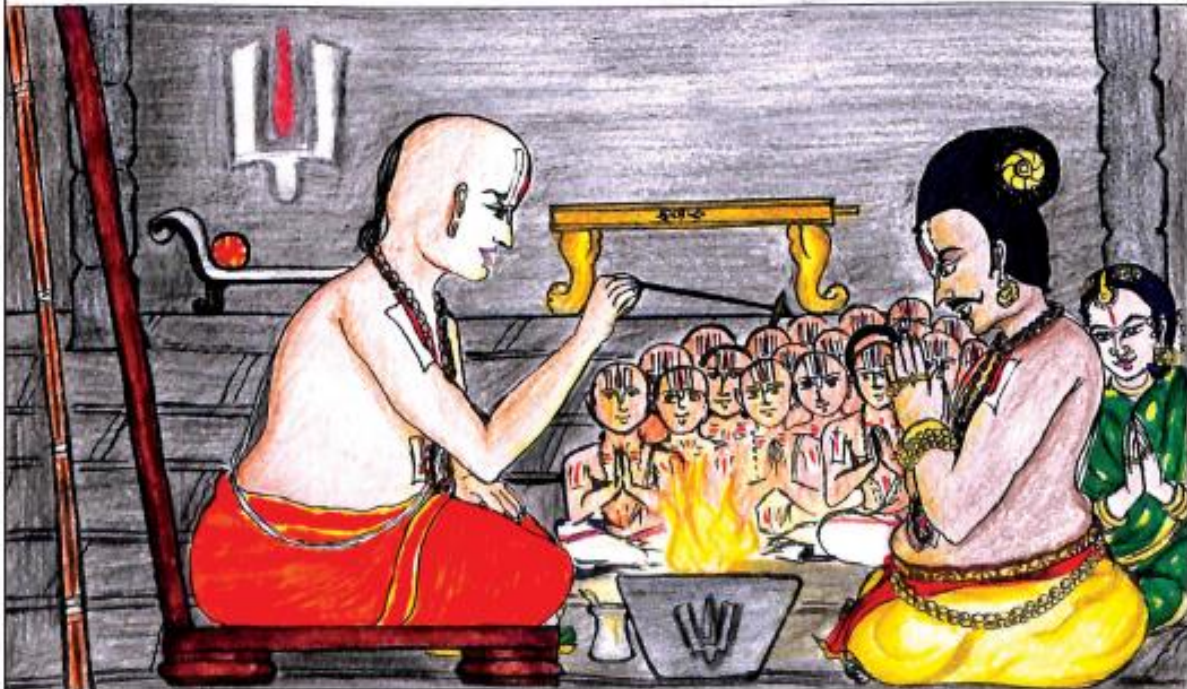
Three years later, in Thirumalai, the then Periyakelviyappan Jeeyar swamy attained acharyan's thiruvadi. This successor to the pattam had to be chosen and Thirumalaiyappan gave an indication as to who should be appointed through one of the sannidhi archakas.



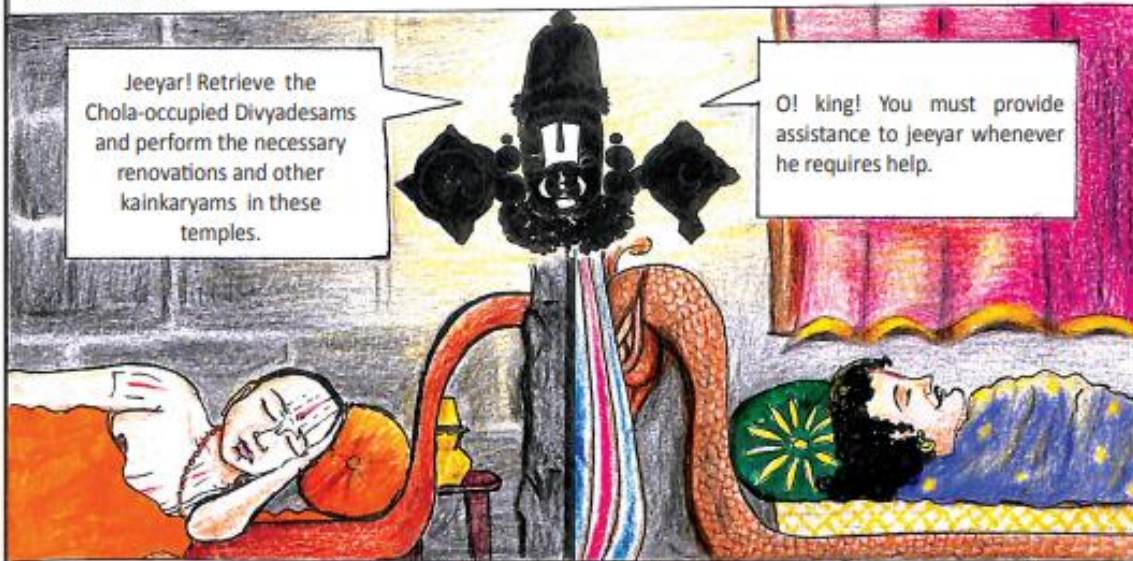
Lashmanaryar was very happy that Emperumaan had chosen him and humbly accepted the jeeyar position. The Lord Sreenivasa welcomed Jeeyar with extreme affection and offered theertha prasadam, the Srishadakopan and entrusted Jeeyar with sengol and mudirai (administrative powers).



From that day onwards, Lashmanacharyar became the Periya jeeyar of thirumala and performed kainkaryams. Venkatapathi Nayakar, a king at Chandragiri came to know the greatness of jeeyar and hence received panchasamskara from him and became a dedicated disciple.



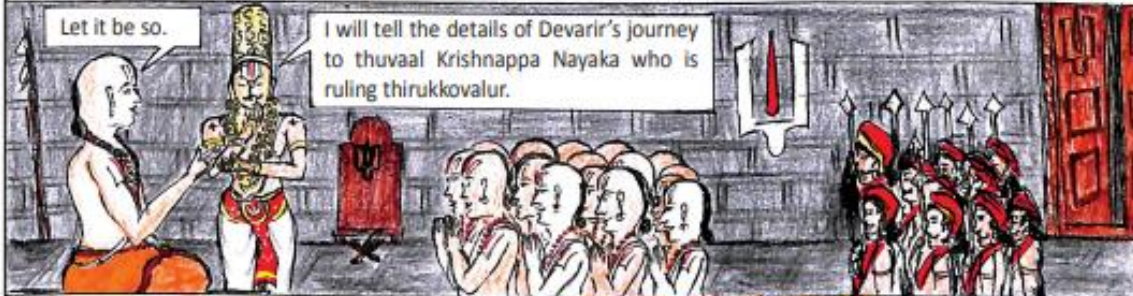
One night, Thiruvekatamudayan appeared in Jeeyar's and Venkatapathi Nayakkar's dream . He informed jeeyar the purpose of his avataram that is, the kankaryams he must undertake and informed the king the help that he should provide for jeeyar.



Jeeyar! Retrieve the Chola-occupied Divyadesams and perform the necessary renovations and other kankaryams in these temples.

