

Śree Gurubhyo Nama:
("Sir") Śree Chidānanda Nadar

Śreenatimindi Subramanja Iyer, whose *Deeksha* name is *Śree Chidānanda Nadar*, incarnated in this century (20th century) to advise the greatness, worshipping methodologies, and philosophies for the Tamil speaking people.

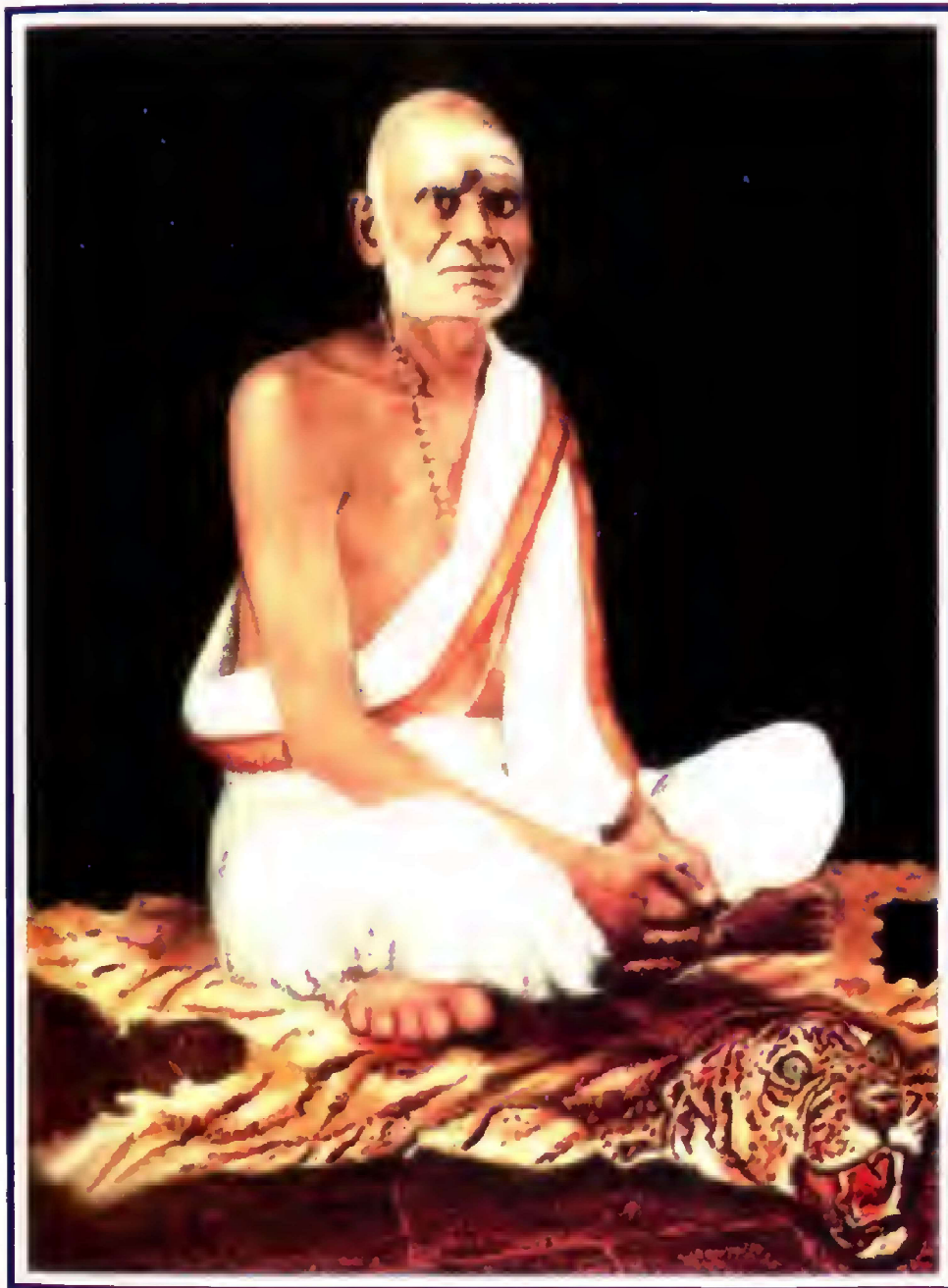
Aiming that the devotees of *Śreedeevee*, who read this book, should know something about the great services rendered by him to *Śreevidyā*, this part has been included.

There is a small and beautiful village called Seppittankulam, around 24 miles south and 10 miles west of Tavalagiri hills, which is also called as while hills. Some centuries before, some *Vaidheekha* families, settled here from Seven Godavari delta, as a race were called *Natimindi*. A great person called *Narasayyā* was born in this race in *Gowdinya gotra*. He belonged to *Andhra Venki Nāddu* – son of the couple *Śree Venkatarāyalayya* and *Śreemati Kanakammāl*. He had *Vaidheeka* as profession. He was very much devoted to Lord *Muruga* of *Tirutani*. He was wedded to *Ammāyi Ammal* daughter of *Śree Kuppayyā* of *Pudupalayam Magadamedu*.

Once, *Śree Narasayyā* was suffering from heavy stomach ache. On account of severe pain, he went to *Nedunkunran* with thought of suicide. Enroute, Lord *Muruga* disguised as an elderly person gave a herbal medicine for the body sufferings and *shadākshara mantra* for the worldly sufferings. *Muruga* tested *Śree Narasayyāin* many ways. *Ammāyi Ammal* also expired. Even amidst various sufferings and tests he did not leave his devotion to lord *Muruga*. After some time *Śree Narasayya* married *Kāmākshee*, the third daughter of *Śree Kuppayya*.

The couple *Śree Narasayya* and *Kāmākshee* was blessed first with a daughter followed by a son. The son Subramanian born on 01-11-1882 was later shone as *Śree Chidānandar*.

Śree Narasayya himself taught *Vedas* for this child. For general studies, he also admitted him in a school. Subramanian learnt every-



'SIR' CHIDANANTHA NATHAR

thing in a normal way. At the age of 16, he was wedded to *Śreemati Visalakshi*, a relation through his mother, belonging to Pazhavantangal of Chennai. They started their life at *Kāncheepuram*. Subramanjan lived there alongwith his two younger brothers *Venkataraman* and *Kuppusamy*. Out of his passion towards learning English, he also learned it.

Śree Narasayya expired in 1901. Since he had to support the entire family, he went through the teacher's training in 1904 and became a teacher of a corporation school in 1905. From 1913 onwards, he became the headmaster of the Corporation Model School in *Vallabha Agraharam*, Triplicane, Chennai. After serving for 25 years he retired from that job in 1937. He learnt painting while he was in the Teacher Training, by the encouragement of its head Rev. Father Mathew. He also became expert in Tamil literature by the fortunate meeting with *Venpapuli T. S. Velusamy Pillai* (all these helped him later). It helped in painting the picture of *Śree Guhananda*.

As per the wish of his mother, he travelled to North in 1911. On account of child birth, he could take his wife. He stayed with Bairava Sastry at Tarakanch *Shiva* Mutt at Allahabad. It was a holy time of *Mahodaya* coupled with *Kumba Mela*. He went to take bath in *Triveni Sangama* all along meeting various *yogis* and *sadhus*. There he saw a great person with so much of lustre. At once, getting excited, he bowed to him and requested to save from the worldly affairs. That great person also thought a while. It seems, he, who knows all the three times, wanted to propagate the greatness of *Śreedeevee* again accordingly to the present times, through this bowing South Indian. He ordered him to meet him again after 2 days on the *Mahodaya* day at Sun rise. On Monday morning in 1911, full Moon day, that great person with *deekshā* name as *Guhananda Nada* initiated *Śree Subramanya Iyer*. He bathed him, advised *Mahā* sentence, *Hamsa mantra* and *ŚreevidyāShoḍasee mantras*. He also advised the lineage of teachers, traditional methods, *padukāmantra* and gave him the name *Chidānanda Nada*.

Śree Chidānanda Nada returned to the place where he was staying and explained everything to his mother. He also invited *Śree*

Guhananda Nada for the *paaja* performed at the residence of *ŚreeSastry*. *ŚreeChidānanda Nada* stayed with his teacher for 27 days from the very next day, and learnt some important secrets of *Shivavidyā*, *Subramaṇja Tatva*, subtle points of non-duality principle and other advises. He used to take food only after feeding his teacher and mother. At this juncture *Śree Guhananda* advised *Shakti Panchaksharee* and *Subramaṇja mantra* to *Kāmākshee Ammal* also.