O! king! You must provide assistance to jeeyar whenever he requires help.

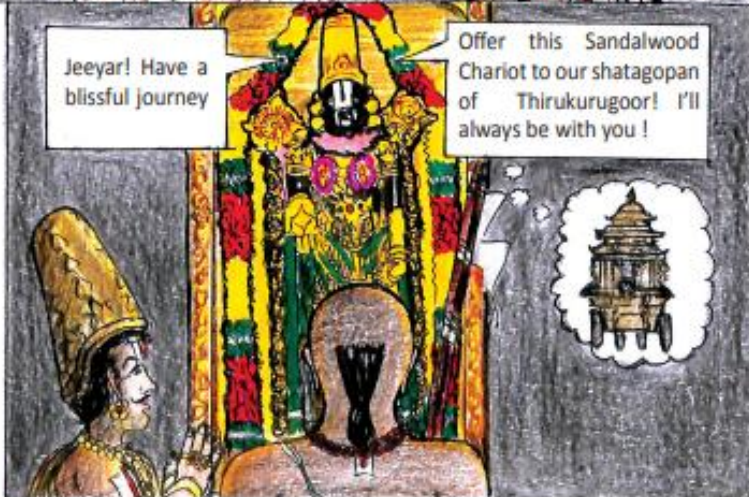
Jeeyar and the king were surprised by their dreams. The king came to meet Jeeyar. Jeeyar informed the king of the kankaryams he was going to do. The king offered a palanquin for Jeeyar's journey and sent a message about Jeeyar's arrival to chenji ruler.



Let it be so.

I will tell the details of Devarir's journey to thuvaal Krishnappa Nayaka who is ruling thirukkovalur.

Jeeyar entrusted Thirumaliyappan's Kankaryam to Sannidhi kankaryaparas and before leaving , he prayed to lord sreenivasa. Tirumalaiappan bid farewell to Jeeyar.



Jeeyar! Have a blissful journey

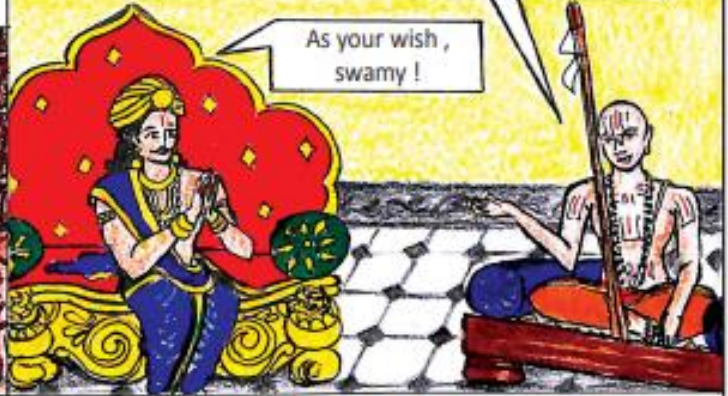
Offer this Sandalwood Chariot to our shatagopan of Thirukurugoor! I'll always be with you !

After jeyyar reached Senji , the king of Senji welcomed him with great hospitality. The jeyyar then informed the king about the purpose of his visit.



A Divyadesam called Tirukkovalur on the river banks of south penna is under the encroachment of shaivas, without any Thiruvaaraadhanam for the Lord. Kindly give me back the temple so that I can perform the necessary kainkaryams.

As your wish , swamy !



When the shaivas came to know about the arrival of jeyyar and Dhuval Krishnappa Nayaka, they removed / covered all the Vaishnava symbols in the temple and argued that 'This is a shaivasthalam and not a Vaishnavasthalam'.

How can this temple surrounded only by shaiva chinnam be called a Vaishnava temple? Not a single symbol of Vishnu is found! How shall i fulfill your wish swamy?

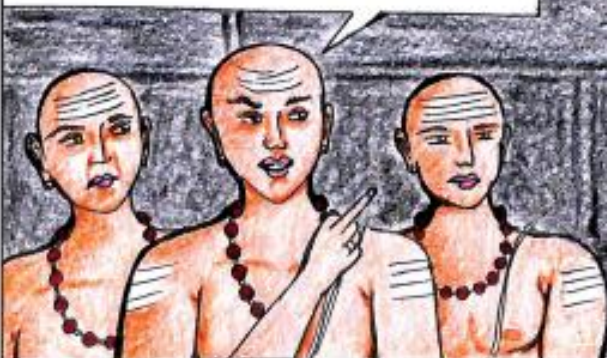


If we examine the Azhwar's Pasurams like "Karpudaiya madakanni kaaval poonda, parmagal pumangai odu sudar azhi sangirupaal polindhu thonra , thirukkovalur adhanul kandEn naane " and Sthalapuranas, it is clearly stated that this is a Vishnusthalam.



King! Be aware, he is trying to mislead you , this is a shivasthalam. The evidence that is being provided by jeyyar is not for this temple. It might be for some other temple. This is not a Vishnusthalam.

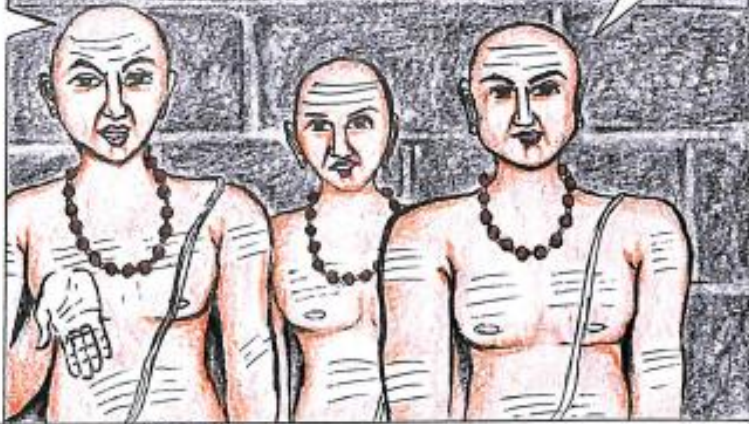
Shaivas! According to Azhwar Pasurams, other than this temple where else is Vishnusthalam? There is no evidence of a temple that is extinct here , hence this temple has to be a vishnu temple.



It looks like the king is believing everything that Jeevar is telling. Hence we have to take the same approach, but change the king's mind. At the same time we must also devise a plan to put an end to Jeevar. Otherwise he will surely change this temple into a Vishnu sthalam.

Let us demand him to do a sathyapramanam (trust of truth).

The king is blindly believing the evidence of paasurams given by the Jeevar!