Śree Guhananda Nada got ready to go to *Badrikashramam* for *Shivaratri*. He ordered his disciple to return to South India and chant *Saata Samhita*, *Mahā Vākya Ratnāvali*, etc., secretly for 12 years. He blessed him that everything would be fine and you will get the self realization. He also blessed that his subtle form can be seen in the *Muruga* idol at *Tirutani* on the full Moon day during January – February (even nowadays this can be seen).

As per the orders of his teacher, *ŚreeChidānanda Nada* secretly worshipped for 12 years. He got the complete understanding of *Vedantas* from *Kallidaikuruchi Rājānga Swami*. *Vallimalai Śreekumaratuluvar* *Tirupugazh Society* compiled all his Tamil writings and published as *Tirutanigai Prapanta Tirattu*. Further his book called *KandaPurāṇa Sankraham* was also published in 1925. In this book *ŚreeChidānanda Nada* has included, *Nirguṇa Subramaṇjan Ashtatrasata Nāmavali* written by his teacher *ŚreeĀtmananda Nātha*. This society conferred the title *Arutkavi* to him in 1933 in *Tiruvattesar* temple.

ŚreeChidānanda Nada heard about *Śree Seshadri Swamy* of *Tiruvannāmalai* and was very much interested to meet with him. This got satisfied in the month on 20th May 1920. He could meet and bow to him by around 9:00 p.m. at *Kampattinaiyanar* temple. *Śree Seshadri Swamy* ordered him to come around 3:00 a.m. *ŚreeChidānanda Nada* was keeping awake and waiting. Exactly at 3:00 a.m., *Śree Seshadri Swamy* arrived, *ŚreeChidānanda Nada* bowed him and he gave *darshan* with red colour body. *ŚreeChidānanda Nada* was standing almost unconscious and *Śree Seshadri Swamy* started talking to him with compassion – “look at me deeply. Got it? No doubt? This is the same thing

what you have. Protect what is given to you". Immediately Śree Swamy left that place.

After this incident, ŚreeChidānanda Nada met with Ramana Maharishi, who is called as Junior Seshadri and discussed about Vedanta for quite a long time.

After secret worship for 12 years in the year 1924 during Sharada Navaratri time on a full Moon day he performed Śreevidyā Navāvarṇa worship on a Śreechakra in the Kāmākshee temple at Kāncheepuram. This worship was some reason obstructed. ŚreeChidānanda Nada continued it on every full Moon day for 20 years, as per the orders of ŚreeKānchiKāmakoti Paramāchārya. Till date this worship is being pursued by disciple race of him.

Some 70-80 years ago, on account of improper worship of Śreevidyā by some people, it earned a bad name. On account this many a person hesitated to start this worship. At this juncture, ŚreeChidānanda Nada established the proper worship of Śreevidyā, by clearly explaining its specialties and showing evidences from Veda and purāṇas. He initiated 1000s of disciples based on their capacity. He made 100s of people as heads of mutts and ordered to perform Navāvarṇa worship.

Since he was a teacher in a school, students used to call him with respect as "Sir". The disciples who were initiated by him also started to call him as "Sir". Even when they talk about him among themselves, he was addressed as "Sir". It has become a practice. Among those who were made as heads of mutts by him, there were some ladies (suvasinis). Śree Chidānanda Nada was the cause of them doing the Navāvarṇa worship in public.

In those days during worship of Titi Nityā, only males were deified as Titi NityāDevees. He changed this practice and made initiated ladies (suvasinis) only to be deified as Titi NityāDevees.

He also defined an abridged method of Bindu offerings and learning the same.

He established *Śree Brahma Vidyā Vlmarsini Sabha* (society) to research and to teach the secrets of *Śreevidya*. This society met every week and did research about various books. Many *Sāstra* experts in Chennai participated in these meetings.

As a result of this research many books were published. Some of them are:

1. *Śreevidyā Saparyā Pattadi*: This clearly explains the method of *Navāvarṇa* worship. This was compiled based on many books on *tantra*. Right from the day this book was published, only this method is being followed in *Śaṅkara* Mutts and other religious people. If we look at the other books published in recent times, these are all based on this book only. Some *nyāsās* and verses are suffixed or prefixed in them. Some other books are published in Tamil for those who do not know Samskrit.
2. *Śreevidyā Saparyā Vāsanai*: This explains the inner philosophies of each stage of *Navāvarṇa* worship. This explains how this worship helps in getting the experience of non-duality. This clearly evidences that *Śreevidyā* and the non-duality principle established by *Śree Ādi Śaṅkara* are one and the same. This book was published in English and Tamil. Naṭarāja Iyer, who was secretary of this society has noted down the points of discussions. Those points helped in release of this book. For this service, the entire *Śreevidyā* society has to have gratitude to him.
3. *Guru Tatva Vimarsam*: This book explains the extreme philosophies of teacher. This was based on *Veda* and *GuruGeeta*. This clarifies the *beeja* letters of *Guru Pātukāmantra*.
4. *Śree Nagara Vimarsam*: This book was Tamil translation of *Lalitā Stavaratnam* and *Āryā Tvishatee* by sage *Durvāsa*. It explains various inherent meanings.
5. *Shakti Mahimna Statram*: This book is also a Tamil translation of a book written by sage *Durvāsa*. It mentions various inherent meanings.
6. *Varivasya Rahasyam*: This is Tamil translation of a book written by *Śree Bhāskara Rāya* in the same name. It is based on the commentaries written by him.
7. *Śreevidyā Nityāhnikam*: This is a single window compilation of various actions, chantings, meditations and readings that are to be followed by worshippers of *Śreevidya*. The 15 *katkamalamantras* were first published in this book.
8. *Śreelalitapākyāna Vimarsam*: This is the *Lalitopākyānam* from *BrahmāṇḍaPurāṇa*.

9. *Ajapā Kalpam*: A guide explaining the *Ajapa* chanting.
10. *Manēshwa Panchakam*: Tamil translation of *Manēshwa Panchakam* written by *Śree Ādi Śaṅkara*.
11. *LalitāTrishatee Bhāsyam*: Tamil meanings based on the commentaries of *Śree Ādi Śaṅkara*.
12. *Śree Subramaṇja Tatvam*: This book explains various secret philosophies learnt from *Śree Guhānanda* when he stayed with him. *ŚreeChidānanda Nada*, dedicated this book in the feet of *Śree Guhānanda*, and changed the name of the society also to *Śree Guhānanda Brahma Vidyā Vimarshinee Maṇḍalee*. In due course the name has become *Guhānanda Maṇḍalee*.
13. *Kāmakalā Vilāsam*: This book is the Tamil meaning based on meaning written by *Śree Nandanānanda Nātha* for the book written in Samskrit by *ŚreePunyānandanātha* of Kashmir. Various subtle points about *Śreevidyā* have been explained in this. This is an important book in *Kādhividyā* tradition. This Tamil meaning was published during the 60th birthday occasion of "Sir". During that occasion, *ŚreeKānchiKāmakāṭi Paramāchārya* conferred him with the title *Abhinava Bhāskarar*. *Śreevatsa Somadeva Sarma*, who wrote preface to this book, has astonished whether *Śree Ādi Śaṅkara* and *Śree Bhāskara Rāya* have together incarnated as *Śree Chidānanda Nada*. In the greeting message sent by *Śree Vishuddānanda Teerta Swamy* of *Sringeri Mutt* also has mentioned *Śree Chidananda* as *Nava Bhāskarar*.
14. *ŚreevidyāGeeta*: This is the Tamil meaning of *Tripurā Rahasyam*, which is part of *gnāna* (knowledge) *Kāṇḍa*.

In addition to the above, *Śree Chidānanda* has written some other books also. Some noteworthy among them are:

- *Gnāna Prakāśana* – this is a *Vedanta* drama.
- *Kamalāmbikā Mahātmīyam* – this is a book about *Śreedeevee* in Tiruvarur. Some subtle philosophies from *Devee Mahatmiyam (Saptashatee)* and *Navāvarṇa Keertanas* of *Śree Muthuswamy Deekshitar*, have been clearly explained in this book.
- *Kamalālaya Kshetra Tatvam* – This book is based on *Muchukunḍa Sahasranāma* and various other ancient books. This clearly explains the philosophy of the form of *Śree Thiagarāja* in this holy place. It advises that the heart of *Śree Thiagarāja* is the location of *Bindu*. It also clearly advises that the name *Veedhi Vidangan* indicates *Hamsa Mantra*.