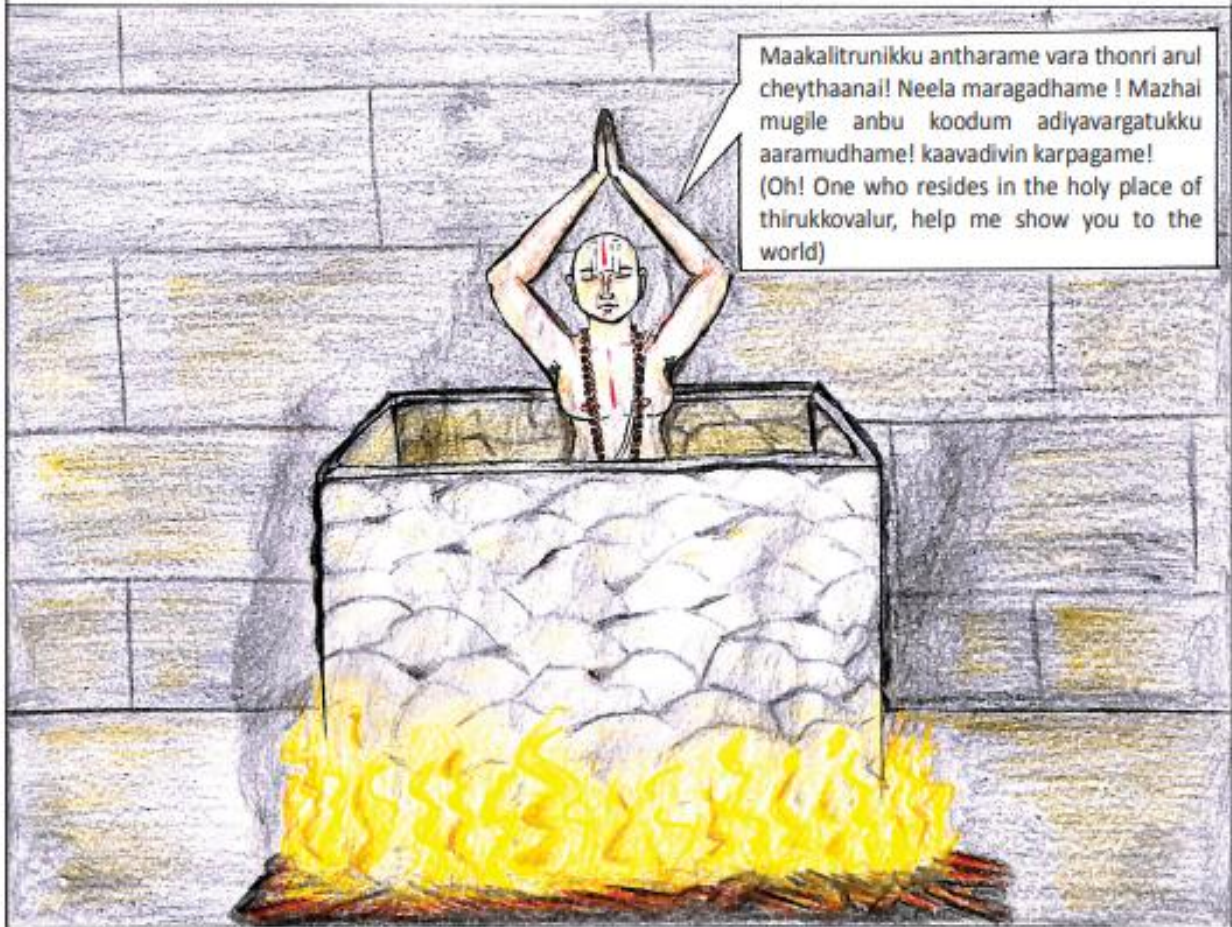


King! Don't fear! Emperuman's grace is always upon me, I will get into the burning lime canal according to their wishes. But on one condition! If I come out without any burns, all these Shaivas should become Vaishnavas. Let arrangements be made immediately. Emperuman is going to come out today.

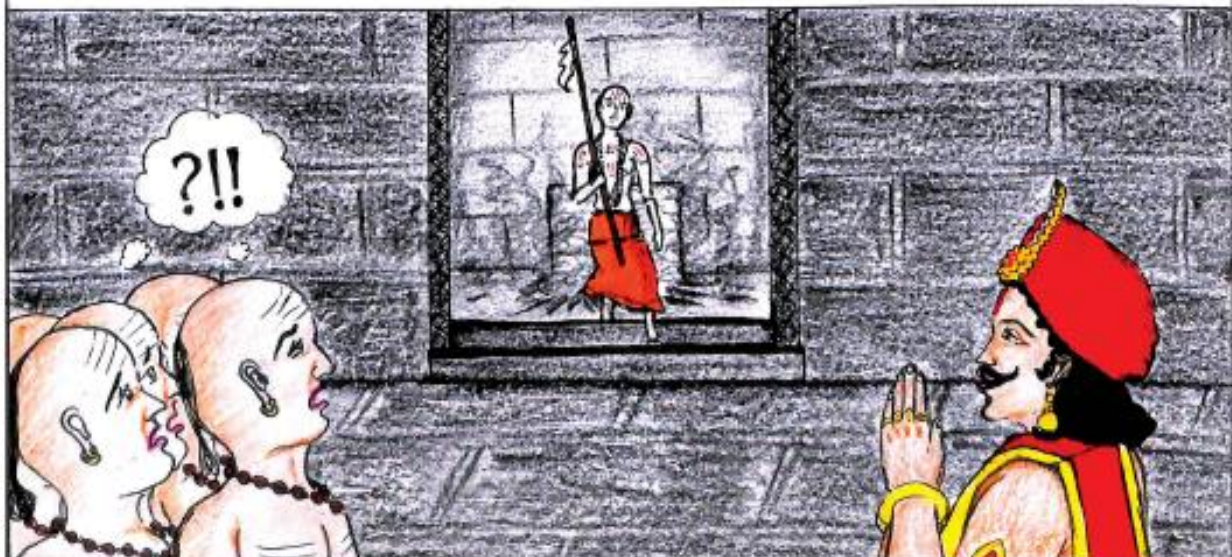
King! We are giving you visual evidence that this is a Shaivasthalam. However Jeevar is providing you texts which is only a verbal testimony. Therefore, let the Jeevar enter a burning lime canal, and prove his claim there and if he isn't burnt, we will accept his argument and so will the world.

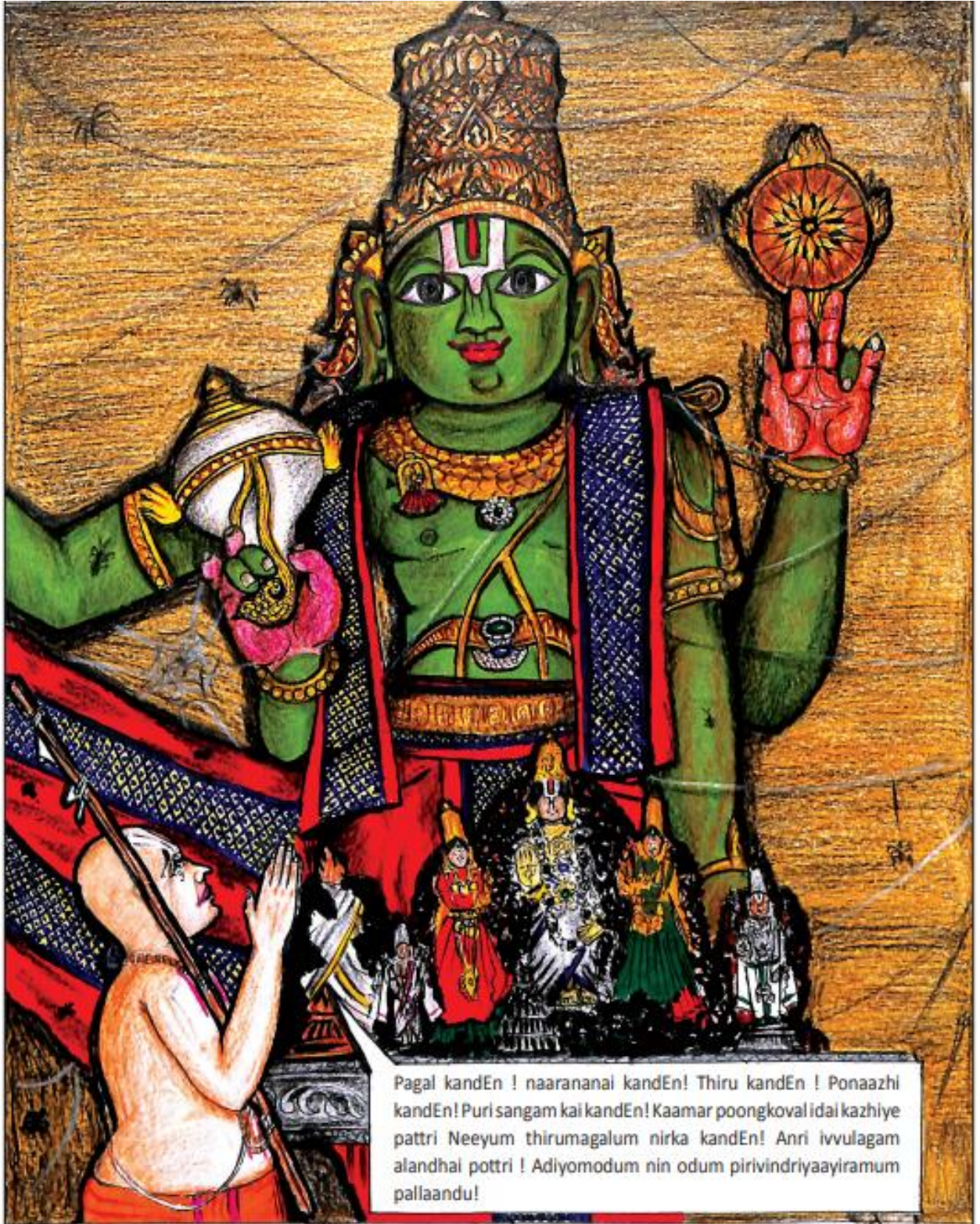


Jeeyar keeping in mind the orders of Thiruvekatamudayaan and the grace of Thirukovalur Ayanaar entered the burning lime pit.



By of the grace of Ayanaar , Jeeyar did not feel the heat and was unharmed and Remarkably even all his 12 thirumans were intact. . During the burning of the lime pit, Jeeyar remained with his hands folded, meditating on Thirvikrama Perumal. The king felt relieved, seeing Jeeyar unharmed, while the Shaivas were left in awe, trembling with fear for having committed such a grave mistake.





Pagal kandEn ! naarananai kandEn! Thiru kandEn ! Ponaazhi kandEn! Puri sangam kai kandEn! Kaamar poongkoval idai kazhiye pattri Neeyum thirumagalum nirka kandEn! Anri ivvulagam alandhai pottiri ! Adiyomodum nin odum pirivindriyaayiramum pallaandu!

Jeeyar took the king and the shaivas to the temple and ordered them to open the wall of the garbha mandapam by placing a measure with his tridhandam. After it was opened, Everyone was mesmerized by the sight of Moolavar- sky measuring right thiruvadi, earth conquering left thiruvadi, the graceful lakshmi thaayar seated on the divine chest and the hand-held Thiruvazhi shanku and chakram. This divines sight gave all of them goosebumps.

Jeeyar convinced the king that this temple is indeed a Divyadesam and instructed him to remove the shaivachinnams and move the shivalingam to a Shiva temple in kezhaiyur. As Nandi could not be moved by others, jeeyar himself moved the nandi by using a blade of grass and led it to kezhaiyur.

From that time, Jeeyar was given the title of 'the one who moved Nandi by showing the grass'.

kezhaiyur



Then Jeeyar met the king...

King! To prevent the invasion of the temple again, a boundary must be set and orders should be placed so that no one interferes with the temple.

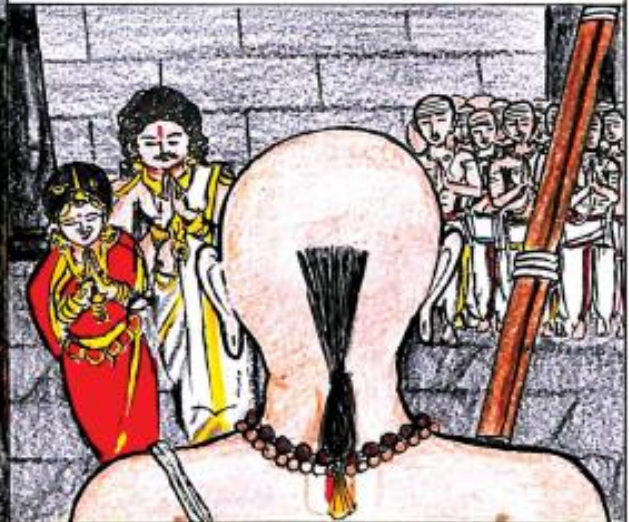
As you wish, swamy.

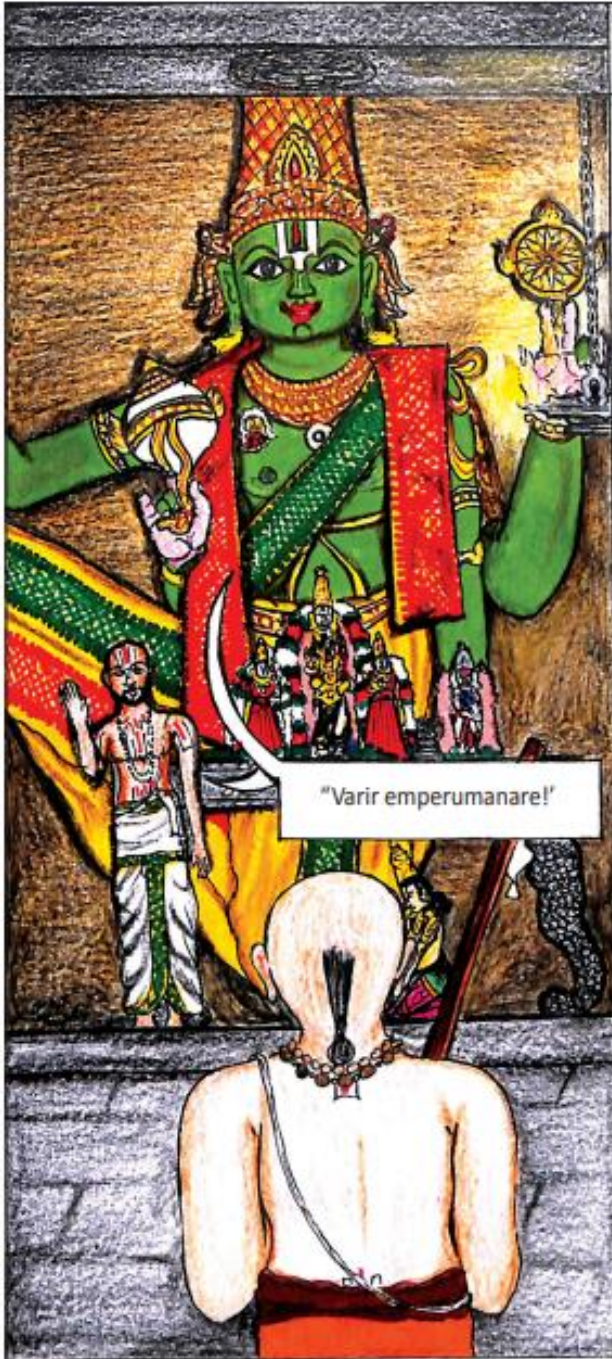
King ! We will accept your mandate. However, you have to accept one of our requests. One should have a spear pierced into his stomach and carry a firepot on his head and run as far as he can . The extent of his running should be set as the boundary for the temple.