- *Śree Panchanata Kshetra Tatvam* – This book advises that Tiruvaiyar, which is the holy place of five rivers, is the master place of the physical universe and the mental place in the form of order of the subtle body.
- *Chidambara Rahasyamum Naṭarājan Tatvamum*
- *Āryā Chataka* meaning of *Maaka Panchasati* – (included in the publication of *Kāmakoṭi Gocha Stanam*).
- The preface written to the book *Lalitopākyānam* by *Śreevatsa Samadeva Sarma*. The inner meaning of the battle with *Bhaṇḍāsura* has been explained in this book.
- The preface given to the *LalitāSahasranāmam* of *Kumbakanam Śree Gaṇesaiyer*. This has been published as it is.
- Different verses and poems written in Tamil and Samskrit.

In 1946 he inaugurated the form of his teacher seen in *Śree Muruga* idol at Tirutani to be seen by public, during the new Moon day (the anniversary day of his initiation). Deifying of pots, worshipping of teacher groups, *Chaṇḍī* sacrificial fire, etc., will begin even on the previous day at the *Soorā Chetty* choultry in the bottom of the hill. This festivity is still being performed by the disciples of "Sir".

There is a worship of *Gaṇapati* in the form of *Uchchishta Gaṇapati*. There is a special and secret *sahasranāma* for this worship. By tradition this is being advised only to the eligible disciples. Many subtle things about *Śreevidyā* have been mentioned in this. *Śree Chidānanda Nada* did know this secret *sahasranāma* also. He chant this in front of the head of *Sringeri mutt Śree Sachitānanda Sivābhinava Nrsimha Bharatee Swamy* as per his order and got some of the mistakes in his understanding and some of the doubts clarified. At that juncture swamy discoursed the meaning of the last 2 names for nearly 30 minutes.

One of the main services done by *Śree Chidānanda Nada* to *Śreevidyā* is discoursing the commentary of *Śree Lalitā Sahasranāma* by *Śree Bhāskaraṛāya* in Tamil.

Śree Chidānanda Nada had established *Śreechakra* or *Meru* in some of the *Siddhās* and great peoples' *samadhis* and performed *Navāvarṇa* worship.

In 1955 he started a periodical by name *Śreevidya*. It was planned that this issue should be available with the worshippers of *Śreevidyā* every year in each of the 4 *navarathris*. It had many great articles that are useful to the worshippers. On account of his ill-health and due to shortage of money (since the subscribers were not prompt), he could release 8 issues only. When the material for the ninth issue was ready, he expired. Some of his disciples released the 9th issue. But this was not continued further.

He left his physical body on sixth day of *Sharada Navarathri* September 1957 (on the day of *Mahā Vajresvari Nityā*). At that time *ŚreeKānchiKāmakoti Paramāchārya* was performing his daily chore worship camping at Samskrit College, Mylapore, Chennai. He just stopped it for a minute and then continued it. The people around were rumbling and thought that whether they have done any mistake or did not gather any item for the worship, etc. At the end of the worship *Paramāchārya* explained "at that time a worshipper was welcomed at *Mani Dveepa* and I was enjoying it". This was mentioned to us by a close associate of *Paramāchārya*. He has also tied us that his name should not be revealed.

Though *Śree Chidānanda Nada* was in the family life he lived like an ascetic. Even during ill-health he worked hard for *Śreevidya*.

He taught important books to his disciples. He participated on time, even in those days when the transport facilities were not this high, for the *poojas* performed at the house of his disciples.

His character can be described in multiple dimensions as – gigantic form, had eyes and face with lustre, peaceful, an example of simplicity, full of compassion, one who corrects the mistakes firmly, with mercy, one who is interested in the religious growth of his disciples, faithful, dedicated himself and hardworking for *Śreevidyā*, unattached, greatly devoted to teachers, had deep knowledge of *Śreevidyā* and *Vedānta* and at the same time prompt in doing the *vaidheeka* ordained actions, one who has the capacity to see his deity of interest in all the things

seen and read and one who has the broad mentality of utilising his intellect to be useful to all.

Śree Chidānanda Nada continue to be in *Śreepura* and guide us all. Let us bow his feet and reach salvation.