Jeeyar and the king accepted the shaivas request. A Paramabhagavata (ardent devotee) volunteered to run and set the boundaries for thrivikrama perumal, the lord who conquered all the 3 worlds. With great joy, he ran carrying the burning pot on his head and a spear pierced into his stomach. The boundary was marked and the king ordered that no shaiva should reside in this area and thus restored the temple premises.

The King of Senji and Jeeyar commended the bhagavata for his kankaryam. The shaivas became disciples of Jeeyar as promised. Those who did not want to become Vaishnavas left from there. However in Each one of their dreams, jeeyar appeared and corrected them and made them get panchasamskaram.



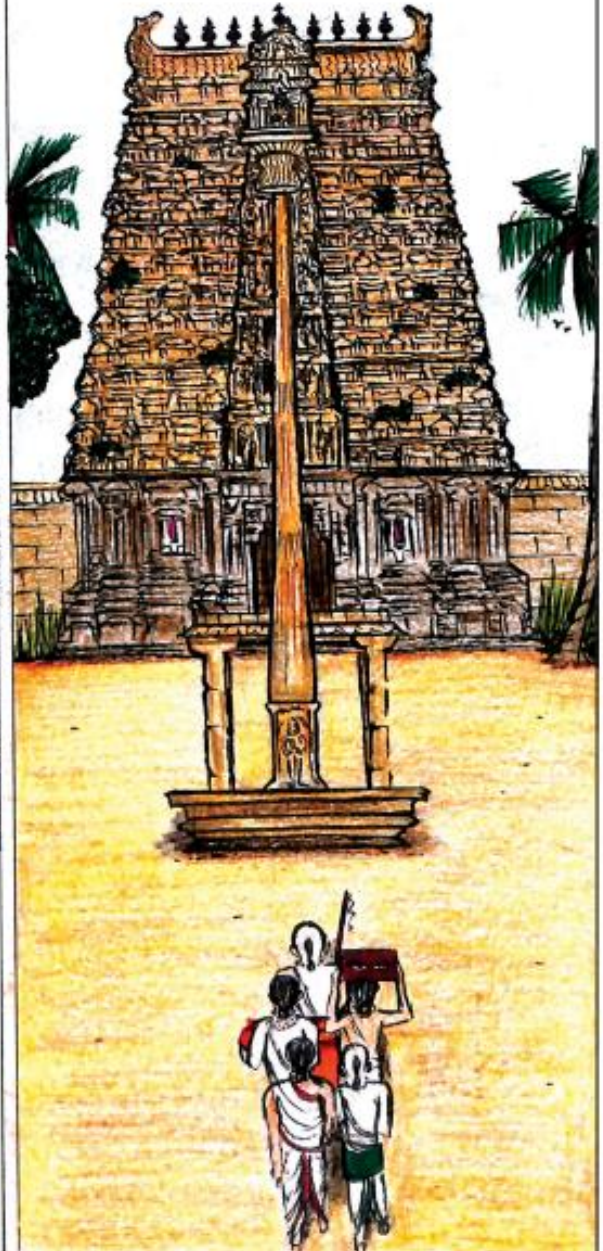


"Varir emperumanare!"

With the help of Senji king, Jeeyar also completed tirupani (renovation works) in Thirukkovalur, established Nithya utsavams (daily rituals) and organized various rituals. One day when he went to do Mangalaasaasanam to ayanar, the lord called him "Varir emperumanare!". Hence after, Jeeyar was called 'Emperumanar Jeeyar'.

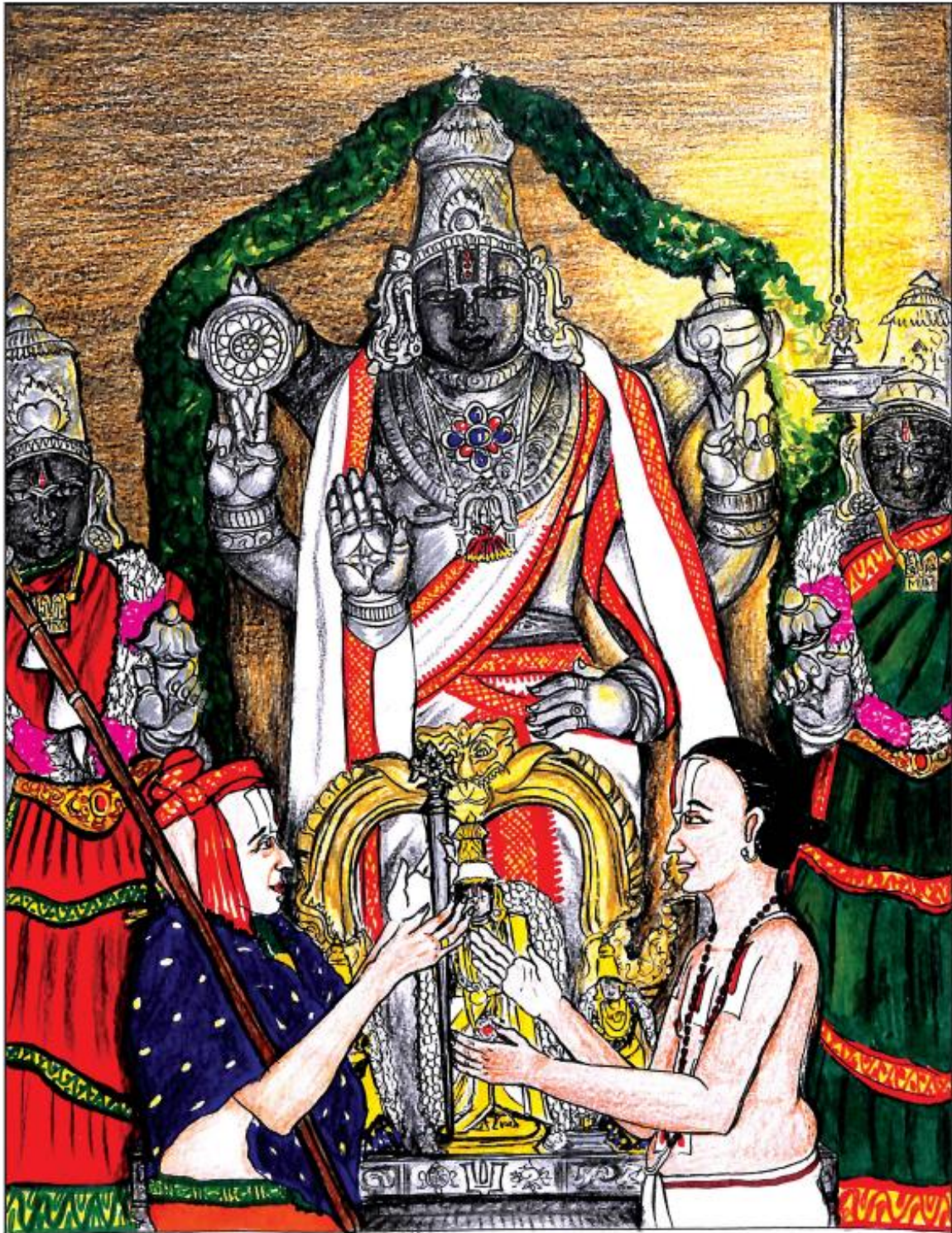
Three years later, after handing over the administration of the temple to king of Senji, in his fiftieth year Jeeyar took leave of Ayanar and left for Srimushna Kshetram. He remembered, in the Thirukkovalur Sthala Purana, perumal's words to Narada that, Srimushnam and Thirukovalur are special places for him on earth.

Srimushnam



Jeyyar started the repair and renovation works in the Srimushnam Sannidhi . He did Mangalasanams to Bhuvamaha perumal and Yajna varaha perumal. Varahar was pleased with jeyyar's kankaryam and gifted him a Mutt and second Theertha mariyaadhai for Jeyyar. Also, jeyyar presented him with treasury seals.





Next, jeyar went to thirukkannamangai and renovated the temple. He also saw to the smooth running of daily rituals and other Utsavams. Bhakta vatsala perumal was pleased and blessed him with first tirtha mariyadhai and mutt just like in thirukkovalur and Shrimushnam.

Then Jeeyar went to Tirukkurugoor to recover the navathirupathi sannadhis that nambudaris had in their possession. Through his strong arguments and courteous words he convinced them and brought the Navathirupathis under his administration and performed many kankaryams there.



Jeeyar restored the Navathirupathis back to its glory. Lord aadhipiran in Thirukkurugoor temple addressed our jeeyar as - 'Navathirupathijiyar' and entrusted him with sannidhi administration.



Later jeeyar worshiped Nammazhwar there and presented the Chandana chariot offered by Thiruvenkatamudayan and organised a procession of azhwar in that chariot.



The King of that land Veer-Venkata devarayan, captivated by jeeyar's wisdom and administrative skills, built a mutt for jeeyar.



While doing Mangalasanam to temples in nava tirupati, Senai Mudaliyar who was in Srivaikuntam, insisted jeeyar to permanently stay at Srivaikuntam.



Veera venkata Devarayan also built a mutt for Jeeyar in Srivaikuntam and established the first teertha mariyadhai in that temple and gave many grants. Jeeyar stayed in Srivaikuntam for fourteen years.

On hearing the news of Jeevar's greatness, Vedavyasa Bhattar residing in periyakovil (Srirangam) wished to meet him.



At the same time, azhwar appeared in jeevar's dream...

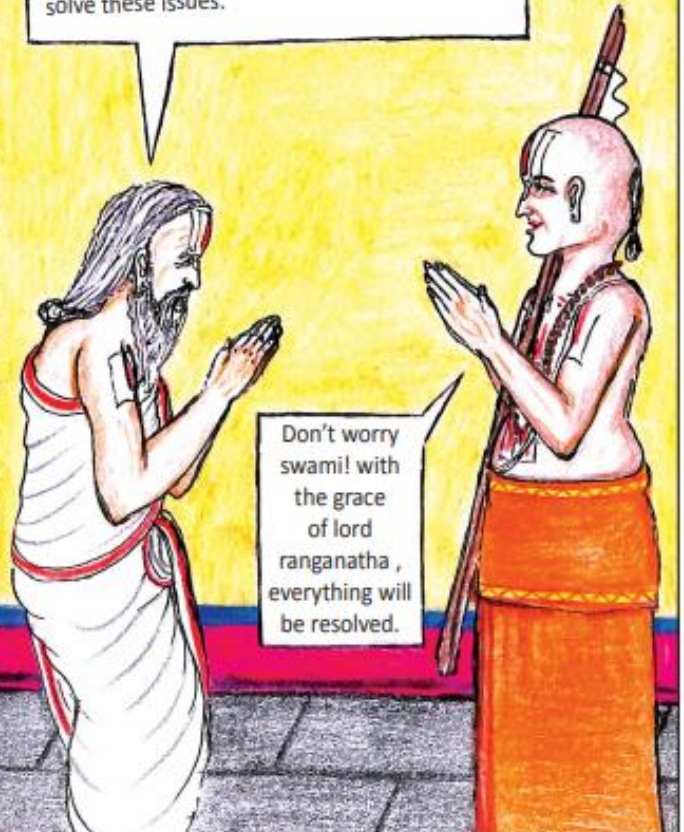
Jeevar! You must go to Srirangam and build a sannidhi for our Koorathalwaan. Also do mangalaasanams to our periya perumal (Lord Ranganatha)



At the age of sixty-six, Jeevar left for Tiruvarangam. On hearing jeevar's arrival, the temple priests and Veda-Vyasa Bhattar welcomed and accommodated jeevar in a Tirumaligai. Later bhattar met jeevar and told him his problems.

There are many obstacles being faced in the establishment of koorathalwaan sannidhi here and kaishika purana utsavam. Please help us solve these issues.

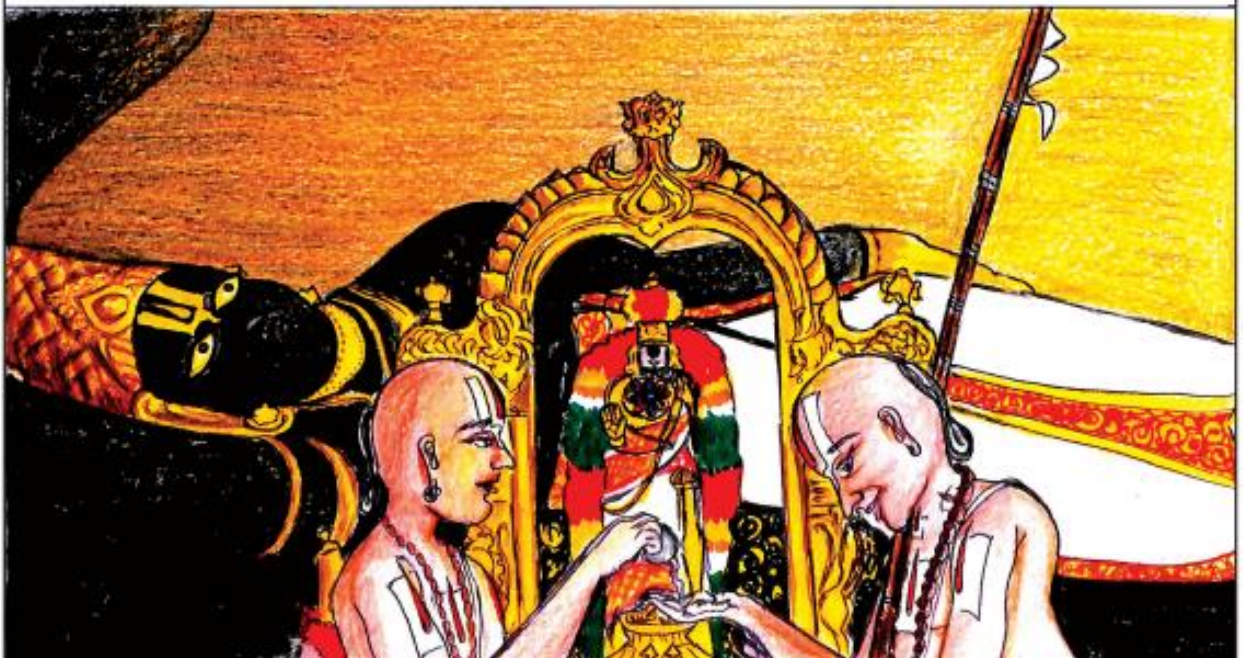
Srirangam



Don't worry swami! with the grace of lord ranganatha, everything will be resolved.



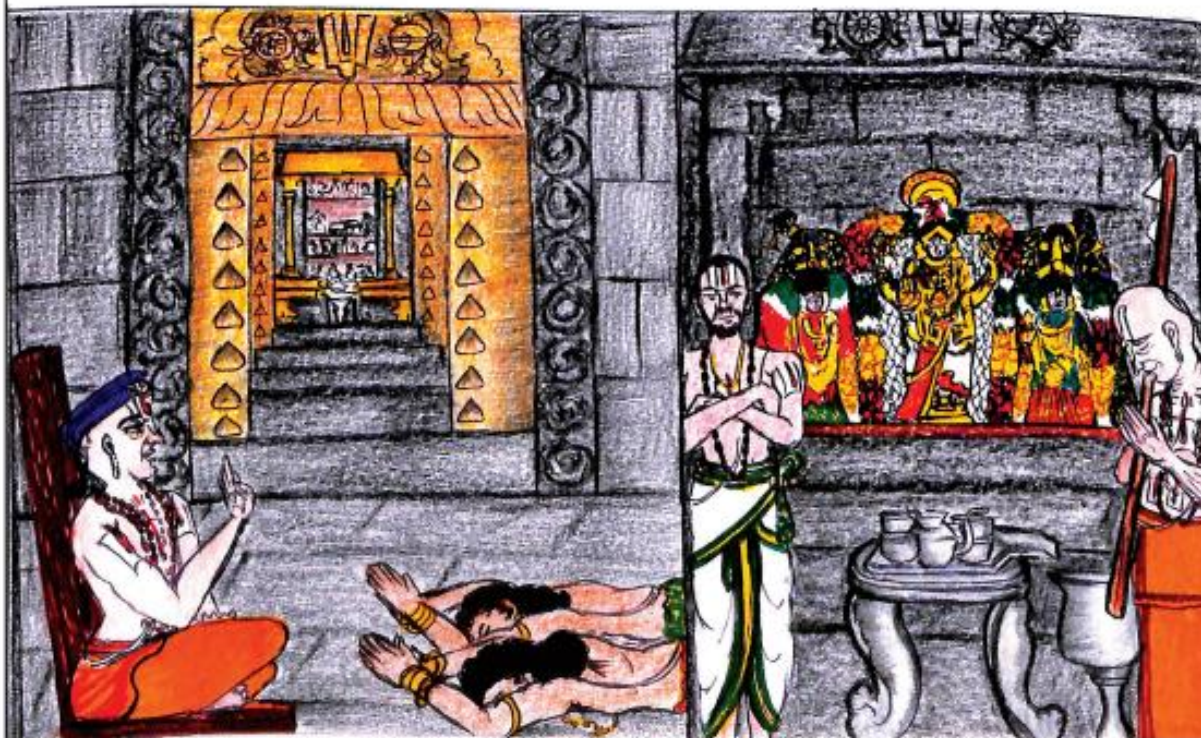
Jeeyar corrected the officials, resolved the issues in administration and established the Kooratthalvaan Sannidhi. He successfully carried out the kaishika Purana utsavam and warded the Brahmaraakshasa who was hindering the Brahma ratha utsavam. In recognition of these kainkaryams, Jeeyar was given teertha mariyadhai at srirangam.



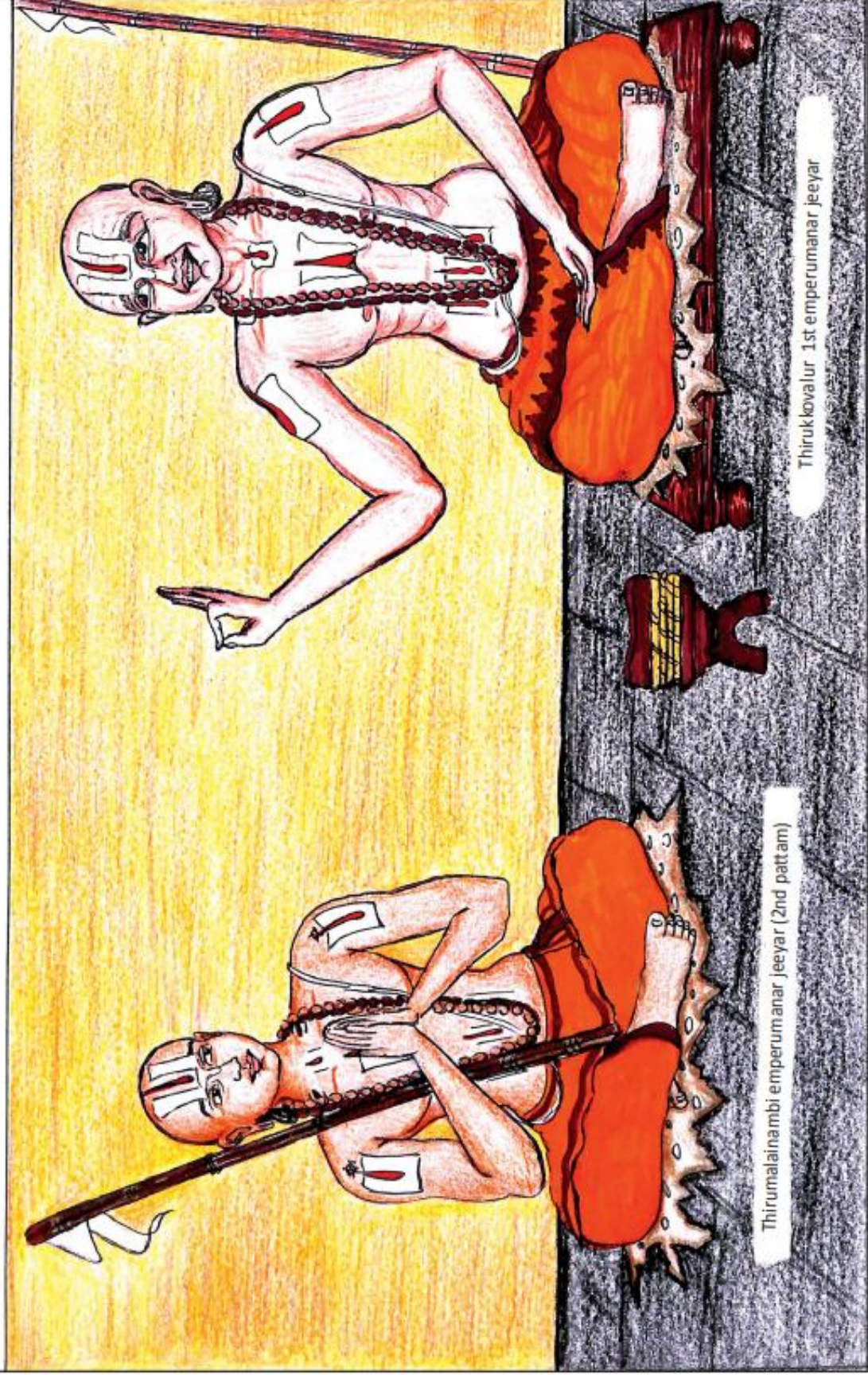
Bhattar and others arranged Kaishika Puranam - Brahmaratha utsavam for jeyyar at Thirukkovalur, as practiced in srirangam. Jeyyar took leave of them and started for Tirukkovalur. Thuvaal Krishnappanayakar and Venkatapathy Nayakar came to Thirukkovalur to welcome Jeyyar.



These kings established a mutt for Jeyyar in Tirukkovalur. They also built many mandapams in aayanaar sannidhi. They made several grants to the mutt and the temple. Jeyyar lived the remainder of his life (49 years) doing Mangalasanam to aayanaar and taking care of the temple activities.



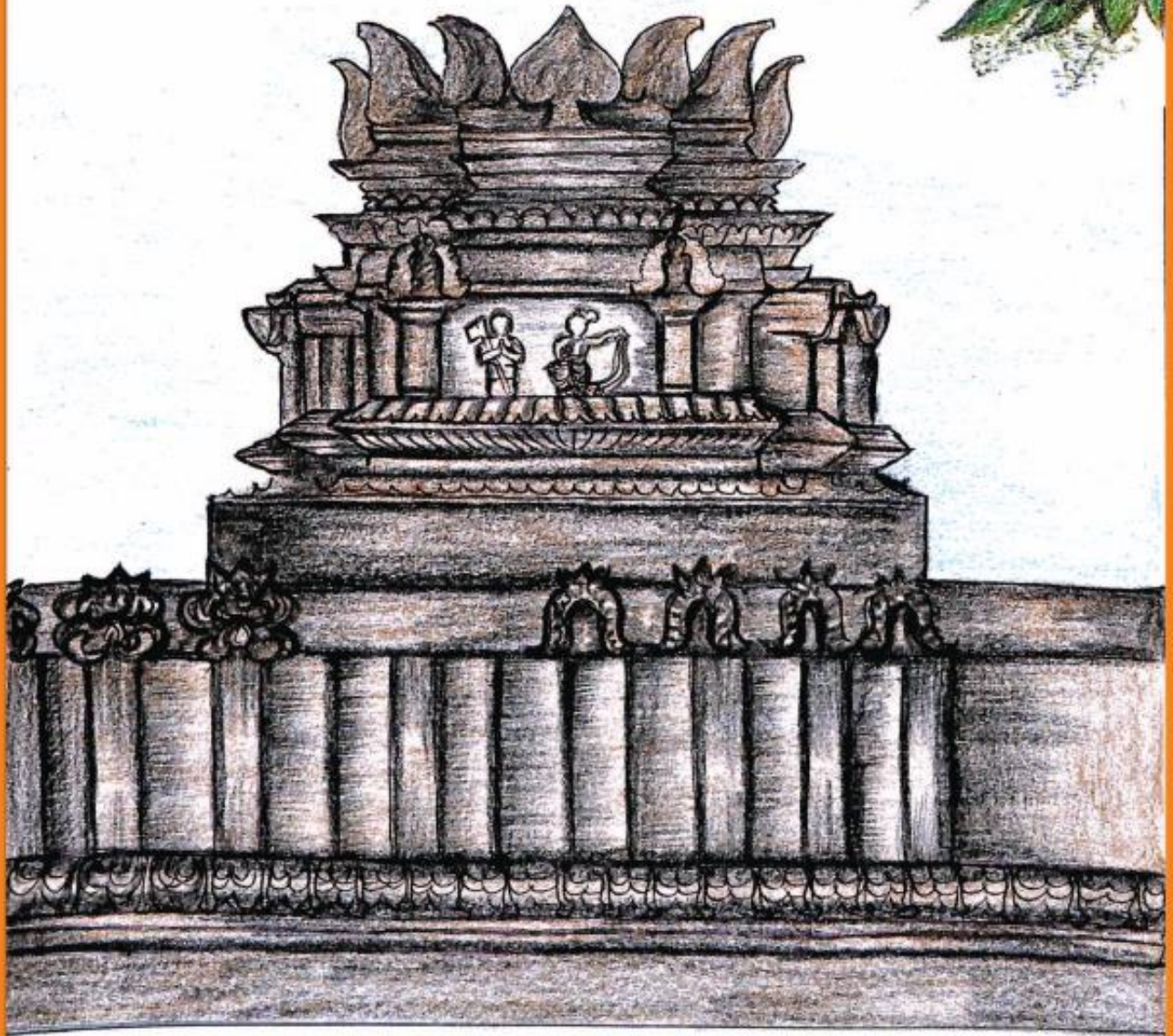
During his final years, jeeyar chose an ardent disciple named Tirumalainambi as his successor and ordained him with the mutt's responsibilities. Jeeyar initiated him into sanyasa ashrama and named him "Thirumalainambi emperumanar jeeyar."



Thirumalainambi emperumanar jeeyar (2nd patt am)

Thirukovalur 1st emperumanar jeeyar

Emperumanar Jeeyar Thiruvarasu is located in Thirukkovalur on the banks of south penna river.



Onraana jeeyar lived for 116 years in this Lila vibhuti and after fulfilling the purpose of his incarnation, took leave of Ayanar and ascended to paramapadham. While the first 14 jeeyars of this mutt were sanyaasis, the successive jeeyars have been doing ayanaar kainkaryam as gruhastaas till present day.





**SRIMATH EMPERUMANAR JEEYAR SWAMY
(UTSAVA MOORTHY)**



"Sri Shaila narasimharya
Sri pADha kamalAshritam |
vandhe yathindhra pravana
pravanam lakshmanam munim ||"

